

United States Department of the Interior  
National Park Service

# National Register of Historic Places Registration Form



498

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

### 1. Name of Property

historic name Marshalltown Historic District

other names/site number Marshallville, Frogtown, Marlboro

### 2. Location

street & number Marshalltown Road and Roosevelt Avenue  not for publication

city or town Mannington Township  vicinity

state New Jersey code 034 county Salem code 033 zip code 08079

### 3. State/Federal Agency Certification

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

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

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

national  statewide  local

Rich Boornazian Signature of certifying official 7/21/13 Date

Rich Boornazian, Asst. Commissioner, NJ DEP, and Deputy State Historic Preservation Officer

Title State or Federal agency/bureau or Tribal Government

In my opinion, the property  meets  does not meet the National Register criteria.

Signature of commenting official \_\_\_\_\_ Date \_\_\_\_\_

Title \_\_\_\_\_ State or Federal agency/bureau or Tribal Government \_\_\_\_\_

### 4. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register  determined eligible for the National Register

determined not eligible for the National Register  removed from the National Register

other (explain:) \_\_\_\_\_

[Signature] Signature of the Keeper 7/17/13 Date of Action

## 5. Classification

### Ownership of Property

(Check as many boxes as apply)

<input checked="" type="checkbox"/>	private
<input checked="" type="checkbox"/>	public - Local
<input checked="" type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

### Category of Property

(Check only one box)

<input type="checkbox"/>	building(s)
<input checked="" type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	
<input type="checkbox"/>	object

### Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
7	3	buildings
33	2	sites
		structures
		objects
40	5	<b>Total</b>

### Name of related multiple property listing

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

N/A

### Number of contributing resources previously listed in the National Register

0

## 6. Function or Use

### Historic Functions

(Enter categories from instructions)

DOMESTIC – village site

RELIGION – religious facility

EDUCATION - school

DOMESTIC – single dwelling

### Current Functions

(Enter categories from instructions)

DOMESTIC – village site

RELIGION – religious facility

VACANT/NOT IN USE

DOMESTIC – single dwelling

## 7. Description

### Architectural Classification

(Enter categories from instructions)

MID-19<sup>TH</sup> CENTURY/vernacular  
LATE-19<sup>TH</sup> CENTURY AND EARLY 20<sup>TH</sup> CENTURY  
REVIVALS/Classical Revival  
LATE-19<sup>TH</sup> CENTURY AND EARLY 20<sup>TH</sup> CENTURY  
REVIVALS  
LATE-19<sup>TH</sup> CENTURY AND EARLY 20<sup>TH</sup> CENTURY  
AMERICAN MOVEMENTS/ Bungalow/Craftsman

### Materials

(Enter categories from instructions)

foundation: BRICK, CONCRETE

walls: WOOD – Weatherboard

STUCCO

ASBESTOS

ASPHALT

SYNTHETICS – Fiberglass

METAL – Aluminum

roof: SYNTHETICS – Fiberglass

WOOD – Shingle

METAL – Steel

other:

### Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)



8. Statement of Significance

Applicable National Register Criteria

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

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

Areas of Significance

(Enter categories from instructions)

- ARCHITECTURE
ETHNIC HERITAGE - BLACK
COMMUNITY DEVELOPMENT
LANDSCAPE ARCHITECTURE
RELIGION
SOCIAL HISTORY

Period of Significance

1834-1951

Significant Dates

1834, 1847, 1860-1875, 1885, 1926, 1934, 1937, 1938, 1951

Criteria Considerations

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

Property is:

- owed by a religious institution or used for religious purposes.
removed from its original location.
a birthplace or grave.
a cemetery.
a reconstructed building, object, or structure.
a commemorative property.
less than 50 years old or achieving significance within the past 50 years.

Significant Persons

(Complete only if Criterion B is marked above)

- Marshall, Thomas (1803-1856)
Daniel James Russell, Sr. (1809-1899)
Daniel James Russell, Jr. (1846-1930+)

Cultural Affiliation

African American

Architect/Builder

Vernacular builders: Hall, Vining & Renier, Joseph E. Moore, Elijah & Susan Dunn, Edward Hall, possibly Franklin Turner

Period of Significance (justification)

The period of significance begins with the first of several land purchases by Thomas Marshall in 1834 and ends with the closing of the Marshalltown School in 1951, which seems to also mark the decline of the community.

Criteria Considerations (explanation, if necessary)

N/A

## Summary Paragraph

Marshalltown Historic District is a fragmentary, 166-acre landscape in the Haines Neck section of rural Mannington Township that includes the buildings and landscape associated with African American settlement between 1834 and 1951. Marshalltown lies between the Salem River and tidal Mannington Meadow on the west and Hawks Bridge Road (county route 540) on the east, centered on Roosevelt Avenue, a straight paved road with a 33-foot right-of-way running north from Marshalltown Road for approximately 2000 feet. There are 38 contributing resources, five of which are buildings and 33 are sites. There are five non-contributing resources, three of which are buildings and two are sites. Extant historic resources include the frame Mt. Zion A. U. M. P. Church with its specimen sycamore tree and cemetery, the frame Marshalltown School, the frame William H. and Sarah J. Thomas House, the Little Bethel A. M. E. Church cemetery, the Harvey and Charlotte Brooks House, and the Howard and Mary C. Turner House. The boundary also includes all the vacant tax parcels that surround Roosevelt Avenue, associated alleys and upland, and tax parcels or portions thereof on Marshalltown Road where at least 28 houses occupied by African-Americans formerly stood .

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## Narrative Description

### Setting

Marshalltown, which is a place noted on maps with no official boundary, lies in rural Mannington Township on the west edge of Mannington Meadow, a broad tidal flat through which the Salem River flows south to Salem City and the Delaware River. Marshalltown is set within a larger landscape known as Haines Neck, the northwestern point of the township that is bounded by the upper course of the Salem River. Roosevelt Avenue is the "spine" of Marshalltown, at the center of a triangular piece of wooded land that up until sometime after 1940 was cultivated and occupied by numerous houses. The woodland is dominated by tree species including tulip poplar, sweet gum, red maple, and willow oak. To the west and south are active farms, including a 476-acre bundle of tracts that recently went under farmland preservation. Approximately 780 acres of tidal meadow and farmland in and around Marshalltown are preserved under public and private preservation programs. The tidal meadows to the west were banked and cultivated until destructive storms and the economic crisis of the 1930s, resulting in tidal encroachment on Marshalltown. Roosevelt Avenue, formerly called Church Street, tees into Marshalltown Road to the south. Marshalltown Road once continued west via a causeway across the meadow and a draw bridge across the Salem River to Penns Neck (now Pennsville) Township to the west. The draw bridge was damaged during a storm in 1921 and not repaired, and today there is no trace of the causeway in the drowned meadow. Marshalltown Road from Marshalltown to the old causeway is abandoned but its route to the old bridge location still can be traced on aerial photos and on tax maps. A heavy growth of fox tail grass (*Phragmites*) has encroached upon the north end of Roosevelt Avenue. A deep drainage ditch runs part way up Roosevelt Avenue from Marshalltown Road on the west side. Another drainage ditch runs up the interiors of the lots on the east side of Roosevelt Avenue. Once a concentration of over 30 houses, Marshalltown now has only five houses standing on Roosevelt Avenue and Marshalltown Road, three of which are still occupied.

The resources, extant and non-extant buildings and landscapes, are described according to the current tax parcel block and lot number. Some tax parcels are partially inside the district boundary; the portion within the boundary represents a historic parcel associated with Marshalltown settlement with the period of significance. See Key Site Map for locations of extant resources identified by resource number. Refer to Detail Site Maps for Block and Lot numbers to locate sites and for photograph keys. Many of the non-extant historic buildings show up on the historic aerial photos in the attachments.

**1. Block 28 Lot 8 (portion including Marshall deeds, Marshalltown Road)**

**Thomas and Mary Marshall Farmstead site**

**Contributing Site**

**1834-1856**

**Photos 003, 0076, 0077, 0078**

Thomas Marshall's first, second, third, and fifth parcels were within this tax parcel, comprising 54 acres between the east side of the village, Marshalltown Road on the south, and Horne Run on the west. Most of this area is still cultivated in grains and is considered farmland of statewide importance. Some of the land on the east, west, and south is wooded and swampy. In the 1940 aerial photo a lane running from Marshalltown Road east toward the southeast corner of the property is plainly discernible. There is high potential here for finding the site of the Marshall's farmstead (a house, yard, barn, and barnyard), and the original site of the school along the southern boundary. The farmstead probably predates 1834, the year of Marshall's purchase. This tax lot also contains a half-acre parcel that William Barber subdivided to Richard Reason in 1868 at the north end of Roosevelt Avenue. The Reason family owned and occupied a house on it until 1909. It probably survived to at least 1930, based upon a USDA aerial photo.

**2. Block 28 Lot 22 (126 Marshalltown Road)**

**Charles McGowan and Emma Bennett House**

**Non-contributing Building**

**Prob. 1953, Additions after 1964**

**Photo 0031**

This one-acre parcel of upland contains a one-story, frame house that was built between 1940 and 1963, but probably in 1953 when the parcel was subdivided from a larger parcel. In 1964 Andres and Socorro Vega purchased the lot and they built additions; a descendent occupies it. About one-third of the area of the lot surrounding the house is mowed and gardened, the rest is wooded. The house is clad with fiberglass shingle roof and vinyl siding, and has vinyl double-hung windows.

**3. Block 28 Lot 24 (old Pennsville-Halltown Road)****Mink's Meadow****Contributing Site****1849/1850-1882**

This lot consists of several older lots aggregated together. One part was formerly Lot 25 (also Block 69 Lot 34 in the old system), 9.32 acres, which is the other part of the larger parcel that Samuel Mink and John Adams split between them in 1850. The 9.32 acres went to Samuel Mink and 8.2 acres (Lot 26 below) went to John Adams. The portion that was Lot 25 is almost entirely vegetated with *Phragmites*, and contains a small piece of upland adjacent to the road. On this spot in the 1930 USDA aerial photo there was a structure in the middle of a cleared area. The lot is referred to as "Mink's Meadow" in some deeds. Samuel Mink was one of three black Kates Creek Meadow Company owners, and died in 1866. In 1882 his son Thomas Mink, residing in Cumberland County, petitioned the Orphans Court for the property which he won at public auction. Samuel Mink appeared to live elsewhere (from census), but the deed cites "premises" and "real estate" in addition to land, so there may have been a tenant house. The rest of Lot 24 has no history of black ownership except a 30,000 square foot portion (about 2/3 acre) that was subdivided in 1963 by local farmer Frank Catalano to one Lillie Ruth Givens, and could have been for the purpose of parceling out a pre-existing tenant house to Givens. In this vicinity are ruins of a concrete block building at the edge of the road that could be Givens' house. Lot 23, formerly a one-acre parcel was absorbed into Lot 24. There is a brick well on the latter property, indicating former habitation.

**4. Block 28 Lot 26 (old Pennsville-Halltown Road)****John Q. Adams/John Wesley/John Turner Meadow Lot & House site****Contributing Site****1849/1850/1857/1875**

This marshy 8.2 acre lot was part of a 17.8 acre parcel in the Kates Creek Meadow that John Q. Adams and Samuel Mink purchased as tenants in common in 1849. In 1850, they divided the parcel between them, with John Adams taking this parcel. It is located on the north side of the western, abandoned leg of Marshalltown Road between Maple Avenue and the beginning of the causeway across Kates Creek Meadow. The southern half of the lot is wooded; the northern part is vegetated with *Phragmites* and presumably tidal. John Wesley owned it between 1857 and 1875. John Turner, son of Francis aka Franklin Turner, was evidently the last purchaser in 1875, because the tax parcel owner of record is still John Turner of unknown address. There was a house on the property before 1878 when John Turner hired plasterer Joseph E. Moore to make repairs and construct. According to the lien Moore filed for non-payment by Turner, the house was frame, two stories, and measured eighteen feet across the front and fourteen feet deep. Since Adams lived on Black Road and Wesley lived elsewhere in the village in 1850, this house may have been built for a tenant before John Turner's ownership or by John Turner when he bought it. The house site would have been on the higher ground adjacent to the road. The 1930 USDA aerial photo shows what might be a homestead on this lot, and the upland portion



appears to be bounded by hard edge of land, possibly a bank. This edge or bank correlates with a surveyed traverse on a nineteenth century map of Kates Creek Meadow (when Wesley owned it), and roughly with today's wooded edge.

**5. Block 28 Lot 40**

**Thomas and Mary Marshall/Charles Ceaser Meadow**

**Contributing Site**

**1844-1859**

This 19-acre lot is the remainder of the fourth parcel purchased by Thomas Marshall, in 1844 after he subdivided three lots on the public road to Mt. Zion Church, Richard Reason and William Moore. In 1890, Charles Ceaser, a black man, purchased it and it stayed in his family until 1961. It was part of the Kates Creek Meadow and is now vegetated with *Phragmites* and inundated with tidal water. There is an upland portion on the east side that backs up to Mt. Zion Church and Block 30 Lots 5, 6, 7, and 8. It is possible that some of the Mt. Zion cemetery markers are sitting in this upland section.

**6. Block 29 Lot 1 (Roosevelt Avenue)**

**William and Elizabeth Moore House site (William Barber Lot #10)**

**Contributing Site**

**1868**

**Photo 0073**

This parcel was Lot #10 in William Barber's subdivision, purchased by William Moore in 1868. He built a house on it before 1882, when he sold it to John T. Bassett. The site, at the terminus of Roosevelt Avenue, is wooded. Subsequent black owners were Calvin Turner (1912-1916), Rachel Turner (1916-1920), Carl & Lucinda Patterson (1920-1937), and Elmer & Rose Saunders (1937-1969). In the 1940s, it was a two-story, gable-fronted, frame house clad in white-painted clapboard. A shed addition was on the rear and a kitchen shed was on the side. There were two bedrooms upstairs and three rooms downstairs including one bedroom. There was an outdoor privy. There were sheds that housed a cow, a pig, and chickens. The Saunders grew string beans, cabbage, corn, watermelons, and lima beans in a large garden, and canned peaches, pears, beans and tomatoes. The house was burned down by a motorcycle club in the 1970s.

**7. Block 29 Lot 2 (Roosevelt Avenue)****Albert Hersey and Henry Netter Lots/Tenant houses site (William Barber Lots #2 and #3)****Contributing Site****1876****Photo 0074**

Two lots with approximately 99 feet frontage and 181 feet deep were sold by William Barber to Albert Hersey and Henry Netter in 1868. The existence of houses is unlikely, since the USDA 1930-1963 aerial photos shows these lots entirely under cultivation with no buildings.

Barber Lots 5, 6 and 7 also lay within this tax parcel, but no deeds of sale were found. However, the USDA 1930 aerial photo shows this area developed with two buildings, possibly tenant houses for the Sparks Farm.

**8. Block 29 Lot 4 (Roosevelt Avenue)****Abraham Trusty House site (William Barber Lot #4)****Contributing Site****1870**

Abraham Trusty bought William Barber's Lot #4 in 1870. It was never sold, and there is no documentary evidence of a building on this lot, but the USDA 1930 aerial photo shows this lot developed with probable buildings.

**9. Block 29 Lot 5 (Roosevelt Avenue)****Edward J. Porter House site (William Barber Lot #3)****Contributing Site****Circa 1870**

This lot is referred to in Abraham Trusty's deed dated April 16, 1870 as sold to Edward J. Porter, but a deed was not recorded. However, the USDA 1930 aerial photo shows this lot developed with probable buildings.

**10. Block 29 Lot 6 (Roosevelt Avenue)****Henry Netter House site (William Barber Lot #2)****Contributing Site****After 1868, Before 1897****Photo 0070**

This lot was Henry Netter's by reference from Peter Johnson's lot, but a deed was apparently not recorded. However, the USDA 1940 aerial photo shows this lot with a house on it, directly opposite the church, but it is gone by 1963.

- 11. Block 29 Lot 7 (Roosevelt Avenue)**  
**Peter Johnson/Excelsior Lodge site (part of William Barber Lot #2)**  
**Contributing Site**  
**After 1868, Before 1897**

Peter Johnson purchased William Barber's Lot #1 on October 24, 1868. On September 4, 1896 Johnson subdivided a portion to Excelsior Lodge #4000 G. U. O. O. F., who built a hall. Historic aerial photos show the Hall standing until 1995.

- 12. Block 29, Lot 8 (22 Roosevelt Avenue)**  
**The William H. and Sarah J. Thomas House**  
**Contributing Building**  
**1817-1878, 1885, 1919-1980, 1986**  
**Photos 0044-0053**

#### Setting

The house faces west on Roosevelt Avenue across from the open lawn of Mt. Zion A. U. M. P Church. In front and on the north side of the house along the road is grass but otherwise the house is surrounded by woodland. Ruins of a cinder-block garage and a tin-clad coal shed are behind the house, in addition to a small house trailer. The Thomas house is one of three houses that remain from as many as thirty on Roosevelt Avenue at one time. One house, the Tucker House built circa 1970, is on the west side of the road about 75 feet south. The only other building is Mt. Zion A. U. M. P. Church on the west side about 300 feet north.

#### Exterior

This two-story, three-bay, side-gabled, frame I-house stands low to the ground on a foundation of concrete block piers, which are probably retrofitted. Two rooms wide with a central front door, the asymmetrically fenestrated principal elevation faces west on Roosevelt Avenue. Sided with wood clapboard abutting corner boards, it has a semi-enclosed, shed-roofed front porch and a one-story, shed-roofed addition on the rear or east elevation. The shed addition is floundered on the south end for a west-facing entry under a small shed-roofed vestibule. The side walls of the shed addition are clad with "German," or drop siding. All roof slopes facing the road are roofed with asphalt shingle, and the rear slopes are roofed with asphalt roll roofing. The eaves are boxed plain with no moldings. A central rusticated concrete block heating chimney pierces the main roof at the ridge, and second plain concrete block chimney rises from the rear kitchen shed against the back of the house.

The east, principal elevation has a central door flanked by two, wood double-hung one-over-one sash windows. The second floor is fenestrated with two, wood, double-hung one-over-one sash windows asymmetrically placed. The windows are trimmed with flat boards. The boxed eave has a soffit and vertical fascia without any moldings. The front porch has two storm windows placed in the corners and a wood, glazed and paneled door

swings inward right of center. The porch walls are clapboarded up to the window sills. In each side wall of the porch is a storm window. The roof overhangs the walls with a fascia board in front of the exposed rafters but open at the rakes.

The north, gable end elevation has one bay with a centered window in the first and second floors. Both windows are wood, double-hung one-over-one sash. The roof rake overhangs the wall with a closed eave boxed with a horizontal soffit and a vertical fascia. The foundation is covered with planks. The shed addition on the east side is fenestrated with one window trimmed with flat boards containing an upper two-light wood sash. The bottom sash is missing and covered with a storm window panel secured with nails. The wall is sided with German siding. The open roof rake overhangs the wall with a plain fascia board.

The east elevation is asymmetrically fenestrated in the shed addition with a door and window in the south half of the shed. The window contains one two-light sash over an empty space where the lower sash is missing. The wall is sided with wood clapboard and the window and door openings are trimmed with flat boards. The foundation is brick. The roof framing, exposed at the eaves, is composed of seventeen rafters measuring  $1\frac{3}{4} \times 3\frac{3}{4}$  inches, an early to mid-twentieth century 2x4. The shed is roofed with roll asphalt but is weathered and leaking. The main house has two windows asymmetrically placed in the second floor containing wood, double-hung one-over-one sash. The closed eave is boxed with a horizontal soffit and a fascia that is perpendicular to the roof plane, in contrast to the west elevation, and appears to the unaltered version of the roof edge. A concrete block chimney runs up the back wall of the main house through the shed roof and cuts through the main roof eave. The roof of the main house is roofed with roll asphalt on flakeboard. The north end of the roof is open to the attic exposing the rafters and remains of the roof are lying on the shed roof.

The south elevation of the main house has a central window in each floor including the attic. At the first and second floors are wood, double hung one-over-one sash and in the attic window is one wood sash, formerly containing six lights. The windows are trimmed with flat boards. The wall of the shed addition is clad with German siding and contains a two-over-two wood double hung window trimmed with flat boards.

### Interior

The first floor of the main house has an open plan with two rooms flanking a semi-enclosed straight central staircase to the second floor. The larger, south room was a living room and contains a square, plain concrete block heating chimney that covered with unfinished drywall on the west side but otherwise is exposed. A five-paneled, early twentieth-century wood door in the rear, east wall leads to the shed kitchen. A small door under the stairwell leads to an inaccessible closet. The ceiling was formerly lath and plastered, later dry-walled, then given a drop ceiling. The  $5/8$ " drywall ceiling is 6'-9" above the floor, which is carpeted and appears higher than its original level. The undersides of the wide floorboards above have several coats of peeling paint, and ghosted outlines of 3-inch joists, which is evidence that the second story floorboards were reused, from this or another house in which the ceiling framing was exposed and painted or whitewashed. The living room up to the stair wall is within a one-story hewn box frame. In the east wall, the sawn, nailed studs are dadoed to receive a ledger which supports the second floor joists. The second floor posts are mortised into the tops of the first floor posts.



Two of the floor joists (visible from the kitchen behind) appear to be whitewashed and approximately 3x4 inches in dimension, but others are different sizes and not finished, indicating a frame assembled from an assortment of new and used parts. The lathed and plastered living room walls are covered with thin wood paneling. The window and doors are trimmed with 3 ¾ inch-wide undressed flat boards. The window stools are beveled on the upper edge. The glazed and paneled wood front door opens inward at the northwest corner of the room, and is the same vintage as the door to the kitchen: early twentieth century, perhaps 1920s.

The north room, a bedroom, has lath and plastered walls and a wallpapered, wood, tongue-and-groove board ceiling 6'-10" high. There is a board wall under the stair. The north and west windows and front door are finished the same as in the living room.

Between the rooms is the straight staircase running upward west to east. The profiled wood hand rail, on the north side of the stair, runs atop square balusters, two per tread, and terminates at a turned Victorian newel post at the first tread. The south stair wall features a square pillar and shelf unit that was open on both the stair and room sides, a Craftsman alteration. The beams above the floor on each side of the stair are boxed with plain boards. The south stair wall is lath and plastered and finished with several layers of wallpaper. The north stair wall is covered with thin, modern wood paneling. The ceiling of the staircase is eleven-inch wide, wood, tongue-and-groove boards laid across the space. The steep stair terminates at a landing between the two upstairs rooms. In each doorway hangs a circa 1885 beaded board batten door. The battens and the door trim are edge-beaded.

The south room walls are lath and plastered, and the ceiling is tongue-and-groove wood boards covered with a layer of thin drywall. The plaster is ¼" thick on top of the circular-sawn lath, making a total thickness of ⅝ inch. The north wall of the south room (south stair wall) is framed with 3x4-inch studs and the south wall of the north room (north stair wall) is framed with 2x3-inch studs laid flat. The walls of the north room are wallpapered lath and plaster and the ceiling is papered wood tongue-and-groove boards. The ceiling on the east side has fallen in from exposure to the weather due to the open roof. The south wall of the north room has the remains of a wood shelf embedded in the wall which was cut off flush. The windows in both rooms are trimmed with undressed flat boards and a stool with a beveled upper edge. The ceilings are 6'-2" in height, and the protruding wall plate is cased with beaded boards. The wood window sash was hung on ropes, now broken. The floors are carpeted. The flooring of the north room is ship lap boards on 3 x 7-inch joists spaced at 24 inches as seen from the bathroom in the shed addition.

In the attic, the sash sawn ceiling joists are 2 ¾ x 4 inches laid 24 inches apart and project eight inches over the 4-5 inch-wide wall plate. The 2 ⅝ x 4-inch wide rafter pairs bear on a 5 x 1-inch false plate over each joist. All of the rafters on the west slope and eleven of the rafters of the east slope bear flat on the false plate. Five of the east rafters appear to be recycled from a different or earlier house, because their ends have birds-mouth cuts that the others do not. The 3x4-inch gable studs are laid flat, traditionally an earlier practice. The chimney pierces the roof at the center of the ridge. The original 1x2-inch roof nailers, evidence of a wood shingle roof, are extant. The present west slope is topped with plywood, and the east slope is topped with deteriorating

flakeboard. The north end of the east roof slope is open to the weather. The gable walls are sheathed with flat boards. The window in the south gable end is a single wood sash, formerly with six lights.

The rear shed addition is divided into two rooms, a kitchen on the south end and a bathroom on the north end. The kitchen walls are lath and plaster topped with modern thin wood paneling with an ogee-capped baseboard and a 7 ¼ wide ogee-capped chair rail all around. A wood shelf on the west wall appears to be the same workmanship as the cut-off shelf upstairs. The doors are trimmed with flat beaded boards, the windows with flat undressed boards. A brick-lined well, approximately two feet in diameter, lies under the floor, one foot south of the window. The fallen ceiling finish was drywall on late-twentieth-century lumber framing. The kitchen chimney is rusticated concrete block below the ceiling, and contains two round flue holes.

**13. Block 29 Lot 9 (Roosevelt Avenue)**

**Josiah Ale House site**

**Contributing Site**

**1817, 1844, 1878, 1918**

This parcel lying along the east edge of Roosevelt Avenue is completely wooded and has areas of standing water. Josiah Ale lived on his twelve acres from 1817 to 1878. His house consistently appears on maps after 1849. It was probably occupied by William and Sarah Thomas after 1878, and by Howard L. Patterson after 1918. In 1930, this parcel had as many as three sites of occupation on it, including Ale's house. In 1959, the township filed a complaint about a two-story house on this property deemed unfit for human habitation, which was probably demolished at that time.

**14. Block 29 Lot 10 (Marshalltown Road)**

**Benjamin Russ (Rush) House site**

**Contributing Site**

**1882**

**Photos 0006, 0007**

This acre-and-a-quarter lot was subdivided out from the southeast corner of Josiah Ale's original twelve acres in 1882 by William H. and Sarah Jane Thomas to Benjamin Russ, who already owned an acre carved out of the other corner. The lot may have had a building on it in 1930, but it disappeared by the 1940s, according to oral accounts and aerial photos.

**15. Block 29 Lot 11 (Marshalltown Road)****James Ale House site****Contributing Site****1863, 1872****0006, 0007**

Josiah Ale granted his son James an acre out of the southwest corner of his 12-acre estate in 1863 for \$55. James Ale sold it to Benjamin Russ in 1872 for \$400, so Ale had built a house on it. A building was extant on the corner of Roosevelt and Marshalltown Road in 1930, but was not there in the 1940s. A one-story house was built on the site in the 1960s, but was demolished circa 2008.

**16. Block 30 Lot 1 (Roosevelt Avenue)****John R. Green House site****Contributing Site****1856, 1866, 1874**

This two-acre parcel is an aggregation of two parcels that John R. Green purchased in 1856 and 1866. On the northerly portion in 1874 Green built a frame dwelling house twelve feet by fourteen feet that was probably a story-and-a-half tall. In 1930, there appear to be two structures on the west side of an extension of Roosevelt Avenue on the east side of the parcel which is upland. At that time, the western side of the parcel appears to be in the meadow. Today the parcel is totally vegetated in *Phragmites* (Foxtail reed).

**17. Block 30 Lot 2 (Roosevelt Avenue)****John H. Green House site****Contributing Site****1869**

This two-acre parcel is largely vegetated in *Phragmites*, but there is a central portion with trees on slightly higher ground. John H. Green purchased this parcel in 1869. Both it and John R. Green's parcel on the east side lay on the north edge of a road to the meadow. John H. and Rachel Green always occupied houses on Marshalltown Road, but may have built a tenant house here, because in 1830 the lot was developed with a house and garden on the elevated portion of the lot. Today the lot is listed as "Kelly Lot" in the tax records but no deed was found to indicate any Kelly ever owned it. Thomas Kelly owned a lot in the Casper subdivision just to the south.

**18. Block 30 Lots 3 and 3.01 (Roosevelt Avenue)****Thomas J. Casper subdivision site****Contributing Site****1860-1869****Photo 0071, 0072**

This 3.4-acre parcel formerly fronted west side of Church Street, and is an aggregation of six lots that Thomas J. Casper subdivided and sold to black laborers between 1860 and 1862. They included Lot 4, Jefferson Johnson; Lot 6, Emery Green; Lot 7, John W. Wilson, Jr.; Lot 8, Thomas Kelly; Lot 9, John Wilson; and Elizabeth Watson, Lot 10. Today it is vegetated in *Phragmites*, but has a ridge of higher ground through the middle of it that is populated with trees. There is documentary and oral evidence of development including houses on Lots 4, 6, 7 and 10. The 1930 USDA aerial photo shows development (buildings and gardens) throughout the subdivision, so it is probable that every lot was inhabited. Lot 3.01 is the old road between the two Casper subdivisions, which provided Casper access to the meadow.

**19. Block 30 Lot 4 (Roosevelt Avenue)****John William Wilson Farmstead site****Contributing Site****1877**

This 1.68-acre parcel on the west side Roosevelt Avenue is entirely vegetated by *Phragmites*. In 1930 it was still upland but was largely forested. John William Wilson purchased this parcel in 1877 at the end of an access lane called "Asbury Shockley Lane." Wilson lived in a house at the northwest side of the road, undoubtedly on this parcel. He willed this and a barn and stable on meadow parcels on the south side of this one to his children in 1903. Joseph Levi Shorts lived here after 1927. After 1933 Elmer Saunders possessed it and it is in his estate to this day.

**20. Block 30 Lots 5 and 5.01 (Roosevelt Avenue)****Thomas J. Casper subdivision site****Contributing Site****1860-1868****Photos 0071, 0072**

This parcel fronting on the west side of Roosevelt Avenue is vegetated with young woodland and *Phragmites*. It is an aggregation of seven parcels ranging from one-eighth acre to one-half acre subdivided by Thomas J. Casper and sold between 1860 and 1868 to black laborers. They included: Lot 1, David Netter; Lot 2, Richard Richman; Lot 3 East, Daniel Russell; Lot 3 West, Richard Richman; Lot 5 North, Henry Thomas; Lot 5 Southeast, Asbury Shockley; and Lot 5 Southwest, Edward J. Shockley. Block 5.01 was called Asbury Shockley Lane, because it passed between lots owned by Asbury Shockley on the north and south sides of this lane, and it



dead-ended at John William Wilson's lot (Block 30 Lot 4). There is documentary and oral evidence of development including houses on Lots 1, 2, 3E, and 5SE. The 1930 USDA aerial photo shows development (buildings and gardens) throughout the subdivision, so it is probable that every lot was inhabited.

**21. Block 30 Lot 6 (Roosevelt Avenue)**

**Joseph Matlack subdivision site**

**Contributing Site**

**1872-1873**

**Photos 0071, 0072**

This acre-size lot fronting on the west side of Roosevelt Avenue is vegetated with *Phragmites* and small trees. It is an aggregation of four lots subdivided and sold by Joseph Matlack to black laborers between 1872 and 1873 from a parcel that had been Thomas Marshall's 23-acre meadow parcel. They included: Lot 4, Susan Green; Lot 5, Henry Viney; Lot 6, John Loper; and Lot 7, Asbury Shockley. The 1930 USDA aerial photo shows this parcel developed with houses and cultivated. The lots were apparently never sold.

**22. Block 30 Lot 7 (Roosevelt Avenue)**

**Albert Hersey site, Joseph Matlack subdivision site**

**Contributing Site**

**1874**

**Photos 0071, 0072**

This quarter-acre occupies an edge of woodland upland on the west side of Roosevelt Avenue. This was Lot 3 of Matlack's subdivision and was sold to Albert Hersey in 1874. Carl Patterson acquired it in 1920, followed by Elmer Saunders in 1937. The 1930 USDA aerial photo shows this lot developed and occupied by a house.

**23. Block 30 Lot 8 (Roosevelt Avenue)**

**Thomas Marshall subdivision site, Joseph Matlack subdivision site**

**Contributing Site**

**1852, 1872**

**Photos 0071, 0072**

This 0.69 acre wooded lot fronting on the west side of Roosevelt Avenue on the north side of Mt. Zion Church was aggregated from three subdivided lots. In 1852, Thomas Marshall sold quarter-acre parcels to Richard Reason and William Moore. It isn't clear what happened to their ownership in twenty years, because William Matlack also subdivided two lots in the same location in 1872, to Albert Hersey, who also had the next lot north (Block 30 Lot 7), and Ann Johnson, keeping a right-of-way for his own access to the meadow from Church Street next to the church. The 1930 USDA aerial photo shows this lot developed and occupied by a house.

24. **Block 30 Lot 11 (23 Roosevelt Avenue)**  
**Mt. Zion African Union Methodist Protestant (A. U. M. P) Church**  
**Contributing Building**  
1847, 1879-1887, 1960s, 1980s  
Photos 0054, 0056, 0059-0069
25. **Block 30 Lot 11 (23 Roosevelt Avenue)**  
**Mt. Zion African Union Methodist Protestant (A. U. M. P) and Cemetery**  
**Contributing Site**  
1847, 1879-1887, 1960s, 1980s  
Photos 0056, 0057, 0058, 0062

### Setting

The church faces east on Roosevelt Avenue. The church stands on a five-acre parcel that includes the original half-acre lot granted by Thomas Marshall in 1847 and the remainder of an 18-acre purchase in 1926 that extended from Marshalltown Road north to the church. A 350-foot by 75-foot area south of the church and next to the road is kept in lawn and contains the cemetery. Some of the graves are in the lawn but many are in the woods behind the church. A building called "the annex," that was remodeled into a parsonage between 1941 and 1947, once stood approximately 125 feet to the south of the church, by oral accounts and historic aerials. A Grand United Order of Odd Fellows lodge formerly stood across the street and to the south and served as a dining hall for church events. On the west and north sides of the church, and on the west side of Roosevelt Avenue, the land is wooded. The nearest house is the William H. and Sarah J. Thomas House at 22 Roosevelt Avenue, which is vacant. An occupied one-story house is at the southern edge of Mt. Zion's property. There are no extant houses to the north. A lot line adjustment was made in when land to the north was conveyed to the state, in order to include all marked graves in this parcel.

### Cemetery

Gravestones are located in the lawn areas on the south and west sides of the church and many are in the woods on the west side. Some may lay in Block 28 Lot 40. The markers range in quality and materials. They include ornately carved limestone obelisks, plain but professionally incised limestone tablets and granite bevels, homemade concrete tablets, veterans' markers, and possibly fieldstone markers. The earliest marker is that of Thomas Marshall himself, who died September 21, 1856. That of his contemporary and one of the earliest landowners, Samuel Mink, is the next oldest at June 26, 1866. Because the first church edifice was built in 1847, earlier graves with no markers, missing markers, buried markers, or marked with fieldstones (as were found during the survey) would be expected.

### Exterior

Mt. Zion A.U. M. P. Church is a rectangular-plan two-story, frame building with a low-slope gable roof on a foundation of brick piers facing east on Roosevelt Avenue. It has three symmetrical bays on the principal, gable-

end elevation, and three regular bays along the south side wall. An apse resting on a rubble stone foundation protrudes from the rear or west wall, a one-story frame office addition stands at the southwest corner, and a one-story stuccoed block dining and kitchen addition stands on the north side. The main, historic building measures 42'-7" x 30'-4" in plan and the eaves are 15'-3" above the floor. The walls are clad with wood clapboard (overlapping weatherboard) that abuts beaded, vertical corner boards. The main roof is roofed with asphalt singles which replaced original wood shingles. All around the building the crawl space is sealed over with painted flakeboard.

The principal façade is the east gable end, and is marked by symmetrical fenestration, an overhanging corniced rake, eave cornice returns, and wood windows glazed with colored glass. The low-slope gable roof and eave returns suggest a classical pediment. A central double-leaf door is flanked by two wood, double-hung windows glazed with colored glass. The door is a steel clad replacement and the upper part of the once-taller opening is patched with a board. The windows each contain a single wood sash divided into a large central pane surrounded by a border of small square panes. The glass panes are colored amber, blue and clear. The centered, second-story window is a rectilinear version of a Palladian window: a tripartite set of double-hung wood sash with a small fixed wood sash centered above. Each sash is divided in the same design as the first story windows. A marble cornerstone in the northeast pier is inscribed with "1879." The windows appear to be Queen-Anne in style, so may have been replaced after a few decades.

The south elevation has three bays of double-hung sash vinyl replacement windows which replicate the six-over-six configuration of the originals. The boxed eave is trimmed with a crown molding and supports a full-length aluminum K-gutter. At the southeast corner of the church a brick chimney rises from the ground at the exterior surface of the wall, and a steel oil tank stands next to the building.

An apse protrudes from the rear or west wall and stands on a parged rubble stone foundation which is set at a higher level than the main foundation. The date "1915" is inscribed in the parging, but it is not known what work the date refers to, the apse itself or simply the parging. In the north wall of the apse is a double-hung vinyl replacement window. Against the west wall on the south side of the apse is a one-story, vinyl-sided office addition built in the 1960s, roofed with asphalt singles. It has a poured concrete foundation and a thermal-paned, double-hung sash window hangs in the south wall. On the wall north of the apse is a boarded-up door opening. On the interior, the lower half of this door is extant within the wainscot. Somewhere on this elevation was the location of a missing vestry room described in a building lien of 1880. It measured 8 feet by 5 feet in plan. Since there is no obvious evidence on the wall at the north end for an addition, it was probably in the location of the present shed, which is larger in footprint.

The north elevation of the church is covered by the dining and kitchen addition, covering all but the west window. Above this window is a wall patch of flush wood boards from the top of the window almost to the eave soffit.

A one-story shed-roofed stuccoed block dining and kitchen addition built in the 1960s stands on the north side

of the historic frame church. The addition has three bays on the east elevation facing Roosevelt Avenue consisting of a central door flanked by two double-hung windows. The steel-clad door is a replacement and the windows have been replaced with vinyl double-hung sash windows. The window openings contain a steel lintel and a fill section between the masonry opening and the replacement window. The north elevation had three window bays, but the window at the west end was removed and patched. The west elevation of the addition had three bays like the east elevation, but the door was removed and patched, though the steel lintel is still in the wall. The addition roof is clad with roll roofing.

### Interior

The front door leads to a central hall between partitions that open with swinging flush doors to a modern rest room on the south side and a stair to the balcony on the north side. This space was originally open. The ceiling slopes under the balcony and is clad with wood boards. Behind the rest room on the south is the heater room. Through a set of flush double-leaf doors is the nave or sanctuary. The floors are carpeted throughout, over a wood floor that was replaced in the early twentieth century. In the nave, the historic plaster walls are covered with thin wood paneling installed in the 1980s above a historic wainscot of 2 ½ inch vertical beaded board. The windows, three on the south side and one on the north, are trimmed with historic wood architraves decorated at the upper corners with square wood blocks inset with a circular carving. The original wood tongue and groove board ceiling, at a height of almost 15 feet, is covered with a modern drop ceiling in a metal grid hung one foot below it on a thin metal frame (installed 1980s). A center aisle leads to the apse fence between two sections of seven rows of historic wooden pews. Each set of pews has a joint in the same location that may be evidence of a change from an original two side-aisle layout to the center aisle layout. The elaborate chancel fence is historic, but was rearranged with duplicated 8-inch railing and 3-inch wide turned balusters. It stands on a six-inch high platform in front of the apse floor which is seventeen inches about that. On the right is a 7-inch high piano platform surrounded by a railing composed of 1¼ inch square balusters. A set of two steps on the left side of the platform leads to the apse floor. The wainscot continues around the apse walls and above it is modern wood paneling covering the plaster walls.

A door on the east wall of the nave leads to the heater and pump room. The heater room has historic wainscoting on west, south and east walls, and a stud wall on the north that divides it from the rest room. The floor is poured concrete with a raised circular pad for the boiler. The church office is through a flush door on the west wall of the nave. The room is 10'-4" x 9'-6" and finished with modern materials. Through a door on the north wall is the dining room and kitchen.

An original staircase climbs to the balcony at the northeast corner of the building. At a landing, the stair doglegs through a door up two more steps to the lowest of three risers each about 2'-6" wide that extend to the south wall. The balcony parapet wall is about 2 feet high and topped with a flat board. On top of the parapet is a modern stud wall with paneling on the nave side that closed off the balcony. The ceiling of the balcony like elsewhere in the church is wood tongue and groove boards. A 14'-9" section of the ceiling cants over the balcony in the center of building. A ceiling hatch provides access to the attic.



In the open attic three king-post trusses composed of six-inch square sawn timbers span across the building in the north-south direction to support the ceiling framing. The upper chords are 4 ¾ x 2 ¾ inches laid flat and mortised into the post and bottom chord secured by a one-inch iron bolt. The post above this joint is clamped strapped with an iron strap. The bottom chord is connected to the post with a bolt. The 3 by 3½ inch ceiling joists spaced 24-inches apart span between the truss lower chords on one-inch ledgers. The ceiling boards are secured to the bottom of the joists. The roof is supported by rafters independent of the trusses. Pairs of 2 ¾ x 4 ¾ inch rafters nailed together at the ridge rest on board false plates at the eave. The false plates rest on the ends of the trusses and on lookouts secured to the wall plate between the trusses. A shoring system of modern lumber has been inserted to transfer vertical roof loads to the truss bottom chords and collar ties have been placed between the rafter pairs to resist outward thrust. It appears this was done to overcome the problem of the failed connections of the cantilevered lookouts under the roof load.

**26. Block 30 Lot 12 (19 Roosevelt Avenue)**

**Richard Daniels House site**

**Contributing Site**

**1941**

**27. Block 30 Lot 12 (19 Roosevelt Avenue)**

**Ernest and Marie Tucker House**

**Non-contributing Building**

**1970**

**Photos 0042, 0043, 0044**

This parcel contains a frame house built circa 1970 on a parcel that was granted to Richard Daniels in 1941 by Mt. Zion A. U. M. P. Church. It did not have a lot number. A house built by Daniels was removed by the present owner, who reported that it was a one-story, two-room-deep frame house, about 15 feet by 20 feet in plan on a slab.

**28. Block 31 Lot 1 (Roosevelt Avenue)**

**Earl Graves House site, Mt. Zion subdivision**

**Contributing Site**

**1938**

**Photo 0041**

This wooded 1.85 acre parcel consists of two aggregated lots from Mt. Zion's subdivision, Lots 16 and 17. Earl Graves purchased Lot 17. A house stood here in 1940.

- 29. Block 31 Lot 3 (Sanders Street)**  
**Mt. Zion subdivision**  
**Non-contributing site**

This wooded lot was #18 in the Mt. Zion Church subdivision, but was not sold, and is still in Mt. Zion's possession.

- 30. Block 31 Lot 4 (Sanders Street)**  
**Howard and Mary C. Turner farm**  
**Contributing site**  
**1947, 1949**

The majority this parcel is under cultivation as preserved farmland, and is wooded at the northwest corner. This parcel was aggregated from three parcels (Lots 19, 20 and 21) fronting on two planned streets, Sanders and Washington, that never materialized in the Mt. Zion subdivision. Howard and Mary Turner purchased this group of contiguous lots in 1947 and 1949, adding to their acreage to the south purchased in 1942. These parcels have been under continuous cultivation before and since then, with no evidence any building construction on them.

- 31. Block 32 Lot 1 (Roosevelt Avenue and Marshalltown Road)**  
**Samuel Hackett House site and subdivision**  
**John Q. Adams/Mary Marshall/Elizabeth Shields Lot**  
**Alexander Myer House site**  
**Samuel J. Moore House and Store site**  
**John H. and Rachel Green House site**  
**Mt. Zion subdivision site/Daniel Sanders House site**  
**Contributing site**  
**1836, 1840, 1847, 1852, 1858, 1889**  
**Photos 0005, 0008, 0035**
- 32. Block 32 Lot 1 (Roosevelt Avenue and Marshalltown Road)**  
**Elmer Saunders, Jr. House**  
**Non-contributing building**  
**Circa 1965**  
**Photo 0040**

This two-acre parcel incorporates four parcels that were part of Perry Sawyer's acre purchased in 1836 and subdivided by Samuel Hackett after 1840, and the adjacent Bilderback land that Mt. Zion purchased and subdivided into Lots 1, 7, 8, and 13 in the twentieth century. The eight lots were aggregated in a series of foreclosures and subsequent sales to a single landowner in 1999. Mt. Zion Lot 8 was sold to Wyatt Seals in 1942 but was not developed. The extant house was built by Elmer Saunders, Jr. circa 1965 on Mt. Zion Lot 13.

Mt. Zion Lots 1 and 7 were farmed by Daniel Saunders after he purchased them in 1941. Saunders lived in Rachel and John H. Green House built by Moore and Domon circa 1857 on the lot to the east he owned since 1914. Samuel J. Moore's 1872 house, store and barn stood to the east of that. The gable-ended Green and Moore houses stood until after 1970. Alexander Myers' house built in 1848 stood on the corner lot but was gone by 1940. The former Block 32 Lot 2 was the "John Adams Lot" that Thomas Marshall purchased in 1852 and probably built a house upon. Mary Marshall and her daughter Elizabeth Shields occupied this house during Mary's lifetime, and in 1890 Elizabeth built a new frame house 26 feet wide by 16 feet deep, two-and-half-stories high with a 15-foot x 12-foot, one-story shed addition and an 8-foot x 13-foot cellar in the rear.

- 33. Block 32 Lot 3 (Roosevelt Avenue)**  
**Little Bethel A. M. E. Church site and Cemetery**  
**Contributing Site**  
**1847, 1876, 1920-1930**  
**Photos 0036-0038**

### Setting

The cemetery occupies a one-quarter acre plot on the west side of Roosevelt Avenue near its intersection with Marshalltown Road. The lot, measuring 66 feet by 150 feet and enclosed with a four-foot high chain link fence, contains six gravestones and is overgrown with shrubs and vines under a mature willow oak tree. The non-extant church, built in 1847 and altered in 1876, was frame and two stories high on a 24-foot by 32-foot footprint. A pile of rocks discernable under overgrowth may be remains of the church's foundation. A deep drainage ditch lies between the fence and the road; a wooden bridge providing access to the lot spans the ditch. The lot is adjacent to a modern dwelling (recently abandoned) and yard on the north and west, and a mown field on the south. Across Roosevelt Avenue is a 12-acre woodland.

### Gravestones

All of the six extant gravestones date from the historic period. Four are from the nineteenth century and are all composed of limestone, cut in segmental arch-topped tablets with incised inscriptions. Two are from the twentieth century, and are both slant-types made of granite, each with a plain, polished rectangular inscription panel. There are undoubtedly more graves, as gravestones have been reportedly stolen. Two of the gravestones note military service in the Civil War. One is Isaac Beckett, member of Company K, Eighth Regiment, New Jersey Volunteers, and the other is James Nutter (Netter), who served on the U. S. Navy Steamer Kineo. Archaeological remains from church activity and burials would be found on this site.

**34. Block 32, Lot 7 (Marshalltown Avenue)****Marshalltown School****Contributing building****Circa 1850, 1934, 1951****Photos 0009, 0016-0022**Setting

The school house stands on a mown lot surrounded by woodland on the north, west and east sides. It faces south on Marshalltown Road across from an occupied two-story nineteenth-century frame dwelling. Nearby to the west are two occupied twentieth-century one-story houses. Actively cultivated farmland surrounds the area. Roosevelt Avenue is approximately 440 feet to the east. There were as many as four outbuildings on the lot in 1940, two on the north side of the lot with paths connecting them with the schoolhouse. The school house was moved to this lot in 1934 by the township.

Exterior

The Marshalltown School is a one-story, wood frame structure on a rusticated concrete block foundation built in 1934 over a crawl space. Its gable-end front has an added, one-story enclosed entry vestibule and faces south on Marshalltown Road. The school house proper measures approximately 28 x 18 feet in plan. The vestibule measures 8 x 8 feet in plan. It has three bays with a centered door in the gable-front end, and three window bays in the long side walls. The vestibule sits on a poured concrete foundation that post-dates the main foundation over a crawl space centered in the gable end between the two windows, and has a glazed, wood front door. Originally clad with wood clapboard with 3¼ to 4-inch reveals and 2½-inch wide corner boards, the main building was sided over with insulstone which is now very deteriorated. The vestibule wood clapboard is laid at a 4½ to 4¾-inch reveal, and corners by overlapping instead of abutting corner boards. The main gable roof is covered with wood shingles topped with corrugated steel. The vestibule is roofed with asbestos tile. The overhanging eaves of both main and vestibule roofs are closed without a box cornice and trimmed with a crown molding and fascia, as are the roof rakes. The windows are covered with plywood. A brick chimney with a decorative soldier course at the top is centered in the rear wall. Vent openings in the main foundation on the east and west sides are covered with sheet metal grilles. The rusticated concrete blocks are molded with a beveled face.

Interior

Because the schoolhouse was converted to a residential use after 1951, the main room was partitioned into four rooms with stud walls covered in drywall and flat wood trim. The four rooms in the main building are a kitchen on the west side, a small bedroom and a bathroom on the west side, and a large bedroom across the north gable end. The exterior walls retain their historic wood lath and plaster, though the plaster has been covered with homosote sheets. The lower part of the walls is wainscoted with beaded, vertical, tongue and groove boards with a cap molding. The lath and plaster on the north gable end wall is missing, revealing the wall framing of sawn 3x4 studs, pinned up-braces and the end girt at eave level. The historic wood flooring is 2½-inch wide tongue

and groove and is topped with deteriorating 9" square linoleum tiles from the dwelling period. The wood floor is two layers thick, suggesting a remodeling of the school at some point. A vacant round hole in the west wall evidences a former stove flue. The windows retain their wood, double hung sashes configured six-over six though some are broken and some lower sashes were converted to one light. This configuration as well as the muntin profile design were common in the mid-nineteenth century, so these windows could be original.

The entry vestibule retains its post-1934 finishes: walls and ceiling of 5-inch wide tongue and groove board beaded with ¼-inch bead at the edge and the center, and 2¼-inch wide tongue and groove wood floor. Two shelves along with electrical panels hang on the west wall, and a three-light hopper window hangs on the east wall. Its Gothic arch muntin profile is locally typical for the 1850s, so may be a salvaged item from an older building. The wall studs measure 1¾ x 3⅝ inches: an early twentieth-century 2x4.

A ceiling hatch allows access into the attic. The roof framing consists of 16 pairs of sawn rafters spaced roughly 24 inches apart nailed together at the ridge, and vary 2½ to 2¾ inches in width and 3¾ to 4 inches in depth. They pass over the wall plate but some short ones are extended over the wall with lookouts. The ceiling joists or wall ties are 5½ deep and vary 2½ to 3 inches in width. Some the ceiling joist/wall ties have a notch on the upper side, suggesting they were salvaged from an older building. That plus the variation in rafters is consistent with either a rebuilding of the school or the use of salvaged materials at the outset in the mid-nineteenth century.

**35. Block 32 Lot 8 (Marshalltown Road)**  
**Charlie and Georgie Young site**  
**Contributing site**  
**1942, 1945**

This 1.18-acre parcel was aggregated from three Mt. Zion Lots, 4, 9 and 10, purchased by the Youngs in 1942 and 1945. They moved a frame building to Lot 4 fronting on Marshalltown Road and ran a store, which is no longer extant.

**36. Block 32 Lot 9 (Saunders Street)**  
**Howard and Mary C. Turner farm**  
**Contributing site**  
**1942**

This 0.82-acre parcel aggregated Mt. Zion Lots 11 and 12 purchased by the turners in 1942, adding farmland to their house lot fronting on Marshalltown Road. They cultivated it, and it continues today as preserved farmland.

**37. Block 32 Lot 10 (124 Marshalltown Road)****Howard and Mary C. Turner House****Contributing Buildings****1937****Photos 0024-0029**

This 0.72-acre parcel was the first two of the Mt. Zion lots sold to Howard and Mary C. Turner. The west half of the lot is wooded and the east side is in lawn. The frame, one-story, Craftsman-style house was built by 1940. Gable-roofed and oriented side-wall to the road, it began as a wood-clad house with a footprint of 24 feet in front by 20 feet deep. The house was extended to the west approximately 12 feet by Howard Turner. The rafter tails are exposed on the rear elevation but soffited on the front elevation and at the gable ends, the overhanging roof has flat rake boards. The roof is clad with fiberglass shingles. There is an exterior chimney at both gable ends. It was stuccoed in a textured manner by the current tenant some 40 years ago. The 15-light, wood front door was roughly centered in the original façade, flanked by two windows that appear to be original. The window on the west side is a tri-partite wood picture window with a larger, central, fixed, two-light sash, flanked by two, three-light rectangular fixed sash, all with horizontal muntins. On the east side of the door is a wood, double hung sash window. The windows are framed with flat wood casings and a molded hood. The doorway is sheltered by a small shed-roofed porch, with screened openings above a lower stuccoed wall and a wood screen door. The west extension is fenestrated by a wood, one-over-one, double hung window. The gable end of the east elevation is fenestrated with two one-over-one double hung windows symmetrically placed; the south one is wood with a triple-track aluminum storm window, and the north one is a vinyl replacement. The stuccoed brick chimney is centered in the gable end. In the wall of the rear shed entry is a Craftsman-style, double-hung, wood window with three vertical lights in the upper sash. In the north elevation is a shed-roofed enclosed rear entry with an attached, open shed-roofed porch over a concrete slab. There is a door and window in the shed entry, and two, one-over-one vinyl windows at the west end of the original house. The west elevation is asymmetrically and irregularly fenestrated with three windows of different periods: in the first floor are two one-over-one, double-hung windows of different sizes, one in wood and one in vinyl. In the gable peak is a one-light sash. On the north side of the center is a stuccoed exterior chimney. The continuous foundation is stuccoed and punctuated by two steel ventilation grilles.

Behind the house are a wood, two-story barn, a small, stuccoed shed, a gambrel-roofed metal shed, a wood-framed, open car port, a barbeque pit, a concrete patio, a garden, and various trees. The 18-foot by 15-foot, vertical-board-sided barn dates from the construction of the house. The barn was larger in 1940. The walls are framed in 2x4 lumber with 3x7 corner posts; the north and south walls are balloon-framed. The second floor, a hay loft, consists of joists running north-south resting on ledgers. The roof is clad with corrugated metal on spaced wood nailers. The second story of the south elevation is clad with green fiberglass shingles. The first story is partially sided and has an entry door at the east corner. Inside are three pens separated by horizontal wood boards, and a full-length corridor on the north side. The east gable end is characterized by its vertical board siding, which is applied in four overlapping courses. The first story is missing much of its siding. There is an access door to the corridor at the north corner. The north elevation is missing most of its siding, but the west



elevation is entirely clad in green fiberglass shingles over the wood siding.

The gable-roofed stuccoed shed is roughly eight feet square in plan. A wood five panel door in the south elevation appears contemporaneous with the house. Single-light windows are in the south and east walls.

**38. Block 33 Lot 1 (Marshalltown Road)**

**Non-contributing site**

This triangular parcel was created when the township took land away from Block 34 Lot 5 to re-align the curves in Marshalltown Road. It is possible that the site of the Gibson House that stood on Block 34 Lot 5 is now within the current road right-of-way and Block 33 Lot 1.

**39. Block 34 Lot 1 (Marshalltown Road)**

**John and Elizabeth Wesley House site**

**Contributing Site**

**1848-1951**

**Photo 0023**

An I-house stood on this half-acre parcel until 1987, when it burned down. It stood directly opposite the southwest corner of Block 32 Lot 8. The site is now wooded. The house was built by John Wesley who is notable as the first African American mapped as a property owner in Marshalltown, as part of the first wave of blacks buying land after Thomas Marshall, and as a founder of Little Bethel A. M. E. Church. Reuben T. and Sarah Ann Freas subdivided this half-acre lot from their farm for John Wesley in 1848. The was occupied by several black property owners, including Francis (Franklin) and Margaret Turner, John H. and Rachel M. Green, Charles T. and Charlotte E. Jefferson, and Eugene and Olivia Moore. The John Wesley lot was cut in two pieces when the township realigned Maple Avenue to the east. Maple Avenue grew out of a farm lane that passed between Wesley's lot and James Netter's lot to the west. The lane ran within the lot.

**40. Block 34 Lot 2 (117 Marshalltown Road)**

**Harvey and Charlotte Brooks House**

**Contributing Building**

**1938**

**Photos 0009-0015**

This two-story, rectangular plan, gable-ended frame house with one story additions was built by Harvey Brooks in 1938 after a fire destroyed their 1923 bungalow. It occupies a triangular lot planted in grass and shade trees on the south side of Marshalltown Road. A hedgerow defines the road and driveway edges. The house is clad in tan aluminum siding over older layers of asbestos tile and wood clapboard. The roof is clad with fiberglass shingles and the rafter tails are exposed, Craftsman-style. An exterior chimney rises on the west wall. The

foundation is rusticated concrete block, and it encloses a crawl space. The 14½-foot by 30-foot main block of the house was built gable-end to the road, and is two rooms deep on the first floor and three rooms deep on the second, and might be described as a two-story shotgun. A series of three, one-story additions built in the 1990s, begin on the east elevation and extend south and around the rear of the main block. A low-sloping gable roofed section is attached to the southeast corner of the main house, covering portions of the east and south elevations. Attached on the south of the latter is a shed-roofed addition, and protruding on the west is a small shed-roofed addition housing a heater room.

The north elevation of the main house has two bays containing a flush steel door at the east end and a one-over-one, double-hung, vinyl replacement window on the west side. A two-step concrete stoop sits at the front door. In the second story is a centered, one-over-one, double-hung, vinyl replacement window. In the gable peak is a rectangular metal louvered attic vent. The north elevation of the low slope-roofed, one-story addition on the east side of the main house is clad with aluminum siding and filled with a triplet jalousie window. The west elevation of the main house is clad with aluminum, has two bays of first floor windows and three bays of second floor windows, all one-over-one, double-hung, vinyl replacement windows. A square, brick chimney stands on the exterior of the wall, south of center, and pierces the edge of the roof. The west elevation of the rear additions contains two one-over-one, double-hung, vinyl replacement windows and a concrete block chimney at a heater room shed. The walls are clad with asbestos tile, particle board, and stucco. The roofs are edge-flashed with sheet aluminum. The south elevation of the main house is clad in asbestos tile. The underlying wood clapboard is exposed near the ground. A shed addition covers a little more than half of the main house first story. West of the addition is a wood, double-hung window with an aluminum triple-track storm window. The south elevation of the additions has one opening, a doorway in the southern most shed. The east elevation of the main house is partially covered by the gabled addition but on the north end is an original wood, one-over-one, double-hung window. In the second story are three, asymmetrically arranged one-over-one, double-hung vinyl replacement windows. The east wall of the addition is stuccoed and fenestrated with a flush steel door, a one-over-one, double-hung vinyl window, a triple jalousie window, and a horizontal sliding window.

Behind the house is a one-story outbuilding with concrete block walls and a gable roof clad in fiberglass shingles. The gable ends are sided with aluminum and the east elevation is stuccoed. The north elevation has a paneled and glazed wood door and an aluminum double-hung window. The same window type fenestrates the center of the west elevation. The south elevation has two clerestory openings and a square cinder block chimney.

- 41. Block 34 Lot 5 (Marshalltown Road)  
Charles and Rosanna Gibson House site  
Contributing Site  
1876  
Photos 0002, 0003**

This wooded three-acre parcel occupies ground between Horne Run and a northwest tributary on a bend of Marshalltown Road. In the location of these barely discernible waterways in 1940 were wooded swamps. Since that time they were dug out, creating clearly defined streams. Part of a dug ditch crosses the south end of this parcel. A house owned by Adam Kiger with 184 acres of land was mapped here in 1876. However, Kiger must have subdivided this lot before then, because Charles and Rosanna Gibson built a two-story, 24 foot by 16 foot frame I-house here, oriented side-wall to the road, in 1874, possibly replacing an earlier house. The Gibsons lost the house, and it was purchased in 1893 by John K. Ransome. William H. and Viola Thomas were the owners of record when the township tore down an uninhabitable "gray shingle house" on this lot in 1963. Part of this parcel was taken for a road right-of-way that created Block 33 Lot 1. The house site, according to the 1940 USDA aerial photo, was within or partially within this taking. The remains of farm outbuildings would be expected within this parcel, as much of the lot was under cultivation at that time.

- 42. Block 35 Lot 3 (Marshalltown Road & Maple Avenue)  
Remainder of Block 34 Lot 1, John Wesley House site  
Contributing Site  
1848, 1860, 1890, 1916  
Photo 0030**

The John Wesley lot was cut in two pieces when the township realigned Maple Avenue to the east sometime before 1963. This remainder is the location of the original road, which grew out of an old farm lane across the west edge of Wesley's land.

- 43. Block 35 Lot 1 (portion) (Marshalltown Road & Maple Avenue)  
James Netter House site  
Contributing Site  
Circa 1880  
Photo 0030**

A township tax foreclosure for Block 35 Lot 3 lists this parcel under James Netter's name but the deed description is much larger than that tax parcel (see Block 35 Lot 3 discussion above). Netter's parcel lay on the west side of Frank Turner's lot (same as Wesley's lot), and it was probably absorbed into Block 35 Lot 1. James and Annie Netter owned a property and lived in this vicinity in 1880, 1895, 1900 and 1910. A house stood here in 1940 but was gone by 1963. This is very close to the site of the blacksmith shop shown on the

1861 map. The district boundary cuts across Block 35 Lot 1 to incorporate the boundary of the Netter parcel.

### Integrity Analysis

Marshalltown is a fragmentary historic district. This cultural landscape has lost many resources due to political, economic, and environmental factors. The march of civil rights has afforded African Americans better justice and opportunities and they no longer need an isolated community in order to own property and have community. Rural areas in general have evacuated to the cities and suburbs for employment. African Americans have by and large left farm labor to subsequent immigrant ethnic groups. The destruction of the meadow banks rendered large areas of formerly inhabited land uninhabitable. State and local government have held land conservation values in higher and more exclusive regard than cultural values. As the neighborhood shrank and the water rose, houses were abandoned, burned, and demolished. Thus the overall integrities of setting and feeling have suffered by the disappearance of built heritage.

Though much has been lost, Marshalltown retains key resources to tell its story. The five extant contributing buildings and two cemeteries, survive with good integrity. Each building is a unique example and together they are a diverse sample of the once numerous collection, capable of conveying the significance of Marshalltown. There are least 28 sites where buildings formerly stood according to documents, historic aerial photos, oral history, and the existence of cultural material on the ground surface. These hold the potential to yield more information about the materialculture of this community through archaeology. Most former house sites have not been disturbed since the disappearance of buildings from rising water tables, prohibitive zoning or building codes, or open space programs. In the absence of rebuilding, the retention of stratigraphic context would be expected. Marshalltown compares well in period and associations with National Register-eligible Timbuctoo in Burlington County, and Timbuctoo has yielded rich archaeological material. With the same pattern of development and decline without redevelopment, Marshalltown would be expected to contain intact and extensive below-ground deposits. In addition, Marshalltown has standing architectural resources for reference, while Timbuctoo does not.

The location as a whole and of individual resources has not changed. Though the school house was moved, it was moved within the district and within the period of significance. There is integrity of location.

District design pertains to the spatial relationships of the resources to each other. On Roosevelt Avenue, Mt. Zion A. U. M. P. Church, its specimen sycamore tree, cemetery, and the Thomas House maintain their integrity of relationship to each other and to the street itself. The layout of Roosevelt Avenue is the same: it was never widened, is still the central spine of the village, and binds the other resources together. The infrastructure is the same, roadbed, ditches, even the 1940s utility poles. On Marshalltown Road, the Turner House, the School House, and the Brooks House are within sight of one another as ever. The road has changed only slightly though a 1977 taking provided for a more extreme realignment at the double curve over Horne Run (site of old "Beaver Dam" cited in deeds) in 1977. The two loci of development in Marshalltown remain from the original poles of

development in the 1840s. The design features of the individual resources are largely intact, though some are in poor condition. They read as historic buildings, retaining structure, massing, fenestration, decorative trim, textures, and materials. The one-story additions of the Brooks House have minimal physical or visual impact on the historic block of the house. The district has design integrity.

Setting pertains to the physical environment. Although much has disappeared, there are few intrusions. Three houses post-date the period of significance, but they are unobtrusively part of the continuing evolution of Marshalltown. One is a replacement house. The surrounding agricultural setting has not changed; the fields are still farmed, the views are the same. There is no modern large-scale development within or outside of the district. The openness of the nineteenth century within the district where gardens and orchards were cultivated has changed by virtue of the re-growth of the forest over the upland portions. The adjacent significant environmental feature of Mannington Meadow is flooded and hunted, rather than planted in grain or grazed with livestock. *Phragmites* has crowded out the salt grass. Marshalltown is still isolated, however, and the lack of traffic helps to reinforce that ambiance. Both cemeteries survive with their stone grave markers, most in good repair. The former house sites have experienced little, if any, disturbance. The district has integrity of setting.

Materially the buildings have mixed integrity. Mt. Zion Church, the Thomas House, and the School have high integrity on account of their clapboarded exteriors and surviving interior finishes and trim. Both twentieth-century houses have been re-clad: the Brooks House with aluminum siding and the Turner House with stucco in the 1970s. The original cladding materials are extant underneath. The Turner House retains a few original Craftsman-style windows. Integrity of underground material also applies as discussed above. The district has integrity of materials

Workmanship is evident in the roof trusses and finishes (exterior trim, interior woodwork and wood ceilings) in Mt. Zion Church, and in the frames and finishes of the Thomas House and Schoolhouse.

The feeling of a community is evident in the variety of property types extant: a church, a school, houses, and cemeteries. Though sparse, they convey the idea that Marshalltown had the elements of a community. That three properties, including the church, are currently occupied keeps alive the human presence and spirit. The district has integrity of feeling.

The physical features that survive are associated with the historic events and persons of Marshalltown. The district has integrity of association.



**Statement of Significance Summary Paragraph** (provide a summary paragraph that includes level of significance and applicable criteria)

The fragmentary, vernacular landscape of Marshalltown in western Mannington Township, bordering Mannington Meadow and the Salem River, has local significance under National Register Criteria A, B, C, and D for its role in free-black community formation beginning in the 1830s, for Thomas Marshall (1803-1856), an enterprising black landowner whose name endures on the map, the Reverends Daniel James Russell Sr. and Jr., African Union Church leaders, for its surviving nineteenth and early-twentieth century African American architecture, and for two cemeteries and numerous former building sites that have the archaeological potential to shed new light on the evolution of African American culture in New Jersey. The significant resources include Marshalltown as a domestic village site, Mt. Zion A. U. M. P. Church and its cemetery, the Little Bethel A. M. E. cemetery, the Marshalltown School House, three dwellings: the William H. and Sarah J. Thomas House, the Howard and Mary C. Turner House, and the Harvey and Charlotte Brooks House, and as many as 30 other sites where a church, a lodge, and dwellings are known to have stood within the historic period.

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**Narrative Statement of Significance** (provide at least one paragraph for each area of significance)

Marshalltown is eligible under Criterion A for the pattern of events associated with the "First Emancipation," when free-blacks began to form isolated communities in the early nineteenth-century, with associated institutions such as schools, churches, and fraternal orders. Marshalltown was part of a trend in the northern states that started with white farmers freeing slaves yet needing a reliable labor force close by, the need for mutual protection and aid amidst an increasingly hostile white-dominant society, and the growth of social networks that aided fugitive slaves and freedmen making their way out of the American South. Development as a racially concentrated or isolate rural community began in the ante-bellum period and continued into the post-bellum and Great Migration periods with successive efforts of land subdivision by both white and black agents, until political, economic, and environmental forces caused Marshalltown's demise in the late-twentieth century. In Marshalltown the themes of emancipation, black autonomy, Quaker sponsorship, African Methodism, Southern immigration, the Civil War, the growth of black institutions, black feminism, the shift from agricultural to industrial labor, and racial hegemony, were embodied on this contested, marginal landscape over the course of one hundred and twenty years.

Marshalltown is eligible under Criterion B for the role of Thomas Marshall (1803-1856) in the formation of this free-black community. A black man of uncommon enterprise and leadership, he was the namesake of Marshallville, where, between 1834 and 1856, he amassed material wealth and farmed some eighty-seven acres of land, occupied a two-story, four-bedroom house with a yard, farmyard and barn, operated a store, subdivided house lots to his peers, sponsored a school, and with others founded an African Union Church to whom he sold their church lot in 1847. Also significant under Criterion B is Daniel James Russell, Sr. (1809-1899), a



preacher ordained by African Union Church founder Peter Spencer, who owned a house and lot and resided here. He was probably responsible for the establishment of the Marshalltown School and the development of the African Union Church of Haines Neck (now Mt. Zion A. U. M. P. Church) into the “Mother Church of the New Jersey and Philadelphia Districts” of the Wilmington-based denomination. In addition, his son Daniel James Russell, Jr. (1846-circa 1930), who was raised and schooled in Marshalltown, became the first Bishop of the African Union Methodist Protestant Church, as well as its first historian and publisher.

Marshalltown is eligible under Criterion C for the architecture of its surviving historic buildings which provide key, rare examples of property types associated with late-nineteenth-century and early-twentieth-century African Americans in southern New Jersey. Mt. Zion A. U. M. P. Church, the Marshalltown School, the Thomas House survive from the nineteenth century, and the Brooks and Turner houses survive from the early twentieth century. Two African church cemeteries continue to provide tangible evidence of African American tombstone design tastes as well the names of Marshalltown’s people. The integrity of surviving buildings is good and they each convey their appearance during the period of significance. Though it is a fragmentary, changed historic landscape, the buildings stand as representative of what has been lost, provide a last opportunity to understand their types, and portray the historic appearance of Marshalltown. The larger surrounding landscape stands as an intact historic setting of roads, house lots, waterways, tidal meadows, meadow banks, marl pits, and farm fields that was associated with Marshalltown’s history.

Marshalltown is eligible under Criterion D for the archaeological potential of two cemeteries—African Union and African Methodist Episcopal—and numerous sites where houses, barns, stables, stores, a lodge and a church formerly stood. The cemeteries contain the graves of the founder Thomas Marshall, church leaders, U. S. Colored Troops, and many who lived and labored there. They hold the possibility of yielding information about the burial practices of African-descended people in this time and place—did they retain African ritual practices? The Thomas House is currently difficult to access but in the future could also provide more information about building practices though both archaeological and architectural approaches. Marshalltown thus has high potential to yield information about local and regional African-American history and architecture that is currently inaccessible.

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**Developmental history/additional historic context information** (if appropriate)

Marshalltown owes its name to Thomas Marshall, a man of African descent, who lived 1803-1856. Under his enterprising efforts, this place became a center of free-black settlement, showing on maps from 1849 until the present. Named “Marshallville,” it was also referred to as “Marlboro” for the marl pit mines that operated nearby, and “Frogtown,” which was a less official, and perhaps a more derogatory, name for this low-lying area of poor soil near the tidal Mannington Meadow. This unincorporated village in the Haines Neck portion of Mannington Township was a concentration of black settlement triggered by an especially large free-black population in Mannington Township that arose during the First Emancipation and grew through the end of the

nineteenth century. It was a magnet for the northward movement of freed and freedom-seeking blacks, fueled by the labor opportunities found in farms, meadow companies, and marl mines, and the opportunity to buy land.<sup>1</sup>

### First Emancipation

Trends in the Delaware Valley in the late eighteenth century contributed to an early free-black population in Mannington. The Religious Society of Friends was the first religious group in the colonies to debate the morality of slavery. In Philadelphia, not far from Salem County, Quakers began speaking out against slavery in the 1690s. A reform movement took hold in the 1750s under the influence of John Woolman of Burlington, West Jersey, and Anthony Benezet of Germantown, and in 1755 the Philadelphia Yearly Meeting issued instructions to its members not to engage in slave trading.<sup>2</sup> By 1738, however, the Salem Quarterly Meeting was already “mostly clear of buying Negroes.”<sup>3</sup> They may have been more influenced by, or more like, the Quakers of rural southeastern Pennsylvania and northern Delaware who agitated in the 1710s through the 1730s for the end of the slave trade, unsuccessfully targeting their urban brethren in Philadelphia to give it up.<sup>4</sup> Nevertheless, the strong presence of Quakers in the Delaware Valley led to a wave of manumissions in the late eighteenth century, producing a large population of free blacks. In this trend, called “First Emancipation,” southern New Jersey figured large due to the numerous and influential Quakers, and it was within this context that a large concentration of free blacks began to form in Salem County.

### The Quaker Presence in Salem County

Salem County, which up to 1748 encompassed today’s Salem and Cumberland counties, began as a tenth part of West Jersey, founded under the short-lived proprietorship of English Quaker John Fenwick in 1675. Rapid immigration into West Jersey from other colonies as well as Europe created a diverse population, but the initial settlement of the Quakers led to their dominance in politics and economics early in the life of the colony, and they continued to play an important role through the nineteenth century and even into the present. As late as 1865, the Quaker population exceeded Methodists and Baptists.<sup>5</sup> In Salem County, which bounded on the southern coast of New Jersey along the Delaware River and Bay, the geographic distribution of Quakers can be proxied by the locations of their brick meeting houses. Salem County’s first Quaker Meeting was established in the town of Salem in 1675, followed by a one in Greenwich in 1693. In 1725, a meeting was set up in the village of Woodstown, then part of Pilesgrove Township. Three others were established in Oldmans, Lower

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<sup>1</sup> In this nomination, the name “Marshallville” will be used in discussion of events prior to 1890, and “Marshalltown” thereafter.

<sup>2</sup> Gary B. Nash and Jean R. Soderlund, *Freedom by degrees: emancipation in Pennsylvania and its aftermath* (New York: Oxford University Press, 1991). 42.

<sup>3</sup> *Salem Quarter*, 96,

<sup>4</sup> Nash and Soderland, 66-67.

<sup>5</sup> Barber and Howe, 415.

Alloways Creek, and Alloway. Lower Penns Neck, to the west beyond Mannington Meadow, tended toward Lutheran (which became Anglican) and Presbyterian with its pre-English Swedish and Finnish settlement, along with Scots-Irish a bit later. The eastern part of the county, now Cumberland County and the Pittsgrove townships, became dominated by the Calvinist influxes from New England and East Jersey in the 1680s, and the Huguenot migration from New York State in the first quarter of the eighteenth century. Mannington occupies the region between Salem and Woodstown, the two major poles of Quakerism in the county, and one of the earliest settled areas, being where John Fenwick's own country estate was located.

Mannington therefore hosted a concentration of elite Quakers who were connected with those Meetings. One was the Bassett family, early members of the Pilesgrove meeting.<sup>6</sup> Generations of Bassetts held vast areas of land around Marshalltown before and throughout the nineteenth-century, and may have influenced local ideology. Bassetts with the names of Elisha, Sr., Isaac, and Daniel signed Salem Meeting's 1774 Petition to the Provincial Governor of New Jersey to stop slave imports and to institute laws to favor their liberation. One "J. Bassett," possibly Joseph of Mannington, gave Abigail Goodwin, a well-known Underground Railroad operative, a donation of \$1 to aid her work in 1862.<sup>7</sup>

#### Manumissions in Mannington Township

Mannington led the county in slave manumissions in the late-eighteenth century. In 1774, seventy-eight Salem Friends signed a petition to abolish slavery. Mannington Quakers Preston Carpenter, William Abbott, William Nicholson and Bartholomew Wyatt manumitted a total of 15 slaves among them in 1777.<sup>8</sup> By 1778, the Salem Quarter reported being "clear of slaveholding" within their membership.<sup>9</sup> Prior to 1797, among the manumission records that survive, Mannington Township, one of nine in the county, had the highest number of manumissions, 19 out of 54 total, or 35.2%. In 1797, the Abolition Society for the County of Salem reported to the New Jersey Abolition Society on the numbers and condition of free and bound blacks in each Salem County Township. Mannington was the only one with no reported slaves. By the end of the eighteenth century, Mannington Township led the county in free black population, with 60 or 21% of the 286 total: double what would be an equal distribution across the townships.<sup>10</sup>

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<sup>6</sup> Shourds, 401.

<sup>7</sup> William Still, *The Underground Railroad* (New York: Arno Press, 1968).

<sup>8</sup> Manumission records, Salem County Clerk.

<sup>9</sup> Philadelphia Yearly Meeting of the Religious Society of Friends. Salem Quarterly Meeting of the Religious Society of Friends. History Committee., *Salem Quarter: the Quakers of Salem Quarterly Meeting of Philadelphia Yearly Meeting of the Religious Society of Friends in Southern New Jersey from 1675-1990* ([N.J.?]: Salem Quarterly Meeting, 1991), 100.

<sup>10</sup> Abolition Society for the County of Salem, "Salem County Return of Blacks," 26 April 1797 (Salem County Historical Society, 2003.MSS.255). The total black population amounted to 409 (286 free and 123 bound or slave), with one township (Pittsgrove) not reporting. The ASCS probably undercounted by about 200, as the 1800 Federal Census counted 692 blacks in the county only three years later, and the 1790 Federal Census counted 546 in 1790 (figures from Giles Wright, 81-82).

### Methodism in Haines Neck

Another local religious influence was a Methodist Episcopal congregation in Haines Neck, founded in 1826 and still occupying its original location on Haines Neck Road. Anti-slavery sentiment was strong among Methodists as well as Quakers, but unlike the Quakers, “the Methodists were the first people who brought glad tidings to the colored people”<sup>11</sup> Before the trend of African-American Methodists breaking away from white-dominated churches to form separate, autonomous churches, the appeal of Methodism, more than any other sect, was strong among blacks, and biracial audiences in worship were common in the eighteenth century. The organizing impetus for black Methodist autonomy in the county appeared nearby in the town of Salem in 1800 and on the eastern side of Mannington south of Woodstown in 1807.<sup>12</sup> The presence of Methodists as well as Quakers in Haines Neck may help to explain the early growth of a free black population in Mannington and the establishment of Marshallville.

### Abolition and Free Black Population Growth

After the Revolution, other factors also fed free black population growth. New Jersey was the last of the northern states to pass an abolition law. The 1804 Act provided for the freeing of children of enslaved persons who were born after July 4, 1804, not immediately, but upon attaining the ages of 22 for women and 25 for men. This would have resulted in a sudden growth in the number of freed blacks after 1826 and may explain the land purchases by free blacks in Marshallville that began in 1834 and even earlier on the eastern side of the township south of Woodstown.

Another source of black immigration could have been the practice by Southern slaveholders of indenturing their freed slaves in a Northern state as a moral response to the arguments of abolition. Such indentured former slaves were welcomed by Northern farmers as a source of cheap labor while the southerners were able to divest themselves of slaves without incurring financial loss. In southeastern Pennsylvania after First Emancipation, this practice contributed to the rapid growth of the black population, sponsored by the Pennsylvania Abolition Society.<sup>13</sup> Accordingly, surviving Salem County manumission records reveal twelve slaves freed by owners from Maryland and Delaware between 1796 and 1817, some stating a sum of money that probably represented an indenture.<sup>14</sup> In addition, slave owners in Pennsylvania, faced with litigation by the Pennsylvania Abolition Society caused some to sell their slaves by indenture in New Jersey.<sup>15</sup> Those Mannington blacks who reported

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<sup>11</sup> William Henry Williams, *Slavery and Freedom in Delaware, 1639-1865* (Wilmington, Del.: SR Books, 1999), 23, quoting Richard Allen from *Life Experience*, 30.

<sup>12</sup> The 1882 incorporation of Mt. Zion A. M. E. church in Bushtown asserts its organization in 1807 in Miscellaneous Book D, Page 663, Salem County Clerks Office.

<sup>13</sup> Nash and Soderland, 182-183.

<sup>14</sup> *Salem County Almanac and Yearbook* (Woodstown National Bank, 1921), 13-14.

<sup>15</sup> Nash and Soderland, 121.

birth in Pennsylvania may have arrived under those circumstances.

### Black Population Growth in Mannington

Giles Wright, the eminent scholar of New Jersey African American history, examined the relative populations of blacks in the northern and southern counties of New Jersey. Between 1810 and 1860, the southern counties experienced steady growth of about 1000 black persons per year, while the black population in the northern counties stayed virtually the same. Until the urban growth of Camden and Atlantic City took off before 1890, Salem County stood out as having consistently the highest percentage of black population of all the southern counties, a trend which accelerated after 1820. Between 1860 and 1890, Salem County had the highest proportion of black population in the entire state.<sup>16</sup> The north-south contrast illustrates the cultural differences within the regions of the state pertaining to slaveholding and attitudes regarding abolition. By these counts, Salem County stands out as probably the most black-sympathetic county in the state during most of the nineteenth century.

Wright observed that there were “sizeable numbers of Afro-Americans” in the five southern counties of Camden, Cumberland, Salem, Burlington, and Gloucester, “especially Camden, Stockton, Newton, Center, Burlington, Deptford, Mannington, Pilesgrove, and Fairfield.”<sup>17</sup> Of the nine places Wright listed, two, Pilesgrove and Mannington, are in Salem County.

Mannington Township, like everywhere else, had a history of slave-holding but stood out for its especially large population of free African-Americans:

This township was the first point of settlement in the county for free negroes, and in the early days almost every farmer had black servants or slaves. The colored race in Mannington has been as prolific as it is found to be elsewhere, and at this time it is not an insignificant portion of the population, numerically. In different sections several colored churches have grown up, and have been sustained through varying fortunes. The members belong to different sects of colored Methodists.<sup>18</sup>

People of color in Salem County were highly concentrated in Mannington and Pilesgrove Townships in the nineteenth century. In 1922, a researcher for the Committee on Social and Religious Surveys wrote, “The communities in which the negroes have settled include Fenwick, South Woodstown, and Marshalltown.” Also, that Yorketown was “rapidly becoming a colored settlement.”<sup>19</sup> Long before that, however, in 1882, historians

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<sup>16</sup> Giles R. Wright, *Afro-Americans in New Jersey* (Trenton: New Jersey Historical Commission, Department of State, 1988), Appendix 3, Population Tables, 81-98.

<sup>17</sup> Giles Wright, 38.

<sup>18</sup> Thomas Cushing and Charles E. Sheppard, *History of the Counties of Gloucester, Salem, and Cumberland New Jersey: with Biographical Sketches of Their Prominent Citizens* (Philadelphia: Everts & Peck, 1883), 433-442.

<sup>19</sup> Edmund deS. Brunner, *A Church and Community Survey of Salem County, New Jersey* (New York: George H. Doran Company, 1922), 23-26.



noted “a considerable number of colored people” at Yorketown, Baileytown, and an unnamed area near the southern boundary of Pilesgrove Township, who had organized religious societies by that time. All of these places other than Marshalltown are in southern Pilesgrove and eastern Mannington townships, a cluster of black communities south of the Borough of Woodstown.

In antebellum Salem County, as shown by the 1850 Federal Census, the county’s black population of 2,063 comprised 11% of the total, while 37% of those resided in Mannington, one of ten townships. There, the black population of 756 was not only numerically the highest of any township, but Mannington had the most concentrated township population of blacks, at 35%. Pilesgrove Township had the second highest number of blacks in the county, representing 17% of the county total (Table 1). Mannington and Pilesgrove were thus significantly more peopled with African-Americans than the rest of the county, with over half the county population of blacks residing in those two townships. Elsinboro, a river township, had a very large internal concentration of blacks, second to Mannington, at 25%.

Township	Black	White	Total	Twp % Black	% of County Black
Mannington	756	1,431	2,187	35%	37%
Pilesgrove	341	2,621	2,962	12%	17%
Salem City	208	2,844	3,052	7%	10%
Upper Alloways Creek	196	2,334	2,530	8%	10%
Lower Alloways Creek	175	1,248	1,423	12%	8%
Lower Penns Neck	170	1,259	1,429	12%	8%
Elsinboro	164	491	655	25%	8%
Upper Penns Neck	40	2,382	2,422	2%	2%
Upper Pittsgrove	11	1,648	1,659	1%	1%
Pittsgrove	2	1,157	1,159	0%	0%
County	2,063	17,415	19,478	11%	100%

Table 1. 1850 Federal Census figures for Salem County townships, ranked by black population.

Source: Direct counts from Ancestry.com images of Salem County townships.

The black population grew disproportionately in Mannington Township compared to its own growth and county growth. Between 1820 and 1830, Mannington’s black population grew 81% compared to a drop of 4% in the township total. At the county level the rate of black population growth (39%) was 100 times the total population growth (0.4%), still only half the rate in Mannington. Between 1830 and 1840 Mannington’s black population grew at 62%, triple the rate of the overall township growth (20%). The same grew at double the rate of county black population growth (27%), which was double the rate of the county total growth rate (13%). In a reversal of the county trend, between 1840 and 1850, the rate of county black population growth dropped by half (15%) to less than the total growth rate (21%). Though in Mannington, the black population growth rate slowed by a factor of three to 22%, it was still nearly quadruple the total township growth rate (6%). These figures point out the extreme preference for Mannington Township by blacks in the antebellum years. In 1860, the numbers reflect a decided drop in black population in Mannington, which may have had something to do with the 1850 Fugitive Slave Act.



The North was never totally safe for fugitive slaves or legally free blacks. The U.S. Constitution allowed slaveholders to cross state lines and claim their human property. But a new federal Fugitive Slave Act in 1850 further empowered Southern slave-catchers to enter New Jersey and capture blacks who they claimed ran away from Southern slave owners.<sup>20</sup> The burden of proof was on the captive to prove his or her freedom. In some parts of the North, the enactment of the law caused a panicked exodus of blacks from New York and Pennsylvania to Canada.<sup>21</sup> Because New Jersey was the only northern state not to resist the new law, it may explain not only the drop in Mannington, but the reversal in statewide growth as well.<sup>22</sup>

Most of Mannington's 756 blacks in 1850 reported being born in New Jersey (548 or 73%). But despite the danger from slave catchers, 19% reported their origins in the southern states of Maryland (80), Delaware (54), Virginia (11), and South Carolina (1). This might mean that they felt safe in Mannington where they lived in substantial enclaves among sympathetic whites. Some were no doubt freedom seekers, as Maryland and Delaware had the highest rates of slave loss among slave states in both 1850 and 1860.<sup>23</sup> Many probably immigrated as free persons, as some southern states after 1800 required freed slaves to leave the state.<sup>24</sup> The large free black populations in Delaware and Maryland caused increasing anxiety within white society after 1800. Coercive "Black Codes" instituted in those states limiting their rights and access to opportunity caused northward migration in the 1850s.<sup>25</sup> Flight from the Black Codes, as well as to put more distance between them and southern slave catchers, may be behind some portion of the large numbers of black Marylanders and Delawareans in Mannington, despite the Delaware law that once a free black left the state, they could not return after an absence of six months.<sup>26</sup>

### Salem County as a Destination for the Self-Emancipated

Regardless of New Jersey's resistance to outright abolition through the end of the Civil War, southern New

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<sup>20</sup> Wright, 39.

<sup>21</sup> Fergus M. Bordewich, *Bound for Canaan*, 323-324. One of the largest black settlements in the North, Columbia, Pennsylvania, quickly lost 40% of its population. Some three thousand blacks crossed into Canada within three months of passage of the Fugitive Slave Act of 1850.

<sup>22</sup> Giles Wright, 28, 38, 80.

<sup>23</sup> Wilbur Henry Siebert and Albert Bushnell Hart, *The Underground Railroad from Slavery to Freedom* (New York: Macmillan Co., 1898).

<sup>24</sup> Peter Kolchin, *American Slavery, 1619-1877* (New York: Hill and Wang, 2003), 17; Fergus M. Bordewich, *Bound for Canaan*, 44-45.

<sup>25</sup> William Henry Williams, *Slavery and Freedom in Delaware, 1639-1865* (Wilmington, Del.: SR Books, 1999). 187-195.

<sup>26</sup> Sheppard, Rebecca J. and Kimberly Toney, et al "Reconstructing Delaware's Free Black Communities, 1800-1870." Unpublished report. Newark: Center for Historic Architecture and Design, University of Delaware, 2010., 15, <http://dspace.udel.edu:8080/dspace/handle/19716/5647>

Jersey was a destination for fugitive slaves.<sup>27</sup> The well-known autobiography of Samuel Ringold Ward reflects what sounds to be a broadly held notion by southern blacks about southwestern New Jersey when describing his parents' escape from Maryland in 1820:

At the time of my parents' escape it was not always necessary to go to Canada; they therefore did as the few who then escaped mostly did--aim for a Free State, and settle among Quakers. This honoured sect, unlike any other in the world, in this respect, was regarded as the slave's friend....To reach a Free State, and to live among Quakers, were among the highest ideas of these fugitives; accordingly, obtaining the best directions they could, they set out for Cumberland County, in the State of New Jersey, where they had learned slavery did not exist--Quakers lived in numbers, who would afford the escaped any and every protection consistent with their peculiar tenets--and where a number of blacks lived, who in cases of emergency could and would make common cause with and for each other.<sup>28</sup>

Ringold further observed, "when slave-catchers came prowling about the Quakers threw all manner of peaceful obstacles in their way, while the Negroes made it a little too hot for their comfort."<sup>29</sup> William Still recounted the flight of Peter Still's family's to "a place near Greenwich" in Cumberland County.<sup>30</sup>

But in Salem County, Quakers lived in even larger numbers than in Cumberland, and especially in Mannington. The Abbott Tide Mill Farm in the township was reputed to be a station on the UGRR. But the Underground Railroad in the Salem area is well documented. William Still noted Abigail Goodwin's contributions as an operative, and her home in Salem is officially designated as an UGRR site.<sup>31</sup> Wilbur Henry Siebert who chronicled the UGRR in 1898, interviewed Thomas Clement Oliver, a Salem County operative.

New Jersey was intimately associated with Philadelphia and the adjoining section in the underground system, and afforded at least three important outlets for runaways from the territory west of the Delaware River. Our knowledge of these outlets is derived solely from the testimony of the Rev. Thomas Clement Oliver, who, like his father, travelled the New Jersey routes many times as a guide or conductor.<sup>32</sup>

The Rev. Thomas C. Oliver, born and raised in Salem, N.J., says that the work of the Underground Railroad was going on before he was born (1818), and continued until the time of the War. Mr. Oliver was raised in the family of Thomas Clement, a member of

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<sup>27</sup> Giles Wright, 39.

<sup>28</sup> Samuel Ringold Ward, *Autobiography of a Fugitive Negro: His Anti-slavery Labours in the United States, Canada, & England* (London: John Snow, 1855) Electronic Edition <http://docsouth.unc.edu/neh/wards/ward.html> , 22-23.

<sup>29</sup> Ward, *Ibid*, 25.

<sup>30</sup> Still, 37.

<sup>31</sup> Still, 617; The Goodwin home is the only New Jersey site listed by the National Park Service Network to Freedom program.

<sup>32</sup> Siebert, 123.

the Society of Friends. ...As a youth he began to take part in rescues.<sup>33</sup>

The Clement farm was in Elsinboro Township just south of the town of Salem on the Delaware River.<sup>34</sup> One of the three routes Siebert described "had its origin on the Delaware River... at or near Salem."<sup>35</sup> "In Salem City and vicinity were many negroes who acted as guides. Boats carrying blue and yellow signal lights would be met on the Jersey shore....John Mason [in Elsinboro Township below Salem] claimed to have helped 1800 slaves to freedom."<sup>36</sup> Even after the Civil War, the bay water route carried a fugitive from the south. John Thomas Draper, a former slave from Delaware, learned only in 1870 that he was free. He rowed across the Delaware Bay and up Stow Creek, landing at the farm of Albert S. Fogg in Lower Alloways Creek Township. The Fogs, who were Quakers, gave Draper a home on their farm.<sup>37</sup> As had generations of people of color before him, Draper had crossed the bay to freedom, but he was probably the last.

Marshallville has only circumstantial evidence of being a station, or a destination, for antebellum southern flight. The large number of people of African descent in the township who reported their birthplaces as Delaware, Maryland or Virginia provides evidence that free and/or fugitive blacks from the South migrated here by some route and stayed. Marshallville was ideally situated socially and geographically to spirit fugitive slaves across the Delaware River and Bay into New Jersey and northward. Its isolation was a subject of comment in an A. M. E. church report of 1887:

Marlboro, known years ago as "Frogtown," is about six miles from Salem, and very unaccessible. It has neither railroad, steamboat, canal or stage communication. The pastor has one of three things to do to get there - "walk, ride or go afoot," and very often, in the winter, he cannot do either.<sup>38</sup>

The documented difficulty of reaching Marshallville over land suggests an advantage for anyone who did not want to be found. With two African churches and a school, it was a hot spot of progressive black organizing, with strong ties to Delaware through the African Union church of Wilmington. An African Union Church minister from Delaware City by the name of Daniel James Russell, Sr. settled in Marshalltown in 1850. A network tying Delaware to Marshallville existed. Situated on the eastern edge of the great Mannington Meadow

<sup>33</sup> Siebert, *Ibid*, 34. Rev. Thomas C. Oliver reported that his parents were from Maryland (1880 Federal Census, Lee, Berkshire, MA).

<sup>34</sup> Dr. James F. Turk, personal communication.

<sup>35</sup> Siebert, 124.

<sup>36</sup> *Salem Quarter*, 105.

<sup>37</sup> David A. Fogg, Lower Alloways Creek historian, personal communication to the author, January, 2008. Draper is pictured in David A. Fogg, Ed., *Fond Recollections: A Collection of Photographs & Writings About Lower Alloways Creek Township* (Lower Alloways Creek Historical Society, 1997), 233.

<sup>38</sup> Joseph H. Morgan, *Morgan's History of the New Jersey Conference of the AME Church, from 1872 to 1887 and of the Several Churches, as Far as Possible, from Date of Organization: with Biographical Sketches of Members of the Conference* (Camden, N.J.: S. Chew, 1887), 247.

and nine miles up the winding Salem River from the Delaware River, Marshallville was easily accessible by water from Delaware City and the eastern terminus of the Delaware & Chesapeake Canal, which are directly across the Delaware River from Salem. Riding the tidal current upstream along the meadow banks lining the river, a boat could easily slip in unseen and land at the main road at Hook Bridge or along the bank of Kates Creek Meadow at Marshallville.

Unlike for Greenwich in Cumberland County, no first-person accounts have surfaced to implicate Marshallville or any other black settlement in Salem County. But one recounter of Underground Railroad activity in southern New Jersey emphasizing oral family history made a claim for Marshalltown as well as other places in Salem County, and spoke of a transgenerational legacy of a black-operated UGRR over three or four generations.<sup>39</sup> As William Still put it, “Far be it for the writer to assume, however, that these records cover the entire Underground Rail Road operations. Many local branches existed in different parts of the country, which neither time nor limit would allow mention of in this connection.”<sup>40</sup>

The presence of 23-year-old Canadian-born Henderson Scott in Marshalltown in 1860, might implicate Marshalltown in particular as part of the southern New Jersey landscape of freedom-seeking. Scott, who had married Cornelia of Cumberland County within the year, occupied with her a room within John Wesley’s house on Marshalltown Road.<sup>41</sup> One can imagine a scenario wherein Henderson Scott, the son of a one who escaped from or through Cumberland County before 1837, returned to that place, but why? There he met and married Cornelia, and they relocated to Marshalltown, but for what reason? The juxtaposition of these factors is suggestive of a tie. The tie could have been between the Springtown A. M. E. Church in Greenwich, Cumberland County, well-known for its Underground Railroad activity, and Little Bethel A. M. E. in Marshalltown, of which Wesley was a founder.

### The Native American Connection

The Delaware River and Bay, a route of the Underground Railroad, had been a migration path since before European contact, however. The Nanticoke Indians from the Delmarva peninsula and Lenni-Lenape Indians of southern New Jersey claim a common origin in New Jersey, from where bands migrated south into the eastern shore of the Chesapeake Bay over centuries preceding colonial times. Conflicts with English colonists caused an outmigration back to northern areas. Also, scattered survivors of New Jersey Lenape bands coalesced near Bridgeton, New Jersey and became known as the Cohansy Indians. These “Cohansies” were joined by a constant stream of Delaware’s Lenape and Nanticoke remnants that moved across the Delaware Bay into the

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<sup>39</sup> Emma Marie Trusty, *The Underground Railroad: Ties That Bound Unveiled* (Philadelphia: Amed Library, 1997), 15-17.

<sup>40</sup> Still, 5.

<sup>41</sup> 1869 Federal Census, Mannington Township, 48.

area.”<sup>42</sup>

Adjacent communities intermarried to the extent that they became virtually a single extended family. The nearest group to central Delaware is located in Cumberland and Salem counties, New Jersey. For centuries, families have moved and married easily across Delaware Bay, so that today they are genealogically a single community. New Jersey member families are descended in part from Sussex County Nanticokes who moved across the bay to escape Jim Crow laws.<sup>43</sup>

Tri-racial, or racially ambiguous isolate communities in southern New Jersey, such as Gouldtown in Cumberland County and Berry’s Chapel in Quinton Township in Salem County, are becoming better understood as being descendents of these Indians.<sup>44</sup> It is entirely possible, then, that some of the Marshalltown settlers from Delaware, Maryland and Virginia had Nanticoke-Lenni Lenape bloodlines. Some names in common to Delaware communities are Dunn, Sanders/Saunders, Thomas, Johnson, Jackson, and Beckett.<sup>45</sup> The category “Free Colored Persons” in nineteenth-century Salem County censuses could have applied to people who were either of Native or African descent. Those designated “M” for mulatto could have been Indians as well as mixed-race blacks. For Native Americans who stayed behind and assimilated in the period of Indian relocations, it was a period of “invisibility” during which their racial identity was conflated with that of blacks.<sup>46</sup>

Therefore the role of the river and bay in connecting these communities was traditional knowledge for the regional Native Americans who ultimately mixed with other races, black and white, forming tri-racial isolate communities on both sides of the bay. These communities were aware of each other and the water route between them over a long period of time. Toward the end of the eighteenth century, this “cultural route” was appropriated by an increasing flow of black fugitives fleeing the South.<sup>47</sup> Those fleeing north arrived at the coast of Delaware either overland or via the Delaware & Chesapeake Canal, and passed through Dover, Smyrna, Delaware City, or New Castle. Escape routes abounded in the many coastal creeks draining to the bay. Across the Bay they passed into the porous, marshy southern coast of New Jersey with its many small navigable rivers and creeks to towns such as Greenwich and Salem or to farms, and from there into the interior via documented routes of the Underground Railroad. There were many hiding places.

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<sup>42</sup> John R. Norwood, *We Are Still Here! The Tribal Saga of New Jersey’s Nanticoke and Lenape Indians* (Moorestown, NJ: Native New Jersey Publications, 2007).

<sup>43</sup> Louise and Edward Heite, “Delaware’s Invisible Indians” <http://www.heite.org/Invis.indians1.html> (February 28, 2010).

<sup>44</sup> Nicole Harris, presentation of thesis research on Berry’s Chapel, February 21, 2010.

<sup>45</sup> Norwood, 39-50.

<sup>46</sup> Heite, *Ibid.*

<sup>47</sup> Cultural Route is a concept defined by “The ICOMOS Charter on Cultural Routes,” International Scientific Committee on Cultural Routes (CIIC) of ICOMOS Ratified by the 16th General Assembly of ICOMOS, Québec (Canada), 4 October 2008.



### The Industries of Mannington

Mannington had a number of rural industries that gave employment to its African American population. Salem County occupies the Inner Coastal Plain region of the state, a low, flat or gently rolling terrain well suited to farming. Mannington is noted by nineteenth century historians as one of the most fertile townships in this part of the state.<sup>48</sup> “Of this part of the county, first settled by Fenwick and his followers, it is considered that but few places could have been selected on the coast of New Jersey where the success of a farming community could have been better assured.”<sup>49</sup> The products of the county included wheat, rye, Indian corn, oats, and vegetables, lumber, wood, clover, timothy, and herd grass seed and were traded in the Philadelphia and New England markets.<sup>50</sup> But Mannington had more than good farmland; it had meadows.

Mannington’s western border on the broad tidal flats of Mannington Meadow, an inland estuary, afforded great opportunity for cultivating additional land through traditional reclamation practices. Reclaiming marshes by building banks or dykes was an Old World technology transferred to the Atlantic coast of North America in the seventeenth century from Holland, England and France.<sup>51</sup> Delaware Valley reclamation practice began in New Castle, across the river from Salem County, as early as 1675 under three Dutch overseers appointed by Governor Andros.<sup>52</sup> From that time through the early twentieth century, farmers built banks, typically four feet high, eight feet wide at the base and three feet across the top, with sluice gates that permitted drainage out but prevented the tides from coming in.<sup>53</sup> In Mannington Meadow, banks were built along the course of the Salem River; much of it was embanked and cultivated by 1700.<sup>54</sup> Two hundred years later, most of Salem County’s 15,225 drained acres, about half the total county marshland, were along the Salem River. By 1857, Salem County’s production of clover and other grass seeds exceeded that of any other state except New York and Pennsylvania. Meadows produced enormous yields of oats, corn, wheat, and salt hay.<sup>55</sup>

Meadow bank farming required collective effort among several landowners to build and maintain the banks,

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<sup>48</sup> Barber and Howe, 415.

<sup>49</sup> Cushing and Sheppard, 335-342.

<sup>50</sup> Barber and Howe, 428.

<sup>51</sup> Kimberly R. Sebold, *From Marsh to Farm: The Landscape Transformation of Coastal New Jersey* (Washington, D.C.: Historic American Buildings Survey/Historic American Engineering Record, National Park Service, U.S. Dept. of the Interior, 1992), 2; *Maritime Dykelands - The 350 Year Struggle* (Province of Nova Scotia Dept. of Agriculture and Marketing, 1987), 19; Kevin Leonard, “The Origin and Dispersal of Dykeland Technology,” *Les Cahiers de las Societe Historique Acadienne*, 22:1, 1991. French settlers from Poitou, France first dyked and drained saltmarsh in Port Royal, Nova Scotia between 1635 and 1640, after a period of dyke rebuilding in their homeland.

<sup>52</sup> Sebold, 3.

<sup>53</sup> Sebold, 30.

<sup>54</sup> Sebold, 35 (citing NJ geologist C. C. Vermeule report in 1894).

<sup>55</sup> Sebold, 30.

ditches, and sluices.<sup>56</sup> Mannington led the county in the number of meadow bank companies in Salem County with eighteen, following by Lower Penns Neck Township on the other side of Mannington Meadow, at seventeen. The first meadow bank company incorporation on record, in 1794, was Stony Island in Lower Penns Neck, on the Salem River. Mannington's first, in 1796, was Tide Mill.<sup>57</sup> Other companies operating in Mannington Meadow had names such as Salem Fork, Abbott, Old Causeway, Canal, Denn Island, Wyatt, Pine Island, Haines Neck, and Kates Creek. A grandson of Richard Richman, a Marshallville settler from Maryland by way of Pennsylvania before 1860, recalled that "the town's founders came there originally as workers on the banks of Salem Creek."<sup>58</sup> Thus the living memory of a descendent illustrated the labor force for the extensive system of banks in Mannington Meadow, and suggests a driving factor for the large, early black population in Mannington as well as the principal impetus behind the establishment of Marshallville: the need for masses of laborers for the massive undertaking of bank construction.

Kates Creek Meadow Company figured prominently in the history of Marshalltown. Commissioners Barclay Griscom, Clark Thompson, and Edward Lawrence recorded a survey and map of Kates Creek Meadow Company on April 3, 1875 which delineated the bank, a dam, and the locations of four sluices, and stated that a new company has formed. The survey began on Salem Creek at the southern end near "the old bank," and followed it to some extent around Edward H. Bassett's marsh, so it may represent a consolidation of individually operated meadows or a reorganization of an older company. The bank ended on a lane on Daniel Jaquette's land at the north end of Mannington Meadow. Kates Creek itself was about in the middle of the meadow, draining into Salem Creek. The course of Kates Creek disappeared with the subsequent rearrangement of water courses by the tides after the destruction of the banks in the twentieth century. Its course as delineated on the meadow bank maps survives, however, in the boundaries of today's tax parcels that were adjacent to it.

The owners of marsh cited along the traverse of the bank are Edward H. Bassett, Joseph Lippincott, John Stanley, Aaron Biddle, Bilderback, John T. Bassett, Wistar, Hilliard, Wyatt Miller, and Daniel Jaquett, and the first meeting was to be at the home of Elisha Bassett.<sup>59</sup> On another map, the meadow parcels south of Kates Creek were shown with the owner's names and acreage. By far the largest land holder of the 25 owners was William Barber with nearly half of the 437 acres listed.<sup>60</sup> Barber's wife Hannah inherited the land from her father Joseph Bassett in 1866. With the average parcel size of 17 acres, and the median parcel size at 9 acres, the overwhelming dominance of Bassett, and later Barber, is clear. There were three meadow land owners who

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<sup>56</sup> Seebold, 57.

<sup>57</sup> Cushing and Sheppard, 330-333.

<sup>58</sup> "Richmond from Marshalltown," *Salem Standard and Jerseyman*, 15 December 1949, 13.

<sup>59</sup> Banks & Roads Book F, Page 419, Salem County Clerks Office.

<sup>60</sup> Map A on Kates Creek on Mannington, n.d., Salem County Clerks Office. The map dates after 1866 and before 1887, when the Barbers sold most of their holdings to Henry R. Lloyd, may be contemporaneous with the 1875 survey, F/419.

were black: John Wesley with 2 acres, Samuel Mink with 8 acres, and George Sturgis with 1.7 acres. There was probably a Map B for the area north of Kates Creek because the company bank continued north of Kates Creek, and because Robert T. Seagrave's minute book that he kept for the company between 1875 and 1892 lists 34 owners, totaling 693 acres. At that time there were four black owners: J. Turner, who had purchased Wesley's tract, Mink, Sturgis, and John Wilson who had purchased one acre from Thomas J. Casper. Ownership of banked meadow land by blacks may have been exceptional; in Haines Neck Meadow Company just to the south, also dominated by Bassetts, there were none.<sup>61</sup> Marshallville blacks saw the nearby Kates Creek as an opportunity for self-sufficiency, and white hegemony provided space for the enterprising handful who were able to buy in.

Another labor opportunity was marl mining. The presence of marl in this part of Mannington supplemented farming as a local industry and source of employment for local laborers. According to historians Cushing and Sheppard, it was the prime reason for Marshallville. Marl is a geological deposit that was found to be a good crop fertilizer, and which revived agriculture in Salem County as well as throughout the state.

An important trade has been long had in marl, with which the northern portion of Mannington abounds. It was discovered in 1836 by Joseph Bassett, who began to dig and sell it to the farmers around about. His trade kept pace with the increase in confidence with which the marl was regarded by those who used it, gradually growing to important proportions, and the marl-pits, now the property of Mr. Bassett's heirs, constitute one of the most valuable business interests in this section. Another marl-bed is located on the Richard Hiles property, and is owned by William Slape.<sup>62</sup>

The northern portion referred to was also known as Marlboro, along the north branch of Horne Run just east of Marshallville. Both Bassett and Slape lived in this vicinity. From Cushing and Sheppard's discussion of agriculture in Salem County:

Good results from the application of marl to the lands of Pilesgrove and Pittsgrove led to the digging of marl to a considerable extent in the township of Mannington, where pits of Atkinson, Prior, Pettit, Slape, and Bassett have been worked; and at the same time the lime and lime-earth from the lands of Allen, Ridgway, Elwell, Barber, and Benner were much and profitably used.<sup>63</sup>

In 1826, the mineral was discovered in the county and began to be mined near Woodstown. William Barber mined limesand along a branch of Mannington Creek which he burned into large quantities of a very good fertilizer—20,000 bushels worth in 1864.<sup>64</sup> Within two years, Barber gained control of large tracts of land in

<sup>61</sup> Haines Neck Meadow Company Map, Map Book 7, Page 29, Salem County Clerks Office.

<sup>62</sup> Cushing and Sheppard, 433-452.

<sup>63</sup> Cushing and Sheppard, 335-342.

<sup>64</sup> George H. Cook, *Geology of New Jersey by the Authority of the Legislature* (Newark: The Daily Advertiser office, 1868), 460, 442, 452.

Kates Creek Meadow and around Marshallville through his wife Hannah Bassett, Joseph Bassett's daughter.<sup>65</sup> Barber subdivided some of this land as house lots in Marshallville, possibly to those who labored for him. His lime enterprise may have employed Marshallville's black residents.

### The Landscape of Marshallville

Historians Cushing and Sheppard described Marlboro thus in 1886:

Marlboro is a hamlet largely populated by colored people, which grew up near the marl-pits in the northwest part of the township as the result of the trade there established in marl, as else where stated. Thomas Marshall, a colored man, opened a small store there in 1839, and upon his death was succeeded by one Scott, also colored. Samuel J. Moore, a colored man, succeeded Scott, and continued business there until 1880.

Benjamin Abbott became proprietor of this stand in 1880, and sold out to Edward Kiger in 1881. A post-office was established in 1880, with Abbott in charge. Edward Kiger is the present postmaster. Another store was established by Thomas F. Lippincott in 1878.

Marlboro is scattered over considerable territory, and contains two colored Methodist Episcopal Churches, the two stores referred to, and several dwellings, most of them small and all of them unpretentious. This place was formerly known as Marshallville, in honor of Thomas Marshall.<sup>66</sup>

The last statement is corroborated by maps of 1849, 1872 and 1876, which show "Marshallville" at the intersection of today's Marshalltown Road and Roosevelt Avenue. In 1861 "Marshallville" disappeared, perhaps in the aftermath of Thomas Marshall's death in 1856, and "Marlboro" seems to apply to it as well as the vicinity of the marl pits on Hawkes Bridge Road. In 1876, "Marshallville" appears in small type, and "Marlboro" also appears near the marl pits on Hawks Bridge Road in larger type. While this vicinity was widely known as Marlboro in the 1880s, the name Marshalltown became established on state government maps surveyed in 1886. The vicinity is also called "the part of Mannington known as Frogtown," a name found in deeds as early as 1847 as well as in twentieth century township tax records. As such it was perhaps a more vernacular, persistent, and even derogatory name for this low-lying, swampy place. The place name of Frogtown may even precede the era of Thomas Marshall and hint at prior settlement by cottaging blacks.

Cushing and Sheppard's post-bellum description of Marlboro claimed the latter name for its time (1883) and relegated "Marshallville" to the past, as do maps published after 1890. These historians established its connection with an enterprising black man, Thomas Marshall, and characterized the place as a "colored" community sizeable enough to support two churches (only one was Methodist Episcopal, however; the other was African Union), and as a center of domestic and commercial activity busy enough to support a post office and two stores. Their account of the stores was the only historical record found thus far. The eventual takeover

<sup>65</sup> Deed Book 37, Page 243, Salem County Clerks Office.

<sup>66</sup> Cushing and Sheppard, 433-442.

of Marshall's store by whites after a succession of three black storekeepers, and the establishment of a second, white-operated, store in 1878, hints at a contested landscape where hegemony shifted toward the end of the nineteenth century. The names Abbott, Kiger, and Lippincott are those of well-known white families in Mannington. By 1861, cartographers illustrated a shift from Marshall's hold on the land with the name "Marlboro" where "Marshallville" was in 1849: his eighty-seven acre farm returned to white control by 1858, and by 1880 so did his enterprises. Though after 1890 "Marshalltown" became fixed as a place-name, by the mid-twentieth century, locals had forgotten the legacy of Thomas Marshall. Clinton M. Richmond, a life-long resident born in Marshalltown in 1887, believed that one Albert Marshall was the progenitor of the settlement.<sup>67</sup> There was an Albert Marshall (of unknown relationship to Thomas), but he arrived on the scene between 1850 and 1860 from Virginia and did not own property.

The road connecting Hawkes Bridge Road (County Route 540) to Marshalltown is today called Marshalltown Road, and dead-ends at Maple Avenue, which turns south toward Sunset Drive. In the mid-nineteenth century, however, it continued across the meadow to Lower Penns Neck Township on a causeway and across a draw bridge. It was variously called "the road leading to Pine Island" (1850), "the road from Job Wright's corner to the Beaver Dam or the new Penns Neck Bridge" (1855), "Slapes Corner-Pennsville Road," "Pennsville-Halltown Road, and "Pennsville Road (1920)."<sup>68</sup> It allowed direct travel between Mannington and the wharf on the Delaware River at the village of Pennsville, formerly Kinseyville, a distance of four miles. The alternatives for getting products to market were water routes from Courses Landing on the Salem River to the north which lead to a canal that cut across Penns Neck, or down to the town of Salem by the eight-mile long and winding Salem River. The development and expansion of Kates Creek Meadow as well as the marl mining on the branches of Horne Run above Marshallville after 1836 may have spurred the construction of this crossing to support the growing market economy. By 1833, the causeway reached the Salem River. The draw bridge, called "Hook Bridge," was built between 1833 and 1849, during the time Marshallville was getting established. Today there is no physical trace of the causeway, however, tax maps still clearly show the old right-of-way across the meadow.

The road now called Roosevelt Avenue began as the lane to Josiah Ale's farm, and as the village developed, became known as "Church Street" after two African churches purchased lots and built meeting houses on Ale's lane 1847. In 1920, it was called "Marshalltown Road" in the federal census, and may have been a through route from Hawkes Bridge Road, as shown on an 1876 map, before the meadow banks went out.<sup>69</sup> The date of the change in name to Roosevelt Avenue is unknown, but one can surmise the connection to President and Mrs. Franklin Delano Roosevelt, 1933-1945.

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<sup>67</sup> "Richmond from Marshalltown," Ibid.

<sup>68</sup> Deed 32/55; Mortgage O/526; Federal Census, 1920, Mannington Township, 21-22; D. J. Lake and S. N. Beers, Map of the Vicinity of Philadelphia (Philadelphia: J. E. Gillette & Co. Publishers, 1861).

<sup>69</sup> Everts & Stewart, *Combination Atlas Map of Salem & Gloucester Counties, New Jersey: Compiled, Drawn and Published from Personal Examinations and Surveys.* (Philadelphia: Everts & Stewart, 1876).



### Initial Black Settlement in Marshallville

Beginning in 1834, Marshallville became established as a center of black community life which continued in several phases with different actors, black and white, through the nineteenth and early-twentieth centuries. Thomas Marshall and Perry Sawyer were the black pioneers who led the way with land purchases in 1834 and 1836. The names of early white landowners around Marshalltown referenced in deeds of the early nineteenth-century, some of whom were probably present in the eighteenth-century, include Anderson, Bassett, Bilderback, Bennett, Casper, Hall, Lippincott, Newbold, Pedrick, Peterson, Rose, Seagrave, Shreve, Vanneman, and Wright. Of these, names historically associated with the Quakers are Bassett, Casper, Hall, Lippincott, Newbold, Pedrick, and Shreve.

The trend in housing and landowning for African-descended people in Mannington may have been similar to that found in adjacent areas of the Delaware Valley. In Chester County, Pennsylvania, a "cottaging" system developed by 1750. There, farmers began to house their freed slaves, who once lodged in the master's house, in small rented cottages built on their estates. Working for the landowner and other neighboring farmers under annual contracts, this arrangement freed the landlord of the responsibility of clothing, feeding and housing his labor force. A cottage was small, such as 12 feet by 16 feet on two floors, and with it was provided a small garden. Some emancipated slaves received a plot of land, but without title to it, for their use during their lifetime. But prospects for land ownership were bleak, as good land was not available, it was expensive, and few were able to obtain enough land to sustain themselves.<sup>70</sup> A similar trend was observed in Delaware, termed "house and garden," and in Maryland as well, in which small parcels of land with a small house were rented or sold to free African Americans to encourage the local retention of an agricultural labor force.<sup>71</sup> In Delaware, a typical tenant house for newly freed blacks was log or frame on brick piers, no more than 16 feet by 20 feet in plan, a story-and-a-half in height, with a door and one or two windows in the front façade. It had one room on each of two levels and an attached one-story shed. It was finished inside with whitewash on joists, rafters and board wall. Later upgrades were lath and plaster. Generally they were sited on marginal or unsuitable land, such as marshes.<sup>72</sup>

In Mannington the trend out of the master's house into cottages is seen in the tax records of township justice of peace John Armstrong, who recorded a steady increase, from 17 to 63, in the number of black households taxed between 1829 and 1837.<sup>73</sup> By 1840 there were 621 free persons of color in the township, of which 477 people

<sup>70</sup> Nash and Soderland, 188-192.

<sup>71</sup> Siders, Rebecca J., et al. "Agricultural Tenancy in Central Delaware, 1770-1900: A Historic Context." Newark: Center for Historic Architecture and Engineering, University of Delaware, 1991, 41-51, <http://dspace.udel.edu:8080/dspace/handle/19716/1522>; Gabrielle M. Lanier, Bernard L. Herman, and Center for American Places., *Everyday Architecture of the Mid-Atlantic: Looking at Buildings and Landscapes* (Baltimore: Johns Hopkins University Press, 1997), 51-52.

<sup>72</sup> Siders, Rebecca and Anna V. Andrezejewski. "The House and Garden: Housing Agricultural Laborers in Central Delaware, 1780-1930." *Perspectives in Vernacular Architecture* 7 (1997): 150-151.

<sup>73</sup> *John Armstrong's Docket (Jof P) 1829-1842*, Salem County Historical Society MN75.



were in 97 independent households, versus 144 still living within white households.<sup>74</sup> The majority had found their way to cottages, whether owned on not.

In Mannington, land occupation patterns along roads and the distribution of people who can be identified as black on an 1876 map suggests what could be a cottaging system that took hold and evolved into land sales to free blacks. Some 44 black landowners, mostly along roads on the eastern side of the township in places known as Portertown, Bushtown, Fenwick, and Cedarville, are shown with acreages of less than 20 acres in 1876.<sup>75</sup> It could be that rented cottages existed in the vicinity of Marshallville prior to the arrival of Thomas Marshall. Joseph Bassett, Charles Bennett, Jonathan Bilderback, Thomas J. Casper, Samuel Seagrave, and Peter Wright, land grantors in the vicinity, may have already located their labor supply on this infertile triangle of land. As labor opportunities accelerated in the 1830 and 1840s due to the expansion of banked meadows and the development of marl mining, it would have attracted more and more black laborers anxious to buy a house lot.

Settlement in this location may be linked to the underlying soil type. Marshalltown occupies an area with a soil type called “Pedricktown Askecksky & Mullica soils, 0 to 2%, rarely flooded” and is not classified prime farmland or farmland of any importance.<sup>76</sup> Therefore, the idea of black settlements occupying areas of poor soils is true in the case of Marshalltown and may be a contributing factor to its development. White landowners with marginally productive land may have seen the benefits of housing their predominately black labor force close to where they were needed, and then, as they prospered, selling their cottages and lots to them. This may have satisfied mutual needs—house lots for blacks striving for independence, and a way to retain the local labor force nearby for white farmers, meadow bank owners, and marl pit operators.

Though Marshall was the first black person to buy land in this vicinity, it was not long before others joined in, as though a generation of free blacks had reached a critical wealth threshold. Though he sold land to other African-descended people, he was not the first black to subdivide and sell to other blacks. But he certainly bought the most land, and seemed to achieve the most material success. Deed records show that in 1836, Perry Sawyer (born 1806), a black man, purchased a one-acre lot (at the corner of today’s Marshalltown Road and Roosevelt Avenue) from Samuel Seagrave, white, just two years after Marshall’s first purchase in this vicinity. Sawyer sold the acre to Samuel Hackett, a black, in 1840, and moved to Greenwich in Cumberland County.<sup>77</sup> Hackett subdivided his corner into one-quarter acre lots to four grantees, all black, between 1847 and 1857: John Q. Adams, Samuel J. Moore and Rachel Domon, George D. Shockley, and the A. M. E. Church later known as “Little Bethel.” This acre at the corner of Josiah Ale’s lane (later Church Street and Roosevelt

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<sup>74</sup> 1840 Federal Census, Mannington Township, page 10, images at Ancestry.com.

<sup>75</sup> Everts & Stewart, Map of Mannington Township, 25. Deed research shows that many parcels owned by black persons at this time are not shown, particularly in Marshallville.

<sup>76</sup> “Soil Survey of Salem County, New Jersey” (USDA, 2008), 191, 195.

<sup>77</sup> Salem County Deeds SS/359 and WW/452; Federal Census, 1850, Greenwich Township, Cumberland County, 16.

Avenue) and the road to Pine Island or Pennsville (today's Marshalltown Road) became a locus of initial, black-owned settlement, including houses built by Hackett, Adams, the A. M. E. church, and possibly Marshall's store. Another house was probably built at the corner in 1848 when Alexander Myers bought the Shockley lot from John Wesley, Shockley's successor, whose house was across the road. The other pole of first-generation settlement was further north on the lane that became Roosevelt Avenue, around Marshall's subdivided lots granted to the African Union church and two associates, William Moore and Richard Reason.<sup>78</sup>

### Thomas Marshall

Thomas Marshall achieved extraordinary success as an early black landowner, farmer, storekeeper, and community developer in the township's early nineteenth-century history. Born in 1803, his origin, free or slave, New Jersey or elsewhere, is not clear. He reported that he, his wife Mary, and sons Jacob and Thomas were all born in New Jersey in the 1850 Federal census. Mary, however, confessed in 1870 to being born in Maryland. Further confounding the family origin is that Jacob, born in 1835, reported in 1880 that he and his parents were all born in Delaware though in 1860, he claimed birth in Salem County.<sup>79</sup> But the latter claim conflicts with the fact that his father first purchased Salem County land in 1831. These inconsistencies may stem from the ever-present danger before the Civil War from fugitive slave laws, with which New Jersey complied. Free blacks had reason to lie about their origins, and even withhold such information from their children for common safety.

If Thomas Marshall had been born into slavery in New Jersey, he would have been a slave, or at least indentured for life, in his adulthood, because he was born prior to New Jersey's 1804 gradual emancipation act. It is more likely that he was born free. If he was emancipated at age 28, in 1831, it is not likely that he would have been ready to buy ten acres of land that same year unless he had been emancipated much earlier, but there were no records found of his bondage or manumission. Problematic to finding them, if they were from New Jersey, is that the 1830 Federal census of Mannington did not name any of the 384 "free colored persons," and is inconsistent about how it tallied those in white households versus independent households.

If Thomas Marshall was born in New Jersey, it is very possible he was local and descended from people bonded to white Marshall families, of which there were many in Salem, Gloucester and Cumberland Counties before the nineteenth-century. Some slaves took or were given the name of their owners, and miscegenation between master and female slaves was commonplace, with mulatto children assuming the master's name. In fact, there are two land transactions by a John Marshall in Penns Neck, just across the meadow, in 1742 and 1769.<sup>80</sup> There was a Thomas Marshall in Gloucester County, a saw mill owner, who died in 1790.<sup>81</sup> There are

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<sup>78</sup> Deed Book 4, Page 271; Deed Book 13, Page 253; Deed Book 13, Page 255.

<sup>79</sup> 1850, 1860, 1870 Federal Census, Mannington Township; 1880 Federal Census, Philadelphia, Enumeration District 83, 10 (Ancestry.com images).

<sup>80</sup> *Index of Colonial Conveyances*, 319: Deeds H-H 80 and G-G 291. NJ Archive.

examples of local people of African descent who share the name of a white counterpart in the township, such as Samuel Hackett and Francis Turner, contemporaries of Thomas Marshall. There were black families in Marshallville with the name of Moore, Minke, Anderson, Sanders, Saunders, Williams, Turner, and Dunn, which are also the names of early white settlers in the county. However, their state of bondage in Salem County cannot be confirmed by the surviving manumission records except for one person, Franklin Turner, born in 1800, who was freed by Joseph Kille, an Episcopalian, in 1841.<sup>82</sup> Franklin, aka Francis, Turner was a carpenter who lived in Marshallville.

However, there were a number of black Marshalls in Mannington and Salem originating in Delaware and Virginia in the censuses from 1850 through 1880. Very suggestive of Thomas Marshall's possible origin is a 90-year-old couple named Levin and Rachel Marshall who were from Delaware and lived next to Josiah Ale in the middle of Marshalltown, two doors away from Thomas, in 1850. They may have been his parents, especially since Jacob Marshall thought his father was from Delaware. A 14-year-old Sarah Marshall born in New Jersey served in the Mannington household of farmer James Robinson, and could have been a daughter of Thomas, as apprenticing children out to other families was a way to make ends meet. In 1860 in Marshalltown there was an Albert Marshall born in Virginia, and might be related to two other Virginia men who could be brothers, Robert and London Marshall, ages 26 and 27, living in Mannington and Salem households in 1850. Records such as these may point to kinship networks of free blacks or freedom seekers migrating from the South to a commonly known place.

Thomas Marshall first appeared in the Federal census of 1840, listed among the township's "Negros" at the end of the alphabetical list of white householders. His household consisted of two males under age 10, one male age 24-36, and one female 24-36. These were likely he, his wife, and their two sons which were named in the 1850 census. In 1840, the Marshalls were among 621 free persons of color in the township, and one of 97 independent households.<sup>83</sup> Ten years later, the Federal census reported that he was 46, married to Mary Marshall, 44, and in their household were two of their own children, Jacob, age 15, and Thomas, age 13, and two other black children, Samuel Dickinson and Mary Dickinson, ages 7 and 11, who could have been indentured out by Daniel and Elizabeth Dickinson, a black couple in Upper Alloways Creek Township, who have other children ages 14 and 3.<sup>84</sup> At mid-century, he is distinguished as one of only five black independent "Farmers" out of 29 black landowners among 126 black households in the township, the rest of which were "Farm labour." Marshall's property value was \$2,000, the highest among township black property owners, also achieved by one other black person elsewhere in the township.<sup>85</sup> On the 1849 map, John Wesley, the name of a

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<sup>81</sup> *NJ Calendar of Wills, 1786-1790*, 147.

<sup>82</sup> Salem County Manumission records; Shourds, 444.

<sup>83</sup> 1840 Federal Census, Mannington Township, page 10, images at Ancestry.com.

<sup>84</sup> 1850 Federal Census, Upper Alloways Creek Township, images at Ancestry.com.

<sup>85</sup> 1850 Federal Census, Mannington Township, images at Ancestry.com.

black landowner, appeared next to his house in Marshallville, but Marshall's was not labeled, even though by this time, Marshall owned some 78 acres of land in the vicinity, and the hamlet bore his name.

Thomas Marshall's first recorded land purchase was a deed of 1831, in which he is noted as "a black man."<sup>86</sup> He was twenty-eight years old. This ten-acre parcel costing \$40 was on the eastern side of the township on the road from Woodstown to Alloway. Two more purchases followed in Pilesgrove Township in April 1834, both jointly with James Griffith and James Berry. He sold the first ten-acre parcel in March 1835 for \$50 after commencing a string of land purchases in Haines Neck on the western side of the township in late 1834 in an apparent reversal of plans about where to settle. It is unclear what happened to his two parcels in Pilesgrove as no subsequent deeds for them were recorded, but it is likely that he sold them and used the proceeds to buy lands in Haines Neck.

### Thomas Marshall's Farm

First Purchase: Thomas Marshall established his farm in November 1834 with a \$150 purchase of six acres and thirty perches of "land and premises in Haines Neck" from Jonathan and Temperance Bilderback.<sup>87</sup> This upland, now classified Hammonton loamy sand, a farmland soil type of statewide importance, lay along swampy Horne Run north of Marshalltown Road.<sup>88</sup> The use of the word "premises" suggests the presence of pre-existing buildings, so it is likely that he and his family lived here on a farmstead. The 1850 census corroborates that location for their home, listing the Marshalls adjacent to Lott Jaquette, who is mapped opposite this parcel on the south side of Marshalltown Road in 1876. It appears that Marshall owned it free and clear because no mortgage was recorded for this purchase. This parcel was later referred to as "the schoolhouse lot" in a deed for land on the other side of Horne Run.<sup>89</sup> That suggests that Marshall sponsored a school on his property, possibly in connection with his church, the African Union Church of Haines Neck. This location corroborates oral accounts of the pre-1934 location for the Marshalltown School.<sup>90</sup>

According to Cushing and Sheppard, Marshall opened a store in 1839 and ran it until his death. However, the store did not show up in his inventory. Samuel J. Moore, cited as being the second successor to Marshall's store, "recently erected a new house and store" in 1872 on his own parcel near the northwest corner of Marshalltown Road and Roosevelt Avenue (formerly Slapes Corner-Pennsville Road and Church Street).<sup>91</sup>

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<sup>86</sup> Deed Book MM, Page 223.

<sup>87</sup> Deed Book QQ, Page 149.

<sup>88</sup> Soil Survey of Salem County (USDA, 2008), 195.

<sup>89</sup> Deed Book 216, Page 431.

<sup>90</sup> Elmer and Ann Young, personal communication, July 14, 2010.

<sup>91</sup> Deed Book 42, Page 322.

Second Purchase: Four years later for \$220, he purchased an adjacent eight-acre parcel further north on Horne Run, also “land and premises,” from Thomas Jefferson Casper and his wife Mary Ann, this time by mortgaging \$200 payable in two years.<sup>92</sup> He made good on this debt.

Third Purchase: After another four years, in January 1844, he bought two acres for \$200 from Charles and Margaret Bennett on the west side of his first parcel and adjacent to Josiah Ale, a middling white farmer, meadow bank manager, and veteran of the War of 1812. This time, Marshall mortgaged \$400, twice the purchase money, from the Bennetts, putting his two, six and eight acres parcels up for collateral. This mortgage was paid in February 1857, shortly after his death, probably out of the sale of his chattel property which was inventoried at the end of 1856.<sup>93</sup>

Fourth Purchase: Eight months later in September 1844 Marshall bought a contiguous, two-part, 24-acre tract for \$667.23 from Harrison Wright, Job Wright, and George M. Ward, the executors of Peter Wright who loaned Marshall the purchase money. Marshall paid this off in 1851 with another mortgage to Aaron B. Waddington, a miller in Woodstown.<sup>94</sup> This parcel was largely in the Kates Creek Meadow, and partly on upland. This purchase greatly extended Marshall’s ability to farm by giving him access to very productive banked meadow. Out of this land, he subdivided three parcels to others: a half-acre to the African Union Church in 1847, and a quarter-acre each to William Moore and Richard Reason, who, with Marshall, were leaders of that church.<sup>95</sup> These lots were contiguous and lined the west side of the lane that grew north from Josiah Ale’s lane from the Pennsville Road. Ale occupied two contiguous parcels totaling twelve acres which he acquired in 1817 and 1844.<sup>96</sup> His access lane would later become Church Street, and in the twentieth century, Roosevelt Avenue, the central spine of Marshalltown. So as of 1847, Marshall owned 16 contiguous acres of upland on the east side of Marshallville and 23 acres of banked meadow on the west side, totaling 39 acres.

Fifth Purchase: In March 1847, Marshall nearly doubled his holdings with the purchase of 37.77 acres from Thomas S. and Mary G. Sinnickson for \$1,300. This tract expanded the eastern, upland part of his farm into 54 contiguous acres and his total farm to 78 acres. This time, he borrowed \$2,600 from Thomas S. Smith, which he paid off two years later with another mortgage from Aaron B. Waddington for \$2,500.<sup>97</sup>

Sixth Purchase: In 1852, he purchased John Q. Adams’ quarter-acre house lot in central Marshallville next to

<sup>92</sup> Deed Book WW, Page 356; Mortgage Book I, Page 51.

<sup>93</sup> Deed Book ZZ, page 531; Mortgage Book J, Page 262.

<sup>94</sup> Deed Book 1, Page 450; Mortgage Book J, Page 264.

<sup>95</sup> Deed Books 4/271 (African Union Church), 13/253 (William Moore), 13/255 (Richard Reason).

<sup>96</sup> Deed Book U, page 381; Deed Book 1, Page 372.

<sup>97</sup> Deed Book 4, Page 419; Mortgage Book K, Page 336; Mortgage Book L, Page 267.



Little Bethel AME Church.<sup>98</sup> John Q. Adams was a black man born about 1816 in Virginia who was in the township by 1840 in an independent household with a wife and two young sons.<sup>99</sup> He may have taken for himself the name of John Quincy Adams, the sixth U. S. President who served 1825-1829. President Adams served in the House of Representatives after his presidency when he became very outspoken against slavery. In the late 1830s he presented numerous petitions for abolition. He is perhaps best known for his representation of the Amistad Africans before the Supreme Court, where he won their freedom. It would not be surprising if Marshallville's John Q. Adams had named himself after the nation's leading abolitionist, pointing to an awareness of the national debate over slavery and abolition among Mannington's black community.

Seventh Purchase: Seven months prior to his death, in February 1856, Marshall purchased a nine-acre parcel from the executors of Nathan Wright (Harrison Wright, Job Wright, and George M. Ward, same as for Peter Wright above) for \$139.50 in the Kates Creek Meadow lying on both sides of the causeway to Penns Neck.<sup>100</sup> This acquisition increased his holdings of banked meadow land.

Clearly Marshall was on a continuing, deliberate path to economic independence and the creation of wealth. From 1847 until his death in an ongoing effort to leverage his wealth to obtain more land and spread his debt over time, he repeatedly mortgaged the same set of properties which included all his holdings—"90 acres, more or less." Apparently he had the trust, support and guidance of a network of white citizens. Many prominent Salem County men were willing to loan him money. Between 1840 and 1856, Marshall repeatedly leveraged his land for mortgages to Thomas J. Casper, Charles Bennett, Harrison Wright and Job Wright, and John Dennis, all of Mannington; George M. Ward and Thomas S. Smith, both of Salem; Aaron B. Waddington of Pilesgrove; Benjamin F. Pine (Salem County), and Joshua Waddington of Elsinboro. Of these, Casper, Bennett, Wrights/Ward, and Smith had sold him land. Over the course of sixteen years, Marshall had borrowed \$9,584, and had paid off \$6,774 by the time of his death. He also was mortgagor to Samuel Hackett in 1855 for \$80 secured by the ¼ acre Hackett purchased "about 16 years ago" from Perry Sawyer.<sup>101</sup>

A clue to his success might be found in his will, where he designated "my friend Thomas Hinchman," along with his wife Mary and son Jacob, his executors. Upon the death of Marshall, Mary and Jacob turned all responsibility over to Hinchman, suggesting a high degree of trust. Both Thomas and Mary Marshall were illiterate, always signing their names with the "X" mark. As such, and as people of color, they were doubly disadvantaged, and would have needed help negotiating legal transactions. Hinchman was a Mannington farmer born in 1801, so he was close in age to Thomas Marshall. The Hinchman family has a long presence as West Jersey Quakers. The witnesses to his will were Mannington farmer David Bassett, John N. Cooper, and

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<sup>98</sup> Deed Book 14, Page 27.

<sup>99</sup> 1850 Federal Census, Mannington Township.

<sup>100</sup> Deed Book 19, Page 631.

<sup>101</sup> Mortgage Book O, Page 526, Salem County Clerks Office.



neighbor Samuel J. Moore. Moore, a fellow black in Marshallville, was considerably younger, twenty years old at Marshall's death, but evidently a young man of special ability. He later took over Marshall's store. John N. Cooper, a surveyor and conveyancer from Salem born in 1809 probably knew Marshall from his land dealings and was also close in age to him. David Bassett, a Quaker born in the township of the large landowning family in 1814, occupied one of his father Joseph's farms near Marshallville. Bassett took on Thomas Marshall, Jr. as an apprentice farmer after his father died. Thomas Marshall's social network included key white persons in the township.

The only record of Marshall's store is Cushing and Sheppard's account, which follows on the heels of their mention of the marl pits. Were they related? Marshall's will directed that "after repairs and the payment of three hundred bushels of lime annually the balance of yearly income from my said real estate to be applied to the liquidation of claims against my estate."<sup>102</sup> His careful specification of lime hints at his usual farming practice, not surprising since Mannington was such a rich source of limes and marls. William Barber's large lime quarrying and burning operation may have a source of jobs and prosperity for local blacks. Marshall may have been using, and even selling, Barber's lime. Nevertheless, as a merchant, he would have profited above and beyond most laboring people. As an illiterate person, he may have kept records like the Delaware black man who won a court case against a white man for nonpayment for services rendered and recorded with a "small stick notched and cut in a variety of ways."<sup>103</sup>

### The Marshall Farmstead

There is no above ground trace of any buildings on the parcel where the farmstead is apt to have been. However, his farmstead can be reconstructed from his probate inventory recorded after his death. The room-by-room accounting of his belongings paint a picture of a well-appointed six-room house on two levels with a cellar, in a setting consisting of a yard, a barnyard, a barn and fields planted in corn, wheat, and rye where sheep, mules and cows grazed. The rooms included a parlor, four bedrooms, and a kitchen. The carpeted parlor had curtains and contained the trappings of an elite household: a clock, a mirror, mantel ornaments, a glass, a sugar box, teapots, bottles and plates. It was furnished with a settee, six chairs, a rocking chair, a table and a stove with andirons. The master bedroom, also curtained and carpeted, was fitted with a bed and bedstead, 6 chairs, a bureau, a glass, a stand, tumblers and a pitcher. The other bedrooms contained four bed-and-underbeds, five bedsteads, a high chest, desk and lamp, table, rocker, chest, and quilts. A broom corn machine with a stock of brooms in one bedroom suggests home manufacture of brooms that were perhaps sold in the store. In the yard and cellar were salt, meat tub, tub, earthenware, firkins, bowls, iron and tobacco. In the yard were a churn, tubs, axe, pails, tinware, sacking, bowls, three bee hives, wheelbarrow, two dogs and two pigs. The implements of farming and building continued with clover seed, timber, shingles, grindstone, wheelbarrow, shovels, fork, hoe, two plows, two harrows, iron hoops, two plantation wagons, a horse wagon, pickets, wood,

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<sup>102</sup> Will of Thomas Marshall, Wills Book E, Page 464.

<sup>103</sup> Williams, 205.

lime body, and a fanmill in Salem valued at \$20. In the barnyard were a wheel, another fanmill (worth only 20 cents), a carriage, a market wagon, four stacks of hay, a rick of hay and straw, and a harrow. In the barn were a cutting box, a corn sheller, a threshing machine worth \$100, a bin, forks, shovels, bags, gears, oats, saddle, sheepskin, and \$175 in horses: a bay colt, a dun mare, and a sorrel horse. The total value of Marshall's chattel was \$1,441.34.<sup>104</sup> Compared to twenty contemporary inventories, Marshall's fell above the average value of \$1,100 and well above the median of \$546. Thomas Marshall's material success was beyond that of most white people; as a black man, and an illiterate one, he was phenomenal.

### Antebellum Growth in Marshallville

In the 1850 census list, Marshallville can be identified as a concentration of eleven black households comprising 44 persons among sixteen total households and 67 total persons. Among those, the only other black landowner is John Wesley, a "Mulatto" whose house and land were worth \$200. Wesley purchased a half-acre house lot "being the eastern front of the farm" of Reuben T. and Sarah Ann Freas "in that part of Mannington known by the name of Frog Town...on the road leading to the New Bridge over Penns Neck Creek..." in November 1848.<sup>105</sup> John Wesley was a founder of Little Bethel A. M. E. Church, which stood nearby since 1847. The landscape as mapped in 1849 shows a cluster of four buildings at the northwest corner of Church Street and Pennsville-Halltown Road. These seem to be concentrated on Samuel Hackett's subdivided acre: Alexander Myers, one or two on Samuel Hackett's lot, and the A. M. E. Meeting House. Nothing shows at this time on John Q. Adam's lot. It is possible that one of the two buildings on Hackett's is actually on the Bilderback land to the west, and was the fabled Marshall store, or it is the store on Hackett's lot. The census suggests the extra house is that of Francis (Franklin) Turner, an ex-slave and carpenter. Also mapped is John Wesley, who owned both a home on the south side of Pennsville-Halltown Road at today's Maple Avenue and a meadow lot further west on Pennsville-Halltown Road. Two buildings show near the latter lot location on a piece of upland, and could be his. Josiah Ale's house is labeled on Church Street, as well as "African ME Ch." However, the building labeled is the African Union Church (today's Mt. Zion A. U. M. P.). Further north at the end of Church Street is an unlabeled house on Thomas Marshall's land. In the census, Levin and Rachel Marshall follow Josiah Ale, so perhaps Thomas Marshall settled these likely relatives on his land as tenants. There is a house in the location of Thomas Marshall's farm, east of Horne Run, and one across the road, which could be occupied by Thomas Green or Lewis Rock, who precede Marshall in the census list. Next is Lott Jaquette further east on Pennsville-Halltown Road, for a total of eleven buildings in 1849.

Even though Marshallville became known as a community of color, it had a central and persistent white presence through most of the nineteenth century in Josiah and Rachel Ale and their nine children. Ale had twelve acres lying on the east side of today's Roosevelt Avenue, formerly Church Street, for a distance of 1,125 feet from the corner of Marshalltown Road. His property was composed of two parcels, one purchased of

<sup>104</sup> Inventory Book G, Page 16, Salem County Clerk Office.

<sup>105</sup> Deed Book 7, Page 311.

Henry Kiger in 1817, and the other of Joseph Bassett in 1844. On the latter seven-acre northern piece was Ale's house. Rachel died in 1858 but Josiah lived until the age of 93 in 1875. Josiah Ale at the age of 85 proclaimed his service in the War of 1812 to the Federal census taker in 1870, who recorded it in the occupation column of the census form. Perhaps he was proud of being granted a pension for his war service by "An Act for the relief of Josiah Ale, of the county of Salem" by the New Jersey Senate passed on March 10, 1869, one year earlier. Ale was a key figure in Marshallville as the manager of the Kates Creek Meadow Company in the 1850s.<sup>106</sup> Josiah Ale's account books for "frogstown Compney Bank" or "Cates Creek Banking Company" recorded payments made to local black laborers named Lewis Anderson, George Bailey, John Green, Lewis Irons, Peter Johnson, Alexander Miers, Albert Marshall, William Moore, Richard Reason, Daniel Russell, John Wesley, and William Wesley for work maintaining the banks, and most often for repairing breaches. Of these, Anderson, Green, Johnson, Miers, Moore, Reason, Russell and John Wesley were at some point landowners in Marshallville. Ale also hired his sons Josiah and James Ale. Kates Creek Meadow Bank Company was therefore central in the daily lives of Marshallville residents, black and white, as a source of employment.

So was water in this low-lying area. Ale and Marshall, adjoining property owners on the east and north, had a dispute over a pond on Marshall's land that overflowed an embankment on the north property line. In 1857, Thomas Hinchman was able to get Ale to agree to drop the suit in exchange for an agreement whereby both parties would "cut out and keep open the ditch leading from their own part of such pond."<sup>107</sup> This ditch is evident today running north through the lots on the east side of Roosevelt Avenue.

#### The Growth of Antebellum Institutions in Marshallville: Churches

Thomas Marshall not only dominated the landscape in Marshallville, he was leader in community-building as well. Marshall was an organizer of a church community and provided land for its meeting house and school. Thomas Marshall, Samuel Minke, Samuel Hackett, George Dunn, and William Moore swore and subscribed a certificate of incorporation before Josiah Shull, justice of the peace on May 17, 1844:

Whereas the religious society and congregation usually meeting for public worship at Haines neck in the township of Mannington...did assemble at their place of meeting on the seventeenth day of May Eighteen hundred and forty four...elected the subscribers of said society and congregation...to be trustees of the same...and taken upon ourselves the name of: The Trustees of the African Union Church....<sup>108</sup>

The name "African Union" ties this church to Peter Spencer (1782-1843) and William Anderson of Wilmington, Delaware. Spencer and a group of African-American Methodist followers parted ways with the Methodist church in Wilmington and established the first incorporated, fully autonomous African church in

<sup>106</sup> Josiah Ale's 1854 and 1859 account books, Josiah Ale file, Salem County Historical Society, MN

<sup>107</sup> "Agreement, Josiah Ale & Thoams Hinchman, Excer of Thos Marshall," Ale Family File, Salem County Historical Society.

<sup>108</sup> Incorporation record in Misc Book B/151, Salem County Clerks Office.

America in 1813.<sup>109</sup> As part of the African Methodist movement, the Spencer churches embraced the notion of the shared experience of suffering and oppression at the hands of the white majority, the desire of many blacks to distinguish themselves from the majority culture by adopting the name “African” or “Free African,” the conviction that Africans in America are responsible for their own liberation, and the belief in developing strong institutions and networks “designed to enable black people to move from oppression and dependency to liberation and autonomy.”<sup>110</sup>

First known as the Union Church of Africans, it became the African Union Church. A splinter group, the Union American Methodist Episcopal Church (U. A. M. E.) separated in 1856, and still is. The original African Union connection evolved further into the African Union First Colored Methodist Protestant Church (A. U. F. C. M. P.) in 1866, when the Wilmington African Union merged with the Baltimore First Colored Methodist Protestant, a previous merger of the Baltimore First Colored Methodist Protestant and the Philadelphia Colored Methodist Protestant, both of which had splintered from the A. M. E. The merger was “to unite the two branches of Zion into one Church to be known and distinguished by the name of the African Union First Colored Methodist Protestant Church of the United States of America, or elsewhere...”<sup>111</sup> It is now commonly known by the shorter name of the African Union Methodist Protestant Church (A. U. M. P.).

On record prior to the Marshallville group, however, is the incorporation of “Trustees of the African Union Society of Pilesgrove” on June 5, 1840 as a “congregation of Christians consisting of thirty families supporting the Gospel as held up by the Methodist Episcopal Church of the United States...” The trustees were James Griffith, John Bayard, William Reason, John Howell, John Blake, Moses Newman, James Berry, and James Hill, Pastor. James Griffith and James Berry had purchased two properties near Woodstown with Thomas Marshall in 1834. By this time (1840) Marshall had relocated to Haines Neck and established his farm. His close association with African Union adherents in Pilesgrove might explain the rise of the African Union church in Haines Neck by Marshall et al. In addition, William Reason was the father of Richard Reason who bought a lot next to the church in Marshallville in 1852 and who became a trustee in 1870.<sup>112</sup> The two black settlements were closely related socially and religiously.

On January 8, 1847, the “Trustees of the African Union Church in Haines Neck” purchased a lot of land from Thomas Marshall for \$50. It bounded on a public road sixteen feet wide along Edward Bilderback’s land, and other lands of Thomas Marshall. The land description in the deed confirms it is the current location of the

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<sup>109</sup> Lewis V. Baldwin, “Invisible” Strands in African Methodism: A History of the African Union Methodist Protestant and Union American Methodist Episcopal Churches, 1805-1980,” (Ann Arbor, Mich: University Microfilms International, 1981), 4.

<sup>110</sup> Baldwin, 13.

<sup>111</sup> *African Union Methodist Protestant Church (U.S.). The Doctrine & Discipline of the African Union First Colored Methodist Protestant Church of the United States of America or Elsewhere* (Wilmington: Henry Eckel, Printer, 1871), 8-12.

<http://docsouth.unc.edu/church/aump/aump.html>

<sup>112</sup> Will Book E, Page 401.

extant Mt. Zion A. U. M. P. Church.<sup>113</sup> The deed recounts the history of the organizing of their religious society three years earlier in 1844, filling in but also changing some of the details, and states their intent to build a house of worship:

“Whereas Henry Webster, Thomas Marshall, Charles Domon, David Shockley, Samuel Mink, William Moore, George Dunn, William Ransom, Perry Hinson with others their associates coloured persons of the Township of Mannington in the county and state aforesaid have formed and organized themselves as a religious Society for the worship of God and have for some years past held their meetings at the private houses of different members of said association in Haines Neck aforesaid for worship and business purposes and whereas the said association claims to belong to and to profess the same faith and to be governed by the same discipline as the ‘African Union Church of Wilmington’ in the state of Delaware and to be considered as one of the branches thereof and whereas on the seventh day of May in the year of our Lord one thousand eight hundred and forty four the families composing the said association did assemble after ten days notice duly given at one of their usual places of worship and did then and there according to the directions of the statutes in such case made and provided choose Samuel Minke William Moore George Dunn William Ransom and Perry Hinson Trustees and the said Trustees did then and there assume the name of “The Trustee of the African Church etc and thereby then and there become fully incorporated and the said Trustees did certify their said election with the same name to the Clerk of the County of Salem who recorded the same in Book B of Miscellaneous page 151 and the said Trustees did take and subscribe before Josiah Shull, Esq. then a Justice of the Peace of the County of Salem the several oaths required by law in such cases and whereas the said Trustees being desirous of erecting a place of worship for said Society have contracted with the said Thomas Marshall for the Lot of land herein after set forth to be conveyed to the said corporation for their use and benefit as a religious Society to be forever held used occupied possessed and enjoyed by the said Corporation worshiping according to the usages and discipline of the said “The African Church at Wilmington’ as herein before set forth.”<sup>114</sup>

For the first time, it describes the earliest history: Webster, Marshall, Domon, Shockley, Mink, Moore, Dunn, Ransom, Hinson and others organized a religious society in Haines Neck and met for “some years past” at members’ houses. Then, it professed the discipline of the African Union Church of *Wilmington*, an association which was not specified in the 1844 record. Finally, this revised story of the incorporation dropped Thomas Marshall and Samuel Hackett from the trustee list and added William Ransom and Perry Hinson.

The number of “some years past” that the group was meeting at private homes may be as much as twelve or more, because an 1852 A. U. conference report said that between 1818 and 1835, eight African Union churches were organized including one at Salem, New Jersey and one at Baileytown, New Jersey.<sup>115</sup> Both of these are in Salem County, and Baileytown could be the Pilesgrove group. Today’s Spencer U. A. M. E. Church is the

<sup>113</sup> Deed Book 4, Page 271.

<sup>114</sup> Deed Book 4, page 271.

<sup>115</sup> Baldwin, 120.



descendent of the Baileytown church, but there is no record of an A. U. church in Salem City, so the report must refer to Marshallville. That implies that the congregations existed some years prior to the public recording of their incorporations, and that they both existed by 1835.

Subsequent public records reveal the changing cast of trustees over time. On May 21, 1853, John Wilson was sworn as a trustee of the “African Union Church in Mannington.” At that time he lived in a rented house between John Wesley and Samuel Hackett, but in 1860, 1861 and 1877 purchased lots north of the A. U. church.<sup>116</sup> In 1856, the African Union Church in Marlboro withdrew from the African Union connection and joined the U. A. M. E. splinter group. In 1866 it was readmitted to the reorganized African Union First Colored Methodist Protestant connection.<sup>117</sup> An incorporation of the “African Union Church of Marlboro” by trustees Richard Reason, Elexander Chaney, John R. Green, Nathan W. Dunn, John H. Green, William H. Thomas, and Daniel Shields, who had met on May 21, 1870 “at their church,” was recorded on June 11, 1870.<sup>118</sup> This act may have been triggered by the readmission. All of these trustees lived in Marshallville except Dunn, a prosperous farmer who lived in Upper Penns Neck. All were landowners except Cheney.

On September 2, 1899, the oaths of “Marshstown African Union Methodist Protestant Church” trustees Frank Patterson, Moses B. Richmond, James H. Bentley, Warren D. Anderson, Daniel Dent, and Moses Reason were recorded.<sup>119</sup> In map records of 1890 and later, Marshallville was called Marshalltown, so the 1899 clerk either misspelled the new name, or was inventing a new one akin to Frogtown. Moses Barney Richmond was the son of Rev. Richard Richmond who had purchased two lots from T. J. Casper, adjacent to Rev. Daniel Russell in 1860 and 1868. Moses inherited 1.58 acres with a house and barn from his father in 1890.<sup>120</sup> Moses Reason was the son of Richard Reason who owned two lots in Marshallville.<sup>121</sup> Patterson lived in a rented house next to William H. and Sarah J. Thomas—possibly in Josiah Ale’s house. A descendant, Howard L. Patterson, later purchased this land from the Thomas’ daughter.<sup>122</sup> Daniel Dent rented a house somewhere near John H. Green who lived on Marshalltown Road in Hackett’s subdivision.

The history of the A.U. M. P. connection written by Bishop Daniel James Russell, Jr. in 1920 illuminates the particular significance of Mt. Zion A.U. M. P. Church and provides a story of migration across the river. Russell stands out as a religious leader and historian of the A. U. M. P. connection who grew up in

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<sup>116</sup> 1850 Federal Census, Mannington; Deed Book 26, Page 188; Deed Book 28, Page 427; Deed Book 92, Page 120.

<sup>117</sup> Baldwin, 167.

<sup>118</sup> Miscellaneous Book C, Page 128; Miscellaneous Book D, Page 277. It is unclear why a second incorporation was needed.

<sup>119</sup> Miscellaneous Book E, Page 399.

<sup>120</sup> Will Book I, Page 378.

<sup>121</sup> Deed Book 39, Page 82; Deed Book 13, Page 255.

<sup>122</sup> 1900 Federal Census, Mannington; Deed Book 141, page 170.

Marshalltown. He was born in Delaware City, which is directly across the river from Salem, on July 18, 1846. His father, the Rt. Rev. Daniel James Russell, Sr., was ordained by Peter Spencer and was President of the Middle District of the A.U. M. P. church.<sup>123</sup> The family moved to Marshallville in 1856 for unstated reasons, but Russell, Sr. had high stature in the connection, so perhaps he was sent to preach, though his occupation was "Farm Labourer" in both 1860 and 1870.<sup>124</sup> Born in 1809 in Maryland, he lived 90 years. His father was born on a slave ship, so it is likely he was born into slavery himself.<sup>125</sup> In 1864, he purchased a \$50 quarter-acre lot of land from T. J. Casper at the corner of Church Street and a new road to the marsh on the east.<sup>126</sup> The family was still in Marshallville in 1870 owning \$400 in real estate, indicating that Russell built a house on his lot. Daniel, Jr. attended the "public school" in Marshalltown for four years. He served in the Civil War and in 1866, converted in Mount Zion Church. In 1867, he felt a call to the Ministry, became a deacon in 1868, and then an elder in 1870. In 1884, he was elected and ordained to the office of Bishop in Wilmington, Delaware. In 1892, he became the editor of the *Union Star*, the first newspaper published by his church. Daniel James Russell, Jr. achieved the ideals of Peter Spencer by not only becoming educated clergy, but by establishing with R. S. Green a publishing house, the Union Star Book and Job Printing and Publishing House at 131 North Felton Street in Philadelphia.<sup>127</sup> His wife Ellen also took a leadership role in the church, as "Vice President of the Home Mite Missionary Society of the Philadelphia and New Jersey District."<sup>128</sup>

Russell defines the historic significance of Mt. Zion and lists the AUMP leaders who arose from it:

The Mt. Zion African Union Methodist Protestant Church, Marshalltown, Salem County N. J., is the Mother Church of the Philadelphia and New Jersey District., and one of the oldest and leading churches in the connection. Rt. Rev. Isaac Boulden Cooper, D. D., our late general president; Bishop Daniel James Russell, D. D., our present presiding officer of the Philadelphia and New Jersey District; Rev. N. F. Wilson, Sr., that has crossed the swelling flood; Rev. Nathan F. Wilson, Jr., these great men was converted and started on their Christian journey from this historical church. The Rev. Henry T. Miller is the present pastor, 1920.<sup>129</sup>

Rev. Isaac Cooper's wife, Margaret A., was buried at Mt. Zion. She died July 29, 1909 at the age of 58. Her fallen limestone obelisk, one of the finest markers in the cemetery, does not record Isaac's name, but he may be

<sup>123</sup> Daniel James Russell, *History of the African Union Methodist Protestant Church*. (Philadelphia, Pa: Union Star Book and Job Print. and Pub. House, 1920), 27.

<sup>124</sup> 1869 and 1870 Federal Census, Mannington.

<sup>125</sup> 1880 Census, Chester City, Pennsylvania.

<sup>126</sup> Deed Book 30, Page 80.

<sup>127</sup> Russell, 25. The book is imprinted with the company logo containing his and Green's names who were evidently partners.

<sup>128</sup> Russell, 53.; 1880 Federal Census, Chester City, Pennsylvania; 1860 and 1870 Federal Census, Mannington.

<sup>129</sup> Russell, 66.

buried there as well. N. F. Wilson Sr. was Nathan Franklin Wilson, the son of John William Wilson, who bought three parcels of land on the edge of the meadow at the north end of Church Street totaling over two acres in 1860, 1861, and 1877.<sup>130</sup> He left his son N. F. Wilson his house on 1.15 acres, so he may have lived there after his father's death until his preaching career took him away.

Mt. Zion's cornerstone is inscribed "1879," though a local newspaper reported on October 18, 1887, "The new A. U. M. P. Church at Marshalltown, Rev. H. Davis, pastor, is rapidly nearing completion and will be dedicated on October 30th. Rev. Mr. Allen, pastor of the Lower Penns Neck M. E. church contributed the pulpit for the new church, as also a handsome Bible."<sup>131</sup> Evidently, it took eight years to complete. By December 17, 1879, a Salem purveyor of building materials, Susan E. Dunn, had provided quantities of wood building materials and labor in the value of \$375.15 to "The Trustees of Mt. Zion African Union Church at Marlboro" for a frame church one story high. The load included hemlock and black oak (presumably framing timbers), heart pine scantling, white pine siding, white pine boards, two-foot long shingles, hemlock lath and yellow pine flooring. By September 1880, the church had paid only \$20.10 on the bill, prompting Dunn to file a lien. The lien cites "labor performed and materials furnished by her...for the erection and construction of said building."<sup>132</sup> Evidently Dunn's scope of work was to build the frame, construct the roof, exterior walls, flooring and ceilings. During the next seven years, then, the church paid Dunn and also completed the interior finish work of plastering, wainscoting, windows, doors, lighting and building two chimneys for heating. This appears to be the extant church. It is considered to be among the larger church buildings in the connection, an indication that it was sized for a substantial congregation.<sup>133</sup>

In 1847, three years after the African Union Church formed in Haines Neck and the year it built its church, another strand of black Methodism came to the village. Under Rev. J. R. V. Morgan, trustees John Shockley, David Shockley, James Shockley, John Francis, John Wesley, Charles Green, and John Green established an African Methodist Episcopal Church (A. M. E.) Church.<sup>134</sup> However, in the deed dated June 1, 1847 it was trustees Alexander Myers, John D. Shockley, John Francis, John Wesley, and Samuel Hackett who purchased a ¼-acre lot of land in "Frogtown" from Samuel and Rachel Hackett for the purpose of building "a house or place of worship for the use of the African Methodist Episcopal Church in the United States of America..." The church was built under Rev. Isaac Parker.<sup>135</sup> The lot was on a lane in the line of Josiah Ale's lot (now

<sup>130</sup> Deed Book 28, page 427; Deed Book 26, 188; Deed Book 92, Page 120.

<sup>131</sup> *The South Jerseyman*, October 18, 1887.

<sup>132</sup> Mechanics Liens Book B, Page 108, Salem County Clerk. Susan was the wife of Elijah Dunn, lumber merchant. This record suggests that she was a partner in the business, perhaps in the role of tending to accounts. It is also the earliest record of the church being known by the name of "Mt. Zion."

<sup>133</sup> Rev. Sheila Sewell, personal communication, March 11, 2012.

<sup>134</sup> Morgan, 77.

<sup>135</sup> Morgan, 247.

Roosevelt Avenue) and adjacent to other land of Hackett's and John Q. Adams' lot.<sup>136</sup> This is the location of a small cemetery confirmed by deed evidence to be the site of the "Bethel Meeting House."<sup>137</sup> Remains of its foundations could be extant here.<sup>138</sup>

The anomalies among the incorporation and the purchase of land by the African Union Church and the purchase of land by the A. M. E. Church suggest rapidly shifting alliances in the period of establishing churches. As noted above, Samuel Hackett was written out of the A. U. history in 1847. The A. M. E. bought its lot from Samuel Hackett, and the A. M. E. trustees were Alexander Myers, John D. Shockley, John Francis, John Wesley, and Samuel Hackett himself. Therefore, Hackett switched his affiliation between 1844 and 1847, perhaps causing some ill will in the process. Hackett could be the one responsible for bringing the A. M. E. to the village, spurring the A. U. to build its house before the A. M. E.

There is also a discrepancy between the A. M. E. official history and the local history. Morgan, the church historian and A. M. E. representative in Marshallville, did not mention Samuel Hackett, so Hackett may have turned just prior to the land purchase. David Shockley appeared among the 1847 A. M. E. trustees, yet was among the early A. U. worshippers. One imagines outsider organizers agitating for their connection and the rapid and competitive pace of church establishment in Marshallville in 1847; people confronted with confusing choices and social pressure to ally with one or the other in a hurry, as each church vied for people, money, land, and raised their houses in the same year. Church affinity is reflected in the spatial distribution of adherents: the homes of the people in the A. M. E. group were clustered near Little Bethel Church, while the African Union congregants were mainly settled further north close to their church, like two poles of religion in the village. In fact, six known pastors of Mt. Zion Church owned parcels and/or lived in the northern subdivisions: Daniel James Russell, Sr., Daniel James Russell, Jr., Isaac Boulden Cooper, Richard Richman, Nathaniel Franklin Turner, Sr., and Nathaniel Franklin Turner, Jr.

These two strands of African Methodism were active in southern New Jersey in the period of rapid growth of the African church movement. The A.M. E. was particularly strong around the town of Salem and extending east to Gouldtown, the home territory of Reuben Cuff. Cuff, a native of Lower Alloway's Creek, was a founding member of Richard Allen's separatist Methodist organization in Philadelphia in 1816. He reorganized a religious society he initiated in 1800 in Salem into Mt. Pisgah A. M. E., New Jersey's first such congregation. After Salem, A. M. E. churches were planted at Bushtown (1817), Marlboro (1847), and Yorktown (1863) in Salem County.<sup>139</sup> John Wesley, David Shockley and John Shockley, founders at Marshallville were founders at

<sup>136</sup> Salem County Deeds, Book 5/439. John Adam's lot was purchased by Thomas Marshall in 1852 (Deed Book 14/27).

<sup>137</sup> Mortgage Book O/527, as described in a Mortgage to Samuel Hackett for adjacent land;

<sup>138</sup> Ruthanne Wright, personal communication, October 16, 2009. The author observed piles of non-native rock under overgrowth of vegetation.

<sup>139</sup> The official AME church history by Morgan consistently referred to this church as being at "Marlboro," while the local leaders alternately called it "Marlboro" or "Haines Neck," showing instability in the identity of this locale.

Yorktown as well.<sup>140</sup> “Little Bethel African Methodist Episcopal church in the township of Mannington, called Haines Neck” put these 1852 trustees on record: John D. Shockley, John Wesley, John R. Francis, Francis Turner, and John Green.<sup>141</sup> This time, Francis Turner was added as a trustee. Turner was an ex-slave, the only such record found among Marshallville settlers. As a carpenter and one of few men not listed as “laborer,” he had unusual skills, and is likely to have constructed buildings in Marshallville. He also occupied a home near Little Bethel—John Wesley’s house, which he bought in 1860, 19 years out of slavery. Turner’s former owner, Joseph Kille, lived in Salem, so chances are that Turner was well connected to the Salem community, where the A. M. E. was very influential. Thus his affinity for the A. M. E.

“Little Bethel A. M. E., Marlboro” swore in trustees Samuel G. Moore, Lewis S. Anderson, and John B. F. Turner in 1873.<sup>142</sup> John B. F. Turner was Franklin Turner’s son.<sup>143</sup> The name “Little Bethel” could have been inspired by the mother church of the A. M. E.—Mother Bethel Church in Philadelphia. Some time after 1870, under Rev. J. T. Rex, the church at Marlboro rebuilt its house at a cost of \$755.00, paying off all but \$50.75.<sup>144</sup> The rebuilding was the addition of a second-story and gallery on the 24-foot by 32-foot frame building by Joseph E. Moore, a white plasterer from Salem in 1876. The Little Bethel trustees named were Samuel J. Moore, Lewis S. Anderson, John B. F. Turner, and Asbury Shockley. Moore began the “erection and construction” of this addition in May, but claimed only five days of plastering work completed on September 9 in the lien he filed on September 5, 1877. The bill was \$13.36 with interest.<sup>145</sup>

Rev. J. H. Morgan, the presiding elder of the Sixth District, which included the Marlboro church, described the character of the Marlboro congregation thus:

Years ago this was a strong appointment. They have a fine little church and are a warm hearted people; full of the Holy Ghost, and is the home of one of our prominent elders of this present conference.<sup>146</sup>

The prominent elder was not named. The pastors who made the arduous trek to Marlboro were: G. Grinly (1848), J. Scott (1849 – 50), R. Barney (1851), John Butler (1852), E. M. Farris (1853), W. D. W. Schureman (1854), S. Holcomb (1855 – 6), J. Woodlin (1857 – 8), I. J. Hill (1859), Peter Gardner (1860), T. W. Henry (1861), James Hollan (1862 – 3), James Frisby and Joseph Long (local 1864), N. H. Turpin (1865 – 6), B.

<sup>140</sup> Morgan, 96.

<sup>141</sup> Salem County Misc Book C, Page 108.

<sup>142</sup> Salem County Misc Book D, Page 391.

<sup>143</sup> 1860 Federal Census, Mannington.

<sup>144</sup> Morgan, 43.

<sup>145</sup> Mechanics Liens Book B, Page 50.

<sup>146</sup> Morgan, 247.



Lynch (1867), L. S. Lewis (1868 – 9), and F. J. Cooper (1870 – 1). Local individuals in this church are cited as Trustees L. S. Anderson and Charles Ceason (Ceasar), Leaders L. S. Anderson and Charles Gibson, Stewards Alfred Marshall, L. J. Moore (possibly S. J. Moore) and David Newton.<sup>147</sup> None of these pastors were settled at Marshallville. Charles Ceason owned 22 acres of meadow, the parcel that Thomas Marshall once owed. Charles Gibson built a house on Marshalltown Road in 1875.

The mapping of the two churches through time conflicts with the evidence of land records and among the several nineteenth-century maps. The 1849 map shows “African M. E. Ch” in the present Mt. Zion A. U. M. P. location, and no other church, though there were two. The 1861 map shows both churches in approximately the right locations, but calls the African Union church simply “African Ch” and the A. M. E. church “Wesley Af Ch.” Wesley as a church name or connection is a mistake since the local founders were very clear about the A.M. E. connection. Confusion may have resulted from the name of one local founder, John Wesley, which is also the name of the English founder of Methodism who brought the movement to America. The 1872 map shows “W. M. Ch” next to a building on Marshalltown Road west of Roosevelt Avenue. This might mean “Wilmington Methodist Church,” which would refer to the African Union connection, or it might refer back to the “Wesley” of the earlier map. Missing was the other church, and their correct locations. The 1875 map shows “African Ch.” next to a picture of a church at the west corner of Roosevelt Avenue and Marshalltown Road. The location is correct for the A. M. E., and the name is generally true, but again, the other African church is missing. It could be that mapmakers did not spend much time getting the facts, and its fabled remoteness or “otherness” discouraged field verification.

#### The Growth of Antebellum Institutions in Marshallville: The Marshalltown School

Thomas Marshall evidently hosted a schoolhouse on his first farm parcel because it was later referred to as the “school house lot.” Marshall was illiterate, always signing his name on public records with an “X.” He must have leaned on the literary help and advice of others to accomplish the many land and mortgage deals he undertook in his lifetime. It is easy to understand why he hosted the establishment of a school in his community—for the progressive development of his people. It is likely that the school was a project of the African Union Church with which Marshall was also principally involved. The church’s founder, Peter Spencer, set a precedent for education by building a school at every church he organized (thirty) by the time of his death in 1843, the year before the Haines Neck church organized. Focused on developing an educated ministry, he believed schooling was “vital to the spiritual welfare and social uplifting of black people.”<sup>148</sup> Therefore it is likely that the school came into existence shortly after the church was built in 1847. No school was mapped in 1849, but the 1861 map showed one next to Horne Run close to two other buildings, one of which was probably the Marshalls’ dwelling.<sup>149</sup> Daniel Russell’s account of attending here after 1856 and

<sup>147</sup> Morgan, 77-78.

<sup>148</sup> Baldwin, 69-71.

<sup>149</sup> D. J. Lake and S. N. Beers.

before the Civil War is corroborating evidence, and it could have been part of the reason Daniel James Russell, Sr. came to Marshalltown from Delaware—to build it. Russell reported in his church history that that when he attended, a Professor John K. Williams was the Principal, so it is likely that Williams was there on behalf of the church.<sup>150</sup> In 1872 “SCH” was mapped between Church Lane and Horne Run, but in 1876, the mappers omitted it, along with many landholders in Marshalltown.

The physical evidence of the extant school house also corroborates a construction date of between 1849 and 1861, evidenced by mortised and braced timber framing, and six-over-six double-hung sash windows. The presence of salvaged timbers in the roof may indicate the original use of salvaged material or a rebuilding campaign at some point. Nevertheless, it is likely that the surviving school house is the original structure, albeit with 1934 and post-1951 alterations. So it is very likely the school that Russell attended and that shows on the maps.

Oral accounts corroborate the original school house site near Horne Run on what was Marshall’s first parcel. According to locals, the surviving Marshalltown schoolhouse was previously located approximately 1100 feet east of its present location “at the bend” between two waterways on Marshalltown Road.<sup>151</sup>

### Marshallville after Thomas Marshall

After seventeen years of farming and storekeeping, Marshall died on September 21, 1856 at the age of 53. His death seems premature for someone who had achieved such independence and wealth. He died on the day he wrote his will, so his demise appears to have been unexpected and sudden, perhaps illness or injury. Marshall directed that his real estate be held in trust by his executors until his son Thomas arrived at 21 years of age, and that the income from renting his lands and real estate, after paying for repairs and “300 bushels of lime paid annually,” would pay for claims against his estate. He also bequeathed his ¼ acre plot he purchased from John Q. Adams to his wife Mary “adjoining Edward Bilderback and Josiah Ale,”<sup>152</sup> This bequest was probably to provide her with a home.

In his will, Thomas Marshall was optimistic about the future income from his farm. However, production was apparently insufficient and his creditors seemed to lose faith that they would be repaid. Of Marshall’s eleven mortgages, he paid off four before his death, leaving balances on seven. Bennett’s was paid off shortly after Marshall died, probably from the sale of \$1,200 worth of Marshall’s household chattel. In 1858, Joshua Waddington, the executor of Aaron B. Waddington, filed a complaint in the state Chancery Court against Thomas Hinchman and Mary Marshall to recover his and the other mortgagees’ balances in the amount of \$2,810. The court ordered Marshall’s lands sold, and Lott Jaquette, his neighbor on the south side of

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<sup>150</sup> Russell, 25.

<sup>151</sup> Elmer Young, personal communication, July 14, 2010.

<sup>152</sup> Will Book E, Page 464.

Marshalltown Road, was the high bidder at \$3,415 on July 24, 1858.<sup>153</sup> Had Thomas Marshall lived long enough, he surely would have paid off his mortgages, according to his payment record while living. But with the sale of his estate, any dream of passing on wealth to his heirs died.

Marshallville suddenly changed. Once a major black franchise, all but a quarter-acre of Thomas Marshall's land was back in white hands. Lott Jaquette sold the parcels on the east side of Marshallville to Joseph Bassett in 1865. Bassett's daughter Hannah, who married William Barber, inherited the land. Jaquette's executors sold the land on the east side of Church Lane to Joseph Matlack in 1872.

Then, the Orphan's Court in Salem ordered a public sale of two Marshall parcels: the nine-acre Kates Creek Meadow lot, and the quarter-acre "John Adams lot" in the village, even though the latter was left to Mary Marshall in her husband's will. On October 1, 1858, Mary purchased the John Adams lot from her husband's estate via an agent named William R. Morton, who bid \$26.50 for the property. On the same day, Morton purchased the meadow parcel and subsequently sold it to John T. White, whose name shows on this parcel on the Kates Creek Meadow Map A.

Mary lived on in Marshallville in a house on the John Adams lot until she died in 1889. In 1860 as an eighteen-year-old, Thomas Marshall, Jr. was living in the household of farmer David Bassett as his apprentice. His status as "apprentice farmer" versus "farm labourer" implies a bound, versus a free, relationship that may have been part of Mary Marshall's strategy for survival without her husband or their farm. Such an indenture would have been worth money to her, but must have been a humiliation for Thomas, who grew up knowing independence and high status. He registered for the Civil War Draft in June 1863 as a 22-year-old unmarried laborer born in NJ but apparently did not serve. He was missed in the 1870 Federal census and he was not mentioned in Mary's will of 1889, so he may have died or gone to Canada. While Thomas apprenticed, Jacob Marshall, the eldest son at 20 years of age, and his wife Ellen, shared a house with William and Mary Wilson next door to black farmer William Ransom in Haines Neck. Both men are farm laborers working on their own account, perhaps for Ransom, whose rather substantial farm was worth \$1,500.<sup>154</sup> By 1880 Jacob and Ellen, still childless, had made their way to Philadelphia where Jacob worked as a wagon driver.<sup>155</sup>

Though Mary Marshall owned a home, she found it necessary to work outside the home to make a living. Mary lived with Daniel and Elizabeth Shields and their four children in 1870. She is listed as a house servant, though it is she who holds the value of the real estate at \$300.<sup>156</sup> She was evidently a servant in the Salem City home

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<sup>153</sup> Deed Book 24, Page 120.

<sup>154</sup> U. S. Federal Census, 1860, Mannington Township, 50.

<sup>155</sup> 1880 Federal Census, Philadelphia, Enumeration Dist 83, 10.

<sup>156</sup> 1870 Federal Census, Mannington.

of retired Mannington farmer Joseph Bilderback, were she was also recorded living.<sup>157</sup> Mary Marshall's will dated January 21, 1889 devised her house and lot to her son Jacob unless he did not have children, in which case it was to go to "my adopted daughter, Elizabeth Shields."<sup>158</sup> She did not mention her son Thomas. Elizabeth ended up with the house, and a year later hired carpenter Edward Hall to build her a new house on the "John Adams lot" in 1890. The frame house with shingle roof was 26 feet wide by 16 feet deep, two-and-half-stories high with a 15-foot x 12-foot, one-story shed addition and an 8-foot x 13-foot cellar in the rear. From April 20 to July 10, Hall and a helper labored on the house, incurring a bill of \$165.37 to Shields.<sup>159</sup> Shields built the most highly valued house in Frogtown; in 1918 it was valued at \$250.<sup>160</sup>

Lands sales slowed among blacks until the period 1860-1875. During this time, three white landowners with significant interests in the Kates Creek Meadow Company and surrounding farms subdivided house lots along Church Street. The first was Thomas Jefferson Casper, whose home farm was centered in Halltown about two-and-a-half miles away. Casper had a store and dealt with many of the residents of Marshallville, including Thomas Marshall, Thomas Jr., Francis Turner, Jefferson Johnson, Samuel Hackett, and Josiah Ale.<sup>161</sup> Casper owned a 31-acre parcel in Kates Creek Meadow bounding on the west side of Church Street where now Roosevelt Avenue terminates. Out of a seven-and-a-half acre portion surveyed by George A. Morrison in July 1860, he sold 13 house lots ranging in size from one-eighth acre to one acre to Richard Richman, Elizabeth Watson, John W. Wilson Jr., Edward J. Shockley, Asbury Shockley, Emery Green, John Wilson, Thomas Kelly, Daniel Russell, David Netter, Jefferson Johnson, and Henry Thomas between 1860 and 1868. Through the middle of the subdivision Casper laid out a one-rod-wide road into the meadow from the "public road through the village of Marshallville" (Church Street) which he reserved as a right-of-way to his meadow land. On the south side of the subdivision was another right-of-way to a 1.6 acre parcel to the west of Casper's lots that Josiah Brick subdivided to John William Wilson in 1877. This lane was referred to as "Asbury Shockley Lane" evidently because Shockley owned parcels on both sides of it. Subsequent nineteenth-century black owners of parcels in this tract were John H. Thomas, Solomon B. Watson, Anna Hayden, William Tunis, Adam H. Thomas, and Augusta Adams, the widow of John Q. Adams.

The next subdivider was William Barber, who ended up with Thomas Marshall's land on the east side of Marshallville bounding on Church Street north of Josiah Ale. In 1868 he set a line three chains (198 feet) east from Church Street and created eleven roughly half-acre lots. Out of these deeds were recorded six sales "in the village of Frogtown": Richard Reason, William Moore, Albert Hersey, Henry Netter, Abraham Trusty, and

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<sup>157</sup> 1860 Federal Census, Salem City.

<sup>158</sup> Will Book I, Page 72.

<sup>159</sup> Mechanics Liens Book B, Page 207. Hall filed a lien on the property on July 10, the day of completion, apparently anticipating non-payment.

<sup>160</sup> Mannington Township Tax records, 1918. Salem County Historical Society 2010.044.11-09. Book 09, Box 32-7.

<sup>161</sup> Thomas J. Casper's Day Book, May the 10<sup>th</sup> 1828, Salem County Historical Society MN163.

Peter Johnson. There was an unrecorded deed for Edward J. Porter, who is cited as owning the lot adjacent to Trusty. Barber required these lot owners to put up half of a good picket fence on his line on their east boundary between their land and his. Moore lost his property to John T. Bassett for the debt of his mortgage in 1882. In 1896, Peter Johnson carved out a portion of his lot for the Odd Fellows Lodge, who built a one-story hall.

Thirdly, Joseph Matlack, who purchased Marshall's 23-acre meadow from Lott Jaquette's heirs in 1872, subdivided seven, one-quarter to one-third-acre lots on the west side of "what is known as a road to Marshallville," (Church Street) surveyed by William House on July 23, 1872. The buyers were: Ann Johnson, Albert Hersey, Susan Green, Henry Viney, John Loper, and Asbury Shockley, all between 1872 and 1875.

Over the course of these three consecutive subdivisions between 1860 and 1875, 31 building lots were added to both sides of Church Street north of Josiah Ale and the African Union Church on both sides of the road. Records exist for 25 people who bought one or more parcels and presumably built a house. In the twenty-year period 1860 to 1880, the population of Marshallville increased from roughly 88 to 127, and the number of houses doubled from approximately 15 to 31.<sup>162</sup>

Other minor subdivisions occurred in the village in the same period: on Josiah Ale's land and north of the Casper lots. Benjamin Russ, who is earlier called Benjamin Rush, purchased two, acre-size lots along Marshalltown Road, or "on the main road leading from Lott Jaquettes over the 'Bever-Dam' in the line of the leading to 'Pine Island.'" One he bought of Ale's son James in 1863, and the other from William H. Thomas in 1882.<sup>163</sup> By then Thomas, a local farm laborer, had purchased Josiah Ale's property from his heirs. Thomas built his son William H. Thomas, Jr. a house in 1885 in the northwest corner of it and cut out a half-acre of land to go with it. By the end of the century, the half-acre and its house was back in Thomas, Sr.'s possession via a sheriff's sale in response to his son's failure to pay his mortgages.<sup>164</sup> This two-story frame house is the only black-occupied nineteenth century house that survives in Marshalltown. It is oriented side-wall to the street, and consists of an older one-story, one room house that was extended to two rooms and a second story by Thomas. By the interior finishes, plaster walls, board ceilings, and window and door moldings, this well-finished house evidences a middle-class standard of living. The use of wood boards for ceilings is also seen in Mt. Zion Church, of the same period (built 1879-1887). By comparison, it was not uncommon for lower-class houses in the county to have no ceiling at all through the end of the nineteenth century. Plaster ceilings were typical in upper class homes in the eighteenth century, and became the norm in middle-class homes by 1850. Wood is an older way of enclosing a ceiling, as seen in an elite house of 1742 in Woodstown, and lingered in Marshallville in lieu of plaster until at least 1887.

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<sup>162</sup> Federal Censuses, 1860-1880. Numbers are approximate, and rely on a judgement about which households on the census list are within the village. It presumes consecutive order on a line of travel and cross compares the list with contemporary maps that name property owners.

<sup>163</sup> Deed Books 29/78, 56/520.

<sup>164</sup> Deed Books 56/491, 62/286, 77/202.



John H. Green and John R. Green purchased adjacent parcels at the north end of Church Street. Their southerly lines bounded a lane that lead into Kates Creek Meadow, terminating at the head of Kates Creek. This lane was the northerly boundary of T. J. Casper's subdivision.<sup>165</sup> John R. Green, a Maryland native, purchased a half-acre tract of land from DeWitt and Hannah Bowen in 1856. He did not live on it until sometime after 1860; he lived singly in the household of Charles E. Bassett at Horne Run. In 1866, he bought an adjoining acre from Joseph Bassett. He and Sarah J. Green occupied this parcel by 1870; they were neighbors of Richard Reason and George Sturgis, whose lands were adjacent. On the second piece in 1874, he contracted with builders Hall Vining & Renier for "a frame dwelling house in Marshallville...twelve feet in front by fourteen feet deep with twelve feet posts." The work began June 6 and was completed on August 27, totaling \$18.75 in materials and labor. One year later, Green had paid only his \$5 down payment. In 1880, at age 48, he sold both parcels to Joseph Bassett for \$356, and boarded thereafter in the home of Wayman Lancaster somewhere in the village.<sup>166</sup> Since his selling price was \$180 more than his investment, he may have substantially improved the property while he owned it.

John H. Green bought an acre-and-a-quarter tract of land on the west side of John R. Green in 1869 from William and Hannah Barber, heir to Joseph Bassett's lands. Green and the former Rachel Domon, his wife, resided at Hackett's corner, so this land evidently served as their farmland without improvements. According to the Meadow map, the upland boundary passed through both Green's parcels such that most of the area was meadow land.

This period (1860 to 1890) is marked by house building and rebuilding by black property owners. At least some of them hired white building contractors, namely Hall, Vining & Renier, Edward Hall, and Joseph E. Moore. Hall, Vining & Renier put up two new houses: one for John R. Green, as described above, and another for Charles and Rosanna Gibson, who owned three-and-a-half acres on the Pennsville Road next to Lott Jaquette's farm. The Gibsons built a larger house than Green did, "frame two stories high, twenty four feet in length, sixteen feet in width and has twelve feet posts." The work began on August 7, 1874, and was completed two weeks later on August 22, incurring the Gibsons a bill of \$91.25. The Gibsons paid \$15 by September 17, but after a year of nothing more, William H. Vining filed a lien.<sup>167</sup> In this case, the Gibsons lost the house to white speculators in a public sale ordered by the court. In 1893 the property returned to black ownership when John N. Ransome purchased it. Later this "gray shingle house" came into the hands of William H. and Viola Thomas.<sup>168</sup> With twelve-foot posts, the second story was probably a half-story, as would have been Green's. Such a half-story is easily accomplished with the use of H-bent framing in lieu of a box-frame, for which there is precedent in the region in small houses. If so, the house frame consisted of a series of H-shaped frames each

<sup>165</sup> "Map A on Kates Creek in Mannington," Salem County Clerk.

<sup>166</sup> 1860, 1870, 1880 Federal Censuses, Mannington; Deed Books 20/54, 41/10, 54/342; Mechanics Liens Book B, Page 12.

<sup>167</sup> Mechanics Liens Book B, Page 16. Salem County Clerks Office.

<sup>168</sup> Deed Book 49, Page 30; Deed Book 78, Page 141; Deed Book 446, page 316.

with two, twelve-foot posts. The spacing or number of bents is not mentioned.<sup>169</sup> Besides building Elizabeth Shields' house in 1890, Joseph E. Moore also provided services to John Wilson on one of his Casper lots in 1874 (probably #9) "for the erection and construction" of a frame dwelling. Like the Gibson's house, Wilson's house was "twenty four feet front by sixteen feet deep and two stories high." Moore's description, unlike Vining's, did not mention the height of the posts. Construction began on October 24, 1874, and was finished December 1, for a total cost of \$32.31. Wilson paid Moore on December with ten brooms worth \$2.50, and with \$10 cash the following April. With nothing further, Moore filed a lien in October 1875.<sup>170</sup> The house building role in Marshallville of Franklin Turner, the ex-slave resident who was a carpenter, is unknown.

The records reveal in Wilson's case both a local home industry (broom-making), that people bartered, and the difficulty some blacks were having paying their debts. It also reveals architectural aspirations in a period when national black leaders such as Frederick Douglas were encouraging African Americans to create a domestic sphere worthy of white respect.<sup>171</sup>

In 1861 cartographers recorded the Lott Jaquette takeover of Marshall's land, with his name next to three adjacent buildings at the bend in Marshalltown Road. The building closest to the north branch of Horne Run was the school, next to the west was presumably Marshall's former farm house, and then an unlabeled building close on the west, followed by another unnamed house at the corner of Church Street. Both churches are noted as is Josiah Ale, who may have had two houses adjacent to one another. Alexander Myers and S. Domon (probably referring to Rachel Domon Green) occupied their lots at Hackett's corner. John Wesley was in the same house, but further west on the Pennsville Road on Bilderback land are S. Bilderback, a white, and a blacksmith shop not seen in 1849. Neither Bilderback nor a blacksmith were residents in the 1860 or 1870 Federal Census, so these properties must have been rented. The Casper lots sold in 1860 at the north end of Church Street were either not yet built upon or if they were, they were just not mapped because of the small scale or the mappers just didn't investigate.<sup>172</sup>

The last map to locate buildings and owners was the atlas map of 1876. Bassetts (Edwin, Edward Hicks, Charles E. and John T.) still hold large tracts of land around Marshallville. There is considerably less detail in the village. Only an African Church is depicted, and only two houses, those of Adam Kiger and William Barber

<sup>169</sup> Janet L. Sheridan, "'Their houses are some Built of timber': The Colonial Timber Frame Houses of Fenwick's Colony, New Jersey." (M. A. Thesis, University of Delaware, 2007), 83-92, 121-123; Janet L. Sheridan, "Colonial Timber Framing in Southwestern New Jersey: The Cultural Implications of Structural Logic." Vernacular Architecture Forum Annual Conference, Arlington, Virginia, May 19-22, 2010: Examples are also found in Cumberland County. The exact meaning of "twelve foot posts" is not clear, but such terminology is used in two building liens by Hall, Vining and Renier. There have been two interpretations of this specification: (1) that it refers to the height of the building posts, and (2) that a "foot post" is a wood post embedded in the earth to support the building sill.

<sup>170</sup> Mechanics Lien Book B, Page 24.

<sup>171</sup> Mooney, 49.

<sup>172</sup> D. J. Lake and S. N. Beers, Map of the Vicinity of Philadelphia.

(erroneously in the location of Josiah Ale), are shown. With other evidence of black land ownership and the known trend of house building at this time, the map is blind to the reality on the ground.<sup>173</sup>

### Marshallville Men in the Civil War

The men of Marshallville responded to Lincoln's call for colored troops in 1863. Three grave stones survive in Marshalltown for Civil War veterans: two U. S. Colored Troops (U. S. C. T.) in the 8<sup>th</sup> Regiment Infantry, Company K and one in the U. S. Navy. The infantrymen are John H. Green, buried in Mt. Zion cemetery, and Isaac Beckett, buried in Little Bethel cemetery. Lists of U. S. C. T. troops show that more men from Marshallville served than are found in her cemeteries. Others from Marshallville who served in the 8<sup>th</sup> Regiment, Company K were Samuel J. Moore (the future shopkeeper), John R. Green, and John Wilson.<sup>174</sup> This regiment organized at Camp William Penn in Philadelphia, saw action all over the south, and was present at Appomattox Courthouse for the surrender of General Lee.<sup>175</sup> Sergeant Moore was "a model soldier and very faithful, has always been the foremost to go to the front, very attentive to his duties."<sup>176</sup> Corporal John R. Green was "a good soldier."<sup>177</sup> Private John Wilson was "wounded in action at Olustee, Florida...a good faithful soldier."<sup>178</sup> Moses Reason served in Company E of the 22<sup>nd</sup> Regiment.<sup>179</sup> Aside from sieges and battles in Virginia and North Carolina, this regiment participated in President Lincoln's funeral and pursued his assassins through the eastern shore of Maryland.<sup>180</sup> Nine days before mustering out in October, 1865 after almost two years of reliable service, Reason, as Sergeant of the Guard, refused an order by his commanding officer to punish a soldier by making him carry a log. His sentence was "to be reduced to the Ranks, to forfeit one month pay to the United States and to be confined in the Regimental Guard House until the departure of the Regt. and there carry a lock six hours per day daily."<sup>181</sup> Moses paid a heavy price for what seemed to be an

<sup>173</sup> Everts & Stewart.

<sup>174</sup> *William S. Stryker's Record of Officers and Men of New Jersey in the Civil War, 1861-1865*, 1505. Electronic version at New Jersey State Library [http://slic.njstatelib.org/slic\\_files/searchable\\_publications/civilwar/NJCWn1505.html](http://slic.njstatelib.org/slic_files/searchable_publications/civilwar/NJCWn1505.html) (April 4, 2010).

<sup>175</sup> The Civil War Archive, <http://www.civilwararchive.com/Unregst/unnjinf3.htm#22ndinf>

<sup>176</sup> National Archives and Records Administration (NARA); Washington, D.C.; *Compiled Service Records of Volunteer Union Soldiers Who Served with the United States Colored Troops: Infantry Organizations, 8th through 13th, including the 11th (new)*; Microfilm Serial: M1821; Microfilm Roll: 11. Ancestry.com. U.S., Colored Troops Military Service Records, 1861-1865 [database on-line]. [http://search.ancestry.com/iexec?htx=View&r=an&dbid=1107&iid=miusa1861m\\_089740-00215&fn=Samuel+J&ln=Moore&st=r&ssrc=&pid=133269](http://search.ancestry.com/iexec?htx=View&r=an&dbid=1107&iid=miusa1861m_089740-00215&fn=Samuel+J&ln=Moore&st=r&ssrc=&pid=133269)

<sup>177</sup> *Ibid*, [http://search.ancestry.com/iexec?htx=View&r=an&dbid=1107&iid=miusa1861m\\_089735-01164&fn=John+R&ln=Green&st=r&ssrc=&pid=132807](http://search.ancestry.com/iexec?htx=View&r=an&dbid=1107&iid=miusa1861m_089735-01164&fn=John+R&ln=Green&st=r&ssrc=&pid=132807)

<sup>178</sup> *Ibid*, [http://search.ancestry.com/iexec?htx=View&r=an&dbid=1107&iid=miusa1861m\\_089745-00749&fn=John&ln=Wilson&st=r&ssrc=&pid=133816](http://search.ancestry.com/iexec?htx=View&r=an&dbid=1107&iid=miusa1861m_089745-00749&fn=John&ln=Wilson&st=r&ssrc=&pid=133816)

<sup>179</sup> Stryker, 1513, [http://slic.njstatelib.org/slic\\_files/searchable\\_publications/civilwar/NJCWn1513.html](http://slic.njstatelib.org/slic_files/searchable_publications/civilwar/NJCWn1513.html)

<sup>180</sup> The Civil War Arcive, <http://www.civilwararchive.com/Unregst/uncolinf1.htm#22>

act of compassion. Reason was a man of faith who grew up in Mt. Zion Church and went on to serve it after the war. Finally, James Nutter served as a Navy landsman on the steamer “Kineo.”<sup>182</sup> An ironclad gunboat, the Kineo saw fierce and fiery battles at the capture of New Orleans and forts on the Mississippi River, and blockade duty off the Texas coast.

### Marshalltown Women

The names of women owning property in their own name and operating independently in Marshalltown include Susan Green, Ann Johnson, Elizabeth Shields, and Elizabeth Watson. Susan Green, for example, was living in the household of Casper Wistar on Salem-Slapes Corner Road not far from Marshallville in 1850. Ten years later at age 42, she owned a house worth \$600 on Halltown Road between Collins Allen and Joseph Bilderback, both substantial white master farmers. In her household was 80-year-old Samuel Green, likely her father, a farmer born in Gloucester County worth a substantial \$1,200 in real estate, four-year-old Thomas Johnson, and 29-year-old Henry Davis. Her house was about a mile south from Halltown, isolated from other people of color. In 1870 she was in the same place, but their wealth had declined—she reported no real estate worth and Samuel Green was worth only \$200.<sup>183</sup> Three years later in 1873 Susan purchased a lot in Marshallville from Joseph Matlack, a Mannington farmer with land in Kates Creek Meadow Company. In 1876 her former house next to Collins Allen does not appear; perhaps it was razed. One might imagine Susan Green sought to be among a flourishing black community. Perhaps she found an opportunity for advancement in Marshallville, a new work opportunity, a new house, proximity to a church and a social network. Ann Johnson and Elizabeth Watson similarly purchased lots from Joseph Matlack in 1872 and T. J. Casper in 1860 in the period of rapid growth in Marshallville. Elizabeth Shields inherited her mother Mary Marshall’s house on the John Adams lot in 1889, and though married to Daniel Shields, she took charge of immediately rebuilding it. She paid her bill and lived on in into the twentieth century in the best house in Marshalltown.

Twentieth century Marshalltown women organized, uplifted the community, and took part in business dealings side-by-side with the men as the Household of Ruth, The Auxiliary Society of the Bids of Promise of Marshalltown, and Trustees of Mt. Zion A. U. M. P. Church. This may have been the influence of African Methodism: to treat women as equals, in the pulpit and otherwise. Lavinia Williams, Charlotte Jefferson, Lottie Brooks, Anna E. Anderson, Ida D. Thomas, Ella C. Thomas, and Rachel Turner are among them.

<sup>181</sup> National Archives and Records Administration (NARA); Washington, D.C.; *Compiled Military Service Records of Volunteer Union Soldiers Who Served With the United States Colored Troops: Infantry Organizations, 20th through 25th*; Microfilm Serial: M1823; Microfilm Roll: 46. Ancestry.com. *U.S., Colored Troops Military Service Records, 1861-1865* [database on-line]. <http://search.ancestry.com/Browse/view.aspx?dbid=1107&path=Infantry.22nd+United+States+Colored+Infantry.Purnell%2c+Zadoc+%E2%80%93+Seward%2c+Robert.233&sid=&gskw=>

<sup>182</sup> James Nutter’s gravestone, Little Bethel cemetery; National Park Service Civil War and Sailors System, [http://www.itd.nps.gov/cwss/sailors\\_index.html](http://www.itd.nps.gov/cwss/sailors_index.html)

<sup>183</sup> Federal Censuses, Mannington.

G. U. O. O. F. Excelsior Lodge #4000

Marshalltown was not without its fraternal orders. Excelsior Lodge #4000 of the Grand United Order of Odd Fellows appeared in the last years of the century. The G. U. O. O. F. was an African-American fraternal society organized in 1843 in New York City. The American Odd Fellows, associated with the Independent Order of Odd Fellows in England, would not charter black lodges. The individuals seeking an Odd Fellows charter in New York City turned to Peter Ogden, a black ship steward who had joined the separate Grand United Order while in Liverpool. The G. U. O. granted Ogden a charter and designated him its American agent. In 1857, the order created the "Households of Ruth" for those members who had attained a fifth degree, and their wives, daughters and widows. By the end of the nineteenth century, Households of Ruth had become the women's auxiliary of the order, open to any woman who was sponsored by five other members.<sup>184</sup>

The lodge in Marshalltown, number 4000 in the sequence of lodges formed since 1843, was probably founded sometime between 1894 and 1895.<sup>185</sup> On September 4, 1896, the group purchased a 32-foot wide and 44-foot deep portion of a half-acre house lot owned by Peter Johnson on the east side of Church Street opposite the parsonage of the A. U. M. P. Church. The trustees were Joseph P. Sharper, John W. Shorts, and William H. Thomas.<sup>186</sup> Upon the lot, whose dimensions may signify the exact size of the structure, they built a one-story, one-room, frame building called "the Hall" that was used for many years as a dining hall for church festivities.<sup>187</sup> "The Household of Ruth, No. 1502, Grand United Order of Odd Fellows of Marshalltown, N. J." was incorporated March 20, 1915 with founding trustees Ella C. Thomas, Rachel Turner, Hester Shorts, and Ida Thomas. They maintained an office at their hall "situate on Main Street, in said village of Marshalltown."<sup>188</sup> This hall was probably the house on Marshalltown Road at Hackett's corner which Excelsior Lodge and its Household of Ruth purchased in 1909.<sup>189</sup> Excelsior Lodge/House of Ruth sold its property to John Wesley Shorts, a member of both the lodge and Mt. Zion Church, in 1915. Shorts, at age 67, took up general storekeeping here but closed by 1930.<sup>190</sup> This was the site of the house and store of Samuel J. Moore, the second successor to Thomas Marshall as the village storekeeper, who "recently erected a new house and store"

<sup>184</sup> "Grand United Order of Odd Fellows," <http://www.bookrags.com/tandf/grand-united-order-of-odd-fellows-tf/>

<sup>185</sup> Charles H. Brooks, *The Official History and Manual of the Grand United Order of Odd Fellows in America*, (Freeport, N.Y.: Books for Libraries Press, 1971). [http://books.google.com/books?id=Sj-jv2g7utcC&pg=PA233&source=gbs\\_selected\\_pages&cad=3#v=onepage&q&f=false](http://books.google.com/books?id=Sj-jv2g7utcC&pg=PA233&source=gbs_selected_pages&cad=3#v=onepage&q&f=false) Brooks' history ended in 1892 with lodge #3571. The rate of lodge formation suggests this year as probable for #4000. No incorporation record was found.

<sup>186</sup> Deed Book 82, Page 327; Deed 84 Page 136 was a corrective deed made on December 7, 1897 to grant back a portion to Johnson and showing a plat of the portion originally intended to be conveyed.

<sup>187</sup> Elmer and Ann Young, personal communication, July 14, 2010.

<sup>188</sup> Incorporations Book B, Page 569.

<sup>189</sup> Deed Book 133, Page 147.

<sup>190</sup> Deed Book 126, page 252. 1920 and 1930 Federal Census, Mannington.



on this lot in 1872.<sup>191</sup> A house stood on this lot until a township foreclosure in 1987.<sup>192</sup>

### Twentieth-Century Marshalltown

Subdivisions of land by whites for their black laborers ceased in the 1870s, and the steady growth of Marshallville through the nineteenth century leveled off. The population of Marshalltown peaked around 145 persons in 1900, and then it started declining. The number of houses also peaked, at about 33.<sup>193</sup> But Marshalltown continued as a cohesive black community serving as a locus of black property ownership and community life, and as a labor source for area farmers into the twentieth century. The century began with vigorous institutions: two churches, an Odd Fellows Lodge, a Household of Ruth, and a school.

Township tax books record 35 tax ratables in “Frogtown” in 1918. Of those, 16 were black owners of a “house and lot,” the rest living in those households or rented houses. Three ratables were land only, one being a four-acre parcel owned by a black person. The houses ranged in value from \$50 to \$250 dollars, and land values ranged from \$50 to \$100. That highest-valued house belonged to Elizabeth Shields, Thomas and Mary Marshall’s adopted daughter. Evidently she had resolved the builder’s lien filed on her house in 1890. Her land, the ¼ acre “John Adams Lot” that Mary had purchased from her husband’s estate in 1858 and willed to her daughter, was valued at \$50.<sup>194</sup> The Thomas House at 22 Roosevelt Avenue had been in the possession of William H. Thomas, Sr. since 1893. His later years weren’t kind, for in 1919 he was described as “a lunatic” in a deed in which his white guardian, D. Harris Smith, sold his property to pay the debt incurred by his care at the Delaware Hospital for the Insane.<sup>195</sup>

Little Bethel A. M. E. Church disappeared sometime after 1920. The Committee on Social and Religious Surveys reported two “colored churches” in Marshalltown that year. Shortly after the survey, one unidentified “colored” church in the county burned down.<sup>196</sup> It may have been Little Bethel or a chapel in Lower Penns Neck. Rev. Morgan alluded to the weakened condition of the Marlboro church in 1887. It may have to do with the A. U. church settling pastors within the community, one in which they invested by buying land and building houses. Conversely, it seems that the A. M. E. church did not. This may have strengthened the A. U. community. All that remains within the Little Bethel fenced lot are six grave markers and a pile of foundation

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<sup>191</sup> Deed Book 42, Page 322.

<sup>192</sup> Deed Book 704, Page 209, Schedule 12.

<sup>193</sup> Estimated from Federal Censuses, Mannington.

<sup>194</sup> Mannington Township Tax books, Book 09 for 1918, Book 09 for 1919, Salem County Historical Society 2010.044.11-16, Box 32-7.

<sup>195</sup> Deed Book 187, Page 361. Thomas was an inmate at the Delaware Hospital for the Insane (1910 Federal Census, New Castle County, Delaware); Marie Tucker, personal communication, October 19, 2010.

<sup>196</sup> Edmund. DeS. Brunner, *A Church and Community Survey of Salem County, New Jersey* (New York: George Doran, 1922), 71-72.

stones. There are more graves than that, but markers have been stolen over the years.

The landscape on the south side of Marshalltown Road saw some changes. Harvey and Charlotte Brooks bought a seven-acre subdivided lot in 1923 from James Kernan, an adjoining white farmer, and built a one-story bungalow with a back porch. Harvey Brooks was a laborer born in Maryland of Virginia-born parents who worked on farms, bridge construction, and finally, at Du Pont.<sup>197</sup> Charlotte worked seasonally at the Heinz plant in Salem. In 1938, the house burned down, and Harvey, who was also a carpenter, built a new house himself. This time, it was frame, two-stories, and gable-ended in orientation to the road, like many other houses in Marshalltown.<sup>198</sup> They had peach and apple orchards and grew corn, pole beans, watermelon, and tomatoes. Their son Clarence Wilson and his wife Mabel purchased the house with a triangular, three-quarter-acre subdivision of the land in 1953 and raised 19 children there. The house, with 1990s stuccoed, one-story additions, and a concrete block outbuilding survive and is occupied by the fourth and fifth generations of this family.<sup>199</sup>

The John Wesley house at the corner of Marshalltown Road and Maple Avenue was owned by John H. and Rachel Green since 1890. Perhaps they were upgrading to a bigger house. John H. and Rachel Green served as custodians of the school during the period 1903 to 1912.<sup>200</sup> After John's passing, Rachel Green and her daughter Clara Morgan sold the house to Charles T. Jefferson in 1916. Charlotte died in 1951 and her heirs sold it to a speculator from Salem. Eugene and Olivia Moore, farm workers who had moved to the county from Arkansas in 1954, purchased it in 1974 and raised their family there. The old two-story frame house was side wall to the road, two rooms wide with a kitchen wing and washing shed. A living room, dining room and kitchen occupied the first floor, and two bedrooms were upstairs. The Moores removed the washing shed and added a bathroom.<sup>201</sup> Eugene's brother Joseph Moore lived in the school house across the street.<sup>202</sup>

Reviving land ownership as a community strengthening strategy, Mt. Zion A. U. M. P. Church became an instrument to that end with the purchase of an 18-acre parcel in 1926 from Salem speculator Samuel W. Hackett.<sup>203</sup> This purchase was the first large African American purchase and subdivision in the village since

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<sup>197</sup> 1920 and 1930 Federal Censuses; Mabel Weldon, personal communication, May 12, 2011.

<sup>198</sup> Elmer and Ann Young, personal communication, July 14, 2010.

<sup>199</sup> Deed Books 161/476; 182/310; 318/410; 467/540; 521/495; 535/105; 917/22. Jeffrey Sye, personal communication, September 26, 2009; Mabel Weldon, personal communication, May 12, 2011.

<sup>200</sup> "Financial Record of Charles R. Hires," Book 11 and Book 12, Mannington School Records, Box 32-7, 2010.044.11-.16, Salem County Historical Society.

<sup>201</sup> Deed Books 131/93; 309/12; 560/222. Olivia Moore, personal communication, May 6, 2011.

<sup>202</sup> Mabel Weldon, personal communication, May 12, 2011.

<sup>203</sup> Deed Book 182, Pge 418. Samuel W. Hackett was white and of no known relation to Samuel Hackett, the contemporary of Thomas Marshall in Marshallville.

Thomas Marshall. The pendulum of hegemony in Marshalltown was swinging back after the end of Thomas Marshall's exertions in the village in 1856 and the ensuing loss of his lands to whites. It opened up to development the area between the John Adams lot at Hackett's corner and Mt. Zion Church, which had been in the Bilderback family since before Marshalls' time until the bankruptcy of Alfred Bilderback in 1905. Although it was sold as a "tract of land," apparently it had been farmed but there may have been earlier tenant houses along Marshalltown Road, as suggested by census records.

Mt. Zion became the sixth major land developer in Marshalltown, subdividing its 18 acres into 21 or more lots from one-half to an acre in size, making it possible for African-Americans to own property at a time when access to land and mortgages was still limited for non-whites. Three streets were laid out: a northward extension of Maple Avenue, and Washington and Sanders Avenue which ran east-west between Maple and Roosevelt. Subsequent deeds in the 1930s and 1940s refer to a "Map of lots of the Marshalltown A. U. M. P. Church and the Auxiliary Society of the Buds of Promise of Marshalltown" by Keasbey and Sparks, Engineers, dated May 23, 1925, and a survey map by W. W. Summerill, C. E., dated October 1938.<sup>204</sup> They sold twenty lots between 1934 and 1946 to Charles Brooks, Charles Cline, Richard Daniels, Earl Graves, Charlotte Jefferson, Mannington Board of Education, Daniel Saunders, Elizabeth Smith and Joseph Hall, Howard and Mary C. Turner, Charlie and Georgie Young, and Wyatt Seals, each costing \$1.00. Many if not most of these buyers had ties to Mt. Zion Church. Some of the interior lots were never built upon, and one was not sold.

The Mannington Board of Education made the first purchase of Mt. Zion in 1934, moving the old schoolhouse from Marshall's former farmstead to two adjoining lots between Saunders and Young, which is higher, drier ground.<sup>205</sup> The township hired Mr. I. Ewen of Bridgeton to move the school and relieved him of liability in case the move went awry.<sup>206</sup> The failure of the meadow banks in the 1930s may have exacerbated high water levels at the former school site, which is a very low-lying area that frequently floods with storms and very high tides.

In 1937, Howard and Mary C. Turner purchased two Mt. Zion lots on Marshalltown Road and built a frame, one-story, Craftsman-style house. By 1949, they had assembled five more lots into a five-acre farmette with a small barn and an orchard. Their surviving barn with three pens and a hay loft testifies to their keeping of livestock. Graves and Daniels built houses on lots fronting Roosevelt Avenue in 1938 and 1941. Daniels' 1941 house was a frame, one-story, two-room, shotgun house on a concrete slab. This house was removed circa 1970, when the present house on this lot was built. Saunders occupied John and Rachel Green's old house on Marshalltown Road and bought two adjoining lots from Mt. Zion in 1941. The Youngs, who lived on Haines Neck Road, assembled a three-lot grouping fronting on Marshalltown Road between 1942 and 1945 and moved

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<sup>204</sup> These surveys have not been located.

<sup>205</sup> Deed Book 211, Page 89 (June 4, 1934). Mark Nathan, "A Bicentennial History of Public Education in Salem County New Jersey" erroneously stated that this sale occurred on June 4, 1834.

<sup>206</sup> Mannington Township Committee Minutes, Book beginning November 1932, Meeting of June 29, 1934.

a store building to the property. The store may have been the Samuel J. Moore/J. Wesley Shorts house/store from nearby Hackett's corner. The extant house just north of Little Bethel AME site was built in 1965 by Elmer Saunders, Jr. (grandson of Daniel Saunders) after completing military service.<sup>207</sup> Of the houses built on the Mt. Zion tract in the historic period, only the Turner's house, with its barn, survives.

The Mt. Zion trustees in this period were William H. Thomas, Charles Jefferson, Clinton M. Richmond, Richard Daniels, Daniel Saunders, John Shorts, John Shorts, William Tunis, and Charles Brooks. The appearance of "The Auxiliary Society of the Buds of Promise of Marshalltown" conjures an optimistic vision consistent with African Methodist theology "designed to enable black people to move from oppression and dependency to liberation and autonomy." Anna E. Anderson, Ida D. Thomas, Lottie Brooks, Charlotte Jefferson and Lavinia Williams were the trustees in this period. The Buds of Promise were equal partners with the trustees of Mt. Zion in granting deeds, reflecting the ethic of women's equality in African Methodism. Lavinia and Edward Williams lived in the surviving William H. and Sarah J. Thomas House after 1919. They added the rear shed addition, built chimneys and possibly underpinned the house with concrete block.

The renaming of Church Street/Marshalltown Road to Roosevelt Avenue signaled the community's honorific sentiment for President Franklin D. Roosevelt (term 1933-1945), whose policies helped poor people, and, too, Eleanor Roosevelt, who advocated the appointment of black advisors in the Federal government to improve the lives of African-Americans. The Roosevelt administration marked a sea-change in American politics whereby the Democratic Party became the one advocating social justice for blacks, and obviously Marshalltown was tuned in to national politics. It was renamed sometime prior to 1938, when it was referred to as such in a deed.<sup>208</sup>

Although these hopeful social changes buoyed spirits, other trends worked against the viability of Marshalltown. As Mt. Zion Church endeavored to build up the settlement, other factors undermined her efforts. Changes in agriculture, the economy, and the environment beginning around 1880 led to a downward spiral in the viability of the banked meadows. Crops changed from grains to truck crops which were more easily grown in upland fields. Hook Bridge was heavily damaged during a storm in 1921 when a boat tore away a portion of the foundation. It was not repaired.<sup>209</sup> With the bridge permanently out, the road to Lower Penns Neck lost its role as an inter-township thoroughfare and Marshalltown became even more isolated. The Great Depression deprived meadow bank companies of the money to maintain the banks and financial stress led to a lack of cooperation and failure among farmers. For example, in 1934, in default of mortgages totaling almost \$14,000, approximately 456 acres of land in Kates Creek Meadow and farms of the Bassett family were sold at public auction, with Farmers Mutual Fire Insurance Company, the complainant holding the mortgages, the high bidder

<sup>207</sup> Elmer Young, personal communication, July 14, 2010.

<sup>208</sup> Deed Book, 239, Page 256.

<sup>209</sup> Mary F. Sanderlin, *Stories of Lower Penns Neck* (Pennsville, NJ: Lower Penns Neck Board of Education, 1965), 101-102.

at \$201.<sup>210</sup> This ended the extensive, historic domination of land around Marshalltown by the Bassett family as well as the integrity of the Kates Creek Meadow Company.

Storms in the 1920s and 1930s breached the banks, which did not get repaired.<sup>211</sup> Thus tidal water in the meadow was gradually able to return to its natural extents, obliterating the cultivated meadows and the old causeway. A marshy environment encroached on Marshalltown. World War II caused continuing disruption. In the 1960s, conservation efforts were born with the new ideal of preserving and restoring marshland to its natural state to benefit wildlife.<sup>212</sup> With a diminishing need for farm labor, and with rising water tables and the conversion of building lots to swamps, Marshalltown became a less hospitable place. Many properties were abandoned. Aerial photos track the progression of land use changes and the disappearance of buildings on Roosevelt Avenue. In 1930, the banks appeared intact and the meadow cultivated. Marshalltown is a landscape of houses, gardens, orchards, and hedgerows, with wooded areas restricted to the margins of the upland. In 1940 the meadow was flooded but Marshalltown's uplands were still characterized by cultivated fields and gardens. By 1963, the forest was well established in the triangular upland around Roosevelt Avenue.<sup>213</sup> During the 1960s, the township began foreclosing on abandoned properties, and demolishing dilapidated buildings.<sup>214</sup> After 1970, building disappearance accelerated.

During the period of ecologic reversal, economic changes were occurring as well. During the period 1910-1940, large numbers of blacks migrated from the southern states to find jobs in the industrial north. New Jersey experienced a huge growth in black population after 1915, most of it in the urban north.<sup>215</sup> In 1920, however, the blacks of Marshalltown were still mostly native-born farm and domestic labor. But by 1930, occupations had trended away from farm work toward industrial work, principally at the Du Pont Company powder and dye works in Carney's Point Township.<sup>216</sup> That Marshalltown residents were able to find industrial jobs close by preserved the village as a viable community for a time. In fact, it appears to have been a magnet for more recent black immigrants working at Du Pont. Also, township residents, such as Marshalltown landowner Daniel Sanders, found work laboring on state and WPA-funded road improvement projects in the 1920s and 1930s.<sup>217</sup> From the 1930s through the 1950s, Marshalltown is remembered as a lively place full of families and children.

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<sup>210</sup> Deed Book 212, page 34.

<sup>211</sup> Ruthanne Wright, personal communication, October 16, 2009.

<sup>212</sup> Seebold, 36, 64.

<sup>213</sup> "Historic Aerial Photography," <http://www.historicaerials.com/> USDA aerial photos 1931, 1940, 1963, 1970, 1995, 2002, 2006.

<sup>214</sup> Deed Book 442, Page 178, 27. August 1962 was the earliest tax foreclosure deed in the Marshalltown deed study undertaken by the author.

<sup>215</sup> Giles Wright, 54.

<sup>216</sup> Federal Censuses, 1910-1930

<sup>217</sup> Mannington Township Committee Minutes, Book beginning November 1932.



Marshalltown was a focal point for African Americans in the larger landscape of Haines Neck, who walked to church and other events in Marshalltown via a foot path that cut across the farms from Hawkes Bridge Road to the northern terminus of Roosevelt Avenue (Hill).<sup>218</sup> Stories abound of many people coming to Marshalltown from Salem for social interaction during this period. However, later, the social atmosphere became marred by rival motorcycle clubs destroying properties. William Moore's house was lost in this way.<sup>219</sup>

The post-World War II years brought changes to Marshalltown when a new state constitution adopted in 1947 banned racial segregation in the public schools.<sup>220</sup> After this, some black students who had attended Marshalltown School were bussed to one of the other eight township school houses, and conversely, some white students attended at Marshalltown. However, overcrowding in the township school houses compelled the township board of education to build a new township-wide elementary school in 1950. No longer needed for education, the board auctioned off its one-room schoolhouses to private parties in November 1951, and the era of the village school came to an end. James P. Kernan, a nearby white farmer, bought the Marshalltown School and converted it into a four-room dwelling. The township foreclosed on it in 2003 and has retained and preserved it, mindful of its history.

In recent decades, the New Jersey Department of Environmental Protection and the New Jersey Conservation Foundation have acquired approximately 780 acres in and around Marshalltown for land conservation and farmland preservation. This ecologically and agriculturally beneficial process has preserved the rural landscape context around Marshalltown but accelerated the loss of historic buildings, historic parcels, and the erasure of this African American historic landscape. This is the current trend. In 2010, some 279 acres of farmland and 200 of meadow were acquired through a NJCF program called the Tri-County Agricultural Retention Partnership.<sup>221</sup> However, land conservation and heritage tourism have the potential to bring public attention and preservation to the history of Marshalltown by partnering and finding shared goals.

### Architecture in Marshalltown

An architectural historian commented as follows on the importance of understanding the African American presence in architecture in order to understand American architecture:

Like the African American music, dance, language, and poetry that has confronted and transformed white European models, African American architecture has been a process of invention and reconfiguration, not imitation. Rather than a secondhand version of the white experience, black architectural history is a cultural action shaped by the particular

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<sup>218</sup> Andy Hill, personal communication, September 13, 2010.

<sup>219</sup> Elmer Young, personal communication, July 14, 2010.

<sup>220</sup> Giles Wright, 70.

<sup>221</sup> "476 acres of agricultural and ecological treasures preserved in Salem County," New Jersey Conservation Foundation web site <http://www.njconservation.org/pressreleases/ShowPressRelease.cfm?prid=21>

historical event of slavery; formulated with the unique purpose of fighting oppression and racism; and addressed to the specific needs, aspirations, and struggles of a distinct population, people of color. The black presence in architecture, although crucial to the history of black people in the United States, is also fundamental to understanding our national architectural history.<sup>222</sup>

Invention and reconfiguration, and how Marshalltown's residents distinguished themselves through architecture "as a tool to combat prejudice and as a strategy for gaining social acceptance within a dominant European American culture" can only be discerned through the physical evidence of surviving buildings.<sup>223</sup> Three nineteenth-century buildings—one domestic, one religious, and one educational—and two twentieth-century dwellings survive from Marshalltown's period of significance to provide insight into the culture of the African Americans who built them.

From Marshalltown's period of ascendancy (1834-1900), one resource is in the domestic sphere. The 1885 William H. and Sarah J. Thomas House reconfigured a one room, 13-foot by 14-foot pre-industrial cottage that may have even housed slaves or cottagers, into one, as Frederick Douglass advocated, that signified "not merely the removal of the condition of servitude but the ability of a black man to construct a middle-class domestic setting characterized by order, health, literacy, and morality that establishes a sufficient claim to his participation in the public sphere."<sup>224</sup> The use of wood for ceilings and the low ceiling heights could indicate limited economic circumstances or cultural tradition, but the level of finish speaks of high aspirations. (The Thomas House would allow for closer study if it were ever cleared of personal property.)

Nineteenth-century house forms extant and remembered include the I-house and the gable-fronted house. The 1885 Thomas House strived for the traditional I-house, while the 1938 Brooks House ignored the latest house styles of its period and oriented its gable end to the street in the fashion of many of the houses standing in Marshalltown at that time, but built in the last century, such as the Moore and Green houses at Hackett's corner across the road. At the same time, the Turner House took a more modern approach as a diminutive Craftsman cottage. These idiosyncratic houses expanded or were rebuilt with an eye to both traditional and more modern ideas.

In the religious sphere, Mt. Zion A. U. M. P. Church, rebuilt 1879-1887, stands as a central, binding, historic presence in Marshalltown. It is one of ten known African American churches built in Salem County in the nineteenth-century. Of those, seven survive for comparative architectural study. Its temple-form, low-sloping roof and tripartite window are seen in both black and white period churches in the area, but Mt. Zion is stylistically unique in the design of its front elevation windows. Its unusual ceiling truss independent of the

<sup>222</sup> Barbara Burlison Mooney, "The Comfortable Tasty Framed Cottage: An African American Architectural Iconography," *Journal of the Society of Architectural Historians*, Vol. 61, No. 1 (Mar., 2002), 48.

<sup>223</sup> Mooney, 49.

<sup>224</sup> Ibid.

roof framing is a structural oddity that begs further study.

In the educational sphere, the circa 1850 Marshalltown school stands to signify the aspirations of Peter Spencer to build an educated clergy (several clergymen did arise from Marshalltown) and the aspirations of African Americans to develop themselves. That it was built first on Thomas Marshall's farm, that the African Union Church habitually built schools, and that the building itself bears evidence of mid-nineteenth century construction, is convincing evidence that it was originally an African American enterprise. Its design and materials echoes other schoolhouses in the township and county, but the use of recycled rafters and joists might reflect the limited means of the builders.

### New Jersey Historic Preservation Plan

Marshalltown has resources to offer in these categories that New Jersey is trying to preserve: *Houses, Neighborhoods and Communities, Farms and Landscapes, and Archaeological Sites*. Among the themes in which Marshalltown can tell a story is *Strength in Diversity* for its story of African American emancipation, self-development, architecture and religion.<sup>225</sup>

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<sup>225</sup> *New Jersey Partners for Preservation: A Blueprint for Building Historic Preservation into New Jersey's Future, 2002-2007, 5-7.*

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**Previous documentation on file (NPS):**

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

**Primary location of additional data:**

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

Salem County Historical Society, Salem County

Name of repository: Clerks Office, Mannington Township Clerk

Historic Resources Survey Number (if assigned): NJ ID #5042



**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Continuation Sheet**

Marshalltown Historic District
Name of Property
Salem County, New Jersey
County and State
Name of multiple listing (if applicable)

Section number 10 Page 1

**Latitude/Longitude Coordinates**

(Follow similar guidelines for entering these coordinates as for entering UTM references described on page 55, *How to Complete the National Register Registration Form*. For properties less than 10 acres, enter the lat/long coordinates for a point corresponding to the center of the property. For properties of 10 or more acres, enter three or more points that correspond to the vertices of a polygon drawn on the map. The polygon should approximately encompass the area to be registered. Add additional points below, if necessary.)

Datum: NAD83

- |              |           |            |            |
|--------------|-----------|------------|------------|
| 1. Latitude: | 39.644722 | Longitude: | -75.462972 |
| 2. Latitude: | 39.644707 | Longitude: | -75.448641 |
| 3. Latitude: | 39.636098 | Longitude: | -75.462969 |
| 4. Latitude: | 39.636104 | Longitude: | -75.448638 |

**Photographs:**

Submit clear and descriptive black and white photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

**Name of Property:** Marshalltown Historic District  
**City or Vicinity:** Mannington Township  
**County:** Salem County **State:** New Jersey  
**Photographer:** Janet L. Sheridan  
**Date Photographed:** 2008-2012

**Description of Photograph(s) and number:**

- 0001. Looking southwest at the double curve in Marshalltown Road at the east end of the district over the site of "the Beaver Dam" cited in early deeds. To the left of the photo was the lane to the Marshall farmstead and the original schoolhouse site. 9/22/2011
- 0002. Looking west on Marshalltown Road from the former Marshall property. Site of Gibson/Thomas House is on the left side. 3/27/2012
- 0003. Looking east on Marshalltown Road toward the double curve. Straight ahead was the lane to the Marshall farmstead. Site of Gibson/Thomas House is on the right side. 3/27/2012
- 0004. Horne Run on the south side of Marshalltown Road. 3/27/2012
- 0005. Looking northwest at the intersection of Marshalltown Road and Roosevelt Avenue, site of Perry Sawyer's acre and Samuel Hackett's subdivision and dwellings of Samuel Hackett, Samuel J. Moore, Rachel Domon Green, John H. Green, and Alexander Myers. 3/27/2012
- 0006. Looking north east along Marshalltown Road and former land of Josiah Ale and Benjamin Russ. 3/27/2012
- 0007. Looking north within the woodland on Benjamin Russ's parcel. Note drainage ditch. 3/27/2012
- 0008. Looking west on Marshalltown Road across Benjamin Russ lot, Roosevelt Avenue, and Hackett's corner. 3/27/2012
- 0009. Looking west on Marshalltown Road from intersection of Roosevelt avenue with Brooks House and Marshalltown School in the distance. 3/27/2012
- 0010. Looking east on Marshalltown Road from the Brooks House. 3/27/2012
- 0011. Looking southwest on Marshalltown Road at the Brooks House. 3/27/2012
- 0012. Harvey and Charlotte Brooks House, north and west elevations. 3/17/2012
- 0013. Harvey and Charlotte Brooks House, west and south elevations. 3/17/2012
- 0014. Harvey and Charlotte Brooks House, south and east elevations. 3/17/2012
- 0015. Harvey and Charlotte Brooks House, outbuilding. 3/17/2012
- 0016. Looking west on Marshalltown Road toward Marshalltown School. 3/27/2012
- 0017. Marshalltown School, east and south elevations. 3/17/2012
- 0018. Marshalltown School, west and south elevations. 11/4/2009
- 0019. Marshalltown School, south elevation showing entry vestibule. 11/4/2009
- 0020. Interior of Marshalltown School, looking north into main building from vestibule. Partions date from 1951 conversion to a dwelling. The shutters are in storage from another building. 3/17/2012
- 0021. Interior of Marshalltown School. View of wainscoting and six-over-six double hung window in south wall. 3/17/2012
- 0022. Looking north east at Marshalltown School from south side of Marshalltown Road. 3/27/2012
- 0023. Looking west at the site of the John Wesley House. 3/27/2012
- 0024. Looking northeast from Maple Avenue toward the Turner House. 3/27/2012
- 0025. Howard and Mary C. Turner House. South elevation. 3/17/2012
- 0026. Howard and Mary C. Turner House. South and east elevations. 3/17/2012
- 0027. Howard and Mary C. Turner House. North and west elevations. 3/17/2012
- 0028. Howard and Mary C. Turner House. South and west elevations of barn. 3/17/2012
- 0029. Howard and Mary C. Turner House. West and south elevations of shed. 3/17/2012
- 0030. Looking west down vacated section of Marshalltown Road (Pennsville-Halltown Road). 3/27/2012

0031. Charles McGowan and Emma Bennett House. South and east elevations. 3/27/2012
0032. Brick well on site of Block 28 Lot 24, formerly Lot 23. 3/27/2012
0033. Woodland regrowth at the edge of Kates Creek Meadow on Block 28, Lot 24. 9/22/2011
0034. Looking southwest on Maple Avenue out of Marshalltown to adjacent farmland. 3/27/2012
0035. Looking north on Roosevelt Avenue from Marshalltown Road. On left side was Perry Sawyer's acre and Samuel Hackett's subdivision, and Josiah Ale's 12 acres was on the right. 3/27/2012
0036. Looking west from Roosevelt Avenue to the site of Little Bethel A. M. E. Church and cemetery. 3/27/2012
0037. Looking south within the cemetery and site of Little Bethel A. M. E. Church. 3/27/2012
0038. Little Bethel A. M. E. Church Cemetery. Grave stone of Isaac Beckett, a Civil War U. S. C. T. 3/27/2012
0039. Looking southwest from Roosevelt Avenue to the John Adams Lot, site of Mary Marshall's house and Elizabeth Shields' House and part of Hackett's corner. 3/27/2012
0040. Elmer Saunders, Jr. House. Looking north. 3/27/2012
0041. Looking north on Roosevelt Avenue from Hackett's corner. Earl Graves site is the wooded area on the left side 3/27/2012
0042. Looking north on Roosevelt Avenue toward the Tucker House and Mt. Zion A. U. M. P. Church. 3/27/2012
0043. The Ernest and Marie Tucker House on the Richard Daniels lot. 3/27/2012
0044. Looking south on Roosevelt Avenue from Mt. Zion toward the Thomas and Tucker houses. 3/27/2012
0045. Looking east at the setting of the William H. and Sarah J. Thomas House. 9/20/2009
0046. William H. and Sarah J. Thomas House. West elevation. 9/20/2009
0047. William H. and Sarah J. Thomas House. West and north elevations. 3/15/2012
0048. William H. and Sarah J. Thomas House. West and south elevations. 3/15/2012
0049. William H. and Sarah J. Thomas House. North elevation of shed addition. 9/20/2009
0050. William H. and Sarah J. Thomas House. East elevations of house and shed. 5/21/2011
0051. William H. and Sarah J. Thomas House. South elevation. 9/20/2009
0052. William H. and Sarah J. Thomas House. Interior view of newell post, first floor, looking north. 10/19/2010
0053. William H. and Sarah J. Thomas House. Interior view of second floor wood ceiling, looking north. 10/19/2010
0054. Looking north on Roosevelt Avenue from Thomas House, view of Mt. Zion Church. 5/21/2011
0055. Looking southwest from Roosevelt Avenue at site of church parsonage. 3/27/2012
0056. Looking north at the Mt. Zion cemetery from Roosevelt Avenue. 3/27/2012
0057. Mt. Zion A. U. M. P. Church cemetery. Grave stone of Thomas Marshall. 9/16/2010
0058. Looking south from Mt. Zion A. U. M. P. Church across the cemetery to the Thomas House. 7/2/2008
0059. Looking north on Roosevelt Avenue at Mt. Zion A. U. M. P. Church. Note specimen sycamore tree. 3/27/2012
0060. Mt. Zion A. U. M. P. Church, south and east elevations. 7/2/2008
0061. Mt. Zion A. U. M. P. Church, east and north elevations. 3/27/2012
0062. Mt. Zion A. U. M. P. Church, north and west elevations. 3/27/2012
0063. Mt. Zion A. U. M. P. Church, apse on west elevations. Note stuccoed stone base. 8/14/2010
0064. Mt. Zion A. U. M. P. Church. Interior view of sanctuary, looking northwest. Wood paneling covers plaster walls and acoustical drop ceiling covers a wood board ceiling. 6/16/2011
0065. Mt. Zion A. U. M. P. Church. Interior view of sanctuary, looking west to the altar. 6/16/2011
0066. Mt. Zion A. U. M. P. Church, Interior view of altar and apse, looking northwest. 6/16/2011
0067. Mt. Zion A. U. M. P. Church. Interior view of sanctuary, looking northeast. Rear wall covers a formerly open balcony. 6/16/2011
0068. Mt. Zion A. U. M. P. Church. Interior view of pews, looking north. 6/16/2011
0069. Mt. Zion A. U. M. P. Church. Interior view of dining hall on north side of sanctuary. 6/16/2011
0070. View of Henry Netter house site from Mt. Zion A. U. M. P. Church, looking east. 3/27/2012
0071. Looking north on Roosevelt Avenue from Mt. Zion A. U. M. P. Church. Note *Phragmites* growth over former house and garden lots. William Barber's subdivision was on the right, and Thomas Marshall's, Joseph Matlack's and T. J. Casper's was on the left side. 6/16/2011
0072. Looking south on Roosevelt Avenue from its northern terminus. William Barber's subdivision was on the left, and Thomas Marshall's, Joseph Matlack's and T. J. Casper's was on the right side. 6/16/2011
0073. View of site of William Moore/Elmer Saunders House. 3/27/2012
0074. Board fence at the south boundary of Henry Netter Lot (William Barber Lot 8) within Block 29 Lot 2, looking northwest. The corner post is a hewn, squared timber. 3/27/2012
0075. View of the eastern wooded edge of Marshalltown and fields that once belonged to Thomas Marshall. 3/27/2012
0076. Looking south across cultivated field in Block 28 Lot 8 at the probable site of Thomas and Mary Marshall's farmstead. 3/27/2012
0077. View of farmland formerly owned by Thomas and Mary Marshall, looking north along the eastern wooded edge of Marshalltown from the southern end of Block 28 Lot 8 near the probable site of the Marshall farmstead. 3/27/2012



0078. View of farmland formerly owned by Thomas and Mary Marshall, looking north along the northwestern edge of woodland along Horne Run on Block 28 Lot 8 from the probable site of the Marshall farmstead. 3/27/2012

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

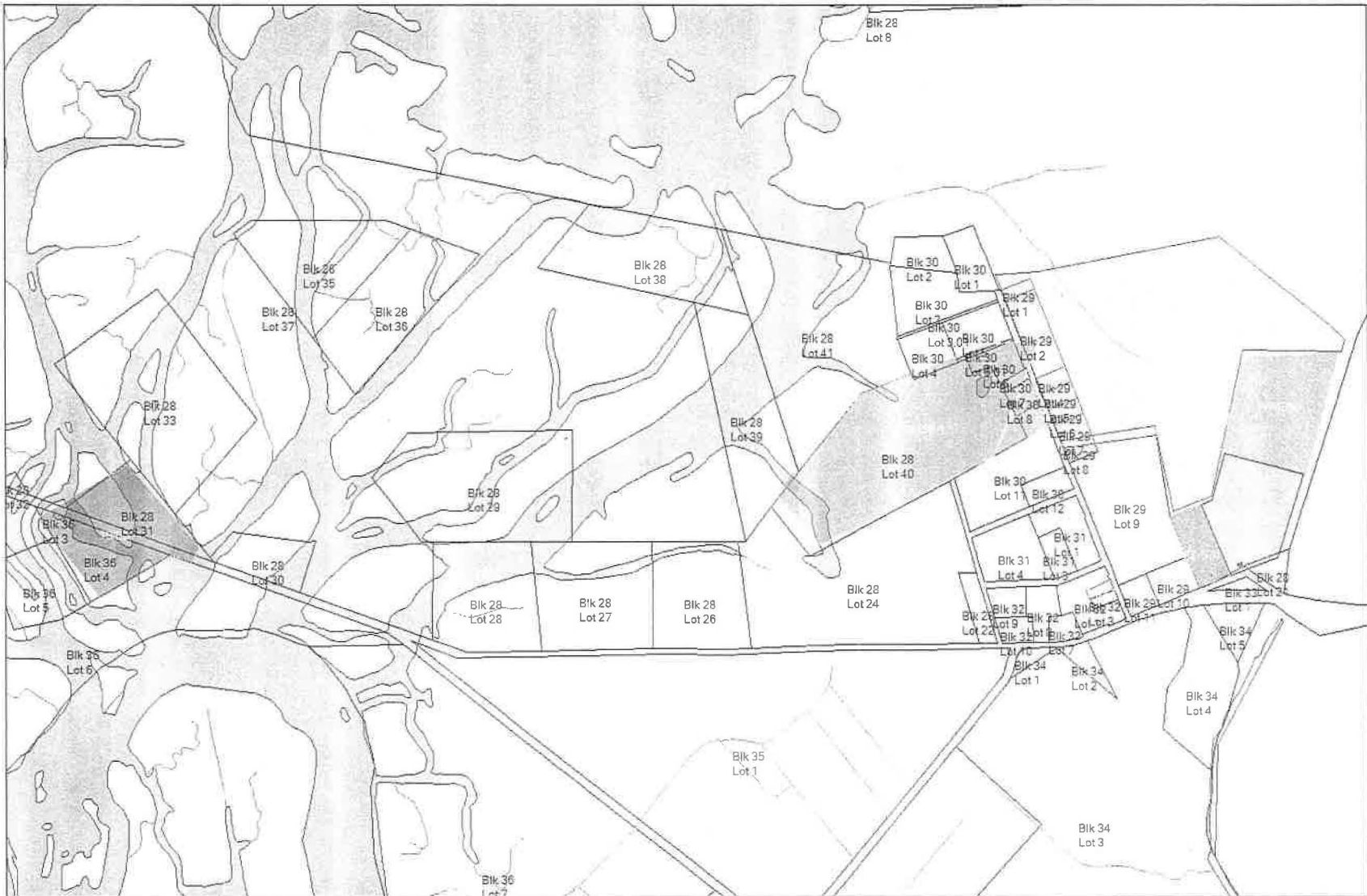
**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



1833 Thomas Gordon map of New Jersey. The causeway across Kates Creek Meadow was built, but not the bridge over the Salem River. This was one year before Thomas Marshall bought his first parcel.



1849 Stansbie Map of the Counties of Salem and Gloucester, New Jersey. Marshallville is well established with the development of Hackett's corner and the John Wesley house. "African M. E. Church" is mislabeled; it was the African Union church. A draw bridge is in place at the end of the causeway, and marl pits are noted on Horne run. Note the predominance of Bassetts in the vicinity, especially in the area above Marshallville. Note T. J. Casper at Halltown.

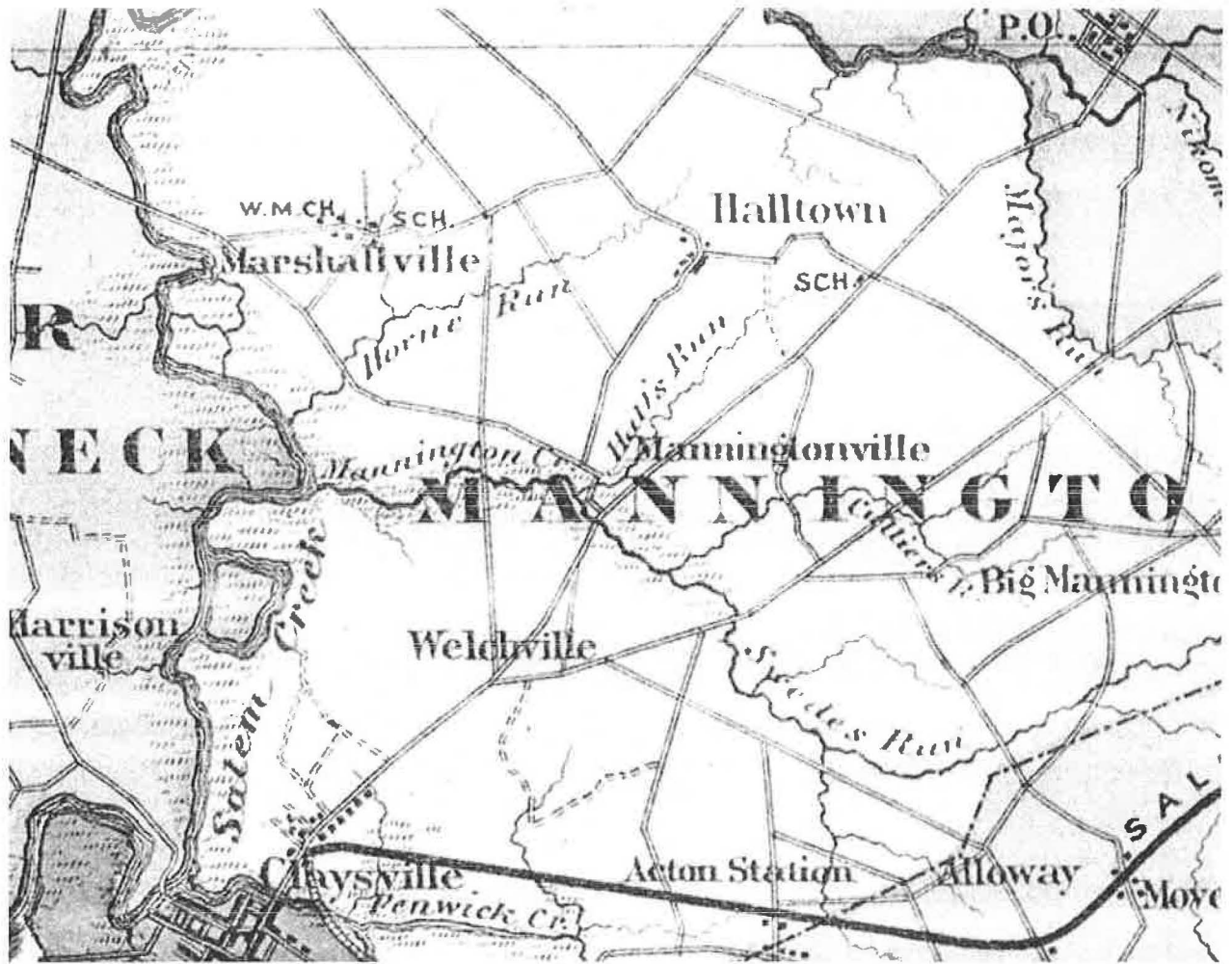


**Deed maps. The land holdings of Thomas Marshall in 1856 layered on the 2011 tax parcels and hydrologic conditions. The course of the causeway is still evident in the tax parcels.**



1861 Lake and Beers Map of the Vicinity of Philadelphia. Both churches and the school are shown, and landowners Alexander Myers, John Wesley, Josiah Ale, S. Domon (R. Domon or Rachel Domon, later Green). Church Street is not formalized yet. Lott Jaquette is shown where Marshall had his farm, above the school. Hook Bridge spans the Salem River, and Marlboro is the predominant name of the neighborhood. Note Marl pits on north branch of Horne Run and the many Bassett properties.

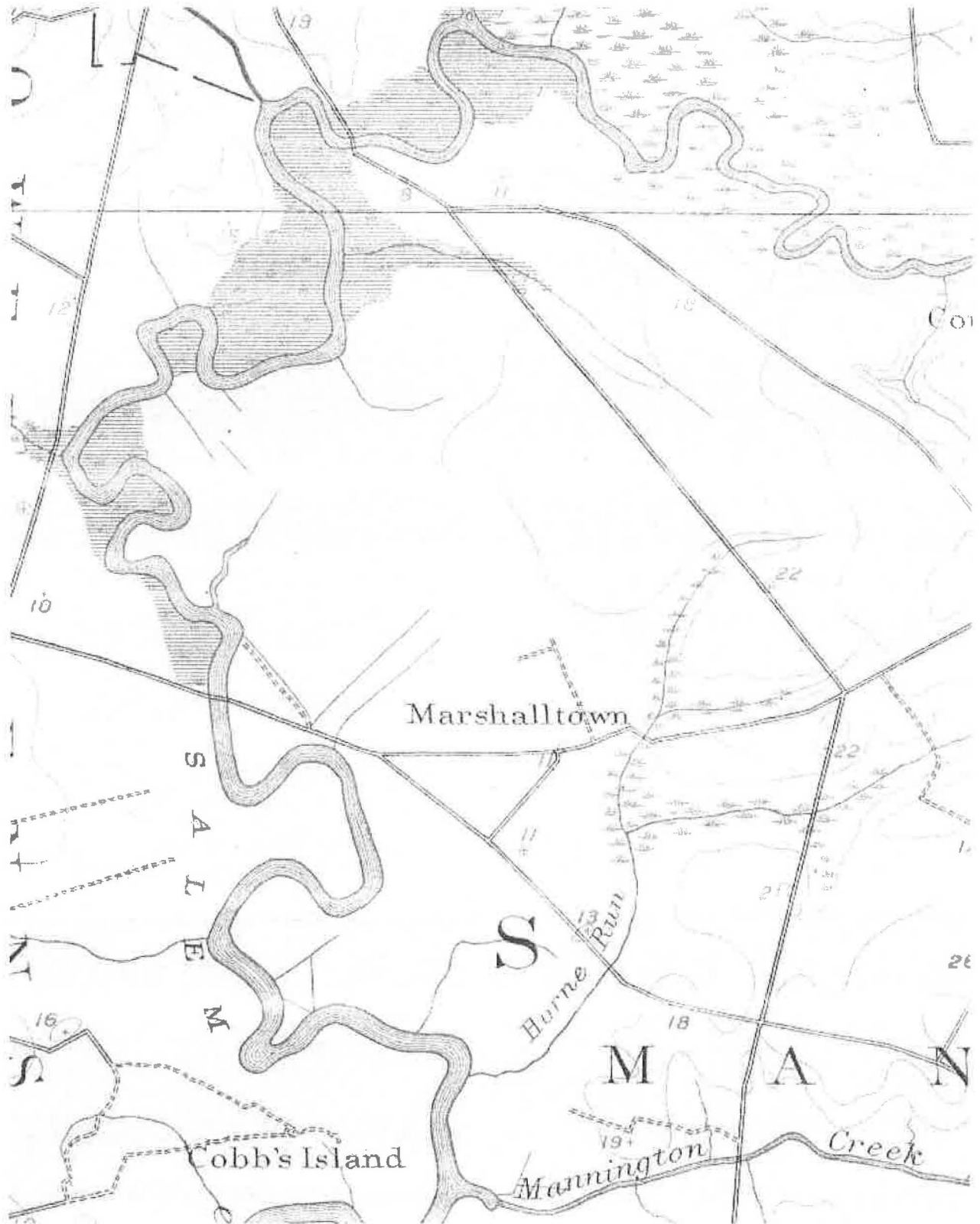




1872 Beers Topographical Map of Salem County. "W. M. Ch" could mean Wilmington Methodist Church. Church Street is more defined and the school is noted, but there is less detail on property owners.



1876 Everts & Stewart atlas map. Church Street is shown curving into Hawkes Bridge Road. The marl pits are still active and the Bassett presence persists. But by this time William Barber has come into much land through his wife Hannah Bassett.



1890 USGS map. This map seems to clearly delineate the banks and the meadow, probably in its prime as a cultivated landscape. Note the lane to the meadow from Church Street.

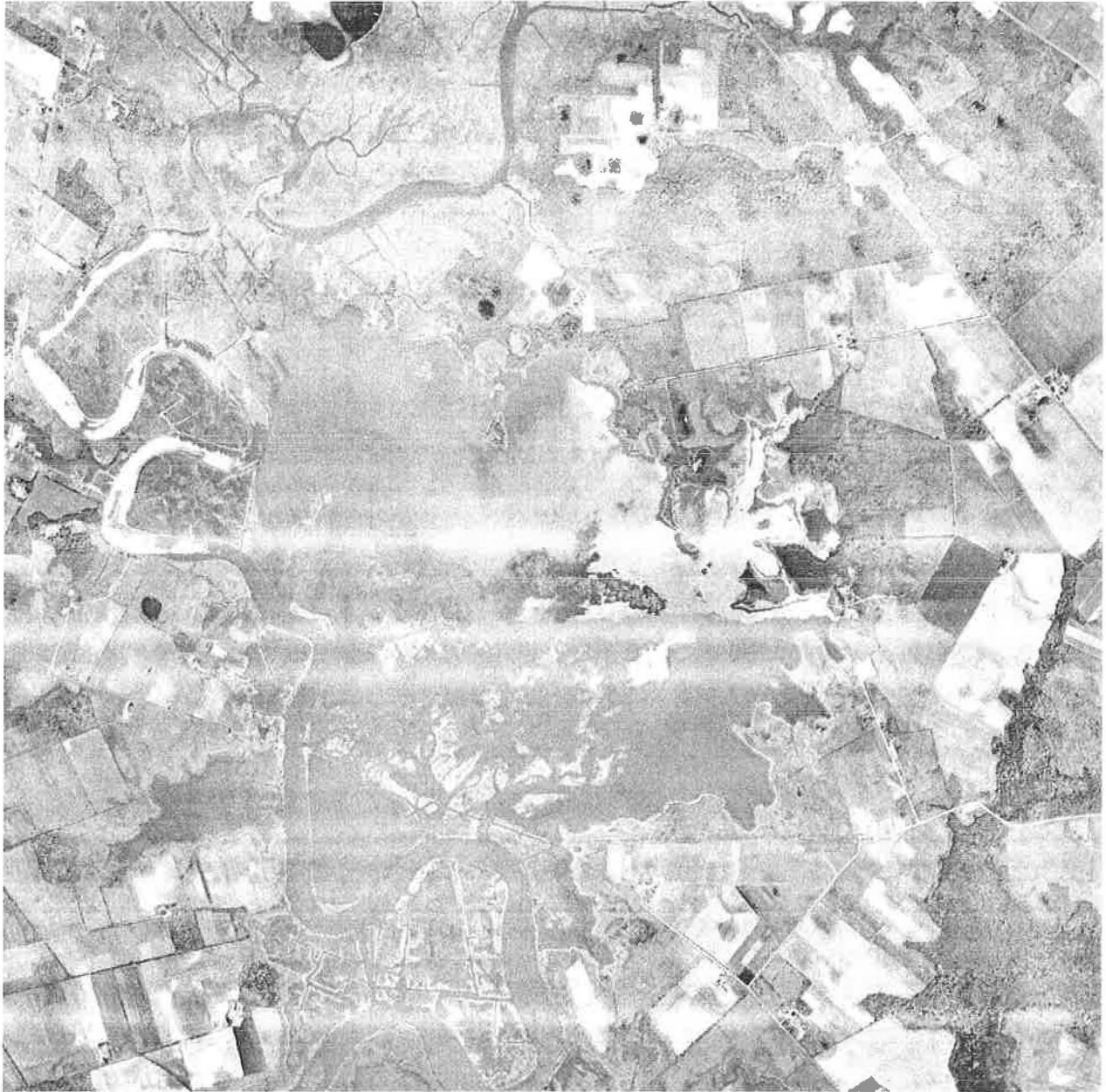


1948 USGS map with electrification. Marshalltown is still well developed along Roosevelt Avenue and Marshalltown Road. The causeway no longer crosses the meadow.



**1931 USDA Aerial Ortho Photo. (Source: NJiMap). Kates Creek Meadow is not yet flooded by tidal water. Note bank at edge of upland, which corresponds to surveyed edge of meadow in company survey of 1875. Note extent of cultivated fields and house and garden lots in Marshalltown.**

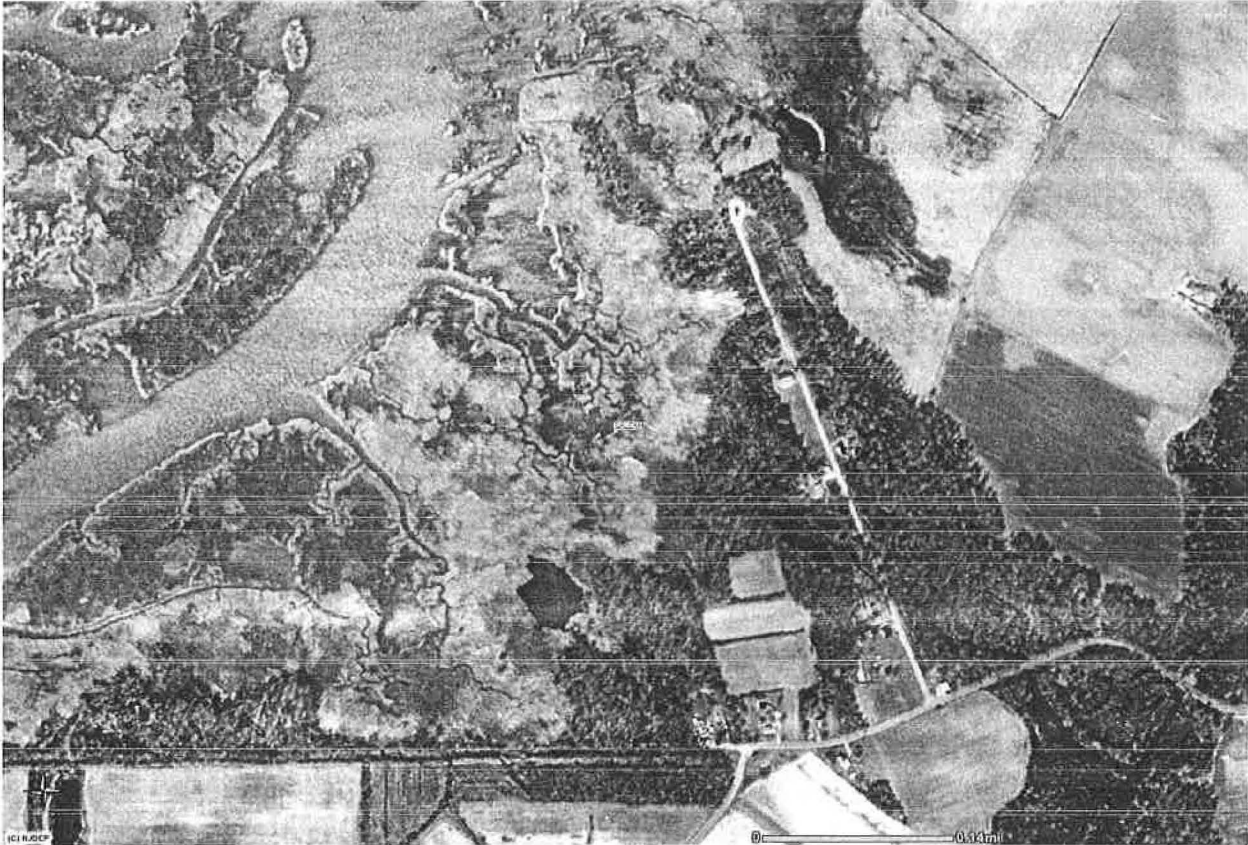




**1940 USDA Aerial Ortho Photo. The meadow is flooded but the edge of upland around Marshalltown is intact. The breached meadow banks lining the Salem River are visible, as is the causeway to Pennsville. (Source: HistoricAerials.com).**



**1940 USDA Aerial Ortho Photo. Detail of Marshalltown. Notes houses and gardens and extent of cultivated fields. Horne Run, a maple swamp, is not yet ditched. The old lane to the Marshall farmstead is visible in the lower left corner off the bend in Marshalltown Road. The former school house site is probably on this lane. (Source: HistoricAerials.com)**



1995/1997 NJ Ortho Photo (Source: NJ iMap). Note re-establishment of forest across most of Marshalltown and tidal rivers in the meadow, with the breakdown of the old banked edge. Horne Run has been ditched.

AFRICAN UNION METHODIST PROTESTANT CHURCH

## THE AUTHOR

of the  
HISTORY OF THE AFRICAN UNION  
METHODIST PROTESTANT CHURCH



METHODIST  
CENTER  
BY 5530  
AS  
R982h  
1920

**BISHOP D. J. RUSSELL, D. D.**

President of the Philadelphia and New Jersey District  
of the African Union Methodist Protestant Church.



**MRS. ELLEN RUSSELL**

Vice President of the Home Missions Society  
of the Philadelphia and New Jersey District.

**Daniel James Russell, Jr. who grew up in Marshalltown and attended Mt. Zion and the Marshalltown School. He was the first bishop and historian of the A. U. M. P. Church. Ellen Russell was his wife. (Source: Daniel James Russell, *History of the African Union Methodist Protestant Church*, 1920. <http://docsouth.unc.edu/church/russell/russell.html>)**



RIGHT REV. DANIEL RUSSELL, Sr.



REV. ISAAC BOULDEN COOPER, D. D.  
Ex-General President.



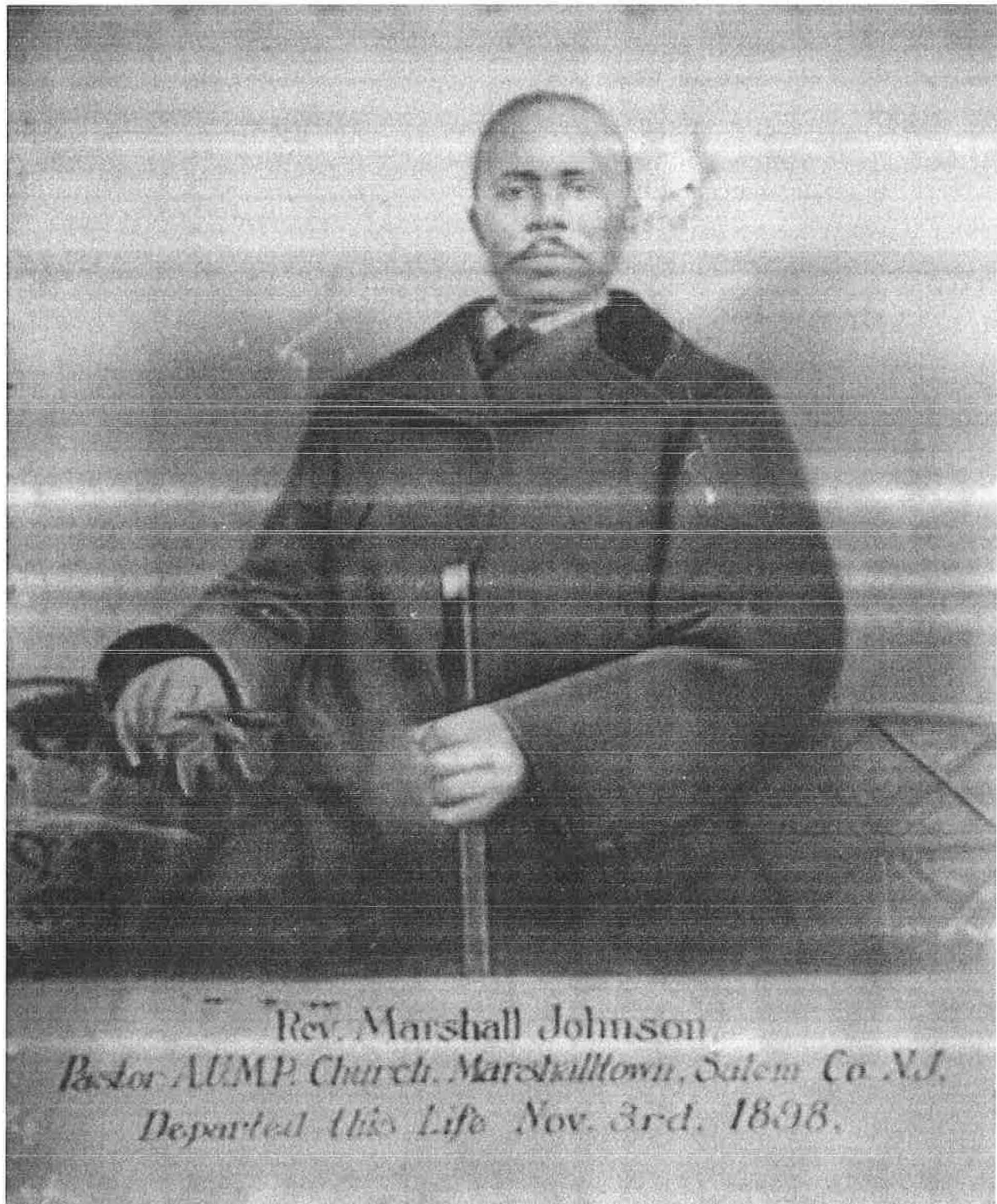
Rev. N. F. WILSON, Jr.  
One of our leading pastor's in the Phila., & N. J. District  
Pastor of Saint Luke Church, Camden, N. J.



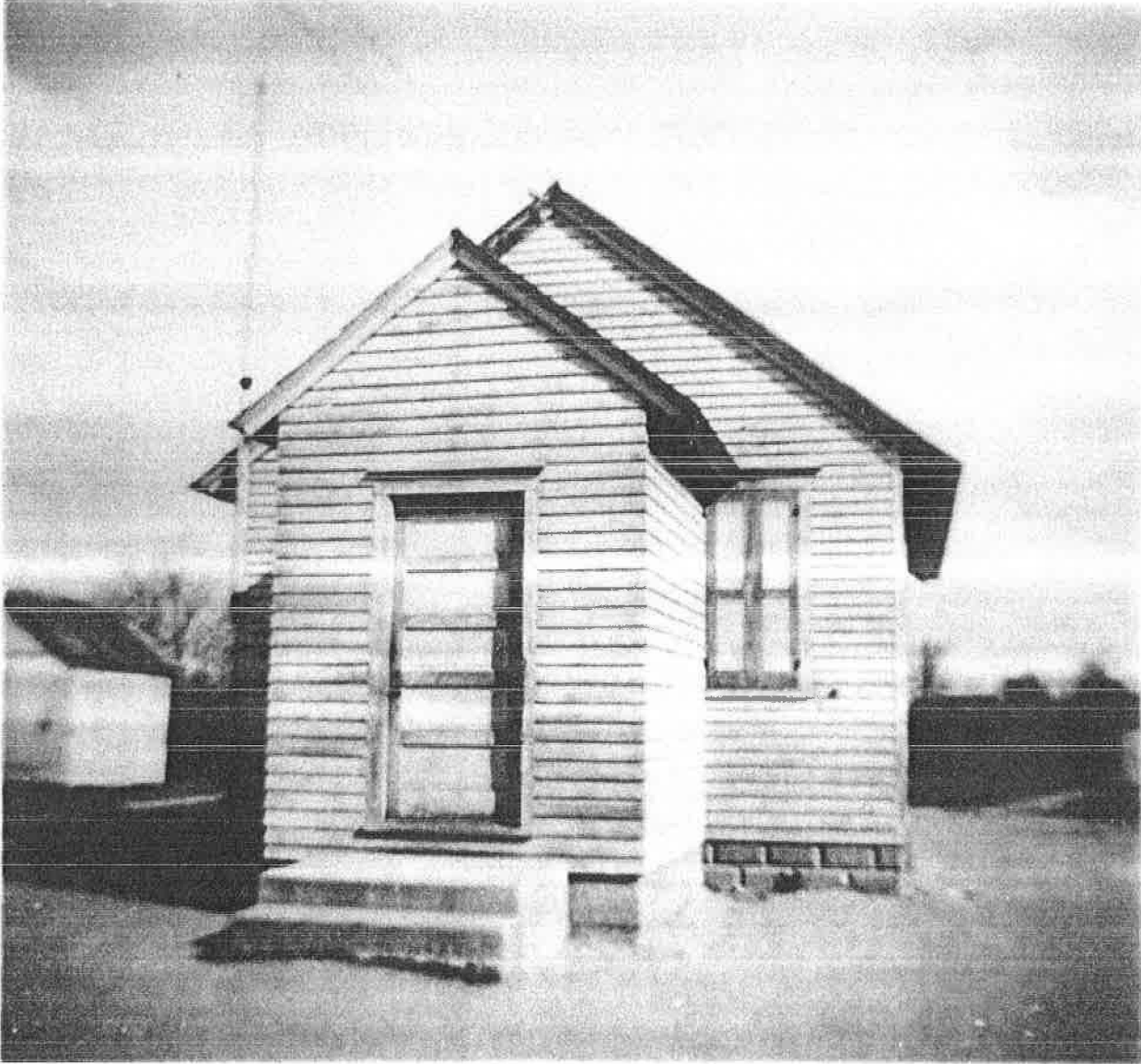
REV. N. F. WILSON, D. D.  
Our Great Songster, one of the leading Minister's in the  
Philadelphia and New Jersey District.  
At Rest.

All of these A. U. M. P. ministers in Russells' history came from Marshalltown. The Wilsons were descended from John William Wilson. Daniel James Russell, Sr. was ordained by Peter Spencer himself. (Source: Daniel James Russell, *History of the African Union Methodist Protestant Church*, 1920. <http://docsouth.unc.edu/church/russell/russell.html>)

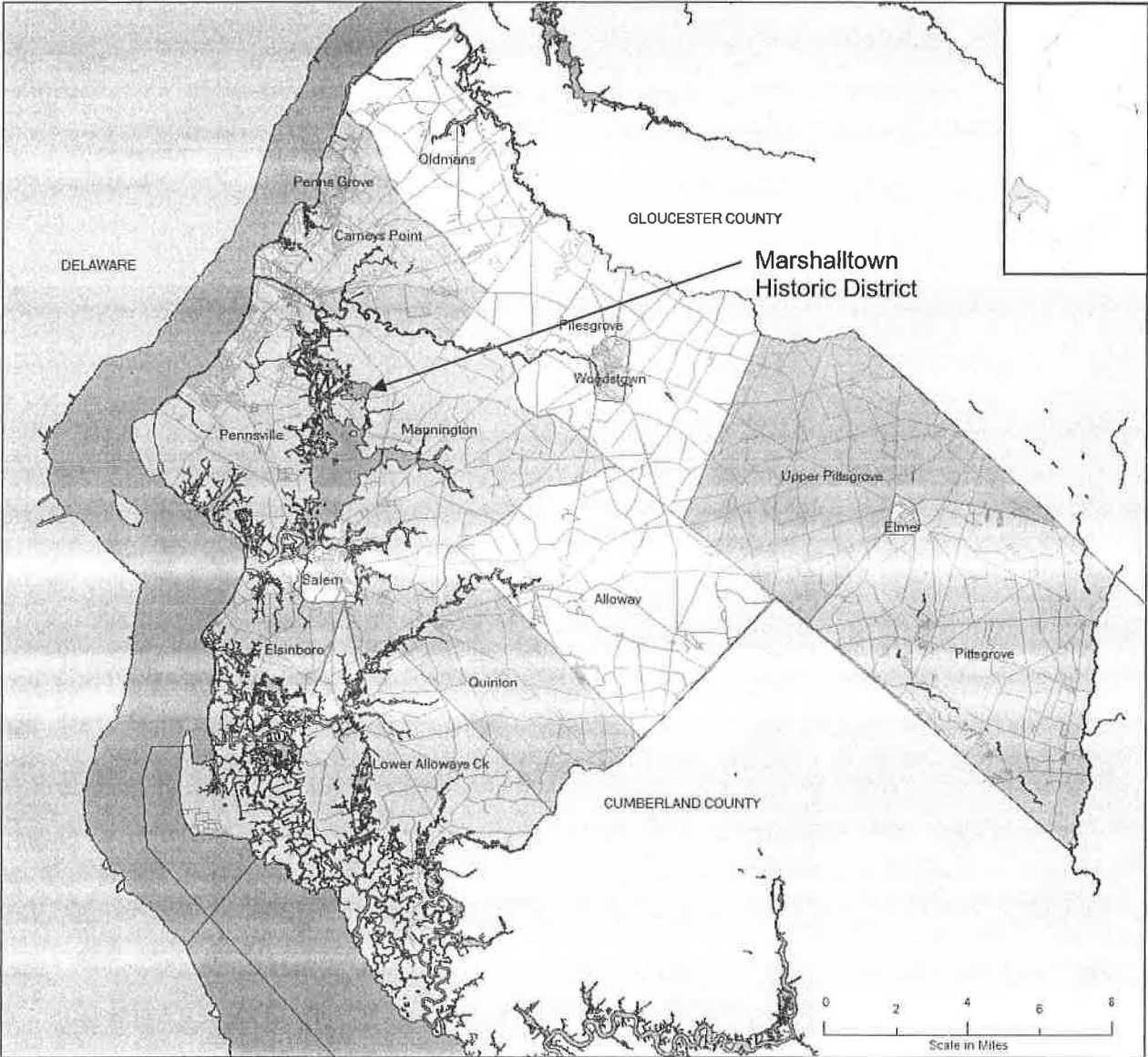




This portrait hangs in Mt. Zion Church. Whether or not he had some connection to Thomas Marshall is yet to be determined. Courtesy Elmer and Ann Young.

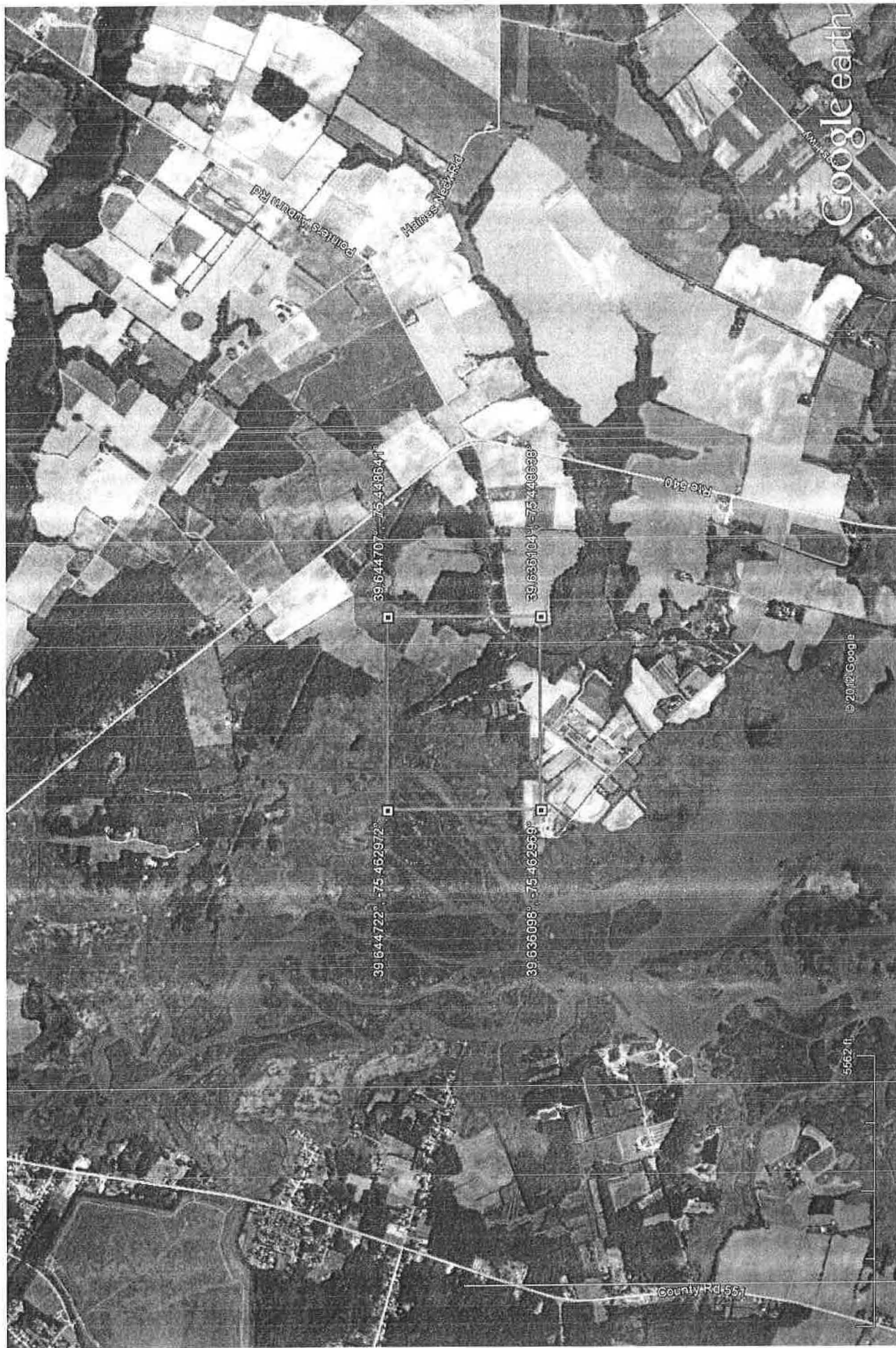


Marshalltown School, 1949. Courtesy Elmer Young, photographer.



**Location map. Salem County, New Jersey.**



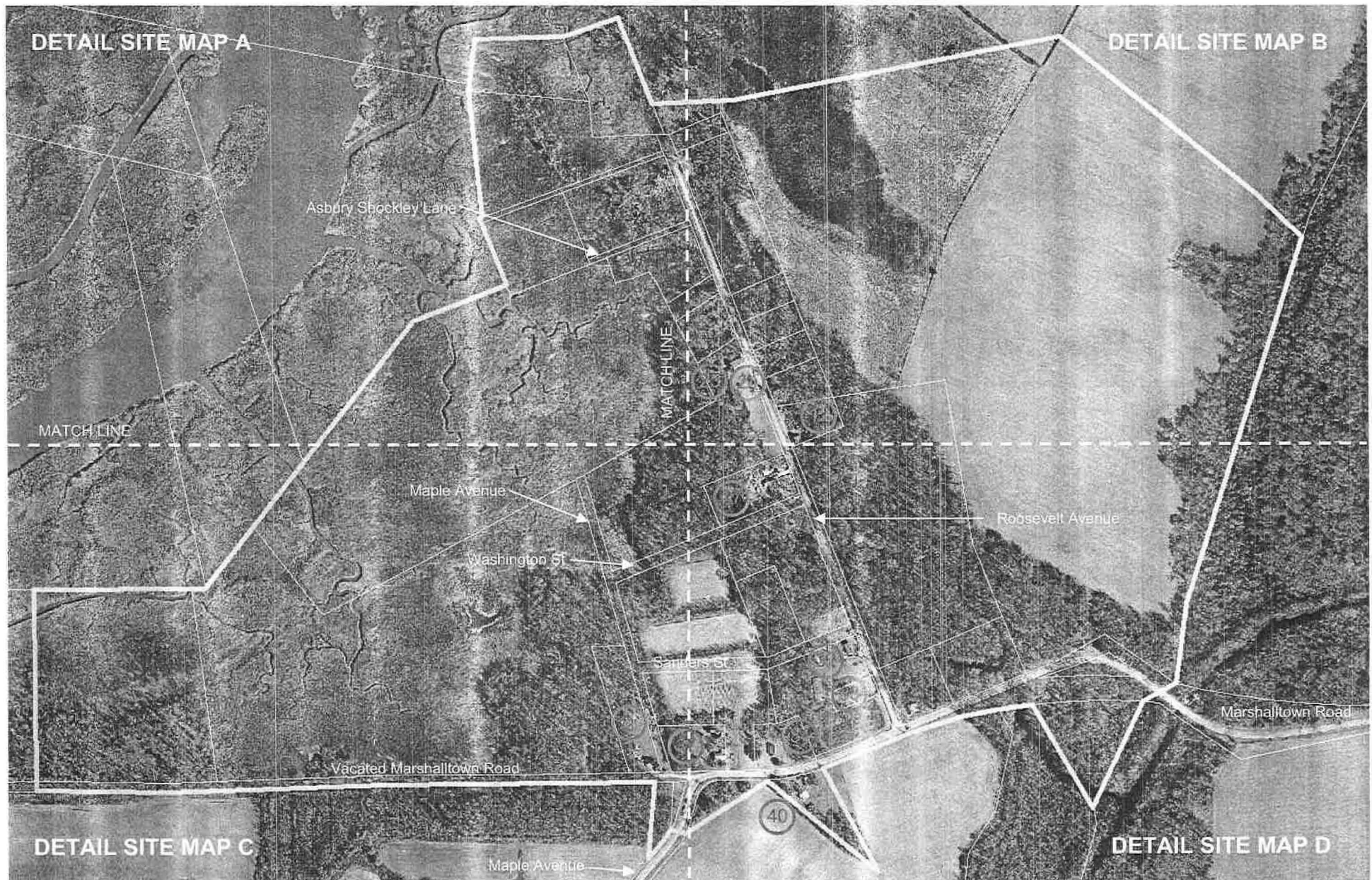


Google earth

miles  
km

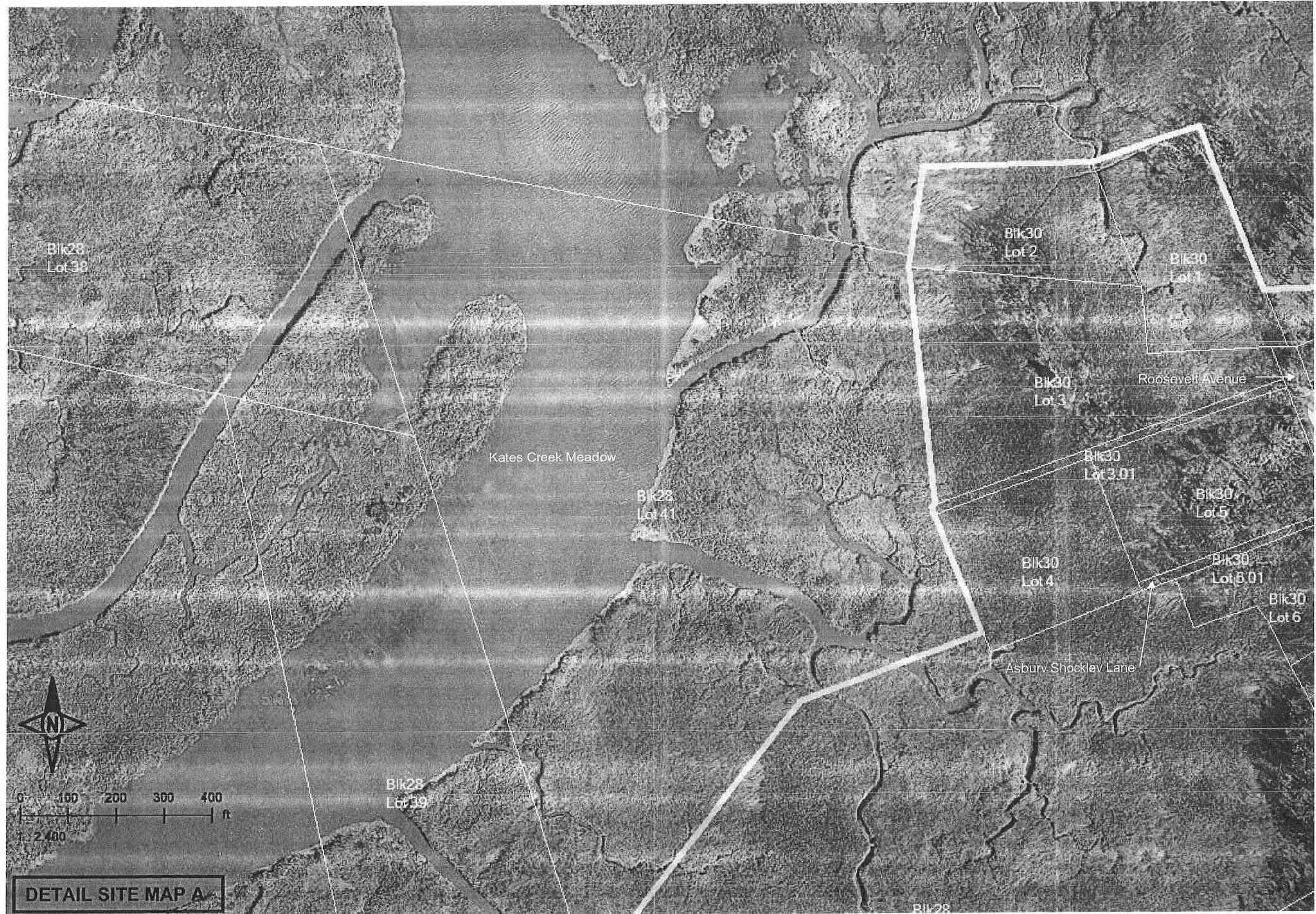
3 5



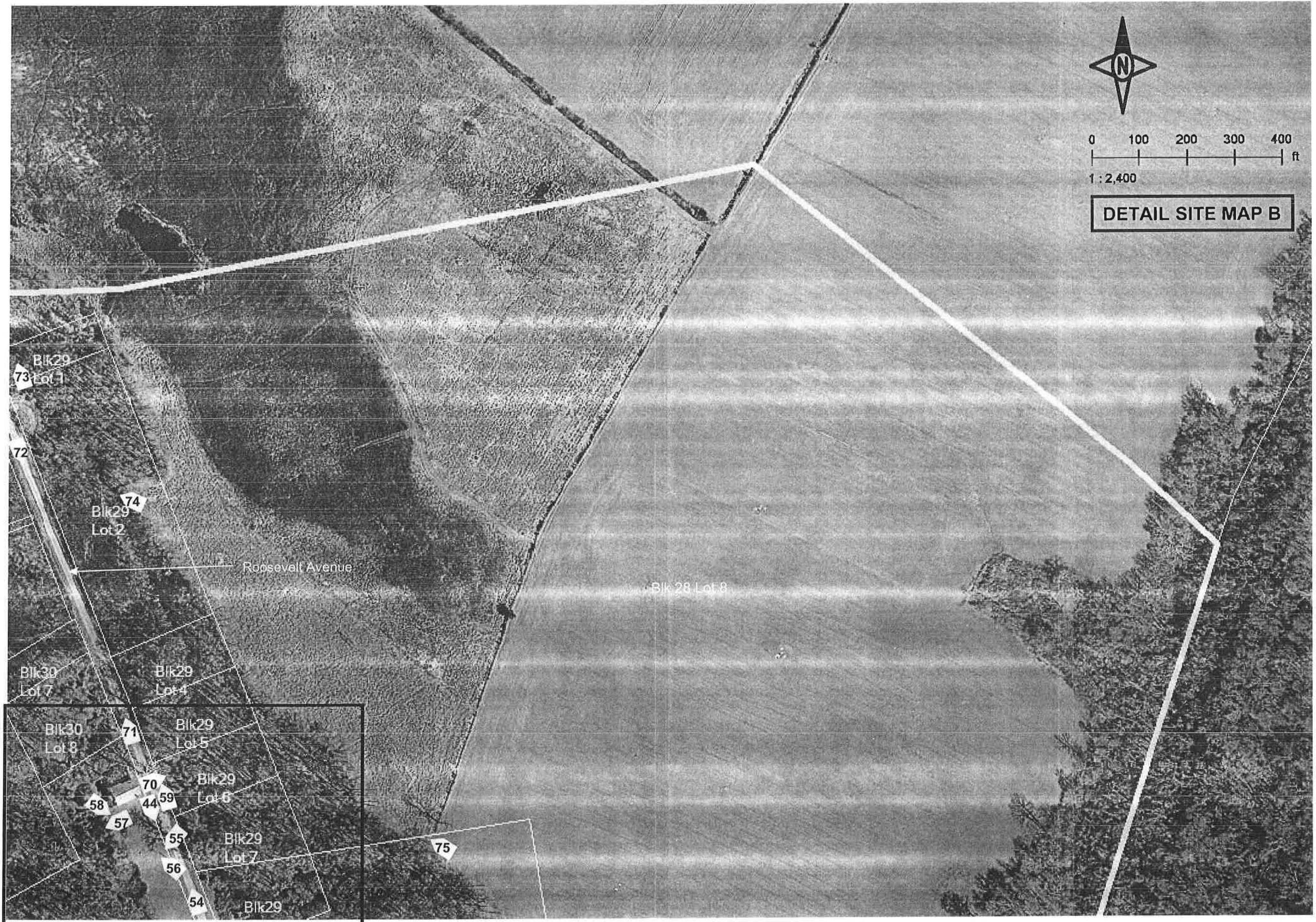


**Marshalltown Historic District Key Site Map** using 2007 NJ Ortho Photo. Extant resources are keyed to resource number in Description narrative. Refer to Detail Site Maps for photo keys and Block/Lot numbers to locate other sites.



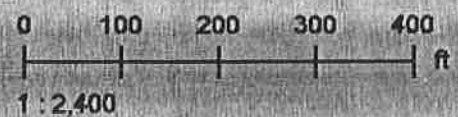






See Photo Detail Map North for building views





**DETAIL SITE MAP C**



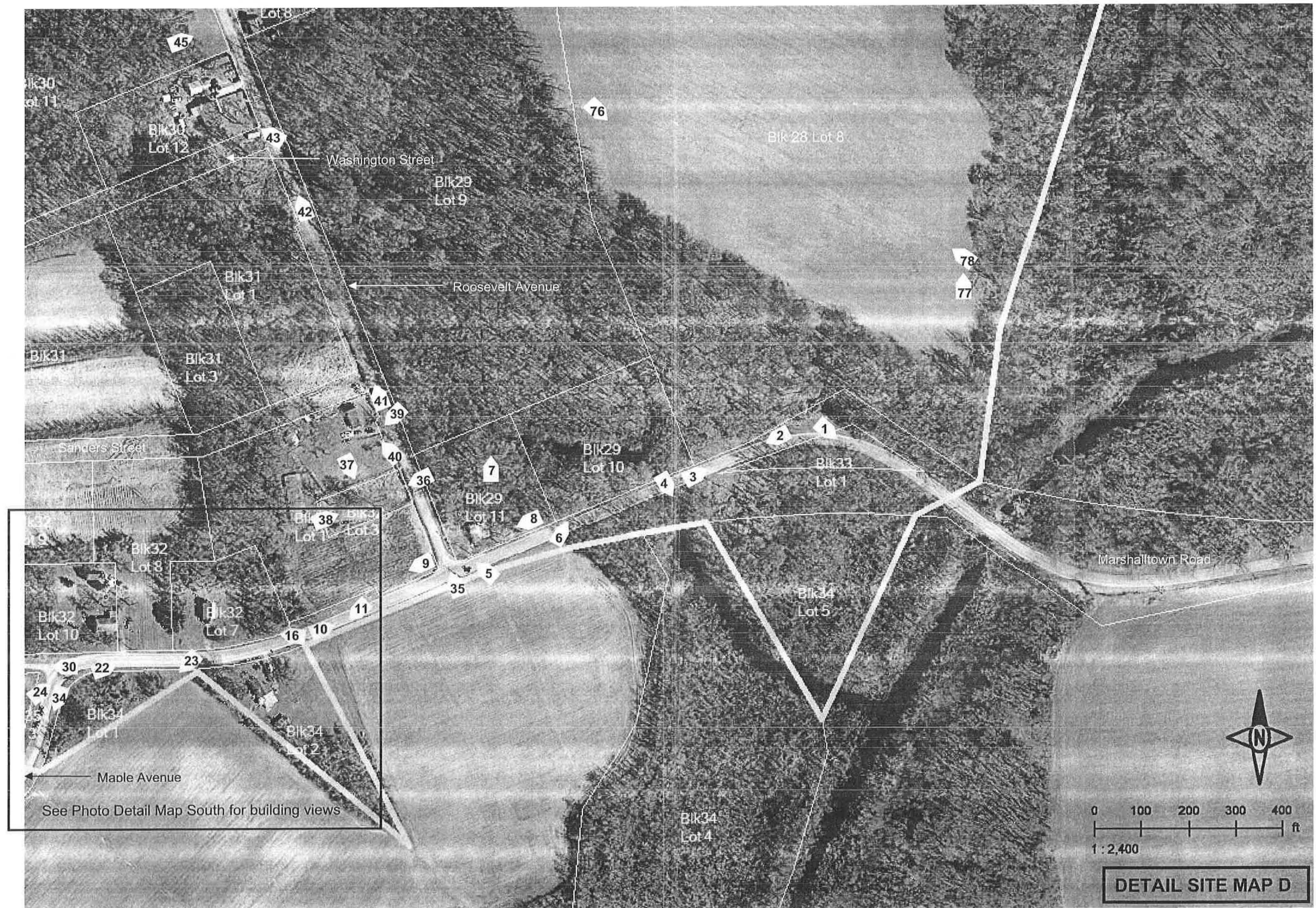




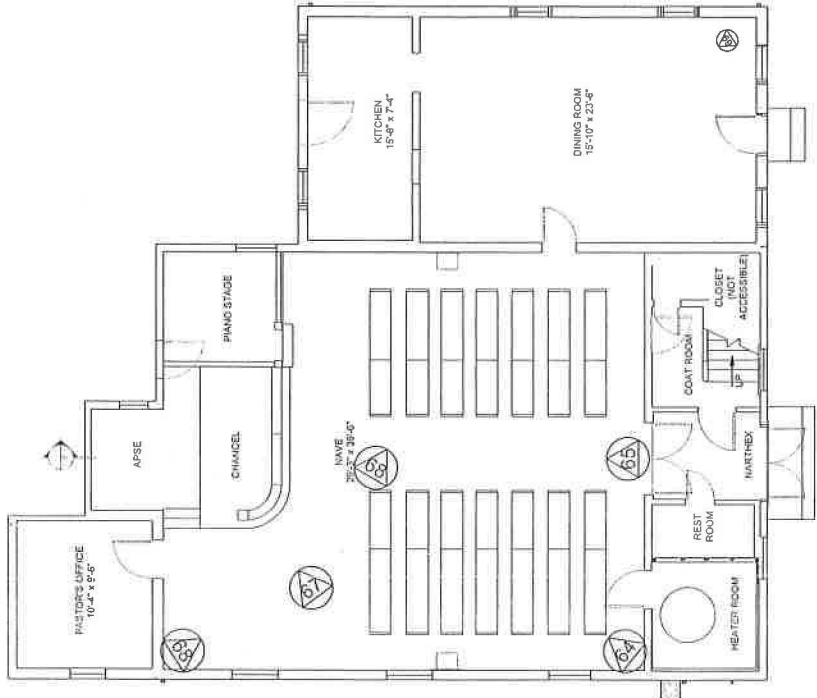


Photo key map detail north.



Photo key map detail south.

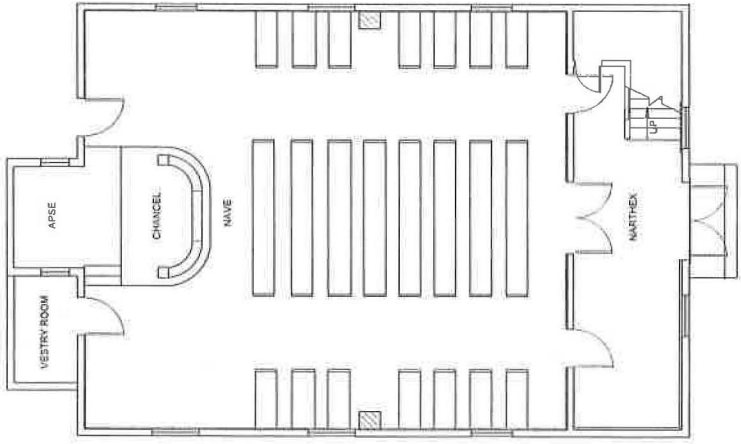




FIRST FLOOR PLAN



PHOTO ID NUMBER

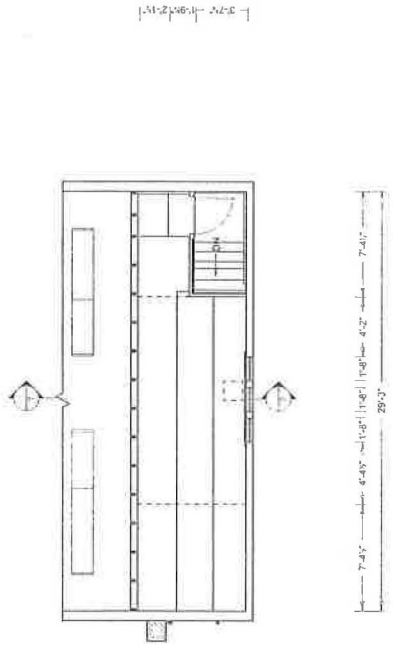


HISTORIC FIRST FLOOR PLAN



SCALE OF FEET  
 1/4" = 1'-0"

NOTE:  
 1. THIS HISTORIC LAYOUT IS BASED ON PHYSICAL EVIDENCE OF CHANGES AND REASONABLE  
 CONJECTURE WHERE EVIDENCE IS LACKING. FURTHER RESEARCH IS NEEDED.

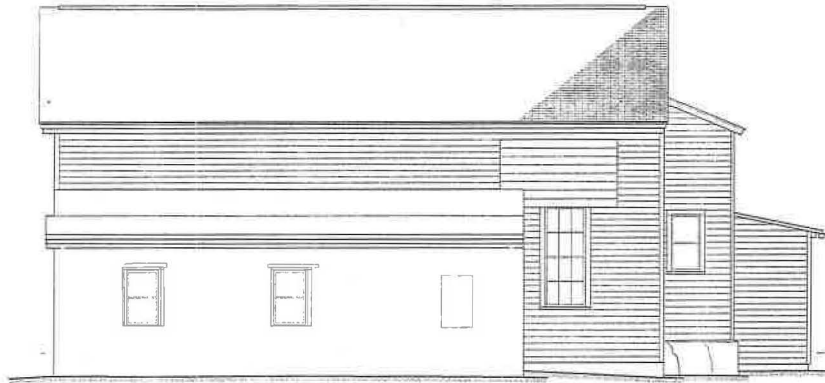


SECOND FLOOR PLAN



SCALE OF FEET  
 1/4" = 1'-0"

RIDGE  
24'-2"  
SOFFIT  
19'-2"  
FLOOR



NORTH ELEVATION

4 0 4 8  
SCALE OF FEET 1/4" = 1'-0"



RIDGE  
21'-2"  
SOFFIT  
19'-2"  
FLOOR



EAST ELEVATION

4 0 4 8  
SCALE OF FEET 1/4" = 1'-0"



FLOOR 8'-2"  
ROOF

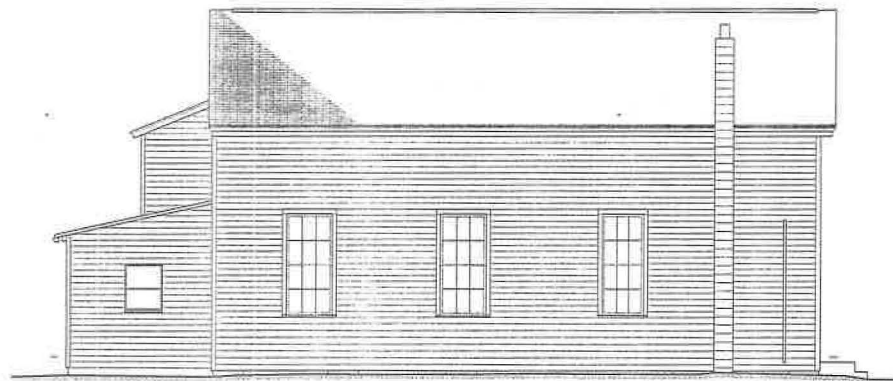
NOTES ON MATERIALS:  
1. GUTTERS IN ELEVATION ARE NOT SHOWN FOR CLARITY.  
2. ROOFING IS FIBERGLASS SHINGLE.  
3. SIDING IS WOOD CLAPBOARD.  
4. WALL PATCH IS TONGUE & GROOVE WOOD BOARDS.  
5. ADDITION IS PARGED BLOCK FLASHED WITH SHEET METAL.

FLOOR 8'-2"  
ROOF

NOTES ON MATERIALS:  
1. SIDING IS WOOD CLAPBOARD.  
2. ADDITION IS PARGED BLOCK  
3. WINDOWS OF MAIN BLOCK ARE GLAZED WITH BLUE, AMBER, AND CLEAR GLASS.  
4. DOORS ARE METAL-GLAZED.  
5. CHIMNEY IS 7" CONCRETE BLOCK  
6. DATESTONE IS MARBLE.  
7. STOOPS ARE POURED CONCRETE  
8. FOUNDATION IS SKIRTED WITH FLAKEBOARD.

DRAWN BY: Janet L. Sheridan, October, 2010

ROOF  
15'-6"  
ROOF  
FLOOR 8'-3"  
ROOF



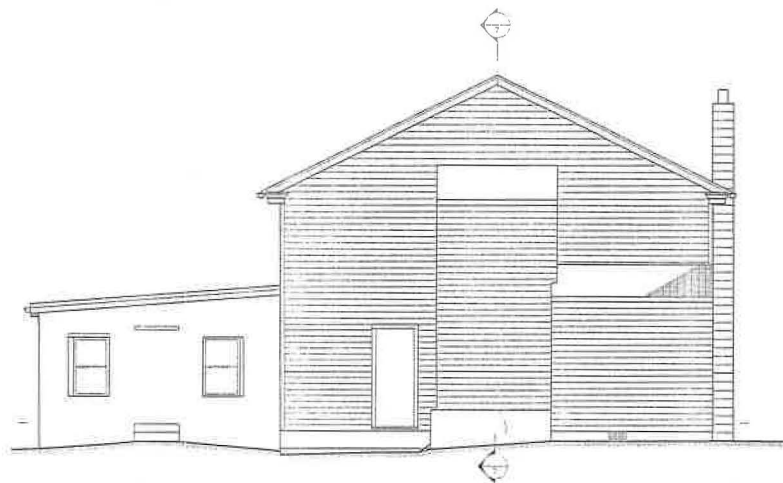
SOUTH ELEVATION

4 0 4 8  
SCALE OF FEET 1/8" = 1'-0"

WINDOW 7'-6"  
SOFFIT 15'-2"  
FLOOR 2'-8"  
ROOF 24'-11"  
ROOF

NOTES ON MATERIALS:  
1. SIDING IS WOOD CLAPBOARD.  
2. ONE-STORY ADDITION IS CLAD WITH VINYL SIDING.  
3. CHIMNEY IS 7" CONCRETE BLOCK.  
4. FOUNDATION BRICK PIERS.  
5. ROOFING IS FIBERGLASS SHINGLE.  
6. GUTTER IN ELEVATION IS NOT SHOWN FOR CLARITY.

FLOOR 7'-3"  
SOFFIT  
FLOOR



WEST ELEVATION

4 0 4 8  
SCALE OF FEET 1/8" = 1'-0"

CHIMNEY 22'-2"  
FLOOR

NOTES ON MATERIALS:  
1. ROOFING IS FIBERGLASS SHINGLE.  
2. SIDING IS WOOD CLAPBOARD.  
3. CLADDING OF ONE-STORY ADDITION IS VINYL SIDING.  
4. FOUNDATION UNDER CHANCEL IS PARGED RUBBLE STONE.  
5. GUTTERS IN ELEVATION ARE NOT SHOWN FOR CLARITY.

DRAWN BY: Janet L. Sheridan, October, 2010

SURVEY & DOCUMENTATION OF MARSHALLTOWN  
JANET L. SHERIDAN  
HARRINGTON MEASURER

MANNINGTON TOWNSHIP

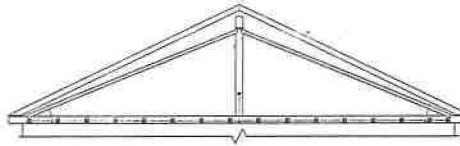
MT. ZION AFRICAN UNION METHODIST PROTESTANT CHURCH  
23 ROOSEVELT AVENUE, MARSHALLTOWN  
SALEM COUNTY  
NEW JERSEY

3 8  
3 8

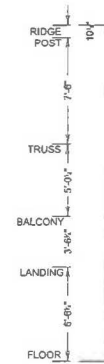
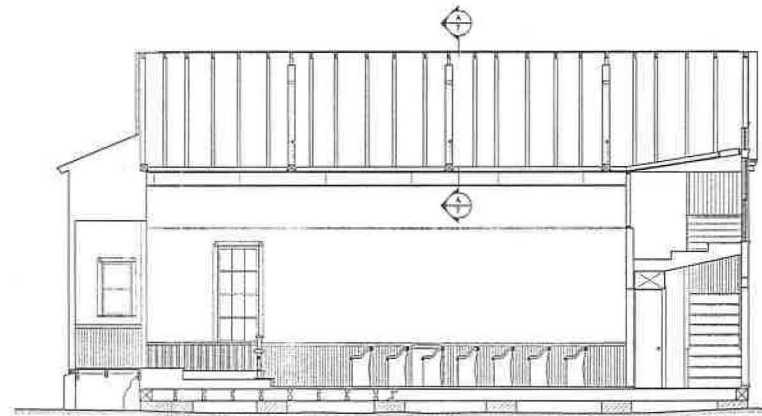
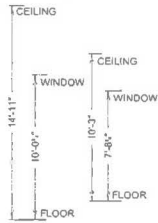
FUNDED BY A GRANT  
FROM THE NEW JERSEY  
HISTORICAL COMMISSION

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SECTION A-A - CEILING TRUSS AND ROOF FRAMING

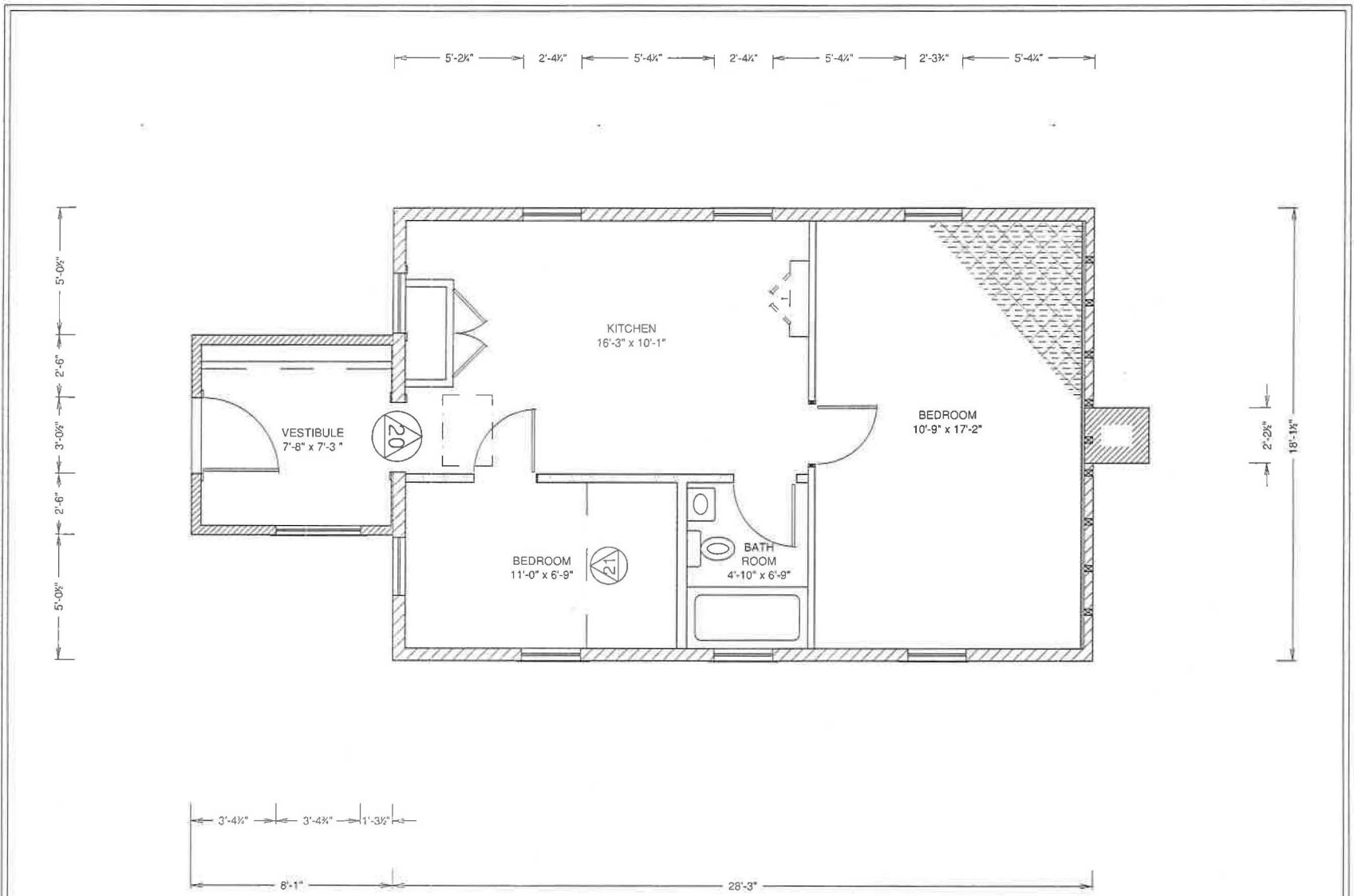


SECTION LOOKING NORTH



- NOTES ON MATERIALS:
1. SECTION IS SHOWN WITH VESTIBULE WALL REMOVED.
  2. ROOF RAFTERS ARE SHOWN WITH VARIABLE TYPICAL SPACINGS, NOT IN ACTUAL LOCATIONS EXCEPT OVER TRUSSES.
  3. SECTION A-A IS SHOWN WITHOUT ROOF SHORING FOR CLARITY.
  4. NAIVE WALLS ARE MODERN WOOD PANELING ON FLURRING OVER PLASTER.
  5. NAIVE CEILING IS WOOD TONGUE & GROOVE BOARDS ABOVE A MODERN DROP CEILING.

DRAWN BY: Janet L. Sheridan, October, 2010



**FLOOR PLAN**

PHOTO ID NUMBER



**LEGEND**

- PERIOD I - LATE 19TH CENTURY
- PERIOD II - 1934
- PERIOD III - AFTER 1951

DRAWN BY: Janet L. Sheridan, October, 2009

SURVEY & DOCUMENTATION OF MARSHALLTOWN  
JANET L. SHERIDAN  
INDEPENDENT RESEARCHER

MANNINGTON TOWNSHIP

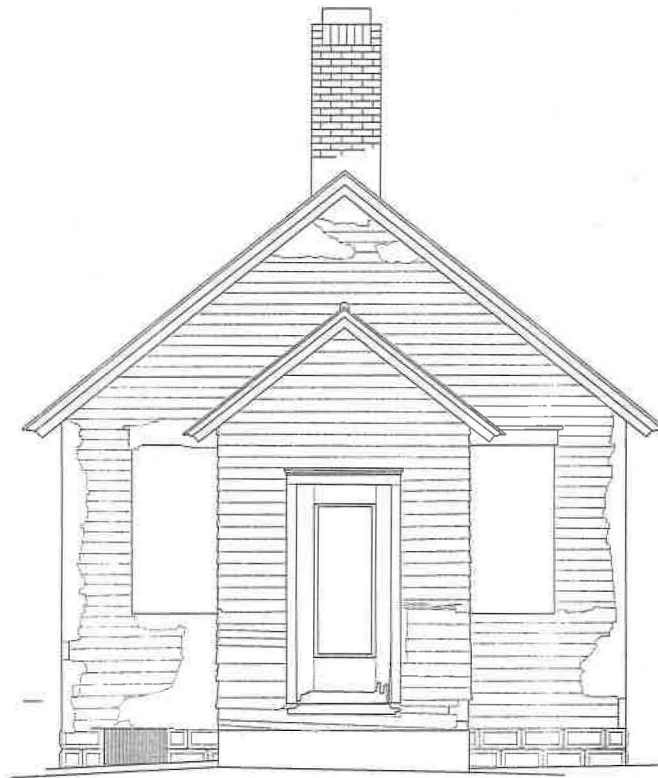
MARSHALLTOWN SCHOOL  
MARSHALLTOWN ROAD  
SALEM COUNTY

NEW JERSEY

SHEET  
1 of 7

FUNDED BY A GRANT  
FROM THE NEW JERSEY  
HISTORICAL COMMISSION

RIDGE  
17'-0"  
ROOF  
8'-9"FLOOR



CHIMNEY  
21'-8"  
EAVE  
8'-5"  
FLOOR

**SOUTH ELEVATION**



- NOTES ON MATERIALS:**
1. SIDING IS INSULSTONE OVER WOOD CLAPBOARD.
  2. FOUNDATIONS ARE RUSTICATED CONCRETE BLOCK AND POURED CONCRETE.
  3. WINDOWS ARE COVERED WITH PLYWOOD.

DRAWN BY: Janet L. Sheridan, May, 2010

SURVEY & DOCUMENTATION OF MARSHALLTOWN  
JANET L. SHERIDAN  
INDEPENDENT RESEARCHER

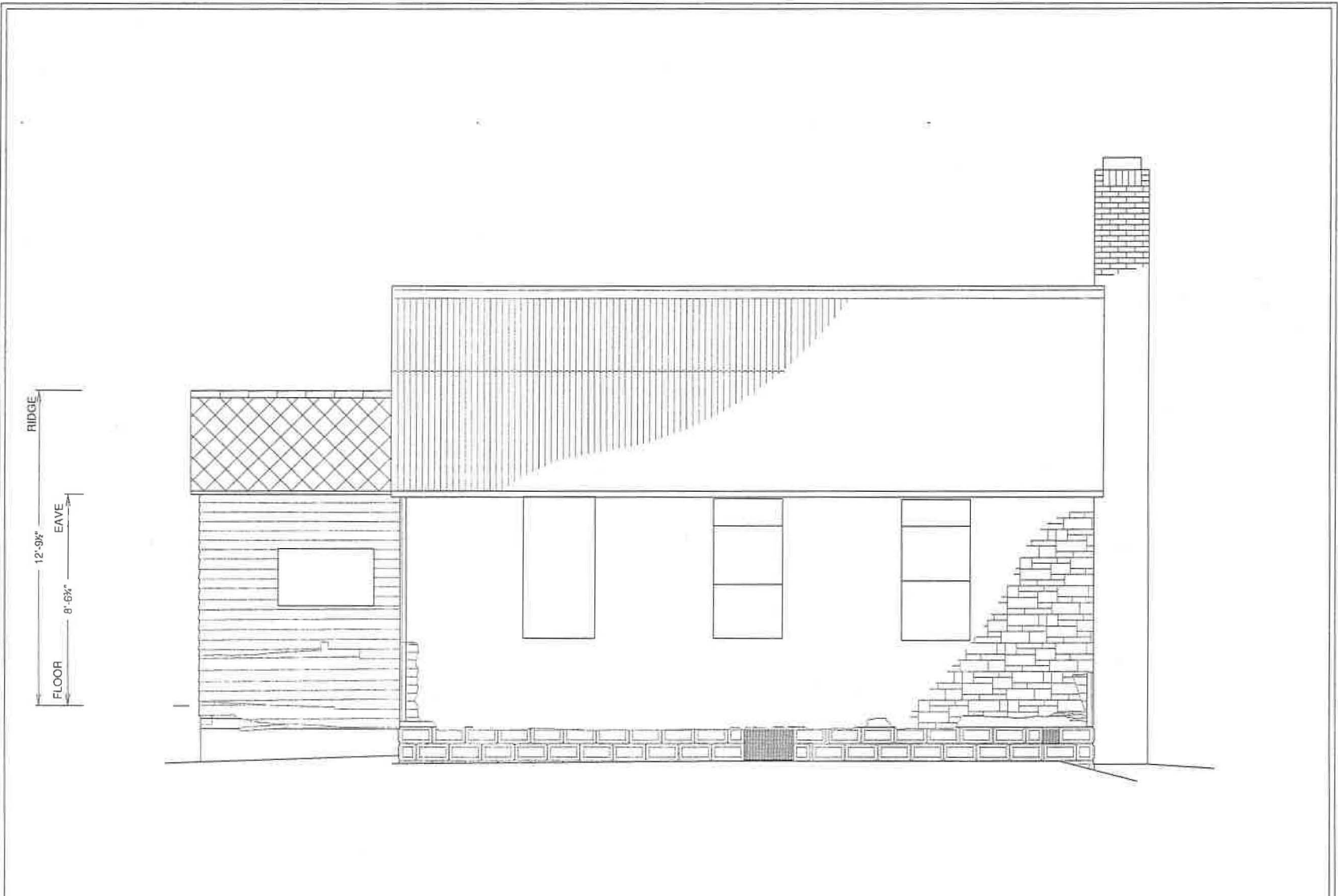
MANNINGTON TOWNSHIP

MARSHALLTOWN SCHOOL  
MARSHALLTOWN ROAD  
SALEM COUNTY

NEW JERSEY

SHEET  
2 of 7

FUNDED BY A GRANT  
FROM THE NEW JERSEY  
HISTORICAL COMMISSION



RIDGE  
 12'-9 1/2"  
 EAVE  
 8'-6 1/2"  
 FLOOR

**EAST ELEVATION**

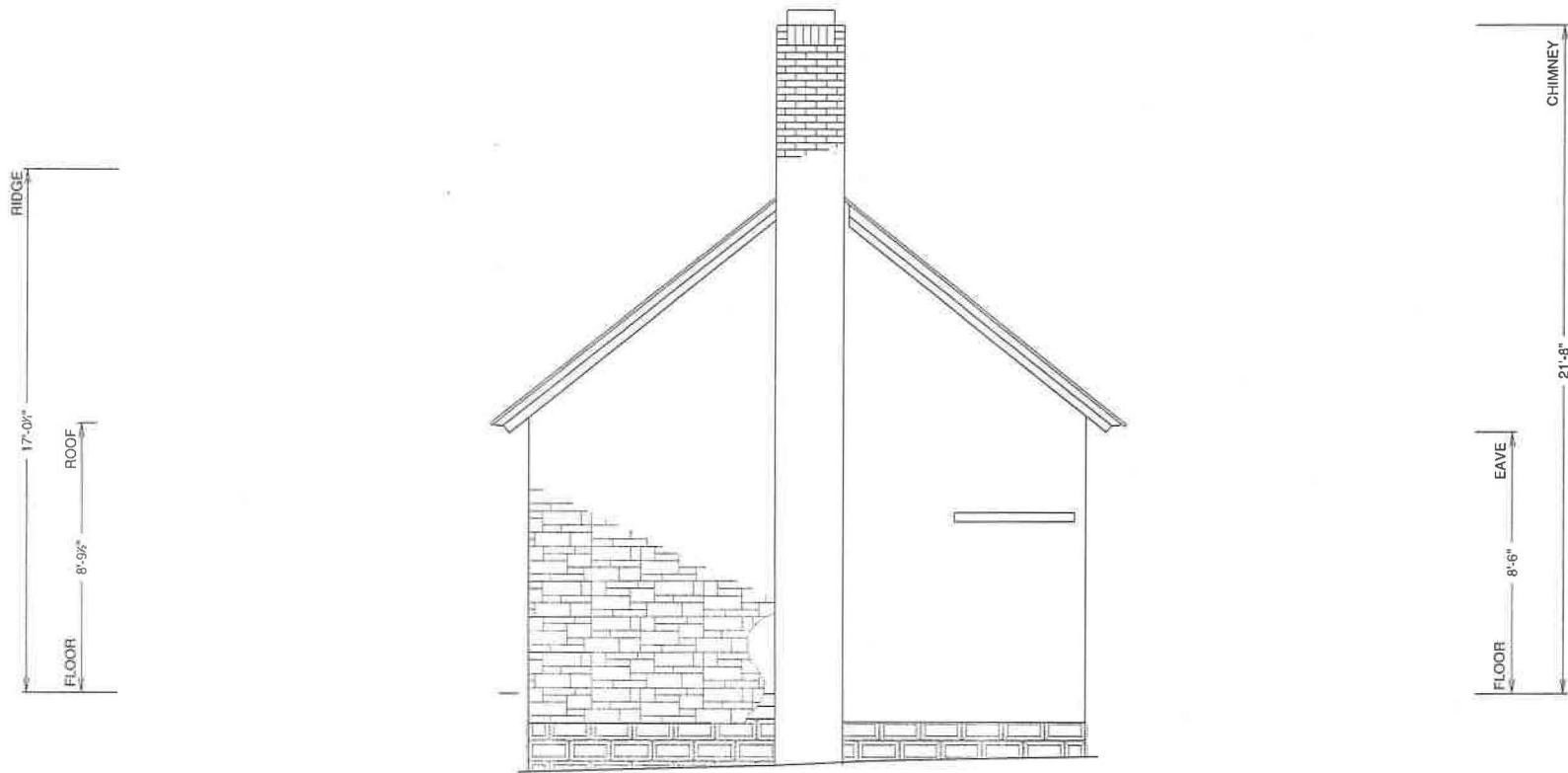


- NOTES ON MATERIALS:**
1. SIDING IS INSULSTONE OVER WOOD CLAPBOARD.
  2. ROOFING IS CORRUGATED STEEL OVER WOOD SHINGLE ON MAIN BUILDING; ASBESTOS TILE ON VESTIBULE.
  3. FOUNDATION IS RUSTICATED CONCRETE BLOCK.
  4. WINDOWS ARE COVERED WITH PLYWOOD.

DRAWN BY: Janet L. Sheridan, MAY, 2010 SURVEY & DOCUMENTATION OF MARSHALLTOWN JANET L. SHERIDAN INDEPENDENT RESEARCHER	<b>MARSHALLTOWN SCHOOL</b> MARSHALLTOWN ROAD SALEM COUNTY	NEW JERSEY	SHEET <b>3 of 7</b>	FUNDED BY A GRANT FROM THE NEW JERSEY HISTORICAL COMMISSION
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IF REPRODUCED, PLEASE CREDIT PROJECT NAME, NAME OF DELINEATOR, DATE OF DRAWING





NORTH ELEVATION



- NOTES ON MATERIALS:
1. SIDING IS INSULSTONE OVER WOOD CLAPBOARD.
  2. FOUNDATION IS RUSTICATED CONCRETE BLOCK.
  3. CHIMNEY IS BRICK.

DRAWN BY: Janet L. Sheridan, May, 2010

SURVEY & DOCUMENTATION OF MARSHALLTOWN  
 JANET L. SHERIDAN  
 INDEPENDENT RESEARCHER

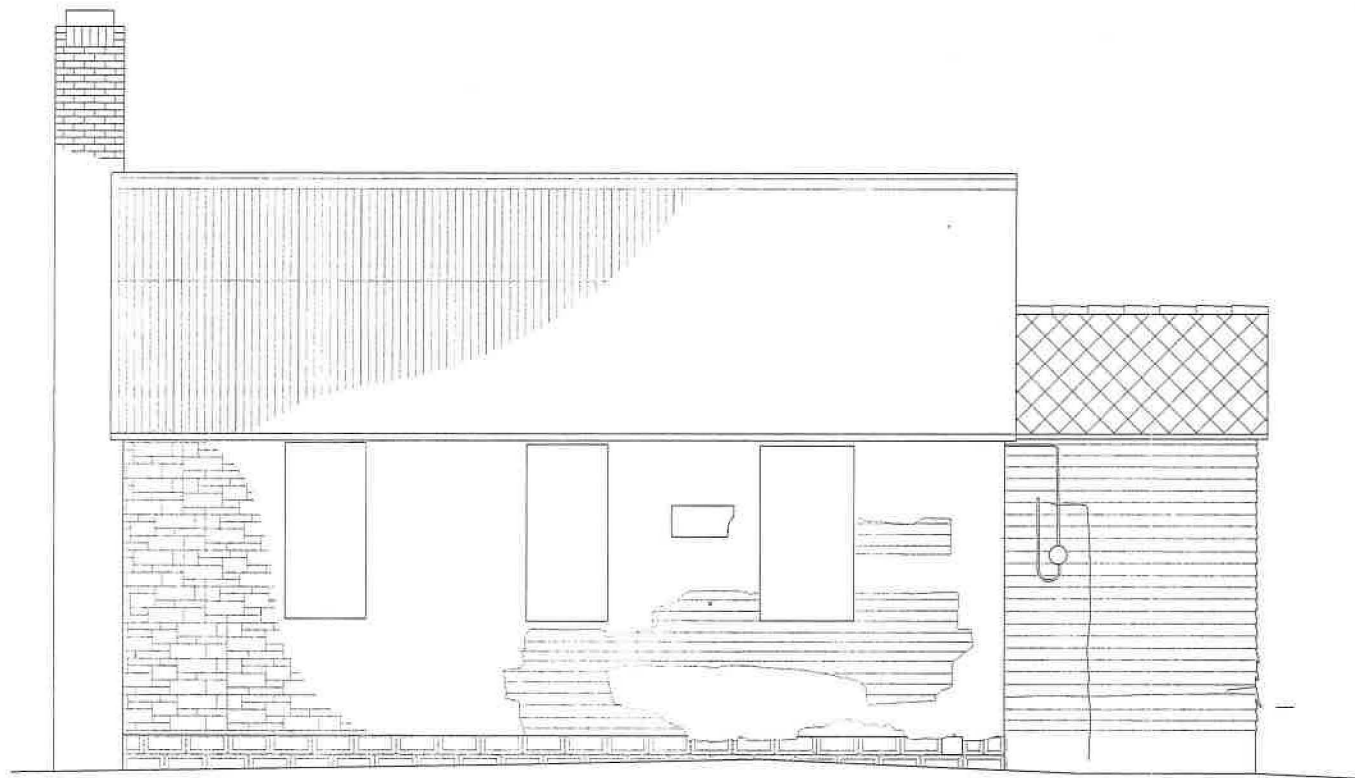
MANNINGTON TOWNSHIP

MARSHALLTOWN SCHOOL  
 MARSHALLTOWN ROAD  
 SALEM COUNTY

NEW JERSEY

SHEET  
 4 of 7

FUNDED BY A GRANT  
 FROM THE NEW JERSEY  
 HISTORICAL COMMISSION



WEST ELEVATION



NOTES ON MATERIALS:

1. SIDING IS INSULSTONE OVER WOOD CLAPBOARD.
2. ROOFING IS CORRUGATED STEEL OVER WOOD SHINGLE ON MAIN BUILDING; ASBESTOS TILE ON VESTIBULE.
3. FOUNDATIONS ARE RUSTICATED CONCRETE BLOCK AND POURED CONCRETE.
4. WINDOWS ARE COVERED WITH PLYWOOD.

DRAWN BY: Janet L. Sheridan, May, 2010

SURVEY & DOCUMENTATION OF MARSHALLTOWN  
 JANET L. SHERIDAN  
 INDEPENDENT RESEARCHER

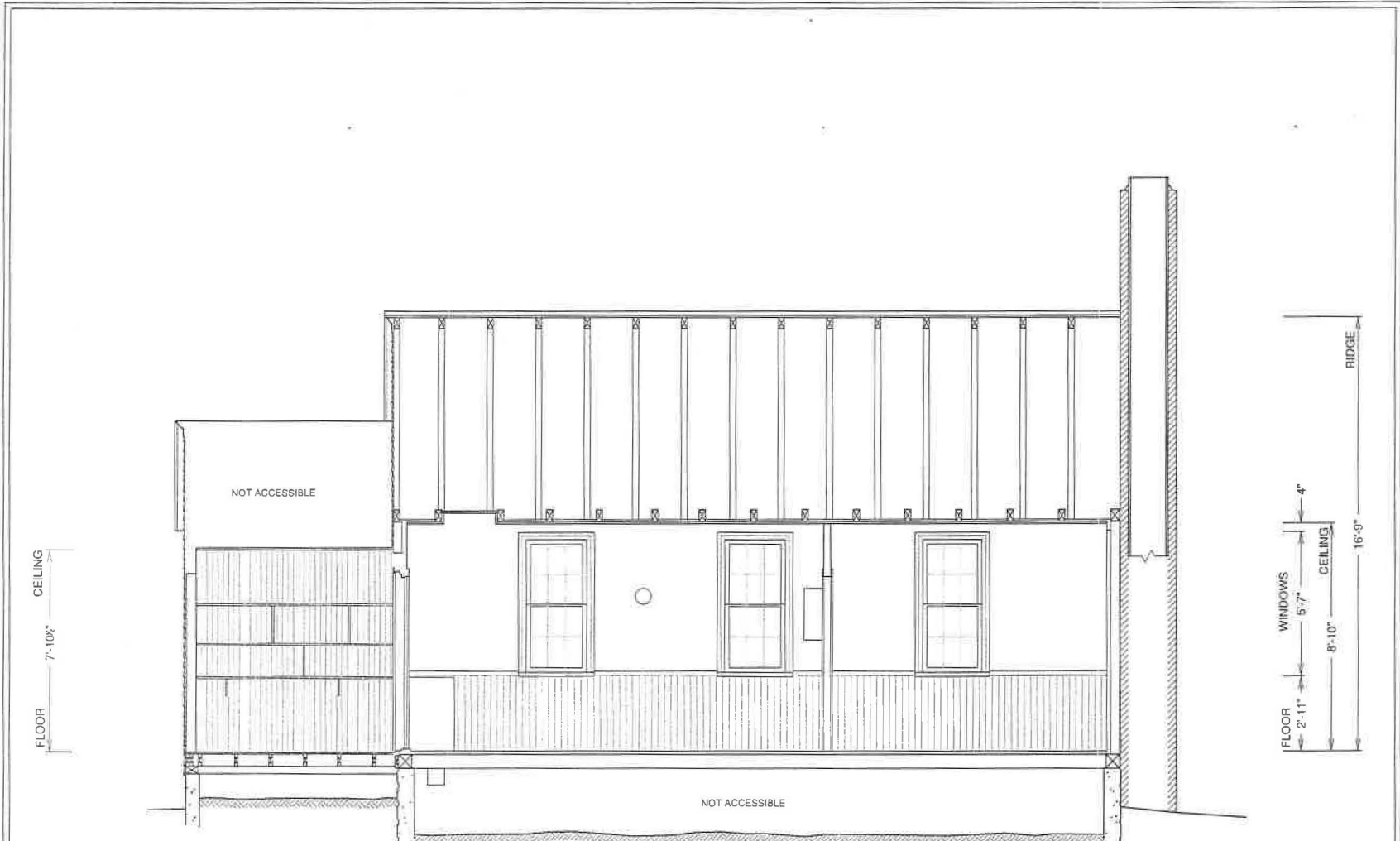
MANNINGTON TOWNSHIP

MARSHALLTOWN SCHOOL  
 MARSHALLTOWN ROAD  
 SALEM COUNTY

NEW JERSEY

SHEET  
 5 of 7

FUNDED BY A GRANT  
 FROM THE NEW JERSEY  
 HISTORICAL COMMISSION



SECTION LOOKING WEST



- NOTES ON MATERIALS:  
 1. WALLS ARE HOMOSOTE OVER LATH & PLASTER AND BEADED BOARD.  
 2. WAINSCOTING IS BEADED BOARD.

DRAWN BY: Janet L. Sheridan, September, 2010

SURVEY & DOCUMENTATION OF MARSHALLTOWN  
 JANET L. SHERIDAN  
 INDEPENDENT RESEARCHER

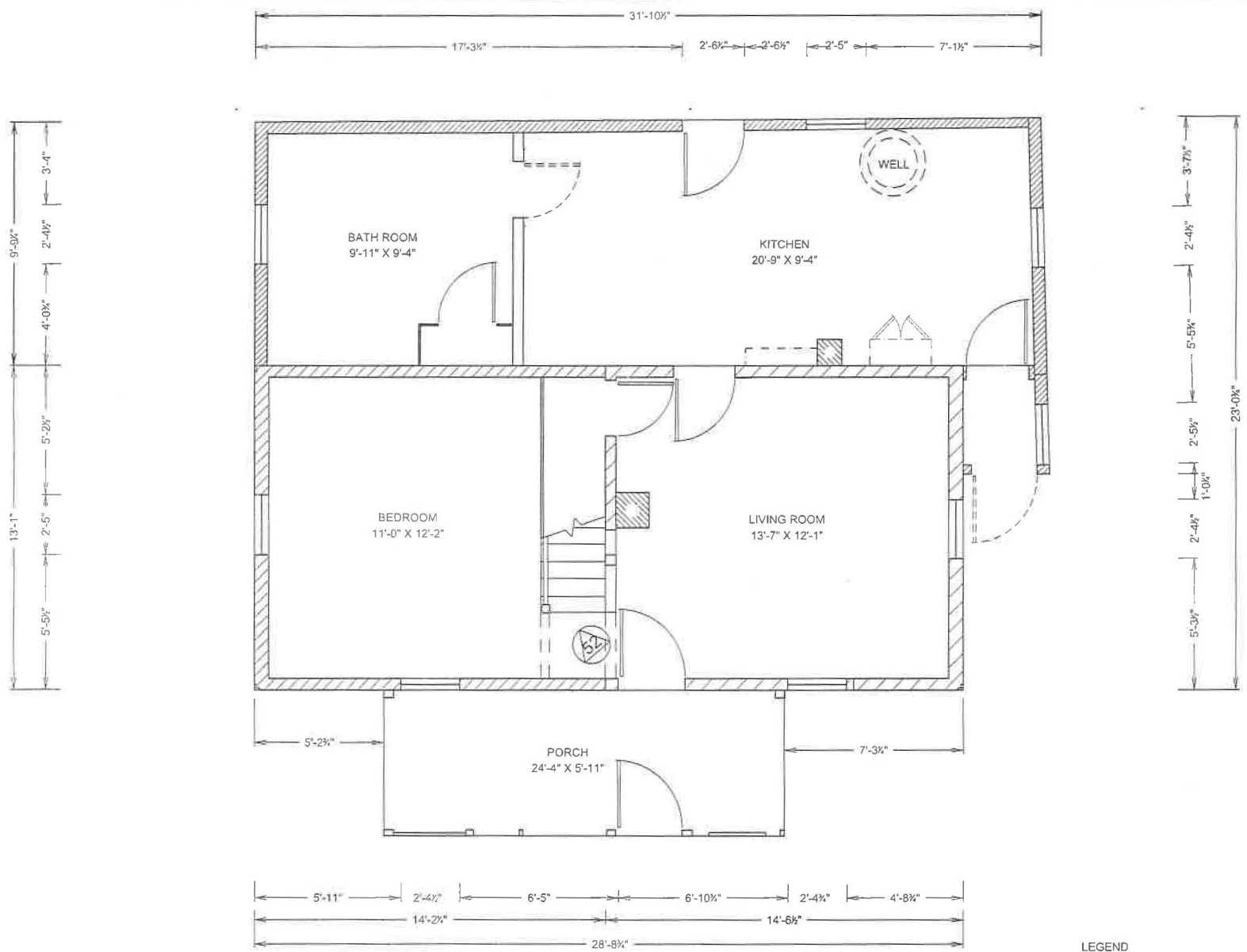
MANNINGTON TOWNSHIP

MARSHALLTOWN SCHOOL  
 MARSHALLTOWN ROAD  
 SALEM COUNTY

NEW JERSEY

SHEET  
 6 of 7

FUNDED BY A GRANT  
 FROM THE NEW JERSEY  
 HISTORICAL COMMISSION



FIRST FLOOR PLAN

▲ PHOTO ID NUMBER



- LEGEND
- PERIOD I - 1844-1885
  - PERIOD II - 1885
  - PERIOD III - AFTER 1919

DRAWN BY: Janet L. Sheridan, October, 2010  
 SURVEY & DOCUMENTATION OF MARSHALLTOWN  
 JANET L. SHERIDAN  
 INDEPENDENT RESEARCHER

MANNINGTON TOWNSHIP

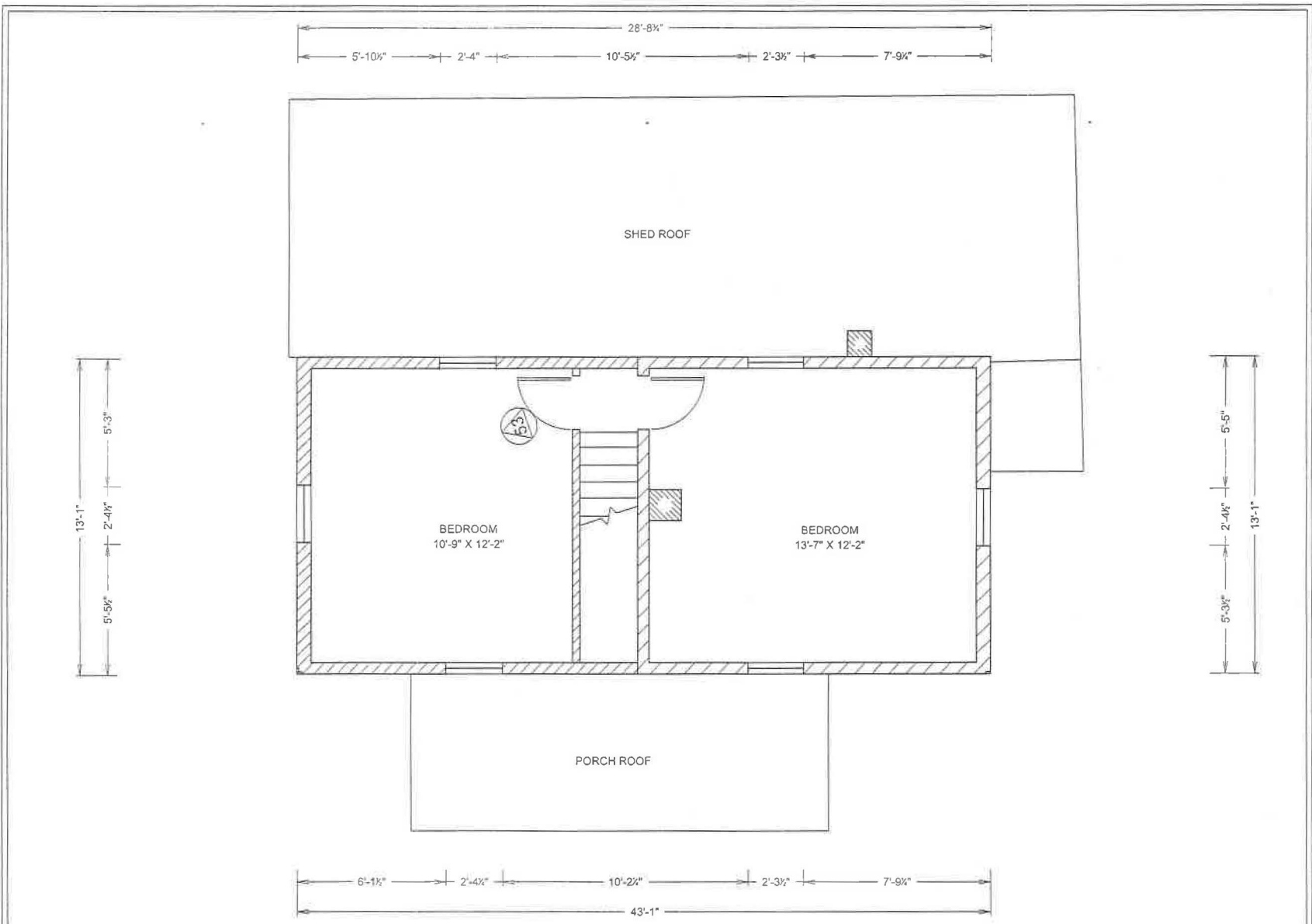
WILLIAM H. THOMAS HOUSE  
 22 ROOSEVELT AVENUE  
 SALEM COUNTY



NEW JERSEY

SHEET  
 1 of 6

FUNDED BY A GRANT  
 FROM THE NEW JERSEY  
 HISTORICAL COMMISSION



**SECOND FLOOR PLAN**

① PHOTO ID NUMBER



**LEGEND**

- PERIOD I - 1844-1885
- PERIOD II - 1885

DRAWN BY: Janet L. Sheridan, October, 2010

SURVEY & DOCUMENTATION OF MARSHALLTOWN  
JANET L. SHERIDAN  
 INDEPENDENT RESEARCHER

MANNINGTON TOWNSHIP

**WILLIAM H. THOMAS HOUSE**  
 22 ROOSEVELT AVENUE  
 SALEM COUNTY

NEW JERSEY

SHEET  
**2 of 6**

FUNDED BY A GRANT  
 FROM THE NEW JERSEY  
 HISTORICAL COMMISSION

\* REPRODUCE: PLEASE CREDIT PROJECT NAME, NAME OF DELINEATOR, DATE OF DRAWING





**WEST ELEVATION**



- NOTES ON MATERIALS:**
1. ROOFING IS FIBERGLASS SHINGLE.
  2. SIDING IS WOOD CLAPBOARD.
  3. FOUNDATION IS CONCRETE BLOCK PIERS.

DRAWN BY: Janet L. Sheridan, October, 2010

<p>SURVEY &amp; DOCUMENTATION OF MARSHALLTOWN</p> <p><small>JANET L. SHERIDAN</small> INDEPENDENT RESEARCHER</p>	<p>MANNINGTON TOWNSHIP</p>	<p>WILLIAM H. THOMAS HOUSE</p> <p>22 ROOSEVELT AVENUE SALEM COUNTY</p> <p>NEW JERSEY</p>	<p>SHEET 4 of 6</p>	<p>FUNDED BY A GRANT FROM THE NEW JERSEY HISTORICAL COMMISSION</p>
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IF REPRODUCED, PLEASE CREDIT PROJECT NAME, NAME OF DELINEATOR, DATE OF DRAWING



NORTH ELEVATION



- NOTES ON MATERIALS:
1. SIDING IS WOOD CLAPBOARD.
  2. REAR ADDITION IS CLAD WITH GERMAN WOOD SIDING.
  3. CHIMNEYS ARE CONCRETE BLOCK.
  4. FOUNDATION IS CONCRETE BLOCK PIERS.

DRAWN BY: Janet L. Sheridan, October, 2010

SURVEY & DOCUMENTATION OF MARSHALLTOWN

JANET L. SHERIDAN  
INDEPENDENT RESEARCHER

MANNINGTON TOWNSHIP

WILLIAM H. THOMAS HOUSE  
22 ROOSEVELT AVENUE  
SALEM COUNTY

NEW JERSEY

SHEET

3 of 6

FUNDED BY A GRANT  
FROM THE NEW JERSEY  
HISTORICAL COMMISSION

2'-0 1/2" WINDOW  
 2'-1 1/2" WINDOW  
 3'-1 1/4" WINDOW  
 2'-10 1/2" WINDOW  
 3'-1 1/4" WINDOW  
 2'-6 3/4" FLOOR



WINDOW 3'-1 1/4"  
 FLOOR 1'-6"

**SOUTH ELEVATION**



- NOTES ON MATERIALS:**
1. SIDING IS WOOD CLAPBOARD.
  2. REAR ADDITION IS CLAD WITH GERMAN WOOD SIDING.
  3. CHIMNEYS ARE CONCRETE BLOCK.
  4. FOUNDATION IS CONCRETE BLOCK PIERS.

DRAWN BY: Janet L. Sheridan, October, 2010

SURVEY & DOCUMENTATION OF MARSHALLTOWN <small>JANET L. SHERIDAN INDEPENDENT RESEARCHER</small>	MANNINGTON TOWNSHIP	WILLIAM H. THOMAS HOUSE 22 ROOSEVELT AVENUE SALEM COUNTY NEW JERSEY	SHEET 5 of 6	FUNDED BY A GRANT FROM THE NEW JERSEY HISTORICAL COMMISSION
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\* REPRODUCED, PLEASE CREDIT PROJECT NAME, NAME OF DELINEATOR, DATE OF DRAWING

























































































































126 Marshfield Town Rd



























CLARA E. ANDERSON  
1871 — 1932

JOHN I. ANDERSON  
1865 — 1948

Unreadable gravestone



ISAAC BECKETT

1st Regt. U.S. Army

1st. Vol.

Died June 18, 1864.

aged 70 Years.













































































1860

1860

1860

1860

1860

1860

1860

1860

1860

1860























































































UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Marshalltown Historic District

MULTIPLE NAME:

STATE & COUNTY: NEW JERSEY, Salem

DATE RECEIVED: 5/31/13      DATE OF PENDING LIST: 6/18/13  
DATE OF 16TH DAY: 7/03/13      DATE OF 45TH DAY: 7/17/13  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 13000498

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N  
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N  
REQUEST: Y SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT       RETURN       REJECT      7/17/13 DATE

ABSTRACT/SUMMARY COMMENTS:

*A 166 acre rural community. POS. 1834-1951  
local level. AOS: Architecture, ethnic heritage, black/  
social history, community dev't, landscape architecture (rural  
landscape) + religion.*

RECOM./CRITERIA A B C D

REVIEWER Usin Delane

DISCIPLINE Hof

TELEPHONE \_\_\_\_\_

DATE \_\_\_\_\_

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.





HPO Proj. #11-0187-7  
Chrono #: B2013-058

## State of New Jersey

DEPARTMENT OF ENVIRONMENTAL PROTECTION  
NATURAL AND HISTORIC RESOURCES

Office of the Assistant Commissioner

MAIL CODE 501-03A

PO Box 420

Trenton, New Jersey 08625

609-292-3541/Fax: 609-984-0836



CHRIS CHRISTIE  
GOVERNOR

KIM GUADAGNO  
Lt. Governor

February 15, 2013

Paul Loether, Chief  
National Register of Historic Places  
National Park Service  
Department of the Interior  
Washington, D.C. 20240

Dear Mr. Loether:

I am pleased to submit the nomination for the Marshalltown Historic District, Salem County, New Jersey, for National Register consideration.

This nomination has received majority approval from the New Jersey State Review Board for Historic Sites. All procedures were followed in accordance with regulations published in the Federal Register.

Should you want any further information concerning this application, please feel free to contact Daniel D. Saunders, Administrator, New Jersey Historic Preservation Office, Mail code 501-04B, P.O. Box 420, Trenton, New Jersey 08625-0420, or call him at (609) 633-2397.

Sincerely,

Rich Boornazian  
Deputy State Historic  
Preservation Officer