NPS Form 10-900
(Oct. 1990)

OMB No. 10024-0018

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

768

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an 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 entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Mount Zion African Methodist Episcopal Church and Mount Zion Cemetery

other names/site number _____

2. Location

street & number 172 Garwin Road, P. O. Box 185 N/A not for publication

city or town Woolwich Township N/A vicinity

state New Jersey code 034 county Gloucester code 015 zip code 08085

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 ☐ nationally ☐ statewide ☒ locally. (☐ See continuation sheet for additional comments.)

[signature] 6/11/01 ✓
Signature of certifying official/Title Date

Assistant Commissioner, Natural & Historic Resources/DSHPO
State of Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

☒ entered in the National Register.
☐ See continuation sheet.
☐ determined eligible for the National Register
☐ See continuation sheet.
☐ determined not eligible for the National Register.
☐ removed from the National Register.
☐ other, (explain:) _____

[signature] Edson H. Beall — 7/25/01
Signature of the Keeper Date of Action

Mount Zion AME Church and Cemetery
Name of Property

NJ Gloucester Co.
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- [x] private
- [ ] public-local
- [ ] public-State
- [ ] public-Federal

Category of Property
(Check only one box)

- [x] building(s)
- [ ] district
- [x] site
- [ ] structure
- [ ] object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1		buildings
1		sites
		structures
		objects
2		Total

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)

RELIGION/religious facility
FUNERARY/cemetery

Current Functions
(Enter categories from instructions)

RELIGION/religious facility
FUNERARY/cemetery

7. Description

Architectural Classification
(Enter categories from instructions)

Mid-19th Century (Church)
No style (Cemetery)

Materials
(Enter categories from instructions)

foundation Church - fieldstone
walls clapboard/aluminum siding
roof asphalt
other Cemetery gravestones: marble
granite and sandstone

Narrative Description
(Describe the historic and current condition of the property on one or more continuation sheets.)

Mount Zion AME Church and Cemetery
Name of Property

NJ Gloucester Co.
County and State

8. Statement of Significance

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

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

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

Property is:

- ☒ A owned by a religious institution or used for religious purposes.
- ☐ B removed from its original location.
- ☐ C a birthplace or grave.
- ☒ D a cemetery.
- ☐ E a reconstructed building, object, or structure.
- ☐ F a commemorative property.
- ☐ G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance
(Enter categories from instructions)
Religion
Ethnic Heritage/African-American

Period of Significance
1799 - 1930

Significant Dates
1799, 1834 and 1863

Significant Person
(Complete if Criterion B is marked above)
N/A

Cultural Affiliation
N/A

Architect/Builder
Unknown

Narrative Statement of Significance
(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography
(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

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

Name of repository:
Gloucester County Historical Society

Mount Zion AME Church and Cemetery — NJ Gloucester Co.

Name of Property — County and State

10. Geographical Data

Acreage of Property 0.06 (Church); 0.26 (Cemetery)

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing
1	18	474720	4404180
2	18	474540	4401520
3			
4			

☐ See continuation sheet

Verbal Boundary Description
(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification
(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Elaine Edwards, Historian

organization Historical and Educational Lodge-Hall Preservatory, Inc. (HELP, Inc.) date September 1999

street & number 636 Auburn Avenue telephone (856) 467-2992

city or town Swedesboro state NJ zip code 08085

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items
(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name Mount Zion AME Church, c/o Mrs. Lucile Stewart-Mitchell

street & number 4 Richardson Avenue telephone (856) 467-1101

city or town Swedesboro state NJ zip code 08085

Narrative Description

The Mount Zion African Methodist Episcopal Church (A.M.E.) Church is a one-story frame church built about 1834, remodeled in 1887, and enlarged in 1959. It stands on the northwesterly side of Garwin Road (formerly Hendrickson Mill Road) in Woolwich Township, Gloucester County, about one-quarter mile from the intersection of Garwin Road and U.S. Route 322. This site lies within the African American settlement of Small Gloucester (also known as Dutchtown, which emerged along Garwin Road in the early nineteenth-century. The nominated property consists of the church, the land on which it stands, and a non-contiguous, approximately one-quarter acre church cemetery that is separated from the church by about 180 yards. Access to the cemetery is provided by a lane that extends from Garwin Road, past the southerly side of the church, and across a railroad track that lies between the church and the cemetery.

The church stands on Block 15, Lot 6 of the Woolwich Township tax map. The lot, which is nearly rectangular, has a frontage of 55.60 feet on Garwin Road (erroneously identified as Kelley Road) and a depth of 66.00 feet, measured along the southerly side of the property, adjoining the access lane to the cemetery. The westerly (rear) boundary of the property is 54.51 feet across and the northern boundary (connecting the north ends of the rear boundary line and the eastern boundary on Garwin Road) is 62.20 feet long. The access lane runs from Garwin Road along the southerly line of the church lot to and across the railroad right-of-way, beyond which it turns in a southerly direction toward the cemetery.

The Church (Exterior)

The church, as it appears today, generally reflects its appearance during its period of significance. It is the product of its 1830s construction, improvements made prior to and during 1887, some twentieth-century changes, an enlargement in 1959, and new vinyl siding and some other cosmetic changes made in the 1990s. Improvements in 1959 comprised a one-story addition that included a kitchen, a social hall, a pastor's study, and two toilet rooms to the rear, giving the building an L-shaped plan.

The main block of the church (the nineteenth-century components, with the 1959 addition), comprises a rectangular, clapboarded frame building of one full story and a garret, under a gable roof that runs from the front to the rear of the building, or at a right angle to Garwin Road (photos 1,2). The stylistic influence is the Greek Revival style, however light or attenuated it may be in this case. This influence can still be seen in the presence of the building's front gable, which has a moderate roof pitch; in the lunette opening in the front gable, and in the cornice. The lunette (the

semi-circular opening at second-story height on the front wall) is filled with a board identifying the church by name and giving the year of construction (photos 1,7). The wooden cornice features a more than one-foot overhang, and the fascia is further supplemented with an ogee molding (photos 1,2,3,4).

The front elevation is symmetrical, with a double-leaf door and transom (now filled with plywood) centered beneath the fanlight and between two windows (photos 1,6). The north and south elevations are also symmetrical and are identical to each other, each with three evenly spaced windows (photos 2,3). The clapboard walls have been covered with vinyl siding. The kitchen addition is a one-story, gable-roofed addition with a cement block foundation and frame walls with vinyl siding (photos 2,5). The south wall of the addition is aligned with the south wall of the church and the gable also runs east-west, but the kitchen addition is only about three-quarters of the width of the church (photo 5). The kitchen has a modern steel door and a jalousie window on the south elevation and three irregularly spaced, one-over-one, double-hung windows on the west elevation (photos 2,5). The social hall is a second one-story addition built onto the north side of the kitchen. The gable of this aluminum-sided frame structure runs north-south, perpendicular to the gable of the kitchen. The east elevation of the social hall has a door and two windows, while the west elevation has two evenly spaced windows. No windows are visible on the north elevation (photos 4,5).

The Church (Interior)

The building has a stone foundation, a hot water tank pit, and a crawl space under the first floor. Access to this space is by a trap door in the floor of the southerly corner of the narthex, a door which was nailed together from flooring using cut nails (probably of nineteenth-century manufacture).

The interior of the church has changed very little since 1887. The interior space is a single large room, the sanctuary, with a vestibule or narthex across the east end, separated by a partition wall with two double-leaf doors providing access between the spaces (photos 8,9,10,11). The floors are tongue-and-groove wood flooring covered with carpet. The walls are plaster with 1887 wainscoting (photo 12). The ceilings are likewise plaster. In the sanctuary, the walls and ceilings are covered with modern wood paneling and ceiling tile except for a plaster ceiling medallion, which remains exposed in the center of the room. The walls in the narthex are covered with the same wood paneling, but above the top of the windows and on the ceiling the plaster is still exposed (photos 17, 18). A hatch in the ceiling of the narthex provides access to the attic space. All of the original window frames and 1887 trim remain in place, as do the doorframes and trim

(photos 9,11,12). The lower sash have been removed and replaced with small double-hung vinyl windows, but the upper sash are in place, covered with vinyl on the exterior and plywood on the interior. The doors have all been replaced. The new interior doors are two-panel wood doors, while the exterior doors are wood with cross-shaped lights (photos 10, 17). Two chimneys are located across from each other on the north and south walls between the two eastern windows. A small altar is created by a one-step rise in the floor along the west end of the sanctuary, while a pulpit is formed from a small stage centered on the wall with steps along the wall at the north and south ends (photo 8). Two alterations were made to the west wall in conjunction with the kitchen addition. A small apse was created behind the pulpit to give it more depth and an access door to the kitchen was added to the south of the pulpit. The door is a modern wood hollow-core door with plain trim (photo 8).

The kitchen addition has poured concrete floors, modern wood paneled walls, and an unfinished drywall ceiling (photos 19,20). The men's room is located in the northwest corner and the women's room is in the northeast corner. Both have concrete floors and the same wood paneling, although it has been painted in the bathrooms. The northernmost window on the west elevation provides light to the men's bathroom. A doorway in the north wall leads to the social hall.

The social hall also has poured concrete floors. The wood paneling on the walls is much lighter in color than in the kitchen and church and the ceiling is finished with a suspended acoustic tile ceiling (photos 21,22). A stained glass window that is not visible from the exterior is centered in the north wall (photo 21). The pastor's study is located in the southwest corner of the social hall (photo 22). The wood paneling on the exterior and interior walls of the pastor's study is light-colored like the social hall paneling, but without dark groove lines. The door to the study is a modern hollow-core wood door with plain trim. The southern of the two windows in the west wall of the social hall lights the pastor's study.

The building is in fair condition. The asphalt shingle roof is failing on all three sections and the wood elements require repainting and are deteriorating from exposure. Interior damage from leaks are primarily limited to the modern finishes in the addition, but buckling ceiling tiles in the church indicate possible damage to the plaster above.

The Cemetery

The Mount Zion Cemetery is a quarter-acre of land located approximately one hundred eighty yards west of the church and is connected to it by a right of way leading from the road along the southern border of the church property and over the railroad tracks. The cemetery contains more

than two hundred graves, most of them unmarked (photos 23, 24, 25). The roughly rectangular property, identified as Block 14, Lot 18 on tax maps, is currently demarcated by a line of trees around the border (photos 23, 24, 25). The eastern and western boundaries are 95.04 feet, while the north and south boundaries are 121.44 feet. Fields marked for development on the north, south, and east and by an actively farmed field on the west, surround the cemetery. A twenty-foot wide access easement extends from the railroad crossing to the southeastern edge of the cemetery.

The oldest marked gravestone dates from 1861, although burials are believed to date back to the 1830s (photo 26). Burials continued into the middle of the twentieth century. Most headstones are simple rectangular markers, but a few common graveyard symbols do appear, including an urn on top of a tall monument and a lamb carved into a headstone (photos 27, 28). A few other graves also have footstones, another common practice. After the cemetery was closed to burials, it began to deteriorate from deferred maintenance. As a result, trees grew up throughout the cemetery, most of which have since been cut down. In addition, many of the headstones have sunk partially or completely into the ground or fallen over. A crew from the Gloucester County Probation Office now maintains the cemetery regularly.

Statement of Significance

The Mount Zion African Methodist Episcopal (A.M.E.) Church, built in 1834 on Hendrickson Mill Road (now Garwin Road) in the hamlet of Small Gloucester, Woolwich Township, represents the evolution of African Methodist Episcopal congregations in South Jersey and the pivotal role the church played in the development of the local African-American community. Inspired by the preaching of Richard Allen, founder of the African Methodist Episcopal Church, the Mount Zion A.M.E. Church incorporated as a Methodist Society in 1799 and became a member of the African Methodist Episcopal Church General Convention as part of the Salem Circuit in 1816. The construction of the church building in 1834 marked the growth of the church congregation and the expansion of its efforts to educate the community, promote the suffrage rights of African-Americans, and to provide a social center for the community. The Mount Zion Cemetery, with its earliest marked tombstone dating from 1861, was the first formal cemetery available to the inhabitants of Small Gloucester for the burial of their dead. The Mount Zion A.M.E. Church meets National Register Criterion A in the areas of ethnic heritage (African-American) and religion for the establishment of an African-American Church, reflecting the evolution of independent worship in the African-American culture and the social role of the Church in the local community.

Historical Background and Significance

Beginning in the early seventeenth century, the English, Dutch and Swedish settlers brought many slaves into southern New Jersey to perform labor needed to establish the colony. The Delaware valley had been claimed by the Dutch who only sparsely settled it. After the Swedes had settled there, the Dutch returned to reclaim it in 1651. The Swedes wrested it back in 1654, only to be routed by the Dutch in 1655. The Dutch retained control until the English seized control in 1664. The English settlers who arrived within the next twenty years were predominantly Quaker. The Swedes had settled the village of Swedesboro by 1680. New Jersey came to have the largest slave population of any northern colony except for New York. By 1702, England encouraged the growth of slavery and ensured the flow of slaves into New Jersey by establishing the Royal African Company. The settlers, including Quakers, purchased slaves. Slaves were brought by ship into Perth Amboy and Petty Island near Cooper's Ferry and were sold at auction to the highest bidder. (Simpson 1965, 4-5)

The institution of slavery permeated the entire State of New Jersey, including the communities of Woolwich Township and Swedesboro. In 1714, laws had to be passed limiting the slave trade in order to encourage white immigration. The Woolwich Township ratable lists disclosed that Joseph Applin, G. Matthew Gill, William Guest, Samuel Harker, Laban Langstaff, John Scott, Thomas Black, Thomas Denny and Caleb Robinson of Woolwich Township, were still slaveholders in 1777 and 1780. In time, the flow of African slaves to New Jersey had become so great that there was a need to establish controls on importation of slaves to diminish the slave trade. In 1739 and 1744, to further discourage slave trade, the State Assembly passed bills that placed a considerable tax upon each African brought into the country (Lee 1902, 29).

Also, during the early eighteenth century there were a few factions addressing the moral grounds for possessing slaves. An increasing number of Quakers pondered the issue of slavery and questioned whether it was just and righteous to own human beings. By 1738, the Quakers gradually began to free all their slaves through the manumission process, believing that ownership of human beings was not righteous. The Quakers of New Jersey (which included Quakers living in Woolwich Township) and Pennsylvania united together and submitted an agreement to the Society of Friends recommending the discontinued use of Africans as slaves. (Soderlund 1985, 47-49)

The religious education of slaves was another perplexing issue facing many colonists. During that "Great Awakening" era, the Anglicans and Quakers were both instrumental in the early education and introduction of Christianity to many African-American slaves. The impact of introducing Christianity to African-American slaves presented many conflicting viewpoints during the early eighteenth and continuing into the mid-eighteenth century. Some slave-owners were concerned that slaves would devote more time to Scriptural studies, thus reducing their economic value, that slaves would feel they were equal to whites, and that slaves would believe baptism would grant freedom for them. The Quakers' continuous support and devotion performed the greatest service for slaves living throughout West Jersey including Woolwich Township. The Quakers were the first to adopt an intense interest in the religious instruction and conversion of the slaves, but the religious ceremonies, the customs and the silent worship of the Quakers made no direct appeal to the African-American slaves and few among them followed that faith (Franklin 1947, 108-109). Conversely, the Methodist worship services drew the attention of many African-Americans.

The objective of Methodism was to bring the Gospel to the lowly and the unfortunate, whether in fine buildings, private houses, barns, streets or plantation fields. Efforts by the Methodists in humanitarian causes continued throughout the eighteenth century. The leaders in early Methodism were white men with anti-slavery sentiments. Slavery received attention along with other social evils. John Wesley, (a presbyter of the Church of England who came to America in 1734) did not hesitate in the evangelicalism of African-Americans. He preached to groups in which there were African-Americans and whites. The white slaveholders came to the worship meetings, brought their slaves or made arrangements for separate meetings. The fervent religious spirit the Great Awakening evoked must not be overlooked in seeking explanations for the speedy conversion of African-Americans during that period. (Franklin 1947, 109)

Seemingly, inspired by the preaching of white ministers, many African-American men were impelled to conduct camp meetings and began preaching at African-American gatherings. From those meetings, an increasing number of African-American slaves embraced Christianity. The preacher's emotional and compelling method of delivering the message greatly impacted the spiraling growth of Christianity among African-American slaves. African-American preachers (including Richard Allen) traveled throughout West Jersey including areas around Woolwich Township, spreading the Word of God and converting many African-Americans. (Franklin 1947, 199-200)

Initially, African-Americans living in Woolwich Township attended church services with their owners, at the Old Swedes Church (built in 1784) in the village of Swedesboro or the Old Stone Methodist Church (built in 1793) Woolwich Township. Traditionally, the African-Americans remained outside of the church, viewing and listening to the service through the opened windows of the church. They also attended many of the camp meetings held in various secluded areas throughout Gloucester County.

In larger cities like Philadelphia, African-Americans were admitted into white Methodist societies. When there were large congregations of slaves, separate services or separate sections of the building were allotted to them. Starting in 1786, church records would list African-American attendance in separate columns of the conference minutes. One of the itinerants in Philadelphia was Richard Allen (African-American preacher), who influenced the increased African-American membership in the Methodist Episcopal Church. Richard Allen, who traveled throughout West Jersey including Gloucester County as a circuit preacher, obviously had a great impact on the African-American

residents of Woolwich Township who would establish a Methodist Society in the late eighteenth century.

Richard Allen and his followers experienced mounting discrimination from the white congregation at St. George Church in Philadelphia. They were assigned to the "Negro Pew" that was located in the gallery, the outer fringe, or in the rear, partitioned off by a wooden screen with peep eyeholes cut for the purpose. For the first time in history, the color of a man's skin was the badge by which he would be welcomed or discriminated against, in the Christian Church. That phenomenon began to manifest itself during the worship service. The African-American members disliked the unkind treatment of segregation enforced by white parishioners. Led by Richard Allen, the African-Americans walked out of the church in September 1787, formed the "Free African Society" and obtained their own place of worship. That history-making event would change the ethnicity of Sunday Worship Services throughout the country. (Wesley 1935, 50; Singleton 1985, 9)

Consequently, that new religious uprising and discontent displayed by African-American communicants found its way into protest and then into independence. The impact of that event motivated many African-Americans residing in West Jersey to establish religious societies. Prayer meetings held in private homes were organized in Philadelphia and throughout West Jersey. Out of those groups many independent African-American religious societies were formed.

In 1793, the followers of Richard Allen were of different opinions, concerning the mode of religious worship. Many felt a strong liking for the adoption of Methodism, which Richard Allen preached (C. H. Wesley 1935, 48-49). The people of African decent were variously called "People of Color" and "Africans". Hence the name "AFRICAN" Methodist Episcopal Church was decided upon (Wright 1947, 325). Thus, the African Methodist Episcopal Church was organized, resulting from racial discrimination (Singleton 1985, 9).

The formation of an independent organization and the construction of a church edifice were later practical accomplishments of the African Methodist Episcopal Church. The Church that Allen founded was not a "Jim Crow" organization. Whosoever will, may unite with it; anyone, except a slaveholder. African Methodist Episcopal Church believes and holds with the beliefs of John Wesley: "If thy heart be as my heart, then give me thy hand". The restriction and prohibition against slaveholders joining the Church, remains

in the Discipline of the African Methodist Episcopal Church, as a reminder of the struggle through which the Church had passed (Singleton 1985, 10).

History of the Mount Zion African Methodist Episcopal Church, 1799 - 1861

Simultaneously, throughout the last half of the eighteenth century, many ethical issues were developing, as the colony of New Jersey fought and struggled for independence. Many African-Americans were still in bondage, the morality of religious worship among freed slaves, the increasing flow of runaway slaves from southern states and the rights of freed slaves in a free society, to name a few. Those issues and more were perplexing and debated by the white society as more and more African-Americans obtained their freedom.

By the end of the War of Independence, many Quakers and anti-slave sympathizers had set areas of land aside for freed slaves to inhabit. African-American hamlets situated in secluded areas on portions of land owned by Quakers began to spring-up throughout West Jersey. Normally, Quakers owned all other lands surrounding those hamlets. The structure setting ensured protection from slave-catchers and provided community unification for freed African-Americans. The African-American residents sharecropped their small plots of land, along with managing and yielding a profitable harvest for owners of the large plantations. The older children were serviced out to other plantations to perform various jobs. Those community settings situated about twenty miles apart became ideal stations that would effectively support the Underground Railroad movement.

Research does not reveal how the hamlets' names were acquired. However, some names indicate a link to possible "message codes" enabling runaway slaves to identify safe houses and journey from station to station on the Underground Railroad. Some of those hamlets were named Bushtown, Springtown, Cootown, Dutchtown and Small Gloucester. Bushtown, in Salem County may have indicated a hiding place. Springtown, in Cumberland County, could have meant a new beginning or new life. Cootown, in Woolwich Township, Gloucester County, slaves could relate to because "coon" was a slang word used by whites to describe African-Americans. Dutchtown, in Woolwich Township, Gloucester County indicates the presents of Quakers and a safe haven. Dutchtown was later renamed Small Gloucester which consisted of freed and enslaved African-Americans that were strong-willed, exhibiting a no nonsense attitude toward

strangers and ready to challenge anyone for the freedom rights of their people. Some former residents of Small Gloucester have said the hamlet mirrored the tenacious residents of Gloucester City in Camden County during the nineteenth century, thus dubbed "Small Gloucester" (White, Smith 1997).

The hamlet of Small Gloucester, located in the northwest section of Woolwich Township, was situated about two miles northwest from the village of Swedesboro. The hamlet had a population of about one hundred African-Americans, freed and enslaved at its earliest beginning. Oyster shells covered the dirt and dusty Hendrickson Mill and Quaker Mill roads that were commonplace routes running through the community, reflecting the active oyster trade industry in the area. Farms and homes of Quakers and other sympathizers surrounded the small hamlet of Small Gloucester. The environment surrounding the community consisted of swampy lands, waterways, and dense woods. The Raccoon Creek flowed about one mile to the southeast of Small Gloucester, yielding many small waterways, one of which was Grand Sprute Run that flowed within yards of the African-American hamlet. The small waterways flowed into the Raccoon Creek and the Raccoon Creek flowed into the Delaware River. That cohesive environment and community setting lent enormous protection and support for the Underground Railroad traveler.

The newly freed slaves of Small Gloucester focused on establishing their lives, providing for their families and thanking God for that new found freedom. The men and boys worked in the fields, cut wood, wove cloth, mended fences, constructed and repaired buildings. The women and girls performed domestic chores such as cleaning, cooking, food preservation, laundry, spinning, milking, raising poultry, and childcare throughout the year. Only through the religious worship services, could they find peace and rest. The religious worship services and Christian fellowship rendered new hope, developed self-esteem, and new religious leaders emerged (Soderlund 1985, 72).

Many circuit preachers traveled throughout West Jersey, one of which was Richard Allen. Richard Allen came briefly to West Jersey and became a farmer and circuit preacher. He began preaching the gospel at camp meetings. From 1784, until the early part of the eighteenth century, Allen traveled throughout both East and West Jersey, preaching the Word of God to all that would listen. Allen preached at night and on Sundays while being employed to cut wood during the week. Richard Allen traveled a circuit route stopping regularly to preach, converting crowds and increasing his following. He preached in Salem County, traveling north to the areas around Small

Gloucester, Woodbury and further northward to Mt. Holly. The preaching of Richard Allen inspired African-Americans in Small Gloucester to organize prayer meetings in their homes and gather at camp meeting services (C. H. Wesley 1935, 27).

Allen, a very successful circuit preacher, was the first African-American itinerant of Methodism in New Jersey. The African-American communities of West Jersey continued to gather in their small hamlets for worship services, meeting in various homes and gathering at camp meetings (C. H. Wesley 1935, 27). The Small Gloucester community attended camp meetings where Richard Allen was preaching and became converted into the Doctrine of Methodism. Doran Wilson, James Murray and James James were instrumental in organizing the first regular prayer meetings for that African-American community which followed the spiritual teaching of Richard Allen and the Methodist principles.

In 1799, members of the Mount Zion A.M.E. Church decided to incorporate as a Methodist Society or Congregation of Christians at Woolwich Township in the County of Gloucester near Swedesboro, State of New Jersey. There were at least thirty families, all people of color, assembled for public worship. The new trustees, Doran Wilson, James Murray, James James and the members agreed to name the church the "African Methodist Episcopal Church" in Woolwich Township. Branches of the African Methodist Episcopal Church began to spring up in various African-American hamlets in West Jersey. They adopted a book of discipline similar to the Wesleyans and thus launched upon a mission that would make the African Methodist Episcopal Church the leading organization among African-Americans (Liber M3, 196-197 Woodbury County Court House, Woodbury, NJ).

Under the leadership of Richard Allen founder, the African Methodist Episcopal Church was fully organized in a General Convention held in April 1816, in Philadelphia. The Mount Zion A.M.E. Church, Small Gloucester, became a member of the General Convention as part of the Salem Circuit, represented by Reuben Cuff (Payne 1969, 26).

On, May 9, 1818, the Philadelphia Annual Conference of the African Methodist Episcopal Churches met in Philadelphia, at the home of Richard Allen. The congregation of Mount Zion A.M.E. Church and the Woodbury Society reported a combined total of twenty-nine members. The first detailed reports of the Society members were given at that meeting and sixteen Regions were represented. By 1820, there were 4,000 African-American Methodists in the Philadelphia Circuit alone; which included West Jersey

(Asante & Mattson 1992, 49). Membership in the Societies continued to increase. In 1822, the number of Society members totaled over 7,000 in the Philadelphia Annual Conference. Mount Zion A.M.E. Church located in Small Gloucester, affiliated with the Salem Circuit, reported a total of fourteen in membership (Payne 1969, 26).

The growing Methodist membership was placing much physical hardship on the aging Bishop Allen. It was increasingly difficult for Bishop Allen to continue as a circuit preacher and fulfill the people's demands for his presence at the camp meetings. The Philadelphia Conference addressed the need to bring structure to the growing Societies, within the various Circuits. The Conference decided to assign a circuit preacher to each Circuit, to be responsible for maintaining the Societies within their Circuit.

In 1824, Rev. Thomas A. Dorsey (who lived in Small Gloucester) was assigned to the Salem Circuit, which had a total of 173 members. He traveled throughout the Salem Circuit preaching the Gospel and the membership increased. Caring for the preacher's personal needs (food, lodging and horse for traveling) was the responsibility of the Churches in the Circuit. The preacher was a respected fixture in the community. He worked with the abolitionists by supporting the Underground Railroad efforts.

Rev. Thomas A. Dorsey from his ministerial capacity understood the foundational underpinning of the network. He visited the homes of Christians and non-Christians encouraging them to attend church services. Rev. Dorsey preached in the communities of Springtown in Cumberland County, Salem in Salem County, and Woodbury and Small Gloucester in Gloucester County. In two years the Mount Zion A.M.E. Church membership, in Small Gloucester, had doubled to twenty-five members (Payne 1969, 44; Trusty 1999, 349; White 1997).

In 1825, Richard Allen came to Alloway Township, in Salem County (about fifteen miles south of Small Gloucester) to preach at a camp meeting. The camp meeting was advertised in the local newspaper and many whites and African-Americans gathered to hear Allen.

> "A Camp Meeting -- Of the African Methodist Society, under the direction of Bishop Allen, will be held on the 25th inst. in Lower A. [Alloway] Creek, near Salem, on the grounds of Samuel Mall, the place it was held last year." (Salem Messenger 1825)."

Those gatherings also attracted slaveholders with ulterior motives. They came looking for runaway slaves and sometimes they were successful. Rev. Thomas C. Oliver, an engineer on the Underground Railroad routes in New Jersey, remembers being about seven years old when he attended that camp meeting in Alloway, Salem County. Oliver said, "A twenty-two or twenty-three year old colored man name Cynic Tuff was also there... When Bishop Dickey [Richard] Allen was inform of the presence of the slaveholders it [if] so the slaves could escape - if any were there. As the bishop called "There's danger" a rush was made by one of the white men... About 60 or 70 men rushed on the man... Many were cut and stabbed. The small boys [like me] made themselves officious getting clubs for the guards on the grounds. A man grabbed my club and struck Cynic and as he was my monitor in school, and I knew nothing contrary, I wrapped a cloth about his head. The slaveholders went home without arresting anybody, and the parties who inflicted the severest wounds upon them were put in jail..." (Oliver 1895, 12-13)

Those confrontations involving slave-catchers never deterred Richard Allen from continuing to travel throughout Philadelphia and West Jersey, as a circuit preacher and supporting the Underground Railroad movement. He continued to hold camp meetings in Gloucester and Salem Counties, attracting large numbers of African-American believers.

Richard Allen and the A.M.E. Church supported the abolitionist movement that began with an intense purpose, during his declining years. All circuit preachers played an active role in the protection and movement of runaway slaves. Those preachers were constantly moving throughout the county availing the opportunity, conveying directions, relaying messages, and providing shelter for runaway slaves. Uniting together, individual leaders, conference groups and circuit preachers joined in the fight to destroy the bondage of slavery.

Conscious of their need for development and discipline within the Religious Societies, the church leaders continued to emphasize the value of advancing themselves, for leadership rights carried with them responsibilities. The churches became stations on the Underground Railroad. The progressive independent organization of the African-American church life gave hope and encouragement to the white abolitionist leaders. The circuit preachers, of the African Methodist Episcopal Church, fought shoulder to shoulder with abolitionists in helping runaways reach freedom (Wesley 1969, 259).

For many years the Quakers of Gloucester County had opposed slavery and mistreatment of African-Americans. Many Quaker families helped the freed slaves rebuild their lives. The small hamlet of Small Gloucester was established, through the help of Quaker families who sold acres of land to the freed slaves. In 1826, Daniel White purchased six acres of land in Small Gloucester from Samuel Holmes, a Quaker living in Upper Penns Neck, Salem County. In 1831, Doran Wilson purchased five acres and James Murray purchased two acres and one quarter of land, in Small Gloucester, from Joseph Cozens, a Quaker living in Woolwich Township. All lands purchased were within the boundaries of Small Gloucester (Liber 145 270; Liber D3 287, 288).

Early tax ratables reveal that many free African-Americans living in Small Gloucester continued to purchase land over the years. They were thrifty and industrious. They preoccupied their lives with farming their own land, lumbering, mechanics (shoemakers), maritime work and sharecropping for plantation owners, to compensate investments and support their families. Their lives were orderly and useful in the community that gave them a sense of dignity and belonging. Over time, Small Gloucester developed into a thriving community.

That cohesive community was gradually aging and the finality of death beckoned some of their loved ones. A place was needed for a dignified burial ground. In 1831, Daniel White, a member of Mount Zion A.M.E. Church, purchased land from Ishmeal Duffell, a Quaker living in Woolwich Township. In later years, Daniel White allowed the Mount Zion A.M.E. Church to designate a segment of that land for the Mount Zion Cemetery. The cemetery was located about 180 yards west of the church edifice (see below p. 25).

In 1831, Rev. John Boggs, circuit preacher, was assigned to the Salem Circuit. Mount Zion A.M.E. Church received its second circuit preacher. The Salem Circuit membership, which was rapidly growing was divided in 1833. The Circuit was divided into the northern and southern section. The northern section (extending from Woodbury north to Burlington) was named the Burlington Circuit. The southern section (extending from Small Gloucester south to Greenwich) retained the name of the Salem Circuit. The Salem Circuit, having a membership of 279 members, embraced the A.M.E. Churches in Salem, Small Gloucester, Bushtown, Greenwich and Fairfield (Payne 1969, 96).

During that same period, the Mount Zion A.M.E. Church congregation was unified and dedicated to the betterment, protection and education of their people. Without a house of worship, they continued their worship services in homes and camp meetings, for many

years. The congregation met and agreed that land was needed to build a place of worship. The members also established a building fund. In 1833, the founders of Mount Zion A.M.E. Church purchased land from Perryman Trusty, an African-American who lived in Springtown, Cumberland County, to construct the Mount Zion A.M.E. Church edifice. In 1834, several persons collaborated to construct the Mount Zion A.M.E. Church building including: Doran Wilson, originally from Delaware and conceivably one of the many runaways that settled in Springtown and later relocated to Small Gloucester; James Murray, just freed from slavery two years earlier; and James James. Seemingly, there were strong family connections and working relationships between the African-Americans from Springtown, Cumberland County and Small Gloucester, Gloucester County (Liber H3, 145-146).

Rev. P. W. Schurem, newly assigned pastor, worked together with the congregation to build the first and current edifice in 1834. In the same year, they also purchased land in Woodbury, to build the Bethel A.M.E. Church. Those three men were Trustees of the Mount Zion A.M.E. Church in Small Gloucester and the Bethel A.M.E. Church in Woodbury (Gloucester County Historical Society, 1996). In 1834 Rev. J. C. Spence became the new pastor. In 1837, J. Bulaugh made repairs to the windows, roof and interior walls of the Mount Zion A.M.E. Church edifice and the congregation continued to grow. The growing congregation was assigned Rev. William Moore and Leven Tillman in 1845.

For the residents of Small Gloucester life was hard and everyone from adult to child worked to sustain the family. The women of the family served as maids for the white families, besides caring for their own. Stephen Wilson and James Murray, Jr. (sons of Doran Wilson and James Murray, Sr., founders of Mount Zion A.M.E. Church) along with other men in the hamlet were sharecroppers. They married, started families and farmed land they had purchased, along with farming vast acres of land owned by whites. The sharecropper was not really a tenant, using his produce to pay rent, but a laborer working under the landlord's direction and receiving his wages in kind (Lacy 1972, 90). Spending many days away from their families those men, along with their older sons, would travel throughout Gloucester and Salem counties harvesting the immense farms. At week's end, those families came together for worship at the Mount Zion A.M.E. Church to thank God for their freedom and to pray for those that were still seeking theirs (Wilson 1999).

The African Methodist Episcopal churches were forerunners in providing educational programs. During the mid-nineteenth century, the A.M.E. Churches provided education for children and adults. Mount Zion A.M.E. Church was a part of the movement to ensure that a school was established for African-American children and adults. The school was located in the hamlet of Small Gloucester, just a few yards north of the Mount Zion A.M.E. Church. The Church financially supported the school, along with financial donations from the Quakers Society. The 1857 minutes of "Upper Greenwich Preparative Meeting" record a donation of fifteen dollars for "the relief of the poor" at Small Gloucester "colored school" in Woolwich Township (Salem Quarter 1991, 179). The African-American children and adults received a basic education, reading, writing and arithmetic. They attended school in the evening and on Saturday. Essentially, that was the first African-American School in Woolwich Township and one of the first in the State (Wilson and Ferrell 1996; Williams 1997).

In 1857 through 1858, Rev. Joshua Woodlin was assigned as pastor of the Salem Circuit. Many members walked or hitched up their horses and wagons traveling the distance to Mount Zion A.M.E. Church. Hitching posts were provided to tie their horses and wagons in the front of the church building. There was always self-discipline and order in the church edifice, during worship services and social events. The rule of order was, no children running around, no talking, whispering and no babies crying. If so, they would go in the vestibule and get the little ones quiet. Smoking was forbidden on church grounds. Some of the African-American families (Wilson, Accoo, White, Frisby and Farmer), members of the Mount Zion A.M.E. Church, along with a few of their Quaker neighbors (Rulon, Bradshaw, and Vanneman families), organized camp meetings at the Hendrickson Woods located on Hendrickson Mill road. The members also held the children's Sunday school picnic at the same site. At the picnics, the members sold homemade ice cream and peanuts as a fundraiser. Mount Zion A.M.E. Church pews were full most all the time (White 1997).

In 1858, the village of Swedesboro (about two miles southeast) had experienced economic growth over the years. Swedesboro contained approximately five hundred white inhabitants, two churches, three taverns, five stores and some smaller places of business. On weekdays three stagecoaches left the town for Philadelphia. The turnpike road from Woodbury to Woodstown also had been completed. The steamboat *Osceola* ran to Philadelphia every other day. The *Brilliant*, a boat with levers operated by manpower, had just left for the World's Fair (*The Constitution* 1858). On the surface, it

appeared that all was well. But, in less than a decade the bondage of slavery would be confronted, dividing the nation in a bloody Civil War.

The Underground Railroad

The members of Mount Zion A.M.E. Church supported the Anti-Slavery Society's effort to help runaway slaves reach freedom. New Jersey was intimately associated with Philadelphia and the adjoining section in the Underground Railroad System. New Jersey provided at least three important outlets for runaways, from the territory South and West of the Delaware River. Many runaway slaves were directed to freedom, by way of those Underground Railroad outlets (Siebert 1968, 123). Some African-Americans living in Small Gloucester were runaway slaves. The community understood the plight of the runaway slaves in their efforts to seek freedom by way of the Underground Railroad. The Church edifice became a station on the Underground Railroad, through which slaves made their way to freedom (Ferrell, Wilson, White, Stewart, Payne and Smith 1997).

One of the Underground Railroad routes was the Greenwich Line that began a short distance from Greenwich, in the small African-American hamlet of Springtown, Cumberland County. From Springtown, the route lay north twenty-five miles to Small Gloucester, near the village of Swedesboro and continued north to Mount Holly. That route became popular because of the favorable conditions, a continuous chain of Quaker families, many free African-Americans, swampy lands and dense woods (Salem Quarterly 1991, 105). Each of those communities had well-organized Underground Railroad stations.

Along with the Quaker's financial support, the African-Americans living in small hamlets were among the Underground Railroad's most valuable engineers, conductors and guides who helped many runaway slaves desperately seeking a way from the peculiar institution of slavery. Rev. Thomas C. Oliver was born in Salem NJ, on April 18, 1818, and was an engineer on many of the Underground Railroad routes in New Jersey including the Greenwich Line. He recalled his duties as an engineer, "when the [Springtown] Greenwich people wanted to connect themselves with Canada and would let us know, we would take them to [Small Gloucester] Swedesborough... All along there we were among Quakers." There were many African-Americans along those routes that worked as guides. Oliver continued to say, "at [Small Gloucester] Swedesborough was Pompey [Lewis] Louis, who generally told us how the land lay. Jubilee Sharper also – both

colored and good men on the U.G.R.R. Sharper was a cunning old colored man" (Oliver 1895, 3-4). The Lewis and Sharper families were among the original members of the Mount Zion A.M.E. Church. The Vanleers, Blacks and Rulons were a few Quaker families in Woolwich Township that financially supported the Underground Railroad movement (Salem Quarterly 1991, 106).

The African-American residents of Small Gloucester were actively providing protection, supplies and shelter for the runaway slaves. The doors of the Mount Zion A.M.E. Church building were always open for the runaway slaves that needed food and shelter. A secret, three foot by four-foot trap door in the floor of the church's vestibule provided a hiding place for runaway slaves. That trap door gave access to the crawlspace under the floor of the church. A person could hide for days in that location. The runaway slaves hid and traveled through the natural environment surrounding the Church (railroad tracks, woods and water ways) for refuge and escape. The runaway slaves would travel up the Raccoon Creek, on the western side of the village of Swedesboro, then follow Grand Sprute Run that flowed near Small Gloucester. At that point the guides Pompey Lewis and Jubilee Sharper along with other members from Mount Zion A.M.E. Church directed the conductors, engineers and runaway slaves north after taking care of their personal needs (Vassall 2000).

For more than ten years, Harriet Tubman, the most famous of the Railroad's conductors, helped operate the Greenwich Line. Crossing the Delaware River at night, Harriet Tubman and the runaway slaves were transported from the vicinity of Dover in boats. The boats were marked with a yellow light hung below a blue one. They were met some distance beyond the Jersey shore by boats showing the same lights. The slaves were then exchanged to Greénwich boats. Arriving in the hamlet of Springtown the runaways were conducted north twenty-five miles to Small Gloucester where the members of Mount Zion A.M.E. Church directed the slaves northward to Mt. Holly, thence to Burlington and Jersey City (Siebert 1968, 125; Lee 1902, 55; Trusty 1999 27, 159).

The path from Mount Zion A.M.E. Church to Canada could have carried Harriet Tubman through the streams and forests near the train tracks behind the Church edifice. The Mount Zion A.M.E. Church building was always accessible, welcoming the weary traveler. Risking their lives, the community would wait for the conductor, to direct them further north to Mt. Holly. For ten years, using that established route called the Underground Railroad, Greenwich Line, Harriet Tubman made nineteen dangerous

rescue trips to help other slaves find the road to freedom (Breyfogly 1958, 174; White 1997).

By 1836, many runaway slaves jeopardized their lives by dwelling in the northern states. Their decision to stay was generally against the advice of their helpers. They could have been sick, tired of traveling or had family living in the area. Their reliance for safety was totally upon their own wariness and the public sentiment of the African-American communities where they lived. They were subjected to the fear of surprise and seizure (Siebert 1968, 237). A runaway slave's life was of value and brought bounty to the slave-catchers constantly on their trail. Supporters of the Abolitionist Movement exposed themselves to jail, fines and death if they were caught helping runaway slaves. Many times slave-catchers came to Swedesboro near Small Gloucester, for search and capture of runaway slaves. The members of Mount Zion A.M.E. Church, supporting the Abolitionist Society, responded in the defense and release of the runaway slave as reported in the local newspaper.

"Outrage"

> "We have just learned that a most gross outrage and riot occurred in Swedesboro on Sunday night last. All the particulars we can gather are these. Donahue, a Constable from Philadelphia, a noted Negro catcher, in company with some four or five others, apprehended on Saturday night a black man as being a slave, at Jarrett's Dam, and took him to Johnson's Tavern in Swedesboro, where he was kept in custody. Later on Sunday night a number of blacks surrounded the house, armed with guns and brickbats and other missiles, for the purpose of rescuing him. They broke in all the windows, and sash and fired repeated vollies during the night, keeping up the attack until near morning. We have not learned that more than one person was injured. An English peddler, whose name we did not hear, it appears had sought for safety in the garret, but was about descending through the trap door, when some one below not knowing that he had gone up, and supposing that besiegers had gained access through the roof, discharged a gun at him which took effect in the knee, wounding him so severely that amputation will be necessary. None of the assailants have been apprehended." (*The Constitution* 6 December 1836, Page 3, Column 1)

> "The Negroes apprehended last week on suspicion of being concerned in the outrage at Swedesboro on the 4th inst. have been liberated. There being no evidence before the Grand Jury against them, no bill was found." (*The Constitution* Page 3: 20 December 1836, Column 1)

In 1837, the members of Mount Zion A.M.E. Church, including Pompey Lewis and Jubilee Sharper, willingly jeopardized their lives to assure that runaway slaves reached freedom. Undeniably, understanding the plight of runaway slaves, the African-American settlements resorted to extreme measures, to help them reach freedom. The hamlet of Small Gloucester, a forbidden territory for whites after sundown, was a safe hiding place for those runaways. There were a few "slave-houses" in secluded areas of Small Gloucester where runaways could hide (Taylor 2000). The Mount Zion A.M.E. Church edifice was also a safe haven for runaway slaves.

Some runaway slaves were hidden for days in the African-American settlement and some settled there. As stated by Mrs. Helen White, (age 105) matriarch of Mount Zion A.M.E. Church, Jeremiah Frisby was one of the runaway slaves that remained in the hamlet. Protected by the Church family, Jeremiah Frisby settled in Small Gloucester, became a free man, married and raised a family. Many of his relatives are members of the Church and live in the surrounding area today (White 1997). The edifice of the Mount Zion A.M.E. Church continued to be a station for the Underground Railroad until the beginning of the Civil War.

Frequent confrontations continued to occur between slave-catchers, runaway slaves and the Small Gloucester community for subsequent years. In 1838, a runaway slave was found near Swedesboro who had escaped from a Cooper's Ferry slave sale. The slave was arrested and placed in Woodbury jail to await trial to enforce the unfavorable slave laws (*The Constitution*, June 1838, Page 2, Column 4). The Quaker communities continued the fight to revise the laws of slavery. On Wednesday, July 26, 1848, the Quakers and other sympathizers held an Anti-slavery and Free Territory Meeting for "those who are opposed to Slavery and desirous of preventing its extension into territory now free, at the Grove near Swedesboro [located one mile south of Small Gloucester] at 9 o'clock in the morning." About ninety men attended that meeting. There were speakers and much discussion about the issue of slavery (*The Constitution* 18 July 1848).

In New Jersey, the African Methodist Episcopal Church held state conventions on the suffrage rights for African-Americans. Such meetings followed a familiar pattern; the

drafting of a document that listed the grievances of the African-Americans, affirming their right to vote, through residence, military service, or taxpaying, and appealing to the white electorate's sense of fair play. In 1849, Mount Zion A.M.E. Church was actively involved in the Circuit Convention on "Right of Suffrage", held in Salem, NJ. Robert D. Steward, the delegate from Mount Zion A.M.E. Church, was appointed to the Corresponding Committee. The convention resolved that lectures on "rights of suffrage" and on any subject that may tend to elevate them, morally, socially, intellectually or politically will be presented at the State Convention *(Salem County Advertiser* 30 May 1849). The result was negative, although New Jersey's Judiciary Committee of the lower house brought out a favorable report (Quarles 1969, 175).

In 1850, The Fugitive Slave Law was signed into law. That Law placed the lives and livelihoods of Quakers and African-Americans involved in the Underground Railroad movement in jeopardy of losing their assets and their freedom. Though extremely dangerous with slave-catchers constantly on their trail for bounty, they continued to support the Underground Railroad movement. Rev. Thomas C. Oliver stated, "If we could get our people there [Canada] and get away we didn't care how close the pursuers were on [us]" (Oliver 1895, 2). Pompey Lewis and Jubilee Sharper, along with others from Small Gloucester, continued as guides and supported Rev. Thomas Oliver efforts to transport runaway slaves northward to Canada. Under those traumatic conditions, the residents of Small Gloucester tried to get a better foothold on their lives, while helping their people.

History of the Mount Zion African Methodist Episcopal Church, 1861 - 2000

When the Civil War began in 1861, African-American men were ready to volunteer and serve. However, laws prevented them from serving at the onset of the war. There was fear from whites that African-American soldiers would retaliate for years of mistreatment. Nevertheless, the United Stated Colored Troops (USCT) was established. However, African-American men from New Jersey received their training at Camp William Penn in Pennsylvania because their training was prohibited in New Jersey. Men like Moses White, Stephen Wilson, Benjamin Wilson (son and grandson of Doran Wilson) and John Griffin from Small Gloucester were a few of the men ready to leave their families and fight for their country.

A total of 138 African-American men from Gloucester County served in the Civil War. Twenty-eight of those men were members of the Mount Zion A.M.E. Church from Small Gloucester. African-American troops were organized into regiments of light and heavy artillery, cavalry, infantry and engineers. To distinguish them from white soldiers, they were called United States Colored Troops (USCT) and for the most part white officers with some African-American non-commissioned officers led them. (Franklin 1969, 290)

African-Americans performed all kinds of services in the Union Army. Organized into raiding parties, they were sent through Confederate lines to destroy fortifications and supplies. Since they knew the southern countryside better than most white soldiers, and could pass themselves off as just another African-American slave, they were extensively used as spies and scouts, despite their risk of capture by slave hunters. White officers relied upon information secured by African-American spies. African-American soldiers built fortifications along the coasts and up the rivers. They were engaged so much in menial tasks, instead of fighting, that the officers made numerous complaints. (Franklin 1969, 292)

African-American men from New Jersey were organized and trained at Camp William Penn in Pennsylvania because they were not allow to receive their training in New Jersey. The men of Mount Zion A.M.E. Church (along with other African-Americans in New Jersey) volunteered their services in the Army and Navy. Twenty-eight men from the hamlet of Small Gloucester volunteered or were drafted to serve in the Army and the Navy during the Civil War.

Pvt. Naphy Accoo, and Pvt. David Hutchinson, Co. F. and Pvt. William Bond, Co. C. served in the Twenty-Second Regiment of USCT. In 1864, this Twenty-Second Regiment was immediately ordered to the James River in Virginia, under command of General Butler. The Regiment constructed an earthwork for protection of supply transports moving up the river. The General Blady Smith led his corps to attack the rebel entrenchments before Petersburg. The Twenty-Second Regiment headed the charge in this assault, and captured six of the seven guns taken by the division, and two of the four forts.

The Twenty-Second Regiment was one of Eighteen Corps that moved upon the Richmond defenses and charged on the rebel entrenched position. The entire loss, killed and wounded, exceeded one hundred. Upon the fall of Richmond, on April 3, 1865, this regiment was among the first of General Weitzel's troops to enter the city. They rendered

important service in extinguishing the flames that were then raging. As a result of their excellent discipline and good soldierly qualities, they were selected by General Weitzel to proceed to Washington, after the assassination of President Lincoln. They participated in the obsequies of his funeral, and were afterward sent into Eastern Maryland, along the lower Potomac, to assist in the capture of Booth and his co-conspirators. They returned to Philadelphia and were mustered out of service. (Bates 1861-1865, Vol., 5, 991-992)

Pvt. John Benton, Co. C. USCT, was assigned to the Heavy Artillery Company. The Heavy Artillery Companies played a major role in the Civil War. These units were positioned in strategic locations to protect infantry forces in pursuit of the enemy. They protected and defended forts and fortifications throughout the territory. Being positioned on the front line, their lives were in constant danger.

Pvt. A. Finnaman, Co. F. and Pvt. William James, Co. C, served in the Forty-First Regiment USCT, Infantry. The Forty-First Regiment was composed of troops from different sections of the State. The Twenty-Fourth Corps, under command of General Ord, moved to join the Army on the Potomac River in Virginia. It was immediately ordered to the front line, where it threw up breastworks and skirmished with the enemy. The regiment fought at Petersburg. One man was one killed and eight were wounded. The regiment continued to move in pursuit of the rebel army, reaching Appomattox Court House, where a skirmish ensued. They were consolidated into a battalion of four companies. They were mustered out of service at Brownsville, returning to Philadelphia, and disbanded.

Pvt. John P. Pennington served in Co. G, of the Third Regiment USCT. The Third Regiment was ordered to the Department of the South, arriving at Morris Island while the siege of Fort Wagner was in full progress. In 1864, the Third was drilled as a heavy artillery regiment, and garrisoned to forts around the town. On one occasion, the twenty-nine enlisted men of the Third Regiment and one private of another regiment, proceeded about sixty miles up the St. John's in boats. Rowing by night, and hiding in the swamps by day, they marched thirty miles into the interior. They gathered together fifty or sixty contrabands (African-Americans found behind enemy lines), besides several horses and wagons, burned store-houses and a distillery belonging to the rebel government, and returned bringing their recruits and spoils all safely into camp.

The courage and good conduct displayed by the party in this affair, comprised entirely of African-American soldiers, were highly creditable and were commended in an order by

the General commanding the Department of the South. The regiment never lost a man as prisoner, though raiding parties frequently were beaten and driven back by superior numbers. On one occasion, a soldier who had been surrounded and driven into the river, stubbornly refused repeated calls to surrender, and was killed on the spot. The regiment remained in service in Florida, until it returned to Philadelphia and mustered out of service.

Allen Thomas, Co. D. was assigned to the Forty-Third Regiment USCT. Six companies of this regiment were ordered under command of Lieutenant Colonel Hall, to Annapolis, Maryland, assigned to the First Brigade, Fourth Division, of the Ninth Corps and moved to the front line. In its march through Washington, these African-American troops attracted special attention. They were the first destined for duty, with the Army of the Potomac. At an inspection held by the Inspector General of the corps, this regiment acquitted itself well in every particular, to call forth a complimentary general order, in which it was mentioned as the best drilled and disciplined in the command. On January 24, 1865, the Forty-Third posted along the bank of the James River, at the Dutch Gap Canal. Until the fall of the rebel Capital, and the victorious entrance of General Weitzel's command, it was actively employed on the front lines.

The regiment was ordered north, embarked on the steamer Merrimac, bound for Philadelphia. The boat sprung a leak and only by the almost superhuman exertions of officers and men of this regiment, it was lighted and kept afloat until it could be run upon the bar, at the mouth of the Mississippi. The regiment was finally discharged at Philadelphia on November 30, 1865.

Pvt. John Lewis, Co. D, was assigned to the Twenty-Fifth Regiment USCT. In 1864, Colonel Scroggs was ordered by the President to proceed with this regiment to Indianola, Texas, and recruit three other regiments among the freemen, which constituted a brigade. The regiment was sent to Barrancas, Florida, where it relieved the Seventh Maine, and was charged with garrison duty.

The Government's effort to organize an entire division of colored troops, the Mobile campaign, was instituted in January 1865, for immediate service in the field. In the spring and summer of 1865, the men suffered terribly from scurvy (the result of want of proper food), about one hundred and fifty died, and many were disabled for life. The mortality rate at one time amounted from four to six men daily. In December, the regiment was mustered out of service. An African-American man in Philadelphia painted

the flag that was carried by the regiment. This flag was presented to the Union League Association of Philadelphia.

Serving in the Navy were Landsmen John C. Griffin, Moses N. White, Stephen Wilson and Benjamin F. Wilson. Landsman John C. Griffin served on the *USS Princeton.* In 1857, the *USS Princeton* was taken to Philadelphia where she was stationed as a receiving ship.

Landsmen Moses N. White and Stephen Wilson served on the *USN USS Glaucus.* The *Glaucus* was a screw steamer and was assigned to the North Atlantic Blockading Squadron. In 1864, the *Glaucus* took up blockading station of Cape Fear River. While pursuing a blockade-runner off the Western Bar, the *Glaucus* caught fire and was nearly destroyed.

Benjamin F. Wilson, Landsman served on the *USS Nergus.* The *Nergus* assisted in transporting prisoners to Cuba. In 1865, the vessel supported the ironclad, during the attack on Fort Fisher. There were no causalities. (Ref.: Official Records of the Union and Confederate Navies in the War of the Rebellion 1927, Series I, Volume 3, Gov't Printing Off.)

Over 178,900 African-American soldiers and 9,600 landsmen served in the Civil War. More than 38,000 African American soldiers lost their lives in the Civil War. It has been estimated that their rate of mortality was nearly forty percent greater than that among white troops. Mount Zion A.M.E. Church was proud to have such a sizable representation in the war that resolved the institution of slavery.

When the war was over in 1865, not all the men that left the small hamlet came home. Some died on the battlefields, in hospitals, or traveled west and became Buffalo Soldiers. Thirteen of the twenty-eight heroes returned to their families in Small Gloucester after the Civil War.

In 1865, after the Civil War, those men who survived were welcomed home by the community of Small Gloucester. Some of their lives were shattered by the war due to their mental and physical injuries. Eliza Murray a member of the Mount Zion A.M.E. Church (well known throughout Woolwich Township and the village of Swedesboro) was a lay doctor in the hamlet of Small Gloucester. She was skillful in curing various diseases that had baffled the skill of learned physicians and saved the lives of many

African-Americans (*The Constitution* 1868, Vol. IV, Sec. III, p. 224). With family, they were able to rebuild their lives.

Following the war, membership in the Philadelphia Methodist Conference grew rapidly in number, justifying the need to restructure the Conference and establish new ones. The New Jersey Conference was established in 1872. The Mount Zion A.M.E. Church, affiliated with the Philadelphia Conference originated by Bishop Richard Allen, was now assigned to the New Jersey Conference. Rev. Joshua Woodlin, assigned as pastor of Mount Zion A.M.E. Church from 1857 to 1858, became the first secretary of the New Jersey Conference.

During the reconstruction period, many organizations and educational institutions were organized by African-Americans to establish a foothold in the economic growth of the nation. By 1876, the small African-American schoolhouse was still flourishing and providing education for the hamlet (Atlas 1876). They also established organizations of a benevolent and fraternal nature (Franklin 1969, 164). The Ionic Lodge #29 Free and Accepted Masons (F&AM), first warranted on December 2, 1876, was the first Lodge in Small Gloucester. The Lodge held their meeting at the Mount Zion A.M.E. Church. Thirty-seven men including Perry Wilson and William James (grandsons of Doran Wilson and James James), members of the Mount Zion A.M.E. Church, were members of the Lodge. The Lodge's name was later changed to the Mount Lebanon Lodge #47 F&AM. The Lodge consisted of members that were leaders in the community, who helped to provide the financial and material needs of the community (Cooper 1957, 166-167).

Over the years the church edifice had endured the storms of time and some structural repairs were needed. In 1887, the church contracted Joseph Moore, a builder from Merchantville to make the necessary improvements on the original structure. The expenses for the improvements were $300.00. The trustee in charge of the project was Civil War Veteran, Moses N. White, and the pastor in charge was Rev. Ross (White 1997).

In the late nineteenth and early twentieth centuries, a gradual ethnic change began to take place within the hamlet of Small Gloucester. Many residents were experiencing financial problems, due to the unpredictability of reaping a profit in farming. Their farms failing to yield a profitable harvest resulted in their inability to pay the expenses owed on the land. The second and third generation families were becoming disinterested in

continuing the farming tradition of their ancestors, resulting in the sale of some farms. These scenarios would gradually influence the stability of the African-American hamlet of Small Gloucester forever. At times those properties were sold at sheriff sales when taxes were due or upon the death of the original or second-generation owners. More prevalently the property was sold to white European immigrants, because the African-American residents were unable to obtain the credit or cash funds needed to purchase the properties.

Many industries (Rode's Chicken Factory, Hurff Canning Factory, later Del Monte Corporation, and Dilks Basket Factory) were establishing in the Borough of Swedesboro and in need of laborers. Percy Wilson (great great grandson of Doran Wilson) was one of many who worked at Rode's Chicken Factory for a period of time to subsidize his family, while continuing to maintain his farm in Small Gloucester. Percy and his wife Annabelle, working ten to twelve hours each day, were paid one-cent for each chicken they plucked. African-Americans could better provide for their families by maintaining their farms and working in the factories, than competing with the farmers who supplied the factories with the vegetables and fruit for processing. The African-American children (Dolores Harris, Mariah Vassall, Audrie Smith-Francis and Norman Wilson) were now attending the segregated public schools in the Borough of Swedesboro. That education enabled them to attend college and become doctors and teachers and fulfill the desires and goals of their parents.

The increased demand throughout the country for South Jersey's farm products resulted in the need for additional farm and factory laborers. Some African-Americans from the States of Delaware, Maryland and Virginia relocated to the hamlet of Small Gloucester, sharing a home with relatives. They joined Mount Zion A.M.E. Church and were an asset to the community. When more labors were needed in the factories and farms they encouraged their relatives in the south to come to Small Gloucester. The opportunities were made known and African-Americans living in Delaware, Maryland and Virginia came north and worked as seasonal farm laborers. They also eventually established residency in the area. Consequently, the number of African-Americans living in Small Gloucester increased again.

Many African-Americans who relocated from the southern states to Small Gloucester were Southern Baptists. Initially, they worshiped and became members of Mount Zion A.M.E. Church because the church was the only one in the area. They were content knowing that God had provided for all their needs and they were blessed. Each year in

January, the Mount Zion A.M.E. Church had revival services for one week, just to get people to come to church and hear the Word of God. There wasn't an offering, only singing and praying. The local preacher was Rev. Daniel Wilson (great grandson of Doran Wilson). The organization committees in the church were Preacher Steward, Junior Stewardess, Trustees, Ways and Means Club, Pastors Aid and Sunday School. The Conference always considered Mount Zion A.M.E. Church as the richest church in the District, because they always paid their conference claims, but the Bishop did not know it always drained the treasury (White 1997).

Over time, the Southern Baptist African-Americans married and started families and some of the families were allowed to rent homes ("pocketed" in one or two sections in the Borough of Swedesboro) owned by the white people for whom they worked. They had the desire to establish a Baptist Church to continue the type of worship services they so dearly missed. In 1893, Rev. Charles R. Overby and Henry C. Holmes (both southern Baptist and members of Mount Zion A.M.E. Church) helped establish the Baptist Mission and worshiped in Ford's Hall in the Borough of Swedesboro. The Baptist Mission was later renamed the First Baptist Church of Swedesboro which introduced Baptist Worship Services in the Gloucester County area. The Mount Zion A.M.E. Church spearheaded that religious organization's growth, by helping and supporting the efforts of their southern Baptist members who wanted to establish a Baptist Church in Swedesboro. After the incorporation of the First Baptist Church of Swedesboro, Rev. Charles R. Overby received continued support from Mount Zion A.M.E. Church to establish the Second Baptist Church in Pedricktown and the Morning Star Baptist Church in Woodstown, Salem County during the early twentieth century. Currently those churches are still actively supporting the needs of the community.

Many social and environmental events introduced changes to the Mount Zion A.M.E. Church edifice and the Small Gloucester community over the years. In 1959, the pews and pulpit furniture were replaced and an addition to the rear of the original structure provided for a kitchen, a social hall, a pastor's study and bathrooms. Aluminum siding covers the exterior walls. The original frames contain replacement windows in the lower sash and plywood covers the upper sash of the frame. Presently, encroached by new housing developments, the Mount Zion A.M.E. Church edifice, the Mount Zion Cemetery, a house built by Willie and Mattie Smith one year after they married on June 27, 1928, and almost four acres of land owned by Percy Wilson (great great grandson of Doran Wilson) are the only remnants of the once flourishing African-American hamlet of Small Gloucester.

History of the Mount Zion Cemetery

A cemetery or burying ground is an important part of individual and collective history and should be treated with reverence, respect and care. Providing a decent burial place for their loved-ones was an important issue for all slaves and freed African-Americans. Before the organization of the A.M.E. Churches, African-Americans were buried in plots on the plantations or in sites near the roadside. Often only field rocks or wooden crosses, that soon decayed, marked their graves. The temporary markers of stones, wood or shells ensured that space in the cemetery was always available. Even if it were full, people could always be buried with their kin.

The Mount Zion Cemetery is a tangible link with the past and a sacred significant place. The Mount Zion Cemetery is an exceptional tracking tool, because it is accessible and interdisciplinary. Upon the death of Daniel White in 1888 (who in 1831 purchased land later used for the cemetery) Peter Griffin, (a member of Mount Zion A.M.E. Church) purchased the cemetery property and donated it to the Church for continuous cemetery use. In 1831 when Daniel White purchased the property from Ishmeal Duffell of Woolwich Township with Doran Wilson as witness, the deed stated that, "...the above described Lot of Land can or may be changed [by the owner], altered or defeated in any way whatever." (Liber B3 1888, 420) The members of Mount Zion A.M.E. Church could now bury their loved ones in a proper cemetery.

The cemetery is located 180 yards west of the Church edifice. The dirt easement leading to the Mount Zion Cemetery travels west along the southern boundaries of the church edifice property. The easement continues 100 yards beyond the church property crossing up and over railroad tracks. Once over the railroad tracks, the easement twists and turns for another eighty yards through waist-high weeds, to the mouth of a grove of trees surrounding the cemetery. African-American cemeteries like the Mount Zion Cemetery are rarely documented, however they are well known to the African-American community. A deed could not be found for the actual Cemetery, but deeds for land bordering it reflect the location and the approximate size of the cemetery. The cemetery is rectangular in shape, and consists of one-fourth acre of land. There are approximately forty visible tombstones. Some are ornate family monuments, some plain with barely legible inscriptions and some large fieldstones that possibly mark the resting place of a runaway slave. Their names are forgotten but their contributions live on.

The Mount Zion Cemetery's earliest dated tombstone is that of Amelia A. Moore who died at the approximate age of twenty-nine on December 29, 1861. She was the only child of John and Elizabeth Moore living in Small Gloucester. The last person buried in the cemetery was Hattie C. Jackson who died on November 8, 1931. She was the widow of Henry Jackson who lived in Small Gloucester. The thirteen Civil War Veterans buried in the cemetery are: Naphy Accoo, David Hutchinson, William Bond, John Benton, A. Finnaman, William James, John P. Pennington, Allen Thomas, John C. Griffin, Moses N. White, Stephen Wilson, Benjamin F. Wilson and John Lewis (Gloucester County Historical Society 1996). Over the years, more than 200 members of Mount Zion A.M.E. Church were buried in the cemetery including runaway slaves, Civil War Veterans and members of the church (Smith, White 1997). The size of the cemetery was somewhat diminished during the twentieth-century by an insensitive farmer who plowed some of the land at the edge of the cemetery, destroying headstones in the process.

The Mount Zion A.M.E. Church, unnoticed by the mainstream population, played a significant role in the structure and growth of this great country. Though oppressed and discriminated against, their contribution for the betterment of all mankind is remarkable. The Mount Zion A.M.E. Church was comprised of a body of dedicated people, motivated by their faith in God. They provided the Church edifice as a station on the Underground Railroad and supported its concept. The men of the Church volunteered and served in the Civil War. The sacrifices they made helped to lay a foundation for change, an awareness of cultural differences and an understanding of this country's history. The Mount Zion A.M.E. Church and Mount Zion Cemetery's rich history illuminates and awakens the nation to cultural reasoning, justifying the Mount Zion A.M.E. Church and the Mount Zion Cemetery for preservation as State and National Register historical sites.

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Verbal Boundary Description

The nominated properties consist of Woolwich Township Block 15, Lot 6 (Church) and Block 14, Lot 18 (cemetery).

Block 15, Lot 6 (church property) is bounded and described as follows: Beginning at a point on the westerly side of Garwin Road corner to lands of Evelyn Winter thence (1) South 67° 45′ East 62.20 feet to a point, thence (2) North 22° 15′ East 54.51 feet to a point, thence (3) South 66° 45′ East 66 feet to a point at the westerly side of Garwin Road, thence (4) along said road 55.6 feet to the point and place of beginning.

Block 14, Lot 18 (cemetery) is a rectangular lot, 121.44 feet on its northerly and southerly sides and 95.04 feet on its easterly and westerly sides located approximately 80 yards West of the Pennsylvania Reading Seashore Lines and one-hundred eighty yards southwest of the church (Block 15, Lot 6) and identified by the NJ Division of Taxation, Further Statement (for continuance of exemption of real property from taxation pursuant to N.J.S.A. 54:4-4.4.) of Gloucester County as the property of Mount Zion A.M.E. Church, 172 Garwin Road, Woolwich Township, Gloucester County, New Jersey. The cemetery boundaries are outlined on the Woolwich Township tax map.

Boundary Justification

The church property (Block 15, Lot 6) is the entire parcel historically associated with the church building. The cemetery property (Block 14, Lot 18) constitutes the parcel on which burials were historically made.

Photographs

Number 2 and 5 apply to all photographs:

2. Gloucester County, New Jersey

5. Elaine Edwards
636 Auburn Avenue
Swedesboro NJ

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View looking northwest at east (front) elevation of church
7. Photograph 1 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View looking north at south elevation of church and kitchen addition
7. Photograph 2 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View looking south at north elevation of church
7. Photograph 3 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View looking southwest at north elevation of church and east and north elevations of social hall addition
7. Photograph 4 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View looking southeast at west elevations of the social hall addition (at left), kitchen addition (at right), and church (two story section).
7. Photograph 5 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. Detail looking west at original front door and transom frames
7. Photograph 6 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. Detail looking west at original fanlight (with plywood panel).
7. Photograph 7 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of the sanctuary looking west at the altar.
7. Photograph 8 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of the sanctuary looking north
7. Photograph 9 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of the sanctuary looking east toward the narthex.
7. Photograph 10 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of the sanctuary looking south.
7. Photograph 11 of 36

1. Mount Zion A.M.E. Church
3. Elaine Edwards
4. September 1998
6. Detail of existing 1887 wainscoting, stool, and window trim (window trim is partially covered with new material at the outer edge) on the north wall.
7. Photograph 12 of 36

1. Mount Zion A.M.E. Church
3. Elaine Edwards
4. September 1998
6. Detail of original chairs in the narthex.
7. Photograph 13 of 36

1. Mount Zion A.M.E. Church
3. Elaine Edwards
4. September 1998
6. Detail of wainscoting with the 1887 pews outlined in the paint.
7. Photograph 14 of 36

1. Mount Zion A.M.E. Church
3. Elaine Edwards
4. September 1998
6. Detail of original wooden cabinet.
7. Photograph 15 of 36

1. Mount Zion A.M.E. Church
3. Elaine Edwards
4. September 1998
6. Detail of trapdoor access to crawlspace in narthex.
7. Photograph 16 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of narthex looking north – original front door frame and trim at right.
7. Photograph 17 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of narthex looking south.
7. Photograph 18 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of kitchen addition interior looking north.
7. Photograph 19 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of kitchen addition interior looking south.
7. Photograph 20 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of social hall addition looking northeast.
7. Photograph 21 of 36

1. Mount Zion A.M.E. Church
3. Sheila Koehler
4. February 7, 2001
6. View of social hall addition looking southwest.
7. Photograph 22 of 36

1. Mount Zion Cemetery
3. Sheila Koehler
4. February 7, 2001
6. View of cemetery looking west from the southeast corner.
7. Photograph 23 of 36

1. Mount Zion Cemetery
3. Sheila Koehler
4. February 7, 2001
6. View of the cemetery looking north from the southeast corner.
7. Photograph 24 of 36

1. Mount Zion Cemetery
3. Sheila Koehler
4. February 7, 2001
6. View of the cemetery looking southwest from the northeast corner.
7. Photograph 25 of 36

1. Mount Zion Cemetery
3. Sheila Koehler
4. February 7, 2001
6. Detail of the oldest remaining headstone (date of death – December 29, 1861).
7. Photograph 26 of 36

1. Mount Zion Cemetery
3. Sheila Koehler
4. February 7, 2001
6. Detail of later, more elaborate grave marker.
7. Photograph 27 of 36

1. Mount Zion Cemetery
3. Sheila Koehler
4. February 7, 2001
6. Detail of photo with carvings of a lamb and a chain.
7. Photograph 28 of 36

1. Mount Zion Cemetery
3. Elaine Edwards
4. September 1998
6. Detail of headstone - USCT veteran - Co. F., 22nd Regt. (date of death – November 30, 1903).
7. Photograph 29 of 36

1. Mount Zion Cemetery
3. Elaine Edwards
4. September 1998
6. Detail of government issued headstone - USCT veteran – Co. F. 22nd Regt.
7. Photograph 30 of 36

1. Mount Zion Cemetery
3. Elaine Edwards
4. September 1998
6. Detail of headstone - USCT veteran – Landsman, U.S.S Glaucus (date of death – October 16, 1892).
7. Photograph 31 of 36

1. Mount Zion Cemetery
3. Elaine Edwards
4. September 1998
6. Detail of headstone – USCT veteran – Co. C. 22nd Regt. (date of death – December 18, 1901).
7. Photograph 32 of 36

1. Mount Zion Cemetery
3. Elaine Edwards
4. September 1998
6. Detail of headstone – USCT veteran – Co. C. Heavy Artillery (date of death – December 22, 1897).
7. Photograph 33 of 36

1. Mount Zion Cemetery
3. Elaine Edwards
4. September 1998
6. Detail of headstone – USCT veteran –Landsman, U.S.S. Nergus – (date of Death – October 6, 1923)
7. Photograph 34 of 36

1. Mount Zion Cemetery
3. Elaine Edwards
4. September 1998
6. Detail of headstone – USCT veteran – Co. D. 43rd Regt. - (date of death – April 25, 1897).
7. Photograph 35 of 36

1. Mount Zion Cemetery
3. Elaine Edwards
4. September 1998
6. Detail of headstone – USCT veteran – Landsman, U.S.S. Glaucus – (date of death – September 7, 1917).
7. Photograph 36 of 36

Woolwich Township
Atlas - Salem and Gloucester Counties
New Jersey
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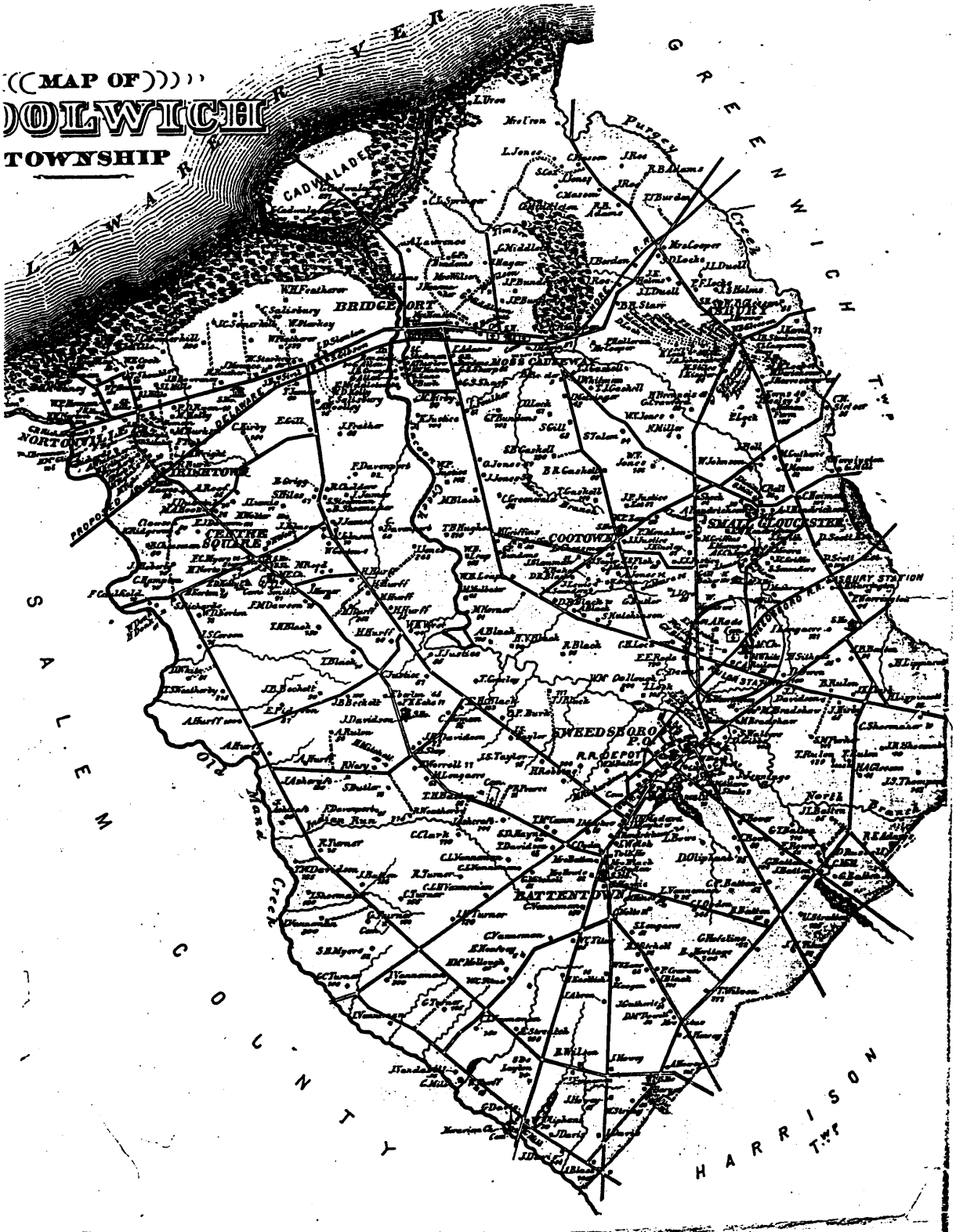
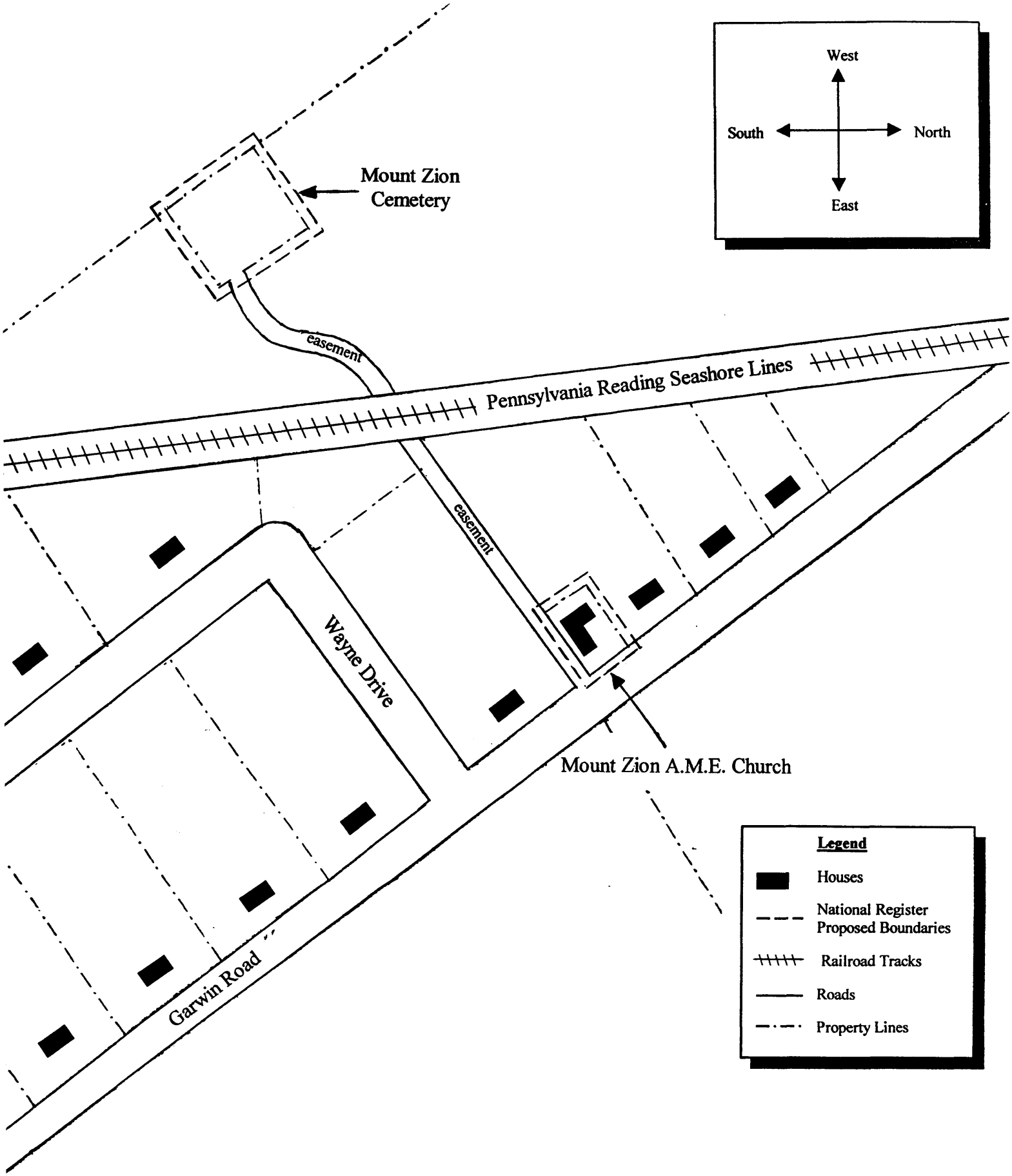


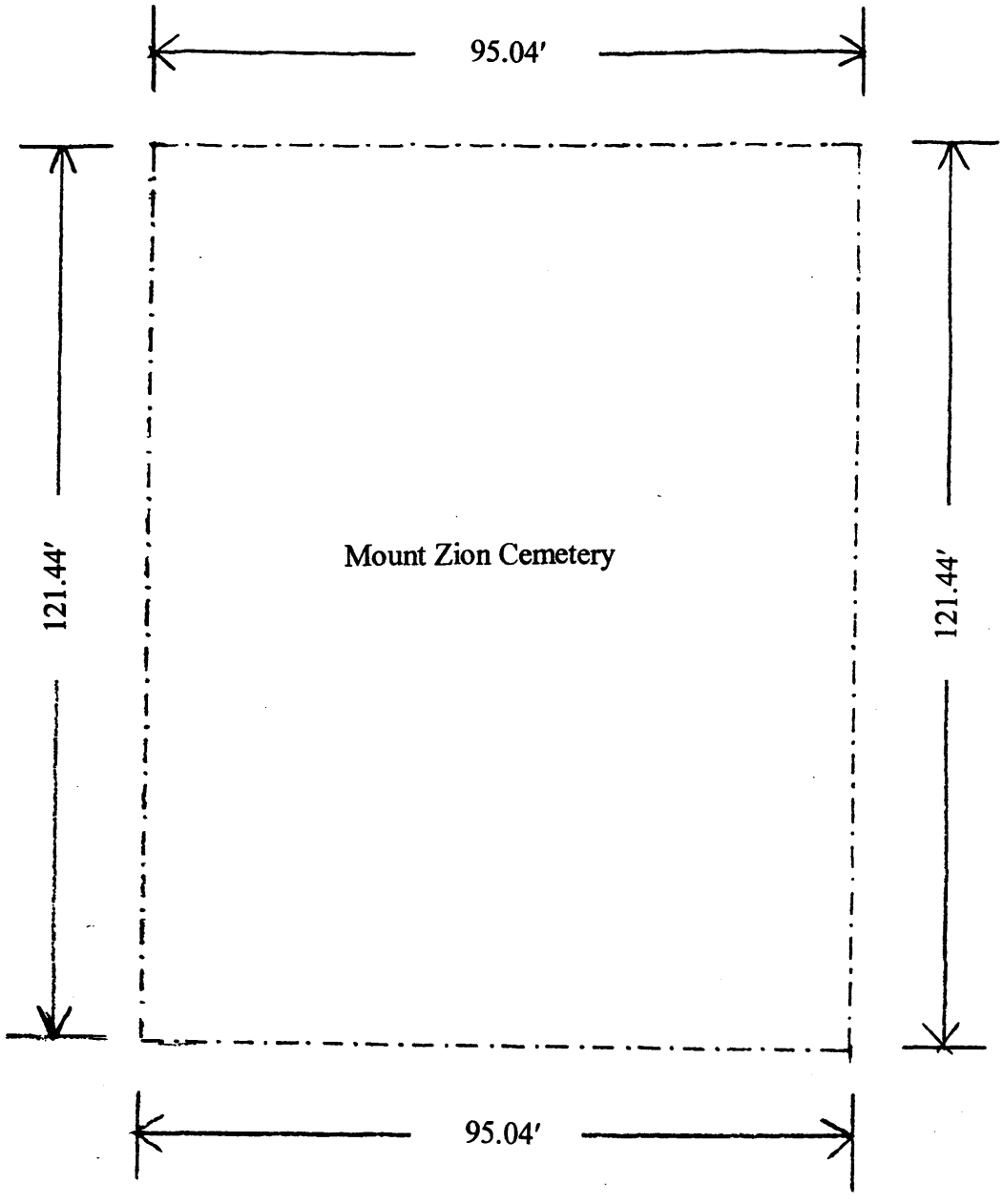


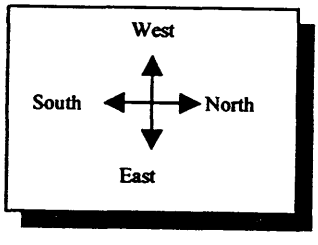
Site Map

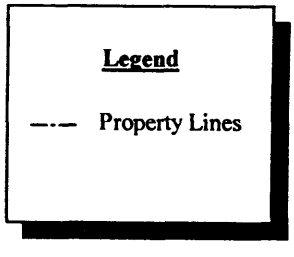
Mount Zion African Methodist Episcopal Church and Mount Zion Cemetery

172 Garwin Road

Woolwich Township, Gloucester County, New Jersey





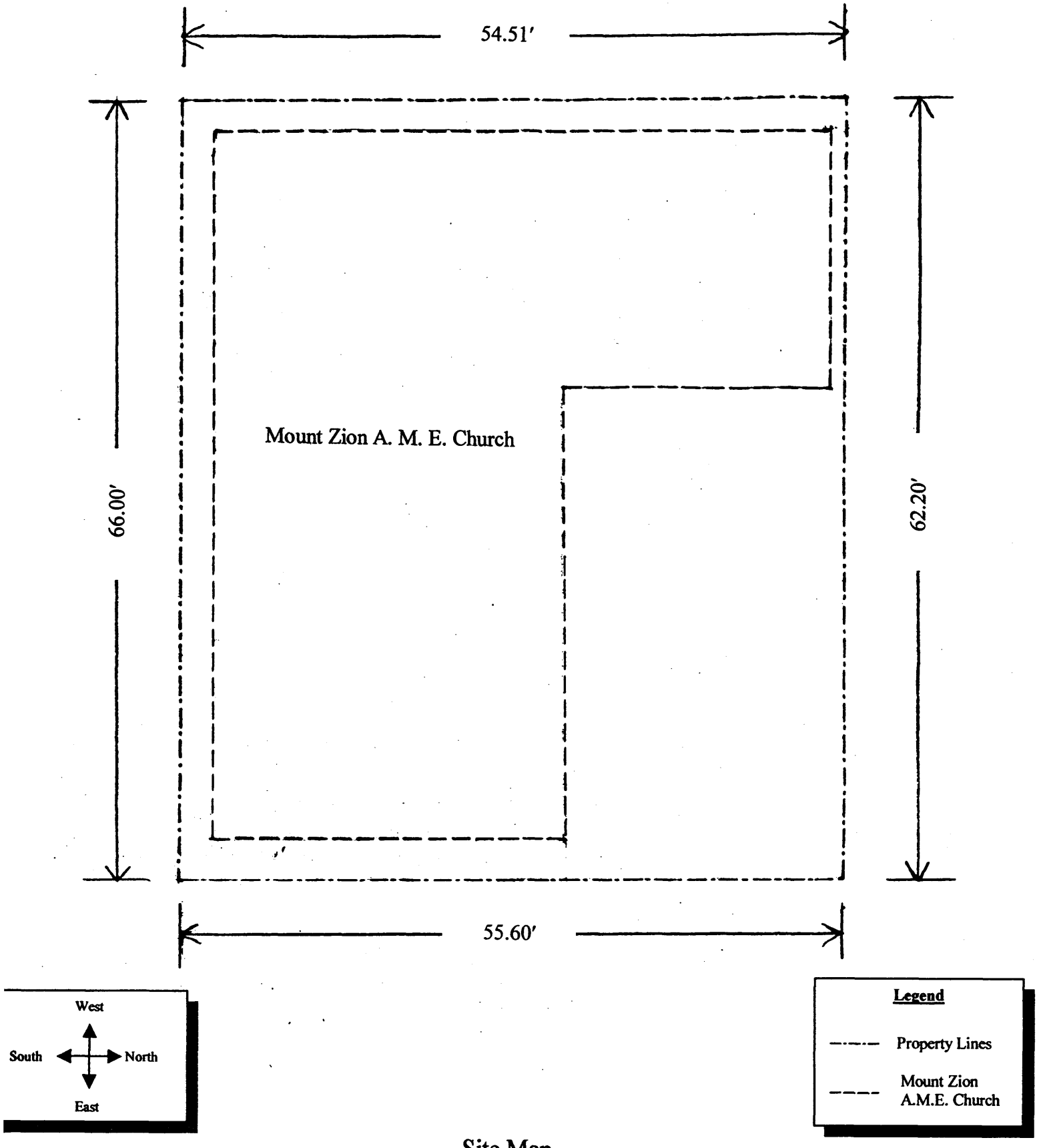


Site Map

Mount Zion Cemetery

172 Garwin Road (rear)

Woolwich Township, Gloucester County, New Jersey

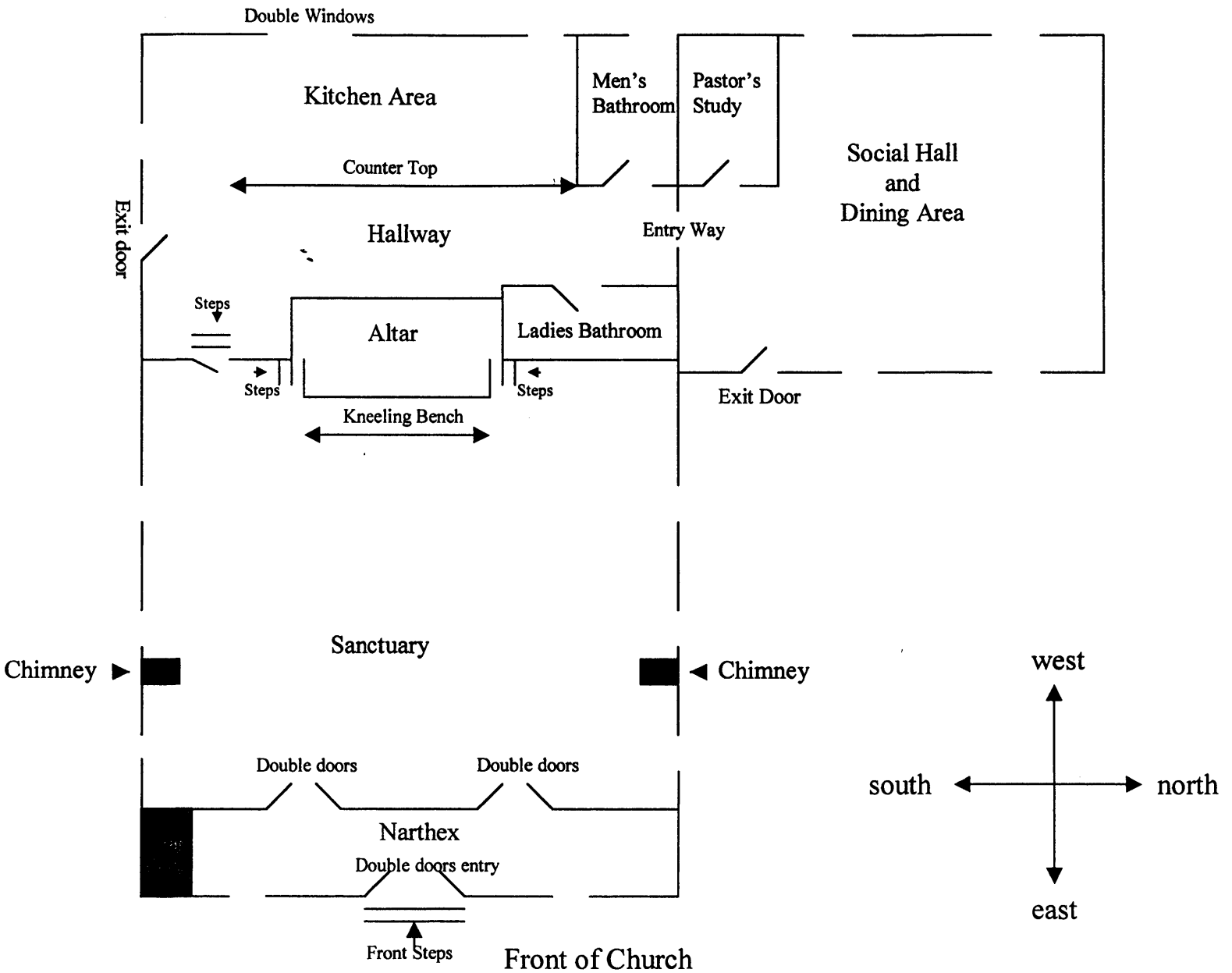


Site Map

Mount Zion African Methodist Episcopal Church

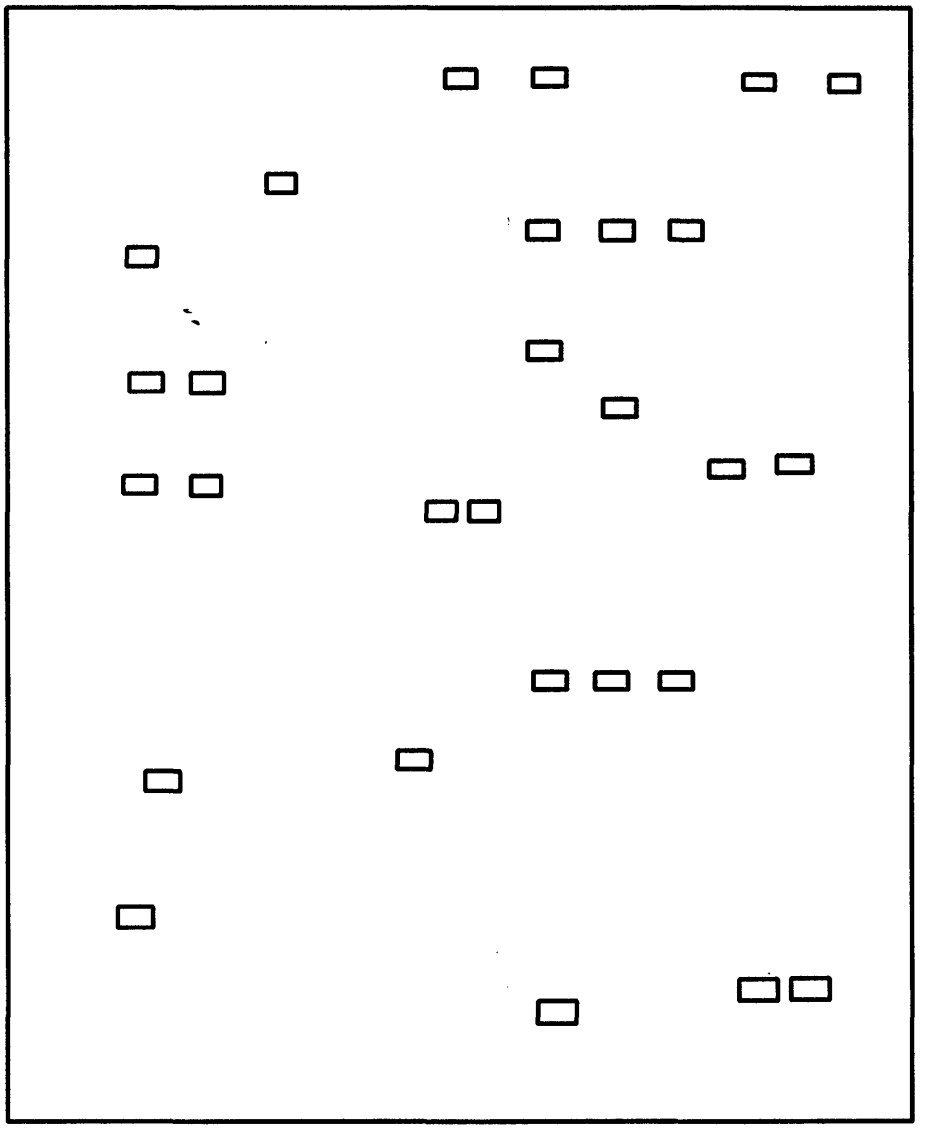
172 Garwin Road

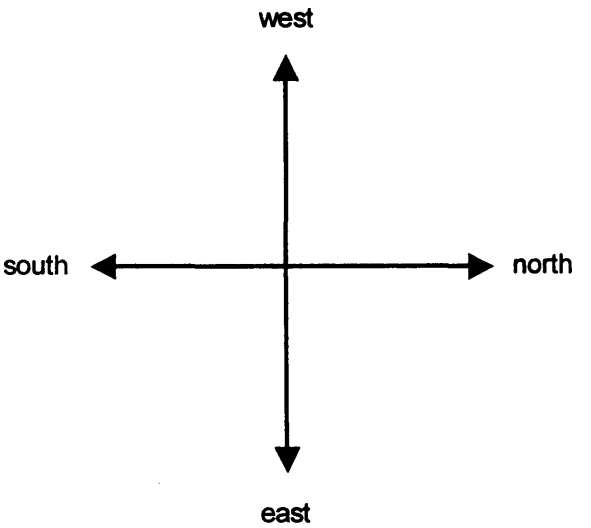
Woolwich Township, Gloucester County, New Jersey



Mount Zion African Methodist Episcopal Church

Woolwich Township, Gloucester County, New Jersey



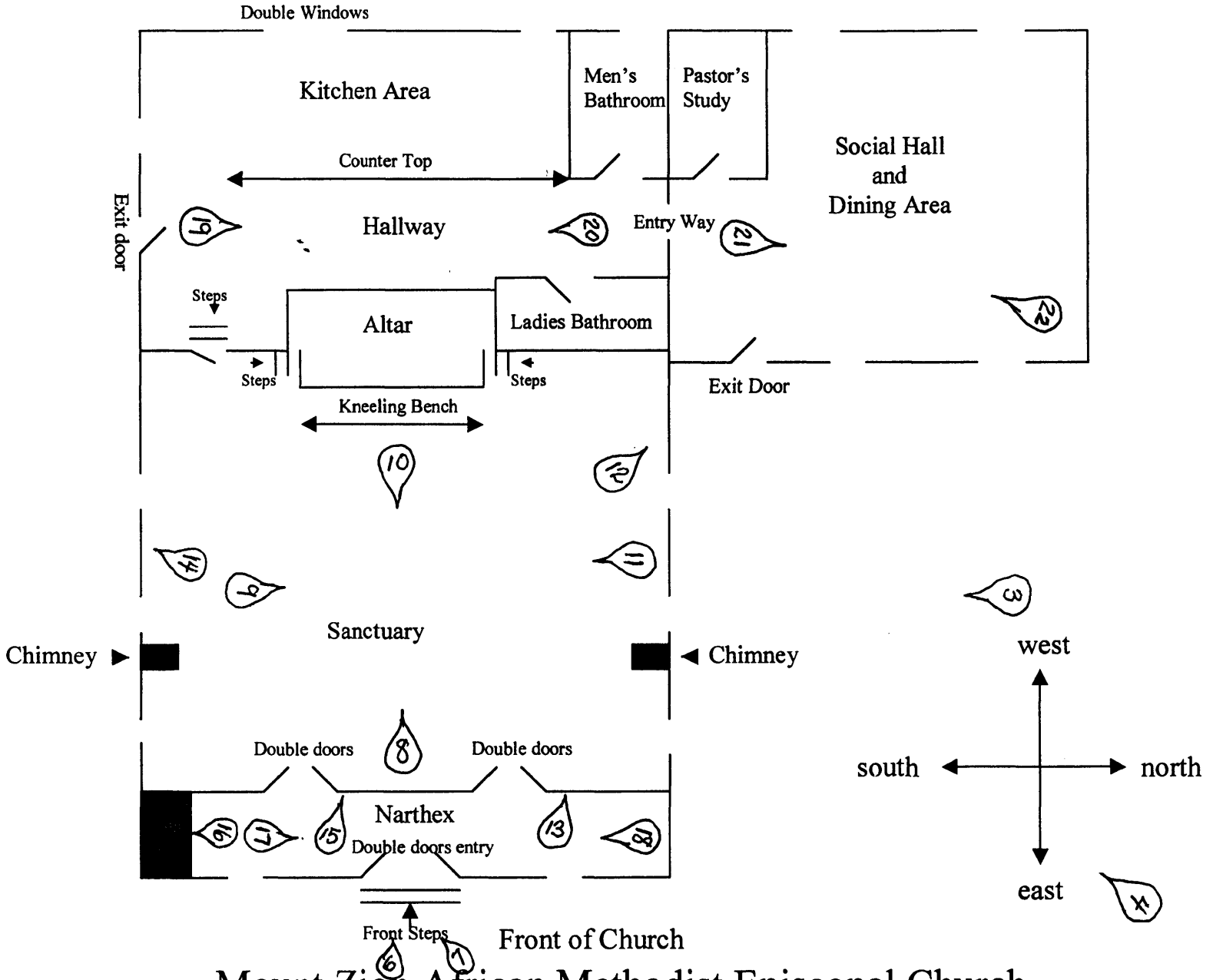


Front of Cemetery

Mount Zion Cemetery

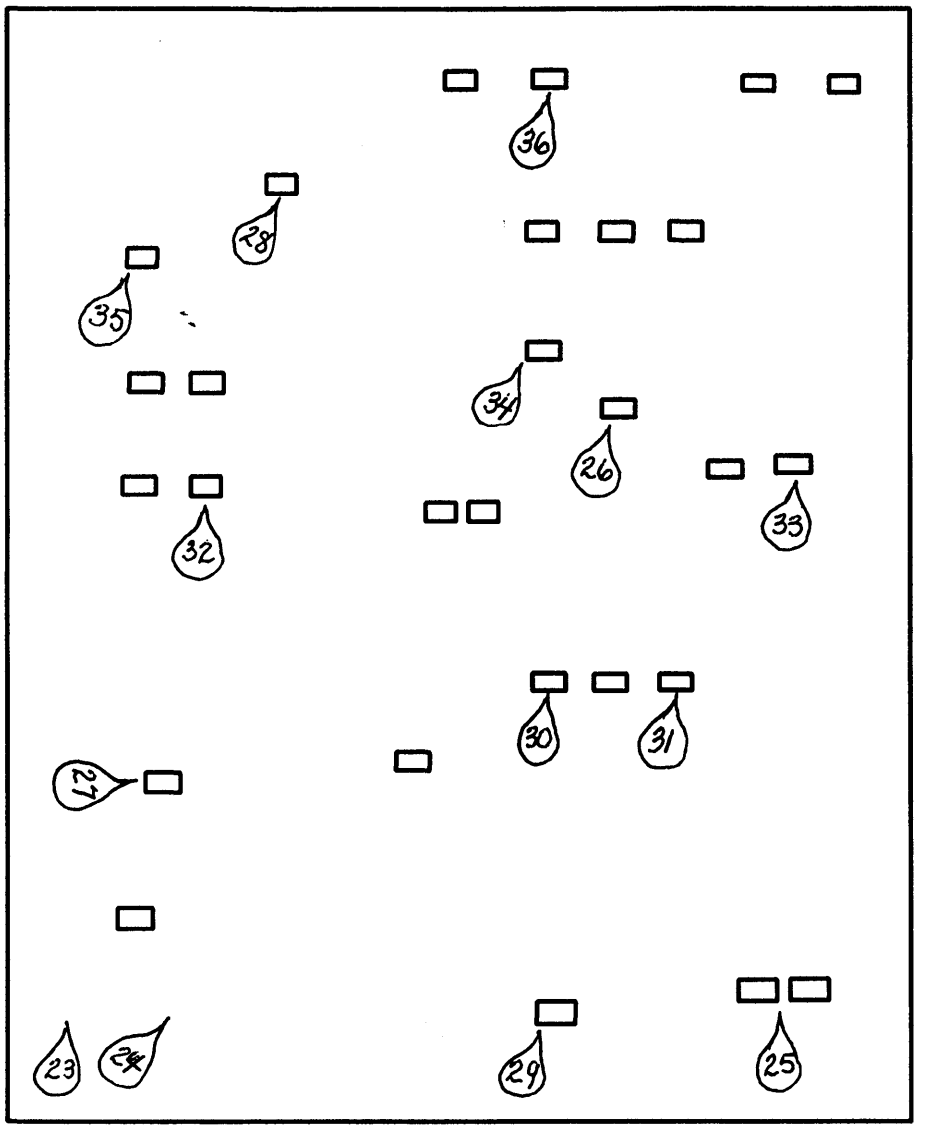
Woolwich Township

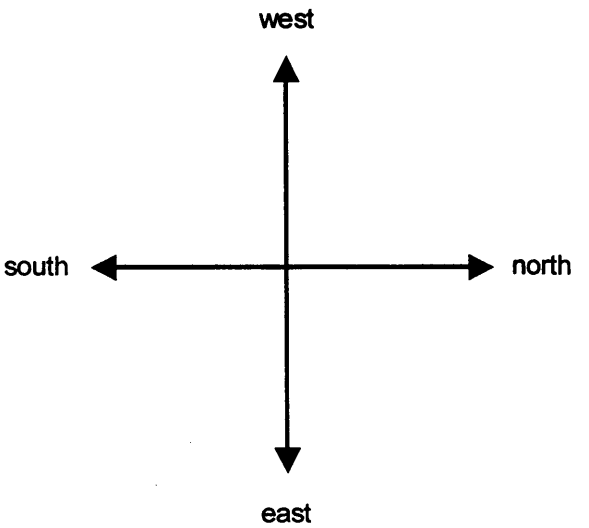
Gloucester County, New Jersey



Mount Zion African Methodist Episcopal Church

Woolwich Township, Gloucester County, New Jersey



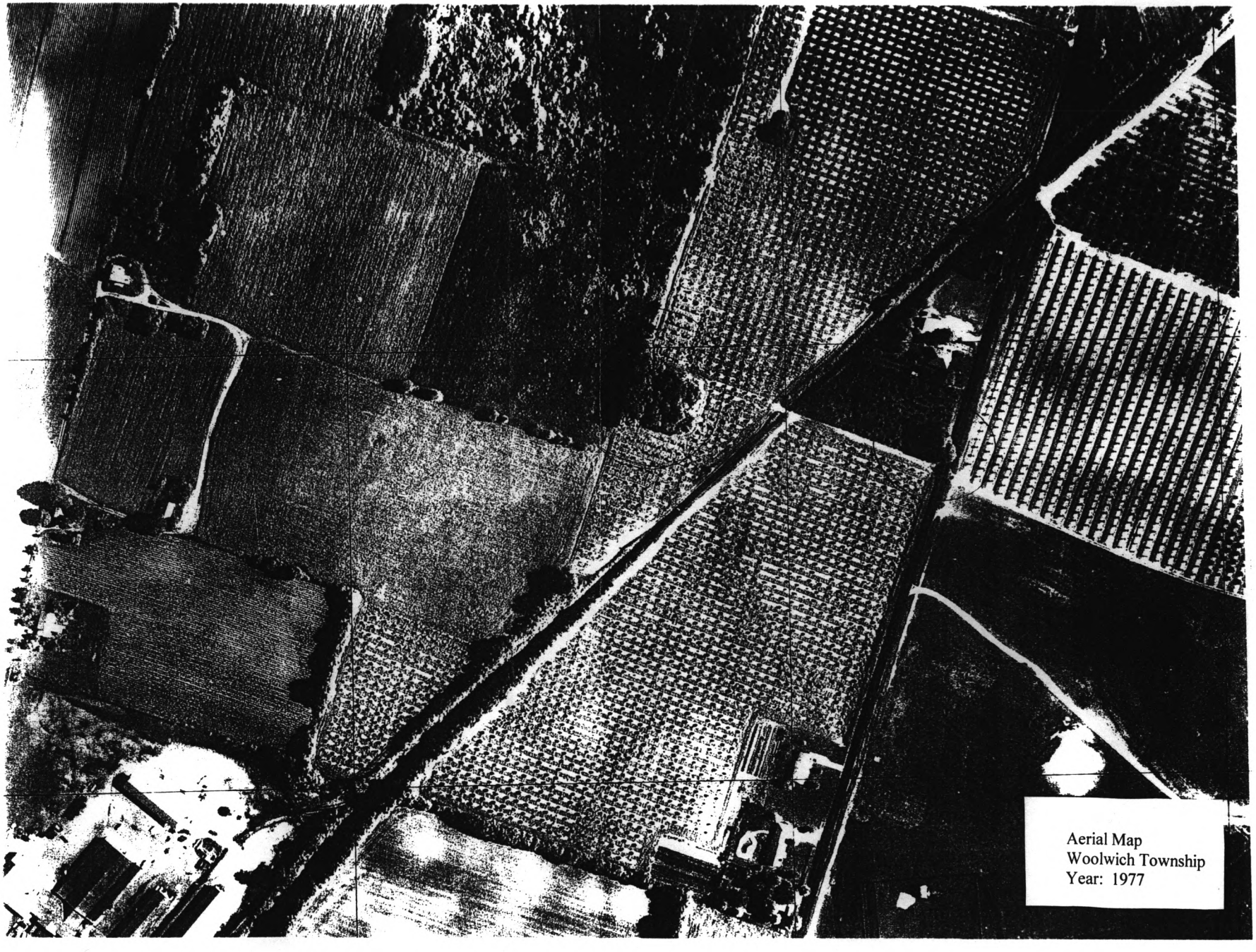


Front of Cemetery

Mount Zion Cemetery

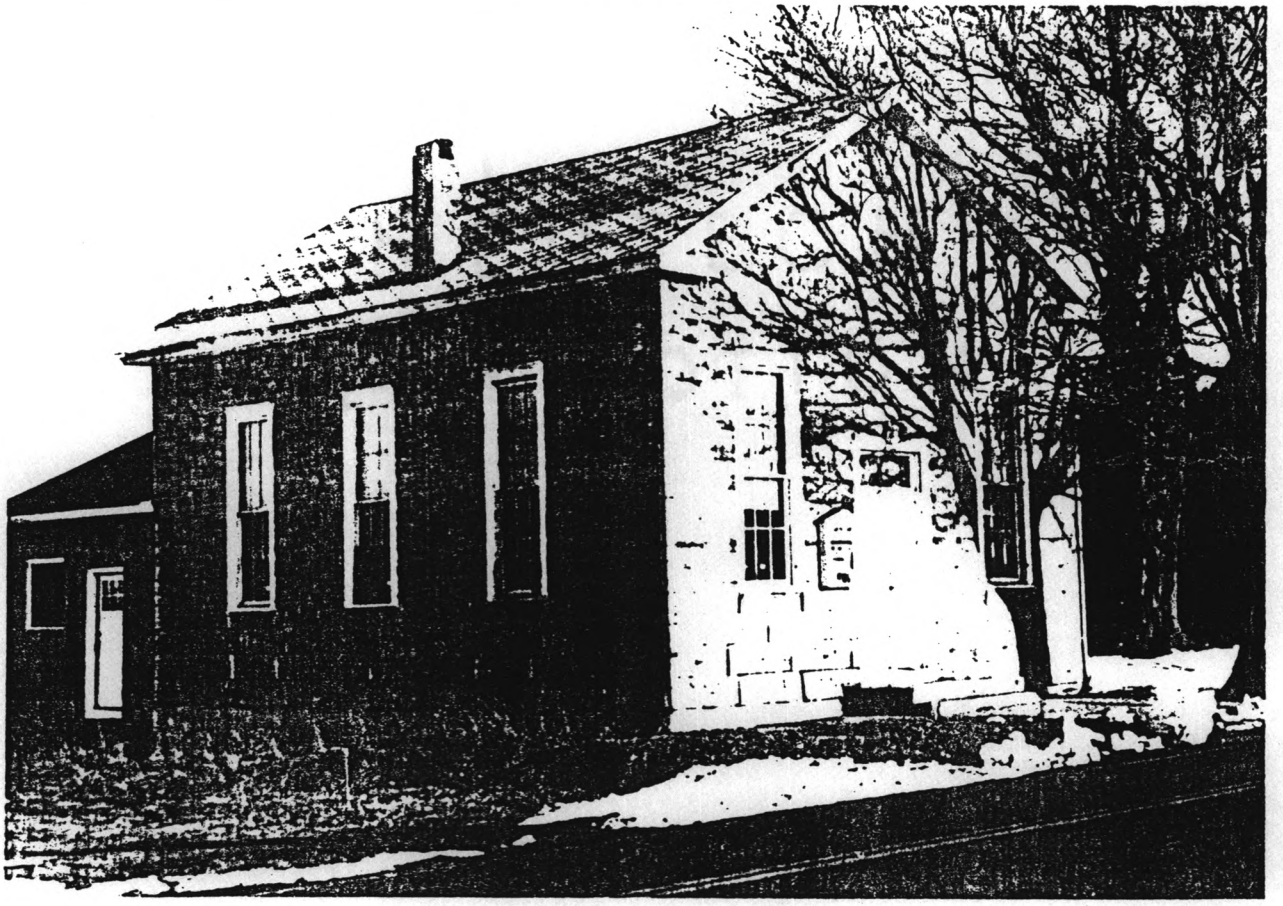
Woolwich Township

Gloucester County, New Jersey



Aerial Map
Woolwich Township
Year: 1977

Aerial Map
Woolwich Township
Year: 1932



Mount Zion A.M.E. Church
Woolwich Township
Gloucester County, New Jersey
Date: 1968
Courtesy of: Brett Boone

STER COUNTY

Revised: VAN NOTE-HARVEY ASSOC. 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992

Revised: McFARLAND-JOHNSON, Consulting Engineers
1992, 1993, 1994, 1995, 1996

LOGAN TOWNSHIP
GLOUCESTER COUNTY

HOUSE

VIERECK ROAD

GROVE ROAD

OLD PAULSBORO ROAD

MARRINGTON ROAD

MILL ROAD

REPAUPA RD.

READING SEASHORE LINES

SALEM BR.

PENNSYLVANIA

NEW JERSEY STATE HIGHWAY 45

HENDRICKSON MILL RD. A.K.A. KELLEY

PAULSBORO

KELLEY

WAYNE'S DR

PRSS. LINE

SWEDESBORO

EAST GREENWICH TOWNSHIP
GLOUCESTER COUNTY

REPAUPA CREEK

BLK-LOT
13-1 METHODIST EPISCOPAL CHURCH EXEMPTED

13.01-1 METHODIST MEETING HOUSE EXEMPTED

14-18' CEMETERY EXEMPTED

15-6 MT. ZION A.M.E. CHURCH EXEMPTED

UNITED STATES OF AMERICA EXEMPTED

KINGSWAY REGIONAL HIGH SCHOOL, EXEMPTED

SUB-DIVISION SEE SH. 5.01

SUB-DIVISION SEE SH. 5.02

INSERT 'A'
SCALE: 1"=200'

Kelley Road:
Kelley Road should be Hendrickson Road.
Hendrickson Mill Road was
re-named Garwin Road
in December 2000

NEW JERSEY DEPARTMENT OF THE TREASURY
DIVISION OF TAXATION
ENGINEERING & RAILROAD TAX BUREAU
APPROVED AS A TAX MAP PURSUANT TO THE PROVISIONS OF CHAPTER 176, LAWS OF 1948, ETC. FOR THE DIRECTOR, DIVISION OF TAXATION
BY _____
DATE NOV 15 1961 SCHOOL NO. 335

TAX ASSESSMENT MAP
WOOLWICH TOWNSHIP
GLOUCESTER COUNTY, N.J.
1" = 400' Oct. 1, 1960
Wm. A.K. Conover
Township Engineer
Woodbury, N.J.

721