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**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**

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 any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional 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

historical name Asbury Methodist Episcopal Church
other names/site number Asbury United Methodist Church (preferred); WI-89

2. Location

street 26679 Collins Wharf Road
not for publication n/a city or town Allen vicinity n/a
state Maryland code MD county Wicomico code 045 zip code 21810

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this x 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 x meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide x locally. (See continuation sheet for additional comments.)

[Signature] 7-22-89
Signature of certifying official Date

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

Signature of commenting or other official Date

State or Federal agency and bureau

=====
6. Function or Use
=====

Historic Functions (Enter categories from instructions)

Cat: RELIGION Sub: religious facility

FUNERARY Sub: cemetery

Current Functions (Enter categories from instructions)

Cat: RELIGION Sub: religious facility

FUNERARY Sub: cemetery
=====

7. Description
=====

Architectural Classification (Enter categories from instructions)

MID-19TH CENTURY

LATE VICTORIAN

Materials (Enter categories from instructions)

foundation Brick

roof Asphalt; wood

walls Wood

other _____

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

=====

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.)

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a 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)

ARCHITECTURE
RELIGION

Period of Significance 1848-1883

Significant Dates 1848; 1866; 1883

Significant Person (Complete if Criterion B is marked above)

Cultural Affiliation n/a
n/a

Architect/Builder Caleb Twilley, builder, 1848
Benjamin Franklin Messick and Peter A. Malone,
builders, 1883

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

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9. Major Bibliographical References

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(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:

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10. Geographical Data

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Acreage of Property approximately 7.5 acres

USGS quadrangle Eden, MD

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

	Zone	Easting	Northing	Zone	Easting	Northing
A	<u>18</u>	<u>439560</u>	<u>4238140</u>	C	<u>18</u>	<u>439660</u> <u>4237920</u>
B	<u>18</u>	<u>439730</u>	<u>4237960</u>	D	<u>18</u>	<u>439500</u> <u>4238090</u>
	<input type="checkbox"/> See continuation sheet.					

Verbal Boundary Description, Boundary Justification: see continuation sheet

=====
11. Form Prepared By
=====

name/title Dr. George R. Shivers, President
organization Allen Historical Society, Inc. date August 1998
street & number 116 School Road telephone (410) 778-7776
city or town Chestertown state MD zip code 21620
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Additional Documentation
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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 the SHPO or FPO.)

name _____
street & number _____ telephone _____
city or town _____ state _____ zip code _____
=====

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reduction Project (1024-0018), Washington, DC 20503.

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CONTINUATION SHEET**

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WI-89
Asbury United Methodist Church
Wicomico County, MD

DESCRIPTION SUMMARY

Asbury United Methodist Church is a rectangular, gable-roofed frame structure, located in the village of Allen in southern Wicomico County, Maryland. The church is sheathed in weatherboards and rests on a brick foundation; it stands three bays deep; the entrance is located in a square bell tower centered on the north gable. The main block of the building was constructed in 1848, replacing an earlier structure. The prominent entrance tower was added in 1883; it features a steeply pitched pyramidal roof with a slight kick at the eaves. The building retains a high degree of integrity, with the majority of its early exterior fabric and interior furnishings intact. It is situated within a cemetery which provides its historic setting.

GENERAL DESCRIPTION

The Asbury United Methodist Church is located on a hill at the north end of the village of Allen in Wicomico County. In his description for the *Historic Preservation-Allen Structure Survey* in 1995 Paul Touart writes as follows: "In its well-preserved condition, the large gable-roofed church with its dominant three-story entrance and bell tower serves as an important visual and historic landmark for the entire community of Allen" (Survey No. WI-89). There are no other buildings in close proximity, since the church is surrounded by a cemetery on two sides, Collins Wharf Road on a third, and open field (also belonging to the cemetery) on the fourth side. This building is the second home of the church and was constructed in 1848. Slightly to the north of the present building is the site of the original sanctuary. It can be seen as a space vacant of graves in one corner of the old cemetery, roughly rectangular in shape, considerably smaller than the present structure. According to oral tradition it was also the site of the village's first schoolhouse, constructed in the 1860's and later moved. That section of the cemetery (which measures 195 ft. by 135 ft. - or slightly less than 2 acres), as well as an area on the east side of the present church and in close proximity to it contains the earliest burial sites, and marks the historic property of church and cemetery. The east section of the cemetery measures 380 ft. by 200 ft - approximately 5 acres). The present-day boundaries of the cemetery property extend down the hill to Residential Drive and then beyond the recently added educational building in the back of the historic structure. Those boundaries extend north to the property line of a residence.

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Both building and steeple are built on a brick foundation which is barely visible in either case, since the building is built very close to the ground. On the south side of the building is the entrance to a cellar, added in the 20th century, when a furnace was installed. The cellar measures 13 ft. 8 1/2 inches by 8 ft. The original building had interior brick chimneys on each side of the structure to accommodate stoves for heating. At the rear of the main sanctuary is a halfhexagon extension that accommodates the choir loft. The windows are pale-blue frosted glass. On each side of the choir loft are small additions added as Sunday school rooms in a 1946 remodeling. In 1993 a prefabricated structure, manufactured by Nanticoke Homes, was set on a lot directly behind the historic building. A connecting passageway was built from one of the 1946 Sunday School rooms to the new addition. The addition has an asphalt shingle roof that closely matches that of the main building. It is on a brick foundation, has exterior siding of white vinyl and green vinyl shutters at the windows. It is placed in such a way as not to detract from the historic character of the original sanctuary, and style and decorative elements are very much in keeping with that character. On the south side of the educational wing are four double windows and an entry way. There is a wooden, handicapped entry ramp at the back entrance of the building. Steps are molded concrete and there are black metal stair rails. A prayer garden has been constructed in the space between the original sanctuary and the addition, with French doors opening out into the garden from passageway which connects the two buildings. The garden includes a number of small plantings, bird bath, and molded concrete benches. The cemetery that surrounds the church has a number of ancient trees, particularly cedars, as well as several very large, old English boxwoods.

Fronting the entire cemetery, from its beginning at the juncture of Collins Wharf Road and Residential Drive to the end of the old cemetery (at the corner of the site of the original 1829 sanctuary) there is a fence, made up of square brick posts, topped by molded concrete, linked together by cast-iron chains. At the Residential Drive entrance to the cemetery are taller gate posts with white marble memorial plaques, indicating that the fence is dedicated to the memory of members of the Huffington family. Two similar gate posts are located directly in front of the church, one on either side of the wide brick sidewalk, leading to the front doors. These posts also have white marble memorial plaques dedicated to members of the Huffington family. The fence is indented in the area directly in front of the building to provide a parking area. There is an additional parking area adjoining the educational addition in the rear. The fences were constructed as a memorial in the 1960's.

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Interior

In its original 1848 plan, as mentioned above, there were two entrances in the front of the building, one on each side. These opened into two aisles at the back of the sanctuary which led up to the altar area. Longer pews occupied the center of the church between the two aisles. Shorter pews filled the space along the outside of each aisle. Approximately mid-way on each side of the sanctuary was a brick interior chimney, covered with plaster lath, as were all the interior walls. The ceiling was probably originally plaster and lath as well. Pot-bellied stoves were placed at each side of the sanctuary to heat it in the winter. At the rear of the church is a gallery, in which, according to oral history, the slaves of church members worshipped until emancipation on the Eastern Shore of Maryland in 1864. A narrow curved stairway leads up to the gallery.

In 1883 the building underwent a substantial remodeling. The two front doors were removed, and a steeple was built, as noted earlier in this description. The bell was not installed until 1894. The double mahogany doors enter a vestibule, which is the ground floor of the steeple (12 ft. 4 inches by 12 ft. 2 inches). There is a shuttered sash window on each side. The floor is covered with a tight-weave carpet, deep rose in color. There are memorial plaques on the walls. With a single central entry, the interior configuration was completely changed in the 1883 remodeling. The lateral aisles were replaced with a single central aisle leading up to the altar area. The dimensions of the sanctuary are 44 ft. X 34 ft, with a height of 16 ft. The wood floors are naturally finished pine, and wainscoting around the sanctuary, as well as all door and window panels, and the stair rail, the balcony rail and the altar rail are oak, with dark finish. Flooring in the balcony consists of wide, rough-hewn boards. There are two rows of pews in the balcony, on two levels (the floor level of the back row approximately 6 inches higher than that of the front row). The depth of the balcony is 6 ft. 5 1/2 inches. A two-level dais is behind the altar rail and bounded by it in front. The pulpit is in the center of the highest platform. At a lower level and in front of the rail is a communion table and two flower stands, made in the same style of oak. In raised letters on the front panel of the communion table are the words "'In Remembrance of Me". The communion table and flower stands were designed and made by William Twilley Malone, a prominent local architect who lived from July 4, 1884 until Jan. 6, 1964. He was the son of the Peter Malone who, as carpenter, was involved in the construction of the steeple and in remodeling the sanctuary in 1883. Behind the pulpit is a semicircular choir loft, which also was not part of the 1848 design, but was added at the time

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of the 1883 remodeling. Windows in the choir loft area are blue frosted glass. The electronic organ is at the back of the choir loft. An upright piano stands to the right of the pulpit area against the side wall of the sanctuary.

On each side of the pulpit area at the time of construction in 1848 were pews reserved for the elders. These no longer are there. The doors into two lateral Sunday School rooms added in 1946 and dedicated to those who died in World War II, now stand on each side of the pulpit area. The room on the left was remodeled in 1997 as a library. The one on the right provides access to the passageway to the education addition. The sanctuary is lighted by large twelve-over-twelve sash windows. There are three on each side of the sanctuary, two on each side of the front entrance behind the balcony. The pews now in the sanctuary were installed in 1909. The pews in the balcony, however, are clearly older, and were probably installed in 1848, when the church was built.

The 1848 sanctuary was lighted by candles. A coal-oil chandelier was hung from the center of the ceiling later in the 19th century, probably at the time of the 1883 remodeling. Electricity was installed in 1929. At the present time four bronze colonial-style chandeliers with electric candles (hurricane lamp style) hang from the ceiling. Two sconces of like style are on each side wall and on the wall behind the organ in the choir loft. A chandelier of the same style hangs from the ceiling of the choir loft. These lighting fixtures were installed as a memorial to Luther Payne in 1974.

The original plaster wall finish was removed during a remodeling that occurred in the early part of this century, perhaps in 1929 when electricity was installed. At that time pressed board panels were installed. A pressed tin ceiling, probably installed at the time of the 1883 remodeling, was also removed at that time and was replaced with the present ceiling, consisting of pressed board panels, framed in wood squares. In 1974 the pressed wood panels on the side walls were replaced with dry wall, which is currently painted a beige color. The ceiling is white. The center aisle and pulpit area are carpeted in deep rose carpet, complementary in color to the carpeting in the vestibule, but of a heavier pile.

The educational addition completed in 1993 consists of a "Great Room", including a kitchen area, and a central hall, off of which the church office and four educational rooms as well as two restrooms open. Floors are vinyl tile and carpet. Walls are painted drywall.

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In this century the lateral chimneys were removed and a coal furnace was installed in a dug out cellar beneath the church. The cellar area is 13 feet 8 1/2 inches by 8 ft. Interestingly some Indian artifacts were found when the basement was dug. Oil heat was added in 1946, and central air conditioning in 1991. Small registers for both the forced air heat and the air conditioning are located at intervals along the side walls of the sanctuary.

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Significance Summary

Asbury United Methodist Church is significant under Criterion A for its association with the rapid development of the Methodist denomination on the Eastern Shore of Maryland during the first half of the 19th century. It derives additional significance under Criterion C as a well-preserved representative example of the type of church building that was erected to serve Methodist congregations in the region in the period. The period of significance, 1848-1883, encompasses the period during which the church substantially achieved its present form and appearance.

Historic Context

Asbury United Methodist Church, founded in 1829 in the village of Upper Trappe, Somerset County, MD (now Allen in Wicomico County) is representative of the Methodist revival which swept the Delmarva Peninsula beginning in 1770 and continuing through the first half of the 19th century. This revival is significant, however, not only because of its spiritual dimension, but also because of its impact on social, political and community life in towns and villages throughout the region. William H. Williams notes that more than 80% of the white population of the Peninsula as late as 1820 made their living from the land, and he goes on to say, "Over this rough, semiliterate and illiterate population of subsistence farmers, watermen, and black slaves ruled a gentry class intent on maintaining its dominant position and on producing a veneer of culture that reflected its own peculiar values and concerns" (Williams 1984: xiii). This characterization of the population certainly reflects the reality of the Upper Trappe community. The nearest Anglican (Episcopal) Church was located at Green Hill on the Wicomico River, several miles from the village of Upper Trappe, and served Stepney Parish. Goddard's Chapel, a chapel-of-ease which also served that parish during much of the 18th century, and which was located very near the village, fell into disrepair and was closed in 1768 and removed to Salisbury (forming the basis of the present St. Peters Episcopal Church). This decision left the Upper Trappe community without a convenient place to worship. Williams notes that the established church by the end of the 18th century was far removed from the majority of the residents of its parishes in other more important ways than travel distance. He quotes Wesley M. Gewehr, who observed of the Anglican Church in Virginia, that "if the Church meant little from the religious standpoint to the social group to which it catered [i.e., the gentry], it was next to nothing in the lives of the common folk" (Williams 1984: 17).

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Wesleyan circuit preachers were active on the Peninsula by the latter third of the 18th century, and one of the most important of these was Francis Asbury, for whom the church in Upper Trappe was named. Since the village straddled the main north-south route on the Peninsula, one can certainly assume that Asbury himself passed through it on occasion. Williams notes that Asbury traveled to Somerset County in November of 1778, for example (Williams 1984: 48). He preached in nearby Salisbury in 1808 and again in 1810 (Truitt 1982: 51). The village's oral history tradition suggests that before a church was constructed in 1829, Methodist converts worshipped in local homes. William H. Williams notes that the numbers of Methodists on the Peninsula increased from 253 in 1775 to 4604 in 1784 (Williams 1984: 58). The Methodist revival moved from the northern portion of the peninsula toward the south, beginning in about 1770. It reached present-day Wicomico County (then Somerset) by 1778, when there were Methodist societies in Quantico and Salisbury (Williams 1984: 35). Freeborn Garrison was at the forefront of the Methodist preachers who were active on the lower Eastern Shore, and indeed he had carried the faith southward into Virginia by 1779. By the middle of the last century there would hardly be a town or village on the Shore, no matter how small, that did not have a Methodist congregation. Williams states that in 1820 twenty percent of the population of the Delmarva Peninsula was Methodist. Another outgrowth of the Methodist movement was the creation of the camp meeting, which became a major pillar of both spiritual and social life for communities up and down the Peninsula in the last century. A major impact of Methodism in the community was its tendency to bring together all social classes. A further development of the early years of the Methodist revival was the manumitting of a significant number of African American slaves in the region, resulting in the growth of free Black communities up and down the Shore. The village of Upper Trappe was no exception to these influences.

Resource History

The trustees of the congregation in Allen in 1829, mentioned on the deed of purchase, were John Crockett, John H. Durham, William Simms, W.H. Lankford, John Jones, James Simms, and Elliott Carvaine. All were local farmers. They purchased a tract of land, described in the deed as bounded by Bayley's Lot, George Kibble's Lot (on the SW line), and as part of a tract called Montsham (Somerset County Deeds, Liber GH 5, folios 54-56). Little is known about the 1829 building except its location, on a site (still clearly marked) adjacent to the present building. There is also a local legend that it was built from trees cut from the lot itself.

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When the expansion of the local congregation resulted in a need for a larger sanctuary at mid-century, the old building was moved away and in 1848 the present building was completed. The builder was a local carpenter, Caleb Twilley, who was born on March 25, 1822 and died seven years after the church was completed, on Nov. 11, 1855. Mr. Twilley was married at the beginning of 1848 (January 25) to Hester Ann Huffington, daughter of a local plantation owner, Jonathan Huffington. After his marriage he and his wife moved into a house, also built by his hand, which until it burned in 1970, stood directly opposite the church. Local tradition (oral history) says that the Twilleys moved the old church to a lot adjacent to their house and opened a store there. There is documentary evidence of that store, which stood until the present century, when it was also the village post office for a time. The building was eventually moved to a neighboring farm for use as an outbuilding, and eventually fell into ruin. There is no longer any physical evidence of it.

As noted above in the physical description of the 1848 sanctuary, there were two front entrances and side aisles in the interior. This conforms with the tendency of early Methodism on the Peninsula to segregate the sexes. Williams writes (describing Asbury Methodist Episcopal Church in Wilmington, Delaware): "Husbands and wives arrived together for Sunday worship, but outside the brick wall in front of the church they parted company. They entered through separate gates, through separate doors, to a sanctuary divided down the middle by a four-foot-high partition that prevented either sex from viewing the other while seated" (Williams 1984: 107). While there is no suggestion of such radical segregation in the Asbury sanctuary in Upper Trappe, the two front entrances do suggest the likelihood of some separation of the sexes during worship in the early years of the congregation.

The Methodist Church strongly supported the Temperance movement in 19th century America. In Upper Trappe the men of the community formed a branch of the Sons of Temperance on March 10, 1848, the year the new church was inaugurated. The charter of that group states its purpose as "to shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men" (Shivers 1998: 83; Pollitt 1991). The founding members of this body were all members of the local congregation: James S. Anderson, Robert Disharoon, James M. Goslee, William Malone, William W. Huffington, Caleb D. Twilley, Littleton Hayman, Isaiah M. Toadvine, James Huffington, and George J. Porter (Shivers 1998: 83; Pollitt 1991). Most were farmers, although as we have seen Twilley was a carpenter and merchant. Socio-economic status in this group was reflective of the range on the lower Eastern Shore at mid-century. Some, like

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Anderson, were farmers of modest means. The Huffington brothers, James and William, along with their father Jonathan, had extensive land holdings and by 1860 held over 50 slaves, among the largest slaveholders in the district (Federal Census, 1860).

Clearly the community and the church, like most of the nation in the period of the 1840's and 1850's, were divided on the issue of slavery. Abolitionist in its origins, the Methodist church soon divided on the issue, splitting in 1844 between the Methodist Episcopal Church, North and the Methodist Episcopal Church, South, a split that endured for almost a century until 1936. Interestingly, the congregation in Upper Trappe remained in the Philadelphia Conference (Methodist Episcopal Church, North) until 1866, another significant date in the church's history, when it withdrew from the Philadelphia Conference and joined the Virginia Conference of the Methodist Episcopal Church, South (Shivers 1998: 98). We know from oral tradition that slaves worshipped in the gallery at the back of the church for many years at mid-century. By 1864, of course, slaves in Maryland had been emancipated. It is clear, however, that the Church in Upper Trappe was divided throughout its history. Some members of the congregation, no doubt a majority, being slaveholders, but there were others whose conscience, influenced by their church's tradition of anti-slavery sentiment, led them to manumit their slaves. It is interesting to note that parallel to the spread of Methodism in the community comes an increase in the local free Black population, indeed the creation of a significant, propertied free Black population along the Upper Ferry Road, a short distance from the church. Property records show the first sales to free Blacks in that area during the 1840's, precisely during the period of growth and expansion of the local Methodist church. Interestingly also, that African-American community founded its own Methodist Episcopal congregation (now Friendship United Methodist Church) in 1864, the year of emancipation, and two years before Asbury moved into the Virginia Conference of the Methodist Episcopal Church, South.

Throughout the mid-nineteenth century members of Asbury made significant contributions to local cultural and commercial life. Mary Whittington Allen, a local widow with a large family, was the community's first school teacher, giving classes in the dining room of her home, near the church. She was followed by Levin B. ("Squire") Price, who, as well as being an active leader in the congregation, taught in the village between 1860 and 1893. His reputation as a devoted educator and a strict disciplinarian survives into the present day! His home stood on the lot directly across Collins Wharf Rd. from the Church. Oral tradition suggests that, in fact, the first school house was built during Mr. Price's tenure

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on a corner of the church property, approximately on the same site where the original sanctuary had stood. That building was also eventually removed and lost, and a new schoolhouse was built further up Collins Wharf Road c. 1886/87. That building still stands, although much remodeled. It serves as the Fellowship Hall for the church. Benjamin Franklin Messick and his brother Philip Messick, Jr. contributed much to the community as well as to the church. The former, as we have seen, was a carpenter, but also a significant property owner and businessman, having owned the local grist mill for a number of years, as well as a general store (formerly owned by his stepfather, Stephen Drury). The latter was a farmer. One of Benjamin Franklin Messick's sons, William F. Messick, although he reached adulthood after the period dealt with in this history, became an important businessman in Wicomico County, the owner of the Messick Ice Company. Another son, Harry Messick operated a tomato canning factory in the village in the 1920"s. William W. Disharoon was another church leader who contributed significantly to the community as farmer, property owner and businessman. He owned and operated the grist mill briefly beginning in 1856, along with Winder Disharoon and Joshua T. Twilley, also church members. William F. Allen, a member of the family for whom the village was named, became a part of the strawberry boom that affected the Eastern Shore in the second half of the nineteenth century. He issued his first plant catalog in 1885. Subsequently the W.F. Allen Company shipped plants all over the United States and abroad. Florence Byrd Allen Cooper writes, "The use of the mails by the Allen Co. to ship out thousands of catalogues annually was, for many years, the largest single source of revenue to the Salisbury Post Office (Cooper 1981:26; Shivers 1998: 128)."

By 1883 apparently the unrest of the 1860's had been put aside and the congregation was prospering to the extent that a major remodeling of the building was undertaken. Again two local craftsmen, Benjamin Franklin Messick and Peter A. Malone, were the carpenters who constructed the steeple and choir loft and made other structural changes in the building. With this remodeling the building essentially acquired its present form. Later remodelings have not changed its basic conformation. The period from 1829 to 1883 might well be considered the critical formative years, and by the end of that period the imprint of Methodism, both spiritually and socially, had been firmly established in the community that would, a year later, change its name from Upper Trappe to Allen.

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MARYLAND COMPREHENSIVE HISTORIC PRESERVATION PLAN DATA

Geographic Organization:

Eastern Shore

Chronological/Developmental Periods:

Agricultural-Industrial Transition, A. D. 1815-1870

Industrial/Urban Dominance, A. D. 1870-1939

Prehistoric/Historic Period Themes:

Architecture, Landscape Architecture, and Community Planning

Religion

Resource Type:

Category: Building

Historic Environment: rural

Historic Function(s) and Use(s):

Religion: religious structure

Funerary: cemetery

Known Design Source: none

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9. MAJOR BIBLIOGRAPHICAL REFERENCES

Cooper, Florence Byrd A., *Allen, Maryland, 1702-1981*.

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10. GEOGRAPHICAL DATA

Verbal Boundary Description: The property is bounded on the north by Collins Wharf Road and by a chain-link fence with brick posts. Residential Drive forms the east boundary. The southern and western boundaries are defined by a driveway running between Residential Drive and Collins Wharf Road.

Boundary Justification: The nominated property, approximately 7.5 acres, includes the church within the portion of the cemetery with which it is historically associated and which provides an appropriate setting. Additional cemetery property lies beyond the driveway on the south and west of the property, but that area is of recent acquisition and therefore does not pertain to the period of significance discussed in this application.