

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

JAN 09 1989

NATIONAL
REGISTER

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Kingswood Methodist Episcopal Church
other names/site number Kingswood Mission of St. Paul's M.E. Church, Kingswood Community Center, Jimmy Jenkins Community Center/ N-2377

2. Location

street & number Southwest corner of Fourteenth and Claymont St not for publication
city, town Wilmington vicinity
state Delaware code DE county New Castle code 003 zip code 19801

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
		Contributing	Noncontributing
<input type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	<u>1</u>	<u>0</u> buildings
<input checked="" type="checkbox"/> public-local	<input type="checkbox"/> district	<u>0</u>	<u>0</u> sites
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u>0</u>	<u>0</u> structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u>0</u>	<u>0</u> objects
	<input type="checkbox"/> object	<u>1</u>	<u>0</u> Total

Name of related multiple property listing:
NA

Number of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification (See attached)

As the designated authority under the National Historic Preservation Act of 1966, 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. See continuation sheet.

Signature of certifying official John E. Klem Date 12/20/88
Director, Division of Historical and Cultural Affairs
 State or Federal agency and bureau

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

Signature of commenting or other official _____ Date _____
 State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this 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:) _____

Alanae Byer 2/9/89

6. Function or Use

Historic Functions (enter categories from instructions)

Religious structure; mission
Religious structure; church
Sports facility; gymnasium
Meeting hall; community center

Current Functions (enter categories from instructions)

Vacant; not in use

7. Description

Architectural Classification

(enter categories from instructions)

Late Victorian
Other: Vernacular Romanesque

Materials (enter categories from instructions)

foundation stone; granite
walls brick
brick
roof stone; slate
other trim; stone, sandstone
gables; stone, slate

Describe present and historic physical appearance.

7. DESCRIPTION

A. SETTING

The Kingswood Methodist Episcopal (M.E.) Church, located on the southwest corner of Fourteenth and Claymont Streets, currently stands as one of the largest structures in a predominately residential neighborhood. The area was called "East Wilmington" for a short time after its 1866-1869 annexation, but was generally known as the "Eleventh Street Bridge Area." It is also referred to as "Riverside" or the "Northeast." The surrounding blocks feature sporadic placement of two-story row housing with shallow gable or flat roofs and frame or brick construction. The block immediately surrounding the church is primarily vacant land slated for development in the Fall of 1988. Prior to the spread of blight and the resultant, wide spread program of demolition of substandard housing in the 1950's, the area was a cohesive, homogeneous neighborhood which resulted from one major building period (c. 1870). Presently, the area is dominated by deteriorating housing stock and vacant parcels resulting from clearance. The homes that remain were built in response to the increased population of industrial workers following the Civil War who were employed locally. The availability of transportation routes provided by both the river and the Philadelphia, Wilmington and Baltimore Railroad (to the east), made this a natural site for industrial growth during the mid-nineteenth century.

B. EXTERIOR

In contrast to the small row houses, the Kingswood M. E. Church is a massive two-story, three by five bay, fully detached structure. It is rectangular in plan with gable front orientation to Claymont Street. Built in 1891, it stylistically represents a local interpretation of Romanesque architecture.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

Social History
Architecture

Period of Significance

1891 - 1938

Significant Dates

NA

Cultural Affiliation

NA

Significant Person

NA

Architect/Builder

unknown

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

8. SIGNIFICANCE:

SUMMARY STATEMENT

The significance of the Kingswood Methodist Episcopal Church is based on Criterion A, in that it is associated with events that have made a significant contribution to the broad patterns of history and Criterion C, because it embodies distinctive characteristics of a type and period of architecture.

The Kingswood M. E. Church reflects the city-wide establishment of Methodist mission churches in urban, industrial neighborhoods of the mid-nineteenth century. These missions evolved through time and changing demographics into established churches, and eventually community centers. These community anchors, during each phase, were developed to serve the community's changing religious and social needs created by shifting urban populations. The shifting populations and resultant needs were prevalent, both in Wilmington and the nation resulting in new approaches to social reform. Kingswood M. E. Church started as a mission in the East Wilmington community in 1873 and reflects several phases of the building's subsequent adaptation to community needs. Through this process of adaptation, religion was augmented by other programs, including recreation, day care, Senior Citizen's facilities, and education on health, real estate and the arts. Community buildings such as Kingswood, which housed the missions, Sunday schools, churches, day care centers, social reform groups, learning centers and recreational

9. Major Bibliographical References

Attached on a continuation sheet.

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 # _____

See continuation sheet

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository: _____

10. Geographical Data

Acreage of property Less than one acre

UTM References

A 18 454360 4399190
 Zone Easting Northing

C _____

B _____
 Zone Easting Northing

D _____

See continuation sheet

Verbal Boundary Description

The nominated property occupies the City of Wilmington Tax Parcel No. 2603640057.

See continuation sheet

Boundary Justification

The boundary includes the entire city lot that has historically been associated with the Kingswood M.E. Church.

See continuation sheet

11. Form Prepared By

name/title Patricia J. Bensinger
 organization City of Wilmington, Planning date 6/6/88
 street & number 800 French Street telephone (302) 571-4162
 city or town Wilmington state DE zip code 19801

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4. State/Federal Agency Certification

Based on the recommendation of Wilmington, Delaware's Certified Local Government Board (Historic Preservation Review Board), I approve and further recommend the nomination of the Kingswood M. E. Church (Jimmy Jenkins Community Center) to the National Register of Historic Places.

It is my opinion that the property meets does not meet the National Register Criteria.



Daniel S. Frawley
Mayor
City of Wilmington

6/27/88

Date

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The front (eastern) facade of this brick masonry building is set apart from the other facades by the use of pressed brick laid in stretcher bond with butter joints. The other three facades feature a less polished brick, wider mortar joints and are laid in 7-course common bond. The brick and stone foundation of the building has been stuccoed up to the water table and a basement runs the full length of the building.

The vacant structure is relatively unornamented and built of less elaborate materials than other churches of the late nineteenth century located closer to Wilmington's downtown. Kingswood M.E. Church is a local interpretation of the Romanesque Style prevalent in the late nineteenth century; the church borrows various elements from high-style churches and uses them informally. Of note is the use of smooth-faced brick, contrasted with rusticated stone trim and slate shingled gable ends, to create textural diversity. Other features include triangular, dormer-style roof vents, brick interior chimneys and a corbelled brick cornice. The attic is lit by a single, two-pane light at each gable end. Photos indicate that in 1916 these gable windows had three vertical panes. The roof is currently asphalt-shingled.

All facades feature two-story brick pilasters alternating with elongated, round-arch windows. The brick window arches feature rusticated brownstone keys, endstones and sills. The windows shown in a 1916 photo were wood, double-hung sash with six panes below and curved muntins matching the round arch motif in the upper sash. Primary sources suggest that these windows were, at one time, of stained glass and were replaced, after 1954, with heavy block glass. The second story windows, which light the original (former) sanctuary are taller than those on the first floor, giving the building a tall "vertical," appearance.

On the front facade, elongated windows in a grouping of three, rise above the central, front entry portico. The motif was prevalent in many Romanesque structures, but is most easily identified in religious structures and presumably relates to the Trinity. Again, the window trim incorporates brownstone keys and endstones in the half-round brick arches.

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The first floor entry door is recessed in a one-story brick portico which features a large half-round arch and brownstone trim. The portico was constructed as part of the church in 1891; however, it originally featured a gable roof which has since been modified to a flat roof. Scars on the facade and a 1916 photograph indicate the original pitch of the roof line.

The second story of the rear (west) facade features a rectangular, projecting bay with plain support brackets. It repeats the use of slate shingling, but in contrast to the main building, this bay features lancet windows on each side (north and south). The projecting bay reflects the original interior use of this space as the apse of the sanctuary. Today, the projecting bay is not visible from the interior.

C. ADDITIONS

A two-story addition to the southeast corner of the church was added by the Kingswood Community Center in 1945 to provide shower rooms, changing stalls and bathrooms. The addition is of concrete block construction with a brick facing laid in stretcher bond. It is a two-story, flat-roofed building with a slightly taller connecting wing, serving as a stairwell. A chain-link fence lines the perimeter of the roof which was initially used for additional recreational space. Windows are filled with banks of block glass.

D. INTERIOR

One enters the church, through the brick portico and into a wide corridor, which runs approximately one-third of the length of the building, terminating in the first floor (most recent) sanctuary (See Attachment I-Building plan).

Immediately inside the front door, a stairway to the left and a former stairway to the right (now closed off) lead to the original, second story sanctuary. Further along the corridor, single-leaf doorways open into a secondary hallway on the left and a small room on the right. The small room, stripped of everything but a ventilation hood, appears to have served as a kitchen. The secondary hallway provides access to the shower room and to the basement stairwell. The hallway features wide floor boards and a narrow panelled closet.

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The corridor itself is segmented by two sets of doors. The single-leaf doorway nearest the entry door features a half-round, multi-paned transom with sidelights. The set of doors nearest the sanctuary repeats the use of a half-round transom with half-round muntins, yet has no sidelights. Stained glass remains in the outer arc of the transom and the solid double-leaf doors are panelled.

The church's main sanctuary was originally on the second floor and the first floor served as Sunday school rooms and an activity area for Kingswood M.E. Church. In 1945, the second-story sanctuary was converted to recreational use and the first floor area was converted to a sanctuary, better suited to the decreasing size of the congregation. The first floor sanctuary is an open room with a low ceiling, is divided only by narrow, cast metal support posts. The west end of the room was subdivided into three smaller rooms running the full width of the church. The walls of these rooms are impermanent and undecorated. In front of these rooms, a one foot high platform/stage extends into the sanctuary. It too is impermanent and undecorated.

The sanctuary (first floor) itself features a variety of decorative elements; these include three foot high, vertical wainscotting, pressed metal wall cladding, pressed metal ceiling panels, an elaborate pressed metal cornice, support posts with molded tops, and pressed metal cladding on the support beams. Door trim is of wood molding.

Stairways to the second floor sanctuary repeat the use of three foot high, vertical board wainscotting and wood molding. The stairs make a 90 degree turn to continue up into the sanctuary. The large second floor sanctuary is flooded with light. The width and length of the entire sanctuary is unbroken by supports. The high ceiling features coved cornices while box rafters reflect the structural elements that create the vault. A balcony runs the full length of the east end of the room, accessed by a single stairway located beneath its center. Space under the balcony has been utilized for storage.

The balcony still retains portions of a panelled apron and is backlit by the tripled windows on the front facade.

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Modern lighting is suspended from original, cast metal ceiling fixtures. Features which reflect the sanctuary's use as a gymnasium include basketball hoops and hardwood floors painted with court markings. The walls have been "wainscotted" with eight foot high, plywood panels painted green, which cover the lower edges of the elongated windows. The walls above the wainscoting are lath and plaster, painted white. The rectangular slate shingled bay, which is visible from the exterior, is not revealed on the interior. It may have been closed over during the room's conversion to recreational use.

The shower room addition does not contain any significant architectural features. It is composed of a stairhall and two stories of shower rooms. The stairhall is lit by one large, rectangular bank of block glass. The shower rooms, changing stalls and bathrooms are of painted concrete block and are without trim. Windows are again of block glass.

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facilities, reflect the adaptability and variety of functions that churches were required to provide for community survival and development in addition to spiritual growth.

The significance of Kingswood M. E. Church is based on its role as an anchor in the community and its continuous use throughout several decades of growth and change. It is for this reason that the additions and alterations to the structure contribute to its significance rather than detract from it. The changing uses reflected in the Kingswood M. E. Church are repeated in several neighborhoods throughout Wilmington, each bearing striking resemblance to the development and social history of the 11th Street Bridge neighborhood. In addition to the similar functions these other mission churches served, they also were built on similar patterns. Therefore, Kingswood M.E. Church is significant on a local level in relationship to its immediate neighborhood and in context with other Methodist-Episcopal mission churches in the City of Wilmington.

The church is a physical manifestation of a cultural trend, more specifically the growth of Methodism in Delaware in the mid-to-late nineteenth century. As a mission church, it one of twenty Methodist or Methodist Episcopal churches constructed in Wilmington between 1845 and 1915, many of which survive and resemble one another architecturally. As a community "center" or neighborhood anchor, the church is one of five public buildings in the Riverside Analysis Area revealing the once cohesive, community-oriented nature of the area. These other structures include a turn-of-the-century firehouse, a public school, another mission church, a former tavern and an early frame residence (See Attachment V). There is no longer a district in this neighborhood, only isolated elements. The neighborhood has evolved through periods of social, economic and ethnic change and is currently experiencing redevelopment. The church will continue to serve as a central focus, perhaps not for religious or community purposes, but to visually anchor the community it has served.

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HISTORY

The period of significance for Kingswood Methodist Episcopal Church begins in 1891 with the construction of the present church structure at Claymont and Fourteenth Streets. The church's construction was the result of a long history of Methodism on the Delmarva peninsula and the tremendous growth of this industrial neighborhood in the mid-nineteenth century. The significance of the church does not rely on its association with Methodism, however the mission concept of this denomination resulted in social and architectural impacts on several neighborhoods, including the 11th Street Bridge area.

The Kingswood M.E. Church initially started as a Sunday School in 1873, in the home of Mrs. Alice Rinker on nearby Forrest Street. Mrs. Rinker was a member of the Brandywine M.E. Church located at 22nd and Market Streets. She called the new group the "East Wilmington M.E. Sunday School." St. Paul's M.E. Church, which was then located in the 700 block of Market Street, assisted her in this endeavor. The "mission" was formally organized in February 1873, and was called "St. Paul's M.E. Mission" in recognition of the church which had sponsored the movement. Given an average attendance of 40 Sunday school students, a frame chapel was built in that year on a lot purchased from Eli Mendenhall. In November 1873, the new chapel was dedicated and named "Kingswood Chapel of St. Paul's M.E. Church." The frame chapel appears on the 1876 Hopkin's Map of Wilmington but is incorrectly identified as "Lingswood M.E. Church" (See Attachment VI).

The name Kingswood was presumably taken from the Kingswood School in England, which was started by John Wesley, the father of Methodism, to educate the sons of Methodist preachers. Other Methodist mission churches in Wilmington were named in a similar manner; for example, Epworth M.E. Church was named in honor of John Wesley's birthplace in Epworth, England while Madelay M.E. Church recalls a church of the same name in England.

A major function of the earlier, larger M.E. churches like Asbury Church and St. Paul's M.E. Church, was to spread the Methodist word to all parts of the City through the establishment of smaller missions and Sunday schools.

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Between 1844 and 1915, twenty Methodist congregations were organized and chapels and churches were constructed to house them (See Attachment II: Methodist Episcopal Churches, Wilmington). Kingswood M.E. Church, like several others, was established in a later wave of construction. Although the original chapel was built in 1873, it is not listed in City directories until improvements were made on the structure in 1883.

As shown on both Beer's Atlas (1868) and Hopkin's Map (1876), the area surrounding Kingswood grew quickly in the eight years that separated the two surveys. The residents of the neighborhood were listed in the 1876 City directory under "East Wilmington" addresses. They represent a diverse collection of skilled and unskilled laborers with no single, distinct ethnic origin. The majority are simply classified as laborers but carpenters, blacksmiths, stonemasons, brickmakers, machinists and tanners appear regularly. Other occupations that are specifically identified include plasterer, carbuilder, boilermaker, morocco finisher, painter, driver, wheelwright, cooper, baggage master, ship carpenter, sashmaker, upholsterer, baker and moulder (See Attachment III: 1876 Directory). This was the population for which the Kingswood Mission was established in 1873. According to the Constitution of the Wilmington Conference Domestic Missionary Society, their goals were:

to support the missions which are, or may be established in the destitute portions of the regular work of this Conference; and also to establish a Fund, to be used in the purchase of building lots in eligible places for churches.

Interestingly, many of the listed residents in the vicinity of Kingswood were not unskilled laborers, and probably were not "destitute," yet perhaps their distance from the "core" city and organized religion created the perceived need for a mission. It is in the 1876 City directory that the Kingswood neighborhood is consistently referred to as East Wilmington. In a similar

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manner, South Wilmington is clearly defined as a separate neighborhood with a specific name. These areas were treated as if they were "suburbs" of Wilmington, an attitude in keeping with the geographical isolation of both areas.

In 1876, the streets of "East Wilmington" (11th Street Bridge) were fully laid out below 16th Street. Industries in the area included the M.B. Stotsenburg & Co. Nut and Bolts Works (who also did bridge work) at 16th Street near the Railroad, the Bowers and Dure Company (carbuilders) at 11th Street, the Wilmington Car Works along the Brandywine and the H.F. Pickels Diamond State Stove Foundry at 11th and Heald Streets along the Brandywine.

In the years immediately following the establishment of the Kingswood Chapel (1873), St. Paul's Church experienced frightening and embarrassing financial troubles; from quarterly records it appears that enthusiasm for volunteer domestic missions was also at a low. The pastors of St. Paul's solicited the help of their parishioners, especially for volunteers at Kingswood.

The mission school at Kingswood presents an open and hopeful field for Christian work. A few have entered it and are working nobly. They need assistance.

The nature of the work at Kingswood must have been challenging and a pastor assigned to Kingswood wrote that he "(did) not like the anomalous position." Throughout the City, there was an inadequate supply of teachers and little financial support for the church. Financial hardships during this period affected many churches and caused several congregations to disband.

Quarterly reports from 1880, indicate that Kingswood was "showing a good average attendance and prospects fairly favorable." In 1882, an annex was built onto the frame chapel for use as an infant school. It was known as the Beginner's Department. This concept of providing child care and early education would carry through to subsequent uses of Kingswood

M.E. Church. In 1883, Methodist "revivals" were held near Kingswood. They were so successful that eventually they created the demand for an assistant pastor. In 1885, gas lines were

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installed in the chapel, the walls were papered and new shades were hung in the windows. In 1886 at the quarterly meeting, the pastors of St. Paul's discussed the costs for removing fencing at Kingswood, the pastor's salary, an outstanding bill for curbing (dating to 1876) and ceiling repairs in the church. The church was able to handle these costs and at a quarterly meeting during this period, the pastor of Kingswood commented that, "By the Grace of God, Kingswood still lives and moves and has its being."

In 1887, community outreach included cottage prayer meetings, evening Bible reading and door-to-door canvassing for new scholars. The success of this approach was cynically described by Reverend White in a quarterly report:

Three weeks ago there were present in our school 184. The increase in our numbers is a healthy sign as there is no Christmas entertainment or excursion near.

By September of 1887, due to the unbearable summer heat, the congregation resorted to open air meetings on the church lot, which turned out to be well-attended by non-church goers. The church also erected a fence around the church yard without expense to the Trustees of St. Paul's. These were all indications that the church was more firmly rooted than in previous years and had begun to operate as part of the community rather than to serve the community.

In February of 1888, quarterly reports indicate that Kingswood was flourishing and Sunday school attendance was averaging 230 students each week. In 1888, expansion of the church is first mentioned, but only in general terms. In 1889, a group from a Baptist congregation requested permission from the St. Paul's trustees to "give an entertainment in Kingswood Chapel." The decision was left to the pastor of Kingswood. His decision is not recorded, but the request offers an indication of the mixed uses the church was beginning to serve in addition to its original functions as a Sunday school, chapel and child care facility.

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In August 1889, the pastor of Kingswood suggested that a Board of Trustees for Kingswood should be formed to accept the church and lot as a gift from St. Paul's. This was based on the condition that the father church would assume the \$530 mortgage. At the time, Kingswood School was prospering with 300 officers, teachers and scholars. One hundred and fifty-five books had been purchased during the quarter and the school was self supporting. Shares were sold at \$12.50 each to raise money for the construction of a new church. The pastor of Kingswood, in 1889, had already raised \$1000 from subscribers "on the other side of the bridge." The time had come to "Arise and Build."

Two plans were considered at the quarterly meeting for the design of the new structure. The first option, as described in the quarterly reports for 1889, follows:

A one story brick church 68'x68', seating in auditorium (265) Two Hundred and Sixty-five and in whole church when thrown into one room (235) Two Hundred Thirty-five more, making a seating capacity of (500) Five Hundred. Cost Eight Thousand Dollars (\$8000).

The second option, also recorded and ultimately selected, was as follows:

A two story church seating comfortably in auditorium (500) Five Hundred. Cost, including pressed brick front, Twelve Thousand Dollars (\$12,000).

In comparison with other Methodist churches in Wilmington, Kingswood M.E. Church is very similar in styling and detail. Similarities can be seen in the Brandywine M.E. Church, the Union M.E. Church and Scott M.E. Church (See Attachment IV: Photographs of Brandywine, Union and Scott M.E. Churches).

The construction of the Kingswood M.E. Church was slow; it was started in 1891, but it was not until 1895 that the church was completed. According to Zebley's The Churches of Delaware, the area "carpenters, painter and other mechanics gave freely of their time and means" for the construction of the church. In a pamphlet compiled by the "Every Evening" newspaper in 1894, the

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Kingswood Church was listed as having an auditorium capacity of 600. It had 475 members and probationers with afternoon Sunday school attendance of 420. Several societies were established; the Ladies Mite, the Snow Ball, the Auxiliary Alliance and the Kingswood Templars. By May 1896, the church had established a Kingswood Chapter of the Epworth League.

It is difficult to determine the ethnic character of the neighborhood at this point in the church's history, but it is interesting to note that only a few blocks south of Kingswood, a Swedish M.E. Mission had been established at Eleventh Street near Heald Street. It had started as a Sunday school in the Kingswood Chapel to educate the children of Swedish immigrants. In 1894 it had a seating capacity of 150, but its membership was only at 28. The building still stands in good condition, but like many churches it closed in 1942 and was sold to another congregation (See Attachment IV: Photograph of Swedish Mission Church). A few years later, circa 1906, the first Italian families began to move into the East Wilmington neighborhood, beginning a period when the area was predominantly Italian.

An article in "Every Evening" newspaper, dated June 17, 1916, reviewed the history of the church and recalled a period "in 1913, when it seemed as though the church must die." The life of the church was apparently revived by a new pastor, Rev. L.M. Broadway. A photograph of the building was featured with the article. The building has changed little since that time, with the exception of the new addition, altered portico roofline and window replacements. In 1917, the church purchased a parsonage which has since been demolished. In 1938, the sanctuary was "repaired and rededicated." The extent of these alterations is unknown.

A newspaper article from an unidentified newspaper in 1945 reveals the intentions of church officials to find new uses for the Kingswood M.E. Church.

The church was established 72 years ago, but due to a shift in the population in that section, the congregation has dwindled until it is no longer self supporting.

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The "shift in population" refers to the general influx of southern blacks into urban areas, which occurred between 1950 and 1970. In Wilmington, this is reflected in a 27.1% decrease in total population and a 105% increase in the non-white population in those twenty years. Segregation forced the blacks into lower income neighborhoods, including the lower East Side, South Wilmington, the area just west of downtown, a suburban development for blacks called Dunleith and the 11th Street Bridge area. The houses in these areas were small and quickly became overcrowded with extended families and new arrivals.

The white congregation of Kingswood, which numbered only thirty in 1954, was left with the option to sell the church to another congregation or find mixed community uses for the church. This scenario was experienced by many neighborhoods, and both options were embraced. As early as 1945, when Reverend Jack Helms was pastor, the Official Board of Kingswood anticipated the neighborhood changes and became concerned with the need for recreational programs for the community. It is towards that purpose, during 1945, that the most profound alterations to Kingswood M.E. Church were undertaken.

A two-story addition was built onto the church for shower rooms, changing stalls and bathrooms. The original sanctuary on the second floor level of the church was converted into a gymnasium for community recreational activities. The sanctuary was then re-located on the first floor and constructed to seat 100. Services were first held there on January 27, 1946 and nine months later, the newly re-oriented building was dedicated on November 24, 1946.

The Kingswood Church coordinated with a group called "Recreation Promotion and Service, Inc." headed by W.W. Laird. The new concept had been promoted through Laird by an Italian resident of the neighborhood, Paul Salvatore. Salvatore was a member of the Sons of Italy whose goals were to work, without racial bias, towards providing for community needs. Laird's group assumed the cost of hiring a full-time, trained program director while

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the Methodist Conference assumed the cost of a full-time pastor. It is estimated by a former employee of the church, that at the time of Kingswood's transformation into a community center, the neighborhood was roughly 60 percent Italian and 40 percent black. The residents were generally employed by the Electric Hose and Rubber Company (employing only whites), the Pullman Car Company and the Pennsylvania Railroad (employing both blacks and whites). Playgrounds and day care in the area were segregated, as was the all-white Riverside Housing project built during World War II and located to the north of Kingswood.

The Kingswood Community Center evolved from this population in need of community services. Francis Xavier Norton was hired as executive director for the program and was joined by an all-white Board of Directors. Ernest Webster, a black resident and well-known athlete in the area, was hired as the Recreation Director for Youth. He had worked as an employee of the Kingswood Church prior to this position. The Community Center's program began with the organization of girls and boys softball teams, basketball teams, boxing classes, track events, Boy Scouts, Junior Achievement, and a maintenance program for the playing fields. Social issues were also addressed, as the Center provided art classes, woodworking, musical programs, plays and skits, Halloween parties, health care programs, and education on real estate and housing problems.

A day care center was established by Ernest Webster in the Kingswood Church/Community Center for both black and white children. Initially, the children were segregated and the black children were housed in the shower rooms, but eventually the classes were integrated and the program was expanded to include a "Well-Baby Clinic."

What had started as a five year experiment in "Better Living" became so effective that in April of 1954, the church was formally sold to the Kingswood Community Center. The proceeds of the sale reportedly were applied to the construction of a new Kingswood M.E. Church near Newark, Delaware. On May 17, 1954, a newspaper article referred to the stained glass windows which would "remain in their place." It is unknown as to when they

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were finally removed. On May 19, 1954 newspapers lamented the passing of the structure's use as a church as reflected in the following quote:

Indeed there must be some who question the decision to sell the property and allow it to be used for other purposes. But no doubt most of those who regret the passing of the church understand that it had become a burden instead of a useful instrument. When a church building ceases to serve the ends it was meant to serve then it is right that it should be given over to different uses.

Meanwhile, much of the housing stock in the area near the Center had fallen below City code standards. Literally hundreds of dilapidated, overcrowded structures were condemned and demolished. Several housing projects were built in an attempt to house those displaced by urban renewal, yet the demand for housing far exceed the supply.

Kingswood Community Center offered real estate clinics and actively took part in the rehabilitation of 92 structures between 1946 and 1955. Two offshoot programs of Kingswood, which offered professionals the opportunity to make their expertise available to these neighborhoods (i.e., law, real estate, gardening, art) were the Cooperative House and the Garden House. The lists of activities and accomplishments of these groups is impressive. In 1958, the Community Center purchased a property at 23rd and Bowers Streets to build a new facility. They again took a forgotten piece of land that had formerly been a dump, and erected a new Kingswood Community Center. The new facility and the old one operated simultaneously until June 1969.

In June 1969, the church building was closed. It was renovated and re-opened in February 1970. It was dedicated to the memory of James (Jimmy) W. Jenkins, and was established as a senior citizen's activity center. Jimmy Jenkins was a well-loved and active member of the 11th Street Bridge community. His devotion to sports and his natural athletic abilities led him to coach many of the Kingswood Community Center's ball teams. He was a

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volunteer in the countless programs that the Center sponsored. He died at an early age, and the community honored his memory with the dedication of the Senior Citizen's Center. In 1983, a wing was added to the Kingswood facility at 23rd and Bowers Streets to house the Senior Citizen program. The Jimmy Jenkins Community Center (Kingswood M.E. Church) was sold to the City of Wilmington and has remained vacant since that time.

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Charters, Constitution and By Laws of the Various Boards and Societies of
Wilmington Conference of M.E. Churches, 1889, "Constitution of the
Wilmington Conference Domestic Missionary Society."

City Directories, Wilmington, Delaware 1873-1890.

"History of Wilmington: The Commercial, Social, Religious Growth of the
City during the Past Century," compiled by Every Evening, Wilmington,
Delaware, 1894.

"Kingswood M.E. Church," typewritten article in News Journal morgue dating
to about 1946.

Kleinman, Jean, "Wilmington, Delaware: Black Migration of the Mid-
Twentieth Century," paper, University of Delaware, April 20, 1983.

Moore, Reverend Gary, Pastor of Brookside Kingswood M.E. Church, Newark
Delaware, phone interview, May 1988.

Oliver, Vincent B., Director of Kingswood Community Center, Wilmington,
Delaware, phone interview, May 1988.

Quarterly Reports of St. Paul's M.E. Church, Wilmington, Delaware, 1880-
1988.

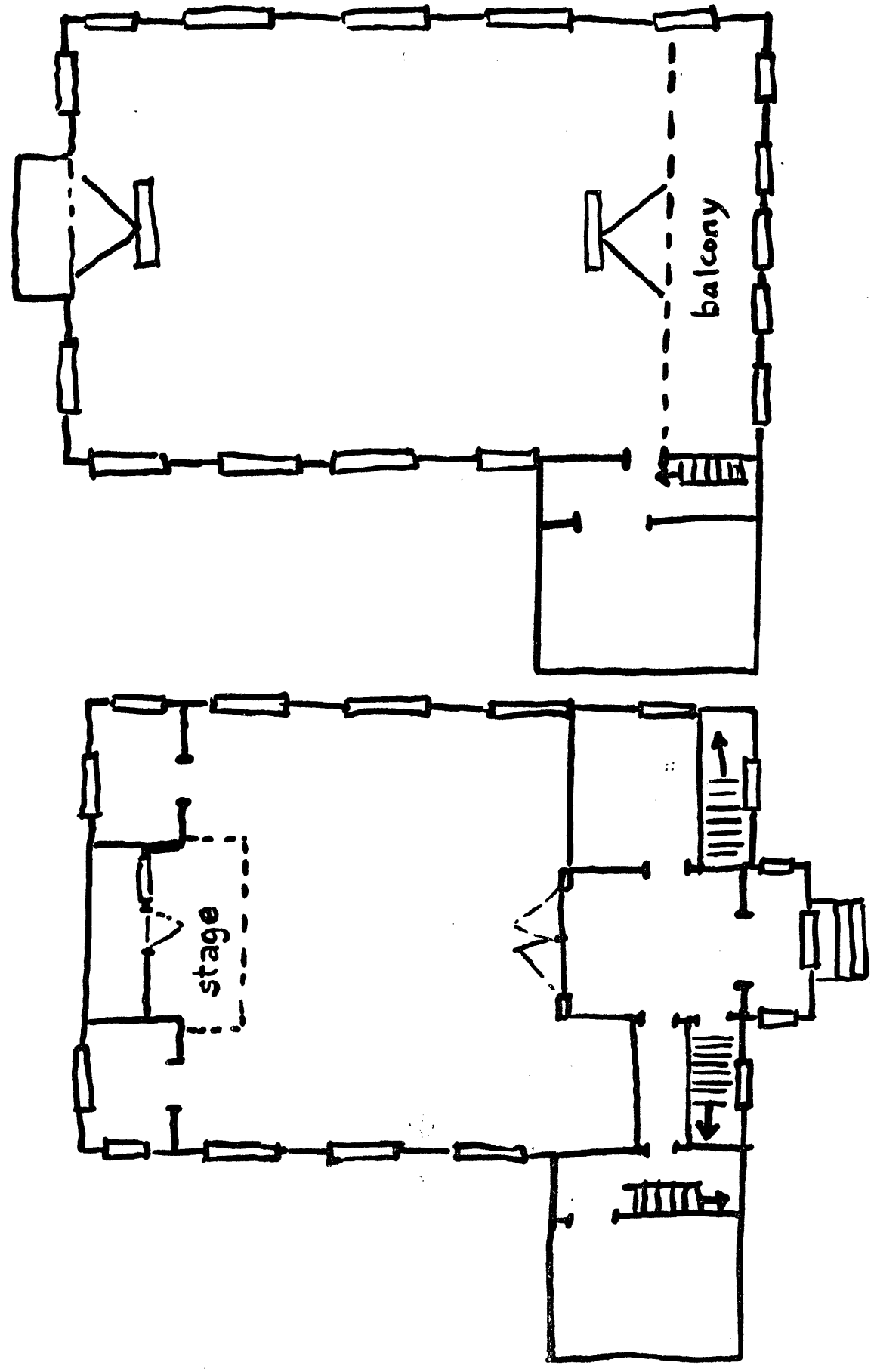
Scott, Carol Ann, Riverside Analysis Area Cultural Resource Survey
Evaluation, June 1983.

Untitled Article on Kingswood M.E. Church, Every Evening, June 17, 1916,
photo.

Webster, Ernest, former employee of Kingswood M.E. Church and Kingswood
Community Center, interview, May 1988.

Zebley, Frank, The Churches of Delaware.

KINGSWOOD M.E. CHURCH



FIRST FLOOR

SECOND FLOOR

(Not to Scale)



ATTACHMENT II : Methodist Episcopal
Churches - Wilmington

METHODIST CHURCHES - WILMINGTON			
<u>Church Name</u>	<u>Est'd</u>	<u>Address</u>	<u>Mission origins</u>
Asbury Church	1789	3rd and Walnut	Mission origins mother church
St. Paul's	1845	Foulk Road	Subsequent Uses community center
Union M.E.	1848	5th and Washington St.	Paul's in use
Mt. Salem M.E.	1850	19th and Mt. Salem N/A Lane	in use
Scott M.E.	1854	7th and Spruce	Grace in use
Brandywine M.E.	1857	22nd and Market	Asbury in use
Epworth M.E.	1863	10th and Lombard	St. Paul's Grace Sold to Mt. Carmel in 1942-black congregation
Grace M.E.	1866	9th and West	St. Paul's in use
Madelay	1871	Claymont and B	Grace in use
Kingswood	1873	Claymont and 14th	St. Paul's Sold to Kingswood Comm. Center in 1954
Silverbrook	1880	2nd and Rodman	Asbury Jos. W. Coley Comm. House built on lot in 1921
Swedish Mission	1883	11th nr. Heald	Kingswood Sold to Beulah Apostolic Faith-1942-black cong.
Wesley	1884	Linden & Jackson	St. Paul's Sold for Comm. Ctr.-1925; Sold to Knights of St. Hedwig's-1934
Cookmann	1888	14th and DuPont	Asbury Sold to First Indep. Ch. in 1937
Harrison Street	1891	800 Franklin	St. Paul's Gymnasium added - 1923; still in use
Eastlake	c.1890	30th and Tatnall	Brandywine in use

Methodist Churches - continued

Riddle's ME	1871	Riddle Avenue	N/A	Sold to Bancroft & Sons in 1941 for a community center
Washington Heights	1905	18th and Baynard	N/A	Sold to Hanover Presbyterian Ch. in 1908
McCabe	1908	22nd and Baynard	N/A	Rebuilt on same site in 1913
St. Paul's Italian	1913	8th and Bancroft	Union	Sold to St. Peter's Meth. Ch. in 1923-black cong. Sold again to Wesleyan Meth. Ch. in 1937

Attachment III
1876 - East Wilmington

1876 Directory

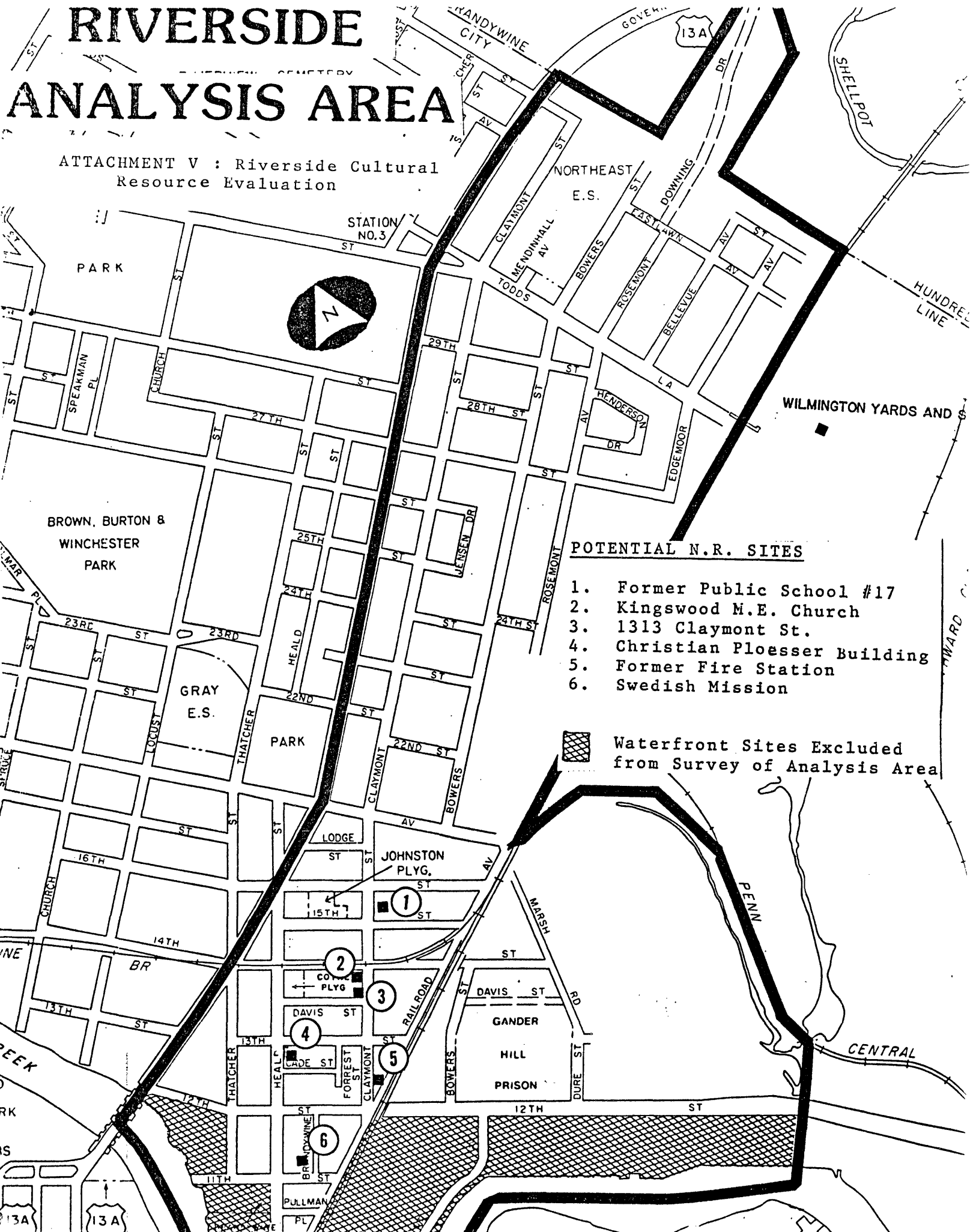
NAME	OCCUPATION	ADDRESS
Alfred Randolph	Baggage master	h. E. Wilm
Jacob Sinex	Baker	Forrest, E. Wilm
Lenn Spencer	Blacksmith	n. Forrest, E. Wilm
B F Munson	Blacksmith	h. Claymont, E. Wilm
Henry Kurtz	Blacksmith	h. Cade E. Wilm
Robert Spence	Blacksmith	h. Forrest E. Wilm
John C. Jackson	Boilermaker	h. 11th corner Heald
Wilson Frisky	Brickmaker	h. E. Wilm
George Hardcastle	Car builder	h. 14th E. Wilm
Thomas R. Hogg	Carpenter	h. Claymont E. Wilm
John S. Whitsill	Carpenter	h. Heald E. Wilm
William Patterson	Carpenter	h. 13th & Claymont
William Paradee	Carpenter	h. 12th between Heald & Claymont
Robert Cloud	Carpenter	h. 1338 Claymont
James Crichton	Carpenter	h. 13th St. E. Wilm
Jacob Z. Metcalf	Carpenter	h. 14th E. Wilm
Alfred W. Guest	Carpenter	1328 Claymont
Thomas Layton	Carpenter	h. Claymont
Lewis Weiderman	Carpenter	13th & Claymont E. Wilm
Samuel McDonald	Carpenter	h. Claymont & RR Ave E. Wilm
Charles Dorman	Carpenter/Builder	h. 14th E. Wilm
John Roberts	Carpet weaver	h. 14th & Claymont, E. Wilm
John Poinsett	Cooper	h. 12th E. Wilm
Thomas O'Leary	Driver	H. 10th E. Wilm
Martin Farrell	Flour, feed & grain	NW corner 5th & Walnut
James Farrell	Helper	h. 10th E. Wilm
Thomas Mahan	Laborer	h. 14th & Claymont
James Tobias	Laborer	n. Heald E. Wilm
Henry Hawkins	Laborer	h. 14th E. Wilm
Joseph Reece	Laborer	h. 10th E. Wilm
Ridgeway Brown	Laborer	h. Claymont
John T. Wright	Laborer	h. E. Wilm
William Taylor	Laborer	h. Forrest
William Morris	Laborer	h. Heald & 17th
Robert Hennessy	Laborer	Forrest E. Wilm
James Karie	Laborer	h. 16th & RR Ave E. Wilm
Tuff Fleming	Laborer	h. 14th & Claymont E. Wilm
Hersey Wood	Laborer	h. RR Ave & 10th E. Wilm
William Martin	Laborer	h. 14th & Claymont E. Wilm
Thomas Johnston	Laborer	h. Claymont E. Wilm
Robert Roberts	Laborer	h. Heald E. Wilm
Robert Spencer	Laborer	h. near E. Forrest E. Wilm
Richard Ross	Laborer	h. Claymont E. Wilm
William H. Corby	Laborer	Claymont, E. Wilm
Joseph Russell	Laborer	h. Heald E. Wilm
James Stewart	Laborer	h. E. Wilm, N of Claymont
Gilbert Rutter	Laborer	h. Forrest, E. Wilm
John Williams	Laborer	h. 17th, E. Wilm
Pierce Carberry	Laborer	E. Wilm

William Sutton	Laborer	n. 10th E. Wilm
James Wood	Laborer	n. 12th & Heald, E. Wilm
John Reenie	Laborer	14th E. Wilm
John M. Carpenter	Laborer	n. 10th E. Wilm
Frank Reder	Laborer	n. E. Wilm
James Shearons	Laborer	Forrest, E. Wilm
Isaac Backus	Laborer	n. Heald E. Wilm
Thomas Shearons	Laborer	Forrest, E. Wilm
William Powell	Laborer	n. 14th E. Wilm
Charles Banks	Laborer	n. Cade E. Wilm
John Daley	Laborer	n. Claymont, E. Wilm
Charles Lewis	Laborer	n. Heald E. Wilm
Lewis Tobias	Laborer	n. Heald E. Wilm
John Kane	Laborer	n. 10th E. Wilm
Robert Hammond	Laborer	n. E. Wilm
Montgomery Wright	Laborer	n. near Forrest E. Wilm
Isaac P. Venn	Laborer	n. 13 Forrest, E. Wilm
Patrick McQuire	Laborer	n. Forrest, E. Wilm
John Williams	Laborer	n. Claymont, E. Wilm
Isaac Blackstoe	Laborer	n. Heald, E. Wilm
George Bishop	Laborer	E. Wilm
John Lowe	Laborer	n. Cade E. Wilm
James Williams	Laborer	n. Claymont, E. Wilm
George Loper	Laborer	n. Heald & 17th E. wilm
Wesley Walker	Laborer	n. 13th E. Wilm
Daniel Forrest	Laborer	n. Claymont, near E. 14th
Paul Griffin	Laborer	Claymont, E. Wilm
Sharpley Bullock	Laborer	n. Cade E. Wilm
David Wallace	Laborer	n. 17th E. Wilm
George McCoy	Laborer	n. Heald E. Wilm
James Dawsey	Laborer	n. E. Wilm
Mason Loper	Laborer	n. 14th & Claymont E. Wilm
Augustus Williams	Laborer	n. Claymont, E. Wilm
Henry Kilson	Laborer	n. 16th E. Wilm
James Freeman	Laborer	corner 14th and Heald, E. Wilm
George W. Baker	Laborer	n. Forrest S. 2nd E. Wilm
Daniel Mooney	Laborer	n. 12th near Railroad, E. Wilm
Charles Lopeman	Laborer	n. Heald E. Wilm
Peter Finnegan	Laborer	Forrest E. Wilm
Joseph Morgan	Machinist	n. 13th & Claymont
John Davis	Machinist	n. Claymont, 13th E. Wilm
William O'Rourke	Machinist	n. RR Ave. E. Wilm
William H. Colby	Miller	n. Claymont E. Wilm
Dennis Kane	Morocco finisher	n. Townsend E. Wilm
Alfred Wilson	Moulder	n. Claymont, 14th
George Freeman	Not Available	n. 14th and Heald E. Wilm
Mrs. Thomas Watt	Not Available	Forrest E. Wilm
Robert Hammond	Not Available	n. Heald E. Wilm
Edward Mil	Not Available	n. 14th E. Wilm
Miss C. Jack	Not Available	n. E. Forrest, E. Wilm
Benjamin B. Groome	Not Available	n. E. Wilm

Morris Carberry	Not Available	n. RR Ave E. Wilm
A. Jack	Not Available	n. E. Forrest, E. Wilm
Rachel A. Wright	Not Available	n. E. Wilm
Patrick Mallory	Not Available	RR & 10th, RR Ave House E. Wil
St. Paul's Methodist Church	N/A	10th & Heald E. Wilm
St. Mark's Sunday School	N/A	Forrest near 13th E. Wilm
St. Mark's Mission	N/A	E. Wilm
Henry McConnell	Painter	n. 14th near Claymont
John W. Dickson	Plasterer	n. 1334 Claymont
William R. Hope	Police	n. Claymont ab. 13th E. Wilm
Theodore Forrest	Roller	n. Forrest E. Wilm
James Walker	Sashmaker	n. Claymont near E 13th
Hartin Sickeles	Snip Carpenter	n. RR Ave & 10th
James Lynn	Stone mason	n. 11th & Heald
Robert M. Ritchie	Stone mason	n. 13th near Claymont
George Gifford	Tinner	n. 10th E. Wilm
Thomas Wood	Tinner	H. 10th, E. Wilm
Thomas Wood	Upholsterer	n. 12th E. Wilm
Alexander Pierce	Wheelwright	n. Claymont E. Wilm
Anri Lones	Widow of James	H. 17th & Heald


RIVERSIDE ANALYSIS AREA

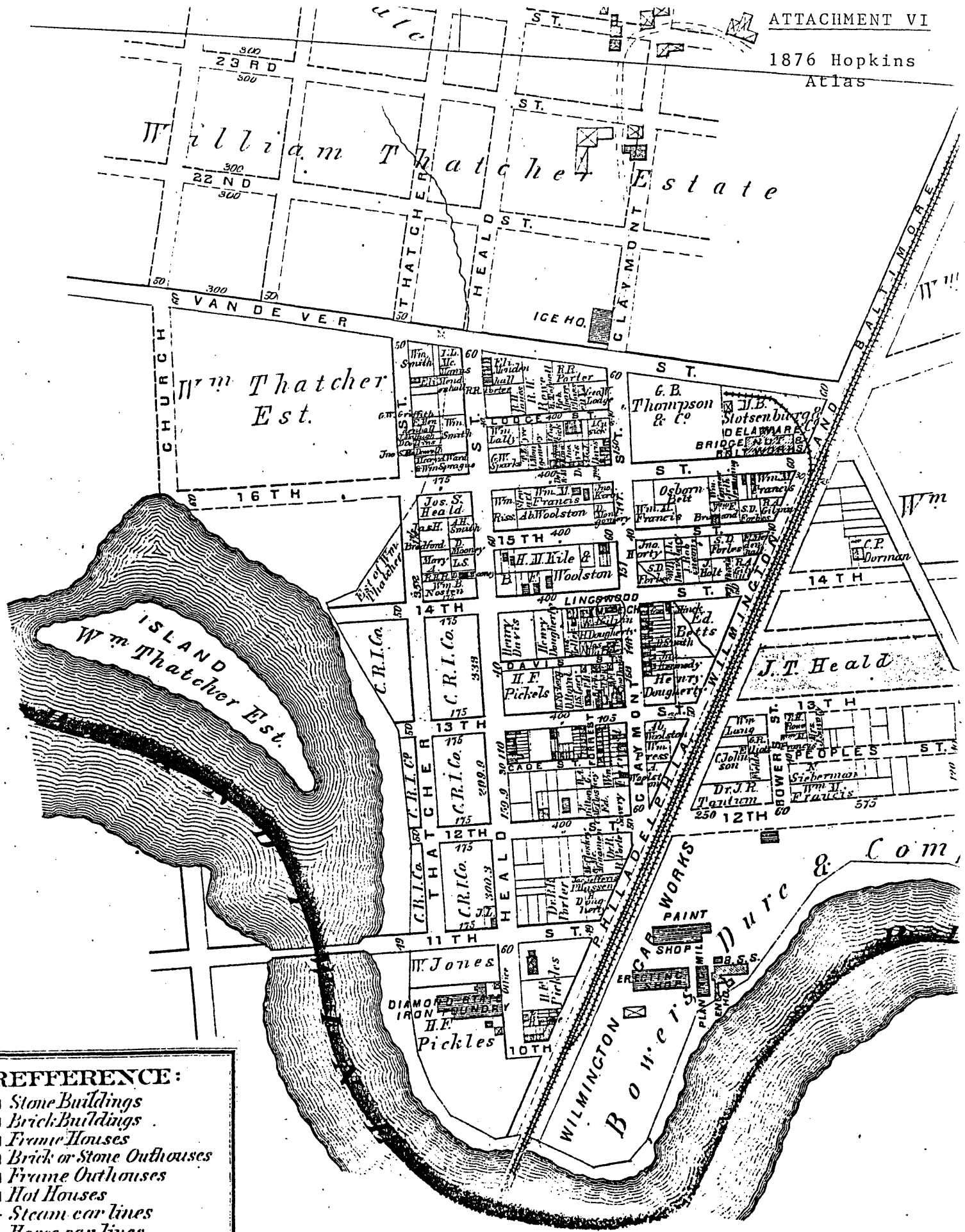
ATTACHMENT V : Riverside Cultural Resource Evaluation



POTENTIAL N.R. SITES

1. Former Public School #17
2. Kingswood M.E. Church
3. 1313 Claymont St.
4. Christian Ploesser Building
5. Former Fire Station
6. Swedish Mission

 Waterfront Sites Excluded from Survey of Analysis Area

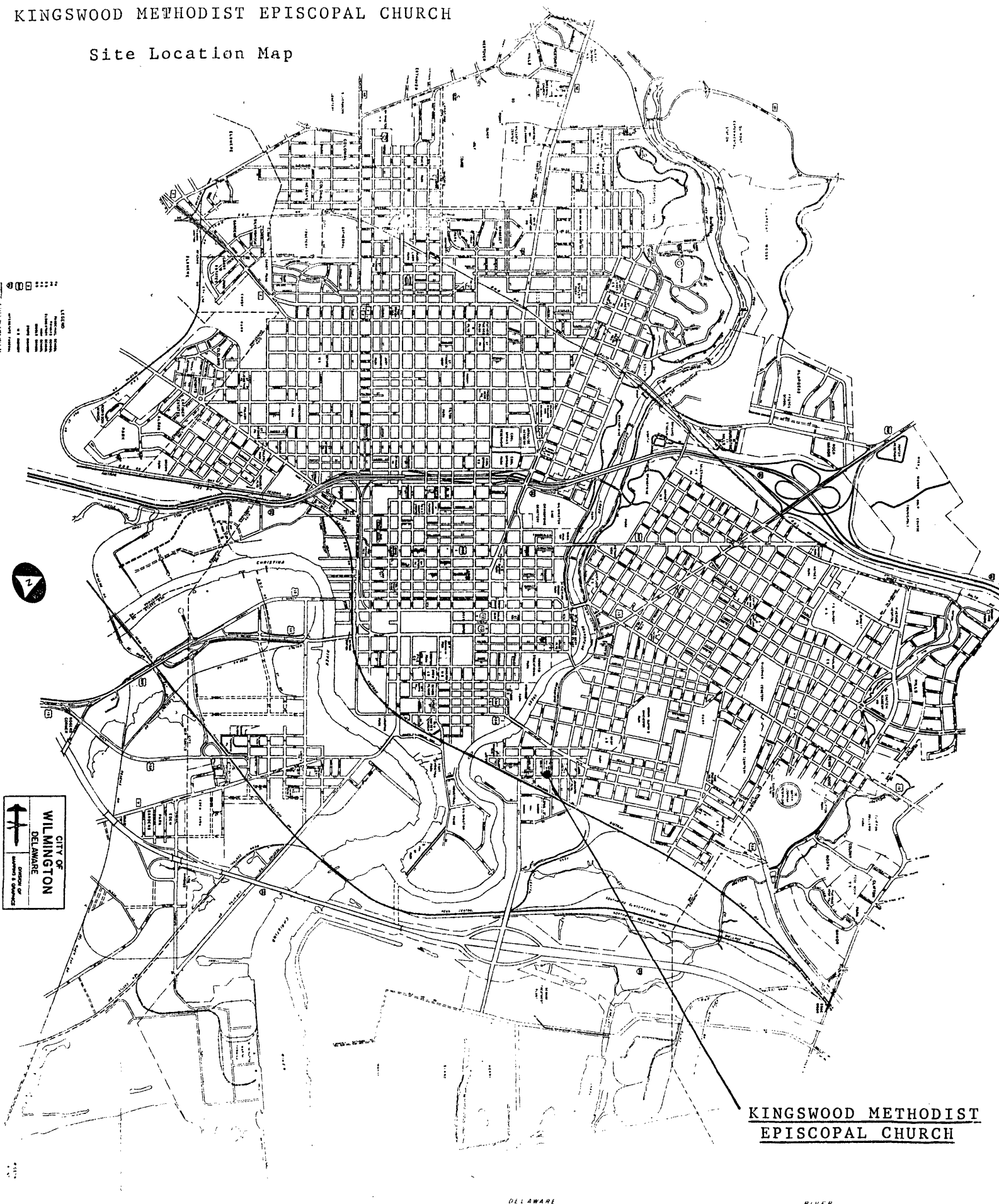


REFERENCE:

	Stone Buildings
	Brick Buildings
	Frame Houses
	Brick or Stone Outhouses
	Frame Outhouses
	Hot Houses
	Steam car lines
	Horse car lines
	Fire plugs

KINGSWOOD METHODIST EPISCOPAL CHURCH

Site Location Map



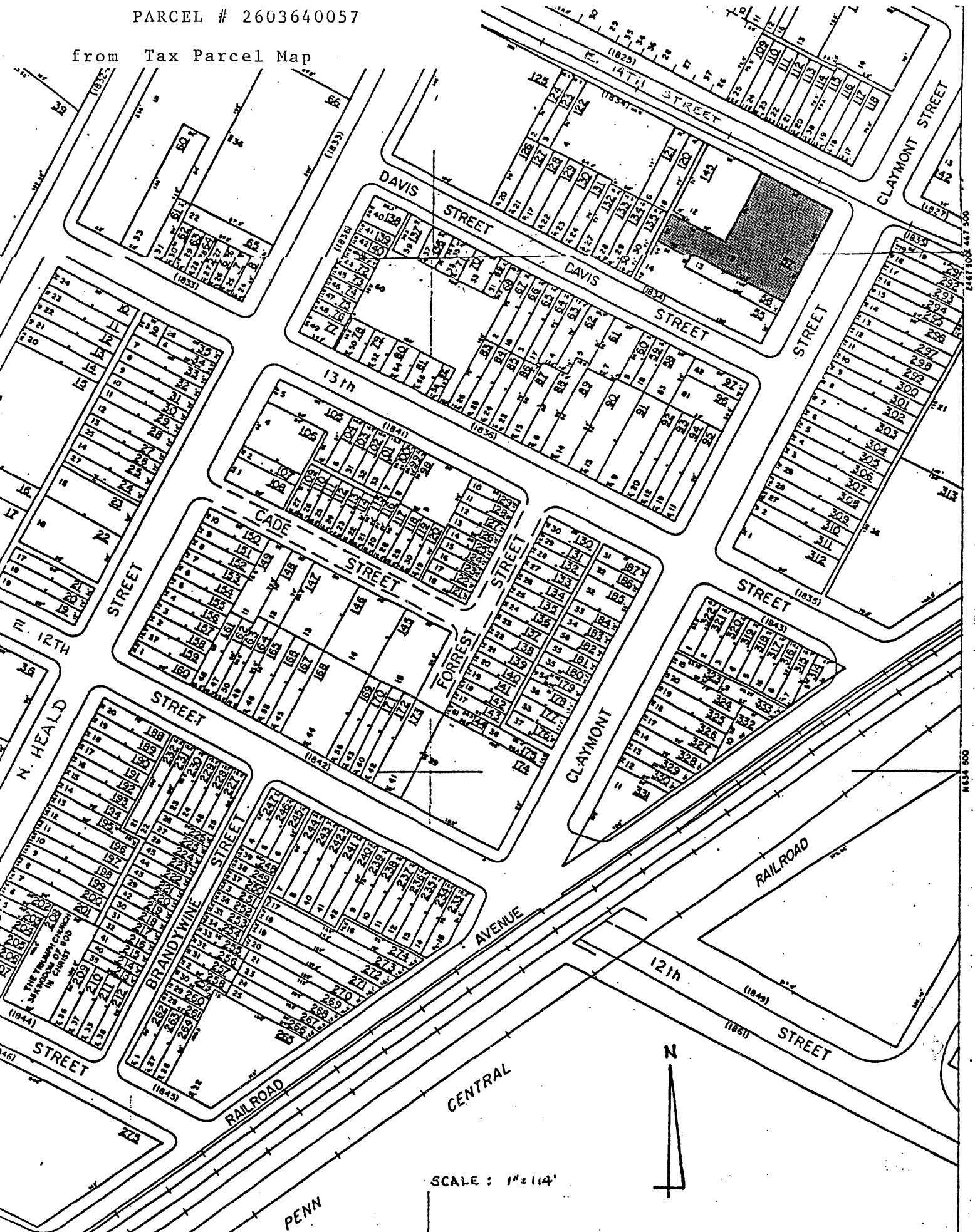
KINGSWOOD METHODIST
EPISCOPAL CHURCH

DELAWARE

RIVER

PARCEL # 2603640057

from Tax Parcel Map



SCALE : 1" = 114'

SEE 1" = 100' MAPPING

