

Daleville Circuit of the Methodist Protestant Church

Mainstream Methodism was organized in America in 1784 when Francis Asbury and others gathered in Baltimore to form the Methodist Episcopal Church. The Methodist Protestant Church separated from the main body in 1828 to create a denomination with more lay involvement and less episcopal authority. The Methodist Episcopal Church South separated from the main body in 1844 over the issue of slavery. In 1939 the Methodist Episcopal Church, the Methodist Protestant Church and The Methodist Episcopal Church South re-united to form the Methodist Church.¹

Across central and northeast Pennsylvania, a majority of the Methodist Protestant congregations exercised their rights within that denomination to opt out of the 1939 re-union.² One charge in which every congregation chose to make the transition from Methodist Protestant to Methodist was the Daleville charge in southeastern Lackawanna County pastored by Roy DuVall.³ The three churches on that charge, and their 1939 memberships,⁴ were: Daleville (96), Bloomington (29), Lehigh (16).

Today only one of those three, the Daleville (137) congregation, remains to have successfully transitioned from Methodist Protestant to Methodist to United Methodist. It has since 1972 been on a two-point charge with the former Methodist Episcopal Maple Lake⁵ congregation. The story of how the Daleville circuit of the Methodist Protestant Church transitioned over the years will be told by looking at the individual church buildings that were once on the circuit – starting with Daleville and continuing back in time in the order in which they left the circuit. While there were many schoolhouse appointments on the circuit over the years, this article identifies only locations with known church buildings. Even though the name of the circuit varied from time to time, this article will use the name Daleville circuit throughout.

¹ In 1968 the Methodist Church joined with the Evangelical United Brethren Church to create the present United Methodist denomination.

² Some of those congregations joined together to form a new denomination, the Bible Protestant Church, while others simply chose to become independent.

³ Roy DuVall (1903-1977) served the Daleville charge 1937-43. He served for the entire 1939-68 life of the Methodist Church and retired from Scranton Asbury UMC in 1969 as a United Methodist pastor – having transitioned as clergy through two denominational unions.

⁴ Both the 1939 journal of the Eastern Conference of the Methodist Protestant and 1940 journal of the Wyoming Conference of the Methodist Church report only circuit totals. The membership figures given are the best available reconstructions for the individual congregations.

⁵ There was also at one time a Maple Lake Methodist Protestant church, which is mentioned later in this article. That building was erected just west of the Maple Lake school house, by the existing cemetery west of the present UM church.

Distinctive Characteristics of the Daleville Circuit

Before beginning the stories of the churches on the Daleville circuit, however, one needs to note some important facts about this circuit that distinguish it from some of its neighbors. Those facts results from a little known episode in the history of the Methodist Protestant Church.

In 1858 there were three Methodist Protestant Conferences operating in the state of Pennsylvania: the Pittsburgh Conference covered the western part of the state, the Maryland Conference reached into the south-central part of the state, and the Pennsylvania Conference covered the eastern and north-central parts of the state. That year there was a split in the Methodist Protestant Church over the issue of slavery, and its northern and western conferences withdrew to form the Methodist Church.⁶ Among the conferences included in the Methodist Church were the Pittsburgh, Pennsylvania and New York conferences. Among the conferences remaining in the Methodist Protestant Church was the Maryland Conference.

In 1862 the Pennsylvania and New York Conferences of the Methodist Church voted to unite into a single conference, to be called the New York Conference. The vote in the New York Conference was unanimous, but the vote in the Pennsylvania Conference was a relatively close 17-11 in favor of the union. Those pastors/congregations voting against the union withdrew⁷ to form the Pennsylvania Conference of the Methodist Protestant Church and return to their parent denomination. This created strange arrangements where there had been sister circuits – placing, for example, the Daleville circuit in the New York Conference of the Methodist Church and the neighboring Maple Lake and Covington circuit in the Pennsylvania Conference of the Methodist Protestant Church.

In 1877 the Methodist and Methodist Protestant denominations re-united as the Methodist Protestant Church – but individual circuits and congregations retained their conference affiliations. And so within the Methodist Protestant Church, the Daleville circuit found itself a member of the New York Conference surrounded by circuits belonging to the Pennsylvania Conference.

In 1911 the Pennsylvania and New York conferences, the latter of which included New Jersey and all of New England, united to form the Eastern Conference of the Methodist Protestant Church. See Appendix A for more

⁶ This denomination named the Methodist Church that was formed in 1858 is not to be confused with the denomination named the Methodist Church that was formed in 1939 by the re-union of the Methodist Episcopal, Methodist Episcopal South and Methodist Protestant denominations.

⁷ This re-organization of the Pennsylvania Conference of the Methodist Protestant Church took place in nearby Hollisterville, Wayne County PA.

particulars about that conference union. It was from this conference that the Daleville circuit joined in 1939 with its Methodist Episcopal neighbors and transitioned into the Methodist Church. And these are the stories of the churches that have been associated with the Daleville circuit.

Daleville (active)

Daleville was the first significant settlement on the “Drinker turnpike” that ran from Stroudsburg to Great Bend. By 1830, Methodist Episcopal circuit riders were visiting the area on a regular basis. It was the Methodist Protestant interpretation of the faith, however, that soon became the prevailing religion. When the Methodist Protestants erected a church building at the present site in 1847, those preferring the Methodist Episcopal denomination chose to worship with their counterparts in Moscow.

By the early 1870’s the Methodist Protestant congregation was struggling, and the Methodist Episcopal began supplying Daleville again.⁸ But the Methodist Protestant congregation was reorganized and replaced their original building with the nucleus of the present church complex in 1877.



**Daleville Methodist Protestant Church
erected 1877**

tower/entrance added in the early 1900’s
fellowship hall added 1968

⁸ A Methodist Episcopal church building was then erected at Daleville. It is mentioned in the 1876-77 Daleville MP Circuit minutes as being built “on the land so generously donated by the chairman of said committee.” Chaffee’s 1904 History of the Wyoming Conference, page 635, states that the ME building was dismantled and used to construct the current 1890 ME-UM building in Gouldsboro. The exact location of this structure is uncertain, but it is believed to have been diagonally across the road from the present Daleville church near the Covington township/ police building.

Bloomington (closed in 1945)

The work at Bloomington began with a Sunday School organized at the Swartz schoolhouse in 1909. Regular preaching services began January 1, 1911, and a Methodist Protestant congregation was organized May 19, 1912. Of the 22 charter members, 9 had transferred from Freytown, 1 had transferred from another church, and 12 joined by profession of faith. The organizing pastor was S.F. Ackley.

The church building was dedicated February 7, 1915, by Dr. F.T. Tagg.⁹ The structure stood in Madison Township, on the northeast corner of Bloomington and Major roads – with the church facing Major Road.



Bloomington Methodist Protestant Church
erected 1912
closed 1945
dismantled about 1956

Lehigh (removed from the circuit in 1941)

Approximately one acre of land in the village of Lehigh, Covington Township, was “conveyed to William Latham et al. as trustees for the Lehigh Church Society ... of the Methodist Protestant Church” by the Scranton Gas and

⁹ Frank Thomas Tagg (1845-1923), a member of the Maryland Conference, was editor of the *Methodist Protestant*, the denomination’s newspaper, from 1893 to 1916. As such, he was one of the most esteemed leaders in the Methodist Protestant Church.

Water Company in 1899. A church building was erected soon thereafter. Originally on the Covington and Maple Lake circuit of the Pennsylvania Conference, the church was twice transitioned to more geographically convenient circuits made possible by conference/denominational unions. Following the 1911 formation of the Eastern Conference, it was placed (in 1912) on the Daleville circuit of the former New York Conference. Following the 1939 formation of the Methodist Church it was paired (in 1941) with the Gouldsboro congregation of the former Methodist Episcopal Church and served Sunday afternoons.

In 1951, the trustees of the Wyoming Conference of the Methodist Church officially declared the appointment discontinued and abandoned, and they honored the reversion clause in the original conveyance by issuing a quit-claim deed for the property to the Scranton – Spring Brook Water Service Company. The material and furnishings of the building were to be made available to the High Way Church.¹⁰



Lehigh Methodist Protestant Church

Erected 1899

Discontinued 1951

The above picture was taken in 1945, when the church was supplied by a William Oakley. Pastor Oakley is in the middle of the back row, wearing a tie. The identities of the others in the picture are in the files at the conference archives.

¹⁰ The High Way Methodist Church was an unsuccessful church plant in Clifton Township on Clifton Road, at route PA 435. This was a small group that met in an empty house at the above intersection that was owned by one of the members. The Gouldsboro pastor served the group beginning in early 1951, but by the end of June it was clear that there was insufficient interest to continue the work. No church building was ever erected, and the house used for worship burned down many years ago. Since this work did not materialize, it is unclear what actually happened to the material and furnishings of the Lehigh building.

Maple Lake (closed about 1933)

This church was built just west of the school house at Maple Lake soon after 1880. The site is about ½ mile west of the present UM church, which had been Methodist Episcopal. The existing small graveyard that was placed to the side and rear of the church allow one to visualize the approximate location of the building.

Although the Methodist Episcopal Church had been erected several years earlier, the Methodist Protestants became the dominant congregation in Maple Lake.¹¹ Maple Lake was part of the Pennsylvania Conference and home to a large circuit that included church buildings and schoolhouse appointments in Lackawanna County's Clifton, Covington, Lehigh and Spring Brook townships.¹² By 1921 the other appointments had been discontinued, and Maple Lake asked to be placed on the Daleville circuit of the former New York Conference. In 1928 the Methodist Episcopal church was re-opened and began to prosper – much to the detriment of the Methodist Protestant congregation, which dwindled away in the 1930's and did not survive to see the 1939 denominational re-union.



Maple Lake Methodist Protestant Cemetery

¹¹ In fact the Methodist Episcopal church closed soon after the Methodist Protestant building was erected and wasn't re-opened until 1900. Then again in 1915 so many members of the Methodist Episcopal congregation joined the Methodist Protestant Church that for thirteen years only occasional services and Sunday School, mainly through the efforts of interested laymen, were held in the ME building. In 1928 the ME church was re-organized, and from that point on it became the dominant congregation in Maple Lake.

¹² Other properties connected with this circuit are given in appendix B.

Freytown (closed about 1921)

Freytown was first settled by John and Susanna Frey, who arrived here from Monroe County in 1830. As roads were constructed linking the area to the outside world, Freytown became a thriving community with a number of homes, a school, a Methodist Protestant church, a store, a cemetery and a grange hall. About 1909 the Scranton Gas & Water Company began buying up area properties in order to construct a reservoir. Many of the residents dismantled their own homes and rebuilt them in Moscow – where some of them are still standing on Spring Garden and Maple streets. Soon all that was left was the church, the cemetery, and the house of Charles and Rosie Schreck. It is said that the cemetery was the obstacle that prevented the reservoir from ever being built. All that remains of Freytown today is the cemetery and the outlines and foundations of a few streets and buildings.

The date the church building was erected and the date services were discontinued are not known. The earliest readable death date in the cemetery is 1881 – suggesting that the church may have been erected about 1880. In 1921 the name of circuit was formally changed from “Daleville and Freytown” to “Daleville” – suggesting that the Freytown church may have operated until 1921. Appendix A gives a 1909 newspaper account of the demise of Freytown.



Freytown Methodist Protestant Cemetery

Daleville Circuit Epilogue

The above history of the transitions of the Daleville Circuit of the Methodist Protestant Church focuses on the five main church buildings known to have been on the circuit for at least a part of their history: Daleville, Bloomington, Lehigh, Maple Lake and Freytown. While records at the conference archives and at the Daleville United Methodist church identify various schoolhouse appointments, parsonage properties and other proposed (or actual?) church buildings, those records are tauntingly incomplete and sometimes even self-contradictory.

Even a definitive list of the pastors serving the Daleville circuit cannot be established. The list given in Appendix D is the one given in the 2001 booklet produced for the 125th anniversary celebration of the existing 1876 church building. While this is generally accepted as correct, it is not the only list in print. Some of the problem stems from the nature of the Methodist Protestant denomination in general, and the denomination's weakness in this section of Pennsylvania in particular.

Founded as a movement opposed to what it perceived as unnecessary and often arbitrary authority within the Methodist Episcopal Church, Methodist Protestantism functioned with minimum structure and accountability. The conferences did not ride herd over individual charges or congregations, and the denomination did not ride herd over individual conferences. This was especially true in this section of Pennsylvania – where the Pennsylvania Conference was almost to the point of being dysfunctional, and the New York Conference was serving circuits geographically removed from the rest of the Conference.

Unlike their more structured neighbor the Maryland Conference, which reached well into central Pennsylvania, the Pennsylvania and New York conferences never published a ministerial record listing the charges a particular pastor served during his ministry. Many unappointed local pastors served circuits and individual appointments within circuits, while many full ministerial members of the conference for one reason or another were not serving under appointment at all. Sometimes there was just no clear record of who was serving where. One year, for example, the president of the Pennsylvania Conference reported, “We have tried hard to get men for Monroe, Salem and Sterling, Covington and Maple Lake, but it was beyond my power – except Bro. Hussey supplied one point on Salem and Sterling the last five months and Bro. C.W. Crump a few appointments at Covington. These brethren were unstationed by the conference, so I gave them no appointment.”¹³

¹³ 1908 Pennsylvania Conference journal, page 16.

Since about 1987, one descendant¹⁴ has been researching the Dale family and Daleville. A brief sketch of the Dale family compiled from this and other sources is given in Appendix E, and his resulting list of Daleville's early Methodist Protestant pastors is given in Appendix F. The list differs considerably from the one in Appendix D, but the names given are ones with well-documented ties to Daleville and Methodist Protestantism.

Finally, one unsolved mystery relating to Daleville and the Methodist Protestant Church is placed before readers of *The Chronicle*. The following biographical summary is taken from Colhouer's 1880 *Sketches of the Founders of the Methodist Protestant Church*, page 397 – although some explanations may be necessary for some of the references.¹⁵

JOHN SMITH (1775-1843).

Rev. John Smith was born in Delaware, on the 16th of October, 1775. He was converted in early life, united with the M. E. Church, and was soon after licensed to preach; and in 1808 sent out on a circuit in his native State, under Presiding Elder Larkin. In 1809 he was received into the Philadelphia Conference, ordained Deacon by Bishop Asbury in 1811, and Elder by Bishop Whatcoat, in 1813. He was a successful preacher, and was elected to the General Conference of 1828. The manner in which the appeals of Revs. D. B. Dorsey and W. C. Pool were treated, with the able defense of the Reformers by Rev. Asa Shinn, convinced him of the righteousness of their cause and the imperative necessity of a modification of the government, which could not be secured in the Church; hence he quietly withdrew, and cast in his lot with his Reform brethren. He organized the Philadelphia Conference of the Associate Methodist Churches, on the 8th of October 1829; was elected its first President, and also a delegate to the Historic Convention of 1830. When the New Jersey Conference was set off, in 1837, he was elected President of that body, and so frequently did he fill that office, that he became known as "President Smith." He died in peace on the 2nd of November, 1843, at Daleville, Pa., in the 68th year of his age.

John Smith is a founder and early leader in the Methodist Protestant denomination – but existing records fail to show his connection to Daleville, the city of his death. What was Rev. John Smith doing in Daleville in the year that the first Methodist Protestant building was erected there? Did he have relatives in Daleville? While a New Jersey Conference was formed in 1837, it never had its own representation at General Conference and was treated as an adjunct to the New York Conference. It appears that John Smith maintained his membership in the Pennsylvania Conference – but surely the records would have made mention of the fact if he had died in Daleville while there on official conference business. And so the question remains, what was this patriarch of the denomination doing in the small community of Daleville where the Methodist Protestant work was just beginning?

¹⁴ J. Douglas Leith has written on a variety of historical topics and retired in 2013 after a long run as the Newsletter Editor of the Dutchess County [NY] Genealogical Society.

¹⁵ Those who separated from the Methodist Episcopal Church in 1828 did not officially become the Methodist Protestant Church until 1830. They functioned in the meantime as "the Associate Methodist Churches" – with a Philadelphia Conference, that became the Pennsylvania Conference in the Methodist Protestant Church, organized in 1829.

Appendix A: Pennsylvania Circuits in the 1911 Eastern Conference

When the Eastern Conference of the Methodist Protestant Church was formed in 1911, it included fourteen circuits in the state of Pennsylvania – a pocket of 4 from the New York Conference surrounded by 10 from the from the Pennsylvania Conference. The circuits, their primary county of operation, and the number of church buildings they brought into the new conference are as follows.

From the Pennsylvania Conference.

1. Albany – Bradford, 3 [East Forks, Hatch Hill, Laddsburg]
2. Auburn – Susquehanna, 3 [Jersey Hill, Transue Valley, ...]
3. Cassville – Huntingdon, 3 [Cassville, Harmony, Meadow Green]¹⁶
4. Coles Creek – Columbia, 4 [Central, Coles Creek, Fairview, Red Rock]
5. Maple Lake and Covington – Lackawanna, 3 [Lehigh, Maple Lake, Pine Grove]
6. Monroe – Luzerne, 2 [Harvey’s Lake, Noxen]
7. Salem and Sterling – Wayne, 4 [East Sterling, Hollisterville, Union...]
8. Shickshinny – Luzerne, 1 [Shickshinny]
9. Reyburn – Luzerne, 4 [Bloomingdale, Koonsville, Register, Reyburn]¹⁷
10. Berwick – Columbia, 1

From the New York Conference

1. Daleville and Freytown – Lackawanna, 2 [Daleville, Freytown]
2. Kizers and Mt. Cobb – Lackawanna, 2 [Kizers, Mt. Cobb]
3. Pittston Broad Street – Luzerne, 1 [Pittston]
4. South Canaan – Wayne, 1½ [South Canaan, Varden]¹⁸

In 1939, only three of these church buildings housed Methodist Protestant congregations that were part of the denominational union that formed the Methodist Church. The others either had ceased to exist by then or chose not to participate in the union. Those three were

1. Daleville, of the Daleville circuit – still active
2. Kizers [Cortez] of the Kizers and Mt. Cobb circuit – still active
3. Pittston Broad Street [St. Paul’s] – merged into First (former ME) in 1977

In addition, a fourth building listed above [Central, on the Coles Creek circuit] entered the 1939 union because it had been purchased by the local Methodist Episcopal congregation.

¹⁶ There were also schoolhouse appointments at Coles Valley and Cooks.

¹⁷ There were also schoolhouse appointments at Oakdale and Union.

¹⁸ This is believed to be the ½ building, at that time owned jointly with the United Evangelical Church. See the article in this volume on the Wayne circuit of the Evangelical Church – specifically, footnote 3 on page 20.

Appendix B: Other Properties Associated with Maple Lake Circuit

These properties are referenced in the journals of the Pennsylvania Conference of the Methodist Protestant Church in connection with the Maple Lake and/or Covington circuits – which were sometimes served separately, but more often combined.

Moscow Methodist Protestant Church, Covington Township, Lackawanna County: The 1908 conference journal, page 14, includes the following report.

During the year I endeavored to find the deed of the Moscow church property, recorded in the Lackawanna county recorder’s office, but failed to find it until the 21st of February. It is a warrantee deed with two reverting clauses. 1st, the church was to be built in three and one half years, which would doubtless have been completed in the time, but the work was seriously interfered with – which in my opinion kills the clause. 2nd, it must be used for some protestant church. There was about enough lumber on the ground to put up the building. This has been taken by the administrator of the grantor who is now deceased. The suit in equity was commenced by her attorneys and was answered by us – and lies in the court that way.

It appears that the church building was never erected.

Pine Grove Methodist Protestant Church, Lehigh Township, Lackawanna County: The 1910 conference journal, page 17, includes the following report.

At Pine Grove on the Maple Lake and Covington circuit, there has been added a new vestibule costing one hundred and twenty-six dollars, also at the same place horse sheds, all paid for, under the faithful endeavors of the pastor, Rev. C.E. Vail. This building most like stood by the existing Pine Grove Cemetery, one mile east of Thornhurst.



probable Pine Grove MP church site
Old River Road, Lehigh Township, Lackawanna County

Appendix C: Freytown article from the *Scranton Tribune* – November 13, 1909

TOWN IS WIPED OFF COUNTY MAP

Covington Farmers Will Feel Loss of Town in Taxes

Freytown, a busy little community in a corner of Covington Township, has been effaced from the map of Lackawanna County. Where once there was a little settlement of homes, a saw mill lumber camp, a brush block works and Norman English's brick yard, now appears a waste of barren land, except for the little Freytown church and the Freytown cemetery. Church and churchyard will remain.

Freytown once had its own post office where the farmers from the surroundings met to get their newspapers, swap horses, and talk politics. The post office has been torn down, because there is need of a post office there no longer. Freytown once had its little school where the children of the town attended. The school house has been razed for want of children to attend it. The wreck of a dismantled brick oven marking the spot where English's brick yard stood can still be seen as the last vestige of what was once a leading industry of Freytown.

The wiping of the town from the map was done by purchase. The Scranton Gas and Water Company recently began buying up property in Covington as a site for a proposed reservoir and incidentally to protect its water sheds. Farm after farm was acquired by the company, until the twelve or fifteen farm houses that comprised Freytown had been purchased. It cost the company something in the neighborhood of \$100,000.00 to get the properties – and once a farm was sold, down came the farm houses. Farm house after farm house was torn down until "right of eminent domain" had devastated everything up to the school building. All the farmers who sold their places moved to Moscow and took their families with them. The school house was then torn down.

The church and the little graveyard where the dead of Freytown for fifty years lie buried still stand sentinels over the spot that once was a live community. The church may disappear too in time, but the graveyard never – and this, it is understood, is an obstacle that is in the way of the water company's going ahead with the building of the proposed reservoir. The graveyard cannot be disturbed. The right of "eminent domain" does not prevail against a cemetery or a church.

It was said yesterday that the cemetery is in the way of the proposed reservoir as planned by Engineer Marple. The reservoir, according to plans, would be an immense affair – and would cap the graveyard, which stands on a little knoll. The farm houses all out of the way, the school house down, and the land turning wild, the site of Freytown would make a natural basin for a reservoir if the cemetery were out of the way. But it will remain because there are dead buried there whose friends have long since left the place – and only a relative can disturb the body of the dead.

The farmers of Covington Township have reached almost the stage of mourning over the razing of Freytown. Freytown paid a good share of the township tax and helped a lot in maintaining some thirty-six miles of township roads. No taxes can be raised from that source now. Watersheds of public service corporations can't be subjected to local taxation. There are no houses, barns or cattle which would have been taxed as personal property.

Where the farm houses stood has been filled in, and the land is beginning to grow brush. In a few years it will pass from improved to unimproved land and then pay about \$4.00 taxes on an acre. But whether it pays its share of taxes or not, Freytown's post office has gone. The school house has gone, the farm houses and farmers have gone. All have gone but the little church and the graveyard.

Appendix D: Methodist Protestant Pastors at Daleville
from the records of Daleville UMC

1847-	William Lutz Simon Lutz ¹⁹ William M.H. Smith ²⁰
1857-58	J. McIntire, then G.W. Sterigere ²¹
1858-59	Samuel Homan ²²
1859-60	George Harris ²³ , then M.E. Rude
1860-64	Joseph Watrous ²⁴
1864-65	Samuel Homan ²²
1865-68	J.C. Jones ²⁵
1868-76	Samuel Homan ²²
1876-78	H.F. Wardell ²⁶
1878-80	J.J. Smith ²⁷
1880-82	Z.D. Baird
1882-87	Reuel Hanks ²⁸

¹⁹ Simon Lutz is listed in the Memorial Roll as entering the Conference in 1860 – if so, his early service as Daleville must have been as a local preacher. Nothing more is known about him.

²⁰ William M.H. Smith (1822-1888) entered the ministry in 1843 and became a member of the New York Conference of the Methodist Protestant Church in 1850. He is listed 1869-71 as a local preacher in the New York East Conference of the Methodist Episcopal Church – possibly while still a Methodist Protestant clergyman. He has no conference obituary.

²¹ George Washington Sterigere (1835-1897) founded the *Pennsylvania Methodist Protestant*, the official organ of the Pennsylvania Conference of the Methodist Protestant Church, in 1874. He was born, died, and is buried in the strongly Methodist Protestant village of Laddsburg, Bradford County.

²² Samuel Homan (1832-1909) transferred to the Wyoming Conference of the Methodist Episcopal Church in 1876. Additional information may be found in the Wyoming Conference on-line pastor data base. While this list indicates specific service 1858-59 and 1864-65 and 1868-76, the list in Appendix D identifies him with Daleville 1868-77.

²³ George Harris was a local preacher. While this list indicates only a partial year of service 1859-60, the list in Appendix D identifies him with Daleville 1860-65.

²⁴ Joseph W. Watrous (1828-1874) served a term as president of Pennsylvania Conference of the Methodist Protestant Church – and as they have no bishops, that is the denomination's highest office. He is buried in the Hollisterville Cemetery.

²⁵ John C. Jones is the full name given in other sources, but nothing more is known about this man.

²⁶ Henry F. Wardell (1836-1919) has a Methodist Protestant obituary in the 1919 Eastern Conference journal, page 29. One of at least 20 Wardells buried in the Old Daleville Cemetery, he is a descendant of Edward Wardell of England, the first settler in Daleville – who arrived 5 days before the town's patriarch David Dale. While this list indicates service 1876-78, the list in Appendix D identifies him with Daleville 1877-82.

²⁷ J.J. Smith (1817-1898) led the Methodist Church at the 1877 Joint Convention to re-unite the Methodist and Methodist Protestant denominations.

²⁸ Dr. Reuel Hanks (1823-1914) had been (1850) the first principal of the Methodist Protestant's Union Academy in Vermont and later (1875) turned down the presidency of Adrian College in

1887-88	William Smith
1888-90	Reuel Hanks ²⁸
1890-91	Lemuel Fisher ²⁹
1891-93	T.E. Davis
1893-97	J.F. Garrett
1897-00	S.F. Ackley ³⁰
1900-03	R. Clayton Burch ³¹
1903-07	T.E. Davis
1907-10	R. Clayton Burch ³¹
1910-19	S.F. Ackley ³⁰
1919-24	Harry J. Bright ³²
1924-27	William Tees ³³
1927-29	Charles Anderson ³⁴
1929-32	Alfred Freer ³⁵
1932-37	John Huizer ³⁶
1937-42	Roy DuVall ³⁷

Michigan. He is one of the more noted persons buried in Old Daleville Cemetery. His wife Mary Dale Hanks was the granddaughter of Daleville's namesake David Dale. He is the father of Rev. William Sumner Hanks (1856-1937) of the Maryland Conference of the Methodist Protestant Church. While this list indicates specific service 1882-87 and 1888-90, the list in Appendix D identifies him with Daleville continuously 1882-99.

²⁹ Lemuel Fisher is listed in the 1888 journal of the Maryland Conference of the Methodist Protestant Church as an unstationed preacher in Frederick MD. Nothing more is known about him.

³⁰ Stanley Frank Ackley (1852-1924) is the father of noted gospel songwriters B.D. Ackley and A.H. Ackley ["He Lives"]. Additional information may be found in the Wyoming Conference on-line pastor data base.

³¹ Randolph Clayton Burch (1875-1960) transferred to the Wyoming Conference of the Methodist Episcopal Church in 1910. Additional information may be found in the Wyoming Conference on-line pastor data base.

³² Harry Jonathan Bright (1865-1948) became a member of the New Jersey Conference as a result of the 1939 denominational re-union. He died while a member of that conference, but apparently there was no conference obituary.

³³ William Maxwell Tees (1866-1937) has a Methodist Protestant obituary in the 1937 Eastern Conference journal, page 16.

³⁴ Charles Ernest Anderson (1898-1988) has a United Methodist obituary in the 1988 California-Nevada Conference journal, page 294.

³⁵ Alfred Maynard Freer (1890-1980) sided with the Bible Protestant denomination in 1939 and served in that denomination until he retired in 1965. His son Alfred Dale Freer was born while he was serving Daleville.

³⁶ John S. Huizer (1884-1951) has a Methodist obituary in the 1951 New Jersey Conference journal, page 805.

³⁷ Roy DuVall (1903-1977) is listed in the Wyoming Conference on-line pastor data base.

Appendix E: The Dale Family and Area Methodism

In the late 1700's, Henry W. Drinker purchased a sizable amount of Pocono Mountain wilderness land directly from the Commonwealth of Pennsylvania and sold a portion of it to a David Dale of England. In 1819 the David Dale and Edward Wardell families left England together to settle that land. Traveling as a group by oxcart from Philadelphia, they separated when the Dale family experienced traveling difficulties – and so Edward Wardell became, five days ahead of David Dale, the first official European settler in what is now Daleville.

On January 9, 1822, David Dale made the following written declaration.

I was born in Skirpenbeck in the County of Yorkshire England on the 6th of May 1774. I am now 48 years of age. I emigrated from England on the third of June 1819 and landed at New York on the eighteenth day of August 1819 with my family consisting of the following persons, all subjects of Great Britain; to wit, my wife Margaret forty four years of age, my son John aged 22, Elizabeth age 20, David age 14, William age 12, Francis [Frank] age 10, James age 7, Mark age 5, Mary age 3 years.³⁸

David's connection with Methodism in England, if any, is unknown, but the family made major contributions to area Methodism through his sons as follows.

William Dale

David's son William (1809-1882) had three children that figured prominently in area Methodism – a daughter with the Methodist Protestants, and two sons with the Methodist Episcopalians.

William's daughter Mary Elizabeth Dale (1842-1936) married prominent Methodist Protestant preacher Reuel Hanks. See Appendix D, the list of Daleville's Methodist Protestant pastors for more information on Rev. Reuel Hanks. She was one of the first school teachers in Daleville and in 1936 turned the first spade of dirt when the Covington Township elementary schools broke ground and consolidated into a single building.

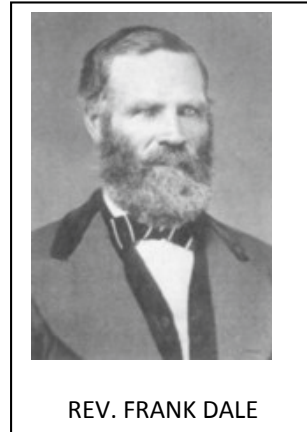
William's son Matthew Hodgson Dale (1837-1904) was an active member at Scranton's Simpson Methodist Episcopal church and donated the land at Keyser Avenue and Luzerne Street on which that congregation erected the chapel of its Allis Mission. A Civil War hero and successful businessman, he died in a tragic railroad accident when he attempted to jump from the wrong train that he had boarded by mistake.

³⁸ According to the best available birth dates for David's children, on January 9, 1822, John would have been 23 (not 22) and Elizabeth would have been 21 (not 20). In addition, Frank would not actually turn 12 for another 2 weeks. All the other ages agree.

William's son Thomas Henry Dale (1846-1912) was a trustee of Wyoming Seminary 1890-1912, a long-term trustee and Sunday School superintendent at Scranton's Simpson Methodist Episcopal Church, and a lay delegate to the denomination's 1892 General Conference. His wife Martha Grace Rounds (1848-1915) had an impeccable Methodist heritage, being the daughter of noted Methodist Episcopal clergyman Nelson Round³⁹ (1807-1874) and Mary Comfort.⁴⁰

Frank Dale

David's son Frank (1812-1890) left Daleville in 1834 and moved west, first to Michigan and then to Illinois. He eventually settled in LaSalle County IL. While he was a farmer and engaged in the grain business, he was also an ordained deacon in the Methodist Protestant Church. His daughter Mary Elvina Dale married Methodist Protestant preacher Rev. Nelson Watson (1817-1897) – originally of the Pittsburgh Conference, but later of Illinois and Kansas.



Mark Dale

David's son Mark (1816-1888) became a local preacher in the Methodist Protestant Church, and some sources credit him with establishing the Methodist Protestant congregation in Daleville. See Appendix F, the alternate list of Daleville's Methodist Protestant pastors, for more information on Rev. Mark Dale.

³⁹ Nelson Round (1807-1874) of the Oneida Conference of the Methodist Episcopal Church, served the denomination as president of Willamette University in Salem OR and as editor of the *Northern Christian Advocate*.

⁴⁰ Mary Comfort (1817-1893) was a sister to the noted Rev. Silas Comfort (1808-1868), an article on whom appears in the *Encyclopedia of World Methodism*, and to Rev. George Comfort (1831-1908), and a sister-in-law to Rev. George Reddy (1813-1894) – all of the Oneida Conference of the Methodist Episcopal Church.

Appendix F: Early Methodist Protestant Pastors at Daleville – alternative list
compiled by researcher J. Douglas Leith

1850-54	Mark Dale ⁴¹
1854-60	J.K. Helmbold ⁴²
1860-65	George Harris ²³
1865-66	Mathias Henderson ⁴³
1866-68	J.K. Helmbold ⁴²
1868-77	Samuel Homan ²²
1877-82	H.F. Wardell ²⁶
1882-99	Reuel Hanks ²⁸

⁴¹ Mark Dale (1816-1888), son of the original immigrant David Dale, was born in England and is buried in the Clifford Cemetery in Susquehanna County. Munsell's 1880 *History of Luzerne, Lackawanna and Wyoming Counties*, page 482A, states that "Rev. Mark Dale is a farmer as well as a clergyman" who "located in Covington [township] in 1840." Beers' 1900 *Commemorative Biographical Record of Northeast Pennsylvania*, page 1299, states that upon retiring he sold his farm near Daleville and moved in with his son-in-law in Clifford PA and that "he was a local minister of the Methodist Protestant Church." He does not appear in the pastoral list of Appendix B.

⁴² Joseph Kemmerer Helmbold (1820-1891) was admitted on trial in the Maryland Conference of the Methodist Conference of the Methodist Protestant Church in 1844 and transferred to the Pennsylvania Conference in 1856. While his service in the Maryland Conference is well-documented (and included Pennsylvania appointments in Trough Creek, Juniata, Huntingdon, Concord and Clearfield), the lax records of the Pennsylvania Conference make it difficult to track his service there – although he is known to have served a term as president of the Conference and to have lived in Daleville in 1870, where his son Rev. Williams Christmas Helmbold (1870-1927) of the Michigan Conference of the Methodist Protestant Church was born on December 24. He is buried in the Old Daleville Cemetery. He does not appear in the pastoral list of Appendix B.

⁴³ Mathias Hendeson (1804-1875) was born in New Jersey and is buried in the Old Daleville Cemetery. Hayden's 1906 *Genealogical and Family History of the Wyoming and Lackawanna Valleys*, pages 540-541 state he "was a pioneer Methodist preacher who, in addition to preaching the gospel of peace, followed the quiet but useful life of agriculture. He was among the early settlers of Scranton and aided materially in some of the improvements of that section... He finally moved to Daleville, where he purchased a farm, whereon he resided up to the time of his decease." He does not appear in the pastoral list of Appendix B.