

MP-965

United States Department of the Interior
National Park Service

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

1. Name of Property

historic name Campground Church and Cemetery Site

other names/site number Campground Cumberland Presbyterian Church

Name of Multiple Property Listing Historic and Historic Archaeological Resources of the Cherokee Trail of Tears

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

2. Location

street & number 50 Tunnel Lane not for publication

city or town Anna vicinity

state Illinois county Union zip code 62906

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

Applicable National Register Criteria: A ___ B ___ C D

[Signature] 3/21/17
Signature of certifying official/Title: Deputy State Historic Preservation Officer Date

Illinois Historic Preservation Agency
State or Federal agency/bureau or Tribal Government

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

Signature of commenting official _____ Date _____

Title _____ State or Federal agency/bureau or Tribal Government _____

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register ___ determined eligible for the National Register

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

___ other (explain:)

[Signature] 5/8/17
Signature of the Keeper Date of Action

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5. Classification

Ownership of Property
(Check as many boxes as apply.)

Category of Property
(Check only **one** box.)

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

- private
- public - Local
- public - State
- public - Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
0	1	buildings
1	0	site
0	0	structure
0	0	object
1	1	Total

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Funerary/Cemetery

Recreation and Culture/outdoor recreation

Current Functions
(Enter categories from instructions.)

Religion - Church

Funerary/Cemetery

7. Description

Architectural Classification
(Enter categories from instructions.)

N/A

Materials
(Enter categories from instructions.)

foundation: N/A

walls: N/A

roof: N/A

other: _____

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Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity).

Summary Paragraph

The Campground Church and Cemetery Site consists of a cemetery dating back to the 1830s; two springs that provided water for nineteenth century travelers; and a white frame church built in 1906 (Figures 1-3; Images 1-2). The property is located directly adjacent to a segment of the Golconda-Hamburg Road or “Trail of Tears”, which over 10,000 Cherokee traveled along between 1837-1839 as part of their forced emigration to the West (Figures 4 and 5). The property was in use during this time by local Presbyterian church members for religious camp meetings and the burial of the deceased children of at least one member of the congregation. Oral histories collected in the 1930s indicate that local settlers allowed the Cherokee to camp at this location and bury their dead in a *grave site* next to the deceased children of congregation member George Hileman (Image 2). An open area within the cemetery that lacks grave stones but which is located immediately adjacent to the graves of Hileman family members has traditionally been identified as the location of the Cherokee *gravesite*. Non-intrusive remote sensing investigations conducted in 2006 revealed that below ground anomalies or disturbances representing probable graves are indeed present in this area (Henson 2010). Two springs that the Cherokee used to obtain water for themselves and animals are located in a wooded area south of the church (Devenport et al. 2012; Sharp 2012). The historic integrity of the property is excellent with the Trail of Tears road segment, springs, and graves remaining in their original locations.

Narrative Description

The Camp Ground Cemetery site within southern Illinois is nominated to the NRHP as part of the multiple property listing Historic and Historic Archaeological Resources of the Cherokee Trail of Tears 1838-1839. The associated historical context is The Northern Route of the Cherokee Trail of Tears in Tennessee, Kentucky, Illinois, Missouri, Arkansas, and Oklahoma, 1838-1839. The below section draws on that historical context as well as related sources to provide a framework for the evaluation of the NRHP significance of the Golconda-Hamburg Road

The property is located at 50 Tunnel Lane Road approximately six miles east of the town of Anna in Union County, Illinois. (Figures 1-3). Trees line the eastern edge of the property, which consists of (1) a cemetery dating back to the 1830s in which Presbyterian congregation members allowed Cherokee emigrants to bury their dead during the 1837-1839 Trail of Tears period; (2) two still-flowing springs that the Cherokee would have used to obtain water for themselves and animals; (3) a non-contributing frame church building (built 1906) that is a successor to a log church built on the property in 1850 (Perrin 1883:424). The location of the cemetery and the former log church are shown on an 1881 map of Union County (Figure 4). The property is located immediately adjacent to and south of the former route of the Golconda-Hamburg Road or “Trail of Tears,” which over 10,000 Cherokee traveled on between 1837 to 1839 as part of their forced emigration to the western United States (Figures 5 and 6).

The cemetery (Images 1-4) contains ca. 359 marked graves in rows dating from the late 1830s to the present day (Dexter 1997). The number of unmarked graves is unknown. The earliest tombstones in the cemetery are those of two of the Hileman children—Willis and George—who died within three days of each other in January, 1838. A ca. 35 m by 30 m (98.4 ft. by 114.8 ft.) empty area nearly void of gravestones and

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located about 20 m (65.6 ft.) south of the present Camp Ground Presbyterian Church next to the graves of these two children that lacks stone or wooden markers has traditionally been identified as the location of a an *1838-1839 Cherokee grave site* location within the cemetery in 1838-1839. Oral histories dating back to at least the 1930s support this identification. Non-intrusive remote sensing investigations conducted within this area in 2006 also revealed that it contains numerous below ground “anomalies” or disturbances interpreted as representing grave features (Henson 2010).

Two still-flowing springs (Images 5-6; Figures 7-8) are located in the woods south of the cemetery. Springs, which were needed to supply water to both human travelers and their livestock during the nineteenth century, are directly linked to campground locations within southern Illinois (Wagner and Sharpe 2013).

The Camp Ground Cumberland Presbyterian Church (Images 1-2) is a non-contributing element to the nomination located immediately north and east of the cemetery. The following description of this structure is taken from Thomason and Douglass (2003):

[This] is a frame building constructed in 1906...It has been remodeled several times, including in 1980 and 2000. The church has original Gothic arched windows, which are two-over-two wood sash with arched transoms and tracery. The main entrance has six-panel double doors, which were added in 2000. The exterior has vinyl siding and the building rests on a stone and concrete block foundation. The building has a gable roof of asphalt shingles. At the roofline is a cross gable bell tower with Gothic arched vents. At the rear of the building is a shed roof wing added in 1980 with one-over-one wood sash windows and a solid wood door. The interior of the church has a wood floor added in 1959. Furniture in the church dates to 1960. The walls are drywall and the ceiling has acoustical tiles reflecting recent remodeling. This church is included as a non-contributing building to the property (Thomason and Douglas 2003b).

Cherokee Trail of Tears Grave Site Property Type

Although grave sites and cemeteries such as Campground Cemetery are not typically eligible for the NRHP, the multiple property listing Historic and Historic Archaeological Resources of the Cherokee Trail of Tears 1838-1839 specifically defines Cherokee grave sites as an NRHP eligible property type associated with the forced removal of the Cherokee to the western United States during the 1838-1839 removal period. As the multiple property form notes:

One of the greatest tragedies of the Cherokee Trail of Tears is the tremendous loss of life from 1837-1839. On their journey west in 1837 the initial groups of emigrating Cherokee recorded numerous deaths and illness in their parties...The Cherokee traveled primarily on foot and slept on the open ground. Disease was rampant and as a result, many perished along the way. Some groups reported as many as four deaths per day during the winter months, and children and the elderly were especially at risk.

Those who died were buried at random locations along the routes. These sites were left unmarked or provided with simple wood or stone crosses or [rock] formations. As a result, of the hundreds or thousands who died at the forts and camps, or along the overland routes few graves are known. Those [grave sites] that are known include that of [two men named]

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Whitepath and Fly Smith in Hopkinsville, Kentucky, These two Cherokee leaders died in October and were buried side by side....*Other known gravesites include the cemetery of the present-day Cumberland Presbyterian Church near Anna, Illinois* and that of Nancy Otahki Hildebrand in the Trail of Tears State Park in Missouri. In addition to these gravesites, the graves of Cherokee leaders and other who were prominent in the Trail of Tears also are known. These include the graves of John Ross, Major Ridge, and the Rev. Jesse Bushyhead in Oklahoma, and Junaluska in North Carolina. *The cemetery containing the grave of John Ross was recently listed on the National Register* (Thomason and Douglas 2003a, italics added).

Cherokee Trail of Tears grave sites are considered significant under Criteria A and Criteria Consideration C. They are eligible under Criteria A due to their “association with an important event...[and] as reflecting the suffering and hardships endured by the Cherokee people...This event was pivotal in the history of the Cherokee Nation, and both individual gravesites and mass graves will be illustrative of the tragedy of this event...Gravesites will meet National Register criteria if they are of one or more individuals, and the graves can be directly associated with the Trail of Tears” (Thomason and Douglas 2003a). They are eligible under Criteria Consideration C if they are associated with “prominent Cherokee leaders during the Trail of Tears for whom no other associated property remains extant” (Thomason and Douglas 2003a). Under these criteria, the Cherokee grave sites in Campground Cemetery, the occupants of whom are unknown, would be potentially eligible under Criteria A and not Criteria Consideration C.

The multiple property listing Historic and Historic Archaeological Resources of the Cherokee Trail of Tears 1838-1839 (Thomason and Douglas 2003a) defined four registration requirements for Cherokee Trail of Tears gravesites including location, feeling, setting, and association. The Campground Church and Cemetery Site meets all of these registration requirements as will be discussed in Section 8.

Geophysical Investigations at the Campground Church and Cemetery Site

Two non-intrusive (e.g., non-ground disturbing) research projects have been conducted on the Campground Church and Cemetery property. The first of these consisted of remote sensing investigations of the vacant area within the cemetery reported to contain unmarked 1838-1839 Cherokee graves. The second consisted of a Geographic Information System (GIS) documentation and mapping of the two springs located in the woods south of the existing church building.

2010 Remote Sensing Investigation of Campground Church and Cemetery Site to Locate Unmarked Grave Sites

Three non-invasive remote sensing techniques were used to investigate the 30 m x 35 area for subsurface anomalies representing possible grave features between 1999-2009 (Henson 2010). These included (1) a magnetic gradiometer survey using a Geometrics G-858 Cesium vapor gradiometer; (2) an electromagnetic induction survey using a highly sensitive Geonics, Ltd EM-61, a time-domain metal detector of both ferrous and non-ferrous materials with excellent spatial resolution, (3) and a ground penetrating radar survey using (a) PulseEKKO IV bi-static GPR system with 100 MHz and 200 MHz antennae; and (2) 250 MHz NOGGIN SmartCart with 250 MHz and 500 MHz system configurations (Image 9). All three of these techniques have been successfully used in Illinois and elsewhere in the past to locate unmarked graves (Henson et al. 2008; Wagner and Campbell 2016).

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Although results from the individual geophysical methods were often subtle and ambiguous, many anomalies became more pronounced when data sets were evaluated together. The GPR method, especially the Noggin two and three-dimensional images of the subsurface, provided the most useful geophysical information (Figure 9). Specifically, the Noggin SmartCart with a 250 MHz antenna setup seemed to provide the best overall results and was used successfully to image the subsurface at Camp Ground Cemetery (Henson 2010).

Henson (2010:49) summarized the results of his survey as follows:

The exact number of subsurface disturbances interpreted on the GPR images that are actual graves was difficult to determine. The geophysical results suggested that 10-12 individuals may be buried within the 30 m x 35 m initial target area at CGCC in unmarked graves. Anomalies with weaker signatures implied that the interred were mostly small children and infants. The question remains whether these unmarked graves are Cherokee emigrants. Circumstantially, the historical evidence strongly suggests that these subsurface disturbances are Cherokee burials. Additionally, the illegible markers and significant number of unknown markers and sandstone slabs found in this same area may mean that even more Cherokee were buried at Camp Ground Cemetery than originally suspected...Unfortunately the exact identity of these individuals remains unknown (Henson 2010:49, underlining added).

Infants and children, along with aged adults, are the most likely to have perished from cold, disease, and stress during the Cherokee emigration. Reverend Butrick's journal, for example, contains numerous entries regarding children dying in Illinois such as "this morning a little child about 10 died", "this morning two children died", "saw Mr. Taylor in pursuit of some to assist in burying a little boy who died last night", as well as adults (Butrick 1983). As such, the weaker GPR anomalies interpreted as representing the graves of small children and infants potentially could represent *Cherokee grave sites*.

Cherokee Trail of Tears Campsite Property Type

The *Historic and Historic Archaeological Resources of the Cherokee Trail of Tears* multiple property document also defines campsites as NRHP eligible property types. The document specifically mentions the Campground Church and Cemetery site:

Just west of Mt. Pleasant is the Campground Cumberland Presbyterian Church where thousands of Cherokee camped during the winter. This church is located along a section of the original roadbed just north of present-day State Route 146. This area was a good campsite since it was on a knoll and well watered with five springs. The owner of this property was George Hileman who buried his son and daughter on this knoll in 1836.

During their encampment at this site many of the Cherokee died of illness and exposure and were buried in the general vicinity of the Hileman children. In 1850, this land was donated to the local congregation of Cumberland Presbyterians, and a church was built on the property. The present building dates to 1906, and the adjacent cemetery contains a section traditionally known as the graves of the Cherokee. Because of its strong associations as a campsite and gravesite, the property of the Campground Cumberland Presbyterian Church meets National Register criteria. To the east of the church is a large area which oral tradition states was also used as an encampment by the Cherokee.

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Campsites can be eligible under Criterion A for their association with the trail or under Criterion D for information potential. The Campground Church and Cemetery Site meets the registration requirements established in the multiple property document for both criteria.

2012 Geographic Information System (GIS) Study of Spring Locations

The Southern Illinois University Carbondale (SIUC) Department of Geology and the Illinois Chapter of the Trail of Tears Association conducted a collaborative mapping project on the Campground Church and Cemetery property in 2012. Advanced students from the Field Methods in Geography Class (GEOG 433-533) carried out survey/mapping operations on the property in an attempt to (1) locate natural springs of this key resting/camping area (Images 10 and 11); (2) identify the original location of the Hileman homestead (Image 8). The team succeeded in the first of these goals but not the second because (as noted above) the Hileman homestead may have been destroyed during the construction of I-57 or was located outside of the current Campground Church and Cemetery property.

The survey was conducted using traditional transect survey methods (e.g., surveyors walking in tightly spaced rows through the woods) with the collected data recorded using high-precision Global Positioning System (GPS) and/or Total Station units (Images 10 and 11). The result was the development of a flexible geodatabase capable of expanding to incorporate new data as they become available in future research projects (Sharp 2012).

The survey succeeded in locating and mapping two fresh-water springs (Images 5 and 6) located in the woods south of Campground Church (Devenport et al. 2012). Both of the springs retain their original relationship to the landscape and appear today as they would have at the time of the 1837-1839 Cherokee Trail of Tears emigration. Both of the springs are small seeps that flow out of openings at the base of the limestone bedrock, emptying into the small drainage located within the woods (Images 5 and 6). Archaeological excavations were not conducted near either of the two springs and it is unknown whether artifacts dating to the Trail of Tears period are located adjacent to them. Archaeological test investigations conducted at a similar spring located along the Trail of Tears in Union County to the west, however, recovered both prehistoric and early historic period (AD 1790-1820) artifacts near the spring (Wagner 2012). As such, it is possible that future archaeological investigations near the Campground Church and Cemetery springs may recover similar artifacts indicating that these two springs were known and used throughout prehistory and into the early historic period.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Areas of Significance

(Enter categories from instructions.)

Ethnic Heritage –Native American

Archaeology - Historic

Period of Significance

1838-1839

Significant Dates

1838-1839

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation (if applicable)

Cherokee

Architect/Builder

N/A

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations).

The Campground Church and Cemetery Site meets the registration requirements for gravesites and campsites under the multiple property listing “Historic and Historic Archaeological Resources of the Cherokee Trail of Tears 1838-1839.” It is eligible under Criteria A and D. As a site associated with the forced removal of the Cherokee to the western United States. It is significant under the associated historical context “The Northern Route of the Cherokee Trail of Tears in Tennessee, Kentucky, Illinois, Missouri, Arkansas, and Oklahoma, 1838-1839.” The property meets Criterion Consideration A, C, and D for it derives its primary significance from a historic event. Its period of significance is 1838-1839. The property has statewide significance for listing.

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

The Campground Church and Cemetery Site is nominated under the multiple property documentation form “Historic and Historic Archaeological Resources of the Cherokee Trail of Tears 1838-1839” as an example of the following two property types: *gravesites* and *campsites*.

It is eligible under Criteria A and D as discussed below. As a camp and grave site linked to the Cherokee emigration of 1837-1839, the Campground Church and Cemetery Site is significant under the associated historic context “Historic and Historic Archaeological Resources of the Cherokee Trail of Tears 1838-1839”. Its period of significance is A.D. 1837-1839. The property has statewide significance for listing.

1. **Criterion A:** that are associated with events that have made a significant contribution to the broad patterns of our history;
 - The site meets the *cemetery* property type registration requirements for Criterion A in that oral histories as well as remote sensing geophysical investigations indicate that the Campground Church and Cemetery Site contains at least 10-12 unmarked graves in the oldest part of the cemetery adjacent to the two Hileman children (died 1838). The presence of subsurface anomalies within this area representing possible grave features agrees with the oral history told by Hileman descendants that George Hileman allowed the Cherokee to bury their dead adjacent to his deceased children. That most of these unmarked graves appear to be those of children and infants adds support to this interpretation. As a grieving parent whose own sons had died only nine months earlier, Hileman may have sympathized with the Cherokee and permitted them to bury their children next to his own in the Campground Church and Cemetery Site.

The multiple property listing Historic and Historic Archaeological Resources of the Cherokee Trail of Tears 1838-1839 defined four registration requirements for the Cherokee gravesite *property type*. Each of these is listed below followed by information regarding how the Campground Church and Cemetery Site meets the registration requirement.

- A. *Location* – “if the gravesite is located on a documented Trail of Tears route and has substantial evidence that it is the gravesite of one or more of those who traveled along the Trail of Tears, and...the accuracy of the gravesite is supported by local accounts and historians”.

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- a. *Answer* – The Campground Church and Cemetery Site is bordered by a Trail of Tears road segment that remains in its original roadbed (Figures 2-4). Oral histories collected from local Union County residents indicate that Cherokee were buried adjacent to the Hileman children within the cemetery in the late 1830s (Beggs 1933b, Mulcaster 1934). This same oral history has been passed down through members of the Cumberland Presbyterian Church located adjacent to the cemetery to the present day. **The use of remote sensing technologies on the property between 1999 and 2009, recovered new information regarding the number and types of grave features possibly associated with the Cherokee emigration present at the site. Use of other types of remote sensing technologies within the cemetery in the future may recover additional information regarding these or other inhumations. Use of GPR technology, which is capable of seeing through paved surfaces, within the parking lot adjacent to the church also may provide additional information regarding the presence or absence of subsurface features in this area possibly associated with the Cherokee emigration.**
- B. *Feeling* – “Integrity of feeling is conveyed through a gravesite’s ability to evoke a sense of time and place of its period of significance. This can include no markers at all, the nearby presence of memorials or markers related to the Trail of Tears, or its presence, within a large cemetery”
 - a. *Answer* – The Campground Cemetery is a rural cemetery that retains the sense of feeling of an early to mid-nineteenth century cemetery (Images 1-4, 7). “Memorials or markers related to the Trail of Tears” are present in the form of National Park Service (NPS) interpretive panels located south of the cemetery that provide information both on the Trail of Tears and the presence of Cherokee interments within the cemetery. Integrity of feeling is also conveyed through the presence of the Cherokee graves within a larger rural cemetery of several hundred later graves.
- C. *Setting* – “Integrity of setting is conveyed through the site’s location and surrounding”. Integrity is retained “if the gravesite is located on a documented Trail of Tears route and has substantial historical evidence that it is the gravesite of one or more of those who traveled the Trail of Tears, and; if the grave is left unmarked, it is memorialized by added signs or markers, or if it is located in a traditional cemetery setting”.
 - a. *Answer* - As noted above in regard to the *location* and *feeling* registration requirements, the Campground Cemetery is located immediately adjacent to a Trail of Tears segment; oral histories collected as early as the 1930s as well as other records support the presence of Cherokee burials in the cemetery; the graves are memorialized by NPS interpretive panels; and the graves are contained within an open space in a larger rural cemetery.
- D. *Association* – Integrity of a gravesite’s historical association is maintained if the “gravesite is located on a documented Trail of Tears route and has substantial historical evidence that it is the gravesite of one or more of those who traveled the Trail of Tears...if the grave is left unmarked, is memorialized by added signs or markers, or if it is located in a traditional cemetery setting.” The Campground Church and Cemetery Site meets these requirements in that it located immediately adjacent to a segment of the original Trail of Tears route; has substantial historical evidence in the form of oral histories and other records that it contains the graves of deceased Cherokee; is memorialized by interpretive panels placed by the National Park Service; and is located in a

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traditional rural cemetery. In addition, remote sensing investigations conducted in 2006 revealed that grave features indeed are located within the open area within the cemetery that traditional oral histories indicate is the location of Cherokee gravesites within the cemetery (Henson 2010).

The Multiple Property Document *Historic and Historic Archaeological Resources of the Cherokee Trail of Tears* indicated that the Campground and Cemetery site was eligible for listing in the National Register as a gravesite and a campsite. The MPD allows for campsites to be nominated under National Register criteria A or D for their historic associations with the Cherokee Trail of Tears, and for their potential archaeological record. According to the MPD, the accessibility of water from springs or streams, and availability of open ground were important factors in the selection of campsites along the trail.

The Campground and Cemetery site meets the registration requirements for campsites established in the MPD under Criterion A and D. The campground has been identified adjacent to the Golconda – Hamburg Road, a documented Trail of Tears route. There are two springs on the Campground Church and Cemetery Site property, which would have been the Cherokee’s water supply. The nominated area remains largely unaltered, with the exception of the church, a non-contributing property constructed in 1906, which replaced an 1850 church. Characteristics of the Campground Church and Cemetery Site that meet the NRHP requirements for Criterion D include that the site has the potential to provide previously unknown information regarding the Cherokee Trail of Tears. The wooded area containing the two springs south of the church and cemetery also has the potential to provide previously unknown archaeological information regarding the Cherokee Removal in the form of possible campsites or resource procurement areas. Archaeological investigation of a spring at another site (11U615) in Union County located along the Golconda-Hamburg Road, for example, recovered both prehistoric and early historic period artifacts associated with the use of the spring. A similar situation may exist in regard to the two springs on the Campground Church and Cemetery property. In addition, archaeological investigations within the woods, either in the form of shovel tests or test units, could recover information regarding possible Trail of Tears campsites or other activities within those areas.

The MPD defined four registration requirements for the Cherokee campsite *property type*. Each of these is listed below followed by information regarding how the Campground Church and Cemetery Site meets the registration requirements.

A. Location – “Integrity of location is dependent upon the historical accuracy of the campsite. Integrity is retained “if sufficient historical evidence exists that identifies the site as a property where the Cherokee camped during the period of significance, and if accuracy of the campsite is supported by historical accounts and local historians.”

a. Answer – The Campground Church and Cemetery site has been identified as a campsite in the MPD, in oral histories dating back to the 1930s, and in Reverend Butrick’s diary. The location along the Golconda – Hamburg Road, a documented Trail of Tears route, and the presence of springs further support this historical evidence.

B. Feeling -- “The feeling of a Cherokee Trail of Tears campsite is largely conveyed through its surroundings and its ability to evoke a sense of time and place of the period of significance. The campsite must retain sufficient

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physical characteristics of its 1838-1839 appearance to convey the sense of an early 19th century camp.”

C. Setting – “The setting of the campsite is retained through its location and surroundings. The campsite must closely resemble its physical appearance from its period of significance.”

D. Association – “The association of a Cherokee Trail of Tears campsite is largely conveyed through its surroundings and its ability to evoke a sense of time and place of the period of significance. The campsite must retain sufficient physical characteristics of its 1838-1839 appearance to convey the sense of an early 19th century camp.”

For a campsite to retain its integrity of feeling, setting, and association, it must retain these characteristics:

The campsite must closely resemble its early 19th century physical characteristics, such as pasture or woodlands, when it was used by the Cherokee, and;

Post-1839 buildings and structures in the immediate vicinity must be limited in number and scale. If such buildings or structures exist they should be widely scattered and not impact the overall visual qualities of the site.”

a. Answer: The Campground Church and Cemetery site has maintained its open space and woodlands. The wooded areas and hilly topography shield the site from modern intrusions. The church, built in 1906, has not adversely affected the integrity of the site.

General questions relating to Criterion D that can be answered with the Campground Church and Cemetery data include:

What types of archaeological features or artifacts associated with the Cherokee Trail of Tears (TOT) occur at TOT-related sites in southern Illinois?

Can remote sensing methods such as GPR and gradiometry successfully identify TOT campgrounds or resource procurement locations within wooded areas?

What types of archaeological materials are associated with freshwater springs along the trail? Are the prehistoric and historic artifacts found at the site 11U615 spring typical of such sites or does variation exist among such sites?

Associated Historical Context

The associated historical context for the Campground Cemetery grave site is *The Northern Route of the Cherokee Trail of Tears in Tennessee, Kentucky, Illinois, Missouri, Arkansas, and Oklahoma, 1838-1839*. The below section draws on that historical context as well as related sources to provide a framework for the evaluation of the NRHP significance of the Campground Church and Cemetery Site,

From 1837 to 1839 almost 12,000 Cherokee passed through southern Illinois along the Trail of Tears (Figures 5 and 6) on their forced removal from their homes in Georgia and Tennessee to government-assigned lands in what is now Oklahoma (Dexter 2000:1-22; McCorvie 2010:1; Thompson 1951:289-304; Wagner and Sharp 2013). The first of the Cherokee detachments to pass through southern Illinois was that led by conductor B. B. Cannon in November, 1837 (Cannon 1978:164-173). Cannon’s 360 person strong party traversed the state

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in only nine days, entering southern Illinois at Golconda on November 6, 1837, and departing the state at Willard's or Hamburg Landings on the Mississippi River on November 14, 1837. The majority of their route lay along modern highway U. S. 146, large sections of which still lie in the original roadbed from the 1830s. Their journey took them through the towns of Golconda, Vienna, and Jonesboro, the only three sizable towns along their route.

Rather than traveling aimlessly down this road, Cannon's party appears to have known in advance where they could camp and find food and supplies for themselves and their animals. This suggests that an agent or agents may have traveled the road in advance of the Cherokee emigration, identifying land owners and businessmen willing to provide the Cherokee with camping areas and supplies if they were paid a certain amount.

The majority of the 1838 emigrants followed the same land route as the 1837 Cannon party. As had Cannon, these later travelers crossed southern Illinois on the Golconda-Hamburg Trace or Trail, a dirt road that extended from Golconda on the Ohio River in the east to various ferry crossings along the Mississippi River in Union County in the west. James Lusk and his wife Sara operated a ferry known as "Lusk's Ferry" on the Kentucky side of the along the Ohio River opposite the present-day town of Golconda as early as 1796. In 1803, following the death of her husband, Sara Lusk moved across the river to the Illinois shore and laid out a town called "Sarasville", the name of which was changed to Golconda in 1817. Several early traces extended northwest from Golconda, leading to towns along the Mississippi River such as Kaskaskia.

During the late eighteenth and early nineteenth century the trace that led westward across Illinois from Lusk's Ferry (the later Golconda-Hamburg Trace) appears also to have been known as Lusk's Trace. The path of this road, which formed the major route of the Cherokee "Trail of Tears" through southern Illinois largely corresponds to that of modern-day highway Rt. 146. The western end of the nineteenth century trail forked at Jonesboro in Union County into northern and southern branches. The northern branch ran along what is now Rt. 146 to Dutch Creek Camp, then on to the town of Ware and across the Mississippi River floodplain to Green's Ferry at Willard's Landing. The southern branch, also known as the Jonesboro to Hamburg Road, passed through Dug Hill (now part of the Shawnee National Forest) across Clear Creek and through the modern-day Union County Conservation Area (UCCA). After leaving the area of the UCCA the road continued west to Littleton's Old Ferry at Hamburg Landing which was located across the Mississippi River from the town of Bainbridge, Missouri (Wagner 2003; Wagner and Sharp 2013).

In contrast to the nine day trip of the Cannon party, however, the journey of the 1838-1839 Cherokee detachments across southern Illinois took weeks or even months in some cases due to the winter weather. By December, 1838, only two of these detachments had reached the Mississippi River while five were still en route at various points along the Golconda-Cape Girardeau Trace within southern Illinois (Butrick 1998:44). The first detachment to reach the Mississippi may have been that led by Reverend Evan Jones which reached the Mississippi River and began crossing in late December, 1838 (Jones 1839:127). As Jones recalled in a letter published a month later, his detachment had been:

stopped by the ice running so that the boats could not cross for several days. Here br. (sic) Bushyhead's detachment came up with us, and we had the pleasure of having our tents in the same encampment, and before all our detachment was over, Rev. Stephen Foreman's detachment came up with us, and encamped along side of us. I am sorry to say that both these detachments

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have not been able to cross (Jones 1839:89).

In addition to the Bushyhead and Foreman detachments, two other detachments including parts of the Taylor detachment arrived shortly after, making a total of between 4,000 and 5,000 people waiting to cross the ice-choked Mississippi River. The Cherokee reportedly began dying so quickly from the intense cold during the three or more weeks they waited to cross the river that the dead could not be buried (Gilbert 1996:54; Henegar 1978:177). In a letter published in late 1839 Reverend Jesse Bushyhead reported that his detachment had been “delayed one month on the road at the Mississippi by the ice” (Bushyhead 1839:178). By January 12, 1839, Brown’s and Still’s detachments had crossed while the Wofford detachment was expected to cross on January 13 (Butrick n.d.:49-50). The detachments led by Hicks, Hildebrand, and Taylor however, were still on the road in the area of present-day Goreville in Johnson County as late as mid-January. The last of these detachments, that led by Richard Taylor, did not reach Jonesboro in Union County until January 23, 1839. They finally reached the banks of the ice-choked Mississippi two days later on January 25. Half of the detachment crossed at this time, despite the ice, with the remainder trapped on the Illinois shore until at least February 12, 1839 (Butrick 1998:59).

Similar to the 1837 Cannon party, the 1838-1839 detachments camped out along the road although few written records exist regarding where exactly they stopped (Butrick 1998). Also similar to the Cannon party, prior arrangements may have been made for these parties to stop at specific locations where there were taverns, mills, and campgrounds that could provide them with food, forage, and a place to camp.

Information regarding the locations of 1838-1839 Cherokee campsites in eastern Union County is sorely lacking except for that contained in the diary kept by Reverend Butrick of the Taylor Party (Butrick 1998). The Taylor detachment occupied four separate campsites in eastern Union County, the locations of which can be generally determined based on the distances of these camps from Jonesboro as described by Butrick. Upon entering Union County the Taylor detachment appears to have camped from December 28, 1838 to January 7, 1839, at a location 1.5 miles east of the historic Mt. Pleasant community that lacked water. According to Butrick, they had to haul water to this location every day from approximately one-half mile away. They left this “dry” camp on January 7, 1839, for a location 1.5 miles farther west that had a “plentiful supply of water”, which appears to be a reference to Mt. Pleasant.

The Taylor detachment remained at or near Mt. Pleasant for two weeks, trapped by incessant rains that had turned the roads to mud. During this time “a number of Cherokee...[went] drinking at the house of a white man” (Butrick 1998:24). When the Cherokee mounted police unit known as the “Cherokee Light Horse” attempted to break up the drunken party, one of the men fired on them, crippling one of their horses. At least one grocery—that of Matthew Pipkin—was located a short distance east of Mt. Pleasant, suggesting that the Cherokee may have been at Pipkin’s drinking establishment. Pipkin’s grocery was located near his house, suggesting that the Cherokee who had been “drinking at the house of a white man” may indeed have been at Pipkin’s grocery.

The Taylor detachment left the Mt. Pleasant campground on January 21, 1839, traveling 4.5 miles to a new campground that, based on distance, appears to have been at what is now the Campground Church and Cemetery Site. Thomason and Parker (2003) provided the following description of this location:

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Just west of Mt. Pleasant is the Campground Cumberland Presbyterian Church where thousands of Cherokee camped during the winter [of 1838-1839]. This church is located along a section of the original roadbed...[and] was a good campsite since it was on a knoll and well-watered with five springs [two of which are on the church property]. The owner of this property was George Hileman who buried [two of his young sons] on this knoll in [1838]....During their encampment many of the Cherokee died of illness and exposure and were buried in the vicinity of the Hileman children.

The Taylor party, however, spent only one night at this location before traveling an additional five miles toward Jonesboro. Here they found fires already burning that had been left for them by one of the detachments (Peter Hilderbrand's) preceding them. According to Butrick, this campsite was located approximately three miles east of Jonesboro. Although Butrick does not state who owned this property, in 1871 a Jacob Hileman owned an eighty acre tract—the W1/2, NW1/4, Section 21, T12S, R1W—crossed by the trail that was located approximately three miles east of Jonesboro (Lake and Company 1881:17). This tract had first been purchased by Solomon and Allen Penrod in 1818, with the early purchase date suggesting that the tract had some sort of perceived economic value. However, they relinquished it back to the federal government in 1821, most likely because they could not make the required payments. Christian Hileman repurchased the tract on June 7, 1839, at least four months after the end of the Cherokee emigration through southern Illinois. However, like a number of other southern Illinois settlers, he may have been living on this tract before he purchased it. If Christian Hileman indeed did have locally recognized rights to this property at the time of the Cherokee Removal, it raises the possibility that the Taylor detachment may have been moving between campgrounds owned by members of the Hileman family where they knew they were allowed to camp. At least one woman was buried on the Hileman tract by members of the Peter Hilderbrand detachment (Butrick n.d. 25).

Local Historical Context

Campground Cemetery

The Campground Cemetery is located in the SE1/4, NE ¼, T12S, R1E Section 19 (Figures 1-3). Land records indicate that this property was still in the public domain at the time of the Cherokee emigration (1837-1839) through Illinois. It was first purchased by John Hileman on February 2, 1839, approximately one month after the last of the Cherokee passed through Illinois.

George Hileman, Jr., (the father of John Hileman) is credited in many accounts with allowing Cherokee to be interred at this location next to two of his children who died in the 1830s. He and his family actually lived west but very close to the Campground Church and Cemetery Site in a 40 acre tract (the SW1/4, NE1/4, T12S, R1E Section 19) that he purchased from the federal government on October 3, 1832. George Hileman is recorded as paying taxes on this property as well as the NE ¼, NE1/4 of the same section in 1839. He also is listed as the owner of these two properties in 1846 (Dexter et al. 1985:4). His son John paid taxes on the 80 acre E1/2, NW ½ Section 19 in 1839 but not on the property containing the Campground Church and Cemetery Site that he had bought that same year (Dexter 2003:64). No one, in fact, is listed as owning the Campground Church and Cemetery Site property in 1846 nor did anyone pay taxes it (Dexter et al. 1985). This suggests that John Hileman may not have had to pay taxes on it if it was being used for religious purposes

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This in turn suggests that George Hileman and possibly other families may have buried deceased family members at the Campground Cemetery location in the 1830s rather than on their own farms because this location was being used for religious revivals and camp meetings at that time. The 1883 county history, for example, notes that:

In the early days the pioneers erected a number of board tents on Section 19, and there held camp meetings until about the year 1850, when the Presbyterians put up a log cabin on the same site and which is still known as the "campground"...A cemetery was laid off adjacent in 1854, on the land of George Hileman. The first persons buried there were a son of daughter of his in 1836, nearly twenty years before it was laid out as a cemetery (Perrin 1883:424).

There is a long-standing oral tradition within Union County that George Hileman permitted Cherokee traveling along the Trail of Tears through southern Illinois between 1837-1839 to bury their dead next to his two recently deceased sons on the knoll that was to become the Campground Cumberland Presbyterian Church Cemetery a few years later. If this location indeed was being used for religious camp meetings and revivals as early as the 1830s, it helps explain why the Hilemans also allowed the Cherokee to bury at this location. Many of the Cherokee were Christian and Christian ministers such as the Reverend Butrick and Stephen Foreman accompanied the Cherokee emigration. As such, the Hilemans and other church members may have felt an obligation to help out fellow Christians in need by allowing them to bury deceased family members in their congregation's cemetery.

George Hileman obtained the Campground Church and Cemetery Site location from his son at some point between 1839 and 1858. On March 24, 1858, George and Susan Hileman deeded the following land to "the people of the Union Church of the Cumberland Presbyterian denomination" for the sum of one dollar:

the South East Quarter of the North East Quarter Section Nineteen Township twelve Range one East... [and] the West half of the South East Quarter commencing on the South East Corner of the South West half running North twenty rods thence West Fourteen Rods thence South twenty Rods thence twelve Rods to the place of the beginning....*together with all the buildings standing therein* (Union County Deed Book 16:751, italics added).

The acreage of the two parcels is not given, but may only consist of the present day 6.5 acre parcel containing the church and cemetery. If it included all of the SE ¼, NE1/4, however, the original deeded property was over 40 acres in size. The phrase in the deed that mentions the sale included "all the buildings standing therein" may be a reference to the log church reportedly built on the property in 1850 (Perrin 1883:424). The three trustees who assumed ownership of the property for the church were their son John Hileman, James Lingle, and a man named Pemming.

The Hileman Family

Several branches of the Hileman family emigrated from North Carolina into Union County in the early 1800s. Among these was George Hileman, Jr., who was born in North Carolina in 1795. He was present in Union County by at least 1823 when his name appears on a list of men called up for jury duty (Dexter et al.

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1985:128). Where he lived in Union County at this time is unclear but he may have been “squatting” or residing on the property he later purchased in 1832. His family in 1830 consisted of a 35 year old male (himself); six boys and girls (three each) under 15; a girl between 15 and 20); and two women aged 20-30, one of whom must have been his wife, Susannah (born 1793).

The 1835 state census indicates that by time his household included two boys under 10 and two aged between 11-20; one girl between 0-10 and two aged 10-20; and himself and his wife. The older girls listed in the 1830 census no longer formed part of his household, most likely having married and moved away in the intervening five years.

More significantly, the 1835 census indicates that Hileman also was operating a “horse and ox grist mill” on his property (Dexter et al. 1985). The presence of such a mill, in combination with the springs on the Campground Church property, would explain in part why the Cherokee would have stopped and camped at this location.

Two of his children, described in some accounts as two boys and in others as a boy and girl, reportedly died between 1835 and 1840 and were interred within Campground Church and Cemetery Site. Tombstone inscriptions within the cemetery indicate that the children were in fact two boys, Willis and George, who were the children of George and Susannah Hileman. Willis Hileman who died on January 27, 1838, was the younger of the two brothers at seven years and 24 days old. His older brother George, who preceded him in death by three days, was eight years, seven months, and 18 days old when he died on January 24, 1838. The closeness of the two death dates suggests that the two brothers may have been inured together in an accident or, more likely, that they died of an infectious disease such as cholera that plagued southern Illinois during this time. The stone markers for both of these children stylistically post-date the 1830s, suggesting they are replacement markers for earlier wooden or stone markers.

The 1840 census information for the Hileman family is unavailable. By 1850, however, George and Susannah’s household had decreased to themselves and a seven year old girl who may have been a granddaughter. Their 28 year old son John and his family were living nearby, which would be expected if they were living on or near the Campground Church property while his father was living on the adjacent property to the west that he had purchased in 1832. John Hileman had married his wife Sarah on October 31, 1840, a year and a half after he purchased the Campground Church site in 1839. As he would have been only 17 or 18 in 1839, this purchase most likely was financed by his father.

George Hileman died on September 12, 1858, at 63 years old and was interred within the Campground Church and Cemetery Site. His wife Susannah followed him six years later in 1864 and was similarly buried in the cemetery (Dexter 1998:318, 330).

The Cherokee Campground at Campground Church

During the early to mid-nineteenth century travelers journeying along the dirt roads or traces of southern Illinois either stayed in frontier taverns, private homes, or camped in the open (Wagner and McCorvie 1992:23-62). Camping was almost universal for large groups such as the Cherokee as frontier taverns (the hotels of the era) simply could not accommodate hundreds of people at a time. Cost also was a factor, with many emigrants

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camping in the open along the road rather than pay for lodging at a tavern. Similar to the Cherokee, many emigrant parties also hunted for wild game in the wooded areas along the road each day. Feed for the oxen and horses that pulled the wagons was purchased from farmers along the route (Bennet 1906:3).

Hacker (2010:15-16) has drawn attention to the repeated association of taverns, springs, streams, campgrounds, and grist mills at the same locations in nearby Johnson County. This is undoubtedly correct. All travelers and their animals required food, water, and (in the case of travelers) shelter, whether within a tavern or within a tent in a campground, on a daily basis. As a result, “tavern complexes” analogous to modern truck stops that typically consisted of a tavern, springs, grist mills, wood lots, and camp grounds sprung up along the early nineteenth century roads of southern Illinois. Tavern operators often situated their taverns adjacent to streams and springs, which provided natural stopping places for travelers as well as water for the emigrants and their animals. Grist mills, typically oxen or horse powered but sometimes powered by water, that ground corn into flour for the travelers also could be found at these locations. Campgrounds capable of accommodating the livestock and wagons of travelers often were located adjacent to taverns, although it is unknown if tavern operators charged people to camp on land near their taverns. Finally, wooded areas where travelers could collect fire wood for cooking and warmth also were a feature of such locations.

The Campground Church and Cemetery Site possessed all of the above attributes—springs, camp grounds, grist mill, and wood lot—with the exception of a licensed tavern. Many frontier settlers, however, operated their homes as “latchstring” or unlicensed taverns (Wagner and McCorvie 1992). Travelers might be provided food and shelter for a fee at such frontier homes if the land owner was agreeable, and it is possible that the Hileman family provided this service. Latchstring taverns primarily operated in sparsely settled areas such as the Campground Cemetery and Church location as licensed tavern keepers in more settled areas such as towns would have complained to the county court if they found private home owners competing with them for business without a license.

Gordon Hileman, a grandson of George Hileman, provided information to 1930s Trail of Tear researcher John Mulcaster regarding the presence of a wood lot and grist mill at or near the Campground Church property. As Mulcaster (n.d.a.) noted:

Near the farm of Gordon Hileman, Township 12 Range 1 E. will be found the “Camp Ground” church so named because on this farm one of the tribes of Indians camped during the winter [of 1838]; as they were being moved to the Indian Territory in Okla[homa]. Mr. Hileman showed the writer one of the fields the Indians cleared in order to secure fire wood to use. The land then belonged to George Hileman, grandfather of the present owner, who owned and operated a grist mill run by horse power, where he ground 2 bu. of meal per day for the use of these Indians.

Gordon Hileman’s statement that his grandfather operated “a grist mill run by horse power” at this location for the Cherokee is supported by the 1835 Union County state census which indicates that George Hileman indeed did operate “a horse and ox mill” on his property (Dexter et al 1985). The wood lot where the Cherokee cut firewood may have been located just north of Camp Ground Church based on Mulcaster’s statement that the Cherokee “cleared 7 acres of wooded land just across the road from the present site of Camp Ground Church for fire wood” (Mulcaster n.d.b.). The Golconda-Hamburg Road (the Trail of Tears) bordered the Campground Church property to the north in the 1930 suggesting that the wood lot lay in the SE1/4, NE1/4, of Section 19.

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Campground Church, as its name indicates, functioned as a campground for religious meetings from the 1830s on (Perrin 1883:324). As such, the actual campgrounds were most likely located on either side of the Golconda-Hamburg Road. The presence of two springs on the Campground Church and Cemetery Site property, which would have been needed to supply water for the Cherokee and their animals, indicates that at least part of this campground was located on the present-day church property.

Information regarding the presence of additional Cherokee campgrounds at or near Campground Church is contained in a 1933 letter by local resident L. S. Beggs to John Mulcaster. Beggs informed Mulcaster that an elderly woman named Ellen Cox had published a letter in the *Vienna Times* that provided information on the Cherokee campground at Campground Church. According to Beggs, Ellen Cox had written that:

Either her father or grandfather who was named Brand and that he owned a farm near the Camp Ground Church...he leased a few acres of this farm to the government for a few months as a camping ground for the Indians and that her mother would go to their camping place and take them provisions such as milk and butter and exchange them for spices or such things as the Indians might have to trade. She also stated that while they were located here that one of the Chief's daughters died, and told of how they acted when their relatives died (Beggs 1933b).

Mulcaster wrote a letter on February 11, 1934, to Ellen Cox, asking her to confirm the identification of the "present site of Camp Ground Church which is about six miles east of Jonesboro" as the site of the Cherokee campground. He also sent her an additional nine questions that he wanted information on including "What were a few of the Indian names you remember", "were there any soldiers in charge of the Indians, if possible, who", "What was the name of the Chief's daughter who died in the camp" "Can you direct me to her grave, if not to the plot where buried", and so on (Mulcaster 1934). Ellen Cox's response to Mulcaster is missing, but she apparently confirmed the identification of Camp Ground Church as a Cherokee camp ground. She offered to try to meet Mulcaster in Marion in September 1935, and "go out to the camping place" at Camp Ground Church, but they were unable to do so because of Mulcaster's increasing illness from cancer. He eventually died of this disease in 1937 (Wagner and Sharp 2013).

Mulcaster visited Camp Ground Church with a tour group in November, 1934, as part of a tour of southern Illinois Trail of Tears site (Wagner and Sharp 2013). An unknown member of the Cairo chapter of the Daughters of the American Revolution (DAR) photographed the cemetery and church at that time, which looked much as they do today (Image 7). She also photographed a house identified as the Hileman family house, which was located east of the church and cemetery. Her photograph shows it as being a two-story structure that faced the trail. It had a one-story ell addition off the back of the house and a chimney on the gable end (Image 8). It is not clear from the photo if the Hileman house was log or frame.

This structure was subsequently destroyed during the construction of Interstate 57, which is located immediately east of Campground Church. It is unclear whether it actually was occupied during the Trail of Tears-era or who it belonged to, George or John Hileman. If it was constructed by John Hileman after he purchased the land containing it in 1839, then it may have post-dated the Cherokee emigration by one year.

Campground Church Springs

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Two springs that would have provided water to the Cherokee and other travelers are located in the woods south of the cemetery (Images 5-6; Figures 7-8). Springs, which provided water for both travelers and their animals, are an integral part of early nineteenth century campgrounds in southern Illinois (Wagner and Sharp 2013). The springs on the Campground Church property consist of small seeps that flow out of the limestone bedrock into a drainage within the woods located south of the cemetery and church. Both of the springs still flow today in the same manner they did in the nineteenth century.

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Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: Center for Arch. Investigations, SIU Carbondale

Historic Resources Survey Number (if assigned): _____

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10. Geographical Data

Acreage of Property 6.5

(Do not include previously listed resource acreage; enter "Less than one" if the acreage is .99 or less)

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

1	<u>37°27'36.80"N</u> Latitude	<u>89° 8'20.36"W</u> Longitude	3	_____ Latitude	_____ Longitude
2	_____ Latitude	_____ Longitude	4	_____ Latitude	_____ Longitude

Verbal Boundary Description (Describe the boundaries of the property.)

The property is bounded by (1) Interstate 57, which forms the eastern site boundary; (2) Camp Ground Road, a paved road that forms the western boundary; (3) Tunnel Lane (formerly a section of the Golconda-Hamburg Road), a paved road that forms the northern site boundary; (4) and the southern lot line of the property. (See Figures 2 and 3.)

Boundary Justification (Explain why the boundaries were selected.)

The boundaries encompass the locations of the two known Cherokee Trail of Tears resources at this location: (1) the Camp Ground Church Cemetery which, based on oral history and remote sensing investigations, is believed to contain the graves of Cherokee who died along the 1838-1839 Trail of Tears; (2) two springs, which the Cherokee would have used to obtain water for themselves and their animals.

11. Form Prepared By

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Additional Documentation

Submit the following items with the completed form:

- **GIS Location Map (Google Earth or BING)**
- **Local Location Map**
- **Site Plan**
- **Floor Plans (As Applicable)**
- **Photo Location Map** (Include for historic districts and properties having large acreage or numerous resources. Key all photographs to this map and insert immediately after the photo log and before the list of figures).

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County and State

Photographs:

Submit clear and descriptive photographs. The size of each image must be 3000x2000 pixels, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Campground Cumberland Presbyterian Church and Cemetery
City or Vicinity: Anna
County: Union State: Illinois
Photographer: Various
Date Photographed: 2012-2016

Photographs 1 of 7

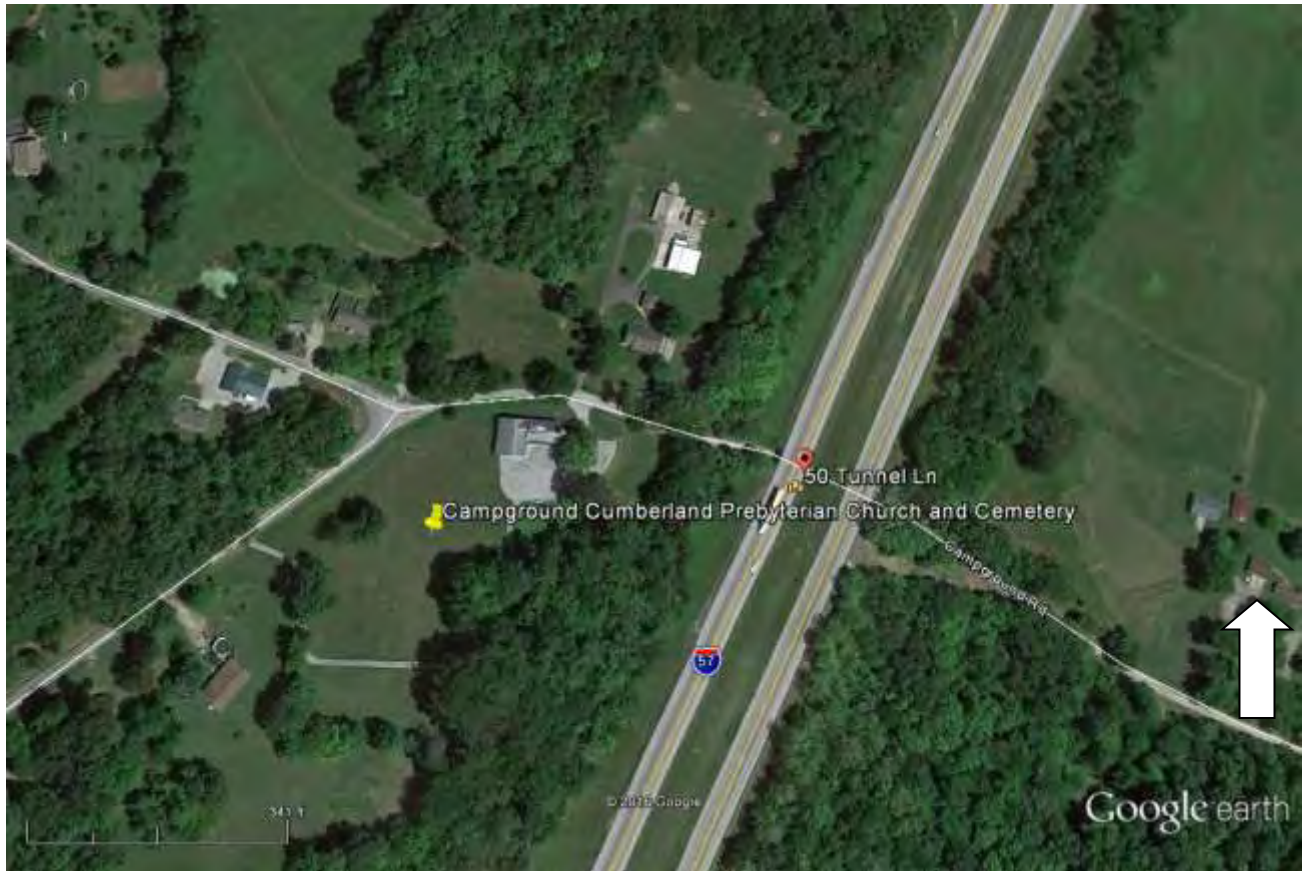
- Image 1. Campground Church Building and Cemetery (Photo by Wagner 2016)**
- Image 2. Hand Carved 1854 Hileman Family Grave Marker (Photo by Wagner 2016)**
- Image 3. Hand Carved 1858 Hileman Family Grave Marker (Photo by Wagner 2016)**
- Image 4. Fresh Water Spring 1, Campground Church Property (Photo by Sharp 2012)**
- Image 5. Fresh Water Spring 2, Campground Church Property (Photo by Sharp 2012)**
- Image 6. 2012 GPS Survey of Campground Church Property (Photo by Sharp 2012)**
- Image 7. 2012 Total Station Mapping of Church Property (Photo by Sharp 2012)**

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Campground Cemetery grave site
Name of Property

Union ,Illinois
County and State



Campground Cumberland Presbyterian Church and Cemetery
Anna, Union County, IL
Lat: 37°27'36.80"N
Long: 89° 8'20.36"W

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number Additional Documentation

Page 27

Campground Cumberland Presbyterian
Church and Cemetery

Name of Property

Union County, IL

County and State

Historic and Historic Archaeological
Resources of the Cherokee Trail of Tears

Name of multiple listing (if applicable)

List of Figures

(Resize, compact, and paste images of maps and historic documents in this section. Place captions, with figure numbers above each image. Orient maps so that north is at the top of the page, all document should be inserted with the top toward the top of the page.

Index of Figures

Name of Property: Campground Cumberland Presbyterian Church and Cemetery

City or Vicinity: Anna

County: Union

State: IL

Figure 1. Location of Campground Church and Cemetery Site within Illinois

Figure 2. Location of Campground Church and Cemetery Site

Figure 3. Boundaries of Campground Cemetery Property

Figure 4. Location of Campground Cemetery

In 1881 (Lake and Company 1881)

Figure 5. Cherokee Trail of Tears Routes

Figure 6. Cherokee Trail of Tears Route within Southern Illinois

Figure 7. Locations of springs (Green Dots) within Campground Cemetery Property

Figure 8. Survey Map Showing Locations of springs within Property

Figure 9. Ground Penetrating Radar (GPR) Map of Cemetery

Figure 10. Traditional Location of Cherokee Graves Within Cemetery.

Figure 11. 1934 DAR Photograph of Campground Church (Photographer Unknown 1934)

**Figure 12. 1934 DAR Photograph of Trail of Tears (Front) and Hileman Family House (Rear)
(Photographer Unknown 1934)**

Figure 13: GPR Unit used on Campground Church Property (Photo by Henson 2010)

Property name: Campground Church and Cemetery Site
Illinois, Union County:



Figure 1. Location of Campground Church and Cemetery Site within Illinois

Property name: Campground Church and Cemetery Site
Illinois, Union County:



Figure 2. Location of Campground Church and Cemetery Site

Property name: Campground Church and Cemetery Site
Illinois, Union County:



Figure 3. Boundaries of Campground Cemetery Property

Property name: Campground Church and Cemetery Site
Illinois, Union County:

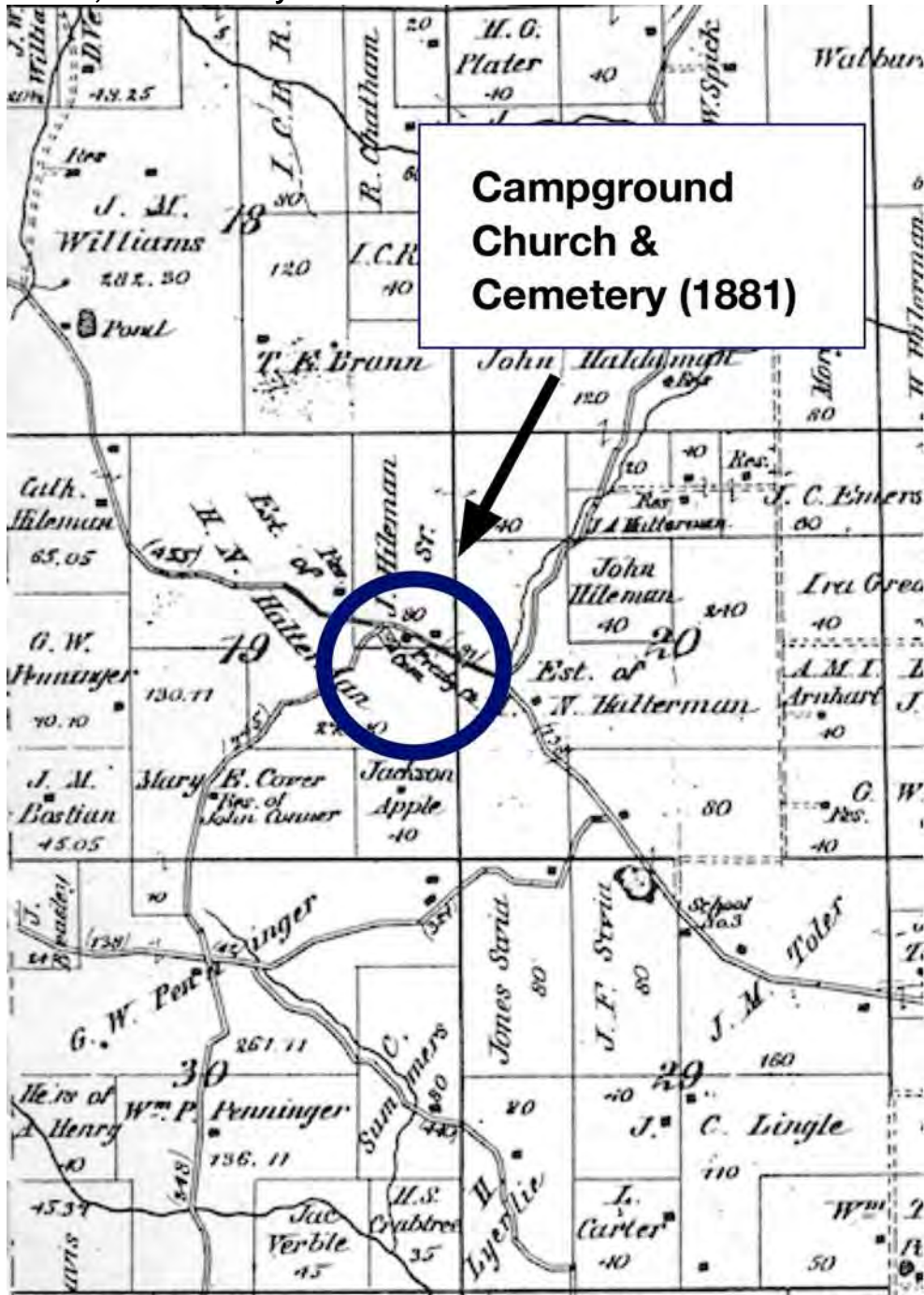


Figure 4. Location of Campground Church and Cemetery Site in 1881 (Lake and Company 1881)



Figure 5. Cherokee Trail of Tears Routes

Property name: Campground Church and Cemetery Site
Illinois, Union County:



Figure 6. Cherokee Trail of Tears Route within Southern Illinois

Property name: Campground Church and Cemetery Site
Illinois, Union County:

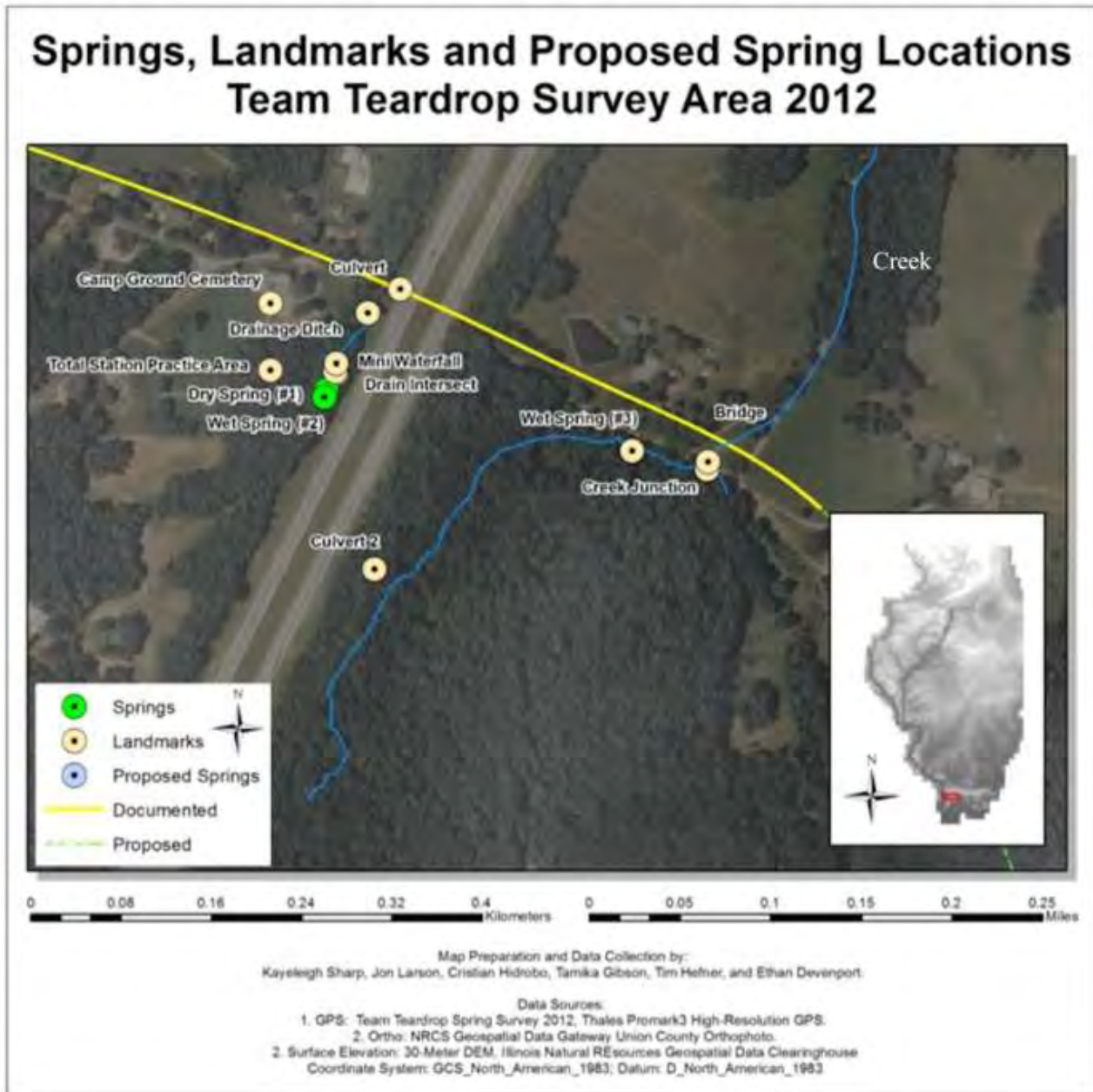


Figure 7. Locations of springs (Green Dots) within Campground Cemetery Property

Property name: Campground Church and Cemetery Site
Illinois, Union County:

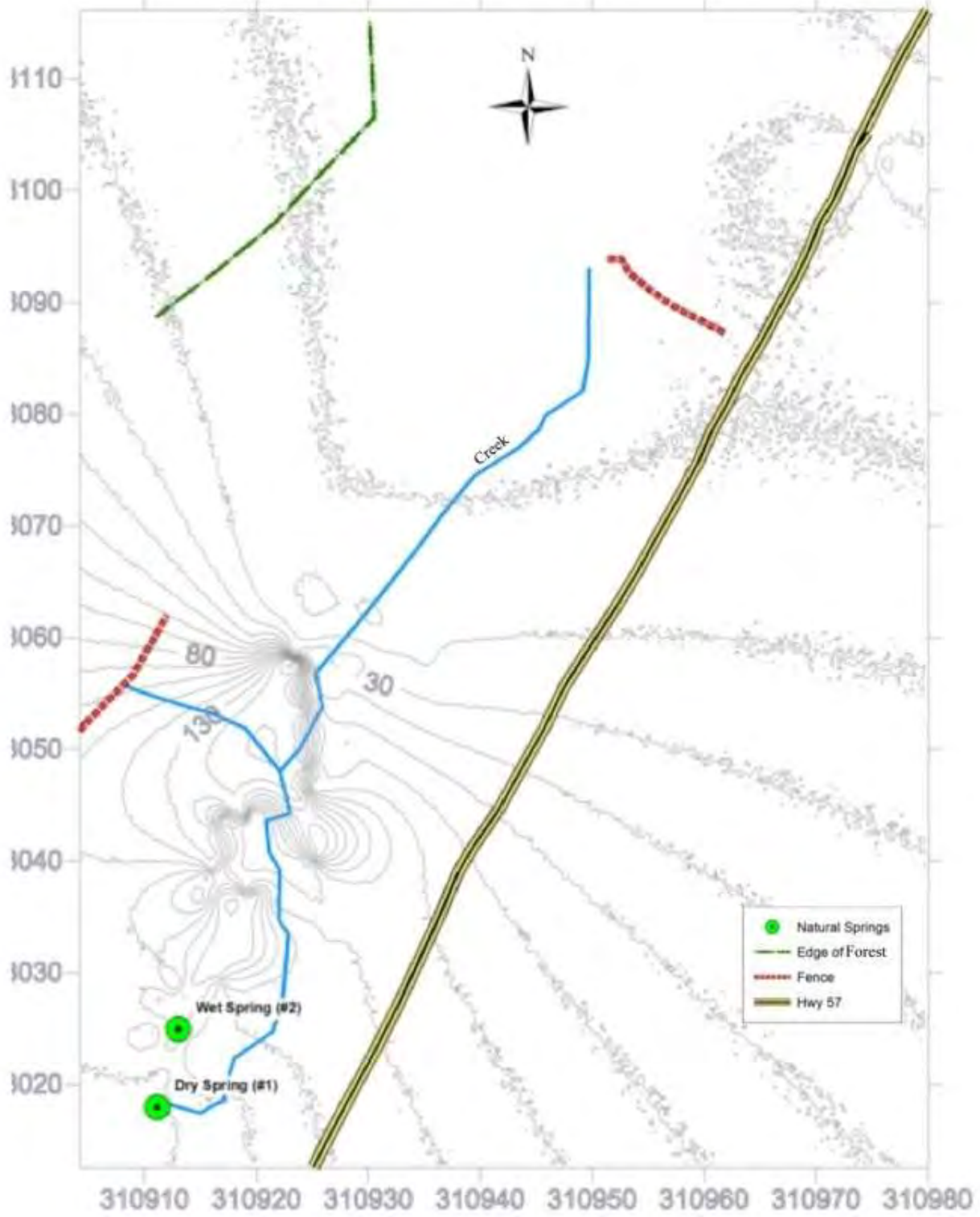


Figure 8. Survey Map Showing Locations of Springs within Property

Property name: Campground Church and Cemetery Site
Illinois, Union County:

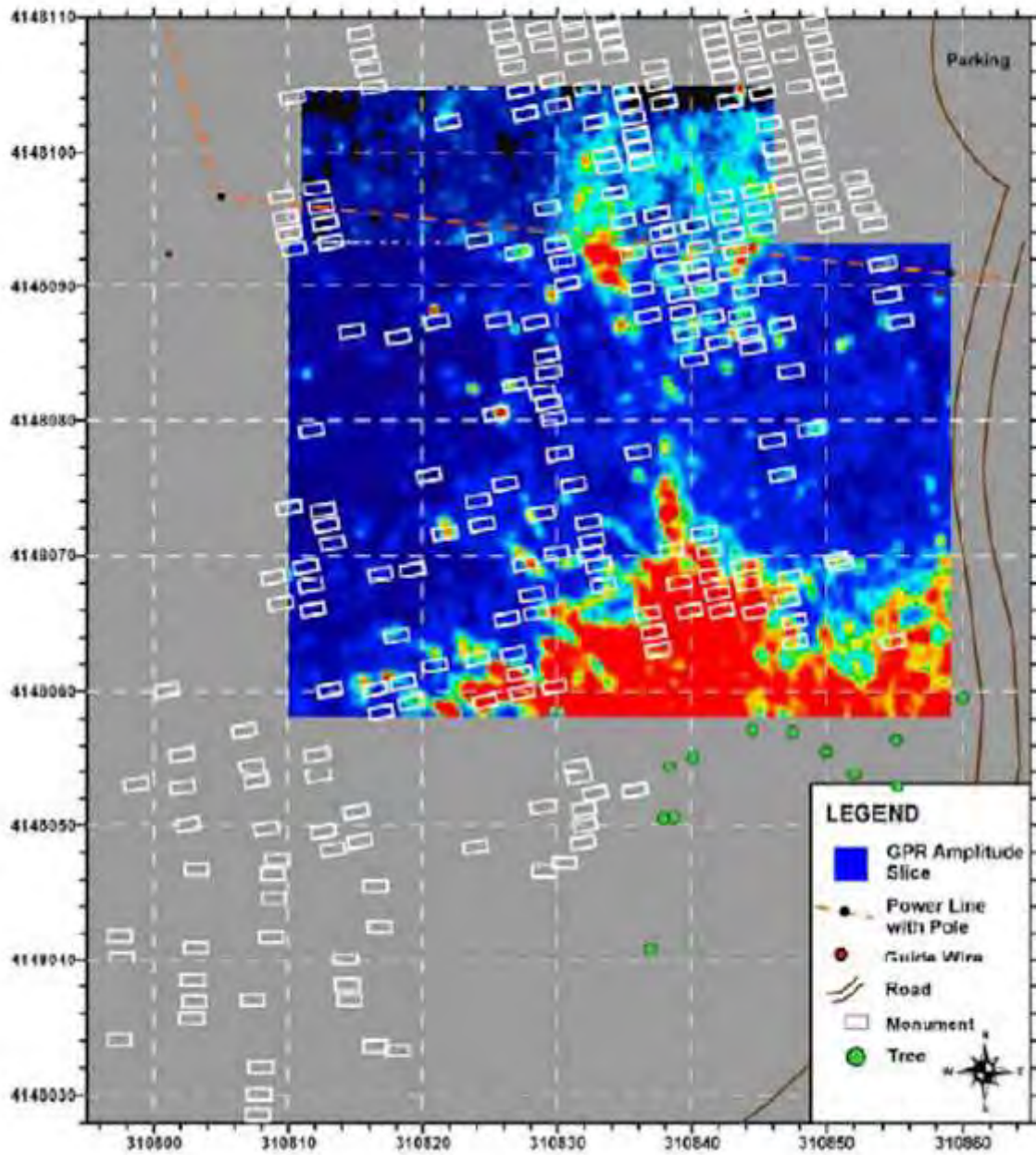


Figure 9. Ground Penetrating Radar (GPR) Map of Cemetery

Property name: Campground Church and Cemetery Site
Illinois, Union County:



Figure 10. Traditional Location of Cherokee Graves Within Cemetery.

Property name: Campground Church and Cemetery Site
Illinois, Union County:

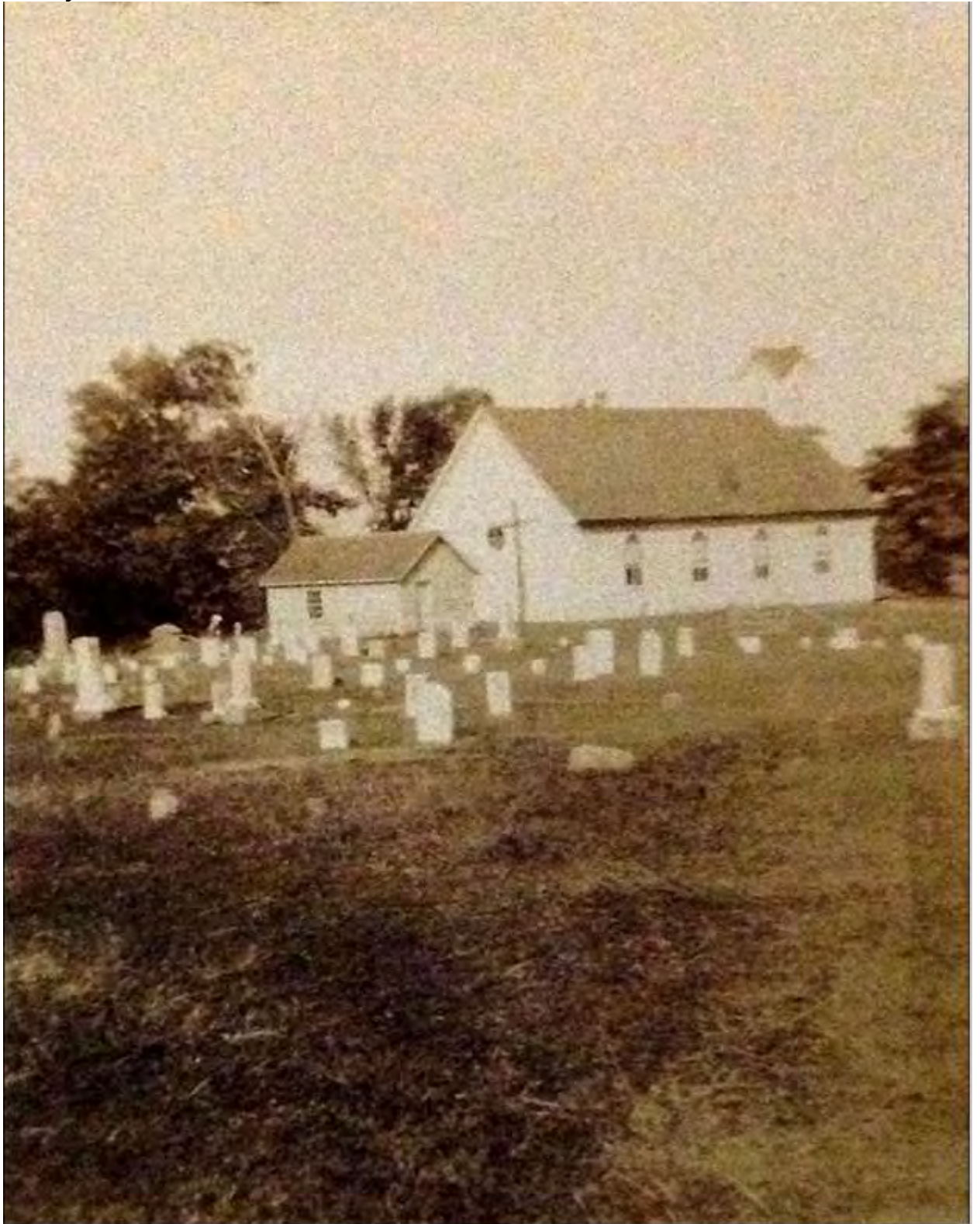


Figure 11. 1934 DAR Photograph of Campground Church (Photographer Unknown 1934)

Property name: Campground Church and Cemetery Site
Illinois, Union County:



Figure 12:1934 DAR Photograph of Trail of Tears (Front) and Hileman Family House (Rear)
(Photographer Unknown 1934)

Property name: Campground Church and Cemetery Site
Illinois, Union County:



The Noggin Smart Cart ground-penetrating radar (GPR) system configured with 500 MHz antennae, a GPS antenna, and a total station prism. Camp Ground Cemetery is in the western background.

Figure 13: GPR Unit used on Campground Church Property (Photo by Henson 2010)



IN MEMORIAM
SAGUY HILMAN
BORN 21 JULY
1854
DIED 24 APRIL
1908

GEORGE HILMAN
WAS BORN
1840 DIED
1858

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UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 3/24/2017 Date of Pending List: Date of 16th Day: Date of 45th Day: 5/8/2017 Date of Weekly List:

Reference number:

Nominator:

Reason For Review:

- | | | |
|---|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input checked="" type="checkbox"/> Other | <input type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 5/8/2017 Date

Abstract/Summary Comments:

Recommendation/ Criteria

Reviewer Julie Ernstein *Julie Ernstein* Discipline Archeologist

Telephone (202)354-2217 Date 5/8/17

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



March 21, 2017

Ms. Barbara Wyatt
National Register of Historic Places Program
National Park Service, Department of the Interior
1201 Eye Street, NW (2280)
Washington, DC 20005

Dear Ms. Wyatt:

Enclosed are the disks that contain the true and correct copies of the National Register nominations recommended for nomination by the Illinois Historic Sites Advisory Council at its February 24, 2017 meeting and signed by the Deputy State Historic Preservation Officer:

Campground Church and Cemetery Site, Anna vicinity, Union County

Please contact me at 217/785-4324 if you need any additional information. Thank you for your attention to this matter.

Sincerely,

Andrew Heckenkamp, Coordinator
Survey and National Register program

enclosures