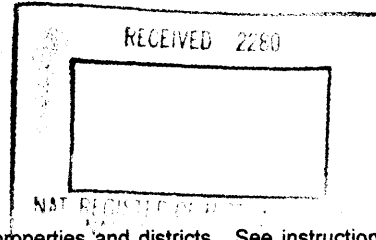


United States Department of the Interior
National Park Service



OK
8/11

National Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Charleston United Methodist Church and Cemetery
other names/site number First United Methodist Church

2. Location

street & number Covington-Stanton Road NA not for publication
city or town Charleston vicinity
state Tennessee code TN county Tipton code 167 zip code 38069

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 for in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Herbert L. Huges 6/11/02
Signature of certifying official/Title Date
Deputy State Historic Preservation Officer, Tennessee Historical Commission
State or Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

- I hereby certify that the property is:
- entered in the National Register.
 See continuation sheet
 - determined eligible for the National Register.
 See continuation sheet
 - determined not eligible for the National Register
 - removed from the National Register.

other,
(explain:) _____

Signature of the Keeper

Date of Action

Edson W. Beall 7/17/02

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 count)

- private
- public-local
- public-State
- public-Federal

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

Contributing	Noncontributing	
1		buildings
1		sites
		structures
	2	objects
2	2	Total

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

Number of Contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

Current Functions
(Enter categories from instructions)

RELIGION: religious facility

RELIGION: religious facility

FUNERARY: cemetery

FUNERARY: cemetery

7. Description

Architectural Classification
(Enter categories from instructions)

Materials
(Enter categories from instructions)

Classical Influence

foundation STONE piers; CONCRETE block

walls Weatherboard

roof ASPHALT shingle

other WOOD, stone, marble

Narrative Description

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

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

Period of Significance

1836-1936

Significant Dates

1917, 1936

Significant Person

(complete if Criterion B is marked)

NA

Cultural Affiliation

NA

Architect/Builder

Unknown

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS): N/A

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

Primary location of additional data:

- State Historic Preservation Office
 - Other State Agency
 - Federal Agency
 - Local Government
 - University
 - Other
- Name of repository:
MTSU, Center for Historic Preservation

Charleston United Methodist Church and Cemetery
Name of Property

Tipton County, Tennessee
County and State

10. Geographical Data

Acreage of Property 3.7 acres Mason 415 NE

UTM References

(place additional UTM references on a continuation sheet.)

1	<u>16</u> Zone	<u>272360</u> Easting	<u>3930675</u> Northing	3	_____	_____	_____
2	_____	_____	_____	4	_____	_____	_____

See continuation sheet

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title Robin Zeigler
organization MTSU Center for Historic Preservation date January 2002
street & number Box 80 telephone 615/898-2947
city or town Murfreesboro state TN zip code 37212

Additional Documentation

submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

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

Additional items

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

Property Owner

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

name Charleston United Methodist Church, c/o Patsy Davis
street & number 3264 Charleston-Gift Road telephone 901/476-9400
city or town Covington state TN zip code 38019

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 listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 1

Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

Description

The Charleston United Methodist Church and Cemetery are located on the Covington-Stanton Road, just south of the community of Charleston (unincorporated), and nine miles east of Covington, and six miles west of Stanton. The present building was built in 1917 using materials from a previous church, which was built in 1876 and destroyed in 1917. The church is a one-story frame building sheathed in weatherboarding and capped by an asphalt shingle gable roof. The foundation is stone piers and concrete block. The most prominent exterior architectural feature of the church is the Greek Revival influenced distyle in antis recessed entrance, with the original double wood panel doors with single-light transom. The building retains its original double-hung wood sash windows; however, the panes were replaced in 1973 with textured glass. The congregation has kept the exterior and interior of the church extremely close to its original appearance.

The gable front rectangular building faces the Covington- Stanton Road. The church is roughly 56 feet long and 40 feet wide. The building is set back approximately 100 feet from the road and landscaping is minimal. A few shrubs have been planted near the north façade of the church building. The historic cemetery is west of the church, while a modern noncontributing sign is on the northwestern section of the property.

The symmetrically designed north façade is dominated by the distyle in antis entrance. Two square Doric columns and two Doric pilasters, or antae, are set below a simple entablature. Double hung six over six windows flank the entrance, while a smaller fixed window is set in the gable field. Six panel double leaf wood doors capped with a narrow transom window lead into the church. The inset porch has a beaded board ceiling and carpet over wood floor. Circa 1936 the church was altered when two rooms and the recessed entrance were created on the north (front) facade of the building from the original 1917 footprint of the building.

The east and west elevations of the church building are the same. There are five symmetrically placed six over six double hung windows on each elevation. The southern parts of the elevations rest on a concrete block foundation and the northern portion is on a stone pier foundation. The rear or south elevation contains two six over six double hung windows and a small gable roof addition with a single leaf entry. This entrance leads into the basement, which was added in 1936.

The interior of Charleston United Methodist Church has remained close to its original appearance with slight changes for heating and the addition of Sunday school rooms in the front in 1936. The two original wood stoves, which stood in the center of each side of the church, have been replaced with gas heaters in the rear of the church. The church retains its original light fixtures, dark stained beaded board walls and ceiling, floor and pews.

The church interior plan is based on the same rectangular design as the exterior, with two Sunday school rooms built in the original 1917 sanctuary in 1936. Steps were added in the rear of the church in 1936 for interior access to the basement, which was also added in 1936.

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National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 2Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

The primary entrance of the church, which is located in the center of the north façade, opens into the sanctuary. To each side of the front entrance are two 11'9" x 7' 6" rooms created by the recessed entrance. Similar to the Akron plan used in larger churches, these two rooms have the original four-piece, multi-paneled, wood folding doors, which, when fully open, allow the rooms to be a part of the sanctuary. (They are still operational.) The interior walls and ceiling of these two rooms, as well as the sanctuary, are all a dark stained beaded board. The board is about two inches wide and runs horizontally along the walls. This type of wall covering became popular in the late 1800s as an alternative to plaster or pressed metal wall coverings.¹

The sanctuary takes up the rest of the building with a tall ceiling. Here the board runs lengthwise along the building walls, from entrance to altar. Thirty-one 1917-poplar pews (including the choir and elders sections), ranging in length from about 7' to 10', are in this area and are still intact and used by the congregation today. The poplar pews are simple in design, similar to pews created in the 18th century.² Hanging from the ceiling are the six original frosted glass, Art Deco-style, globe-pendant light fixtures, hanging from chains. Commonly known as "schoolhouse pendants," this type of fixture was the most usual form of fixed lighting in the 1920s and 1930s.³ Frosted globes, such as these, became necessary because of the substantially brighter ductile-tungsten light bulbs, which came on the market in 1911.⁴

On the south end, beginning in the center and continuing to the south wall, is the one-step chancel with square-post balusters. Here stands an altar chair, organ, piano, and, the most ornate item in the church, the console (lectern). Centered on the wall behind the console is a circa 1980 wooden cross. To the west of the console, on the chancel, are three pews for the choir. To the east of the chancel are three pews for the church elders. In front of the open railing and console sits the communion table. Red carpet protects two the aisles and chancel.

Located to the west of the church lies the original cemetery where the founder of the church is buried, as well veterans of the War of 1812, the Civil War, World War I and World War II. The cemetery is roughly rectangular, about 500 feet deep and 250 feet wide. It is bordered on the east side by the church, the west side by a tennis court, the south side by a line of trees and the north side by the highway.

The site contains approximately 300 gravesites, arranged in no definable order. The oldest identified grave is 1836. The site is still in use and well kept. The monument shapes vary from simple arched headstones and

¹ Edward Annable, Jared Cooper, Ken Kieth, Ty Potterfield, and John Sledge, *Building Materials and Methods for Frame Construction* (December 1981, p. 4 Interiors Chapter, Historic Preservation Program, Middle Tennessee State University.)

² Dell Upton, *Holy Things and Profane: Anglican Parish Churches in Colonial Virginia* (New York: The Architectural History Foundation, 1986), 176.

³ Stephen Calloway and Elizabeth Cromely, eds, *The Elements of Style: A Practical Encyclopedia of Interior Architectural Details from 1485 to the Present* (New York: Simon & Schuster, 1991), 445.

⁴ Rejuvenation, [available on-line: <http://www.rejuvenation.com/>] 22 October 2001.

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Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

footstones, to elaborate carved stone trees, obelisks, and pedestal-tombs, all with a variety of lettering styles. The relief carvings include a finger pointing heavenward, doves, clasped hands, gates of heaven, scrolls, flowers, decorative designs, Masonic symbols, and the Woodmen of the World emblems. More three-dimensional carvings include urns, trees, and open books or Bibles. Three graves have both headstones and ledgers.⁵

Three lectern-with-book type monuments stand together, however there are many more scattered throughout the cemetery. Elvra Inez, who was born July 24, 1895, died October 19, 1914, and daughter of G.A. and L.E. Spivey, has a monument with relief carving of the heavenly gates topped with a crown. The crown sometimes symbolizes the soul's achievement⁶ or Christian righteousness.⁷ The inscription reads, "Thy Will Be Done." The top of the "lectern" has a carved open book, presumably the Bible. The Bible symbolizes resurrection through the scriptures and the clergy.⁸ J.E. Davis, who was born February 19, 1853 and died September 9, 1916, has a simpler lectern-style monument with the carving of three columns in front of a drapery, on the side of the monument. Draperies can symbolize the expression of mourning, since it was common to cover everything in black cloth during the time that the body lay in state in the parlor.⁹ On the top is the open book or bible.

The infant son of H.H. and S.M. Williams has an unusual monument in that its stone surround still survives. Many surrounds, such as this one, have been removed or destroyed due to mowing. Much more common, this monument also includes the carving of a crouching lamb on top. The child buried here was one day shy of his first birthday. This lamb is a typical emblem used for the grave of a child and symbolizes innocence or Jesus.¹⁰

Masonic symbols are common in this cemetery. The grave of T.D. Byars, who was born March 23, 1824 and died July 22, 1900 is a simple arched headstone with a clear image of the Mason's symbol at the top and Byars' name below. The simple block letters are surrounded by an a sawtooth pattern design. The rest of the lettering is in a script style and appears to be hand carved. This monument is one of two that is signed by the stone carver, "W. B. Bradeberry, Hollysprings, Miss." The inscription on this monument reads, "safely anchored in the harbor of eternal rest."

⁵ Ruth Little, *Sticks and Stone: Three Centuries of North Carolina Grave Markers*. (Chapel Hill & London: The University of North Carolina Press, 1998), 5.

⁶ Joel Gazis-Sax, "Cemetery Symbolism: A Wary Glossary," [available on-line: www.alsirt.com/symbols/glossary/indez.html], 22 August 2001.

⁷ Francis Y. Duval and Ivan B. Rigby, *Early American Gravestone Art in Photographs*, (NY: Dover Publications, Inc., 1978), p. 132.

⁸ *Ibid.*, 132.

⁹ Joel Gazis-Sax, "Cemetery Symbolism: A Wary Glossary," [available on-line: www.alsirt.com/symbols/glossary/indez.html], 22 August, 2001.

¹⁰ *Ibid.*

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Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

The other monument signed by a stone carver is that of the wife of J.H. McFerrin. "J. White, Memphis," signs the ledger monument, which has a combination of script and block lettering. Below the lettering is a simple line design with a diamond in the middle and stylized leaves at each end. Mrs. McFerrin was born April 29, 1820 and died July 30, 1841. There is no other inscription. A very unusual yet simple monument is that of Susan E. Cranford, born August 14, 1840 and died May 24, 1908. The marker is a stone disc, just a few inches thick. Around the outer edge of the disc is a floral vine. Her name and death date form a circle within the vine border.

There are several graves for members of the Woodmen of the World. The monument of P.N. Byars is typical of their markers with a tall vertical tree stump with sawn off branches that rest on two horizontal logs. The Woodmen of the World emblem is at the top. Below that, in block lettering is "Byars." Below the name is an irregular shape, which reads, "P.N. Byars, November 28, 1857, August 29, 1916." This shape also includes an inscription. At the bottom of the two horizontal logs begins a flower with long vines that reach up to the middle of the vertical stump. The vine could symbolize the embodiment of the deceased¹¹ or the brevity of earthly existence.¹² Behind Byars monument is a ledger with his name. The cemetery is a contributing site to the nomination.

¹¹ Ibid.

¹² Francis Y. Duval and Ivan B. Rigby, *Early American Gravestone Art in Photographs* (NY: Dover Publications, Inc., 1978), p. 132.

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Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

Statement of Significance

The Charleston United Methodist Church and Cemetery in Tipton County, Tennessee, are eligible for the National Register of Historic Places under Criterion C, as a significant example of rural church architecture and cemetery design. The Charleston United Methodist Church's classically influenced Greek Revival design exemplifies the ability of local artisan to adapt a popular style to meet the needs of a small congregation. The distyle in antis entrance, multiple light windows, beaded board siding and wood pews on the interior are important features of this vernacular interpretation of a popular style. In addition, the early twentieth century lighting and Sunday School rooms added in 1936 are important features of the building. The varied designs of the cemetery monuments represents a shift in funerary customs, as seen in its range of funerary art from vernacular hand-carved markers to the industrialized high-style typical of the early 1900s. Unlike many cemeteries of its caliber, this one has not experienced theft, vandalism, or destruction of detail. The church and cemetery retain their rural setting and have not experienced significant alterations.

Background

The church and cemetery are named for their community: Charleston (unincorporated). Charleston is located in Tipton County, which was established in 1823 and named for an early pioneer of the region. The county is largely agricultural because of its fertile soil and level land. Built in 1917, the rural church building was constructed to serve an expanding Methodist community in Tipton County and replace a previous church in poor condition. The first multi-denominational meetinghouse in this community was probably a log cabin located on this site circa 1833. It was most likely on the northwest corner of the church property as evidenced by the oldest graves and trees in this area. The cemetery may be older than the oldest religious building known on this site because of the common practice of conducting outdoor multi-denominational meetings by circuit riders or town leaders before an actual structure was built.¹³

James McFerrin was the first circuit rider for the church. He and his wife, riding the same horse, left Virginia for Rutherford County, Tennessee in 1784. He was a farmer, rifleman, Indian fighter and served with General Jackson in the War of 1812. He converted to Methodism after the war. He spent some time in Alabama before returning to Tennessee in 1833 and establishing the church in Charleston. He died in 1840 and is buried in the Charleston churchyard.¹⁴

The United Methodist Church erected an historic marker in front of the church in 1984 to honor Reverend McFerrin. It reads

¹³ Federal Writer's Project of the WPA for State of Tennessee, *WPA Guide to Tennessee*, (reprint, Knoxville: University of Tennessee, 1986), 111 (page citations are to the reprint edition.)

¹⁴ *Ibid.*, 1.

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Charleston United Methodist Church and Cemetery,
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Rev. James McFerrin, 1784-1840. Born the same year as American Methodism, this 1812 soldier and farmer was converted at a camp meeting and was 20 years a Methodist preacher. He came to this community in 1834, became pastor of Wesley Circuit, and died the year the Memphis Conference was formed. He is buried here near the site of the original Charleston church. His sons John B., A.P. and Wm. M. became prominent Methodist ministers in Tenn. Other family members carried Methodism to Ark. And Texas. One descendent is Bishop McFerrin Stow of Dallas. The influence of his life has spread worldwide and through 6 generations of American Methodism.¹⁵

Dr. John B. McFerrin, his oldest son, was also a well know preacher. His youngest child, Eliza, was married to Noah Smith, who is buried in the adjoining cemetery. Due to its recent date, the marker is noncontributing.

The second church was built in 1849. At the second quarterly meeting for the Wesley Circuit held at Covington on May 15, 1848 a committee of three was appointed to determine the cost of building a house of worship at Charleston. On September 1, 1849, the committee stated that A. V. Darby, Esq, had donated a plot of land, adjoining the old church lot and burial ground at Charleston. They put the building of the church out to bid. The lowest bid was \$534 for Messrs. James Arnold and Archibald Pinson to build a 36 x 24 house. The building was completed in June of 1849. Only \$299.50 was raised to pay the contractors. William A. Somerville and William Clark, two members of the committee, explained why in their letter.

We beg leave to that the whole payment of the subscription was five hundred and thirteen dollars. \$299.50 a part of which has been collected and paid to one of the contractors James Arnold. The conference will perceive from the above statement that the amount of subscription was never sufficient to meet the contract, some of which from removals and other causes has we fear will never be collected. The scarcity of money has prevented our increasing our subscription any since the house was completed but we will try to beg all we can and we ask the quarterly meeting conference to adopt some measure which in its judgment may seem most proper to aid us in processing the additional amount necessary to release us from our contract for the church and they will in duty bound ever pray for the prosperity and happiness of the church.¹⁶

A third church was built circa 1876. This building was 30' x 34' with hand-hewn foundation and hand made seats. The location of this church is most likely the 35' x 50' open space in the center of the cemetery and closest to the road. The graves here also give a clue since a grouping of the second-to-oldest monuments in the

¹⁵ Ibid, 1.

¹⁶ Charleston United Methodist Church, "History of First United Methodist Church, Charleston, Tenn, date unknown," Charleston United Methodist Church, Charleston, TN, 2.

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Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

cemetery (1875 to the early 1900s) wrap around this open area, in the location of what would have been the rear of the church.¹⁷

Charleston United Methodist Church

In 1910, the church had a membership of 146 and the building was valued at \$4800. However just four years later the building's value decreased, because of its poor condition, to an estimated \$100. Rather than spend money on repairs, the congregation decided to rebuild the church salvaging materials from the 1876 building. They received a conditional donation from the Memphis Conference Board of Church Extension for the rebuilding in 1917, the official beginning of World War I for America. This church was built to the east of the cemetery and close to the road. Except for the 1930s additions of two Sunday school rooms and a basement, few changes have been made to the church¹⁸

Charleston United Methodist Church was an integral part of the Charleston community. In 1909, the women raised money for various endeavors, one of which included giving Miss Evie Waddell \$10.35 to "assist her in preparing to enter the Methodist Training School at Nashville."¹⁹ (Miss Waddell did attend the Methodist Training School in Nashville and went on to be a missionary in the coalfields.) During World War I and II, the community encouraged the purchase of bonds and collected metal. The church was used by the Baptist congregation in 1933 after their building was destroyed by a tornado. Likewise, a school, which stood west of the church and burned in 1932, used Charleston Methodist until their school was rebuilt.²⁰ The women of the church were influential in caring for the community. They raised money for fruit for the sick, items for the needy, and church needs with egg and chicken showers, ice cream socials, box suppers, election lunches, quilts, concerts, and banquets.²¹

In 1947, the Memphis Conference Annual listed Charleston's membership at 121 and a Sunday school enrollment of 46. By 1982, their numbers had dwindled to 34 members with 25 Sunday school students. Current membership, in the year 2001, is ten. This community church reached its peak just before World War I and steadily decreased afterwards. Unlike other churches in the county, Charleston United Methodist did not have the funds to rebuild or make serious alterations.²² The community itself, likewise, was little changed.

¹⁷ Ibid, 5

¹⁸ Ibid, 5.

¹⁹ Ibid, 6.

²⁰ Mary Mize, Brownsville, TN to Robin Zeigler, Nashville, TN, 5 September 2001, The Center for Historic Preservation, Middle Tennessee State University, Murfreesboro.

²¹ Charleston United Methodist Church, "History of First United Methodist Church, Charleston, Tenn, date unknown," Charleston United Methodist Church, Charleston, TN, 5.

²² Ibid, 6.

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Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

The architecture of the church speaks to the beliefs of the Methodist Church in the 20th Century. Its design fits the early colonial, Anglican idea of the "Low Church." The floor plan has no separation between the altar and the main body of the church. The clear glass windows, as opposed to stained glass, are representative of the values of the Enlightenment.²³ The simple, unadorned pews reflect a rural church of limited means and their uniformity in design, style, and location reflects the Anglican belief that all men are one in God's eyes.²⁴

In addition, the church architecture embodies the switch in protestant churches from an evangelical zeal to an emphasis on church organizations, such as Sunday School.²⁵ The 1910 Tabernacle Annual expressed the importance of Sunday School at Charleston

Our Sunday Schools are all doing good work, and are fairly well attended, though not so much as we would like. Our young people need to be taught the wonderful possibilities of a life saved and trained for EFFICIENT service in the Sunday School. We hope to have increased attendance at each appointment. Here is the place to bring out the very finest qualities to be found in any young life. It is the athletic field of the church, where the hearts and brains of its future leaders are developed and trained for service. No young man or woman can afford to neglect this opportunity.²⁶

The addition of the Sunday Schools may also reflect the confidence parishioners felt in Methodism, despite the depression, because of the 1930s unification of the Methodist Episcopal Church, South, the Methodist Episcopal Church, and the Methodist Protestant Church.²⁷

The monuments in the church cemetery not only represent settlement in the community, but also hold clues to the culture and beliefs of the community, the deceased, and the deceased's family. The monument shapes vary from simple arched headstones and footstones to elaborate carved stone trees, obelisks, pedestal-tombs, ledgers, and an unusual circular disc, all with a variety of lettering styles. The obelisks and pedestal-tombs are considered the 19th century's most elite monuments in North Carolina.²⁸ This is most likely true of Tennessee

²³ Peter W. Williams. *Houses of God: Region, Religion, and Architecture in the United States* (Urbana and Chicago: University of Illinois Press), 106.

²⁴ Dell Upton, *Holy Things and Profane: Anglican Parish Churches in Colonial Virginia* (New York: The Architectural History Foundation, 1986), 179.

²⁵ Federal Writer's Project of the WPA for State of Tennessee, *WPA Guide to Tennessee*, (reprint, Knoxville: University of Tennessee, 1986), 118 (page citations are to the reprint edition.).

²⁶ Charleston United Methodist Church, "History of First United Methodist Church, Charleston, Tenn., date unknown," Charleston United Methodist Church, Charleston, TN, 2.

²⁷ *World War and More Change, 1914-1939*, [database available on-line: www.umc.org/churchlibrary/discipline/history/world_war.thm.] 22 August 2001.

²⁸ M. Ruth Little. *Sticks and Stone: Three Centuries of North Carolina Grave Markers* (Chapel Hill & London: The University of North Carolina Press), 15.

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Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

as well. Some of the stones are actually signed by the stonecutters, an unusual practice. J. White of Memphis signed a monument with a death date of 1841 and W.B. Bradberry, of Holly Springs, Mississippi, signed two monuments.

Joseph Garland Barcus, a grandson of James B. McFerrin, arranged for a U.S. Government marker for McFerrin's grave to be added in 1958 or 1959. The marker, which commemorates McFerrin's service in the War of 1812 is placed at the foot of his grave. McFerrin's original monument reads, "Rev. James McFerrin, Born in Washington County, VA., March 22, 1784, Died Sept. 4, 1840. He served his country as a military officer, the Methodist Episcopal Church as an esteemed minister for twenty years and died in full hope of a blissful immortality. He was a noble specimen of human nature—of a Christian gentleman of a true minister of Christ, an instrument in the hands of God of the conversion of thousands. His reward is on High. By his children."²⁹ In the same year, Barcus arranged for Granite Works to erect a "simple stone" to replace McFerrin's son-in-law, Noah Smith's, original stone. Smith's grave lies to the north of McFerrin's. The new monument reads the same as its original, "Noah Smith, Born May 12, 1809, Died August 4, 1836."

The church and cemetery are located on a relatively quiet highway, which connects a small town with Covington, the county seat, nine miles away. The large plantations that once surrounded it still exist as smaller farms. Charleston and its neighboring small towns and communities retain much of their historic integrity. Several other churches, like Charleston United Methodist Church, remain much as they did in their early years. Trinity Church (NR 2/13/84) built in 1870, is located in Mason. The brick church building has Gothic Revival detailing, including Gothic arch windows. Old Trinity Episcopal Church (NR 5/8/97) is four miles northeast of Mason. The 1847 building is a simple frame church sided with weatherboards and with nine over nine windows. The 1854 Mt. Carmel Presbyterian Church (NR 6/4/84) is four miles south of Covington. The frame church has Greek Revival and Gothic Revival influence in its design, such as the Gothic arch entry and windows. The Charleston United Methodist Church, constructed later than the other National Register listed churches in the county, compares favorably with them in terms of architectural integrity.

²⁹ Charleston United Methodist Church, "History of First United Methodist Church, Charleston, Tenn, date unknown," Charleston United Methodist Church, Charleston, TN, 2.

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Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

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Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

Geographical Data

Verbal Boundary Description

The nominated property is roughly a rectangular shape of 3.70 acres, marked as parcel number 38 on the attached Tipton County Tax Map number 75, which includes the church and the adjoining cemetery. The Covington-Stanton road borders the north side, a tennis court the west side, a line of trees and home on the east side and a line of trees on the south side.

Boundary Justification

The nominated boundaries contain all of the significant historical resources associated with the United Methodist Church and Cemetery. It is the legal property boundary.

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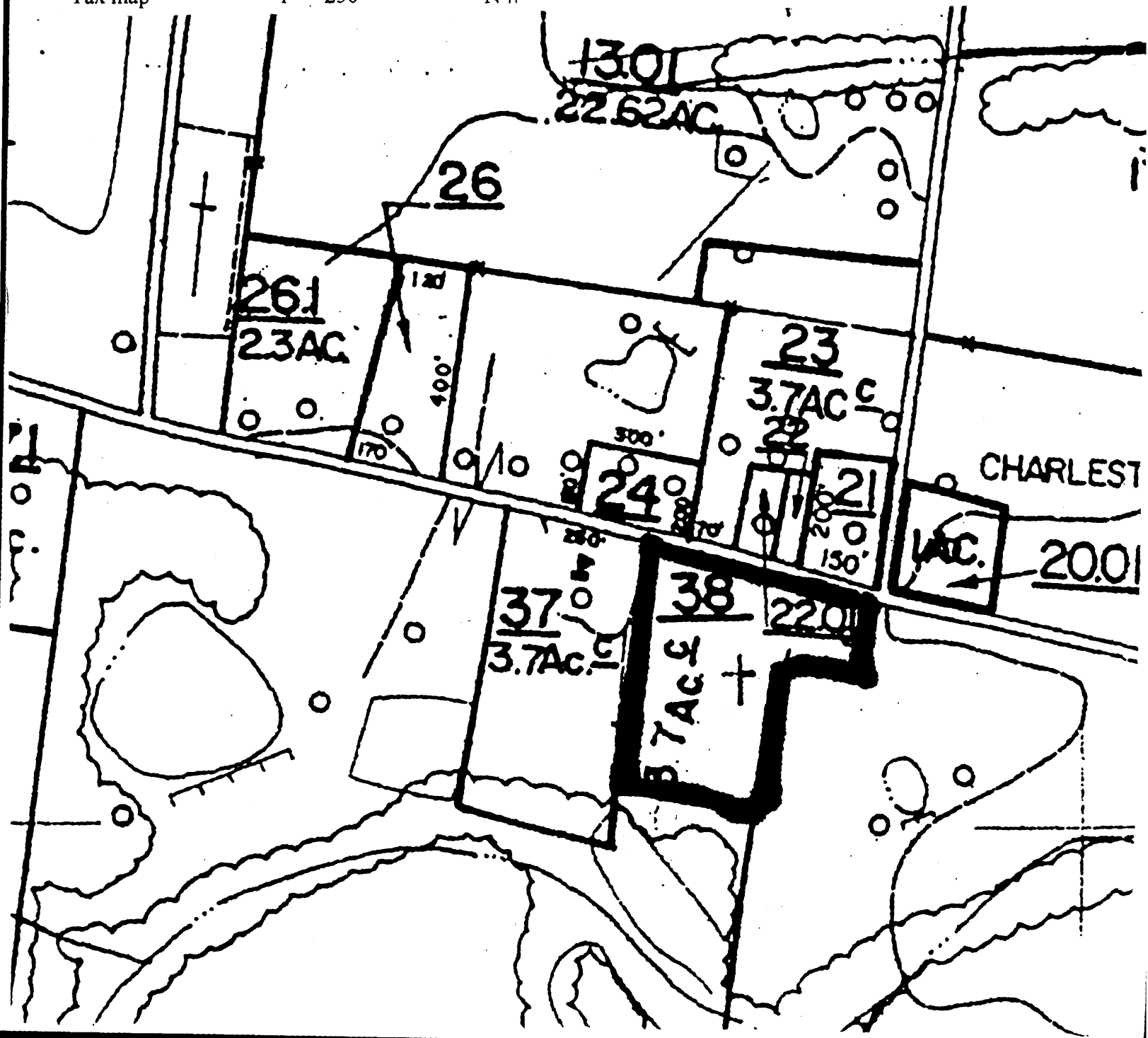
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Charleston United Methodist Church and Cemetery,
Tipton County, Tennessee

Tax map

1" = 250"

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Charleston United Methodist Church, Tipton County,
Tennessee

Photographs

Photos by: Carroll Van West
MTSU Center of Historic Preservation
PO Box 80, MTSU
Murfreesboro, TN 37132

Negatives: Tennessee Historical Commission

Date: September 2001

Exterior - view of North, main façade, facing south.
1 of 25

Exterior - view of East, side façade, facing west.
2 of 25

Exterior - view of North East corner, facing southwest.
3 of 25

Exterior - view of North West corner, facing southeast.
4 of 25

Exterior - view of South rear façade, facing west.
5 of 25

Exterior - close-up shot of main entrance, facing south.
6 of 25

Interior view of sanctuary - looking from main entrance towards chancel, facing south.
7 of 25

Interior view of sanctuary - looking from NW corner towards chancel, facing south.
8 of 25

Interior view of sanctuary - close-up of chancel area, facing southwest.
9 of 25

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Charleston United Methodist Church, Tipton County,
Tennessee

Interior view of sanctuary – looking from chancel (south wall) towards main entrance and Sunday school rooms, facing north.

10 of 25

Interior view of sanctuary – east wall and pews, facing east.

11 of 25

Interior view – close-up of pendant light fixtures.

12 of 25

Interior view – looking from inside Sunday school room, through folding doors, into sanctuary, facing southwest.

13 of 25.

Interior view Sunday school room – West Sunday School room, east wall, facing east.

14 of 25

Cemetery – view looking northeast to southwest.

15 of 25

Cemetery – view from middle of cemetery towards south end.

16 of 25

Cemetery – Close-up of Civil War monument (John Edwards).

17 of 25

Cemetery – Close up of Woodsmen of World monument (P.N. Byars).

18 of 25

Cemetery – Close up of disc shaped monument (Susan E. Cranford).

19 of 25

Cemetery – Close up of ledger monument (Wife of J.H. McFerrin.).

20 of 25

Cemetery – Close up of mason monument (T.D. Byars).

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Charleston United Methodist Church, Tipton County,
Tennessee

Cemetery – Close up of child’s monument with lamb and stone surround (Williams).
22 of 25

Cemetery – Close up of civil war monument (Wright).
23 of 25

Cemetery – Close up of Bible monument (J.E. Davis).
24 of 25

Cemetery – Close up of heavenly gates monument (Evra Inez Spivey).
25 of 25