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AUG 5 1988

National Register of Historic Places
Registration Form

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

1. Name of Property

historic name Pine Log Methodist Church, Campground, and Cemetery
other names/site number Same

2. Location

street & number Ga 140, just west of US 411 N/A not for publication
city, town Pine Log vicinity
state Georgia code GA county Bartow code GA015 zip code 30171

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
		Contributing	Noncontributing
<input checked="" type="checkbox"/> private	<input type="checkbox"/> building(s)	<u>13</u>	<u>7</u> buildings
<input type="checkbox"/> public-local	<input checked="" type="checkbox"/> district	<u>1</u>	<u>0</u> sites
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u>0</u>	<u>0</u> structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u>0</u>	<u>0</u> objects
	<input type="checkbox"/> object	<u>14</u>	<u>7</u> Total

Name of related multiple property listing:
N/A

Number of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

Elizabeth A. Lyon
Signature of certifying official Elizabeth A. Lyon Date _____
Deputy State Historic Preservation Officer, Georgia Department of Natural Resources
State or Federal agency and bureau

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

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

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register.
 See continuation sheet.

determined eligible for the National Register. See continuation sheet.

determined not eligible for the National Register.

removed from the National Register.

other, (explain:)

Ang Schloegel _____ 9/9/88
Signature of the Keeper Date of Action

6. Function or Use

Historic Functions (enter categories from instructions)

RELIGION/religious structures

Current Functions (enter categories from instructions)

RELIGION/religious structures

7. Description

Architectural Classification
(enter categories from instructions)No. style

Materials (enter categories from instructions)

foundation stone

walls wood

roof unknown

other

Describe present and historic physical appearance.

The Pine Log Methodist Church, Campground, and Cemetery comprise a small, historic district.

The district sits in a small, rural valley of Bartow County in northwest Georgia. The historic frame church faces a branch of the former Tennessee Road which is now U.S. 411. Some 200 yards behind the church is the historic campground facility which sits on a terraced area on the northern part of the property. The historic cemetery is located approximately 200 yards to the west of the church and rests on a gentle slope. Beyond this district lies a wooded area.

The historic church, built in 1842, is a one-story frame structure with a simple two-columned portico resting on a stone foundation. The interior consists of a small entrance vestibule with a large sanctuary. The sanctuary retains its original wooden walls but has a modern false ceiling and added pine paneling. There are two nonhistoric auxiliary buildings for the church, an adjacent concrete-block education/Sunday school building (1959) and the Pierce Harris Youth Building (1962), in the northwest corner of the property.

The campground includes an arbor or tabernacle dating from 1888, surrounding "tents" or cottages, and auxiliary buildings. The centrally located wooden tabernacle or arbor is open on three sides. The interior choir and pulpit areas are on rock foundations and a small, bronze meeting bell is located in the middle of the open ceiling rafters. Surrounding the tabernacle on two sides are twelve traditional tents. They date from the late 1920s through the 1930s with one built in 1947. It is difficult to place an exact date of construction for these tents because over the years they have been upgraded with various additions. They are unpainted, one-story wood frame structures with porches. Auxiliary buildings include a picnic pavilion (1962), two bathhouses/restrooms, and a caretaker's house.

Adjoining the church and the campground is the cemetery, with over 800 burials, the earliest dating from 1851. Some of these burials include Cherokee Indians, blacks, and early white Pine Log settlers. The cemetery landscaping is sparse and grave decoration is modest. Most of the historic gravestones are plain; a few are large with some sculptural ornament. Some of the larger plots are defined by a stone or concrete coping or curbing.

Changes to the buildings and structures on the property, other than See continuation sheet

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those mentioned above, include the addition of a gable roof and the portico to the church in 1932 and replacement of the pews. The cemetery has had fences and trees removed to facilitate maintenance. Several large shade trees are found in the campground area.

The district consists of thirteen contributing buildings and one contributing site. The contributing buildings include the church, the arbor and eleven of the tents. The cemetery is the contributing site. The remaining seven buildings are noncontributing. They include a tent dating from 1947, the education/Sunday school building (1959), the Pierce Harris Youth Building (1962), the picnic pavilion, the caretaker's house, and two bathhouses/restrooms.

8. Statement of Significance

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

nationally statewide locally

Applicable National Register Criteria A B C D

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

Areas of Significance (enter categories from instructions)

architecture
social history
religion

Period of Significance

1842-1939

Significant Dates

1842, 1888

Cultural Affiliation

N/A

Significant Person

N/A

Architect/Builder

unknown

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

Statement of Significance

The Pine Log Church, Campground, and Cemetery is significant in the areas of architecture and social/religious history. It meets National Register Criteria A for its associations with important frontier and rural social/religious events and activities, and it meets National Register Criteria C as a good example of a rural Georgia Camp meeting ground with an associated church and cemetery.

The type of rural church found in the complex was characterized by a rectangular one-story wood frame structure with a front gable roof. A small, pedimented entry on the gable end led into a single, large sanctuary. The simple interior contained wooden floors and walls, a pulpit opposite the main entrance, and wooden pews. The historic/contributing Pine Log church is a modest example of this type of rural antebellum church which, with changes, reflects its adaptations to modern times with the additions of paneling, a false ceiling and more comfortable wooden pews.

The basic design of rural campground facilities included a central arbor or tabernacle surrounded by tents. Tabernacles were built with heavy wooden beams, exposed rafters, clerestory hipped roofs, and dirt or sawdust floors. The historic/contributing Pine Log tabernacle, built in 1888, is characteristic of this same design, except for its concrete floor, and is an excellent example of a typical rural campground tabernacle. This tabernacle is primarily used during the annual camp meeting and is designed for functional purposes, to serve as a meeting hall, but also to accommodate the summer heat, hence its open sides.

The permanent wood-frame tents surrounding the tabernacle were usually simple, one-story, (sometimes two-story but these were the exceptions), front gable structures. They were modest and crudely built which explains their relatively short life span. Consequently, campgrounds may have several generations of tent structures. The eleven historic/contributing tents and the one nonhistoric/noncontributing tent at Pine Log are good examples of

See continuation sheet

9. Major Bibliographical References

- Bruce, Dickson, Jr. And They All Sang Hallelujah, Knoxville, Tennessee: The University of Tennessee Press, 1974.
- Dickinson, Ann. "Campmeeting in the 20s." Georgia Magazine, August-September 1964, pp. 10-12.
- Garrison, Elizabeth Mahan. "Pine Log Methodist Church," Historic Property Information Form, March 23, 1985. On file at the Historic Preservation Section, Georgia Department of Natural Resources, Atlanta, Georgia.
- Garrison, Elizabeth M., and Joseph B. Mahan, Jr. History of the Pine Log Methodist Church ca. 1934-1981. Acworth, Ga.: McElreath Printing Co., 1983.

See continuation sheet

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

Specify repository: _____

10. Geographical Data

Acreage of property 10 acres

UTM References

A 16 709130 3803150
 Zone Easting Northing

C 16 709110 2802810

B 16 709300 3803150
 Zone Easting Northing

D _____

N/A See continuation sheet

Verbal Boundary Description

The nominated property is bounded by the railroad embankment on the east, a steep, wooded hillside on the north and west, and the GA 140 right-of-way and farmland on the south. It is marked on the enclosed sketch/plat map.

N/A See continuation sheet

Boundary Justification

The nominated property is the intact historic acreage associated with the complex.

N/A See continuation sheet

11. Form Prepared By

name/title Kenneth H. Thomas, Jr., Historian and Lisa Raflo, National Register Researcher

organization Historic Preservation Section date July 12, 1988

street & number Department of Natural Resources telephone 404/656-2840

city or town 205 Butler Street, SE Suite 1462 state Georgia zip code 30334
Atlanta

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rural campground design with the tents arranged on two sides of the tabernacle. These one-story wood frame buildings are very basic cottages built to be used, with the barest of comforts, for the annual week-long camp meeting held in August. The interiors are unpainted, pine boards, with sawdust floors and open ceiling rafters.

The complex has social-religious significance because the campground movement was a powerful one, not only for religious activity but also for oratory and social gatherings. It is particularly important because the site has been the scene of many annual gatherings or "camp meetings" for religious revivals since the 1840s. The Pine Log complex also contains the three significant elements--the church, the tabernacle, and several tents--that are common in all such church campgrounds found in the southeastern United States. The historic/contributing buildings that comprise the campground were annually used during the historic period (1888-1939) and continue to be used to the present day. These camp meetings served as a way of securing new members and as an activity to unify the Methodist followers. The annual camp meeting, particularly in the early years, provided a securing and maintaining force for Methodist adherents from the outlying frontier. The common bonding of the camp meeting helped encourage some visitors to permanently settle in the predominately Methodist Pine Log community. The early camp meetings were also organized by settlers, were led by settlers, and can be considered a unique creation of these settlers in order to meet their needs.

The Pine Log campground is considered more significant for religion than the church in this case because it represents a peculiar form of historic religious practice known throughout Georgia. Presbyterians, Baptists and Methodists all used camp meetings as a way of spreading religion in the developing frontier. Camp meetings proved to be an effective and important aspect of country religion. Campgrounds were set up to serve local areas and are considered significant on a localized level, even though they were part of a regional movement. The Pine Log Campground is an example of a campground that served the rural areas of Bartow County.

The Pine Log cemetery also contributes as an integral part of this historic district. Of the four common types of cemeteries (family, municipal, private, and churchyard) that are found in Georgia, Pine Log represents a good example of a rural churchyard cemetery and, in this case, it is also associated with the campground facility. This type of cemetery is modest in decoration, with sparse landscaping and some various sizes of gravestones;

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several are rather large and ornate. Part of the ritual that occurred at these early camp meetings were funeral rites that were performed for those who had been buried during the past year and had not yet had a proper funeral ceremony because of the travel distance involved by friends and family. The cemetery continues to serve as a remembrance for these early church and camp meeting members.

The date for the period of significance of the district begins with 1842 when the current Pine Log church was built. The present tabernacle was built in 1888 and the eleven historic tents were built within the period 1928-39. These tents are all basically the same design and represent a clearly defined and coherent period of development within the district; indeed they constitute the entire current "generation" of historic tents in the campground. Therefore, the district's period of significance is 1842-1939.

National Register Criteria

These areas of significance support the property's eligibility under National Register Criteria A and C.

The district meets Criteria A because it falls into the broad patterns of American social and religious history due to being associated with early frontier development. Camp meetings were a peculiar form of organized religious practice characteristic of rural and frontier Georgia. They were important in maintaining religious ties and providing a "civilizing" effect on the region. They also were organized by settlers, were led by settlers, and can be considered a unique creation of these settlers. The continued use of this site into the 20th century for religious gatherings is still a significant part of maintaining religious ties.

This district meets National Register Criteria C because of its distinctive characteristics of a historic campground associated with a church and cemetery. The campground, which exists today primarily as it did during the historic period, consists of the tabernacle, church, and tents. It served both a religious and social capacity. This existing tabernacle has been the scene of many annual August camp meetings dating from 1888 to the present day. Pine Log campground is an example of the typical design used through the southeastern United States for camp meetings. The open, functionally designed tabernacle or arbor, and the rustic, unsophisticated tents or cottages were designed to be used only in the height of summer.

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The cemetery significantly contributes to this historic district. It is a good example of a rural churchyard cemetery that also happens to be connected with a rural campground. The cemetery also served as part of an early camp meeting ritual, where last rites could be conducted for those buried during the past year, but had not yet had the formal funeral ceremony with family and friends.

Historical Narrative

The history of the Pine Log Methodist Church, Campground, and Cemetery begins when the area was part of the Cherokee Indian Nation. The present day U.S. 411 was then the Tennessee Road, opened around 1830. In 1832, the State of Georgia opened the area for white settlement with a land lottery, although it was not until 1838, during the infamous "Trail of Tears," that the remaining Cherokees were forcibly moved westward.

With the creation of counties within this newly opened territory in 1832, white settlers entered the area. It is believed that by the end of 1833 settlers had arrived in the area now known as Pine Log, defined as a "fertile valley two or more miles wide extending several miles north and south along the western base of a prominent mountain range." There was an Indian town by that name within the area. The new settlers bought land lots from the fortunate lottery drawers and began to settle the area. Many of the organizational members of Pine Log Methodist Church who were in the area by 1840 were farmers, and many owned slaves.

It is believed that the Pine Log Methodist church was organized as early as 1834-35 and that a log church building (also used as a school) was built, as well as a large barn that perhaps was the first wooden camp meeting arbor. Both were accidentally destroyed by fire in 1864.

The existing church structure is believed to have been built in 1842, before the railroad reached the county, for the materials were said to have been brought over land by wagon from Augusta. Local slave labor was used in building the church. Since its construction, the church has served the Methodists in the area, although other churches of the same denomination were later organized nearby.

The cemetery's earliest gravestone dates from 1851, although earlier burials are certainly possible. The settlers would have brought with them the tradition of burying family and slaves on their own property in private or family cemeteries. So the 1851 date likely signals the changeover from private cemeteries to a community one.

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The campground or camp meeting site has been in use since the church's establishment. As mentioned, there was a large wooden barn-like arbor on the property from earliest times until it was accidentally burned during the Civil War. An August, 1857, newspaper indicated that the annual camp meeting would begin soon. The central tabernacle or arbor was not rebuilt until 1888, when the present structure was built. A long camp meeting was held at Pine Log in 1886 and it is speculated that there may have been "tents" present then. The resulting renewed zeal led to a reorganization of the old camp meeting organization and the building of the new structure and tents. Church minutes reveal that "tents" were being built in 1887 at the site. People contributed toward the new arbor or tabernacle structure by donating materials and labor. The current wood frame building remains much the same as it was built in 1888 except for some modernization such as a concrete floor, electric lights, and more comfortable pews. Its dual-pitched hipped roof is designed with three open sides to allow for ventilation during the summer meetings. The only furnishings are simple, wooden, white pews and a small meeting bell that is mounted on one of the exposed rafters.

The tents, although replaced several times, most recently in the period 1928-39, still contribute to the original two-sided design of the campground. Most are very rustic, although they show some modern conveniences such as electric lights, stoves, running water, and screened windows and doors. These cottages are unpainted, one-story wood frame structures with porches and front gable roofs. The interiors are also unpainted, sawn pine boards, with sawdust floors and open ceiling rafters. The space is divided for sleeping quarters and a small section is used for the kitchen. At recent annual camp meetings, all of these houses are occupied. Originally, they were built so that people could stay over for a long meeting without having to return a long distance home. The automobile makes their original use superfluous, but they are still used, since living on the grounds and participating in the day-to-day activities of the camp meeting events is a tradition. Camp meetings are still annual events at this site.

Camp meetings were first introduced in Kentucky, supposedly by the Presbyterians, and eventually adopted by the Baptists and Methodists. Camp meetings originated during the Great Revival of 1787-1805, especially on the frontier and in the south. Camp meetings were important in maintaining religious ties and provide a "civilizing" effect on the region. The problems of drunkenness, gambling and isolation faced many frontier settlers and camp meetings provided a common bond, a chance to meet other pioneers and renew hope in handling these frontier challenges.

Early forms of camp sites consisted of one large structure or enclosure called a "brush arbor." It was built out of tree branches, creating a natural cathedral, and bringing the assembled congregation closer to nature. Eventually they were replaced by more permanent structures while retaining

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the name "arbor." In Georgia, the campground organization was often a corporation. Some dating from the 1830s are still in existence today. The two-sided layout of the Pine Log campground was a typical design used in the mid-1800s. Camp sites were also designed in circular, rectangular, and horseshoe shapes.

A camp meeting usually lasted about five days, with participants arriving with their own food and bedding. The revival fervor of the meeting included preaching, singing, and praying, morning through evening, often with four services a day, with members being called to meet by a trumpet or bell. There were often many dramatic conversions. By the middle of the 19th century, the locations were becoming more permanent, as were the facilities. It wasn't until after the Civil War that "camp ground cottages" replaced the tents, but, as with the term "arbor," the term "tents" was retained for them.

In the north, many campgrounds became resorts, such as the famous Ocean Grove site in New Jersey. Many of the campgrounds continued to keep the same pattern--the central meeting building (first a natural arbor, then the wooden arbor or tabernacle) surrounded first by actual tents, and later by cottages called "tents." That pattern remains here at Pine Log, with the tents on two sides, as it does in the dozens of campgrounds remaining in Georgia. The annual camp meeting is still flourishing today at Pine Log and many of these other historic campgrounds.

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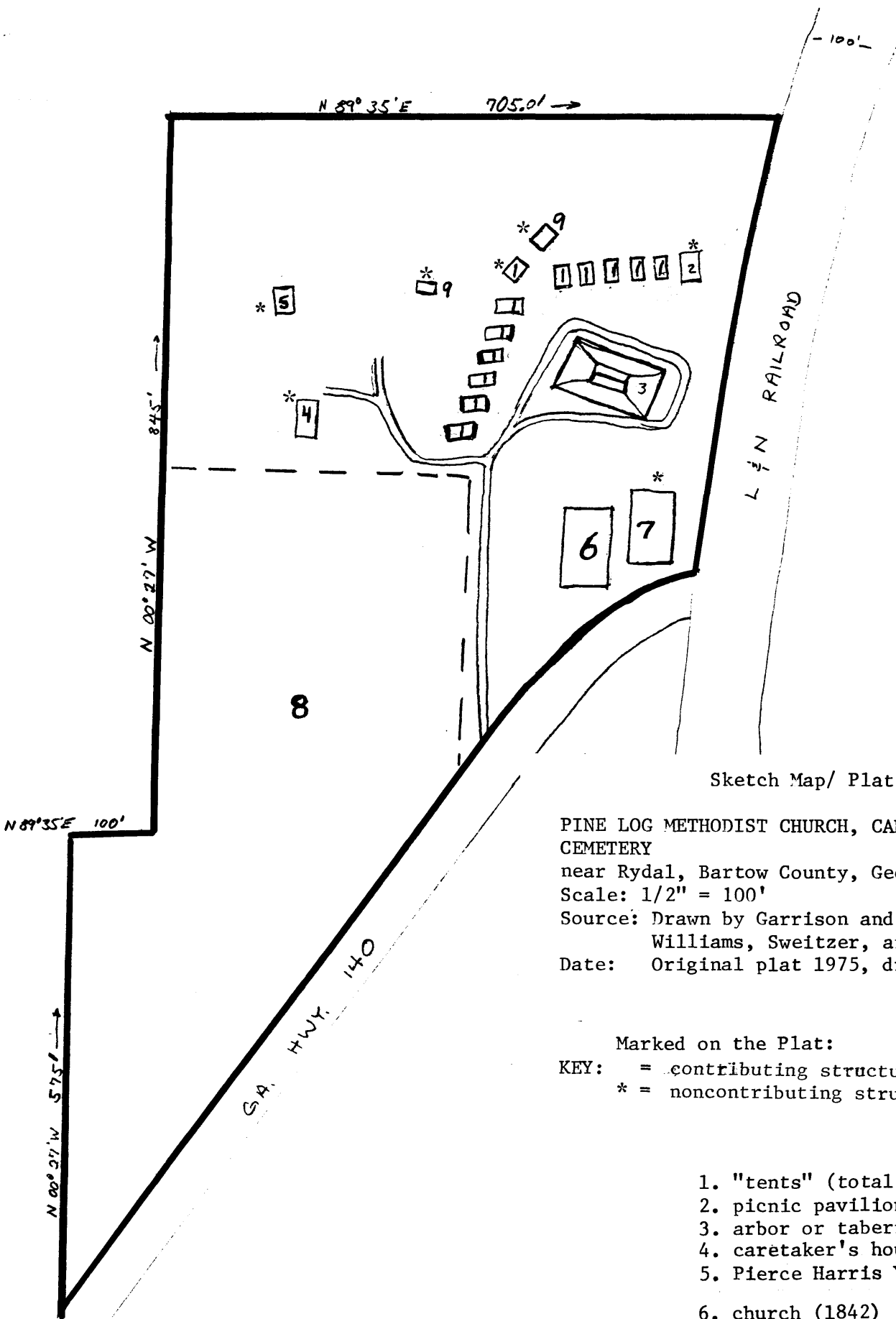
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Lawrence, Rev. Harold, Historian, United Methodist Church, Cumming, Georgia
Interview by Lisa Raflo, June 20, 1988.

Mahan, Joseph B., Jr., Preservation Planner, Columbus, Georgia. Interview
by Lisa Raflo, June 16, 1988.

Weiss, Ellen. "The Wesleyan Grove Campground," Architecture Plus, November,
1973.

Weiss, Ellen. "Methodist Camp Meeting Grounds: Regional Modes;" presented
at the Spring Meeting, 1983, of the Vernacular Architecture Forum, to
be published later by the same organization.



Sketch Map/ Plat

PINE LOG METHODIST CHURCH, CAMPGROUND, AND CEMETERY
 near Rydal, Bartow County, Georgia
 Scale: 1/2" = 100'
 Source: Drawn by Garrison and Mahan based on Williams, Sweitzer, and Barnum Plat
 Date: Original plat 1975, drawing 1985

Marked on the Plat:
 KEY: = contributing structure
 * = noncontributing structure

1. "tents" (total of 12)
2. picnic pavilion (1962)
3. arbor or tabernacle (1888)
4. caretaker's house
5. Pierce Harris Youth Building
6. church (1842)
7. education/Sunday School Building (1959)
8. cemetery (1851-)
9. bathhouses (there are 2) and restrooms

The boundary of the nominated property is marked by a heavy black line.