NPS Form 10-900
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United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received APR 13 1983
date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic Cattle Creek Camp Ground

and/or common Cattle Creek United Methodist Church and Camp Ground

2. Location

street & number On S-38-80, approximately .8 miles northwest of SC Highway 210 NA not for publication

city, town Rowesville X vicinity of ~~congressional district~~

state South Carolina code 045 county Orangeburg code 075

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	X occupied	___ agriculture	___ museum
X building(s)	X private	___ unoccupied	___ commercial	___ park
___ structure	___ both	___ work in progress	___ educational	___ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	X religious
___ object	NA in process	X yes: restricted	___ government	___ scientific
	NA being considered	___ yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	___ other:

4. Owner of Property

name Cattle Creek Church

street & number RFD

city, town Rowesville X vicinity of state South Carolina 29133

5. Location of Legal Description

courthouse, registry of deeds, etc. Orangeburg County Courthouse

street & number Amelia Street

city, town Orangeburg state South Carolina 29115

6. Representation in Existing Surveys

title Inventory of Historic Places in South Carolina has this property been determined eligible? ___ yes X no

date 1976 ___ federal X state ___ county ___ local

depository for survey records South Carolina Department of Archives and History

city, town Columbia state South Carolina 29211

7. Description

Condition		Check one	Check one
___ excellent	___ deteriorated	___ unaltered	X original site
X good	___ ruins	X altered	___ moved date _____
X fair	___ unexposed		

Describe the present and original (if known) physical appearance

Cattle Creek Camp Ground, situated near the Orangeburg County towns of Rowesville, Bowman, and Branchville, consists of thirty-six cabins, called "tents," arranged in a wide semi-circle around an open pavilion structure known as the "stand" or "tabernacle." At the northwest end of the camp-meeting ground is Cattle Creek United Methodist Church; between the church and the tabernacle is a cemetery.

Additional Information

The tents, so named because the first campers and worshippers stayed in cloth tents and lean-tos made from limbs and branches, are built of rough, unpainted lumber, have gable roofs covered with metal or composition shingles, and generally measure about twenty feet by thirty feet. Each tent contains two rooms downstairs with dirt floors and one or two rooms upstairs, which are reached by a small stairway or ladder. Cooking is done outdoors at the rear of the tent over an open fire, with wood as the usual fuel. A small lean-to attached to the rear of the tent is normally used as sleeping quarters for the cook. All of the tents have front porches with shed roofs. Windows are simple openings, void of glazing, and most of them have plain shutters. The tents are of varying 20th century construction dates, having been re-built after a fire on February 15, 1898.

In the center of Cattle Creek Camp Ground is the "stand," an open shed about fifty-six feet by eighty-one feet with a metal, gabled hip roof. Although now commonly known as the "tabernacle," the name "stand" was once used due to a stand of trees left in the center of the grounds to provide shade for early worshippers, since the revivals were always held in the summer; later the trees were removed and a permanent shelter built. The tabernacle contains a raised platform at one end for the choir and preacher, some handmade pews, and auditorium-type folding seats.

Cattle Creek United Methodist Church is a rectangular, weatherboarded building, about thirty feet by forty feet, with a metal gable roof and brick peir foundation. Its windows are double-hung sash with six-over-six lights. The rear (northeast) elevation features a polygonal bay containing two windows. On the northwest side of the church is an addition with shiplap siding. Cattle Creek Church has a cornerstone which reads: "CATTLE CREEK MECS 1899."

The cemetery between the church and stand is still used and is surrounded by a chain link fence. One of the stones in the graveyard, which includes in its inscription "First stone was destroyed by fire Feb. 15, 1898, present stone erected by Trustees of Cattle Creek September 24, 1904," documents the date the camp ground burned.

Surroundings: The setting of Cattle Creek Camp Ground is still rural; the camp-meeting ground is surrounded by woods and farmland.

8. Significance

Period	Areas of Significance—Check and justify below			
___ prehistoric	___ archeology-prehistoric	___ community planning	___ landscape architecture	X religion
___ 1400–1499	___ archeology-historic	___ conservation	___ law	___ science
___ 1500–1599	___ agriculture	___ economics	___ literature	___ sculpture
___ 1600–1699	___ architecture	___ education	___ military	X social/ humanitarian
___ 1700–1799	___ art	___ engineering	___ music	___ theater
X 1800–1899	___ commerce	___ exploration/settlement	___ philosophy	___ transportation
X 1900–	___ communications	___ industry	___ politics/government	___ other (specify)
		___ invention		

Specific dates NA **Builder/Architect** NA

Statement of Significance (in one paragraph)

Located in rural Orangeburg County, Cattle Creek Camp Ground is one of only three Methodist camp-meeting grounds remaining in South Carolina.[1] Signigicant for its association with the early history of Methodism in South Carolina, Cattle Creek Camp Ground is also notable as a surviving example of a social institution important in rural America during the nineteenth century.

Additional Information

Organized in 1784 at a meeting in Baltimore, Maryland, the Methodist Episcopal Church evolved out of a movement begun in England by John Wesley, a priest in the Church of England. Feeling that the settled parish system of the English church was not effective in reaching many groups of people, Wesley set up a circuit plan for itenerant preachers, and he organized "praying societies." His praying societies, small groups of a dozen or so individuals, held such methodical meetings that they were nicknamed "Methodists." It was John Wesley who sent Francis Asbury, the first Bishop of the Methodist Church to America.

Like John Wesley, Francis Asbury was pragmatic in his approach to organized religion; he believed that only the forms of worship and of administration which continued to function effectively were worth preserving.[2] In America, Asbury was determined to get preachers out of cities and into the sparsely settled country, and his circuit-riding ministers went everywhere.[3] The circuit riders preached to small groups in private residences and formed praying societies, generally the beginnings of a local church, when a group of ten or more could be organized; whenever there was sufficient interest and support, a chapel or church was built. Quarterly meetings became important to the early Methodist Church, as not only the preachers in a circuit and church officials gathered, but also crowds too large to meet in one of the churches would assemble, forcing meetings to be held outdoors. So effective were these quarterly events, which were devoted to preaching, worship, and fellowship, that soon it became common for a preacher to call a two-day meeting at a central point in a circuit, and sometimes the series of services would be "protracted" for several days or weeks longer. Families began to put up small tents and camp during these meetings, and, as a result, the camp-meeting arose.[4] Asbury, who believed that liturgical worship and the book of Common Prayer were not fundamental necessities of religion on the expanding frontier, became an ardent supporter of the movement to camp-meetings, as long as order was maintained.[5]

Continued

9. Major Bibliographical References

See continuation sheet.

10. Geographical Data

Acreage of nominated property approximately 5.4 acres

Quadrangle name Orangeburg, SC Longitude W80° 45' 8" **Quadrangle scale** 1:62500

UMT References Latitude N33° 19' 20"

	Zone	Easting	Northing		Zone	Easting	Northing
A				B			
C				D			
E				F			
G				H			

Verbal boundary description and justification The nominated property is shown bounded by the heavy red line on the accompanying Orangeburg County Tax Map #0747, scaled at 1 inch = 330 feet. This boundary includes the cabins, the Stand, the Church, and the cemetary, while excluding adjacent non-historic woodlands.

List all states and counties for properties overlapping state or county boundaries

state	code	county	code
NA		NA	
NA		NA	

11. Form Prepared By

name/title	Margaret Marion Historic Preservation Planner		Martha Walker Fullington, South Carolina Department of Archives and History
organization	Lower Savannah Council of Governments	**date**	George Carn, Augusta, Georgia February 9, 1983
street & number	Post Office Box 850	**telephone**	(803) 649-7981
city or town	Aiken	**state**	South Carolina 29801

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

___ national X state ___ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

title Charles E. Lee
State Historic Preservation Officer Charles E. Lee **date** 3/14/83

For NPS use only

I hereby certify that this property is included in the National Register

for Helen Byers Entered in the National Register **date** 5/19/83

Keeper of the National Register

Attest: **date**

Chief of Registration

In 1786, Methodism was introduced into the Orangeburg District of South Carolina by Isaac Smith and Henry Willis, who, having been appointed to serve in Charleston, South Carolina, decided to tour a part of the surrounding country not previously visited by a Methodist minister.[6] Henry Willis is said to have preached at a Lutheran Church on Cattle Creek in that year, and it is believed that, as a result, praying societies were organized in the area. During March, 1787, at a church conference in Charleston, Edward West was named preacher in charge of a recently Edisto Circuit, which was made to extend from the Savannah River to within thirty miles of Charleston, and from the Coosawhatchie Swamp to the Santee River, and which reported to the 1787 conference a membership of two hundred and fifty whites and four blacks.[7] Shortly after a society was formed at Cattle Creek, it is reputed to have been forced to leave the Lutheran meetinghouse and to have built its own house of worship.[8] Probably by 1788, a Methodist church had been built within the present boundaries Cattle Creek Camp Gound; Francis Asbury entered in his journal on March 17, 1788; "I preached at R's, and L's, and at C.C. Church, in the Edisto Circuit: the people insensible, and are more in love with some of Christ's messengers than with Christ."[9] Asbury mentions other visits to Cattle Creek in his journal, including those on January 13, 1794 and December 19, 1801.[10]

Although local tradition had it that Cattle Creek Camp Ground was established in 1786, it is more likely that it was not functional until the early 1800's.[11] The camp meeting is commonly believed to have been born in Kentucky or Tennessee around 1799-1800, and to have first appeared in South Carolina about 1802.[12] Minutes of the Quarterly Meetings of the Orangeburg Circuit show that on August 7, 1819, the third Quarterly Meeting of the circuit was held at Cattle Creek, but give no indication of whether it was considered to be a camp-meeting ground at that time; no records of earlier meetings of the circuit are believed to exist.[13] The first known reference to a camp ground at Cattle Creek is found in an agreement between George Summers, Sr., and the Trustees of the Methodist Episcopal Church at Cattle Creek entered into on 16 July 1833 to donate property for "an Encamping Ground, a parcel of the land known as the present encampment and surrounding the land on which the church now stand."[14] At a quarterly conference of the Orangeburg Circuit held at Cattle Creek Camp Ground on July 20, 1844, the group went on record as favoring a split in the General Conference by forming the Methodist Episcopal Church, South, over the issue of slavery and abolition.[15]

On February 15, 1898, Cattle Creek Church, all of the tents and all of the stand (tabernacle) except for a few of the heavier hand hewn timbers which were joined with pegs and are in use today in the present tabernacle, were destroyed by fire.[16] The cornerstone on the present building of Cattle Creek United Methodist Church contains the date 1899; the stand was probably also rebuilt around that time. Reconstruction of the tents at Cattle Creek Camp Ground, begun around 1900, has been a gradual process. Annual week-long camp meetings are still held every summer at Cattle Creek.

Social/Humanitarian: The Methodist camp grounds of the nineteenth century helped to meet not only the religious needs of sparsely settled area, but also were important in fulfilling social and cultural needs. Camp meetings were among few occasions in rural America when large groups of people were gathered together, and they naturally became more than a religious event. People interested in other things besides religion were attracted, hence the saying "The good people go to camp meetings Friday, backsliders Saturday, rowdies Saturday night, and gentlemen and lady sinners Sunday."[17] By the late ninteenth century, many of the old camp grounds were still in use, but rows of tents were being replaced by frame cottages, and religious services were mixed with lectures on semi-religious and secular subjects.[18] Many regular visitors to Cattle Creek Camp Ground now regard the camp meeting as a vacation, a time to relax and talk with relatives and friends.[19]

Bibliography

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Sweet, William Warren. Methodism in American History. Nashville, Tenn.: Abingdon Press, 1953.

Cattle Creek Camp Ground Footnotes

[1]Albert Deems Betts, History of South Carolina Methodism, (Columbia, S.C.: Advocate Press, 1952), P. 162. According to Betts, nearly all of the larger circuits had a camp-meeting ground, and he names at least 39 (p. 162).

[2]Frank Baker, From Wesley to Asbury, Studies in Early American Methodism (Durham, N.C.: Duke University Press, 1976), p. 120-121.

[3]John O. Gross, The Beginnings of American Methodism (Nashville, Tenn.: Abingdon Press, 1961), p. 66.

[4]Betts, p. 159-160.

[5]Baker, p. 121.

[6]G. Milton Crum, Historical Data Concerning St. Paul's Methodist Church in Orangeburg, South Carolina (Orangeburg, S.C.: St. Paul's Methodist Church, 1956), p. 11.

[7]Rev. A. M. Chreitzberg, Early Methodism in the Carolinas (Nashville, Tenn.: Publishing House of the Methodist Episcopal Church, South, 1897; reprint ed., Spartanburg, S.C.: Reprint Co., 1972), p.202; Rev. Albert M. Shipp, The History of Methodism in South Carolina (Nashville, Tenn.: Southern Methodist Publishing House, 1884; reprint ed., Spartanburg, S.C.: Reprint Co., 1972), p. 164; Crum, p. 11.

[8]Chreitzberg, p. 202.

[9]Crum, p. 9; Chreitzberg, p. 202.

[10]The Journal of the Rev. Francis Asbury, Bishop of the Methodist Episcopal Church (New York: Bangs and Mason, 1821), II, p. 29, 183; III, p. 47.

[11]George Carn, A Brief Early History of Cattle Creek Camp Grounds and Church (Augusta, Ga.,: By the Author), 1979), p. 1; Beth Hill, "Family Campground Maintains Tradition," The Times and Democrat (Orangeburg, S.C.), 23 July 1981, sec. A, p. 1,4.

[12]Betts, p. 160, 121; Chreitzberg, p. 106-107.

[13]Crum, p. 12,13.

[14]Orangeburg, S.C., Orangeburg County Clerk of Court, Deed Book 89, p. 349.

[15]Crum, p. 13-14.

[16]Carn, p. 3. Other campgrounds in South Carolina also burned -see Betts, p. 163.

[17]Frederick A. Norwood, The Story of American Methodism (Nashville, Tenn.: Abingdon Press, 1974), p. 159.

[18]William Warren Sweet, Methodism in American History (Nashville, Tenn.: Abingdon Press, 1953), p.333.

[19]Hill, p. 1,4.