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Mount Gilead Campground

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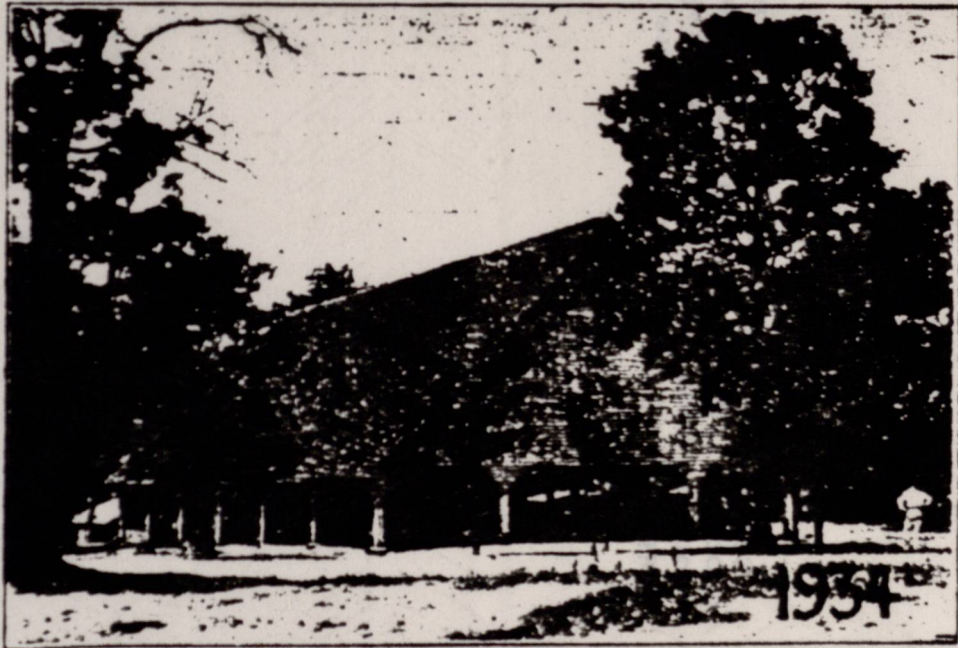
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SOUVENIR PAGE ONE
CENTENNIAL CELEBRATION
OF
MT. GILEAD CAMP MEETING



DATE OF MEETING AUGUST 5—12

HOURS OF SERVICE 10:30 A. M. 3:30 and 7:30 P. M.

AN HISTORIC STRUCTURE REPORT FOR

MT. GILEAD CAMPGROUND

ATLANTA, GEORGIA

Prepared November, 1990

By Students at Georgia State University

Heritage Preservation Program

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MT. GILEAD

HISTORY OF LAND LOT 7, 14TH DISTRICT OF FULTON (FORMERLY FAYETTE):

Mt. Gilead Methodist Campground is located at 2073 Austin Road SW, at the intersection of Campground Road, about a mile northwest of Highway 166 and Georgia Interstate 285. The campground is situated some distance away from Mt. Gilead Church in Land Lot 7, Fourteenth District of Fulton County.

On January 8, 1821, at Indian Springs, the Creek Indians signed away their rights to land which includes most of present day Fulton County. In May of 1821, the Georgia legislature created the counties of Dooly, Houston, Monroe, Fayette, and Henry. Each of these counties was divided into Districts, and each district was divided into Land Lots. Each land lot contained 202 1/2 acres and was distributed by lottery. Henry County was the county in which the land which became Mount Gilead Methodist Campground was first located. The legislature discovered that Fayette County contained only fractional lots, and therefore was too small, so in December 1821, Districts 5, 13, 14, and 17 of Henry County were transferred to Fayette. Then, in 1823, Lots 1-54 of the 14th District of Fayette were transferred to DeKalb County. In 1853, this area became part of the newly created county of Fulton where the property lies today.¹

FOUNDING OF CAMPGROUND

In 1823, settlers moved from Franklin County, Georgia, to the area once known as Mt. Gilead Crossroads, but now known as Ben Hill. Its current name honors Benjamin Harvey Hill, a U.S. senator from Troup County. Soon after they arrived in this area, these settlers established a church.

Mt. Gilead Methodist Church, the oldest church in Fulton County, was founded in 1824 in the home of Rev. John M. Smith. The first sermon was preached April 23, 1824, by the Rev. William J. Parks, a circuit riding preacher responsible for some 30 churches in frontier Georgia. The first church, a log house, was erected the same year.

Religious camp meetings were a popular form of religious experience at this time. As the little community became more established, the members of the church, decided to establish their own campground in order to expand the influence of their church.

Tradition states that the Mt. Gilead Campsite was a gift to the Methodist Episcopal Church by Rev. John M. Smith, first pastor of Mt. Gilead, in 1834.² Some argue that the Peacock family actually made the donation, but because the earliest deed records were lost in the 1842 DeKalb County Courthouse fire, it cannot be proved.³ The property contained a strong spring which was considered to be a great asset for the campground. The campground, which was situated some distance away from the Mt. Gilead Church, now lies inside the city limits of Atlanta. Atlanta did not exist when the Campground was founded. Although the current arbor is the fourth building, the camp meeting tradition at this site is much older and predates the settlement at Five Points by several years.

The first building was a crude building constructed of brush, with pine boards for seats. The first permanent structure was erected in 1835. During the Civil War, the campground was in the line of Sherman's troops. The Battle of Utoy Church occurred in the vicinity. The camp buildings were burned by Federal troops and not replaced until 1867.

In either 1880 or 1886 (conflicting sources), an unusually heavy snowfall destroyed the 1867 building. (This may explain the extreme pitch of the roof on the current building.) The trustees of the property sold a portion of the land to raise funds for the new building. A temporary sawmill was moved onto the site and construction commenced so the camp meeting could be held as usual the next summer. The building was later enlarged. The original roof was shingled, but was replaced with metal about 1936 or later. The first metal roof was replaced in 1956.

The camp meetings were traditionally held in August of each year during "laying-by" time, and lasted a week to ten days. At Mt. Gilead, they began the Wednesday before the second Saturday in August. "Laying-by" time was the period in summer when the crops were in the field, had been hoed-out, needed little tending, and were not yet ready for harvest. The meetings were held each year from 1834 until 1988, except for the war years of 1864 and 1865. The 1976 program indicates a number of churches participated in the meetings, which that year were held the week of August 8-13. The meetings were held at 8 p.m. only, except for an additional 11 a.m. service on Sunday morning. The churches participating were: First United Methodist Church of Atlanta, Park Street UMC, First UMC of Decatur, Ben Hill UMC, Cliftondale UMC, and Owl Rock UMC and East Point UMC.

Many notables have been associated with the campgrounds over the years. Noted Methodist ministers who have preached at Mt. Gilead, including Rev. John M. Smith, founder of the campground, Rev. William J. Parks, organizer of Mt. Gilead church, Bishop Warren Candler, Bishop Atticus Haygood, Bishop George Pierce, Rev. Walter Branham, Sr., and more recently, Rev. Bevel Jones, now a bishop.

REMINISCENCES:

"When Henley Campbell's gone and old grey haired Joe Suttles and a few folks that have been here and cared about it (the campground), if someone like you folks don't do this it's going to be gone."⁴

So ends the interview with Joe Suttles, a descendant of John M. Smith, founder of Mt. Gilead Campgrounds, and Rev. Henley Campbell, the last Methodist minister to preach a Sunday morning service at the annual Mt. Gilead Campground meeting. Camp-meetings were the annual gatherings at which people camped out for several days of preaching, praying, singing, and above all, converting souls to "the way." Crowds often numbered in the thousands and came to the campsite from as far as fifty miles away. The camp-meeting was, by all accounts, a significant frontier practice.

Camp-meetings were first held around 1800 as a two-fold response to frontier conditions. The most obvious stimulus was an environment in which people were sparsely settled and had neither the funds nor the wherewithal to erect church buildings. The camp-meetings, where church-folk gathered in a central location and made their own lodgings in tents, were clearly suited to such a situation. In addition, the opening years of the nineteenth century witnessed a

great revival which grew up mainly on the southern frontier, coinciding with a time of substantial growth on the part of the churches. The camp-meeting was closely connected with that growth.⁵

Yet, in spite of their great success, camp-meetings virtually disappeared in the 1840's. In part, this may have been because the increasing population and the establishment of "located" churches meant it was no longer necessary to draw people from over a large area in order to make religious meetings worthwhile.⁶ Although the decline of the popularity of camp-meetings in Georgia did not occur for perhaps another 100 years, by the 1940's, many Georgia campgrounds were not as well attended as during their heydays in the 1920's.

The popularity of the Mt. Gilead campground was well expressed in Harold Lawrence's book, A Feast of Tabernacles, Georgia Campground Meetings.

Special trains operated from Atlanta, bringing throngs of people to the Sunday services. From 1920 to 1940 mules and horses gave way to automobiles but the crowds continued. But the 1940's found that Georgians' enthusiasm for camp meeting had fallen off. The friendly, community gathering at the camp ground was out of style. Families no longer assembled for a summer session of feasting and worshipping together. The young folks had found other places than the well-worn path to the spring for their courting. Mount Gilead had kept pace with the spiritual needs of Georgians for more than a century. Was this ancient stronghold of spirituality to pass away?⁷

An untold number of campground buildings and their sites are lost from the historical record. Although there are caring and knowledgeable people associated with Mt. Gilead, this site may also disappear.

According to Mr. Suttles, the Mt. Gilead Campground land was originally deeded to his great grandfather in the 1820's land distribution after the Creek Indian Treaty.

"He lived with his son-in-law who was John M. Smith and he gave lots he could get to people and kept swapping and traded 'til he got his land lots in a line, you know, together. See, you might get a land lot here, there and yonder, so he had to do some swapping...anyway, he got 10 land lots, which I still live on."⁸

The first campground meeting was held in August 1832, under a brush arbor, with pine boards for seats. The Mt. Gilead campground meetings have always been held in August, between the sowing and harvesting of crops. (Most camp-meetings accommodated the farmer's seasonal schedules.) Soon a more permanent covering was placed on the crude structure and families built temporary living quarters, or tents, in a circle about the tabernacle.⁹

Campground life revolved around the religious activities held throughout the day. From one to four services were held daily. Their lengths varied from an hour to one marathon service that started at 3:00 p.m. and was not over until midnight.¹⁰

In addition to the spiritual side of camp-meeting, there has always been an important social aspect including food and fellowship. Rev. Campbell said that the worshipers were very well fed at camp-meetings.

"They brought chicken coops and cows and what have you. The main thing was considered that everlasting scrumptious eating that they did during camp...fried chicken...Joe'll bear me out in this. The wives would see to it that the hens would set with eggs and hatch so that those chickens would be prime at camp-meeting."¹¹

Many a matrimonial match was made on these sacred grounds. Walking to the spring arm-in-arm, a favorite pastime with the boys and girls, led to engagements and marriages.¹²

This place grew and became the center of religious worship drawing crowds from surrounding counties. The only break in services at Mt. Gilead Campground occurred during the disruption of the Civil War in 1864. After the war, life was hard, but that just seemed to attract more people to the campground. It was estimated that between 1870 and 1880, sixty families camped around the arbor during a single meeting.¹³

"They lived you know at camp-meetings when they were here. Now the older ones [tents] that used to circle this thing (gesturing around the arbor building). These were newer ones built after the war... You see they went all the way around at one time {gesturing around the arbor building} a complete circle. At one time there was something like sixty of them and when they came over here they stayed 'til the camp-meeting was over."

Then, according to Joe Suttles, "The first big arbor they had here caved into the snow."¹⁴ The church members pitched in to rebuild the arbor with a steep snow roof. Always strapped for money, the church members provided free carpentry. The wood was cut off the site by James Barrett.¹⁵

Miss Sarah Huff, native Atlantan, wrote about camp meeting life in a 1935 article for the Atlanta Journal. She said the first camp meetings were conducted under the boughs of trees. Campers often stayed in covered wagons, which they called "tents". Camp meetings in the 1800s were huge social and religious events. The sharing of fried chicken, cured hams, and homemade poundcakes was as popular and

important to the sense of a shared experience as attending the meetings to hear distinguished guest speakers. Members of Mount Gilead were fiercely loyal to the camp meetings and tried never to miss a single meeting in their lives. Many people brought their entire menage, including children and servants, and settled in for a week or two.

The campground sparked many romances. Many husbands and wives first met at camp meetings and then continued to attend meetings together. Religious passions were also inflamed. It was not unusual for ladies to have fainting spells during the heat of the moment, undoubtedly the heat of August contributing to their impassioned excitement.

The earliest services were lit with pine knots mounted on metal stands. However, by 1923, the buildings had been wired for electricity. A horn was blown fifteen meetings before each service to call worshippers to the arbor. The services, of course, always included music and prayers.

In an article in the Atlanta Journal of August 26, 1923, Jessie Folsom Stockbridge reported that the Mt. Gilead campgrounds were becoming very "modern". Tents and covered wagons were replaced by "cozy" 2 and 3 room houses. These small cabins were owned and maintained by individual families. Electric lights, automobiles and servants were common sights in the campgrounds.

In the same article, Mr. Bert Collier wrote that there were 22 "shanties" or tents on the campgrounds. These tents formed a hollow square that faced the arbor. The campers were always very hospitable, and the doors were never locked. There were usually four meetings a day: 6 a.m., 10 a.m., 3 p.m., and 8 p.m. By the 1920s, many people

would drive from Atlanta for evening services because there was a good paved road within a short distance of the campground.

By the 1930's, the number of tents was reduced from a high of 60 in the 1880's to approximately 25. They were lost to fire, termites, and decay. They were not replaced.

In the 1940's, evidently in an attempt to revive the interest of camp-meetings, the church planned and built a hotel that would sleep fifty and feed a hundred and fifty. Barge-Thompson Construction Company did the work.¹⁶ Around 1946 a concrete floor was poured in the arbor. Other improvements around this time included connections to Atlanta city water which replaced the spring and standpipe system running around the camp.

In spite of all these improvements, camp-meetings did not seem to appeal to the next generation. Looking at the photos done by the Atlanta Constitution in 1982 for an article on Mt. Gilead campground, the congregation is either young children or elderly adults.

There were a combination of reasons for what happened at Mt. Gilead. First, the population of Ben Hill changed from white to black. As long-time members left the Ben Hill community, the trustees of the Mt. Gilead Campground decided, in 1966, to convey to the Atlanta-Southwest District of the North Georgia conference of the Methodist Church the land and structure of the Mt. Gilead campground. This conveyance required "that the said property shall be used, kept, and maintained as a place of divine worship of the Methodist ministry and members of the Methodist church".¹⁷ The property was transferred to Ben Hill Methodist Church in January of 1990.

Second, following the conveyance, the buildings were not adequately maintained. There was vandalism and arson. Consequently, the city of Atlanta condemned all of the structures except the arbor and the Scout hut. During the 1970s, all of them were removed. Even the twenty-seven year old hotel was gutted by fire.

The fate of the Mt. Gilead campground is currently being considered by the Atlanta-College Park District (formerly Atlanta Southwest District). For over 150 years the Mt. Gilead Campground has served the spiritual and social needs of the founders and their descendants. The last meeting was held in 1988. In addition, this site is a direct link to the people who settled interior Georgia after the Creek Indian removal in the early 1800s. For these reasons, it is hoped that the historic significance of Mt. Gilead Campground will never be lost.

PHYSICAL DESCRIPTION:

The structure at Mt. Gilead Campground, referred to as the Arbor or the Tabernacle, is approximately 80 x 50 feet. An addition the width of the building (50 feet) extends 17 1/2 feet to the south. It is the former choir loft. The floor is raised is a series of five tiers. (See diagram.) On the north end of the building there are the remains of a roof that covered an annex and extended 10' from the sanctuary. It was the same width as the main structure.

The main structure, of post and beam construction, appears to be sound overall. The beams are mortised into the posts and then pegged. (See photo) The posts measure 9 1/2 inches square. The beams that span the center are 8 inches square. There are 8x2 inch braces that run diagonally, tying the lower beams to the center beams. Where they pass the posts they are inset and nailed. Where they attach to the beams, iron bolts are used. (refer to detail A). Iron straps are used to secure the point where the center posts meet the roof beams.

Seven posts along each side support 5 1/2 x 7 inch beams. Two rows of 7 posts, 9 1/2 inches square, support the roof and are connected to the exterior posts by 5 1/2 x 7 1/2 inch beams. Clapboards 5 1/2 x 3/8 x 5/8 inches cover the top section of the side posts and both ends of the building. The roof is constructed of 2 x 6 inch rafters spaced approximately 2 1/2 feet on center. Roof boards are 1 x 3 1/2 inches and are spread from 2 1/2 to 3 inches apart. The roof is 5V galvanized steel with covered seams.

The poured concrete floor which defines the edge of the building on the east and west, extends 5 feet from the structure on the north, and just to the raised section on the south. In addition, a 3 foot wide section of concrete runs along the east and west sides of the structure and forms a depression to collect water that comes off the roof. According to Mr. Joe Suttles in a 1990 interview, flat field rocks provided the original footings for the posts and remain under the concrete.

The concrete floor is cracking but appears serviceable. All the posts have had concrete poured around them. The interior posts all appear to be sound. The posts along the exterior wall display various stages of deterioration. Some have rotted approximately one foot up from the ground. The girts above show some signs of moisture penetration and on the west wall some supports have been added. Roof boards are discolored in places, and some holes are apparent in the metal roofing; the clapboards on the main section appears intact.

The south addition is of frame construction. It is three sided. Each side is divided into six sections of louvered slats, with clapboards underneath the slatted sections. The slats are made of $3/4 \times 5 \ 3/4$ inch boards. The clapboard is $5 \ 1/2 \times 3/8 \times 1/2$ inches and approximately 4 inches is revealed. One of the slatted sections on the far south of the east side has been extended to the floor and hinged, probably providing an additional exit. It is currently nailed shut. The roof on this structure is again 2×6 inch rafters, but is completely covered with planks and then the metal roofing.

The south addition's stage area floor is solid to walk on with the exception of the southwest front section, which does have some rotted floor boards. The wood exterior is deteriorating especially

where the wood makes contact with the ground. Many boards are missing, especially from the slatted sections, and some of the clapboards are also gone. This area contained the choir loft, pulpit, and altar.

The north addition, erected after 1936, was a roof sheathed with metal and supported by six 4x4 inch posts set on 9x9 inch piers of concrete. Due to vandalism, the posts are no longer supporting the north addition roof. The roof remains partially attached to the main structure but rests on the ground. This porch addition probably served as a gathering spot.

The woodwork is painted gray to the top of the posts, and white from that point up. A paint analysis was not done, so it is not known if this is the original color scheme.

The only mechanical system in the structure is the remnant of an electrical system. An empty fuse box case is present and there are rigid conduit pipes running from it to junction boxes which sit atop the center beams. There is some additional wiring which was added at the north end of the structure and to the north addition roof.

The original handsplit wooden shingle roof was replaced with a metal roof in 1936 or shortly thereafter. That roof was replaced with the current one in 1956. The altar rail and most of the pews have been knocked over. Many of the pews have been demolished. Vandalism is a major problem at the site. It is somewhat isolated, dark at night, and an open invitation to mischief. Most of the boards that are missing appear to have been removed by vandals. Improved security, including good lighting at night, would help to preserve this site.

SITE SURVEY:

Historical Overview of Site Location

In 1854, Rev. B. W. Gorham wrote Camp Meeting Manual, A Practical Book for the Campground in order to give churches guidelines for establishing new campgrounds. He felt that a good site selection was of the utmost importance.

This site needed a bountiful supply of water, a canopy of shade, and adequate pastures nearby. The area necessary for camping was from one-half to a full acre, and arranged nearly circular. A wooded site was essential because the wood was used to build seats, to construct the arbor stand, to supply poles for the tents and to provide fuel for fires. Trees could also provide a good wind screen.

In preparation of the site the grounds were to be cleared of underbrush, stumps, and roots. Trees were to be trimmed, up to a height of ten or twelve feet. The ground was then graded for a consistent true level.¹⁸

The campground and the "essentials" for living at the campground changed in the 20th century. Concrete floors were installed in the "tents" so that "shanties" or cottages would seem more appropriate terms.

Present Condition of Mt. Gilead Campground Site

A physical survey of Mt. Gilead Campground was conducted on October 27, 1990.

This was a very cursory surface survey of the campground area. The main objective was to record the visible remains of past activity related to the use of the campground by the Mt. Gilead religious community. No attempt was made to do any archaeological collecting of surface artifacts, nor any subsurface excavation. Surface debris was removed for the purpose of measurement where an obvious foundation existed. The general layout of the campgrounds was noted along with the evidence of landscaping and contouring of the land done by campground personnel. An attempt was made to note significant trees or other flora that might indicate the historic nature of the campground area.

The campground area occupies a tract of approximately 15.629 acres. The 4.618 acre tract which formerly was occupied by the campground hotel and another one-story frame structure is now an asphalt parking lot. Dimensions of the tract were taken from the Boundary Survey for Ben Hill Methodist Church, 1986. It is bounded on three sides by trees, screening the homes that have been built around the area.

The only structure connected with the original use of Mt. Gilead Campground extant is the Tabernacle building. The tabernacle sits on the high point of the tract so a gentle rise in elevation is gained in approaching the Tabernacle from every direction.

Evidence of eleven "tents" or cottages were identified and measured. Wooden structures occupied these sites. Plumbing fixtures, pipes, and shower stalls survive in small pieces on several

foundations along with electrical wiring and other evidence of modernization. These foundations date from the 1920s to the 1940s - some appearing older than others.

An attempt to define landscaping of the campground area was made. The most obvious surviving evidence is the low rock border wall that is quite extensive on the entrance side (east side) of the campground. The stones in the border vary in size and shape and in some areas the border becomes a low wall. There were also small rock gardens or border areas created with stones around several cottage foundations.

A gravel and dirt road circles around and through the tract with two dirt trails leading to the Tabernacle or cottage areas. The path leading to the Tabernacle crosses a drainage ditch which has a rock wall on either side. Three metal posts in the ground formed an entrance gate approximately 138 feet from the dirt road which runs along the east side or entrance side of the campground.

The concrete foundations are labeled Cottage 1-7 in an east to west manner.

Cottage 1 foundation

Three portions to slab indicated by somewhat different coloration of concrete and signs of wall separations.

Total length	54' 9"
Section 1	10' 1"
Section 2	37' 0'
Section 3	7' 8"
Width	20' 1"

A low rock border runs along the east side and 19" in front of the first cottage, turns the corner at the northeast and continues to circle around and run in line with the west side of the cottage foundation stopping approximately 22' from the northwest foundation corner.

Cottage 2 foundation

Total length	47' 5"
Section 1	8' 7"
Section 2	30' 0"
Section 3	8' 0"
Width	19' 8"

Cottage 3 foundation

Total length	46' 9"
Section 1	34' 2"
Section 2	12' 7"
Width	19' 5"

Grouping of rocks around several large trees on south side of cottage.

Cottage 4 foundation

Total length	41' 7"
Small slab on northeast corner	5' 10" x 3' 5"
Width	23' 5"

A row of rocks sit between several large trees running in a north-south line along the east side of foundation approximately 5' from the southeast corner of the foundation.

Grouping of rocks between trees on west side of foundation stacked to form a slight bank as the ground slopes down slightly between cottage 4 and a dirt road that separates it from cottage 5.

Cottage 5 foundation

Total length	32' 10 "
Section 1	8' 10"
Section 2	24' 0"
Width	23' 5"

Cottage 6 foundation

Total length	32' 4"
Section 1	4' 0"
Section 2	24' 4"
Section 3	4' 0"
Width	24' 4"

Stacked wall of stones runs along most of west side of foundation creating a banked area.

Cottage 7 foundation

Total length	31' 0"
Section 1	7' 0"
Section 2	24' 0"
Width	24' 8"

Located west of the tabernacle and before the dirt trail were four additional foundations. Two of these foundations were obscured by much dirt and debris. The third "foundation" had no concrete slab and was outlined with rocks. Three of the foundation remains were stepped down from east to west. The ground slopes in this area and the foundations were stepped to accommodate the slope.

The foundations noted on the west side of the tabernacle are here identified as cottages 8-11 and they lie in a north to south direction.

Cottage 8 foundation

Total length	40' 0"
Width	15' 0"

Cottage 9 foundation

Total length	57' 0"
Section 1	57' 0"
Section 2	30' 0"
Section 3	15' 0"

There is a 5" - 8" step down between sections

Cottage 10 foundation

Total length	57' 0"
Width	24' 0"

This foundation consists of an outline only, constructed of large stones forming two large rectangles.

Cottage 11 foundation

Total length	59' 0"
Section 1	10' 0"

Section 2	12' 0"
Section 3	12' 0"
Section 4	25' 0"

A border of concrete tubular blocks runs along the north side of this foundation. There are lilies planted here as elsewhere on the grounds.

Remnants of a toilet and water pipes are evident on this foundation.

Rock Boundary Wall

The low rock wall - approximately one foot high - created by setting large stones edgewise - forms a definitive entrance perimeter for the campground site. It runs north-south along the east edge of the property west of the dirt road. The total length of the boundary wall is 315' and is broken by the path that leads to the cottage area.

The other rockscaped areas form two large triangles and define the paths leading to the Tabernacle. The larger triangle is fairly centered on the north-south length of the Tabernacle and measures 115' x 137' x 68'. The smaller triangle borders a small path leading to the Tabernacle on the south side and measures 85' x 81' x 9'. These rock borders are one stone high.

Surviving large trees indicate a planting that also defined the larger triangle. Many large trees dot the site, oak and pine being the predominant types. The north, east, and south boundaries of the property are heavily wooded creating a feeling of isolation in a mature residential community.

The remnants noted of the past landscaping efforts by the religious community give us a glimpse of the pride felt by the community towards their campground. The grounds were most likely

covered with flowers in the rocked off areas creating a lovely setting for the annual festival of the camp meeting.

PROSPECTIVE USE AND RATIONALE

INTRODUCTION:

Within the last twenty years the facilities that were a part of the Mount Gilead Campground have been allowed to fall into disrepair. All of the structures that were present in 1965 are gone with the exception of the Arbor and the partially burned Scout Cabin.

The ARBOR, circa 1880, is the last and most prominent feature on the property. While neglect and vandals have taken their toll on the structure, it is basically sound. The surrounding grounds retain remnants of the original "tents" and contain a number of large trees.

Ben Hill, Mt. Gilead, and East Point First United Methodist Church have made proposals for the site. As each pointed out, there is a need to put this property to better and more consistent use. Due to the dramatic population turnover in the 1960s, many of the people who now participate at Ben Hill, where the arbor is located, have no long-term roots in the community, and therefore may not recognize the significance of the structure.

The Arbor is a historic landmark of major proportions in the social and historic development of the community as a whole. Any development of this property should include the renovation and use of this historic facility.

There are several alternatives for the site. They include:

1. Demolish the structures to make room for the proposed Ben Hill United Methodist Family Life Center. The center is to include recreation facilities, meetings rooms, offices, and a 15,000 seat auditorium. (Projections place the congregation size at approximately 10,000 attendees by the year 2000.)

Demolition is the least desirable option because of the significance of the site and the generally sound condition of the structure. It is also questionable whether the city of Atlanta would approve a facility of this size in a residential area, especially when the roads would not support the traffic.

2. Preserve the Arbor and build the Family Life Center somewhere else on the grounds of the campground.
(Preservation: Sustaining the existing form. It may include initial stabilization work, where necessary, as well as ongoing maintenance of the historic building materials.)

3. Rehabilitate the Arbor and incorporate it into the design of the proposed family life center.
(Rehabilitation: Returning a property to a state of utility through repair or alteration which makes possible an efficient contemporary use while preserving those portions or features of the property which are significant to its historical, architectural, and cultural values.)

Rehabilitation is the ideal, with the following considerations:

1. The property represents a largely unused resource in a community that needs services that the current facility cannot provide.
2. The church has constructed needed parking facilities on a portion of the property.
3. The property and Arbor are historic in that they have played an important role in the growth and development of the immediate area, having been an active part of the community from 1832 until 1988 when the last services were held.
4. The Arbor occupies a prominent site on the property, but can, with careful planning, be incorporated into a multi-use facility.

OBSERVATIONS:

Although this structure has been poorly maintained, the damage is not irreparable. Reinstallation or replacement of support timbers at the porch end, replacement of the vent lattice in the choir loft and repair of the altar can be accomplished at minimal cost (probably under \$3000). Much of this work could be done by dedicated volunteers. The rotted portions of the posts can be cleaned out and filled with epoxy. The remaining cabin should be razed.

A cursory examination of the area reveals that there is a community need for accessible, supervised recreation facilities, meeting areas and community accessible outreach programs. These are needs which the Ben Hill Family Life Center could address. This facility could become an alternative retreat and meeting facility for the southside for those who did not wish to travel to Norcross to the Simpsonwood Methodist retreat center. Zoning restrictions and road

load limits will limit the type of facility which can be built. It is currently zoned R-4 single family residential dwellings.

Zoning restrictions on this property are: Height 35 feet, rear setback 7 feet, side setback 7 feet. There is a Special Use Permit for an offsite parking facility. A Special Use Permit is required for any further development of the site. Lack of use for twelve consecutive months terminates nonconforming use exception. This means that a variance must be applied for before any construction can be done on the property.

Road access is limited. There are only two two-lane streets providing immediate access to the site. The main surface road access is Fairburn Road to Campground Road.

Average load: 75 vehicles per hour

Maximum allowable load: 320 vehicles per hour peak load.

Secondary access is provided by Austin Road which runs through residential community.

Average load: 12 to 15 vehicles per hour.

Maximum allowable load: 50 vehicles per hour

Streets in the vicinity are restricted as to use of tandem trailers.¹⁹ The site itself is non-conforming with the residential zoning in the immediate area. The location therefore precludes development into any type of facility that would cause a drastic increase of traffic, i.e. 300-500 vehicles at non-peak load hours.

RECOMMENDATION

CONSERVATION:

1. Restore the arbor porch by replacing the support posts and 2x8 beam that ties in the hip of the porch roof.
2. Restore the ventilator slats behind the choir loft and replace any of those that were too severely damaged to be reattached.
3. Restore and reconstruct the altar and choirloft.
4. Repaint the entire facility with a good alkyd or acrylic based paint.
5. Restore as many pews as possible and either paint or stain and weatherproof.

PRESERVATION:

1. In addition to the above, erect a small facility to interpret the site through archival photographs, displays, and recordings.
2. Reserve the use of the facility for a reenacted encampment and campmeetings held at the proper time each year.

ADAPTIVE USE:

1. Conserve the site and materials as stated above.
2. Conserve the large trees surrounding the Arbor.
3. Upgrade the altar and choirloft to a multi-use performance space.
4. Upgrade the electric service to the Arbor to include:
 - a. 120 amp/three phase "road connection" service with standard tweeko connectors.
 - b. Interior lighting to include separate auditorium and altar area lighting preferably to include dimming capacity.

- c. Exterior floodlights to illuminate the surrounding area.
- d. Exterior path lighting to illuminate the way to the parking facility.

For more extensive use of the site see attached conceptual master plan and structure specifications.

SUGGESTED FACILITIES FOR THE MT. GILEAD CAMPGROUND

The arbor could be a wonderful seasonal spot for events such as weddings, covered dish suppers, family reunions, and musical programs. It could also be used as a shelter area for a summer day camp.

The following facilities could be erected on the campground site:

CONFERENCE CENTER

Multi-use/dividable facilities that when combined will seat 1200.

Auditorium seating 3000.

Offices for facility manager.

Kitchen facilities to serve 1200.

The meeting area could be used by local community groups such as Scouts, Big Brother/Big Sister, A.A. It could also be used by church organizations at many levels, such as District and Conference functions, family life retreats, lay retreats, administrative retreats, special musical and dramatic performances, and seasonal celebrations.

Numerous community outreach programs could be operated out of the administrative facility, including: daycare for children and the elderly, Meals on Wheels, emergency help shelters, emergency food pantry.

SWIM CENTER

SPORTS FACILITY

Basketball court

Four tennis courts

Volley ball court/sand

Shuffle board and four square

Badminton court area

CHILDREN'S PLAYGROUND/HANDICAPPED ACCESSIBLE

ATHLETIC FACILITIES COULD BE AVAILABLE TO THE FOLLOWING GROUPS:

The church membership

The community on a fee basis

Conference attendees

To accomodate guests for retreats, living quarters would have to be provided. East Point UMC has recommended small cabins reminiscent of the old cabins. However, if it is desirable to accomodate more people, or if a more contemporary design is desired, the following is possible:

Five octagonal, three story bungalows with sleeping facilities for 50 to 60 people each. Each floor would have a common room meeting, kitchenette, and entertainment center.

Two dormitory type structures sleeping approximately 100 people each, divisible for one to four groups with kitchen facilities.

Religious retreat centers generally have meditative areas. A Meditation Garden with a small chapel could be placed on the site. In order to take advantage of the spring with its naturally soothing

atmosphere, perhaps a stone chapel in the woods could be built near the spring, with the addition of a small reflecting pool fed by the spring.

THE SITE:

The property is currently enclosed by a security fence which could be disguised by massive plantings of holly, evergreens, and deciduous trees.

Living quarters should be accessible by auto for pick up and drop off of luggage and equipment only.

All major facilities should be linked with covered or enclosed walkways and appropriately lit for evening use.

Wooded areas should be retained as much as is possible to retain the sense of isolation.

Walking trails should be numerous and well kept.

Development of a perimeter road for access is a possibility.

Parking areas should be most accessible to the activity sites, therefore larger structures should be located on the north and east sides of the property.

Development could be done in phases, with revenues from existing facilities offsetting new construction costs.

¹Walter G. Cooper, Official History of Fulton County, [n.d.], pp.29-30.

²Cooper, pp 37-39.

³H. A. Lawrence, Feast of Tabernacles, (Tignall, Georgia: Boyd Publishing Co., 1990), p. 136.

⁴Henley Campbell and Joe Suttles, Personal interview. 3 November 1990.

⁵Bruce Dickson, And They All Sang Hallelujah, (Atlanta, Georgia: Boyd Publishing Company, 1990), p. 51.

⁶Ibid., p. 56.

⁷Lawrence, p. 135.

⁸Campbell and Suttles, Interview.

⁹Program for the 145th Annual Camp Meeting Mount Gilead Camp Ground, Ben Hill, Georgia, August 7th through August 19th, 1977.

¹⁰Lawrence, p. 135.

¹¹Campbell and Suttles, Interview.

¹²Program for the 145th Annual Camp Meeting.

¹³Ibid.

¹⁴Ibid.

¹⁵Lawrence, p. 135.

¹⁶Ibid., pp. 136-137.

¹⁷Deed, Georgia, Fulton County 2010145, August 1966.

¹⁸Lawrence, pp. 7-10.

¹⁹Site checked through Atlanta Zoning Enforcement Office, Atlanta Planning Office, Atlanta Traffic: Highways and roads planning.

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Transcripts from Interview Campsite

by
Pat Johnson

Rev. Henley Campbell, Douglasville
and
Mr. Joseph Suttles
on
November 3, 1990

Mount Gilead

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1983. Photo of the arbor exterior from Atlanta Journal/Constitution archives for article published August 14 (copy by Pat Johnson, November 1990).
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1990. Gate at location of old entrance of Mt. Gilead Methodist Campground. (photo by Pat Johnson, November 3).
1990. Scout hut located west of the arbor. According to an interview with Rev. Henley Campbell of Douglasville, Georgia, this building was constructed from wood cut from the campground property in 1938 or 1939. It was moved from the Ben Hill Church site during the 1950s when the Church expanded (photo by Pat Johnson, November 3).
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Tape I Interview with Rev. Henley Campbell, Douglasville and Joseph Suttles, Atlanta at Mt. Gilead Campground, Ben Hill, Ga., November 3, 1990 by Pat Johnston.

C Then of course the Ben Hill Church up here was at one time Wesley Chapel and then the name was changed in '28 to Ben Hill.

C Joe's got a map there that goes back to...(Jo talks about Civil War map).
go to do photos, then to look at building.

J That came off. It cut him that aluminum past him.

C Talk about painting the roof you know

P It's very steep.

C It's almost like going up a mountain.

C Joe, tell her about the time - the reason for it being so steep.

J Well, in 1879 the first big arbor they had here caved in to the snow. So when they rebuilt this, being right after the war between the states..they had a collapsed thing and Mr. Barrett brought his sawmill over here. He had a sawmill, cut the trees of and ran the sawmill so when they got ready to fix the roof for this they fixed it when the snow wouldn't be standing on their roof....

(introduced Jerion)

C This roof that's here now, the metal roof, it was possibly put on somewhere about 1934 or 35.

P But there was a metal roof on there already?

C & J No, there wasn't, it was shingle. It was wood shingles.

P Hand split wood shingles?

J That's right and the way they would do in so many years of course it begin to separate and they had a "shinglin", so to speak. People from all over the community would come and the younger folks would get up there and the older ones would hand it to them, and it was a community project in the shinglin days. I've always been told the folks did their own shingling.

C That's right, that's right. Well, I can remember when I was a kid growing up. I was familiar with the gin, the grist mill, the sawmill....had shingle mills you cut your own shingles...

J I heard my folks tell about the things that happened while they were shingling the Arbor. See this was the biggest building there was around, you know, and the highest one, so they always had exciting stories to tell about it. (no elaboration on this).

C Something special about it.

J Yah.

C What year was it Ben Hill took the name. What year was that Joe?

J Probably in about 66 or 67. You know they never had a post office here in what's Ben Hill. Up here was known as Mt. Gilead Crossroads and they wanted to get a post office. We had a post office over at Cascade Road, right there at Utoy called Utoy. Mr. Kennedy was the postmaster. And they...They decided they'd never get one with the name with Mt. Gilead Crossroads so they had a meeting. And they had a U.S. senator at that from Troup County, Benjamin Harvey Hill and he was quite popular and so they named it Ben Hill after him.

P Is that the only cabin that's still standing?

J That's not a cabin back there. That's a scout hut.

P The cabin's then are all gone.

J All gone. They made us tear them down.

P Who did?

J The City.

P The City of Atlanta?

J You either had to bring them up to the same standard, the houses are built or you had to destroy them and all we were using them for was ten days in the summertime, just for camp.

P When were they taken down?

J Well we got that, what would say Henley? this is 90; that was about 73 to 5 somewhere along in there wasn't it. It hadn't been too awful many years ago. We had to do away with them oh about 15, 18 years ago.

J I had the condemnation. I should have brought that. I have the condemnation on the hotel that was tacked on.

C Well that was a part of it.

P The hotel was taken out at the same time?

C Yes, the hotel was a little later because it was a masonry structure.

J But somebody set it afire and it had burned out.

P Oh, it was gutted?

C Yes it was gutted. There wasn't anything left.

P Was there a newspaper article when that happened?

J I'm not sure, not to my knowledge.

C No I don't think so.

C I can give you the deed...You can tack that on.

P Ok that would help. You know I did contact Mr. Barge. Alvin Barge called me back and I asked him about any plans that his father's company might still have for building the hotel. He said he doesn't have any of his father's papers. He was in the was at the time back in the mid 40's when the hotel was built. He said he didn't have any of those plans. But I'm going to try to find the building permit that was given when the hotel was built so I can find the architect's name and the architect at least might have some plans or elevations or something of the hotel...Because we don't have very much information about that structure at all.

J This is the scout hut. I get off...

P When was that built?

J It was built in, let's see, 39 about 1938. But it was built up at the church. But the campground let us cut the timber off here. Mr. Ben Starr cut the timber on shares.

C That's right.

J I don't imagine Mr. Ben came out short cutting on shares for us but..

P I doubt it.

J Then the county, Fulton County, built the foundation for us with granite. and under the direction of our scoutmaster, we built the scout hut.

P So the foundation is granite.

J And then when Ben Hill Church, we were expanding the church and built the Sunday school building, we got permission from the campground to move it down here on the camp...still scout troupe.

P That was moved when?

J That was in, I'd have that information somewhere, but it was in the firties, late fifties.

P The foundation is still granite on it?

J Nope, couldn't bring the foundation. It's just got concrete back here, but, actually had a granite foundation when it was up at the church, when we built it, but the county back then would do things for you. You know, for community activities and they won't allow them to do that anymore. But it built I guess for just almost nothing in the way of money....

C Now this is... (points to cabin foundations) the cabin that was here. Which one was this Joe? Was it Norton's? or was the other one Norton's.

J Well there were three right here. And Carl Waites had one and Jimmy McConnell had one and Choice had one.

P So they were called after the families that built them?

J Yeah, they lived you know at camp meetin they were here. Now the older ones that used to circle this thing (gesturing around arbor building) These were newer ones built after the war...You see they went all the way around at one time (gesturing around arbor building) a complete circle. At one time there was something like 60 of them in here, but you see they didn't have ways of traveling back then and when they came over here they stayed till the camp meeting was over.

J They brought their chicken coops and cow and what have you.

P They brought their animals? Well, I guess they'd have to. They had a baby they had to have milk.

C I'm sure the baby was considered, but the main thing was considered that everlastingly scrumptious eating that they did during camp...fried chicken...

C Joe'll bear me out in this. The wives would see to it that the hens would set with egg and hatch so that those chickens would be prime at camp meeting time.

P Oh, you're kidding.

J & C That's right.

P So people were planning for it on a practical way and on a spiritual way and every way throughout the year...

J & C They aimed at it.

C Well you have to look at it like this. There were no paved roads, no payment anywhere, no electric lights, nothing like that, not only that we didn't have all the things that we have now...Not only a religious experience, it was a social experience.

J The main social experience of the year.

C That's right.

J The church was a social experience year round...but this was the celebration here, the layin by time when all of it was come together.

P So this was the Norton cabin?

J I believe this was Choices'.

P Choice?

J Choice Norton and Jimmy McCollough and Carl Waites are three of em I can't remember...

J But now Henley, you may remember that we camped in one of the old tents right here and we came over one year and cleaned up and they was a stump there and that stump had a little smoke coming out, but the fire appeared dead but evidently it had a spark kicked out and set fire and burned that tent.

J Old Uncle Jeff Smith used to come here from Mariana, Florida. You could hear him snoring a quarter of a mile...

P From Mariana? I'm from Florida.

J Yah, he was a senator down there and when he'd to to Washington, he'd always time his trip goin to Washington someway or other to go to campground and he'd snore. We had a storm here one night and he was the first man ever, this was back in the 30's. I never will forget it. Got up the next morning and lighting had struck. There was a hickory tree back somewhere here at that time. It hit that hickory tree and run down a terrific storm and the old man snored right through it and uh my mama had a women then cooking with her you know and they was fixin breakfast and we got to talkin about that terrible storm and old Uncle Jeff Smith said, "Why Lucille, why didn't you wake me up, you know I can't sleep in the storms".

P Now there's plumbing here (pointing to pipe sticking out of foundations and a drain set in foundation).

C There was a plumbing surge. You see that's a surge drain there; and there also.

P There was a drain here for a shower maybe?

C Standpipe Yes, standpipe. There's a shower possibly wasn't it Joe? and standpipe the water running al the way around. That's when we deeded to the district at that time. We're going be a recreation area for the entire district of the Methodist Church which was in..

P Was that well water?

C No.

P City water?

J Well to begin with it came out of the spring. We had a pump at the spring. Later it was tied on to the city water, but a...

P Do you remember when the water was connected?

J Wasn't really too many years later, you know. this was brought into the city in the Plan of Improvement which was I believe was 1949, wasn't it?

C I was goin to say right about 1950.

J I believe '49 or '50...but anyway then the city water was run out here after that Plan of Improvement, so it would have been in the early 50's probably. When this was first built and put in there was a pumphouse, a pump put in down at the uh, in a large tank, down at the spring there. That spring was the center of the social activities that went on out here.

P I read about people swimming there...

J Well, it wasn't swimming here. But they did go down and congregate around it. (there's a picture of it).

C You see there it is and just beyond now you see this road was a perimeter around the campground and there are two of the, one of the kind of caretaker's ...

J Yah, Mr. Harry Hall lived there and Raymond Wallace lived there and that circled the campground and that gives you an idea about two of the nicer ones. They were almost homes.

J Yah, well they were lived in year-round, but now starting right past here and coming up this side and all the way around and all the way down this side except for where you entered over there, there were a line of cabins when I was a boy. These were just built out of very rough stuff and they just thin walls and they didn't go to the ceiling or anything, just partitions for sleeping.

p About how many do you think there were maximum?

J Maximum there were about 60.

J But when I was a boy there was more like 25 all together, 20 to 25.

C That's right.

J And we had a few that offset back from the others, but there was a complete row.

C All the way around.

J And_____the Campbell tent was right here on the corner.

J Uncle John Baker's tent was on that other corner.

C That's right, that's right.

J And Mr. Ellis Baker's tent was down on this corner. They had them fancy jobs. When they got on the corner people weren't up against you...

P So, when you were a boy that was probably in the 20's?

J I was born in '26. My best recollection runs from about '32 to '43.

P So that the cabins were down to the 20s about 40s, late 30s

J Yah, they were down to around 20 after the war. Probably around 20, you remember.

C That's right.

J They tore some down on this side. They got old of course and termites ate em.

C That's what prompted them of thinking of a hotel.

P That makes sense.

J These three were modern. They were built after the war.

P They've got slab construction and everything here.

J Running water.

P But they were still wood construction? not concrete block?

J They were wood but they were nice.

C Real nice.

J They were finished...nice roofs, very livable. These were...till they burned down.

P How many people would live in one, I mean it'd be just one family.

J I'd be a family, but what would happen. This was...that just a few would actually stay here all the time, but at night while the camp meeting was going on, family would come in, you know, they might be 40 people around here and on Sunday the people came in and they'd bring their meals and it was a family gathering so they'd be a lot a people. But actually staying they'd be a relatively small number that actually stayed the whole time.

C And these, one of these, if I recall correctly Joe, was a second level for sleeping too.

J Well all three of these had a second, two levels.

P Oh, like a loft type..

J That's right. They are just small houses. They were nice.

C See, like bunkbeds, you know we have now. That would be a second level of sleeping in the bunkbed.

P Let's see, I've got some specific questions. When was the campground founded?

C '82, 1832, no Mt. Gilead Church is April 23, 1824.

P That was holding a meeting at Smith's house. But that wasn't the campground. They wanted to know when the campground was founded.

C 1832 wasn't it Joe?

J Well, that's what we later discovered. At first they thought it was '33 or '34, but the later record indicates '32.

C See this (program) right here says '34 and like I shared with my wife today it's '32 that's correct and you will see that all over everything. Now there's the last program we had.

P So that's the date accepted now 1832?

C Exactly...

P Why is it so far from Mt. Gilead Church?

J John M. Smith in 1822...People moved into this area. (treaty with the indians at McIntosh Springs). When they deeded it to the U.S....surveyed in land lots of 202 1/2 acres. Held drawing..for these lots. They had certain classifications, for instance if you were a Revolutionary War veteran, you got two land lots..I know that my great great grandfather got two land lots from having been in the Revolutionary War. He lived with his son-in-law who was John M. Smith and he gave to John M. Smith his lots. John M. Smith traded his farm there and whatever lots he could get to people and kept swapping and traded till he got his land lots in a line, you know together. See, you might get a land lot here there and yonder so he had to do some swapping...anyway he got 10 land lots, which I still live on. I still live where my people came in November the 27th 1822. I'm still there. My grandmother was born about 250 300 feet behind my house in 1849...So, anyway he wound up with 10 land lots in a line from almost Cascade Road where I live to about a quarter a mile this side of Cascade Road to past Mt. Gilead Church. That was the end of his. Now some of my Baker kinfolk's land lots butted his and went on south from there...He had built his house... and later on they built the church there in '24, some say '25. I guess the church was actually built in '25. Course we know April the 23rd 24th was established as a church. It was a heavy log building, then later another building was built on as you'll notice on this map it is mentioned here on this federal map and Henley you gave me one time a stagecoach route and it's the only thing from Atlanta to Newnan that is mentioned is Mt. Gilead Church.

C That's right.

J But anyway he had these land lots in a row and as the camp meeting spirit.. They got to hearing about camp meetings. They were new...So that got to be the thing he wanted to do. He thought that was something he could do. I was always told that he came and looked at the land lots that nobody lived on. This was the prettiest one he had. It went from over that hill over there back across here. Well, when this think caved in 1879 in that snow, they sold Uncle Milt Baker 100 acres of it...right back in here to get some money.

So that's why they were apart. He built his house down there where he picked out. He later wanted to have a campground and he came...it. He hadn't let his folks have it. They always said what he thought was the prettiest part of it and you'll notice it's got a beautiful drain to it, gentle drain. It sets high, but it drains and it's a magnificent pleasure to have something. There's no swamp to it...and there's a spring down there was also a great part of it. It started a creek and when I was a boy when they first encased that thing down there. They had an old spring house to begin with. It was a lattice thing you went in there and dipped your bucket in there, but they made that thing. There were two pipes coming out of that thing, water running out of both of them, out of one spring; large pipes, probably 2 1/2" pipes.

C Good water too.

J Oh what you talking about. But anyway that's...the same man lined up 10 land lots in a row for which he later swapped, sold....

C Then the Ben Hill Church came in and organized about '56 wasn't it?

J '53 about the same time Fulton County was.

C And then it was moved from its first location to its..

J Wasn't really very far.

C That's right.

J Through here, now if you go around through to roads to Misty Lake it's a long way, but it wasn't really that far...But is was always Wesley Chapel Church till 1928.

P How many arbor buildings have there been?

J Well, now the first one as Henley showed you in that hymnal was just not a building. It was just a brush arbor where they met in the first two or three years. But the other was built somewhere not long after it started as a permanent arbor.

C "What time does the service begin in the tabernacle?" Always knew he was a foreigner. We always said arbor. We said arbor to the very last because that was the way it was to start with.

J Brush arbor.

P How many different structures were there here?

J Well, I knew of two. They built a permanent structure that lasted until 1879 when the snow collapsed it. And we think it to be of a little flatter roof than this..

J I'll tell you one thing rather strange. You won't notice it now because they poured this concrete. That thing was built by going out and getting flat rock, almost like this, but they usually wanted one flatter and a little bit larger and they put those large 10 x 10 or 12 x 12 posts. They're just sitting on field rocks. There's nothing poured under them.

J Now they poured this concrete around it later, but when I was a boy for a few years you'd have sawdust, then they'd have hay and bugs get in the hay and they'd rake that off...(used till cement floor poured).

Jerion The year the cement foundation was poured?

C Right after the war.

J Yah '46.

C Right about the time that major building program of the hotel.

J It was done at the same time.

[Where the power poles were at the asphalt parking lot is site of former hotel according to C. front of hotel faced the road.]

J When Henley Campbell's gone and old grey haired Joe Suttles and a few folks that have been here and cared about it (the campground), if someone like you

folks don't do this it's going to be gone.

Tape II Suttles and Campbell, interviewed by Pat Johnston 11-3-90 at Ben Hill, Ga.

Discussing HC's color pictures.

C This is Dr. Bill Suttles, the Vice President/Provost of Georgia State Univ. for so many years and then was president and is over with Gov. Joe Frank Harris. (at sesquicentennial celebration of campground in 1982.

Charlie Tillman commemorative hymnal. He wrote theme song for Salvation Army try to save one for Jesus and My mother's Bible.

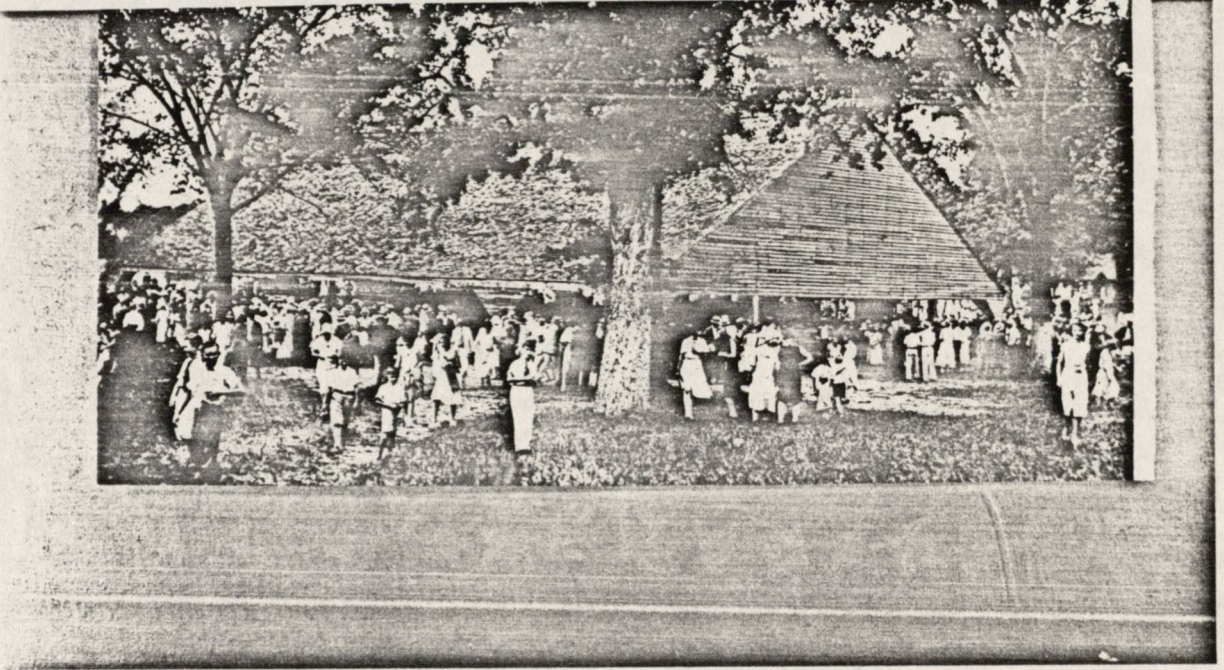


Photo 1-1

1936. Annual gathering of Georgia Methodists "tenting on the old camp ground" at Mt. Gilead, Ben Hill, Georgia. File # 1772. Atlanta: Atlanta History Center Archives (Copied for Mary Torrissi).

#1772

1936 annual meeting gathering
of Ga. Methodists "tenting on the
old Camp ground" at MF Gilead,
Ben Hill, Ga.



Photo 1-2

1954. Ben Hill, Georgia -- Mt. Gilead Methodist Church
(campground arbor) February. File # MON-2-16
Atlanta: Atlanta History Center Archives (Copied
for Mary Torrisi).

Mon-2 ⑩
Ben Hill, Mt Gilead Methodist Church
(Campground Arbor) Feb 1954



Photo 1-3

1953. Mt. Gilead Camp Houses with Mr. Smith taken by Mrs. Francis C. Smith, Ben Hill, Georgia. File # SMI-1-3 Atlanta: Atlanta History Center Archives (Copied for Mary Torrisi).

Mt. Gabriel Campsite
 1990 October 27
 A Thistles Road #1



1 KODAK 5062 PX
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 28 34 KODAK 5062 PX
 29 35 KODAK 5062 PX

Photo B&W role # 1
October 27, 1990
by Ann Winters



Entrance to a drain

1-1 Stone entrance on Mt. Gillead site (October, 1990)

1-2 Large oak tree at stone entrance (October, 1990)

1-3 Storm drain (left) south of entrance (October, 1990)

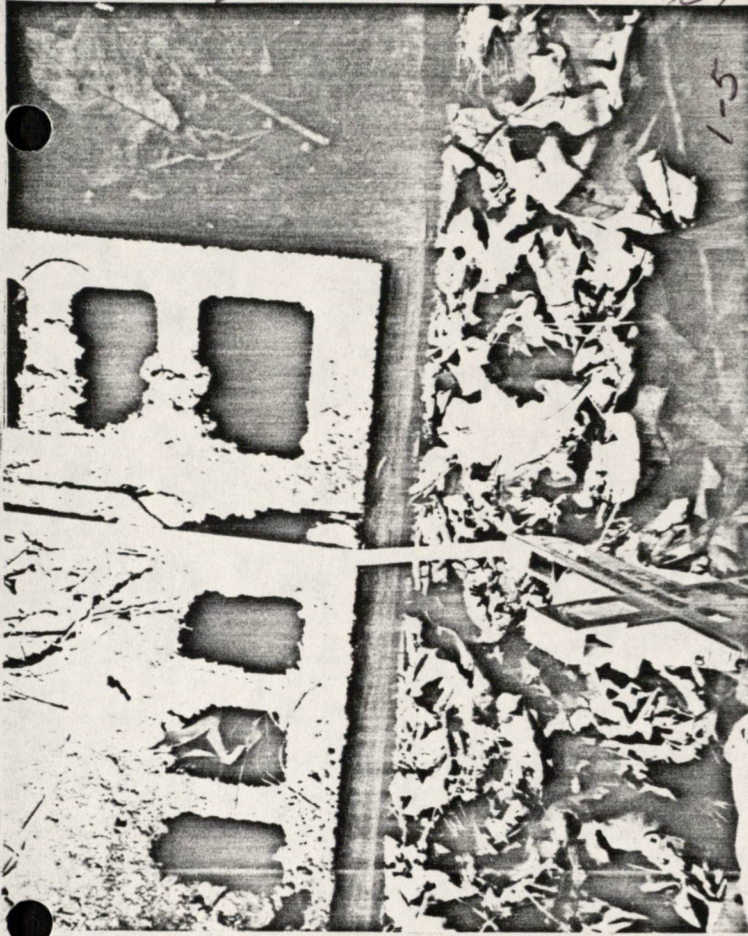
1-4 Storm drain (right) north of entrance (October, 1990)

DATE: 1990

ASSIGNMENT:

Mr. Julian

FILE NO: 1-



Foundations of Cabins

Cabin

Foundation with measuring tape (October, 1990)

1-6 Stonewall Foundation with measuring tape (October, 1990)

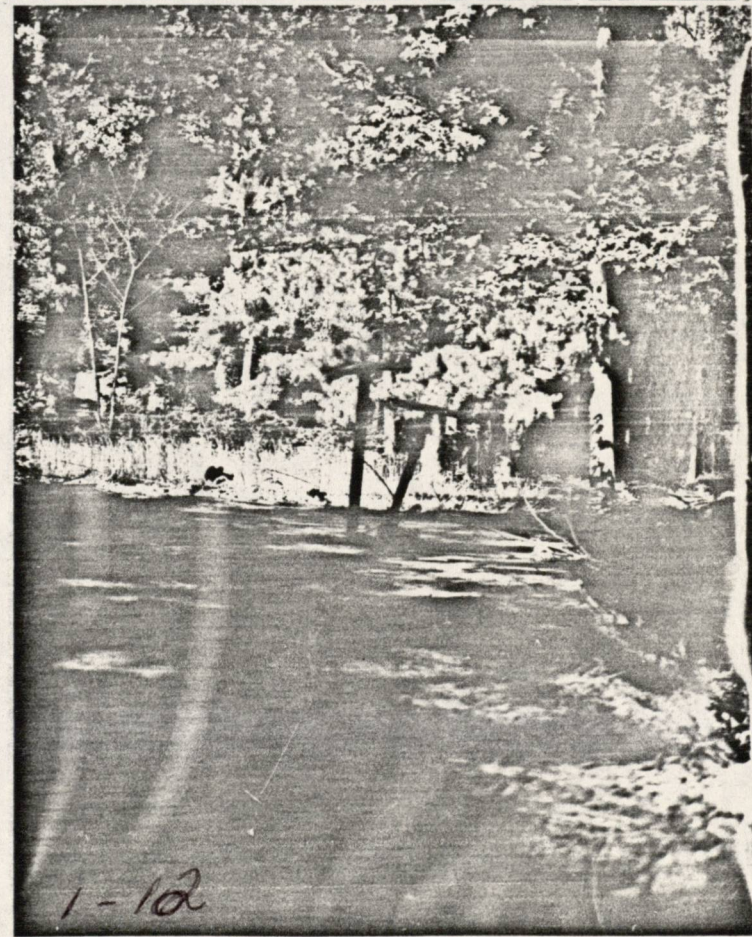
1-7 Corner stone at far (right) north (October, 1990)

1-8 Cabin Foundation at far (right) north-east (October 1990)

DATE: 1990

ASSIGNMENT: *Mr. Bileed*

1 -
FILE NO:



Cabin Foundations

1-9

Cabin
Foundation
(1990)

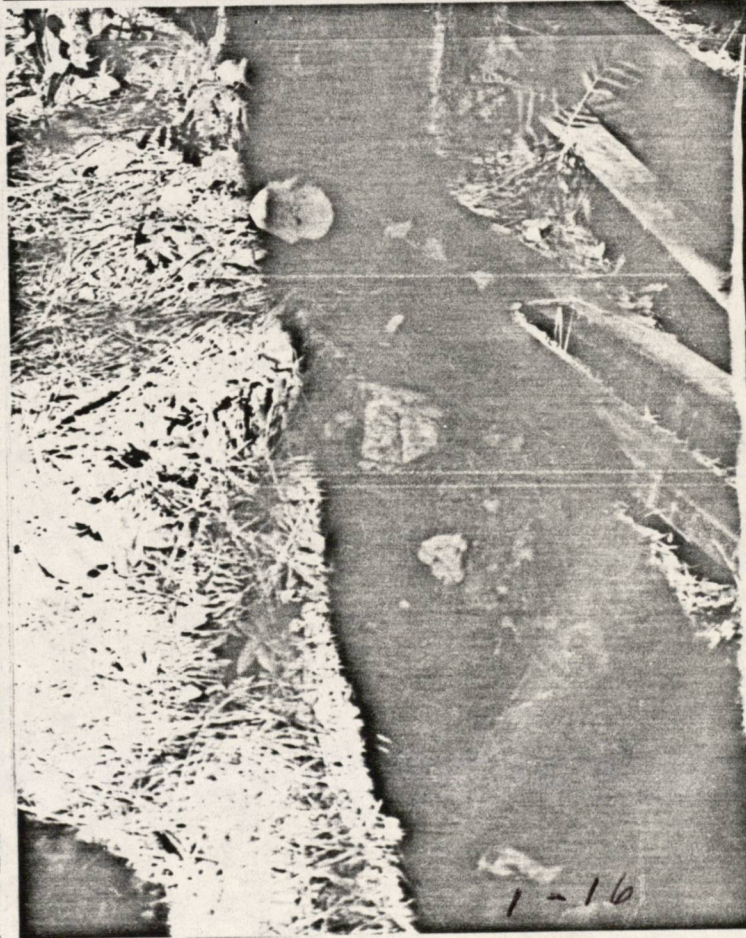
Southeast (C-2)
(October)

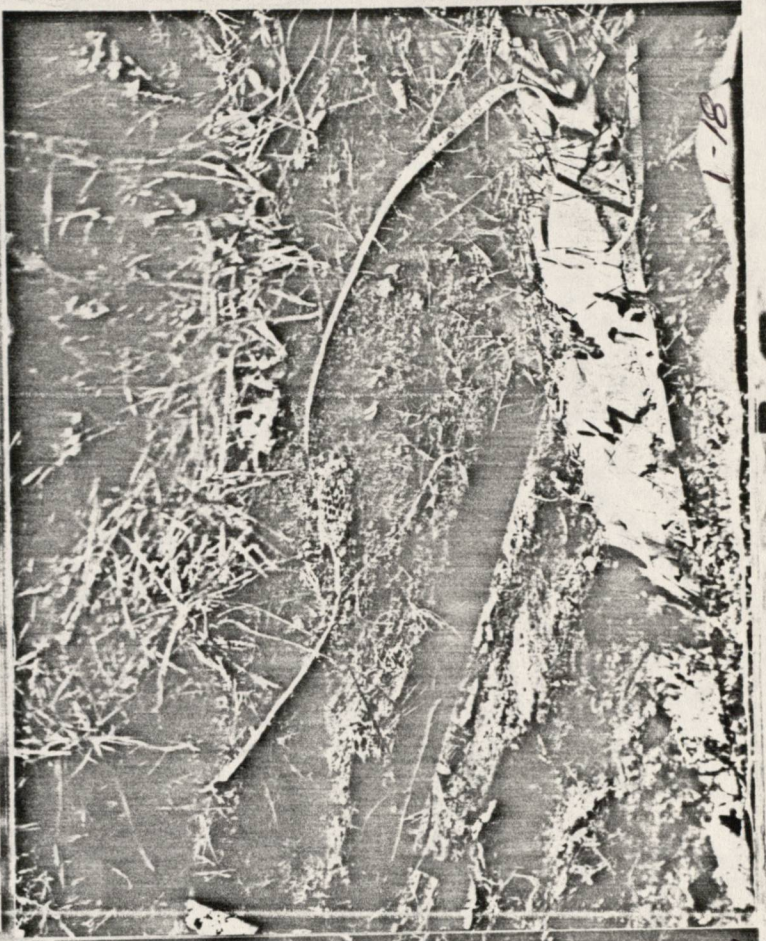
DATE: 1990

ASSIGNMENT:

Mr Gilead

FILE NO: 1-





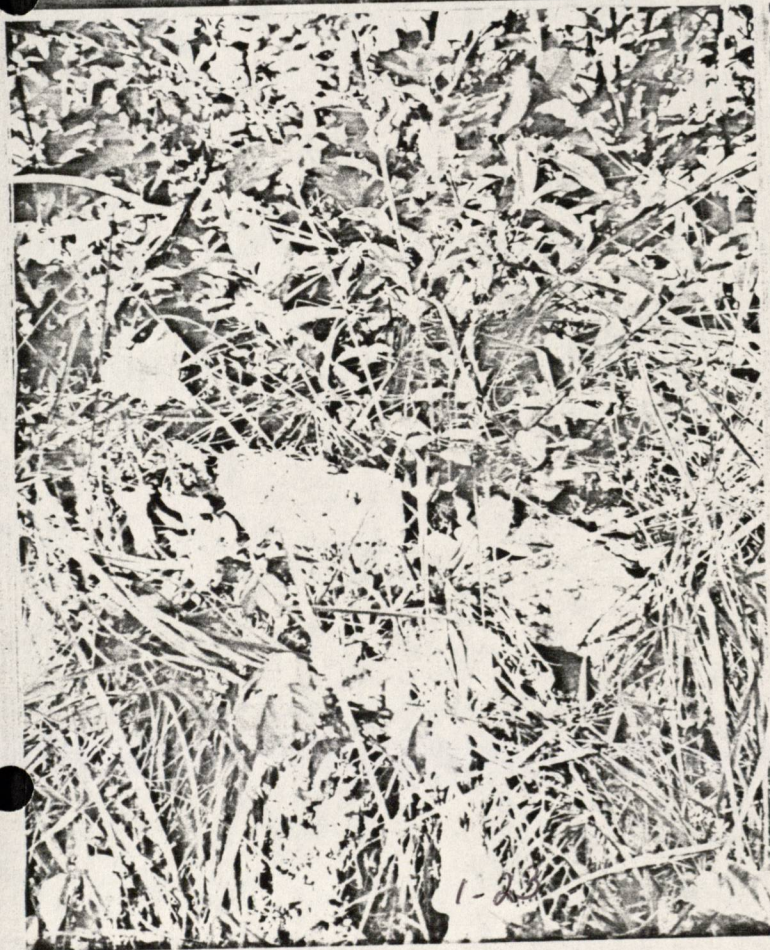
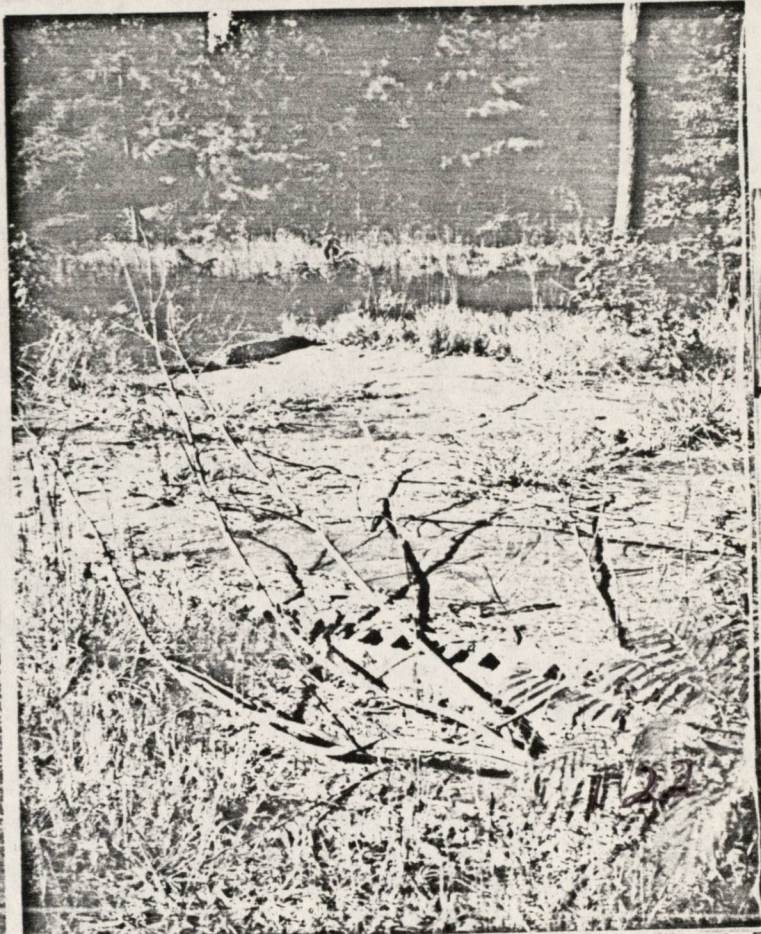
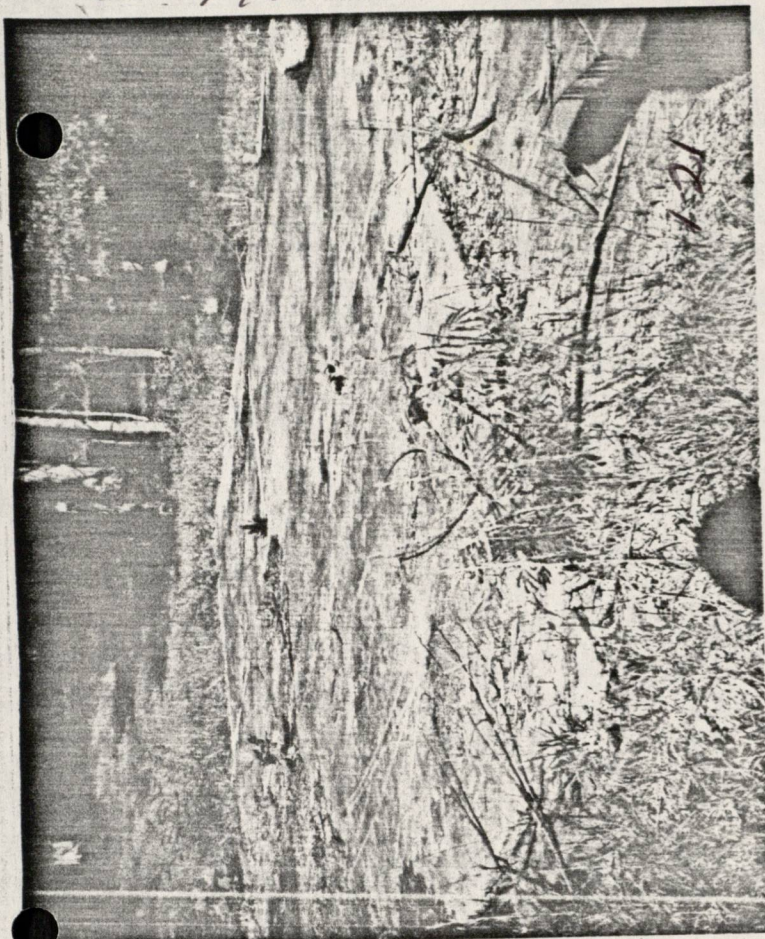
Cabin Foundations

1-18

1-17

1-20

1-19



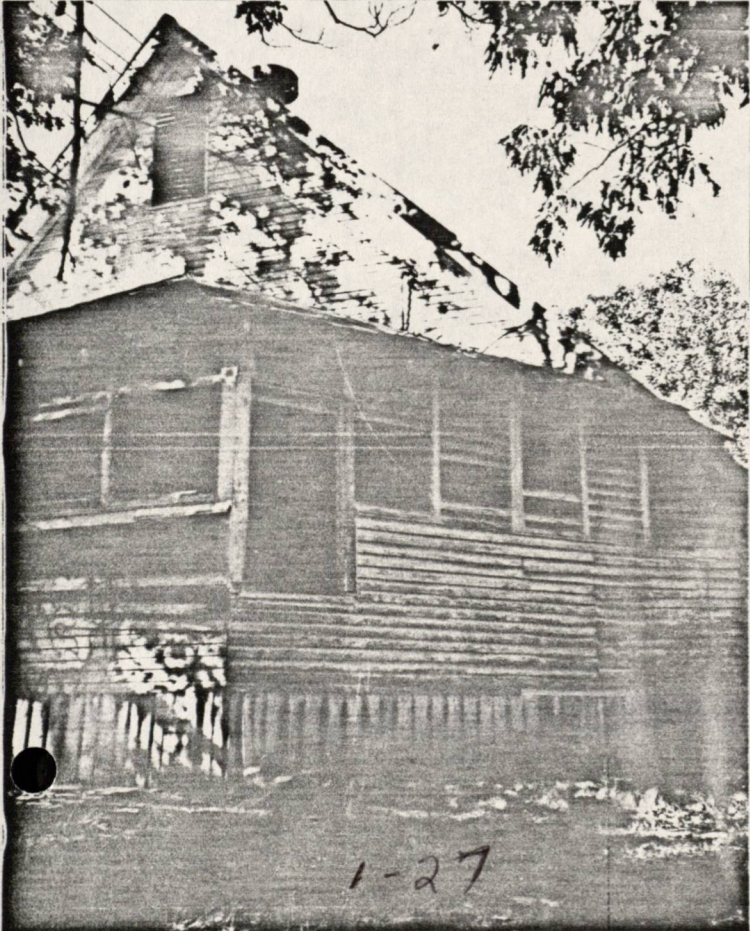
Cabin Foundations

DATE: 1990

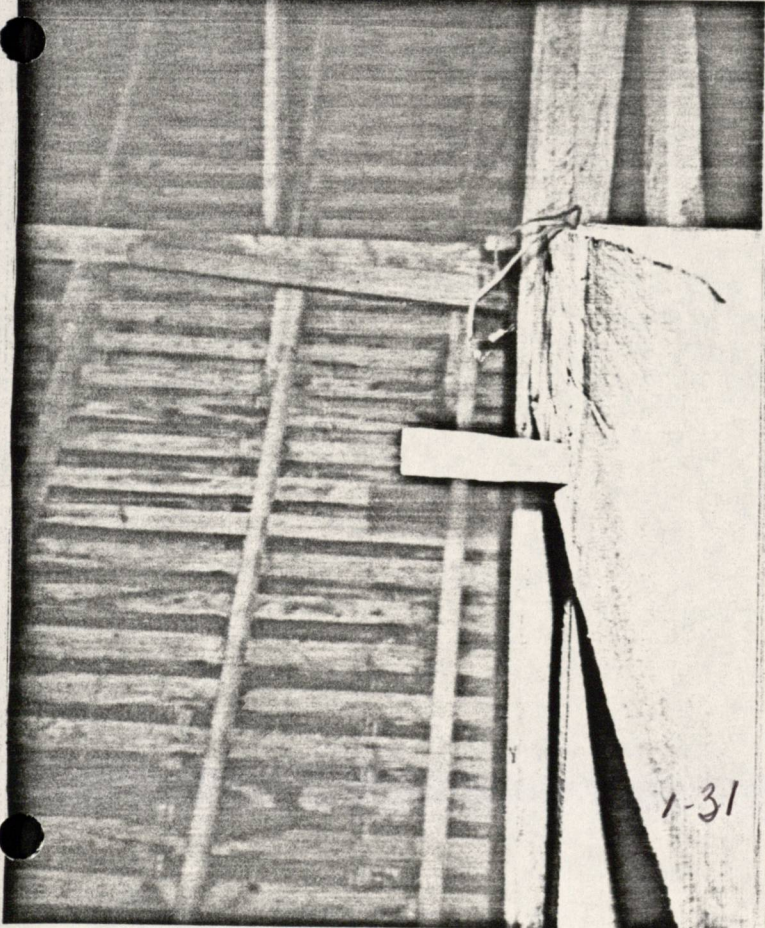
ASSIGNMENT:

Mr. Lillard

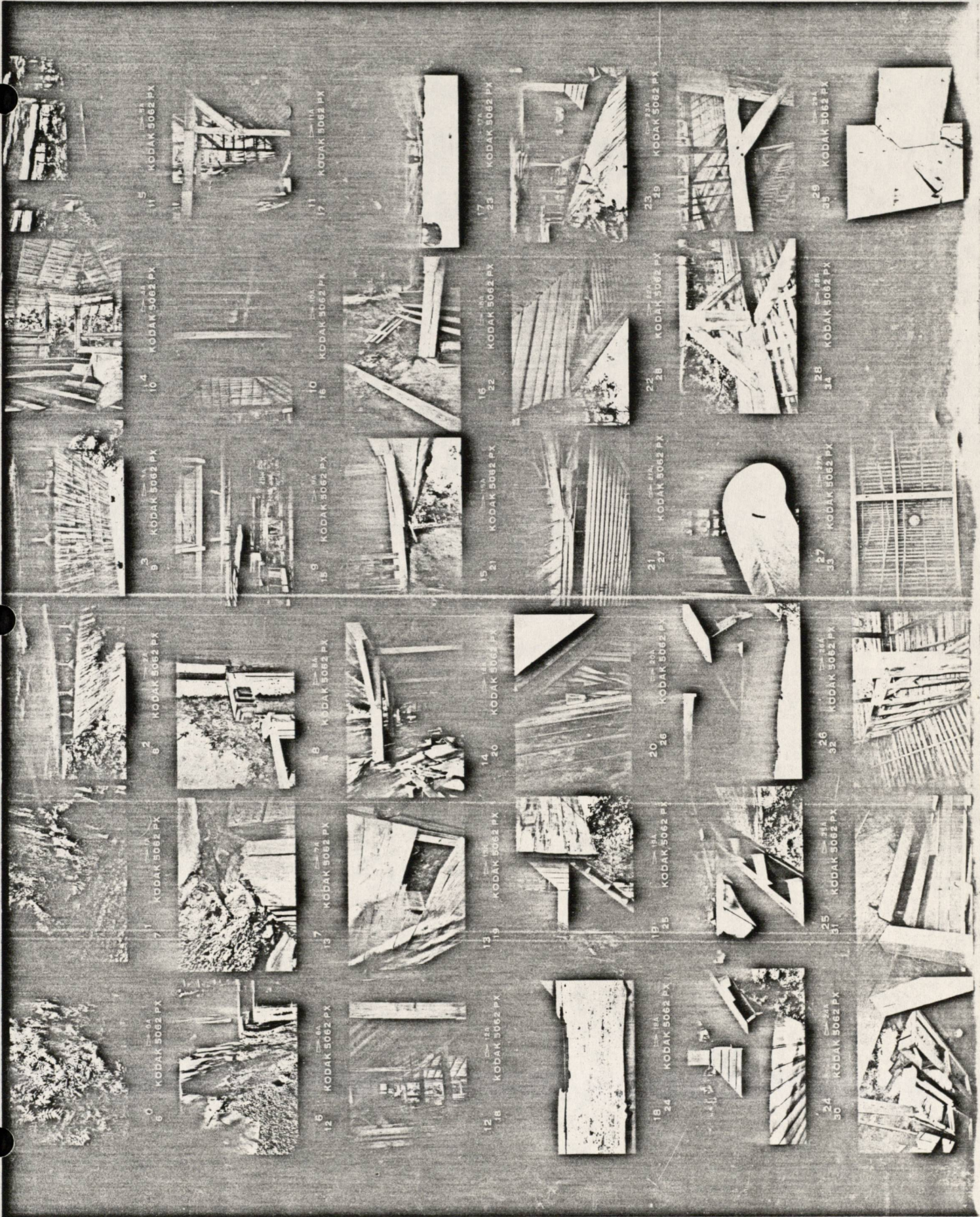
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Strm Drain and Subsoil (Sheet)



Choir Structural Detail



5 KODAK 5062 PX

4 KODAK 5062 PX

3 KODAK 5062 PX

2 KODAK 5062 PX

1 KODAK 5062 PX

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6 KODAK 5062 PX

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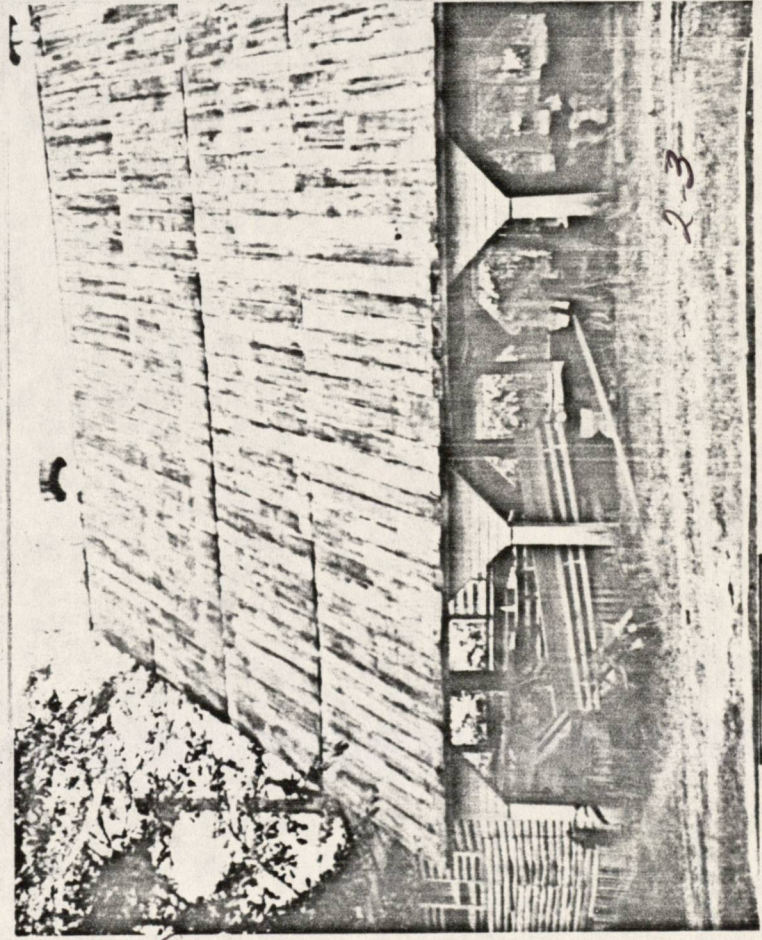
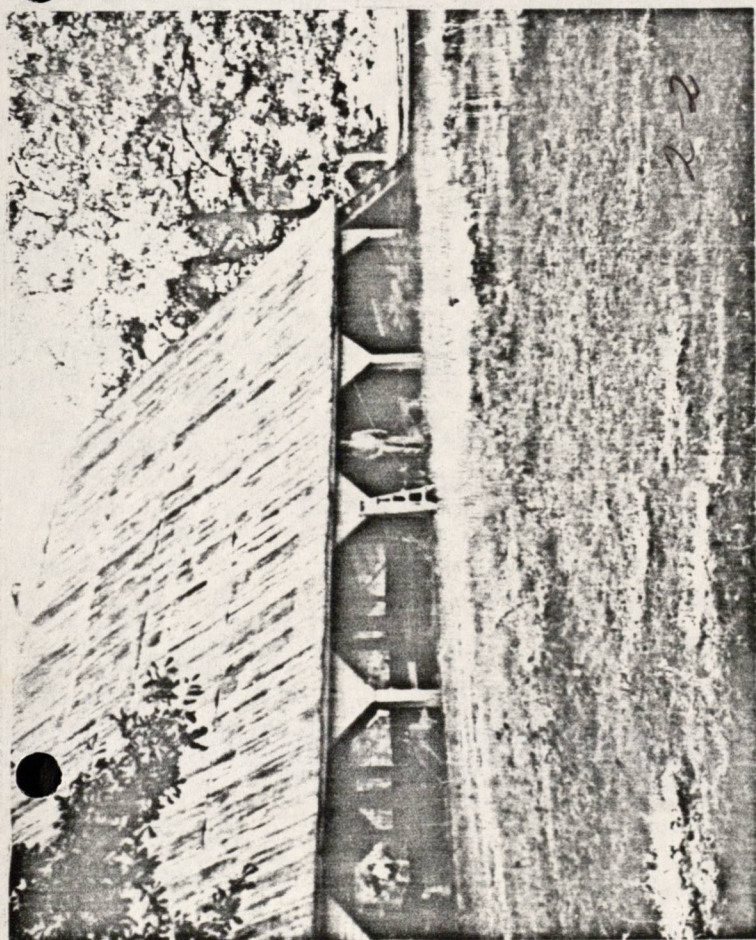
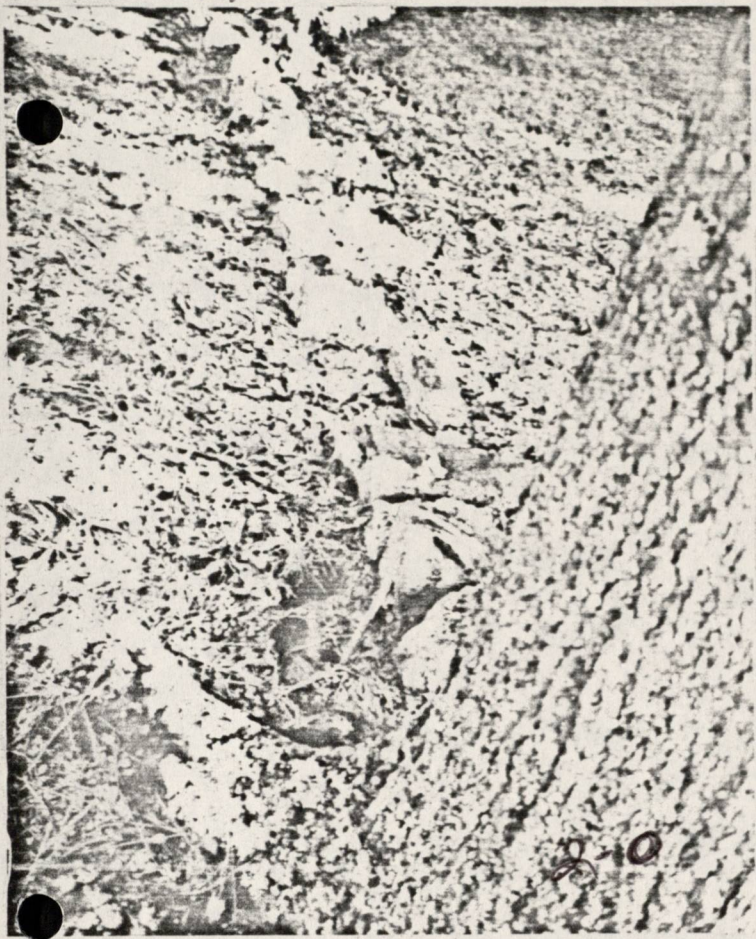
24 KODAK 5062 PX

DATE: 1990

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Mr. Gillad

FILE NO: 2-



Stone Wall and East Side

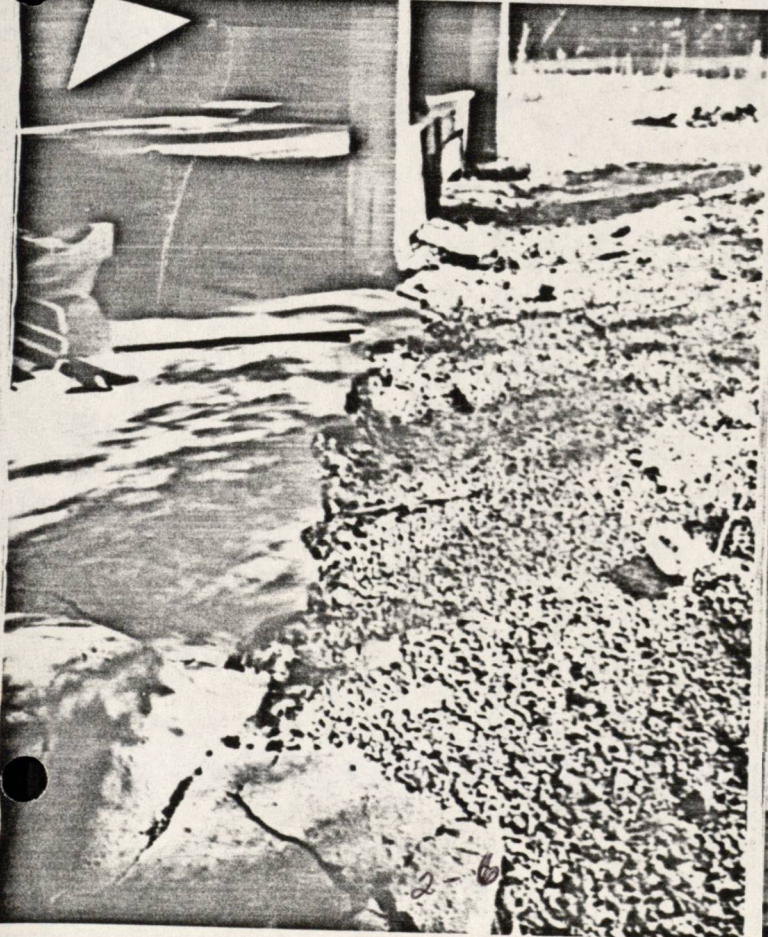
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Drainage and Ventilation Chais

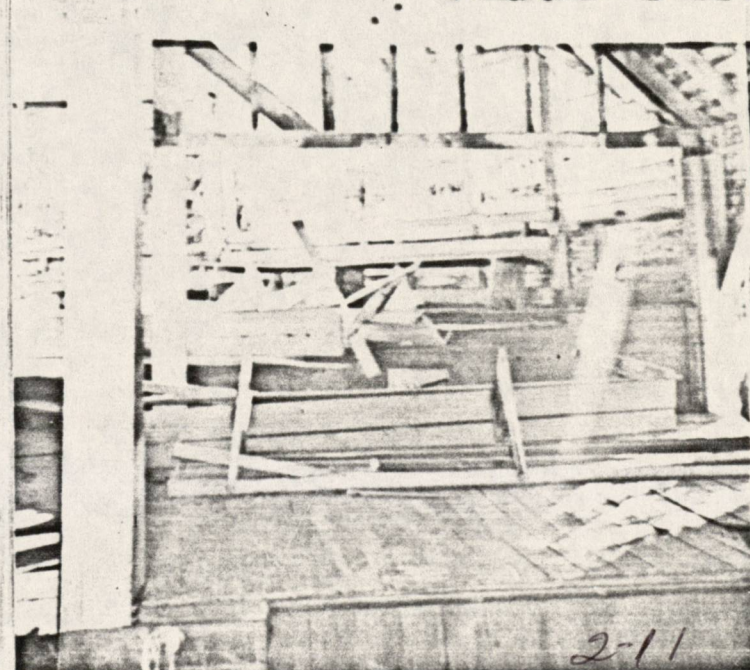
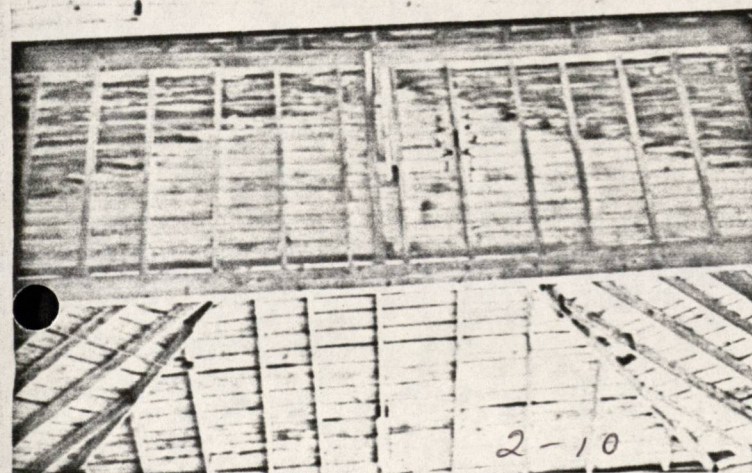
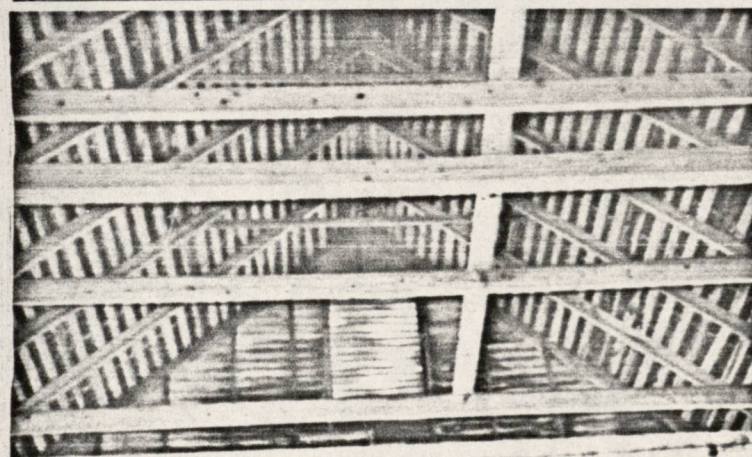
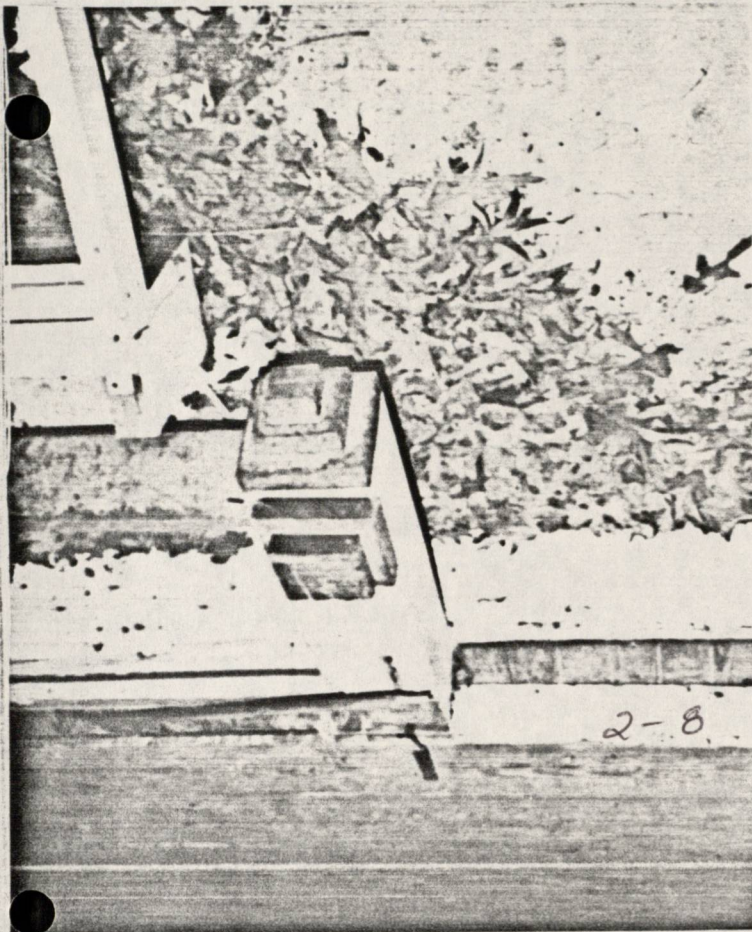
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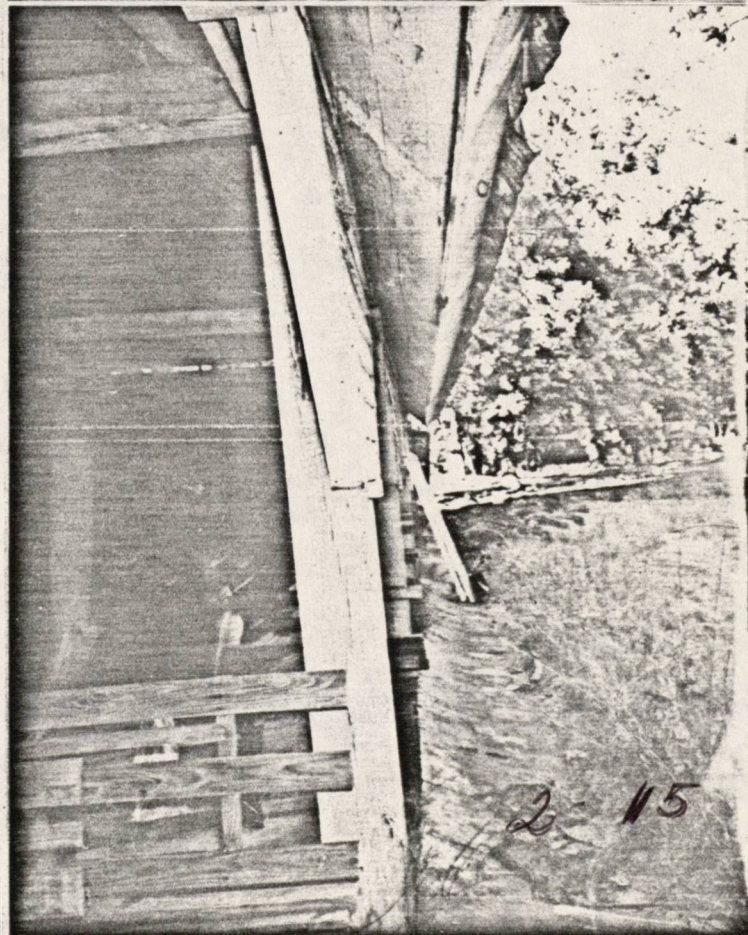
Mr Gillan

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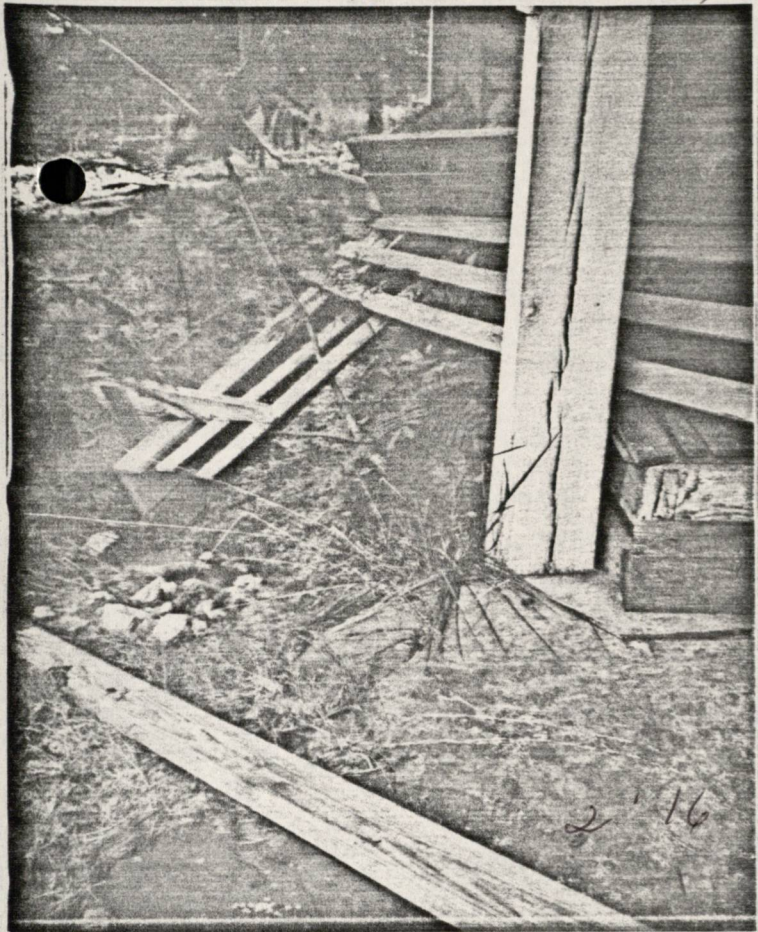
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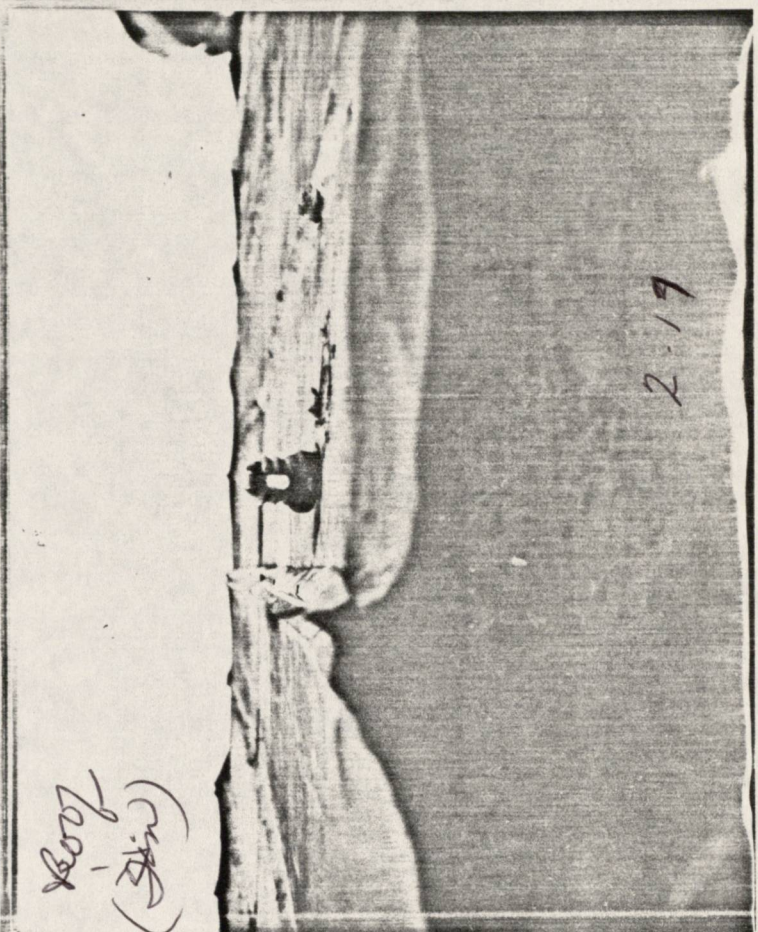
Condition of Wood work



Condition of flooring



2-16



Roof (Fin)

2-17



2-18



2-19

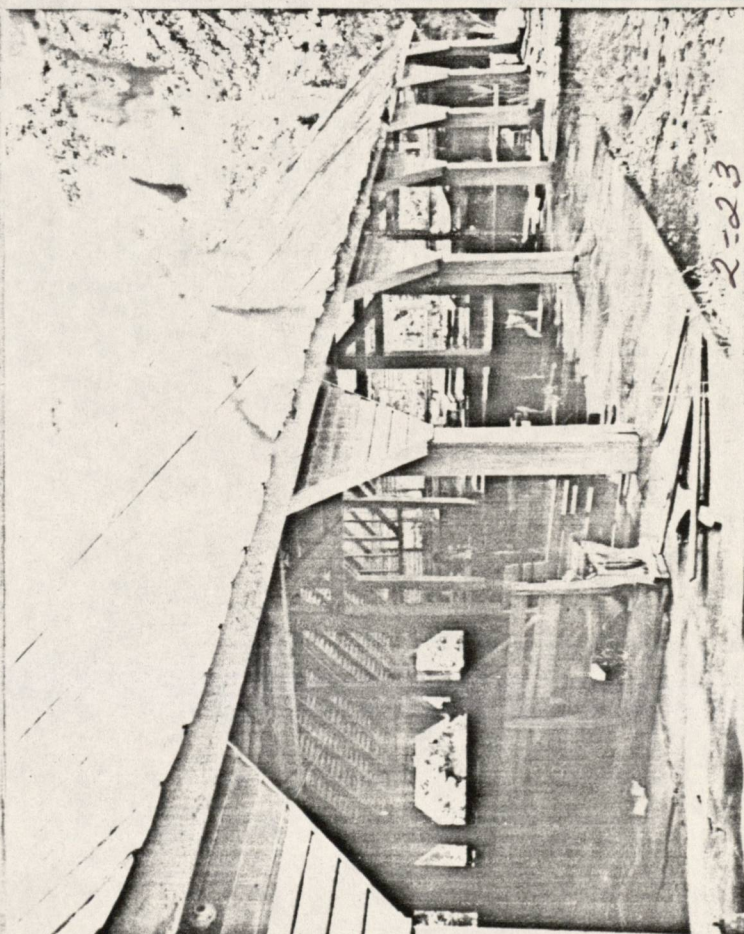
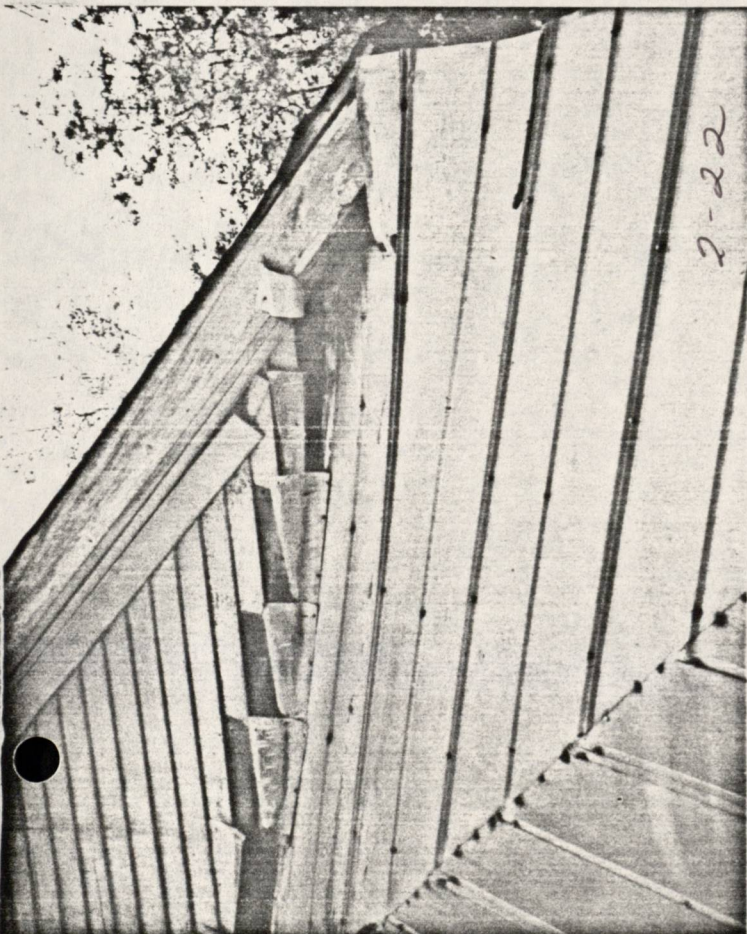
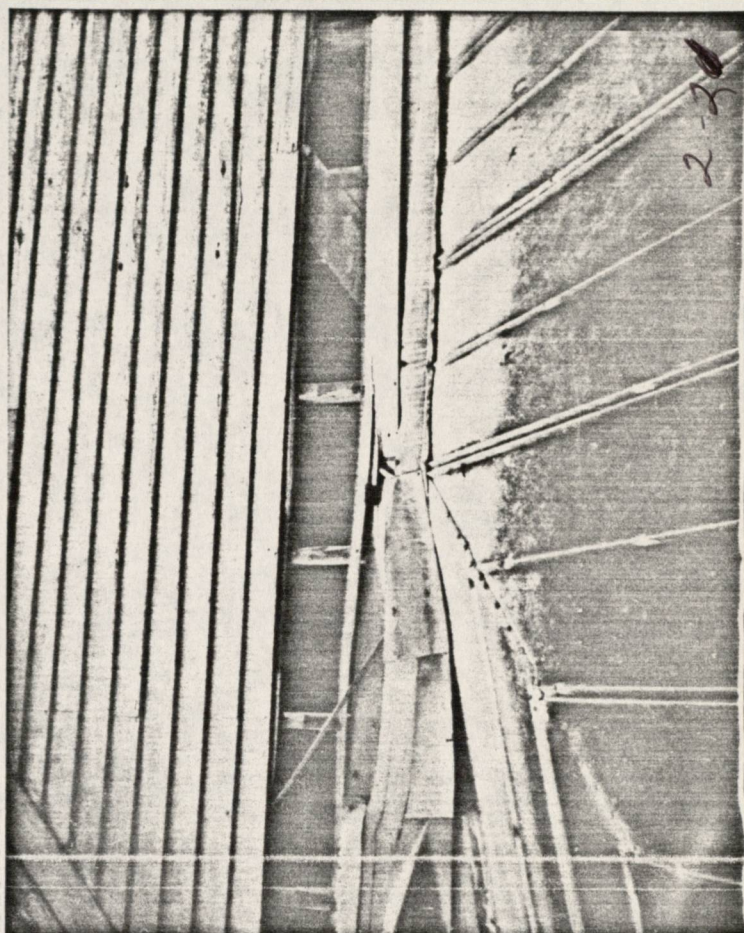
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DATE: 1990

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Mr. Dillard

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FILE NO:



Structural Failure and Integrity

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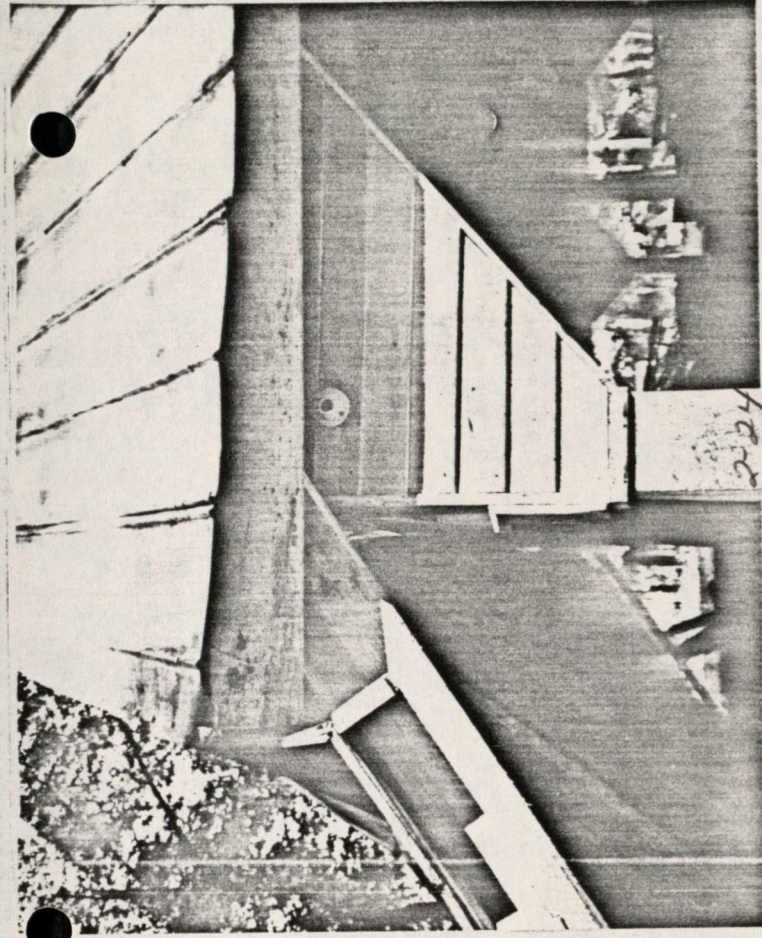
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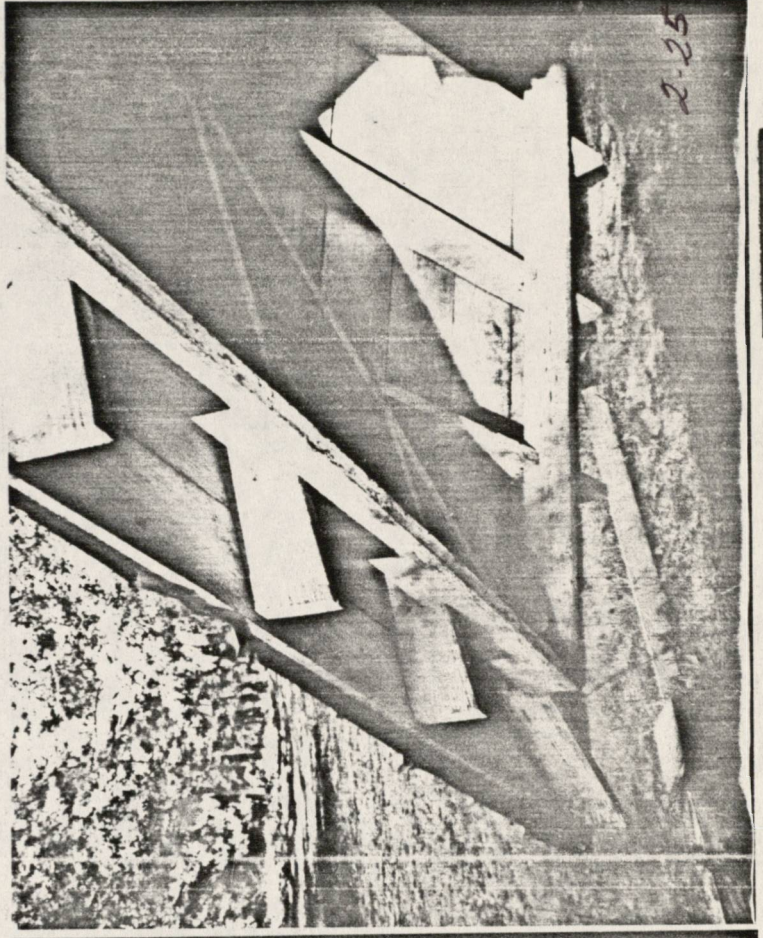
Mr. Lillard

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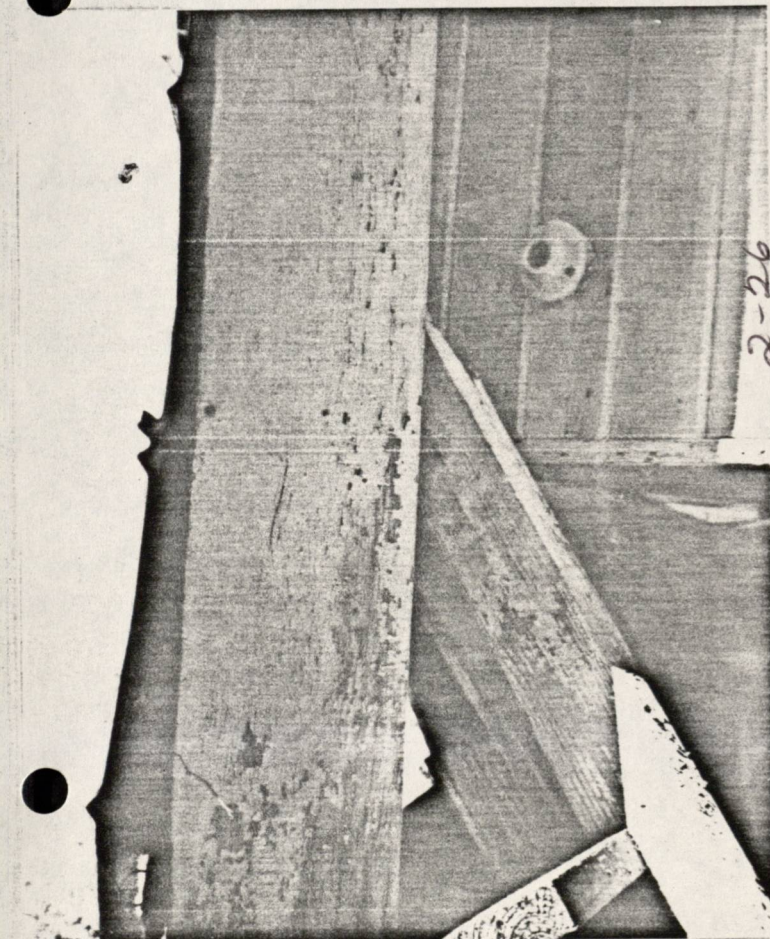
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2-25



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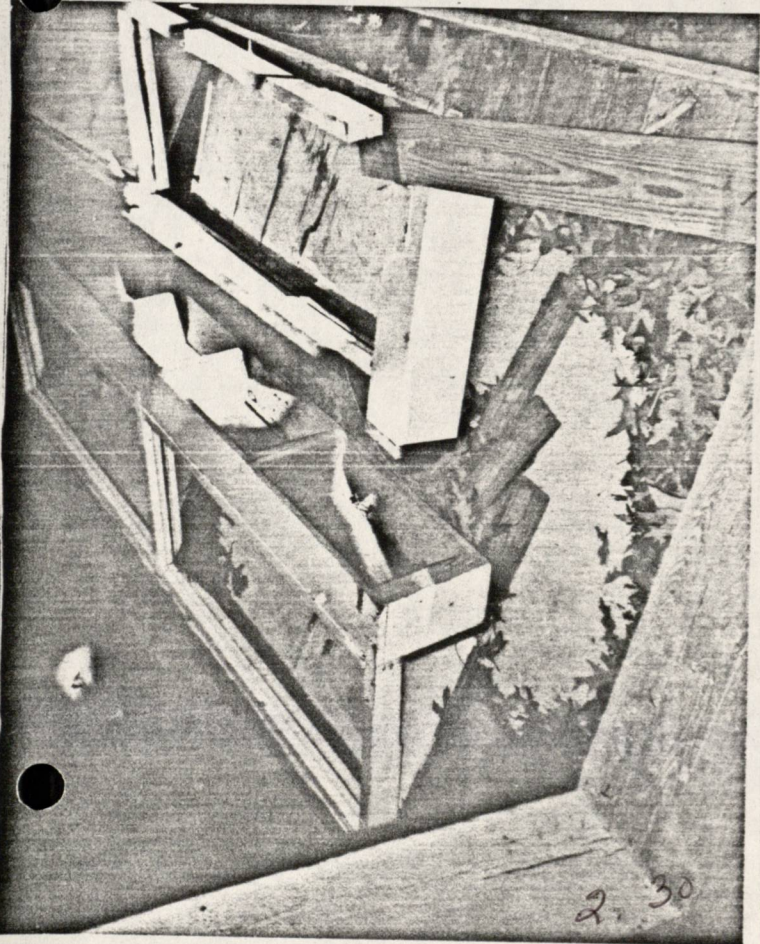
Structural Detail

DATE: 1990

ASSIGNMENT:

Mr. Lillard

FILE NO:



Construction Details

2-28

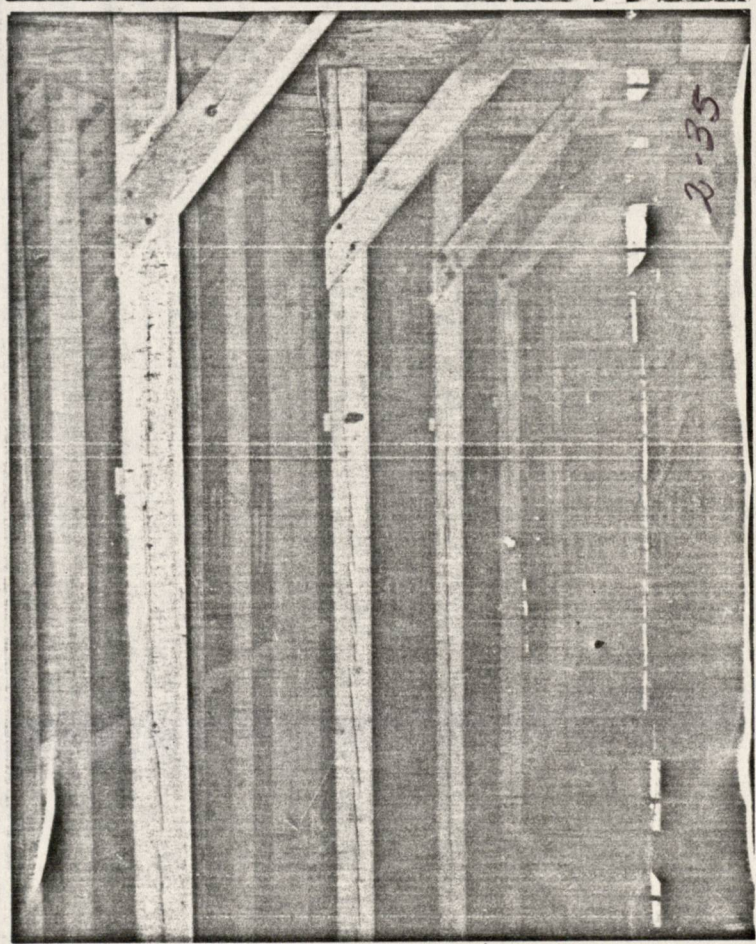
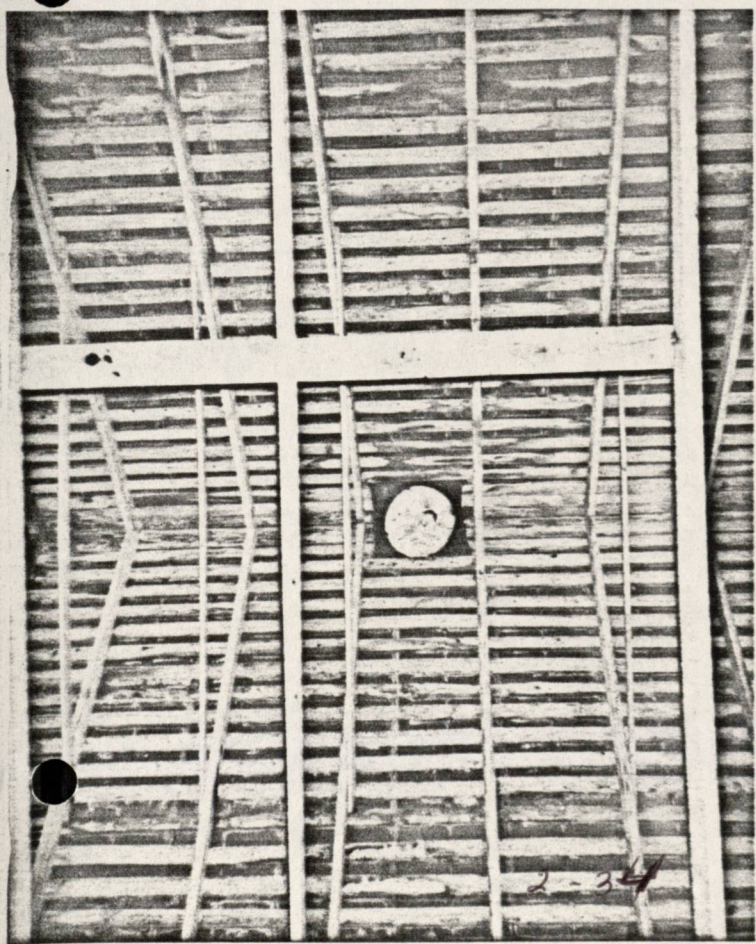
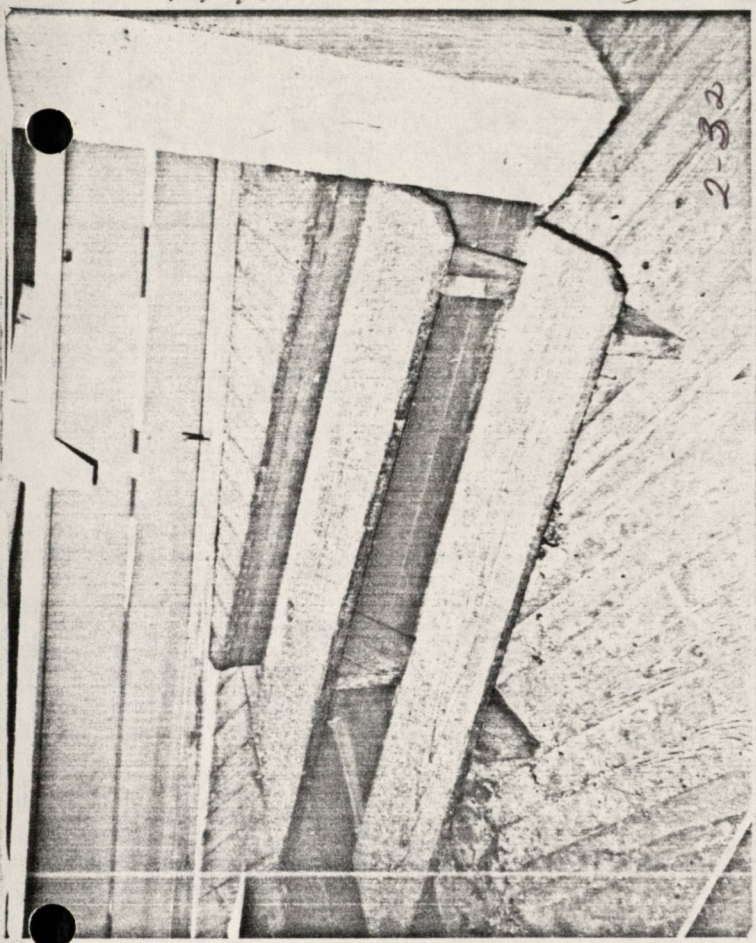
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DATE: 1990

ASSIGNMENT:

Mr. Gilson

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FILE NO:



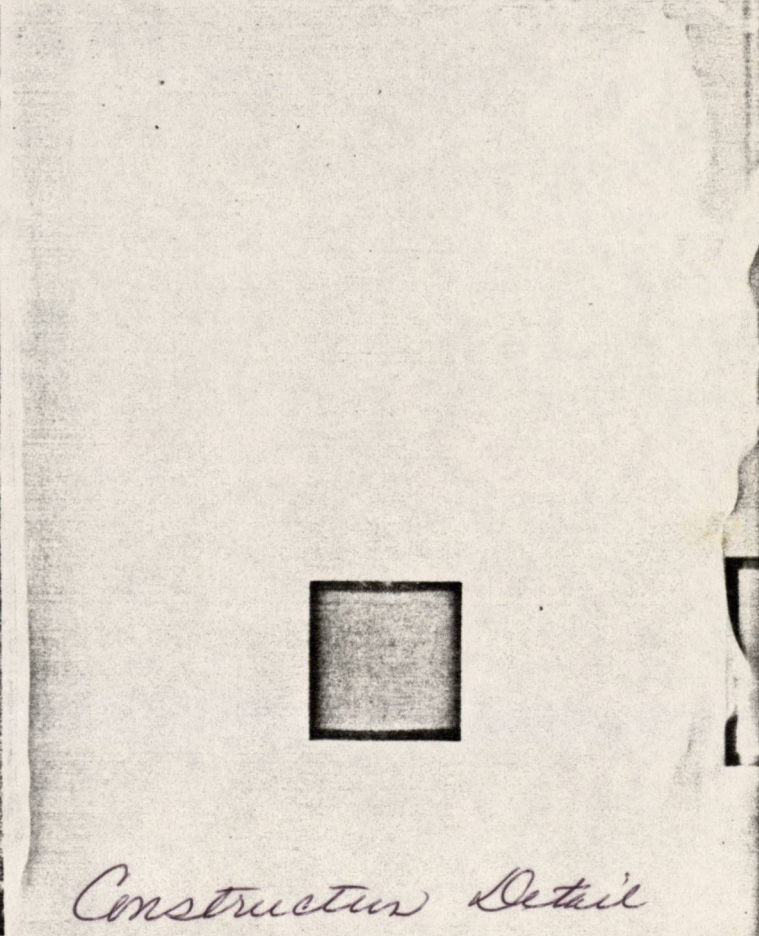
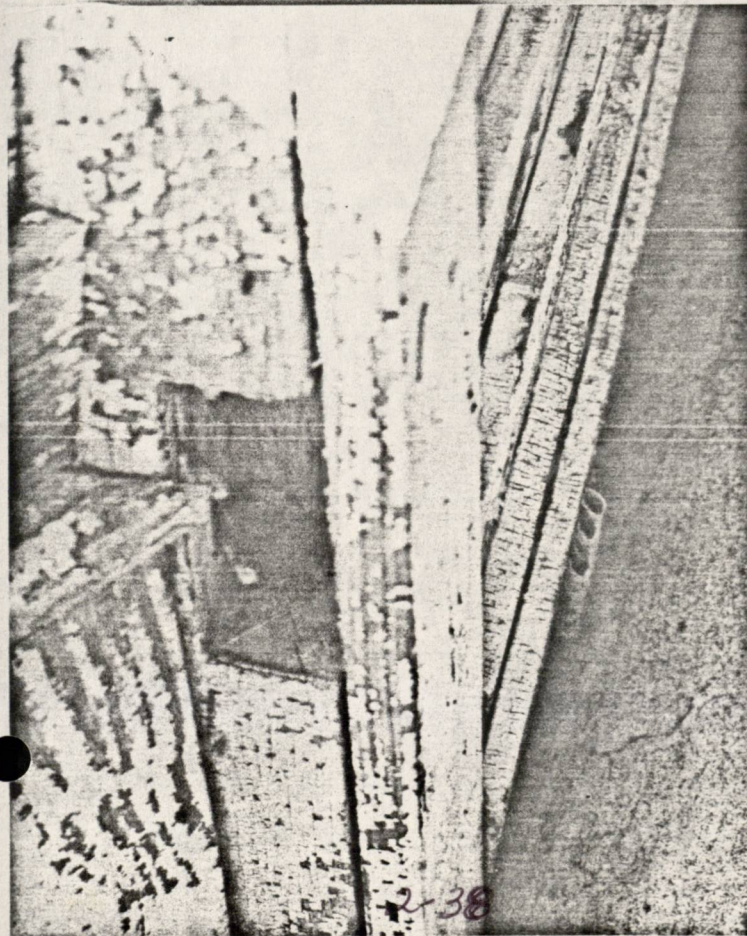
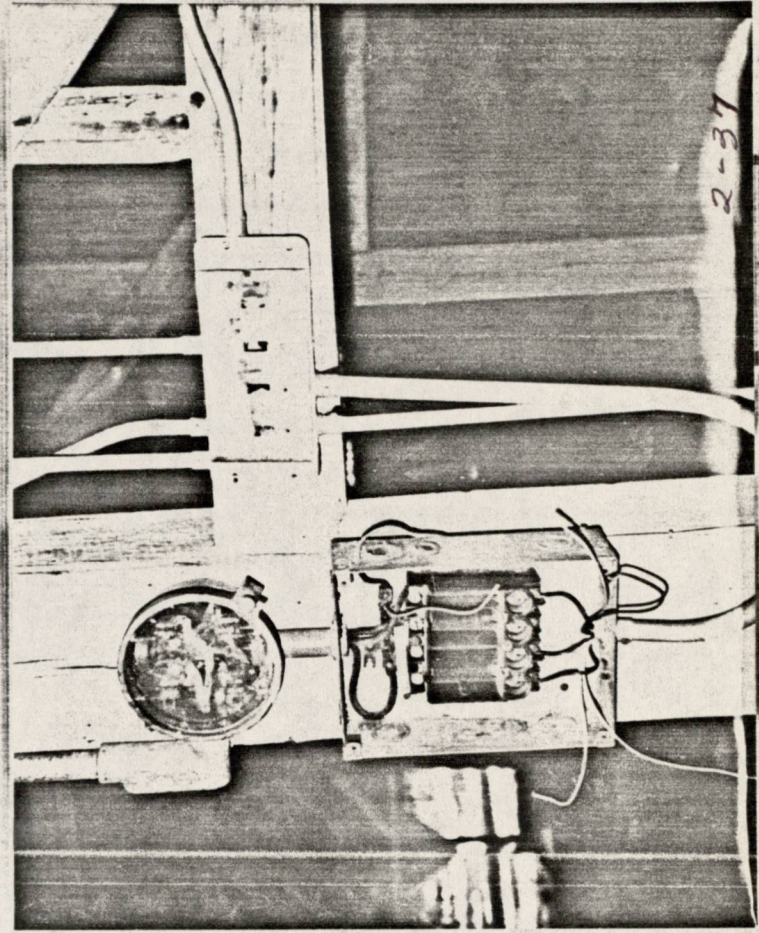
Construction Detail

DATE: 1990

ASSIGNMENT:

Mr Giload

2-
FILE NO:



Constructor Detail