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United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

historic name Mt. Gretna Campmeeting Historic District

other names/site number N/A

2. Location

street & number Roughly bounded by SR 117, Pinch Road, Bell Avenue, and First St.

| |
|-----|
| N/A |
|-----|

 not for publication

city or town West Cornwall Township

| |
|-----|
| N/A |
|-----|

 vicinity

state Pennsylvania Code PA county Lebanon code 075 zip code 17064

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

national statewide local

Andrew McDonald 7/9/2012
Signature of certifying official/Title Date

Pennsylvania Historical & Museum Commission
State or Federal agency/bureau or Tribal Government

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

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register determined eligible for the National Register

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

other (explain): _____

John Edson H. Beall 9.4.12
Signature of the Keeper Date of Action

5. Classification

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

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

Category of Property
(Check only one box.)

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

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

| Contributing | Noncontributing | |
|--------------|-----------------|--------------|
| 208 | 40 | buildings |
| 2 | | sites |
| 4 | 1 | structures |
| | | objects |
| 214 | 41 | Total |

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

- Domestic: Single Dwelling
- Religion: Religious Facility
- Recreation and Culture

Current Functions
(Enter categories from instructions.)

- Domestic: Single Dwelling
- Religion: Religious Facility
- Outdoor Recreation

7. Description

Architectural Classification
(Enter categories from instructions.)

- Late Victorian: Gothic
- Late Victorian: Queen Anne
- Late Victorian: Shingle Style
- Late 19th & 20th Century Revivals: Colonial Revival

Materials
(Enter categories from instructions.)

- foundation: Stone: sandstone
- walls: Weatherboard
Shingle
- roof: Shingle, Metal
- other: N/A

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary

The Mt. Gretna Campmeeting is a residential-resort community located in West Cornwall Township, Lebanon County, Pennsylvania. It consists of 228 cottages, many of which date from 1892, the year the United Brethren opened their campmeeting there; construction of the grounds was largely completed by 1930, although some later buildings continued to be built through the 1960s. Stick-built by local contractors, the earlier cottages retain many Late Victorian era influences and features that the builders endowed them. In addition to the cottages, there is a Colonial Revival church, built in 1962, an 1899 open-sided circular Tabernacle by local carpenter John Cilley, a small frame library, three well pumps covered by open wooden shelters, a gazebo, 18 garages, and designated park sites, making a total of 255 resources, of which 214 (84 percent) are contributing. Evaluating the 228 cottages, 187 of them (82 percent) may fairly be counted as contributing resources. The Campmeeting's total grounds encompass about thirty acres of wooded land, of which approximately sixteen acres comprise the historic district; the remaining land is either undeveloped buffer area or lies south of Bell Avenue, which was developed after the period of significance ends (1962). The Campmeeting grounds are in a heavily wooded area of southern Lebanon County that includes many acres of state game lands, and is near the Cornwall area that was prominent in the region's historic iron industry.

The Campmeeting is adjacent to a contemporary Chautauqua development, a slightly-later neighborhood known as "the Heights," and the recreational and commercial remains of Mt. Gretna Park, also a contemporary of the Campmeeting and Chautauqua, including a few commercial buildings, a roller rink, and a popular lake. The Chautauqua's setting and buildings are similar in many respects to the Campmeeting, but it has an individual history of development and a separate government and boundary. While the two were developed simultaneously, they were always separate in purpose, management, and growth. The Chautauqua and Campmeeting are separated by Pinch Road, and are distinct entities. The Campmeeting's land slopes upward from north (SR 117) to south with the earliest construction (1892) being at the northern end. The cottages there, built on 20 by 24 foot lots, are smaller and closer together than those built later "up the hill" but are generally frame and 1.5-2.5 stories. When plotted on a map the streets form a neat grid-like pattern; in reality, a certain lack of precision in locating cottages as they were being built has resulted in irregularities in the street pattern that photographers find charming and delivery personnel find frustrating. The most imposing building on the grounds is the centrally-located open Tabernacle, reflecting the religious origin of the community and still in regular use for the weekly summer-long Bible Festival programs and other events that are the direct descendants of the original campmeeting services. (Compare current photo 1 with figure 1, which show the Tabernacle taken from almost the same spot a century apart.) The nearby United Methodist church (photo 27), a stucco-coated Colonial Revival building, is also a focal point for the community's religious activity and is also a direct descendant of the original campmeeting influence. The Campmeeting retains its historic integrity, with few changes to the overall resource. The primarily vernacular frame cottages and other buildings have seen some changes, but overwhelmingly continue to reflect their original character, design, workmanship, and materials. The streets and paths, natural and landscape features, the relationship of the cottages to each other and the Tabernacle – all those and other characteristics that made the district distinctive and reflect the intent of the founders remain intact. The aspects of setting, feeling, and association of the Campmeeting are especially important to retaining a cohesive district, and remain intact.

The Setting

"Mt. Gretna" is a rather loosely defined residential area in southern Lebanon County, near the conjunction of three townships: South Annville, South Londonderry, and West Cornwall. It is about seven miles south of the city of Lebanon and twenty miles north of Lancaster. (See map 1.) In its most extended meaning, it includes the communities of the Campmeeting, the Chautauqua, Timber Hills, Conewago Hill, Timber Bridge, the Heights, and Stoberdale. The grounds of the Pennsylvania Chautauqua Association form a well-defined community that is co-extensive with Mt. Gretna Borough, its political incarnation. (In 1926 the Chautauqua managers erected the Borough of Mt. Gretna out of a portion of South Londonderry Township.) The Campmeeting grounds, separated from the Chautauqua area by the narrow Pinch Road, form a well-defined portion of West Cornwall Township. Today, while the newer residential areas of Timber Hills, Conewago Hill, the Heights, Timber Bridge, and Stoberdale, are also included under the rubric of "Mt. Gretna," it is the Campmeeting and its neighboring Chautauqua that are traditionally regarded as "Mt. Gretna." Although they are neighbors and share the same seasonal fluctuation in population – perhaps as much as 30 to 50 percent between winter and summer – they are distinctly different in many ways. The differences are discussed in Section 8 under the heading "Some Comparisons."

The Campmeeting occupies land that was heavily wooded in 1892. (See map 3.) It is said today that at least some of the cottages built on the newly cleared land in 1892 utilized the stumps of the cleared trees as their foundations, having the main floor joists laid on the carefully leveled stumps. The dominant physical features of the ground, still wooded today, are a low ridge to the south, rolling wooded hills to the north, and Lake Conewago at the western edge of a relatively level area. The lake is fed by the Conewago Creek which rises a short distance beyond the eastern edge of the area. Two roads cross the region, State Route 117, running roughly east and west, and Pinch Road leading south from its intersection with SR 117, over a "pinch" in the ridge, to Lancaster County. SR 117 forms the northern boundary of both the Campmeeting and the Chautauqua. Pinch Road separates the two areas, with the Campmeeting on its eastern side, Chautauqua on the west. The grounds of each extend south over the crest of the ridge to the State Game Lands and the preserved woodland of the Clarence Schock Conservancy. The eastern boundary of the Campmeeting is formed by "The Heights," a residential community established by Abraham Lincoln Kauffman in the 1920s. To the west, the Chautauqua grounds extend to the boundary of the State Game Lands. (See map 4.)

North of Route SR 117, the Conewago Creek flows in a narrow flood plain on its way to Lake Conewago. In that flood plain there is small commercialized strip of land containing, among other things, the oldest building in the Mt. Gretna area, the Mt. Gretna Roller Rink, built in 1890 by Robert Coleman as an exhibition and assembly hall for the annual Farmers' Encampment – precursor of the Pennsylvania Farm Show. (Local industrialist Robert Coleman's important relationship with Mt. Gretna is discussed in Section 8.) In 1883 the tracks of Coleman's newly built Cornwall and Lebanon Railroad ran roughly parallel with the Conewago Creek but some distance to the north, along the foot of the hills in that area. Between the rail line and the creek, Coleman in 1884 opened an amusement park and soon thereafter established a narrow gauge scenic railroad line which circled the northern and western sides of the lake, then ran south up the hill and along the ridge line to an outlook point known locally as "Governor Dick." (See map 5.) At the time, the Mt. Gretna area was being used by the Pennsylvania National Guard for its summer training, and a spur of the Narrow Gauge was extended west to the Guard's rifle range, providing convenient transportation for the Guardsmen to the lake and the park.

Mt. Gretna Campmeeting

Visually, the grounds of the Campmeeting have scarcely changed since the first cottages were built there in 1892. The thirty acres of land purchased by the Campmeeting Association form a rough rectangle, with the long dimension going north and south. Streets were originally laid out in conformity with a north-south oriented grid pattern. However, their actual course owed more to the presence or absence of trees and rocks than to the surveyor's transit and chain. The cottages, too, convey an impression of variety within a generally standardized pattern, so that far from seeing rows of perfectly aligned houses, it is a charming variety of façade angles and roof lines, dating primarily from between 1890 to 1915, that meets the eye. (See photo 2.) The slope of the ground, rising "up the hill" to the south, provides generally good drainage, although in the northeast corner a small stream, originating in a spring just east of the boundary, still flows slowly northward to the Conewago Creek. This corner of the property generally remained an open area during the historic period although many housewives submerged bottles of milk in its shallow waters in lieu of other refrigeration. The area has recently been improved and developed into a picnic area and children's playground that is extensively used by 21st century children using 21st century equipment.

The Grounds

The streets, intended to be thirty feet wide throughout the grounds, have deviated significantly from that objective. Although generally paved with asphalt, only a few of them are actually wide enough to accommodate automobiles, limiting car-access to much of the Campmeeting grounds. (See photo 3.) As noted previously, the pattern of the street grid is easy to follow on a map but frustrating at times in reality. Streets were originally nothing but wagon tracks established roughly by delivery vans and grocers' wagons along the lines of cottages but twisting and turning to avoid natural obstacles such as trees and large rocks. (See fig. 2.) Cottages were not always sited precisely on their appointed lots, creating additional hindrances to perfect street alignment.

The Campmeeting has not been totally immune to the infection of the automobile, but by the 1920s, the managers were selling leases for garage buildings only along the northern end of First Street, to create a designated space for the increasing number of autos but limiting their impact. In addition to the First Street entrance, with its row of garages, there are four other "driving" entrances to the grounds: one at Markwood Avenue and SR 117 and one at 8th Street off SR 117; the other two off Pinch Road, at Boehm Avenue and at Mills Avenue. There are several pedestrian entrances to the campgrounds, and when in 1914 the Ladies Auxiliary decided to erect stone gateposts at the entrances (photo 4), they chose Seventh Street for the most elaborate treatment; it was closest to the walkway from the Cornwall and Lebanon Railroad station and hence the one used by most visitors to the campground. As they entered the grounds at Seventh Street, visitors could see, just to their right, the popular quoit court used by the Mt. Gretna Men's Quoit Club. Figure 3 shows a game in progress in 1930. The pitch has recently been refurbished (photo 5). The pedestrian entrance to the grounds most used today is the one on Glossbrenner Avenue west of Eighth Street, at the point where Pinch Road intersects with SR 117. (See map 2.) Although the map shows several avenues giving access to Pinch Road, the only usable exits are on Boehm, Mills, and Bell. The Boehm Avenue entrance is heavily used by auto and delivery truck drivers as it provides access to the major parking lot. Bell Avenue marks the southern boundary of the historic district -- its entrance and the one at Mills are used mainly by residents living close by. The Markwood Avenue entrance from SR 117 provides an intriguing study in contrasts. (See photo 6.) On the left is a carefully landscaped garden, somewhat hidden behind a row of evergreens but planted with

colorful annuals and perennials, neatly trimmed and manicured to show its owner's triumph over mere nature. Beyond the garden is the owner's bright yellow and brown "cottage," whose roof line is the only indication that it started life as a modest campmeeting cottage. Across the avenue, at the corner of 5th Street there is a less manicured, more natural garden occupying two of the 20 by 24 foot building lots. This charming open space with its natural vegetation arranged free-form by a master gardener is identified as "Columbus Circle 1492 - 1992" (photo 7) in recognition of the completion of the garden (the work of an enthusiastic summer resident) in that anniversary year. Perhaps these contrasting styles should be taken as allegories for the Campmeeting itself: a community that is old but new, controlled but natural.

The Cottages

Among the 228 cottages on the grounds, there is an expected similarity -- most of them date from the same quarter century, and they were all intended as temporary summer residences. With the exception of one cottage known to have been a "Sears kit house," all were stick built on site by local carpenters, usually with little or no foundation. Under some of these buildings, which were subsequently raised, the old tree stumps are still visible. Most buildings were constructed with 2 by 4 inch wood studs on 24-inch centers and covered with vertical wood siding, referred to as beaded siding, Philadelphia fencing, or car siding. (See photo 8.) The siding was exposed on the interior, with no insulation as the structure was intended for summer use only. The cottages tended to be variants of basic designs and there are examples of Gothic Revival, Colonial Revival, Queen Anne, and Craftsman, sometimes all in the same cottage. Photo 9 shows what can happen when a little Queen Anne turret is grafted onto modern siding that distorts a Gothic basic plan. The earlier, smaller cottages, built on those small lots, were necessarily close together. (See photo 10.) They all had front porches, also close together, making neighborly conversation easy. And on those larger cottages, built on two or more lots, the front porch evolved into a wide, wrap-around porch. Gothic Revival is probably the most prevalent basic style, closely rivaled by Queen Anne and variants, but the Mt. Gretna emphasis on porches introduces this element into virtually every other basic plan.

Cottage styles, whether the buildings are large or small, are predominantly Gothic Revival or Queen Anne, typical of the late 19th century religious resort. More than one hundred cottages had been built by opening day, one of them being the imposing Rockledge at 5th and Otterbein. (See photo 11 and fig. 7 for contrasting views of Rockledge). Until the Tabernacle was built in 1899, worship services were conducted in the open square where that structure would be erected. (See fig. 4.) The square was defined by a full complement of cottages on each of its four streets, Second, Third, Glossbrenner, and Otterbein (many of the streets were named for United Brethren ministers). Looking out from the open-sided Tabernacle one can see the lineup of cottages on the surrounding streets. Photo 12 shows the view looking towards Second Street. The impression is one of high density space utilization, the vertical lines of the basic Gothic motif emphasizing the closeness and "togetherness" of the block. Corner lots, of course, are more open, less hemmed in by close neighbors, so even around the "temple area," corner lots produced cottages that look bigger. Compare photo 13 with fig. 5, the same cottage c.1905-1910.

Not everyone was eager to own a cottage in close proximity to the worship area. Correspondence with Lois Hopkinson revealed that her grandfather, a doctor from Steelton, bought lots at 6th and Glossbrenner to avoid the concentration of ministers around the Tabernacle. In 1895 Dr. Miller built the large Gothic cottage there still owned, unchanged, by the fourth generation of the family. (See photo 14.) Directly across the street is another original cottage with an entirely different appearance. Photo 15 shows the exuberant Queen Anne

style residence, with an expansive front and side porch and twin turrets flanking a double gable. Away from the worship area, cottages seem to be less confined, and with a little freedom of space came a matching freedom of decoration and colors and even freedom to adjust the basic style even more. (See photo 16.) Essentially Gothic, with the large gable end facing the street, the deep narrow windows, and the second floor doorway to the balcony, 109 3rd Street nevertheless possesses a wide Queen Anne porch and an unusual round attic window. The extra bracing across the gable, probably just a continuation of the attic rafters made necessary by the extension of the second floor balcony, might, with some justification, be regarded as American Craftsman.

Still farther away, cottages built later, mainly after 1905, are larger and decidedly farther apart. Stylistic variation continues to be a major characteristic. In some instances significant modern adaptations have been made, but generally not to the extent of making the building look out of place. The cottage at 507 2nd Street was a little different from all the others from the very beginning; erected in 1905, it was built from a Sears, Roebuck kit and was substantially modified in the early years of the 21st century, when it was purchased by a member of the original owner's family. (See photo 17.) The bay window and the yellow portion beyond it are probably original to the kit; the half-round window in the attic is unusual, but the tree growing through the porch and roof is, if not typical, at least symptomatic of Mt. Gretna's residents' consideration for nature.

A little farther up the hill on 2nd Street is the large and imposing Queen Anne cottage at 606. It shares the block with only two other cottages (photo 18). Its subdued rusty brown color seems right at home on the wooded hillside. Colors throughout the Campmeeting tend to be somewhat muted earth tones that were as appropriate for early, conservative United Brethren campmeeters as they are for later conservation-minded residents. (Although neutral is the tendency, there are exceptions.)

It is interesting to note that the three principal sections of the Mt. Gretna "metropolitan area" are easily distinguishable one from another (the Campmeeting, Chautauqua, and Heights areas). The outstanding characteristic of the Campmeeting section is the closeness of the cottages and the relatively small size of most of them, especially in the northern part, where the earliest settlement occurred. As noted above, the cottages farther up the hill tend to be somewhat larger and farther apart. In the Chautauqua section, although some cottages are fairly close together, there is "yard space" around many of them; lots in the Chautauqua were larger than the 20 by 24 feet of those in the Campmeeting. Thus, original cottages could be larger and still not be packed so tightly together. As the Chautauqua grounds are located just west of the Campmeeting but on the same ridge rising to the south, something of the same transition in cottage styles takes place: farther up the hill cottages are larger and more modern in design. As a consequence they are somewhat inaccurately referred to as "cottages;" some being quite large and modern in design. Without the dominating early influence of the church to facilitate a certain similarity of design throughout the grounds, there is more variety of style in the Chautauqua. The street pattern there, being primarily responsive to the topography rather than to a dominant pattern, is just as charming and just as frustrating as that of the Campmeeting, although fewer Chautauqua streets have turned into "walking paths only."

On the other (east) side of the Campmeeting, there is the development known simply as "The Heights," begun by Abraham Lincoln Kauffman during the 1920s. Driving or walking through this area, one sees a mixture of styles and sizes of houses. The term "cottage" is so inappropriate for most of the dwellings in The Heights. There is far less uniformity of lot size and shape in The Heights than elsewhere. However, there is at least one

characteristic common to all three communities: they are all “cities in the woods.” Builders have been careful to remove only those trees growing in the actual footprint of the building; owners and management groups alike are zealous about caring for the trees and maintaining the overhead canopy that keeps all Mt. Gretna at least 10° cooler than the rest of Lebanon County during the summer.

Other Buildings, Structures, and Open Areas

Scattered around the grounds are three surviving hand pumps, each with a sheltering roof resting on corner posts. (See photo 19.) The open space around this pump shelter near 4th and Dickson is characteristic of the openness of the post-1906 development. The other two shelters are much less imposing than this one, which was completely rebuilt sometime in the late 1960s. The other two, one behind 306 Markwood and one between 109 and 111 First Street, have simple shed roofs resting on four corner posts and dating from the early 1890s. None of the pumps is operational today but they remain important landscape elements.

Other than the cottages, the dominant feature of the Campmeeting is the Tabernacle, an imposing circular, open-sided building built in 1899 by John Cilley, a self-taught engineer, builder, and Lebanon entrepreneur. Reaching 45 feet into the air, with a roof that is 300 feet in circumference, the Tabernacle has no internal supporting posts to block anyone’s view. Cilley achieved this feat with his own unique design, worked out by applying basic principles of physics and geometry. It utilizes a system of inverted trusses, a compression disk, a wrought iron tension ring, and tie rods to transfer the downward and outward thrust of the roof to 23 chestnut posts placed around its outer rim. (See photos 20 and 21.) The other large building is the white stucco-clad United Methodist church, which incorporates within its walls a portion of one of the early campmeeting buildings, the store. (See photo 22.)

Although the original plan of the grounds made no provision for any open spaces, such as small parks or squares, a few such spaces have been provided, some by accident and some by the desire of cottage owners. The gardens at the Markwood Avenue entrance have already been mentioned. Inside the entrance where Glossbrenner Avenue meets the intersection of Pinch Road and SR 117 there is one early building housing the Community Library, situated in a large open area, sort of a triangular buffer between the cottages and the two converging public roads. (See map 2.) The one-story frame building (photo 23) was originally located near Fourth and Boehm, where it housed the first fire engine owned by the Association. For some years it served as a “notions” store, operated by volunteers from one of the women’s organizations for the benefit of those industrious homemakers who did their own sewing. Somewhat later, the building was moved to its present location and housed an antiques and collectibles store before being reconditioned as a library. The addition of the porch is the most significant change from its days as a fire engine garage.

The library is located near the point of the open triangle bounded by Eighth Street and the two public roads, and the open space around it is planted with various ornamental flowers and shrubs. Recently, a program of planting living trees as memorials to earlier residents and officials was established, and many of the more than one hundred memorials are growing in the area behind the library. A narrow strip of grass and shrubbery extending east to Sixth Street serves as a kind of buffer area between the highway and the camp grounds.

Another large open space occupies an entire block, between 3rd and 4th Streets and Otterbein and Markwood Avenues. (See map 2.) Named Memorial Park, this area has been set aside to commemorate the disaster which destroyed the eleven cottages on that block by fire in November 1949. (See photo 24.) A smaller park-

like open area is found on the west side of Second Street, between Castle and Dickson Avenues. (See photo 25.) The four lots that make up this area were purchased jointly by neighbors of Harry Eisenberg, who then owned lots fronting on 2nd Street between Castle and Boehm. They agreed to contribute ten dollars each to purchase the four lots across the street and extending south "up the hill" from Eisenberg's land, which according to their signed agreement were "forever to remain open for a park." As map 2 indicates, Dickson Avenue is about half way up Second Street, in an area where building density was (and still is) considerably more open than it is lower down the hill or around the Tabernacle.

An additional feature worth noting are the stone-lined gutters and water drainage systems that run along or across walkways throughout the district. These appear to be very early structures that continue to be used and maintained.

Automobiles in the Campmeeting

The most incongruous element in the Campmeeting today, of course, is the automobile. It is not known when the automobile made its first appearance in the community, but the problem of "storage" for vehicles of transportation was present from the very beginning. Many early attendees made use of the railroad to travel to and from the grounds. Hitching areas for horses (fig. 6) were established just north of the campgrounds, along the edge of the wagon road that has become SR 117. The section is conveniently drained by the Conewago creek. So when "Tin Lizzie" replaced "Old Dobbin," the managers had some experience in "stabling" the means of locomotion: keep it as far away from the domiciles as possible. Thus, the concentration of garages near the northeast entrance had a precedent. Actually, there was no room for building individual garages near most cottages, and the area around the First Street entrance was not all that desirable for residence building. Figures 14 through 17 show the garages as they are today. There are deeds for the sale of small lots for garages dating to the early 1920s, and judging from the size of the strap hinges and the "suspended barn door" sliding arrangement on one of them, some at least are even earlier. The majority of the garages, especially those shown in figures 14 and 16 have experienced little or no recent renovation. The installation of overhead doors in some units does not seriously detract from the "old-fashioned" appearance of this section of First Street. In fact, it attests to the concern of the early managers and residents to make effective use of an otherwise somewhat undesirable part of the property.

Storage and parking for automobiles are only two of the serious inconveniences dealt with by Campmeeting drivers. As for driving within the bounds of the Campmeeting, the great number of streets that simply cannot accommodate automobiles, the "speed bumps" on those that can, and the ones that look drivable but eventually trickle away into nothing are sufficient to limit internal driving to only the most necessary trips. Auto traffic is practically concentrated on two or three principal streets. First Street stretches the whole north-south distance of the Campmeeting and is drivable -- cautiously -- the whole way. Boehm Avenue, with access to the church and a real parking lot, carries the main east-west traffic. At the southern limit of the historic district there is another entrance to the grounds, giving access from Pinch Road, but the confusing tangle of roadways immediately behind it is normally traversed by only the few residents with cottages at the "top of the hill."

Integrity

The Campmeeting as a whole has retained the physical integrity of its founding. One hundred ninety of the cottages are contributing resources. The library, the Tabernacle, and the United Methodist Church building

(photo 27) are contributing resources. The addition of electric street lights, replacing the coal oil lamps of the founding years, has introduced a different type of lamp post, but the new yellowish sodium vapor light is only a little different from the glow of the kerosene lamp. With the great majority of cottages retaining their original outward appearance (though frequently winterized and modernized inside) and the Tabernacle, unchanged except for the addition of appropriately styled electric lights, the Campmeeting has successfully retained its historical appearance. Of the two main entrances to the area - First Street off SR 117 and Boehm Avenue off Pinch Road - each has dealt differently with the challenge of the automobile. Garages erected early near the First Street entrance retain their 1920s appearance. At the Boehm Avenue entrance a small area has been utilized for parking and further along Boehm a large asphalt parking lot surrounds the United Methodist church on two sides. But once past these responses to the automobile, walking the streets creates, for the first-time visitor as well as the long-time resident, the feeling of living in another era. Porches, a main feature of nearly every cottage, continue to be open. The streetscapes are intact. Especially important to the Campmeeting's integrity is the relationship of the cottages to the Tabernacle, which remains the central focus of the district.

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Period of Significance (justification)

The period extends from the year construction began on the Campmeeting grounds, and extends to 1962, the year the United Methodist church was constructed and the 50 year guideline suggested by the National Register. The campmeeting remained an active, vibrant annual destination for association members beyond 1962, and the influence of Religion on the campmeeting is illustrated by the commitment to building a church for the members who were making the place a summer-long, if not year-round, home. The significant years include the year the Tabernacle was built (1899), the year the Court ordered a change in the association's voting procedures (1910), the year the first year-round Sunday worship services were held (1944) and the year the Mt. Gretna United Brethren congregation was established (1952).

Areas of Significance

(Enter categories from instructions.)

Architecture _____

Religion _____

Period of Significance

1892 - 1962 _____

Significant Dates

1892 1899 1910 1944 1952 1962 _____

Significant Person

(Complete only if Criterion B is marked above.)

N/A _____

Cultural Affiliation

N/A _____

Architect/Builder

Cilley, John _____

Criteria Considerations (explanation, if necessary)

The Campmeeting derives its significance from its association with the trend of annual religious campmeetings, and is also architecturally significant.

Statement of Significance

The Mt. Gretna Campmeeting is significant under Criteria A and C in the areas of Religion and Architecture. The district is associated with the religious campmeeting trend that was popular in the 19th and early 20th centuries and continues to reflect that use and mission today. Mt. Gretna's Campmeeting shows the evolution of a fairly typical campmeeting grounds (of the "religious resort" variety), growing in the direction some took, toward a more-permanent residential and less-seasonal spiritual or recreational community. The district also contains a wonderful array of vernacular seasonal cottages reflecting Late Victorian and early 20th Century Revival influences, as well as an impressive Tabernacle building that remains the focal point of the Campmeeting, and a naturalistic setting and landscape that has been carefully emphasized and intentionally retained by property owners.

In the spring of 1892, work crews began clearing approximately eight of the original twenty acres the Campmeeting Association had leased from Robert Coleman. By the time the campmeeting services began on August 2 of that year, one hundred cottages had been built and many tent sites had been laid out and occupied. Many of those cottages are still standing and still in use as either full time residences or as summer resort get-aways. A large square area was cleared, dedicated to the worship of God, and supplied with a preachers' stand and backless benches for the congregation. For the first seven years evangelistic services of preaching, teaching, and singing were held in the open, under the trees. Then in August of 1899, the unique Tabernacle was erected on that same spot by Lebanon entrepreneur John Cilley. The Campmeeting grew next to the adjacent Chautauqua and the Mt. Gretna Park, and for the next decade the religious programs at the campmeeting prospered, attracting large crowds of worshippers who also enjoyed the fragrant forest air of Mt. Gretna -- so much so that they were coming to the grounds weeks before the religious programs started and staying until well after the services had concluded for the year. By 1910 so many people were coming for the summer that the Association's restriction of voting rights to members of the United Brethren (UB) Church only seriously offended some activist non-UB members, with the result that legal appeals for relief were taken to the Lebanon County court. By a 1910 decision of the court non-UB church-members were declared to be members of the Association and entitled to vote in Association elections for the board of managers. This decision marked the beginning of the shift of solely-church influence on the affairs of the Association, but it did not dim the appeal of Mt. Gretna as a highly desirable residential community. By 1944 the spiritual wants of the significant number of year-round residents were met by the appointment of a part-time student pastor from nearby Lebanon Valley College -- the beginning of what has come to be the Mt. Gretna United Methodist congregation. In 1952 the United Brethren Church formally organized the group of worshippers as members of the Mt. Gretna Community Chapel. Within a decade, denominational mergers and the growth of the worshipping congregation had created a need for a new building dedicated exclusively to the needs of the congregation. Plans were developed and approved, and on September 2, 1962, the cornerstone was ceremoniously laid. The new building was dedicated in June, 1963, and is still in use following one more expansion.

The members of what is now, thanks to a series of denominational mergers, the Mt. Gretna United Methodist congregation worship in the Tabernacle for the summer months and for the rest of the year in their white Colonial Revival building. (See photo 27.) The cottages that cover most of the wooded property were intended as seasonal summer residences, and many of them are still used that way; a considerable number, however, have now been winterized, a process that usually has not disturbed outward appearances but does permit permanent year-round residency. The centerpiece of the district is still the circular, open-sided Tabernacle which has been used regularly every year since 1899 for Campmeeting programs, weddings, funerals, summer

worship services, and Bible Festival programs. The cottages, densely clustered around the Tabernacle, continue to convey the essence of the dynamic religious campmeeting movement of late 19th century America. The Tabernacle is now the venue for the annual Bible Festival program series, "Summer at the Tabernacle." As the years have gone by, the form of the summer services has changed, but the Bible Festival's current mission statement, "To provide Christian spiritual renewal in a unique Victorian setting," would have been acceptable to the 1892 campmeeting managers.

The American Campmeeting

Historically the campmeeting movement of the 19th century was characterized by outdoor religious gatherings where people camped and sustained themselves in an area near a central stand, pulpit, or altar. The movement grew and flourished in rural areas, especially in the south and on the western frontier. The initial purpose of the campmeeting was to bring about a spiritual revival leading to salvation experiences among the populations that were beyond the reach of a settled church. With preaching by gifted evangelists and revivalists, campmeetings frequently became scenes of religious ecstasy and frenzied dancing, shouting, and singing as the repentant sinners experienced salvation. But the campmeeting was not only a spiritual experience; it was also a social gathering that brought together for days at a time rural families isolated for most of the year by the geography of their locations. Campmeeting, traditionally held in August when wheat, oats, and barley had been harvested and the corn no longer needed cultivation, was a social event that helped make often-isolated rural life bearable.

Kenneth O. Brown, who has spent his entire professional life studying the origin and development of the campmeeting movement in the United States, is convinced that its roots go back well beyond the famous Cane Ridge meeting of 1801. The revivalist preachers of the late 18th- early 19th century frontier were the originators of the campmeeting technique - a week-long revival meeting, with people coming from far and near, camping in their wagons or pitching tents, bringing their own food and provisions for the extended stay. The appearance of one or more revivalist preachers on somebody's farm or meadow, widely advertised, was a social magnet, attracting Christians and sinners alike to the "holy ground" and the promise of redemption and salvation. These meetings tended to be repeated in the same locations year after year, and a natural trend toward permanence followed. To quote Brown: "The camp meeting could be used on an annual transitory basis, and at the same time become an established religious organization in any given community."ⁱ

Not only did the revival campmeeting tend to repeat itself year after year, it also replicated itself in different locations. Brown estimates that there were about five hundred annual encampments in 1811 and perhaps a thousand by 1820. As for the growth of the phenomenon since then, he will only say, "No one knows how many camps and conferences actually exist." With a reasonably inclusive definition of "campmeeting," he thinks the number today might be between five and six thousand; their spiritual impact is felt by many millions of people annually.ⁱⁱ

Temporary Permanence

Besides having a reputation for inducing a certain amount of wild and frenzied behavior, campmeetings also possessed another quality, or set of qualities, that may be described as "temporary permanence." The revivalist or evangelistic services themselves were of a temporary nature, lasting usually only a week or ten days, but the preachers returned year after year to the same locations. The crowds of people attracted to the first campmeeting at any given site would arrive, park their wagons off to one area, tie their horses in another area, and arrange seating near the preacher's location. Seating might consist of planks laid across stumps or simple benches arranged in front of the speaker in a fan-like or elliptical pattern. The preacher's stand might have been just a parked wagon at first, but as time went on and the preacher returned regularly to the same

ⁱ Kenneth O. Brown, *Holy Ground, Too*, p.50, Holiness Archives, Hazelton, PA, 1997

ⁱⁱ Kenneth O Brown, *Holy Ground, Too*, p. 68, Holiness Archives, Hazelton, PA, 1997

grounds, a more permanent stand and a shelter, variously referred to as a shed, auditorium, or tabernacle, would be built, and simple cottages erected on the spots previously occupied by tents. Although each campground had its own topography requiring individual solutions to the problems of where to locate the preacher's stand, where to put the tents, and where and how to arrange the seating, the essential requirements were the same. Arranging the seats in a circular or modified circular pattern kept them all within hearing distance of the preacher, whose preaching stand would be somewhat elevated. Fig. 4 is an early (c. 1895) photograph of the "temple area" at Mt. Gretna showing the preacher's stand with its tent-like muslin cover and a small but attentive crowd of worshippers on the backless benches that were common to the early campgrounds. In 1855 a manual on how to conduct and manage an effective campmeeting, including suggestions for the layout of the grounds, was published by the Rev. B. W. Gorham in Boston. By that time the preacher's stand and seats or benches had become a permanent shed or tabernacle, and the Rev. Gorham was able to offer somewhat standardized plans for a campground, including tent and cottage locations and layouts for streets that would give access to all parts of the camp.

While planning a campmeeting and laying out the campgrounds may have been becoming more standardized, the actual function of the meeting was changing, adapting to social and cultural changes. As described in Kenneth Brown's study, *Holy Ground, Too*, the result was significant new adaptations in the revival of spiritual life. Brown has identified and listed fourteen distinct styles of the campmeeting technique. The first four on his list are the Religious Resort, the Holiness Campmeeting, the Bible and Prophecy Conference, and the Chautauqua. In Brown's words, "As railway and steamship lines vastly improved public transportation, and the middle class began to travel for vacations, camp meeting resorts were soon established as religious alternatives to such places as Atlantic City, New Jersey."ⁱⁱⁱ The significance of the Mt. Gretna Campmeeting lies in its character as a "religious resort." The inclusion of Chautauqua so near the top of Brown's list reflects the closeness of the relationship between the two types of organizations. That relationship tends to be confusing to first-time visitors to the Mt. Gretna area; it is discussed in more detail below, under the heading "Comparisons."

As the number of campgrounds increased and the quality of "permanence" became more significant, so the quality of the chosen site became more important. Possession of some particularly attractive feature, a nice island, a beautiful lake, or a white sandy seashore, was desirable and, not surprisingly, led to the establishment of some very permanent campmeetings that fully qualify as religious resorts. Ocean Grove in New Jersey and the Wesleyan Grove Campmeeting on Martha's Vineyard come to mind. Cultural and social changes following the Civil War assured the popularity of the religious resort. The growth of industry; improving transportation; the increasingly large and prosperous middle class; and the concomitant crowding, noise, and dirt of the expanding cities all conspired to meet the demands of middle class families for a destination devoid of the temptations and commotions of such commercial resorts as Atlantic City, for instance. Many resort campmeetings were established along the eastern seacoast or wherever a picturesque lake or a convenient mountain with a spectacular view offered itself. Mt. Gretna lacked an ocean, but it did have a picturesque lake and a convenient mountain with a spectacular view of the rich farmlands of Lancaster County.

As the campmeeting movement developed and changed from a temporary event in one locality to a repetitive event in that location, housing accommodations naturally changed from temporary tents to more permanent structures, albeit very simple ones. This seemingly simple change, however, introduced the first vestiges of a host of what might be called "municipal problems," maintenance of buildings and grounds, security of property, sanitation, power and water supply, disposal of trash, to name a few. According to Ellen Weiss, writing in 1987, solutions to these problems that were proposed by the landscape architects of the 1880s and '90s resulted in bringing the design of the American campmeeting to a

ⁱⁱⁱ Kenneth O Brown, *Holy Ground, Too*, pp51-52.

spectacular conclusion in a form which has something to do with that pervasive American residential habit, the suburb. Both, after all, were intended as societies of the like-minded, with a strong family ideology, living in nature. ^{iv}

To a certain extent, she has it right with respect to Mt. Gretna: The architecture of the Mt. Gretna Campmeeting – simply constructed cottages nestled closely together, with porches almost touching, certainly created a strong feeling of neighborliness and made porch to porch conversations easy. A significant number of Mt. Gretna cottages have descended through the same family for a century or more, testifying to her “strong family ideology.” As for “living in nature,” there is no doubt that if your cottage has a tree growing through its porch roof [photo 17], you are living close to nature. But having noted all that, Mt. Gretna is not “the suburb.” It is partly a village and partly a campmeeting. Walking through the grounds and reading cottage names like “EEEE,” “Umbrage,” “UNeedARest,” and “DunRoamin” and such street names as Boehm, Otterbein, or Glossbrenner, there is no mistaking the fact that you are in a village and a United Brethren campground village at that.

Lebanon County, Pennsylvania

Robert Habersham Coleman (1856-1930), the individual most directly responsible for establishing Mt. Gretna, was the fourth generation of Colemans to bear the Christian name of Robert. The first Robert Coleman, who arrived in Philadelphia in 1764, was an educated, competent, and no doubt somewhat aggressive sixteen-year-old Irish immigrant, possessing two letters of introduction and considerable facility in bookkeeping. The letter he chose to use introduced him to Peter Grubb, owner of the Cornwall Iron Furnace in Lebanon County, and to the Pennsylvania iron industry. His career in that industry, as he rose from clerk to manager to furnace owner, marrying the boss’s daughter and producing fourteen children along the way, interesting and complicated as it is, has significance in relation to Mt. Gretna only because the land that comprises the area called Mt. Gretna first came into Coleman ownership as part of his acquisition of the Cornwall Furnace and its woodland source of charcoal. (It required an acre of woodland to provide the trees needed to make the charcoal for one day’s operation of one furnace.)

Combining an iron will with an almost religious sense of responsibility and a passionate attention to detail, the first Robert Coleman built a substantial fortune in land holdings and iron production. His furnaces and forges accounted for more than five percent of the entire national iron production in 1801.^v Robert’s great-grandson, Robert Habersham Coleman, inherited much of his ancestor’s business ability, tempered somewhat by a genuine sense of philanthropy and a certain craving for recognition as the source of the philanthropy. St. Luke’s Episcopal Church in Lebanon was one beneficiary, and Coleman Park in the city, the Coleman Memorial Chapel there, and another Coleman Memorial Chapel near Brickerville attest to the influence and generosity of the family. And a few miles northeast of Mt. Gretna, the present day United Methodist congregation in Cornwall worships in the imposing sandstone structure built for them by Robert Coleman.

By 1889 Robert Habersham Coleman was one of the richest men in America, listed as being worth \$30 million, enough to rank him with J. P. Morgan and Marshall Field.^{vi} He owned several furnaces and forges, including Cornwall Furnace, thousands of acres of woodland, and the massive deposit of iron ore at Cornwall. During the second half of the 19th century technological innovation was converting the iron industry from charcoal to the anthracite-fueled blast furnace. As the more efficient anthracite furnaces replaced charcoal-fired furnaces, the demand for ore increased markedly. Robert Coleman responded to this demand by building the Cornwall and Lebanon railroad, which connected to the Philadelphia and Reading line in Lebanon and to the

^{iv} *City in the Woods*, pp xiii-xiv

^v *The Touch of Time: Robert Habersham Coleman*, Richard E. Noble, p.10

^{vi} *The Touch of Time: Robert Habersham Coleman*, Richard E. Noble, p.57

Pennsylvania Railroad at Conestoga in Lancaster County, providing a major artery for transportation of the Cornwall ore. The C&L was completed in 1883, the year the Cornwall Furnace smelted its last ore.

With its closing, the thousands of acres of woodland were no longer needed as sources for charcoal, and Robert began thinking of other ways to make use of them. Now his sense of community responsibility and philanthropy suggested something. A picnic ground and outdoor recreational area at a station stop on the C&L would be good for the community, good for his workers, and good for passenger traffic, so sometime in 1883 a party of executives from the C&L management, including Hugh Maxwell, the company's treasurer, traveled along the new line looking for an appropriate spot. Maxwell later described the search: "We came to a place thickly wooded . . . [with] a single track wagon road leading down the hill on the North side, crossing the railroad. . . . We thought our [rail]road should have a picnic ground somewhere on the line of it as a pleasure resort and as a traffic feeder. For that purpose no better place could be found."^{vii} The name "Gretna" for the station stop was suggested by Mrs. Maxwell, who said her husband's description of the place reminded her of her native Gretna in Scotland. The "Mount" was added later at an all-male executive meeting, in recognition of the fact that there was nearby a small mountain whose summit nevertheless was high enough to provide a spectacular view of the farmland of Lancaster County and beyond from the overlook known as "Governor Dick," named for a local character who called himself by that name. Map 3 shows the location of Mt. Gretna in its modern configuration on an 1875 map of a portion of Lebanon County.

Creating Mt. Gretna

Hugh Maxwell's "thickly wooded" area was about four miles southwest of Cornwall. With a little stream flowing through it and edged by low hills to the south, it seemed a perfect location for a station stop on the C&L railroad. With a little work the area could be turned into an attractive picnic ground. Sunday afternoon picnics were popular in the 1880s, and the convenient transportation would lure many citizens of Lebanon out to Gretna for a pleasant afternoon in the country. Never one to waste time, Coleman soon had the underbrush cleared and tents erected for a kitchen and a dining area. In 1884 he started an amusement park and began damming the creek to form Lake Conewago. In 1885 he turned over hundreds of acres of land nearby to the state of Pennsylvania as a training area for the National Guard, and that summer the Guard held its first statewide encampment there. In 1889 Robert Coleman indulged his passion for railroads by having a 4-mile long narrow gauge line constructed to carry passengers from its terminal near the Mt. Gretna C&L passenger station, around the lake, past the National Guard's rifle range, and on up the southern hill to the spectacular "Governor Dick" overlook (See map 5.)

The development of the "place thickly wooded" into an attractive picnic and recreation area, had moved forward swiftly. Robert Coleman intended to get the most out of his excess woodland, and advertised the attractions at Mt. Gretna far and wide. Local news stories extolled the delights of an evening visit to Mt. Gretna: the clear, pine scented air; the magnificent sunset seen from the top of the mountain; the thrill of the switch back ride at the Park. One reporter obligingly listed the schedule on the C&L Railroad that could take a passenger from Lebanon to Mt. Gretna for supper there and back home before bedtime. Advertisements for all the attractions at Mt. Gretna - printed by the C&L - appeared in such varied media as the local newspapers and the back cover of the *Journal of the Proceedings of the Annual Conference of the Church of the United Brethren in Christ*. The railroad, in fact, seasonally printed pamphlets extolling the virtues of Mt. Gretna as a means of maintaining passenger traffic. The ad in the conference journal is an indication of Coleman's use of all possible advertising media. It also reflects the unqualified support of the United Brethren for the new location of their campmeeting.

Coleman was widely respected in the Lebanon community for his generosity and his consideration for the people of the community. For instance, he invited the Agricultural, Mechanical and Industrial Association, an

^{vii} Letter from Hugh Maxwell, quoted in Bitner, *Mt. Gretna, A Coleman Legacy*, p. 24

relative of today's Grange, to hold their 1890 Farmers Encampment at his Mt. Gretna Park; he even built a large wooden exhibition hall on the edge of the park grounds for them, where the newest in farm machinery could be exhibited. This 1890 building, the oldest in Mt. Gretna, is still standing in its original location on the north side of present day SR 117, and is used today as a roller skating rink. Of Mt. Gretna's other 1890 amenities, only the spectacular view and Lake Conewago remain. The railroads, both the Narrow Gauge and the C & L, so important to Coleman's success in creating Mt. Gretna, are now gone, leaving only some ruins of the stone station foundation and a graded path where once the locomotives prowled. The C & L was absorbed into another line. Passenger service ended in 1929 and the line eventually died from lack of use. The Narrow Gauge did not long survive a relatively minor accident in 1915. The amusement park fell victim to the Depression, and by 1940 the National Guard, desperately needing much more space, had completed its move to Indiantown Gap.

During the summer of 1891, Robert Coleman was engaged in conversations with two groups of men. One was a collection of Lebanon businessmen and clergymen, including the Rev. J. Max Hark and the Rev. H. B. Dohner, who were interested in establishing a Pennsylvania Chautauqua Association. The other was a group of United Brethren clergymen, also including Dohner, and a few laymen who were looking for a new location for their annual campmeeting. Rev. Dohner was, in fact, president of the campmeeting association they represented. Details of Coleman's discussions with these two groups are lost - but the results are very evident: they are the Pennsylvania State Chautauqua and the Mt. Gretna Campmeeting.

The extent of Rev. Dohner's involvement with the Pennsylvania Chautauqua is not known; it does not appear that he participated to any degree in the subsequent organizing activities. However, he likely had more than a passing interest in Chautauqua affairs, having taken his bachelor of divinity degree at the Chautauqua School of Theology. His involvement with the campmeeting group was more direct and longer lasting. He was an ordained minister of the Church of the United Brethren in Christ, presiding elder (head) of the East Pennsylvania Conference of that church, and president of the Stoverdale Campmeeting Association which was then in the process of deciding that the nefarious activities of the campground's owners (their store sold ice cream, cigarettes, and newspapers on Sundays) required the pious United Brethren to move to a more congenial location.

The precise origin of the United Brethren group that was holding a campmeeting on the Stoverdale campgrounds in the summer of 1891 is obscure. The official minute book of the Mt. Gretna Association is inscribed on the flyleaf: "Record of the Stoverdale Memorial Camp Meeting Association of the U. B. in Christ." But only six meetings over a span of two weeks are recorded as being held at Stoverdale (August 18, 19, and 31, 1891), and the first business taken up on the 19th was "to hear propositions from the authorities of Mt. Gretna." Details of the "Propositions" are not recorded, but a committee appointed to ascertain the full story voted to recommend leaving Stoverdale and moving to Mt. Gretna, a recommendation confirmed by the entire Association on August 31. Presumably the membership of the "Stoverdale Memorial Campmeeting Association" was essentially the same as that of the Mt. Gretna group. The Association simply changed its name, elected the same board of managers, and began planning for the 1892 season, which would meet in Mt. Gretna.

No doubt sensing an opportunity to respond to the desires of both the Chautauqua and Campmeeting organizers and at the same time to make the Mt. Gretna stop on the C&L attractive to even more people, Coleman offered to the United Brethren a tract of land south of the park, across the little stream from it. To the Chautauqua group he offered a somewhat larger tract directly south of Lake Conewago. The terms of the offer to the campmeeting group -- a twenty year lease on twenty acres for a rental of \$1.00 -- were good. The offer to the Chautauqua group was similarly generous.

Just why Rev. Dohner and his fellow clergy thought that land bordering an amusement park, a picnic ground, and a military encampment would be more suitable for religious purposes than the commercialized Stoverdale is hard to explain. Robert Coleman may have been a persuasive salesman. Certainly the price was right. And perhaps they felt the new site was far enough removed from the worldly attractions that they posed no threat to spirituality. And there were no long level streets conducive to the buggy races that had plagued the group at Stoverdale. Whatever the reasons, the basic offer of a twenty year lease for one dollar was too good to resist. Both the Campmeeting and the Chautauqua groups began at once, in 1891, to establish their facilities on the grounds offered to them, and each of them moved rapidly enough to hold their 1892 sessions on their new grounds.

Campmeeting at Gretna

Coleman's offer to the Campmeeting Association included a provision that C & L work crews would clear the land and erect a boarding hall, a dormitory, a store, and a chapel. The Association would have the right to erect cottages and to lay out the grounds in tent-sized lots which could be rented or sold to private individuals. Not all the individuals who came to camp were interested in buying or renting either a cottage or a tent; hence the boarding hall and dormitory were as essential to the campmeeting as the chapel. Among the Coleman "propositions" was the commitment to erect these buildings for the Association. Perhaps revealing greater interest in the spiritual necessities than in more worldly concerns, the managers recorded the dimensions of only the chapel: 40 by 70 feet; true to his promise, Coleman had his work crews put up the chapel and the other buildings. Learning from the experience at Stoverdale, where such nefarious activities as selling candy, cigarettes, newspapers and ice cream on Sundays could not be controlled, the managers were determined that the store at Mt. Gretna – as necessary as it was – would be operated strictly under their supervision. This they did by leasing the building to various merchants from the nearby towns. Seldom were the managers satisfied with their choice, however, and over the years many long hours were spent searching for the merchant who would operate in a satisfactory style. (Merchants leasing a store and trying to make money from it dislike having to close down on Sundays.)

The boarding hall operated in much the same way, with the facilities leased to an operator for the season. Meal tickets were sold by the Secretary of the Association, and it was determined that ministers in active appointments were to be boarded free. Their families could eat at half rates; general officers of the denomination and their wives were also to be boarded free of charge. Meals for the board member serving as Superintendent of the grounds during the first Camp "season," in the amount of \$4 for the ten days, were paid by the Association.

Getting Started

The group moving to Mt. Gretna had the advantage of their experience at Stoverdale, which, whatever its faults of excessive commercialism and worldliness, was already a permanent campground on which some campers had erected their own permanent but not particularly substantial cottages. Thus, in planning for the Mt. Gretna camp, all nine of the managers (six clergymen, one politician, and two businessmen) were already thinking "cottages." They were thinking of removing from Stoverdale the twenty-seven privately owned cottages and bringing them to Gretna. Campmeeting cottages were usually rather simple affairs with "Philadelphia fencing" or shingles laid on studs usually 24" on centers with no internal finishing. At some point, as many as twenty-seven cottages had been built in Stoverdale, by private owners, who were expecting to have them transported by the Cornwall and Lebanon Railroad to Mt. Gretna. In the end, the Stoverdale authorities refused to permit their removal; Robert Coleman came to the rescue and provided the Association with \$1800 to be divided among the twenty-seven owners in proportion to the value of their cottages and to be used for building new ones at Mt. Gretna. "Rockledge" at 5th Street and Otterbein (photo 11), owned by Emma Landis and her sister Katharine, who is listed officially as "Mrs. Dr. Hummel," was one of them. It had been the most valuable cottage on the Stoverdale campground, and, at \$225, was then the most expensive in Mt. Gretna.

The managers were also thinking of building Association cottages to rent (or sell) to campers. In April of 1892, they approved plans for cottages and decided to build at least 40. Tents could be rented if sufficient cottages could not be built in time for the opening of the first season. (In the end, 102 cottages were available and occupied on August 1, 1892.) Every description or recollection of that first season refers to the appearance of the tents, but there are no precise figures as to how many were actually in use. This early and very substantial concern about building, renting, and selling cottages seems to be a clear confirmation of Kenneth Brown's thesis of "temporary permanence." And it amply confirms his classification of Religious Resort. For the ten days of campmeeting, Mt. Gretna was definitely a "religious resort;" for most of June, July, and August – before and after the campmeeting season" – it was a resort for church-minded people. As a resort – whether worldly or spiritual – it was more sensible to build permanent cottages, no matter how simple, than to struggle regularly with tents.

The people who had moved from Stoverdale were sincere, active members of the United Brethren Church. Their aim was to take control of their own campground to eliminate the worldly commercialism and general boisterousness of Stoverdale. The same board of managers that authorized the move continued to manage Association affairs at Mt. Gretna. During the winter of 1891-92 the board was very busy overseeing the clearing of the grounds; supervising the location of a dormitory, dining hall, and a store (all erected by C&L work crews); arranging for the building and selling of cottages and the renting of tents; determining the best location for the necessary sanitary facilities; and planning the religious services. Although only about eight acres of the grounds were cleared for the first summer, the managers found that already they were solving problems that were more worldly than spiritual. They had to deal with contractors (for building cottages), laborers (for hauling trash), and merchants (they would have a store on the grounds – under their direct control); they had also to keep track of cottage purchases and lot purchases. On this side of the ledger, they were municipal authorities.

On the other side, they were clergymen preparing for a ten-day spiritual revival program. Given the complexity of establishing a campground in what had recently been a hardwood forest, it is not surprising that "civic" concerns took up far more time than spiritual ones. However, the emphasis they put on the spiritual matters can be judged by the character of the committee to whose care the 1892 season was entrusted. It consisted of the president, vice president, and secretary of the board of managers – Rev. H. B. Dohner, Rev. C. J. Kephart, and Rev. D. D. Lowery. Dohner, of course, was the conference Presiding Elder in 1892 and Lowery would succeed him in that position in 1893. It was the top management of the Association that would plan the religious program for the first encampment at Gretna.

Early Programs

The main reason for moving the campmeeting from Stoverdale to Mt. Gretna was to provide a setting more conducive to worship than the hurly-burly of the commercial campground. It may be a source of wonder that anyone should think a site bordered by an amusement park, a picnic ground, a scenic railway, a romantic lake, and an active military camp would be less distracting than Stoverdale, but the United Brethren had several things going for them. First, they had a commitment from Robert Coleman that there would be no excursion trains to the park on Campmeeting Sunday. Then there was the fact that intoxicating liquors, not allowed in the park, were also banned by terms of the lease from the campground. The scenic railway was not in close proximity, and the lake was a rather passive attraction. Furthermore, the Brethren were committed to participation in their spiritual activities, which occupied practically all the daylight hours of early August.

Typically, a day at Campmeeting began at 6:00am with Morning Watch, followed by an interval allowing time for breakfast. At 8:00 o'clock there was a prayer and experience meeting, at 10:30, a preaching service. A break for lunch (they probably called it "dinner") was followed by a "song service" from 2:00 to 2:30. After that, with time for parents to get the children collected and cleaned, there was a Children's Meeting at 3:30. At

6:30 the Young People's Christian Union met, and at 7:45 the evening preaching service began. How long that service lasted is not specifically recorded, but many contemporary comments have persisted in family recollections about the aches resulting from sitting on backless benches listening to seemingly interminable sermons. In any event, the day was long and well organized. Not much chance for many worldly intrusions.

Probably following their custom at Stoverdale, the managers would continue to assign individual board members to make arrangements for specific days. For example, W. H. Ulrich was to contact the Conference Sunday Schools to invite them to come to Mt. Gretna on August 9 for Sunday School Day in the Campmeeting. Miss Emma Landis and her sister Kate (Mrs. Dr. Hummel) were to contact the Conference Women's Missionary Societies, inviting them to attend camp on Missionary Day, August 4. Saturday, August 6, was to be YPCU Day (Young People's Christian Union); Rev. A. R. Myers was to reach the Unions throughout the Conference with an invitation to Gretna, but the actual program of activities for YPCU day was left in the hands of the Conference Executive Committee. Friday, August 5, would be dedication Day, when the grounds would be consecrated to the glory of God, and on the day before, the board decided to ask Bishop E. B. Kephart, who had been conducting some of the services, to "stay for Dedication Day." He did and preached the dedicatory sermon. The bishop was one of three Kephart brothers, each of whom was a significant personage in the United Brethren denomination. E. B., of course, was a bishop; I. J. Kephart was a preacher, professor, and editor of the denomination's publication *Religious Telescope*; and C. J. Kephart had a charge in Lebanon (seven miles north of Mt. Gretna), was vice president of the managers, and also was later elevated to the episcopate.

Despite the early necessity of dealing with numerous "civic" matters, the board functioned smoothly, and by August 2, spiritual matters surfaced triumphantly. In the words of one of the many ministers in attendance (there were 43): "You could hear people singing in the tents, and people were converted and were happily saved and the saints edified."^{viii} This seems to have been as close as the United Brethren could get to the often-commented-upon religious frenzy of suddenly saved frontier campmeeters.

The first season at the new location seems to have been focused more on institutional matters than on revivalism *per se*, with attention paid to the youth, to missionary activity, and to the formality of the dedication of the grounds. However, for the following year, 1893, revivalism was higher on the list, and the managers were looking for an evangelist. At a meeting in June of that year C. J. Kephart reported that he had secured the services of "Mr. Dean" as evangelist. He had also secured "Prof. Lowe and wife" as "musical conductors." (Dean was ultimately paid \$50 for his services; the Lowes had to make do with \$47.70.)

Each year the formal programs of the campmeeting session were different, although certain themes persisted. The most persistent theme was the importance of music. Even during the Stoverdale days, there had been a director of music. That post was filled in 1891 at Stoverdale and again in 1892 at Mt. Gretna by Prof. J. E. Lehman, a long term faculty member at Lebanon Valley College who taught mathematics and astronomy. He was also a gifted musician and frequently shared that gift with the Campmeeting. In 1893, the post of music director for the camp went to a mysterious "Professor Lowe." He is mysterious because his name is the only information that seems to have been preserved about him. He must have been more than satisfactory because he was invited back year after year for almost a decade. He seems to have purchased a cottage in Mt. Gretna, which the board ultimately sold after Lowe no longer functioned as music director. Perhaps a more recognizable name among the numerous directors over the years is that of Karl Lorenz, son of Edmund Lorenz the founder of the Lorenz Music Company, a force to this day in church and sacred music. Edmund had served as president of Lebanon Valley College from 1886 to 1888 which probably explains his connection with the Campmeeting people. In 1907 and 1908 his son Karl was music director for those campmeeting seasons.

^{viii} *Lebanon Daily News*, August 9, 1892

Actually, there were numerous such interconnections involving the college, the Campmeeting, and various denominational officers or organizations. For example, while Edmund Lorenz was pastoring a United Brethren church in Dayton, Ohio, he had collaborated with Isaiah Baltzell in the publication of a hymnal, *Gates of Praise*, produced by the United Brethren Publishing House, also in Dayton. (Dayton was also the home of the principal United Brethren seminary.) Baltzell had been something of a fixture in the Campmeeting's Stoverdale days; he ran the bookstore, sold the song books used each year, and was granted permission to continue these functions at Mt. Gretna. However, he served for only the first year, dying in 1893. The Baltzell name remained firmly associated with the Mt. Gretna Campmeeting for many more years, however, as Isaiah's daughter Margaret served faithfully as pianist and director of the children's programs. The full resources of bishops' official and unofficial connections were utilized to the fullest in the efforts of the managers to obtain "the most qualified men" as preachers for their campmeeting services. The bloom may have been off the revivalist aspect of campmeetings by the time the Mt. Gretna managers were assembling annual programs. Efforts to contact Dwight L. Moody, the national icon among revivalists, met with no success whatsoever. The names of those who were employed as revivalists ring very muffled bells today.

In the early 1900s there was a good deal of "leading by suggestion" from the Conference authorities, who kept urging the managers to plan for a Bible School or to conduct Bible study in connection with their other programs; or even to hold an outright Bible Conference. By 1915 the campmeeting program at Mt. Gretna was actually billed as a "Bible Conference," and that name persisted until 1995 when it was modernized to "Bible Festival." A similar change took place in the way the Board managed the specifics of each year's meeting. As noted above, for the first year particular board members were assigned specific days or parts of the session. In later years it became customary to appoint a committee of three members of the board to plan and organize each year's program. This custom has since evolved into a permanent, much larger, more ecumenical Bible Festival Program Committee, composed of both clergy and lay members from the area and having only a rather complex and indirect connection with the managers of the Campmeeting Association, who nevertheless are the careful custodians of the Tabernacle.

Population Growth

There is virtually nothing on the record to identify the ordinary individuals and families who made up the population that came for campmeeting and then stayed on for a while. The managers were United Brethren ministers and business or professional men, whose names are known and whose actions are sometimes recorded. But of those individuals who made day-long excursions to Mt. Gretna, or who came to spend ten days socializing and being spiritually renewed, or of those middle class shop owners and entrepreneurs who emulated the "summer migration" of the wealthier class, we know very little - only their names on deeds of land purchase, if, indeed, they actually purchased a Mt. Gretna cottage. They presumably came from the same general area as the managers, and this would have been the area served mainly by the Cornwall and Lebanon Railroad, which had convenient connections with both the Philadelphia and Reading and the Pennsylvania Railroads. Thus, the cities of Harrisburg and Reading were both easily accessible, in addition to Lebanon itself, as well as locations in northern Lancaster county.

As already noted, local newspapers, particularly those in Lebanon, gave good coverage to not only the campmeeting but to the general attractiveness of the Mt. Gretna area - its natural charm as well as the Campmeeting and Chautauqua Associations. Advertising in the Conference publications of the United Brethren Church helped to attract church members to the campmeetings at Gretna, but one suspects that the more widely distributed *Lebanon Daily News* probably drew more visitors. Class Yearbooks at Lebanon Valley College regularly contained advertisements for Mt. Gretna. One such ad, in 1899, extolled Mt. Gretna Park, "on the C&L Railroad" as the "Finest Mountain Resort in the State," listing the scheduled sessions of the Chautauqua, the UB Campmeeting, and the farmers' Exposition. The 1906 Yearbook contained, in addition, a rapturous student essay on how visits to Mt. Gretna "will pull your heart strings in its direction."

The C&L Railroad did its part, too, in advertising Mt. Gretna. There were special excursion rates, and the railroad routinely printed programs for the annual Campmeeting season. It also provided a modicum of financial assistance during the "season" by paying the Association \$.75 for every occupied cottage. The railroad, of course, had been involved with Gretna from the very beginning, an involvement which lasted some years beyond the bankruptcy of its creator.

The summer population of Mt. Gretna grew rather quickly. The religious services that formed the core of the campmeeting season generally occupied ten days early in August. Accurate figures of how many people were on the grounds at any one time are probably non-existent. In general, histories of the campmeeting movement refer to "thousands" in attendance at almost every campmeeting, and the local newspapers used the same expansive term in describing the scene at Mt. Gretna. The board of managers recorded census figures only twice, for the camps of 1899 ("1216 in attendance during camp") and 1900 ("2196 persons staying on camp grounds for some time"). Rather fuzzy figures despite the apparent precision. "On the grounds for some time" certainly needs definition.

There were numerous families who took cottages (either by buying, building, or renting) for the summer. Lebanon, Lititz, Manheim, Mount Joy were all easily accessible by train. It was quite possible (and many people did it) for the worker in the family to attend to business in one of these towns and rejoin the family every evening in a cooler summer cottage. A 1907 estimate put the summer population of the Campmeeting at "possibly 1500."^{ix} The pattern of population growth with which the managers had to deal is fairly clear: United Brethren church members were the first to come to Mt. Gretna and stay for a week or so for the campmeeting session. The natural charm of the area, widely publicized by the railroad, and the relative ease of getting there (again by the railroad) began almost at once to attract other visitors. Common sense suggests that the attractions of the Mt. Gretna park, the availability and desirability of the picnic area, the refreshing coolness of Conewago Lake, and the indisputable fact that Mt. Gretna was cooler in the summer than Lebanon or any other town (still true today by 10°) all must have exerted a powerful attraction to people sweltering in high collars and long skirts. And of course, the association had cottages that could be bought or rented cheaply. Cottages were originally (1892) priced at \$110 for a single cottage, \$220 for a double; lots measured 20 x 24 feet and were priced at \$40. Those prices held until 1912, when just before the opening of that season, the managers reviewed the unsold lots and set prices for them on an individual basis; prices thus established ranged from \$25 to \$350, depending on size and location. The Managers also decided to sell an Association cottage on two lots on First Street for "not less than \$750.

The big picture is fairly clear: there was a significant growth in attendance during the first ten to fifteen years. We can only speculate on the reason for changing the census basis between 1899 and 1900. Did the concluding year of the 19th century inspire near panic, as the end of the following century did? Was there serious concern about the ability of the site to absorb so many people? Or were the counters simply trying to describe the population as best they could? After all, they were ministers, not demographers or even trained census takers. Perhaps, in changing the phrase from "attendance at camp" to "staying in camp for some time," the board may well have been indicating its serious concern about its civic responsibilities as well as the spiritual ones. These factors clearly suggest that the campmeeting at Mt. Gretna was becoming not only a permanent summer resort but also a popular one. It was only five years after its founding that enough people were "staying on the grounds" for the managers to feel obligated to provide Sunday worship services before and after the regular ten-day campmeeting period.

^{ix} *Second Annual Report of the Commissioner of Health of the Commonwealth of Pennsylvania*, December, 1908

Camp Management

The board of managers consisted of five versatile and busy United Brethren ministers and four similarly versatile and busy laymen. The ministers were all serving active charges, most of them within a twenty-mile radius of Mt. Gretna - Lebanon, Reading, Harrisburg, Mount Joy, Mountville, and New Holland, for example - although Rev. J. R. Meredith was in Philadelphia at Mt. Pisgah church for a few years. (The board minutes occasionally note that he had to leave the meeting to catch a train.) The laymen were similarly from a relatively close surrounding area. Mount Joy, for example, was home to the perennial treasurer of the Association, Mr. S. N. Eby, who owned and operated a store there as well as having an interest in the Mount Joy Grey Iron Casting Co. W. H. Ulrich was a banker and politician from Hummelstown; E. W. S. Parthemore was a partner in an insurance business in Harrisburg. A few years later, Dr. George Bender from Jonestown served on the board and also as general superintendent. Major H. P. Moyer, a Lebanon city resident and quartermaster for the National Guard, purchased a vacation cottage and became a constantly reelected member of the board of managers, serving until the day of his death. There is not much available information about any of these men (management was exclusively male despite the fact that women property owners outnumbered men 2 to 1), but it is apparent that most were of the professional and business class.

Naturally, more people meant more problems: more trash to dispose of, more disagreements about property lines, more management problems, and most critical of all, more sanitation problems. The official minutes are filled with references to locating toilets or to "fixing" them. Building a sewerage system was discussed by the managers as early as 1902, and after considerable study and debate a system was finally built, becoming operational in 1906. The Pennsylvania Chautauqua Association, across Pinch Road to the west of the Campmeeting, had been quicker to take effective action to solve the sanitation problem, which was particularly acute in the era before the appearance of PortaJohns. A sewerage system and purification works had been constructed by the Chautauqua Association and put into operation by 1900. By 1902 committees from the Campmeeting and the Chautauqua were talking about joining a not-yet-built Campmeeting collection system to the Chautauqua system. In 1905 the Campmeeting Managers authorized construction of a collection system which was duly built and under an agreement hammered out with the Chautauqua, connected to the already functioning Chautauqua system and filter beds in 1906.

As any housing developer would expect, after the sewer system became operational, there came a little building boom. One hundred two cottages are known to have been built in 1892; the August 1 item in the *Lebanon Daily News* listed 136 names as owners or joint owners. (It was not uncommon for church groups collectively to rent a cottage for the campmeeting period, thus providing the newspaper with the multiple ownership figures.) A similar count in 1911 listed 156 properties with 177 names of owners. Of the 136 owners listed in 1892, 53 appear to be women, judging by the listed names. By 1911 of the 177 listed owners, 107 were women. Interestingly, the proportion of women property owners went from 40 percent in 1892 to 60 percent by 1911.

The 30 percent increase in population in one generation had an unfortunate but unavoidable characteristic. Although there is no data on church membership for the early years, it may be presumed that the vast majority of owners were members of the United Brethren church. However, the events of 1910-1911, discussed below in the section "Political Changes," clearly indicate that there was a declining percentage of United Brethren church members among the newer property owners. Presumably most of the UB members who wanted to own a cottage at Mt. Gretna had already done so. A generation later, a listing in 1945 did record church membership: of 328 property owners, 68 were United Brethren members. Church affiliation (or non-affiliation) of the remaining 260 was not recorded. Thus, in fifty years, United Brethren membership in the Campmeeting Association had declined from probably 100 percent in 1892 to a little more than 20 percent in 1945.

One other significant event contributed to increasing the summer population of the campgrounds. By 1897, Robert Coleman was bankrupt, and as part of the bankruptcy proceedings, the twenty-year lease he had given the Campmeeting was replaced with a deed of sale for the original twenty acres plus an additional ten acres, for which the Campmeeting paid slightly over \$300. Now outright owners of the land, the managers began thinking and planning for expansion. By 1902, negotiations were concluded with the Mt. Gretna Power and Light Company. The Company would establish a generating plant on ground leased from the Association on the east side of First Street near the present location of the garages and supply electricity free of charge during the camp session and at a 25% rebate during the "off season." The ground on which the generator was established is still serving the same purpose, although now it is the site of a MetEd distribution facility.

As noted above, the discussions with the Chautauqua sewer committee began that same year. And as the population increased, it also became clear that the original water source - springs and wells - was inadequate, so during the annual meeting of 1905 the board was authorized to have an artesian well drilled.

Program Developments

Not only did the presence of more people create or exacerbate "civic" and political problems, it impacted the religious program as well. Conference authorities had been quite insistent about having a significant Biblical emphasis in the summer programs offered. When the name "Bible Conference" was adopted in 1915, it stuck for two generations, and it accurately described programs that featured multi-session expositions of selected books of the Bible. The programs also featured a morning and evening Song Service, a Children's Hour, and morning and evening worship services. By 1932 the music director was teaching classes on church music and on conducting techniques, obviously intended for choir members and directors. By the 1960s these classes had developed into full blown Church Music Workshops for the choirs of participating churches, culminating in a Massed Choir concert, a tradition which, somewhat modified, continues into the second decade of the 21st century. In the 1980s, the Bible Conference name was replaced by "Bible Festival," now billed as the sponsor of the "Summer at the Tabernacle" series of Sunday evening programs. The evolution has been gradual, however, and none of the programs offered has been entirely without spiritual roots. The original nine days of campmeeting expanded into two weeks, and have subsequently been modified into weekly programs lasting from late June until Labor Day usually held on Sunday evenings, with occasional Wednesday evening hymn sings or lectures.

There was also another significant but somewhat different program development. The decision in 1897 to provide Sunday worship services for those who were increasingly "staying on the grounds for some time" had far reaching and long lasting effects. For thirty years, from at least 1921 until 1950, the schedule of preachers for the Sunday "before and after" services was printed in each year's program. But "staying on the grounds for some time" had now become "permanently residing on the grounds," so in 1944, the Rev. G. A. Ritchie, Treasurer of the Association and Professor of Religion at Lebanon Valley College, asked one of his students to serve the Campmeeting population by conducting Sunday School and worship services all year round, using the office room of the Tabernacle as a sanctuary. Within six years the little congregation, led now part time by an ordained minister, had to move to larger quarters in the Hall of Christian Education (eventually demolished to provide additional parking space), near the corner of 3rd Street and Boehm Avenue. And ten years later a new sanctuary was constructed for the growing congregation, now recognized by the Evangelical United Brethren denomination as the Mt. Gretna Community Chapel, incorporating within its walls most of a structure that had long served as the Campmeeting store. (See photo 22.) Whether this building was an original Coleman-provided building has not been determined. But there are congregation members today who have vivid recollections of buying groceries there and even of buying ice cream at a finally permitted soda fountain. Through denominational mergers and continued congregational growth the building has been again expanded and renamed the Mt. Gretna United Methodist Church.

Political Changes

Mt. Gretna was recognized in 1892 by the East Pennsylvania Conference of the United Brethren Church as its official Campmeeting. The management of the Association was in the hands of a nine-member elected board, five of whom were ordained UB ministers. The other four were active lay members of the United Brethren Church. Through its second decade, the Campmeeting seemed securely under Church control, even though a significant number of the people now on the camp grounds were not members of the UB Church. Voting for the elected members of the board was restricted to Association members. Unfortunately the membership clause in the Association's constitution was subject to a variety of interpretations. It required only that the member "be favorably disposed to the Campmeeting and of good moral character." Seemingly convinced that these qualifications equaled "church membership," the boards established by the Association's Annual Meeting for each year's election of managers customarily restricted the procedure to church members, who were actually a minority in the whole Campmeeting population.

The managers, of course, had the authority to impose assessments on all the property owners for water, electricity, the upkeep of the grounds, removal of trash, and (after 1906) sewer rent. Thus, there were many non-UB property owners who paid assessments without the opportunity of selecting the assessors. To these disfranchised property owners the assessments seemed so much like taxes that they complained about "taxation without representation" and about denial of their right as Association members to vote. But to the Church the Campmeeting was a church organization, and it would be run by church members the way the Church said it would be run, with no nonsense about voting rights.

Under the leadership of Harry Spohn, a resident of Lebanon who had purchased four Campmeeting lots in 1908, dissident property owners formed a Taxpayers' League and in 1910 went to court demanding the right to vote for members of the board of managers, and ultimately the church was forced to back down. By decree of the Lebanon County court all property owners were declared to be members of the Campmeeting Association with voting rights. Church members were to elect seven of the nine board members who were still to be of the United Brethren faith; non-UB property owners would elect the remaining two who were not to be UB members from a panel of five, elected separately by the non-UB property owners. The board would still be dominated by church members, but the non-members would have representation there. The election of 1911 was the first to be held under these new rules, and despite the fears of the church authorities, campmeetings at Mt. Gretna continued to flourish, even shifting emphasis from evangelism to Bible studies as requested by conference officials. And within five years, Harry Spohn (who would surely be labeled an activist if not a radical today) was serving on the board as treasurer of the Association.

Ironically, in the ensuing years church authority over the Campmeeting Association slowly but steadily weakened. The United Brethren Church went through two mergers, eventually becoming the "United" part of the United Methodist Church. Conference officials, thus having to focus on merging the political structure and the theology of two similar but not identical institutions, had little time left for concerns related to campmeetings. In 1989, for a variety of reasons unrelated to Mt. Gretna, all fiscal and legal ties between the United Methodist Church and its campmeetings were severed. Today, the Campmeeting is encouraged to emphasize its "historic relationship" with the Church and to positively and firmly explain that there is "no legal or fiscal connection" between the two.

Evolution of a Community

Beginning in 1883, when Hugh Maxwell first thought of the area now called "Mt. Gretna" as a good place for a station stop on the Cornwall & Lebanon Railroad, there has been a certain attraction about the place, almost a kind of "spirit" that has brought people to it for the enjoyment of its natural beauty and the exhilaration of its fresh, pine-scented air. Mrs. Maxwell, understanding her husband's description of the place, named it before she ever saw it. In a spirit of "I'll never leave Mt. Gretna," the Landis family has passed "Rockledge,"

their 1892 original cottage, down through four generations, for a one dollar fee at each generational transfer. The young Lebanon Valley College student who conducted the first year's worth of weekly Sunday worship services, after ordination and a thirty-year career as U. S. Navy chaplain, felt he had to return to Mt. Gretna for his retirement years. On his death, he bequeathed most of his estate to the Campmeeting. It was he who observed, "Mt. Gretna isn't a place - it's a spirit." This almost magnetic attraction speaks gently of the significance of Mt. Gretna to many individuals, but its true significance is much wider and deeper.

Despite the changes in the form of the programs and in the structure of the organization itself that make up the story of the Mt. Gretna Campmeeting, there has never been a summer without religious services on the grounds. The spiritual drive that had energized the move away from Stoverdale was not to be denied, and it had two results. One is the continuing summer-long Bible Festival that has transformed a nine-day revivalistic campmeeting season into a summer-long series of eighteen to twenty weekly programs featuring preachers, teachers, singers, orchestras, and dramatic presentations, all dedicated to "spiritual renewal in a unique Victorian setting." As noted above, the planning and organizing of the summer series of programs, once undertaken by temporary committees of the Board of Managers, are now in the hands of a permanent ecumenical group of ministers and lay men and women who meet regularly to plan spiritually based programs that will appeal to the wider cultural community. The other result is that the seed, planted in 1944 in ground that had been in preparation since 1897, when Sunday worship services before and after "camp" were first provided, sprouted and grew and produced the present-day Mt. Gretna United Methodist church, the only permanent church in the entire Mt. Gretna area.

Comparisons -Chautauqua

The Campmeeting and Chautauqua, neighbors since their beginnings, nevertheless have very different histories, different cultural backgrounds and are different communities. There are also many similarities. Both organizations were the recipients of what was probably Robert Coleman's last great act of generosity. (The Panic of 1893 and some unwise investments in Florida railroads forced him into bankruptcy by 1897.) The Campmeeting was established by members and officials of the United Brethren Church as a sponsored organization of the Church. The Chautauqua had no organized church relationship; it was modeled on the "Mother Chautauqua" in New York State, whose spiritual roots were in the Methodist Church. Early programs offered at the Campmeeting were revivalist and evangelical in nature and clearly in harmony with the doctrines and theology of the United Brethren; early programs offered by the Pennsylvania Chautauqua were heavily slanted toward public school education for improving the cultural and scientific knowledge of the general public and particularly of Sunday School teachers. Chautauqua programs were less intensive than the ten-day sunrise-to-sunset Campmeeting pattern.

Politically, the Campmeeting has always been managed by an elected board that gradually became freed from Church control; it is still run by an elected board of managers and is subject to the ordinances of West Cornwall Township. In contrast, the Chautauqua Association in 1926 erected the political Borough of Mt. Gretna out of a portion of South Londonderry Township, the boundaries of the borough being identical with the boundaries of the grounds of the Chautauqua Association. Thus the municipal affairs of the borough are managed by an elected borough council and the cultural and other affairs of the Chautauqua Association are managed by a board of directors chosen by members of the Association. Both Campmeeting and Chautauqua occupy the same area originally deeded to them by the Coleman estate in 1897. (There is a certain amount of confusion about dates due to the fact that, in the case of the Campmeeting, the original tract consisted of twenty acres that were leased from the Coleman properties; with the bankruptcy proceedings in 1897, the lease was replaced by a deed of sale executed in 1898 for slightly over thirty acres.) The Chautauqua experience was similar, although it occupies more ground - almost 90 acres.

Both communities, bordered on the north by State Route 117, are built on a wooded hillside that rises to the south. They are separated only by Pinch Road that leads south, up the hill, on its way to Manheim. The

Campmeeting extends from its eastern boundary, the community developed by Abraham Lincoln Kauffman during the first quarter of the 20th century and known as "The Heights," west to Pinch Road. The grounds of the Chautauqua Association stretch west from Pinch Road to the edge of a section of state game lands.

Comparisons – Campmeetings

Viewed against the background of the general campmeeting movement of the latter half of the 19th century, especially the resort variety, Mt. Gretna is not that unusual. In fact, it is quite typical, with its small summer cottages, definite pattern of streets, central Tabernacle, and regular religious services for a limited period of time. But put into its 21st century setting, Mt. Gretna is unique in its combination of uninterrupted permanent and seasonal residency and annual spiritually based summer programs that has functioned continuously for 12 decades.

A comparison with other area campmeetings will illustrate this uniqueness. Mt. Gretna is significantly different from its close neighbor, the Mt. Lebanon Campmeeting ten miles to the north, even though the two have much in common. Both date from 1892, and both were sponsored by the United Brethren Church – Mt. Lebanon by the East German Conference, Mt. Gretna by the East Pennsylvania Conference. Each of them has a circular, open-sided Tabernacle. Each of them made a move from its place of origin: Mt. Lebanon from Heilmandale a few miles east of its present location on Route 343 just north of Lebanon, and Mt. Gretna from Stoverdale. Each of them chose John Cilley, the Lebanon entrepreneur, to build its tabernacle. And in these two campmeetings today are to be found the only surviving examples of Cilley's remarkable design.

Mt. Lebanon served the mainly German-speaking population living just north of the city of Lebanon; Mt. Gretna served a wider, more cosmopolitan area, benefiting from the Cornwall & Lebanon Railroad, which provided easy access from Dauphin County as well as from northern Lancaster County and Reading. From their beginnings the two associations scheduled their seasons consecutively, permitting denominational ministers and officials to attend both programs. With the conversion of the Mt. Gretna "camp season" from a nine- or ten-day concentrated series of daily services to the current series of weekly programs stretching from late June to the end of August and the lessened involvement of denomination officers, this synchronization is less important than in decades past. Mt. Lebanon has successfully retained the intensive week-long series while Mt. Gretna has successfully switched to a less intensive, summer-long program with a wider cultural appeal. (See fig. 13 for a current view of Mt. Lebanon.)

Visually, the two campgrounds are quite different. Mt. Lebanon is more open, the cottages, fewer in number than in Mt. Gretna, are arranged in a square enclosing the Tabernacle and are occupied mainly during the campmeeting session. Only a few are used as full-time residences. The overall pattern is that of a 19th century campground with a mixture of a few modernized cottages mingled with many that are essentially unchanged, whereas the impression of Mt. Gretna is that of a closely built up 19th century village.

Some twenty miles south of Mt. Gretna is the Rawlinsville Campmeeting with a similar United Brethren denominational background. The first evangelistic service at this site was held on an open field in 1885. This association has not strayed far from its origins. It is still strongly evangelistic in tone; it adheres to the two-weeks-in-July-to-August schedule, and it makes a significant effort to attract children and youth. It is intensely family centered. The Rawlinsville Campmeeting has somewhat fewer and newer cottages than Mt. Gretna, and they are occupied only during the summer. The camp program is more emphatically spiritual.

The tabernacle at Rawlinsville is an open sided rectangular building, typical of many hundreds of tabernacles in campmeetings all across the United States. The cottages are relatively new – the first three having been built in 1957. As discussed earlier, the cottages at Mt. Gretna are mostly original ones from the 1892-1905 period. Cottage ownership takes various forms in the different campmeetings. At Rawlinsville, fourteen of

the cottages are owned by the fourteen congregations that jointly own and operate the campmeeting; the others are privately owned but are used only during the actual campmeeting session.

The Chester Heights Campmeeting in Delaware County, near Philadelphia, founded by Philadelphia Methodists in 1871 as a recreational retreat resort, possesses 63 cottages, all of them at least one hundred years old and used only during the summer (listed in the National Register). Many of them are for sale, subject to the Association's approval. The sale would convey only the structure, not the ground on which it stands. At Mt. Gretna, a varying number of cottages may be for sale at any given time, reflecting the vagaries of the local real estate market. There, the sale conveys both the building and the ground.

Less than ten miles north of Mt. Gretna is the Cleona Camp Grove, a facility of the United Christian Church. (See fig. 12 for a recent view of the Cleona Camp Grove.) The Grove consists of hundreds of extremely small identical wooden cottages precisely arranged to enclose a large rectangular open area. A large dining hall is at one end of the open area and a large worship center is at the other end. There is no doubt that this is a well maintained campmeeting, alive only for a limited period in August, that traditional campmeeting month, although there are a limited number of meetings at other times. Rawlinsville, Chester Heights, and Cleona are deserted except during the summer campmeeting season - which is often defined as between April 15 and October 15 (when water and electrical systems are turned on and off). At Mt. Gretna, utilities are available all year long, as in any municipality, and owners pay careful attention to shutting down the individual cottages that are "summer only" residences.

There is considerable variety among Mt. Gretna cottage owners in the ways they use their cottages. For some, they are permanent residences; for others; they are weekend retreats during the summer. They may attend the Bible Festival services, regularly or selectively - or not at all. For some owners the cottage is the scene of a two-week vacation. For some it is simply a rental property and a source of income - which again can be either seasonal or steady. And for still others, it may be the home office or an art studio.

What makes the campmeeting at Mt. Gretna different in the culture of the Lebanon-Lancaster-Dauphin county area, from which it draws much of its support, is its combination of permanence and temporality. On a national scale, the Wesleyan Grove Campmeeting on Martha's Vineyard may convey the sense of a similar combination, but in eastern Pennsylvania no other campground has the same quality of permanent residency coupled with an annual "campmeeting season" that Mt. Gretna exhibits. Much has changed over the years on the thirty acres acquired from Robert Coleman, but the community still provides its residents, whether permanent or seasonal, with the ambience of a 19th century religious resort. Even a short walk along one of the tree-shaded, cottage-bordered streets (see photos 2, 3, and 26 for examples) invariably leads the first-time visitor to comment, "It's like stepping into another century."

9. Major Bibliographical References

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Polczynski, James, *The Rise and Fall of Robert Coleman*, talk delivered for Mt Gretna Area Historical Society, January, 2011

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Weiss, Ellen, *City in the Woods*, 1987, Oxford University Press, New York, NY

preliminary determination of individual listing (36 CFR 67 has been requested)

previously listed in the National Register

previously determined eligible by the National Register

designated a National Historic Landmark

recorded by Historic American Buildings Survey # _____

recorded by Historic American Engineering Record # _____

recorded by Historic American Landscape Survey # _____

State Historic Preservation Office

Other State agency

Federal agency

Local government

University

Other

Name of repository: _____

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property approx. 16 acres
 (Do not include previously listed resource acreage.)

UTM References
 (Place additional UTM references on a continuation sheet.)

| | | | | | | | |
|---|------|---------|----------|---|------|---------|----------|
| 1 | | | | 3 | | | |
| | Zone | Easting | Northing | | Zone | Easting | Northing |
| 2 | | | | 4 | | | |
| | Zone | Easting | Northing | | Zone | Easting | Northing |

Latitude/Longitude Coordinates: See continuation sheet

Verbal Boundary Description (Describe the boundaries of the property.)
 Beginning at the northeast, from a point on the right of way of State Route 117, thence South 10°E for 107 perches, thence West along the northern line of Bell Avenue, to Pinch Road, then North along the eastern right of way of Pinch Road to its intersection with State Route 117 and thence to the point of beginning.

Boundary Justification (Explain why the boundaries were selected.)
 The eastern boundary is the original eastern line from the 1892 deed. Bell Avenue marks the limit of the earlier buildings near the southern end of the property; south of Bell the buildings are modern and beyond the period of significance. Pinch Road and State Route 117 enclose the remainder of the Campmeeting area and are traditionally considered two of the Campmeeting's boundaries.

11. Form Prepared By

| | | | |
|-----------------|---------------------------|-----------|---------------------------------|
| name/title | <u>Thomas R. Meredith</u> | | |
| Organization | <u>N/A</u> | date | <u>April, 2012</u> |
| street & number | <u>PO Box 625</u> | telephone | <u>717-964-3813</u> |
| city or town | <u>Mt. Gretna</u> | state | <u>PA</u> zip code <u>17064</u> |
| e-mail | <u>Tmmm42@aol.com</u> | | |

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location. A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Mt. Gretna Campmeeting
 City or Vicinity: West Cornwall Township
 County: Lebanon
 State: Pennsylvania

Photographer: Madelaine Gray
 Date Photographed: October, 2011 to March, 2012

Description of Photograph(s) and number:

Photo #1 Tabernacle from 3rd & Glossbrenner, camera facing northeast
 Photo #2 West side of 5th St, camera facing south
 Photo #3 2nd St from Glossbrenner Ave, camera facing north
 Photo #4 7th Street entrance, camera facing southwest
 Photo #5 Quoit pitch near 7th St. entrance, camera facing west
 Photo #6 Markwood Ave at 6th St, camera facing east
 Photo #7 Columbus Circle, 5th & Markwood, camera facing northwest
 Photo #8 Cottage, 310 6th Street, camera facing northwest
 Photo #9 Cottage 403 1st Street, camera facing northeast
 Photo #10 Two cottages from church parking lot, camera facing east
 Photo #11 Rockledge, 510 Otterbein, camera facing northwest
 Photo #12 2nd Street, from the Tabernacle, camera facing northeast
 Photo #13 UNeedARest (formerly the Lydia Troup cottage), 3rd & Otterbein, camera facing west
 Photo #14 Hahnemanian, 505 Glossbre3nner, camera facing southeast
 Photo #15 Summer Days, 504 Glossbrenner, camera facing northwest
 Photo #16 Cottage at 109 3rd Street, camera facing east
 Photo #17 Cottage at 507 2nd Street, camera facing northeast
 Photo #18 Cottage at 606 2nd Street, camera facing southwest
 Photo #19 Pump shelter near 4th & Kephart, camera facing east
 Photo #20 Tabernacle interior, camera facing north and up
 Photo #21 Tabernacle interior, camera facing north
 Photo #22 Mt. Gretna UM Church side view, camera facing northwest
 Photo #23 Library from unnamed walkway at 8th St., camera facing south
 Photo #24 Memorial Park. Camera facing south
 Photo #25 Open space, 2nd Street near Castle, camera facing southwest
 Photo #26 East side 5th Street, same camera location as Photo 2
 Photo #27 Mt. Gretna United Methodist Church, camera facing north
 Photo #28 Garages along First Street, camera facing north

Property Owner:

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

name _____
 street & number _____ telephone _____
 city or town _____ state _____ zip code _____

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

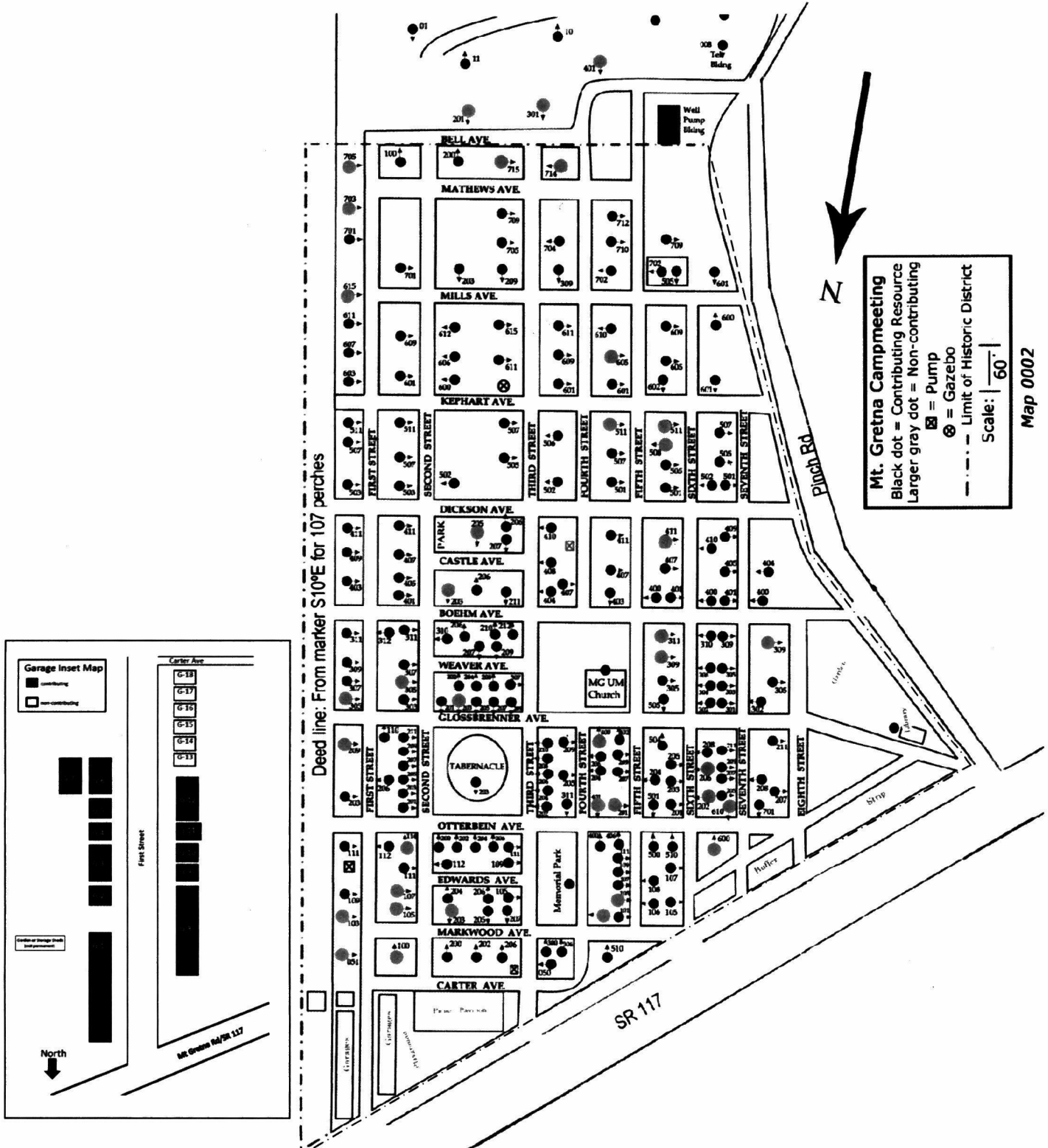
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| NA |
| Name of multiple listing (if applicable) |



Map 2: District Site Plan with garage inset. (Map 1 is the USGS map, enclosed)

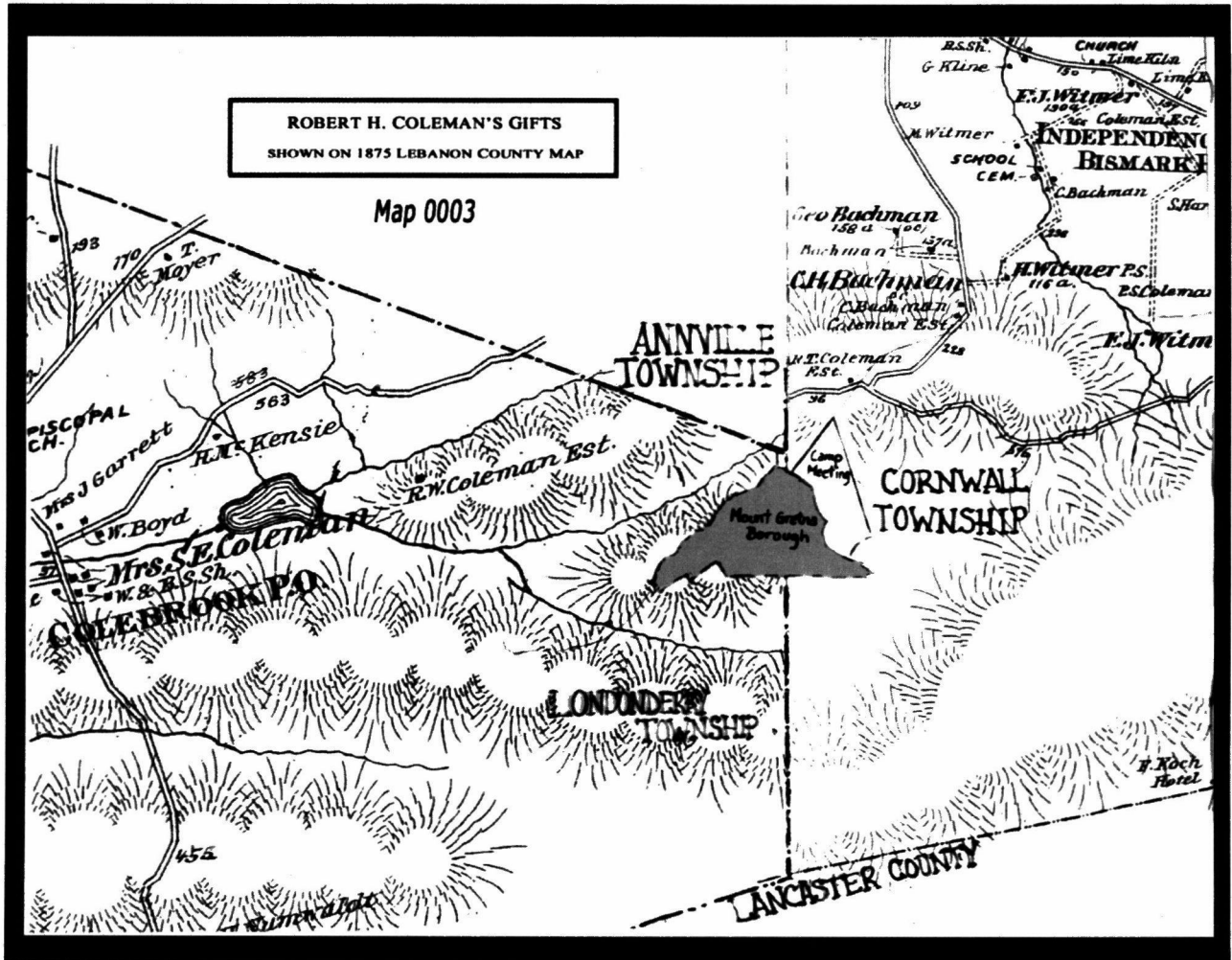
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Map 3: Corwall vicinity map (1875) showing location of Mt. Gretna Borough (Chautauqua grounds) and Campmeeting in relation to Coleman family properties in southern Lebanon County.

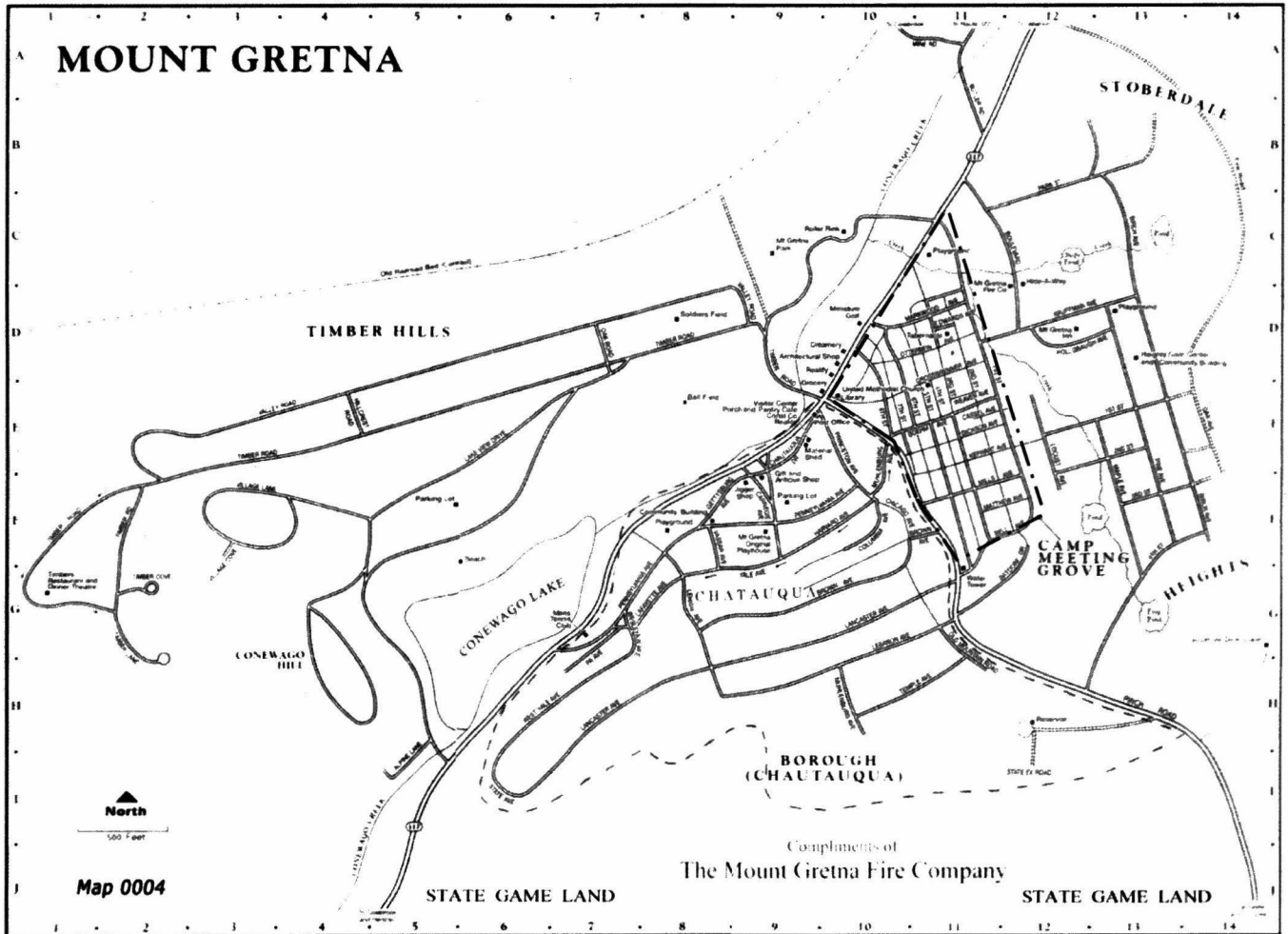
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Map 4: Local street map showing Chautauqua, the Heights, and other neighboring developments and recreational resources surrounding the Campmeeting. The *approximate* Campmeeting district boundary is shown, as is the Chautauqua borough line.

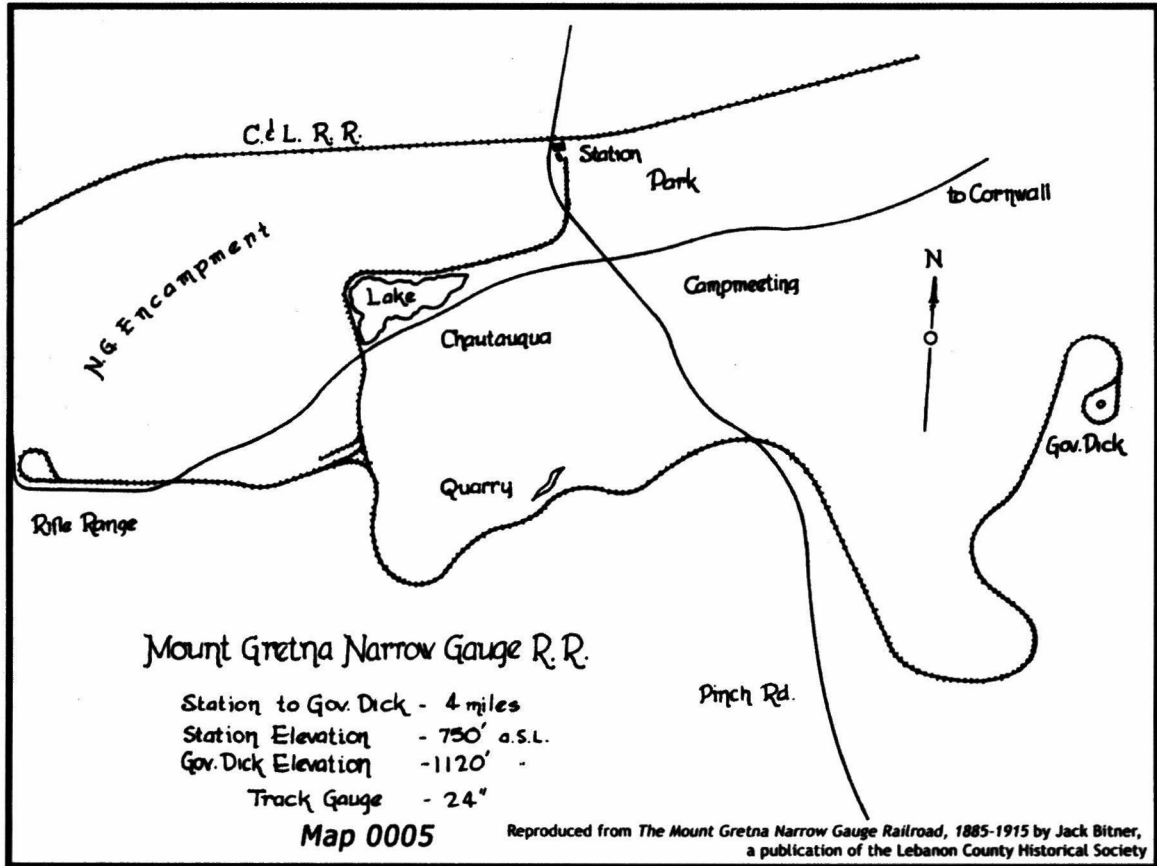
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Map 5: Based on historic maps showing the relationship between Campmeeting, Chautauqua, the rail line, park and lake attractions, Governor Dick overlook, the National Guard encampment and Rifle Range.

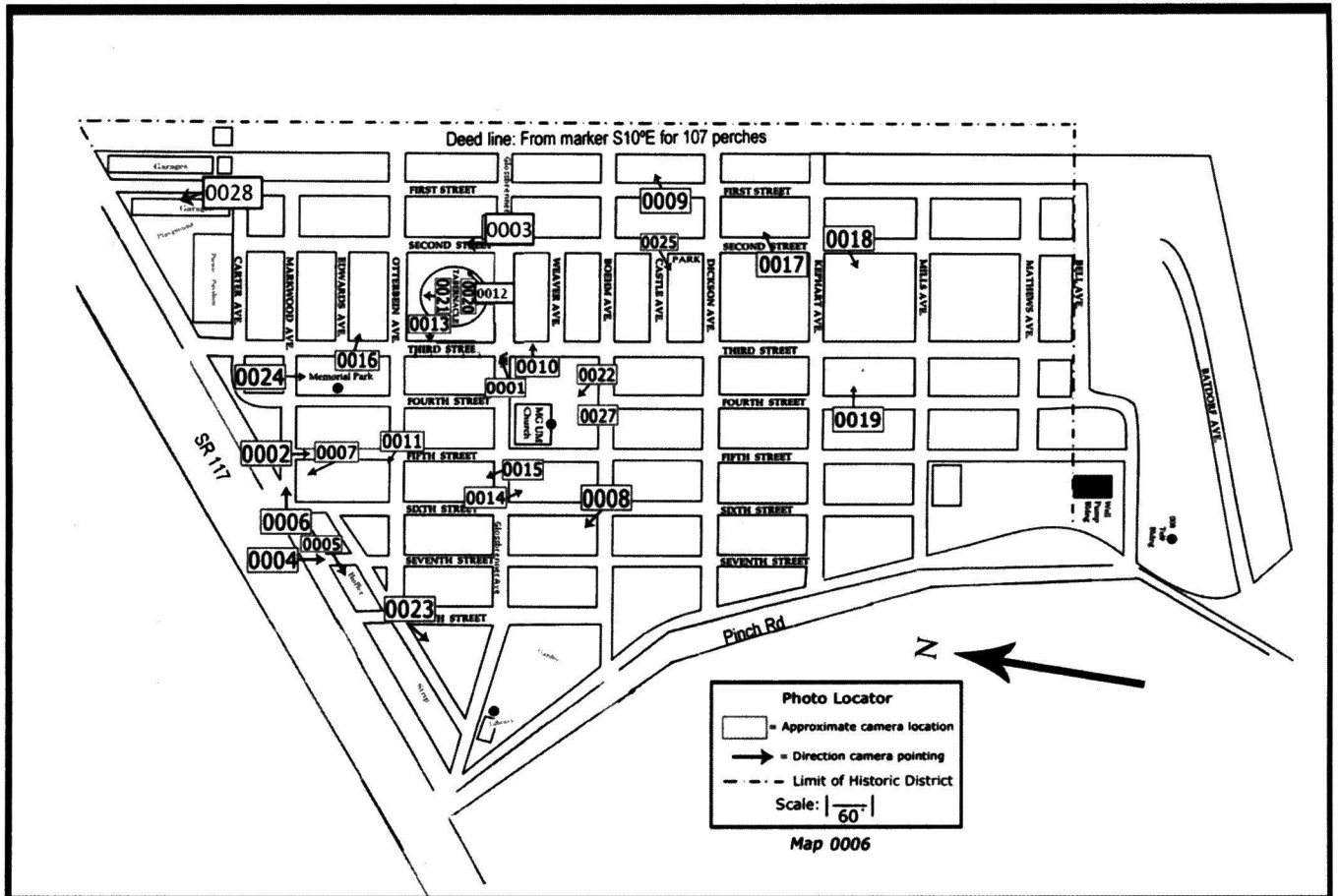
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Map 6: Photo Key. Two approximate boundary lines are shown for the district, along Bell and First; the other boundaries follow SR 117 and Pinch Road edges.

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Figure 1: Mt. Gretna Tabernacle, c.1899-1905. From the Jack Bitner collection, courtesy of Mt. Gretna Area Historical Society.

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Figure 2: Postcard of produce or huckster wagon supplying Mt. Gretna attendees, courtesy of Mt. Gretna Historical Society.

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Figure 3: Quoit game in progress, c.1930. Courtesy of Mt. Gretna Area Historical Society.

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Figure 4: Earliest known photo of the Tabernacle area, prior to the current building's construction in 1899, taken by Grant Shirk c.1892-1899. From the Jack Bitner Collection, courtesy of the Mt. Gretna Historical Society.

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circa 1910

Lydia Troup Highspire Cottage

Figure 5: For many years, this cottage was owned by the Highspire Church of the United Brethren, Dauphin County. (Compare with Photo 13.) Reproduced courtesy of Tom Herald.

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Figure 6: Parking lot for buggies, c.1900. Reproduced through the courtesy of Karl Gettle.

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Figure 7: The cottage "Rockledge" just barely escaped destruction in the August, 1899, fire that destroyed most of a block of cottages (fire damage in foreground of photo). Compare to current photo 11. From the Jack Bitner collection, courtesy of the Mt. Gretna Historical Society.

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Figure 8: Gazebo near 3rd and Kephart; man on extreme right is the owner, Professor Young of Elizabethtown College. Photographic postcard courtesy of Ben Wiley.

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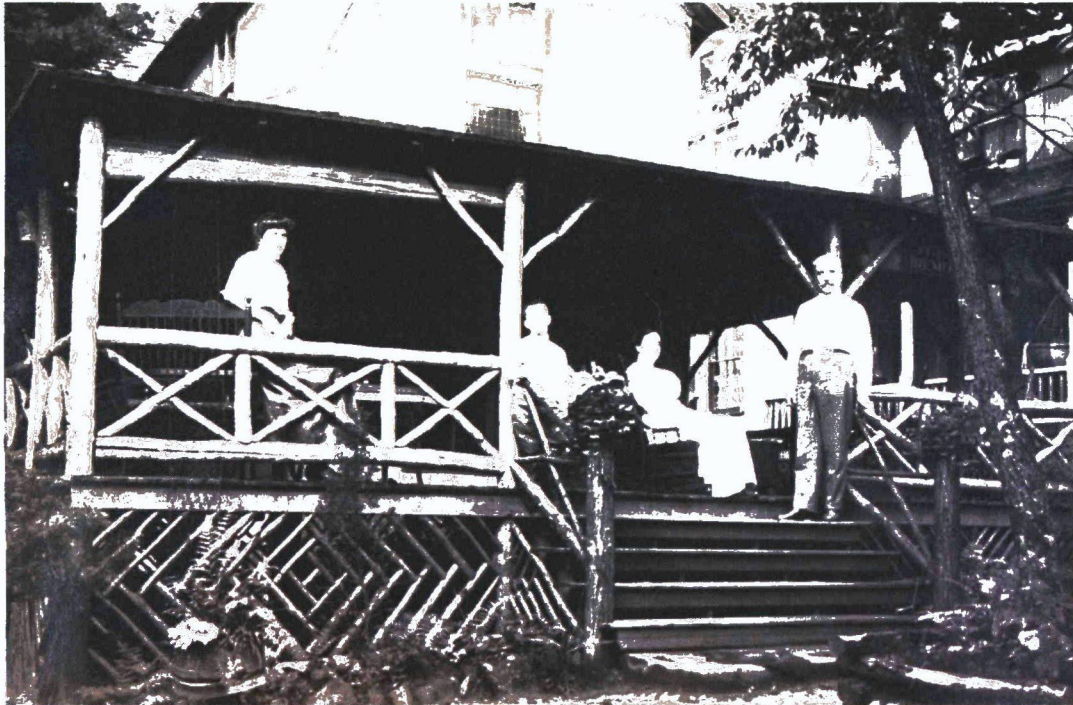


Figure 9: Cottage at 405 2nd Street, 1914. Photograph from the Jack Bitner Collection, Mt. Gretna Historical Society.



Figure 10: The same cottage as above, 405 2nd Street, in 1994. While the rustic porch trim and decorative siding have been replaced, the house retains its overall character. Photo from the Jack Bitner Collection, Mt. Gretna Area Historical Society.

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Figure 11: Interior of the Mt. Lebanon Campmeeting Tabernacle, 1914, which was also built by John Cilley. Photograph from the Jack Bitner Collection, Mt. Gretna Area Historical Society.

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Figure 12: United Christian Campground, Cleona, Lebanon County, PA. The cottages are much smaller, and uniform, unlike Mt. Gretna. April, 2012; courtesy of Madelaine Gray.

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Figure 13: Tabernacle and cottages at Mt. Lebanon Campmeeting, Lebanon County, PA. The tabernacle was also built by John Cilley, and the campmeeting also began as a United Brethren facility. Note the landscape appears more controlled, and the cottages less adorned than Mt. Gretna. April, 2012, photo courtesy Madelaine Gray.

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Addendum for Item 10: Geographical Data

The enclosed USGS maps (Lebanon PA and Manheim PA Quadrangles) show the district boundary enclosed by a polygon with these latitude/longitude coordinates:

- | | |
|-------------------------------|------------------------------|
| A. Latitude: 40.252646092408 | Longitude: -76.468630026364 |
| B. Latitude: 40.2467887710501 | Longitude: -76.4660572196547 |
| C. Latitude: 40.2453378734614 | Longitude: -76.4682627824207 |
| D. Latitude: 40.2489287712515 | Longitude: -76.4714782138654 |

Datum Source: North American 83 (NAD83)

Mt Gretna Campmeeting West Cornwall Township Lebanon County Pennsylvania

| ADDRESS Second Street | Function | Material | Date | Style | Stories | Type | C N/C | Notes and Comments |
|-----------------------------|--|------------------------------|--------------|----------------------|---------|----------|-------|--|
| 105 | Domestic/Single Dwelling | Beadboard | c. 1892-1910 | other | 2½ | building | N/C | Queen Anne windows;original bldg gone |
| 107 | Domestic/Single Dwelling | wooden siding | c.1892-1910 | other | ¼ | building | N/C | Queen Anne windows;original bldg gone |
| 111 | Domestic/Single Dwelling | Beadboard,fishscale shingles | 1892 | Gothic Revival | 2 | building | C | Has been added to |
| 112 | Domestic/Single Dwelling | Vinyl siding | c.1892-1910 | other | 2 | building | C | |
| 201 | Domestic/Single Dwelling | Fishscale shingles | 1892 | Gothic Revival | 2 | building | C | |
| 203 | Domestic/Single Dwelling | Aluminum siding | 1892 | Gothic Revival | 2 | building | C | Badly needs restoring |
| 205 | Domestic/Single Dwelling | Asbestos shingles,beadboard | 1892 | Gothic Revival | 2 | building | C | |
| 207 | Domestic/Single Dwelling | German style vinyl siding | 1892 | Gothic Revival | 2 | building | C | |
| 209 | Domestic/Single Dwelling | Vinyl siding | 1892 | Gothic Revival/other | 2 | building | C | |
| 211 | Domestic/Single Dwelling | Beadboard | 1892 | Gothic Revival | 2 | building | C | |
| 303 | Domestic/Single Dwelling | Beadboard,fishscale shingles | 1892 | Gothic Revival | 2½ | building | C | Being renovated |
| 305 | Domestic/Single Dwelling | Beadboard,asbestos siding | 1892 | Gothic Revival | 2 | building | N/C | Lost original Gothic Revival features |
| 307 | Domestic/Single Dwelling | Aluminum siding | 1910 | Gothic Revival/other | 2 | building | C | |
| 310 | Domestic/Single Dwelling | Vinyl siding | c.1892-1910 | other | 2 | building | C | |
| 311 | Domestic/Single Dwelling | Aluminum siding | c.1892-1910 | Gothic Revival | 2 | building | C | |
| 401 | Domestic/Single Dwelling | Aluminum siding | 1901 | Gothic Revival | 2 | building | C | pictured on p 108 in Bitner,Mt Gretna... |
| 405 | Domestic/Single Dwelling | wooden siding | c.1892-1910 | Gothic Revival | 2 | building | C | |
| 407 | Domestic/Single Dwelling | Beadboard | c.1892-1910 | Gothic Revival | 2 | building | C | |
| 411 | Domestic/Single Dwelling | Asbestos shingle | c. 1911-1940 | Gothic Revival | 2 | building | C | |
| opposite 411 | Recreation & Culture / Outdoor Recreation | n/a | 1905 | other | n/a | site | C | neighbors' contributions allowed Harry Eisenberg to purchase 4 lots "to remain forever open" |
| 502 | Domestic/Single Dwelling | Asbestos shingle | 1905 | other | 2 | building | C | |
| 503 | Domestic/Single Dwelling | Asbestos shingle | 1905 | Gothic Revival | 2 | building | C | |
| 507 | Domestic/Single Dwelling | Vinyl siding | 1905 | Sears kit house | 2 | building | C | Extensive addition, but harmonizes |
| 511 | Domestic/Single Dwelling | Board&batten, shingle | 1905 | Gothic Revival | 2 | building | C | |
| 600 | Domestic/Single Dwelling | Beadboard | c. 1911-1940 | Colonial Revival | 2 | building | C | |
| 601 | Domestic/Single Dwelling | Asbestos shingle | c. 1911-1940 | Gothic Revival | 2 | building | C | |
| 606 | Domestic/Single Dwelling | Asbestos shingle | c. 1911-1940 | Gothic Revival | 2 | building | C | |
| 609 | Domestic/Single Dwelling | Asbestos shingle | c. 1892-1910 | Gothic Revival | 2 | building | C | |
| 612 | Domestic/Single Dwelling | Beadboard,fishscale shingles | c. 1911-1940 | Gothic Revival | 2 | building | C | |
| 701 | Domestic/Single Dwelling | Asbestos shingle | c. 1911-1940 | Colonial Revival | 2 | building | C | New basement |

Mt. Gretna Campmeeting West Cornwall Township Lebanon County Pennsylvania

| ADDRESS Third Street | Functions | Material | Date | Style | Stories | Type of Resource | C Non-C | Notes and Comments |
|-------------------------|--|----------------------------|--------------|-------------------------|---------|---------------------|------------|---|
| 50 | Domestic/Single dwelling | Wood/vinyl | c. 1892-1910 | Other | 2 | Building | C | |
| Memorial Pk | Recreation & Culture / Outdoor Recreation | n/a | 1950 | n/a | n/a | Site | C | Located between 3rd & 4th streets and Markwood and Otterbein Avenues; site of destructive fire, 1949 |
| 105 | Domestic/Single dwelling | Vinyl | c. 1892-1910 | Other | 2 | Building | C | |
| 109 | Domestic/Single dwelling | Shingles | c. 1892-1910 | Other | 2½ | Building | C | |
| 111 | Domestic/Single dwelling | Wood | c. 1892-1910 | Colonial revival/gothic | 2 | Building | C | |
| 202 | Domestic/Single dwelling | Vinyl | c. 1892-1910 | Gothic | 2 | Building | C | |
| 204 | Domestic/Single dwelling | Wood shingle | c. 1892-1910 | Gothic | 2 | Building | C | |
| 206 | Domestic/Single dwelling | Wood | c. 1892-1910 | Gothic | 2 | Building | C | |
| 208 | Domestic/Single dwelling | Cedar shake,shingle,siding | ca.1892-1910 | Gothic | 2 | Building | C | |
| 210 | Domestic/Single dwelling | Cedar shingles | c. 1892-1910 | Gothic | 2 | Building | C | |
| 307 | Domestic/Single dwelling | Wood | c. 1892-1910 | Other | 2½ | Building | C | |
| 404 | Domestic/Single dwelling | Shingles | c. 1892-1910 | Other | 2 | Building | C | |
| 408 | Domestic/Single dwelling | Shingles | c. 1892-1910 | Other | 2 | Building | C | |
| 410 | Domestic/Single dwelling | Aluminum siding | c. 1911-1940 | Other | 2 | Building | C | |
| 502 | Domestic/Single dwelling | Vinyl siding | c. 1911-1940 | Gothic | 2 | Building | C | |
| 505 | Domestic/Single dwelling | Aluminum siding | c. 1911-1940 | Gothic | 2 | Building | C | |
| 506 | Domestic/Single dwelling | Wood | ca.1911-1940 | Gothic | 2 | Building | C | |
| 507 | Domestic/Single dwelling | Shingles | c. 1911-1940 | Other | 2 | Building | C | |
| 611 | Domestic/Single dwelling | Vinyl siding | ca.1911-1940 | Other | 2 | Building | C | |
| 615 | Domestic/Single dwelling | Wood | c. 1911-1940 | Other | 2 | Building | C | |
| 704 | Domestic/Single dwelling | Shake, shingle | c. 1911-1940 | Other | 2 | Building | C | |
| 705 | Domestic/Single dwelling | Vinyl | c. 1911-1940 | Colonial revival | 2½ | Building | C | |
| 709 | Domestic/Single dwelling | Wood/siding | c. 1911-1940 | Colonial revival | 2½ | Building | C | |
| 714 | Domestic/Single dwelling | Wood | c. 1940-1960 | Other | 3 | Building | N/C | |
| 715 | Domestic/Single dwelling | Asbestos shingles | c. 1940-1960 | Other | 2 | Building | N/C | |
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Mt. Gretna Campmeeting West Cornwall Township Lebanon County Pennsylvania

| ADDRESSES Eighth Street | Functions | Material | Date | Style | Stories | Type of Resource | C Non-C | Notes and Comments |
|-------------------------------|--------------------------|--|--------------|--------------------|---------|---------------------|------------|---|
| 207 | Domestic/Single Dwelling | Siding, fishscale shingle | c. 1911-1940 | Gothic revival | 2 | Building | C | Sleeping porch |
| 211 | Domestic/Single Dwelling | German style siding, fish scale shingles | c. 1911-1940 | Gothic revival | 2½ | Building | C | Sleeping porch |
| 305 | Domestic/Single Dwelling | Asbestos shingles | c. 1911-1940 | Gothic revival | 2 | Building | C | Double garage underneath |
| 309 | Domestic/Single Dwelling | Asbestos shingles | c. 1911-1940 | Other | 2 | Building | N/C | Not much Gothic revival showing |
| Markwood Avenue | | | | | | | | |
| 100 | Domestic/Single Dwelling | Cedar shakes w/ wood siding | c. 1892-1910 | Other | 3 | Building | N/C | |
| 200 | Domestic/Single Dwelling | Aluminum siding | c. 1892-1910 | Other | 2 | Building | C | |
| 202 | Domestic/Single Dwelling | Aluminum siding | c. 1892-1910 | Gothic | 2 | Building | C | |
| 203 | Domestic/Single Dwelling | Aluminum siding w/ wood bd & batten | c. 1892-1910 | Other | 2 | Building | N/C | |
| 205 | Domestic/Single Dwelling | Vinyl siding | c. 1892-1910 | Other | 2 | Building | C | |
| 206 | Domestic/Single Dwelling | Shingle/wood | c. 1892-1910 | Queen Anne | 2 | Building | C | |
| 206 | Water supply | cast iron pump, wood shelter | c. 1892-1910 | Other | N/A | Structure | C | Original pump and shelter behind cottage on lot |
| 207 | Domestic/Single Dwelling | Shingle/wood | c. 1892-1910 | Other | 2 | Building | C | |
| 300 | Domestic/Single Dwelling | Shingle/wood | c. 1892-1910 | Gothic | 2 | Building | C | |
| 306 | Domestic/Single Dwelling | Shingle/wood | c. 1892-1910 | Gothic | 2 | Building | C | |
| 510 | Domestic/Single Dwelling | Shingle/siding | c. 1892-1910 | American Craftsman | 2 | Building | C | |
| Boehm Avenue | | | | | | | | |
| 203 | Domestic/Single swelling | Aluminum siding | c.1892-1910 | Gothic revival | 2 | Building | N/C | |
| 206 | Domestic/Single swelling | Aluminum siding | c.1892-1910 | Other | 2 | Building | C | |
| 210 | Domestic/Single swelling | Beadboard | 1892 | Gothic revival | 2 | Building | C | |
| 211 | Domestic/Single swelling | Beadboard, vertical wood | 1892 | Gothic revival | 2 | Building | C | |
| 212 | Domestic/Single swelling | Vertical wood siding | c.1892-1910 | Other | 2½ | Building | C | |
| 403 | Domestic/Single swelling | Beadboard | c.1892-1910 | Gothic revival | 2 | Building | C | |
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Mt. Gretna Campmeeting West Cornwall Township Lebanon County Pennsylvania

| ADDRESSES Glossbrenner Avenue | Functions | Material | Date | Style | Number of Stories | Type of Resource | C Non-C | Notes and Comments |
|-------------------------------------|--------------------------|------------------------------|--------------|----------------------|-------------------------|---------------------|------------|--|
| 110 | Domestic/Single dwelling | Wood | c. 1892-1910 | Gothic | 2 | Building | C | "Benton" |
| 201 | Domestic/Single dwelling | Siding, fishscale shingle | c. 1892-1910 | Gothic | 2 | Building | C | |
| 203 | Domestic/Single dwelling | Aluminum siding | c. 1892-1910 | Other | 2 | Building | NC | "Valentine Cottage" |
| 205 | Domestic/Single dwelling | Shake,shingle,wood plank | c. 1892-1910 | Other/Gothic | 2 | Building | C | |
| 207 | Domestic/Single dwelling | Wood shingle | c. 1892-1910 | Gothic | 2 | Building | C | |
| 209 | Domestic/Single dwelling | Wood | c. 1892-1910 | Gothic | 2 | Building | C | "Glad House" wrap around porch |
| 400 | Domestic/Single dwelling | Cedar planking, tin roof | c. 1892-1910 | Other | 2 | Building | NC | modernized |
| 402 | Domestic/Single dwelling | Wood, fishscale shingle | c. 1892-1910 | Gothic | 2 | Building | C | "Campbellot;" small balcony |
| 504 | Domestic/Single dwelling | Wood, fishscale shingle | c. 1892-1910 | Queen Anne | 2 | Building | C | "Summer Days;" two towers/turrets |
| 505 | Domestic/Single dwelling | Fishscale shingle | c. 1892-1910 | Gothic | 2 | Building | C | "Hahnemanian" |
| near SR117&Pinch | Education/Library | Weatherboard and batten | c.1910-1915 | Bungalow/Craftsman | 1 | Building | C | Mt Gretna Library |
| Mills Avenue | | | | | | | | |
| 203 | Domestic/Single dwelling | Board & batten | c. 1911-1940 | Colonial revival | 2½ | Building | C | LingerLong |
| 209 | Domestic/Single dwelling | Beadboard | c. 1911-1940 | Colonial revival | 2 | Building | C | garage added; SummerPlace |
| 309 | Domestic/Single dwelling | Aluminum siding | c. 1911-1940 | Colonial revival | 2 | Building | C | cupola; EEEE |
| 505 | Domestic/Single dwelling | Beadboard siding | c. 1911-1940 | Craftsman | 2 | Building | C | |
| 600 | Domestic/Single dwelling | Asbestos shingle | c. 1911-1940 | Other | 2 | Building | C | |
| 601 | Domestic/Single dwelling | German wooden siding/pillars | c. 1911-1940 | Colonial revival | 2½ | Building | C | W/ItsEnd |
| Bell Avenue | | | | | | | | |
| 100 | Domestic/Single dwelling | German style siding | c.1941-1962 | Bungalow | 2½ | Building | C | cupola |
| 200 | Domestic/Single dwelling | Asbestos siding | c. 1911-1940 | Queen Anne | 2½ | Building | C | Queen Anne windows |
| 201 | Domestic/Single dwelling | Brick | c.1941-1962 | Other | 1½ | Building | N/C | |
| 301 | Domestic/Single dwelling | Aluminum siding | c.1941-1962 | Gothic revival,other | 2 | Building | N/C | new construction, Gothic revival style |
| 401 | Domestic/Single dwelling | Aluminum siding | c.1941-1962 | Other | 1½ | Building | N/C | |
| Kephart Avenue | | | | | | | | |
| Between 2nd&3rd | gazebo | Wood | c.1910-1915 | Other | N/A | Structure | C | shown in fig. 0008; built by owner of 600 2nd St |
| 601 | Domestic/Single dwelling | German style vinyl siding | c.1911-1940 | Other | 2 | Building | C | |
| 602 | Domestic/Single dwelling | Beadboard | c.1911-1940 | Gothic revival | 2 | Building | C | |

Mt. Gretna Campmeeting West Cornwall Township Lebanon County Pennsylvania

| ADDRESSES Weaver Avenue | Function | Material | Date | Style | Stories | Type of Resource | C N/C | Notes and Comments |
|-------------------------------|--------------------------|------------------------------|-------------|----------------------|---------|---------------------|----------|--|
| 202 | Domestic/Single Dwelling | Vinyl siding;board&batten | 1892 | Gothic revival | 2 | Building | C | |
| 204 | Domestic/Single Dwelling | Beadboard;shingle | 1892 | Gothic revival | 2 | Building | C | |
| 207 | Domestic/Single Dwelling | Beadboard | 1892 | Gothic revival | 2 | Building | C | |
| 208 | Domestic/Single Dwelling | Beadboard | 1892 | Other | 2 | Building | C | |
| 209 | Domestic/Single Dwelling | Wooden shingle | 1892 | Gothic revival | 2½ | Building | C | |
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| | | | | | | | | |
| Castle Avenue | | | | | | | | |
| 205 | Domestic/Single Dwelling | Aluminum siding | c.1911-1940 | Craftsman | 2 | Building | N/C | garage underneath at rear; very modern |
| 206 | Domestic/Single Dwelling | | c.1911-1940 | Gothic revival | 2 | Building | C | |
| 207 | Domestic/Single Dwelling | Vertical wood siding | c.1911-1940 | Gothic revival | 2 | Building | C | |
| | | | | | | | | |
| | | | | | | | | |
| Dickson Avenue | | | | | | | | |
| 206 | Domestic/Single Dwelling | Asbestos shingle;beadboard | c.1911-1940 | Gothic revival/other | 2 | Building | C | much added on, blends well |
| | | | | | | | | |
| | | | | | | | | |
| Edwards Avenue | | | | | | | | |
| 204 | Domestic/Single Dwelling | German style vertical siding | c.1911-1940 | Gothic revival | 2 | Building | C | turned spindle porch rail |
| 206 | Domestic/Single Dwelling | Aluminum siding | c.1911-1940 | Gothic revival | 2 | Building | C | |
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Mt. Gretna Campmeeting West Cornwall Township Lebanon County Pennsylvania Separate file for garages and Pavilion

| ADDRESSES First Street | Function | Material | Date | Style | Stories | Type of Resource | C/NC | Notes and Comments |
|---------------------------|--|---------------------------------------|-------------|-------|---------|---------------------|------|---|
| Garages | | | | | | | | |
| G--1 | Domestic / garage | Cinder block, asphalt shingle | c.1940? | Other | 1 | Building | C | 6-bay garage, 6 pairs original hinged wood doors, shed roof, 6 windows in rear wall |
| G-2 | Domestic / garage | Frame w/wood? Siding | c.1950? | Other | 1 | Building | NC | Gable roof, verhead door |
| G-3 | Domestic / garage | Frame w/wood? Siding | c.1950? | Other | 1 | Building | NC | Gable metal roof, new overhead door |
| G-4 | Domestic / garage | Frame with wood siding | c.1940? | Other | 1 | Building | C | Hinged wood doors |
| G-5 | Domestic / garage | Frame w/vinyl siding side wall | c.1950? | Other | 1 | Building | C | Shed roof, 2 large, early wood doors w/barn-door suspension from overhead rolling track/ small hinged "people" door in north sliding door |
| G-6 | Domestic / garage | Frame w/vinyl siding | c.1950? | Other | 1 | Building | C | Built in 2 stages, orig. gable roof one-bay garage w/shed roof addition for 2nd bay; hinged wood doors |
| G-7 | Domestic / garage | Concrete, frame, metal roof | C.1930 | Other | 1.5 | Building | C | Gable end hinged doors, 6/6window in upper level |
| G-8 | Domestic / garage | Frame w/ wood board and batten siding | c.1940? | Other | 1 | Building | C | 5-bay garage w/ 5 pairs hinged wood board and batten doors, shed roof |
| G-9 | Domestic / garage | Frame w/vertical wood siding | c.1950? | Other | 1 | Building | C | Gable roof, pair original hinged wood doors |
| G-10 | Domestic / garage | Frame w/vertical wood siding | c.1950? | Other | 1 | Building | C | Gable roof, very similar to G-9 but with replacement overhead door |
| G-11 | Domestic / garage | Frame w/ vertical wood siding | c.1950? | Other | 1 | Building | C | Shed roof, appears original garage bay opening has been altered to consist of one overhead door w/adjacent "people" door; multi-light fixed window above doors. |
| G-12 | Domestic / garage | Frame; wood siding | c.1950? | Other | 1 | Building | C | Shed roof appears built in 2 stages; north section has 2 pair of hinged doors, horizontal wood siding above; south section is a bit lower grade, has one pair hinged doors with vertical wood board and batten siding above |
| G-13 | Domestic / garage | Frame | c.1990-2000 | Other | 1 | Building | NC | Pre-fab garage w/gable roof, single overhead door |
| G-14 | Domestic / garage | Frame | c.1990-2000 | Other | 1 | Building | NC | Pre-fab garage w/gable roof, single overhead door |
| G-15 | Domestic / garage | Frame | c.1990-2000 | Other | 1 | Building | NC | Pre-fab garage w/ gambrel roof, single overhead door |
| G-16 | Domestic / garage | Frame | c.1990-2000 | Other | 1 | Building | NC | Pre-fab garage w/gable roof, single overhead door |
| G-17 | Domestic / garage | Frame | c.1990-2000 | Other | 1 | Building | NC | Pre-fab garage w/ gable roof, single overhead door |
| G-18 | Domestic / garage | Frame | c.1990-2000 | Other | 1 | Building | NC | Pre-fab garage w/gambrel roof, single overhead door |
| Picnic pavilion | Recreation&Culture Outdoor recreation | Cinder block | c.1950? | Other | 1 | Structure | C | Three sided structure with cooking and wash-up plumbing facilities; serving counter recently up-graded |
| | | | | | | | | |
| | | | | | | | | |

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Mt. Gretna Campmeeting Historic District

MULTIPLE NAME:

STATE & COUNTY: PENNSYLVANIA, Lebanon

DATE RECEIVED: 7/20/12 DATE OF PENDING LIST: 8/20/12
DATE OF 16TH DAY: 9/04/12 DATE OF 45TH DAY: 9/05/12
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 12000608

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 9.4.12 DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in
The National Register
of
Historic Places**

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 1



Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 2







Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 5



Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 6









Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 10



Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 11





Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 13



Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 14

Mt. Gretna Campmeeting HD, Lebanon Co., PA Photo 15







Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 17



Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 18







Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 21



Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 22







Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 25



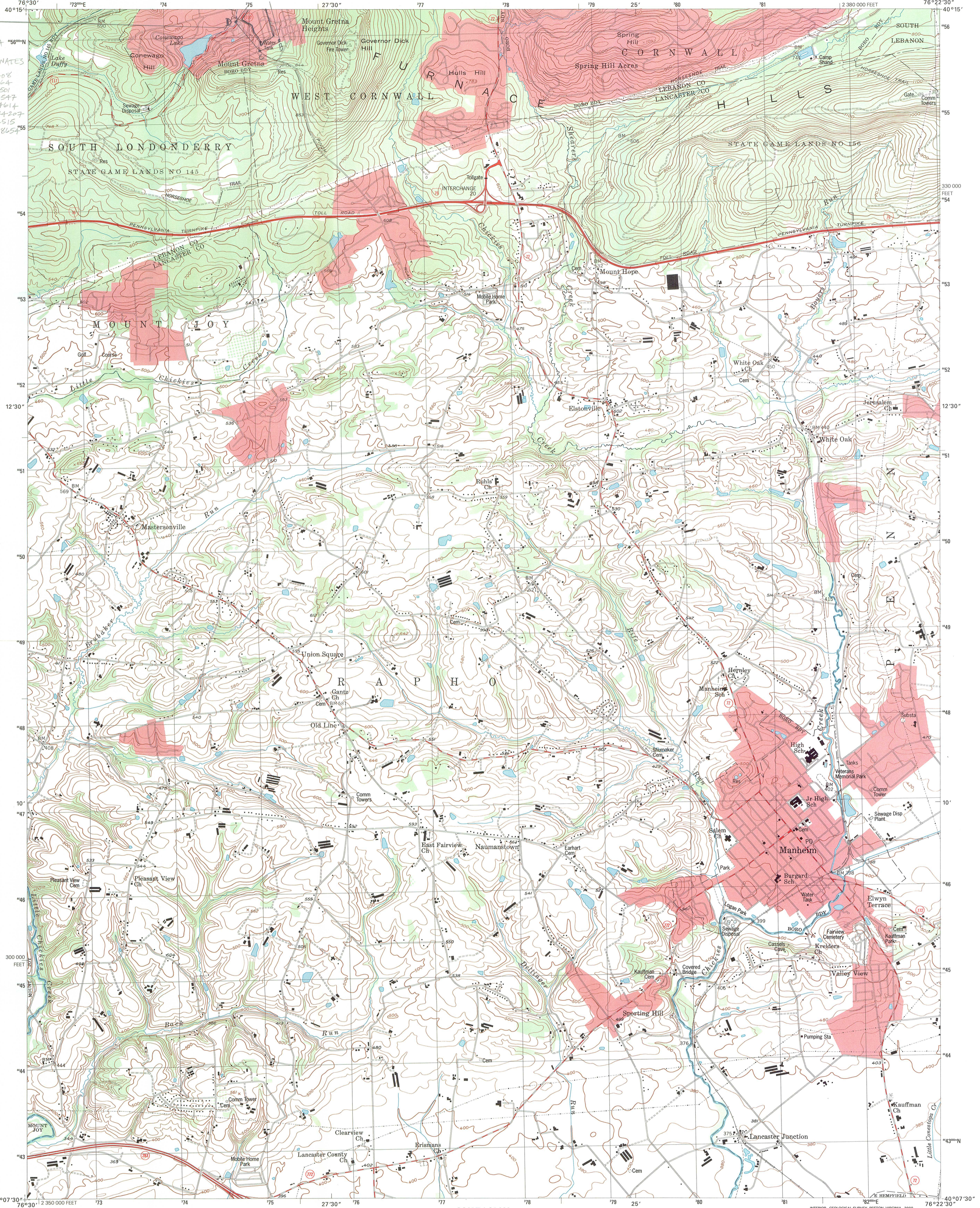
Mt. Gretna Campmeeting HD, Lebanon Co., PA

Photo 26

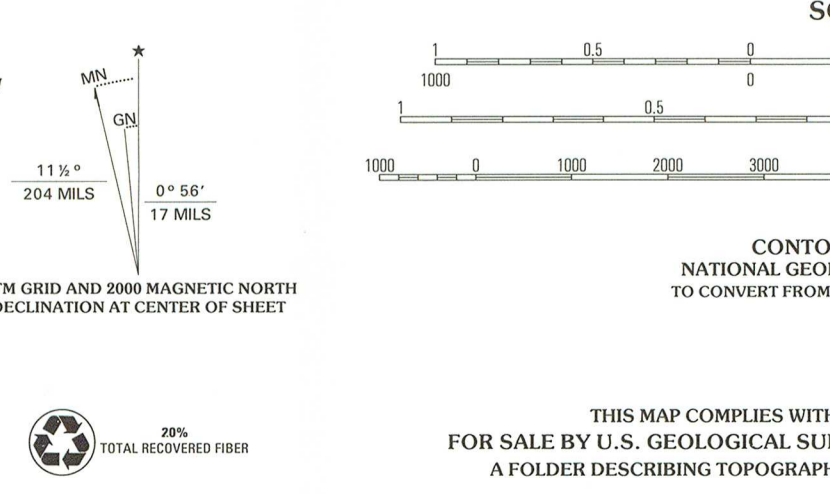




MARGRETA CAMPMEETING LEBANON CO., PA LAT/LONG COORDINATES A 40.25246092108 -76.46863024324 B 40.2467887710501 -76.466572196547 C 40.2453378734614 -76.4682627824207 D 40.2481287712515 -76.4714782138654

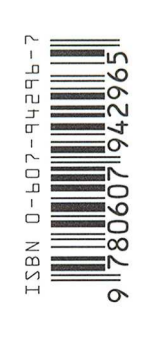


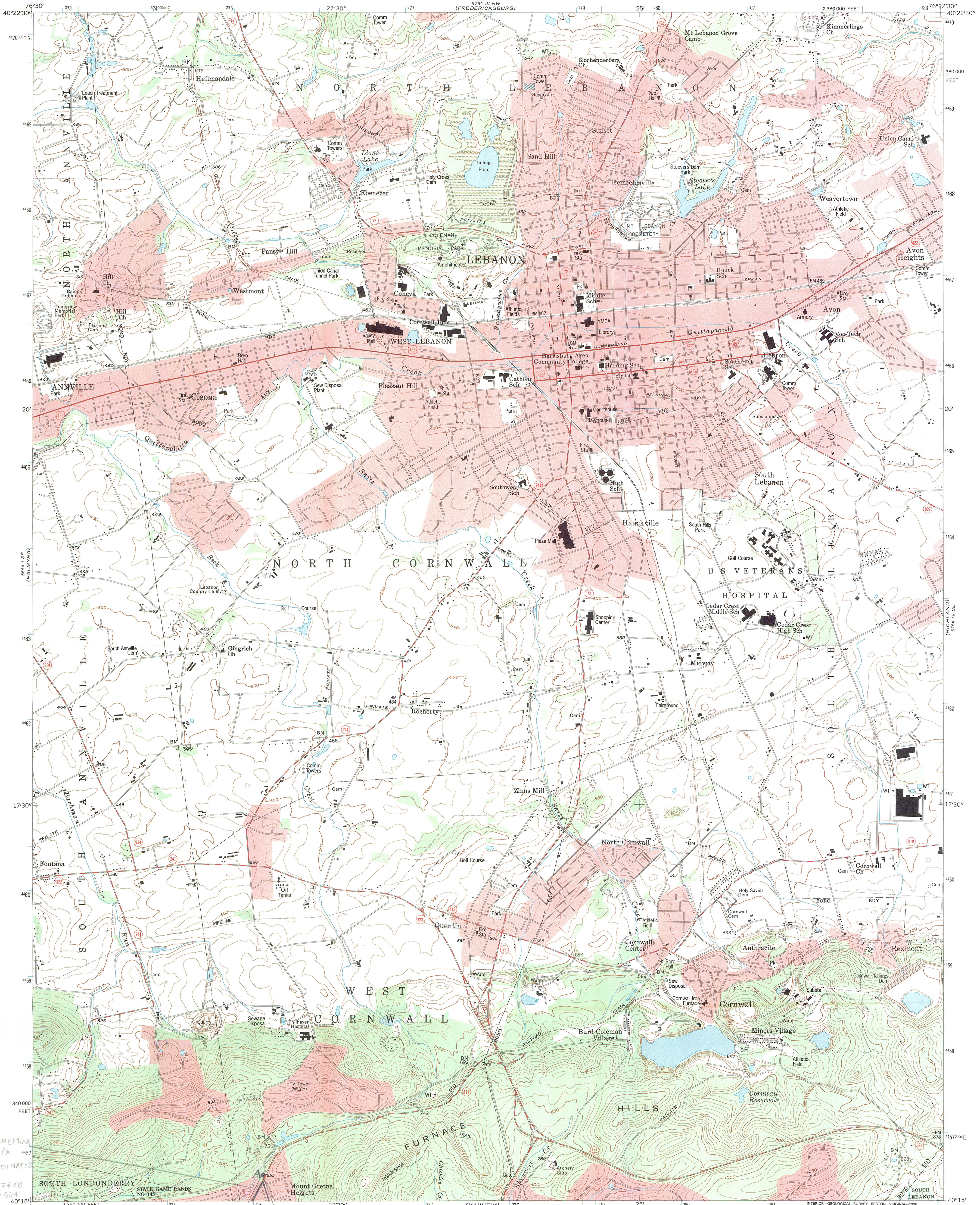
Produced by the United States Geological Survey in cooperation with Pennsylvania Department of Conservation and Natural Resources, Bureau of Topographic and Geologic Survey. Derived from imagery taken 1992 and other sources. Photoinspected using imagery taken 1997; no major culture or drainage changes observed. Survey control current as of 1995. Boundaries, other than corporate, revised 2000. North American Datum of 1927 (NAD 27). Projection and 10 000-foot ticks. Pennsylvania coordinate system, south zone (Lambert conformal conic) 1000-meter Universal Transverse Mercator grid, zone 18. North American Datum of 1983 (NAD 83) is shown by dashed corner ticks. The values of the shift between NAD 27 and NAD 83 for 7.5-minute intersections are obtainable from National Geodetic Survey NADCON software. There may be private inholdings within the boundaries of the National or State reservations shown on this map.



SCALE 1:24 000. QUADRANGLE LOCATION map of Pennsylvania showing the location of the Manheim quadrangle. ADJOINING 7.5 QUADRANGLE NAMES table with 8 cells.

ROAD CLASSIFICATION legend with symbols for primary, secondary, and unimproved roads. Includes a table for road types: 1 Interstate Route, 2 U.S. Route, 3 State Route. MANHEIM, PA 1997. NIMA 5764 III NW-SERIES V831.





MT GRENA CAMPMEETING
LEBANON CO., PA
LAT/LONG COORDINATES
A 40.252646092408
-76.46863026364
B 40.2467887710501
-76.466057246501
C 40.2453378734614
-76.4682627824287
D 40.2491287712515
-76.4714782138054

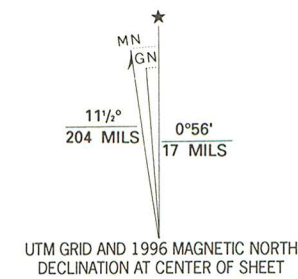
Produced by the United States Geological Survey
in cooperation with Commonwealth of Pennsylvania agencies

Compiled by photogrammetric methods from imagery dated 1951
Field checked 1955. Revised from imagery dated 1992 and
other sources. Field checked 1995. Map edited 1996

North American Datum of 1927 (NAD 27). Projection and
10 000-foot ticks: Pennsylvania coordinate system, south zone
(Lambert conformal conic)

Blue 1000-meter Universal Transverse Mercator ticks, zone 18
North American Datum of 1983 (NAD 83) is shown by dashed
corner ticks. The values of the shift between NAD 27 and NAD 83
for 7.5-minute intersections are obtainable from National Geodetic
Survey NADCON software

There may be private inholdings within the boundaries of
the National or State reservations shown on this map



SCALE 1:24 000

CONTOUR INTERVAL 20 FEET
NATIONAL GEODETIC VERTICAL DATUM OF 1929



ROAD CLASSIFICATION

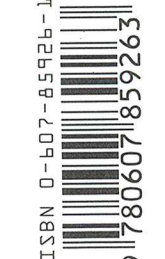
| | |
|---------------------------------|---|
| Primary highway, hard surface | Light-duty road, hard or improved surface |
| Secondary highway, hard surface | Unimproved road |
| Interstate Route | U. S. Route |
| State Route | |

LEBANON, PA
40076-C4-TF-024

1995

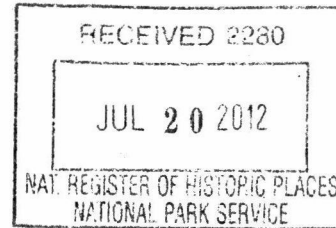
DMA 5764 IV SW-SERIES V831

COMPLIES WITH U.S. GEOLOGICAL SURVEY STANDARDS FOR SPATIAL ACCURACY - CLASS 2
FOR SALE BY U.S. GEOLOGICAL SURVEY
DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST





Pennsylvania
Historical & Museum
Commission



July 16, 2012

Carol Shull, Acting Keeper
National Register of Historic Places
U.S. Department of Interior
National Park Service
National Register of Historic Places
1201 "I" (Eye) Street, NW, 8th floor
Washington D.C. 20005

Re: NR nomination forms

Dear Ms Shull:

The following nomination forms are being submitted for your review:

Wiley-Cloud Plank House, Chester County
Downtown Wayne Historic District, Delaware County
Ursuline Academy, Allegheny County
Lansford Historic District, Carbon County
Mt Gretna Camp Meeting, Lebanon County
Pleasant Grove School, Adams County

The proposed action is listing in the National Register.

If you have any questions regarding the nominations please contact me at 717-783-9918 or calee@pa.gov.

Sincerely,

Carol Lee
National Register & Survey Coordinator

Historic Preservation Services
Commonwealth Keystone Building
400 North Street
Harrisburg, PA 17120-0093
www.phmc.state.pa.us
The Commonwealth's Official History Agency