

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.

1. Name of PropertyHistoric name: Motts Grove Campground

Other names/site number: _____

Name of related multiple property listing: _____

Historic and Architectural Resources of Catawba County, North Carolina

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

2. LocationStreet & number: 8790 Sherrills Ford RoadCity or town: Sherrills FordState: NCCounty: CatawbaNot For Publication: Vicinity: **3. State/Federal Agency Certification**

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

I hereby certify that this X 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 X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national___ statewideX local

Applicable National Register Criteria:

X A___ B___ C___ D

Signature of certifying official/Title:

Date

North Carolina Department of Natural and Cultural Resources

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
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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:) _____

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

☐

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>12</u>	<u>21</u>	buildings
<u>2</u>	<u>0</u>	sites
<u>1</u>	<u>1</u>	structures
<u>0</u>	<u>1</u>	objects
<u>15</u>	<u>23</u>	Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

DOMESTIC/camp
RELIGION/religious facility
FUNERARY/cemetery

Current Functions

(Enter categories from instructions.)

DOMESTIC/camp
RELIGION/religious facility
FUNERARY/cemetery

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7. Description

Architectural Classification

(Enter categories from instructions.)

No Style

Modernist

Materials: (enter categories from instructions.)

Principal exterior materials of the property:

Foundation: Concrete block

Walls: Wood: weatherboard

Wood: plywood

Synthetic: vinyl

Brick

Roof: Asphalt

Metal

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Motts Grove Campground is a traditionally African American camp meeting site organized in the 1870s, if not earlier, in the Sherrills Ford area of southeastern Catawba County.¹ The local Methodist Episcopal congregation established a church and cemetery at the headwaters of Beaverdam Creek in this rural area approximately one mile north of Terrell, a crossroads community that developed in early twentieth century. In addition to the church and cemetery, the camp meeting site was incorporated by the North Carolina General Assembly in 1883, and Black families have regularly gathered at the campground in August each year. The

¹ The name Mott's/Motts Grove is spelled alternately in documents and records both with and without an apostrophe. For ease and consistency, it will be written without an apostrophe throughout this nomination unless spelled with an apostrophe when quoting from a document or article.

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campground consists of a central pavilion, or arbor, circumscribed by a row of one- and two-story frame "tents" built by participating families and occupied yearly during the camp meeting. Families originally camped or built crude shelters to inhabit during camp meetings, and these habitations gradually evolved into semi-permanent wooden cottages called tents. Twenty-two of the early tents at Motts Grove were destroyed by fire in 1966, one of several incidents believed to have been racially motivated arson. Buildings on the site were largely rebuilt in the early 1970s and again in the mid-1990s following the original layout. The tents, which are inhabited for less than two weeks each year, are characterized as roughly constructed shelters of a few rooms and inexpensive materials. The original Motts Grove Methodist Church was rebuilt in 1960 as a gable-front modern brick-veneer sanctuary with a L-shaped wing added in 1981. A cemetery lying to the south and east contains graves dating to 1879 and extends into the woods on the southern edge of the property.

Narrative Description

Motts Grove Campground is located in the Sherrill's Ford community of southeastern Catawba County approximately one mile north of Terrell, North Carolina. Sherrills Ford Road (SR 1848) forms the western edge of the 8.2-acre campground site. The campground covers a relatively level, open grass lawn that extends eastward to the tree line adjoining Norfolk-Southern Railroad's right-of-way, which separates the property from Duke Power's 1,700-acre Marshall Steam Station. Land to the north of the campground has been recently developed as a residential subdivision. The area south of the campground site is wooded property owned by Catawba County and Norfolk-Southern. The campground is arranged around a central pavilion with a single row of tents roughly forming a square at the perimeter. An unpaved loop road encircles the campground site. Motts Grove Methodist Church and cemetery occupy the southern portion of the property. The church sits near the road, oriented west-to-east with paved parking areas lying to the north and south of the church. The cemetery extends to the south and east of the sanctuary and is dotted by a small number of mature deciduous trees before blending into the woods on the south side of the property. A ca. 1900 frame schoolhouse, which is presently used as a residence, stands across the road from the church and campground but is obscured from view by dense vegetation and woods. Despite its humble appearance, the campground, church, and cemetery remain an important landmark in the community, both physically and psychologically, anchored by its deep historical roots.

Motts Grove Campground, ca. 1875

Contributing site

Motts Grove Campground occupies a relatively level 8.2-acre site that has been central to Black spiritual and social life since at least the 1870s. The original nine-acre tract was granted to Black worshippers by Dr. John J. Mott, a white physician and political leader, who resided in

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the Sherrills Ford community. The campground site follows the traditional arrangement that developed haphazardly at first, as a matter of practicality, and was later prescribed in Rev. B. W. Gorham's *Camp Meeting Manual*, published in 1854.² Motts Grove Campground is set in a rural location along a main road at an ample site providing shade and access to fresh water. The central building is the pavilion, or arbor, an open-air pyramidal-roof shelter that would shade participants during the outdoor services. A single row of tents, or simple wooden shacks, form a square surrounding the pavilion and open grass lawn. A few of the tents are identified by family surnames, which are noted below in the inventory. A single mature shade tree remains standing inside the tent row, and a camp bell has been erected southwest of the pavilion. A concessions building stands outside the tent row and adjacent to Sherrills Ford Road, which forms the western edge of the site. An unpaved loop road encircles the tents. Outhouses once stood on the north side of the loop road but have been removed. Motts Grove United Methodist Church and cemetery occupy the southern portion of the property they share with the campground. The collection of resources forming the site is a unique structural ensemble associated with the camp meeting tradition and as a physical manifestation of a social phenomenon.³

Pavilion, ca. 1972, ca. 2000

Contributing structure

The focal point of the campground site is the pyramidal-roof pavilion located at the center of the square-plan tent row. The open shelter is four bays wide on each side supported by round wooden posts and capped by a metal-clad roof. Exposed rafter tails and simple wood brackets for the post are visible around the perimeter of the pavilion. Four interior posts located at the midpoints of the ridges further support the roof structure. Beneath the expansive canopy, the floor is unfinished, packed earth and loose gravel. A raised wooden dais, or stage, with wood plank flooring is located on the east side of the space and contains a wooden lectern and pew; a wooden screen behind the dais is composed of OSB wood sheeting. A wooden platform built at grade lies in front of the dais and is constructed of plywood. A raised platform extending the dais to the south and filling the southeast corner of the pavilion's interior has plywood flooring and three wooden pews for the choir. Three sections of wooden pews, seven or eight rows in each, fill the western part of the space. The plain pew ends have a rounded top profile and square arms. A fourth group of pews, consisting of three rows, are located in the northeast corner of the pavilion space but are situated directly on the ground.

² William M. Clements, "The Physical Layout of the Methodist Camp Meeting," *Pioneer America*, Vol. 5, No. 1 (January 1973), 9-10.

³ Barbara Kooiman, "Historic and Architectural Resources of Catawba County, North Carolina" National Register of Historic Places Multiple Property Documentation Form, North Carolina State Historic Preservation Office, Conover, NC, 1989, F23; hereinafter cited as Catawba County MPDF.

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Bell, 2020

Noncontributing object

A brass bell installed on a round steel post is located just south of the pavilion's southwest corner. It was erected at this location in 2020.

Tent Row

The row of tents forming the perimeter of the campground consist of 30 detached and semi-detached units roughly delineating a square around the central pavilion where services and group events are held. A concrete block well house stands just outside the square plan of the tent row at the northeast corner. The tents are one- and two-story frame domestic buildings that are plainly finished for habitation in August each year. The larger spaces between tents near the corners and interrupting the longer rows of structures are intended to allow access for emergency vehicles, if necessary. The majority of tents, which are often crudely constructed of salvaged and second-hand materials, are categorized as non-contributing due to their age falling outside Period of Significance for the campground.

1. Tent, ca. 1998

Noncontributing building

One-story side-gable frame building has a deteriorated metal-clad roof and plywood sheathing. Overhanging roof eaves on the front and rear of the dwelling shelter a wooden porch deck that extends the full width of the building. The façade consists of a replacement single-leaf wood door flanked by single windows. The window to the north of the entrance is three-over-one double-hung wood sash, while the window to the south is two-over-two wood sash with horizontal muntins. On the rear elevation, an off-center single-leaf board-and-batten wooden door is flanked by small replacement windows positioned high on the exterior wall. A single window in the southern portion of the elevation is six-over-six double-hung sash.

2. Tent, ca. 1972

Contributing building

Diminutive one-story concrete block building has a metal-clad side-gable roof and weatherboards in the gable ends. An overhanging front eave with exposed rafter tails shades the façade, which consists of a single-leaf entry door positioned toward the south end of the structure. The door is composed of three horizontal lights over two horizontal panels. A solid wooden door on the rear elevation is flanked by a two-light metal-frame window with sliding sash. The side elevations are blind.

The plainly finished interior generally consists of a single room with exposed block walls and an open roof structure. A room has been partitioned in the northwest corner with horizontal wood plank walls.

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3. Tent, ca. 1972

Contributing building

One-and-a-half-story frame building appears to have been enlarged with an upper story that overhangs the façade and creates an engaged full-width porch. The building displays a metal-clad side-gable roof, plywood sheathing, and one-over-one double-hung windows. The overhanging porch is supported by square wooden posts with a wooden floor and wooden railings at the porch ends. The porch accesses a wide single-leaf entry door flanked by a single window to the south and a pair of windows to the north. A single one-over-one window pierces the upper story façade. An attached one-story shed-roof porch is located on the rear of the tent and shelters a single-leaf entry door and one-over-one double-hung window. The porch is carried on square wooden posts with a wood railing. A single window is located on the upper level above the porch roof.

4. Tent, ca. 1998

Noncontributing building

The one-story side-gable frame building has a full-width wooden porch with built-in wood benches sheltered by a deep overhanging eave. Resting on a concrete block pier foundation, the building is capped by a metal roof and clad with waney-edge wood siding. The central single-leaf front entry door is flanked on either side by a single one-over-one double-hung sash window. The solid wood door has an outer wood-frame screen door. The rear elevation is similar to the front with a single-leaf entry door, deep overhanging eave, and a wooden porch floor and a built-in wood bench. Three rear windows consist of two 6-light sash and a small, aluminum-frame two-light bathroom window located high on the wall.

5. Tent, ca. 1998

Noncontributing building

The one-story side-gable frame building has a full-width wooden porch floor with built-in wood benches sheltered by a deep overhanging eave on the facade. A central single-leaf wooden entry door is flanked on either side by a single, one-over-one aluminum-frame window. The building has a metal roof and is covered with lapped wood siding. The rear elevation displays a similar arrangement to the front with a single-leaf wooden entry door flanked by one-over-one aluminum-frame windows.

6. Mundy Tent, ca. 1972

Contributing building

The two-story frame building has an upper-story balcony that overhangs the façade and creates an engaged full-width porch, which is supported on three slender wooden posts. The building is capped by a metal-clad side-gable roof and displays exposed rafter tails and vinyl siding over original weatherboards. The façade has a single-leaf wooden door with a diamond-shaped light that is flanked on the south side by a single replacement one-over-one window. The balcony openings are all screened. A one-story shed-roof extension at the rear has a metal-

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clad roof and similar arrangement as the façade with a single-leaf wooden door and replacement one-over-one window. A single replacement one-over-one window is located on the second story of the rear elevation.

7. Tent, ca. 2000

Noncontributing building

One-story frame building sits between larger two-story tents to either side. Resting on a concrete block pier foundation, the diminutive structure has a low-pitched side-gable roof and waney-edge wood siding. An attached wooden platform extends the full-width of the façade, and the central single-leaf wooden entry door is flanked on either side by single one-over-one double-hung sash windows. The door features three horizontal window lights. A single-leaf solid wood door is located on the rear elevation along with a single window. A wooden porch floor on the rear is sheltered by an overhanging roof eave.

8. Tent, ca. 1998

Noncontributing building

The eclectic one-and-a-half-story frame building occupies a corner site in the west line of tents. Resting on a concrete block pier foundation, the boxy structure is clad with waney-edge wood siding and capped by a metal-clad split-gable roof. The southern portion of the second story is recessed and pierced by two front-gable dormer windows. The low-pitched roof in front of the dormer section extends to shelter a portion of the façade containing a single-leaf glazed-and-paneled entry door, paired six-over-six windows, and an attached wooden porch floor with a built-in wood bench. On the north side of the entrance, a single six-over-six double-hung window of different proportions pierces the front wall. The rear (west) elevation and exposed north wall of the tent have little fenestration. A central single-leaf entry door at the rear is sheltered by an attached metal-roof canopy, while a window opening to the south has been boarded over. A single two-light aluminum-frame window on the north elevation is located near the northwest corner of the building. An opening in the upper gable end has been filled with portable air conditioning unit.

9. Tent, ca. 1972

Contributing building

One-story side-gable frame building rests on a concrete block pier foundation and is capped by a metal roof. The exterior is clad with plywood sheathing and decorative wood battens. An attached wooden porch floor extends the full width of the façade and is shaded by deeply overhanging front eave. The wooden single-leaf front entry door is flanked by a single two-over-two window to the east. A two-light sliding-sash window is visible on the exposed west elevation, and the gable end is clad with shingles made from plywood. A wooden single-leaf entry door is located on the rear elevation.

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10. Tent, ca. 1998

Contributing building

One-story side-gable frame building rests on a concrete block pier foundation and is capped by a metal roof. The exterior is clad with wide, horizontal wood siding. An attached wooden porch floor extends the full width of the façade and is shaded by deeply overhanging front eave. The wooden single-leaf front entry door has a modern exterior storm door. A single three-light louvered-sash window is positioned to the west of the door. The rear elevation has a single-leaf wooden door with a wooden screen door, three-light louvered-sash window, and a two-light aluminum-frame window.

11. Connor Tent, ca. 1972

Contributing building

One-story frame building has a low-pitched side-gable roof covered with metal and waney-edge wood siding. An attached wooden porch floor extends the full width of the façade and is shaded by deeply overhanging front eave. The single-leaf wooden entry door has eight square panels and a metal exterior storm door. The door is flanked by a twelve-light wood sash window to the west and a replacement one-over-one window to the east. The rear elevation is organized around a replacement single-leaf six-panel door flanked by single-light fixed-sash windows. An elevated wooden deck is attached to the rear of the building.

12. Tent, ca. 1972

Contributing building

The one-and-a-half-story frame building has a low-pitched side-gable roof covered with metal and waney-edge wood siding covering the exterior. An attached wooden porch floor extends the full width of the façade and is shaded by an overhanging balcony that is faced with waney-edge wood siding. The central single-leaf front entry door is flanked on either side by a single two-light window covered by metal security bars. The solid wood door has an outer wood-frame screen door. The upper story opening onto the balcony is similarly arranged with a central wooden door flanked by two-light wood-sash windows. The rear elevation features an attached full-width shed-roof porch supported by peeled log posts with a simple wooden railing. The porch shelters a single-leaf solid-wood entry door and two-light wood-sash window with metal security bars. A two-light wood sash window is located on the upper story of the rear elevation.

13. Tent, ca. 1998

Noncontributing building

One-story frame building has a low-pitched side-gable roof covered with metal and waney-edge wood siding. An attached wooden porch floor extends the full width of the façade and is shaded by deeply overhanging front eave. The single-leaf wooden entry door has a metal exterior storm door. The door is flanked on either side by replacement one-over-one double-hung windows with security bars. The rear elevation features an engaged full-width porch

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supported by peeled log posts with a simple wooden railing. The single-leaf wooden rear door is flanked by a small three-light louvered-sash window to the west and a replacement one-over-one window to the east.

14. Tent, ca. 1998

Noncontributing building

One-story frame building has a low-pitched side-gable roof covered with metal and waney-edge wood siding; it forms a nearly continuous structure with the adjacent buildings. An attached wooden porch floor extends the full width of the façade and is shaded by deeply overhanging front eave. The single-leaf wooden entry door has a wooden exterior screen door. The entrance is flanked by two-over-two double-hung windows with horizontal muntins, and the windows are covered with security bars. The rear elevation features an engaged full-width porch supported by peeled log posts with a simple wooden railing. The single-leaf wooden rear door is flanked by two small windows protected with security bars.

15. Tent, ca. 1998

Noncontributing building

Diminutive one-story frame building has a low-pitched side-gable roof covered with metal and waney-edge wood siding. An attached wooden porch floor extends the full width of the façade and is shaded by deeply overhanging front eave. The replacement single-leaf entry door has a wooden exterior screen door and is flanked on either side by replacement one-over-one windows. The exposed east elevation is covered with plywood sheathing and has a single one-over-one window. The rear elevation features an engaged full-width porch supported by peeled log posts with a wood lattice railing. The single-leaf wooden rear door is flanked by two small one-over-one windows.

16. Tent, ca. 1998

Noncontributing building

One-story freestanding building rests on a concrete block foundation and is one of the most altered tents. The building has a metal-clad side-gable roof and is covered with plywood sheathing. An attached wooden porch floor, which is shaded by deeply overhanging front eave, extends the full width of the façade and has built-in wooden benches. The central single-leaf wooden entry door is board-and-batten construction; it is flanked by modern one-over-one window. The side elevations are blind, but an engaged full-width porch is located on the rear elevation. The porch is supported by square wooden posts with a simple wooden railing and shelters a single-leaf board-and-batten wood door and three windows of various sizes.

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Well House, ca. 1972

Noncontributing structure

Concrete-block enclosure for the site's early water system. A low shed roof covered with asphalt shingles is severely deteriorated, and a plywood entry door is located on the northeast elevation.

17. Tent, ca. 1998

Noncontributing building

One-story frame building has plywood siding, a low-pitched side-gable metal roof covered, and engaged full-width porches on both the front and rear elevations. The front porch is supported by square wooden posts at the two corners, while the rear porch appears to be a more recent addition or reconstruction with four bracketed posts and a short wooden ramp for access. The façade is organized around a central single-leaf wooden entry door, which is flanked by a pair of replacement one-over-one windows to the north and a single one-over-one window to the south. The rear elevation has a single-leaf entry door and three single windows, one of which appears to be an original two-over-two double-hung sash with horizontal muntins. The exposed north elevation is blind.

18. Tent, ca. 2000

Noncontributing building

Deteriorated one-story frame building rests on a concrete block pier foundation and has a low-pitched side-gable metal roof and waney-edge wood siding. An attached wooden porch floor extends the full width of the façade and is shaded by an overhanging front eave; a portion of the porch floor has buckled from deterioration. A six-panel single-leaf front entry door has an exterior wooden screen door and is flanked on either side by one-over-one double-hung sash windows. A solid-wood single-leaf door on the rear elevation opens onto a small wooden stoop. The two windows on the rear are replacement one-over-one sash.

19. Tent, ca. 1998

Noncontributing building

Breaking the general form of its tent row, this one-story frame building is constructed with a front-gable roof that extends to engage a full-width porch, which is supported by square wooden posts. Resting on a concrete block pier foundation, the building is capped by a metal roof and covered with plywood and OSB siding. Wooden steps access the front entry, which consists of a single-leaf six-panel door and exterior storm door. The entrance is flanked by one-over-one double-hung windows topped by a blind transom panel. An attached shed-roof porch on the rear is supported by three wooden posts and shelters a single-leaf entry door and two one-over-one windows.

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20. Tent, ca. 1998

Noncontributing building

The one-story side-gable frame building has a full-width wooden porch with a long wood bench sheltered by a deep overhanging eave. The building is capped by a metal roof and clad with plywood siding. A single-leaf four-panel wooden entry door with four small square lights across the top is positioned at the far north end of the façade. Two aluminum-frame one-over-one windows are located to the south of the entrance. The rear elevation has a single-leaf entry door at the north end, three one-over-one windows, and an attached wooden deck.

21. Tent, ca. 1998

Noncontributing building

The one-story side-gable frame building rests on a concrete block pier foundation, is capped by a metal roof, and is covered with plywood siding. A full-width wooden porch floor on the façade is sheltered by an overhanging eave and is bordered with a three-bar wood railing. A single-leaf six-panel entry door has an aluminum-frame exterior storm door, and the entrance is flanked by two aluminum-frame one-over-one windows. An attached shed-roof porch carried on square wooden posts shelters the rear elevation, which contains a single-leaf entry door and one aluminum-frame window. The exposed south side elevation is blind.

22. Tent, ca. 1972

Contributing building

One of the oldest tents in the campground, this one-story frame building has a low-pitched side-gable metal roof and is covered with weatherboards. An engaged full-width porch carries across the façade and is supported by four slender, peeled log posts with a replacement wooden railing. The porch shelters a central single-leaf wooden entry door with an exterior storm door. Three windows on the façade appear to be replacement sash installed in larger original openings and partially boarded over. The rear elevation consists of a single-leaf solid-wood entry door at the center, which is flanked on either side by a six-over-six double-hung wood sash window. An attached wooden deck with a wood railing on the rear is deteriorated and partially collapsed. The exposed north side elevation contains a single replacement window and is partially filled with an air-conditioning unit.

23. Tent, ca. 1972

Contributing building

The one-story side-gable frame building rests on a concrete block pier foundation, is capped by a low-pitched metal roof, and is covered with waney-edge wood siding. An engaged full-width porch carries across the façade and is supported by four wooden posts with a wood railing. The central single-leaf entry door is composed of nine lights over two panels and is flanked by two-over-two double-hung windows with horizontal muntins—a single window to the north and a pair to the south. A deep overhanging eave at the rear shelters a central single-

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leaf entry door and attached wooden deck with wood railings. The entrance is flanked on either side by a two-over-two double-hung sash window.

24. Tent, ca. 2000

Noncontributing building

Resting on a concrete block pier foundation, the one-story side-gable frame building is capped by a low-pitched metal roof and is covered with waney-edge wood siding. An attached wooden porch floor extends the full width of the façade and is shaded by deeply overhanging front eave. The single-leaf front entry door at the center of the façade has a modern exterior storm door. It is flanked by three one-over-one double-hung sash windows—two to the north and one to the south. The rear elevation has a single-leaf solid-wood entry door reached by attached wooden steps and three one-over-one windows. Due to the building's position in the tent row, the rear portion is extended by one bay to the southwest.

25. Tent, ca. 1998

Noncontributing building

Resting on a concrete block pier foundation, the one-story side-gable frame building is capped by a low-pitched metal roof and is covered with weatherboard siding. An attached wooden porch floor shaded by an overhanging front eave extends the full width of the façade and a built-in wooden bench is located to the side of the central, single-leaf replacement entry door. A replacement four-over-four window flanks the entrance on either side. An engaged full-width shed-roof porch on the rear elevation is supported by bracketed wooden posts with a two-bar wood railing and porch steps at either end. The porch shelters a replacement single-leaf entry door and replacement four-over-four window.

26. Tent, 2019

Noncontributing building

Diminutive one-story frame building has a low-pitched side-gable metal roof and is covered with weatherboard siding. An attached wooden porch floor extends the full width of the façade and is shaded by an overhanging front eave. A replacement single-leaf entry door with an exterior storm door is located at one end of the façade with a single one-over-one double-hung sash window at the other. A deep overhanging eave at the rear shelters an attached wooden deck with wood railings. The rear elevation contains a single-leaf entry door and a single-light fixed-sash window.

27. Gabriel Tent, ca. 1998

Noncontributing building

One-story side-gable frame building has weatherboard siding and a metal roof with deep overhanging front and rear eaves. The front and rear elevations have a veneer of vertical

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wood sheathing that covers the weatherboards. An attached wooden porch floor extends the full width of the façade and is sheltered by the overhanging eave. A single-leaf wooden entry door and exterior glazed storm door are positioned at the west end of the façade, which is pierced by three six-light wood-sash windows. The rear elevation contains a single-leaf entry door and an attached partial-width wooden deck for access. The visible west side elevation contains a single two-light sliding-sash aluminum-frame window and a second window opening that has been infilled to hold an air-conditioning unit.

28. Tent, ca. 1972

Contributing building

Diminutive one-story side-gable frame building has plywood sheathing and a metal roof, although the plywood is delaminating in a number of places. An overhanging eave with exposed rafter tails on the façade shelters an attached wooden porch floor. A single-leaf six-panel wooden door is positioned at the east end of the façade, which also contains a two-light sliding-sash aluminum-frame window. A shed-roof extension at the rear is similarly finished and has a single-leaf six-panel door with a wooden screen door and a single replacement window. An attached wooden deck, which is badly deteriorated, accesses the rear entry door.

29. Tent, ca. 1998

Noncontributing building

The one-story side-gable frame building has a full-width wooden porch with built-in wood benches sheltered by a deep overhanging eave. Resting on a concrete block pier foundation, the building is capped by a metal roof and clad with beaded HardiePlank siding. The central single-leaf entry door is flanked on either side by an aluminum-frame window—a two-light sash to the east and a three-light sash to the west. A single-leaf entry door on the rear elevation is sheltered by an attached aluminum awning and opens onto an attached wooden deck. Two of the three rear windows are replacement one-over-one sash and the third is a two-light sliding sash.

30. Tent, ca. 1998

Noncontributing building

Diminutive one-story side-gable frame building is capped by a low-pitched metal roof with exposed rafter tails and is covered with waney-edge wood siding. An attached wooden porch floor carries across the symmetrical façade and is sheltered by a deep overhanging eave. The central single-leaf entry door has a exterior wooden screen door. The flanking windows are one-over-one aluminum sash. The single-leaf five-panel wooden door on the rear elevation has an exterior aluminum storm door and opens onto an attached wooden stoop. The two rear windows are one-over-one aluminum-frame sash.

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Concessions Building, ca. 1972

Contributing building

Located outside the circle of tents and near Sherrills Ford Road, the Concessions Building is a one-story gable-roof building of concrete block construction. The low-pitched roof is covered with metal sheathing and has deep, overhanging eaves on the east and west side elevations and a bracketed extension of the gable end that shelter the serving windows. The openings are boarded up with wood planks when not in use. The rear (north) portion of the building has replacement six-panel single-leaf doors on the two side elevations. The north elevation contains two small window openings, one of which has a two-light wood-sash window and one with plywood infill to support an air conditioning unit.

Motts Grove United Methodist Church, 1960, 1981

Contributing building

Motts Grove United Methodist Church is a one-story gable-front brick-veneered building situated on a level lot on the south side Motts Grove Campground. Paved parking areas are located on both sides of the sanctuary and additional spaces are located directly in front of the building. Strips of grass lawn border the north, south, and west sides of the church and gradually give way to the adjoining cemetery to the east. A concrete walkway approaches an uncovered concrete slab stoop at the entrance to the sanctuary, which is accessed by brick steps to the west and a handicap-accessible ramp to the north. The ramp consists of a concrete slab on a brick base and has metal pipe railings.

The façade features a recessed central bay containing the entrance and is flanked by blind brick-veneer walls. A granite cornerstone is inscribed with name of the church and dates of organization and construction. While the main walls of the sanctuary are wire-cut red brick, the central bay is finished with buff-colored brick. The entrance consists of double-leaf replacement doors framed by narrow sidelights, and a tall transom opening is covered with vinyl siding. The asphalt-shingle front-gable roof projects to form an angled point above the center bay. The roof is surmounted by a simple steeple with a square base and flared pyramidal spire topped by a Christian cross.

The north and south side elevations of the church are dominated by triple-sash stained-glass windows with concrete sills. The south elevation contains five primary windows and two smaller stained-glass windows near the front of the church, providing light to the restrooms and offices located off the entrance vestibule. The front windows are one- and two-light with concrete sills. The north elevation contains four primary windows, as well as the two smaller windows near the front of the church. The original fifth window opening was converted into a doorway connecting the sanctuary with the one-story wing added in 1981. The brick-veneered gable-roof wing contains a fellowship hall, kitchen, and restrooms for the congregation. A single-leaf entrance framed by narrow sidelights is located in the interior angle formed where the wing intersects the north wall of the sanctuary. Two triple-sash stained-glass windows with rowlock brick sills pierce the front (west) wall of the wing; the north end of the wing is blind.

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The east elevation of the church combines the concrete block rear of the sanctuary and the brick-veneer exterior of the wing projecting to the north. The rear of the sanctuary displays two original door openings and has vinyl siding covering the gable end. The south opening, which is reached by concrete steps, has been infilled with concrete block. The north opening holds a modern single-leaf six-panel door. A similar door enters the fellowship hall wing and is flanked by a one-over-one double-hung sash window. An extension of the roof cantilevers to shelter the entrance and window, as well as a portion of a concrete slab stoop on a brick base that links the two rear entrances. Two additional triple-sash stained-glass windows are located on the east side of the wing.

The interior of the church is entered through a vestibule at the front flanked by restrooms on the south side and an office to the north. The vestibule is finished with a carpeted floor, sheetrock walls, baseboard and crown moldings, and solid wood doors with molded surrounds. The replacement double-leaf entry doors at the front of the church are framed on the interior by wide, flat board surrounds and topped by two, blind transom panels. Double-leaf wooden doors with tall vertical lights open into the sanctuary, which is similarly finished with carpeted floors, sheetrock walls and ceilings, and baseboard and crown moldings. Four chandelier fixtures hang from the ceiling. The aisled nave contains two sections of wooden pews that have cantilevered pew ends. A carpeted dais at the east end of the sanctuary rises two steps above the main floor and holds the pulpit furniture and choir seating. An office partitioned in the northeast corner is accessible through two doors, one of which opens directly onto the raised dais. The easternmost window bay on the north side has been converted into a doorway that opens into the entry hall of the attached wing.

The interior of the 1981 addition is accessed from the single-leaf door on the west elevation where the wing joins the main sanctuary. The entrance is framed by narrow sidelights and topped by a stained-glass transom. The interior of the addition is generally finished with linoleum floors, wood paneled walls, and dropped acoustic tile ceilings. The L-shaped hallway leads to a fellowship hall that occupies the north end of the wing. A restroom and utility closet are located on the west side of the hall, while a kitchen is located to the east. An accordion screen in the fellowship hall opens to connect with the kitchen and a serving counter.

Shed, ca. 2000

Noncontributing building

A one-story storage building stands to the rear of the church. Resting on a concrete block foundation, the prefabricated metal building has a front-gable roof, metal sheathing, and a wide single-leaf door on the north elevation.

Cemetery, ca. 1879

Contributing site

The cemetery that borders Motts Grove Church to the south and east forms the historical setting of the property. Gravestones are generally placed in north-south rows

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throughout the grass churchyard, which slopes gently away to the southeast and blends into the wooded areas bordering the property. The cemetery is open with a small number of mature trees spaced around the site. A well-defined tree line helps delineate the southern edge of the property. It is believed that unmarked burials continue beyond the tree line and into the woods. While there is no clear evidence of grave depressions or markers in the woods, several areas of mounded earth and broken stone fragments lend some credence to the belief.

The cemetery contains an unknown number of burials, but more than 300 interments are recorded here. The known interments date from 1879 to the present day. Given the range of dates of burials in the cemetery, the grave markers and headstones represent a variety of styles and periods. While not all of the graves in the cemetery are marked, the visible markers are typically traditional in form and appearance. A number of unmarked fieldstones and broken gravestones denote additional interments. Due to economic conditions and the cost of burials, some headstones were likely added later.

The earliest marker in the cemetery denotes the grave of John Hooper (1847-1879). Hooper is recorded in the 1870 U.S. Census as a farm laborer of mixed race married to Harriett and father of five children.⁴ The headstone is a simple stone tablet inscribed with his name and year of death. A similar stone marks the grave of David Beatty (1808-1880), the second oldest known burial in the cemetery. Beatty's marker, which has a flatter top than the graceful curve of Hooper's, is inscribed with his name, date of death, and additional details: "Aged 73 years. Member of the Church 30 yrs. Local Preacher 17 years." Beatty was also recorded in the 1870 census as a farm laborer of mixed race.⁵

Simple slab headstones with a flat or segmental arch tympanum, like those of John Hooper and David Beatty, are the most common type of grave marker and include single stones stuck directly into the ground and slabs on raised bases. Examples include the stones for Etta Turner (d. 1897), the 24-year-old wife of J. L. Turner; Eva Linebarger (d. 1908), the three-month-old daughter of John and Lillie Linebarger; and John A. McCombs (1855-1911), whose tall headstone is embellished with carved hands clasping under a banner inscribed "Farewell." The slab gravestone of W. A. Abernethy (1869-1932), husband of Sophronia, has a flowering branch carved at the top, but the stone is broken and leans against its marble base.

A small number of stones are hand carved or crafted from concrete; additional burials presumably remain unmarked. Jane Bost, a well-known community member, died in 1906, at the suspected age of 100. Her obituary in the newspaper noted that she was "buried at Motts."⁶ No known stone marks her grave, although it could be one of several fieldstones and stone fragments standing in the churchyard, and a number of the uninscribed stones have been clearly hand-placed. A broken concrete marker located in the woods at the south of the cemetery is hand carved with the date June 20, 1943.

⁴ 1870 United States Census.

⁵ 1870 United States Census.

⁶ "Sherrill's Ford News," *Newton Enterprise*, June 28, 1906, 2.

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There are several examples of square pillars as grave markers. The two most expressive are located on the graves of John Linebarger's two wives: Lille (1891-1908) and Bertha (1889-1922). John and Lillie Linebarger were parents to Eva, who died at the three months old. It seems likely that Lillie, only 16 years old at the time, died as a result of complications from childbirth. Linebarger married Bertha Abernethy the following year, 1909, and she died in 1922. The two stones are similar square pillars on a raised base with pointed arches framing a tapered base that supports a stone cross at its peak. Both stones have names of the deceased, birth and death dates, inscribed quotes on the bases, bands of geometric patterning, and low-relief floral carving in the pointed arch faces. Given the similarity of the two stones, it seems likely they were erected around the same time. John Henry Linebarger (1884-1968) married his third wife, Carrie Clinard (1894-1978), in 1923. The couple is buried together under a single granite monument near the graves of Linebarger's first two wives and infant daughter.

The majority of markers in the cemetery are typical of twentieth-century commercial monuments. These granite markers, which became common in the 1940s, are often the slab-on-base type with a polished front and rusticated sides, and many serve as a single marker for both husband and wife. These stones are embellished with family surnames, birth and death dates, epitaphs, and decorative carvings. Commercial monuments are concentrated to the south of the church and in the southeastern portion of the graveyard, although a few of these type markers are located directly south of the church building for members of the McCombs family and loosely define the western edge of burials. The small number of family plots or grave borders evident within the churchyard are concentrated in the eastern section of the cemetery. The family plots are typically outlined with concrete borders and contain modern headstones.

Statement of Integrity

The Motts Grove Campground property, including the camp meeting site, Motts Grove Methodist Church, and cemetery, generally retains good integrity of location, setting, feeling, and association. The site has been the location and setting of religious gathering since at least the 1870s and the cemetery in use since at least 1879, the date of the earliest recorded burial. The church and campground structures date primarily from the second half of the twentieth century, and the church remains largely intact. The sanctuary, built in 1960, was enlarged with a modest wing in 1981 that complements the design, materials, and workmanship of the original building.

While the design and layout of the campground have remained largely unchanged over its history, individual components of the overall campground site have been rebuilt and replaced as required. The pavilion retains its central location, open frame structure, and pyramidal roof form, although the roofing material was replaced in recent decades. The materials and workmanship of individual tents have been subject to regular updating due, in part, to their impermanent nature and infrequent occupation.

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Statement of Archaeological Potential

Although occupied only for a few weeks each year, the tents and their porches provided important spaces for family, social, and potentially religious activities. Twenty-two early tents were destroyed in a devastating 1966 fire and subsequently rebuilt, generally following the historic layout. Archaeological deposits may be associated with the construction, use, destruction, and rebuilding of the tents and other campground features. These may include seasonal habitation debris, structural remains, refuse deposits, landscape features, and evidence of outdoor activities. Such remains may provide information about African American community life, religious and social traditions, family activities, and the evolution of the campground over time. Evidence associated with the 1966 fire and subsequent rebuilding may also provide information about changes to the site and its material landscape. Additionally, the cemetery, which contains graves dating to at least 1879, may provide important information through material cultural analysis of surviving markers and other cemetery features. Unmarked burials are believed to extend beyond the tree line and into the woods; therefore, any future preservation or landscaping activities should consider the potential for ground disturbance to adversely affect these resources. The potential for buried cultural resources should be considered in any future development, preservation, landscaping, or other ground-disturbing activities within the property.

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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.)

- ☒ 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

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Areas of Significance

(Enter categories from instructions.)

Ethnic Heritage: African American

Social History

Religion

Period of Significance

ca. 1875 - 1975

Significant Dates

1879

1960

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Motts Grove Campground is locally significant under National Register Criterion A as an important early camp meeting site for African Americans in Catawba County beginning in the period following Emancipation and continuing through the twentieth century. The campground site, which includes Motts Grove United Methodist Church, built in 1960, and its associated cemetery, weaves together areas of significance including African American ethnic heritage, religion, and social history. The camp meeting traditions of the early nineteenth century were especially prevalent in the Catawba Valley region of Catawba and Lincoln counties and persisted among Methodist churches through the second half of the nineteenth century and well into the twentieth century. Despite a notable concentration of sites in the Catawba Valley, surviving camp meeting grounds are in fact quite rare in Catawba County and extremely important as sacred spaces in the camp meeting tradition in the state. Four camp meeting sites remain in Catawba County, and Motts Grove Campground is the larger of the two campgrounds associated with African Americans; the other two camp meeting sites in the county are associated with white churches and congregations. In addition to the affiliated African American Methodist church and cemetery, Motts Grove Campground retains a central pavilion and 30 tents organized in the recognized pattern of camp meetings sites. Although the historic integrity of individual structures varies widely, the collective arrangement of resources connects the site to both its historic function and continued use to the present day.

The period of significance for Motts Grove Campground begins ca. 1875, the earliest documented mention of its existence, and ends in 1975 with the continued use of the site and rebuilding of the campground structures following a devastating fire in 1966. Motts Grove Campground, along with the Motts Grove Methodist Church and cemetery as an important religious meeting site, is significant within the historic context "Religion of Catawba County, 1745-1939," under Criterion A for the important social dimension of the camp meeting tradition and meets the registration requirements under the property subtype "Camp Meeting Grounds" described in the Multiple Property Documentation Form entitled "Historic and Architectural Resources of Catawba County, North Carolina" (NR, 1990). The property meets Criteria Consideration A for religious properties because it derives primary significance from its use as a camp meeting site and important historical associations with African American ethnic heritage, religious practices, and social history in Piedmont North Carolina.

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Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Camp Meeting Traditions and Religion Context

Motts Grove Campground is a deeply significant space in African American history in Catawba County and for ritual gathering over a period of more than 150 years. While aspects of the property's history predate the extant collection of buildings and resources, the important historic associations and activities have continued through to the present. The historic context for Motts Grove Campground is established and presented in the Multiple Property Documentation Form (MPDF) entitled "Historic and Architectural Resources of Catawba County, North Carolina" (NR, 1990).⁷ The MPDF also addresses the early exploration and settlement of Catawba County in the eighteenth and nineteenth centuries, as well as religious trends in the county from 1747 to 1939. The context for religion in the MPDF includes a property subtype specifically related to the camp meeting traditions of Catawba County. While the origins of Motts Grove Campground remain a bit vague, its organization in the 1870s grew out of broader social changes following Emancipation that saw newly freed Blacks creating their own churches and places for gathering. Religious camp meetings, prevalent among Baptist and Methodist churches, provided an opportunity for collective worship in a familiar manner but no longer beholden to white enslavers or religious leaders.

Camp meetings as a component of southern religious experience grew out of the Great Revival, which heavily influenced church membership and evangelism through the first half of the nineteenth century. The early revival movements established the camp meeting as an opportunity for large groups to gather, hear emotional preaching and singing, and relieve social isolation. The events were held at sites usually located near a water source with a grove of trees and were attended by families who camped in tents or crude shelters for the duration of gathering. Historians Lefler and Newsome described how "from a crude platform the preachers, often unlearned, but powerful, inspired orators and masters of mass psychology, addressed the people seated outdoors on crude seats and usually excited some...to shout for joy, jump, jerk, roll on the ground or fall in a faint."⁸ Camp meetings occurred in late summer during a lull in the farming cycle and evolved into "seasonal rituals of spiritual renewal and reunion for rural southern folk."⁹

The first camp meeting in North Carolina is believed to have occurred at Rehobeth Church in Terrell, Catawba County, in 1794. The church, organized in 1791, is considered to be the oldest Methodist church west of the Catawba River. Daniel Asbury, a circuit riding

⁷ Kooiman, Catawba County MPDF.

⁸ Hugh Talmage Lefler and Albert Ray Newsome, *North Carolina: The History of a Southern State* (Chapel Hill, NC: University of North Carolina Press, 1954), 394.

⁹ J. Lawrence Brasher, "Great Western Revival and Camp-Meeting Movement," in *Encyclopedia of Appalachia*, Ed. by Rudy Abramson and Jean Haskell (Knoxville, TN: University of Tennessee Press, 2006), 1317.

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Methodist minister from Virginia, came to North Carolina to form the Lincoln Circuit covering portions of Lincoln and southern Catawba counties, including the Rehobeth Church. Asbury and an itinerant preacher named John McGee conducted outdoor religious services near Rehobeth that sometimes lasted all day and into the evening, and the local camp meeting tradition grew out of these services, which became an annual event with people camping around the arbor in tents and covered wagons. After three years, the services moved to a new site near Denver, approximately six miles southwest of Terrell. This outgrowth of this meeting eventually settled on a permanent site in Denver in 1829 known as Rock Springs Camp Meeting Ground (NR, 1972).¹⁰ Perhaps as a result of its origins in the area, camp meetings were especially prevalent throughout the Catawba River Valley and remained an enduring local religious and social phenomenon.¹¹

By the 1840s the movement began to wane across the South as critics spoke out about “camp meetings as the scene of less-than-religious thought and behavior, of undue concern over fancy dress and fine food, and even of drinking and other ‘unwholesome’ activity.”¹² For isolated rural families, camp meetings provided opportunities for young men and women to meet new people their own age and for chance romantic encounters. Educated ministers sometimes mingled among the participants and heckled preachers they felt were inferior. The buying and selling of goods on the fringes of the meeting site often included liquor despite prohibitions against it. Support for camp meetings eventually receded among Presbyterians and some Baptists, leaving the Methodists to largely carry on the camp meeting tradition in the period following the Civil War. Despite growing disparagement of camp meetings from religious elites, the enduring social component of camp meetings was a genuinely important element for rural farm families who craved the spirited worship, family reunions, and social connections.

In the antebellum period, white and Blacks often attended camp meetings together. White families frequently brought enslaved laborers with them to the events not only to cook and maintain the camp but also for their spiritual uplift. Following the Civil War and Emancipation, camp meetings became segregated, in large part due to the desire among newly freed African Americans for spaces and community of their own making. While white Christians hoped exposure to Biblical teachings would encourage submissiveness and subservience among the enslaved, African Americans tended to find comfort in, and connection to, the persecution and salvation of Jesus Christ and the promise of redemption afforded to Christian believers.¹³

¹⁰ “Rock Springs Camp Meeting Ground” National Register of Historic Places Nomination Form, North Carolina Department of Archives and History, Raleigh, NC, 1972; Laura A. W. Phillips, “Rock Spring Camp Ground Boundary Increase” National Register of Historic Places Nomination Form, Winston-Salem, NC, 2016; Bill Sharpe, *q*, Vol. III (Raleigh, NC: Sharpe Publishing Company, 1961), 1172-1174.

¹¹ Kooiman, Catawba County MPDF, F22.

¹² William S. Powell, *North Carolina Through Four Centuries* (Chapel Hill, NC: University of North Carolina Press, 1989), 324-325.

¹³ Henry Louis Gates, Jr., *The Black Church* (New York: Penguin Press, 2021), xx-xxiii and 32-36.

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Blacks came to add elements of African spirituality and celebratory music to white Christian rituals to create new, resonant forms of worship and expression.¹⁴

The creation of new Black churches in Catawba County after the Civil War reflected a trend occurring across the South as newly freed African Americans formed their own congregations and independent churches that instilled, perhaps more than anything, a sense of freedom among the Black population. Among the fastest growing denominations were the African Methodist Episcopal (A.M.E.) and African Methodist Episcopal Zion (A.M.E. Zion), which had been founded in the late eighteenth century not on theological differences with the Methodist church, but on racial differences. Both the A.M.E. and A.M.E. Zion churches were organized with “African” in their name to honor the African descent and heritage of its members. Richard Allen and Absalom Jones founded the A.M.E. church in Philadelphia in the face of ongoing discrimination by white Methodists. Most notably, the Methodist Church gave Black preachers few opportunities to preach, even to other Black congregants and never to whites.¹⁵

The organization of Motts Grove A.M.E. Church, which later transitioned to the United Methodist Church as the various denominational branches rejoined in the twentieth century, and the camp meeting ground in the period following the Civil War was indicative of the changing religious patterns across the state. The segregation of Black and white congregations reflected a desire, especially among Blacks, to carve out an independent space for Black life and culture. Black churches came to be not only a house of worship but also a place of refuge separate from whites. Black churches nurtured oratory, dance, and poetry. They endorsed teaching and learning. They were a place of affirmation and welcome, community centers, and engines of social transformation. For Black people, the church fostered “the hope for a better today and a much better tomorrow.”¹⁶

Of the four surviving camp meeting sites in Catawba County, two were central to the Black population: Motts Grove Campground and McKenzie’s Grove Campground near the town of Catawba. The other two sites were important to white Methodists in the region: Balls Creek Campground (NR, 1990) and the arbor at Wesley’s Chapel (NR, 1990). Balls Creek Campground is the most complete of these sites with a central arbor, 292 tents, a store, a concrete block well house, and five concrete block restroom buildings. Approximately 143 of the tents are believed to have been constructed before 1939, but the character of the site continually changes due to annual maintenance and the renewal or rebuilding of deteriorated tents.¹⁷ The site at Wesley’s Chapel consists of the arbor, built ca. 1890 and remodeled in the 1920s;

¹⁴ Milton Ready, *The Tar Heel State: A History of North Carolina* (Columbia, SC: University of South Carolina Press, 2005), 187-190.

¹⁵ Gates, *The Black Church*, 46-50; John Jamison Moore, *History of the A.M.E. Zion Church in America* (York, PA: Teachers’ Journal Office, 1884), 15-18.

¹⁶ Gates, *The Black Church*, 1-4, 78.

¹⁷ Barbara Kooiman and Michael Hill, “Balls Creek Campground” National Register of Historic Places Nomination Form, Catawba County Historical Association, Conover, NC, 1989.

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Wesley's Chapel United Methodist Church, whose current appearance dates to 1948; and an associated cemetery with the earliest grave markers dating from the 1850s. The tents and a school associated with the site stood through the 1920s but have all been removed.¹⁸

McKenzie's Grove Campground, founded in 1875, was affiliated with the A.M.E. church and, along with Motts Grove, believed to be one of the only two Black camp meeting grounds in Catawba County. The site includes the arbor, built around 1972 to replace an earlier deteriorated structure; two rows of tents; a commissary; and a small cemetery. The site is bisected by Shiloh Road (SR 1821). Camp meetings at McKenzie's Grove were typically held in early September and lasted eight days, encompassing two Sundays. Meetings at the campground have become sporadic, and the significance of the site has diminished in recent decades with the loss of some of its ancillary buildings and the prominence of the paved secondary road through the site.¹⁹

Motts Grove Campground retains a cohesive collection of buildings and structures organized according to the established pattern of camp meeting sites. The campground was built on land granted to African Americans by Dr. John J. Mott. The central arbor, an open shelter capped by a pyramidal roof, is encircled by 30 tents roughly arranged in a square, constituting the campground. The integrity of the site is most closely tied to its annual gathering and ritual use for religious services even though the tents, and to a lesser degree the arbor, have undergone repeated renewal and rebuilding due to their impermanent nature and infrequent use. As Barbara Kooiman notes in the MPDF: "Camp meeting grounds are more important for the continuity of their use rather than their structural integrity."²⁰

Historical Background and Social History Context

While the specific origins of Motts Grove Campground remain unclear, it is believed to have originated around 1872, when Rev. J. A. Wells, a Black Methodist circuit riding preacher from Cleveland County, and some trustees of the newly formed Brown's Chapel in Catawba County built a brush arbor in the Sherrills Ford area. Dr. John James Mott (1834-1919), a white physician and prominent political leader, reportedly heard and enjoyed the preaching and singing emanating from the arbor when riding in the countryside near his home. A resident of Sherrills Ford in 1860, Mott owned property valued at \$6,000 and allowed a section to be used for the creation of an A.M.E. church and camp meeting ground although the land was not

¹⁸ Barbara Kooiman, Laura A. W. Phillips, and Jerry L. Cross, "Wesley's Chapel Arbor and Cemetery" National Register of Historic Places Nomination Form, Catawba County Historical Association, Conover, NC, 1989.

¹⁹ Barbara Kooiman, Laura A. W. Phillips, and Jim Sumner, "McKenzie's Grove Campground" National Register of Historic Places Nomination Form (Draft), Catawba County Historical Association, Conover, NC, 1989.

²⁰ Kooiman, Catawba County MPDF, F19.

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formally transferred to church trustees until much later. Nonetheless, the church, cemetery, and campground bore Mott's name in appreciation of his patronage (Figure 1).²¹

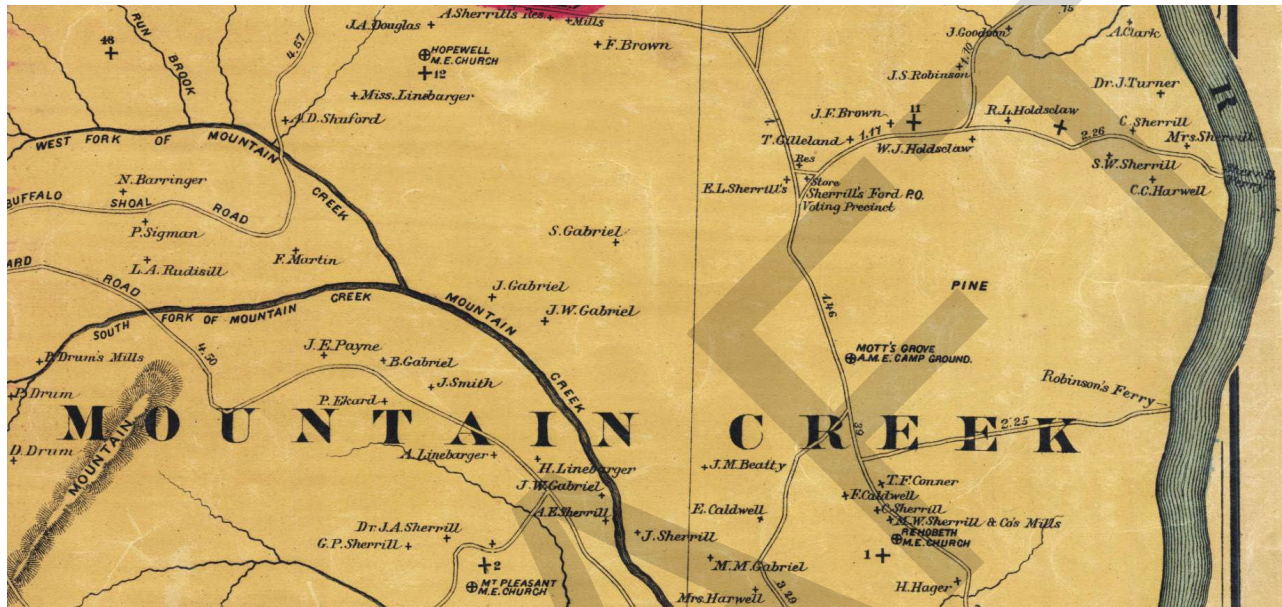


Figure 1. "Map of Catawba County, North Carolina, Published by R. A. Yoder, Newton, N.C., Copyrighted 1886." (State Archives of North Carolina, Raleigh, NC)

Motts Grove Campground was officially incorporated by an act of the North Carolina General Assembly in 1883. However, the site was sufficiently well established in 1875 that the Legislature passed a law "to prohibit the sale of spirituous liquors within one mile of Mott's Grove Camp Ground, and of Rehoboth church in Catawba County."²² In 1880, a congregation organized to form the Motts Grove A.M.E. Church, and the original brush arbor was replaced with a wooden arbor. Before the congregation built its first church, worship services were held in the "old Beatty House."²³ The first sanctuary appears to have been erected in 1891, when it was reported that "the colored people of Motts Grove have commenced building a new church."²⁴

Born in Hillsborough, North Carolina, in 1834, Dr. Mott seems a somewhat unlikely but powerful ally of the area's Black community. Mott's father was rector of the Protestant Episcopal Church in Hillsborough, and Mott, along with his two brothers, studied to become a doctor. He entered Catawba College at Newton and later graduated from Jefferson Medical

²¹ "Motts Grove United Methodist Church Anniversary Service 1880-1999" program, n.p. Copy in "CT0580 Mott's Grove Campground," HPO Survey Site File, North Carolina State Historic Preservation Office, Raleigh, NC; 1860 United States Census.

²² "Captions of Laws," *The Charlotte Democrat*, April 5, 1875, 2.

²³ "Motts Grove United Methodist Church Anniversary Service 1880-1999" program, n.p.

²⁴ "Sherrill's Ford Letter," *The Newton Enterprise*, June 12, 1891, 3.

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College in Philadelphia. He returned to Catawba County in 1856 to practice medicine and married Thedasia Carolina (Carrie) Hendrix of Wilkes County that same year. The couple lived first at Beatty's Ford and later at Sherrill's Ford. Mott is reported to have purchased the Greek Revival home of Dr. Littleton T. Coleman in Terrell. Mott represented Catawba County in the North Carolina Legislature in 1866 and 1867. In 1868, he was elected president of the Western North Carolina Railroad and served in this role for four years.²⁵

By 1870, J. J. and Carrie Mott had moved north to the town of Catawba with their four children. Their household also included a mixed-race nurse, Camila; Eliza Reinhardt, a Black housekeeper; and two Black laborers, Larkin Hendricks and Levi James.²⁶ During the same period Mott acquired nearly 700 acres of land around Sherrills Ford. He first purchased 358 acres for \$5,000 from J. M. and Annie Ivy in 1869 and later bought 351 acres for \$2,700 from George and Jane Cansler in 1872.²⁷ The Ivy tract was described as "beginning at a stake on the east bank of Mountain Creek," while the Cansler property partially bordered the Catawba River. It is unclear if the campground property originated from either of those tracts, but it provides evidence of the significant acreage Mott owned in the area.

In 1872, J. J. Mott was named U.S. Collector of Internal Revenue for the 6th District, a powerful office he held for 10 years, and the family relocated to Statesville in neighboring Iredell County. He served as chairman of the state Republican committee from 1876 to 1886, and as a result of his disciplined leadership, which nearly wrested control of the state government from Democrats, he earned the nickname "Iron Duke." He was a formidable political operative who helped Tod R. Caldwell get elected governor in 1872 and Augustus S. Merrimon defeat Zebulon B. Vance for the U.S. Senate.²⁸

Mott and Vance appear to have been contentious political foes with distinctly opposite views on race. Vance succeeded Mott's ally Merrimon in the U.S. Senate in 1879 and served three consecutive terms. In 1882, Mott was called to Washington to testify before a Senate Special Committee that was investigating claims against Mott and his role as Collector of Internal Revenue. The fundamental claims seem to have stemmed from allegations that Mott was using his position to appoint Republicans as deputies and in their official capacity push a Republican agenda. At one point during the hearing, Sen. Vance, chairman of the committee, asked Mott about Jim Harris, who was traveling through the district making speeches and included appearances at Motts Grove and Mayhew's, an area approximately 4.5 miles southeast of the campground. Vance, whose prejudice against Blacks was well known,

²⁵ "Dr. J.J. Mott Dead," *The Union Republican* (Winston-Salem, NC), February 6, 1919, 3; Marshall Bullock, "Terrell Historic District" National Register of Historic Places Nomination Form, North Carolina Division of Archives and History, Raleigh, NC, 1983.

²⁶ 1870 United States Census.

²⁷ Deed book 29, page 156, and deed book 15, page 163, Catawba County Register of Deeds, Newton, NC.

²⁸ "Dr. J.J. Mott Dead," *The Union Republican* (Winston-Salem, NC), February 6, 1919, 3; Homer M. Keever, "Mott, John James," NCPedia. State Library of NC, 1991, <https://www.ncpedia.org/biography/mott-john-james>, accessed December 11, 2025.

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questioned Mott: "You say Jim Harris was a colored man you thought well of; you used the word 'well'?"²⁹ Mott confirmed that he had described Harris that way, undoubtedly leaving Vance vexed.

There is little direct information about the regular activities of Motts Grove Church and Motts Grove Campground, but the two entities appear to have flourished through the late nineteenth century. The *Newton Enterprise* reported in August 1891 that after "nearly everybody went to Rock Springs Campmeeting [sic] and had a nice time," "the colored people are now camped at Motts Grove, having a good time as usual."³⁰ W. A. White, a Sherrills Ford blacksmith, reported on the camp meeting in 1893, describing the scene as a noisy place that looked more like a fair than a religious gathering. He was traveling to Frank Connor's store at Terrell and stopped for an hour or two, amused by white men riding by on horses and trying to take in the spectacle.³¹

In 1906, the land containing the church, cemetery, and campground was sold to the Trustees of Motts Grove Church for \$1.³² The property, covering nearly nine acres, was transferred to James Long, William Little, Robert Beatty, Levi McCorkle, J. H. Harston, and C. Y. Young, "Trustees for the Methodist Episcopal Church for the Colored Race." The sale of the property to the church trustees came not long after the death of Carrie Mott in Statesville.³³ Within a few years J. J. Mott left Statesville and moved to Radford, Virginia, where he helped develop water power sites along the New River. He became president of the Radford Water Power Company, which supplied water and electricity to the city and powered its streetcar system. Mott died in Virginia in 1919.³⁴

Camp meetings continued to be a regular part of life in Catawba and Lincoln counties throughout the twentieth century. The Motts Grove camp meeting received strong praise in 1927 from Brevard Nixon (1866-1937), a white man from Charlotte. Nixon, who had been camp commander of the Stonewall Jackson Sons of Confederate Veterans Camp, wrote to the *Charlotte Observer* newspaper about his experience attending the Sunday service at Motts Grove. He described how he "listened to one of the finest sermons I have ever heard, delivered at the 11 o'clock service."³⁵ Nixon estimated that approximately 350 people, Black and white, were gathered under the big arbor at the beginning of the sermon, but as the service went on the number swelled to more than 500 worshippers under the arbor and several hundred more

²⁹ *Testimony Before the Senate Special Committee to Investigate the Administration of the Collection of Internal Revenue in the Sixth District of North Carolina, appointed April 21, 1882* (Washington, DC: Government Printing Office, 1882), 404.

³⁰ "Sherrills Ford Gossip," *The Newton Enterprise*, August 21, 1891, 3.

³¹ "Motts Grove United Methodist Church Anniversary Service 1880-1999" program, n.p.

³² Deed book 81, page 45, Catawba County Register of Deeds, Newton, NC.

³³ "Mrs. J. J. Mott Dead," *The Charlotte Observer*, February 12, 1905, 1.

³⁴ "Dr. J.J. Mott Dies at Radford, VA," *Yadkin Valley Herald*, (Salisbury, NC), January 31, 1919, 4.

³⁵ "Mott's Camp Meeting," *The Charlotte Observer*, August 24, 1927, 6.

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standing around outside. He compared the scene to Rock Springs, estimating that more than twice as many people heard the sermon at Motts Grove than did during the 11 o'clock service at the white camp meeting. He went on to explain that Motts Grove "is constructed like Rock Springs. It lacks the big spring but outranks the white folks' camp meeting in Christian enthusiasm."³⁶ He concluded by saying that "the reaction and response of the colored audience was wonderful."³⁷

For all the positive aspects of the camp meeting and socializing, knives and guns were often a part of the unsanctioned activities surrounding the meetings. The *Charlotte Observer* reported in 1882 that "two negroes had a cutting scrape at their camp meeting at Mott's Grove last week."³⁸ In 1915, police presence during the camp meeting resulted in four guns being confiscated. Reporting on the event claimed that the huge crowd was very well behaved "but doubtless there would have been plenty doing had not a number of white officers been on the ground, keeping their eyes peeled for trouble."³⁹ Unfortunately, newspaper accounts often reflected white biases and typically attributed the good behavior of attendees to the presence of white law enforcement officers. The *Hickory Daily Record* reported on good behavior at the 1935 camp meeting despite an arrest for drunk driving. It was further reported that attendance at Motts Grove, which "is the largest camp meeting for negroes in this section of the state," was lower than usual due, in part, to inclement weather during the week.⁴⁰

Through the mid-twentieth century, the *Hickory Daily Record* regularly reported on people attending the Motts Grove Camp Meeting. News bulletins from Catawba, Claremont, Conover, and Newton all noted who would be attending, when buses were leaving, and which family members were visiting during the week.⁴¹ The wooden arbor at the campground was partially destroyed by a storm in the late 1950s, and the roof replaced. Similarly, a lightning strike during a storm in 1957 destroyed Motts Grove Church. In the period between the loss of the church building and completion of the present sanctuary in November 1960, the congregation met across the road in the former Motts Grove School.⁴²

The 1960s were a busy period that helped define the current iteration of the church and campground. After the new sanctuary was completed a small portion of the original nine acres deeded to the trustees was sold for railroad right-of-way on the east side of the property. The railroad resulted from the creation of Lake Norman, a Duke Power project that inundated more

³⁶ "Mott's Camp Meeting, *The Charlotte Observer*, August 24, 1927, 6.

³⁷ "Mott's Camp Meeting, *The Charlotte Observer*, August 24, 1927, 6.

³⁸ "State News," *The Charlotte Observer*, August 29, 1882, 1.

³⁹ "Motts Grove Was Quiet – But They Had the Guns," *The Newton Enterprise*, August 17, 1915, 1.

⁴⁰ "Conduct Good at Negro Campmeet," *Hickory Daily Record*, August 19, 1925, 2.

⁴¹ *Hickory Daily Record*, August 22, 1942, 11; *Hickory Daily Record*, Mary 29, 1943, 11; Jay Bee Aytch, "Hopping About Tarheelia," *The Carolinian* (Raleigh, NC), August 24, 1963, 12; Thelma Baker, "Conover Area News," *Hickory Daily Record*, August 28, 1965, 13

⁴² "Motts Grove United Methodist Church Anniversary Service 1880-1999" program, n.p.

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than 32,000 acres along the Catawba River between 1959 and 1963 with the construction of Cowan's Ford Dam. Duke Power began constructing the Marshall Steam Station to the east of Mott Grove in 1965. The four-unit, coal-fired generating facility was built out in the late 1960s on a site covering 1,700 acres.⁴³ The railroad tracks effectively separate Motts Grove Campground to the west from the steam plant site to the east. In 1968, the Motts Grove congregation joined the newly created United Methodist Church (UMC), which formed from a merger of the various strands of Methodism including the Methodist Episcopal and Evangelical Brethren denominations.⁴⁴

In 1966, Motts Grove Campground experienced one of its most devastating incidents. A fire broke out at Motts Grove on the evening of November 15, 1966, one of three fires reported that night. One of the blazes occurred in the basement of Jones Fish Camp south of Newton, and another destroyed the concession stand at Drum's Family Campground in Terrell. The most extensive damage, however, occurred at Motts Grove where 22 buildings were destroyed and others damaged, resulting in approximately \$10,000 in damages. Robert McCorkle, a campground trustee, told reporters that more than half of the buildings were destroyed and that there was no insurance on the wooden structures. McCorkle estimated "it would take approximately \$500 each to build back and furnish the buildings."⁴⁵ Firemen expressed surprise by how quickly flames raced through the campground. All three fires were investigated as arson.⁴⁶

While it is unclear if the Motts Grove Campground fire was intentionally set and racially motivated, an undercurrent of racism has persisted in regard to Black camp meetings. A young Black man, Winslow Conner, was shot and killed by a deputy sheriff at Motts Grove during the camp meeting in 1938. The deputy claimed Conner advanced on him with a knife, but Conner's friends insisted that the deputy fired without provocation. Following the incident, a large group of Blacks blocked the deputy from crossing a bridge on NC 150 in protest of the shooting.⁴⁷

As recently as 1995, the camp meetings at Balls Creek and Motts Grove remained almost completely segregated by race despite their shared affiliation with the United Methodist Church. During the meeting at Balls Creek, Catawba County Sheriff David Huffman asked six Black teenagers, including two members of Motts Grove Methodist Church, to leave, stating that the youths needed a permit to attend and later instructing officers to arrest them if they

⁴³ Donna Campbell, "The History of Lake Norman," *Our State* (September 2013); Jeroen van den Hurk, "Historic Architectural Resources Survey Report, Widen NC 150 from NC 16 Bypass to I-77, Lincoln, Catawba, and Iredell Counties, North Carolina, Final Identification & Evaluation, TIP No. R-2307," Report for North Carolina Department of Transportation, Raleigh, NC, April 2014, 57-70.

⁴⁴ "Motts Grove United Methodist Church Anniversary Service 1880-1999" program, n.p.

⁴⁵ Larry Abernathy, "Arson Probe Underway in 3 Blazes," *Hickory Daily Record*, November 16, 1966, 1.

⁴⁶ Larry Abernathy, "Investigation Continued by Area Officers," *Hickory Daily Record*, November 17, 1966, 16.

⁴⁷ "Self-Defense Claimed by Officer in Shooting," *Greensboro Daily News*, August 23, 1938, 4; *Atlanta Daily World*, August 30, 1938, 4.

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returned. Sheriff Huffman, a longtime attendee at Balls Creek, claimed the two campgrounds were segregated “because that’s the way people want them.”⁴⁸ Indeed, UMC officials indicated that long-standing tradition was the primary factor keeping the camp meetings segregated and not a result of racial friction in the community. The Black teenagers, however, felt that their treatment at Balls Creek was racially motivated, and the sheriff noted that when Black youths come to Balls Creek Camp Meeting, law enforcement officers pull them aside and instruct them not to cause trouble. The Black teenagers insist their white counterparts are treated more leniently.⁴⁹

Following tradition, a group of trustees oversees Motts Grove Campground and collects fees from tent owners. Campground fees cover water to the site. Family members typically come out a week or two before the camp meeting to turn on the power and water, clean up their tents, and check for snakes or other rodents. Ray Linebarger, a current trustee, recalls coming up early to prepare the straw floors and straw beds. He remembers from his youth being sent by his elders into the woods along the railroad tracks to collect coal that had fallen off trains headed to the steam plant; the collected coal was used in the cookstoves.⁵⁰

The social component of the camp meeting at Motts Grove continues to be its most enduring legacy along with the religious services. The anticipation of seeing old friends and former classmates, distant relatives and family from out of state, is one of its greatest joys according to attendees.⁵¹ Of course, the camp meeting has evolved with the times, reduced to just one week of preaching and revivals. The camp meeting has moved to an earlier week in August due to realities of school calendars, not farming schedules. At recent camp meetings approximately one-third of people stay in the tents and the other two-thirds stay offsite and come out during the day or evening for services. Improvements in travel and transportation make it easier to visit for shorter durations, as well as for people to attend from further away and even come from out of state. One attendee recalled extended family coming to Motts Grove from Washington, DC, for a reunion and the camp meeting. School started in DC for the young people on Monday following the closing Sunday service, ensuring a rapid transition back to real life. The pleasure of gathering for camp meetings, reconnecting with family and friends, led to the time spent at Motts Grove Campground becoming affectionately known as “summer Christmas.”⁵²

The National Register recognizes a broad range of historic properties as potentially eligible, but certain kinds of properties, including religious sites, are not usually considered for listing. Properties owned by religious institutions or used for religious purposes may be eligible

⁴⁸ Monte Mitchell, “An Issue of Color?” *The Charlotte Observer*, August 27, 1995, 6V.

⁴⁹ Monte Mitchell, “An Issue of Color?” *The Charlotte Observer*, August 27, 1995, 6V.

⁵⁰ Motts Grove Campground Trustees, personal communication with author, April 26, 2025.

⁵¹ Motts Grove Campground Trustees, personal communication with author, April 26, 2025.

⁵² Ray Linebarger and Motts Grove Campground Trustees, personal communication with author, April 26, 2025.

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for listing if it derives its primary significance from architectural or artistic distinction or historical importance. Motts Grove Campground meets Criteria Consideration A for religious properties because its significance derives from its traditional use as a camp meeting site in the Catawba Valley, where the popular religious and social phenomenon has endured from the nineteenth century to the present. The campground holds important historical associations with African American ethnic heritage, religious practices, and social history in Piedmont North Carolina.

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Previous documentation on file (NPS):

- ☐ 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 # _____

Primary location of additional data:

- ☒ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☒ University
☐ Other

Name of repository: _____

Historic Resources Survey Number (if assigned): CT0580

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10. Geographical Data

Acreage of Property approx.. 8.5 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

A. Latitude: 35.602685 Longitude: -80.981802

B. Latitude: Longitude:

C. Latitude: Longitude:

D. Latitude: Longitude:

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

1. Zone: 17	Easting:	Northing:
2. Zone: 17	Easting:	Northing:
3. Zone: 17	Easting:	Northing:
4. Zone: 17	Easting:	Northing:

Verbal Boundary Description (Describe the boundaries of the property.)

The eligible boundary is shown by a heavy dashed line on the accompanying Catawba County tax map. The boundary encompasses the full 8.28 acres of the tax parcel containing the campground, church, and cemetery [PIN 4618-0310-0104]. The boundary generally follows the legal parcel lines on the north, south, and east sides of the property and is drawn to the east edge of pavement on Sherrills Fork Road (SR 1848), which forms the western border of the site. The area between the western parcel line and the edge of pavement adds approximately 0.25-acre to the residual 8.28-acre tract.

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Boundary Justification (Explain why the boundaries were selected.)

The eligible boundary for Motts Grove Campground and Motts Grove United Methodist Church encompasses all of the resources historically associated with the camp meeting site, church, and cemetery on the residual 8.28-acre property.

11. Form Prepared By

name/title: Clay Griffith
organization: Acme Preservation Services, LLC
street & number: 825 Merrimon Ave., Ste. C, #345
city or town: Asheville state: NC zip code: 28804
e-mail: cgriffith.acme@gmail.com
telephone: 828-281-3852
Date: August 4, 2026

Additional Documentation

Submit the following items with the completed form:

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

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Photographs

The following information pertains to each of the photographs:

Name of Property: Motts Grove Campground
Location: 8790 Sherrills Ford Road, Sherrills Ford, North Carolina
County: Catawba
Name of Photographer: Clay Griffith / Acme Preservation Services
Date of Photographs: March 13, 2024 (unless otherwise noted)
Location of Digital Master: Historic Preservation Office
North Carolina Division of Archives and History
109 E. Jones Street
Raleigh, North Carolina 27601-2807

Photographs:

1. Motts Grove Campground, west tent row and concessions building, view to northeast along Sherrills Ford Road (SR 1848)
2. Motts Grove Campground, pavilion, view to west
3. Motts Grove Campground, pavilion, view to northwest
4. Motts Grove Campground, pavilion, interior, view to east
5. Motts Grove Campground, pavilion, interior, view to south
6. Motts Grove Campground, pavilion, view north between tents #27 and #28
7. Motts Grove Campground, tents #2-3, view to northwest
8. Motts Grove Campground, west tent row (tents #4-8), view to northwest
9. Motts Grove Campground, north tent row (tents #9-16), view to northeast
10. Motts Grove Campground, rear view of north tent row (tents #9-16), view to east
11. Motts Grove Campground, pavilion and tent rows, overall view to northwest
12. Motts Grove Campground, tent #16 and east tent row (tents #17-21), view to northeast
13. Motts Grove Campground, east and south tent rows (tents #22-27), view to south
14. Motts Grove Campground, concessions building, view to north
15. Motts Grove Campground, bell, view to northwest
16. Motts Grove Campground, well house, view to west
17. Motts Grove United Methodist Church, oblique front view to northeast, April 26, 2025

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18. Motts Grove United Methodist Church, north side elevation, view to south, April 26, 2025
19. Motts Grove United Methodist Church, sanctuary, view to east, April 26, 2025
20. Motts Grove United Methodist Church, fellowship hall, view to northwest, April 26, 2025
21. Motts Grove Cemetery, overall view to southeast from south side of church
22. Motts Grove Cemetery, eastern section, view to southeast
23. Motts Grove Cemetery, view to west
24. Motts Grove Cemetery, disturbed ground in southwest corner of property, view to southwest

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 100 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.