

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 *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Brandywine Summit Camp Meeting

other names/site number N/A

2. Location

street & number 119 Beaver Valley Road

N/A not for publication

city, town Chadds Ford (Concord Township)

N/A vicinity

state PA

code PA

county Delaware

code 045

zip code 19317-9165

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

DR. BRENT D. GLASS

Signature of certifying official

Date

PA HISTORICAL & MUSEUM COMMISSION

State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of commenting or other official

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- entered in the National Register
 See continuation sheet.
- determined eligible for the National Register See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register
- other (explain): _____

Signature of Keeper

Date of Action

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DESCRIPTION

The Brandywine Summit Camp Meeting, in Concord Township, Delaware County, Pennsylvania, contains intact vernacular camp meeting architecture situated in a layout representative of many late nineteenth century camp meeting plans, within a natural setting. The camp meeting sits in a picturesque grove offering natural drainage, about 400 feet above sea level, amidst developing suburbs one half mile from Concord Pike (Route 202), 7.5 miles north of Wilmington, Delaware, 8.5 miles south of West Chester, Pennsylvania, and 27 miles west of Philadelphia. The district contains approximately 13 acres, incorporating the entire Brandywine Summit Camp Meeting Association, Inc.'s property. The traditions set forth by its founders in 1867 created a camp meeting environment that has had an enduring effect on the camp's architecture and natural setting. It has relatively uniform turn of the century cottage architecture, a central tabernacle, and an unaltered plan. It exists in a lush setting of towering trees, situated on a hillside gently rising to the south. The camp's front end gabled, one story cottages evolved from canvas tents. Existing in the tents' exact location, often on the original tent platforms and original tent framing, they are more than just symbolic reminders of the camp's original gabled tent appearance. The centerpiece of the community is the c. 1884 Tabernacle. With few alterations, it is the focus of the camp's religious activities and purpose.

There are 98 resources, including 76 contributing buildings, 20 noncontributing buildings, and 2 noncontributing structures. Eighty-three cottages make up the majority of the camp's resources; 67 are contributing. There are few records indicating when the cottages were constructed. A newspaper account describes "...between 75 and 100 tents..." in 1867.¹ The 1875 Everts and Stewart map depicts the woods, but no structures. "Brandywine Summit Camp" is recorded on the E.W. Smith & Company map in 1892, but it is not until 1913, in the A.H. Mueller map that buildings are shown, in this case, the caretaker's house, and possibly the mens room. However, recorded history of the camp does indicate that a fire in 1880 and a storm in 1881 destroyed several tents, not cottages. Early photographs from the first decade of the twentieth century show cottages, not tents, indicating that cottages began to be built after the fire and storm, and before 1910. The turn-of-the-century cottages have no particular style, but contain elements of the Gothic, Prairie School, and other Victorian or Post-Victorian era styles. There are only 15 non-cottage resources in the district, 8 of which are contributing. These resources include a contributing tabernacle and pavilion, garages, rest rooms, sheds, a dining facility, and a caretaker' house, the latter the only building over one story. In addition to the man-made resources, the camp sits in an understory of tall trees; removing trees is prohibited except were absolutely necessary and by permission.

The contributing vernacular cottages are the main focus of the district. Most are approximately twelve to fourteen feet wide and between thirty and fifty feet long, some with small side additions. All are one story. There are no basements, and many cottages exist on their original tent platforms, supported by masonry posts. Most have end gabled roofs, and some have hipped roofs. These gabled or hipped roofs extend over front porches, which exist in almost all of the camp's cottages. Many cottages are built immediately next to one another or just a few feet away. Roofs are mainly asphalt. The combination of the side-by-side positioning of the cottages and their front end gabled roofs create a

¹The Daily Commercial (Wilmington, De.), 13 August 1867.

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multiple gabled streetscape on most avenues of the camp. The primary cladding is German siding, but board and batten and beaded tongue-and-groove siding is also found on cottages. Many cottages now contain vinyl German siding or T-111 wooden panelling. Tar paper and asphalt shingles are also visible on many cottages, usually on their less visible sides. This is not a "cheap" replacement for deteriorated German siding. On the contrary, tar paper was often used as a more permanent replacement for tent canvas. Also, because so many cottages were built from the inside out due to their positioning abutting other cottages, tar paper was both an inexpensive and malleable building material. Several cottages are now standing alone (next to where once adjacent cottages no longer stand) contain exposed structural framework, showing they were clad from the inside out (photo 17). They were constructed "from within" because there was no room, given the close proximity of adjacent cottages) to apply cladding to the exterior of the framing. Examples include 38 Scott and 46 St. Paul's Avenue, the latter formally a parsonage. Gable walls over the porches tend to be covered in beveled tongue-and-groove cladding. Often the lower part is trimmed in pickets or dentils. Some cottages hang signs on their porches, such as "Heavenly Sunshine," "Almost Heaven," and "Friendship."

Most cottages are entered through front doors under the gabled overhangs. Many contributing cottages have bi-fold doors and wooden screen doors. Some cottages also have unaltered solid tri-fold doors, echoing the appearance and use of the original tent flaps. Fenestration in the cottages vary widely. The most elaborate windows are like those found in many Queen Anne style buildings, including diamond shaped panes with wooden comes, or large square panes surrounded by smaller square panes. Eighty-nine Circle, 69 Brandywine, 114 Circle, and the "Victoria" cottage at 119 Union have some of the more elaborate windows in the camp. Victoria, for example, has large arched multiple window arrangement and decorative wood trim on its north side. Most cottages have transom windows, or windows in the gable extension, providing ventilation. Often diamond shaped or containing stained glass, they are one of the most decorative aspects of the cottages. Side windows vary greatly, reflecting the proximity of other cottages. For example, 4 Hilltop, the "Friendship" cottage, is just two feet from 3 Hilltop. It contains long, narrow, horizontal windows on its south side, located about six feet from the ground. These allow privacy, light, and ventilation in an otherwise confined space. Other cottages have hopper light windows, and windows which slide horizontally when opened, so as not to take up room inside or outside of cottages. Some cottages contain flat-arched wooden pediments over their windows, such as at 25 Asbury Avenue. It is a decorative element present in many cottages. While slender pointed arched windows are found in many camp meeting cottages, they exist here only in one cottage, 114 Circle. The cottage also contains stained, diamond shaped panes in its transom.

Interiors of many contributing cottages have similar materials and plans. Interior cladding is usually nailed to wall studs, rafters, and collar beams. The vaulted ceiling effect provides ventilation, especially when used in conjunction with transoms, and generally makes the interior feel larger. (See photos 11, 12, 21, #89.) A popular interior material is beaded tongue-and-groove wood cladding, often painted white or stained. Thin partition walls are made from either the same material or from curtains on cross bars. Living areas are generally in the front (some with beds), bed rooms are in the middle, and kitchens and bathrooms (if they have the latter) are in the rear. Many also contain small rear porches. Twelve Summit, called the Watson cottage and used as a dormitory for youth groups (photos 10, 11, 12), has many elements mentioned above. Its interior contains dark stained tongue and grooved woodwork, curtain partitions (their pipe railings actually support the walls), and a rear kitchen/dining

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room addition in a Siloam Avenue cottage. Its exterior is clad in German siding, and contains a solid four-section folding front door.

Forty-four Circle was formerly a cottage and now functions as the camp's penny candy store. Its rough interior, showing the inside of its exterior German siding, studs and rafters, displays the typical construction of the camp's cottages, most of which are now permanently covered by interior woodwork. Many cottage owners originally hung up clean white muslin sheets, which not only hid the rough timbers, but maintained the feeling of being in a tent. Cottages contain simple furnishings, and some contain electric heat for off season use. All cottage owners, however, must abide by the Association's fire regulations, which stipulate that cottages contain at least one smoke alarm, as well as a fire extinguisher, and a hose.

Cottages have also undergone another evolution. Because of agreements with the original land owner (William Johnson) which prohibited the cutting of trees once the camp had been laid out, several cottages have had to be altered over the years to accommodate tree growth. The occupants of 49 St. Paul's can no longer use their front door, and must enter from a side door. (See photo 19.) Other cottages have notches cut out of their walls or have had to build around trees to accommodate tree growth. One example is 99 Union, named "Almost Heaven." Several porches have trees growing out of their floors and roofs, or into their woodwork. Examples include 12 Summit, 14 Circle, and 105/106 Hilltop. Other cottages are much smaller as a result of trees falling on them and having the subsequent damage area removed. One example is 40 Circle. Formerly a cottage, it was made into a nursery after half of it was destroyed by a storm in 1992.

Noncontributing cottages are either under fifty years old, or, on rare occasion, have been altered to the extent that they have lost their integrity. An example of the latter is 36 Asbury, where a porch addition has altered the integrity of a cottage. (See photo 16.) The roof of the new porch is being constructed to the entire west side of the cottage, causing the west side of the original symmetrical gable to be pushed out on that side. Twenty-four Asbury has been clad in thin asbestos shingles with wavy cut edges, failing to reflect its original cladding, or other cladding in the camp. Number 91 Circle is another example of similar cladding treatment. Two cottages on Elam Avenue, 94 and 95, are no longer contributing due to a combination of major alterations, including the construction of large box-like end porches which hide the gabled roof, and switching the main entrances from Elam to the Camp Road. Number 18 Circle was built in the 1960s. The vinyl clapboard clad box-shaped cottage's gabled roof is almost flat, and shows a total disregard for the surrounding architecture. Generally, newer construction reflects the existing architecture. Forty-seven St. Paul's, for instance, is a new pre-made cottage that was placed in the camp in 1993. Its front-end gabled roof, size, front porch and wood siding blend reasonably well with the surrounding cottages without compromising the multiple gable streetscape, or the natural materials of most contributing cottages.

The plan of the camp has created a community of cottages situated extremely close to one another, or directly across from one another on narrow avenues which are little more than paths. The avenues are laid out in a grid pattern. Several cottages are also built along the perimeter of the Circle and Hilltop areas, which are grass covered, park-like squares. The district includes a two-tenths of a mile long driveway which connects the camp area to Beaver Valley Road to the south. (The driveway forms the

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"pan handle" of the property.) The camp occupies approximately three-quarters of the land, the balance steeply sloping downward to a creek along the district's eastern boundary. One enters the camp by proceeding north from Beaver Valley Road and onto the camp driveway which leads to the camp entrance. (See photo 1.) At the wooden entrance sign (photo 2.), the driveway forks and a one-way sign directs traffic east onto Camp Road, which loops around the camp's avenues. Camp Road separates service buildings, such as rest rooms and garages located outside the Camp Road, from residential and religious buildings inside the Camp Road. Five of the avenues are named after the founding churches of the camp and other member churches. Residents are prohibited from driving on the avenues. Woodlands surround the camp on three sides; an open field is located south of the district.

Within the Circle area is the Tabernacle; and in the Hilltop area, the Pavilion. In addition to the camp's cottages, the Pavilion and the Tabernacle are the other major architectural foci of the camp. (See photos 2, 3.) Possibly the camp's oldest structure, the Pavilion (#121, photos 2, 3), is a square building (30' x 30') with a pyramidal hipped, asphalt shingled roof. It is supported by upright posts and is completely open on all sides. The Pavilion has been used for dining, meetings, social activities and religious purposes since it was constructed in the late 1800s. Hilltop is the camp's highest point. The main tabernacle in the Circle was also called the "Auditorium" (#120, photos 6,7). Like many camp meetings, it lies in the center of the camp, and is used throughout the summer for religious services, gospel and youth performances. The 75' by 50' tabernacle was constructed c. 1884. A 45' x 45' rear permanent addition, which replaced a canvas addition, was built in 1943. The gently sloping terrain provides a natural auditorium setting, with the pulpit in the lower northern end. The original section of the Tabernacle is open on all four sides, and is significant because of its clear span exposed truss system. Hundreds of seats fill the building. A rectangular cupola sits atop the original section and contains the camp's bell. A tree once grew out of the roof of the addition. However, it was recently removed after it died.

Eleven auxiliary buildings and structures, including a pool, are located outside of the Camp Road. They include the dining hall, which was begun in the 1940s as a youth facility and completed in the 1950s for use as a dining facility (#123, noncontributing, also known as the Biddle Memorial Building); two garages, both contributing, which are the sole survivors of several sheds, stables, garages and a general store which together ringed the community in the 1920s; a two-and-a-half story Gothic style caretaker's house (#130, photo 22), which is the only building over one story and continually occupied throughout the year; a number of sheds; a laundry facility; and several rest rooms (photo 23). In addition, there is a modern, noncontributing pool (#134) just south of the dining facility, and a swing-set near the ladies rest room that has been used at least 65 years. (It is not included in the resource count due to its relatively small scale.) With the exception of the caretaker's house, the rest of the auxiliary resources have mainly vernacular origins. The two-and-one-half story caretaker's house has a single cross-gabled dormer in the center of its three bay front facade, and it is clad in vinyl siding. Its front porch is protected by a hipped roof, extending along the entire front facade. There is a rear shed addition. At the north corners of the property are the contributing men's (#129 and photo 23) and ladies' rest rooms (#128). Both are rectangular frame buildings with gently sloping shed roofs. The men's rest room is clad in vertical beaded tongue-and-groove boards. The new rest room, (#124) is a noncontributing building approximately 10 X 20 feet. Containing both men's and ladies' sections, it is clad in T-111

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cladding. The contributing garage is a circa 1920s square (20 X 20 feet) structure with board and batten cladding and an end gable tin roof. The Biddle Memorial Building (named for a camp leader in the 1920s-1940s, is the camp's largest enclosed building, measuring approximately 20 X 60 feet. The Ranch style dining facility, finished in the 1950s, has vinyl cladding, an end gabled asphalt roof, and rests on a cinder block base.

Saint Paul's, Scott, Asbury, and Brandywine Avenues occupy the north end of the camp. Like most avenues, St. Paul's contains primarily contributing cottages. It also contains stone sided flower beds running down the middle of the avenue. The avenue's former round, flat tin street lights have been replaced by plastic "Victorian" bulb lights. (The older street lights can be found elsewhere in the camp.) Fifty St. Paul's is an example of the Camp's few hipped roofed cottages, and was once a boarding facility. (See photos 20, 21.) Fifty-three St. Paul's square shape is rare, and is entirely covered with tar paper, having changed little in 60 years. Anna T. Lincoln, cousin of Abraham Lincoln, is said to have resided in 54 St. Paul's. Asbury Avenue is named for the still active Asbury Church of Wilmington. It contains seven buildings. The current association president's cottage is 26 Asbury. It is believed to be the end to end combination of two gabled Sears (or other mail order company) garages, c. 1932. (See photo 15.) Numbers 72 and 73 Brandywine Avenue were combined by joining their shared wall. (See photo 14.) This is one of at least five such combinations in the camp. Sixty-nine Brandywine exhibits a variety of cladding, including German siding, board and batten diagonal beaded boarding on its west side, and fish scale wood siding over its west gabled entrance. The open area on the northwest corner of Brandywine and St. Paul's was created after 7 cottages burned in a 1953 fire.

West of the Circle are Lebanon and Elam Avenues. Both are short, narrow avenues, containing four cottages each. Number 86 Lebanon contains no front porch, a rare exclusion at the camp. Siloam Avenue, east of the Circle contains just one cottage (#12a), long incorporated into the rear of the Watson Cottage, at 12 Summit Avenue.

Summit and Union Avenues are the major north-south arteries, linking Hilltop with Circle. (See Summit Avenue on photo 9.) Eleven Summit was constructed c. 1930, and is still considered one of the camp's "newer" cottages. Number 112 Summit was constructed in 1990, replacing an earlier cottage, and is connected to 114 Circle. (See photo 9.) Both new cottages continue the front-end gabled and front porch traditions of earlier cottages. Ten Summit's front gable contains vertical tongue and groove boards with pickets on its lower edge, present on many cottages. Union Avenue (photo 13), contains the "Leaning" cottage at 96 Union, so called because its poor condition existed for many years before finally being rescued by camp members, attesting to their desire to preserve the camp's historic architecture. Union also contains a small open sanctuary in an area once occupied by a dining facility.

Cottages line all four sides of the Circle. (See photo 9.) Wood used to build 14 Circle was once part of a shooting gallery in Philadelphia. Lead shot can be found in its woodwork. Fifteen Circle, called "Sunrise," was the association's parsonage for head ministers. Number 18a and 19 Circle have been joined to create the "Heavenly Sunshine" cottage. Eighteen-a was a former parsonage and residence of Charles Weigle, a preacher and gospel writer in the 1930s. While residing here he wrote the still sung gospel tune "No One Ever Cared For Me Like Jesus." The cottage is one of the few cottages featuring bracketed tops over the side windows. The recently constructed Collins Building, named after

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a popular camp meeting leader in the 1920s, is a large T-shaped building with a gabled front. Although noncontributing due to its insufficient age, the building reflects the camp's vernacular architecture. Its large interior space houses the camp's offices, meeting space, and museum. Some of the camp's most preserved and most historic cottages are located on the Circle's west side. Eighty-eight, 89 Circle and possibly 91 Circle are cottages originally owned by members of the Johnson Family, owners of the entire camp property until 1943. Number 89 (photo 8) is the camp's most distinctive property in terms of history and integrity. The cottage was owned by the daughter of Thomas Johnson and has stayed in near original condition since photos taken prior to World War I. Its Victorian interior is rather formal compared to other cottages. Its exterior has large stone bases supporting wooden posts, unique to this cottage. Its front casement windows contain diamond shaped panes while its side widows, also original, are of varying sizes.

Hilltop has cottages on three sides; its south side opens to the camp entrance. One Hilltop is unique in that the owner is constructing dormers on the south side to bring light into its sleeping loft. It is questionable whether this violates an Association rule that no cottages may be over one story. However, its dormer windows face south, where there are no other cottages, and thus its owners cannot look down upon other members, which is the point of the plan. Numbers 105 and 106 Hilltop (a former barber shop) are now attached, and contain a tree growing out of the porch roof. (See Photo 4.) The largest cottage in the camp is 107 Hilltop, known as the "Hummingbird" cottage. Measuring approximately 35' x 50', it contains a variety of cladding, including German siding, T-111, and vertical beaded tongue and groove boards. There is a fan-shaped window which includes eight colored panes separated by muntins over the rear bay window.

The camp has endured several major changes since its beginning in 1867. First, tents slowly evolved into cottages, so that by the first decades of the twentieth century, all of the tents had disappeared, leaving the gabled cottages as their legacy. Second, while these cottages have changed little over the succeeding years, leaving their integrity intact, almost fifty cottages no longer stand, due to neglect, severe weather, and fire. Because so many cottages do remain, however, the general streetscape rhythm created by the gable roofs remains firmly intact. Another change in the camp is the reduced number of garages and support buildings which once surrounded the camp on the outside of the Camp Road. Almost all of the shed garage units have been demolished, as well as the general store. The addition of the pool and modern rest rooms is also a major change, however this goes unnoticed once inside the Camp Road. Support buildings, such as dining tents and stores are also missing.

A final change is the impact of nature on the camp. The trees left in 1867 have grown, requiring several cottage owners to remove sections of their cottages to accommodate the growth of trees. The mature oaks and tulip poplars loom over the community, providing constant shade, wind protection, and the sounds of nature within the community, as per the original intentions of the founding members and then owner of the land, William Johnson.

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 a grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)	Period of Significance	Significant Dates
RELIGION	c. 1884-1943	1884.

ARCHITECTURE		
	Cultural Affiliation	
	N/A	

Significant Person (Complete if Criterion B is marked above)	Architect/Builder
N/A	Wise, John; McKaig, Isaac; Thatcher, Albert

Narrative Statement of Significance (x See continuation sheets.)

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SIGNIFICANCE

The Brandywine Summit Camp Meeting is significant under Criteria A. and C. in the areas of religion and architecture for the period 1884-1943. One of the oldest continually operating camp meetings in Pennsylvania, it became a summertime destination for middle class Methodists from Wilmington, Delaware and West Chester, Pennsylvania in the late nineteenth century and throughout much of the twentieth century. It is a prime example of the American Methodist Camp Meeting Movement, a movement made popular in the decades following the Civil War. Its layout and architecture, featuring gabled cottages along avenues surrounding a central square containing a tabernacle, typifies the design of other camp meetings at that time. The majority of its cottages are contributing, having literally evolved from tents. Today it is one of Pennsylvania's best preserved and still functioning camp meetings. Its religious and architectural significance lies in its spiritual, social, and architectural roots. The camp meets Criterion Consideration A. for religious properties in that it represents broad patterns of American religious history, while its architectural resources represent a specific type of American vernacular architecture, which might simply be called, "camp meeting."

Religious Significance

Brandywine Summit's founding was part of a movement to establish Methodist camp meetings across the United States after the Civil War. The post-war era was a time of political and spiritual healing. An extensive and affordable railroad system enabled more individuals to travel, particularly the rising middle class. Camp meetings were an alternative to expensive resorts, both of which provided an escape from the hot industrial cities of that time. There are thousands of camp meeting sites across the nation. Pennsylvania has 174 known camp meeting sites, including Chautauqua sites. However, only 15 survive in the Southeastern Pennsylvania, South New Jersey, and south central Pennsylvania region. Just eight miles from Brandywine Summit is Chester Heights Camp Meeting, an interdenominational camp meeting which began in 1872. Camp meetings such as Brandywine Summit, Mount Gretna (Lebanon County, Pa.) and Chester Heights have extensive architectural fabric in place, while many other camp meetings have few surviving structures. To provide more effective management, member associations were formed in many camps, including Brandywine Summit, in the late nineteenth century. Association boards and committees managed camp property, collected ground rents, oversaw finances, buildings, religious services, and events.

Brandywine Summit Camp Meeting lies in Concord Township, Delaware County, just north of the Delaware state line. The wooded landscape was once part of the William Johnson Farm, and the specific thirteen acres which comprise the district was once known as Johnson's Woods. In July, 1866, Samuel Hance, a local preacher from Siloam Church, a Delaware County Methodist Church, held a prayer meeting in Johnson's woods. The following year, Wilmington Methodist Conference Churches (Methodism was strong in Delaware) were invited to join and worship there. On a Sunday afternoon in July, 1867, members from Asbury, Grace, St. Paul's and Union churches of Wilmington met with members from Siloam, Ebenezer, Zion and Bethel Methodist churches of Pennsylvania. The next week, John Wise, a lumber merchant, hauled canvas tents from Wilmington, and Isaac McKaig and Albert Thatcher, the latter a ship builder, exporter, and class leader in St. Paul's Church, pitched tents. A large canvas was stretched over a rude pulpit and mourner's bench with four mounds of earth supporting

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pots of pitch and resin for illumination. The Brandywine Summit Camp Meeting, one of the oldest continuous camp meetings in the United States, had begun.²

In 1884, the camp formed an official association, and a charter was granted in May by the court of Delaware County. The association obtained a lease of twenty acres of land, and meetings were held there in the month of July and August. The camp's tabernacle is believed to have been constructed circa 1884, and thus began the camp's period of significance. The camp was directed by a board of nine trustees, all cottage owners elected by the association. The degree of control by the board of trustees was important. Many other camp meetings failed due to lack of rules, the private ownership of buildings and grounds, and the lack of an overall consensus to preserve the camp and its way of life. After renting the grounds from the Johnson family for 82 years, the association purchased the property (approximately 13 acres) in 1943 for \$15,500. By that time, the land was owned by several Johnson heirs, and the association was concerned that the land might be taken back and sold to someone else.

Specific camp duties were handled by various committees. The finance committee for example, was responsible for the camp finances and raising money. Revenues were raised by collecting ground rents and (eventually) electric light fees from cottage owners, offerings at services, and individual contributions. The Ladies Auxiliary, organized in 1909, raised and donated substantial amounts of money to the board of trustees to cover general expenses.

The board of trustees was also responsible for the camp's rules, which are far less restrictive than they once were. The rules were very much a part of all member's lives while at the camp. Services resembled a modern summer school and were nearly continuous from 6 o'clock in the morning until 10 at night. Each member had to participate in religious services. "The rules would be considered strict today, but the men in control had strong religious and moral standards like Abraham, the father of the faithful, commanded well those of their own households." (1929 Camp Meeting Program) The length of the regular camp meeting was 10 days when the camp first opened, and was increased to 2 weeks.

Brandywine Summit has always been and continues to be based on the idea of relaxed, outdoor, Christian worship and fellowship. The ground rules have changed to accommodate modern lifestyles; however, they continue to reflect the past. For example, the *Ground Rules* begin with these words, "Brandywine Summit Camp Grounds have been dedicated to the worship of God and the recreation of his people. The following rules have been prepared to insure the effective carrying out of this purpose." Rules include:

²In addition to the beginning of Brandywine Summit, people from around the area pitched a tent at nearby Johnson's Corner after the season ended and continued having meetings there. The result was the founding of Elam Methodist Church in 1882, located just east of Route 202 on Smith's Bridge Road. A street in the camp is named Elam. The church, constructed in 1883, is still in use. Dr. Kenneth Brown, author of *Holy Ground: A Study of the American Camp Meeting*, notes that this occurred throughout the country, and is an important but often overlooked outgrowth of camp meetings.

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"...Cottagers are expected to attend services; modest clothing shall be worn on the grounds; quiet must be maintained 30 minutes before and during all services and between 11:00 p.m. and 8:00 a.m.; cats and dogs must be kept on a leash; children shall not play in the Tabernacle at any time; no open fires without approval; speed limit of 10 miles per hour; firearms are forbidden; automobiles are not allowed on the avenues; trees cannot be planted or removed without approval; unmarried persons under 21 years old are not permitted to occupy the cottages without adult supervision; it is expected that cottages will be maintained in a condition that will be an asset to the Camp grounds; cottages must not be left unoccupied for more than two years, or the Board may take the cottage back..."

Other important rules forbade the construction of cottages over one story, and later, the alteration of cottages without approval from the grounds committee.

The preachers who stirred the large throngs were among the best Methodism produced. Many bishops and presiding elders preached. Among the more well-known visitors around the turn-of-the-century were: Bishops Simpson, Mallilieu Taylor, Thoburn, Dr. Stephen A. Baldwin of China, Dr. Bartine of New Jersey, the Reverends E.T. Kenney, Alfred Cookman, John D. Curtis, Enoch Stubbs, Charles Hill, W.L.S. Murray, E.L. Hubbard, Le.E. Barrett, and later Charles Tindley of Philadelphia, Dr. Francis Harvey Green and C. Irving Carpenter. The camp's religious and social leaders, that is, those individuals which ran the yearly program, were called "The Party." In the 1920s and 1930s, there was great continuity in the Party, as the same persons returned year after year. The two principal leaders, Rev. Edward Collins and Rev. John R. Bicking, were instrumental to the camp's success during these years. A well-known gospel tune, *No One Ever Cared For Me Like Jesus*, was composed here in the 1930s by resident preacher and gospel writer Charles Weigle.

It was customary to have special events on Saturday nights. The most traditional was the sacred concert on the closing night of camp. This was followed by the "Walk Around," in which trustees led the congregation in a procession along the avenues, singing hymns. For this occasion the cottages and grounds were adorned with lights, candles, and other decorations. On the last Sunday of every encampment children carried out the tradition of "The Money Tree." To raise money, the children took a sapling into the Tabernacle at the last service and then went into the congregation seeking dollar bills. Each time a child received a dollar and attached it to the sapling, he or she rang the camp bell. These traditions are still held at the camp.

In summary, the camp is significant in American religious history because it is a still functioning example of the post-Civil War American Methodist camp meeting movement. It is one of the oldest, if not the oldest, continuous run camp meeting in Pennsylvania. Its association has successfully guided the camp, both managerially and spiritually. It has been safeguarded, for the most part, from both internal and external threats. The leadership has not allowed the character of the camp to significantly change or be absorbed into suburban development. During its period of significance, the camp hosted some of Methodism's most prominent theologians and musical talent. Elam Church also began as a result of the camp meeting. Brandywine Summit mixed religious and family values in a relaxed wooded atmosphere, allowing members to spend their summers at the camp for purposes of rest, relaxation, and spiritual growth.

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Architectural Significance

The camp's most visible elements are its cottages and Tabernacle. Combined with the camp's plan, their development and existence make Brandywine Summit significant as a highly preserved example of the American Methodist camp meeting movement.

The gatherers who came to Johnson's Woods in 1867 stayed in and worshiped under canvas tents. The tents surrounding the pulpit became known as the "Circle." They were erected side-by-side for protection and safety, for there were no locks to keep out the marauder or stray dog. Only large pins and canvas strings kept the curtains fast at night. The side-by-side placement of the tents (like the cottages) was typical of Methodist camp meetings. From the Circle branched avenues. Several avenues were named after churches whose parishioners became members of the camp meeting. Siloam Avenue, for example, is named for Delaware County's Siloam Methodist Church. (Papers dating to 1864 notes a meeting of church parishioners discussing the establishment of a camp meeting, which later became Brandywine Summit.) Gatherers from each church lived next to others in their respective church in areas chosen by church members in 1867. These groupings were the centers of social life. Each church grouping had a dining tent, since sleeping tents had no cooking facilities. Dining tents no longer exist, as cottages are now fitted with kitchens. One cottage, 50 St. Paul's, was originally a dining facility, which replaced the dining tent located in the center of St. Paul's Avenue. (Cooking management was conducted by various members of the church. Meals were served for \$7.00 a week the first year.) Because of the camp's relative small size and integrated design, including the centralized Tabernacle, members never became fractured along individual church lines. No class divisions, or "better neighborhoods" developed either. Like the one story building limit, equality reigned supreme.

Brandywine Summit's plan is a combination of well-documented camp meeting plans. Charles Johnson, author of *The Frontier Camp Meeting*, (1955), writes that there are three main layouts of camp meetings: the circle, the oblong square, or the horseshoe. Auditoriums were usually located in the center of camp meetings, with cottages on streets branching from or surrounding these areas. Brandywine Summit has two center squares, both containing auditoriums. The main square is called the Circle, and contains the Tabernacle. The smaller area is known as Hilltop, and contains the Pavilion. Surrounding the Circle and Hilltop are a grid street pattern containing cottages, all of which are circled by Camp Road. Cottages turn inward, being facing one another across narrow avenues. The camp's layout, small avenues, close placement of cottages, and the cottage's front porches, all work to foster social interaction. Social activity occurred in the avenues and squares, not in private back yards. With few exceptions, this tradition continues.

Brandywine's tabernacle, and to a lesser extent the Pavilion, are based on earlier antecedents. According to Ellen Weiss, author of *City in the Woods: The Life and Design of an American Camp Meeting on Martha's Vineyard* (1987), the great open camp sheds or tabernacles, which first appeared in the Ohio River valley and in the South, "...constitute an American building type of remarkable consistency over a wide geographic range..." Weiss adds that they are a "...powerful architectural form from a vernacular tradition." The vernacular construction of Brandywine Summit's tabernacle exemplifies this tradition, albeit in the Mid-Atlantic region. Religious life, so pervasive in the camp's history, was centered in the Tabernacle. It allowed large congregations to gather in a sheltered, but

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open environment. The circa 1884 building was built over the pulpit, and provided clear span covering for both the pulpit and congregation. Its sides remained open to the surrounding natural environment, an important aspect of camp meetings.

Aside from the plan and the Tabernacle, the camp's cottages is perhaps the most important element of the camp, in terms of architectural significance. Like the plan and Tabernacle, their positioning and design exemplify many camp meetings. Their development, number, and condition, however, are critical to the camp's architectural significance. Soon after the tents were erected in 1867, they began to evolve into permanent cottages. Few tents, if any, were still in place past the first decade of the twentieth century. Period photographs show canvas remnants existing only as temporary gabled roofs over front porches. A 1922 camp program calls the cottages "bungalows," with no mention of tents.

The evolutionary steps of cottage development began with the long narrow tent. The tent could be open on both ends for ventilation. Some tents were originally made from sails. Large openings in the front were especially popular. Eventually, residents began building small wooden gabled structures to the rear of the tents for winter tent storage. These structures became living additions to the tents, surviving as rear "extensions" of cottages, although they technically came first. The third evolutionary step was removal of the tent itself. Abandoning the canvas, residents placed wooden cladding over the existing tent framework. The original tent platform became the floors of these new cottages. Camp members recall seeing canvas between the exterior cladding and interior woodwork, left there when owners kept the canvas in place to brighten the interior, but later covered it with interior woodwork. Differences in roof lines and materials indicate the various sections. Next, canvas was stretched around the gabled extensions over the front porch. With one exception, all of the original standing cottages have front porches. Like the tents, this canvas was eventually replaced with permanent woodwork by the 1920s. Finally, cottages were extended to the rear, creating long narrow structures, sometimes over 50 feet long. Side extensions were often added after the removal of an adjacent cottage or tent.

The camp contains another interesting building phenomenon, "built-from-within" cottages. These cottages are identified by their exposed studding. As owners converted their tents to cottages, others were slow to do the same. Sometimes, tents would be sandwiched between two cottages, with no space to apply exterior cladding to the outside of the studding. Therefore, the cladding had to be attached to the interior of the studding while standing inside the framework. Those cottages, such as 38 Scott and 46 St. Paul's, became known as "built-from-within" cottages.

The tent to cottage evolution began soon after 1867 and, with the exception of the permanent porch roof and later additions, was completed by the First World War. By the 1940s there were 121 cottages; today there are 83. Cottage owners, who must be members, pay a yearly ground rent. At one time the rent was \$1. per cottage; today it starts at \$300. Alteration plans must be approved by the Grounds Committee before work can begin. The shape, size, height, positioning, and location of the camp's cottages are a valuable insight into the camp's original appearance and of course, the evolution of its residential units. As direct descendants of tents, the camp's cottages exist as their architectural legacy.

In summary, the camp is significant in American architecture for its plan, its tabernacle, and its cottages. The camp's turn-of-the-century cottages typify the American Methodist camp meeting movement,

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existing much as they did soon after they evolved from tents. The tent-cottage conversion, and the built-from-within process is rare, if not unique, as is the spiritual-based requirement that no cottage may be constructed over one story. Few camp meetings have maintained their original settings, their streetscapes, or the high number of contributing cottages as in Brandywine Summit. Like its wooded setting, the integrity of the plan and architectural resources remain largely intact.

Changes and Threats to Integrity

At one time there were several retail oriented activities and buildings serving the camp. Once cottages were built and kitchens were installed, meals were taken less frequently in boarding tents. To supply the members' daily needs, a grocery, candy and ice cream store was located in a building where the Hilltop playground is now located. Farmers brought in produce, milk, eggs and poultry to sell to the cottagers. Members also sold homemade baked goods. The availability of groceries was important. For many years, there was little access to automobiles or other modes of transportation. Today, most members have cars, and shop at nearby supermarkets along Route 202.

Before the advent of good roads and automobiles, most visitors came by horse and carriage or by the Wilmington and Northern Railroad, covering the short distance between Granogue station and the camp in the horse drawn conveyance. Brandywine Summit was never large enough to warrant dedicated weekend rail service. Beginning in the 1920s, ownership of automobiles completely changed the landscape of the camp. Although several stables were located on the outside Camp Road, by 1927 fifty garages ringed the road, as early cars required shelter. Only one of these garages remains.

Brandywine Summit provided a mix of leisure, outdoor recreation, and Christian worship, fellowship, and education for the entire summer season. Its period of significance begins in 1884, with the construction of the Tabernacle and the chartering of the association, but ends in 1943, for two reasons. In 1943 the association purchased the property which put the land under its direct control, helping to secure the camp's future. That year was also the middle of World War II. Prior to the war, Brandywine thrived. The war and its succeeding years brought about major social changes which uprooted many members who, for various reasons, never returned. This disruption of continuity was compounded by departure of older "Party" leaders, who had been valuable to the camp in the 1920s and 1930s. Although many members can trace their camp roots to the turn of the century, today there are many new, non-Methodist members, having been attracted by the camp's recent improvements, rule changes, and new leadership.

There are several threats to the camp's integrity. First, new investment brings changes to the cottages. Although major alterations must be approved, there are no architectural guidelines, besides the one story requirement. The tradition of building side additions, sometimes greatly altering their appearance, continues. This, and other major changes, including the removal of damaged or deteriorated cottages, enclosures of porches, and incompatible cladding have harmed the camp's architectural integrity. The small size and simplicity of most cottages has enabled members to properly maintain their cottages, although several are in need of immediate repair. This has not been the case in places like Chester Heights, where the size and ornamentation can make repair cost prohibitive. Another threat is more subtle. Several cottage owners have switched their main entrance from the avenues to Camp Road.

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The existence of the camp relies heavily on "community harmony" and social interaction. Turning one's back on the camp, so to speak, can potentially diminish this social cohesiveness.

Conclusion

According to a 1993 article in the *Philadelphia Inquirer*, Brandywine Summit Camp Meeting is one of about fifteen surviving camp meetings in the Southern New Jersey, Southeastern and South Central Pennsylvania area. Brandywine Summit, however, is in many ways different from the other camp meetings. Chester Heights Camp Meeting, nearby, was established in 1870 and has sixty cottages that are mainly two stories high, exhibiting Carpenters Gothic decorative elements. With a central sewer system only recently put in place, outhouses are located behind most cottages. Unlike Brandywine Summit's vernacular barn-like tabernacle, Chester Heights' tabernacle is a large white Greek Revival building. While both camp meeting plans contain cottages on streets surrounding central tabernacles, Chester Heights's avenues are circular whereas Brandywine's avenues are a grid pattern. Another Pennsylvania camp meeting community is Mount Gretna, in Lebanon County, which was established in the 1890s. It also contains a Chautauqua, and was once a full-fledged resort. Unlike Brandywine or Chester Heights, a permanent residential community has grown up around the camp meeting. The camp meeting side is more compact and contains more roads, reducing its natural feeling as automobiles weave their way between cottages. Its cottages are generally more substantial, newer, and better preserved. This has helped create a more urbane environment when compared to the somewhat rough camp setting of Brandywine Summit. What is reflected in all three camp meetings is the revival of interest in camp meetings. The spirituality and solace offered by their isolated wooded locations has attracted new members and led to the ongoing restoration of the camps' cottages after so many years of neglect, especially in Brandywine Summit.

Although Brandywine Summit Camp Meeting's religious history and architectural integrity may not be unique, the camp meeting exists as a highly intact example of the American camp meeting movement in the nineteenth and twentieth centuries. Its purpose as a religious retreat has never altered; its methodology of achieving spiritual development has changed only slightly. Like the dynamics implied in the word "movement," the Brandywine Summit Camp Meeting has evolved throughout this period without significantly altering its physical appearance, social standing or religious course.

x See continuation sheet

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 # _____

Primary Location of Additional Data

- x State Historic Preservation Office
 - Other State agency
 - Federal agency
 - x Local government
 - University
 - x Other
- Name of repository: Brandywine Summit Camp Meeting

10. Geographical Data

Acreage of Property 13

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

Zone Easting Northing

1 18 453240 4410890
 2 18 452970 4411360

Zone Easting Northing

3 18 453120 4411485
 4 18 453255 4411185

x See continuation sheet

Verbal Boundary Description

X See continuation sheet.

Boundary Justification

x See continuation sheet

11. Form Prepared By

name/title Robert J. Wise, Jr., Senior Planner, Historic Preservation

organization Brandywine Conservancy

date October 12, 1994

street & number Environmental Management Center, Box 141

telephone 215-388-8317

city or town Chadds Ford

state PA

zip code 19317

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Smeltzer, Wallace G. *The History of United Methodism in Western Pennsylvania*. Nashville, TN: The Parthenon Press, 1975.

Weiss, Ellen B. *City in the Woods: The Life and Design of an American Camp Meeting on Martha's Vineyard*. New York: Oxford University Press, 1987.

Wilson, Harold F. *Cottagers and Commuters: A History of Pitman, New Jersey*. Pitman, NJ: Borough of Pitman, 1955.

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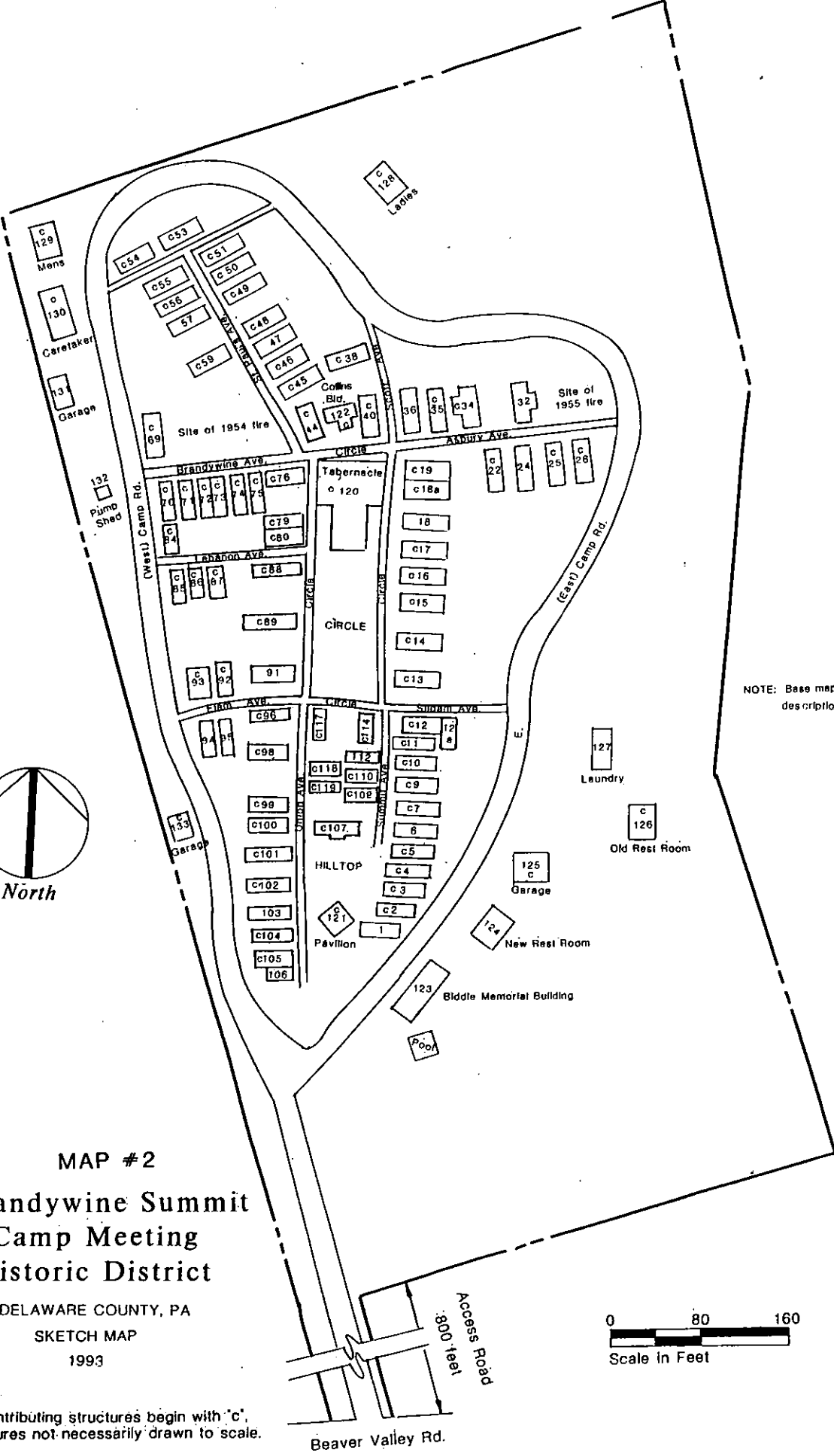
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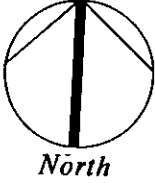
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Boundary Description

The boundaries are defined as Township of Concord, County of Delaware Tax Parcel 31-00-00114-00 and more particularly described as follows to wit: Beginning at a point in the middle of the road leading from Johnson's Corner to Beaver Valley called Beaver Valley Road, thence extending along the middle of the said road north 88° 12 minutes east 42.3' to a point; thence north 20° 55 minutes west 496.62'; thence north 20° 37 minutes west 288.22'; thence north 68° 23 minutes east 456.5'; thence north 24° 24 minutes west 334.39'; thence north 0° 46 minutes 30" west 366.4'; thence down the center line of stream the various courses thereof 350' more or less to a point being distance north 15° 28 minutes west 340.12'; thence extending south 70° 35 minutes west 630' to a point; thence extending south 20° 37 minutes east 1323' to a point; thence extending south 20° 55 minutes east 483' to a point in the middle line of Beaver Valley Road and first mention point and place of beginning.

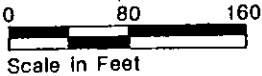


NOTE: Base map from legal description



MAP #2
Brandywine Summit
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Historic District

DELAWARE COUNTY, PA
 SKETCH MAP
 1993



NOTE: Contributing structures begin with 'c'. Structures not necessarily drawn to scale.

Beaver Valley Rd.

