Shingleroof Campground
Sesquicentennial
1830-1980

Historical Memories
Compiled by Mary Rowan Daniel
Presented to
The North Georgia Archives
by Mary Rowan Daniel
November 4, 1980

Warren Thomas Smith
Chairman.
Archives and History
The contents of this book are compiled from the memory of persons living in the year 1978 and 1979. Some accounts may differ, as the mental pictures that some record on the television screen of the mind focus on different scenes.

Where historical accounts are reproduced credit is given to the original source.

Thank you to all who helped gather this historical information.

Mary Rowan Daniel
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The land for Shingleroof Campground was purchased in 1831 but sessions of the Camp Meeting were held before the purchasing of the land. (See deed.) Sunday School celebrations were held at Shingleroof as one day affairs in the eighteen nineties. Classes and choirs would sing in competition with judges and a banner awarded.

During the 1920's and the 1930's there were four religious services a day with two preachers preaching and usually a younger preacher leading the singing. The services were held at nine and eleven A.M. and three and eight P.M. First the nine o'clock was discontinued and later the three o'clock except on Sunday afternoon. When the number of preaching services were discontinued, a childrens' and youth director was added.

Campgrounds were always built where there was a natural water supply. Shingleroof has the "big spring" and the "little spring". The "little spring" is directly behind Mrs. Myrtice Hinton's tent.

Early meetings were held by itinerant ministers and were quite pentecostal with much emotional shouting and confessing from the mourner's bench. In the nineteen seventies it has evolved more to a nurturing of the faith and renewing of Christian fellowship. The role of women is harder today even with modern conveniences. Today few tent holders have sleep-in cooks and servants.

After 150 years the property is still utilized for social gatherings. The campground is booked each Sunday, April through October, for family reunions. Some Sundays there are two reunions, one in the hotel and one under the tabernacle.

Even though it is owned and operated by the United Methodist Church, one of its great strengths is the ecumenical cooperation of the tentholders. Baptist and Presbyterians along with Methodist and other Christians consider Shingleroof Campground "holy ground". Christine Brannan Hunt put it this way, "As Scarlett O'Hara said in Margaret Mitchell's 'Gone With the Wind', I draw my strength from the soil of Tara, so I draw my spiritual strength from the holy ground of Shingleroof Campground."

Mary Rowan Daniel
# Known Shinglepoof Weddings

<table>
<thead>
<tr>
<th>Year</th>
<th>Groom</th>
<th>Bride</th>
</tr>
</thead>
<tbody>
<tr>
<td>1920</td>
<td>Ethel Fields</td>
<td>J. J. Fields</td>
</tr>
<tr>
<td>1927</td>
<td>Esther Woodward</td>
<td>Troy Barnett</td>
</tr>
<tr>
<td>No Date</td>
<td>Florence Maddox</td>
<td>Bob Thomas</td>
</tr>
<tr>
<td>May 1, 1975</td>
<td>Mary Catherine Alexander</td>
<td>William Bruce Miller</td>
</tr>
<tr>
<td>June 24, 1977</td>
<td>Ruth Denise Bass</td>
<td>William Wilson Coan</td>
</tr>
<tr>
<td>April 22, 1978</td>
<td>Paula Sue Burch</td>
<td>Daniel Patterson</td>
</tr>
<tr>
<td>September 23, 1978</td>
<td>Marcia Lynn Morris</td>
<td>Anthony Joseph Campisi</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>Carol Anne Lewis</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>Kenneth C. Morris</td>
</tr>
<tr>
<td>October 15, 1978</td>
<td>Marcia Denise Rodgers</td>
<td>Darrell Steven Thomas</td>
</tr>
<tr>
<td>June 15, 1979</td>
<td>Rebecca Stanton</td>
<td>Timothy Charles Castellow</td>
</tr>
<tr>
<td>September 8, 1979</td>
<td>Tressa Hill</td>
<td>Bobby Smith</td>
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</tbody>
</table>
Just nine days after Fort Sumter was fired upon on April 12, 1861, volunteer groups began forming in Henry County. Shingleroof Campground was the staging area and training ground. Among the earliest companies to organize (April 21, 1861) and leave here, were Co. G 19th Ga. Reg., led by Captain T. W. Flynt, (with John Selfridge 2nd Lt., whose funeral was held here on September 21, 1863, after dying in service). Another early group were the Zachary Rangers led by Col. Charles T. Zachary, (June 28, 1861). However, Co. K of the 22nd Ga. Inf., which was made up entirely of Henry Countians, were some of the first Georgia troops to reach the fighting zone. They were incorporated in the 27th Ga. Inf. and later were under General Stonewall Jackson.

Mr. John T. Oglesby in his article "A Wartime Boy Writes of the Stirring Days of the Sixties" states:

"I witnessed the organizing of Captain Flynt's company at Shingle Roof Campground; I listened to the elegant appeal of Southern statesmen calling for volunteers; I looked on with pride as the young men around Shingleroof Campground and in Henry County would march up; join the roll and pledge their loyalty and fidelity to the cause of the Southern Confederacy.

The very best blood of the land, gallant young men, coming from the very best families leaving good homes and wealth, life of ease were being enrolled. Anxious parents, wives whose husbands were daily enlisting poured into old Shingleroof Campground to see their loved ones trained and equipped for that bloody struggle that was to come."

REF: Centennial Edition of The Henry County Weekly

Source of Information - HENRY COUNTY GEORGIA - Mother of Counties
by Vezalee Thacker Rainer - 1971
## REMEMBERED PREACHERS AND SINGERS

### AT SHINGLEROOF (Not in Order)

<table>
<thead>
<tr>
<th>Bishop Warren Aiken Candler (d)</th>
<th>J. W. Veatch</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr. R. L. Russell (d)</td>
<td>Jason Shirah</td>
</tr>
<tr>
<td>Clyde Calloway (d)</td>
<td>A. M. Pierce (d)</td>
</tr>
<tr>
<td>Ben Johnson</td>
<td>John A. Hayes (d)</td>
</tr>
<tr>
<td>Charles Middlebrooks, Sr. (d)</td>
<td>Orion Hunt</td>
</tr>
<tr>
<td>Peter Manning (d)</td>
<td>Norman Manning</td>
</tr>
<tr>
<td>Gordon Thompson</td>
<td>Louie Huckaby</td>
</tr>
<tr>
<td>Dumas Shelnutt</td>
<td>Hamp Watson</td>
</tr>
<tr>
<td>Fred Shelnutt</td>
<td>Randall Williamson</td>
</tr>
<tr>
<td>Sam Coker</td>
<td>Marti Slyfe</td>
</tr>
<tr>
<td>Charles Wilson</td>
<td>Gertrude Coan</td>
</tr>
<tr>
<td>George Greene</td>
<td>Bevel Jones</td>
</tr>
<tr>
<td>Larry Bauman</td>
<td>Charles Middlebrooks</td>
</tr>
<tr>
<td>Joseph Black</td>
<td>Don Harp</td>
</tr>
<tr>
<td>Charles Boleyn</td>
<td>I. J. Ata (d)</td>
</tr>
<tr>
<td>Frank Crawley (d)</td>
<td>John Tate</td>
</tr>
<tr>
<td>Hugh Cavthon</td>
<td>Henry Walker</td>
</tr>
<tr>
<td>Charles Cochran</td>
<td>Lester W. Connell, Jr.</td>
</tr>
<tr>
<td>Eugene Drinkard</td>
<td>Robert Taylor</td>
</tr>
<tr>
<td>Reynolds Green, Jr.</td>
<td>Frank Prince</td>
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<tr>
<td>Claude Haynes (d)</td>
<td>Robert Gary</td>
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<tr>
<td>William M. Holt</td>
<td>Morgan Bellah (d)</td>
</tr>
<tr>
<td>Cullen Jones</td>
<td>Jim England (d)</td>
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<tr>
<td>Norman Manning</td>
<td>R. W. Rodgers (d)</td>
</tr>
<tr>
<td>John Minter</td>
<td>T. L. Harwell (d)</td>
</tr>
<tr>
<td>Cecil Myers</td>
<td>J. M. Bowden (d)</td>
</tr>
<tr>
<td>Edgar Padgett</td>
<td>J. W. Stipe (d)</td>
</tr>
<tr>
<td>Wilson Culpepper (d)</td>
<td>J. E. Rosser (d)</td>
</tr>
<tr>
<td>Thomas Carruth</td>
<td>W. W. Brinsfield (d)</td>
</tr>
<tr>
<td>Juel Sealy</td>
<td>J. A. Thurman (d)</td>
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<tr>
<td>Thomas Whiting</td>
<td>A. B. Sanders (d)</td>
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<tr>
<td>Bruce Wilson</td>
<td>H. S. Smith (d)</td>
</tr>
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<td>G. Ross Freeman</td>
<td>J. B. Robins (d)</td>
</tr>
<tr>
<td>L. Bevel Jones</td>
<td>J. A. Partridge (d)</td>
</tr>
<tr>
<td>John W. Yarborough (d)</td>
<td>H. C. Emory (d)</td>
</tr>
<tr>
<td>F. S. Hudson (d)</td>
<td>T. H. Maxwell (d)</td>
</tr>
<tr>
<td>J. L. Moon (d)</td>
<td>R. P. Etheridge</td>
</tr>
<tr>
<td>R. A. Edmondson (d)</td>
<td>S. P. Richardson (d)</td>
</tr>
<tr>
<td>O. L. King (d)</td>
<td>C. O. Jones (d)</td>
</tr>
<tr>
<td>Nath Thompson (d)</td>
<td>Walter Dillard</td>
</tr>
<tr>
<td>Barbara Brokhoff</td>
<td>Frank Quillian (d)</td>
</tr>
<tr>
<td>Frank Jenkins</td>
<td>W. J. DeBardeleben (d)</td>
</tr>
<tr>
<td>Charles Allen</td>
<td>S. R. England (d)</td>
</tr>
<tr>
<td>Louie Newton</td>
<td>J. E. Wells (d)</td>
</tr>
<tr>
<td>Walter Twiggs</td>
<td>W. Boring (d)</td>
</tr>
<tr>
<td>Hoke Twiggs</td>
<td>Rev. McMullen (d)</td>
</tr>
<tr>
<td>Henry Jones (d)</td>
<td>J. H. Barton (d)</td>
</tr>
<tr>
<td>Neal Windom</td>
<td>Jim Eakes (d)</td>
</tr>
<tr>
<td>James M. Moore</td>
<td>Fletcher Walton (d)</td>
</tr>
</tbody>
</table>
REMEMBERED PREACHERS AND SINGERS
(cont'd.)

Sam Jones (d)
Bishop Pierce (d)
W. Johnson (d)
Allen Turner (d)
"Uncle" Rush (d)
Rev. Fletcher (d)
L. M. Twiggs (d)
Bishop James Osgood Andrew (d)
Dick Harwell (d)
Sterling Harwell (d)
Dan Rice
John Lindsey
George Holden
Jim Scarbrough
Shular Peele
Harry Wood
Jerry Hollis
Jim Porter
Sidney Tate
Hoyt Jenkins
Bill Echols
Alfred Hanner
Harry Wood
Jim Gardner (d)
Ray Donehoo
Jack Summers
J. Roe Turner (d)
C. B. Drake
TIME LINE

1830 Established Shingleroof Campground (or before)
1831 Land purchased
1861 Volunteers joined roll of Southern Confederacy and were recruited, trained and equipped at Shingleroof.
1863-1873 Discontinued
1893-1901 Discontinued
1901 Day gathering
1902 Tenting continued. Three new tents and hotel were built.
1910 New tabernacle built
1925 Three tents on the east side burned (Jim Wilson, W. J. Turner, W. E. Smith)
1931 Centennial celebration
1938 North and west sides burned
1944 Present hotel built. Delco system replaced by R.E.A. Water pipes were added.
1964 Tornado hit on December 24th
1977 New pews added to tabernacle
1978 New choir loft and new piano added
1980 Sesquicentennial celebration
State of Georgia
Henry County

This Indenture made this the twelfth day of October in year of our Lord one thousand eight and hundred and thirty one by and between William Harden of the county of Henry of one part Wade H. Turner, William H. White, William M. Crawford, Henry C. Merrett, Francis E. Manson, Rodrick Harper, Samuel C. Dailey, James Patello and James Coker, Trustees of the Methodist Episcopal Church and trustees appointed by the Methodist Campmeeting ground of the said Episcopal Church for said county of the other part. Witnesseth that the said William Hardin for and in consideration of the sum of two hundred and eighty dollars to him in hand paid the receipt whereof is hereby acknowledged hath granted bargained and sold and do by these present grant bargain and sell unto the said William H. White, Wade H. Turner, William M. Crawford, Henry C. Merrett, Francis E. Manson, Rodrick Harper, Samuel C. Dailey, James Patello and James Coker, Trustees, as aforesaid all that trust a parcel of land situated lying and being in the county of Henry and state aforesaid known by being the west half of lot number fifty nine (59) in the seventh (7th) District of said County of Henry and being the place where the present campground is now situated containing one hundred one and a fourth acres more or less.

For this as trustees aforesaid to have and to hold from myself, my heirs and assigns to them and their successors in office forever in fee simple. I do by these presents warrant and forever defend the same from all persons or persons whatsoever lawfully claiming the same. In witness whereof the said William Hardin hath hereunto set my hand and seal this day and date above written. Signed, sealed and delivered in presence of William Ellis, J.P. and Joshua S. Mitchell, J.P. Recorded this 15th of February, 1833.

A. F. Hardin, Clerk.
## TENTS THAT BURNED IN 1933
### RECONSTRUCTED FROM MEMORY

<table>
<thead>
<tr>
<th>West Side</th>
<th>North Side</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seraphonia Wilson</td>
<td>Joseph Mann</td>
</tr>
<tr>
<td>Tom Carnes</td>
<td>Lee Patterson</td>
</tr>
<tr>
<td>Ella Johnson</td>
<td>Lovett Glass</td>
</tr>
<tr>
<td>A. G. Harris</td>
<td>Elliott Hightower</td>
</tr>
<tr>
<td>Ellenophelia Burch</td>
<td></td>
</tr>
<tr>
<td>Jim Fields</td>
<td>William Fargason</td>
</tr>
<tr>
<td>Ida Nelson</td>
<td>Lil Elliott</td>
</tr>
<tr>
<td>Jim Glass</td>
<td>Henry Owen</td>
</tr>
<tr>
<td>Martha Fields</td>
<td>Edgar Owen</td>
</tr>
<tr>
<td>Whit Turner</td>
<td>Manse Crumbley</td>
</tr>
<tr>
<td>May Russell</td>
<td>T. C. Kelley</td>
</tr>
<tr>
<td>John Fields</td>
<td>L. P. Owen</td>
</tr>
<tr>
<td>Cora Johnson</td>
<td>Frances Crumbley</td>
</tr>
<tr>
<td>Hiram Elliott</td>
<td>Silas Greenberry Bryans</td>
</tr>
<tr>
<td>Millie</td>
<td>Henrietta Tranham</td>
</tr>
<tr>
<td>Nolan</td>
<td>J. J. Knight</td>
</tr>
<tr>
<td></td>
<td>Molly Elliott</td>
</tr>
<tr>
<td>Luther Fargason</td>
<td>Billy Bryans</td>
</tr>
<tr>
<td>Hayden Turner</td>
<td>Russell (?)</td>
</tr>
<tr>
<td>Joe Phillips</td>
<td>Ben Morris</td>
</tr>
<tr>
<td>Pierce Owen</td>
<td>Susie</td>
</tr>
<tr>
<td></td>
<td>William Elliott</td>
</tr>
<tr>
<td></td>
<td>Henry Elliott</td>
</tr>
<tr>
<td></td>
<td>Wade Harper</td>
</tr>
<tr>
<td></td>
<td>Elon Elliott</td>
</tr>
<tr>
<td></td>
<td>Andrew B.C. Dailey</td>
</tr>
<tr>
<td></td>
<td>Henrietta Ellen Smith</td>
</tr>
<tr>
<td></td>
<td>Elliott Clements</td>
</tr>
<tr>
<td></td>
<td>Eliza Anntabitha Brannan</td>
</tr>
</tbody>
</table>
What of camp meetings? Were they, as commonly presented, mere spectacles, to be noted chiefly for their extraordinary motor phenomena and their widely derided excesses?

Enough data have come to light lately to show that the camp meeting was a distinct and unprecedented form of social organization. It was an innovation that introduced the isolated individual to the exhilarating experience of mass living.

Uniquely American at first, it offered the opportunity for both men and women, married and unmarried, old and young, black and white, rich and poor, to form a sudden city populated by thousands, so that day and night for a season people out of loneliness dwelt together.

Along with the singing, always the singing, and along with the elation of sudden inner change, the camp meeting served as a school that taught those who attended it lessons in social adjustment and community living, lessons not taught on the same scale by any other institution of the frontier.

Religion and religion alone provided the incentive, the invitation, and the auspices of these gatherings. No organization save a religious one could sponsor them, and no other interest was deep enough to maintain them, but the arrangements and conduct of the camps were secular in significance and brought to those assembled a picture of complicated neighborliness they could not have had otherwise in a sparse land. That the meetings lasted but a few days, or at most a week, speeded up adjustments and put a premium on relationships, possibly preparing those who took part for other and better encounters later.

Invented by a vagrant Presbyterian at the beginning of the 1880's, the camp meeting rocked the West and noisy news of it spread throughout the country, bringing religion to the attention of people who had forgot it or had not noticed it during the doldrums and skepticism that followed the Revolution.
The Methodists, attracted by the results, took it on as an evangelistic art form and promoted it for 40 years as their chief means of putting across their message to the masses. Needless to say, they organized the camp meeting, built solid campgrounds for it, hedged it with rules. Their long and advertised use of it established American revivalism and marked the shift from the importance of cultivating the small group to the technique of reaching the mass.

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Excerpt from the first chapter in "Organizing to Beat the Devil" by Charles W. Ferguson (Doubleday & Company).
SHINGLEROOF
By Henrietta L. Turner

McDonough, Georgia – Doctors of almost a century ago, advised their convalescent patients to go to camp meeting. Camp meeting was the substitute for a vacation trip to a watering-place and gave the added benefit of permitting a true "feast of reason and flow of soul." It offered an opportunity to many, to release inhibitions and to shout and sing with perfect abandon. To others it presented a chance to rest and enjoy fellowship with far distant friends and relatives. For camp meeting in the early thirties in the nineteenth century, to the stern pioneers who were reducing the virgin forest in middle Georgia to cultivated farm land, allowed unlimited possibilities for enjoyment and recuperation.

The early settlers of Henry County brought the Bible in one hand and farming implements in the other. They used the two hands interchangeably and churches and agriculture grew apace. Several camp grounds sprang up at scattered places in the county, Old Concord, Timberridge, Mt. Bethel, Sardis and Shingleroof. Shingleroof, dating its permanent organization from October 12, 1831 is the one which has survived.

Shingleroof camp ground owes its name to the fact that the tabernacle or stand was changed from a brush arbor to a durable frame structure covered with shingles before any other camp ground in the county was so dignified. Another tradition is that the trustees always provided the shingles for the roofs of the tents occupied by the campers.

The deed recorded in February, 1832, states that the following trustees, Wade H. Turner, William H. White, William M. Crawford, Henry C. Merritt, Francis E. Manson, Roderick Harper, Samuel C. Dailey, James Patillo and James Coker, trustees of the Methodist Episcopal church and trustees appointed by the Methodist Camp Meeting Ground of Henry County were empowered to buy from William Hardin for the sum of $280 the west half of land lot No. 59, the "place where the present camp ground is now situated, containing one hundred and fourth acres
more or less.' This property was to be theirs and their successors under the supervision of the Methodist church.

This camp ground has been used for camp meeting under the auspices of the Methodist church for more than 100 years, since it was already established when the land was purchased. However, any one of any faith whatsoever is allowed to worship there, if he so desires. People from Henry and surrounding counties, that have been formed partly from this county, come annually to attend the meeting just as did their grandparents and great-grandparents.

Mrs. Ophelia Fargason Green, the daughter of one of the pioneer campers, herself an elderly woman, tells of her mother being carried there an infant in arms in 1835. The baby, Margaret Turner, was acclaimed as being the prettiest baby there and won further fame from the fact that she stayed six weeks. Her father, Levi Turner, was stricken with typhoid fever soon after camp meeting started and had to stay until he recovered.

The meeting began on Thursday before the fourth Sunday in August and continued for four days. It was truly a camp. Housewives brought only such articles as were absolutely necessary and a few servants, a cook, a "water-toter" and a nurse for the children.

The tents were crude, frame structures and the cooking was done under shelters built at the rear. Food was carried, possibly by the "water-toter", to the dining room in the main tent. A fence was built around the cooking shelter and protected that and the back of the tent from any marauding animals. There was no stock law.

Among the early ministers who preached there were Bishop Pierce, Bishop Andrew, W. Johnson, Allen W. Turner, Morgan Bellah, Dick and Buck Harwell.

At a later date Bishop Candler, Sam Jones, Jim England, Sherman England, Fletcher Walton, W. W. Brinsfield, "Uncle" Rush, the Jenkins, the Eakes, L. M. Twiggs, Horace Smith, Marvin Williams, Frank Quillian and other leading ministers of North Georgia Conference graced the pulpit under the shingle-roofed stand.
During the strenuous war year, 1863, the camp meeting was abandoned. It was not until 1873 that conditions authorized reorganization.

In that year sufficient lumber was cut and sawed from the property for complete rebuilding. The individuals who desired to camp built the tents, paying for the cost of sawing the timber and for the construction of the cabins. The lumber and shingles were furnished by the trustees of the camp ground. At this time the length of the camp meeting was extended to a week.

Among those who built tents and occupied them that year, and subsequent years, were Will G. Turner, Roderick H. Harper, Allen Stewart, Levi H. Turner, W. S. Fargason, Wade Harper, Florence Harper, Harvey Carmichael, Mrs. Criddell, Jim Upchurch, Dave Wilson, Bailor Elliott Allen Turner, Sam Dailey, Mrs. Mary Dailey, A. G. Harris, Sam Carmichael, L. A. Turner, W. J. Fargason, Jim Pair, Whit Pair, William Watterson of Jonesboro, Dave Copeland, Mrs. Jackson and others. The next year A. W. Turner bought the tent built by Mrs. Jackson, and his wife, Mrs. Letitia Russell Turner, known through Henry County as "Aunt Tish," has been a life-long attendant at camp meeting. She has not missed an annual assembly since 1873. One of the amusing incidents which she recalls in connection with the rebuilding in 1873 is the laughing crowd collected by "Uncle" Daniel Fargason to gaze at the leaning rock chimney that appeared above the middle of her tent.

Tents were put around the four sides of the square enclosing the tabernacle. Camp meeting life went on as it had before the war. Again the cooks, the "water toters" to bring water from the two large, free-flowing springs on the ground, and nurses reigned in the cabins constructed behind the tents occupied by the "White-folks". It was a great honor to these black folk to be chosen to go to camp meeting and to be permitted to wait on the visitors and the home people.

The preachers occupied a separate tent on the south line. They had an individual servant to attend their wants. They were invited out for meals.
It was the custom for each family to entertain the preachers for at least one meal.

During the history of Shinglerooft only one death has taken place. In 1886 "Aunt" Jane Fargason, wife of "Uncle" Daniel Fargason, passed away just as the sun was rising on the last day of the meeting. "Aunt" Jane had been very ill all summer, but, hiding her illness as best she could, she went to camp meeting so the other members of the family would not be deprived of that pleasure.

In 1893 it was again found expedient to abandon the meeting. After a rest of eight years the campground was reorganized in 1901. The trustees repaired and rebuilt the tents and each year every one is occupied.

At the present time there are 41 tents, including the hotel, which are arranged around three sides of the square. On the south side the preachers' hut and one other stand in proud isolation.

The people who camp bear the same names as those found tenting in 1835, 1873 and 1893. Groups come from Fayette, Campbell, Clayton and other nearby counties to carry on the traditions of their families. Camping is more luxurious, furniture, swings, rugs, tables, chairs, springs, mattresses and other comforts of modern life take the place of rough benches, home-made tables and straw beds. Pine torches have given way to oil lamps and the glow of electricity. Campers usually come in on Thursday to be ready for the services which start now on Friday before the third Sunday in August, and continue for a week.

The business end of the assembly is in the hands of a capable committee. In 1929 it cost $205 to defray the expenses. Among the items to be included in this list are cost of operating the Delco system of electric lights, piano moving and rent, cleaning of campgrounds (this usually means the labor of 10 workmen for a day) straw, police protection, servant and furniture and supplies for the preacher's tent. The item police protection means a special officer
paid by the committee, supplements the protection provided by the county. In addition to the above is found the cost of repairs. True to tradition, the Shingleroof campground furnishes the shingles for the tents and supplies the upkeep for the hotel and the tabernacle.

Besides the assembly ground, which stands in the center of a beautiful grove of original hardwood trees, the trustees maintain a two-horse farm. This farm is at present rented out for "standing rent." In the past it has been let for part of the crop. In good years as much as $1,600 has been realized from this farm. However, the campground farm is like other farms and lean years follow good and absorb the surplus.

Two weddings have taken place there in the last decade. Thousands of people come in for the service on Sunday and give a good opportunity for a runaway match. In 1920 Miss Ethel Fields was married to J. J. Fields. The wedding was solemnized in front of the preacher's tent and few were aware of what had happened until later. In 1927 Miss Esther Woodward and Troy Barnett left home to go to camp meeting. While there, they slipped up to the preacher's hut and were married, completely surprising the respective families.

However, times may change or fashions may vary, camp meeting is camp meeting. When August rolls around and the crops are laid by, people in Henry County begin to ask each other, "Are you going to camp meeting?" Camp meeting means Shingleroof and all the pleasure attached to a name that has been significant in county history for 99 years.

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The Macon Telegraph and News, August 17, 1930, "Camp Meetings Survive in Georgia" by Henrietta L. Turner
INDIVIDUAL TENT HISTORIES

Tent No. 1

Tent #1 is owned by Mrs. Sara Lake of Miami, Florida. Her daughters and their children tented with her. They are from Miami and Austin, Texas. The tent was built by Mr. Robard Stewart.

Tent No. 2

Our source of information was Clyde and Roy Crumbley from whom we bought the tent. It was originally built in 1904 by John Robert Berry, who died two years later. Mrs. John Berry and her children tented in the following years, along with Mrs. Berry's brother, Mr. Mitt Upchurch. After Mrs. Berry died, the tent passed on to her children, Mr. Adel Berry, Mrs. Mattie Lizzie Elliott, and Mrs. Roy (Clyde) Crumbley, who tented each year until just a couple of years before we bought the tent in 1972. Actually, I did not buy the tent until 1976 but we did use it until 1976. As far as I know, it is the original that was built by Mr. Berry in 1904. Below are the names of those known to have tented in the Dr. Gene Crumbley tent from beginning until presently:

Mr. & Mrs. John Robert Berry
Mr. Mitt Upchurch
Mr. Adel Berry
Mrs. Mattie L. Elliott
Mr. & Mrs. Roy Crumbley
Dr. & Mrs. G. E. Crumbley
Gerry, Tommy, David & Jennifer Crumbley
John Arnsdorff (Boca Raton, Fla.) guest

by Dr. G. E. Crumbley

Tent No. 3

The "Fargason tent", now owned by David J. Fargason, has been known as the "Fargason-Wilson tent" until the death in 1977 of Miss Floy Wilson. This tent was built around the turn of the century by Charles Campbell Fargason and his brother-in-law, Mack W. Wilson. In early July, the two men cut trees from their farms, hauled them to the saw mill to be cut into boards, and then built
the tent by campmeeting time in August. From that time until the present this tent has been the "campmeeting home" for the Fargason, Wilson, Green and Harkness families.

David Fargason is the great-grandson of Levi Hancock Turner, one of the original trustees of Shingleroof Campground. He is the great-great-grandson of Wade Hampton Turner, who was also an early trustee, and he is also a great-great-grandson of Roderick Bibb Harper, another donor of land. William Stephen Fargason, who was among those who rebuilt the campground in 1873, was his grandfather. His father, Charles C. Fargason, never missed a campmeeting in his 86 years. An aunt, Hinnie Fargason Wilson, was the official "hornblower" for the services until she became too feeble to blow the horn. She tented every year for 97 years. This horn, still used to call the campers to the tabernacle for services, was made for campmeeting by William Stephen Fargason and Charles C. Fargason.

Tent No. 4

The Ammons tent was built in 1904 by William Andrew Ammons and J. Luther Fargason. They were married to the former Frances Leonora Turner and the former Hayden Turner, the only daughters of William Greer Turner and Lucy Zachry Turner. Prior to building this tent they had tented with their parents in the Turner tent. During the latter 1800's, in those years before campmeeting was discontinued for several years, the Turner tent had been located in approximately the same place as the tent built in 1904 by the Ammons and Fargason families.

The Ammons and Fargasons tented together for several years until their families grew larger and they felt the need for another tent to provide more room. Luther Fargason built another tent for his family and the Ammons family continued to tent in the existing tent. By this time there were three Ammons children: Lucy Frances, who was born in 1894, Jesse Greer, who
was born in 1896, and Mary Kathleen, who was born in 1901. Each of these children was taken to campmeeting at an early age, and all have continued to tent or to attend campmeeting for their entire lives. Mary began playing the piano for the church services while still in her teens and continued to play without interruption for over 50 years with the exception of one year in which she did not play because of her only child being born only six weeks before campmeeting.

Frances Turner "Fannie" Ammons passed away in September of 1920. She had been devoted to Shingleroof for all of her life and her absence at the next campmeeting made it a sad one. However the Ammons family tented during the campmeeting following her death with the occupants of the tent including another family as well. Marvin Turner, who was a brother to "Fannie", and his wife Elon and their two children, Margaret and Mary, began tenting with the Ammons family in this year and continued to tent until 1925. For several years after Marvin and Elon quit tenting Margaret and Mary and several of their friends continued to tent with the Ammons family. This proved to be the beginning of what has now almost become tradition in that the children of the Ammons and Turner families and their descendants have over the years always seemed to have the tent fully occupied as they have always invited several friends to stay during the week.

During the 1920's the occupants of the tent gradually began to change due to varying circumstances. In 1925 Mary Ammons married Phillip Callaway and he became a "regular" tenter as well. Jesse Ammons continued to tent each year as he had for all his life. However, by this time William A. Ammons had ceased spending the nights at the campground during campmeeting due to his advancing age and his daughter Frances, who never married, stayed at home with him. Although Mr. Ammons and Frances were no longer regular tenters in the sense that they actually stayed the entire week at the campground they both continued
to come to campmeeting during the day and to attend all four church services each day. In July 1927, Frances Callaway, the only child of Phil and Mary Callaway, was born. She attended her first campmeeting at the age of six weeks and has never missed a year.

In the early 1930's Jesse married Ava "Teenie" Epps and two years later they had their only child, Mildred. Jesse and Teenie tented each year until the mid-1960's when Teenie's health became bad. During the years following Jesse tented somewhat sporadically in that he would stay the entire week only if Teenie was able to stay at home with relatives or friends during this week. Although there were years in which he did not actually tent he continued to come during the day and attend as many worship services as possible.

Frances Callaway and Mildred Ammons became regular tenters along with their families and always had at least three friends staying with each of them every year until they each married. Mildred married the Reverend George D. Fields, a Methodist minister, and moved to South Carolina and never tented again, although they have visited occasionally with their four children: Grier, Mike, Elaine, and Lynn. Frances married Burch Cook and even though he never really enjoyed tenting Frances continued to stay each year. Frances' and Burch's first child, Phillip Hiram, was born in April of 1954 and attended his first campmeeting that year at the age of 4 months and in April of 1958 their other child, Kathleen, was born and she attended her first campmeeting at the age of 4 months also. Just as their mother had done, as Phillip and Kathy grew older they began inviting friends to campmeeting each year and the tent continued to be fully occupied with both children and adults.

Many years have gone by and many changes have been made since 1904 when this tent was first built and occupied by the Ammons and Fargason families. Four of the people who had been regular tenters for a large part of their lives have passed away. As mentioned earlier, Frances Turner Ammons passed
away in 1920. The others William A. Ammons, Mrs. Jesse (Teenie) Ammons, and Lucy Frances Ammons passed away in 1949, 1975, and 1977 respectively. Also, Frances Callaway Cook's marriage had ended in divorce and she later married Hiram Smith who started attending campmeeting in 1972. This was the same year that Mary Ammons Callaway quit playing the piano at each service ending more than fifty years of loyal service at the piano. The following year Mary's grandson, Phillip Cook, was made a Trustee and later secretary-treasurer for Shingleroof, making him the youngest Trustee that had ever served.

Physical changes in the tent structure have been made as well since the first tent was built in 1904. Since this original tent was over 70 years old and since it was in extremely bad condition and beyond repairing it, it was decided shortly after the 1974 campmeeting to build another tent to be ready by the following year. Phillip began removing the existing tent one week after the 1974 campmeeting and one week later the old tent had been completely removed with certain materials from the old tent being saved for possible use in the new tent. The new tent was begun in late 1974 and was completed in the summer of 1975 just in time for campmeeting. Even though it has a modern kitchen and bath and is really a liveable cabin it still retains its "old tent atmosphere" by having wood shavings put on top of the cement floors each year in time for campmeeting.

Many people have played a part in the history of this tent over the years and hopefully many others will play a part in the future of this tent. However, as of 1978, only Mary Ammons Callaway, Frances Callaway Smith, Phillip Cook and Kathy Cook have never missed staying at the tent for the entire week during their lifetimes.

Tent No. 5

This tent was built next to the Ammon's family and at present, on the other side is the newer Fred Crumbley tent. The ones who now occupy our tent
are J. B. and Martha Russell, Don, Dianne (Russell), Donna and Dee Ann Cardell.

We assume that it was built in the early 1900's by someone in the Asbury Turner family. We know that his son Lum Turner tented there and he (Asbury) had a son, Whit Turner, who was on the side where the tents burned.

In 1947 Charles Fargason (a cousin of Whit Turner) acquired the tent and tented there with his wife Elizabeth (Russell) Fargason. That year Leila (Fargason) Crumbley and her husband Bernice tented. Then in 1948 Cleo and Grover Russell (Elizabeth's parents) came and they tented until 1970.

In 1974 the tent was acquired by J. B. (brother of Elizabeth) and Martha Russell and their daughter Dianne and her family: Don, Donna and Dee Ann Cardell.

As a child, Charles Fargason tented on the west side with his parents Luther and Hayden (Turner) Fargason until that part burned.

**Tent No. 6**

The families who occupy the Fred S. Crumbley tent most of the time include Fred & Minnie Lee Crumbley, my sister, Mary Alice Treadaway, my daughters and their families, Mr. & Mrs. Don & Nancy Rice and children, Mr. & Mrs. R. J. Keith (Jud) & Barbara and family.

This tent was built by Elbert Glore in 1963. He later sold it to Mrs. Estell Roebuck and I purchased it from her about 1969 or 1970. The date may be off a bit, but I think this is close enough.

Below are some of my relatives who tented in some of the tents that burned, also some of which are now standing:

Mrs. Lil Fargason and family in a tent on the north row that burned.

Mr. Bob & Minnie Crumbley & family in a tent on the west side that burned.

Mr. & Mrs. Doc Crumbley & family in a tent on the west side that burned. They also tented in the tent with Aunt Lil Fargason.

Mr. & Mrs. Will Crumbley in a tent on the east side.
Mr. & Mrs. J. J. (Jeff) Knight. I am unable to say which tent they occupied.

Mr. & Mrs. Roll Elliott & family, in what is now Mrs. Hinton's tent.

I am sure there are others that I do not recall, but which others have probably named.

I would just like to say the tent now occupied by Mrs. Myrtice Hinton was built by Uncle Roll Elliott, about 1915 or 1916. The reason I know, his son Billy and I were about the same age. He told me if I would help them with the building I could tent with them. This I did and I tented with them for several years until I went off to Atlanta to work. I thought you would appreciate this information.

by Fred Crumbley

Tent No. 7

You ask for a history of my tent at Shingleroof Campground and an answer to the question why. What is the unseen force that motivates people to continue tenting and attending campmeeting in the midst of a changing world? What does bind us together? I have lived in two tents, one my family built, and the other one old and worn out, but loved.

By father, John Fields, died when I was six weeks old leaving my mother, Cora Johnson Fields, with six children: Oscar, Otis, Vivian and her husband Mace Foster, Dudley, T. J. and me (Myrtice).

The first tent was built when I was five years old. I was eighty two on the second of November. First, I remember the thrill of moving - must have taken us a week to move from Mt. Carmel community to Shingleroof. The first thing we had to do was build a lot for the mule and cow. They cut down sapling and nailed them to trees, I remember our first load was the cook stove, stove wood, stove pipes, the chicken coop with the grown roosters, learning to crow,
with the boys leading the cow behind the wagon. We had wheat straw on the floor of the tent, we now have shavings. The beds came next, my mother's feather bed was handled with care. There was the fly brush. Oh, it was beautiful. My grandfather Fields raised peafowls and in the fall they shedded their tail feathers and made each child, which was about twelve, a fly brush. Somebody always had to wait and that was their job to keep the flies off the table, especially when the preachers came to dinner.

The first night was great, everyone was tired and we soon fell asleep. Soon the cow and mules begin thinking of the green pastures at home, the mules brayed, the cows lowed and the twenty five or more hounds barked.

The next day was a day to remember. Buggies began to drive up, passengers began getting out with valises. The driver would hurry on back home. Mama would say these are a distant cousin or old friends. But when night came it meant no beds for us children. Mama would scratch up some straw, spread it on a quilt for us to get stepped on. We had to carry the churn and the milk can to put in the branch for supper, but if it thundered, some of the children had to run to get the milk. It would wash away if it rained. We had to tote the water from the spring for years. It didn't matter because it was campmeeting.

When I got to be a teenager, there was nothing so thrilling as going to the spring; it was cemented all around. On Sundays there was never room enough, there was the young and the old and they seemed to get the same thrill. I had a long handle gourd, no one else had one, they all wanted a drink. We had some kind of street lights back then - a lamp filled with oil with no globe tacked to a tree. It rained and the wind blew but it didn't go out. I wish there was someone I could ask why?

It wasn't too long until this tent burned with all the upper row. We were all upset and said. In the meantime, I had married Lee Hinton. He was a Presbyterian but there was no where like Shingleroof to him.

I remember there was the mother cat moved in one summer but she knew
when it was time to go. She and the kittens moved out but they left their fleas. I was about to go home when friends came to our rescue with boll weevil spray, not a flea was left. There has been snakes over the years. We killed three and one got away.

There have been "Miracles" all through the years. There was the tornado not long ago. When I went down to see a big tree against my back door, a big oak and pine on top of the tent, I knew my camp meeting days were over. When I went back the miracle had happened, everything was cleaned up. A huge limb was holding the trees off the house top, it is crooked and weather worn but still standing. Our tent is furnished. We have electricity, water, bath room, and refrigerator. This year it seemed to be a show place. People are going in for antiques and ours was it.

We didn't do all of this on our own. Friends are wonderful, but camp meeting friends are the greatest. There was one year we couldn't make it on our own. There was Essie and Troy Crumbley who literally adopted us. We had one of the best rooms in the hotel for several years. Then we bought this old family, Rol Elliott, tent. Homer Branan was always waiting to help. We loved him and there was Jerry Phillips and his dad who put in Lee an intercom so he could hear the music and messages; he was in bed. There was Mr. Charles Fargason's smiles that always made our day. I can think of so many that were loved and lost over the years.

As for telling you why, I just know as for me everything important happens just before camp meeting or just after, because I haven't missed. I was there.

My sister-in-law of Griffin tents with me, Amy Fields. My nieces and nephews from Griffin, Athens and Hampton move me and Marion and stay with us. We go to every service. We promise to do better and ask the good Lord to help us to do more.

by Myrtle F. Hinton
Tent No. 8

There was an arbor built on lot #8 about 1903. It was believed to be put there by Fannie and Charlie Fargason. In 1904 James Upchurch and Sara Elizabeth McGarity Upchurch built the first tent on lot #8. John Berry and Cora Upchurch Berry and family stayed in the tent. John Buddy Upchurch and family, Mitt Upchurch, and Grover Tarpley who was a grandson of James Upchurch also stayed in the tent.

Mr. Jim Wilson was the second owner of the tent. Paul Wilson, Lee Wilson, and Ruth Wilson Ray were his children. Charles and Dorothy Ray are children of Ruth Ray.

This tent burned in 1925 or 1926, and was rebuilt by Joe & Lillian Goodman, the third owners. Beverly, Barbara, and Sally are their children.

In 1963 a tree fell across the tent almost demolishing it. In 1966 Louise and Hewlett Piper bought the remains of the tent. Louise is a great-granddaughter of the first owner, James Upchurch. Everything was torn down and rebuilt except the two porches.

Alton Phillips, Hewlett Piper, Bobby Smith, and Mr. Brannan (the caretaker) rebuilt the tent. Louise Piper painted it. Alton Phillips died July 1, 1967. He didn't get to stay in the tent that year, after being so interested in getting it rebuilt.

Among the relatives that visit and stay at tent #8 are:

Hewlett & Louise Piper
Grace Christian
Mattie Tarpley
Jocie Tarpley
Eugene Tarpley
Sally Tarpley
Warren Tarpley
Elizabeth Tarpley
Annie Ruth Phillips
Lamar Merritt
Mattie Joe Merritt
J. A. Bradford
Harry Christian (deceased)
Grover Tarpley, Sr. (deceased)
Grover Tarpley, Jr. (deceased)
Annie O'letree has been our cook since 1968. This tent is presently owned by:

Louise & Hewlett Piper
318 Bonnell St. Route 2
Oxford, Georgia 30267

Tent No. 9

This tent is the tent of Frank S. Phillips at Shingleroof Campground. Mr. Rod Fargason built the first tent on this spot. That tent burned many years ago. Mr. Rod Fargason's son-in-law, Mr. Will Turner (who married Mr. Fargason's daughter, Adella Fargason) built the tent that now stands. Mr. Roy Turner (son of Will and Adella Turner) tented in this tent many years.

Then, Frank S. Phillips bought the tent from Mr. Roy Turner in the early forties. He and his family have tented every year except the year 1946 when Mrs. Cora Phillips and family (Mrs. Cora Phillips was Frank's aunt) tented. Since then no one else has occupied the tent except the Frank Phillips Family.

Tent No. 10

Shingle Roof Campground is a landmark in Methodism, almost as old as the county. This spot marked a gathering place of Creek and Cherokee Indians. For years there were two graves here believed to be Indian.

In 1835 Daniel Fargason camped on the spot where the present tent of a great granddaughter, Mrs. Faye S. Brannan, is located. One amusing incident is told about campmeeting that year of 1873 is of a laughing crowd collected by the tent of Daniel Fargason to gaze at the leaning rock chimney above the board-covered tent.

War clouds appeared, and there was no campmeeting from 1863 until 1873, but in 1873 sufficient lumber was cut and sawed to rebuild and reestablish campmeeting. Lumber and shingles were furnished to those desiring to build.

In 1886, Jane Fargason (beloved wife of Daniel Fargason) passed away just as the sun was rising on the last day of campmeeting. She was not well when she came, but did not want to keep her family away from this big event in
their lives.

The Simeon Elliott Smith family camped in the old Fargason tent until it was destroyed by fire in the early 1920's. It was rebuilt that same year and is camped in every year. At present the campers are: Mrs. R. E. (Ellen Smith) Smith and Mrs. L. F. (Faye Smith) Brannan, daughters of Simeon and Olla Fargason Smith, and the two daughters of Faye Brannan and their families: Phillip Henry Taylor, Sr., Brenda Brannan Taylor and sons Phillip, Jr. and Benjamin Wile; and Walter Harold Bogart, Eugenia Brannan Bogart and son Charles Jeffrey and daughter Katherine Eugenia. These are the great, great and great, great, great grandchildren of Daniel and Jane Fargason who camped here those long years ago.

by Faye S. Brannan

Tent No. 11

The Clements tent occupies the easternmost location on the north row of the quadrangle. Elliott Clements built in 1872 on this spot which had been used by his father David Hunt Clements. Elliott married Eliza Ann Tabitha Brannan, known as "Cousin Duck", supposedly nicknamed by her father for sleeping as a baby with her head under her arm. Offspring of this marriage included Hunt (Lillian) with son Hunt, Jr. and Lillian his daughter; Owen (Avory) with offspring Turner, Ella Mae, Wiley, Phillip, and Tom; Wiley (Lena) and daughter Mary; Myrtle (Dock) Collins and children Sara, Chris and Benjamin; Emmie Eleanor (Bill) Patrick and children Clements, William, Eleanor, Sidney, Barbara, and Wylena.

Since World War I "Miss Duck" was matriarch of this clan prior to the modern era (lights, water, and bathroom) until her passing in 1942. During this period she was joined by Emmie C. Patrick, Husband Bill and children who normally travelled by two horse wagon about 18 miles from Spalding County. During this period wheat straw was used on the ground floor and was stuffed in ticking for mattresses. Brush arbors shaded the porches and the "younguns" hand carved walking canes from dogwood limbs. When possible the Dock Collins
family motored from Miami for this annual event. After Emmie's marriage into the Patrick family in 1908, Grandpa David Luther "Tull" Patrick was a frequent visitor along with his grandchildren from the Mary and Oscar Sims marriage -- Tom, Charlie, Lucy, Beth, Dorothy, Lois, Palmer, and Randolph and Anna and Leon Pullin children -- Henry, Alton, Mattie Jo, Leon, Julia, Edna, and Carolyn.

In the late 1930's the disastrous fire burned our tent and its hand-hewed beams. Clements Patrick saw the smoke from Highway 81 and raced to the campground just in time to salvage the bench and dining table built by Grandpa Clements who was a carpenter by trade. A couple of years later with lumber cut from the farm of Bill and Emmie Patrick and labor of Bill and boys and Uncle Dock and Benji and hired help, "Miss Duck" saw the cabin rise from the ashes of the great fire and we emerged into the "truck and car" era just prior to World War II. After the death of "Miss Duck" her daughter Emmie Patrick (who had moved to Jonesboro Road) held forth in the tent with her sister Myrtle joining her when possible.

The tent in the modern era has been known as the Patrick and now the Patrick-McKibben tent since most of the Clements clan has died. After advent of running water and electricity the tent was modernized by joint efforts primarily of Sidney, Clements, Ross Bowers, Pack McKibben and families with assistance from William and Eleanor. "Grandma Bill" (Emmie Patrick) thoroughly enjoyed the progression of her grandchildren (attested to by the home movies) -- Mickey, Jason, Clem Jr., Bill and Kenney, and Howard, Bob and Richard Patrick; Ross Jr., Bill, Alex, and Bob Bowers; Sandy and Marilyn Murray; Elaine, Patty, Packy, and Jan McKibben.

Daughter Wylena and husband Pack and children faithfully, even from as far away as Missouri, made the pilgrimage to campmeeting to make Grandma Bill comfortable. Son Clem took care of the annual upkeep and furnished delicious vegetables, especially peas, from his farm. He enjoyed campmeeting even though he would never "tent". By 1950 Sidney and family had moved to Florida
but returned annually to join the McKibben's and assisted the in-laws in adding modern conveniences and eventually a concrete floor.

As she advanced in age and just prior to her death mama "willed" the tent to Hylena Patrick McKibben and Sidney Lanier Patrick, "who I am sure will keep the tent in good condition in future years". For several years both families shared the tent until Pack McKibben had a serious heart attack.

The last few years the sixth generation has been represented by Sean and Kevin Patrick, sons of Howard Patrick. In 1978 the week prior to campmeeting Sean joined Grandpa (Sidney) in painting and sprucing up the area in true campmeeting spirit. He also celebrated his fifth birthday on August 12th which would have been his great grandpa Bill's 99th birthday.

Bushel baskets full of campmeeting memories abound and another grand one happened for Merle (Higginbotham) and Sidney Patrick this past August. Campmeeting Sunday afforded the opportunity for Merle to have the first and only complete family reunion consisting of her mother and father, Allene and Howard Higginbotham, husband Sidney, sons Howard, Bob, and Richard, daughters-in-law Sherry and Margaret and grandsons Sean and Kevin because her father passed away October 4, 1978. That day was the only time Bob's bride Margaret ever got to see his granddaddy. It was the first time since his graduation from Georgia Tech for Bob to celebrate his birthday at the tent as he has been employed overseas.

I close this history with a direct quote from my mother -- Emmie Patrick --
"I pray that all my children, grand children, and great-grandchildren will love Shingleroof throughout their lives as much as I have. It is indeed Holy Ground!!"

Tent No. 12

(Daniel, Reader, Rowan) Tent number 12 was built in 1938 on the spot where the Andrew Dailey tent burned. It was built by Robert Tyre Rowan with timber cut from the John Bell Rowan farm. Mr. Marvin Johnson did the work
for $25.00 and was assisted by Paul and Horace Rowan.

The father of Mrs. Annie Rowan, George Brannan, his brother Jim Brannan and their sister Annie Brannan Clements built the tent that burned (No. 11 spot) that is now the Patrick tent.

The families that now occupy the tent (1979) are: Mrs. Annie Brannan Rowan, Mr. and Mrs. Horace Rowan, Dr. and Mrs. Harold Daniel, Dr. and Mrs. Sam Reader, and the grandchildren of Mrs. Annie B. Rowan. Horace Rowan has two sons, John and Scott. The Daniels have three children, Harold, Jr., Claire, and Randy. Mrs. Reader has two sons, Steve and Mike Thomas. Amanda Thomas and Martha Daniel, great grandchildren of Annie Rowan, also love campmeeting. In fact, all descendants of Annie Rowan love campmeeting and attend unless distance prevents it.

Annie Brannan Rowan is the great, great granddaughter of I. P. Pair, one of the original trustees. She is also the great granddaughter of Whitman Pair who built in 1873. Harold Daniel, her son-in-law, is the direct descendent of Wade Turner, another original trustee.

New additions to our tent household are: Patricia Rowan, John's wife; Steven Braden, Claire's husband; and Marcia Daniel, Randy's wife.

Tent No. 13

The Harper Tent. According to the history of Shingleroof Campground in 1873, after a brief decline after the war, Wade R. Harper was one of the first to build a tent and occupied it that year with his family and every year until campmeeting was abandoned in 1893. In 1901 campmeeting was restored to former order and, as far as we know, Wade Harper with his family started staying again. On August 20, 1912, Lum Harper married Mary Ellen Knight and they spent their honeymoon that year at campmeeting. Since that time Lum and Jay Harper and Lum's children, Nora Harper Barham, Elon Harper Crumbley, Minnie Harper Stanton and Musette Harper Coan have tented in the same location.
In 1937 there was a fire that destroyed some of the tents and the Harper tent was one that was burned. That year Lum and his family tented in the Bryan's tent, one that was left. The following year Jay and Lum Harper built a new tent in the same location. Some of the lumber used was sawed timber gotten at the Harper home place and some was given by Will and Minnie Harper Walker. The tent was covered with shingles and they are still on the tent but have been covered over with tin.

On December 24, 1964, a tornado passed across the Campground and the porch was blown off and other damage done on the Harper tent but it was repaired by Lum's children, Nora H. Barham, Elon H. Crumbley, Minnie H. Stanton, Mussette H. Coan, and their husbands and ready for campmeeting the next year. Many improvements have been made with running water, electricity and other things but the Harper tent still has the sawdust floor. The Harper children and their families are still tenting every year and we hope the tradition will be passed on to other generations.

Tent No. 14

According to published reports, Mr. Vines Owen and his family attended Shingleroof Campmeeting in 1850. Later at the Centennial celebration, 71 descendents were present including son, L. P. Owen, two grandsons, Joseph Mann and Henry Owen, two granddaughters, Mrs. Mary Owen Crumbley and Mrs. Cora Owen Phillips, 19 great grandsons, 25 great granddaughters, 14 great-great grandsons, and 9 great-great granddaughters.

It is known that in 1914, L. P. Owen and family, including Mrs. Cora Owen Phillips and her family, built a tent on the north side of the campground, and the tent remained in the family until the fire destroyed all the tents on the north side of the encampment. The Phillips family continued to tent after the fire in various tents that were not being occupied for the season, or prayed at the hotel.

About 1953, Mrs. Cora Owen Phillips and her children built the present
tent. At her death in 1958, two daughters, Mrs. Ann Phillips Austin and her husband, Arthur Austin, and Mrs. Martha Phillips Chick and her husband, Robert Chick, continued as co-owners and tent holders. Those family members tenting at present and past are Charles and Barbara Ann Austin Davis and children Michael and Fran; also John, Lynn, Jim, and Bill Chick; also Mrs. Karon Phillips Swinney and Mrs. Betty Phillips Latimer. Each year there is a family reunion of all the family.

Tent No. 15

The Rowland tent was built in 1954 by William Jasper Rowland and his sons, William Joseph Rowland and James Howard Rowland.

The families that occupy the tent today are Mrs. William J. Rowland and her children: Joe Rowland and his wife, Peggy Matthews and their children, Jan and John Cummings, Kay and Jeff; Mary Rowland Harrison, her husband, Bill Harrison, and their children, Ben, Scott and Nan; Jimmy Rowland and his wife Ruby Weathers, and their children, Brad, Ginger, Pam and Greg. Mrs. Lemmie Sims, sister of Mrs. Irene Rowland, tents with the Rowland family.

Jeff Rowland, age 13, describes campmeeting as "family, food, fun, and fellowship - the four 'F's'."

Irene Rowland has attended Shingleroof since she was a baby. Her parents, Jeff and Nollie Knight, tented there for many, many years. She was brought up with this tradition of attending campmeeting. When Irene was a child she sat on straw under the Tabernacle to listen to the preaching, shouting and singing.

Joe and Peggy Rowland first met at the campground.

"Granny Rowland" is the one who bears all the responsibility but she says it is worth every minute of it because she knows how much her family enjoys it and she loves having her family together for this special time each year.

This "hot week in August" is one which is full of togetherness and much love.
Tent No. 16

The Russell cabin was built in 1954. During the year two uncles of mine, W. R. Stanton and W. J. Rowland, decided they would like a tent and they thought I might be interested also. They had the time and the knowledge of building and I had the lumber and nails. All three tents were built at the same time of the same outside design. Each owner made the inside to suit himself. We still share the same septic tank. Another Uncle, S. C. Harper, built the inside of my cabin.

A tornado ripped through the campground in 1964 and removed the front porch and part of the roof but that was repaired.

The J. B. Russell family and the G. Lamar Russell family, with four children each occupied the tent for a few years. On one or two years the Crumbley family used the cabin. The G. Lamar Russell family now occupy the cabin.

A distinct feature of our cabin is that it houses one of the first electric stoves to come to Henry County in the 1920's. Made of cast iron, it has a warming closet over the oven. The stove came from the Tal Pattillo home in McDonough and I purchased the unit from Georgia Power Company.

We enjoy every year the association with fellow Christians, relatives, and friends on this great campground.

The G. B. Russell tent was located on the north line of tents at about the location of my present cabin. My family inherited this cabin from Uncle Billy Bryant. I know little about this old gentleman except that he occupied the first room on the right, brought a box of stick candy which he passed out sparingly, and campmeeting finished the day the candy was all gone. Two or three watermelons did the same way.

One year I went to all the four meetings each day at the tabernacle. The path was well worn between the big spring and little spring. A kerosene lamp was once dropped, igniting the straw, and a bucket brigade of all the neighbors extinguished the fire. We went to Springfield Church on Thursday night; a
back rear corner was reserved for the white friends from Shingleroof.

Mr. Roy Turner kept the generator going to furnish the lights of the tabernacle. Mr. William Cook operated the hotel and made a freezer of ice cream each night.

On rainy days the cars would have a hard time ascending the hill in the rear of the Patrick tent. The chicken coops would be more odorous on rainy weeks.

When the old tents burned it was destined that they would spring up again.

by G. Lamar Russell

Tent No. 17

The Stanton-Gardner Tent as of 1978. The current tent is on the north side of the campground and is one of the three tents built by my grandfather William R. Stanton, William Rowland, and Lamar Russell. The tents were built in 1952 to replace the old family tent that burned in 1936. According to my father the tent was not built back right after it burned because there was no money during wartime. My father and his sisters tented with other relatives during this time.

The largest number that has tented at our tent has been 16, the least amount 6. The families that have stayed in our tent are all children and grandchildren of William R. Stanton. The families who presently occupy the tent are: Mr. and Mrs. Jeff Stanton, their children; Mr. and Mrs. Colin Lowe (Debbie Stanton Lowe), William J. Stanton, Jr. (Bill), and Rebecca L. Stanton (Beckie); Mr. and Mrs. Robert Gardner (Jeanette Stanton Gardner), their children; Robert L. Gardner (Larry) and Richard H. Gardner (Rick). Mr. and Mrs. J. E. Mosely (Mollie Stanton Mosely) and their son Robert Mosely (Bob) tented in earlier years. Before the death of my grandfather in 1974 he was a regular tenter also. No other families have occupied our tent except for personal friends who have come to share the experience of a campmeeting.
Tent No. 18

Tent No. 18 was built in 1966 by Harris and Martha Adams McCurry. It is occupied by Harris, Martha and their daughter, Marcia, her husband, Bob Blankenship and their 2 grandchildren, Chip and Brad.

Mr. McCurry's grandfather, A. G. Harris had a tent that burned. Mr. Harris' daughter, Mrs. Howard Carmichael (Essie) had a tent on the east side for 25 years or more which is still standing. Mr. Harris' family who used the tent that burned were: Mrs. Sally Frances McCurry, Mr. and Mrs. Clarence Harris, Mrs. Hiram (Eva) Cook, Mrs. Annie Harris Carmichael, (Mrs. Harris Carmichael), Andrew Harris, Jr., Homer B. Harris, Mrs. Ella Mae Harris Woodruff (Mrs. Tom).

Tent No. 19

J. P. Price's Tent. In the summer of 1960 building a tent at Shingleroof was an extraordinary and eventful time for the J. P. Price family of McDonough.

J. P., the builder, and Eugenia and three children, Margaret Jane, Joe, Jr., and Janis Eugenia, completed this task just prior to opening night of camp meeting in August, 1960. Eugenia had only one ground rule that was that they were to have a cement floor since she was allergic to the saw dust floors.

Methodism and Shingleroof had been an important factor in this Price family. Jean's (Eugenia) great, great grandfather held at his home the first religious service in Henry County and upon his land Turner's Methodist Church was built, and it exists today. Allen Turner was a remarkable Methodist preacher and one of the first supporters of Emory at Oxford College. When Shingleroof was established Wade Hampton Turner was appointed one of the first trustees. Tradition followed and Jean's parent, Daune George Turner and Wade Hampton Turner and her grandparents Wade Allen and Margaret Daily Turner had rented coming to Shingleroof after the crops were gathered.

The Price family along with other family members have tented each year
since 1960. The tent has been the host to many social occasions through the
years including family reunions, choir suppers, Sunday School class parties,
4th of July get-togethers, birthday parties, Halloween, and spend the night
parties. Also the tent was the first home of the oldest daughter, Jane, who
married Joseph Epps Claxton, for a few months. They have two children, Joe
and Anne Claxton.

There are many memories of Shingleroof, some good and some not so good.
For example about the second year tenting, the heavens opened and the rains
came. Now the roof leaked and the preachers were coming for dinner. So that
week at Shingleroof not only did we have showers of blessings, but we had
wet preachers too.

Another memory is Christmas morning, 1966, when a tornado ripped through
the campground doing much damage. Fortunately, only the front porch was torn
away.

Shingleroof campmeeting has been and will continue to be a major activity
in each member of the Price family. J. P. Price was appointed a trustee in
1960 and presently is the Chairman.

Tent No. 20

The Paul Cates tent was built in the Spring of 1960 by Mr. Willie Stanton.

We tented our first year in 1960, the year that John Minter came to
McDonough to preach. Mr. James Moore was our district superintendent. Paul, Sr.,
Charlie and I were there all the campmeeting with Paul, Jr. being there part time.

We tented regularly until 1974 when on Tuesday night of campmeeting
Paul's mother Mrs. Kittye Foote fell and broke her leg; since that time we
have stayed some and away some.

Paul, III, Paul and Jinny's son, tented the year after he was born -
not quite a year old in 1964 - he made it a pleasure for all of us. Then
Ginger was born in June of 1968 and came to campmeeting the same year.
We have had different people for a spend the night or nights, one being
John Ogden and his new wife the first year.

After the Hinters had moved from here, Ann, John and their four boys came
for a couple of days - the boys David, Mark, Stephen and Paul.

One summer when Alfred and Patsy Hanner, Jr. were here, their daughter
Ruth stayed most of a campmeeting with us.

I started listing on the dining room wall the names of the preachers,
singers, youth workers and superintendent in 1960 but after a number of years
I stopped.

I have tented off and on all my life. I remember going with my mother
and father when I was quite young. We carried chickens in coops. Daddy rode
home on horse back each morning to see after stock and feed and water them. We
even carried the cow to the campground. I also remember being put under the
bench on straw to go to sleep during the service.

Later when we moved to Flippen I had the pleasure of tenting with a group
from the Flippen Church.

Then later with the Foster family, Mrs. Foster was a sister of Mrs.
Myrtice Hinton. There were four Foster children, Harold, Eloise, Jerome and
Annie Laurie and we always had such a good time. Such patience others had
with me!

About the time I finished high school, cousin Jim Fields and Uncle George
built a big tent and we all went who wanted to, Aunt Hamie Alexander, Uncle
George, Cousin Jim, my sister Mary, Delilah and Eudora Hamilton, my brother
Earl Hamilton's daughters, Susan Elliott Steele, her sister Mary - Kathrine
McGarity - then one summer Dozier and Louise Fields, Cousin Jim's son from New
York with their 3 sons Jim, Nels and Cal. Later after we moved back to
McDonough we tented again - this time Uncle George, Aunt Hamie, Jim and Elizabeth
Alexander and two of their children, Ida Louise and Lawton along with Delilah
and Eudora, Paul, Paul, Jr., and me.
The Campground has always been special with me and I do hope that our sons and their families will keep going to campmeeting.

by Laura H. Cates

Tent No. 21

The Stroud tent was built in 1960. It is located on the former site of the Lovett Glass and Henry C. Hightower tent, which was built near the turn of the century and later burned. Henry C. Hightower was the father of Catherine H. Stroud, Clinton W. Hightower and Marie H. Copeland.

James E. Stroud began construction on a tent in June of 1960. With the help of his brother-in-law Clinton Hightower, and many friends, the tent was completed just in time for the first service. As the music started in the tabernacle, last minute hammering could still be heard from the back of the tent.

The first year those persons tenting were: Catherine and Jimmy Stroud, their children, Nancy, age 13, Jim, 10, and Kay, 6; Emily and Clinton Hightower and their children, Clint, age 7 and Lynn, 5. The tent has been occupied each year since 1960 by members of the family. The families have increased in number since those first years with the addition of sons-in-law, daughters-in-law, and grandchildren. In 1979 those attending included: Catherine and Jimmy Stroud; Kay, Eddy, Brandon and Kristen Smith; Jim, Jill and Christopher Stroud; Larry, Nancy and Michael Tew; Emily and Clinton Hightower; Lynn, Wade and Leigh Anne Brannan; and Clint Hightower.

The grandchildren have started their campmeeting experiences early. Kristen Smith, at the age of three weeks, was the youngest person attending campmeeting in 1978. Leigh Anne Brannan began campmeeting in 1979 at the age of five weeks.

Each year on Sunday of campmeeting a family reunion is held. In the past other members of the family attending were Marie H. Copeland, Frank, Edna, Cope and Anne Marie Copeland, Harper and Nita Stroud, and Llewellyn Scott. The late
Jessie W. Hightower, Claude Weems, Nan Adair, and Priscilla Forbes also attended regularly over the years.

**Tent No. 22**

Mr. & Mrs. William Lovett Glass were among the original tentholders. This was one of the tents along the north side which was destroyed by fire.

The tent was shared by a large number of family members throughout the years. They were Dr. and Mrs. Raleigh Hightower and family, Henry C. Hightower and family, Mrs. Elon Glass, and Mr. and Mrs. H. S. Pless and son Herschel.

This tent had a dirt floor as did the rest of the tents at that time. There was also an outhouse conveniently built across the road in the woods, and water was gathered at the spring.

In 1941, Mr. and Mrs. H. S. Pless built the existing tent on the northwest corner, which was the first to have a floor. The tent was constructed by Fred Glass, Jonce Brannan, and A. E. Pair. In 1969 the addition of a bedroom and bath was made by Aaron Phillips.

The first tenters were Mr. and Mrs. H. S. Pless, their children Herschel and Carol, and Mrs. W. L. Glass, mother of Mrs. Pless, the former William Margaret Hightower Glass.

In 1957 Deborah Lynn Cox, the daughter of Carol, attended her first campmeeting. In 1958, Margaret Jane Cox, Carol's second daughter, started attending. Then in 1962 Earl Benson Cox III (Buddy) made his first appearance at Shingleroof at age four months.

These grandchildren of Mr. and Mrs. Pless have been attending every year since they began. The father Earl B. Cox, Jr. attends occasionally.

With the marriage of Deborah Cox to Eric John Sechrist, we now have a further addition to our campmeeting household.

Mrs. H. S. Pless and family
Tent No. 23

Our tent was built in 1944. Five generations of our family have tented here:

- George Elliott Hightower Glass
- James Frederick Glass
- Catherine Rowena Smith Glass
- Elsie Elliott Glass Rowan
- Lewis Paul Rowan
- Catherine Fredrica Rowan Clary
- Edgar Daniel Clary, III
- Edgar Daniel Clary, IV
- Catherine Rowena Clary
- Marianna Rowan Brown
- Darrell Delon Brown
- Rachel Diane Brown
- Olla Paula Rowan
- Robert Tyre Rowan

Shingleroof Campground, an ecumenical oasis nestled in the midst of towering trees near clear springs of sweet water, draws us back each August regardless of where life has taken us. Each year we renew our spirits in the memories of our loved ones and forefathers whose faith built and has kept Shingleroof Campground alive for over 150 years.

I recall my first encampments with my paternal grandparents, Lovett and Elliott Glass, who loaded their mule drawn wagon before daylight with stove-wood, chickens, country hams, bedding and other necessities for a week long stay. As we headed into the eastern sunrise on the two mile trek, it seemed like a pathway to heaven to a small girl whose pleasant memories of the previous campmeeting were the highlight of her year (not even surpassed by Christmas).

In the 1930's tragedy struck - a fire destroyed my grandparent's tent along with numerous others on the north and west quadrangle of the encampment area. The tent of my maternal grandmother, Olla Bibb Fargason Smith, was spared and I began to tent with her. Like my paternal grandparents, she was
also a staunch Methodist but her husband, five daughters and son were Presbyterian. I can remember the sadness that seemed the end of my child's world when torrential rains made it seem impossible for us to make the annual trek one August. I also remember the joy that swept all my cares away when my Uncle Moody Smith arrived in his school bus (they owned their busses themselves in those days) to move us the long two miles through the pouring rains. He seemed like an angel sent from heaven.

The testimonies given by my grandmothers under the tabernacle come alive in my memories as I watch the vapor trails of mammoth jets crisscross the beautiful sky above the encampment. It is as if to emphasize that the God for whom they testified still lives, all powerful, all loving, binding us to them although they long ago left this physical world.

The sermons (even those of Bishop Candler) soon leave our memories, but the old familiar songs haunt us and bind us in sweet memories to those who shared them with us. "Sweet Hour of Prayer" and "Leaning on the Everlasting Arms" will forever bind my husband and me to our daughter, Paula, whose first words upon regaining consciousness after brain surgery at the age of eight, were "Sing the Prayer Song" - "Sing the Leaning Song", mama." I believe she (somewhere - somehow) still enjoys these songs as they ring out from the tabernacle at Shingleroof. Believing this I feel a bond to her that is real if inexplicable.

When "Faith of Our Fathers" and "God Bless America" ring out, bittersweet memories of World War II emerge. We are reminded again that we who love Shingleroof are bound together by an experience that must be lived to be felt, that must be shared to be fully lived, and that irreversibly remains with you forever. This same feeling permeates our entire being as "God Be With You" is sung during the final service of each encampment.

by Elsie G. Rowan
October 22, 1979
Tent No. 24

The tent was built by S. Moody Smith and his family in 1955. The lumber used in construction was from the farm of Mr. Smith and was cut, snaked out of the woods, and hauled to a local sawmill to be sawn into boards for the tent. The two sons, Simeon and Phil, and the sons-in-law, Aaron Phillips and Joe Brady also participated in the project; even the oldest grandson, Smitty, helped hammer nails and tote back and forth.

The tent was built on the old site of the Joe Phillips tent. The landsite was more or less marked by two big trees in the rear of the tent, but they were blown over in the tornado that swept through several years ago.

Only the Smith family has occupied the tent so far, it being one of the "newer" tents in comparison to other tents on the campsite. Moody, deceased 1971, is a descendant of the original founder of the campground. His grandfather, Rod Fargason, was instrumental in getting the campmeeting started after the Civil War. Moody attended campmeeting all his life, helping rebuild his family's tent after a fire destroyed the lower line of tents.

The Paul Aaron Phillips family, the Joe P. Brady family, the Simeon M. Smith, Jr. family and Mr. and Mrs. Phil Smith, along with Moody and Lois Smith, have been the main campers since 1955. They had tented two years previous in "leased" tents of Mr. and Mrs. Roy Crumbley and the Patrick tent one year respectively.

Campmeeting is a yearly event looked for, planned for and worked for for the entire year. It is a vital, integral part of the family's life, enriched by memories of those deceased or unable to any longer attend. There are always disappointments, frustrations, problems with every year's activities, but the "Tie That Binds" is always strong enough to overcome, and each year always finds the tent opened and everybody happily anticipating the first service at the tabernacle. With Betsy Ellington representing the seventh generation of "campers", we hope the tradition will carry on for seven more
generations.

Melissa Phillips Hensell, granddaughter of Moody Smith, began her career as official pianist when Mary Ammons Calloway resigned.

Tent No. 25

The Old Morris Tent. There has always been a Morris tent at Shingleroof. Ben and Susie Turner Morris built a tent on the north line of tents when the campground first built up. It was located next to the William-Henry Elliot tent and near the Harper and Jeff Knight tent.

In later years, Howard and Erma Kelly Morris along with their children used the tent. I married G. B. Morris, their oldest son, and did my first "tenting" there. Later on he and I tented a few years there before the fire destroyed that line of tents.

by Mrs. G. B. (Sarah) Morris

The G. B. Morris Tent. The tent was built in 1954 by G. B. Morris (who died in 1970) and his son Pilly Morris who was in military service at the time. Some improvements have been added from year to year.

It is occupied by Mrs. G. B. (Sarah) Morris, daughter Saranell Lewis and her family, grandson Russ Childers, Jr. and his family. Other children and grandchildren and great-grandchildren visit in and out during the camp-meeting week.

On Sundays as many as 35 of the Morris clan gather for the services and lunch at the tent. It is a day the family looks forward to with a great deal of pleasure from year to year.

Tent No. 29

Sylvia & Richard Crumbley's Tent. Mr. Charlie H. Bowen and his brother, Mr. George T. Bowen, cut the timber, sawed the heart lumber and built the tent about 1937. The Bowen's occupied it until they gave it to the youth group of Union Methodist Church in 1950. The youth occupied it for several years and
then the group grew small and it was sold in June, 1967 to Richard and Sylvia Crumbley. We stayed and tented for three or four years before we bought it.

**Tent No. 30**

Mount Bethel Methodist Church built a two-story cabin on the hill at Shingleroof in 1944 or 1945. Troy and Essie Crumbley purchased it in August 16, 1952. Through the years, they have had as many as thirty-four campers, five states and five denominations represented in a one-year period. Their ages have ranged from ten weeks to eighty-two years.

by Essie Crumbley & Mary Jo Huntley

**Tent No. 31**

The Milton Clark tent was built in 1971. It was built by Milton Clark and is occupied by the same.

**Tent No. 33**

The old preacher's tent, located southwest campground corner, was built about the turn of the century by the campground as sleeping quarters for the preachers during their stay at Shingleroof. When originally constructed, the tent was somewhat isolated to insure the privacy of the preachers. Other tents have since been built close by.

Typically, the preachers would have supper on Friday night and breakfast the following Friday morning (after campmeeting) at the hotel. Other meals were provided at individual tents by the respective tentholders.

Acquired by Mr. Wade Fargason upon completion of the "new" (and present) preacher's tent, the tent underwent extensive repairs and remodeling. Partitions and running water were added, but the old siding and sills were retained. A tin roof was placed on top of the original shingled roof which is still intact today and visible from the inside of the tent. The original supportive beams, wood-pegged sills, and east siding (installed with square nails) remain today
as constant reminders of the tent's past history.

In the early 1960's, the tent was purchased by the Emerson Elliott family, who made further improvements on the tent. The Elliott family used the tent until 1973. Then it was acquired by the Joe and Janet (Cook) Stancliff family, son-in-law and daughter of Mr. and Mrs. William R. Cook -- proprietors of the campground hotel for several decades in the early to middle 1900's.

The Stancliff family has tented at Shinglerooft Campground for the past six years, enjoying the traditional concepts of sawdust floors, tin roof, etc.

I (we) would like to express our appreciation to the following tenters who provided information for the compilation of this history: Ms. Essie Crumbley, Ms. Lee Hinton, Ms. Mary Pless, Ms. Rosa Lee Russell, Ms. Bertha Turner, Mr. Emerson Elliott, and Mr. and Mrs. Phil Calloway. This history was compiled by Janet Stancliff, 1978.

**Tent No. 34**

The Clint Crumbley Tent. George Alexander along with Jim Fields built the two-story tent in 1936.

Mary, Laura, Delilah and Eudora Hamilton tented along with Mrs. Susan Elliott Steele.

The tent was sold to the Salem young people in 1957.

The Clint Crumbley family bought the tent in the 1960's. Since this time five sisters along with their mother have tented. The five sisters are Mrs. Cecil Deweese (Virginia), Mrs. Floyd Lyons (Betty), Mrs. H. F. Chastain (Elsie), Mrs. J. H. Aderhold (Doris), and Mrs. J. N. Stonecypher (Becky). Their mother, Mrs. Ida Lou Crumbley, is 86 years old.

The attendance on Sunday is 35-40 for lunch.
Tent No. 35

My relatives on both sides of the family, Elliott and Bryans, have been long Shinglerooftenters.

On the Bryans side our first tent was on the north line almost behind the pulpit. When the north and west row of tents burned, the Bryans family bought the Bob Elliott tent on the south side.

Granny Bryans’ family, Russells and Turners, go back another generation, Asberry Turner and Tish Russell Turner. Aunt Tish was Granny Bryans aunt.

On the Elliott side, Aunt Lill Elliott married Will Fargason (brother of Mrs. Mac Wilson and Charles Fargason) had a tent on the north line of tents. Aunt Mollie Knight married Jeff Knight and had a tent on the north line next to the Bryans’ tent. Her family that have tents now are:

1. Lamar Russell
2. Irene Rowland
3. Jeff Stanton & Gardner
4. Lum Harper family
5. Elizabeth Russell Fargason
   J. B. Russell - Cardell

Roll Elliott tent, now occupied by Myrtice Winton, different ones of his sisters’ families tented with them. The Dock Crumbley family, mother and I one year.

After Aunt Virgie Rene died Uncle John Bryans did not tent. Aunt Maude Hightower and Lucile Gemes and family started tenting in the Bryans’ tent - now known as the Hightower-Gemes tent.

In 1944 we built our tent. Frank Fargason built it after he built the hotel. Mother, Betty and Si would come over each day and paint it as it went up.

I remember when I was very young there were (4) four services a day plus a morning service for the children. Church at 8:00 a.m., 11:00 a.m., 3:00 p.m., and 8:00 p.m. We were required to go to at least (3) three services a day.

On Sundays relatives that we only saw on Sunday of campmeeting would pour
in, some invited, some not. They just followed you back to the tent and made
themselves at home.

Then come eating time - the long tables would be full (12-14 people) and
there would be 3 or 4 tables full. We children would have to wait until all
the adults had finished.

Sometimes some of them just wanted to sit around and talk and talk; we
children were starving.

Also there would be 4 or 5 preachers and the man that looked after their
tent to come for a meal. That is about the same amount as now. Then sometimes
former pastors and other ministers would come for a meal.

Most folks had a refrigerator, ice was kept in a jute sack in the sawdust.
Milk was carried and set in the branch at the spring to keep cool and fresh.
If a quick cloud came up someone would have to run down to the spring and get
the milk cans to keep them from washing away.

This was one time of the year that there was a cook, also a water boy -
water had to be brought to the tents by the bucket until 1944 or 45 when water
was piped around the square.

Chickens were brought in coops and used as needed. In my early childhood
a few still brought their milk cow with them. They lived some distance and
could not go home every day to milk them.

Sunday of campmeeting was a big day. The Bishop would come down for the
11:00 a.m. service. This service would last so long. The raising of the money
always came first - who will give $100, $50, $10, $5? They would get so much
that way, then pass the hat for the $1.00 and change. Bishop Warren Candler
would then preach - a very long service.

In the afternoon after the 3:00 service, Mr. Roy Turner would come up to
the little house that generated the lights and start it up for the night
service.
We had torch lights around on the trees so we could see to go to church and to the big spring.

One thing we will remember is Dorothy falling in the spring one night. Marion Green, Alma Bryans, Fred Elliott and Dorothy Elliott went to the spring together. I thought I was on the side of the spring and stepped up to get the dipper of water. Instead I was at the end and in I went. The first thing I knew I heard water coming all over my head. I scrambled and got out. Ellen and Fay Smith Brannan and Pike Brannan were there. Pike struck a match. I was out only my shoe heel floating. To make this funnier, I had on a crochet dress and it got longer and longer - by the time I got to the tent I had an arm full plus a long dress. I just knew mother would make me go home the next day. She didn't. Everybody pleaded with her to let me stay. I'm still kidded about this.

Tent No. 36

The Gemes Tent. The tent was built approximately 62 years ago by John Elliott. It was later owned by Toby Hinton, John Chafin and Zachary Phillips. The Bryans family bought the tent about two years after the tents burned. The John Bryans family, along with most of the nieces and nephews, tented there until Virgie Rene Bryans' death in November 1955. In 1956 Mrs. Bob Moseley, Mrs. John Hightower and some of their grandchildren tented.

In 1957, Lucile Hightower Gemes, her children, Maude Hightower and other members of the Bryans family started tenting.

The Karl Gemes family have been tenting since that time except for a couple of years. The tent has been used by some part of the Bryans family every year since it was purchased from Mr. Phillips.

Tent No. 37

In August of 1973 Charles and Karen Sargent invited us to attend a service at Shingleton Campground. Rev. Reynolds Green was preaching and our
former pastor Randall Williamson was leading the singing. I had reminisced so much because of my past love for Shingleroof beginning in 1918. John and I decided to build our tent in November, 1973.

The love of family and friends, the renewal of old friends and acquiring new ones has been most meaningful to all of us.

We always leave with a feeling of being blessed each year for the privilege of hearing the word of God in such a spiritual way.

Members of the Sargent tent are: Mr. & Mrs. John Sargent
Mr. & Mrs. Charles Sargent
Mr. & Mrs. James Sargent & Family
Mr. & Mrs. Larry Phillips & Family
Mr. & Mrs. Jack Callaway & Family
Mrs. Lucille (Stewart) Jimenez

by Emma Stewart Sargent
Donations for the $208 to buy the land for Shingleroof Campground

John Dailey, Jr. $50
Roderick Harper $50
Levi Turner $50
William H. Green $50
Mr. Elliott 10

Mrs. Rainer's Henry Co. Georgia
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Among the 9 original trustees were:

1957 Henry Co. Clerk
Levi H. Turner
Benjamin Crabb
William Greer
David Clements
I. P. Pair
John Elliott
R. E. Morrow
Josiah McCully

Trustees names on deed:
(from recorded deed)

Wald H. Turner
William H. White
William H. Crawford
Henry C. Merritt
Frances Manson
Roderick Harper
Samuel C. Dailey
James Patillo
James Coker

Building tents in 1875

Will G. Turner 1875
Roderick Harper 1967
Ben Harper
Allen Stewart
Levi Turner
Col. Charles T. Zachry
Asbury Turner
Memory Turner
Coon Turner
Dave Copeland
Wade Harper
Roderick Fargason
W. A. M. Turner
Dave Wilson
Bob Stewart
Elliott Clements
Jim Upchurch
W. Steve Fargason
Billy Fargason
Florence Harvey Carmichael
Mrs. Griddell
Bailor Elliott
Allen W. Turner
Sam Dailey
Mary Dailey
A. G. Harris
Sam Carmichael
L. A. Turner
W. J. Fargason
Jim Pair
Whit Pair
William L. Watterson
Mrs. Jackson

1882

Pressley Morris
Jno A. Smith
Robert Elliott
John G. Johnson
H. E. Elliott
Dr. Raleigh Hightower
Gus Brannan
William Elliott
Mrs. Graham
Mrs. Bunn
John Rowan
Mrs. P. Wilson
Nolans

1886

T. A. Ward
W. H. Burch
N. A. Glass
H. O. Elliott
John Roundtree