

On The Glory Land Road

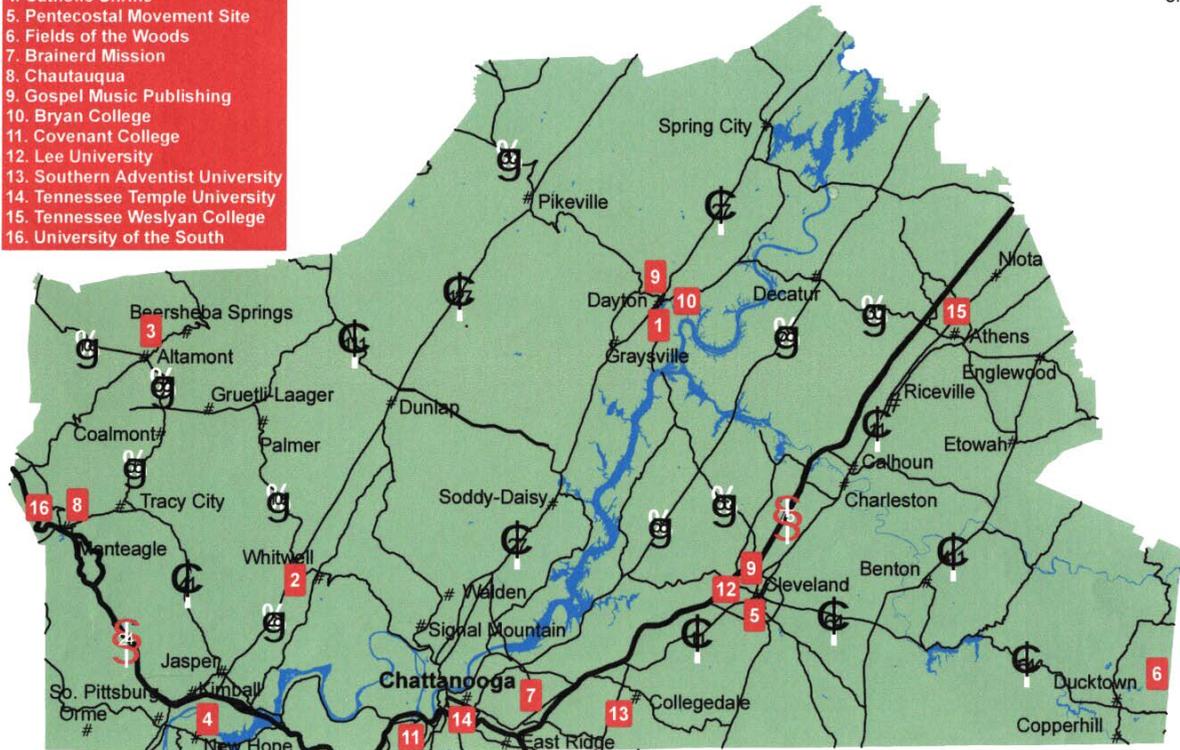
"Celebrating the Living Faith"
A Religious Heritage Trail of Southeast Tennessee

Major Sites

1. Scopes Trial Museum
2. Children's Holocaust Museum
3. Mormon Church
4. Catholic Shrine
5. Pentecostal Movement Site
6. Fields of the Woods
7. Brainerd Mission
8. Chautauqua
9. Gospel Music Publishing
10. Bryan College
11. Covenant College
12. Lee University
13. Southern Adventist University
14. Tennessee Temple University
15. Tennessee Wesleyan College
16. University of the South



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On The Glory Land Road

Man does not live by bread alone ... Preachin's scarce and religion too ...

“Looking” at Religion

Religion is the life of the spirit, the life of the mind. Religion is belief not in things, but in forces, in thoughts, in the will, and in beings not of common matter.

One cannot go for a drive to “look” at religion, but one can see certain physical manifestations of the experience and through that looking may come to a greater understanding.

Religion is manifest in myriad ways. The houses of worship, the graveyards, the roadside signs and memorials may be seen and touched. Oratory, song and prayer in its many forms may be heard. There is dance. There are shrines and hoards of books.

Visiting these places and seeing these incorporations of religious life in the greater landscape can give a fuller appreciation of the nature and importance of religious life and how it develops and grows in a place. Visiting can give an understanding of how religious thought – and religious conflict – shapes a place.



Religion is the underlying force driving much popular expressive culture. Our popular music, food ways, dress, dance, literature are all heavily derived from, or a reaction to, our religion and beliefs. To understand a people's religion is to understand a people's culture.

The Early Days

A wondrous song, “Old Cumberland Land,” was likely composed at the very beginning of the European settlement of Tennessee. Preserved in the memory of the Hicks family of the Cumberland Plateau, it tells of a harsh and lovely land:

But when we got there, it was ice and snow,
It hailed, it rained, oh the wind did blow,
Which caused us all for to grieve and cry,
Saying, here with cold, oh we all must die

...
Now I've not been strange, oh to write to you,
Oh the preachin's scarce and religion too,
But we've better land and a fertile soil,
Oh we got honey, milk, we've corn and oil.

Today, protestant Christianity is the overwhelmingly predominant system of belief in Southeast Tennessee. That was not always so. Many peoples, along with their cultures and beliefs, have flourished and waned over the millennia, and we know almost nothing of them. This tour focuses on historical developments, but we should remember that the archeological record goes back much further. Before that, we know nothing

Tennessee Rationalism

Early Tennessee “founding fathers” shared a rationalist fear of organized state religion. The first state constitution not only forbade “religious tests” for office holders, but went much further, specifying that “no Minister of the Gospel or Priest of any denomination whatever, shall be eligible to a seat in either House of the Legislature.” This prohibition stood for over 180 years, until 1978.

of who first practiced religion in the area. Again, in another version of “Old Cumberland Land” we hear of some of these earlier peoples:

We saw ten thousand human graves,
All walled in with the mason sign,
Which made me think, in the days of old,
Some human race had passed this place.

Our earliest detailed understanding is of the religion of the Cherokee. They were no strangers to the “Cumberland Land” composer, having been a factor in English foreign policy for generations, but they did not long prosper in the face of the new migration.

Catholic explorers from Spain and traders from France had early visited the area, and the first Catholic Mass may have been celebrated here in 1540, but these folks tended not to stay long. By the 18th Century, the Church of England arrived carrying the arms of their sovereign. But the big change, the great migration that was to define the Southeast Tennessee of today, began in earnest about 1800 and was a settlement migration of Protestant Christians. By the 1830’s, led by that Scotch-Irish Presbyterian archtype Andrew Jackson, they drove the Cherokees from the land and overwhelmed everyone else. By then “everyone else” was a sprinkling of Catholics and a few “Israelites” -- all lost in a sea of Presbyterians, Baptists and Methodists. Dissent, though, was emerging.

Go forth and multiply ...

Development and Division

Early back country settlers’ church records have survived and tell a story of constant struggle both to control the boisterous and alcohol-endowed popula-

tion and to keep their membership safe from heresy and backsliding.

Many men in the back country drank, and drank heavily. One commentator in southwest North Carolina noted that a man who limited himself to a quart a day was considered “moderate.” Young men liked to entertain themselves with gunplay and other aggressive behavior; fighting at dances and other social events was fairly common. Evidence of efforts to control this sort of behavior appears as admonishments to wayward members in the “business meeting” of the churches. Typically a delegation of the brethren would be formed to visit the miscreant, counsel him, and return with a report. If the backslider didn’t repent, he or she would likely be caste from the flock. Folks were “churched” for drinking too much and too often, hosting too many dance parties, fighting, and less often for unsanctioned personal relationships.

The churches seemed to thrive on this sort of business, defining their boundaries. A more serious problem facing the back country churches was heresy. It seems about once a generation congregations would divide over a point of faith, procedure, or style. These regular divisions would drive a wedge between neighbors and friends, creating discord while keeping belief vibrant.

From time to time great waves of religious fervor, beginning in Tennessee with The Great Revival of 1800-1805, would sweep the frontier bringing new ways of seeing, new ways of understanding, and sometimes leaving divided communities and an ever increasing number of “denominations.”

Secular upheavals, too, would result in the generation of new churches. The Civil War resulted in splits between pro- and anti-slavery factions of certain Southern groups. The Temperance Movement and closely linked women’s suffrage movement,

though less divisive, also brought changes. Emancipation and the Civil Rights struggles brought the emergence of politically powerful African-American churches.

One of the most spectacular events in the contentious history of religion in Southeast Tennessee developed as a rather extraordinary conspiracy involving emerging 20th Century civic boosterism and the teaching of evolutionary theory. The “monkey trial” in Dayton started out as a scheme to get tourists into town, but developed into the defining moment of a grand, national debate that still continues.

Denominations

Presbyterians, Baptists and Methodists arrived in Tennessee at settlement and all were established in the greater region in the 18th Century. Two other major groups soon formed. The Cumberland Presbyterian Church was established in 1810 in Tennessee after a break with the Presbyterian Synod in Kentucky. The Church of Christ developed out of the Restorationist Movement of 1809 and established itself most successfully in Tennessee. These five denominations accounted for the majority of believers in Tennessee before the Civil War.

Some of the other major groups moving into in Tennessee after settlement are as follows. Jewish settlers, mainly from German speaking areas of Central Europe, were in Tennessee by the 1830's. The Episcopalian Church formed the Diocese of Tennessee in 1834. The Catholic Church formed its Diocese of Tennessee three years later in 1837. The African Methodist Episcopal Zion Church, formed in the late 18th Century in New York, began to grow in Tennessee during the Civil War and organized a Tennessee Conference in 1863. The Church of God has its origins in Southeast Tennessee in a meeting of Baptist dissenters held in 1886. The group began

to rapidly gain converts after the Pentecostal revival of 1896, eventually establishing general offices in Cleveland, Tennessee in 1908.

The period from 1890 to 1925 saw a series of divisions in major Tennessee denominations. About 1900 the Church of Christ split with the Disciples of Christ nominally over use of musical instruments in worship. In 1906 many urban Cumberland Presbyterian congregations split and rejoined the main Presbyterian Church. Baptists, having already gone through a number of divisions, divided further with the American Baptists splitting from the Southern Baptists in 1905. The Holiness Movement resulted in splits among Methodists and the foundation of the Church of the Nazarene. And the recently formed Church of God suffered a split with the formation of the Church of God of Prophecy in 1923.

Over the last 150 years there has also been a steady and diverse stream of immigrants moving into Southeast Tennessee and bringing their beliefs with them. Chattanooga has seen the development of Hindu and Muslim communities, and many other groups, including followers of Santeria and Rastafarians, are moving to the area. Most recently the area has seen a major surge in Catholic Hispanic populations from Mexico.

The continuing traditions of dividing and reforming can be seen as both destructive and enlightening. In any case they thrive today and indicate an ever expanding theological landscape.

Raise a joyful noise unto the Lord ...

Singing

Throughout history and across cultures religion inspires great art. Southeast Tennessee is no excep-

tion where religious expression often takes the form of song.



Some of the most conservative groups insist that the voice and the voice alone is appropriate for sacred singing. Congregational acapella singing is generally the practice among Church of Christ, Primitive Baptist and Conservative and Orthodox Jewish congregations. The Primitive Baptists also practice a form called “lining out” in which a song leader calls out the words before each verse. Everyone is expected to participate and the singing itself is considered worship. Some groups may set aside a day a month, often a Wednesday night, for song practice. The majority of the congregation will not have formal training and hymnals will be mainly used as a prop, since everybody knows the songs by heart.

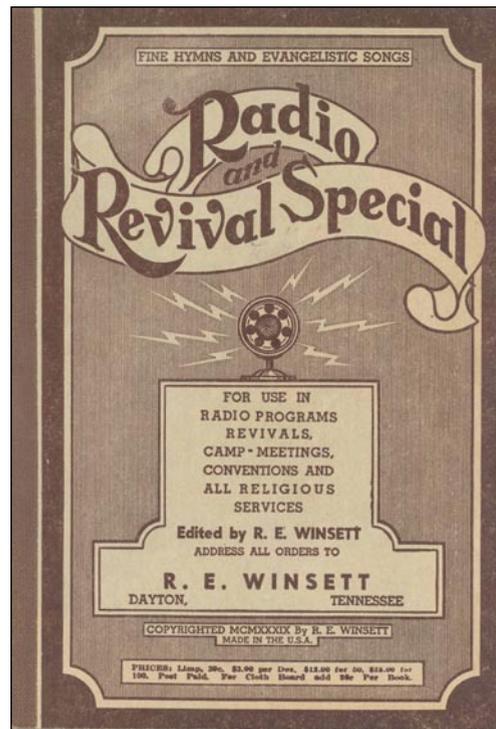
Shape-note singing, a non-denominational acapella style, evolved from early singing schools. The name derives from the use of shapes on the page to indicate the notes. Before the words are sung, the group will sing the notes using the familiar “do, re, mi ...” names, and the form is often called “fa-sol-la singing.” “Old Harp,” using seven symbols for their seven notes, became popular in East Tennessee and is more common here than “Sacred Harp,” which uses only four shapes. The newcomers to the tradition may be confused even further by the title of the Old Harp song book, *The New Harp of Columbia*, a revised edition of *The*

Harp of Columbia, first published in Madisonville, Tennessee in 1848. There is a singing every couple of weeks somewhere in the region and beginners are welcome. Singings are often accompanied by dinners.

Other forms of sacred music abound. African-American congregations support mass choirs as well as quartets. Tennessee, especially at Fisk in Nashville, played a major role in developing African-American

Cleavant Derricks
 Chattanooga native Cleavant Derricks (1910-1970) wrote over 300 songs including *Just a Little Talk with Jesus* and served as pastor and choir director of several African American Baptist churches. He was inducted into the Gospel Music Hall of Fame in 2001.

Choir performance after the Civil War. These developments were in addition to the traditional singing of ministers and congregations who became hugely popular in the early recording era. In the 1930’s reformed blues performer Thomas A. Dorsey, employed the techniques of jazz and blues, to lift gospel music to new fame. Inspired by Dorsey’s success, gospel quartets formed in the 1930’s developed a style of harmony singing popular among both black and white audiences. Today, mass choirs and quartets can be found based at churches in Chat-



tanooga and in the several rural African-American communities in the region. Quartets, small ensembles with any number of musicians, are also found

acting independent of congregations.

White Gospel, generally falling under the term “southern gospel” can also be found throughout the region in a variety of forms. Early country music performers like the Carter Family had a repertory heavy in church music. Today southern gospel groups, heavily indebted to country, bluegrass and blues, can be found in most towns in the region. Much diversity, too, exists in congregational performance, ranging from sedate harmony to forms indebted to rock and roll.

All this singing meant a need for hymnals and song books. Even for the vast majority who could not read music, holding a book with the words printed in it is a nice prop.

A major music publishing industry developed in Cleveland in the 1800’s and later in Dayton, in Rhea County. Though used by all, their hymnals were often published with shape-notes. Cleveland remains a publishing center through the work of the Church of God affiliated Pathway Publishing.

Robert Emmett Winsett

Bledsoe County Native R.E. Winsett (1876-1952) authored more than a thousand gospel songs; though he is better known for founding R. E. Winsett Song Book Publishing Company about 1903. Based in Dayton it was a major force in shape note publishing during the first half of the 20th Century.

Oratory

Preaching cannot be overlooked in a discussion of religious art forms. Many of America’s greatest orators either were preachers or studied preaching. The styles and techniques of the pulpit transfer easily to the political stage; thus we have religious symbolisms infusing political discourse.

These sacred traditions form the base for much of the region’s – and the world’s – secular forms. Bluegrass, for example, owes only part of its heritage to

the string bands that played for those sinful dances. Its most noted characteristic is the “high lonesome sound” of brother duet harmonies, ultimately derived from church harmony. Bluegrass bands usually also have a stock of “sacred numbers” in their repertory. Forms of popular music, from blues to rock and roll, have also gone full circle and been incorporated back into worship service of many churches.

Both preaching and singing are widely and easily available to all through the great range of radio programming in Southeast Tennessee. Gospel radio may carry church affiliated programming, including broadcasts of local services, but more often operates independently providing a base for radio ministries. Tuning in to local AM and FM stations while visiting the area will give a sense of the wide variety of styles in the region.

A Cross of Gold

William Jennings Bryan (1860-1925) was widely known as the greatest orator of his day. One of his triumphs was the “Cross of Gold” speech at the 1896 Democratic Convention. “You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold.” He recorded the speech in 1921, and anyone who has long listened to rural preachers will instantly recognize his style. Bryan died in Dayton, five days after the Scopes trial. Bryan College was established in his honor.

Get right with God ...

Religion on the Roadside

As you drive this area you will see an often striking dialog carried on through religious signs. This dialog may fall into two categories. First is the fulfillment of the directive to spread the faith – that is to spread Christianity and convert disbelievers and

those who have strayed from belief. Second, and less obvious, is a discussion of the nature of the true path to salvation, a subtle disagreement over which church is the true way. Individuals, too, often feel the call to exhort the wayward to join the flock. Evangelical signs will often be placed on private property and religious motifs are incorporated into business signage.

Most, if not all, groups in the area feel an overriding obligation to spread the gospel, but there are many approaches to that end. Some churches do not feel a need to use roadside signs as a primary media, though most do announce their presence and the times of service at the church itself. Among the more common homemade religious signs are announcements of revivals and of tent meetings. These meetings may be held by local congregations or by traveling preachers with no local home church – often said to be conducting a “mission.” Occasionally a temporary church meeting may also take place in a “brush arbor,” a pole structure with a brush roof used before the common availability of tents. One Cleveland based roadside minister, Richard Hall, was the subject of a nationally released documentary film, *Raise the Dead*.

Some of the most visually striking religious signs are



The Mayes Cross
 Coal miner and sign painter Henry Mayes (1898-1986) conducted a “ministry of signs” from 1918 until his death, placing hundreds of concrete crosses and other roadside signs along highways throughout the nation. His signature sign was a heavy concrete cross emblazoned: “GET RIGHT WITH GOD.”
 Mayes lived several years in Tennessee and later moved just across the Kentucky line to Middlesboro.

associated with local Pentecostal groups. Symbolic gardens are used by some of these churches to document their history and illustrate biblical passages.

The Fields of the Woods, a site near the Tennessee/North Carolina border, the Church of God (Jerusalem Acres), and the Church of God International Offices all maintain symbolic gardens. A number of area churches also use smaller, everyday objects in a similar way on their roadside signs. Recent examples include a horse drawn plough and a ball and chain mounted on sign boards and illustrating biblical passages. These signs and gardens are noteworthy for their use of literal symbolism.

Churches are, of course, much more than religious centers. For many they are the primary focus for social and community life. Church yards often have shelters and outbuildings intended for dinners on the ground and other social gatherings. Roadside signs announcing church suppers, fish fries, homecomings, and decoration days reflect the importance of the religious group in daily life.

I will know all the paths through the old greensward ...

Graveyards

Graveyards are places of wonder. Urban graveyards demonstrate the cultural diversity found in our cities, while those in the countryside offer a distilled, crystalline look at community beliefs. Both are filled with the most profound expressions of love, regret and hope.

In the countryside graveyards are usually either

community burial sites, sometimes associated with a church, or smaller family plots. Folks tended to like hilltops or ridges for burial, saying that they drain well. A recurring theme in discussions of traditional grave sites is keeping rain and water off the grave, but we will also note that hilltops have a sacred aspect in most of the area's religious traditions.



Grave markers range from simple to elaborate. Local stone cutters fashioned most rural markers until marble became widely available in the early 20th Century. Older stones

sometimes demonstrate remarkable, highly stylized calligraphy and geometric shapes. Individual letters in the inscriptions may be reversed and recall the custom, found worldwide, of reversal as a symbol of death. Less common, but still in use, are more or less elaborate structures built over the grave.

Marble was an unsatisfactory medium for markers since it was easily stained by cedar sap. The planting of evergreens in graveyards, most often cedar or holly, was symbolic of everlasting life, again, as with hilltop placement and reversal, an ancient and pervasive symbol.

Granite soon replaced marble and became the standard about the time of “clean cemeteries.” The “clean cemetery movement” was a post-World War II phenomenon preoccupied with keeping graveyards in military order. The movement peaked with the “memorial gardens” design, which permitted only small bronze plaques and focused on easy mowing.

Many extraordinary traditional grave monuments and decorations were destroyed before people rebelled and started decorating their graves again. Concrete sculpture, decorative glass, and a host of

other symbols of love and memorials to past life can be found by spending a few hours in Southeast Tennessee's graveyards. Here lately, angels have again become a popular symbol.

A long-standing tradition is “decoration day.” Families and congregations associated with graveyards often set aside a day to get together and “decorate” the site.

The actual preparation is done before the day, as folks trim relatives' graves and bring flowers. The day itself is most often marked by dressing up and visiting at the graveyard, and sometimes there is a dinner on the ground. Undecorated graves are remarked on and those dead are pitied for having such worthless and lazy children.

One final note on etiquette, as you go through these “old greenswards,” try to avoid stepping on graves. Some people don't mind, but others may be upset and offended. The still-living relatives may not like it either.

On the Glory Land Road ...

Major religious sites are legion. Southeast Tennessee is home to significant houses of worship, graveyards, meeting grounds, and signage far too numer-

Grave Houses

Older graveyards sometimes contain structures built over graves. The custom was much more common in the 19th Century than today, but a few grave houses are still being built. Most people say they are built to keep rain off the grave. A common wooden variety was of lattice work slats, but most of those have collapsed over the years. A more durable house is the “comb grave.” Built of sandstone slabs, they can occasionally be found near the base of the Cumberland Plateau. Comb graves resemble the peak, or comb, of a house roof. Rectangular stone structures with a flat roof are called “box graves.” More recently concrete block and metal roofing material has been used.

ous and varied to describe here. Calendar events and public gatherings of all sorts abound, as do radio stations devoted to music and other religious programming. We can only treat the highlights in the next few pages. Some additional information is available on the web at www.southeasttennessee.com.

Chattanooga and Hamilton County

Founded in 1816 as Ross's Landing, a center for Cherokee trade, Chattanooga took its current name after the Cherokee Removal, the Trail of Tears, in 1838. The city developed as a river port, and later as a rail and industrial center.

Chattanooga is the major population center of the region and hosts the greatest variety of beliefs. The city is home to Hindu temples and Muslim mosques, Jewish synagogues and Catholic cathedrals, major congregations of most protestant denominations as well as believers of an untold number of other faiths. The great majority of the region's Jews live in Chattanooga, as do most of its African-Americans. After the civil war many blacks moved to town to find work, though there are still thriving black communities in rural Southeast Tennessee.

Downtown Chattanooga

Downtown Chattanooga hosts a number of significant sites. A great place to start is the **Chattanooga Regional History Museum** (400 Chestnut Street). Their excellent collection gives a grand overview of the culture and history of the greater Chattanooga region. Of particular interest is their exhibit on Civil Rights marches of the 1960's and the role of local churches in that social upheaval.

Indicative of the multi-cultural nature of Chattanooga is the **Siskin Museum of Religious Artifacts** at the Siskin Children's Institute. The collection of

I. Siskin Museum of Religious Artifacts



Houses over 450 artifacts from Jewish and Christian traditions.

Assembled by Garrison and Mose Siskin, the collection also includes Islamic, Buddhist, Hindu, and Confucian items.

1101 Carter Street, Chattanooga
(423) 648-1700, www.siskin.org

Garrison and Mose Siskin includes over 450 significant Jewish and Christian artifacts as well as items from Islam, Buddhism, Hinduism and Confucianism. The collection ranges from the 16th to the 20th century, from carved wood and stone to intricately worked ivory and silver. After a life-threatening train accident in 1942, Chattanooga Steel manufacturer Garrison Siskin made a promise to God that if he were spared he would spend the rest of his life helping others. In addition to establishing the Children's Institute he and his brother Mose financed several acquisition trips by Dr. Harris Swift, the Siskin's Rabbi, resulting in this renowned collection.

You can easily spend a day or two touring the great houses of worship in downtown Chattanooga. To the west, **Saint Paul's Episcopal Church** (305 West Seventh Street) was founded in 1852. They built their second and current church in 1881. One block to the southeast, **Second Presbyterian Church of Chattanooga** (700 Pine Street) has been downtown since 1871.

Bethlehem-Wiley Memorial United Methodist Church (500 Lookout Street) is situated at the location of Ross' Landing, the settlement that eventually became Chattanooga. The original "pepperbox" Wiley Methodist Episcopal church on this site was used as a hospital during the Civil War, sustaining extensive damage. It was sold in 1867 to a local African-American Methodist Episcopal congregation.

Work began on the current brick structure in 1886. More information on the history of African-American religion in Chattanooga can be found several blocks to the south, in the **Chattanooga African American Museum** (200 East Martin Luther King Blvd).

Several significant sites are located generally along McCallie Avenue running from the northeast to the southwest. **Saints Peter and Paul Catholic Church** (214 East Eighth Street) serves as the center of a Parish established in 1852. Construction on the present church began in 1888. The stained glass windows were designed by Louis Comfort Tiffany. **First Centenary United Methodist Church** is the result of two congregations merging. The oldest was established in 1839. First Methodist Episcopal was organized by the northern branch of the church during the Civil War. Only the steeple of its old church building, known as the “**Stone Church**,” still remains (corner of Georgia Street and McCallie Avenue).

First Baptist Church East Eight Street Church

Roland Marvin Carter

Chattanooga native Roland Carter (1943 -) is an internationally recognized composer, arranger and conductor. Currently professor of music at the University of Tennessee at Chattanooga, he also serves as choirmaster-organist at First Baptist Church East Eighth Street and as director of music for the Chattanooga Choral Society for the Preservation of African American Song. Mr. Carter is also the founder and CEO of MAR-VEL, a music publishing company specializing in African American traditions and composers.

(506 East Eighth Street) was established by Federal soldiers and originally called Shiloh Baptist. The present church was built by former slaves in 1885. Rev. Martin Luther King applied for a job as pastor here in 1954. Nearby the **First Presbyterian Church of Chattanooga** (554 McCallie Avenue) lays claim to the earliest known founding date of

any church in downtown -- June 21, 1840. It was organized by two men from the Brainerd Mission to the Cherokees, their original work having been interrupted by the 1838 Removal. The current church building was constructed in 1910.

Christ Church Episcopal (663 Douglas Street) began as a new Parish in 1900 and moved into the current building in 1908. The interior was designed by the architect Ralph Adams Cram and completed in 1930. The University of Tennessee at Chattanooga's **Patton Chapel** (615 McCallie Avenue), a cornerstone of the UTC campus, was dedicated in 1919.

Mizpah Temple (923 McCallie Avenue) is the third Temple of the Reform Mizpah Congregation. The congregation was established in 1866



by the Hebrew Benevolent Association. Their second synagogue, used from 1904 to 1928, was of the classic style and is still standing (at Oak and Lindsay Streets). The current synagogue was provided by Adolph S. Ochs publisher of the *Chattanooga Times* and later the *New York Times*. **Mizpah Cemetery** (corner of Third and Collins Streets) was purchased by the Benevolent Association as a potter's field in 1866. The Association exhumed the bodies of Union and Confederate soldiers killed in the Chattanooga area and buried them here with Jewish rites.

About a mile on down McCallie and a bit to the south we find **Highland Park Baptist Church** (1907 Bailey Avenue). First formed on Ivey Street in 1890, the congregation moved to its current location in 1904. The current church building and two previous buildings – the middle, an aircraft hanger – all stand in a row. In 1942, Lee Robertson came

Lee Roberson

Born in Indiana, Lee Roberson (1909 -) studied history, theology and music. He worked on early radio, singing on WHAS in Louisville and on WSM in Nashville, before entering the ministry in 1932 in Greenbriar, Tennessee. In 1942 he came to serve as pastor of Highland Park Baptist Church, and established Tennessee Temple University. His tenure was marked by phenomenal growth at the church with over 60,000 joining the Church. He has overseen the training of thousands of pastors, evangelists, and missionaries; and has preached around the world in revival meetings and conferences. Dr. Roberson is still active as a minister.

to Highland Park and was with the church for the next forty years. He led the congregation to establish **Tennessee Temple University**, occupying several blocks south of the church. The Highland Park congregation also owns the **Asbury Chapel**, a brick gothic sanctuary completed in 1909 and serving for many years as the Asbury United Methodist Church. It sits across the street from the current Highland Park building.

and memorials carved in styles and depicting themes ranging from neo-classical to gothic to Victorian. At over 100 acres, the cemetery is also maintained as a botanical garden, containing a wide variety of fruit trees and other flowering plants.

St. Elmo proper is home to a number of older churches. **Thankful Memorial Episcopal** (1607 West 43rd Street) dates from 1904. **St. Elmo Presbyterian Church** (4400 St. Elmo Avenue) is notable for its Victorian architectural embellishments. **St. Elmo United Methodist Church** (4626 St. Elmo Ave) began in 1883 and constructed the present building in 1921. Other older churches include **St. Elmo Avenue Baptist Church** (4500 St. Elmo Ave) and **St. Elmo Church of Christ** (4713 St. Elmo Ave).

Above St. Elmo rises Lookout Mountain. Long known for its scenic views and somewhat cooler climate, the Mountain crosses the state line into Georgia. In 1928, four months before black Friday, the luxurious Lookout Mountain Hotel opened. Boasting the largest ballroom in the South, the hotel was designed to serve wealth and privilege as a retreat during prohibition. The stock market crash ended those plans, and a mid-century re-opening as the "Castle in the Clouds" by a group of Miami hoteliers fared little better.

The grand old building has thrived though as

Before leaving downtown Chattanooga we should note the spring and fall concerts of the **Chattanooga Choral Society for the Preservation of African American Song** (P.O. Box 6082, Chattanooga, Tenn 37401). Watch for announcement of the dates.

St. Elmo and Lookout Mountain

St. Elmo, at the base of Lookout Mountain, saw rapid growth during the planning and development of the Chickamauga Chattanooga National Military Park, dedicated in 1890. The town, annexed by Chattanooga in 1929, is designated a historic district and is home to hundreds of National Register properties.

Of particular interest to us is **Forest Hills Cemetery** (4016 Tennessee Avenue). Forest Hills is noted for its vast collection of stones, mausoleums

2. Covenant College

Occupies the grand old Lookout Mountain Hotel. Stained glass windows in the Chapel tell the story of the Old and New Testaments. Maintains a significant collection of rare books.
14049 Scenic Highway, Lookout Mountain, Georgia.



Carter Hall, the centerpiece of **Covenant College** (14049 Scenic Highway, Lookout Mountain, Georgia). The college was established in Pasadena in 1955 by the Presbyterian Church and moved to Lookout Mountain in 1964, when it purchased the hotel. Other, more recently constructed buildings include a chapel with large stained glass windows. A rare book collection includes volumes dated back to 1576.

If you are visiting in December note that Madrigal Dinners are held annually in Carter Hall’s dining room. The seven course meals with music and entertainment are open to the public.

Brainerd and East Ridge

One of the oldest sites in Hamilton County is the **Brainerd Mission Site and Cemetery** (Brainerd

3. Brainerd Mission Site and Cemetery

The Cemetery is all that remains of this early mission complex. Founded in 1816 by the American Board of Commissioners for Foreign Missions the mission functioned until Removal in 1838.

Location: Brainerd Road near East Gate Mall



Road near East Gate Mall). Established in 1816 and named after the 18th century missionary David Brainerd, the mission was sponsored by the Boston based American Board of Commissioners for Foreign Missions with the purpose of converting Cherokee to Christianity. Agriculture, trades and domestic arts were taught to several hundred children. The mission included a church, two mills, a garden, and living quarters for boys, girls and teachers. Though partially burned in 1830, the mission continued its

work until Cherokee Removal in 1838. The buildings are now gone, but the cemetery remains. Interpretive signs assist the visitor.

While in the neighborhood one might visit the **East Ridge Church of Christ** (501 McBrien Road) notable for its excellent conversion of an old school building to a church.

Collegedale

The Seventh Day Adventist Church operates **Southern Adventist University** (Apison Pike). Beginning as Graysville Academy in Rhea County in 1892, the college purchased its present land and established Collegedale in 1916 after a fire at the original location the previous year. The university maintains an excellent radio station, though with a heavy emphasis on European court traditions – WSMC 90.5 FM. Of immediate interest here, they also operate a renowned archaeology museum and library.

The **Lynn H. Wood Archaeological Museum** is operated by the school’s Institute of Archaeology

4. Lynn H. Wood Archaeological Museum

Holding hundreds of artifacts from the Near East, illustrating the natural and cultural setting for biblical history. The largest teaching collection in North America.

Location: Southern Adventist University, Collegedale.



which coordinates the archaeological programs of the School of Religion. The museum was established to promote and facilitate the study of the

ancient Near East, the natural and cultural setting for biblical history, through teaching, research and documentation, exhibition, and community education. It houses the William G. Dever Near Eastern Collection, which serves as a basis for their exhibits of more than 200 objects from Egypt, Babylonia, Persia, Syria-Palestine, Greece, Cyprus, and Anatolia. Highlights include an ancient Babylonia stamp with Nebuchadnezzar's name, a complete series of lamps from the copper age to early Arabic periods, a rare Syrian clay model of a chariot complete with wheels, and cuneiforms tables from Ur. This collection is the largest teaching collection of ancient Near Eastern ceramics in North America.

The Great Valley

A central core of the "ridge and valley" system, The Great Valley of the Tennessee River runs from the southwest to the northeast. Most major, navigable water courses follow this path and it is the natural pathway for roads and railroads. The Great Valley has long been the primary highway of East Tennessee. Chattanooga, sitting at the southwest end owes its importance as a transportation and manufacturing center to the valley. First the river, then the railroad, later Lee Highway and finally I-75, provide a path through East Tennessee.

These evolving transportation systems led to the development and growth of the valley and engendered competition between population centers as modes of transport shifted from river to rail to auto. It is thus a natural and perhaps inevitable result that some of the region's – and the nation's – great religious stories have played out in the Great Valley.

The Great Valley served as the departure point of the Cherokee in their forced exodus. It saw the development of a major force in world religion, the

Church of God. It was the scene of that great morality play, the Scopes monkey trial. Finally, it has been an important publishing center for religious music.

Southern Bradley County

Located in the southern part of the county, just off Highway 60, **Red Clay State Historical Park** is

5. Red Clay State Historical Park

Site of the Cherokee council meetings from 1832 until the "Trail of Tears" in 1838. Includes a visitor's center, a recreated Cherokee settlement and Council House, and a permanent exhibit. Admission price: \$3 per vehicle.



the site of the capital of the Cherokee from 1832 until 1838. By 1832, the State of Georgia had stripped the Cherokee of their political sovereignty and had prevented Cherokees from meeting together. They were prohibited from holding council meetings in Georgia for any reason other than to give up their land. As a result, the Cherokee capital was moved from New Echota, Georgia to Red Clay, Tennessee. Up to 5000 people attended the eleven council meetings here before they were forcibly removed to Oklahoma on the Trail of Tears. It was here, on the council grounds, that the Cherokee first learned of the planned removal of their people.

Red Clay includes a visitor center, a recreated Cherokee settlement and Council House, and a permanent exhibit with information on Cherokee religion, and serves as an Official Interpretive Center of the National Historic Trail of Tears. Regularly scheduled events include Cherokee Recognition Days on the first Saturday and Sunday of August and the 19th Century Cherokee Christmas in December.

Cleveland

The Bradley County seat of Cleveland is home to a number of important sites, many associated with the Church of God. The Church traces its origins to the Christian Union, formed at an 1886 meeting of Baptist dissidents on Barney Creek in Monroe County. It grew rapidly after the great Pentecostal revival of the mid-1890's. The Church formed a General Assembly and by 1908 had established its headquarters in Cleveland, prospering under the leadership of A.J. Tomlinson.

The **Church of God International Offices** (2490 Keith Street, Cleveland) are in a three-building complex. The oldest building dates from 1968. Stones from the Barney Creek mill site where the Church was organized are on display. The Global

6. Church of God International Offices

A three building complex featuring a mosaic mural of the Day of Pentecost and the history of the Church of God, as well as a prayer plaza and garden. The prayer plaza is open at all times.



Evangelism building features a mosaic mural created by Italian artist Sirio Tonelli and depicting the descent of the Holy Spirit on the Day of Pentecost and the history of the Church of God. Between the three buildings is a prayer plaza and garden featuring bronze sculpture and marked with Bible passages on the importance of prayer.

Lee University (1120 North Ocoee Street, Cleveland) is a liberal arts university sponsored by the Church of God. It began in 1918 as Bible Training School, and after a brief time in Sevierville moved

7. Lee University

Liberal arts university operated by the Church of God. Campus includes a building from the Methodist Centenary College as well as the old Bob Jones College campus. The University is home to the Dixon Pentecostal Research Center, the largest Pentecostal archives in the South.



to its present location in 1947. The campus incorporates one building from the Methodist women's school, Centenary College, established in 1885. Other older buildings were part of Bob Jones College which operated on this location from 1932 to 1947. These buildings include the dormitory and classrooms used by Billy Graham when he attended Bob Jones in 1936. Scenes from the history of Lee University are depicted in a three-story mural in the lobby of De Vos Center for the Humanities. The university is home to the **Dixon Pentecostal Research Center**, the largest Pentecostal archive in the South, with over 10,000 catalogued items. The Center's collection dates back to 1886 and the founding of the Church of God.

A number of other significant Church of God sites exist in Cleveland. The **Pathway Press** (1080 Montgomery Avenue) is the publishing arm of the Church of God established in 1910. They are one of the

A.J. Tomlinson

A native of Indiana, Ambrose Jessup Tomlinson (1865-1943) was of Quaker background. In 1899 he moved to the mountains of western North Carolina and worked as an itinerant preacher. In 1903 he joined the group that would later call itself the Church of God, and was elected as their first general overseer in 1909 in Cleveland, Tennessee.

Removed from office in 1923, he left the organization and formed what would later be known as the Church of God of Prophecy, also based in Cleveland.

world's largest producers of shape-note song books. **North Cleveland Church of God** (335 11th Street NE) was the first Church of God in Cleveland and is now the oldest continuing church in the denomination.

It is difficult to overstate A.J. Tomlinson's role in the development of the Church of God and the establishment of the Church of God of Prophecy. His life is memorialized at two sites personal to him. **A. J. Tomlinson's House** (2525 Gaut Street) was purchased by Tomlinson when he first moved to Cleveland in 1904 and served as his residence until his death in 1943. A legend says he got a good price on it because it was thought to be haunted. This white

Broad Street) was organized in 1867. The current building, consecrated in 1872, was built by the Craigmile family in memory of their daughter, Nina, after she was killed in an accident when a train ran into the horse and buggy in which she was riding. A mausoleum was built of carrera marble at the same time to house Nina's remains and that of her family. The mausoleum cost nearly the same as the church.

The **Church of God (Jerusalem Acres)** (1826 Dalton Pike) split from the Church of God of Prophecy in the mid-20th Century. The Jerusalem Acres site includes an extensive sculpture garden with biblical symbolism. The **First Presbyterian Church of Cleveland** (433 North Ocoee Street) was established in 1837 and is the oldest sanctuary in Cleveland. The **Museum Center at 5-Points** (200 Inman Street East), an independent non-profit organization, interprets area history through living history characters including a methodist circuit riding preacher representing the era between 1800 and 1840. Other religious references and artifacts are featured throughout the Museum Center's core exhibit, The River of Time.

8. A.J. Tomlinson's House

This white, clapboard structure was Tomlinson's residence from 1904 until his death in 1943. It served as the first headquarters of the Church of God, and later of the Church of God of Prophecy.



clapboard structure was the first "headquarters" of the Church of God and later the Church of God of Prophecy. A marker in the front yard tells the story of the house.

Fort Hill Cemetery (Ocoee Street SW) contains the grave of A.J. Tomlinson. Several other former general overseers of the Church of God are buried here and in nearby Hilcrest Cemetery.

Other churches in Cleveland include **Broad Street United Methodist Church** (corner of Broad Street and Central Avenue) whose congregation goes back to 1837. In 1849 the church served as the host of the first session of the Holston Conference to be held in the Ocoee region. The present sanctuary was built in 1893. **St. Luke's Episcopal Church** (320

Northern Bradley County

The **Union Grove Church of God of Prophecy** (located in the Union Grove Community) is the site of one of the earliest congregations organized by A.J. Tomlinson. Dating from 1904, it was also the loca-

9. Cumberland Presbyterian Church and Cemetery, Charleston

Used as a hospital during the Civil War. The nearby cemetery holds both Federal and Confederate graves.



tion of the second General Assembly of the Church of God. Although the original church was destroyed by a tornado in 1973, the current building includes photographs of the original and a concrete marker tells the story of the site.

The **Cumberland Presbyterian Church and Cemetery** (Railroad Street, Charleston) was built about 1850 and used as a hospital for both Union and Confederate troops in the Civil War. Marks in the windows were caused by horses tied outside the church. Both Federal and Confederate soldiers are buried in the cemetery. The old building still stands, though the congregation worships in a new sanctuary.

Meigs County

Decatur United Methodist Church (Vernon Street, Decatur) was established about 1838 with

10. Decatur United Methodist Church

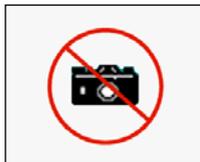
Established in 1838, the original building is incorporated within the present structure.



early services held in the Meigs County Courthouse.

11. Pisgah Baptist Church

Founded in 1817, the church was instrumental in the founding of the Hiwassee Baptist Association.



The original building, built about 1857, is incorporated into the present building. **Pisgah Baptist Church** is said to have begun in 1817 and took a lead in the establishment of several congregations in the former Cherokee territory. The congregation called for a convention in 1823 that resulted in the organization of the Hiwassee Baptist Association. Before leaving Meigs County we will note that a **Mayes Cross** is located north of Decatur on Highway 58.

Rhea County

Dayton gained international notoriety in 1925 as the site of the Scopes monkey trial testing a Tennessee law on teaching evolution. Planned with civic promotion in mind, the trial was set up by Dayton business leaders with the willing participation

12. Rhea County Courthouse

Site of the 1935 Scopes evolution trial and an annual reenactment of that event using the original transcript. The Courthouse also houses a Scopes Trial museum.



of teacher John Scopes. The trial was held in the courtroom of the **Rhea County Courthouse** (1475 Market Street, Dayton). In addition to the Scopes Trial courtroom, the Courthouse contains a museum devoted to the trial. Each year in the third week of July the original courtroom is the scene of a dramatic reenactment based on transcripts. Audience members are chosen for the jury.

During his time in Dayton, William Jennings Bryan expressed a wish that a college for men be established in Dayton. Following his death in Dayton

13. Bryan College

Established in honor of William Jennings Bryan, the college held its first classes in 1930.



on July 26, 1925 the Bryan Memorial University Association launched a national campaign to raise money for the school. The first classes to be held at **Bryan College** were in 1930 at the old high school. The Christian liberal arts school occupies a 110-acre campus with more than ten buildings.

The Overhill Country

Taking its name from the Overhill Cherokee town, the region is characterized by mines, mill towns, railroads and wild rivers; the Overhill region abuts the mountainous Tennessee - North Carolina border. The area played a major role in the history of the Pentecostal movement.

McMinn County

14. Tennessee Wesleyan College

Chartered in 1857 as the Athens Female College, the institution has been affiliated with the Methodist Church from the beginning. The Old College building dates from 1858.



Athens, the county seat of McMinn, is home to **Tennessee Wesleyan College** (204 East College Street). Chartered in 1857, the school was originally

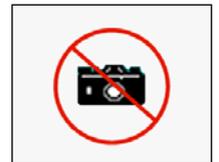
named the Athens Female College and has been affiliated with the Methodist Church since that date. The Old College building was completed in 1858 and is still standing. The building was used as a hospital during the Civil War. Today its name is lent to the Old College Harp Singers who use the *New Harp of Columbia* and meet for a special singing in May. The campus is also home to **Trinity United Methodist Church** (100 East College Street).

Other significant sites in Athens include **First United Presbyterian** (21 North Jackson Street), begun in 1889 as a mission of a church in Pennsylvania. The present building was constructed in 1892 and includes seats from an opera house donated by the Pennsylvania church. **St. Mark's African Methodist Episcopal Zion** (Corner of Knoxville Avenue and Jackson Street) was built on Free Hill, an African-American community within Athens that developed after the Civil War. It was threatened by Urban Renewal projects in the 1960's, but church members protested the plan and saved the building. The church hosts a banquet each year on Martin Luther King Day. **Mars Hill Presbyterian Church** (205 North Jackson Street) is said to be the oldest church in Athens, organized in 1823. The present sanctuary was built in 1878. The **McMinn County Living Heritage Museum** (522 West Madison Avenue) has some information on the history of religion in the area.

A number of sites can be found outside Athens in McMinn County. **Beth Salem Prebyterian Church**

15. Beth Salem Church

This early African American church was founded the year after the Civil War ended. The church started in a brush arbor. The current building dates from 1922.



(County Road 602) was founded in August 1866 by two black ministers, George Waterhouse and Jake Armstrong. The first services were held under a brush arbor. They later built a log structure, and the current building dates from the 1920's. Church services continued on a regular basis until the 1950's. A meeting is still held at Beth Salem every year on the last Sunday in August. The **Riceville United Methodist Church** (3846 Highway 11, Riceville) was earlier affiliated with the Methodist Episcopal Church South, as identified on one of its stained glass panels. **Prospect Methodist Church and Cemetery** (County Road 804) is located southeast of Englewood. Built in 1850, it is the oldest standing church in the county. The church has maintained detailed records over the years. A Decoration Day is held the 4th Sunday in June and includes preaching and singing.

The village of **Etowah** was built as a planned community by the L&N Railroad in 1906, and a number of churches were included in the original plan attesting to the importance that was placed on worship. Of special note is the Gospel Explosion produced from time to time at the Gem Theater by the **Etowah African American Heritage Committee**. Finally, just across the county line in the Monroe County community of Coker Creek lies the **Organizational Site of the Christian Union** (one mile north of Highway 68 on Barney Creek). This, the founding meeting of the Church of God, occurred in 1886 at Richard G. Spurling's mill. The date "1886" is carved on a rock cliff above the site.

Polk County

A number of sites of historic importance to the Church of God and the Pentecostal movement are near the border of Polk County, Tennessee and Cherokee County, North Carolina. The **Shearer Schoolhouse** site was the location of the great

Pentecostal Revival of 1896 where many say the first modern manifestation of speaking in tongues and healings occurred. The site of the first church building in the Church of God movement was located just across the road. The **First Assembly House** (River Hill Road) was the site of the First General Assembly of the Church of God in 1906. A commemorative service is held each January. A concrete marker provides information on the 1906 meeting. **Liberty Baptist Church** (on Tennessee Highway 123/North Carolina Highway 294) excluded thirty

16. Fields of the Wood

A biblical park with massive displays illustrating the history of the Church of God of Prophecy and passages from the Bible. Includes a gift shop and cafe. No admission fee.



or so of their members for their acceptance of the holiness doctrine following the 1896 Shearer Schoolhouse revival.

Of special note is the **Fields of the Wood** (four miles from the Polk County line on North Carolina Highway 294), a biblical park owned and operated by the Church of God of Prophecy. The site is that of W.F. Bryant's home where the Holiness Church was organized by R.G. Spurling in 1902 and where A.J. Tomlinson joined the church in 1903. The park includes a number of concrete markers and displays that tell the story of the Church and illustrate biblical passages. The site includes the Ten Commandments laid out across a hillside, a recreation of Joseph's tomb and Golgotha, and a 150 foot cross with flags of all the nations having Church of God of Prophecy congregations. Other features include a gift and book shop, a cafe, pavilion, baptismal pool,

17. Hiwassee Union Church

This non-denominational church housed a Masonic Lodge on the second floor.



prayer chapel, gospel theater, picnic areas and nature trails.

Other sites in Polk County include the **Hiwassee Union Church** in Reliance. The non-denominational, clapboard church had a Masonic Lodge on the second floor. The **Ocoee Whitewater Center** (4400 Highway 64, Copperhill) was constructed to host the whitewater events at the 1996 Olympic Games and includes the Olympic Memorial Garden built to honor Israeli athletes and coaches killed during the Munich games in 1972. Also note the **Mays Cross** on Highway 411 south of Benton.

The Cumberland Plateau

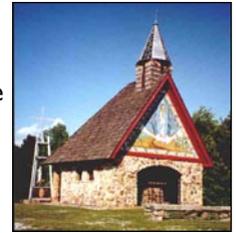
The Cumberland Plateau is a great tableland at 2000 feet altitude running from Kentucky to Alabama. The southern end of the plateau is divided by the picturesque Sequatchie Valley, with the resulting eastern portion of the plateau called Walden Ridge. The rugged escarpments leading to the Plateau prevented easy travel and the area has remained a somewhat isolated and culturally rich region. Sandstone caps the Plateau, occurs in layers, and is easily quarried, providing an accessible supply of material for buildings and grave monuments. This area is comprised of several counties, but a more natural and very real cultural division is by geographic area: valley and plateau.

The Sequatchie Valley

Beginning to the south of I-24, **Virgin of the Poor Shrine** (New Hope, Marion County) is a replica of a shrine in Banneux, Belgium where the Virgin Mary is said to have appeared to a child, Mariette Beco, starting in January 1933. Located on a 600

18. Virgin of the Poor Shrine

A replica of a shrine to Mary who appear in Belgium in 1933. Dedicated in 1982, the shrine depicts the appearance of Mary in an exterior tile mosaic and Jesus speaking from the cross to Saint John and Virgin Mary on and interior mosaic.



acres farm willed to the Catholic Church by the Duncan family, the structure houses a statue brought from Banneux. The shrine includes an exterior tile mosaic depicting the appearance of Mary to Mariette in 1933. An interior mosaic shows Jesus speaking from the cross to Saint John. The shrine was dedicated in 1982, and Stations of the Cross were added in 1993.

Further east, South Pittsburg is the site of a 19th century stone church, the **Chapel on the Hill** (801 Elm Avenue, South Pittsburg). Originally a Primitive Baptist church built in 1888, the restored chapel is available for weddings and community events. Also in South Pittsburg, **Christ Episcopal Church** (302 West 3rd Street, South Pittsburg) was founded in 1876 and includes a stained glass window by Tiffany. To the west of South Pittsburg, in the community of Battle Creek, **Saint John the Baptist Episcopal Church** (12757 Ladd's Cove Road, Marion County) was made from stones taken from area farms in 1934 and has a cedar shake roof. The Episcopal Church has a long-standing and influential

presence in this area.

Going north up the Sequatchie Valley, Jasper is home to **Faith Baptist Church** (503 Betsy Pack Drive, Jasper). The church was built in 1910 in Colonial Revival style. A couple of blocks further north is **Wells Chapel United Methodist Church** (605 Betsy Pack Drive, Jasper), a small Gothic Revival church built in 1915 of area sandstone. At the

in transports to death camps. The car now contains 11 million paperclips representing the Jews, Romany, 7th Day Adventists and others killed during the Holocaust. The story was documented in the award winning film *PaperClips*, released by Miramax in 2004.

North of Whitwell, the Sequatchie County seat of Dunlap is home to a number of churches including **Chapel Hill United Methodist Church** (5149 East Valley Road, Dunlap). The first church at the

19. Whitwell Middle School Holocaust Project

Begun as a project to illustrate the enormity of 6 million deaths, the project attracted international attention and is the subject of a recent award winning documentary film. Groups can arrange lunch two blocks away at the Buttonwillow Church.



21. Welch Chapel and Cemetery

The congregation dates back to 1826. They hold dinners on the 4th Sunday with Decoration Day on the 4th Sunday in May. Homecoming is the 4th Sunday in August. They have hosted a Christmas Eve program annually since 1910.



northern end of town is **McKendree United Methodist Church** (106 Highway 150, Jasper).

The town of Whitwell has achieved a degree of fame as a result of a recent project by students of Whitwell Middle School. In 1998 the school began an effort to illustrate the enormity of the Holocaust. Noting that the people of Norway had used paperclips on their lapels as a symbol of protest against Nazi policies, students began amassing 6 million paper clips. Their **Whitwell Middle School Holocaust Project** (1130 Main Street, Whitwell) caught the attention of two German journalists who acquired a 1917 German cattle car that had been used

Chapel Hill site was Hennigar's Chapel, built in 1852 and named for the circuit rider John Hennigar. The present church was constructed in 1884 and a vestibule was added in the 1930's. The Chapel Hill Church hosts a Decoration Day and Homecoming on the 3rd Sunday in May. Also in Dunlap, **Welch Chapel Methodist Church and Cemetery** (48 Welch Chapel Lane, Dunlap) dates back to a Methodist camp meeting in 1826 led by circuit riding Minister Jonathan Hale. Stories are still told of the weddings Hale conducted on his first trip in. This current building was completed in 1925 after the previous building was blown down in 1921.

20. Chapel Hill United Methodist Church

There has been a church on the site since 1852. A portion of the current building dates from 1884.



22. Pikeville African Methodist Episcopal Zion Church

Established in 1888 and served as a school until the 1920's.



Between Dunlap and Pikeville, in Bledsoe County, lies the site of **Sequatchie College** (Alvin York Highway, College Station). The school grew from a community meeting at Bryant Camp Ground in 1858, though the war delayed opening until 1865. The first student body included both Confederate and Federal veterans. It operated until 1887.

Methodist, Baptist and Church of Christ congregations were all active in Bledsoe County by the 1820's. The oldest African-American church in the county still operating is the **Pikeville African**

23. Swafford Chapel and Graveyard

The original church was built in the 1820's, the current building in 1912.



Methodist Episcopal Zion Church (East Valley Drive, Pikeville). The church was established by at least 1888. The building also served as a school for African-Americans until the 1920's. It is listed on the National Register of Historic Places.

Swafford Chapel and Graveyard is north of Pikeville off the Upper East Valley Road. The original church was a log structure built by Thomas Swafford between 1820 and 1827. A second church building was partly demolished when Federal troops stole the lumber for a barracks. The current building dates from 1912.

The Plateau

As we mentioned earlier, there is a notable Episcopalian presence on the Cumberland Plateau. A center for much of this activity is in Sewanee in southern Grundy County. Construction began on the campus of the **University of the South** (735 Uni-

24. University of the South

The first Episcopal college in Tennessee, established in 1869. A three-story cross is a memorial to alumni who have died in the military.



versity Avenue, Sewanee) in 1869. It was the first Episcopal college in Tennessee. Today the University occupies a ten thousand acres campus with many buildings constructed of local stone. A three-story white cross serves as a monument to the sons and daughters of the University and Sewanee who have died in the military. William Porcher DuBose, who

25. Saint Andrews - Sewanee School

An Episcopalian preparatory school with a history on this site going back to 1868.



taught at the University from 1870 to 1908, was one of the earliest theologians to incorporate evolution in his teachings.

Nearby, and with historical ties to the university is **Saint Andrews-Sewanee School** (290 Quintard Road, Sewanee) an Episcopal preparatory school. Saint Andrews-Sewanee is the successor to a number of earlier schools located on the site. The first was the Junior Department of the University of the South, authorized in 1861, though the Civil War delayed opening until 1868. The school was built on land donated by the Sewanee Mining Company in 1858 with a stipulation that a school be in operation within ten years. The longest lived schools were Saint Mary's for girls and Sewanee Military Academy

26. Monteagle Sunday School Assembly Grounds

Established in 1882 and modeled on the Chautauqua Assembly in New York with the goal of providing training for Sunday School teachers.



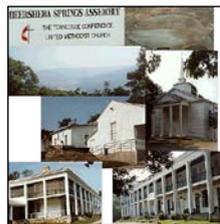
for boys. Both eventually became co-educational and merged in 1981.

North of Sewanee and just off I-24 is Monteagle, home to the **Monteagle Sunday School Assembly Grounds** (1 Assembly Avenue). The assembly was established in 1882 and modeled on the Chautauqua Assembly in New York. The goal was short-term education to train Sunday School teachers. The complex sits on land donated by the Tennessee Coal and Railroad Company. The site contains an auditorium seating 1,500 and 161 cabins built by returning visitors. Also at Monteagle, the **DuBose Memorial Church Training School** (653 College Street) began in 1872 as a school and was purchased by the Episcopal Church after World War I. Today it is used by the church as a conference center and retreat.

To the east is Tracy City. **Christ Church Episcopal** (10th Street, Tracy City) was established there in 1868 and the current building was constructed in 1928. The Altar, Bishop's chair, Priest chair, lectern and communion rail were hand carved in the 1890's.

27. Beersheba Springs Methodist Assembly

Based in a resort hotel built in 1857, the site is used for assemblies, retreats and workshops.



Named for the local chalybeate springs, Beersheba Springs maintained a renowned spa throughout most of the nineteenth century. The **Beersheba Springs Methodist Assembly** (on Tennessee Highway 56, Beersheba Springs) began as a resort hotel in 1857. The site was purchased by the Methodist Church in

28. Northcutt's Cove Latter Day Saints Church

Dedicated in 1909, the chapel is the oldest Mormon church in Tennessee and considered by many to be the oldest in the Southeastern United States.



the early 1940's and is used for assemblies, retreats and workshops by the United Methodists of Tennessee.

A couple of important sites lie to the northwest of Beersheba Springs. **Northcutt's Cove Church of Jesus Christ of Latter-Day Saints** (near Irving College) was dedicated in 1909 and is believed to be the oldest Mormon meeting house in Tennessee and perhaps in the southeastern United States. Northcutt's Cove became the headquarters for the church's Eastern Tennessee Conference. The chapel, which has the unique design of a vestibule in the base of a bell tower, still has its original weatherboard siding. It was the site of a well-reported, three-day debate between a Mormon minister and a Church of Christ minister in 1909. Another significant site just across the county line in Warren is **Old Philadelphia Church of Christ** (near Viola). Established in 1811, it is considered by some to be one of the oldest Church of Christ congregations in Tennessee. The church always had an African-American membership

and is today predominantly black. A homecoming has long been held on the first Sunday in May.

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On the Glory Land Road

*Religious Expression in
Southeast Tennessee*



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Text by Brent Cantrell

Southeast Tennessee Tourism Association
P.O. Box 4757
Chattanooga, Tennessee 37405
423-424-4263
www.southeasttennessee.com