

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Camp Alkulana Historic District

Other names/site number: VDHR No. 008-5049

Name of related multiple property listing:
N/A

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

Listed On:
VLR: 12/11/2014
NRHP: 4/06/2015

2. Location

Street & number: 111 Alkulana Camp Road

City or town: Millboro Springs State: Virginia County: Bath

Not For Publication: N/A Vicinity:

3. State/Federal Agency Certification

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

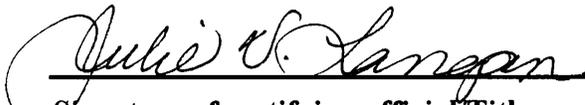
I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

 national statewide X local

Applicable National Register Criteria:

 X A B X C D

	<u>2-10-15</u>
Signature of certifying official/Title:	Date
<u>Virginia Department of Historic Resources</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property ___ meets ___ does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

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

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only one box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>14</u>	<u>5</u>	buildings
<u>2</u>	<u>0</u>	sites
<u>2</u>	<u>2</u>	structures
<u>1</u>	<u>0</u>	objects
<u>19</u>	<u>9</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

DOMESTIC: Camp: Summer Camp

RECREATION AND CULTURE: Outdoor Recreation

Current Functions

(Enter categories from instructions.)

DOMESTIC: Camp: Summer Camp

RECREATION AND CULTURE: Outdoor Recreation

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7. Description

Architectural Classification

(Enter categories from instructions.)

OTHER: Rustic

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD: Board-and-Batten, Log, Weatherboard;
STONE; ASPHALT: Asphalt Shingles

Narrative Description

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

Summary Paragraph

Camp Alkulana is located in a hollow on about twenty acres of rural land in Bath County, Virginia, and is accessed by a dirt driveway located off of Route 689. Lick Run, a creek which originates at nearby Bubbling Springs, runs through the middle of the camp. Scattered throughout the property are buildings designed to serve a variety of needs, with the oldest ones located on what was the camp's original parcel on the north side of the creek. Camp Alkulana began on this original, approximately six-acre parcel in 1917, although the land was not purchased by the camp until 1931. Since 1931, Camp Alkulana has grown to include the twenty acres on which it now sits through multiple parcel purchases in the 1930s, 1950s, 1997 and 2010. The camp was designed to conform to popular ideals for summer camps now known as "manufactured wilderness."¹ Summer camp proponents sought to expose American urban youth to the outdoors but within carefully arranged settings meant to present a particular version of nature. Use of Rustic architecture for the camp buildings and structures advanced this vision, with characteristics such as natural materials (primarily wood and stone), harmonious blending with the topography, and finishes such as exposed rafter tails, board-and-batten siding, and stone chimneys. A melding of indoors and outdoors was further achieved through expansive windows that typically were screened rather than glassed. Already present when Camp Alkulana was established in 1917 was a former mill house, which then became Davis Hall, the camp's dining facility, along with a concrete dam across Lick Run to power the mill. A nearby foot bridge

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carries pedestrians across the stream, where a campfire circle was established circa 1955. Four cabins for summer campers were built before 1921. A building campaign around 1930 added a pump house, three more cabins for campers, an infirmary building, and a staff cabin. In the late 1930s, a second dam created a swimming hole on Lick Run. Hazelgrove Hall, also known as the Big Lodge, had been used as a livery stable before it was moved and rebuilt here in the 1950s to serve as an indoor recreation space. Piney Park began to be used as an outdoor sanctuary around that time; a hand-built stone altar was added to the site circa 1960. The most recent contributing resource, Greenup Lodge, was added ca. 1960 to provide guest housing. In 1997, the camp acquired Lantern Lodge, a nearby house built ca. 1900 that was likely historically associated with the mill. Non-contributing resources consist of a 1991 bathhouse, Kirkpatrick Lodge built in 1994, a ca. 2000 climbing tower, two more cabins for campers built in 2002, two residential cabins added in 2006, and a second pump house, constructed in 2008. All non-contributing resources post-date the property's period of significance.

Narrative Description

Located in rural Bath County, Virginia, Camp Alkulana's setting is hilly and wooded. The full extent of the camp's current 20 acres has been used for camping activities such as hiking, wading, swimming, and nature walks, even prior to the camp's official purchase of some lands. The camp is reached by Camp Alkulana Road, a short dirt road located just off of Route 689 east of its intersection with Route 633. Lick Run Creek contains two sharp bends within the property and flows generally north, past Route 689, and originates at nearby Bubbling Spring. From Route 689 until it bends at the Piney Park outdoor sanctuary, the creek runs upstream on a south/southeast axis, then it runs upstream along a south/southwest axis from the sanctuary until Hazelgrove Hall where the creek bends again to run upstream along a south/southeast axis. Camp Alkulana Road runs north-south, is located just west of the creek and terminates in a small parking lot on the camp near Davis Hall. A variety of deciduous and coniferous trees are found abundantly throughout and surrounding the property, particularly along the creek.

Lantern Lodge is the northernmost building on the property and is located just south of Route 689 and slightly east of both Camp Alkulana Road and Lick Run Creek. Situated atop a hill, Lantern Lodge is accessed from the road by a fairly steep set of stairs with a low handrail. Although not purchased by the camp until 1997, this building dates to the early twentieth century and likely was associated with the mill (now Davis Hall) next to Lick Run Creek. A fairly typical example of a vernacular Colonial Revival ca. 1900 dwelling, Lantern Lodge is a two-story, frame house clad in white asbestos siding with a symmetrical façade and a rear ell, perhaps a later addition. The front massing has a very low, hipped roof while the rear ell has a gable roof with eave returns and an interior slope brick chimney. All roof surfaces are covered with red metal with raised seams. On the front elevation is a one-story, full-width porch with turned wooden columns supporting a hipped roof. There is a central entry door flanked on each side by a window. The door surround retains its original woodwork and narrow sidelights, though the latter now feature faux stained glass decals. The upper story echoes this symmetrical arrangement with three windows. Storm windows have been installed over the double-hung

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windows as this building has been winterized for year-round use. The house's raised stone foundation is visible on the side elevations.

The interior of Lantern Lodge has been largely remodeled. The kitchen is fully modernized with a linoleum tile floor and replacement finishes. There is a sitting room on each floor; each room retains its original mantelpiece, though the fireplaces have been filled in. As the lodge serves as a retreat center for Camp Alkulana, there are three bedrooms full of bunk beds, one on the first floor and two upstairs. Accessed by the entry hall, a central stairway with slender balusters connects the two floors.

Heading south from Route 689, Camp Alkulana Road terminates in a small parking lot in the center of the camp. Located slightly north of this parking lot, east of the road and bounded to the south and west by Lick Run Creek, is the Piney Park outdoor sanctuary. A stone altar very close to the creek's north bank is the focal point of Piney Park. A few yards east of the altar, the creek bends and moves downstream along a north/northwest axis. The altar is approximately three feet tall and bears a metal plaque dedicated to Myrtle Hazelgrove and features a Biblical quote. Starting about ten feet to the west, three semi-circular rows of log benches surround the altar. Tall trees grow around and between the benches, although the area immediately surrounding the altar is clear. A simple log cross about eight feet tall and three feet wide sits about twenty feet south of the altar and benches.

North and west of the parking lot is a collection of Rustic buildings primarily dating to the 1930s. These buildings are all north of the creek. Immediately north of the parking lot the terrain slopes upwards and has been terraced with two native-stone retaining walls, one of which bears a plaque dedicated in 1965. This hill contains two buildings along its slope, the first of which is the Staff Shack, while the second, more northern/uphill one is named the Lynnfirmary.

The Staff Shack is built into the slope so it is accessed by a set of stairs. The one-story, wood frame building is clad in board-and-batten. Like most buildings at Camp Alkulana, the Staff Shack has been painted brown, thus blending into the rustic landscape. This building dates to the 1930s and as its name implies, is used for staff housing. The Staff Shack has a roughly rectangular footprint with a slight projecting bay on the south side which contains an enclosed deck with its own entrance accessed by a steep set of stairs on the west. There is a low-pitched, front gable roof and the main entrance faces west. The façade is symmetrical with a central door flanked by two windows. All windows are double-hung aluminum, one-over-one with exterior screens. The interior has a shotgun-like plan with one room leading into the next, most of which contain bunk beds.

Serving the medical needs of the camp, the Lynnfirmary is immediately north of the Staff Shack as one moves upwards along the hill's slope. Also dating to the 1930s, the one-story Lynnfirmary's footprint is very similar to that of the Staff Shack but roughly three-quarters of the size. The façade faces west and features a deep front porch known as "Gracie's Porch." This porch has a shed roof supported by square wooden posts. The symmetrical façade has a central

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doorway. The front-gable roof is made of asphalt shingles while the house is clad in board-and-batten siding. The interior has a shotgun style plan.

Davis Hall is located to the south of the Staff Shack and Lynnfirmary, west of the parking lot and immediately north of the creek. The original portion of Davis Hall was already extant when campers first began arriving at Alkulana in 1917 and was known as the mill house, an allusion to the property's previous function. Davis Hall was built on a sloping grade and contains two stories. A large gabled picnic shelter is on the east side of Davis Hall with its gable facing the parking lot. The primary doorway is located on the building's north elevation and enters directly onto the second floor. The first floor can be accessed by a door on the southern elevation. An addition was constructed on the rear/west of the building's upper story in 2006. This addition itself is about twice the size of the original building and is supported from below by steel beams on its southern portion near the creekbed. Davis Hall has a side gable roof made of asphalt shingles and the entire building is clad in vertical board siding. All windows have aluminum one-over-one, double-hung sash with exterior screens.

The interior of Davis Hall's original portion has a visible wooden truss system. The addition has drop ceilings which retain the A-shape of the gable. Low bookshelves line the north and south walls of the addition. During camp sessions, the addition accommodates enough tables and chairs to seat about fifty campers. There are linoleum floors throughout the entire second floor. The original portion also contains the first story below which serves as an industrial-style kitchen. The two floors are connected by a dumbwaiter. Just outside Davis Hall to the west is a historic cast iron call bell used to summon campers. On the southeast side of Davis Hall, a wooden footbridge on steel beams leads across Lick Run Creek. A footbridge has been at this location for much of Camp Alkulana's history, but has been replaced several times due to flooding.

To the east of Davis Hall, the Staff Shack and the Lynnfirmary is a small, one-story bathhouse built in 1991. Known as the Flush, this bathhouse is clad in vertical board and has a side gable roof made of metal with raised seams. There are two doors, one on each side of its symmetrical façade, which looks south. Immediately east of the Flush are 1929 and 2008 pump houses, each clad in board-and-batten siding painted green with large screen windows. Both the Flush and the pump houses are north of Davis Hall.

East of these outbuildings is a row of six cabins, each numbered in ascending order from east to west. All display Rustic architectural design characteristics. Cabins One through Four were built before 1931 and had their original log walls replaced with simple vertical boards of unpainted dark wood in the 1940s. At some point in the 1950s, these four cabins had their original hipped roofs replaced with asphalt-shingled, front gable roofs. Cabins Five and Six, the two furthest to the west, were built in the 1930s and are identical in appearance to the other cabins. All cabins have symmetrical facades with entrances on the south side. A set of concrete steps leads to a central doorway which is flanked on each side by a screen window with canvas shutters. The interiors have visible wooden truss systems and wooden walls. Since these cabins are used by the campers, they contain multiple bunk beds each. A gravel path runs immediately in front of the

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cabins along the south with views of the creek. Behind the cabins, to the north, it is heavily wooded. West of Cabin Six, Lick Run Creek bends so that moving upstream, the creek changes from running along a south/southwest axis to run along a south/southeast axis.

Just behind Davis Hall to the southwest is a concrete dam across Lick Run Creek. A notch in its center indicates there was once milling equipment here. This dam can be crossed by foot to reach a trail on the south bank of the creek (a sturdy wooden plank traverses the notch).

Perhaps the largest building within the camp, Hazelgrove Hall (also known as the Big Lodge) is bounded by Lick Run Creek to the north and west. This building is slightly west and south of the aforementioned notched dam. Hazelgrove Hall is of wood frame construction and is clad in board-and-batten with weatherboard in the gable fields. The front gable roof is clad with standing seam metal. A full-width shed roof porch with square posts and a simple railing is on the building's south elevation. The interior has a high ceiling with a visible wooden truss system. The wooden flooring is very smooth. There is a rustic native-stone fireplace on the north and a basketball hoop on the west. There are large screen windows with exterior hopper style shutters. Now used as a multi-purpose recreation space for activities such as basketball and roller-skating, Hazelgrove Hall was moved here to Camp Alkulana in the 1950s but had previously served elsewhere as a livery stable, hence its extremely rustic appearance.

South of Hazelgrove Hall is an open field with a campfire circle in the center. East of this circle are two semi-circular rows of log benches, slightly sloped. The campfire circle is used for social activities such as campfires as well as educational and religious activities. About thirty feet east of the campfire circle is a tall, square climbing tower made of wood. This tower is only a couple yards east of the creek, which here flows downstream on a northwest axis until it bends to the northeast behind Hazelgrove Hall. Slightly north of the climbing tower, a concrete dam was built in the late 1930s to create a swimming hole used by campers.

South of the tower and campfire circle, the terrain becomes more wooded. A trail leads through these woods to Kirkpatrick Lodge, a one-story, 1994 cabin with a side gable roof covered with asphalt shingles. The cabin is clad in vinyl siding and has a screened-in partial width front porch centered on the façade. There are aluminum, one-over-one, double-hung sash windows. Kirkpatrick Lodge sits upon a foundation of visible wooden piers. Just east of Kirkpatrick Lodge is a small wooden outhouse. The path continues winding through trees, towards the east and parallel to the south bank of Lick Run Creek.

This path leads first to Cabin Seven, a small, vertical-board-sided, one-story cabin built in 2002 with a front gable roof made of asphalt shingles. There is a full-width front porch with a flat roof supported by square posts with a simple railing. The entrance is accessed by a small set of steps. Like Kirkpatrick Lodge, Cabin Seven sits upon a visible foundation of wooden piers. Windows have double-hung, vinyl, six-over-six sash and flank the central doorway on the cabin's symmetrical façade. Northeast of Cabin Seven, along the aforementioned path, sits identical Cabin Eight, also built in 2002. Between the two cabins, along the path, is a small wooden outhouse. East and slightly south of Cabin Eight, along the path, is Greenup Lodge, a board-and-

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batten, one-story cabin built in the 1960s. Greenup Lodge has a front gable roof made of asphalt shingles. The asymmetrical façade has two screen windows next to the entrance door to the north. The door is accessed by a single step. North of Greenup Lodge, across the creek, is Piney Park.

Kirkpatrick Lodge, Cabins Seven and Eight, and Greenup Lodge are all simply designed and placed unobtrusively within the landscape. Although easily distinguishable from the Rustic architecture of the older camp buildings, the newer cabins are simply designed and painted to blend in with the natural landscape.

Due to the property's rugged topography and dense tree cover, the camp buildings and structures blend into the landscape. Similarly, the preponderance of wood and stone construction materials enhances the harmonious melding of indoors and outdoors. The resulting environment is one evocative of a more rustic era far removed from the congestion, noise, and crowding of modern life. Through its consistent maintenance of its historic Rustic architecture and keeping newer construction simple and unobtrusive, Camp Alkulana has maintained a high level of integrity of location, setting, design, materials, workmanship, feeling, and association.

Inventory of Contributing and Non-Contributing Resources

Described above, the contributing and non-contributing resources are summarized as follows:

Lantern Lodge	Ca. 1900	Contributing Building (1)
Piney Park	Ca. 1950	Contributing Site (1)
Stone Altar	Ca. 1960	Contributing Object (1)
Davis Hall	Ca. 1900; Ca. 1917; Ca. 2006 (addition)	Contributing Building (1)
Mill Dam	Ca. 1910	Contributing Structure (1)
Foot Bridge	2012	Non-Contributing Structure (1)
Staff Shack	Ca. 1930	Contributing Building (1)
Lynnfirmary	Ca. 1930	Contributing Building (1)
Bathhouse (The Flush)	1991	Non-Contributing Building (1)
Pump House	1929	Contributing Building (1)
Pump House	2008	Non-Contributing Building (1)
Residential Cabins	Ca. 1917	Contributing Building (4)
Residential Cabins	Ca. 1930	Contributing Building (3)
Hazeltown Hall	Ca. 1955	Contributing Building (1)
Campfire Circle	Ca. 1955	Contributing Site (1)
Concrete Dam	Late 1930s	Contributing Structure (1)
Climbing Tower	Ca. 2000	Non-Contributing Structure (1)
Kirkpatrick Lodge	1994	Non-Contributing Building (1)
Cabins 7 and 8	2002	Non-Contributing Building (2)
Greenup Lodge	Ca. 1960	Contributing Building (1)

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

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Areas of Significance

(Enter categories from instructions.)

ENTERTAINMENT/RECREATION

SOCIAL HISTORY

ARCHITECTURE

Period of Significance

1917-1968

Significant Dates

1923

1947

1951

1968

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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

Camp Alkulana, located in the vicinity of Millboro in Bath County, Virginia, is locally significant under Criterion A in the areas of Entertainment/Recreation, as it relates to the popularization of youth summer camps in America, and Social History, specifically its connections to the Settlement House movement and the camps that were created for the urban poor in the early twentieth century as well as the role that women played in this movement. The period of significance is 1917-1968, beginning with the camp's first activities at its current location and ending with the camp's racial desegregation in 1968. Camp Alkulana continues serving over 200 campers each summer. As was originally intended, the camp serves low-income children and youth who would not otherwise be able to attend a summer camp. The property meets Criteria Consideration A because its significance is derived from its use as a summer camp for urban youth and its association with important trends in social history, particularly the Settlement House movement. Camp Alkulana is also locally significant under Criterion C as an example of a small youth summer camp instituting "Rustic" design elements in its buildings and landscape.

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

Camp Alkulana is the oldest known surviving summer camp in Virginia and dates to the early years of the summer camp movement in the United States. While summer camps were first founded in the 1880s in New England and around the Great Lakes region, it was not until the early twentieth century that they proliferated in mid-Atlantic and southern states. Baptist women in Richmond espoused the summer camp movement early on, and, under the leadership of Nannie Crump West, founded Camp Alkulana in 1915 as an effort to serve more completely Richmond children through their churches. The camp has been at its current site in Bath County, Virginia, since 1917.

Within a few decades of the development of organized youth camping, three types of resident camps developed: agency camps, charitable group camps, and camps for more privileged youth. The first type was represented by YMCA and YWCA camps, as well as Boy Scouts, Girl Scouts, and Camp Fire Girls. These camps were often just a week or two in length and were quite affordable for middle and working class families. The second type of camp was usually associated with charitable agencies, mission groups, and settlement houses. Established by Nannie West as part of a settlement house program, Camp Alkulana (DHR No. 008-5049) is an example of a charitable organization's camp. Children were selected from among the urban poor and donations allowed them to experience, often for the first time in their lives, grass and trees in the outdoors. Such camps tended to be closely associated with a religious charity and the camp

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experience was more evangelical in nature. The final group of camps also catered to city children but was focused on those of privilege who, before the advent of summer camps, had stayed summers at a resort hotel under the direction of their mothers while their fathers remained in the city at their place of business.² Camp Alkulana's "sister camp" is Camp Mont Shenandoah (DHR No. 008-5049), also located in Bath County. Also founded by Nannie West, Camp Mont Shenandoah was established in 1927 to provide Virginia's "society girls" with a summer camp experience. A National Register nomination for Camp Mont Shenandoah was prepared in 2014.

Alkulana at the Rise of the Summer Camp Movement

The summer camp movement began as part of a concerted effort to provide upper- and middle-class boys from urban backgrounds with a healthy regimen of nature, discipline, and adventure. By the early twentieth century, the camp movement's proponents expanded beyond these class lines to include "adults of all kinds—reformers and parents, wealthy and poor, women as well as men— [who] began to value the camp ideal, convinced not only that rural recreation was a desirable antidote to city life but also that a broader range of children should benefit from its opportunities."³ Indeed, the camping ideal resonated with many reformers who were actively creating settlement houses in urban centers across the country. Settlement house programming often included educational supports and recreational activities for neighborhood children. The summer camp model seemed to be a perfect complement to these activities, providing a way for urban children to continue learning and be supported while exploring natural spaces away from the perceived filth and dangers of the city.⁴ As an early product of Richmond's House of Happiness, a settlement house in what is now the city's east end, Camp Alkulana fits squarely into this historical movement.

Likewise, Alkulana was at the forefront of the growth of girls' camps, which began not long after the boys' camps, but did not really take off until the early part of the twentieth century. National organizations like Camp Fire Girls (established 1911) and Girl Scouts (established 1912) helped to solidify the notion that camping was a suitable and beneficial activity for girls, too. Camp Alkulana, which began in 1915, came soon after. Historian Leslie Paris notes, "By one estimate, about one hundred [camps] were in operation by 1915. By another estimate, new camps for girls were actually established at a higher rate than those for boys in the 1914-1916 period."⁵

Like most girls' camps, Alkulana offered the same activities that boys' camps did such as playing baseball, woodworking, swimming, and hiking. Camp life provided a setting where gender roles were more flexible than the expectations usually followed. As Paris describes it, "camps represented for many girls the most freely physical spaces of their lives and a point of entry into traditionally male realms of adventure."⁶ One 1917 Girl Scout magazine decried the manner in which girls had been sheltered from physical activities and adventurous exploits: "the old-time education of girls kept them too much under cover, too much confined to books, too little free to engage in sports that might spoil their clothes. All healthy, normal girls have resented this violently, and endured the title of 'tomboy,' if only they could have the chance of the tomboy's free movements and fresh air."⁷

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While camping was liberating for girls, their camps and camp leaders were certainly not pushing for radical changes to established gender roles. Moreover, girls' camps were opportunities to socialize young women in the arts of homemaking and to emphasize uniquely feminine/female virtues. In 1930, the national director of Girl Scouts clearly stated, "busy as [our] leaders are in making good woodsmen, good hikers, good swimmers and the like, they are even more interested in developing good homemakers."⁸ Indeed, the Camp Fire Girls' motto of "Work, Health, and Love" was intentionally designed to teach girls service to each other so that they would be more prepared for their roles in the domestic sphere.⁹ So, while Alkulana girls learned team sports and swimming, they also learned dances, songs, and skits, and perhaps also the even more traditionally feminine crafts of jewelry-making and basket-weaving. They did all of these activities "not to supplant the domestic sphere," but to build themselves into strong, able-bodied women who would be prepared for the challenges of housekeeping, childbearing, and motherhood.¹⁰

Summer camps, particularly in the southern states, were often established in the mountains. Thought to be particularly restorative settings, the mountains offered fresh air and cooler temperatures than piedmont and coastal areas. In the southern mid-Atlantic states, the range of mountains along the border of Virginia and West Virginia became an increasingly popular area for summer camps.¹¹ Bath County in particular had long been used by vacationers who stayed at the local resorts and soaked in the local warm springs. Camp Alkulana led the way for several camps that eventually made their homes in Bath County: Camp Wallawhatoola, established in 1922; Camp Mont Shenandoah (DHR No. 008-5048), a sister camp to Alkulana, founded in 1927; as well as Camp Nimrod for Boys and Camp Nimrod for Girls, both founded in the 1930s. By one measure there were nine summer camps in Bath County by 1940.¹²

Alkulana had strong relationships with these other camps in their early years, especially Camp Mont Shenandoah, due in part to Nannie Crump West's work in establishing both camps. Although the socioeconomic backgrounds of the campers differed substantially, the camps offered outdoors experiences to girls with the intention of molding them into capable young women. Alkulana campers in the 1930s enjoyed visiting their sister camp to partake in activities that were not available at Alkulana, like swimming in the river, canoeing, and riding horses. They also shared skits, games, and songs, and often ice cream, which was a real treat for Alkulana girls. Campers from Camp Mont Shenandoah also visited Alkulana from time to time, joining them for campfires. Girls from both camps valued this time together, a tribute to the camps' staff members who facilitated the exchange. "Camp Mont Shenandoah cheered us," the Camp Alkulana Log states, "and we cheered them, and altogether formed ourselves into a mutual admiration society."¹³ This type of supportive network was essential for the survival and growth of many camps in the formative years of the movement.

Women as Agents of Change: The City Circle

The story of Camp Alkulana does not begin with a rural campground or a church council meeting. This story begins with a group of women who were captivated by the desire to impact their community positively. The late nineteenth century and early twentieth century was a time

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of growth, not only for Baptist churches in Richmond, but also for the spirited and determined group of women who made up the Baptist Woman's Missionary Circle of Richmond and Vicinity, known as the "City Circle" for short. This women's auxiliary was originally founded to raise money and awareness for Baptist missions' efforts worldwide. Their resourcefulness, strength of character, and unyielding support for the underprivileged laid the foundation for every mission in which Richmond Baptists are involved today. Their vision for the church as a mission-oriented institution and their belief that individual churches must work together to care for their city remains at the heart of Camp Alkulana's mission today. The City Circle was the forebear of the contemporary Richmond Woman's Missionary Union (WMU), and was a partner agency to the Baptist Council of Richmond, Manchester and Vicinity, the organization of Baptist men which focused mostly on church growth.

Settlement Houses as a Call to "Personal Service"

In 1913, the Richmond City Circle was marking the twenty-fifth anniversary of the national WMU and the one hundredth anniversary of the Richmond Female Missionary Society. That year, they sent their corresponding secretary, Mrs. Julian P. Thomas, to the national WMU Jubilate celebration event in St. Louis.¹⁴ One of the emphases of the Jubilate event was to "encourage women and girls to engage in some definite personal service."¹⁵ Previously, much of WMU work was focused on supporting foreign missionaries, their original cause.¹⁶ Fannie Heck, the first president of the national WMU, had been greatly influenced by the settlement house movement popularized by Jane Addams and Chicago's Hull House. Heck studied the work of Hull House and advocated for this model to be used and adapted as a space for Christian principles to be emphasized. She called these Christian settlement houses Goodwill Centers. There, she believed, women could practice "personal service" in which they would give "of self in community mission."¹⁷

Mrs. Thomas attended that Jubilate event in St. Louis and returned to the ladies in Richmond filled with enthusiasm around the model of Christian settlement houses. She convinced the City Circle to host their own local Jubilate event in Richmond. The event was held in January 1914 at First Baptist Church. Fannie Heck attended the meeting and spoke presumably about personal service and settlement houses. That well-attended meeting resulted in a resolution by Richmond women to commit themselves to this cause. As a result, a "mass rally" was held at Grace Baptist Church in April of that year¹⁸ to call women and girls from various churches in Richmond together around the cause of settlement work and to inspire them to give money towards beginning their own Goodwill Center in Richmond.¹⁹ Records indicate that First, Second, Grove Avenue, and Calvary Baptist Churches raised a substantial amount towards this goal with other churches joining the effort later.

A Richmond Settlement House is Born: The House of Happiness

By the summer of 1914, Richmond Baptist women were single-minded in their effort to open their Goodwill Center, which they named the "House of Happiness" (DHR No. 127-0815-0334; contributes to the Union Hill Historic District [NRHP 2002]).²⁰ Committees were formed to

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organize finances, find a location, and furnish the house. A location was acquired in what is today Richmond's East End and the House of Happiness opened on October 16, 1914.²¹ Reports suggest that over four hundred people visited the center on that first day, both residents of the community who would become recipients of the center's ministry and members of Richmond churches who would be the volunteers that made the ministry work possible.²²

Nannie West: Pioneer in Virginia Camping

In June 1914, before the House of Happiness opened its doors, the City Circle had garnered enough support to hire their center's first director, Nannie West. The minutes of their June meeting read: "Mrs. Julian P. Thomas reported that she had secured the consent of Miss Nannie West, who is well known among Richmond Baptists as a faithful, consecrated young woman, and a recent graduate of the WMU Training School in Louisville, Kentucky, to take charge of the work."²³ Nannie West was a member of Grove Avenue Baptist Church and had long been committed to community mission projects. West, whose parents had substantial economic means and social standing, grew up on Park Avenue in Richmond.²⁴ She was described as one whose "face invited trust" and who had a "sure, confident manner [that] inspired confidence in others." She was hired to work for the City Circle's Goodwill Center for a salary of \$600 a year.²⁵

Nannie West had attended the WMU Training School from 1912 to 1914, and therefore had just graduated when she was invited to lead this new project.²⁶ The school was still in its formative years, having begun in 1907 to educate and train a "new professional class of female missionaries and managers."²⁷ Along with other women who attended the Training School, Nannie West would have completed her practicum experience at the settlement house in Louisville a mere six blocks away from the seminary. As fate would have it, the house offered a Camp Fire Girls program.²⁸

As she made plans for her community work in Richmond's East End, West decided that one of the center's integral programs for girls would be Camp Fire Girls. Minutes from the City Circle's early meetings indicate that "Miss West was told to select wall papers for the rooms and to go ahead with the purchase of one outfit of uniforms each for Camp Fire Girls and Bluebirds which were to be the first clubs." Indeed very quickly an army of volunteers completed "thirty-three uniforms for Bluebirds and fifty-four for Camp Fire Girls." The cost of the uniforms was covered by women from the churches.²⁹ At least one source suggests that West was personally very enthusiastic about camping, and that perhaps that is why she decided that camping would play a prominent role in her programming.³⁰

Camping Trips

Like many summer camps, Camp Alkulana's initial years would have looked more like an extended camping trip than the sprawling summer camp programs that are popular today. For Alkulana, these camping trips began in the summer of 1915, the first summer after the House of Happiness had opened. West began asking her colleagues in the City Circle to help her find the right spot for her proposed camping excursion. Mr. and Mrs. Clyde Saunders, members of

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Tabernacle Baptist Church in Richmond, offered a cottage on their property, "Ellington Farm," in Elmont as a campground.³¹ This property in Elmont, a rural area between Richmond and Ashland, played host to West's camp for its first two years. West wrote a report of that first summer, describing "twenty-five girls last summer enjoyed the camp on the farm of Mr. Clyde Saunders. There the fresh air, reviving breezes, wholesome, plentiful food, and regular exercise brought new life to frail, over-worked bodies, and communion with nature's God renewed spiritual strength to starving souls."³²

Each Camp Fire Girl was encouraged to choose a name that had meaning, something that was "an expression of her own nature and her own deepest ideals."³³ In a well-researched book written by the Camp Fire Girls' founder and published in 1915, a glossary of words from various American Indian languages supplied options for the girls to choose from. Among the words in that 1915 list is "Alkulana," translated as "Bright Eyes."³⁴ Stories passed down suggest that there was yellow mosquito netting on the cottage windows in Elmont. When illuminated by kerosene lanterns from inside the cottage, the windows looked like "Bright Eyes" shining through the forest, thus, the name Alkulana was selected for the camp.

Camp Alkulana Moves to Millboro Springs

After two years at the Elmont location, the Camp found a proper home in Millboro Springs in Bath County, about one hundred fifty miles west of Richmond. Deep in the Allegheny Mountains, the atmosphere of the new campsite secured the retreat into the wilderness for which West had hoped. Eva Gravatt, the camp's second director described the decision to move the camp:

Miss Nannie West often spent her vacation at the old Millboro Springs Hotel, about 150 miles from Richmond. One afternoon as she looked out over the beautiful Alleghany mountains, she remarked, "If only we could have a camp in this lovely country for our girls in Richmond!" The hotel owner replied, "Well, maybe you can. I have an old mill house down on the stream. Come, let's take a look at it." As Miss West walked there in the little valley by the side of Lick Run, she exclaimed, "This is the place for the camp for our girls!" Encouraged by the interest of the J. G. Davidsons, who graciously gave permission for the use of the site for camping, she returned to Richmond to report to the executive board of the Baptist Woman's Missionary Circle, who agreed to accept the offer of a camp site.³⁵

The Development of Camp Resources

As was typical of summer camps in this period, Alkulana's camp records suggest that the camping accommodations were quite primitive in the 1910s and early 1920s. Most campers slept in tents, probably made of heavy canvas, that were erected on the site. Luckily, there already existed an old mill house on the site, predating the camp. Some campers and adults slept in the top floor of this building, which today serves as the camp's dining hall (Davis Hall). The bottom floor of the mill house contained the kitchen where meals were prepared on a small wood stove. Meals were served outdoors where a dining area was erected with long tables placed under a

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canvas awning. This dining area was located alongside the creek, which provided a convenient place for campers to wash their dishes after meals. Lanterns and kerosene lamps were used at night to illuminate evening activities and drinking water was brought in “by pails from a spring some distance away.”³⁶

For fourteen years, J. G. and Lillian Davidson allowed the camp to operate on the property at no cost, a generous gift which surely contributed to the Circle’s ability to finance the Camp’s operation in those early years. During this time Alkulana was allowed to construct permanent buildings to the property, including four residential cabins and outhouses, all of which were located north of the creek near the dining hall. In keeping with prevailing expectations of how a summer camp should look, the first purpose-built cabins at Camp Alkulana adhered to the Rustic style. Constructed of locally available natural materials, primarily wood and stone, the front-gabled, three-bay cabins were of log construction with unfinished interiors and large windows but no sash. An important addition to the camp came in 1929 when the well was dug and a pump house added. The camp’s log reflects the importance of this well: “Two. four. six. eight. What do we appreciate? WATER - WATER - WATER!!!!!! Yes, it’s true. We have our own water, in our own well on our own campground. Miss Hazelgrove had the first drink. It was rather misty at first, but it soon began to clear.”³⁷

When the property became available for purchase early in 1931, in the midst of the Great Depression, the ever industrious and resourceful City Circle was able to raise the \$500 needed to purchase the land for Camp Alkulana. This established Camp Alkulana’s permanent home on the property.³⁸ In the deed, the land is described as “that certain lot of land situated in the county of Bath . . . near to and east of the Millboro Springs Hotel . . . known as the Millboro Springs Camp Grounds, together with cabins and other improvements thereon . . . including water rights in and to a stream running and/or passing through said land, known as Lick Run.”³⁹ This original parcel was described as 5.6 acres in the deed, though a more modern survey measured it to be actually 6.4 acres.⁴⁰

Once the land had been purchased, several buildings and other improvements were added, with all continuing to adhere to the Rustic style of the original buildings. During the 1930s, two buildings were built up the hill from the Dining Hall. The uppermost lodge (Lynnfirmary) was used for the camp director’s office, bedroom, and infirmary. The lower one (Staff Shack) was used to house staff members not staying in the cabins with campers. An additional lodge, located between the dining hall and cabin row beside the creek, was built for indoor recreational space. Along with adding new buildings, the camp’s supporters improved the original cabins by replacing the log walls with vertical board siding. Finally, in the late 1930s, a dam was constructed at the swimming hole so that the campers could have a proper place to swim.⁴¹ That all of these additions were made during worldwide economic depression is testament to the hardworking women and men who were dedicated to its survival and growth.

For another twenty years, the Davidsons maintained the property south of the creek and continued allowing the camp to use it for activities like baseball and swimming. In 1951, upon the death of J. G. Davidson, the neighboring land across the creek became available for purchase.

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Because the Davidsons had long been friendly with the camp, and their estate saw little intrinsic value in the land, the property was sold for just one dollar to the camp's director, Myrtle Hazelgrove, and later, in 1956, was transferred to the Richmond Baptist Association.⁴² The original deed states "that said tract of land is useless to the estate but is of value to [Hazelgrove]."⁴³ Alkulana grew by a little over three acres, not only securing the privacy of the camp, but providing space for facilities development and for more camp activities.⁴⁴ The land included a large flat area that was quite useful as a sports field and quickly became the new site for evening campfires.

Around the same time, the camp secured funds to build a larger recreational lodge on the south side of the creek. The camp's director at the time, Myrtle Hazelgrove, was known for being frugal. Rather than building a new lodge, she purchased and had disassembled a nearby barn, which was reconstructed at Camp Alkulana. In 1955, Hazelgrove's last summer as director of Alkulana, the building was dedicated as "Hazelgrove Hall" but today it is better known as the "Big Lodge." Thanks to a financial gift by the Baptist Business Woman's Federation, the camp was able to build a fireplace made of native stone in the new building.⁴⁵ Alkulana's overall Rustic design was continued with this important building that features reuse of a locally constructed vernacular resource, retention of the original wood structural members and siding, and installation of a stone fireplace

The new lodge kicked off a season of investment in the camp's facilities and allowed for upgrades of some of its equipment. The four cabins built in the 1920s had their hipped roofs replaced with front gabled roofs, matching the design of the two adjacent 1930s cabins. A 1955 Alkulana publication gleefully reports that "this year we will have new mattresses for each cot. Forty years sleeping on stuffed straw mattresses is to come to an end!"⁴⁶ In addition, showers were installed and the camp's first flushing toilet was added to the infirmary building. A "new shed adjoining the kitchen" was built and a walk-in refrigerator was installed next to the kitchen to replace the old ice house that had been previously positioned just outside the Dining Hall, between it and the old lodge.⁴⁷

Camp Activities

Records of specific activities and the routine of life in the earliest years of Camp Alkulana have not survived. West's records simply describe that the campers enjoyed "plentiful" food, exercise, and experiences with nature.⁴⁸ By the late 1920s, though, the camp records detail the quotidian affairs of camp life. At least for a few years, staff members dutifully kept the camp log, which has been preserved all these years later. Camp Alkulana has acquired historic black-and-white photographs as well as recorded oral histories from former campers and counselors. Through these sources, Alkulana has been able to piece together a clear picture of the daily schedule and special activities during this camp's early period. Interestingly, the happenings at Alkulana seem to follow very closely the model of other contemporaneous summer camps.

According to camp historian Leslie Paris, typical camp programs in the early twentieth century had "the girls moved from one area of the campus to the next at predictable time intervals. They

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awoke to the sound of a bugle or bell and performed calisthenics or took a quick dip in the lake (both of which were held to be invigorating and toning activities) before filing into the dining hall for breakfast. Athletic activities filled the morning and afternoon, with a brief rest hour after lunch during which campers were supposed to nap or rest quietly. After dinner, campers generally attended some event, whether a campfire, bunk party, or play. This routine was slightly abridged on Sundays . . . when campers slept in, attended a religious or spiritual service, and enjoyed a few hours of unstructured free time in the afternoon.”⁴⁹ Alkulana routines look similar even today.

Reveille, Calisthenics, and Inspection

The camp’s daily logs (kept from 1928-1931) describe a typical morning. Each day began with Mother Hazelgrove playing “Reveille” on the bugle. Campers arose and washed their faces in the creek before assembling together for flag-raising and calisthenics (also known as “cal”). As the schedule at camp was based on daylight, the bugle sounded not long after sunup. While some campers bemoaned the bugle’s sounding, many others recall leaping from bed, eager for breakfast. Before breakfast, though, they had to complete their calisthenics regimen. Though this activity might seem foreign to modern campers, calisthenics routine was intentionally rooted in the values held by early summer camps. Camps of this period intended to invigorate campers’ bodies and minds. This function was thought to be especially crucial to the healing and renewal the Alkulana experience could bring to children who spent their lives confined to the city and maybe even factories. Campers, however, did not look forward to their daily exercises of deep-knee bends and jumping jacks. One entry in the camp log describes “dozens of feet hit the floor . . . [One camper said,] ‘Oh, I don’t want to take ‘cal.’ Miss Williams works us nearly to death!’ Whistle! [The counselor called out,] ‘Hand on hips—Place!’”⁵⁰ Another entry records a camper saying, “Gee but Miss Brock gives hard exercises!” as she completed the required twenty deep knee bends.⁵¹ However, another counselor mentions in the log how, after leading the exercise routine, she was proud the campers were getting “so, so good” at calisthenics.⁵²

After “cal” they devoured a warm breakfast in the dining hall, washed their dishes, and assembled for the morning worship service. This often took place on a neighboring hill just north of camp where a large water tank was located, known as “Tank Hill.” Morning inspection of the cabins occurred next, when campers competed to receive a banner to hang outside their cabin indicating that they had successfully met the standards for hygiene. Morning inspection required campers to clean themselves and their cabins. Campers brushed their teeth with water from the pump at the beginning of cabin row. “There were nails along the wall where each girl could hang their cup for teeth brushing, numbered for order,” remembers Margaret Spain Fields, a camper from 1932 until 1940. “They would check hands and teeth to be sure they were clean. We had to go in front of the cabins, and stand in a neat row, and they’d come out and inspect your hands,”⁵³ she further stated.

The cleaning of the cabins was often accompanied by a time for general housework in common areas and cleaning around the camp. Louise Bradley, a camper from 1938 until 1946, remembers that one of her favorite jobs was pumping the water from the pump house well and delivering it

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to the cooks in the kitchen. She also recalled cleaning the lampshades on the kerosene lights that the camp used until electricity was available.⁵⁴ Campers washed their clothes in the creek on designated laundry days since otherwise their supply of clothing would not have lasted them the entire three week session. Campers' clothing was ironed with a flat iron heated on the stove. "After breakfast many hard working campers engaged themselves at the iron and iron board for a while,"⁵⁵ and they were warned not to get their clothes too near the stove when they hung them after ironing.⁵⁶

The need for ironing and cleaning increased as Sunday neared as the campers had to be properly outfitted to attend Sunday School at the local church. Getting campers' clothes ready for church could easily hijack the day's planned activities. "Mrs. Mac made the request for a show of hands of all who must iron in order to go to Sunday School the next day. Dear me, nearly everyone raised their hands and Miss Gravatt had to make out a time schedule to arrange all to their best convenience."⁵⁷ Even their handicraft time could become a sock darning lesson on a Saturday, "in order that no girl wake up Sunday with a hole in her socks."⁵⁸

Hiking and Hitchhiking

Hiking has always been a common activity at Alkulana enjoyed by campers as an opportunity to see an unfamiliar part of the world. "The scenery is gorgeous here so we all enjoyed ourselves," one counselor commented after a hike with her campers.⁵⁹ Games were sometimes organized to supplement the hike. One common hiking activity, for instance, was the treasure hunt.⁶⁰ Campers were divided into teams that scrambled to follow clues leading them to a treasure. The tradition of the treasure hunt was carried on for many years, at least through the 1950s as attested to by an alumna.

Hiking, however, also often served more than a recreational purpose but as a convenient form of transportation. Campers often walked to the various locations they might experience activities, including caves; the nearby Cowpasture River; or a good flower- or berry-picking patch. As expected, young campers who had to hike up to several miles according to the Camp Log, often found themselves weary and unhappy about the walk back to camp; hitchhiking was a common and acceptable solution. Several log entries detail the joy that campers and counselors experienced when they were picked up by passing vehicles. "When foot sore and weary from walking we beheld a truck approaching; with hearts palpitating with joy we climbed in when the kind hearted driver stopped," describes one camper.⁶¹ Another humorous entry details how hot and tired campers were picked up by a laundry truck driver who "took pity on the poor tired and disgusted bunch [of kids], and gave them a ride. They all piled in back on a pile of soiled clothes, and when they arrived home they all had to take a bath."⁶²

Swimming

From the beginning, campers swam in an area they playfully called "Ye Ole Swimming Hole," located along the camp's creek; campers continue using this location. A 1929 log entry describes "a little dip in our swimming pool. We can all swim there— with our feet on the bottom!"⁶³

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Photos indicate that it was sometime in the 1930s that the swimming hole was improved by the construction of a dam which created a deeper swimming hole. Though campers swam there before the dam, it vastly improved the depth of this swimming hole, allowing it to be used for swimming, diving, and swim lessons. The creek's chilly waters intimidated some swimmers initially, but the heat of the day often convinced them otherwise. "After rest hour we all ran for the creek to cool off. We really enjoyed a good cooling off. Then we were ready for a good time."⁶⁴ In fact, many alumnae described swimming as their favorite camp activity. "I loved to swim. We used to get up on that wall and jump in," Betty Lambert, a camper in 1942, fondly remembers.⁶⁵ "They had [the hole] deep enough we could dive [in off the dam]," another camper said.⁶⁶ Many other campers recalled that they first learned to swim at Camp Alkulana and had to work hard to pass a swimming test. While these younger and inexperienced swimmers practiced at the camp's swimming hole, older and more experienced swimmers were allowed to hike to the Cowpasture River to enjoy the faster current and greater depth which allowed for swimming relays and relaxing floats downstream.

Baseball and other Games

Baseball was a common activity at Alkulana from its earliest days. Mother Hazelgrove enjoyed the sport, and the girls seemed to get into the game's competition. Campers played both in camp and at the ball park up the road in Millboro. The Camp Log gives several entertaining records of games, where campers often named their teams and wore the camp's colors, blue and gold. Baseball would continue as a beloved camp activity for several decades. Other games were organized by counselors. Some mentioned in the log include "The Farmer in the Dell," "London Bridge," "Sent a Letter to My Love," and "Twos and Threes."⁶⁷

Field Trips

Taking in the beauty of the natural setting was part of the life-changing experience that Alkulana offered children who had never been out of the city. As a result, occasional field trips were organized for the whole camp to visit scenic locations nearby. Always excited to get out of camp for a new adventure, campers "sang Alkulana songs" on the way while "enjoy[ing] the beauty of the mountains and other expressions of Nature."⁶⁸ The Cascades in Warm Springs, Goshen Pass, and "Flag Rock" were all common excursion locations. "This feeble scribe cannot begin to tell you of the loveliness of the Cascades, and wooded dells, and the grandeur of the rocks," one counselor wrote.⁶⁹

While campers ascended up to Flag Rock, they also descended down into nearby caves like Blowing Cave. "There was a scramble lighting the lanterns, getting the flashlights ready ... and forming a line. We entered the cave and enjoyed looking at the wonder of nature," the log describes.⁷⁰ In fact, a Richmond Times-Dispatch article from 1917 (the camp's first year in Millboro Springs) mentions the campers' caving trip. "While going through the cave the girls were tied together for fear of slipping and getting lost in the darkness. They came out with an agreeable shiver of delight, glad to have been in a real cave, but equally glad to have the experience behind them."⁷¹ Hazelgrove appears to have been an avid caver, often leading

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campers through the caves herself. Another entry describes the campers' interest in finding a petrified tree in the cave and other natural specimens theretofore unseen by campers. Yet another tells of a cave outing when counselors extinguished their lights in the cave and scared campers with ghost stories.⁷²

Evening Program, Campfire, and Reveille

After dinner, campers enjoyed an evening program designed by counselors before they all gathered around the campfire together. Certain cabins were assigned to put on the program, which usually contained skits or games. Comedic skits, such as one where a counselor pretended to hypnotize campers into acting like animals, were popular among the campers.⁷³ Another skit in which campers imitated their counselors also drew a lot of laughs.⁷⁴ Sometimes they danced the "Virginia Reel" or performed songs or recitations of poems.⁷⁵ Sacred plays or stories often closed the evening's program⁷⁶ and led to the campfire activity, in which campers and counselors sang camp and sacred songs around the fire.⁷⁷ At this time, campfires were held between the dining hall and the old lodge building, with large logs nearby for seating. On some evenings, a special treat of roasted marshmallows was served. Before campers left the campfire for the night, they joined together for what they called their "Goodnight Circle," and sang "Day is Done." Then, after being dismissed to their cabins for a short devotion, Hazelgrove played "Taps" on the camp bugle to signal the end of the day at Alkulana.

Camp Meals

"Yum-yum—it will always be a pleasant memory for us," one counselor wrote after a meal.⁷⁸ Another wrote, "no one ever forgets dinner, and how we *do* eat!"⁷⁹ Many entries in the camp log describe how campers scrambled into the dining hall to enjoy their meals. Strenuous activities to which many girls were not accustomed left campers hurried to receive their meals. Additionally, many campers were not used to regularly eating three hardy meals a day like they did at camp. Many former counselors remember sitting with campers who were astounded to receive these three daily meals as they were used to being fed only once or twice a day normally at home.⁸⁰ Delicacies mentioned in the camp log included potato salad, iced tea, hot biscuits, apple sauce, fried chicken, cornbread, oatmeal, rice custard, and hot chocolate.⁸¹

From at least the 1940s through 1979, the camp kitchen was staffed by Millboro Springs native, Nathalie Brown. Before she was the camp's cook, teenaged Nathalie had driven a horse and buggy to Alkulana so that she could "take in laundry" for the staff. Campers who attended in the 1940s remember her being in the kitchen by then and called her "Nat."⁸² Over time, she became the main cook before being joined in the kitchen by her family (she had three daughters and several grandchildren. Camp alumnae cherish their memories of Nathalie, particularly when they were assigned to help with vegetable preparation or dishwashing. It is evident in the remembrances of alumnae that the kitchen was actually an important part of ministry at Alkulana, not only through the conversations had there, but in the nourishment from Nathalie's food. Nathalie cooked for Alkulana until 1979, when she retired after a nearly fifty-year

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relationship with Alkulana. In her honor, the kitchen was named “Nathalie’s Nook.” She died in 1989.

Transportation

Transporting campers from Richmond to Camp Alkulana in Millboro Springs has always been a unique challenge for the camp, as camper’s families could not afford to deliver them as would have been expected by most mainstream camps. From the earliest years until 1963, campers rode the train to Alkulana. Campers and counselors had an entire car on the train reserved provided for them at very little cost by the C&O Railroad, who also transported equipment for the camp free of charge at the beginning of the summer. Campers boarded the train at Main Street station in downtown Richmond in the morning and arrived at Millboro in the afternoon.

Camp alumnae remember this ride well, though not always positively. It was “an all day train ride from Richmond on a coal burning train, of course. No air conditioning and windows open.”⁸³ When the train let campers out at Millboro, covered with coal soot, they were greeted by the camp staff and transported down the curvy mountain roads to camp in the back of a cattle truck. “We had a big truck, where we stood up in the back. It had panels around it . . . I think it must have carried cattle or something,” one camper remembers.⁸⁴ Another said “a cattle truck picked us up, probably more than one with all the kids with their trunks and their suitcases. I don’t recall being afraid on the drive, but I could remember thinking as they go round and round ‘We’re gonna meet our end!’”⁸⁵

Richmond City Girls at Camp

One of the unique components of Camp Alkulana, from the very beginning, has been its campers. Unlike most American summer camps which catered to the middle and upper classes, Alkulana was specifically founded for what was then called the “working class” and “urban poor.” The camp provided a recreational opportunity for children who would have otherwise spent their entire summers in the city, then considered an unhealthy place. In the decades just before Alkulana was founded, “doctors, religious leaders, and the popular press began increasingly to promote vacationing” for health reasons.⁸⁶ “In an era before air conditioning, cities often became oppressively hot and humid in the summer heat. The smell of rotting produce, horse manure, and untreated sewage was intense as was the threat of infectious diseases such as cholera and typhoid. The refreshment provided by cool air in the mountains or ocean breezes appeared particularly restorative and healthful compared to the miasma of the city.”⁸⁷ Of course, vacationing in this period was limited to the middle and upper classes. Those who spent their lives working in the cities could not often afford a retreat from it. Reformers and missionaries like Nannie West first created the opportunity for working-class children to experience a vacation through camping expeditions. As a result, summer camp is often considered a great democratization of children’s leisure.⁸⁸

West wanted camping experiences especially for “the young teenagers who worked in factories and industries in the city.”⁸⁹ During the early twentieth-century, families often depended on their

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children to supplement the household income. Though school attendance was compulsory, regardless, many children worked long hours, after school sometimes into the night. These children would have lived in “cramped housing in overcrowded neighborhoods lacking parks and playgrounds,” only travelling out of the city when visiting extended family members.⁹⁰ Camp Alkulana was not alone in its effort to provide a country excursion for urban children but was part of a growing movement when settlement houses and other religious and charitable organizations began to found summer camps in order to supplement their ongoing social work and/or ministries.⁹¹ To our knowledge, Alkulana is unique among camps in Virginia in this regard, as research has not yet discovered other camps formally established by settlement houses in the state.

The House of Happiness’s efforts in Richmond’s East End dovetailed with the camp ministry by creating excitement about camp all year long. During her time at the House of Happiness, Eva Gravatt recorded an enchanting example of what this sort of retreat would have meant to early campers. Gravatt describes a family who faced the typical struggles many families faced at that time: deteriorating health of the mother, who had tuberculosis; destructive alcoholism of the father; and five dependent children, one of whom had a disability. The children were “placed in homes” after their mother’s health became unmanageable and their father unable to provide. The eldest child, Mary, developed a special relationship with the House of Happiness and Camp Alkulana. Years later, she wrote “always at this time of the year my thoughts go back to the years at camp. Outstanding are the thoughts of the times I walked through the woods to the other side of the creek or sat up on ‘tank hill’ and watched the sun set over the countryside.”⁹²

In the earliest years, approximately eighteen to twenty-four girls likely attended camp during each session. Campers often stayed for up to three weeks, though some elected to attend for only one or two weeks. Each cabin slept about six girls on single beds (not bunk beds), though early on tents were used to supplement cabins until all of these residences were built.⁹³ Campers were generally ages nine through sixteen. By the 1950s, over 200 campers would attend Alkulana each summer. The majority of campers in this period came to Alkulana through the House of Happiness or the other Richmond Baptist centers that had developed by mid-century in Oregon Hill, Fulton Hill, and South Richmond.

Payment for camp was subsidized by the churches and donors. Campers’ families were charged a small fee based on what they could afford. One camper remembers that she “always paid \$25 for two weeks,” but also remembers that “real city kids” from lower income families didn’t pay at all.⁹⁴ One of these “real city kids” recollected that she “never heard the term inner-city children then. I never heard my parents talking about it—but we were poor. Maybe not by everybody’s standards, but by most, I’m sure we were. So, if [Camp Alkulana] cost . . . it was either very little, if anything, they had to pay.”⁹⁵

As the Great Depression took hold, campers’ families really struggled financially. Unemployment was common, as was the tendency for every family member—including older children—to attempt to raise money by working odd jobs or in factories. For younger children, working parents meant less supervision and less opportunity for socializing. A summer spent

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at camp, then, was especially meaningful for working-class children of all ages. Camp offered retreat and recreation in an era when such luxuries were far from common. The rewards of the camp experience were more than just recreational; campers also learned practical skills and gained spiritual growth. In a 1925 report, Gravatt gave examples of the impact the camp had on the young women. One girl said she “learned so much... to darn stockings, work buttonholes, to swim, to take long walks without getting tired and to sleep out under the stars and not be afraid.” Another said, “The Camp has drawn us closer to God and these beautiful mountains make us realize what He means to us.”⁹⁶ Another camper “felt a fellowship with God never experienced before” after her weeks at camp.⁹⁷

Major Transitions

Transitions in Leadership

In 1923, the camp’s first director, Nannie West, announced that due to health concerns, she would no longer be able to fulfill her duties at the House of Happiness nor the camp. Upon receiving her resignation, the Executive Board of the City Circle requested that she take a one-year leave of absence to rest and consider returning. She agreed, but after six months she decided to follow her doctor’s advice and made her resignation permanent.⁹⁸ In 1924, after ten years as director of the House of Happiness, and nine years directing Camp Alkulana, Nannie West parted ways with the ministries.

In many of Camp Alkulana’s oral and written histories, Nannie West’s story ends when she retired. Though all records suggest that West’s resignation was due to failing health, she actually lived for another twelve years. Indeed her contributions to the camping world were not over. In 1927, she founded another nearby camp, Camp Mont Shenandoah. This camp, which still survives today and is located only two miles from Camp Alkulana, served girls of more comfortable socioeconomic backgrounds than those at Alkulana. Though few details are known about the founding of Camp Mont Shenandoah, it is not difficult to discern what West’s motivations may have been for this new camp. West had passionately believed that all children should have the opportunity to camp; the creation of a new camp for privileged girls would be a nice complement to the now well-established camping program at Alkulana. Perhaps also, West’s declining health may have made it more challenging for West to split her time between the work in Richmond and the work in the mountains, West’s place of retreat for many years prior to Alkulana’s founding. Whatever her motives, West’s efforts in what would be the last years of her life created a legacy for generations of girls who have camped at Camp Mont Shenandoah. In fact, this “sister camp” became a great partner to Alkulana for decades to come, inviting Alkulana campers to join them for activities and treats. In this way, West succeeded in creating a space where girls from all socioeconomic backgrounds could enjoy the benefits of summer camp. Nannie West passed away in July 1934 and is buried at Hollywood Cemetery in Richmond.⁹⁹

Upon Nannie West’s retirement from Camp Alkulana and the House of Happiness, Eva Lee Gravatt, who had been at West’s side for six years as co-director, was the obvious successor. Gravatt’s credentials were similar to West’s; she also completed training at the WMU Training

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School and was “involved in social and center work in Louisville.”¹⁰⁰ In 1943, Gravatt retired after twenty-five years of service at the House of Happiness and Camp Alkulana. Like West, she continued to do camp work after her retirement from Alkulana. Sometime in the 1930s Gravatt had, together with Mrs. R. L. Withrow, purchased Camp Mont Shenandoah from West.¹⁰¹ At least one alumna of that camp remembers Gravatt working at the camp into the late 1940s.¹⁰² Upon Gravatt’s departure, Myrtle Hazelgrove assumed leadership of the camp until her retirement in 1955. At that time, Marie Greenup, then director of the House of Happiness, became the camp’s director.

Organizational Management

In 1947, a major organizational change took effect, which significantly affected the camp operations into the future. The camp had been founded by and operated by the City Circle, which eventually became the Richmond Woman’s Missionary Union, a group which is still very active today. In the late 1940s, however, financial challenges convinced the City Circle to seek out a partnership with the male-dominated Baptist Council. That union eventually led the camp to be absorbed into the newly established Richmond Baptist Association (RBA) in 1951. The RBA continues to manage the camp into the present.

Boys Join Alkulana

Around the same time that the management of the camp changed hands, another shift took place. Boys were allowed to attend Camp Alkulana, too. This change from all-girls to co-educational expanded camp operations to eight weeks, allowing two sessions for the girls and two more sessions for the boys. Sessions were each two weeks long. Boys did many of the same activities that the girls had done for years.

Alkulana Integrated

In the late 1960s, when school integration and race relations were tense topics in Richmond and throughout the American South, these social issues also affected Alkulana. As a ministry to the city, integration was a challenging subject for the camp and the Baptist centers to manage. The House of Happiness had been integrated in 1957 and the Fulton Baptist Center quickly followed. Yet, the camp continued to serve only white children. This created a conundrum to Barbara Davis, then the director of both the House of Happiness and Camp Alkulana. At that time, the House of Happiness was almost exclusively serving African American families, a reflection of the community’s changing demographics. It seemed especially inappropriate to exclude the children served at the House of Happiness since the camp’s original purpose was to serve children from the area surrounding the settlement house. After struggling with this predicament for her first several years as director, Davis took up the issue with the chair person of the Camp Alkulana Support Team, J. Walton Mallory in 1968. Mallory, who ran Mallory Coal and Fuel Oil, was an influential voice in the RBA. Davis remembers Mallory responding that, “‘It’s time. It’s time to let all the children that benefit from our Baptist Centers also benefit from camp.’ It was just a very logical decision, not an emotional [one]. . . . We just acutely realized there were

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two centers of children that were not able to have a fresh air camp. And so with his blessing, I notified all five Baptist Centers ‘This summer the camp will be open to children from all of the centers.’”¹⁰³ That year, African American counselors were hired for the first time, many of whom had already volunteered in House of Happiness programs.

The change was not easily accepted by everyone. Davis felt resistance from some churches who were not supportive of African American and white children attending camp together. The camp’s integration was seen as an extension of the school integration issue that was still being resolved in Virginia, a state that famously resisted school integration by closing many of its public schools. Davis remembers being told by some that she should house the children in separate cabins divided by race; she flatly refused. For several years, financial support waned from some Richmond churches while some partners and previously friendly neighbors became distant or even hostile. Over time, though, relationships were healed and the decision to integrate accepted.

Alumni during this period remember integration as a worthy experience. Alkulana’s long-standing philosophy that camp life should teach a new way of living was now being fully realized. One counselor wrote, “I love Camp Alkulana because I have come closer to God, to the true understanding of living together no matter what your color may be.”¹⁰⁴ Campers and counselors alike remember that their stay at Alkulana was the first time they had such close interactions with people of another race. Together, African American and white campers and counselors rode the bus, slept in cabins, hiked, swam, and had their meals. For these children, who had grown up under Jim Crow laws, this level of integration was completely new. Even when discriminatory laws were struck down, Richmond remained a very geographically segregated city. Children from the South Richmond, Hillside, and Oregon Hill goodwill centers lived in completely white neighborhoods. Children from the House of Happiness and Fulton Center, grew up in mostly African American neighborhoods and schools. “Once they got [to Camp Alkulana] they had their issues, but [the children] really tended to get along very well,” remembers one counselor. Integration at camp, he said, seemed to fit so naturally with the camp’s values of “acceptance and community and love.”¹⁰⁵ Another counselor recalls integration as a “refreshing” change, and almost a “non-issue” compared to the mounting tension and violence prevalent at schools.¹⁰⁶

The impact of integration at Alkulana is hard to measure. Obviously, many more children were allowed to attend Alkulana, and thus experience the camp’s life-changing effects. Integration had a lasting impression on many alumni as these interactions at camp became the first *positive* interracial interactions many campers experienced. Within a couple of years of integration, photographs from Camp Alkulana depict African American and white campers and counselors smiling together with their arms around each other. McCray reflected on this experience’s impact, describing “two different cultures were blended together and you have *this* outcome: as a white kid from the Southside, I came home with the influence of this group called the Jackson Five! And who knows how we were influencing our friends (that happened to be African American) and what they took home to their families. So as eight year olds and ten year olds we were making our small contribution to this struggle” for integration.¹⁰⁷

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Carson White, who is African American, explained what an unfamiliar an experience the integrated camp provided: “as a kid, being that we came from sort of a segregated community, I hadn’t been exposed to Caucasian children or adults until camp. This was an opportunity for me to mingle and explore other people and other cultures . . . from all walks of life we ended up meeting at this camp.”¹⁰⁸

Architectural Significance

Camp Alkulana is locally significant for its architecture and landscape architecture because it is a fine example of the Rustic style commonly used at recreational summer camps from the late nineteenth through the mid-twentieth century. Rustic design principles were also later popularized by the National Park Service in the construction of buildings, sites and structures found in their parks and recreational areas. The camp also is representative of a “manufactured wilderness,” the term coined by historian Abigail Van Slyck to describe a manmade version of wilderness meant to provide young people with a carefully controlled experience of nature. Camp Alkulana’s cabins and buildings constructed from the 1920s through 1950s have evolved in some respects; however, they still retain a sense of rusticity in their materials, their relationship to other buildings and their relationship to the natural surroundings of rural Bath County.

The elements of rustic design are rooted in past principles of architecture, most notably the ideas of Andrew Jackson Downing in the mid-19th century. Downing, a landscape architect by trade, believed that architecture should harmoniously blend with its surrounding landscape creating a picturesque scene. These principles were integral in the construction of the great camps in the Adirondacks Mountains of New York beginning in the 1870s.¹⁰⁹ The design and theory that architecture should fit within its surrounding landscape matched the objectives of the National Park Service’s initiative to expand and provide more services to the public within park lands. One of the first large scale construction projects was the Old Faithful Inn at Yellowstone National Park. The inn at Yellowstone was constructed in 1903-1904 and exhibits high style rustic design that heavily influenced park architecture, not only in other federally owned park areas, but also state and privately owned parks as well.

During the 1920s and 1930s the National Park Service’s construction of Rustic park buildings coincided with the growing popularity of youth summer camps so it is not surprising that the design of these youth camps would resemble the buildings and landscape elements constructed in state and national parks. Rustic architecture blended effortlessly with the environment and encouraged closeness with nature which corresponded with the goals of youth camp directors for their young patrons from the city. Both Camp Alkulana and its “sister camp,” Camp Mont Shenandoah (DHR No. 008-5048) are fine examples of summer camps designed in the Rustic style. Given their shared history and historic association, the design and layout of the two camps is strikingly similar, although the buildings at Camp Alkulana are more modest in number and scale than those at Mont Shenandoah, which served a wealthy clientele. Yet both camps feature similar construction methods and materials inspired by Rustic design and each camp’s layout,

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with harmonious relationships among buildings and the natural landscape, are character-defining aspects of early twentieth century summer camps built according to the principles of “manufactured wilderness.”

Alkulana’s first cabins and subsequent buildings constructed for the camp make use of local materials and exhibit details like exposed rafters, exposed framing in the interior, early use of log construction and then board and batten siding, and the use of native stone, all of which are character-defining aspects of Rustic style. Many early youth camps throughout Virginia and the United States first utilized standard canvas tents to house campers. In the 1920s and 1930s a movement for more permanent structures for campers became the discussion of camp planners and the tent-house became a practical alternative to the canvas tent.¹¹⁰ Alkulana’s cabins represent a form of the tent-cabin with over-hanging eaves, partial walls and open air bays. The cabin stylistically is “rustic”; however, its construction is also practical. The open bays allow for good air flow and a resemblance to tent-camping that allowed more interactions with the surrounding landscape and the overhanging eaves protected the interior spaces from the elements.

The early rustic architecture of Camp Alkulana continues to be evident in buildings constructed during the 1930s including the Staff Shack, the Lynnfirmary and the pump house. These buildings were durable, rustic and seamlessly fit with the surrounding forested landscape of Bath County. As planning for youth camps evolved, construction of additional buildings and landscape features at Camp Alkulana in the 1950s and 1960s continued to exhibit rustic design principles while adapting to the changing needs and motivations of young campers.

Comparative Analysis

Camp Alkulana is one of the earliest youth camps still extant in the state, followed by Camp Mont Shenandoah (DHR# 008-5048), also in Bath County, and founded and constructed in the late 1920s. Like Camp Alkulana, Camp Mont Shenandoah was established by Nannie West for Richmond’s youth. Camp Mont Shenandoah and Camp Alkulana are being concurrently nominated for the National Register of Historic Places.

Other similar properties listed in the National Register in Virginia are Holiday Lake 4-H Educational Center (DHR# 006-5009), Hanshill (DHR # 005-5329) in Amherst County and Kirkland Grove (DHR# 066-0089) in Northumberland County. Holiday Lake, originally constructed as a New Deal project in 1937 and 1938 by Work Progress Administration workers, is a good example of a Civilian Conservation Corps camp, which features cabins, bathhouses and other associated buildings constructed using elements of the Rustic style with a more formal or military design and layout. Hanshill was listed in the National Register in 2011 and features a cluster of buildings and sites, most associated with a summer house constructed in 1925. The summer retreat is situated on land that was formerly used as a YWCA camp for Lynchburg youth. The only extant structure associated with the camp is the spring box used to “control” the point where the spring used for drinking water comes to surface. Kirkland Grove in Northumberland, by contrast, was established in 1892 as a site for religious services. It features

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the great tabernacle, camper's tents, which only two survive, and the preacher's tent. All of these buildings feature rustic design principles, but the camp itself has no formal layout like Alkulana or Mont Shenandoah.

Located in the New River Valley near Roanoke, Camp Carysbrook (DHR No. 060-0050) also features Rustic architecture and is located within a 200-acre bucolic setting conducive to outdoor recreational activities. Sarah Caperton Preston established Camp Carysbrook and managed it with her sister, Katherine Preston, until her death in 1965. Mr. and Mrs. Charles Cuminsky directed the camp from 1965-1971, followed by Latherine Syer Heath directed Carysbrook from 1971-1976. After a brief closure, in 1979, the camp was purchased by Toni Musso Baughman, who operated the camp from 1980-2001. Her daughters continue to operate Camp Carysbrook today.¹¹¹ Approximately 20 one-story, three-bay frame girls' cottages are loosely arranged in a one-to-two-range crescent facing a lodge over a lawn. The cabins display board-and-batten siding, shed-roofed porches with unhewn log posts, and standing-seam metal roofs, with interiors finished with unpainted wood walls, flooring, and exposed rafter ceilings. A lodge to the northwest of the crescent consists of a one-story, one-bay V-notch log house with stone chimney and wrap-around porch on the south and west sides. The lodge has open trusses, a rack-faced mantel, and plywood walls and ceilings. Other buildings include a concrete block shower house, two small shed-roofed counselor's cottages interspersed among the girl's cottages, a cook's cottage, an office with privy east of the lodge, and a shed for sporting equipment beside the tennis and basketball courts. Further to the west of the lodge are the "Arts and Crafts" and "Nature House" cottages, while a riding ring is beside the river. In 2000, staff of the Department of Historic Resources recommended the camp is eligible for the National Register with significance in the areas of Entertainment/Recreation and Architecture; however, to date a National Register nomination has not been prepared.

Camp Nimrod for Boys and Girls operated in Bath County from the 1930s until flood damage forced its closure in 1985. It is located on a property also known as Nimrod Hall (DHR No. 008-0104). A farmstead was established at Nimrod Hall by the late eighteenth century and the extant primary dwelling is a two-story, central passage, single pile house. During the 1880s, Nimrod Hall was remodeled as a resort catering to tourists who visited Bath County's famous springs. During the 1930s, Frank Wood stayed at Nimrod Hall and began a summer camp for young boys called Camp Nimrod. The C&O railroad brought campers from all over Virginia to stay for 8-week sessions. A girls' camp was created about two years after the boys' camp. Both remained open until 1985, and during that time, Nimrod Hall continued to offer stays for resort guests. After the camps closed, the associated buildings were removed. Nimrod Hall began hosting artists and writers workshops, a function it continues today in addition to being a resort inn.¹¹²

A more recent summer camp, Camp Accovac, also located in Bath County, was established at its current location in 1969, although the camp organization itself dates to the 1940s. The camp offers eight cabins, each of which is a modest frame, front-gabled, three-bay building with painted weatherboard siding, a combined chapel and dining hall that also is front-gabled and has stucco siding, and a one-story, rectangular lodge consisting of a series of guest rooms to either

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side of a central common room. The architectural resources date from the 1960s or later, and reflect the stripped-down, Modern architectural influence of the period.

In summary, Camp Alkulana's architectural significance is conveyed through the visual cohesion of the architectural resources, their spatial relationships to one another and to the larger camp, and their relatively simple construction methods. Although not an embodiment of high artistic values or the work of a master, Camp Alkulana is a readily distinguishable entity evocative of a particular time and a particular theory of architecture and landscape architecture design, and further retains an intact rural and picturesque setting. Buildings, structures, and sites within the camp, and the surrounding landscape retain high integrity of location, setting, design, materials, workmanship, feeling, and association. Camp Alkulana, along with its sister camp, Mont Shenandoah, are representative of an important aspect of the American summer camp movement, as well as Bath County's history as a recreational destination,

Conclusion

The founding of Camp Alkulana and its rich one hundred years of continued operation hold much historical significance. Alkulana is distinguished by its status as the oldest operating camp in the Commonwealth, tracing its roots to the settlement house movement. Regionally, Alkulana is among the earliest camps for girls in the southern states. The story of Alkulana highlights the contributions that women have played (and continue to play) as agents of social change. Furthermore, Alkulana's racial integration stands out as exemplary among private camps in the South. Finally, Camp Alkulana set the stage for the abundance of summer camps that eventually peppered Virginia, providing a century of educational and transformative experiences for children and youth in an outdoor camp setting.

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Previous documentation on file (NPS):

- ___ preliminary determination of individual listing (36 CFR 67) has been requested
___ previously listed in the National Register

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- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: Virginia Department of Historic Resources, Richmond, VA

Historic Resources Survey Number (if assigned): VDHR No. 008-5049

10. Geographical Data

Acreege of Property approximately 20 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 37.99250 | Longitude: -79.616060 |
| 2. Latitude: 37.99360 | Longitude: -79.613780 |
| 3. Latitude: 37.991940 | Longitude: -79.613101 |
| 4. Latitude: 37.989320 | Longitude: -79.616710 |
| 5. Latitude: 37.990950 | Longitude: -79.617350 |

Or

UTM References

Datum (indicated on USGS map):

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NAD 1927 or NAD 1983

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

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

The boundary includes all parcels of land currently owned by the Richmond Baptist Association and used by Camp Alkulana. The boundary includes tax parcels 87-62, 87-59, 87-59A and 87-60, as recorded in land records at the Commissioner of Revenue of Bath County, Virginia, and as shown on the attached map entitled "Location Map, Camp Alkulana, Bath County, Virginia, DHR No. 008-5049."

Boundary Justification (Explain why the boundaries were selected.)

The historic boundary has been drawn to include the lands owned by the Richmond Baptist Association that are associated with Camp Alkulana's historic use and activities since 1917. The boundary also captures the property's historic setting and rustic feeling. The attached map, entitled "Location Map, Camp Alkulana, Bath County, Virginia, DHR No. 008-5049," provides latitude/longitude coordinates for the property.

11. Form Prepared By

name/title: Beth Reddish Wright
organization: Camp Alkulana
street & number: 111 Camp Alkulana Road
city or town: Millboro state: Virginia zip code: 24460
e-mail: _____
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date: November 2014

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e-mail: melina.bezirdjian@dhr.virginia.gov
telephone: 804-482-6439
date: November 2014

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Additional Documentation

Submit the following items with the completed form:

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

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Camp Alkulana
City or Vicinity: Millsboro Springs
County: Bath State: VA
Photographer: Melina Bezirdjian
Date Photographed: September 16, 2014

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 24: View of Camp Alkulana drive, facing southwest
VA_BathCounty_CampAlkulana_0001.tif

2 of 24: Distant view of the Lantern Lodge, facing southeast
VA_BathCounty_CampAlkulana_0002.tif

3 of 24: Closer view of the Lantern Lodge, facing northeast
VA_BathCounty_CampAlkulana_0003.tif

4 of 24: Interior view of Lantern Lodge, facing northeast
VA_BathCounty_CampAlkulana_0004.tif

5 of 24: View of Lick Run Creek, facing southeast
VA_BathCounty_CampAlkulana_0005.tif

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6 of 24: View of Piney Park, facing north
VA_BathCounty_CampAlkulana_0006.tif

7 of 24: View of altar in Piney Park, facing southeast
VA_BathCounty_CampAlkulana_0007.tif

8 of 24: View of the Staff Shack, facing northwest
VA_BathCounty_CampAlkulana_0008.tif

9 of 24: Detail view of plaque on native stone retaining wall, facing north
VA_BathCounty_CampAlkulana_0009.tif

10 of 24: View of the Lynnfirmary, facing east
VA_BathCounty_CampAlkulana_0010.tif

11 of 24: Interior view of the Lynnfirmary enclosed balcony, facing east
VA_BathCounty_CampAlkulana_0011.tif

12 of 24: View of Cabins One through Six, facing WNW
VA_BathCounty_CampAlkulana_0012.tif

13 of 24: Interior view of Cabin One, facing north
VA_BathCounty_CampAlkulana_0013.tif

14 of 24: View of Davis Hall, facing west
VA_BathCounty_CampAlkulana_0014.tif

15 of 24: Interior view of 2006 addition to Davis Hall, facing west
VA_BathCounty_CampAlkulana_0015.tif

16 of 24: View of Davis Hall, facing northeast
VA_BathCounty_CampAlkulana_0016.tif

17 of 24: View of the notched dam across Lick Run Creek, facing south
VA_BathCounty_CampAlkulana_0017.tif

18 of 24: View of Hazelgrove Hall/the Big Lodge, facing northwest
VA_BathCounty_CampAlkulana_0018.tif

19 of 24: Interior view of Hazelgrove Hall, facing west
VA_BathCounty_CampAlkulana_0019.tif

20 of 24: Interior view of Hazelgrove Hall, facing north
VA_BathCounty_CampAlkulana_0020.tif

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21 of 24: View of campfire circle and climbing tower, facing southwest
VA_BathCounty_CampAlkulana_0021.tif

22 of 24: View of Kirkpatrick Lodge, facing south
VA_BathCounty_CampAlkulana_0022.tif

23 of 24: View of Cabin Seven, facing east
VA_BathCounty_CampAlkulana_0023.tif

24 of 24: View of Greenup Lodge, facing southeast
VA_BathCounty_CampAlkulana_0024.tif

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

ENDNOTES

¹ See Abigail A. Van Slyck's *A Manufactured Wilderness: Summer Camps and the Shaping of American Youth, 1890-1960* (Minneapolis: University of Minnesota Press, 2006).

² *Ibid.*, xxiii, xxvii, xxviii.

³ Paris, 19.

⁴ Paris, 55

⁵ Paris, 49

⁶ Paris, 128.

⁷ Paris, 52.

⁸ Paris, 129.

⁹ Paris, 50-51.

¹⁰ Paris, 51.

¹¹ National Register of Historic Places Application, Camp Mont Shenandoah.

¹² National Register of Historic Places Application, Camp Mont Shenandoah.

¹³ Camp Log: July 10, 1929.

¹⁴ We are limited here in providing the given names of married women. We will refer to them as their names appear in previous histories and records, by attaching them to their husband's names.

¹⁵ Watkins, 11.

¹⁶ In 1872 the Richmond Female Missionary Society was formed to support foreign missions. In particular, this group intended to support Edmonia Moon (and later, her sister Lottie) who were to be missionaries in China. Women collected money in mite boxes, even organizing the "Nickel Fund" to which members donated a nickel each year. Watkins, 7.

¹⁷ Watkins, 11.

¹⁸ The date is reported as April 21 in Watkins (p 13) and April 28 in White (p 36).

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¹⁹ By this time, a Christian Settlement House had been started in Louisville, just down the road from the Woman's Missionary Union Training School. This house became a model for Baptist Goodwill Centers across the country. (<http://xroads.virginia.edu/~ma02/harris/sbc/wmu.html>)

²⁰ Some reports suggest the center was still unnamed at the time of its opening, while others suggest it was named just before. Regardless, the center's name is worth a brief word here. A number of names were suggested and considered by the women of the City Circle. One suggestion was to take the name from a recent book, written by a nationally renowned author who was from Richmond. Kate Langley Bosher had recently published her fifth book, *The House of Happiness* (1912). The name was adopted. The moniker "House of Happiness" suggests the romantic vision the women had for what their center would come to represent. However, not everyone was in accord. Minutes suggest that motions were made to change the name at least three times in its first five years of operations. One such suggestion was made with the intention of changing the name to "something more dignified and more in keeping with its purpose." The name stuck, though, and Richmond's first Goodwill Center would thereafter be known as "The House of Happiness." (Watkins 12-13)

²¹ This original house, on the corner of Twenty-first and Venable streets had four stories (including the basement). This would serve as the center's location until, when it was clear a larger space was needed, another building was constructed on property acquired at 2230 Venable Street, and the center was relocated there in November of 1923. (White 36-41)

²² White, 36 and Watkins 14.

²³ Watkins, 13.

²⁴ National Registry of Historic Places Application, Camp Mont Shenandoah.

²⁵ Watkins, 13.

²⁶ These dates were not found in any of the previously written histories, but were confirmed by the school's archives. (Moss, Trey. "Re: research assistance." Email to Beth Wright. September 13, 2013.)

²⁷ <http://xroads.virginia.edu/~ma02/harris/sbc/wmu.html>

²⁸ <http://xroads.virginia.edu/~ma02/harris/sbc/wmu.html>;

²⁹ Watkins, 14.

³⁰ Watkins, 16.

³¹ Mrs. Saunders had been involved in the House of Happiness since its inception. Records show that she chaired the library committee for the House of Happiness, helping churches to organize "book showers" where books were donated to the library. Watkins, 14

³² Watkins, 16.

³³ Gulick, 8.

³⁴ Gulick, 14; Unlike most of the other entries in the book, the book does not cite which native language "Alkulana" may have been.

³⁵ Watkins, 16.

³⁶ Watkins, 16-17; White, 43-44; 1958 Week of Prayer for City Missions, Richmond Baptist Association.

³⁷ Camp Alkulana Log, July 5th, 1929.

³⁸ Watkins, 25. It was purchased at that time by the Baptist Council for the City Circle, as the latter had not yet been incorporated. In 1933, upon its incorporation, the City Circle received the deed for the land. The 1931 deed states that the land is to be "held for the use and benefit of the Baptist Woman's Mission Circle of Richmond and vicinity, an unincorporated religious organization."

³⁹ Bath County. Original deed, 1931. Deed book 40, page 60.

⁴⁰ Survey by Jeffrey Hiner, 2003.

⁴¹ Ellyson, 8-9; White, 43.

⁴² It is not clear why Hazelgrove purchased the land herself rather than having it purchased through the Richmond Baptist Association. Cost could not have been the factor, as the land was practically gifted to Hazelgrove. We can only speculate that perhaps involving the newly founded association would have

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brought more complications or internal politics than Hazelgrove wanted to involve. It is also a possibility that Hazelgrove was skeptical of the camp's autonomy under the association, as the WMU had already clearly lost so much of its leadership and authority in matters pertaining to the camp. Purchasing the property in her own name allowed her to assure that the property was secured. When the land was sold by Hazelgrove to the Association just five years later, the association paid her one hundred dollars for it.

(Deed book 64, page 384)

⁴³ Bath County Deed Book 61, page 214.

⁴⁴ While the original deed values the land at 5.47 acres, a survey done in 2003 by Jeffrey Hiner found that the land was actually only 3.207 acres.

⁴⁵ Watkins, 39; White, *Baptists Working Together*, 115.

⁴⁶ 1955 Week of Prayer for City Missions, Richmond Baptist Association.

⁴⁷ 1958 Week of Prayer for City Missions, Richmond Baptist Association.

⁴⁸ Watkins, 16.

⁴⁹ Paris, 114.

⁵⁰ Camp Log: July 15, 1931.

⁵¹ Camp Log: August 5, 1930.

⁵² Camp Log: July 22, 1929.

⁵³ Interview, Margaret Fields, August 15, 2013.

⁵⁴ Interview, Louise Bradley, August 3, 2013.

⁵⁵ Camp Log: August 6, 1930.

⁵⁶ Camp Log: August 11, 1931.

⁵⁷ Camp Log: August 9, 1930.

⁵⁸ Camp Log: July 13, 1930.

⁵⁹ Camp Log: July 1, 1928.

⁶⁰ Camp Log: July 30, 1930.

⁶¹ Camp Log: July 2, 1928.

⁶² Camp Log: August 5, 1930.

⁶³ Camp Log: July 4, 1929.

⁶⁴ Camp Log: July 21, 1930.

⁶⁵ Interview, Betty Lambert, November 1, 2013.

⁶⁶ Interview, Louise Bradley, August 3, 2013.

⁶⁷ Camp Log: July 13, 1928 and July 16, 1929.

⁶⁸ Camp Log: August 13, 1930.

⁶⁹ Camp Log: August 13, 1930.

⁷⁰ Camp Log: July 13, 1931.

⁷¹ "House of Happiness Holds Summer Camp." *Richmond Times-Dispatch* September 9, 1917.

⁷² Camp Log: July 17, 1928 and July 31, 1930.

⁷³ Camp Log: July 2, 1929.

⁷⁴ Camp Log: August 6, 1929.

⁷⁵ Camp Log: July 15, 1930, July 23, 1929, July 20, 1929, July 11, 1929.

⁷⁶ Camp Log: July 17, 1928, July 13, 1930.

⁷⁷ Camp Log: July 2, 1929, July 8, 1929, July 13, 1930, August 6, 1929.

⁷⁸ Camp Log: July 18, 1930.

⁷⁹ Camp Log: July 8, 1930.

⁸⁰ Interview, Creigh Deeds, May 31, 2014; Interview, Ed and Lynda Leslie, October 12, 2013

⁸¹ Camp Log: July 25, 1929, August 2, 1929, July 18, 1930, July 30, 1930, August 9, 1930, July 15, 1931, August 9, 1930, July 15, 1931, July 29, 1931.

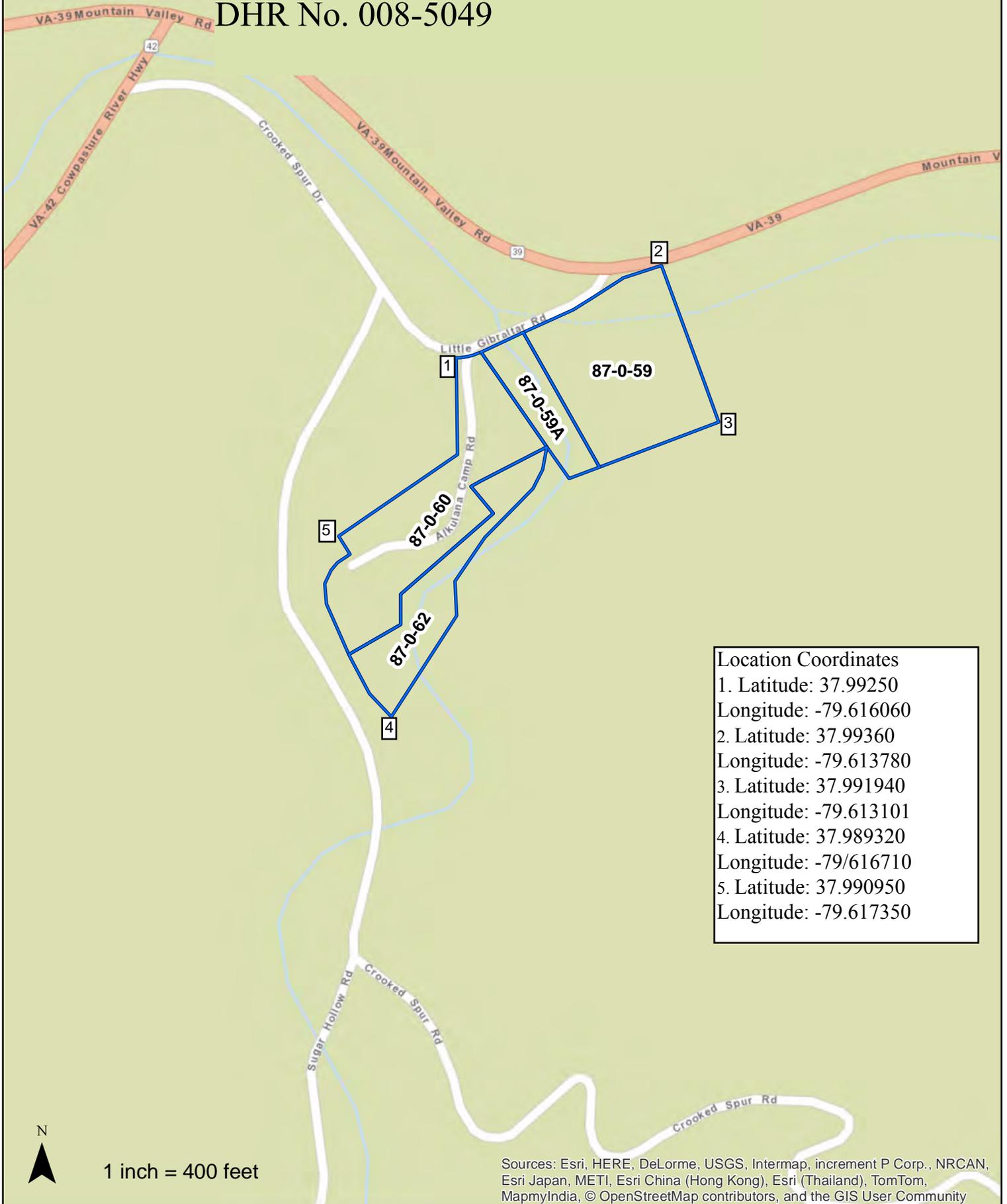
⁸² Interview, Joanne Snead and Iris Sheppard, October 3, 2013.

Camp Alkulana
Name of Property

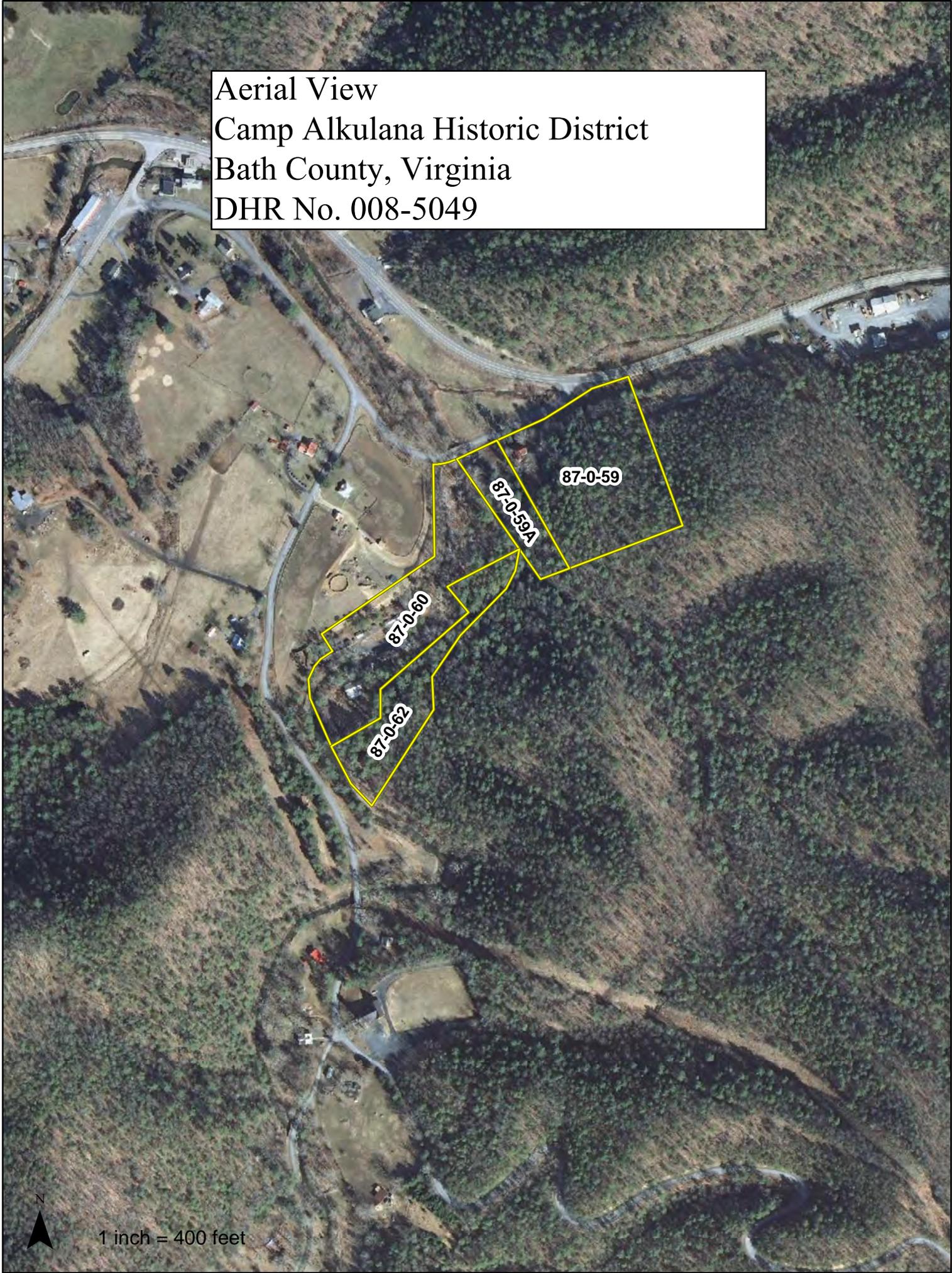
Bath County, Virginia
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- ⁸³ Interview, Louise Bradley, August 3, 2013.
- ⁸⁴ Interview, Margaret Fields, August 15, 2013.
- ⁸⁵ Interview, Louise Bradley, August 3, 2013.
- ⁸⁶ Paris, 22.
- ⁸⁷ Paris, 22.
- ⁸⁸ Paris, 4.
- ⁸⁹ Watkins, 16.
- ⁹⁰ Paris, 5.
- ⁹¹ Paris, 55.
- ⁹² White, 42-43. This, it seems, was written in a letter to Ms. Gravatt, whom Mary kept up with even after she had grown up, married, and moved from Richmond.
- ⁹³ Various interviews; one log entry states: "You can very well believe that eighteen girls and five counselors some green and some ripe, brought new life into camp." (July 14, 1928).
- ⁹⁴ Interview, Margaret Fields, August 15, 2013.
- ⁹⁵ Interview, Louise Bradley, August 3, 2013.
- ⁹⁶ Eva Gravatt, February 1925.
- ⁹⁷ Ellyson, 8.
- ⁹⁸ One resource states that around 1923, West was offered a faculty position at the WMU Training School in Louisville. She turned it down. Watkins, 20.
- ⁹⁹ National Registry of Historic Places Application, Camp Mont Shenandoah.
- ¹⁰⁰ Watkins, 21.
- ¹⁰¹ Website, Camp Mont Shenandoah, <http://www.campmontshenandoah.com/about-us/history.php> West had passed away in 1936, and likely sold it when she was too ill to continue running it.
- ¹⁰² Interview Nancy Knight and Sandra Nelson, October 3, 2013.
- ¹⁰³ Interview, Barbara Davis, October 21, 2013
- ¹⁰⁴ 1970 Week of Prayer for City Missions, Richmond Baptist Association
- ¹⁰⁵ Interview, Ed and Lynda Leslie, October 12, 2013
- ¹⁰⁶ Interview, Ed and Lynda Leslie, October 12, 2013
- ¹⁰⁷ Interview, Keith McCray, April 2, 2014
- ¹⁰⁸ Interview, Carson White, June 20, 2014
- ¹⁰⁹ Website, National Park Service, http://www.cr.nps.gov/history/online_books/harrison/harrison.htm.
- ¹¹⁰ Van Slyck, 106
- ¹¹¹ Camp Carysbrook, "About Us: History," published online at <http://www.campcarysbrook.com/about-us/history/>. Accessed January 2015.
- ¹¹² Nimrod Hall, County of Bath, Virginia, "A Very Brief History of a Virginia Institution," published online at http://www.nimroddhall.com/Nimrod_Hall/History.html. Accessed January 2015.

Location Map
Camp Alkulana Historic District
Bath County, Virginia
DHR No. 008-5049

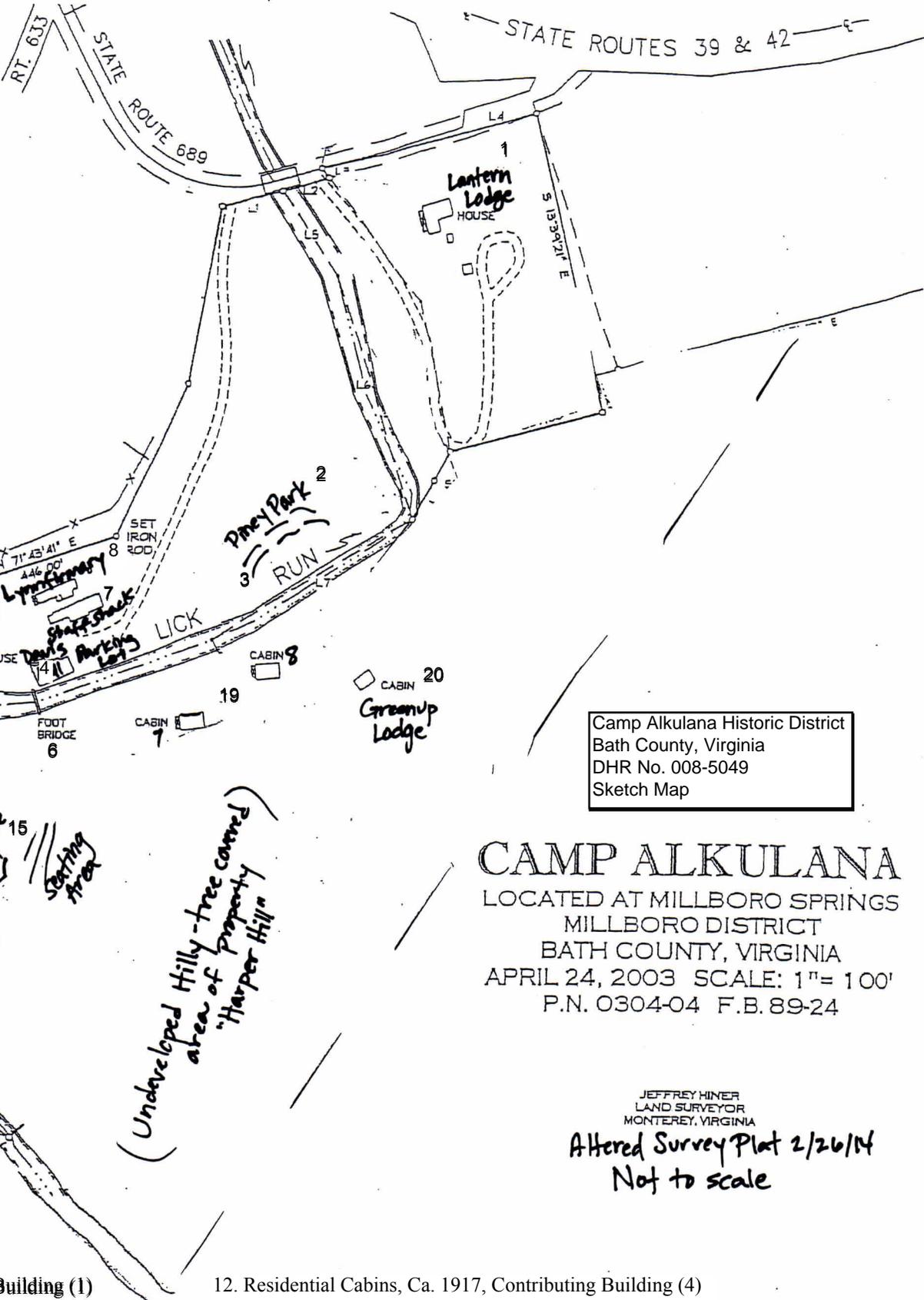


Aerial View
Camp Alkulana Historic District
Bath County, Virginia
DHR No. 008-5049



1 inch = 400 feet

MAGNETIC NORTH



Camp Alkulana Historic District
Bath County, Virginia
DHR No. 008-5049
Sketch Map

CAMP ALKULANA
LOCATED AT MILLBORO SPRINGS
MILLBORO DISTRICT
BATH COUNTY, VIRGINIA
APRIL 24, 2003 SCALE: 1" = 100'
P.N. 0304-04 F.B. 89-24

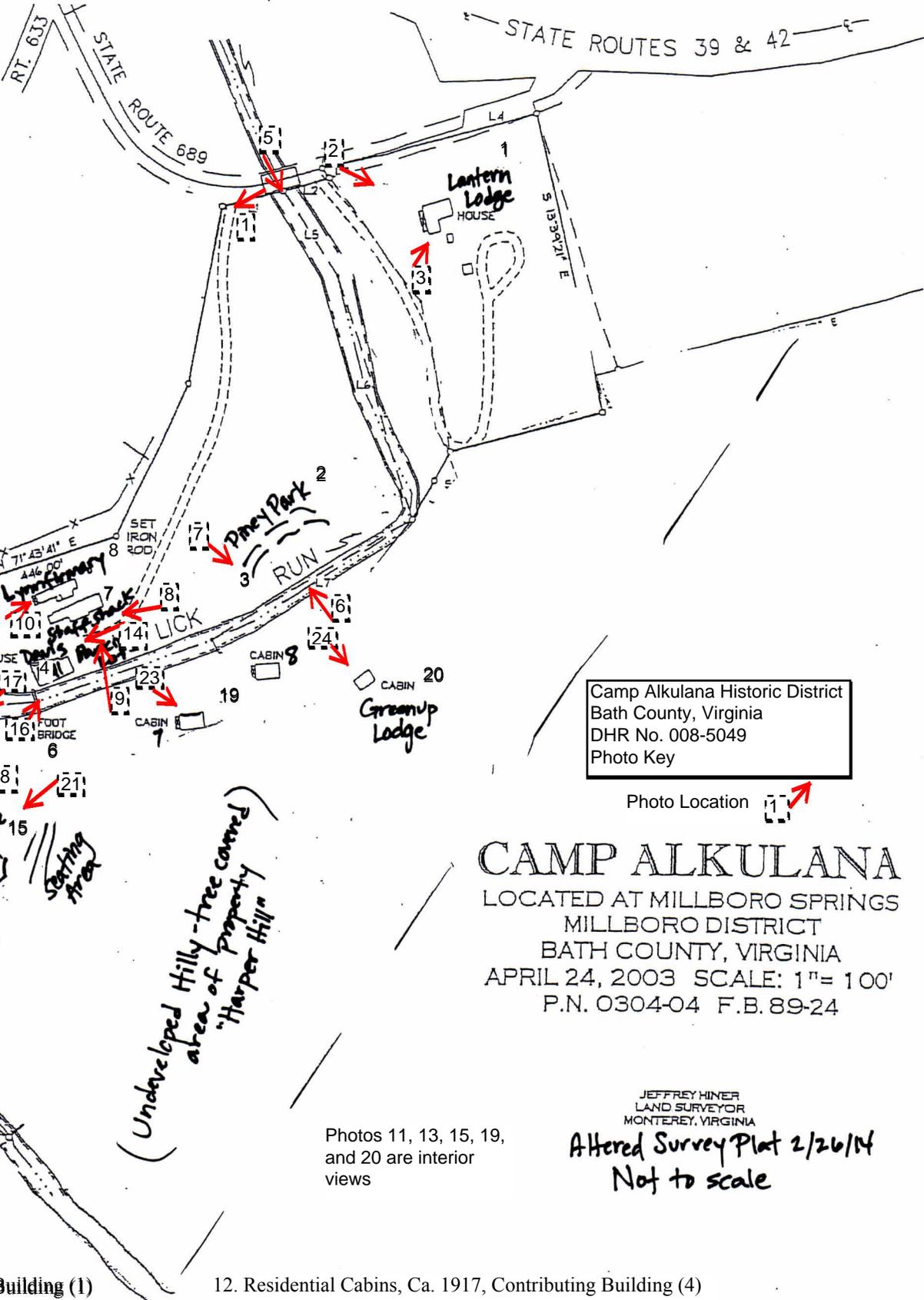
JEFFREY HINER
LAND SURVEYOR
MONTEREY, VIRGINIA

Altered Survey Plat 2/26/14
Not to scale

- 1. Lantern Lodge, Contributing Building (1)
- 2. Piney Park, Contributing Site (1)
- 3. Stone Altar, Contributing Object (1)
- 4. Davis Hall, Contributing Building (1)
- 5. Mill Dam, Contributing Structure (1)
- 6. Foot Bridge, Non-Contributing Structure (1)
- 7. Staff Shack, Contributing Building (1)
- 8. Lynnfirmery, Contributing Building (1)
- 9. Bathhouse, Non-Contributing Building (1)
- 10. Pump House, 2008, Non-Contributing Building (1)
- 11. Pump House, 1929, Contributing Building (1)

- 12. Residential Cabins, Ca. 1917, Contributing Building (4)
- 13. Residential Cabins, Ca. 1930, Contributing Building (3)
- 14. Hazelgrove Hall, Contributing Building (1)
- 15. Campfire Circle, Contributing Site (1)
- 16. Concrete Dam, Contributing Structure (1)
- 17. Climbing Tower, Non-Contributing Structure (1)
- 18. Kirkpatrick Lodge, Non-Contributing Building (1)
- 19. Cabins 7 and 8, Non-Contributing Building (2)
- 20. Greenup Lodge, Contributing Building (1)

MAGNETIC NORTH



Camp Alkulana Historic District
Bath County, Virginia
DHR No. 008-5049
Photo Key

Photo Location

CAMP ALKULANA
LOCATED AT MILLBORO SPRINGS
MILLBORO DISTRICT
BATH COUNTY, VIRGINIA
APRIL 24, 2003 SCALE: 1"= 100'
P.N. 0304-04 F.B. 89-24

JEFFREY HINER
LAND SURVEYOR
MONTEREY, VIRGINIA

*Altered Survey Plat 2/26/14
Not to scale*

Photos 11, 13, 15, 19,
and 20 are interior
views

- 1. Lantern Lodge, Contributing Building (1)
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