

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

1. Name of Property

historic name Star Camp

other names/site number Quaker Revival Grounds, Holiness Association Site / IHSI# 01-18148

2. Location

street & number N. Star Road and W. 3rd Street N/A not for publication

city or town Star N/A vicinity

state Idaho code ID county Ada code 001 zip code 83669

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 locally statewide locally. (See continuation sheet for additional comments.)

Signature of certifying official/Title 15 March 2005
KENNETH C. REID, Deputy State Historic Preservation Officer

State or Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

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

Signature of the Keeper 4/27/05
Date of Action

United States Department of the Interior
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NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 05000344

Date Listed: 4/27/2005

Star Camp

Ada

ID

Property Name

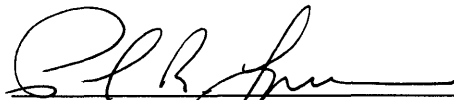
County

State

N/A

Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.



Signature of the Keeper

4/27/05

Date of Action

=====

Amended Items in Nomination:

Significance:

The nomination is amended to add *Social History* as an area of significance to reflect the social and cultural importance of the camp meeting movement to the lifeways of the local and regional population.

These clarifications were confirmed with the ID SHPO office.

DISTRIBUTION:

National Register property file

Nominating Authority (without nomination attachment)

Star Camp
Name of Property

Star, Ada County Idaho
City, County, and State

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

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
<u>1</u>	<u>1</u>	buildings
<u>1</u>		sites
		structures
		objects
<u>2</u>	<u>1</u>	Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/Religious facility

Current Functions

(Enter categories from instructions)

RELIGION/religious facility

SOCIAL/meeting hall

7. Description

Architectural Classification

(Enter categories from instructions)

Other: Monitor-style barn

Materials

(Enter categories from instructions)

foundation Concrete

walls Wood/Weatherboard

roof Metal

other _____

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

X See continuation sheet(s) for Section No. 7

Star Camp
Name of Property

Star, Ada County, Idaho
City, County, and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" on one or more lines 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" on all that apply.)

Property is:

- ☒ **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 of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

RELIGION

Period of Significance

1941 – 1955

Significant Dates

1941, 1949

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

☒ See continuation sheet(s) for Section No. 8

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested ☐ Other State agency
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey # _____
- ☐ recorded by Historic American Engineering Record # _____

Primary location of additional data:

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

Name of repository:

☐ See continuation sheet(s) for Section No. 9

Star Camp
Name of Property

Star, Ada County, Idaho
City, County, and State

10. Geographical Data

Acreage of property 5 acres

UTM References

(Place additional UTM references on a continuation sheet.)

A 11 540810 4837890 B
Zone Easting Northing Zone Easting Northing

C D
Zone Easting Northing Zone Easting Northing

Verbal Boundary Description

(Describe the boundaries of the property.)

☒ See continuation sheet(s) for Section No. 10

Boundary Justification

(Explain why the boundaries were selected.)

☒ See continuation sheet(s) for Section No. 10

11. Form Prepared By

name/title Donna Hartmans

organization Arrow Rock Architects, PLLC date April 01, 2004

street & number 600 N. Latah telephone 208 344 3722

city or town Boise state Idaho zip code 83706

Additional Documentation

Submit the following items with the completed form:

☒ Continuation Sheets

☒ Maps: A USGS map (7.5 or 15 minute series) indicating the property's location.

A Sketch map for historic districts and/or properties having large acreage or numerous resources.

☒ Photographs: Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items.)

Property Owner

Name Star Community Church

street & number 439 N. Star Road telephone 208 286 7356

city or town Star state Idaho zip code 83669

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. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 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 Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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National Park Service**

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Name of Property Star Camp
County and State Ada County, Idaho

INTRODUCTION

Established in 1941, the Star Camp is the site utilized by the Idaho State Holiness Association for ten days each summer as a central interdenominational gathering place for the evangelical churches of the area. The Tabernacle, built in 1949, was used as the worship center for the participants. The Tabernacle, measuring approximately 5,200 square feet, remains as the only historic building on the site. It retains its seven qualities of integrity. Eleven other buildings were located on the grounds and are no longer extant. A doublewide trailer home is located on the northeast corner of the grounds as a caretaker's residence. It is considered to be non-contributing to the site.

SITE

The Star Camp is located on approximately five acres of land in Ada County, Idaho. It is located about three blocks north of the small community of Star, Idaho (population 1,800) in the McElroy Addition. It is bordered by North Union Street on the west, North Star Road on the east and West 3rd Street on the north. To the south the grounds are bordered by properties facing West 2nd Street.

Historically, the site was more rural in its setting, the main commercial center of town being to the east and south. Gradually the town has expanded and residences have been built on the surrounding streets. The Star Friends Church has occupied the opposite corner to the northeast of the grounds since 1912. The second Friends Church replaced the original in 1968; it and the parsonage are currently on the same corner.

STRUCTURE

The Tabernacle is barn-like in size and form, square - measuring seventy-two feet in both directions - and exhibiting a monitor-style roof. It is built upon a concrete foundation, which appears to be in good condition. The floor is of concrete slab construction. The peak of the roof rises to approximately twenty-six feet in height. The structure of the Tabernacle is 2 x 4 framing 16" on center at the eight-foot high exterior walls along the north and south. Post and beam construction comprises the central monitor roof. The Tabernacle is open to the roof structure. The 8 x 8 posts support large trusses at the higher roof. The roof structure is 2 x 10 framing 10" on center. The Tabernacle remains in excellent structural condition.

FLOOR PLAN

The Tabernacle is patterned after a monitor-style barn with a higher mid-section allowing for ventilation and light. It is three bays in width from north to south and four bays deep from east to west. The floor plan is based upon a central open space, forty feet in width defined by two rows of 8 x 8 posts supporting the framing of the monitor roof. The north and south areas of the building are sixteen feet in width. Two large doors are centered at the east end. Though barn-like in appearance, size and scale, the defining difference is the hinged doors on the south, east and north walls. To either side of the double doors are three hinged doors and along the north and south walls are seven hinged doors. Two large hinges at the top of each six-foot by seven-foot door allow it to open upward. A pole folds out of the door frame to support it in an open position. When all twenty doors are propped open, the interior space of the Tabernacle is extended to embrace the surrounding landscape of the grounds and allow natural light and ventilation through the building.

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INTERIOR

The interior is primarily open to the exposed structure. A stage, centered at the west end, measures approximately sixteen by forty feet. At the northwest corner, at stage left, is a storage room. The stage features a dropped ceiling for acoustical purposes. Both the ceiling and walls of the stage and storage room are finished in tongue and groove boards installed horizontally. Originally, shutters, operated by pulley systems, were located on the upper walls. This system was removed. The floor, originally covered with sawdust or straw, has been improved with a concrete slab.

EXTERIOR

The exterior of the barn is sheathed in shiplap siding. The lower wall areas and doors are finished in 8 ½" boards and the upper walls are finished in 6 ½" boards. The roof is sheathed with standing seam metal roofing. Two doors at the north and south elevations provide passage when all the large doors are closed.

ALTERATIONS

Due to lack of interest by the Interdenominational Association, the Tabernacle was closed in 1985. The building and grounds served differing functions for the next fifteen years, as a livestock barn and pasture and later as a community storage facility, housing cast-off items by the citizens of Star. When the site was surveyed in 1998, for the Ada County Reconnaissance Survey, some of the outbuildings were still extant. In 2002, the Friends Church began rehabilitating the property; cleaning and repairing the building and removing debris and dead trees from the grounds.

The exterior of the Tabernacle also needed repairs: damaged siding was replaced in-kind and repainted. Standing seam metal roofing was installed.

GROUNDS/LANDSCAPE

The grounds are defined by irrigation ditches on all sides, running just inside the edge of the streets and also along the south property line. Tall, mature trees, mostly cottonwoods, align the ditch lines. A variety of other trees, deciduous and conifers, are located throughout the grounds, chiefly at the west end. The caretaker's residence, a doublewide mobile home, is located on the northeast corner. Access to the site is off of North Star Road and West 3rd Street via gravel driveways. The remainder of the grounds is grass, irrigated by the surrounding ditches.

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County and State Ada County, Idaho

STATEMENT OF SIGNIFICANCE

The Star Camp represents an example of Religious Revivalism in America in the mid-20th century in a small rural community. Under Criterion A, the Star Camp is "associated with events that have made a significant contribution to the broad patterns of our history." Star – a small rural community in Ada County, Idaho – exhibited a population engaged with the Society of Friends or Quaker religion beginning in the early 1900s. This evangelical congregation originally established the annual camp meeting on their own church grounds in 1935. The event moved across the street in 1941. The Friends now own the five-acre site across the street and maintain the property.

The period of significance 1941–1985 reflects the thirty-six year period that the grounds were used by the Idaho State Holiness Association (later the World Gospel Mission) for annual camp meetings each summer. The Tabernacle, a large barn-like structure approximately 5,200 square feet, remains as the only building on the grounds reflecting the site's use as a camp meeting worship center, now a community center for the small but growing town of Star. The site has been known by different names – Quaker Revival Grounds (though it was aligned with other denominations as well) or Holiness Association Site, but most distinctly the name Star Camp prevailed.

HISTORY OF STAR, IDAHO

Star, Idaho, located sixteen miles west of Boise, was first settled in the 1860s. Farms and ranches were established along the rich land bordering the Boise River. In 1863, the beginnings of the Pioneer Canal drew development away from the river. By 1865, three enterprising pioneers, B. F. Swallay, Loring A. Sevey, and John M. Ross, had diverted 2,000 inches of water with four inches of pressure through the canal for agricultural purposes. Forty years later the canal measured four miles in length and comprised six miles of laterals. By the 1880s a post office, general store, and hotel had been established at Star. In 1903, the town site was platted. Incorporation of the city occurred in 1906, and the city limits soon stretched four miles in each direction. By 1907, the population was 500, second only to the capitol city of Boise in Ada County. The growing community embraced the coming of the electric interurban line through its business center that connected the valley's growing communities.

Religious growth within Star for the Society of Friends occurred in the early 1900s. Monthly meetings were initially held at the Klondike School, three miles northeast of Star, in an area known as New Hope. In 1904, a church was built at this location, and members gathered under the assemblage known as New Hope Monthly Meeting. As Quakers settled in the growing community of Star, establishment of a church was desired there. The church building at New Hope was moved into Star in 1912, and the church was called the Star Monthly Meeting. The first Friends Church occupied the northwest corner of West 3rd Street and North Star Road. It was remodeled numerous times over the years until a new facility was constructed in 1968, on the same site.¹

SOCIETY OF FRIENDS IN IDAHO

People migrate from place to place for various reasons, to escape political unrest, to flee religious persecution, for greater economic opportunities, or to pursue a better quality of life. In Dilla Tucker Winslow's book, *From Sagebrush to Greenfields*, she stated, "Quaker settlements in Idaho were begun by people reaching out to tell somebody the 'good news' or to found a new settlement or to build a new church."² The demands of the vast sagebrush landscape of southern Idaho caused like-minded people to come together for spiritual commitment. At the Kansas Yearly Meeting, in 1899, a group of Friends from Idaho requested the establishment of a church, specifically in Boise. The request was granted and the Boise Society of Friends became part of the

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Oregon Yearly Meeting, the church's hierarchical entity within this geographical region. Other communities in Ada County established Quaker churches as well, in Star and Greenleaf, both in 1903.³

SOCIETY OF FRIENDS OR QUAKERS

An aside needs to be taken here as to the development of the Society of Friends or Quakers at the beginning almost four centuries ago. In the British Isles, in the 1640s, the Society of Friends began with the upheavals in the political, social, and spiritual realms of the country. The Society of Friends professed women and men as equals; this was seen as threatening to the theological and social conventions of the time. The notion that a woman could travel without the accompaniment of a man, preach, and carry the message of the Holy Spirit was radical. The inclination that members of this religious group were physically possessed by the spirit and "quaked" with this inner strength was also not acceptable within the British society. The term "Quaker" became synonymous with the term "Friend" or Society of Friends.

The intolerance of the beliefs of the Quakers within the British Isles made the New World inviting, yet the Puritan Society of New England was not without its own skepticism of the Quaker immigrants. The Massachusetts Colony of the 1650s, quickly imprisoned and/or expelled the Friends for threatening the religious attitudes of the Puritan settlers. Females preaching the message of the Holy Spirit were not to be tolerated. Maryland Colony was more liberal, allowing several Quaker communities to be established by the 1660s. Rhode Island openly welcomed the Friends as this colony was founded upon the doctrine of religious tolerance. It was not until the 1680s, when the Quaker Colony of Pennsylvania, founded by Quaker William Penn, became the model colony of Society of Friends and developed a strong center of leadership in Philadelphia.⁴

In the 1740s, the Quaker Reformation occurred whereby the Quakers entered a period of "Quietism" - inward reflection with less emphasis on proselytizing and making converts. The Friends practiced that the revelation of the Divine was achieved through introspection, silence, and no distractions. Attention was given to personal conduct, plain dress and proper manners, and remaining within the "Quaker fold" through marriage. Fair dealing with everyone was a Quaker trait. Their trading with the Indians was always supportive and beneficial. Though early Quakers in the colonies owned slaves, by the 1850s, they took a strong anti-slavery stand.⁵ By the early 1800s, Quakers moved away from the slave states of the south emigrating to Ohio and Indiana and eventually westward across the continent to the Pacific Coast. During the 1830s, greater separation occurred within the Society of Friends. Divisions between conservative traditionalists, defined by the preaching of Elias Hicks, and more liberal Quakers, gave rise to two separate groups - the Hicksites and the Congregational Friends. By mid-century another separation occurred. The Gurneyites, led by the highly spirited John Joseph Gurney of London, England, split from the traditionalists, led by John Wilbur - the Wilburites. By the time of the Civil War the Friends were fractured into four groups with the Gurneyites being the greater in members, forsaking the traditional ways and embracing the larger American culture.⁶

The Friends Church is categorized by regional differences. Generally the more conservative, traditional, un-programmed groups are located in the eastern and northeastern United States. The evangelistic, programmed, and pastored churches are located in the southern and western part of the country. The term "meeting" is synonymous with "service" though a "meeting" also involved church business transactions as well as worship. "Meetings" are arranged hierarchically within a region: yearly, quarterly (though no longer used) monthly, and weekly.

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HOLINESS MOVEMENT

By the mid-1800s, other Christian-based religious groups were also undergoing a transformation in their traditions. John Wesley of England (1703-1791), the founder of Methodism, preached of a deeper, higher Christian experience where one is liberated from the flaw in one's moral nature. Across the Atlantic, the American Holiness Movement based its teachings on Wesley's beliefs by emphasizing salvation through sanctification. The first camp meeting embracing the notion of "revival" occurred at Cane Ridge, Kentucky in 1801, and drew crowds of followers estimated at 10,000 people. From that single event, revivalism spread throughout the southern United States, but it was not without its ebbs and flows in popularity. The movement diminished in the 1830s, then flourished again in 1858, with a revival that occurred mostly in the North and in urban areas.

Following the Civil War, the Holiness Movement unified a war-torn country. In 1867, the modern holiness crusade began with a Methodist Camp meeting in Vineland, New Jersey. Billed as the "National Camp Meeting for the Promotion of Holiness," this successful event was followed by many more. What emerged from the Vineland camp meeting was the National Holiness Camp Meeting Association with dozens of camp meetings in the next two decades. The Round Lake, New York meeting of 1874 attracted over 20,000 people.⁷ From 1867 – 1894, the formation of an interdenominational family known as the Holiness Movement evolved. Although Methodists led this campaign, the camp meeting venue spread the movement across denominational boundaries and to other countries. The movement, however, was not without its controversy. Camp meetings were to promote the doctrine and the experience of entire sanctification, and engaging in God's great temple of nature glorified the event. There were believers across the denominations that felt the traditional teachings within the church setting was paramount, that the Holiness Movement was radical and too great a contrast to established doctrine. The Holiness Movement led to schisms within denominations leaving the established orthodox groups and creating independent evangelical churches: the Church of God (1880), Pilgrim Holiness Church (1897), and Church of the Nazarene (1908). The Society of Friends also embraced the Holiness Movement and a portion of its members split from the main church to embrace a more evangelical direction in their worship.

STAR CAMP

In 1935, the Idaho State Holiness Association sponsored the annual camp meeting in Star on the grounds of the Friends Church. It was scheduled for ten days, June 20 – 30, and twenty-four evangelical churches in the valley were invited. Prior to 1935, other locations had sponsored the event; however, 1935 marked the beginning of a fifty-year tradition in Star, with only three of these camp meetings being held elsewhere. The first Sunday of the ten-day period was for the main event featuring a nationally known evangelical speaker. Some members would only attend the special Sunday event, while others would arrive, set up tents, and camp for the entire session. The daily schedule was planned as follows:

Breakfast	7:30
Prayer and Praise	9:30
Children's meeting	10:30
Morning service	10:30
Dinner	12:15
Afternoon service	2:30
Supper	6:00
Evening service	8:00

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The annual camp meeting occurred on the Friends Church grounds through 1940. Across W. 3rd Street, to the south, Fred Harris, a member of the Friends Church, owned five acres of land and proposed that it be used for the annual camp meeting. Mr. Harris' vision was to create a campground for communal use that the Idaho State Holiness Association would own and operate. Indeed, this is what transpired. In 1941, the Idaho State Holiness Association purchased the property and water rights from Harris and the annual camp meeting now had a permanent location. Mr. Harris remained passionately involved in the property by planting trees and slowly developing the five acres into a park-like setting. Large tents were still utilized for the event and by 1946, a storage building had been constructed. In 1949, a vision to construct a Tabernacle on the site was conceived. A community effort to build the structure within the coming year resulted in the 16th annual camp meeting being held in its own facility in 1950.⁸

Throughout the next decade additional buildings were constructed. A sketch map of the completed site featured twelve buildings. It is not known when each building was constructed or if they were moved onto the site, nor have historic photos been located depicting these buildings. The map indicates that camping occurred at the west end in the grove of trees. Large workers cabins were located at the west end of the Tabernacle. Restrooms were to the south of the Tabernacle. Small individual cabins occupied by individuals or families closely involved with the camp are depicted east of the Tabernacle. The kitchen/dining hall and storage barn were located along North Star Road, to the east of the Tabernacle. Fred Harris's home was located on the northeast corner of the site. Imagine hundreds of people of all ages converging on a five-acre site with few accommodations. Tents being raised, children running around, supplies being unboxed, dust in the air and flies buzzing. The average camp meeting had 900 participants, indeed, a busy ten days in the small, rural community of Star!⁹

The rural camping experience took a downward spiral in the 1960s. Finances were strained, participation diminished, and problems with the neighboring chicken farm adjacent to the grounds created difficulties within the structure of the annual camp meeting. Socially, the event waned in participation and area churches were surveyed to ascertain their commitment to the event. People no longer wanted to "rough it" in tents, living in the open for ten days. Participants wanted to park their travel trailers and have comfortable accommodations. Maintaining numerous buildings and installing the city-mandated water and sewer systems created financial dilemmas for an event that lasted a mere ten days a year. Insurance on the property was another unforeseen cost. Money matters were discussed and finding tenants for the cabins and renting the site for horse pasturage during the remainder of the year solved some of the financial concerns.¹⁰

By the mid-1970s, discussion of discontinuing the camp and selling the property was the main issue. In 1978, the Star Friends Church purchased the site from the World Gospel Mission (previously the Idaho State Holiness Association) and rented it to the association and the annual camp meeting continued until 1985, when it ceased operations. The site underwent a period of disuse and abuse. It is unknown when all the accessory buildings were torn down or removed. In the 1998, Ada County survey of rural sites, photographs revealed that a few of the buildings were still extant at that time. They, along with the Tabernacle, had fallen into disrepair and the grounds became overgrown. Recently, the site has been rehabilitated; the dead trees and underbrush removed, and the smaller buildings were demolished. There is no extant evidence of any of the smaller buildings or their locations on the grounds today. The Tabernacle was repaired and is now used as a community center. A concrete floor was installed and its current use is as an indoor skateboard park. It is also rented for receptions, parties, and concerts. The Friends Church and the City of Star are currently partnering on the site to establish it as a park for community use.¹¹

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SUMMARY

The Star Camp exhibits a view of a landscape and building within a rural community that embraces the history of interdenominational camp meetings of the mid-20th century. This activity was a rural phenomenon beginning in the late 1800s, continuing for the next century. Social change and lack of financing were the demise of the camp meetings, though they are still found in some areas of the country, predominantly Kentucky and Ohio.

The Friends Church has had an important influence on the community since the early 1900s, members initially developed the site, and its care taking of the grounds has proved beneficial to the community. The site displays a distinctive planned aspect with the large trees defining the outline of the five acres. Fred Harris' attention to the planting and watering of these trees provided for a shady setting for the annual camp meeting. As the large trees have died, the Friends Church has replanted them.

The Tabernacle, though barn-like in appearance, has the distinctive flavor of a gathering center when the hinged doors are open to the park-like surroundings. Its maintenance now provides for group activities to occur in the growing community of Star creating a new use for this structure.

ENDNOTES

1. See the following sources: Winslow 29-30, Planmakers, "Star Feasibility Study." Unpublished report on file at the Idaho State Historic Preservation Office, Boise, ID, July 1991, 1-12. "Pioneer Canal (Ditch)," Idaho State Historical Society Reference Series #524, Boise, Idaho: On file at the Idaho State Archives, 1974. "Friends Church at Star Once Spent Two Months on the Road to New Site," Idaho Statesman, 12 February 1961. The Arrowrock Group. Patterns of the Past: The Ada County Historic Site Inventory. Boise, Idaho: Ada County Historic Preservation Commission, 2001, 13.

2. Dilla Trucker Winslow, From Sagebrush to Green Fields (Nampa, ID: Artcraft Press, 1984), 41.

3. Ibid., 29.

4. Thomas D. Hamm, The Quakers in America (New York, New York: Columbia University Press, 2003), 13-28.

5. Ibid., 31-37.

6. Ibid., 45-49.

7. Vinson Synan, The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1997), preface 26.

8. Star Camp Meeting, 1938-1985 (Boise, ID: Williams Printing, 1985), 1-41.

9. Ibid., 130-131.

10. Ibid., 77-108.

11. Ibid., 110-127 and Orville Winters, Minister of Star Friends Community Church. Interview by author, 10 March 2004.

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Name of Property Star Camp
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Name of Property Star Camp
County and State Ada County, Idaho

Newspaper Articles

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Maps

Ada County Atlas (Chas. F. Metsker) 1915.

Sanborn Fire Insurance map, July, 1911.

Sanborn Fire Insurance map, June, 1923.

Interviews

Orville Winters, Minister of the Star Friends Community Church. Interview by author, 10 March 2004.

**United States Department of the Interior
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**National Register of Historic Places
Continuation Sheet**

Section number 10 **Page** 1 **Name of Property** Star Camp
County and State Ada County, Idaho

Verbal Boundary Description

The property is located within McElroy's Addition. It is a five-acre parcel extending from the southeast corner of North Union Street and West 3rd Street, from this point eastward to the southwest corner of West 3rd Street and North Star Road, from this point southward to the ditch, which divides the block between West 2nd Street and West 3rd Street, from this point westward along the ditch line to North Union Street and from this point northward to the beginning point at the southeast corner of North Union Street and West 3rd Street.

Boundary Justification

It is the intent of this nomination to register the entire north section – five acres of the block defined by West 2nd Street and West 3rd Street and North Union Street and North Star Road. The irrigation ditch running east to west, which divides the block, defines the south boundary. This five-acre site defines the area used by the campers at the annual revival meeting. The landscaping of planted trees, once mature, created a park-like setting and gave more privacy and shading to the site for the gathering worshippers of Star Camp.

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Section number Photos **Page** 1

Name of Property Star Camp
County and State Ada County, Idaho

PHOTO LOG

All photographs taken by Donna Hartmans in March 2004.
Negatives on file at the Idaho State Historic Preservation Office

<u>Photo #</u>	<u>Subject</u>	<u>Direction of View</u>
1.	East and north elevations of Tabernacle	SW
2.	South elevation of Tabernacle	N
3.	West and south elevation of Tabernacle	NE
4.	West and north elevation of Tabernacle	SE
5.	Typical hinged door at south, east & north elevations of Tabernacle	N
6.	Interior of Tabernacle	SE
7.	Interior of Tabernacle, looking towards double doors	E
8.	Interior of Tabernacle, looking towards the stage	SW
9.	Site, looking through grove of trees from northwest corner of grounds	SE
10.	Site, looking from east entry drive	SW
11.	Site, from west end of grounds	E



FRIENDS COMMUNITY CENTER

SEE PAGE 1703
IN THE 1970-71
CATALOG
PAGE AND VOL. 1, 1970

1

STAR CAMP

STAR, IDAHO



2

STAR CAMP

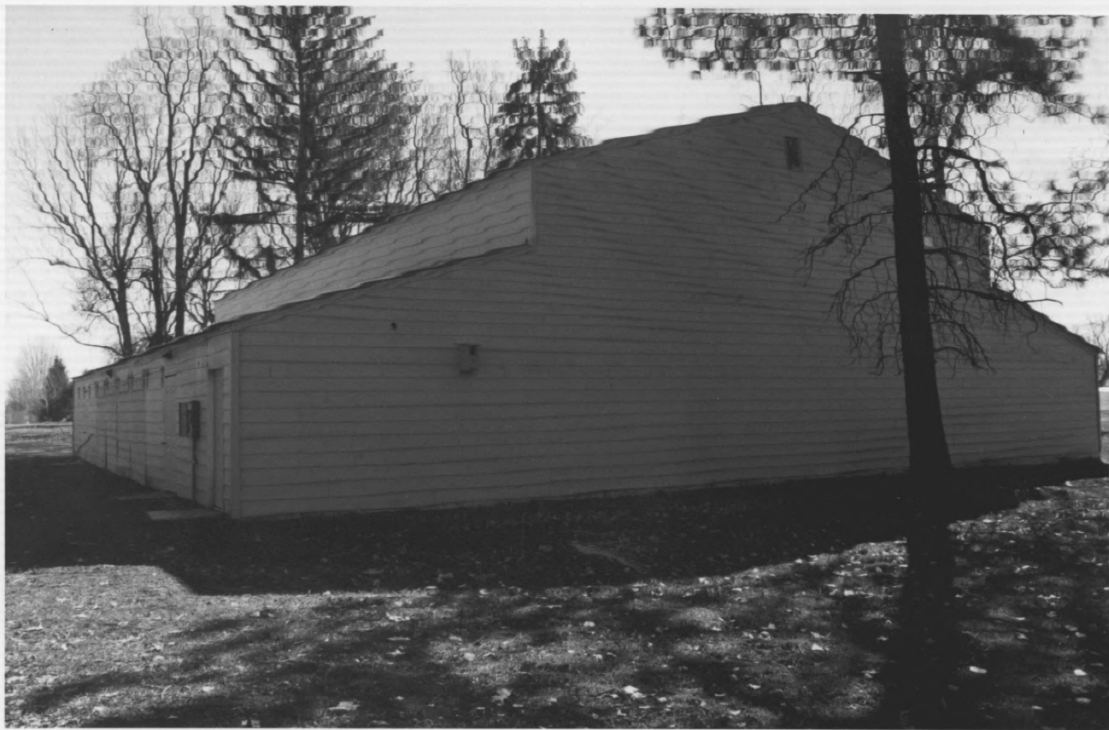
STAR. IDAHO



3

STAR CAMP

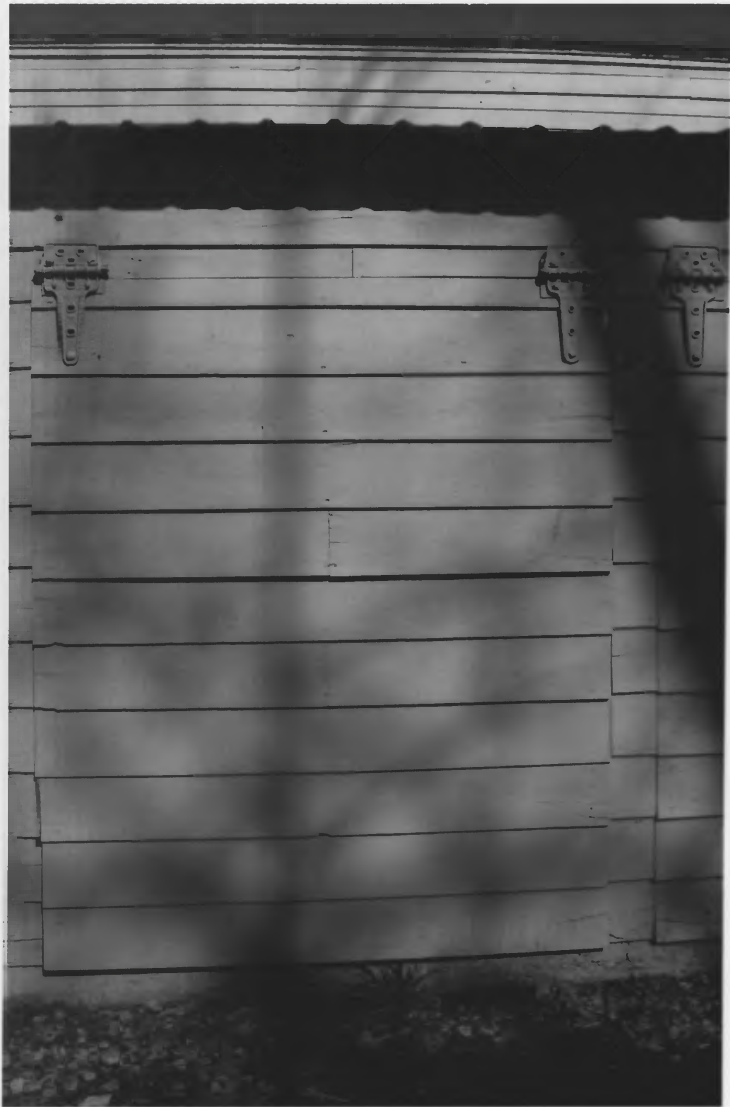
STAR, MATHIO



4

STAR CAMP

STAR. IDARIO



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STAR, IDAHO



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STAR, IDAHO



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STAR, IDAHO



11

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STAR, IDAHO