

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 Mt. Olive Cemetery
Other names/site number N/A
Name of related multiple property listing N/A
(Remove "N/A" if property is part of a multiple property listing and add name)

2. Location

Street & Number: 951 Cumberland Drive
City or town: Clarksville State: TN County: Montgomery
Not For Publication: N/A Vicinity: N/A Zip: 37040

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

national statewide local

Applicable National Register Criteria: A B C D

Signature of certifying official/Title: **Date**
Deputy State Historic Preservation Officer, Tennessee Historical Commission
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 of Federal agency/bureau or Tribal Government**
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

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
0	0	buildings
1	0	sites
0	0	structures
0	0	objects
1	0	Total

Number of contributing resources previously listed in the National Register 0

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6. Function or Use

Historic Functions

(Enter categories from instructions)

FUNERARY/Cemetery

Current Functions

(Enter categories from instructions)

FUNERARY/Cemetery

7. Description

Architectural Classification

(Enter categories from instructions.)

N/A

Materials: (enter categories from instructions.)

Principal exterior materials of the property: STONE; CONCRETE

Narrative Description

Mt. Olive Cemetery is an African American cemetery established about 1817 on a 7.24-acre tract of land bounded by Rollins Drive and Cumberland Drive on the south side of the city of Clarksville, Tennessee. Mt. Olive is the largest, private African American cemetery in the city of Clarksville. The known burial period of Mt. Olive Cemetery is from 1817 to 1958.¹ An estimated 1350 graves are located within the cemetery, yet it is believed that this is a conservative estimate based on a recent ground penetrating radar study.² More than ninety percent of the graves in the cemetery are either unmarked or have stones that are no longer visible.³ Among the many individuals interred in Mt. Olive Cemetery, there are currently identified 215 civilians and thirty military veterans, of which twenty-eight are known United States Colored Troops (USCT), one World War II veteran, and one Buffalo Soldier.

An aerial view of Mt. Olive Cemetery (figure 1) shows that it is shielded from the busy commercial traffic of Riverside Drive and the 41A Bypass (running east and west) on its southwest side which also encompasses a

¹ This time frame is based on dates taken from tombstones and burial records.

² A ground penetrating radar study of slightly over half of the cemetery counted 900 graves. It is reasonable to calculate that if the entire cemetery was examined with ground penetrating radar that another 900 graves could easily be found.

³ Less than ten percent of the graves in the cemetery are marked. This is determined by the number of tombstones found and using the 1350 estimate as the number of actual graves.

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forty-acre parcel of land currently under development. Additionally, Mt. Olive is bounded on its west by Cumberland Drive, and on the North and East by a middle-class residential neighborhood of modest, frame houses, all of which were built after the establishment of the cemetery. A wood sign identifies the cemetery off Cumberland Drive (photograph 1 of 20) which is about three-quarters of a mile from Riverside Drive going East on Cumberland Drive. The sign stands approximately eight feet tall, and five feet wide. It is all white with black lettering. It is labeled “HISTORIC MOUNT OLIVE CEMETERY” with the dates of the first and last interments on the lower left side of the sign and the estimated number of interments on the lower right side of the sign. This sign was installed in 2017 by the Mt. Olive Cemetery Historic Preservation Society. The main access to the cemetery is a driveway off Cumberland Drive which serves as a driveway and entrance into the parking lot of the Ephesus Seventh Day Adventist Church at 931 Cumberland Drive (photograph 2 of 20). The legal easement into the cemetery is found off Rollins Drive. Since this easement cuts through a neighbor’s front yard, it is used as an alternate access which enters the back of the cemetery (photograph 3 of 20).

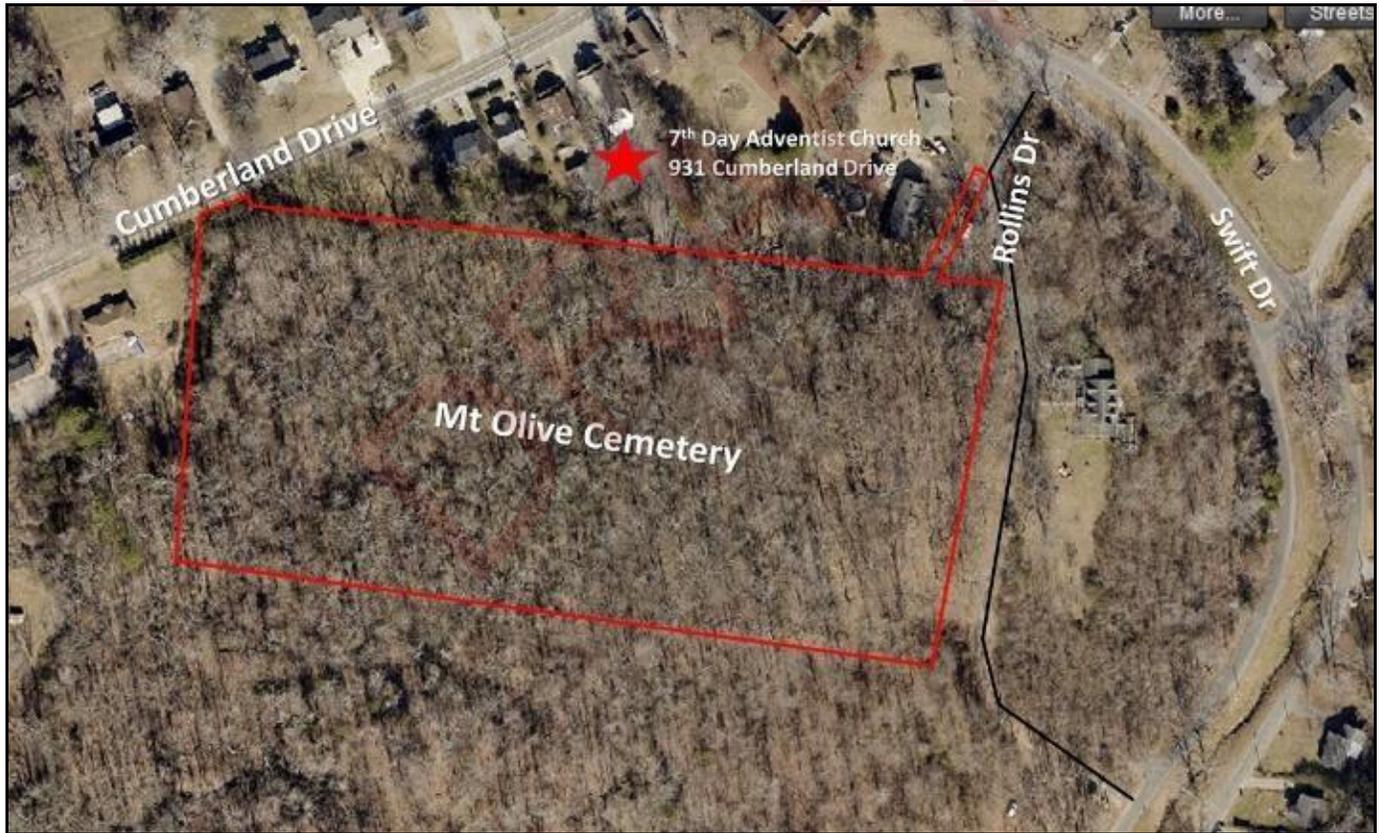


Figure 1: Aerial Photograph of Mt. Olive Cemetery, courtesy of Montgomery County, 2014.

The cemetery presents itself as a forest of trees and rolling hills (photograph 4 of 20). The trees, measuring in some cases more than fifty feet tall, form a thick canopy that provides shading and coolness. Additionally, vinca-vines cover two-thirds of the cemetery grounds (photograph 5 of 20). Near the Seventh Day Adventist Church parking lot is another prominent sign of the cemetery, which is identical to the sign placed on Cumberland Drive. In front of that sign is a platform made of hand placed bricks where two metal benches are located (photograph 6 of 20). A metal flagpole stands in front and center of the platform (photograph 6

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of 20), and to the right of the platform stands a bronze plaque about four feet high honoring the founder of Mt. Olive Cemetery Historical Preservation Society, Mrs. Genevia Ann Bell. The plaque reads: “IN HONOR OF MRS. GENEVIA ANN BELL. 31 MAY 1941 – 25 SEPTEMBER 2018, CLARKSVILLE, TENNESSEE. COMMUNITY LEADER, DEDICATED CITIZEN, BELOVED FRIEND AND FOUNDER OF THE MT. OLIVE CEMETERY HISTORICAL PRESERVATION SOCIETY. DEDICATED: 29 MAY 2019. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy lord. Matthew 25:21.” The platform, benches, and flagpole were installed in 2017. The plaque honoring Mrs. Bell was added in 2018.

Access in and around the cemetery is aided by a system of dirt walkways (photograph 7 of 20) ranging approximately ten feet across. These walkways separate the cemetery into different zones. Currently these zones are numbered one through nine (Figure 2). A wood walking bridge (photograph 8 of 20) is situated over a ravine that runs through the cemetery on the West side which serves as a passageway to reach the grave sites on that side of the cemetery. The bridge was built in 2010 to enable maintenance of the graves on the other side of the ravine. The ravine is quite large, and no grave sites or grave markers have been found on the upper edges of the ravine. The cemetery retains a visual identity consistent with an early twentieth century cemetery located outside city boundaries and except for a glimpse of a tombstone, the grounds could be mistaken for a wooded area with walking trails throughout.

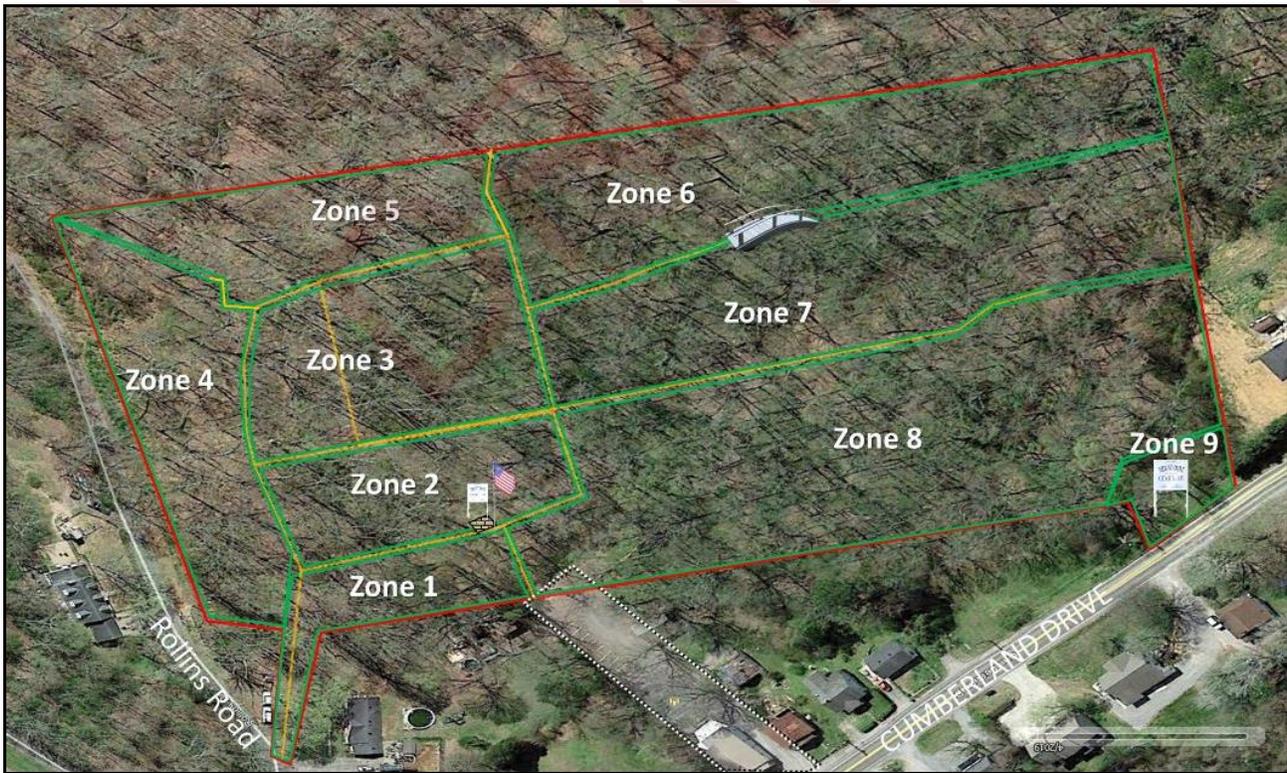


Figure 2: Mt. Olive Cemetery Zones, Aerial Imagery Courtesy of Montgomery County, 2020.

Based on the walkways, the cemetery has been divided into nine zones with the lower numbered zones starting at the flagpole and continuing to the back of the cemetery. The zones vary in size and the number of grave sites in each. It is undeterminable at this point if there was a systematic method of placing grave sites.

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Some areas within a zone have family plots in which several members of a family are buried. Most burials in the zones seem to be random possibly dictated by family choice of the location or availability of a grave site. Around 2005, there was a survey with underground penetrating radar made by Dr. Freeland of the University of Tennessee at Knoxville which identified nearly 900 graves (figure 3). This survey only encompassed a little over half of the cemetery. It is important to note that many graves were located outside of the legal property boundaries, both on the East and South property lines (figure 3).

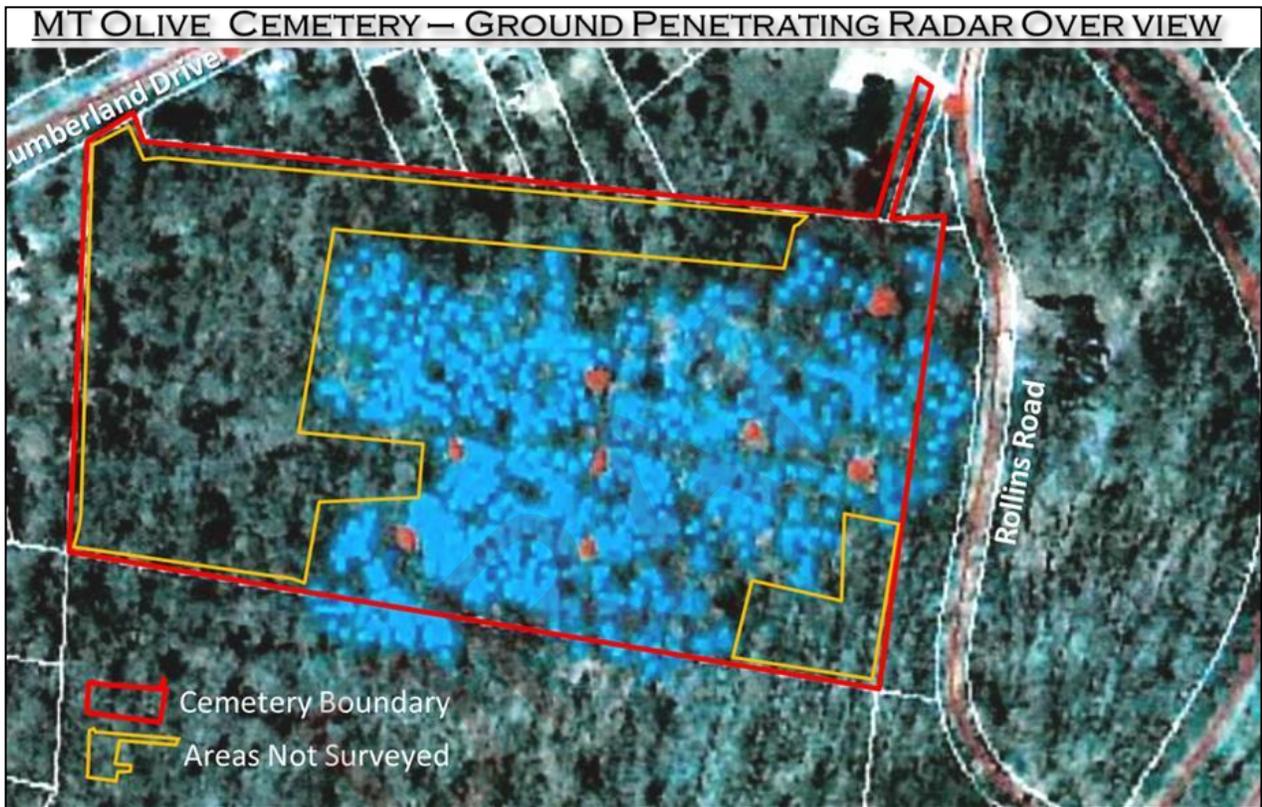


Figure 3: Ground Penetrating Radar Survey, 2005.

Mt. Olive Cemetery contains many historic grave markers, from the early 1800s to middle 1900s, although the vast majority of markers were erected before 1900. There are a wide variety of grave markers in the cemetery ranging from footstones with initials, to hand carved stones, and several have more elaborate markers. Unmarked burials include many grave sites that are sunken, and the grave markers may be covered. Several markers have fallen as the ground beneath has sunken; a few have fallen or been pushed off their bases. Nevertheless, Mt. Olive retains a good degree of integrity, both in setting and features. Family plots have mostly been identified through researching the individuals buried there but a few seem to have boundary markers at the four corners of the plots. Handmade and hand carved headstones are frequent, and a few of them obviously were not carved by professional carvers as evidenced by letters that are carved backward (most noticeably, the letter “N”). Rather than completely following religious traditions of placing all graves facing east, it appears that the grave sites follow the slope of the land so that tombstones would be erected on the higher elevation of a gravesite.

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One of the most elaborate markers is a large archway stone that marks Ricard Robert's grave (photograph 9 of 20), where an unmarked area on the stone is clearly meant to contain his wife's information but was never added. Another gravestone of interest is the one marking William H. Angus's grave. Carved on this headstone are the three linked chains of the Independent Order of Odd Fellows, the first fraternal order in the United States to include both men and women (photograph 10 of 20). Also, of interest is the headstone of Mrs. Keziah Glass which is carved in the shape of a tree trunk (photograph 11 of 20). Cemetery symbolism states that this tombstone shape symbolizes the brevity of life although Keziah was sixty-four years old when she died according to her headstone. Many other symbols appear on tombstones in Mt. Olive including doves (peace or Holy Spirit), chevrons with "At Rest" carved inside, clasped or shaking hands (goodbye or friendship), sleeping children, olive branches (peace), sleeping lambs (innocence), and a cross within a circle (photographs 12 and 13 of 20). Grave site markers vary from simple, unadorned hand carved limestone markers to five-foot-high carved truncated and vaulted granite obelisks to government-issued military headstones (photographs 15-20). One grave is only marked with what is left of a stone urn (photograph 14 of 20). The best-preserved markers are the twenty-two government issued stone headstones that adorn the graves of the United States Colored Troops buried there.

In 2004 to complete a requirement for a history class, Erin Hinton walked through an abandoned cemetery (Mt. Olive) that bordered her back yard and wrote down the inscriptions of all the tombstones she could find. She recorded the information on 104 individuals of which twenty were United States Colored Troops. This brought the cemetery to Mrs. Genevia Ann Bell's attention, and she founded Mt. Olive Cemetery Historical Preservation Society. The cemetery had been used as a garbage dump in the years that it had been closed, and the society spent the next two years removing garbage and fallen, dead trees. At the time the cemetery was established, it was well out into the country away from the city. In the intervening time, the city has grown up around the cemetery with low-density residential areas to the west, north, and east. Despite this, the cemetery has retained a rural feel and is shielded from development by its topography and foliage. The people interred here came from all the different social and economic levels of Clarksville and Montgomery County. These differences are reflected in the monuments on their graves and the lack of monuments. The changes made in the cemetery, including the bridge, the platform and benches at the entrance, and the maintenance performed, have been done to ensure the safety of visitors and to reinforce the contemplation of the history recorded at this site. These features are minor additions to the landscape and do not significantly impact the integrity of the site, particularly given its strong sense of feeling, association, and location. The cemetery's spatial layout and extant markers of various types and adornments allows it to have a high degree of integrity of materials, design, and workmanship.

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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.)

Areas of Significance
 (Enter categories from instructions.)

Ethnic Heritage: Black
Landscape Architecture

Period of Significance

1817-1958

Significant Dates

1817, 1958

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

- 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.)

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 old or achieving significance within the past 50 years.

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Statement of Significance Summary Paragraph

Mt. Olive Cemetery is significant at the local level under Criterion A in the area of Ethnic Heritage: African American and Criterion C in the area of Landscape Architecture. Mt. Olive is the oldest and largest private African American Cemetery in Clarksville with documented burials between 1817 and 1958. Those interred at Mt. Olive Cemetery represent African American history from the era of slavery, Civil War, Reconstruction, and the Jim Crow period. They also represent institutions important to the African American community such as churches, schools, and fraternal organizations. The headstones and documentation support and record the fact that those interred in Mt. Olive Cemetery were people of achievement within the African American community of Clarksville and Montgomery County who served as sources of ethnic pride and identity. The cemetery is also significant for its physical features and arrangement that represent characteristics common to African American cemeteries. Important features include its hilly terrain, vegetation, apparent non-linear arrangement of graves, and funerary art that represent good examples of traditional cemetery symbolism, as well as vernacular displays of African American folkways and artistic cultural traditions. The Period of Significance is 1817 to 1958, corresponding to the date of the earliest and last burials. As a cemetery, the property meets the requirements of Criterion Consideration D for its eligibility related to its design features and association with the local historic African American community.

Narrative Statement of Significance

Black Heritage Historical Significance of Mt Olive Cemetery

In 1779, John Donelson brought a flotilla of flatboats down the Cumberland River. When the flotilla reached Clarksville, part of the party under Moses Renfroe split off and established a station on the Red River. Moses Renfroe had at least one slave with him in that party. The next set of settlers in the Clarksville area were the Sevier family which had seven slaves with them in their station.⁴ Clarksville, Tennessee was established as a town on December 29, 1785. By 1820, there were 4,663 enslaved people in Montgomery County which had a population of 12, 219.⁵ White settlers in the area were originally from North Carolina and Virginia and brought seeds for tobacco with them. Clarksville became a tobacco inspection site as early as 1785.⁶ The county also abounded in iron furnaces and farms. These three industries, tobacco, iron production, and farming, were where most slave labor was utilized. After the Civil War, these three industries provided the majority of jobs for the former slaves.

Historical records reveal that Mt. Olive Cemetery (7.24 acres) was originally part of a 120-acre tract that changed hands numerous times. Exact boundaries of the cemetery at this time, if boundaries were ever established, are unknown. The first documented burial is of James Hunt in 1817. Currently, the only documentation found on James Hunt is his tombstone which states: "James Hunt died Sep 8, 1817 At Rest". It is a professionally carved but modest square headstone. There is a large gap in the burial records until the next documented burial of Alice Keese in 1875. She shares a headstone with two of her siblings. The first recorded sale of the property, currently known, was in July 1880. In 1889, an article on Mt. Olive appeared

⁴ Paul Clements, *Chronicles of the Cumberland Settlements 1779-1796* (self-published, 2012). This book tells the story of these two stations over multiple sections in the book.

⁵ These numbers are taken from the 1820 Montgomery County, Tennessee United States Census.

⁶ Ursula Beach, *Tennessee County Historical Series: Montgomery County* (Memphis: Memphis State University Press, 1988), 35.

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in the Clarksville Semi-Weekly Tobacco Leaf Newspaper: “This institution, unknown to many of our citizens, is located about two miles south of the city. It is the burying ground of the colored people. Naturally, the location is a very fine one, on high ground, rolling, and susceptible of being made a beautiful and picturesque place. A good fence surrounded a part of the grounds, it is true, and a few simple monuments had been erected. But the place did not possess the attractive features of an ordinarily kept cemetery. This is owing in a great degree to the small area and over-crowded condition of that part of the grounds within the enclosure. Recently, however, a board of trustees has been appointed to take the matter in hand, and they now have charge of it. It is their purpose, properly enclosing it, and to otherwise systemize and aform it.”⁷ Ten trustees were listed in the article. Notably, the Chairman of the Trustees was Nace Dixon who was one of two black undertakers and Funeral Directors in Clarksville at the time. Dixon buried most of the people in Mt. Olive Cemetery. He was also a prominent black citizen of Clarksville who ran for local office several times and was elected to the city council and held office until 1913.⁸

The 120-acre tract that included Mt. Olive was sold next on May 6, 1890. In 1892, the local paper wrote a story on pauper burials and included a profile of George Vance. As indicated by his depositions in several pension records of the U. S. Colored Troop veterans buried in Mt. Olive, he was the Sexton of Mt. Olive. The article states: “The fact has come out that one man here buries fully half of the paupers who die about the city. His name is George Vance. George for some time was sexton for the colored cemetery and became known in that capacity. But finding that he could not make a support in that way and nearly all of his time was taken up, he gave up the place. Still when a pauper is to be buried and nobody can be found to do it, they naturally call on Vance; who is a good man at heart and don’t know how to refuse such an application, consequently nearly half of his time is taken up in this way.”⁹

The next recorded sale of the 120-acre tract was on May 28, 1938. The owners from that sale held onto the property until June 11, 1943. Throughout the exchange of ownership, burials continued in the cemetery. From the sale of May 1938, the property was willed to Robert Davis and Mary Holt. Recognizing the historical significance of the land and those interred on the property, they tried for many years to donate the property to the City of Clarksville, Tennessee. They felt strongly about their quest and worked diligently to get the city to accept the cemetery as a donation. At the time, the City of Clarksville could not take on the responsibility of restoration and upkeep of the cemetery. Note that by this time, all the original trustees appointed to oversee the upkeep of the cemetery throughout the many years of its existence were deceased. Burials on the site continued until 1958, ultimately spanning 7.24 acres. An aerial photograph in 1954 shows that by then distinct boundaries for the cemetery had been established, which are consistent with the current legal/proposed National Register boundaries.¹⁰

Mrs. Genevia Ann Bell, an activist in Clarksville had worked in the cemetery on a college project and immediately recognized its historical significance. She led the crusade for its preservation by forming

⁷ “Mt. Olive Cemetery,” *Clarksville Semi-Weekly Tobacco Leaf*, July 12, 1889.

⁸ Charles M. Waters and John L. Butler, *Historic Clarksville 1784-2004* (Clarksville, TN: Historic Clarksville Publishing Co., 2004), 91.

⁹ “Burial of Paupers,” *Daily Tobacco Leaf-Chronicle*, January 18, 1892.

¹⁰ This aerial photograph can be viewed at Historicaerials.com by searching the cemetery’s address and selecting Aerials: 1954.

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community support for its restoration. She organized the Mt. Olive Cemetery Historical Preservation Society under the Articles of Incorporation of a 501(c)(3) non-profit organization, granted by the State of Tennessee, in October 2004. Mrs. Bell convinced the City of Clarksville to accept the donation of the cemetery by agreeing to accept the property on a quit claim from the City. On June 9, 2005, the City of Clarksville officially quit claimed the Mt. Olive Cemetery to the Mt. Olive Cemetery Historical Preservation Society.¹¹

Although the City of Clarksville never owned Mt. Olive Cemetery, the local paper referred to it numerous times as the city's colored cemetery. The people buried there came from all social strata and economic levels. Buried in Mt. Olive side by side are common laborers, housekeepers, domestic servants, skilled laborers, teachers, merchants, ministers, soldiers, and tobacco industry workers. The following stories of some of the people interred at Mt. Olive Cemetery reflect the important role that African American people played in the development of Clarksville as a city and the surrounding Montgomery County into what it is today. Their burials in Mt. Olive Cemetery allows the cemetery to stand as an important site reflecting the collective history and contributions of African American people in the local community.

In the late 19th century, Mt. Olive had a sexton (gravedigger) named George Vance. As noted earlier, the local paper reported that he discovered that he could not make a living at this job because so many people could not afford to pay him to dig the grave for their loved ones and burying people took up nearly all his time. He gave up the job around 1892, but still found himself unable to refuse to help bury the poorer members of his community. Ironically, George Vance, according to his death certificate, is buried in an unmarked grave in Mt. Olive, although his wife, Lucy, who died 32 years before he did, has a simple gravestone in Mt Olive Cemetery.

Jordan Barksdale was the first black entrepreneur in Clarksville, and his career is extremely well documented in the local paper. Barksdale started his career as a porter at the Franklin House Hotel and then moved on to perform this service on the steamboats that traveled up and down the Cumberland River. The first mention of him is in an article in the *Clarksville Chronicle* in 1861 which praised him as "the most widely-known colored individual in the Confederacy."¹² He seems to have been a freedman even at this early stage. After the Civil War, Jordan Barksdale seems to have had a hand in every service-connected venture in the city. He bought a wagon and advertised luggage pick up at a customer's residence and delivery to any train or boat they were traveling on. He operated a boarding house on Strawberry Alley and operated a booth at the local fair where you could deposit purchases for safekeeping. His obituary praised him as "a prominent, reliable, and well-esteemed colored man who was known to everybody in our city...No colored man in our midst was ever more generally liked."¹³ His gravestone reflects his status. It is a stately pillar that occupies a prominent position in the cemetery (photograph 15 of 20).

¹¹ Deed currently in the possession of the Board of Mt. Olive Cemetery Historical Preservation Society.

¹² "Railroad Eating-House," *Clarksville Chronicle*, August 23, 1861.

¹³ "Death of Jordan Barksdale," *Clarksville Weekly Chronicle*, October 8, 1891.

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Richard Roberts was a carpenter and his large, striking headstone suggests he was a successful one (photograph 9 of 20).¹⁴ It is in the form of a large arch. At the base of each leg of the arch is an oval area for the name, birth date, and death date of the individual. The intention was clearly to inscribe the information for Richard and his wife Sylvia. Richard's information is inscribed with the other oval remaining blank. Currently no information has been found detailing where his wife is buried.

William Logan is one of the twenty-eight United States Colored Troops (USCT) buried in Mt. Olive Cemetery (photograph 16 of 20). When he returned from serving in the Army, he became a leader in the African American community in Clarksville. This is evidenced by his depositions in support of pension requests by other veterans of the USCT and by his position as deacon in Mt. Olive Baptist Church. He worked as a brick mason and earned enough to buy a lot and house on 10th Street.¹⁵ The local newspaper reported that his funeral was "attended by the largest crowd that has ever been seen in Clarksville at the burial of a colored man."¹⁶

Clara Carney has two headstones (photograph 17 of 20). One is a large, simple stone that has her information hand carved into it, and the other is a small, professionally carved brick shaped stone. Carney worked as a teacher in the Clarksville Public School System. She was twenty-four years of age when she died in 1914 of acute tonsillitis and is buried close to her mother, father, and brother in Mt. Olive Cemetery.¹⁷ Their burial area is one of the few family plots in Mt. Olive Cemetery.

Barry Gupton and his wife Kittie have one of the most ornate headstones in the cemetery (photograph 18 of 20). At the top of the headstone are two doves with a ribbon engraved with "At Rest" held in their beaks. The doves are perched on a semicircular branch each. Barry Gupton served in the 16th U. S. Colored Troop Infantry Regiment. After he returned to Clarksville, Gupton partnered with another man and bought four lots on Kellogg Street which today is called Eighth Street. Seven years later, he bought five more lots. Each of these lots had a cabin on it, and Gupton rented them out.¹⁸ He worked as a carpenter, and before he died, he acquired eleven lots with cabins on them. He died in 1894 probably of heart disease based on descriptions of symptoms found in his pension records. Gupton originally received a USCT headstone, but this was replaced by the current ornate stone after his wife died. This original headstone was found under the vine near his gravestone during a recent cemetery clean-up.

Another impressive but simple pillar records the burial of three people: Jack Martin, Caroline Martin, and Mollie Dixon (photograph 19 of 20). The pillar was made by a firm named Brown in New Albany, Indiana. Mollie Dixon was the wife of Nace Dixon, a black undertaker and Funeral Home Director in Clarksville. Nace Dixon's Undertaker/Mortuary Company, located on 10th Street at the time, buried about eighty percent

¹⁴ U.S. Census Bureau, Montgomery County, Tennessee Census 1870 & 1880.

¹⁵ U.S. Census Bureau, Montgomery County, Tennessee Census 1880.

¹⁶ "Wm. Logan's Funeral," *Daily Tobacco Leaf-Chronicle*, October 17, 1892.

¹⁷ Clara Carney Death Certificate, *Tennessee Death Records, 1908-1958*; Roll Number: 103; Tennessee State Library and Archives; Nashville, Tennessee.

¹⁸ *Compiled Military Service Records of Volunteer Union Soldiers Who Served with the United States Colored Troops: Infantry Organizations, 14th through 19th*, Civil War, Gupton, Barry, National Archives, Washington, D. C.

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of the people known to be buried in Mt. Olive Cemetery.¹⁹ Nace Dixon was not only a successful businessman, he also ran for Alderman from the Ninth Ward in Clarksville. A city park on 10th Street bears his name attesting to his prominent position in Clarksville's history.²⁰

Martilla Frazier's gravestone (photograph 20 of 20) is simple but impressive. The inscription states: "Martilla Frazier Faithful servant of the Johnson's Black Mammy." Martilla Frazier was born into slavery and spent almost her entire life enslaved to Cave Johnson's Family. When he was appointed Postmaster-General, Frazier went to Washington, D.C. with him as the nurse to his children. When the Civil War was over, Frazier was approximately 65 years old and chose to stay with the Johnson Family. Polk Grundy Johnson, Cave's son, built her a cabin on his property and allowed her to choose whatever tasks she wanted to do for the family. She is listed on the 1880 Montgomery County, Tennessee Census as Armitilla Johnson, widow, age 80 and her occupation is listed as cook. She died May 20, 1883.²¹ It is possible that Frazier was her married name.

As described earlier, Mt. Olive Cemetery is the burial site of thirty military veterans, of which twenty-eight are known United States Colored Troops (USCT). On May 22, 1863, the War Department issued General Order 143 which established the United States Colored Troops. This opened the way for black men to enlist in the Federal Army. By some estimates, there were approximately 175 USCT Regiments that served in the Civil War, encompassing approximately 178,892 black men.²²

The State of Tennessee and particularly Clarksville was a very fertile recruitment area for the USCT. Tennessee was the third state behind Louisiana and Kentucky, respectively in the number of USCT enrolled in the state (20,133). In December 1863, the Sixteenth USCT set up a recruiting station in proximity to Ft. Defiance (then called Ft. Bruce) and were very successful in signing African American men up. Elihu Wadsworth wrote the following in a letter to his brother Charles:

Recruiting goes on slowly at present at Donelson and Clarksville for the reason that just without our lines the rebels keep up a line of patrols to keep the Negroes from coming in. A party of sixty started and only one got through. Although they are watching so diligently about ten per day get through the lines and enlist immediately. When we get two companies armed, we will break the blockade and the men will come in swarms. It would do you good to see those ragged men come in and put on a suit of U. S. clothes. When they learn they are freemen they stand up their full height men.²³

The Mt. Olive USCT veterans were recruited in Clarksville and represent the 12th, 13th, 14th, 15th, 16th, 59th, and 101st Regiments of the USCT. These units were at first used for labor, guard duty, and other garrison

¹⁹ This estimate is taken from the death certificates of people buried in the cemetery.

²⁰ Nace Dixon was buried in Golden Hill Cemetery, according to Golden Hill's National Register of Historic Places nomination.

²¹ "Martilla Johnson," *Semi-Weekly Tobacco Leaf*, May 22, 1883

²² Dudley Taylor Cornish, *The Sable Arm Black Troops in the Union Army, 1861-1865*, (Lawrence, Kansas: University Press of Kansas, 1987) ix.

²³ Elihu Wadsworth and Orry Wadsworth, "Brother Charles: Letters Home to Michigan," *Civil War Correspondence of the Wadsworth Brothers, 1861-1865*, Tennessee State Library and Archives, Nashville, Tennessee.

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duties. They later built and guarded local railroads.²⁴ When these units finally were allowed into battle, their bravery and persistence not only impressed the Union Army but also elicited the admiration of the Confederates opposing them. Despite heavy casualties, many fought with distinction, and indicative of this, seventeen USCT soldiers received the Medal of Honor and numerous others received other honors and awards.²⁵

As a testament to the USCTs contribution to the Union victory, President Abraham Lincoln said the following: “Without the military help of the black freedmen, the war against the South could not have been won.”²⁶ It is noted that the USCT regiments were precursors to the Buffalo Soldier regiments in the American Old West. As mentioned in section 7, there is one Buffalo Soldier buried at Mt Oliver Cemetery. Many of the men who fought in these units were veterans of the USCT who continued their service to the country.²⁷

Civil War Veterans were provided headstones by the Federal Government which also paid their burial expenses. This is evidenced by the invoices listing funeral expenses submitted to the government for reimbursement and filed in their pension records. These graves are not only marked, but they have vaults which means the graves are not sunken. In August 2017, The Mt. Olive Cemetery Historical Preservation Society mapped these graves by their latitude and longitude to ensure that marking these veteran’s graves would be more accurate. All but five graves were mapped. When the locations of the remaining five graves are determined, they will be added to the map. Ongoing research into the first burial site and the migration of grave sites that grew to 7.24 acres is a continual effort and focus of the Mt. Olive Cemetery Historical Preservation Society.

There are two other notable black cemeteries in Clarksville, both of which postdate the establishment of Mt. Olive Cemetery. Golden Hill Cemetery and Evergreen Cemetery border each other and are located on Seven Mile Ferry Road in Clarksville, about a half mile southeast of Mt. Olive Cemetery. The land Golden Hill Cemetery is on was purchased by Stephen Cole, a former slave in 1863 and has the distinction of being continuously owned by African Americans since that time. Evergreen Cemetery was established in 1929 and is still an active cemetery.²⁸ Golden Hill Cemetery was listed in the National Register of Historic Places on November 21, 2001. Research done on the U.S. Colored Troops buried in Mt. Olive has found that the veterans and their wives are buried in Mt. Olive and their grown children are buried either in Evergreen Cemetery or Golden Hill Cemetery. This may reflect the fact that Mt. Olive may have been a very crowded cemetery at this point.

²⁴ Sean McLachlan and Charles River, *The United States Colored Troops: The History and Legacy of the Black Soldiers Who Fought in the American Civil War* (Columbia, S.C.: Charles River Editors, 2019), 33.

²⁵ Joseph T. Glatthaar, *Forged in Battle: The Civil War Alliance of Black Soldiers and White Officers* (Baton Rouge: Louisiana State University Press, 1990), 275-278.

²⁶ National Park Service. “African-American Civil War Memorial.” <https://www.nps.gov/afam/learn/historyculture/index.htm>

²⁷ “Buffalo Soldiers.” History.com. <https://www.history.com/topics/westward-expansion/buffalo-soldiers>, accessed June 22, 2020.

²⁸ Clarksville Montgomery County African American Legacy Trail; Tammy Allison and Carroll Van West, “Golden Hill Cemetery,” National Register of Historic Places Nomination Form (Washington, D.C.: U.S. Department of the Interior, National Park Service, 2001), Section 7.

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Burials in Mt. Olive Cemetery reflect stages in the city's growth from earliest settlement through the last burial in 1958. Cemeteries document much an area's history through tombstones, participation in wars, evidence of affiliation with religious and civic organizations and occupations. The cemetery is a microcosm of Clarksville's historic African American community and forms a cornerstone in the early pattern of distinctively ethnic properties before, during, and following the Civil War.²⁹

Mt. Olive Cemetery is a testament to the success of Clarksville's post-Civil War black community. It is significant because it reflects the history of African Americans in the town as they moved from slavery to freedom, from economic dependence to self-sufficiency, from exclusion by whites to forming their own institutions, as they struggled to overcome white imposed legal and social restrictions, and as they, all the while, supported the United States government with military service.

Design Significance

Mt. Olive Cemetery is also significant for its design representing the distinctive characteristics of African American cemetery patterns, including its location, extant traditional and African American folk art funerary art, possible past use of vegetation to mark graves, as well as apparent non-linear arrangement that defies typical European-American burial grounds.

According to John Michael Vlach, a historian of African American history and architecture, "For black Americans the cemetery has long had special significance. Beyond its association with the fear and awe of death, which all humans share, the graveyard was, in the past, one of the few places in American where an overt black identity could be asserted and maintained."³⁰ While cemeteries have long been important places for African American communities, these sites were historically ignored by historians and preservationists. However, increasing public attention and scholarship in recent years have brought more consideration for these cemeteries.

Various sources have established that African American cemeteries often feature distinctive design patterns that differ from the formal arrangements typically utilized by white, European Americans. Due to systemic and legal inequality, African American cemeteries were often established in locations that were considered the least desirable, often due to topography that was not conducive to development or outside of established cities.³¹ When established in the early 19th century, Mt. Olive Cemetery was located two miles south of Clarksville and thus was well outside of the city's bounds. Development gradually crept southward and it was not until the mid-20th century that residential developments were built in the areas north and east of the cemetery, and the city boundaries expanded to include the cemetery. Clarksville's other African American

²⁹ Clifton D. Bryant, *Handbook of Death and Dying* (Thousand Oaks, CA: Sage Publications, Inc., 2003) 709

³⁰ John Michael Vlach, *By the Work of Their Hands: Studies in Afro-American Folklife* (Charlottesville: University Press of Virginia, 1991), 109.

³¹ "Preserving African American Historic Places: Suggestions and Sources," Center for Historic Preservation, Middle Tennessee State University, February 2016, <http://www.sitemason.com/files/uF0Gac/PreservingAfricanAmericanHistoricPlaces%20rfs.pdf>, accessed August 11, 2020; Grave Matters: The Preservation of African-American Cemeteries (Chicora Foundation, Inc., 1996), 4 accessed August 11, 2020, <https://www.chicora.org/pdfs/Grave%20Matters%20-%20The%20Preservation%20of%20African%20American%20Cemeteries.pdf>.

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cemeteries, Evergreen and Golden Hill, are similarly located about a half mile to the southeast of Mt. Olive Cemetery at what was once well outside of Clarksville's city limits.

Mt. Olive Cemetery's topography is also an important characteristic. The cemetery features many hills, some steep, and a ravine. These characteristics historically would have marked the land as undesirable for farming or development. Evergreen and Golden Hill are both relatively flat, and thus Mt. Olive stands as the best physical representation among the three of how the unequal lived experience of African Americans affected where they could bury their dead. The fact that Clarksville's African American community was able to utilize the difficult terrain for a burial ground is emblematic of the struggles and success of the community during eras of segregation and inequality.

One of Mt. Olive Cemetery's most notable characteristics is the vegetation throughout the property. The dates of most trees and plantings are unknown, but an aerial image of the cemetery from 1954 clearly show the property with a dense amount of vegetation as compared to its surroundings. While some trees may have resulted from lack of maintenance when the cemetery was abandoned in the late 20th century, the aerial image provides evidence that numerous trees and other vegetation predated the cemetery's abandonment and were likely deliberately planted. Historically, African American people often used plants to mark the locations of graves. While this may reflect an inability to purchase stone markers, this marking method has roots in African tradition, and thus provides a physical reflection of African heritage.³²

The majority of graves at Mt. Olive do not appear to have extant markers. Some markers may have been lost or sunken beyond view, but other graves may simply have been marked by one of the numerous plants throughout the cemetery. The plants do not form any discernable patterns, like rows or circles as seen in European-American cemeteries. Similarly, the ground penetrating radar study in 2005 did not show linear placements but varying densities of graves in varying locations. These characteristics reflect recent scholarly research that has argued that this apparent 'haphazard' appearance is a common characteristic of African American cemeteries, probably reflecting emphasis on placement of graves in family clusters or groups according to membership in particular organizations (such as churches or fraternal societies) rather than linear alignments.³³

While relatively few graves at Mt. Olive have markers, those that do exhibit traditional African American funerary traditions and folkways. Vlach notes, "The fact that gravestones function in a social system is an important proof that these items have a traditional basis. Resulting not only from an individual's skill but

³²*Grave Matters*, 10; Sally F. Schwenk, *Culture Resource Survey Blue Ridge Boulevard African American Cemeteries*, April 2001, <https://dnr.mo.gov/shpo/survey/JAAS040-R.pdf>, accessed August 11, 2020; Déanda Marie Johnson, "Seeking the Living Among the Dead: African American Burial Practices in Surry County, Virginia" (master's thesis, The College of William and Mary, 2004), accessed August 11, 2020, <https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=6444&context=etd>.

³³ Jonathan Smith, "Hidden and Sacred: African American Cemeteries in Eastern North Carolina" (master's thesis, East Carolina University, 2009), 68-69, accessed August 11, 2020, https://thescholarship.ecu.edu/bitstream/handle/10342/3159/Smith_ecu_0600M_10307.pdf?sequence=1&isAllowed=y; Angelika Krüger-Kahloula, "On the Wrong Side of the Fence: Racial Segregation in American Cemeteries," in *History and Memory in African-American Culture*, edited by Geneviève Fabre and Robert O'Meally (New York: Oxford University Press, 1994), 138.

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also from collectively maintained attitudes, the gravestone represents communal sentiments...³⁴ The funerary traditions expressed at African American cemeteries thus is an important marker of culture and heritage. The importance of ‘proper’ burials, including grave marker, in traditional African American heritage is reflected by the presence of several tombstones in Mt. Olive Cemetery, including several for children and many with elaborate carvings.

Archaeologist Ross Jamieson has noted, “In North America, the surface decoration of graves with ceramics and other objects is the most commonly recognized African-American material culture indicator of cemetery sites.”³⁵ Currently only two gravesites in Mt. Olive reflect this. One has a stone urn marking the grave (photograph 14 of 20) and the other is a metal vase. Due to the cemetery’s use as a dump site for garbage, many material markers of the graves were lost in early cemetery clean-ups. While Mt. Olive’s markers are not as ornate or as large as those typically found in white cemeteries in the City of Clarksville, they embody and reflect shared basic middle-class Victorian era tastes. The choice of decoration elements and inscriptions crosses racial lines. Despite some similarities to other cemeteries, the range of tombstone décor and forms at Mt. Olive Cemetery is remarkable.

Tombstones in Mt. Olive range from stately pillars to small limestone squares from professionally carved and ornate markers to bricks with minimal information. Some headstones are professionally made but the inscriptions are hand carved clearly by nonprofessionals. There are three stately pillars in Mt. Olive, and all but one has inscriptions for more than one person. The two favored decorations on tombstone in Mt. Olive are doves and the Christian cross. Both symbols are Christian religious symbols. Most of the doves are ascending which in headstone symbolism represents the Holy Spirit.³⁶ With the close ties between the Christian Methodist Episcopal (CME) church and Clarksville’s black citizenry, it is not surprising that the African American community’s religiosity is expressed in Mt. Olive Cemetery markers. This symbolism and the abundance of chevrons and banners with “At Rest” inscribed within them reflect the importance of Christianity to the African American community.

Elements of the Victorian era’s cherishing attitude toward children, pervasive in upper class white cemeteries of the time, exist at Mt. Olive Cemetery on a lesser scale. Clarksville’s African Americans expended precious dollars on markers for their children’s graves. Stones identifying the “innocents” include typical symbols of the unblemished souls – lambs signifying innocence and purity and cherubs denoting angelic status.³⁷ Flowers and birds, elements of nature associated with youth, adorn tombstones of others who died as

³⁴ Vlach, *By the Work of Their Hands*, 113.

³⁵ Ross W. Jamieson, "Material Culture and Social Death: African-American Burial Practices." *Historical Archaeology* 29, no. 4 (1995): 39-58. Accessed June 29, 2020. www.jstor.org/stable/25616423.

³⁶ Memorials. com. “Headstone Symbolism: Symbols on Headstones Demystified.” <https://www.memorials.com/Headstones-Symbolism-information.php> Accessed June 27, 2020; “Cemetery Symbolism,” Indiana Department of Natural Resources Division of Historic Preservation and Archaeology, <https://www.in.gov/dnr/historic/3749.htm>, accessed July 13, 2020.

³⁷ Memorials. com. “Headstone Symbolism: Symbols on Headstones Demystified.” <https://www.memorials.com/Headstones-Symbolism-information.php>. Accessed June 27, 2020; “Cemetery Symbolism,” Indiana Department of Natural Resources Division of Historic Preservation and Archaeology, <https://www.in.gov/dnr/historic/3749.htm>, accessed July 13, 2020.

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youngsters. Birds and flowers also appear on a few markers of adults, and in those instances, indicate respectively grief or sorrow and eternal life or the soul's flight.³⁸

Membership in fraternal and civic organizations was especially important to the black community. As explained by historian P.L. Dunbar:

The churches and the fraternal/mutual aid societies formed the core of black communities during the latter part of the eighteenth century. These institutions served as the staging ground for reform and protest organizations and were the foundation of the social and economic structure of black society. They were central to an African American sense of identity. Because there were few opportunities for blacks to participate in the wider society; political, social, and educational goals found an outlet in the institutions of the black community. These organizations became extremely important because they provided their members with mutual aid and protection, whether it was religious, cultural, social, recreational, physical, economic, or political.³⁹

The fraternal organization that holds the most prominence in Mt. Olive is the International Order of Odd Fellows. Not only is their symbol of three linked chains evident in the cemetery, but several pension records of USCT soldiers buried in the cemetery reveal that the Daughters of Rebekah, the female section of the fraternity, paid for and organized the burial of the soldier's wives in the cemetery. Veterans of the Civil War worked hard to maintain the bonds they felt during their military service. This is evidenced by the sworn depositions they gave to fellow veterans applying for pensions. Almost half of the veterans buried in Mt. Olive served in the 16th USCT, and they attested to military service given by fellow veterans and disabilities acquired as a result of service.

Research is ongoing to identify every person buried in the cemetery. The initial starting place for this effort was a log prepared by Erin Hinton who lived next to the cemetery. She documented the inscription of every tombstone she could find in the cemetery which totaled 104 individuals. Students from Austin Peay State University (APSU) under Dr. Nancy Dawson also worked on identifying individuals in the cemetery. Working from this list, research into the lives of these individuals is ongoing as well as research into identifying more of the individuals whose graves are not marked with tombstones. The total number of identified residents has grown to 247 individuals. The two major sources for identifying Mt. Olive burials are pension records of the United States Colored Troop (USCT) veterans in the cemetery and death certificates. Pension records give information on relatives that were buried there. Death certificates were not issued in Tennessee until after 1914. This means that there are people buried in the 1800's who may never be identified.

The cemetery's tombstone art depicts the value of religion, education, and social/civic participation. Accordingly, additional acknowledgement is in order to recognize the cemetery's historic and artistic

³⁸ Ibid.; Thecemetryclub.com. "Symbols found on Gravestones." <http://www.thecemeteryclub.com/symbols.html>. Accessed June 28, 2020.

³⁹ P.L. Dunbar, *Hidden in Plain Sight: African American Secret Societies and Black Freemasonry*. *Journal of African American Studies* Vol 16, 622–637 (2012). <https://doi.org/10.1007/s12111-011-9168-z>. Accessed June 28, 2020.

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significance to this community. Inclusion in the National Register of Historic Places will heighten awareness of the contributions African Americans have made to the development of Clarksville and Montgomery County, Tennessee.

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Previous documentation on file (NPS):		Primary location of additional data:	
<input type="checkbox"/>	preliminary determination of individual listing (36 CFR 67 has been requested)	<input type="checkbox"/>	State Historic Preservation Office
<input type="checkbox"/>	previously listed in the National Register	<input checked="" type="checkbox"/>	Other State agency
<input type="checkbox"/>	previously determined eligible by the National Register	<input type="checkbox"/>	Federal agency
<input type="checkbox"/>	designated a National Historic Landmark	<input type="checkbox"/>	Local government
<input type="checkbox"/>	recorded by Historic American Buildings Survey #	<input type="checkbox"/>	University
<input type="checkbox"/>	recorded by Historic American Engineering Record #	<input type="checkbox"/>	Other
<input type="checkbox"/>	recorded by Historic American Landscape Survey #	Name of repository: Tennessee State Library and Archives	
Historic Resources Survey Number (if assigned): N/A			

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10. Geographical Data

Acreage of Property 7.2 **USGS Quadrangle** Clarksville 301-SE

Latitude/Longitude Coordinates

Datum if other than WGS84: N/A

1. Latitude: 36.510297 Longitude: -87.353771

Verbal Boundary Description

The National Register boundaries of Mt. Olive Cemetery correspond to the legal property boundaries of Montgomery County Parcel 079F A 02701 000. These boundaries are depicted on the enclosed Montgomery County property tax map, and the legal property description is as follows: Beginning at a nail in concrete drive, said nail being the west margin of Rollins Drive, said nail also South 21 degrees 32 minutes 46 seconds west, 143.76 feet from the centerline intersection Of Rollins Drive and Swift Sycct; thence with margin Rolling Drive South 18 degrees 16 minutes 49 seconds east 177.99 feet to an iron pin; thence south 03 degrees 34 minutes seconds west 340.0 feet to an iron pin; thence leaving Aid margin the Of Lot 4 Foccst Park Subdivision and Clarksville VenNres Property North 86 degree* 07 minutes 30 seconds West 815.39 to an iron pin; thence said link With East line of Lot I Beverly Hills Subdivision North 00 degrees 37 minutes 56 seconds East 359.23 feet an iron pin in the South margin Of Cumberland Drive; thence With said margin North 59 degrees 09 minutes 36 seconds East 50.93 feet to an pin; thence leaving said rnugin and with the Unseld Terrace Subdivision South 30 10 minutes : 6 East 13.29 feet to iron pin; thence South 86 degrees minutes 39 seconds East 692.72 feet to an iron pin; thence North 14 51 minutes00 seconds East 130.00 feet to pint Of beginning and containing 7.24 as surveyed by Van-on Weakley, RIS .NO. 1596, Of Weakley Brother Engineering on April 18, 2005.

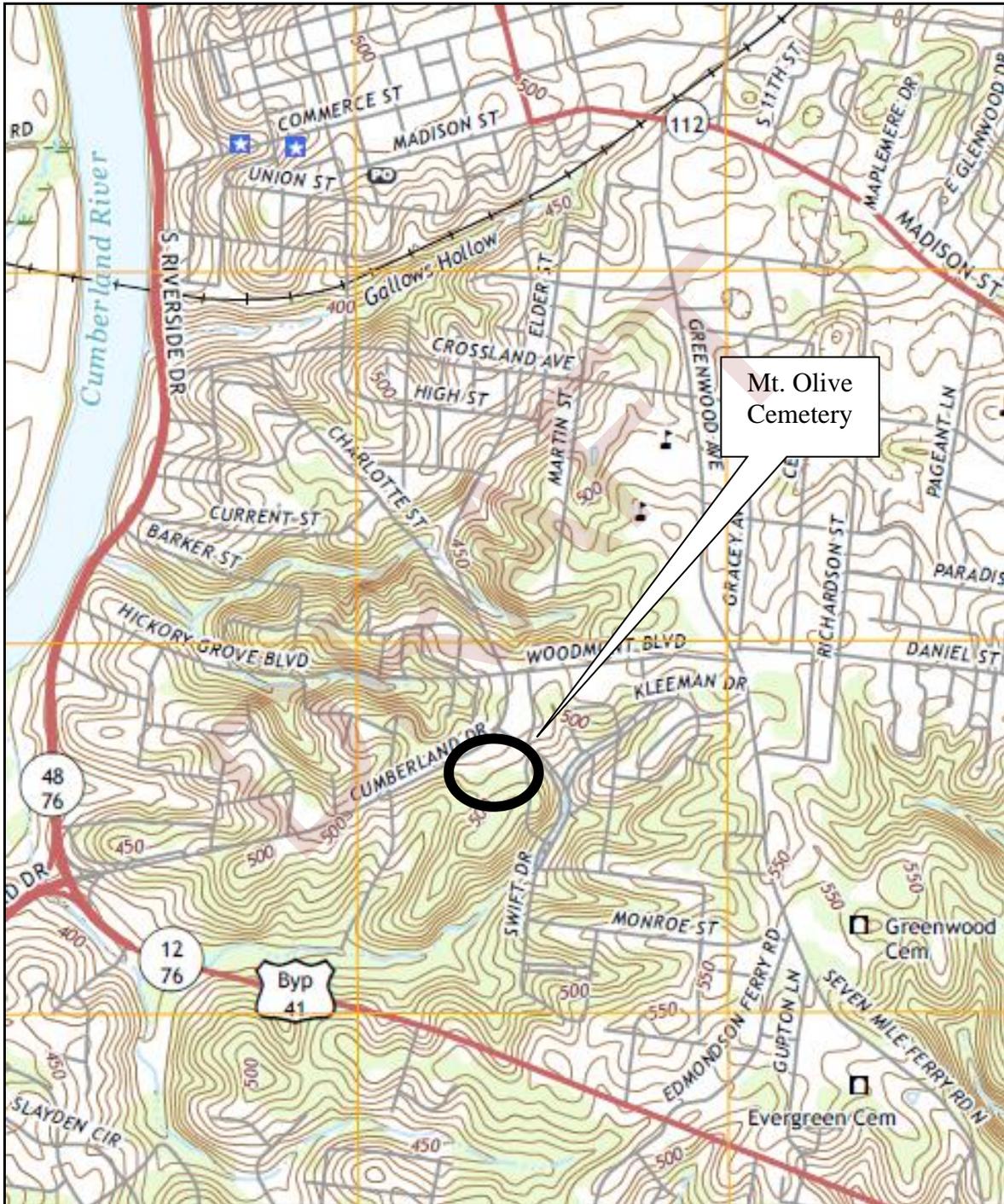
Boundary Justification

These boundaries include the land and features currently legally associated with Mt. Olive Cemetery. Although ground penetrating radar has found burials located just outside of these boundaries, it is currently unknown how extensive these burials are due to the limitations of the study and lack of information on the cemetery's earliest historic boundaries as it was historically part of a much larger parcel of land. The proposed boundaries are consistent with a 1954 aerial image that define clear boundaries for the cemetery at the end of the Period of Significance. The proposed boundaries include a known high concentration of graves and are therefore appropriate for National Register listing at this time. Future studies establishing the location of all graves may justify expanding these boundaries to encompass a larger area historically used for burials.

Mt. Olive Cemetery
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USGS Topographic Map



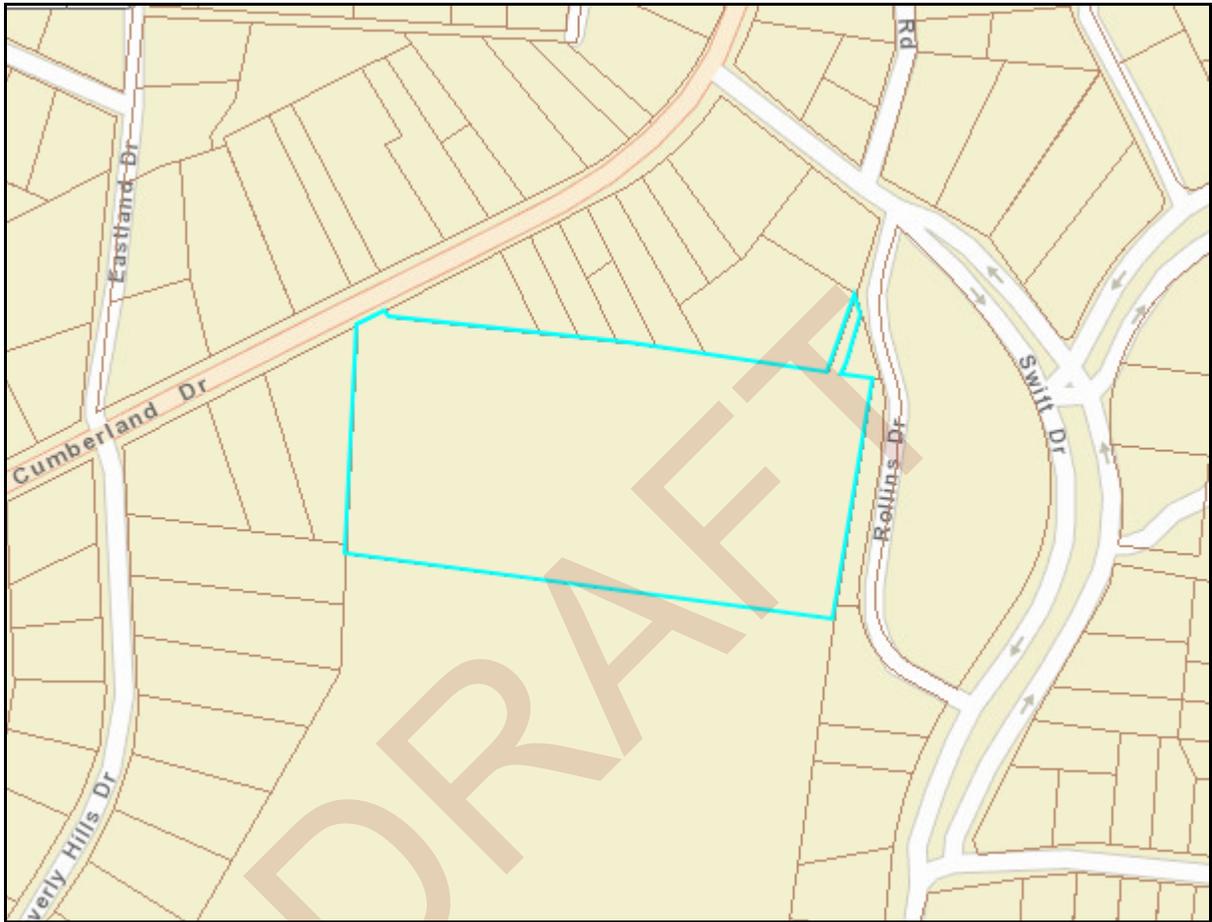
Scale: 1: 24 000
Clarksville Quadrangle, 2019



Mt. Olive Cemetery
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Montgomery County Property Tax Map for Parcel 079F A 02701 000



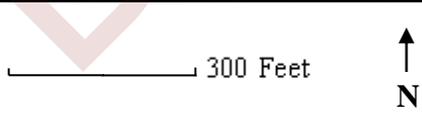
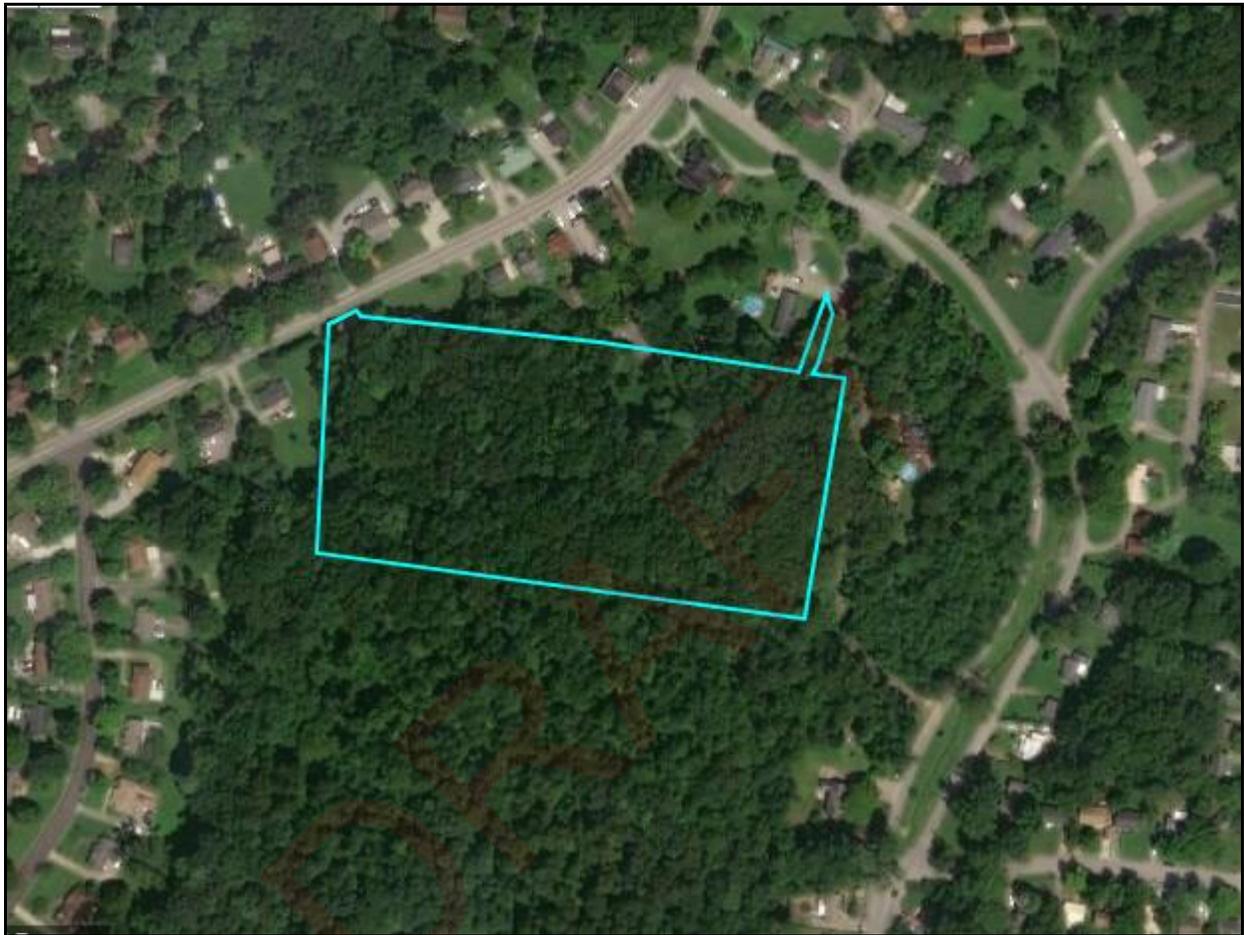
300 Feet



Mt. Olive Cemetery
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Montgomery County Property Tax Map for Parcel 079F A 02701 000



Mt. Olive Cemetery
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11. Form Prepared By

Name Michael Taliento, Phyllis M. Smith, and Arthur "Nick" Nicholson, Section 8 contributions by Rebecca Schmitt

Organization Mt. Olive Cemetery Historical Preservation Society

Street & Number 1495 Hickory Point Rd Date March 11, 2020

City or Town Clarksville Telephone 205-790-5589

E-mail nick051206@yahoo.com State TN Zip Code 37043

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 map.
- **Photographs** (refer to Tennessee Historical Commission National Register *Photo Policy* for submittal of digital images and prints)
- **Additional items:** (additional supporting documentation including historic photographs, historic maps, etc. should be included on a Continuation Sheet following the photographic log and sketch maps)

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.

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Photo Log

Name of Property: Mt Olive Cemetery
City or Vicinity: Clarksville
County: Montgomery County
State: TN
Name of Photographer: Michael Taliento, Phyllis Smith
Date of Photographs: August 2019

- 1 of 20 Sign identifies the Cemetery off Cumberland Drive. Photographer facing Northeast.
- 2 of 20 Entrance to Cemetery from 7th Day Adventist Church off Cumberland drive. Photographer facing Southeast.
- 3 of 20 Alternate access to Cemetery off Rollins Drive. Photographer facing Southeast.
- 4 of 20 Landscape Forest and Rolling Hills. Photographer facing Southwest.
- 5 of 20 Vinca-Vines covering most of the Cemetery Ground and rows of sunken graves. Photographer facing Southeast.
- 6 of 20 Retreat Area with Benches and Flagpole. Photographer facing South.
- 7 of 20 Unpaved Walkways. Photographer facing Northeast.
- 8 of 20 Walking Bridge over ravine. Photographer facing North.
- 9 of 20 Richard Roberts Ornamental Archway Headstone. Photographer facing Northeast.
- 10 of 20 Odd Fellows Head stone William H. Angus. Photographer facing Southwest.
- 11 of 20 Headstone carvings. Photographer facing Northeast.
- 12 of 20 Ornamental Headstone. Photographer facing Southeast.
- 13 of 20 Ornamental Headstone. Photographer facing Northwest.
- 14 of 20 Urn. Photographer facing Southwest.
- 15 of 20 Jordan Barksdale Headstone. Photographer facing Northeast.
- 16 of 20 William Logan, USCT Headstone. Photographer facing Northeast.
- 17 of 20 Clara Carney, Teacher Headstone. Photographer facing Northeast.
- 18 of 20 Barry Gupton, USCT Headstone. Photographer facing Northeast.
- 19 of 20 Mollie Dixon Headstone. Photographer facing West.
- 20 of 20 Martilla Frazier Headstone. Photographer facing Southwest.

Property Owner:

(This information will not be submitted to the National Park Service, but will remain on file at the Tennessee Historical Commission)

Name Mt. Olive Cemetery Historical Preservation Society c/o President Arthur "Nick" Nicholson
Street & Number P.O. Box 352 Telephone 205-790-5589
City or Town Clarksville State/Zip TN/37040

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MOUNT OLIVE CEMETERY

CLARKSVILLE, MONTGOMERY COUNTY, TENNESSEE



1 OF 20



2 OF 20

MOUNT OLIVE CEMETERY

CLARKSVILLE, MONTGOMERY COUNTY, TENNESSEE



3 OF 20



MOUNT OLIVE CEMETERY

CLARKSVILLE, MONTGOMERY COUNTY, TENNESSEE



4 OF 20

MOUNT OLIVE CEMETERY

CLARKSVILLE, MONTGOMERY COUNTY, TENNESSEE



5 OF 20



6 OF 20

MOUNT OLIVE CEMETERY

CLARKSVILLE, MONTGOMERY COUNTY, TENNESSEE



7 OF 20

MOUNT OLIVE CEMETERY

CLARKSVILLE, MONTGOMERY COUNTY, TENNESSEE



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MOUNT OLIVE CEMETERY

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