

NATIONAL REGISTER OF HISTORIC PLACES NOMINATION FILE  
Tennessee State Historic Preservation Office

Listing Name: Pleasant Garden Cemetery  
Address: 306 Rowe Road  
City: Chattanooga  
County: Hamilton  
Associated MPS: N/A

Listing Date: 4/7/2025  
Reference Number: SG100011639



LISTED, 4/7/2025

RHODE ISLAND, KENT COUNTY,  
Arctic Mill Historic District,  
12, 15 21, 33, and 40 Factory Street,  
West Warwick, SG100011595,  
LISTED, 4/4/2025

RHODE ISLAND, PROVIDENCE COUNTY,  
Minkins, John Carter, House,  
345 Glenwood Avenue,  
Pawtucket, SG100011656,  
LISTED, 4/7/2025

TENNESSEE, HAMILTON COUNTY,  
Pleasant Garden Cemetery,  
306 Rowe Road,  
Chattanooga, SG100011639,  
LISTED, 4/7/2025

VIRGINIA, GLOUCESTER COUNTY,  
Union Zion Baptist Church and Pole Bridge Cemetery,  
6145 Ware Neck Road and Pole Bridge Lane,  
Gloucester, SG100011648,  
LISTED, 4/8/2025

WASHINGTON, SPOKANE COUNTY,  
Fort George Wright Historic District-Fort George Wright Cemetery (Additional Documentation),  
North Government Way & N Houston Rd, along the Centennial Trail,  
Spokane vicinity, AD76001918,  
ADDITIONAL DOCUMENTATION APPROVED, 4/4/2025

WYOMING, FREMONT COUNTY,  
Chief Washakie Hot Springs Site,  
3 miles east of Fort Washakie on Ethete Highway,  
Fort Washakie vicinity, RS100009578,  
LISTED, 4/7/2025

Key to Prefix Codes:

AD - Additional documentation  
BC - Boundary change (increase, decrease, or both)  
FD - Federal DOE property under the Federal DOE project  
FP - Federal DOE Project  
MC - Multiple cover sheet  
MP - Multiple nomination (a nomination under a multiple cover sheet)  
MPS - Multiple Property Submission  
MV - Move request



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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; BRICK

**Narrative Description**

Pleasant Garden Cemetery, established in 1890, is located on the eastern side of Chattanooga, Tennessee. Only a quarter mile east of Missionary Ridge, the 17.5-acre site is roughly L-shaped and oriented northwest-southeast with the surrounding roadways. It is bounded by Rowe Road, the Shaari Zion Workmen's Circle cemetery, and unimproved properties along Rowe Road to the northwest; residential properties along Pinewood Avenue to the southwest; residential properties along Crescent Drive to the southeast; and residential properties along Ridgeside Road to the northeast. The total number of graves is unknown but estimated to be approximately 3,000. Grave markers presently visible are arranged in somewhat orderly rows and family plots; they are oriented generally with feet to the east in the Christian tradition on flatter ground or oriented perpendicular to the slope on hillsides. Some family plots are surrounded by low curbing or fencing; retaining walls are present on steeper slopes. A large obelisk recognizing the cemetery's founders looks out over the site from the top of the hill, where the cemetery's longtime owner George W. Franklin and some of his family members are buried. Driveways and walking paths, some previously paved, provide access to the different portions of the property where graves are located. The property consists of one contributing site, the Pleasant Garden Cemetery. The entire site is densely wooded, with deciduous trees that shade grave markers made of mostly stone or concrete. No unified perimeter fence or hedge marks the cemetery boundary.

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## Geographical Setting

Pleasant Garden Cemetery is located approximately 4.2 miles east of downtown Chattanooga, Tennessee, on the eastern slope of Missionary Ridge, in an area locally known as East Ridge.<sup>1</sup> Separated from the lower-lying downtown (approx. 700 feet in elevation) by the ridge, which crests at around 1,100 feet, the East Ridge area is comprised of rolling hills that gradually decline in elevation over a distance of approximately 1.25 miles. The cemetery is located in a roughly triangular area between Shallowford Road, Tunnel Boulevard, and McCallie Avenue (which, unlike Tunnel Blvd., goes through the tunnel under Missionary Ridge). A road over the ridge was the only means of accessing the cemetery until the construction of the first McCallie Tunnel in 1913. The road was described in news accounts as having “narrow winding curves that have made the trip over the ridge dangerous for many years.”<sup>2</sup> Subdivisions developed in the 1920s surround the cemetery. From its entrance on Rowe Road, Pleasant Garden Cemetery rises approximately 50 feet to the high point of the site, at approximately 929 feet above mean sea level (AMSL), on the hill near the center of the property. The land slopes away from the hill on all sides. The southeast portion of the property, which does not contain graves, is separated from the cemetery by a steep ravine. An informal footpath or “social trail” from the southeast corner of the cemetery provides minimal access to that area.

## Layout of Graves

The Pleasant Garden Cemetery Association was initially responsible for directing burials, with 260 interments made between March 21, 1891, and October 9, 1892. A news report of the 260<sup>th</sup> burial (of Henry Brown) stated that the graves were placed “so close together that it is difficult to step between them. In fact, the space already occupied will come within 200 feet square.”<sup>3</sup> This area appears to be located along the southwest side of the cemetery property, where a large area contains grave depressions so numerous and close together that it would be difficult to traverse.

The total number of burials in Pleasant Garden Cemetery is unknown. When the Works Progress Administration surveyed Pleasant Garden Cemetery in 1939, they recorded 585 graves (but fewer than 20 grave markers with death dates prior to 1900) and reported more than 1,000 unmarked graves. If burials continued apace between 1892 and 1900, it is likely that 1,000 unmarked graves could have been present in 1939. Additionally, since burials continued into the 1960s and the visible graves are relatively closely spaced, it is likely that as many as 3,000 people may have been interred in this cemetery.<sup>4</sup>

Like many traditional southern folk cemeteries, Pleasant Garden Cemetery does not appear to have been divided into a grid of sections, rows, and lots. The hilly topography of the cemetery dictates, to a certain extent, the placement of graves; in some places, they are laid out in rows, but other grave markers seem to be distributed more randomly. Later graves were spaced more generously than those established in the first year or two of the cemetery’s operation. Graves are generally oriented with feet to the east, in the Christian tradition,

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<sup>1</sup> The Downtown Chattanooga Historic District was listed in the National Register on 07/23/2020, and the Missionary Ridge Historic District was listed on 09/05/1996;

<sup>2</sup> “Tunnel Is Completed,” *Chattanooga Daily Times*, August 17, 1912, p. 5.

<sup>3</sup> “Where the Colored Dead Lie,” *Chattanooga Daily Times*, October 10, 1892, p. 8. To fit 260 graves in a 200 ft. by 200 ft. area, each grave would need to measure no more than 6 feet by 2.5 feet.

<sup>4</sup> This number is derived from 260 reported burials in 1891–1892; an estimated 100 burials per year from 1893–1899 (700); about 565 grave markers dated 1900–1939 recorded by the WPA; and an estimated 50 burials per year from 1940–1970 (1,500).

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but where graves are present on a steeper slope, they lay horizontally, in an almost terraced fashion down the hillside. Grave depressions are visible in some locations.

When George W. Franklin Jr. purchased the cemetery in 1904, the deed of sale stipulated that no more than four acres “in one compact body” would be used for burials, including the portion already containing interments.<sup>5</sup> The boundaries of such a four-acre portion of the property are unknown, if they were ever recorded, and based on visual observations at the cemetery, it is unlikely that the majority of the burials were indeed so confined.

### Grave Marker Types and Materials

Inside the cemetery, a variety of commercially fabricated and handmade grave markers and monuments dot the site. Many of the earliest grave markers may have been made of wood and lost to the effects of weathering over time. Today, most markers in Pleasant Garden Cemetery are made of stone or concrete, with a few metal markers. Modern stake markers placed by funeral homes are also present, as well as elaborate metal markers from the Franklin Funeral Home, dating to the 1930s.

Marker types include primarily tablet markers (characterized by the lower portion of the stone buried in the ground) and monument markers placed on bases; less common are slabs or ledger stones. All of these may be found in Pleasant Garden Cemetery, executed in stone (mostly marble and granite) or concrete. Tablet markers may have squared or decoratively shaped tops. Monument markers may be simple or elaborately carved, and handmade concrete markers may include hand-drawn inscriptions or those created with stamped letter sets, as well as imprinted or bas relief designs. One fabricator responsible for a large number of concrete markers affixed a crucifix above the inscription. Symbols carved or inscribed on grave markers include crosses, open books, clasped hands, drapery, flowers and vines, and fraternal symbols such as the Masonic square and compass. Depictions of palm fronds and the pearly gates are especially prevalent. As in most historic cemeteries, some markers are upright while others are toppled, broken, displaced, or partially subsumed.

Family-name monuments, as well as individual markers, are present in some family plots. A single marker may also identify multiple decedents in the same family, perhaps in some cases replacing an earlier marker for the first family member to have died.

One of the most prominent and significant monuments in the cemetery is an obelisk at the top of the hill containing the names of the cemetery founders and also marking the grave of George W. Franklin, Jr. The inscription notes that the cemetery was founded on April 22, 1890 and organized on March 10, 1891. The base of the obelisk bears the name G. W. Franklin and, according to Franklin’s grandson, John P. “Duke” Franklin, marks his grave. It is the only large monument of this type in the cemetery.

### Plot Curbing and Fencing of Graves

Upland South folk cemeteries in the late-nineteenth and early-twentieth century made extensive use of plot curbing and fencing to demarcate both family and individual plots. Pleasant Garden Cemetery possesses many of these important features. Family plots in the cemetery are generally enclosed with curbing, fencing, or walls,

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<sup>5</sup> Hamilton County deeds, Record T, Vol. 7, Book 176, pp. 358–359, dated April 14, 1904.

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though curbing is the most common method of enclosure.<sup>6</sup> Material used for curbing includes stone, concrete, very low brick-and-mortar constructions, concrete building blocks, and mid-twentieth century concrete breezeblocks. Only a few decorative iron fences are extant. Brick, decorative poured concrete, or fieldstone walls of varying heights are present, and in some cases, masonry construction creates a retaining wall to support a flat family plot on a hillside.

### Entry Features

Accessed by Rowe Road, the cemetery entrance is marked by two stout square pillars of fieldstone on either side of an unpaved lane, with a low fieldstone wall extending south from the southwestern-most pillar. A chain between the pillars prevents vehicles from entering the site. No sign identifies the cemetery.

### Circulation

The cemetery has an extensive network of paths best illustrated by the 1958 black and white aerial image below. Some of the pathways are gravel and are being taken over by grass and other groundcover. The entrance from Rowe Road ascends to create a large loop around the cemetery, within which some paths create smaller loops with walkways that lead to or encircle various sections of the cemetery. A narrow walking path has been forged in the southeast section of the parcel, as residents of the surrounding neighborhood use it recreationally.



1958 aerial of Pleasant Garden Cemetery. Obtained from Historic Aerials/NETROnline.

<sup>6</sup> D. Gregory Jeane, "Upland South Folk Cemeteries," in *Cemeteries & Gravemarkers: Voices of American Culture*, ed. Richard E. Meyer (Logan, UT: Utah State University Press, 1989), p. 113.

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### Vegetation

Pleasant Garden Cemetery is mostly densely wooded, with a thick canopy of mature deciduous trees that seasonally shade the property. The ground is covered by grass, moss, broadleaf groundcover, and accumulated leaf litter, with minor growth of deciduous shrubs and volunteer tree starts. Irises have been planted near the gate entrance, and other perennials—mainly daffodils—are scattered throughout, as is common in upland south folk-type cemeteries. After a period of neglect, the cemetery is now maintained by volunteers.

### Stone Building Ruins, ca. 1890

The ruins of a small building are located near the center of the cemetery, south of the highest point and the obelisk. One of the paths in the cemetery runs north of the ruins. The ruins contain the same type of stone found on the entrance pillars at Rowe Rd., with winged walls and stairs that lead to a nearby section of graves sited near the highest point. The 1894 *Chattanooga Daily Times* article detailing the sale of the cemetery mentions a “small house.” Due to the lack of records and consistent historical documentation regarding the development of Pleasant Garden Cemetery at the time of writing, we cannot definitively prove the use of the building. The 1894 *Chattanooga Times* article detailing the cemetery and its features is the only known reference to a building on the property and is likely alluding to the building that is now in ruins as it is heretofore the only former building site to be identified on the property. Due to its historical description as a “small house” it was likely initially used as a sexton’s cottage, which were sometimes found in large cemeteries in or near urban areas during the late nineteenth and early twentieth centuries.

### **Integrity**

Pleasant Garden Cemetery retains the necessary aspects of integrity to communicate its historical and design significance as a locally important African American cemetery. The cemetery’s location remains unchanged. The setting had shifted from largely undeveloped rural farmland in 1890 to a primarily residential setting by the 1920s. However, the change in setting does not prevent the cemetery from communicating its historical and design significance. As the city expanded in the late 19<sup>th</sup> and early twentieth centuries, the undeveloped land on the fringes of settlement, where Black Chattanoogaans could develop a cemetery during Jim Crow segregation, became surrounded by whites-only subdivisions by the 1920s. This documents not only the growth of the city into the East Ridge, but also makes stark the distinct uses of space by whites and Blacks side-by-side during the period of significance. Because the cemetery was surrounded by subdivisions throughout most of its history, the change of setting prior to that does not diminish the site’s integrity.

The cemetery also retains integrity of design, materials and workmanship. No buildings, walkways, or drives have been added since the end of the Period of Significance. The historic spatial organization and circulation remains unchanged, as the majority of the paths are still visible and walkable. Extant grave markers and monuments, as well as plot curbing and fencing, have been largely retained, with intact materials and workmanship, although—as is typical of historic cemeteries—some markers have toppled or are leaning due to natural subsidence and soil movement. As is typical of an active cemetery, new burials continue to take place within the cemetery grounds. However, these burials are infrequent and do not affect the ability of the cemetery as a whole to communicate its historical and design significance.

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The retention of the above-described aspects of integrity ensures the cemetery retains integrity of feeling, and the property retains integrity of association through its role as a burial place for Chattanooga's African American communities.

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**8. Statement of Significance**

**Applicable National Register Criteria**

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

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

**Criteria Considerations**

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

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.

**Areas of Significance**

(Enter categories from instructions.)

ETHNIC HERITAGE: Black

LANDSCAPE ARCHITECTURE

SOCIAL HISTORY

**Period of Significance**

1890-1975

**Significant Dates**

1904

1922

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

**Cultural Affiliation**

N/A

**Architect/Builder**

N/A

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### **Statement of Significance Summary Paragraph**

Pleasant Garden Cemetery is significant at the local level under Criterion A in the areas of Ethnic Heritage: Black and Social History due to its 1890 establishment as a private, Black cemetery when Black Chattanoogaans had limited burial place options due to racial segregation. With most burials occurring between 1890 and the late 1960s, Pleasant Garden quickly grew into Chattanooga's largest Black cemetery. Individuals interred at Pleasant Garden were associated with major trends in African American history, such as enslavement; community building; Jim Crow violence and discrimination; and the Civil Rights Movement and include members of the lower working classes as well as prominent leaders. Pleasant Garden is also the final resting place of Ed Johnson, a young man lynched in 1906, and Leroy Wright, one of the "Scottsboro boys," whose experiences epitomized Jim Crow era violence and discrimination, and led to a groundbreaking Supreme Court case. Pleasant Garden is also significant under Criterion C for Landscape Architecture for having the distinctive characteristics of an African American cemetery such as the uneven, hilly terrain; nonlinear burial pattern; proliferation of vernacular, hand-made tombstones; and the number of graves that lack markers. The Period of Significance begins with the first burial in 1890 and ends in 1975. These dates correspond with the establishment of the cemetery and end at the fifty-year default mark. The cemetery meets the requirements of Criteria Consideration D due to its establishment and growth as a separate, Black burial ground during Jim Crow segregation; the individuals interred there; and the physical characteristics that convey its association with Black cemeteries.

### **Narrative Statement of Significance**

#### *Establishment of Pleasant Garden Cemetery*

Pleasant Garden Cemetery is located on the east side of Missionary Ridge in downtown Chattanooga and was initially surrounded by farms and smallholdings owned by both Black and white people.<sup>7</sup> The cemetery was established by Richard L. Cleage, a postal carrier who lived in Orchard Knob, on the city's east side. Cleage was active in community affairs, serving as an officer of the Penny Savings Bank, judge of elections for the Tenth District in 1890 and as the secretary of the Lookout Valley Agricultural, Mechanical, and Horticultural Association in 1891. He was also an active member of the Republican party, serving as delegate to the county and national conventions in the late 1880s and early 1890s.<sup>8</sup>

Cleage purchased an approximately eleven-acre tract in 1890 that fronted Roger's Road (now Ridgeside Road).<sup>9</sup> The original entrance to the cemetery from Rogers Road may have been at the property now known

<sup>7</sup> "Aged Negro Dead," *Chattanooga Daily Times*, March 7, 1926. One of the larger properties near the cemetery belonged to John Farris, an African American resident who lived at Rogers and Rowe Roads for approximately fifty years, from c. 1876 until his death in 1926

<sup>8</sup> "Republicans in Council," *Chattanooga Daily Times*, April 20, 1888; "County Convention," *Chattanooga Republican*, May 11, 1890; "Last Day's Session," *Chattanooga Daily Times*, July 10, 1890; Advertisement, Penny Savings Bank, *Chattanooga Republican*, April 12, 1891; "A Colored Fair," *Chattanooga Daily Times*, August 14, 1891.

<sup>9</sup> Hamilton County Record B, Vol. 4, Book 80, page 645.

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as 116 Ridgeside Road, as it appears to be the only relatively flat site from that direction, with a gentle slope that leads to the cemetery.

An obelisk placed near the highest point of Pleasant Garden Cemetery lists the original board of directors, These included John H. Scott, Walter W. Meadows, Armstead S. Scruggs, Mack C. Bowers, Joseph Kemp, Johnathan Austin, W.M. Rice, H. M. Wilson, L.C. Jackson, James W. White, S.P. Johnson, George W. Penn, and J. E. Cleague. These men included artisans, professionals, businessmen, active members of the Republican party and local fraternal organizations, and several board members of the local Penny Savings Bank.<sup>10</sup>

Though it may not have been the first burial at Pleasant Garden due to the inconsistency of the records, Richard White, a 55-year-old Black male, is the first individual in the city death registers listed as having been buried in the cemetery, presumably soon after his death date on December 22, 1890.<sup>11</sup>

Pleasant Garden Cemetery's formal opening celebration on May 2, 1891, was described this way:

Despite the rain yesterday, nearly 500 persons assembled at the recently inaugurated Pleasant Garden Cemetery (colored), located on the east slope of Mission Ridge, near the terminus of the electric line. There have already been several interments, and there has been considerable grading and other work on the grounds, the event yesterday being the formal opening of the first cemetery in the South that is owned exclusively by colored people.<sup>12</sup>

In 1891, the Cemetery Association expanded the cemetery, adding a strip of land measuring eighty feet east-west and 180 feet north-south to the western side.<sup>13</sup> Within eighteen months of the opening, 260 people were buried at Pleasant Garden. A news account stated many graves were covered in items such as glass bottles and dishes and that the graves were placed so close together it was difficult to step between them.<sup>14</sup>

The cemetery was sold for back taxes in 1894 to J. Frank Grant, who purchased it for \$1,000. Around this time, Hamilton County seized and sold thousands of properties for back taxes, a process evidently involving hastily made abstracts of title and a bidding process that took place behind closed doors, essentially forcing property owners to re-purchase their own deeds. For context, in 1889, Forest Hills Cemetery brought litigation against Hamilton County over claims of back taxes. According to one account, the cemetery company had never paid taxes, contending that it was exempt. The state Supreme Court heard the case and ruled that cemetery companies formed for the purpose of profit were liable to taxation. The Forest Hills

<sup>10</sup> See Advertisement, Penny Savings Bank; "Colored Lodge Elects Officers," *Chattanooga Daily Times*, June 9, 1889; *1890 Chattanooga Directory*; *1900 Federal Census*; Advertisement, Penny Savings Bank; "Republican Primaries," *Chattanooga Daily Times*, April 21, 1882; "Odds and Ends," *Chattanooga Daily Times*, March 6, 1881; *1881 Chattanooga Directory*. etc.

<sup>11</sup> *Tennessee City Death Records Nashville, Knoxville, Chattanooga, Memphis 1848-1907*, December 1890, p. 212, Nashville, Tennessee: Tennessee State Library and Archives.

<sup>12</sup> "Formally Opened," *Chattanooga Daily Times*, May 2, 1891, p. 3, *Newspapers.com* (accessed January 30, 2024).

<sup>13</sup> Hamilton County deed records, Record M, Book 91, Vol. 4, p. 670, dated June 25, 1891.

<sup>14</sup> "Where the Colored Dead Lie," *Chattanooga Daily Times*, October 10, 1892.

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Cemetery Company was therefore immediately liable for back taxes. This ruling likely paved the way for the 1894 sale of Pleasant Garden.<sup>15</sup>

The 1894 sale of Pleasant Garden was, according to one news article, “perhaps the most peculiar sale of real estate ever made in the history of Hamilton County” due to the property being a cemetery.<sup>16</sup> The article described it as “one of the prettiest of the many pretty sites on the ridge,” further entailing that the cemetery “is fenced with a small house on it” and contained about 300 interments. Explaining the novelty of the transaction, the article continued, “There have been many instances of property being sold for burying grounds, and of places being sold on which a few graves were located, but the selling of an entire cemetery with fully 300 graves is, to say the least of it, considerably out of the usual run of real estate deals.” A newspaper in Mineral Springs, WI, also commented on the sale of the cemetery, implying J. Frank Grant planned to “continue the traffic in grave lots” and that the “rental of grave space to the colored people nets good returns on investment.”<sup>17</sup>

George W. Franklin, a local Black businessman, purchased the cemetery property in 1904.<sup>18</sup> Franklin expanded the cemetery property on several occasions and promoted it through his funeral business. A small expansion under his ownership occurred by 1919. A major change to the cemetery boundaries then took place in the 1920s. The entrance was originally located on the northeast side of the cemetery along Rogers Road, across from John Shepherd’s Hill Glen dairy farm. In 1922, Shepherd’s sons Paul W. Shepherd and Percy B. Shepherd, began the process of developing a subdivision (then known as Shepherd Hills Addition No. 1, now Ridgeside) on the former farmland along what is now Ridgeside Road. In preparation for the development, the Shepherds purchased a portion of unused cemetery property in its northern section, and Franklin purchased two parcels along Rowe Road from Shepherd. These additional lots fronting Rowe were used to create a new driveway into the cemetery.<sup>19</sup> The cemetery eventually came to be entirely encircled by residential developments (Shepherd Hills c.1922, Crescent Park c.1922, Pinewood Terrace c.1929).

Two other changes to the boundaries took place in the 1920s. In 1925, a small rectangular piece of land at the east corner of the cemetery was notched out to create a rectangular lot for the property at 132 Ridgeside Road.<sup>20</sup> In 1947, an irregularly shaped 0.38-acre portion of the original cemetery at its most southeasterly corner was sold by the Levi Young family (last known owners, addressed below) and is now part of the property at 300 Rowe Road.<sup>21</sup>

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<sup>15</sup> “Collection Enjoined,” *Chattanooga Daily Times*, June 12, 1889; “A Cemetery Sold: A Real Estate Transfer Out of the Usual Run,” *Chattanooga Daily Times*, January 28, 1894.

<sup>16</sup> “A Cemetery Sold.”

<sup>17</sup> “A Business Venture,” *Mineral Point Weekly Tribune* (Mineral Point, Wisconsin), February 10, 1894.

<sup>18</sup> Hamilton County deed records, Record T, Vol. 7, Book 176, page 358–359, dated April 14, 1904.

<sup>19</sup> Hamilton County deed records, Record H, Vol. 22, Book 554, pages 385–386, dated October 6, 1928; Hamilton County deed records, Record U, Vol. 17, Book 437, pages 250–251, dated April 10, 1919; Hamilton County deed records, Record V, Vol. 15, Book 386, page 430, dated January 20, 1921; Hamilton County deed records, Record X, vol. 15, book 388, pages 451–452, dated January 20, 1921; 1928 Hamilton County plat book, Plate 20.

<sup>20</sup> Hamilton County deed records, Record Q, Vol. 19, Book 485, p. 404, dated January 6, 1925.

<sup>21</sup> Hamilton County deed records, Instrument 2001050400130, dated May 1, 2001; see also Plat Book 99, p. 14.

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The final known owner of the cemetery was Levi Amos Young, who became the sexton and purchased the cemetery at a sheriff's sale in 1937.<sup>22</sup> Young first came to Chattanooga from Alabama in 1895 when he was 19. He and his wife Maggie had four daughters – Minnie, Elizabeth, Ophelia, and Thenie – and a son, Dr. J.O. Young, who attended Meharry Medical College in Nashville and practiced as a dentist in Chattanooga. In his youth, Levi Young sold milk, butter, and eggs to the army post at Chickamauga Park (NR Listed – 10/15/1966) during the Spanish-American War. After the war, he opened a hardware store, which he operated for thirty years, before going into the real estate business. He was also active in civic affairs, including serving on the board of directors of the YMCA. He was an active member of Wiley Memorial United Methodist Church (NR Listed 08/01/1979), helped create the African American Orphanage, and organized the boys' Sunday school at Bonny Oaks School (NR Listed 08/11/1980).<sup>23</sup>

On several occasions, Young donated graves for people who had been enslaved, including Crawford Scott, who died in 1948 at the age of 103,<sup>24</sup> and for Tom King, a former cook in the Union Army, who died in 1950 at the age of 110.<sup>25</sup> Levi Young himself died in 1957 at the age of eighty-one and was buried at Pleasant Garden Cemetery. Maggie Young died in 1964 and is also interred there. Both funerals were handled by the Franklin-Strickland Funeral Home.<sup>26</sup>

#### **CRITERIA A: SIGNIFICANCE OF PLEASANT GARDEN CEMETERY TO BLACK SOCIAL HISTORY IN CHATTANOOGA**

Before the 1890 establishment of Pleasant Garden Cemetery, African Americans in Chattanooga had limited options when it came to burial places due to racial segregation. A survey of Chattanooga death registers from the late 19<sup>th</sup> century indicates Black Chattanoogans were often buried in the City Cemetery (also known as the Chattanooga Citizens Cemetery), at the county hospital, the Potters Field, Forest Hills, or elsewhere in Hamilton County further afield from the city, such as small family or community cemeteries or burial grounds associated with Black churches.<sup>27</sup>

Established c. 1837, the City Cemetery was apparently reaching burial capacity in 1879 and, as was typical for southern city cemeteries, Black interments were buried in a section separate from white burials. Similarly, at Forest Hills, a for-profit cemetery established in 1880 in the southern portion of the city, Black interments were relegated to a separate section. Burials of white and Black residents at the county hospital cemetery in the Wauhatchie Valley and the Potters Field (also called "the Field) on Stringer's Ridge often

<sup>22</sup> Hamilton County deed records, Record Book 1012, pp. 471–474.

<sup>23</sup> "Levi Young Dies at His Residence," *Chattanooga Daily Times*, August 25, 1957, p. 25, *Newspapers.com* (accessed January 30, 2024).

<sup>24</sup> "Chattanoogans' Gifts Will Provide Private Funeral for Former Slave," *Chattanooga Daily Times*, October 23, 1948, p. 3, *Newspapers.com* (accessed May 14, 2020).

<sup>25</sup> "Uncle Tom's Friends Remember Him in Death, Supply Means for Funeral," *Chattanooga Daily Times*, July 13, 1950, p. 3, *Newspapers.com* (accessed January 30, 2024).

<sup>26</sup> State of Tennessee death certificate no. 57-19181; State of Tennessee death certificate no. 64-33866.

<sup>27</sup> *Tennessee City Death Records Nashville, Knoxville, Chattanooga, Memphis 1848-1907*, December 1890, Nashville, Tennessee: Tennessee State Library and Archives. Chattanooga death registers did not consistently capture burial places until the turn of the 20<sup>th</sup> century.

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occurred when the decedents were very poor, had no family to make arrangements, and thus had no other options.<sup>28</sup>

Black cemeteries certainly existed in Chattanooga and Hamilton County before the establishment of Pleasant Garden. The National Register-listed Beck Knob Cemetery (NR Listed 6/29/21), a one-acre burial ground located just north of the river, was established around the end of the Civil War, and is associated with the communities that grew out of the refugee camp of formerly enslaved people that formed on the northern riverbanks. The cemetery has been owned and cared for since the 1880s by Hurst United Methodist Church, a Reconstruction-era congregation. Though not exhaustive, the Works Progress Administration's 1939 documentation of Black cemeteries lists seventeen in the county, with several predating 1890. However, the majority of these are small burial grounds located several miles outside of the city and are associated with churches, small communities, or particular families, further emphasizing a lack of burial options for African Americans who lived in or near downtown Chattanooga.<sup>29</sup>

When Pleasant Garden Cemetery opened, it provided a large space for Black burials without the indignity of being relegated to a particular section due to one's race. A 1911 newspaper article reflected that the twenty-one-acre Pleasant Garden Cemetery had become one of "the leading colored cemeteries of the city" with an estimated 4,500 graves, along with the much smaller Beck Knob and "the colored department of Forest Hills."<sup>30</sup> As a Black cemetery created during Jim Crow segregation, Pleasant Garden is a product of African American social history in Chattanooga by nature of its establishment as a Black space and through its thousands of interments that were associated with local Black communities, occupations, and institutions. The 1880s witnessed a doubling in the Black population in the city, implying a greater need for African Americans to claim more burial space for their growing community.<sup>31</sup> From the 1880s throughout the early twentieth century, Chattanooga sought to attract industry and immigrants from the North to bolster its economy and to rebrand itself as a socially tolerant city of the New South.<sup>32</sup> Known as "the Dynamo of Dixie," Chattanooga's industrial sector flourished until after World War II.<sup>33</sup> Therefore, the arc of the city's economic growth mirrors both the growth of the African American labor force in the industrial and other working sectors and the history of Pleasant Garden Cemetery.

The establishment of Pleasant Garden Cemetery took place within an environment of Black achievement in the face of oppression by white people. Chattanooga experienced Reconstruction, following the Civil War, as

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<sup>28</sup> "Our Grave Yard," *Chattanooga Daily Times*, April 1, 1879, p. 3; Maia Council, *Center for Historic Preservation at Middle Tennessee State University*, "The People of the Field: Rediscovering Black History at a Chattanooga Cemetery," September 2022, p. 2.

<sup>29</sup> Savannah Grandey, et al, "Beck Knob Cemetery," National Register of Historic Places Nomination Form (Washington, DC: U.S. Department of the Interior, National Park Service, 2021), Section 8; *Historical Records Survey: Tennessee Cemeteries* finding aid, processed by Owen B. Stratvert, 1968. Tennessee State Library and Archives.

<sup>30</sup> "Nature's Most Favored Spots Around the City Are Used for Cemeteries," *Chattanooga News*, Oct. 30, 1911, p. 43, *Newspapers.com* (accessed July 14, 2020).

<sup>31</sup> Michelle R. Scott, *Blues Empress in Black Chattanooga: Bessie Smith and the Emerging Urban South* (Urbana: Univ. of Illinois Press, 2008), p. 35.

<sup>32</sup> Courtney Elizabeth Knapp, *Constructing the Dynamo of Dixie: Race, Urban Planning, and Cosmopolitanism in Chattanooga, Tennessee* (Chapel Hill: University of North Carolina Press, 2018), p. 48.

<sup>33</sup> Knapp, p. 3.

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a brief period of self-actualization for African American people. After being granted the right to vote in 1868, when Republicans swept the state legislature, African American men voted, held political office, and became actively involved in the civic life of the community. Following the Civil War, “downtown Chattanooga evolved into a prominent center of African American social, cultural and economic production” including “dozens of mutual aid and benevolent societies (and) an entertainment district along East Ninth Street that rivaled Memphis’ Beale Street.”<sup>34</sup> But almost immediately, just two years later in 1870, state and local officials began to enact laws designed to limit Black people’s rights and freedoms. These so-called “Black Codes” additionally intended to keep black people separate from white people in the public sphere, continued to be adopted and enforced well into the twentieth century.

In the 1870s, the City’s population was more than forty percent African American, and reports in *The Christian Recorder*, an African American newspaper, said that “the colored labor in the city’s mills and factories is quite extensive, and speaks for itself in every department from the clerk’s office to the common laborer, and one especial beauty is this; these laborers, many of them, have their own homes.”<sup>35</sup> By 1882, more than half of the Chattanooga police force was African American,<sup>36</sup> and the city was home to many Black professionals, including doctors, lawyers, merchants, barbers, and mechanics. The Penny Savings Bank, organized with \$50,000 of capital in 1890, was the first bank exclusively for Black people.<sup>37</sup> Education was also a priority, with “Over 1500 colored children attending the City public schools.”<sup>38</sup> Jim Crow laws were enacted largely in response to these successes, separating African Americans from white people in almost all aspects of the public sphere, either by law (*de jure* segregation) or *de facto* social mores and traditions.

Unlike other cities that had a segregated “Negro district” or similar area separated from white residential sections by a roadway, railroad, or body of water, African American neighborhoods were located throughout Chattanooga. A 1939 Home Ownership Loan Corporation map noted that “the primary negro business district is located on E. 9<sup>th</sup> St. and negroes reside on it to Magnolia where whites reside on to Central Ave.” Descriptions of “hazardous” neighborhoods frequently noted that they were integrated, with as few as twenty percent African American households, and mentioned the presence of lower-income white “clerical and wage earners.” Only a few areas were described as almost entirely populated by African Americans.<sup>39</sup>

As the twentieth century progressed, Pleasant Garden Cemetery became a relatively rare African American-owned and -serving historic site within an otherwise segregated area. The cemetery eventually came to be encircled entirely by subdivisions advertised as all-white, deed-restricted developments. The first development, Shepherd Hills, was advertised as a “restricted community,” in contrast to neighborhoods

<sup>34</sup> Ibid.

<sup>35</sup> Rev. C. D. Harris, “Chattanooga,” *The Christian Recorder*, September 6, 1877, *Newspapers.com* (accessed January 30, 2024).

<sup>36</sup> *Chattanooga Daily Times*, December 25, 1882, p. 1, *Newspapers.com* (accessed January 30, 2024).

<sup>37</sup> Rev. Richard Graham, “My Trip to Chicago,” *The Christian Recorder*, August 6, 1891, *Newspapers.com* (accessed January 30, 2024).

<sup>38</sup> James T. Gilmore, “News of the Week, Chattanooga,” *The Christian Recorder*, October 2, 1890, *Newspapers.com* (accessed January 30, 2024).

<sup>39</sup> PolicyMap, *Home Owners’ Loan Corporation Risk Maps, 1935–1940*, compiled from sources at University of Richmond, University of Maryland, Johns Hopkins University, and Virginia Tech, *Policymap.com*, (accessed January 30, 2024).

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where “business houses are crowding into the residence sections”.<sup>40</sup> It promised to be “thoroughly restricted” with “absolutely no speculation as to the types of homes and neighbors that will surround you.”<sup>41</sup> Following shortly after Shepherd Hills were white-only developments to the southeast (Crescent Park, c. 1922) and southwest (Pinewood Terrace, c. 1929).

Deed restrictions for Shepherd Hills stated that it was a “residential community set apart for residential purposes for the white race,” which explicitly prohibited granting ownership, tenancy, or occupancy to “any negro, mulatto, or other person of color; or to any Jew.”<sup>42</sup> The residents of Shepherd Hills voted in 1925 to incorporate the Ridgeside Taxing District, whose corporation limits initially included Pleasant Garden Cemetery. In 1931, the City of Ridgeside incorporated, apparently to prevent annexation by the City of Chattanooga, which had been annexing surrounding communities and had targeted Ridgeside as early as 1929.<sup>43</sup> The incorporation repealed the Taxing District and amended the City of Ridgeside’s boundaries to exclude Pleasant Garden Cemetery and “the Negro Baptist Church.”<sup>44</sup>

In addition to Pleasant Garden’s significance as a Black burial ground created to serve Black communities during Jim Crow, that race-restricted subdivisions developed around a Black cemetery and a contiguous Jewish cemetery indicates the ways in which landscapes that had once been occupied and used by diverse groups became increasingly segregated as the twentieth century wore on. The initial nature of the development of Pleasant Garden’s surroundings also challenges the concept of racial segregation sought after by many whites during the Jim Crow era. Though residents may have been attracted to the new neighborhood by its covenants restricting Black buyers and residents, many of their backyards were and are contiguous with the Black cemetery. The concept of segregated landscapes and how it affected the lives of Black Chattanoogaans is further underscored by the fact that, after the 1920s, Black families traveled for decades to the literal midst of a whites-only neighborhood to bury their dead and care for their graves.

### **People Interred at Pleasant Garden Cemetery: A Microcosm of Black Social History in Chattanooga**

The burials at Pleasant Garden Cemetery embodied the diversity of Black Chattanoogaans in the late nineteenth up to the mid-twentieth centuries, when Black citizens were forging their own businesses and community institutions in the face of Jim Crow segregation. People interred in the cemetery range from lower-income families who could barely afford a hand-carved concrete grave marker to the most successful and admired citizens among the Black population, with their professionally carved tombstones. The

<sup>40</sup> Advertisement, “Beautiful Shepherd Hills,” *Chattanooga Daily Times*, August 12, 1923, p. 23, *Newspapers.com* (accessed January 30, 2024).

<sup>41</sup> Advertisement, “Location—Protective Restrictions,” *Chattanooga Daily Times*, May 16, 1926, p. 44, *Newspapers.com* (accessed January 30, 2024).

<sup>42</sup> “Jews are Excluded from Subdivision,” *Chattanooga Daily Times*, September 19, 1924, p. 5, *Newspapers.com* (accessed January 30, 2024).

<sup>43</sup> “Full Text of Chattanooga Annexation Bill,” *Chattanooga Daily Times*, March 5, 1929, p. 8, *Newspapers.com* (accessed January 30, 2024).

<sup>44</sup> Charter for the City of Ridgeside, Tennessee, Chapter No. 615, House Bill No. 1191, June 29, 1931; Properly known as the Mission Ridge Baptist Church, that property and its adjacent cemetery are located on the north side of Shallowford Road, across from the intersection with Hilldale Road.

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following examples highlight some of the well-known burials at Pleasant Garden and then go on to present the larger picture of Black society in Chattanooga through the lesser-known people buried here.

### *The Franklin Family*

One of the most significant industries through which African Americans gained prestige, wealth, and community prominence during this time period was undertaking. Among the Chattanooga Black elite, bankers, lawyers, doctors, teachers, and especially ministers were high-status roles, but funeral directors alone combined “religion, financial resources, and a cultural mandate.”<sup>45</sup> The African American funeral industry connected religious institutions, banks, and insurance providers in a collaborative partnership to meet the community’s desire for proper burials; the primacy of the funeral industry’s role in the community was reflected in its high social and economic status.<sup>46</sup>

The George W. Franklin family is perhaps the most prominent family in Pleasant Garden’s history. The Franklins achieved both individual and collective accomplishments as a family of male and female funeral directors and community leaders who have served the African American community in Chattanooga from 1894 to the present day. The various Franklin funeral businesses have included the Franklin Funeral Home, Mabel Franklin Funeral Home, Franklin-Strickland Funeral Home, and John P. Franklin Funeral Home.

George W. Franklin, Jr. (d. 1928), was born in either Quitman or Rome, Georgia, on December 11, 1865. His father, a blacksmith, introduced sons John Henry and young George to the trade at a young age, and they worked as his apprentices through their adolescence.<sup>47</sup> George Jr. first went into business for himself in Rome in 1885, parlaying his skills as a blacksmith and wagonwright into an undertaking business, as he was able to build his own hearses and coffins. In Rome, he became acquainted with and received support from undertaker David T. Howard and met Cora Freeman, who he married in 1891.<sup>48</sup> The couple had two children, Benjamin Howard and Mabel Alice, within three years. Cora worked alongside George in the undertaking business, preparing the bodies of female decedents for burial.

The Franklin family and their undertaking business relocated to Chattanooga, Tennessee, on December 7, 1894.<sup>49</sup> They lived and worked at 728 Chestnut Street, along with three employees: a hearse driver, stableman, and “collector” (probably of the deceased).<sup>50</sup> In 1907, the family moved their residence and

<sup>45</sup> Michael A. Plater, “R. C. Scott: A History of African American Entrepreneurship in Richmond, 1890–1940,” Ph.D. dissertation (College of William and Mary, 1993), pp. 150. See also Suzanne E. Smith, *To Serve the Living: Funeral Directors and the African American Way of Death* (Cambridge, MA: Belknap Press, 2010), and LaTrese E. Adkins, “‘And Who Has the Body?’: The Historical Significance of African American Funerary Display.” Phd diss., Michigan State University, 2003, and Beverly Bunch-Lyons, “‘Ours is a Business of Loyalty’: African American Funeral Home Owners in Southern Cities,” *The Southern Quarterly*, Vol. 53, no. 1 (Fall 2015).

<sup>46</sup> Plater, pp. 5–8.

<sup>47</sup> 1880 U.S. Census, Rome, Floyd County, Georgia, First Ward, Supervisor District 1, Enumeration District 651, 13.

<sup>48</sup> “Funeral of Cora Franklin,” *Chattanooga Daily Times*, October 25, 1912, 10. David T. Howard went on to become one of Atlanta’s first Black millionaires and a civic leader and philanthropist; J. Bliss White, *Biography and Achievements of the Colored Citizens of Chattanooga, 1904*, 10.

<sup>49</sup> White, 10.

<sup>50</sup> 1900 U.S. Census, Supervisor’s District 3, Enumeration District 57/Div. A, sheet 16.

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business to a brand-new two-story brick building at 610 Chestnut Street, next to the Broad Street Methodist Episcopal Church. A successful businessman, Mr. Franklin was able to pay real estate broker W. I. Alexander a reported \$6,000 for the 40-foot by 116-foot lot at 610 Chestnut.<sup>51</sup> Franklin also built brick stables for his horses on Chestnut Street, between Sixth and Seventh, that same year at a cost of \$1,500.<sup>52</sup> The Franklin Funeral Home offered both automobile and horse-drawn hearses as late as 1923, as well as coffins, caskets, and burial clothing for both men and women, and provided an ambulance service.<sup>53</sup>

Franklin purchased Pleasant Garden Cemetery in 1904. He reportedly operated a second cemetery for African Americans called East View Cemetery, that was adjacent to and eventually came to be incorporated with the larger Pleasant Garden.<sup>54</sup> Franklin bought and sold a variety of other residential and commercial properties over the years. The *Colored Citizens of Chattanooga* yearbook in 1904 noted that Franklin had distinguished himself as an owner of “some of Chattanooga’s best real estate” including commercial property housing his business, as well as “a small truck farm on Mission Ridge and a large farm of 111 acres, some parts of which contain coal, iron ore, and some very fine timber” and “real estate in localities where he is the only negro owner, as well as other property.” He also continued to own property in Rome, Georgia.<sup>55</sup>

Around two years after the 1912 death of Cora Franklin, Franklin married his second wife, Rosa Lee (Rosalee) May Porter, a high school teacher. They had a daughter, Ollie Mae, and two sons, George and John Porter Franklin. Franklin Jr. filed for divorce in 1928 and received a compromise decree in June that year,<sup>56</sup> just two months before his death.<sup>57</sup> To pay for the divorce, he mortgaged his business holdings (including Pleasant Garden Cemetery) to attorneys Whitaker & Whitaker.<sup>58</sup>

Franklin was a community leader in Chattanooga. He was a close friend of Booker T. Washington and coordinated Washington’s visit to Chattanooga on November 9, 1909; Franklin was said to have accompanied Dr. Washington for many years on his “lecturing tours.”<sup>59</sup> He was also a charter member of the National Negro Business League when it was formed in Boston in 1900.<sup>60</sup> He served as the president of the National Negro Funeral Directors’ Association from its founding in 1907 through 1927.<sup>61</sup> In 1913, Franklin

<sup>51</sup> “Colored Undertaker to Move,” *Chattanooga Daily Times*, June 2, 1907, p. 5, *Newspapers.com* (accessed January 30, 2024).

According to the Consumer Price Index Inflation Calculator, \$6000 in 1907 dollars is equivalent to about \$190,000 in 2022.

<sup>52</sup> “Brick Stable,” *Chattanooga News*, May 30, 1907, p. 11, *Newspapers.com* (accessed January 30, 2024).

<sup>53</sup> Advertisement, “Open House for Colored People,” *Chattanooga News*, November 15, 1923, p. 6, *Newspapers.com* (accessed January 30, 2024); Advertisement, *Chattanooga News*, February 13, 1925, p. 21, *Newspapers.com* (accessed January 30, 2024).

<sup>54</sup> At the time of writing, little is known about East View Cemetery. John Franklin, Jr., G.W. Franklin’s grandson, remembers there used to be a sign indicating the area that was known as East View within the larger Pleasant Garden property.

<sup>55</sup> White, 10.

<sup>56</sup> Divorce Notice, *Chattanooga Daily Times*, June 19, 1928, p. 9, *Newspapers.com* (accessed January 30, 2024).

<sup>57</sup> Despite the divorce, Rosalee Franklin subsequently described herself as a widow.

<sup>58</sup> Hamilton County deed records, Record H, Volume 22, Book 554, pp. 385–386.

<sup>59</sup> “Booker T. Washington Will Be Here Friday,” *Chattanooga News*, November 15, 1909, p. 2, *Newspapers.com* (accessed January 30, 2024).

<sup>60</sup> *Who’s Who in Colored America: A Biographical Dictionary of Notable Living Persons of Negro Descent in America*, 1927, p. 241.

<sup>61</sup> “Well-Known Colored Undertaker Honored,” *The Chattanooga News*, July 24, 1911, p. 8, *Newspapers.com* (accessed January 30, 2024); Monroe N. Work, *1913 Negro Year Book: Annual Encyclopedia of the Negro*, p. 269.

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spoke at the Tuskegee Institute, where he was recognized as “one of the most prominent and successful Negro businessmen in the South.” He also served as the president of the local Colored Business League.<sup>62</sup> He was a longtime member of Wiley Memorial Church and was well known for his work in the 1920s on an interracial committee convened to start a YMCA for black youth in Chattanooga.<sup>63</sup> George W. Franklin, Jr., died on August 4, 1928, of pyelitis, an inflammation of the pelvis and kidney, attributed to an underlying pneumonia.<sup>64</sup> His estate was valued at \$28,000 plus real estate located in Hamilton County. He was interred at Pleasant Garden Cemetery.

George, Jr.’s, oldest child, Benjamin H. Franklin, followed his parents into the family business and was working as an embalmer by the age of eighteen.<sup>65</sup> He helmed the funeral home until his death, in 1936, from occupational bronchitis (likely caused by the inhalation of formaldehyde). He also was buried at Pleasant Garden Cemetery.<sup>66</sup> Benjamin’s wife Ida B. Franklin continued to operate the Franklin Funeral Home at 309 E. Ninth Street in Chattanooga.<sup>67</sup> Her sister-in-law Mabel Franklin Taylor, who had lived with Ida and Benjamin until 1930, continued in business with her until sometime in 1938.<sup>68</sup> Like her brother, Mabel Franklin had grown up working in her parents’ funeral home business; by the age of 16, she was the bookkeeper.<sup>69</sup> In November 1939, Mabel Franklin announced the opening of the Mabel Franklin Funeral Home at 600 E. Ninth Street in Chattanooga, “In (a) location succeeding the former Allen & Moody firm,” three blocks away from the Franklin Funeral Home.<sup>70</sup> The business later moved to 812 Central Avenue and was managed by Reuben Strickland, formerly of Buchanan Funeral Home, eventually becoming the Franklin-Strickland Funeral Home at the same location.<sup>71</sup> Later, Franklin-Strickland Funeral Directors joined with J. Avery Bryan Funeral Home and Prestige Funeral Services to form Advantage Funeral and Cremation Services, at 1724 McCallie Avenue in Chattanooga.<sup>72</sup>

John Porter Franklin, Sr., the youngest child of George W. and Rosalie Porter Franklin, worked for the family business after serving in the Army during World War II. He earned a B.S. degree from Fisk and a Master’s from Indiana University and then pursued an accomplished career in the field of public education and government in Chattanooga. He married Eva James (“Eva Jim”) Mann (1928–2002), a home economics teacher, in 1958. In 1960, he was appointed principal of W.J. Davenport School and assumed the same position at Alton Park Junior High School in 1961, a position he held for ten years. In 1971, Franklin successfully ran for Commissioner of Education and Health on the City Commission (the predecessor to

<sup>62</sup> “Negroes Plan Reception for Booker Washington,” *Chattanooga Daily Times*, November 17, 1909, p. 8, *Newspapers.com* (accessed January 30, 2024).

<sup>63</sup> “Negro Businessman Dies of Indigestion,” *Chattanooga Daily Times*, August 5, 1928, p. 5, *Newspapers.com* (accessed January 30, 2024).

<sup>64</sup> Tennessee death certificate no. 18903.

<sup>65</sup> 1910 U.S. Census, Chattanooga Civil District 1, Supervisor’s District 3, Enumeration District 46, Sheet 4B.

<sup>66</sup> Tennessee death certificate 27289.

<sup>67</sup> 1941 Chattanooga City Directory, 1012.

<sup>68</sup> 1938 Chattanooga City Directory, 887.

<sup>69</sup> 1910 U.S. Census, Chattanooga Civil District 1, Supervisor’s District 3, Enumeration District 46, Sheet 4B.

<sup>70</sup> Advertisement, *Chattanooga Daily Times*, November 12, 1939, p. 5, *Newspapers.com* (accessed January 30, 2024).

<sup>71</sup> Advertisement, *Chattanooga Daily Times*, September 27, 1952, p. 7, *Newspapers.com* (accessed January 30, 2024).

<sup>72</sup> Website, <https://www.dignitymemorial.com/funeral-homes/chattanooga-tn/advantage-funeral-cremation-services-franklin-strickland-chapel/1151> (accessed January 30, 2024).

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today's City Council). Upon his election, he became the first elected African American official in Chattanooga. He served on the Commission for twenty years and was elected vice-mayor (a commission position) for four five-year terms. Mr. Franklin served as chairman of the City School Board during the 1970s and in 1981 was elected president of the Tennessee School Boards Association. In 1991, he left government service and returned to the funeral home business. During his long life, Mr. Franklin received numerous awards and honors from professional and civic groups, as well as recognition and awards for meritorious service and business leadership in the community and state. In 1997, the Hamilton County School Board voted to rename Alton Park Middle School in his honor; the school closed in 2005.<sup>73</sup> Franklin continued to serve the community as part of the Franklin-Strickland Funeral Home and later, with his children, started the John P. Franklin Funeral Home.

Former Chattanooga mayor Ron Littlefield told WRCB-TV that "Chattanooga's relatively quiet transition through the tumultuous era of civil rights toward becoming a more open and inclusive community was made possible by the stately presence, wise guidance and steady hand of John Franklin. It was my privilege to serve with him on the final City Commission as we turned the page and ushered in the more representative City Council. He was a quiet and heroic leader through difficult times. The modern city we enjoy today owes him a great debt."<sup>74</sup> John Porter and Eva Franklin's children, Cheryl and John Jr. continue to operate the John P. Franklin Funeral Home at 1101 Dodds Avenue in Chattanooga.

### *Infamous Jim Crow Era Lawsuits*

Pleasant Garden Cemetery's period of use occurred during the eras of Jim Crow and the beginning of the Civil Rights Movement, when violence against African Americans was especially high in the South. While Chattanooga tried to sell itself to Northerners as a "tolerant" place to live and do business, it nevertheless witnessed the racial tension and violence endemic to other Tennessee towns.<sup>75</sup> Two of the cemetery's most well-known burials reflect this Jim Crow-era violence and its callous targeting of young black men.

A white mob lynched Ed Johnson from the Walnut Street Bridge (NR Listed 02/23/1999) in 1906. He had been accused of raping a white woman, Nevada Taylor, although she could not provide a description of her attacker and Johnson's presence elsewhere at the time of the crime was corroborated by numerous African American citizens. Johnson was removed to Nashville for his own safety, as an initial attempt to lynch him shortly after his arrest had led to the destruction of the jail. The judge, district attorney, and sheriff were later shown to have been collaborating behind the scenes to ensure that the trial would result in a conviction. After Johnson was found guilty by an all-white jury, his African American attorneys Noah Parden and Styles Hutchins appealed; Parden's office was set on fire in retaliation. Parden appealed to the Tennessee Supreme

<sup>73</sup> "Former City Education Commissioner John P. Franklin Dies," *The Chattanooga*, June 21, 2018, <https://www.chattanooga.com/2018/6/21/370737/Former-City-Education-Commissioner-John.aspx#:~:text=Franklin%20Dies,-Thursday%2C%20June%2021&text=John%20Porter%20Franklin%2C%20long%20a,Jim%20Crow%20laws%2C%20in%201971>, (accessed January 30, 2024).

<sup>74</sup> David Carroll, "Longtime Chattanooga Leader John P. Franklin Dies at 96," *WRCB-TV*, June 21, 2018, (updated December 1, 2021), [https://www.local3news.com/longtime-chattanooga-leader-john-p-franklin-dies-at-96/article\\_320c01a2-71fc-5acb-97c8-52996444a849.html](https://www.local3news.com/longtime-chattanooga-leader-john-p-franklin-dies-at-96/article_320c01a2-71fc-5acb-97c8-52996444a849.html) (accessed January 30, 2024).

<sup>75</sup> Scott, p. 38.

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Court, federal district court, and finally the U.S. Supreme Court, which issued a stay of execution while Johnson's case was being heard. In response, the judge and sheriff orchestrated Johnson's lynching in defiance of the Supreme Court's order. A mob of citizens and newspaper reporters dragged Johnson from his cell without interference from the guard, hanged Johnson to death, and then shot his body. Following an investigation by the U.S. Department of Justice and Secret Service, the U.S. Supreme Court found the sheriff, deputy, and five other people guilty of contempt of court and sentenced them to five days in federal jail. Johnson was buried at Pleasant Garden Cemetery.<sup>76</sup>

LeRoy Wright, one of the so-called Scottsboro Boys, was wrongfully imprisoned from 1931–1937 after he and nine other African American young men were falsely accused and then convicted of raping two white young women on a freight train headed for Memphis. The girls, along with other young white and Black men and women, were riding in boxcars when an altercation between the Black young men and the white men ended with the white men being forced off the train. The ousted would-be hoboes incited a mob to meet the train at Paint Rock, Alabama, intending to lynch the Black young men. Instead, the African Americans were arrested and taken to Scottsboro, Alabama, for trial. Despite no evidence and weak testimony from the young women, a jury found the so-called "Scottsboro Boys" guilty and sentenced them to death. The American Communist Party appealed on their behalf to the Alabama Supreme Court, which upheld the convictions. The U.S. Supreme Court in 1932 ruled that they had not received due process and ordered new trials; meanwhile, one of the young women recanted her accusation. All-white juries in a new series of trials once again issued death sentences, and in 1935, the U.S. Supreme Court overturned those convictions on the grounds that African Americans had been purposefully excluded from the jury. The National Association for the Advancement of Colored People (NAACP) became involved, creating the Scottsboro United Front Defense. The youngest Scottsboro Boys, LeRoy Wright and Eugene Williams, both thirteen years old in 1931, along with two of the other Nine, were released in 1937 after charges against them were dismissed. LeRoy Wright's brother Andrew was released in 1943 but reincarcerated until 1950. Wright served in the Army and Merchant Marine as an adult; he killed his wife and himself in 1959.<sup>77</sup>

While Ed Johnson and LeRoy Wright were high profile victims of Jim Crow violence due to the public nature of their cases, many other African Americans suffered brutal treatment at the hands of law enforcement during this era. Jasper Lyons, also buried at Pleasant Garden, was convicted for carrying a pistol and thrown in the county workhouse, where guards beat him so severely "with a heavy leather strap" that Lyons' death in 1913 warranted an inquest. His body was exhumed by order of the county attorney general, but the cause of death was presumed to be tuberculosis instead. Apparently, this illness caused a weakness in Lyons that the guards mistook for laziness, prompting them to resort to excessive physical punishment. The strap marks on Lyons' body were still visible after three weeks of decomposing in the grave.<sup>78</sup>

<sup>76</sup> Michael Webb, "God Bless You All—I Am Innocent: Sheriff Joseph F. Shipp, Chattanooga, and the Lynching of Ed Johnson," in Carroll Van West, ed., *Trial and Triumph: Essays in Tennessee's African American History* (Knoxville: Univ. of Tennessee Press, 2002), pp. 281-309.

<sup>77</sup> "Scottsboro Trials," *Encyclopedia of Alabama*, <https://encyclopediaofalabama.org/article/scottsboro-trials/> (accessed December 18, 2023).

<sup>78</sup> "Lyons's [sic] Body Beaten Up," *Chattanooga Daily News*, July 10, 1913, *Newspapers.com* (accessed January 9, 2020).

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*Individuals Buried at Pleasant Garden as Embodiments of Black Social History in Chattanooga*

Many more decedents buried in Pleasant Garden no doubt experienced racial prejudice in life, but their stories nonetheless present a picture of hard work, success, and community. No comprehensive survey of grave markers or biographical data on persons buried at Pleasant Garden Cemetery has been completed at this time, though much can be revealed by newspaper obituaries. While the people buried in Beck Knob Cemetery were largely associated with working-class segment of late nineteenth/early twentieth century African American Chattanooga, the occupations held by the people in Pleasant Garden from the late nineteenth to the mid-twentieth century ranged from the working class to the elites of Black Chattanooga society. A small sampling of this range of professions will illustrate how Pleasant Garden Cemetery encapsulates the diversity of the African American experience in Chattanooga during the crucial time of community-building before the Civil Rights Movement of the 1960s changed the course of history for Southern Black citizens.

Many of the people interred in Pleasant Garden began their lives as enslaved non-citizens. Some of them, through their hard work and strong characters, attracted the recognition of their peers and even white society. Crawford Scott (d. 1948), for example, was born enslaved in Alabama, but at some point moved to Chattanooga, where he worked for the city streets department and gas company. His work as a handyman for the white Wade family, however, inspired a Wade daughter to raise money for Scott's funeral after his death in poverty. She raised more than the \$150 needed; this act of fundraising was noted with its own article in the *Chattanooga Daily Times*.<sup>79</sup> Elvira Yarnell (d. 1906), "one of the most interesting negroes in Chattanooga," was similarly described in terms of her faithful service to the Baxter family, who "gave her a funeral of more than ordinary import."<sup>80</sup> The Reverend Joseph E. Smith (d. 1917), worked his way from bondage to a successful ministry at First Congregational Church. His obituary notes that he was respected "by members of his race in this community, as well as by white people who had known him and esteemed him."<sup>81</sup> These three examples mention the respect held for the Black decedents by members of white Chattanooga society no doubt because the articles appear in *The Chattanooga Times*, a prominent white newspaper. The *Times* also noted the passing of Rev. H.J. Johnson (d. 1950) of Orchard Knob Missionary Baptist Church, who, like Rev. Smith, had been born in bondage, rose to lead an important community church, and was buried at Pleasant Garden.<sup>82</sup> A full-column article in *The Chattanooga News* from 1918 pays homage to "Aunt" Lizzie Sales, "one of Chattanooga's most picturesque characters ... widely known among both white and colored people." In this article, she was widely praised for her Civil War-era service to the white family that enslaved her as well as to General Ulysses Grant, who apparently liked her cooking.<sup>83</sup> These examples also suggest

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<sup>79</sup> "Chattanooga's Gift Will Provide Private Funeral for Former Slave."

<sup>80</sup> "Death of Aged Negro," *Chattanooga Daily Times*, December 15, 1906, *Newspapers.com* (accessed July 14, 2020).

<sup>81</sup> Obituary, "Rev. Joseph E. Smith, Esteemed Negro Pastor," *Chattanooga Daily Times*, March 11, 1917, *Newspapers.com* (accessed May 14, 2020).

<sup>82</sup> "Orchard Knob Church Sets Memorial Service," *Chattanooga Daily Times*, March 15, 1950, *Newspapers.com* (accessed December 20, 2023) and "Reverend H. J. Johnson (1909-1949)," in "Church History and Pastoral Lineage," *Orchard Knob Missionary Baptist Church*, <http://orchardknob.weebly.com/church-history.html> (accessed December 20, 2023).

<sup>83</sup> "Called from Earth to Her Future Reward," *Chattanooga News*, September 24, 1918, p. 8, *Newspapers.com* (accessed January 30, 2024).

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that well-to-do white Chattanoogaans would have recognized Pleasant Garden as an appropriate place for respected African Americans to be buried.

Clay Hickerson (d. 1930) was not only born enslaved but participated in the Civil War for the Confederate Army, presumably accompanying the white son of his enslaver. Captured at the Battle of Stones River (NR Listed 01/16/1966), he spent the rest of the war in a prisoner camp in Nashville.<sup>84</sup> His death certificate indicates his burial in Pleasant Garden, now no longer marked.<sup>85</sup>

Horace Brazelton (d. 1956) is an example of an African American entrepreneur and businessman associated with the rise of the professional middle class of Black Chattanoogaans at the turn of the twentieth century. In 1904, he became the first African American to open a professional photography studio in the city, where his clientele reflected Black affluent families as well as professional and fraternal organizations in Chattanooga during Jim Crow. His photos of dignified and well-to-do Black citizens countered many of the denigrating and stereotypical portrayals of African Americans during this period.<sup>86</sup>

The Black middle class of Chattanooga also consisted of educators, several of whom were buried in Pleasant Garden. Virginia Y. Lewis (d. 1956) taught at Howard High School, the prestigious college-prep school for Black youth and the first public school established in Chattanooga<sup>87</sup> Many former students are also interred at Pleasant Garden; the school's reputation usually warranted a mention in obituaries. Other schoolteachers buried in the cemetery include Fredericka H. Stearns (d. 1962), who taught at Orchard Knob Elementary; Mattie Pope McIntosh (d. 1962), who taught for thirty-two years at East Fifth Street School; and Mary J. Freeman Crawford, whose death in 1920 occasioned a large heading in the newspaper followed by an article describing her as a "highly respected colored teacher" and "a very useful citizen" who "owned a comfortable home on Palmetto Street and leaves considerable valuable property located in the Fort Wood district."<sup>88</sup> Lula F. Kennedy (d. 1920) was Chattanooga's first Black music teacher.<sup>89</sup> Dr. Thomas William Haigler (d. 1911) founded the Chattanooga National Medical College in 1898.<sup>90</sup>

Pleasant Garden was not only a burial ground for the elite and up-and-coming members of African American society in Chattanooga, however. Many who belonged to the city's vast working class are buried in Pleasant

<sup>84</sup> Dorothy Brush, "Random Thoughts," *Crossville Chronicle*, August 7, 2002, <https://static.cnhionline.com/crossvillechronicle/flashpromo/OldStuff/Opinion/BrushArticles/brushjackiehall.html> (accessed December 20, 2023).

<sup>85</sup> "Clay Hickerson," July 3, 1930, in Tennessee, U.S., Death Records, 1908-1965, *Ancestry.com* (accessed December 20, 2023).

<sup>86</sup> *Through the Lens: The Life and Legacy of Horace Brazelton*, exhibit at Ruby Falls, 2023, <https://www.rubyfalls.com/special-events/horace-brazelton-exhibit/> (accessed December 18, 2023).

<sup>87</sup> "Lewis," *Chattanooga Daily News*, June 21, 1956, *Newspapers.com* (accessed May 5, 2020); Scott, p. 31; Knapp, p. 42.

<sup>88</sup> Respectively, "M'Intosh – Mrs. Mattie Pope," *Chattanooga Daily Times*, December 25, 1962, *Newspapers.com* (accessed May 8, 2020); "Stearns – Mrs. Fredericka H.," *Chattanooga Daily Times*, June 11, 1962, *Newspapers.com* (accessed June 24, 2020); and "Death of Well-Known Colored Teacher," *Chattanooga News*, April 28, 1920, *Newspapers.com* (accessed January 30, 2024).

<sup>89</sup> "Community members trying [to] restore forgotten cemetery," *Local 3 News*, October 30, 2017, [https://www.local3news.com/community-members-trying-restore-forgotten-cemetery/article\\_d11d7d1a-548c-548f-a6c4-dd8e5a83857d.html](https://www.local3news.com/community-members-trying-restore-forgotten-cemetery/article_d11d7d1a-548c-548f-a6c4-dd8e5a83857d.html) (accessed December 21, 2023).

<sup>90</sup> Rita Lorraine, "Dr. Thomas William Haigler, Doctor and Business Man," *The Black History Channel*, July 4, 2013, <https://theblackhistorychannel.com/2013/dr-thomas-william-haigler-doctor-and-business-man/> (accessed December 21, 2023).

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Garden as well. For example, the cemetery is the final resting place of many domestic servants who were born after emancipation, such as Chester Arthur “Bumpas” Jones (d. 1935), who worked for the McCallie family, Annie Glover (d. 1962), who worked for the Barnes family, Fred Gray, Sr. (d. 1957), who worked for the Stiles family, and Lindsey Johnson (d. 1960), who worked for the Crabtree and Reynolds families. Others, such as Texanna Manning (d. 1962) and Albert Smith (d. 1963), worked for hotels. Chester Arthur “Bumpas” Jones, who worked for the prominent McCallie family, was described as “one of the most efficient attendants in the old Read house’s turkish baths.”<sup>91</sup> This reflects the influx of African American workers into the booming hospitality industry of Chattanooga at the turn of the twentieth century.<sup>92</sup>

The working-class people buried in Pleasant Garden directly contributed to the growing industrial economy of the “Dynamo of Dixie.” Several decedents worked for railroad companies, particularly the Southern Railway Company, including Ernest “Spider” Lawson (d. 1956), A.J. Thomas (d. 1957), John Elgin “Dock Lock” Freeman (d. 1963), and Will Peak, who was killed in 1893 in an explosion at the railway workshop in Chattanooga. Arthur Hardwick (d. 1954) worked as a Pullman Porter; the pallbearers at his funeral were from the local Pullman Porters union. Others worked at such industries as the U.S. Pipe & Foundry Co. (Loney Foster, d. 1956), Sommerville Iron Works (C.L. Fleming, d. 1963), Combustion Engineering Co. (James D. Wilkerson, d. 1946), and Moccasin Bushing Co. (Charlie Hammond, d. 1963, and Jim Brown, Sr., d. 1961). Napoleon Upton died in 1934 from an injury he suffered while working for the city’s streets and sewer department, when his leg was crushed under a trailer with a steam shovel.<sup>93</sup> The previous year, he was depicted at work on the city streets in a *Chattanooga Daily Times* photograph above a caption extolling the benefits of city services paid for by taxes.<sup>94</sup>

The people buried in Pleasant Garden were also directly involved with the social institutions responsible for constructing the cultural ties necessary to bind Black Chattanoogans together in their fight against Jim Crow segregation. Two of the most important place-making social institutions include the church and the fraternal society.<sup>95</sup> Obituaries commonly make mention of a decedent’s church membership and membership in sororities, fraternities, unions, and other civic organizations, especially if the decedent served as an officer in these important social and religious entities. J.L. Johnson (d. 1918), “one of Chattanooga’s best known colored barbers,” was a member of the barbers’ union and also the Masons.<sup>96</sup> Christine Burke (d. 1961) “was a faithful member of the Second Baptist Church and was the Past Daughter Ruler of the Elks Temple No. 364.”<sup>97</sup> Rosa Davis (d. 1963) was a “pioneer member of Wiley Memorial Methodist Church” and “past matron of Mortha Chapter No. 77 of Order of the Eastern Star, past most ancient matron of La Prade Court

<sup>91</sup> Respectively, “Glover—Mrs. Annie,” December 5, 1962; “Gray—Fred, Sr.,” April 20, 1957; Johnson—Lindsey,” February 17, 1960; “Manning—Mrs. Anna (Texanna),” September 5, 1962; “Smith—Albert,” January 5, 1963; “Chester Jones,” April 24, 1935; all from *Chattanooga Daily Times, Newspapers.com*. The Read House was listed in the National Register on December 23, 1976.

<sup>92</sup> Scott, p. 42.

<sup>93</sup> “Upton,” *Chattanooga Daily Times*, November 28, 1934, *Newspapers.com* (accessed September 11, 2023).

<sup>94</sup> “Your Tax Dollar Builds Streets,” *Chattanooga Daily Times*, November 17, 1933, p. 5, *Newspapers.com* (accessed September 11, 2023).

<sup>95</sup> Leigh Ann Gardner, *To Care for the Sick and Bury the Dead: African American Lodges and Cemeteries in Tennessee* (Nashville, TN: Vanderbilt Univ. Press, 2022), p. 18.

<sup>96</sup> “Well-Known Barber Victim of Pneumonia,” *Chattanooga News*, March 6, 1918, *Newspapers.com* (accessed May 8, 2020).

<sup>97</sup> “Burke—Mrs. Christine,” *Chattanooga Daily Times*, November 14, 1961, *Newspapers.com* (accessed May 8, 2020).

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No. 4 Heroines of Jericho, past grand office of Excelsior Grand Chapter of O.E.S.”<sup>98</sup> A.J. Thomas, mentioned above as an employee of the Southern Railway Company, “was a member of the antler guard and a colonel in the marching unit of his Elks Lodge and a member of the East Third Street Church of Christ.” His fellow Elks Lodge members served as pallbearers at his funeral.<sup>99</sup>

The emergence of distinct social classes among the African American population of Chattanooga in the two decades before the founding of Pleasant Garden Cemetery was a direct result of the immigration of Black laborers, sharecroppers, and tradespeople from the region.<sup>100</sup> These class differences can be seen in the variety of tombstone styles and sizes in Pleasant Garden, as well as in researching the occupations of the decedents. The cemetery was founded during a marked increase in the Black middle class and institution building. Its period of significance also correlated with the rise of Black labor in the increasing industrial economy during the early Jim Crow era after the legal protections of Reconstruction were lifted. Whatever their class, those buried in Pleasant Garden cemetery all played active roles in constructing community in the adversarial Jim Crow South.

### *Preservation Efforts*

By the 1970s, the cemetery was, according to the Chattanooga Afro-American Heritage Council, in a “general rundown condition.”<sup>101</sup> The Council developed a plan and proposal to “revitalize” Pleasant Garden Cemetery, including cleaning and repairing grave markers, filling grave depressions, constructing trails, building shelters, and otherwise improving the grounds. In trying to solicit funding from private and public sources, the Council conveyed the significance of the cemetery in the proposal, stating:

There are other landmarks of Chattanooga history relating to the Black community. Many of these landmarks have fallen victim to the “sands of time,” except one, Pleasant Garden Cemetery...It is here you will find the forgotten people who made contributions, both locally and nationally. It is a gateway to the past with hope and desires for a better future...The overall historical value of Pleasant Garden and the many persons who have been buried there indicate that the beneficiaries of this revitalization project would be all Chattanoogaans.

The Council’s plan never came to fruition; however, the organization sponsored several clean-up days in the late 1970s and 1980s. Since this time, the cemetery has been maintained by volunteers, including the Friends of Pleasant Garden, adjacent property owner David Young, and Chattanooga’s African American Cemetery Preservation.

<sup>98</sup> “Davis—Mrs. Rosa,” *Chattanooga Daily Times*, January 29, 1963, *Newspapers.com* (accessed May 6, 2020).

<sup>99</sup> “Final Rites Today At 2 For A.J. Thomas,” *Chattanooga Daily Times*, June 30, 1957, *Newspapers.com* (accessed May 5, 2020).

<sup>100</sup> Scott, pp. 39, 42.

<sup>101</sup> Chattanooga Afro-American Heritage Council, “Proposal: Pleasant Gardens Memorial Park,” October 1977, Pleasant Garden file, Bessie Smith Cultural Center, Chattanooga, Tennessee.

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**CRITERIA C: PLEASANT GARDEN CEMETERY’S SIGNIFICANCE IN LANDSCAPE ARCHITECTURE, SPECIFICALLY DUE TO EMBODYING THE DISTINCTIVE CHARACTERISTICS AS AN AFRICAN AMERICAN CEMETERY**

According to historians Kami Fletcher and Ashley Towle, “cemeteries are fruitful spaces to study not simply how people buried their dead but how they continued to use these spaces to make meaning of their lives, foster communities, and struggle for equality and inclusion.”<sup>102</sup> Towle elaborates, specifically concerning the significance of African American cemeteries: “Black-owned and operated cemeteries became powerful places of security, community building, political organization, and memorialization.”<sup>103</sup> Pleasant Garden Cemetery provided a space for thousands of Black Chattanoogaans to express their identities as both individuals and members of a community. As local historian LaFrederick Thirkill remarked while looking for the grave of his great-grandfather, Pleasant Garden “was a cultural hotspot to come and enjoy a Saturday or Sunday with your family and ironically a place where people were buried. It was also a time where people gathered and celebrated life together.”<sup>104</sup>

Its physical features also reflect its identity as an African American institution. As mentioned in the Section 7 Narrative Description above, Pleasant Garden bears many of the characteristics of an upland South folk cemetery, with its wooded, hilly setting; family plot arrangement; and east-west disposition of graves. In addition, the cemetery bears further characteristics highly indicative of African American cemeteries dating from the late nineteenth/early twentieth centuries in its lack of formal landscaping and linear arrangement of graves; its preponderance of small, modestly carved tombstones; and its variety of unique folk-type vernacular markers. The aesthetic of African American cemeteries across the South in the early-to-mid-twentieth century is generally created by the presence of large areas of unmarked graves; an organization based largely around family plots rather than a linear or grid system; a lack of formal landscaping features; a high proportion of vernacular tombstones; tombstones that tend to be smaller and more modest than those in contemporary white cemeteries; and grave goods such as ornaments or offerings left on the tomb as either decoration or commemoration.<sup>105</sup> It furthermore displays other features that are attributed in higher proportions to African American cemeteries, such as the widespread presence of temporary funeral home markers that have become permanent over time and the preponderance of unmarked graves and grave depressions.

Another common characteristic is the somewhat haphazard placement and distribution of graves, which may reflect a rejection of the norms found in white cemeteries or simply a less formal approach to cemetery design. A single-lane drive that loops through the cemetery, as well as informal footpaths, do little to define different sections within the cemetery. The oldest section of graves, where hundreds of people were buried in

<sup>102</sup> Kami Fletcher & Ashley Towle, *Grave History: Death, Race, and Gender in Southern Cemeteries* (Athens, GA: Univ. of Georgia Press, 2023), p. 6.

<sup>103</sup> Ashley Towle, *African Americans, Death, and the New Birth of Freedom: Dying Free During the Civil War and Reconstruction* (Lanham, MD: Lexington Books, 2023), p. 14.

<sup>104</sup> “Community members trying [to] restore forgotten cemetery,” *Local 3 News*.

<sup>105</sup> MTSU Center for Historic Preservation, *Preserving African American Historic Places: Suggestions and Sources*, 2016, pp. 23-25, <https://irp.cdn-website.com/2c253136/files/uploaded/Preserving-African-American-Historic-Places.pdf> (accessed December 4, 2023).

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very close proximity for the first several years after the cemetery's establishment in 1891, is located on the northeast side of the cemetery and is discernible primarily by its numerous grave depressions; few markers are extant in that section. The twentieth-century burial area covers mostly flat ground that slopes gently to the crest of the hill, where the obelisk memorializing the cemetery's founders and George Franklin is located. Most of the grave markers in this area are oriented relatively "feet to the east" in the Christian tradition. Family plots and individual graves seem to have been placed in a somewhat orderly fashion, sometimes in rows which appear to have been created organically as people were buried, rather than platted into sections, rows, and lots in advance. Where the ground slopes down the various hillsides within the cemetery, graves are more informally distributed and often, pragmatically, oriented horizontally across the slope toward the north or south. These are sometimes organized into family plots, bounded with various types of masonry curbing and/or retaining walls but, again, these seem to have been constructed organically rather than within a predetermined design.

A comparable African American cemetery in Clarksville, TN, also exhibits all these features. Mt. Olive Cemetery (NR Listed 11/16/2020) is also situated on hilly, heavily wooded terrain in the interior of a residential city block, and also has a high proportion of unmarked and vernacular tombstones. Like Pleasant Garden, Mt. Olive was initially founded outside the city limits before development reached and encircled it. A closer example of a Black cemetery sited on difficult terrain is Beck Knob Cemetery in the Hill City area of Chattanooga. Like Pleasant Garden, they illustrate African American social, economic, and demographic history during the late nineteenth and early twentieth centuries.

The tombstones, decorative features, and landscape characteristics found in African American cemeteries such as Pleasant Garden and Mt. Olive make up what historical archaeologist James C. Garman calls "the material culture of death," which tends to have a different symbolic meaning for African Americans given their history as an oppressed social group.<sup>106</sup> Cemeteries are not only places for remembering ancestors, but, for African Americans, paying homage to ancestors who struggled against human enslavement and racial oppression. According to material cultural historian John Michael Vlach, "gravestones function in a social system" and are not, therefore, only aesthetic or memorial.<sup>107</sup> The effort to work and live with dignity and success embodied by the Black community of Chattanooga is therefore reflected in how they created and used their cemeteries. The various types of grave markers at Pleasant Garden can indicate not only the economic status, familial relations, and pursuits of the deceased, they reflect the ways in which loved ones chose to memorialize them. The wide range of marker styles indicate diversity within the African American communities of Chattanooga and reflect practices generally attributed to African American burial places.

Many of the grave markers at Pleasant Garden were professionally made, reflecting the ability of the deceased individual, or their family, to afford such. Ed Johnson's (d. 1906, **Figure 1**) marker is a tablet with oval top and squared shoulders set on a base. The words "FARE WELL" are engraved near the top of the

<sup>106</sup> James C. Garman, "Viewing the Color Line through the Material Culture of Death," *Historical Archaeology* 28, no. 3 (1994): 74-93.

<sup>107</sup> John Michael Vlach, *By the Work of Their Hands: Studies in Afro-American Folklife* (Ann Arbor: Univ. of Michigan Research Press, 1991), p. 113.

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Figure 1: Ed Johnson's Marker, Pleasant Garden Cemetery, 1/22/2020. Photograph courtesy of Carroll Van West.



Figure 2: Clydia Sander's Marker, Pleasant Garden Cemetery, 1/22/2020. Photograph courtesy of Carroll Van West.

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marker above clasped hands. Beneath this are Johnson's final words, "God Bless you all I AM AN INNOCENT MAN," and his birth and death dates. Other professionally made markers include Clydia Sanders' (d. 1944, **Figure 2**), a square-topped tablet set on a rectangular base with low-relief imagery of heavenly gates and a bird in flight beneath an archway. Sanders' name, birth, and death years are carved in large block letters beneath the illustration. The tablet on base, granite block grave marker for Gertrude Allen (d. 1966) has an inset inscription flanked by columns of ivy leaves with nine-petal flowers.

The grave marker for Otis "Hot Sauce" Washington (d. 1965, **Figure 3**) is a relatively large, professionally made monument reflecting the success of his entrepreneurial accomplishments. The Gothic-arch stone bears an eternal flame and an oval space that most likely once held a portrait of the decedent. The tombstone is buttressed by identical low flanking stones with flat tops on which offerings of bottles of hot sauce are often seen.<sup>108</sup> This practice of leaving hot sauce bottles on the tomb suggests a connection to the African American practice of leaving grave goods at the grave site, though the highly personalized rather than symbolic nature of the hot sauce offerings, along with the lack of grave goods generally found across the cemetery, may mark this as an exception rather than common practice. However, some goods are also found on the marker of Ed Johnson. An 1892 article about Pleasant Garden in the *Chattanooga Daily Times* details the placement of grave goods on the graves there:

One thing that appeared unusual was the peculiar manner in which the graves were decorated. It seemed as though the surviving friends and relatives of the departed had vied with each other in piling on the rude mounds of each all articles that had been associated with the deceased in life. Bottles that once held flowers were most numerous in the decorations. One grave was adorned with twenty phials and a pill box. On another grave were ten bottles. Some of them had the last labels on them of the physic they contained... In addition to this small pharmacy the grave was adorned with a gravy dish, three saucers and a plate.<sup>109</sup>

Dozens of tombstones are vernacular in style, with inscriptions and imagery written and carved by hand. Many of them are made from concrete, which allowed the fabricator to draw or press letters into the material without professional equipment. Making a grave marker in this way allowed for a wide range of expression that may not have been possible with professionally made markers. An extraordinary example of this is the handmade marker of J.C. Haines (d. 1912, **Figure 4**). The shape is common—a rounded-top tablet set on a rectangular base. The inscription and iconography, however, is hand-drawn, depicting a late Gothic Revival influenced church building with a gable front and two square towers, each with a circular ventilation grill beneath the gables. The words "THIS IS THE HOUSE OF GOD" are written beneath the building and are flanked by floral engravings. On the base of the marker is horizontal cross with small leaf motifs and a larger engraving at the head of the cross, possibly a flower or crown.

Horace Brazelton enjoyed success as a professional photographer in life, but his grave bears a hand-carved rather than professionally carved grave marker. The Brazelton marker (shared with his wife Hettie, much like

<sup>108</sup> Older photographs suggest that concrete urns were meant to sit on the flanking stones but have since fallen or otherwise been removed, leaving the perfect space for hot sauce offerings.

<sup>109</sup> "Where the Colored Dead Lie."

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Figure 3: Otis "Hot Sauce" Washington's Marker, Pleasant Garden, 5/17/2012. Photograph courtesy of David Young.



Figure 4: J.C. Haine's Marker, Pleasant Garden Cemetery, 3/17/2022. Photograph courtesy of Steph McDougal.

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his successful photography business during life, **Figure 5**) bears a simple, hand carved motif, which is repeated on several other tombstones in the cemetery. At top center is a nine-petaled flower, and the two panels with Horace and Hettie's names are bracketed by three vertical leaf-on-vine designs that probably represent palm fronds. The motif of the palm frond, usually in a horizontal position across the top of the marker's face, is one of the most common in the entire cemetery, symbolizing victory over death.<sup>110</sup>

The palm frond on the Brazelton tombstone closely resembles professionally-carved leaf fronds on other tombstones in the cemetery, such as that of Charlie Bridges (d. 1935; also vertical rather than horizontal), suggesting that an amateur carver was intentionally imitating professional styles easily visible across the cemetery. Brazelton's tombstone is furthermore carved out of a pinkish stone similar to limestone called Tennessee marble, which was quarried in East Tennessee and commonly used in cemeteries in this region.<sup>111</sup>

Perhaps the most striking vernacular style found in Pleasant Garden can be found on about twenty identified markers throughout the cemetery, dating from the 1950s and 60s. This set of markers, referred to in the Narrative Description as concrete markers with impressed crucifixes above the inscriptions, are modest in size and shape resemble common rounded or arched-top tablet tombstones. The metal shapes impressed above the names are mostly simple, weather-worn crosses bearing the figure of Jesus, though one marker instead depicts a bust of Christ in profile (Alex Fryar, d. 1965). The inscriptions are pressed into inset panels on the marker faces, with short, ubiquitous epitaphs at the foot of the marker (e.g., "In thee I have put my trust," "Gone but not forgotten," "Rest in peace," and "At rest"). The marker of Ernest Lawson has a crucifix pressed into the top of the marker, and two inset, rectangular areas beneath the cross bear Lawson's birth and death dates above the words "AT REST" (**Figure 6**). The marker of Richard Lee Thomas (d.1958) is similar to Lawson's though the figure of Jesus differs. Interestingly, while many of the inset panels are square or rectangular in shape, some are heart-shaped (e.g., for Lera Shoemaker, d. 1968, and Henry T. Stalling, d. 1958). Inquiries into the possible fabricator for these unique tombstones suggest they were made by a Mr. Keith who later founded Keith Monuments, a local African American business.<sup>112</sup> These tombstones, though not large, are immediately recognizable within this vast cemetery. A similar tombstone has been noted in Crestview Cemetery, an African American cemetery in Knoxville, Tennessee (Johnny R. Keith, d. 1965),<sup>113</sup> but may indicate (if he is related to the Keith of Keith Monuments) a person with ties to Chattanooga and Pleasant Garden.

Another distinct tombstone style is found in significant numbers at a different cemetery. The large block tombstones of William & Lizzie Ingram (d. 1928 **Figure 7**); Mattie Green (d.1927); James Edwards, Sr. (d. 1928); Almira Bonner (d. 1926) & Fred Burgess (d. 1922); Charlie (d. 1914) & Huldah Goodens (d. 1929); S. Demus Gholston (d. 1908); and possibly a few others, with their simple block-font inscriptions against

<sup>110</sup> Douglas Keister, *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography* (Salt Lake City: Gibbs Smith, 2004), p. 63.

<sup>111</sup> Susan Williams Knowles, "Of Structure and Society: Tennessee Marble in Civic Architecture," (PhD diss., Middle Tennessee State University, 2011), pp. 17-18.

<sup>112</sup> Email correspondence with Beth Murphy of the African American Cemetery Preservation Fund (the non-profit group organized to research and take care of Pleasant Garden and Beck Knob Cemeteries), October 9, 2023.

<sup>113</sup> "Johnny R. Keith," *Findagrave.com*, <https://www.findagrave.com/memorial/140048811/johnny-r-keith> (accessed February 8, 2024).

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Figure 5: Brazelton Marker, Pleasant Garden Cemetery, 03/6/2020. Photograph courtesy of Stacey Graham.



Figure 6: Ernest Lawson's Marker, Pleasant Garden Cemetery, 03/17/2022. Photograph courtesy of Savannah Grandey Knies.

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smooth panels on the face of the marker, topped with a slight ogee curve, bear an unmistakable resemblance to a few of the visible tombstones in Beck Knob Cemetery (e.g., Lonnie Walton & Gertrude Parker, d. 1926, **Figure 8**). The similarity of shape and date range is so striking as to strongly suggest a single maker. Other tombstones in both Pleasant Garden and Beck Knob have a similar smooth façade with block lettering, though the shape of the tombstone itself is slightly different – flat on top and thicker in depth (compare the tombstones of Mattie Green, d. 1927, and Floyd Robinson, d. 1925, at Pleasant Garden with those of Mary Roberts, d. 1903, Albert Roberts, d. 1910, and Will Roberts, d. 1910, at Beck Knob). Whether these two sets of tombstones represent one or two stonecutters, they nevertheless tie together the communities that served and were buried in both of these historic African American cemeteries and represent the small overlap of time in which the African Americans of Chattanooga were using both burial sites.<sup>114</sup>

One highly unusual grave marker is a set of interconnected metal plaques, professionally wrought. The small, narrow plaque across the top bears the name of the decedent, Bessie Smith (d. 1922, **Figure 9**), surrounded by a rope-and-tassel design and supported on either side by metal rods sunk into the ground. From the top plaque, another one, bearing birth and death dates, is suspended by thin metal rods such that it can swing in the breeze like a lawn ornament. Another unusual symbol found on another tablet tombstone is a plain, outspread right hand beneath the inscription for James DeBose (d. 1901). Rather than inscribed, however, the words, dates, and hand are in relief as the stone around them has been carved away roughly, creating a textured background on the face of the tombstone. The incredibly thin tablet suggests both a frugality of materials and the careful carving technique of the maker. These three and many more examples showcase the creativity and resourcefulness of African Americans contributing to the character of the cemetery as well as the individuality of decedents (and fabricators).

Besides grave markers, Pleasant Garden contains other forms of material culture that, though unusual, fit with the aesthetic of African American cemeteries from this era. A cement flowerpot covered with smooth white pebbles recalls the stone gateway pillars off Rowe Road. A hollow tree stump made of concrete on a mortared rock pile bears three severed hollow branches, ostensibly not marking a grave but recalling tree-stump-shaped tombstones commonly found at white cemeteries as well as lawn décor. A bird bath with the letters “Baul Rig” (which may have at one time said “Rigsby” but the last two letters are obscured by silt, **Figure 10**) down its stem suggests a loved one placed it in memoriam. The repurposing of objects to become part of the cemetery landscape is a way that African Americans have layered new social meanings to the material culture of death, and therefore helps established Pleasant Garden as significant for its embodiment of the distinctive characteristics of Black cemeteries in Tennessee.

<sup>114</sup> This style has also been noted in Crestview Cemetery in Knoxville, but further connections have not been explored at this time.

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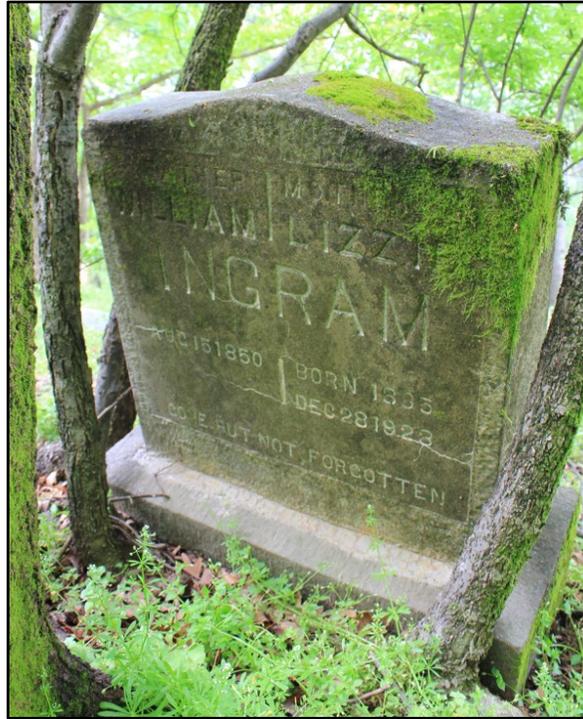


Figure 7: William and Lizzy Ingram's Marker, Pleasant Garden Cemetery, 03/06/2020. Photograph courtesy of Stacey Graham.



Figure 8: Lonnie and Gertrude Walker's Marker, Beck Knob Cemetery. Photograph courtesy of the Beck Knox Cemetery National Register nomination.

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Figure 9: Bessie Smith's Marker, Pleasant Garden Cemetery, 03/17/2022. Photograph courtesy of Steph McDougal.



Figure 10: Baul Rig Birth Bath, Pleasant Garden Cemetery, 03/06/2020. Photograph courtesy of Stacey Graham.

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

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**10. Geographical Data**

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<b>Acreeage of Property</b>	<u>22.0</u>	<b>USGS Quadrangle</b>	<u>Chattanooga 105-SE; East Chattanooga 112-SW</u>
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**Latitude/Longitude Coordinates**

Datum if other than WGS84: N/A

- |                         |                       |
|-------------------------|-----------------------|
| 1. Latitude: 35.034150  | Longitude: -85.250290 |
| 2. Latitude: 35.033800  | Longitude: -85.249320 |
| 3. Latitude: 35.033900  | Longitude: -85.249250 |
| 4. Latitude: 35.033130  | Longitude: -85.247170 |
| 5. Latitude: 35.032880  | Longitude: -85.247320 |
| 6. Latitude: 35.032840  | Longitude: -85.247210 |
| 7. Latitude: 35.031970  | Longitude: -85.247710 |
| 8. Latitude: 35.031930  | Longitude: -85.247680 |
| 9. Latitude: 35.030190  | Longitude: -85.248650 |
| 10. Latitude: 35.030420 | Longitude: -85.249270 |
| 11. Latitude: 35.030800 | Longitude: -85.249060 |
| 12. Latitude: 35.030960 | Longitude: -85.249160 |
| 13. Latitude: 35.031010 | Longitude: -85.249300 |
| 14. Latitude: 35.031250 | Longitude: -85.249170 |
| 15. Latitude: 35.031540 | Longitude: -85.249970 |
| 16. Latitude: 35.032470 | Longitude: -85.249470 |
| 17. Latitude: 35.032600 | Longitude: -85.250040 |
| 18. Latitude: 35.032840 | Longitude: -85.249950 |
| 19. Latitude: 35.033160 | Longitude: -85.250840 |

Pleasant Garden Cemetery  
Name of Property

Hamilton County, TN  
County and State

**Verbal Boundary Description:** The site is bounded by Rowe Road and other properties to the northwest, the residential properties on the south side of Ridgeside Road to the northeast, the residential properties on the west side of Crescent Drive to the southeast, and properties along Rowe Road and residential properties on the north side of Pinewood Avenue to the southwest. The nominated parcel is identified by the Hamilton County, Tennessee, Assessor of Property as Parcel Number 147I\_C\_020. The boundaries are shown on the enclosed boundary map.

The current boundaries are described as follows:

Beginning at a point 266 feet southwest of the southeast corner of Ridgeside Road and Rowe Road, then continuing southwest along the southeast side of Rowe Road 402 feet; then proceeding southeast for 293 feet along the northeast line of the property at 308 Rowe Road; then proceeding southwest for 60 feet along the southeast line of the same to the southeast corner; then proceeding southwest 15 feet along the northeastern property line of Shaari Zion (Workmen's Circle) Cemetery and continuing in the same line southwest 172 feet along the southeast property line of 300 Rowe Road to a corner of the same; then proceeding 258 feet southeast to another corner; then proceeding 97 feet southwest to another corner; then proceeding 44 feet east-southeast to another corner; then proceeding 67 feet southeast to another corner; then proceeding southwest 150 feet to the southeast corner of the parcel known as 3347 Pinewood Drive; then proceeding southeast 207 feet to the southwest corner of an easement surrounding the Crescent Park subdivision; then proceeding 694 feet to a jog of approximately 20 feet northwest in that easement; then proceeding 350 feet northeast to the northeast corner of the easement; then proceeding 33 feet northwest to the southwest corner of the property at 132 Ridgeside Road; then proceeding northeast 104 feet along the northwest property line of same; then proceeding 684 feet to a corner in the southwest property line of 114 Ridgeside Road; then proceeding 42 feet along the southeast property line of same to the southeast corner of that property; then proceeding 316 feet along the southwest property lines of 114, 112, 110, and 108 Ridgeside Road to the point of beginning.

**Boundary Justification:** The boundaries reflect the historic boundaries as they were by the end of the Period of Significance and encompass the resources important to the property's significance.

Pleasant Garden Cemetery  
Name of Property

Hamilton County, TN  
County and State

USGS Topographic Map

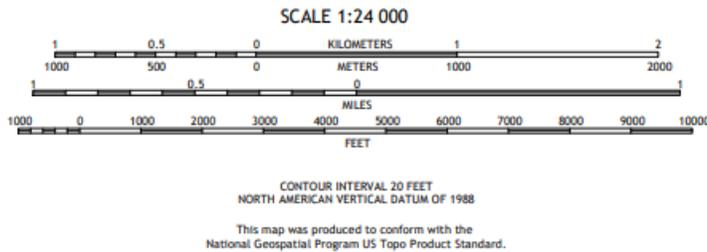
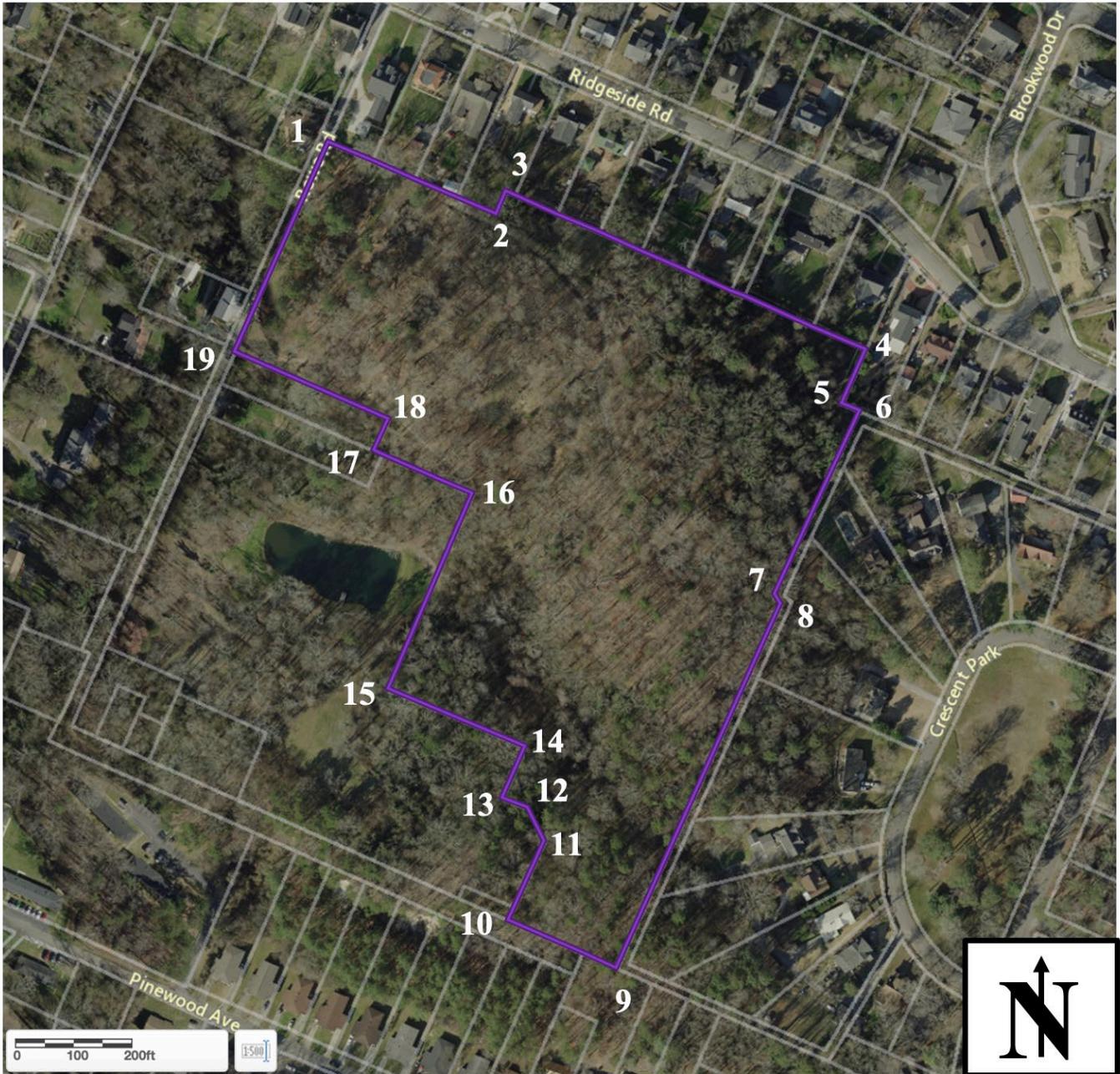


Figure 11: Pleasant Garden Cemetery boundaries depicted by red outline. Map courtesy of the United States Geological Survey, 2025.

Pleasant Garden Cemetery  
Name of Property

Hamilton County, TN  
County and State

**Boundary Map**



Pleasant Garden Cemetery boundaries. Numbered corners correspond with latitude and longitude coordinates listed above. 2022 aerial imagery.

Pleasant Garden Cemetery  
Name of Property

Hamilton County, TN  
County and State

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**11. Form Prepared By**

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Name Stacey Graham, Savannah Grandey Knies, and Steph McDougal

Organization Center for Historic Preservation at Middle Tennessee State University

Street & Number 1301 E. Main Street, Box 80 Date February 2024

City or Town Murfreesboro Telephone 615-494-8938

E-mail Contact: savannah.grandey@mtsu.edu State TN Zip Code 37132

**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.

**United States Department of the Interior**  
National Park Service

**National Register of Historic Places**  
**Continuation Sheet**

Pleasant Garden Cemetery
Name of Property
Hamilton County, Tennessee
County and State
N/A
Name of multiple listing (if applicable)

Section number \_\_\_\_\_ Page 51

**Photo Log**

Name of Property: Pleasant Garden Cemetery

City or Vicinity: Chattanooga

County: Hamilton

State: Tennessee

Photographers: Savannah Grandey Knies (1-4, 6, 7, 9, 14-15, 22-23) June 5, 2024

Stacey Graham (photos 10-11, 17-19, 21, 24) April 18, 2024; (photos 20, 25) March 6, 2020

Steph McDougal (photos 5-6, 8, 12-13, 16) October 31, 2022

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

- 1 of 24. Entry to Pleasant Garden Cemetery from Rowe Road. Photographer facing south.
- 2 of 24. Sign inside entrance gates where path splits. Photographer facing east.
- 3 of 24. Looking down path along west edge of cemetery. Photographer facing southeast.
- 4 of 24. Grave marker and breezeblock curbing of Rena T. Henderson near one of the northernmost west boundary lines. Photographer facing northwest.
- 5 of 24. Metal grave marker of Bessie Smith. Photographer facing east.
- 6 of 25. Grave marker of Lena S. Shoemaker. Photographer facing west.
- 7 of 25. Grave depressions west of path near west edge of cemetery. Photographer facing southwest.
- 8 of 25. Grave marker of James DeBose. Photographer facing northeast.
- 9 of 25. Sign where historic cemetery meets the modern walking trail. Grave depressions and metal funeral home markers are visible near the path. Photographer facing south.
- 10 of 25. Example of vernacular art on grave marker of J.C. Haines. Photographer facing west.
- 11 of 25. Markers of Henry Smith and, in background, Frank and Arlena Smith. Photographer facing northwest.
- 12 of 25. Handmade concrete grave marker of Ernest Lawson. Photographer facing northwest.

**United States Department of the Interior**  
National Park Service

**National Register of Historic Places**  
**Continuation Sheet**

Pleasant Garden Cemetery
Name of Property
Hamilton County, Tennessee
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N/A
Name of multiple listing (if applicable)

Section number \_\_\_\_\_ Page 52

- 13 of 25. Grave marker of Clydia B. Sanders with heavenly gates image. Photographer facing northwest.
- 14 of 25. Grave marker of Ed Johnson. Photographer facing southeast.
- 15 of 25. Graves markers near the highest point of the cemetery. Photographer facing northwest.
- 16 of 25. Obelisk with original board of directors listed. Photographer facing northeast.
- 17 of 25. Grave marker of Mattie Green. Photographer facing northwest.
- 18 of 25. Grave marker of William and Lizzie Ingram. Photographer facing northwest.
- 19 of 25. Grave marker of Horace and Hettie Brazelton. Photographer facing northwest.
- 20 of 25. Bird bath with "Baul Rig" [could be Rigsby] name on it. Photographer facing southeast.
- 21 of 25. Gertrude Allen's grave marker. Photographer facing west.
- 22 of 25. Stone stairway and wing walls. Photographer facing southeast.
- 23 of 25. Ruins of small stone building. Photographer facing south.
- 24 of 25. Grave marker of Otis (Hot Sauce) Washington. Photographer facing northwest.
- 25 of 25. Irregular layout of graves with markers facing different directions. Photographer facing northwest.

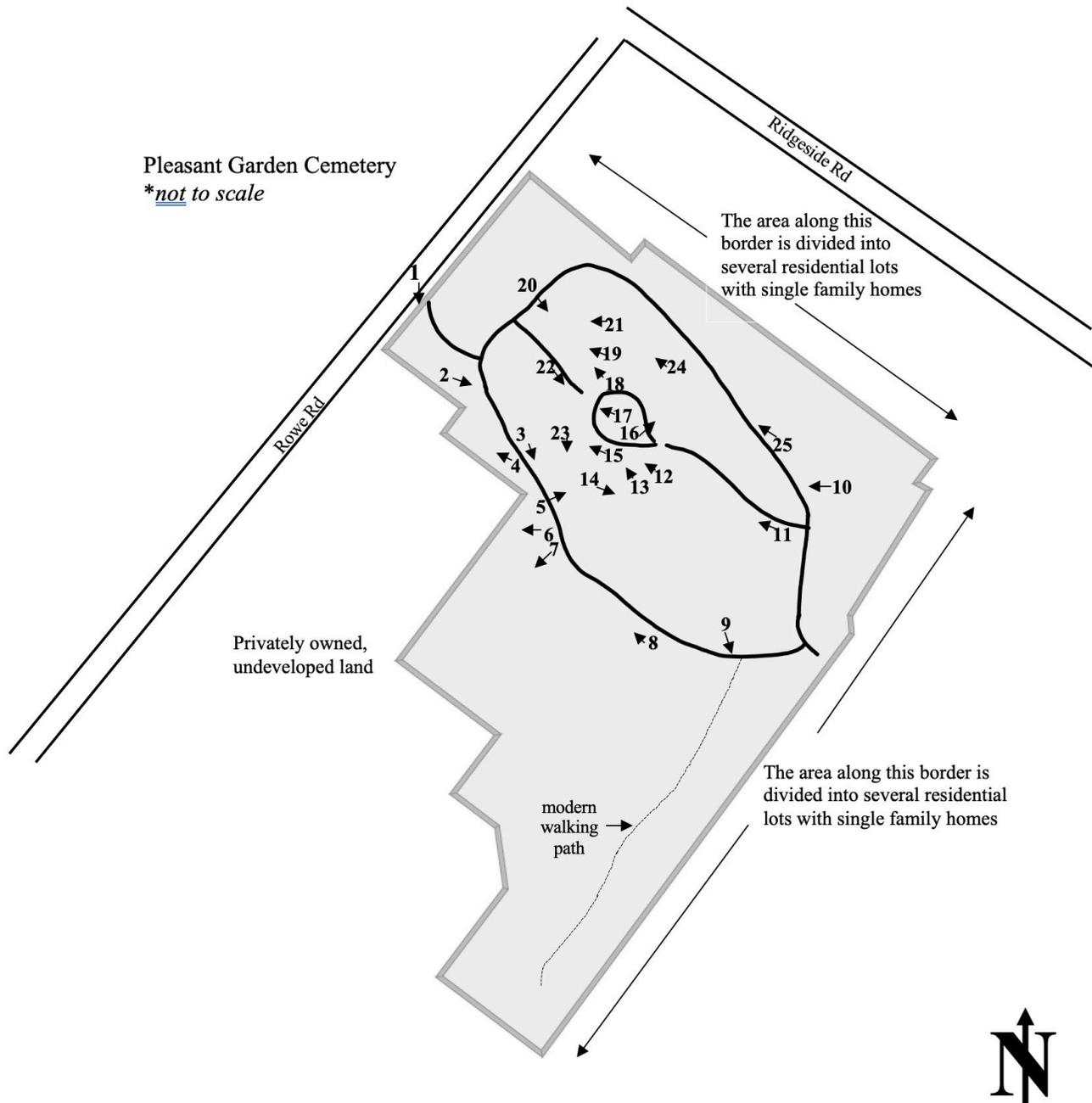
United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Pleasant Garden Cemetery
Name of Property
Hamilton County, Tennessee
County and State
N/A
Name of multiple listing (if applicable)

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Keyed Site Plan (Not to Scale)



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**Property Owner:**

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

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Name \_\_\_\_\_

Street &

Number \_\_\_\_\_

Telephone \_\_\_\_\_

City or Town \_\_\_\_\_

State/Zip \_\_\_\_\_

**PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE**

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**1 OF 25**



**2 OF 25**

PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE

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3 OF 25



4 OF 25

PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE

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5 OF 25



6 OF 25

PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE

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7 OF 25



8 OF 25

**PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE**

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9 OF 25



10 OF 25

PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE

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11 OF 25



12 OF 25

PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE

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13 OF 25



14 OF 25

**PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE**

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**15 OF 25**

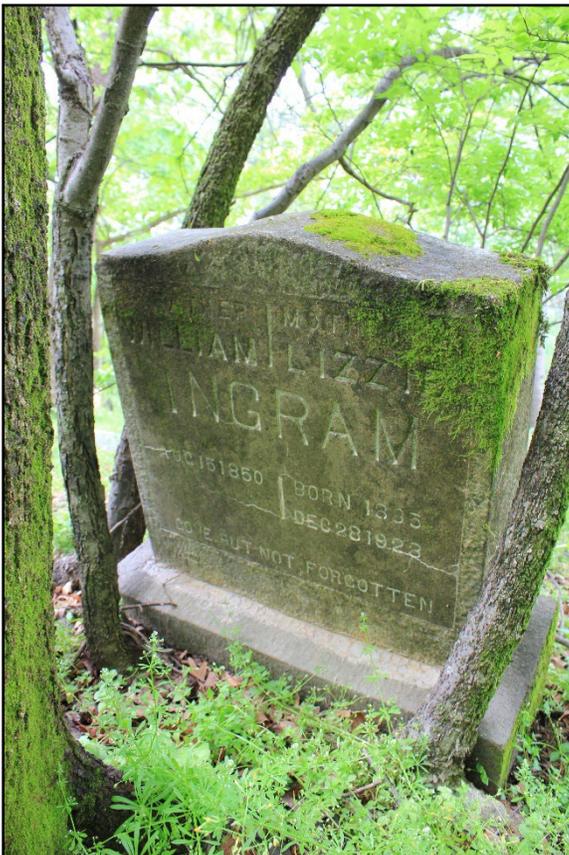


**16 OF 25**

PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE



17 OF 25



18 OF 25

PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE

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19 OF 25



20 OF 25

PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE



21 OF 25



22 OF 25

PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE

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23 OF 25



24 OF 25

**PLEASANT GARDEN CEMETERY  
CHATTANOOGA, HAMILTON COUNTY, TENNESSEE**

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**25 OF 25**