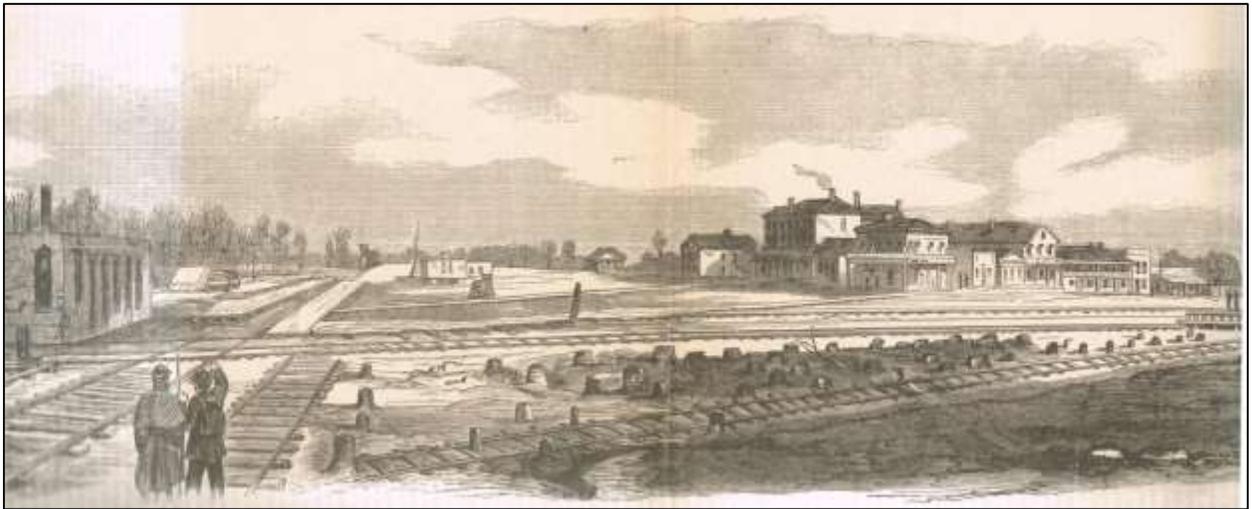


Landscape and Memory at Grand Junction, Tennessee

A Reconnaissance Resource Survey



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The Civil War story of Grand Junction is interesting, of course, to the Civil War history buff or to those interested in African American history. But what makes it significant to a broader audience? Racial issues in America continue to influence our daily lives, so the story of Grand Junction and its contraband camp are an important link in broader discussions of race and American society. Slavery and emancipation have lasting legacies, the influence of which may be seen on the landscape today. Studying the story of Grand Junction is important for understanding that emancipation was not just a great act of a white president while African Americans passively looked on, but rather a long and complex process in which the enslaved were very active participants. The story of Grand Junction also demonstrates the positive influence of the Union army on the emancipation process, despite disorganization and lingering racism. And the camp at Grand Junction served as a model for General Grant to establish more camps in the Mississippi Valley.

Much of the Civil War history of Grand Junction is still visible on the landscape in the form of structures, objects, and sites, making it possible to visit Grand Junction and personally experience its Civil War story. As Delores Hayden points out in *The Power of Place*, public memories are strongly connected to physical places, and often these places may be interpreted to tell many stories, some of which have been nearly lost or forgotten. Hayden also emphasizes the need to “explore their physical shapes along with social and political meanings” when interpreting landscapes like Grand Junction to a public audience. She points out that “people invest places with social and cultural meaning,” so even “a single, preserved historic place may trigger potent memories” and “networks of such places begin to reconnect social memory on an urban scale.”¹

¹ Delores Hayden, *The Power of Place: Urban Landscapes as Public History* (Cambridge, MA: The MIT Press, 1997), 5, 9, 13, 78.

In this chapter, I have identified specific places that contribute to Grand Junction's public memory of the Civil War and suggested some methods for interpreting these places to a variety of public audiences. This chapter is intended to start a dialogue between city planners, preservationists, historians, environmentalists, and citizens to develop interpretive programs for Grand Junction's Civil War story. As Delores Hayden concludes, "When we know our own engaging and difficult history as a nation of women and men, drawn from many ethnic backgrounds, we can begin to create public places, in all parts of our cities, to mourn and to celebrate who we really are."²

IDENTIFIED CIVIL WAR RESOURCES

William A. Milliken, soldier in the 13th Tennessee Regiment, described the devastated landscape at Grand Junction after the Civil War in an oral history published by his grandson. He participated in Sherman's March to the Sea then walked home following the "dismantled railway track" home to Grand Junction. He recalled, "It was a star-light night but everything was so altered since my last ride over it, four years before, that I had difficulty in following the road." When he arrived at his homesite, he discovered only the gate-pillars of the front gate still stood, and when he peered down his driveway, he "could only make out by the starlight, the outlines of a group of smoked chimneys." "When I reached the chimneys," he remembered, "I saw the ruins." He woke in the morning to find "no sign of human life, no house, no fence, no sound." As he searched for his family, he discovered "neither fence nor road and only here and there a house standing. Armies and rain and time had obliterated all."³

² Hayden, *The Power of Place*, 238.

³ Carlos French Stoddard, Jr., *Letters From Judge William A. Milliken, 1922 and 1924* (North Haven Connecticut, 1979), 13-16.

Although most of Grand Junction's buildings were destroyed during the Civil War, a number of buildings remain on the landscape which were either used by the military during the war or were constructed in the same location as a pre-war building that did not survive. These buildings, as well as several additional sites, may be used to interpret Grand Junction's Civil War story to a public audience.

LOCATION OF THE CONTRABAND CAMP

Churches, schools, and cemeteries were often the first permanent institutions of postemancipation African-American communities.⁴ Often, the three were located side by side,⁵ as is seen with the Pleasant Grove Missionary Baptist Church, Grand Junction Elementary School, and the Pleasant Grove Cemetery. Also adjacent to these buildings is Frank Gibson Hall, which was used by African-American fraternal organizations in Grand Junction including the Mosaic Templars of America, Prince Hall Masons, and Order of the Eastern Star. This suggests that the southeast part of town was the first permanent African-American community in Grand Junction. Although the exact location of the Grand Junction contraband camp is unknown, this post-war community likely formed from the camp in the camp's original location. Also, Chaplain John Eaton noted in his 1907 memoir that the camp was located four or five miles from the encampment of the army.⁶ The Union headquarters was located in LaGrange, and four or five miles from LaGrange is the eastern side of Grand Junction.

⁴ Carroll Van West, "Historic Rural African-American Churches in Tennessee," Multiple Property Nomination to the National Register of Historic Places, Middle Tennessee State University Center for Historic Preservation, 1998, 30 (Hereafter referred to as MPN).

⁵ Eric Foner, *Forever Free: The Story of Emancipation and Reconstruction* (New York: Alfred A. Knopf, 2005), 20; MPN, 33.

⁶ John Eaton, *Grant, Lincoln, and the freedmen* (New York: Longmans, Green, and Co., 1907), 18.

This area of town, including the Pleasant Grove Missionary Baptist Church, Pleasant Grove Cemetery, Grand Junction Elementary School, and Frank Gibson Hall, is eligible for recognition on the National Register of Historic Places as part of the 1998 Historic Rural AfricanAmerican Churches in Tennessee Multiple Property Nomination.

This site may be interpreted through a walking tour that includes the church, school, lodge, and cemetery. Funding may be applied for through the Tennessee Civil War National Heritage Area or obtained through other partnerships. Walking tour brochures may be distributed through the Bobby Martindale Memorial Library and National Bird Dog Museum in Grand Junction, the Bolivar-Hardeman County Library in Bolivar, Tennessee Department of Transportation and Department of Tourist Development Welcome Centers statewide, and uploaded to the Grand Junction city and the Tennessee Department of Tourist Development websites.



Frank Gibson Hall, Grand Junction Elementary School, Pleasant Grove Baptist Church (left to right) and Cemetery
Road to Pleasant Grove Cemetery behind Photographer
Image Courtesy of Cheri LaFlamme, 2011

PLEASANT GROVE MISSIONARY BAPTIST CHURCH

The Baptist denomination has been one of the leading faiths among African Americans since the eighteenth century, and was “a sustaining source of strength and solidarity through the trying times of Reconstruction, Jim Crow, and the Civil Rights Movement.”⁷ Most African American Baptist churches are Missionary Baptist churches, which became increasingly prevalent in the early 1800s. The Baptist faith was appealing to African-American slaves because Baptist rituals were similar to African rituals, the message of eternal salvation provided hope of a better afterlife than their current life in slavery, and it offered a degree of freedom and equity.⁸

After emancipation, many freedmen chose to form their own churches in the Baptist faith. Leon Litwack notes that “with the withdrawal of thousands of blacks from the whitedominated churches, the black church became the central and unifying institution in the postwar black community. Far more than any newspaper, convention, or political organization, the minister communicated directly and regularly with his constituents and helped to shape their lives in freedom.”⁹ African-American churches were unquestionably the single most significant institution in post-war African-American communities;¹⁰ the church not only fulfilled spiritual needs, but also was “viewed by many of its members as an extension of the family [and] served as a school, a lecture hall, a social and recreational center, a meeting place for an assortment of groups, and source of information,” especially from 1870-1920.¹¹ As one of the first permanent

⁷ MPN, 19. ⁸ MPN, 24. ⁹ Leon Litwack, *Been in the Storm so Long: The Aftermath of Slavery* (New York: Vintage, 1980), 19; MPN, 33. ¹⁰ MPN, 1-3. ¹¹ Leon Litwack, *Trouble In Mind: Black Southerners in the Age of Jim Crow* (New York: Vintage, 1998), 1. institutions of post-emancipation communities, they were often instrumental in the establishment of all of these institutions.⁷

⁷ MPN, 30.

In Hardeman County, Missionary Baptist Churches were established after 1863 by a cooperative effort between African Americans and whites of the Pleasant Grove Baptist Association. The Pleasant Grove Missionary Baptist Church was established in 1872 on land donated by Levi Joy. The first services were held under a brush arbor while the church building was being constructed. The building was rebuilt in 1927 and 1959, and it was remodeled in 1983.⁸

Social and community welfare organizations often met in church buildings, and the Pleasant Grove Church is a good example of this practice.¹⁴ The church served as the home of the Golden Grain Good Shepherd Association, No. 43. The Golden Grain Good Shepherd Association is a state organization with eleven chapters as of 1989. It was founded by Hattie Webb Bowden, James Williams, Edward Shaw, W.H. Davis, and W.R. Flemmer in 1885 to “care for its members, bury its dead, care for its sick and afflicted ones, to see after widows and orphan children, all poor and depending people of the order.” The local chapter reported over one hundred members as well as active women’s and juvenile departments as of 1989.⁹

The Pleasant Grove Missionary Baptist Church is eligible for recognition on the National Register of Historic Places as part of the 1998 Historic Rural African-American Churches in Tennessee Multiple Property Nomination and was identified by the Middle Tennessee State University Center for Historic Preservation’s Rural African-American Church Project. In addition to its significance as an African-American community institution, it is also significant as an institution established on the probable site of the 1862-1863 Grand Junction contraband camp by the community that formed out of the camp.

⁸ The Hardeman County Black History Committee, “A Chronicle of Black History in Hardeman County, Tennessee,” (Bolivar, TN: The Hardeman County Black History Committee, 1989), 19, 40-41, Local History Room, Bolivar-Hardeman County Library, Bolivar, Tennessee. ¹⁴ MPN, 65.

⁹ The Hardeman County Black History Committee, “A Chronicle of Black History,” 54-55.



Pleasant Grove Missionary Baptist Church Image
Courtesy of Cheri LaFlamme, 2011



Original Cornerstone for Pleasant Grove Missionary Baptist Church, North Façade
Image Courtesy of Cheri LaFlamme, 2011



Second Cornerstone for Pleasant Grove Missionary Baptist Church, North Façade Image Courtesy of Cheri LaFlamme, 2011



Third Cornerstone for Pleasant Grove Missionary Baptist Church, North Façade Image Courtesy of Cheri LaFlamme, 2011

PLEASANT GROVE CEMETERY

Racial segregation not only affected the living, but also the dead. The cemeteries on Walnut Street reflect the common practice of interring African Americans on the outer margins of the cemetery, often with a large, empty space separating them from the graves of whites.¹⁰ The Grand Junction and Pleasant Grove cemeteries are located adjacent to one another, segregated by a baseball field dividing the white eastern section from the African-American western section.

The Pleasant Grove Cemetery, starts at the western tree line, and several unmarked grave depressions are visible in the woods. A few cedar trees dot the cemetery's grassy landscape. The oldest graves are closest to the tree line; many of these headstones are handcarved and too weather-worn to be read. These are bordered by what appears to be the original road traveling north-south through the cemetery. It curves around the south side of the cemetery and across the railroad tracks to South Railroad Street, an entrance no longer accessible, although the road bed is clearly visible. East of the road is the next generation of graves, which have death dates in the early 1900s. With birthdates in the mid-1800s, it is possible that these people were born refugee slaves in this area, possibly at the contraband camp. The next generation of graves is east of these, and so on to the most recent graves, which are closest to the baseball field.

The Grand Junction City Cemetery was established in 1818 on land donated by Archer and Mary Pledge, so the Pleasant Grove Cemetery may have been a corresponding slave cemetery for one or more of the numerous cotton and corn plantations in the region. The oldest readable marker in the Pleasant Grove Cemetery is 1881 and several more are from the 1880s

¹⁰ Angelika Kruger-Kahloula, "On the Wrong Side of the Fence: Racial Segregation in American Cemeteries" in *History and Memory in African American Culture* edited by Genevieve Fabre and Robert O'Meally, 130-149 (New York: Oxford University Press, 1994), 131.

and 1890s,¹¹ so it is also possible the unmarked graves date to the 1860s and that this cemetery served the residents at the contraband camp or the contraband hospital in Grand Junction.

The cemetery also reflects the establishment of African-American fraternal organizations, often formed in the late 1800s and early 1900s, which helped shape African American identity, supported social change, and provided employment services, health and burial services, and widows' funds.¹² Many of the headstones with deceased dates as early as 1915 through the 1920s are marked with the symbol of the Mosaic Templars of America, an organization that offered illness, death, and burial insurance to African Americans in the Jim Crow South. Several of the headstones in the Pleasant Grove Cemetery are marked either "Sunlight Temple 760, Grand Junction, Tennessee," or "Bulah Chamber 911, Grand Junction, Tennessee," designating the chapter the member belonged to. Many of the records for this organization have been lost, and the organization headquarters in Little Rock, the Mosaic Templars Cultural Center, had no previous knowledge of the organization's existence in Grand Junction.¹³ A list of the Mosaic Templars of America members interred in the Pleasant Grove Cemetery as well as the other African-American cemeteries in Grand Junction follows in the Appendix, as does a complete list of the interred at the Pleasant Grove Cemetery.

African-American cemeteries are important resources not only as human burial grounds but also as sources of African-American cultural information. Unfortunately, many are unmarked

¹¹ "African American Cemetery, Grand Junction, Tennessee," surveyed October 26, 2000, by Charlotte Holloway and Rose Greene, <http://files.usgwarchives.net/tn/hardeman/cemeteries/grjunct.txt> (accessed March 23, 2011).

¹² Kruger-Kahloula, "On the Wrong Side of the Fence," 143; Joe William Trotter, "African American Fraternal Associations in American History: An Introduction," *Social Science History* 28, no. 3 (Fall 2004), 356.

¹³ Theda Skocpol and Jennifer Lynn Oser, "Organization Despite Adversity: The Origins and Development of African American Fraternal Associations," *Social Science History* 28, no. 3 (Fall 2004), 399-400; The Arkansas Encyclopedia of History and Culture, "Mosaic Templars of America," <http://encyclopediaofarkansas.net/encyclopedia/entry-detail.aspx?entryID=1186#> (accessed March 2, 2011).

and unknown, so they are being lost to present-day development.¹⁴ Although many of the graves are marked and protected as part of the city park, several grave depressions are visible in the trees adjacent to the well-maintained part of the cemetery. An archaeological assessment is important for this area of the cemetery in order to mark these graves. This is an important first step to preserving this portion of the cemetery. Few African-American cemeteries have been thoroughly explored archaeologically,¹⁵ so simply mapping the grave sites in the unmarked areas of this cemetery will provide valuable information about similar cemeteries throughout the southeast. Geographic Information Systems (GIS) mapping is a useful tool that would precisely mark the location of each grave for mapping purposes and ensure that if physical markers are lost, a digital record remains.

An archaeological survey is also important because graves were often given temporary markers because the location of graves was passed down through oral tradition and temporary markers allowed burial of several family members in the same plot. Often, post-Reconstruction burial plots include the remains of freedmen who were buried with their enslaved ancestors.¹⁶ More study is needed to determine if these practices occurred at the Pleasant Grove Cemetery.

Slave cemeteries were often located on marginal land and slaves often used stones, wooden markers, pieces of metal, cedar trees, or yucca plants to mark graves. They often had the appearance of being neglected or abandoned, usually without symmetry or obvious order.¹⁷ Based on the presence of cedar trees and the temporary nature of their usual grave markers, it is possible that this portion of the cemetery started as a slave cemetery for either the enslaved

¹⁴ Chicora Foundation, Inc., "Grave Matters: The Preservation of African-American Cemeteries" (Columbia, SC: Chicora Foundation, Inc., 1996), 1.

¹⁵ Chicora Foundation, Inc., 8-10.

¹⁶ Heather Fearnbach, "Eighteenth and Nineteenth Century African-American Cemeteries in the Eastern United States," *Historic Rural African-American Churches in Tennessee Files*, Center for Historic Preservation, Middle Tennessee State University, Murfreesboro, Tennessee, 2, 4.

¹⁷ Chicora Foundation, Inc., 5, 11.

African Americans on the plantations nearby or the African-American refugees at the Grand Junction contraband camp. Thorough archival research might provide some indication of the origin of the cemetery and who is buried in that section, although records are probably inadequate to determine the names of the people buried there or their birth and death dates. Oral histories with older members of the current African-American community may also provide information about the origin of the cemetery and the people buried there.

The headstones in the cemetery should also be examined for significance in folk art, especially since many of the earliest stones are hand-carved. Graves were often marked with plants as symbols of the living spirit and to confine those spirits to the cemetery, and many were covered with offerings like pottery, medicine bottles, spoons, toys, or shells.¹⁸ These were common African traditions carried across the Middle Passage by the enslaved, and although these practices are not apparent in the Pleasant Grove Cemetery, more thorough field work should be done to look for significant African traditions and patterns of African-American folk art.



¹⁸ Fearnbach, "Eighteenth and Nineteenth Century African-American Cemeteries in the Eastern United States," 2.

Pleasant Grove and Grand Junction City Cemeteries Separated by a Baseball Field
Image Courtesy of Cheri LaFlamme, 2011



Grave Depressions in Woods West of Cemetery Image
Courtesy of Cheri LaFlamme, 2011



Hand-Carved Headstone

Image Courtesy of Cheri LaFlamme, 2011



Hand-Carved Headstone Image
Courtesy of Cheri LaFlamme, 2011



Headstones of Harrison and Vina Glover, Members of the Mosaic Templars of America
Images Courtesy of Cheri LaFlamme, 2011



Original Road through Pleasant Grove Cemetery Image
Courtesy of Cheri LaFlamme, 2011



Original Road to Pleasant Grove Cemetery, Facing West from South Railroad Street Image
Courtesy of Cheri LaFlamme, 2011



Cemetery Road, Original Road to Pleasant Grove Cemetery from South Railroad Street
Image Courtesy of Cheri LaFlamme, 2011

GRAND JUNCTION ELEMENTARY SCHOOL

After the Civil War, John Eaton, Jr. was appointed the Tennessee's superintendent of education and established a public school system.¹⁹ The Public School Law of 1867 required that each civil district to "establish one or more special schools for Negro children when the number by enumeration shall exceed twenty-five, so as to afford them as far as practicable the advantage of a common school education." In Hardeman County, there were 120 AfricanAmerican children, ages six to eighteen, enrolled in school by 1873. School equipment included a student register,

¹⁹ Proceedings of the Department of Superintendence of the National Educational Association at its Meeting in Washington, March 6-8, 1889," (Washington, D.C.: Government Printing Office, 1889), 287.

water bucket, a broom and mop, chalk and erasers, and a wall painted black to serve as a chalkboard.²⁰ There were no transportation, heating, or janitorial services provided.²⁷

African-American churches often fostered the development of African-American public education by donating land or funds for establishing schools.²⁸ In 1904, the Pleasant Grove Baptist Association, which included the Pleasant Grove Baptist Church as well as a number of churches in Fayette County, Tennessee, and northern Mississippi, purchased two acres of land for an African-American school in Grand Junction. They constructed two log buildings on the lot, a classroom building and a girls' dormitory. The school was named the Grand Junction Normal and Industrial School. In 1910, another building was added, which was known as "The Big School." Not only did the school educate African-American children, but it also trained African-American teachers.²¹

The school started to deteriorate in the late 1920s, so in 1929 the Hardeman County Board of Education took over management of the school.²² The school had two teachers, Herbert and Lillian Harrison.²³ The Pleasant Grove Baptist Association continued to support the school through building maintenance, providing teachers, and purchasing a piano and sewing machine.²⁴

The Public School Law of 1925 provided for education systems to include elementary schools, high schools, and three state teachers' colleges.²⁵ The school in Grand Junction continued to serve as the elementary school, and high school students attended the Allen-White School in nearby Whiteville, Tennessee. The school was located in the northwestern part of the county, and

²⁰ "Education For Negroes in Hardeman County Traced Back to Civil War," *Bolivar Bulletin-Times Sesquicentennial Souvenir Edition*, October 11, 1973, 22, Local History Room, Bolivar-Hardeman County Library, Bolivar, Tennessee. ²⁷

The Hardeman County Black History Committee, "A Chronicle of Black History," 1, Local History Room, Bolivar-Hardeman County Library, Bolivar, Tennessee. ²⁸ MPN, 59.

²¹ The Hardeman County Black History Committee, "A Chronicle of Black History," 8-9.

²² The Hardeman County Black History Committee, "A Chronicle of Black History," 8-9.

²³ Roots Committee, Homecoming '86. *Grand Junction, Tennessee: A Pictorial History* (Marceline, MO : Walsworth Press, 1985), 23.

²⁴ The Hardeman County Black History Committee, "A Chronicle of Black History," 8-9.

²⁵ "Education for Negroes," *Bolivar Bulletin-Times Sesquicentennial Souvenir Edition*, October 11, 1973, 22.

students from Grand Junction, in southwestern Hardeman County, were unable to walk and could not afford to live away from home in the dormitories. Therefore, students were transported from Grand Junction to Whiteville by a bus that was purchased by school patrons and the Parent-Teachers Association in 1933. Families of students paid one dollar per month to ride the bus, which helped pay for the costs of traveling sixty-four miles daily.²⁶ A cattle truck with benches, covered with a tarpaulin, served to transport the children until the bus was ready, and about twenty students traveled to Whiteville to attend the high school.³⁵ The Allen-White School is also significant because it is a Rosenwald school, built with funds raised by the community and matched by the Julius Rosenwald Fund. The school is still standing today, and is listed on the National Register of Historic Places.³⁶

By 1945, the school had grown to include grades 4-8 taught by a four-teacher faculty. A new building was needed, so in 1948 the patrons and teachers at the Grand Junction school purchased the parcel of land where “The Big School” was located from the Pleasant Grove Baptist Association for \$500.00, which they deeded to the Hardeman County Board of Education. The original building was razed, and the new building’s first phase, including four classrooms, corridor, and boiler room, were finished in 1950. In 1967, the second phase of the building was completed, which included fifteen classrooms, cafeteria, library, gymnasium, office, and restrooms. The school employed four teachers and one janitor, and was named Herbert

Harrison School. The parcel of land where the remaining school buildings were located, called “The Little School,” was deeded to the Pleasant Grove Baptist Church.²⁷ During the

²⁶ The Hardeman County Black History Committee, “A Chronicle of Black History,” 4-5. ³⁵ *Grand Junction: A Pictorial History*, 24. ³⁶ Evelyn C. Robertson, Jr., *Education and the American Dream: The Allen-White High School Story 1905-1970* (BookSurge Publishing, 2009), Local History Room, Bolivar-Hardeman County Library, Bolivar, Tennessee.

²⁷ The Hardeman County Black History Committee, “A Chronicle of Black History,” 8-9. ³⁸ *Grand Junction: A Pictorial History*, 24.

construction, classes were held in the adjacent Frank Gibson Hall.³⁸

A second round of consolidation occurred in 1965 when the Pleasant Grove, Pleasant Hill, Prospect, and Hickory Valley schools were combined. This raised the number of faculty to fourteen. In 1966, Memphis State University sent four student teachers to the school. The school also added its first white employees that year, including a teacher and a coordinator of instruction appointed by the National Teacher Corps Project. Integration occurred in 1971 and the school was renamed the Grand Junction Elementary School.²⁸

In 1984, the gymnasium was named in honor of Bobby Parks, who attended elementary school in Grand Junction then led Middleton High School to the state championship in basketball in 1980 and helped Memphis State University gain national prominence from 1980-1984.⁴⁰

There was also a Hardeman County Colored Teachers Association organized at the Hardeman County courthouse October 18, 1924. The organization included thirteen teachers and sponsored activities for students, including local and state spelling bees, field days, talent programs, field trips, and basketball tournaments, as well as activities for teachers, including social and educational activities for teachers, in-service training programs, and bereavement flowers and cards. The organization also maintained affiliations with other local, state, and national educational organizations. In 1969, the group was merged with the Hardeman County Teachers Association.²⁹

The school today sits on the site of a post-emancipation African-American school and property that was likely part of the contraband camp. The landscape surrounding the school may be interpreted through a series of lesson plans or activities teaching students about military action in west Tennessee during the Civil War, the history and legacy of the contraband camp, post-

²⁸ The Hardeman County Black History Committee, "A Chronicle of Black History," 8-9. ⁴⁰ *Grand Junction: A Pictorial History*, 25.

²⁹ The Hardeman County Black History Committee, "A Chronicle of Black History," 15.

emancipation community institutions, and the Jim Crow South. These teacher materials may be distributed directly to the school, through the Bobby Martindale Memorial Library in Grand Junction, or through the Grand Junction city website to both local schools as well as schools across the state. It is eligible for nomination to the National Register of Historic Places.



Grand Junction Elementary School c.1985
Image Courtesy of Bobby Martindale Memorial Library, Grand Junction, Tennessee



Grand Junction Elementary School, Front Façade
Image Courtesy of Cheri LaFlamme, 2011



Grand Junction Elementary School, Rear Façade and Playground Image
Courtesy of Cheri LaFlamme, 2011

FRANK GIBSON HALL

In addition to the Golden Grain Good Shepherd Association that met at the Pleasant Grove Missionary Baptist Church, a meeting building for four African-American fraternal organizations is located adjacent to the Grand Junction Elementary School and the Pleasant Grove Missionary Baptist Church. These types of organizations often shared a building,³⁰ and the National Register of Historic Places Multiple Property Nomination for Historic Rural AfricanAmerican Churches in Tennessee notes that a close relationship between Baptist churches in particular and fraternal organizations was common, with the two often located on adjacent or even the same property.³¹ The building's cornerstones indicate that two chapters of the Mosaic Templars of America, a chapter of Prince Hall Masons, and a chapter of the Order of the Eastern Star have utilized the building.

The Mosaic Templars of America was founded in Little Rock, Arkansas, in 1882 by former slaves John Edward Bush and Chester W. Keatts, and its initial goal was to protect Little Rock's widows. It quickly grew to surrounding states and "added auxiliary branches for women, a savings and loan association, and a training program for members interested in owning and operating small businesses." By 1908 the group included about 25,000 men and women in ten states, including Tennessee. At its peak in the 1920s, it had over 100,000 members in 26 states. It is an independent African-American organization, and is not the African-American counterpart to a white organization. Often, distinctly African American organizations chose biblical names, and Mosaic Templars references Moses's Exodus from Egypt. The group collected regular

³⁰ Bryan McDade, Curator of Collections, Mosaic Templars Cultural Center, Little Rock, Arkansas, Personal Communication, April 1, 2011.

³¹ MPN, 65.

membership dues to fund member benefits and likely pooled resources to sustain cooperative businesses, orphanages, hospitals, and homes for the elderly.³²

The organization included several departments, and the monument department provided each member with a custom-made “Vermont marble marker” engraved with the MTA symbol upon their death.³³ The symbol features an ourboros (a snake eating its tail) representing the cyclical nature of life, crossing shepherd staff and snakes representing Moses and the Exodus story in the Bible, and 3V’s which represents John Bush’s motto, adopted from Julius Ceaser, “Vendi, Vidi, Veci,” or “I came, I saw, I conquered.”⁴⁶ Men formed “temples” while women formed “chambers”; unless one or other was not available and then men and women would join the same chapter.⁴⁷

Headstones featuring the symbol of this organization are located in three AfricanAmerican cemeteries in Grand Junction, including the Pleasant Grove Cemetery, Old Jones Chapel Cemetery, and Prospect Christian Methodist Episcopal Church Cemetery. Five chapters are represented, including the Beulah Chamber – 911, Sunlight Temple – 760, and Bethel Temple – 1144 in Grand Junction and the Zephro Chamber – 916 and Joshua Temple – 958 in LaGrange, Tennessee.

The best documented of these is the Beulah Chamber No. 911. It was formed around the turn of the century and originally met on the second floor of the Grand Junction Normal and

³² Theda Skocpol and Jennifer Lynn Oser, “Organization Despite Adversity: The Origins and Development of African American Fraternal Associations,” *Social Science History* 28, no. 3 (Fall 2004), 391-392, 399-400; The Arkansas Encyclopedia of History and Culture, “Mosaic Templars of America,” <http://encyclopediaofarkansas.net/encyclopedia/entry-detail.aspx?entryID=1186#> (accessed March 2, 2011).

³³ Theda Skocpol and Jennifer Lynn Oser, “Organization Despite Adversity: The Origins and Development of African American Fraternal Associations,” *Social Science History* 28, no. 3 (Fall 2004), 399-400; The Arkansas Encyclopedia of History and Culture, “Mosaic Templars of America,” <http://encyclopediaofarkansas.net/encyclopedia/entry-detail.aspx?entryID=1186#> (accessed March 2, 2011). ⁴⁶ Bryan McDade, Curator of Collections, Mosaic Templars Cultural Center, Little Rock, Arkansas, Personal Communication, March 4, 2011. ⁴⁷ Bryan McDade, Curator of Collections, Mosaic Templars Cultural Center, Little Rock, Arkansas, Personal Communication, March 4, 2011.

Industrial School. The group flourished for many years, but fell out of existence sometime before the 1940s.³⁴

The Prince Hall Masons were established in 1784 when Prince Hall and fourteen other African Americans received a charter for African Lodge 459 from the Grand Lodge of England. This separate African-American lodge formed because white Masons refused to accept African Americans into their ranks, and then also failed to recognize the legitimacy of the African American lodge. In 1808, the African Grand Lodge formed to oversee the Prince Hall Masons. In 1813, the British Masons stopped including African Lodge 459 in its rolls, and in 1827 the group declared themselves independent.⁴⁹

Prince Hall Masons were active during the Civil War, supporting abolitionist ideals and serving in the Union Army. They also served as officials in the Freedmen's Bureau during Reconstruction. The organization grew significantly after emancipation when Jim Crow policies lead African Americans to seek physical and emotional refuge in African-American organizations. Prince Hall Masons were also active during the Civil Rights Movement. Today the organization focuses on community service, mutual aid, morality building, the promotion of positive images of black Americans, and combating racism.⁵⁰ The Grand Junction chapter is Goodwill Lodge No. 253.

The Order of the Eastern Star was founded in 1874 by Thornton Andrew Jackson for the protection of women related to Prince Hall Masons. The Order of the Eastern Star was placed under the Masonic Lodge to foster the relationship between the two organizations. By 1876, nine chapters had formed, and the organization flourished in the 1890s. By 1925, there were over 3,500 chapters and 100,000 members, and currently there are 3,600 chapters and nearly 181,000

³⁴ The Hardeman County Black History Committee, "A Chronicle of Black History," 60. ⁴⁹ Nina Mjagkij, ed., *Organizing Black America: An Encyclopedia of African American Organizations* (New York: Garland Publishing, Inc., 2001), 592-594. ⁵⁰ Mjagkij, *Organizing Black America*, 592-594.

members. The goals of the organization are to assist its members and the AfricanAmerican community by providing homes for widows and orphans, youth programs, funding for lodges, dormitories for instruction in agriculture and domestic science, and burial services. The group is also active in women"s and civil rights activities.³⁵ The Lily of the Valley Chapter 10 of the Order of the Eastern Star was chartered in Grand Junction in 1945 with twenty-five members.³⁶

The current fraternal organization building was constructed in 1949. It is owned by Goodwill Lodge No. 253,⁵³ and named Frank Gibson Hall in honor of the World War II veteran who donated the land on which the lodge was constructed. Gibson is buried in the Pleasant Grove Cemetery. The building is now unused, and should be stabilized as windows have been broken leaving the building open to the elements. It may be adapted for a heritage center or museum and used to interpret the Civil War and African-American stories of Grand Junction and to distribute interpretive and teacher materials. It is also eligible for nomination to the National Register of Historic Places.



³⁵ Mjagkij, *Organizing Black America*, 543-544.

³⁶ The Hardeman County Black History Committee, "A Chronicle of Black History," 61. ⁵³ State of Tennessee Comptroller of the Treasury, "Real Estate Assessment Data," www.assessment.state.tn.us (accessed April 21, 2011).

Frank Gibson Hall
Image Courtesy of Cheri LaFlamme, 2011



Mosaic Templars of America Cornerstone in East Façade, Southeast Corner
Image Courtesy of Cheri LaFlamme, 2011



Prince Hall Masons and Order of the Eastern Star Cornerstone in South Façade, Southeast Corner
Image Courtesy of Cheri LaFlamme, 2011

FIRST BAPTIST CHURCH

The first known reference to this church is in the Grand Junction newspaper, the *Quid-Nunc*, on June 25, 1858, which describes “a half-finished church building with one large room and a tall steeple.”³⁷ Later that year, a Nashville newspaper called *The Baptist* described the congregation as “eight males and eight females entered into covenant,”⁵⁵ who made up the Big Hatchie Baptist Association.³⁸ While the building was under construction, the group met “the fifth Sabbath in August, 1858 in a grove on the border of the town which was fitted up with seats and a pulpit.”³⁹ The building was completed in 1859, and J.M. Savage was the first recorded minister.⁴⁰

In November of 1862, the Union Army took possession of the building for the storage of supplies⁴¹ and possibly as a hospital.⁴² Troops eventually dismantled it and used the materials “for army purposes.”⁴³ The building was assessed to be worth \$980.00, and on May 25, 1871, the church petitioned the House of Representatives “for compensation for occupancy and injury of church building by Federal troops.”⁴⁴ On March 14, 1915, Congress issued an Appropriation Act

³⁷ “Church History,” Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee. ⁵⁵ J.R. Graves, *The Baptist*, Nashville, Tennessee, October 2, 1858, Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee.

³⁸ “Church History,” Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee.

³⁹ J.R. Graves, *The Baptist*, Nashville, Tennessee, October 2, 1858, Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee.

⁴⁰ “Grand Junction First Baptist Church: A Brief History,” Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee.

⁴¹ “Letter from the Assistant Clerk of the Court of Claims Transmitting a Copy of the Findings of the Court in the Case of the Baptist Church of Grand Junction, Tenn., Against the United States,” Senate Report, Document No. 137, Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee.

⁴² “Church History,” Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee.

⁴³ “Letter from the Assistant Clerk of the Court of Claims Transmitting a Copy of the Findings of the Court in the Case of the Baptist Church of Grand Junction, Tenn., Against the United States,” Senate Report, Document No. 137, Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee.

⁴⁴ Journal of the House of Representatives, “Monday, May 25, 1871,” A Century of Lawmaking for a New Nation: U.S. Congressional Documents and Debates, 1776-1875, Library of Congress, <http://memory.loc.gov/ammem/amlaw/lawhome.html> (accessed March 24, 2011). ⁶³ Frank T. Peartree to Neola H. Sutton, April 15, 1888, Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee.

reimbursement the sum to the church trustees, which was among the last claims considered from the Civil War; on the same date, Congress enacted legislation taking authority from the Court of Claims to process any additional Civil War claims.⁶³

The building was reconstructed after the war and the cornerstone laid in May of 1878, and there have been several additions since then. In 1910, additions were added to the east and west façades, and stained glass windows and a baptistery podium were installed. In 1940, a two-story annex was added to the north façade, followed by a basement and the church's first furnace in 1945. In 1959, a fellowship hall, nursery, and kitchen were added. The sanctuary was updated with carpeting, paneling, pew cushions, and new lighting in 1965. And the most recent renovations were in 1986-1987 when new stained glass windows were installed.⁶⁴



First Baptist Church, c.1985
Image Courtesy of Bobby Martindale Memorial Library, Grand Junction, Tennessee

“From Grand Junction,” unknown newspaper, May 6, 1878, Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee; “Church History,” Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee; “Grand Junction First Baptist Church: A Brief History,” Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee; “First Baptist Church, Grand Junction,” Church Files, Grand Junction First Baptist Church, Grand Junction, Tennessee.



South Façade, First Baptist Church
Image Courtesy of Cheri LaFlamme, 2011



SITE OF THE 6TH IOWA INFANTRY ENCAMPMENT

The 6th Iowa was raised by Colonel John Adair McDowell and mustered in with four other Iowa regiments in 1861. In August, the regiment traveled to St. Louis under General John C. Fremont, then participated in the Battle of Springfield (Missouri) on October 25, 1861. From there the regiment traveled to Lamine, Missouri, where it remained in camp until March of 1862, when it was ordered up the Tennessee River with General William T. Sherman. The regiment participated in the Battle of Shiloh April 6-7, 1862, in which Colonel McDowell was injured, and then marched on Memphis, to Northern Mississippi, and finally to Grand Junction early in 1863.⁴⁵

General Henry H. Wright served in the 6th Iowa Infantry, and, after his election as regimental historian, he wrote *A History of the Sixth Iowa Infantry*, which was published in 1923.

In it, General Wright describes the regiment's winter camp at Grand Junction, Tennessee, which "was located in the south west angle of the railroad crossing, on a piece of rising ground, fronting to the west."⁶⁶ Today this property is privately owned.⁴⁶ The regiment arrived January 9, 1863, after General Van Dorn's raid on Holly Springs destroyed General Grant's supplies and forced him to withdraw his troops from northern Mississippi back to the Memphis and Charleston Railroad.⁶⁸ The regiment started to construct barracks from whatever material was readily available, many without any source of heat, and all "without much regard for uniformity of

⁴⁵ A.T. Andreas, *History of Chicago from Earliest Period to the Present Time, Volume III: From the Fire of 1871 until 1885* (Chicago: The A.T. Andreas Company, Publishers, 1886), 432. ⁶⁶ Henry H. Wright, *A History of the Sixth Iowa Infantry* (Iowa City, IA: The State Historical Society of Iowa, 1923), 162.

⁴⁶ State of Tennessee Comptroller of the Treasury, "Real Estate Assessment Data," <http://www.assessment.state.tn.us> (accessed March 25, 2011). ⁶⁸ Henry H. Wright, *A History of the Sixth Iowa Infantry*, 158.

construction or regularity in position.”⁴⁷ They also constructed a small earthwork, Fort Star, in the northeast angle of the railroad tracks.⁷⁰ (See description of Fort Star in this chapter.)

General Wright tells about repairing the wagon road between Grand Junction and LaGrange, Tennessee, where General Grant’s headquarters was located, in early February of 1863, “the weather was cloudy and cold with a bleak north wind chilling everybody to the bone. The event of the day though, was Colonel McDowell’s issue of a full „gigger” (jigger – less than a gill) of commissary whiskey to each man in the regiment.”⁷¹ The winter was unusually cold that year, with snow falling regularly.

General Wright also describes guerrilla and regular army activity in the area, including an attack on the railroad three miles north of Grand Junction on March 21, 1863. The troops formed battle lines “ready to give the marauders a warm reception,” but no Confederate troops attacked the town. Confederate Captains Street and Wilson were responsible for the railroad raid, and successfully burned a construction train and captured 32 prisoners, including sixteen free African Americans.⁷²

In April of 1863, the 6th Iowa broke camp at Grand Junction and marched into Northern Mississippi. The regiment continued on to Vicksburg, Chattanooga, then participated in Sherman’s March to the Sea, finally arriving in North Carolina. The regiment mustered out on April 21, 1865.⁷³ On July 17-18, 1861, 884 men mustered into the regiment at Camp Warren, Burlington, Iowa, and a total of 1,106 men were included in its ranks during the war. Of these, only 273 survived disease, battle, and capture to muster out on July 28, 1865, at Camp McClellan, Davenport, Iowa.

⁴⁷ Wright, *A History of the Sixth Iowa Infantry*, 162. ⁷⁰

Wright, *A History of the Sixth Iowa Infantry*, 164-165. ⁷¹

Wright, *A History of the Sixth Iowa Infantry*, 152, 171. ⁷²

Wright, *A History of the Sixth Iowa Infantry*, 172. ⁷³

Wright, *A History of the Sixth Iowa Infantry*, 488.

This property is privately owned, so it should not be included in any public tours or used in public interpretation projects without the voluntary consent of the current property owner.



Site of the 6th Iowa Infantry's Encampment established January of 1863
Image Courtesy of Cheri LaFlamme, 2011

FORT STAR

Fort Star was constructed by the Sixth Iowa early in 1863. General Henry H. Wright remembered, "The construction of Fort Star, a small earthwork located in Major Smith's field north of the junction a few hundred yards, was commenced and the work prosecuted by heavy details daily, during the winter."⁴⁸ Construction started in January when the regiment arrived in Grand Junction and continued into February; General Wright notes that "February 5th... the whole number in the regiment, who reported for duty, were engaged for ten days working on Fort Star."⁴⁹

⁴⁸ Wright, *A History of the Sixth Iowa Infantry*, 164-165.

⁴⁹ Wright, *A History of the Sixth Iowa Infantry*, 171.

⁷⁶ Wright, *A History of the Sixth Iowa Infantry*, 173.

The unit had participated in the first day of the Battle of Shiloh, April 6, 1862, and on its anniversary in 1863 the regiment fired a salute of thirty guns in honor of the battle.⁷⁶

Fort Star is still visible on the landscape, although it is currently located on private agricultural property.⁵⁰ This property should not be included in any public tours or used in public interpretation projects that may result in the property owner being disturbed without voluntary consent from the current property owner.



Aerial Photograph of Fort Star, c.1956
Image Courtesy of the National Bird Dog Museum, Grand Junction, Tennessee

⁵⁰ State of Tennessee Comptroller of the Treasury, "Real Estate Assessment Data," <http://www.assessment.state.tn.us> (accessed March 24, 2011).



Fort Star, c.1912

Image Courtesy of Bobby Martindale Memorial Library, Grand Junction, Tennessee

TRAIN DEPOT

Construction on the Mississippi Central Railroad, which crossed the Memphis and Charleston Railroad at Grand Junction, started in 1855. The Railroad Hotel, later renamed the Commercial Hotel, followed in 1859. It was a three-story building that included the train depot, sitting rooms, baggage room, dining room, and barber shop on the ground floor and hotel rooms on the upper floors.⁵¹ Chaplain John Eaton noted in his memoir that during Union occupation of Grand Junction, the sick contrabands “were lodged in a hospital improvised in a railroad station.”⁷⁹ It was demolished in the 1920s and the current depot built in its place.⁸⁰ The current building reflects segregation in public places and has two separate waiting rooms connected by a ticketing office.

⁵¹ Roots Committee, *Grand Junction, Tennessee*, 50.

⁷⁹ Eaton, *Grant, Lincoln, and the freedmen*, 18. ⁸⁰ Roots Committee, *Grand Junction, Tennessee*, 50.

Passenger trains have not stopped in Grand Junction since the mid-twentieth century, and this depot now stands vacant. It is currently owned by Norfolk-Southern Railroad, and it is in serious risk of demolition by neglect. The community has made unsuccessful attempts to acquire the depot from Norfolk-Southern. A partnership between the community and the railroad may be a more effective preservation option, with the building used as a heritage center or museum to interpret the history of the railroad, Civil War, contraband camp, and AfricanAmerican experience at Grand Junction. If restored, it may be eligible for nomination to the National Register for Historic Places, but may lack structural integrity to be eligible in its current condition.



The Railroad Hotel, Later Named the Commercial Hotel, Constructed c.1858
Image Courtesy of the Bobby Martindale Memorial Library, Grand Junction, Tennessee



Grand Junction Train Depot c.1920s
Image Courtesy of Bobby Martindale Memorial Library, Grand Junction, Tennessee



Norfolk-Southern Train Depot, Grand Junction Image
Courtesy of Cheri LaFlamme, 2011



White (left) and African American (right) Entrances to Segregated Waiting Rooms Image
Courtesy of Cheri LaFlamme, 2011

PRIVATE RESIDENCE AT 130 HIGHWAY 57 WEST

This I-house was constructed with its front façade facing the railroad rather than Highway 57, suggesting it was constructed in the mid-1800s along with the railroads. It is likely that this is a pre-Civil War dwelling that had some value for the Union army that occupied the area, preventing its destruction with many of the other structures in the town. Two-story Ihouses were popular folk housing in the post-railroad South, although often constructed for upper class families.⁸¹

This property should not be included in any public tours or used in public interpretation projects without voluntary consent from the current property owner.

⁸¹ Virginia and Lee McAlester, *A Field Guide to American Houses* (New York, NY: Alfred A. Knopf, 2006), 96.



c.1850s House Oriented toward Railroad
Image Courtesy of Cheri LaFlamme, 2011

GRAVE OF CHRISTMAS HURT, US COLORED INFANTRY

Near Grand Junction, approximately two miles south of LaGrange, is the grave of Christmas Hurt, a veteran of Company A of the 61st U.S. Colored Infantry. The unit was mustered in at LaGrange in September of 1863, and it was probably partly made up of refugees from the contraband camps at Grand Junction, LaGrange, and other nearby camps. The regiment remained in west Tennessee until July of 1864 when it was sent to northern Mississippi. The unit participated in the Battle of Harrisburg then returned to Memphis where it participated in several minor engagements in the defense of that city. It was mustered out December 12, 1865.

The grave is located on private property within the Wolf River Wildlife Management Area and Ghost River State Natural Area, an area including over seven thousand acres of swampy bottomland managed jointly by the Tennessee Wildlife Resources Agency and the Tennessee

Department of Environment and Conservation for hunting and fishing. The land is of low quality, very wet and sandy, making it unsuitable for farming. It is probable that Christmas Hurt owned this property, since African Americans were able to buy only low-quality land following emancipation, and those who succeeded in becoming landowners often insisted upon being buried on their property. Hurt's grave is the only marked grave in the area, and the land is too wet to be suitable for a cemetery, so it is likely Hurt owned the property and asked to be interred there upon his death.

There is also an old road bed adjacent to the grave that connected LaGrange to Holly Springs, Mississippi, before the war, which probably provided access to this property. This road bed runs parallel to the current road through the wildlife management area, which is constructed on a higher elevation than the historic road bed was.

Since the grave is located on private property, it should not be included in any public tours or used in public interpretation projects without the voluntary consent of the current property owner.



"Christmas Hurt, Co. A, U.S.C.I."
Image Courtesy of Cheri LaFlamme, 2011



Headstone and Grave Depression of Christmas Hurt Image
Courtesy of Cheri LaFlamme, 2011



Land Possibly Owned by Christmas Hurt, Grave Near Center of Photo
Image Courtesy of Cheri LaFlamme, 2011



Old Road Bed Adjacent to Grave Image
Courtesy of Cheri LaFlamme, 2011

PROSPECT CHRISTIAN METHODIST EPISCOPAL CHURCH

The Christian Methodist Episcopal faith originated in 1870 when forty African Americans in west Tennessee separated from the Methodist Episcopal Church, South. They formed the Colored Methodist Episcopal church, which reflected issues important to the African-American community, including advanced education, community outreach, and spiritual growth. Unlike other African-American Methodist denominations of the time, the CME church avoided radical political activity making it generally accepted among white Methodists, however, other AfricanAmerican Methodists believed the CME church was still doing the bidding of its former masters by retaining unofficial ties to its white counterpart. But members of the CME church identified with newly

emancipated leaders of the CME church more than the northern leaders of other African-American denominations.⁵²

The church was headquartered in Jackson, Tennessee, and by 1890 had over 100,000 members in Tennessee, Alabama, Georgia, and Mississippi. The church had congregations in eighteen states by 1945, and participated in the Civil Rights Movement of the 1950s and 1960s when it also changed its name to the Christian Methodist Episcopal Church. The church helped to found a number of colleges, including Lane College, Paine College, Texas College, and Miles College. It moved its headquarters to Memphis in 1970, and today the greatest number of CME churches is still in west Tennessee.⁸³

Although no records document the establishment of this church, oral history suggests the congregation formed in the 1890s. Sandy Horston, an eighteen-year-old member around 1895, was given a copy of a deed conveying “a one and one-half acre graveyard site; and Prospect Colored M.E. Church lot on the west side of (what is now) Highway #18.” The building was also used to house the Prospect School.⁵³

In 1910, the church building was destroyed by fire, and in 1912 a new building was constructed on Grand Junction-Hickory Valley Road, which at the time was a busy public road, about one half mile from the original site.

The church reflects the support of African-American churches for African-American schools, and in the 1920s and 1930s, churches were often leaders in raising funds for

⁵² MPN, 11-13. ⁸³

MPN, 11-13.

⁵³ The Hardeman County Black History Committee, “A Chronicle of Black History,” 42.

Rosenwald schools.⁵⁴ The Prospect CME Church building was used as a school until 1930 when the community raised money to purchase land for a school funded by the Julius Rosenwald Fund. This school was constructed about one-half mile south of the church.⁵⁵

By 1932, the church building was falling into disrepair, the congregation was outgrowing the building, and Highway 18 replaced the Grand Junction-Hickory Valley Road as the major thoroughfare connecting the two towns. The church decided to relocate back to its original site, using the Prospect Rosenwald School for worship during the transition. In 1966, the third church building was destroyed by fire but was reconstructed on the same site. The fourth building was then renovated in the 1980s.⁵⁶

This church is eligible for recognition on the National Register of Historic Places as part of the 1998 Historic Rural African-American Churches in Tennessee Multiple Property Nomination and was identified by the Middle Tennessee State University Center for Historic Preservation's Rural African-American Church Project. The cemetery includes headstones featuring the symbol of the Mosaic Templars of America, which are included in the appendix. There are many hand-carved headstones in this cemetery, which should be examined for significance in African-American folk art. The site and history of the Rosenwald school should also be researched, including not only archival research but also oral history projects with current community members.

⁵⁴ MPN, 59.

⁵⁵ The Hardeman County Black History Committee, "A Chronicle of Black History," 42.

⁵⁶ The Hardeman County Black History Committee, "A Chronicle of Black History," 43.



Prospect Christian Methodist Church Cemetery
Image Courtesy of Cheri LaFlamme, 2011



Hand-Carved Headstone in Prospect Christian Methodist Episcopal Church Cemetery
Image Courtesy of Cheri LaFlamme, 2011



Mosaic Templars of America Headstone from Prospect Christian Methodist Episcopal Church Cemetery
Image Courtesy of Cheri LaFlamme, 2011

FIRST METHODIST CHURCH

Church history indicates the Methodist congregation formed sometime in the 1860s.⁵⁷ The first church building was a two-room, frame church that was constructed on property owned by a member of the congregation. Starting in 1970, the first floor of the building was used as a school during the week. The school was a private school, and attendees paid tuition.⁵⁸

The church acquired the current property from O.B. Polk in 1899, and the first building on this site was a two-story frame church. The second floor was used as a school classroom and a lodge hall. This building was destroyed by fire in 1903. A new building was constructed in 1904, but by 1946, the congregation had outgrown the education facilities, so they purchased

⁵⁷ *Grand Junction: A Pictorial History*, 18.

⁵⁸ *Grand Junction: A Pictorial History*, 20.

an adjacent property for an expanded facility. Construction on the present church building began in 1947 and was completed in 1949.⁵⁹ More research is needed to determine the original location of this church and any significant association with the Civil War.



First Methodist Church
Image Courtesy of Cheri LaFlamme, 2011

HOPEWELL MISSIONARY BAPTIST CHURCH

The Hopewell Missionary Baptist Church is located east of Grand Junction in a stable African-American community. The cornerstones indicate the original church was built in 1868 but it was moved and rebuilt in 1944. There is an adjacent cemetery that does not bear any indication of African-American fraternal organizations, but does include a number of unmarked grave depressions. This church is identified as a Historic Rural African-American Church in the

⁵⁹ *Grand Junction: A Pictorial History*, 18.

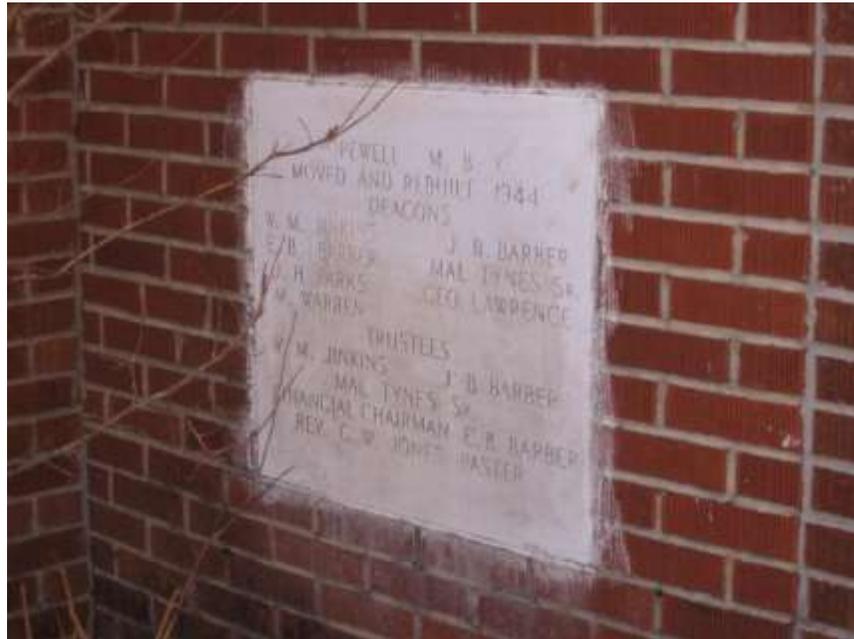
Center for Historic Preservation’s church survey. More research is needed to identify the original site and cemetery, which may have significant Civil War history. The church is eligible for recognition on the National Register of Historic Places as part of the 1998 Historic Rural AfricanAmerican Churches in Tennessee Multiple Property Nomination and was identified by the Middle Tennessee State University Center for Historic Preservation’s Rural African-American Church Project.



Hopewell Missionary Baptist Church, Founded 1868 with 1993 Addition Image
Courtesy of Cheri LaFlamme, 2011



Original Cornerstone for Hopewell Missionary Baptist Church Image
Courtesy of Cheri LaFlamme, 2011



1944 Cornerstone for Hopewell Missionary Baptist Church Image
Courtesy of Cheri LaFlamme, 2011



Hopewell Missionary Baptist Church Cemetery Image
Courtesy of Cheri LaFlamme, 2011

GRAND JUNCTION HIGH SCHOOL

The first free school for white children in Grand Junction was established in 1898 and grew from the private school at the First Methodist Church. In 1915, a nine-room brick school building was constructed. In 1935, the school became part of the Hardeman County School System and a gymnasium was added. Students received a number of awards for livestock at various fairs, girls and boys basketball, and public speaking throughout the 1930s. Playground equipment for the elementary students was added in 1941, as well as a library. During World War II, when several teachers were drafted, local church ministers took over teaching responsibilities, and the students participated in war bond sales, scrap metals drives, and rationing programs. After World War II, a new heating system, home economics classroom, shop, restrooms, and lunchroom were added to the school. The school was integrated in 1971 and closed the following year. High school

students were bused to Middleton High School while elementary school students attended Grand Junction Elementary School.

After the school closed, the building was used to house the Tennessee Pewter factory, which opened in 1973. It produced a line of 25 items, adding 12 more soon after opening.⁶⁰ The company then moved to Somerville, Tennessee.⁶¹ The cafeteria was then used as the Grand Junction Senior Citizen Center. In 1985, Dunns Incorporated purchased the building for use as a catalog order processing center.

A small sporting goods store is still located in a small outbuilding while the gymnasium and main classroom building are now vacant. The property is now privately owned and in serious risk of demolition by neglect. The building may be adapted for use as a community center for community organizations to meet and community athletic organizations to play, or as a heritage center or museum for the interpretation of town history and distribution of educational and interpretive materials. If restored, the school may be eligible for nomination to the National Register of Historic Places, but may lack structural integrity to be nominated in its current condition.

⁶⁰ *Bolivar Bulletin Times*, July 4, 1976, p. 11, Local History Room, Bolivar-Hardeman County Library, Bolivar, Tennessee.

⁶¹ www.tnpewter.com (accessed April 4, 2011).



Grand Junction High School
Image Courtesy of Cheri LaFlamme, 2011



Grand Junction High School Gymnasium
Image Courtesy of Cheri LaFlamme, 2011

OLD JONES CHAPEL MISSIONARY BAPTIST CHURCH

Jones Chapel Missionary Baptist Church was constructed in 1870 between Grand Junction and LaGrange in Fayette County to serve African-American communities in the area. Church history suggests the congregation actually formed prior to this time and did not have a stable location for services. Church history also suggests the church was used as an elementary school. It has an adjacent cemetery established in 1872 and containing over six hundred graves, many of which are unmarked. It may have been a post-emancipation institution serving the freedmen, but it is generally believed the original congregation was comprised of enslaved African Americans on the plantations in this region. The congregation constructed a new building on Highway 18 in 2009 to accommodate a growing membership. The new building is named Jones Chapel Missionary Baptist Church while the original building is named Old Jones Chapel Missionary Baptist Church.⁶²

The cemetery at Old Jones Chapel includes headstones bearing the symbol of five chapters of the Mosaic Templars of America, two in LaGrange and three in Grand Junction, as well as those of the Prince Hall Masons and the Order of the Eastern Star. A list of the interred in each organization is located in the Appendix.

The building and cemetery are located on the Ames Plantation. The building is vacant and unlocked, leaving it vulnerable to vandalism and the elements. The building may be adapted for use as a heritage center or museum to interpret the importance of religion in slave and post-emancipation communities and the African-American experience in the area. The church is

⁶² Jones Chapel M.B. Church, "About Us," <http://joneschapel.org/html/about.html> (accessed April 22, 2011); Ames Plantation, "History and Genealogy: Jones Chapel Cemetery," <http://www.amesplantation.org/history/cemeteries/jones%20chapel%20cemetery/jones%20chapel.asp> (accessed April 22, 2011); Jones Chapel Missionary Baptist Church, "Jones Chapel Church History," <http://joneschapel.org/story.html> (accessed April 22, 2001).

eligible for recognition on the National Register of Historic Places as part of the 1998 Historic Rural African-American Churches in Tennessee Multiple Property Nomination.



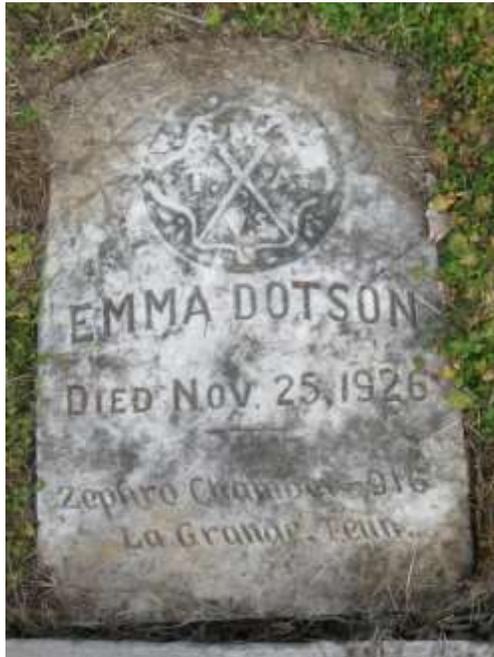
Old Jones Chapel Missionary Baptist Church
Image Courtesy of Cheri LaFlamme, 2011



Old Jones Chapel Missionary Baptist Church Interior
Image Courtesy of Cheri LaFlamme, 2011



Old Jones Chapel Cemetery
Image Courtesy of Cheri LaFlamme, 2011



Mosaic Templars of America Headstones from Old Jones Chapel Cemetery
Zephro Chamber – 916 and Joshua Temple – 758 in LaGrange, Tennessee
Images Courtesy of Cheri LaFlamme, 2011



Headstone Featuring the Symbols of the Prince Hall Masons and the Order of the Eastern Star from Old Jones Chapel Cemetery
Image Courtesy of Cheri LaFlamme, 2011

CONCLUSION

Freeman Tilden was a conservationist in the National Park Service who published a set of six principles of interpretation in 1957. His work was expanded in 2002 by Larry Beck and Ted Cable who added nine more principles and asserted that “interpretation tells the story behind the scenery or history of an area.”⁶³ Despite the importance of interpreting and preserving contraband camp sites, few of these projects are actually underway. Of the approximately 130 contraband camps throughout the South during the war,⁶⁴ only a few are preserved for interpretation.

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Larry Beck and Ted Cable, *Interpretation for the 21 Century: Fifteen Guiding Principles for Interpreting Nature and Culture* (Urbana, IL: Sagamore Publishing, 2002), xi, 3, 8.

⁶⁴ Amy Murrell Taylor, “Uncovering the Hidden History of the Civil War’s Contraband Camps,” Paper Presented at the National Council for Public History Annual Meeting, April 7, 2011.

The National Park Service interprets three contrabands camps including Corinth, Mississippi, at the Corinth Battlefield Unit of the Shiloh National Military Park; Freedman's Village, Virginia, at Arlington House, The Robert E. Lee Memorial; The Roanoke Island Freedmen's Colony, Virginia, at Fort Raleigh. The United States Army currently manages Fortress Monroe in Virginia. The army shares Old Point Comfort with the historic site, but the military base is being moved and a grassroots effort has begun to transfer the site to the National Park Service. Grassroots efforts are often successful; two non-profit community heritage associations have successful projects underway to interpret contraband camp sites.

One is Mitchelville, South Carolina, by Mitchelville Preservation Project, Inc., and the other is Camp Nelson, Kentucky, by the Camp Nelson Restoration & Preservation Foundation.

Mitchelville in particular is a good model for preservation efforts at Grand Junction, despite the differences in the physical camp. Although Mitchelville was a well organized camp with semi-permanent frame buildings constructed on ordered lots, the only remains on the landscape are the post-war institutions, including a church and one-room school. In 2005, the community joined together to form the Mitchelville Preservation Project, Inc., whose mission is "to save Historic Mitchelville from oblivion, and in the process, to convey an American story of former slaves who created a unique culture of struggle, resistance, perseverance and resilience in a quest to define an inclusive form of freedom." Plans are underway to reconstruct the camp for public visitation from the impressive collection of surviving photographs.⁶⁵

Grand Junction was a comparatively temporary camp made up of condemned army tents that faced removal to Memphis several times. However, the post-war institutions left on the landscape may be used to interpret the story of the camp and its role in the transition to freedom.

⁶⁵ Emory Shaw Campbell, "Mitchelville, a Contraband Camp on Hilton Head Island, S.C." Paper Presented at the National Council for Public History Annual Meeting, April 7, 2011; "Historic Mitchelville Freedom Park: About Us," <http://www.mitchelvillepreservationproject.com/aboutus.html> (accessed April 11, 2011).

In addition to the preservation and interpretation recommendations provided for each resource listed above, there are a number of options for interpreting the complete landscape as well. Teacher materials may include lesson plans and activities on transportation corridors that focus on the importance of the railroads in Grand Junction and their connection to the Mississippi and Tennessee Rivers; the military history of the region including its Civil War and World War II stories; the African-American history of the region from slavery to Civil Rights including the role of significant institutions like churches and schools; and the environmental history of the region including how its geography and climate fostered the growth of large cotton and corn plantations that relied on slavery and how the economic structure changed after emancipation.

These lesson plans may be developed according to state curriculum standards and distributed state-wide because of the significance of this region to Tennessee's history. There are a number of potential partners including universities in Nashville, Murfreesboro, Memphis, or Jackson. There is also a project underway at East High School in Memphis to preserve and interpret President's Island, another contraband camp in the Mississippi Valley, who may also be an effective partner for educational projects in Grand Junction.

The landscape may also be interpreted through walking or driving tours. One option for a walking tour may include the site of the contraband camp, including the Pleasant Grove Missionary Baptist Church, Pleasant Grove Cemetery, Frank Gibson Hall, and Grand Junction Elementary School. Other walking tours may be difficult because of inadequate sidewalks in the town center and the distance between resources.

Driving tours are a more viable option for tours of the Grand Junction landscape. A Civil War tour may include most of the resources listed above or be confined to the immediate town of Grand Junction or just the military resources. An African-American heritage trail may be developed to include the site of the contraband camp, churches, cemeteries, and schools. There are a number

of churches in the immediate area that may be formed into a historic church driving tour as well.

Walking and driving tour materials may be distributed through the Bobby

Martindale Memorial Library in Grand Junction, the National Bird Dog Museum, the BolivarHardeman County Library in Bolivar, the Grand Junction city website, or other partners.

A number of buildings above are suggested for adaptation into a heritage center or museum to interpret the many stories at Grand Junction, but this is often difficult to achieve. Temporary, traveling, or online exhibits may be a good option instead. Exhibits covering any of the topics suggested above may be housed at the Bobby Martindale Memorial Library, the churches, the Ames Plantation, or the National Bird Dog Museum.

The town may also take advantage of the Civil War Sesquicentennial and the 150th anniversary of the establishment of the contraband camp in November of 2012 to jumpstart tourism to the town. Ideally, some of the teacher materials, tours, and exhibits suggested above may be developed to be available for anniversary event, and be supplemented by talks by scholars and local historians as well as entertainment including music and vendors.

In addition to the partners suggested above for these projects, the town is part of the Tennessee Civil War National Heritage Area and may apply to the Center for Historic Preservation at Middle Tennessee State University, which administers the heritage area, for support to fund printing and development of brochures, exhibits, and educational materials, as well as advice on speakers and planning for an anniversary event.