Before Fort Campbell

History, Landscape, and Communities

M. Jay Stottman, Lori C. Stahlgren,
and
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By
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Cover design by Nichole Sorensen-Mutchie.

Cover images:

Background images, portions of the 1941 acquisition map.

The early 20th century pictures are from Anna Mabry-Barr's photo album. These were captioned inthe photo album as follows

Caption under African American man, "Spencer, who must have been nearly 100 years old when he died".

Caption under girl with dog, "Two young members of the family".

No caption for man with a hoe.

This book is dedicated in reverence to the families and communities that, until World War II, called this area home.

This book is also dedicated to the proud Soldiers of Fort Campbell – past, present, and future.

Contents

Forward

When I tell people I am an archaeologist and that I work for the Army at Fort Campbell, the response I get most often, besides "Do you study dinosaurs?" is: "There are archaeologists at an Army Base?" This is not surprising. Most Americans do not know about the activities carried out on their behalf by government agencies for the management and preservation of America's cultural heritage and history on federal lands.

Fort Campbell's Cultural Resources Program conducts much of the inventory and protection of cultural resources on Post. I have had the privilege to lead this program for the last 10 years. My staff and I identify and evaluate cultural resources – such as archaeological sites, historic buildings, cemeteries, and objects. Through this process, and in collaboration with state and tribal governments, we determine which resources are the most significant and should be preserved for future generations. Together we work closely with Military Units and contractors to avoid impacting these cultural resources when possible.

But sometimes this is not possible.

This book was written because the Childers House, one of the four remaining buildings that pre-date Fort Campbell, could not be saved. So, the Army worked with the State of Tennessee, the Montgomery County Historical Society, and concerned citizens to determine how best to address this loss.

Everyone agreed that, in addition to more fully documenting the Childers House itself, a book should be prepared that focuses on the more recent past immediately prior to the creation of the base in World War II, the time period the Childers House represents. It is not exhaustive, or the final word. It would provide

a broad overview, a jumping off point, for those interested in learning more about the region's history.

To understand, and therefore manage the Cultural Resources on Fort Campbell, significant research and archaeological studies have been conducted over the years. Unfortunately, most of this work is written for a specialist and is technical in nature, not particularly suited for a wider audience. Fort Campbell and its partners wanted to build on this previous research and to make this book accessible to as wide an audience as possible. Physical copies are being provided to libraries, schools, and historical societies in the four Fort Campbell counties: Christian and Trigg counties in Kentucky, and Montgomery and Stewart counties in Tennessee. A free digital version of this book also is available on the Fort Campbell Cultural Resources website.

This book tells many stories. For more than 12,000 years, Native Americans were the first to call the Fort Campbell region their home. More than 200 years ago, immigrants from the east displaced them from this land. The exigencies of a World War necessitated land to be used for training troops to fight the threat of the Axis Powers. To create Camp Campbell, many families, businesses, churches, and individuals had to once again move from the land. These Americans had to make a different kind of sacrifice for the war effort than those in uniform, but it was a sacrifice none the less. The continued use of Fort Campbell means that their sacrifice continues to strengthen the nation to this day.

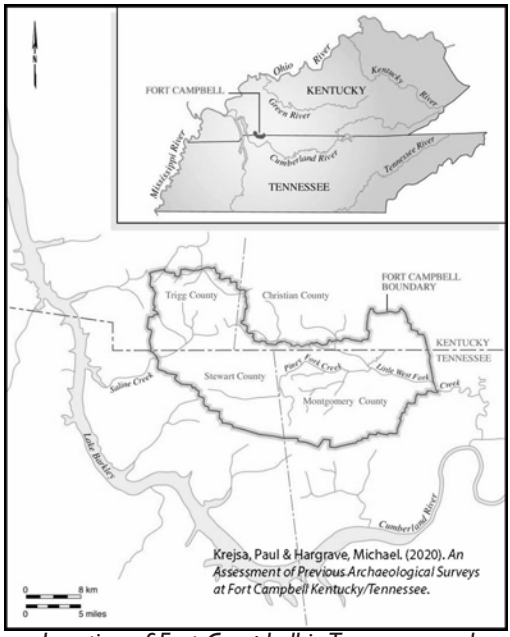
Ronald I. Grayson
March 24, 2021

Chapter 1
Finding History at Fort Campbell

Historic photograph of the original 101st Airborne Headquarters at the Fort Campbell Military Installation.

Today, the Fort Campbell Military Installation looks like any other Army facility in the southeastern United States. The cantonment – derived from the French word *canton*, meaning corner or district – is its main residential and administrative area. It is packed with houses, barracks, office buildings, and countless military-style structures. Buildings unexpected on a military installation are here, too: retail stores, restaurants, schools, and a library. Laid out on gridded streets surrounded by residential neighborhoods, it looks like a small city.

But there's more.



Location of Fort Campbell in Tennessee and Kentucky.

What makes Fort Campbell a military training installation lies beyond the cantonment: over 100,000 acres of forest and open fields. These are the training and maneuver areas where soldiers – with their Humvees, trucks, helicopters, and weapons – hone their skills and prepare for missions.

Over 24,500 people live on this post. Many more work there. They are soldiers, of course, but also civilians who ensure that the soldiers are fed, housed, and trained. Fort Campbell is a small city with a single purpose.

FINDING HISTORY

But what about *before*? Fort Campbell is a newcomer, born in 1942.

Look hard. This area holds a deep human history, and the remnants of its yesterdays are still here. They are single houses, out-of-place among the hundreds of buildings on the cantonment. They are roads outside the cantonment that carry the names of natural features or of family businesses that once thrived along them. They are archaeological sites scattered across the training and maneuver areas, hidden beneath the canopy of trees and below the ground.

The structures that don't quite fit-in are just inside the Post near the main gate. The Antebellum Parrish House would be more at home on a plantation than on a military post.

A plantation house built for the Parrish family now sits just outside of Fort Campbell's Marshall Elementary School.

South of the main gate is the sprawling Cole Park Neighborhood. This residential area – of curving streets, neatly manicured lawns, and vinyl-sided suburban houses with half-brick façades – is not unlike suburban neighborhoods that surround most cities. Except that here, on Fort Campbell, two houses do not look like the others. The Durrett House is a large and strange-looking modern log house. But it is no rustic log cabin reminiscent of Abraham Lincoln or Daniel Boone. Next door is the Pressler House. It seems more out of *time* than out of *place*. With its full brick façade and wood trim, it would be more at home in an older city neighborhood.

Streets with names like Screaming Eagle Boulevard and 101st Airborne Division Road remind us that this small city sits within the cantonment of a military installation. Street names honor the Post's military function. Fort Campbell is the home of the 101st Airborne Division, the Army's only air assault division, nicknamed the Screaming Eagles.

But leave the cantonment and drive out to the training and maneuver areas. Soon, streets give way to two-lane "country" roads. Their names are linked to the history *before* the Post. Jordan Springs Road. Big Rock Road. Bumpus Mills Road. Mabry Road. Mabry Road still passes by the Childers House, a large,

One of many historic-era roads on Fort Campbell that once connected farms and communities.

solitary, Colonial-style building reminiscent of houses in "estate" neighborhoods.

Mabry Road reminds visitors that this once was a very different landscape. Today, many of the roads seem to go nowhere. But long ago, they led to *real* places, like the town of Jordan Springs or to Mr. Bumpus' flour mills, or to the Mabry family's farm. One hundred years ago, these roads linked farms, houses, barns, and small towns together.

In the forests and the fields lie the people who never left the Fort Campbell area. Over 130 cemeteries dot the landscape. Worn and tilted headstones stick up through grass and vines. Moss-covered inscriptions tell the stories of people and times long ago.

Travel along Jordan Springs Road, and you might see a group of people huddled within a small cemetery. They are paying respects to their relatives. By visiting the land their ancestors worked so long ago, they are connecting with their history.

Fort Campbell's past lies *beneath* the ground, too. It is invisible to the eye, but no less significant because of it. Objects and patterns of objects at archaeological sites hold the stories of people who lived on Fort Campbell's farms and in its towns and hamlets 100 years ago. These sites also hold the stories of ancient peoples who farmed, gardened, and hunted here 2,000 years ago, 5,000 years ago; even 9,500 years ago.

The U.S. War Department's creation of Fort Campbell in 1942 represents a sharp, intentional event in the human history

A headstone in the Adams Cemetery in Montgomery County is one of many that remain on Fort Campbell.

of western Kentucky/central Tennessee. It irrevocably changed the land and deeply impacted the lives of the people whose roots to it ran so deep. But while the landscape has changed, the history remains.

And it is worth celebrating.

ABOUT THIS BOOK

This book presents a history of the Fort Campbell area, its communities, and its people. It focuses on the history of Christian and Trigg counties in Kentucky and Montgomery and Stewart counties in Tennessee. It is divided into three parts.

Part I presents a general history of the area. Chapter 2 outlines its longest historical era, when it was home to diverse Native American peoples. Chapter 3 discusses historical events that helped shape the lives of the white, black, and enslaved people who moved into the area.

The chapters in Part II highlight aspects of community life in the Black Patch. Chapter 4 discusses the significance of farming to the identity of the people and area's economy. In Chapter 5, the focus is on the communities. Churches and schools, the pillars of those communities, are discussed in Chapter 6. Chapter 7 consid-

ers another important community: the community of ancestors buried in Fort Campbell's cemeteries.

In Part III, Chapter 8 tells the story of the sacrifice residents made for the original Camp Campbell. It explains how Fort Campbell changed the landscape and affirms the Post's dedication to helping preserve the stories and histories of the people who came before.

Some of the individuals who once lived in the Fort Campbell area appear in these pages. They help tell this history in their own words, collected by the Fort Campbell Cultural Resource Program in 2003 as part of an oral history project. They talked about their experiences growing up in the early 1900s just before and during the time that the government was acquiring the land. They often shared their family histories dating back well into the 1800s.

The voices of formerly enslaved black people from the Christian County area also have been incorporated into this history. Their accounts were recorded as part of the WPA Federal Writers' Project conducted from 1936-1938.

And finally, technical terms are *italicized* when they first appear in the text. A definition follows.

ABOUT THE DATING SYSTEM USED IN THIS BOOK

More and more countries and their educational institutions have officially replaced the traditional abbreviations BC/AD with BCE/CE because the former hold Christian religious connotations. This book uses these current and neutral date references: *BCE* (the abbreviation for "Before the Common Era") and *CE* (the abbreviation for "Common Era"). There is no difference in this way of dating from BC ("before Christ") and AD (*Anno Domini*, Latin for "in the year of the Lord" referring to the birth of Jesus). Thus 6000 BC and 6000 BCE are the same date.

Part I
History

Chapter 2
A Native Land

A Native hunter-gatherer camp circa 5000 BCE. Women are returning after a trip collecting food, such as nuts, while men knap stone tools in a common area near their homes.

Native peoples were Fort Campbell's first, and longest, residents. There is ample evidence of their presence – the over 1,260 Native American sites on Post – but that presence drapes gently across the face of the Military Reservation.

Briefly occupied campsites consist of scatters of chipped stone tools (spearpoints, arrowheads, scrapers, and drills) and tool manufacturing debris. In some spots, where Native peoples lived for longer stretches of time, they left behind storage pits and trash pits, fire hearths, remains of houses, and stone-lined graves. These places have yielded clay vessel fragments, animal bones, charred

plant remains, and chipped stone tools and tool manufacturing debris (see **Archaeology Helps Tell About The Past**). Native people managed the local natural environment, too. They used fire to create and maintain native prairies or barrens and opened up areas for their gardens and farm fields.

The story of Fort Campbell's Native people contrasts sharply with that of Native peoples who lived in adjacent regions. Fort

ARCHAEOLOGY HELPS TELL ABOUT THE PAST

Artifacts (objects made or modified by humans) hold information about people who lived in the past. However, it is *artifact disposal patterns* (where artifacts are found and what they are found with) that provide the most significant clues.

One way to learn about the ancient past is to talk to the descendants of the Native peoples who once lived in an area. Consulting documents like maps, diaries, or books is not an option, however, since ancient Native Americans did not write. Thus, the artifacts and the patterns of artifacts these people left behind at the places they once lived and worked represent vital "documents" that tell their stories (as shown in this chapter; see also **A Native Gardening Hamlet At Sunnybank Farm**).

Oral histories and documents – like maps, diaries, letters, books, wills, and census records – *do* hold information about the more recent past. While they provide insights into the lives of famous people, these sources often lack information about poor people or the enslaved and provide only a narrow and biased view of their lives. Therefore, even for "well documented" times, artifacts and their patterns contribute to a more complete view of human history (see **Archaeology At Rose Hill**, Chapter 5; see **Rosenwald Schools: 1920-1948**, Chapter 6).

An archaeologist sifts dirt for artifacts during an excavation at Fort Campbell.

Campbell's residents did not leave behind intensively occupied, long-term camps, thick shell mounds, or flat-topped earthen platform mounds. They did not build geometric earthworks or burial mounds. But they could have visited those places as part of their seasonal rounds.

ABOUT THEIR HOMELAND

Much of Fort Campbell is a gently rolling upland drained by creeks and streams that are tributaries of the Cumberland River. This expansive post – it covers 105,000 acres – embraces a varied landscape. A steep, hilly land in the south and west grades into a broad plain dotted with sinkholes in the north and east. Here, certain streams "sink" beneath the ground surface, flow underground through the limestone bedrock, and then re-appear.

Today, the Post has a temperate climate. A wide range of plant and animal communities live within its diverse environmental zones. It is covered by oak-hickory hardwood forests, scattered sections of "The Barrens," and croplands (see **The Barrens – A Native Landscape**).

But this has not always been so. Its vegetation and its animal populations have changed significantly over the course of Native history. These changes took place due to significant climate changes and, particularly with respect to vegetation, due to human land management using fire.

The local environment provided Native residents with reliable sources of water, and animal and plant foods. Native farming peoples had additional needs: a climate favorable to the crops they planted and rich fertile soils in which to grow them.

But people needed more than food and water to live. They needed raw materials for tools and homes, and for clothing, medicines, and fuel. The Fort Campbell area offered these natural resources, too.

Particularly important were its widely available *chert* (or flint) resources, crucial for these ancient chipped stone tool-making peoples. The Fort Campbell region contains an abundance of high-quality chert, and outside groups valued it highly. Chert

THE BARRENS – A NATIVE LANDSCAPE

The Barrens of Fort Campbell lie at the extreme southwestern edge of a once-much-larger crescent-shaped *Big Barrens* region. This grassland ecosystem extended from the Ohio River southward into Tennessee, then westward almost to the Cumberland River.

Barrens occur on level to rolling lands. They are a grassland of mainly native Little Bluestem with stunted oak-hickory trees and shrubs scattered throughout. The deep and fertile soils below the barrens developed under forest vegetation.

Since the region's climate favors forest over grassland in these areas, a deciduous forest will grow back – if barrens are not continually maintained by fire or cultivation. The Post's natural environment in these areas reflects the impact of ancient Native land management. Fires set by Native peoples before Europeans arrived maintained these barrens.

European traveler Louis-Philippe, King of France, described the Barrens in his 1797 travel diary: "*One sees only small, stunted trees, most of them oaks and hickories, and everywhere lush grass dotted with charming flowers.*"

Around the time of the War of 1812, Fort Campbell area resident James Ross described the barrens from Montgomery County to Christian County in this way:

> *None who ever witnessed the desolate appearance of the Kentucky Barrens in early times, during the winter season, can forget the feeling they produced. As far as the eye could reach, it seemed one barren, cheerless waste….*
>
> *The pioneer hunters had no conception of their fertility... No greater mistake could have been made.*
>
> *The Indians in early times used to set this grass on fire, when hunting...Should a little twig or bush push up from the ground one season, it was sure to be burned the next.*

Scientists speculate that these grasslands may have begun to appear during the *Hypsithermal interval*: a warmer and drier period that began around 6000 BCE and lasted until about 2000 BCE – during the time when the later hunter-gatherers lived in the region. Forested areas shrank and grasslands expanded at this time. By around 3600 BCE, those Native groups were actively managing the Barrens.

occurs as pebbles and rocks in stream beds, where water has transported chert rocks from their original location. Chert also occurs as rounded nodules or flat beds/layers within exposed limestone rock.

AN EXCLUSIVELY NATIVE HISTORY

Diverse Native cultures wrote the first chapters of Fort Campbell's human history. The region's indigenous population was never dense, and it waxed and waned over time.

Early Hunter-Gatherers: 9500 to 8000 BCE

The Fort Campbell area's very first people arrived from the west at the end of the Ice Age. These mobile hunter-gatherers likely followed the Cumberland River valley.

It was a cool, cloudy, and rainy place back then, covered by an open grazing land and forests of spruce, fir, and jack pine. These peoples hunted in small groups using spears. While they focused on smaller mammals, they also hunted Ice Age *megafauna* – huge caribou and mammoth. They also collected an assortment of wild plants.

These first peoples lived in Fort Campbell's uplands. Archaeologists have found single examples of their distinctive fluted spearpoints in Montgomery County. This suggests that few people lived in the area and that they did not camp for very long in one place. Later spearpoints from this era have a wider distribution on

Fort Campbell holds within its borders the best remaining examples of the Big Barrens. They are named "barrens" because European migrants supposed that these grasslands had poor soil.

Early hunters in the Fort Campbell area used spears or darts tipped with chipped stone points like this one (both sides shown here).

Post, suggesting that more bands lived over a broader area. In contrast to the Fort Campbell area, early hunter-gatherers intensively occupied campsites in the surrounding region.

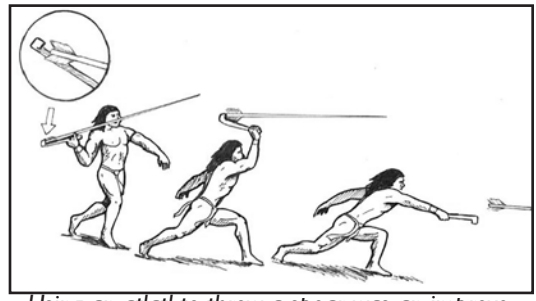
Later Hunter-Gatherers: 8000 to 1000 BCE

This is the longest chapter in Fort Campbell's Native history (indeed, in the *totality* of Post history). At first, the climate remained cool, cloudy, and rainy. But by around 6000 BCE, it began to warm up. Winters became less rainy and snowy. Each year had long, dry spells. Then, by around 2000 BCE, temperatures began cooling slightly, and rainfall was more evenly distributed throughout the year. By 1000 BCE, the region's climate was like that of today.

Deciduous hardwood forests replaced the evergreen forests. Drought-tolerant trees, such as oak, hickory and chestnut, came to dominate the upland forests. Grasslands developed, including barrens and prairies. Smaller animals, like those of today, replaced the Ice Age megafauna.

Fort Campbell's hunting and gathering peoples adapted to these environmental changes. Using stone-tipped spears and a new tool – the *atlatl* (spearthrower) – they targeted white-tailed deer, but also hunted elk, and bear, small mammals, and wild turkey. They collected nuts and other wild plants, and used stone pestles, grinding stones, and nutting stones to process them. In time, area residents may have used fire to manage hickory and walnut trees to increase nut production. Thus, did the Barrens begin. Late in this era, residents began domesticating select Native plants. As time passed, these later hunter-gatherers became increasingly familiar with the area's natural resources.

Like their ancestors, they moved with the seasons in small bands. Unlike their ancestors, however, they moved less often and within smaller territories. Changes in spearpoint style and distribution suggest that, over time, regionally distinct cultures began to develop. The area's Native population, though sparce by today's standards, likely was greatest during this era, and especially from around 3000 to 1000 BCE.



Using an atlatl to throw a spear was an improvement in weapons technology. It extended a hunter's accuracy and range.

Throughout much of this era, these later hunter-gatherers preferred to live for short periods in the uplands at small campsites, just like their predecessors. However, this changed over time. Toward the end of the era, they preferred to live almost exclusively along streams.

Because they did not live for long at campsites, these later hunter-gatherer groups may have only used the Fort Campbell area seasonally – to hunt, to collect chert, or to find nuts – and they may have lived elsewhere at other times of the year. Given the mix of spearpoint styles recovered on Post from this era, the area may have been used seasonally by groups from the north and the south.

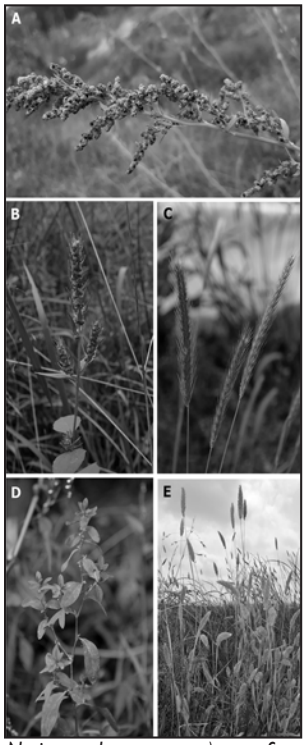
Elsewhere, contemporary later hunter-gatherers intensively occupied camps. Groups living in Kentucky's Green River valley occupied large shell mounds.

Native Gardeners: 1000 BCE to 1000 CE

By the beginning of this era, Native peoples had grafted gardening onto their mobile hunter-gatherer lifestyle. They grew native plants, including squash and plants that produced starchy or oily seeds. They used fire to burn off weeds and brush, to enrich the soil for their gardens, and to maintain the Barrens. Eventual-

ly, they came to depend on their garden produce. Groups settled longer in one place and moved within smaller territories.

Pottery making began at this time. Given their increasing reliance on the crops they grew, Native gardeners may have changed how they prepared these new foods, requiring new kinds of vessels. Native hunters targeted the same animals as had their ancestors. Near the end of the era, however, hunters quickly put aside the atlatl and took up the bow and arrow. This signals a change in Native hunting techniques and strategies.



*Native gardeners grew a) goosefoot (*Chenopodium berlandieri*) and b) sumpweed/marsh elder (*Iva annua*). They cultivated c) little barley (*Hordeum pusillum*), d) erect knotweed (*Polygonum erectum*), and e) maygrass (*Phalaris caroliniana*). Together, these starchy- or oily-seeded Native plants are known as the Eastern Agricultural Complex.*

Campsite location preferences varied during this era. Initially, groups returned to upland settings. However, as time passed, they lived at upland campsites or within and near valleys (see **A Native Gardening Hamlet At Sunnybank Farm**). Finally, toward the end of the era, Fort Campbell's gardening peoples shifted their settlements onto the floodplains.

As before, some Native peoples appear to have used the area only seasonally, for certain natural resources. Relative to the immediately preceding millennia, fewer people may have lived in the Fort Campbell area.

Outside Fort Campbell, in both Kentucky and Tennessee, Native gardening groups conducted complex and elaborate ceremonies during the middle centuries of this era. They traded with far away groups for rare objects. Their beliefs required them to build conical earthen burial mounds and geometric earthworks, like those at Pinson Mounds State Park in Tennessee.

A NATIVE GARDENING HAMLET AT SUNNYBANK FARM

From the early 1800s until the War Department took the land for Fort Campbell in 1942, three generations of wealthy planters – the Long family – lived on their Sunnybank Farm along Fletcher's Fork Creek in Montgomery County. In 2016, archaeologists discovered that hundreds of years before the Longs, Native gardening peoples also had lived there – *from spring to fall* – in a series of campsites on the terrace.

What made this place so special?

This hamlet yielded the largest collection of ceramics from a single archaeological site at Fort Campbell. Other items recovered included a nutting stone, a hammerstone, and the byproducts of chert tool making. Researchers discovered that the hamlet's Native residents made their tools from high-quality Dover chert, found near Dover in Stewart County.

But there was more.

Investigators also discovered that sometime between 250 to 500 CE, a Native gardener had dug a nearly circular, 37-inch-diameter earth oven within the hamlet. An earth oven is an underground pit used to cook food or to heat-treat chert cobbles to make the chert easier to knap.

An earth oven excavated by archaeologists. Used repeatedly by Native gardeners, the fires burned so hot, they turned the pit edges a bright brick red.

The earth oven was over 16 inches deep. The ancient cook had lined the bottom with a dense layer of small cobbles, then piled-in hardwood fuel – hickory and oak – that would burn hot and steady. Artifacts from the site and from the earth oven indicate that these Native people were members of a central Tennessee gardening culture.

Mounds and earthworks are infrequent in the region surrounding the Post, but local groups may have traveled to those mound sites to take part in the rituals; or they may have traded with groups who did. They also may have gone to places like Mammoth Cave in Kentucky to mine the minerals there.

Native Farmers: 1000 to 1400 CE

During this era, a network of farming cultures extended throughout what is now the Midwestern and Southeastern United States. Native farmers in western Kentucky and in central Tennessee were part of this network.

Like their counterparts, these farmers built town-and-mound centers. Most were situated along major rivers and their drainages to take advantage of fertile floodplain soils and fish in the rivers and in nearby shallow lakes. These politically and economically important centers consisted of one or two, large, flat-topped platform mounds and a plaza, like at the Canton site in Trigg County. Hereditary chiefs and other "elites" lived at these centers. The "common" people – linked to the centers socially, economically, and politically – lived further afield, in surrounding villages, hamlets, and farmsteads.

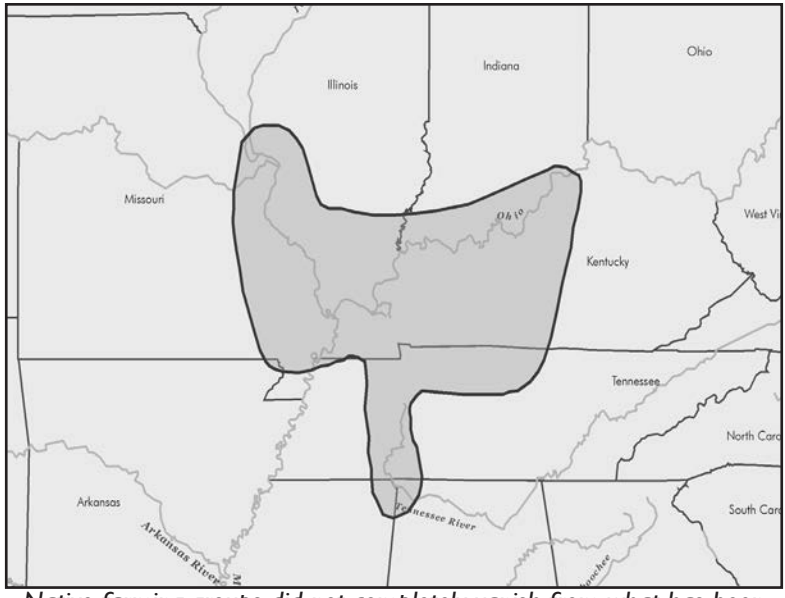
Since Fort Campbell lacks large river valleys, no town-and-mound centers are present on Post. But villages, hamlets, or farmsteads are present. The larger examples of these have cemeteries in which the dead were buried in graves lined and covered with limestone slabs. The town of Indian Mound, near the Post in Stewart County, reportedly had Native American mounds, which implies that mound centers were nearby.

Native farmers collected and ate wild plants, but the crops they grew – corn and squash, goosefoot, maygrass, and marshelder – made up the bulk of their diet. They used fire to clear their fields and maintained their crops using chipped stone hoes. They hunted the same animals as their ancestors, and like them, used the bow and arrow. These farming peoples used a variety of ceramic vessels, different in shape and decoration from the gardeners' vessels. Because of similarities in pottery styles, it appears that Fort Campbell's farming peoples were culturally more closely

connected to farming groups living in towns north of the Post than those living south of it.

A real shift in Native site location takes place at the start of this era: for the first time, groups lived on river and stream terraces and on floodplains. Access to water and to the best agricultural soils appear to be the reasons.

Most Native groups living in western Kentucky and the Nashville Basin abandoned their larger settlements around 1400 CE. The reasons for this were complex, and no single cause explains the event. Some families may have remained, choosing to live in smaller, more dispersed settlements as their ancestors had. Others may have moved to large villages in the Wabash-Ohio River confluence region or to centers in the central Mississippi Valley. Groups were living in those places until about 1700 CE.



Native farming groups did not completely vanish from what has been called the "Vacant Quarter" (indicated by the shaded area), however, large villages were no longer there. Native peoples lived in smaller, more dispersed settlements. They continued to hunt in the region and use local resources, such as chert, to make arrowheads.

A NATIVE *AND* EUROPEAN HISTORY

The midpoint of the sixteenth century marks the beginning of a Native history increasingly intertwined with the history of non-Native peoples. The first of these people were Europeans: French and British explorers and traders. Next came white American families and their enslaved black people. No Native American sites of these eras have been identified on Fort Campbell.

Initial Contact: 1400 CE to the late 1700s CE

From 1400 CE to the mid- to late 1600s CE, Native groups pursued their farming lifestyles. By the mid- to late 1600s CE, farming groups may have returned to some villages. Shawnee living along the Cumberland River in Tennessee, joined by their Chickasaw and Koasati neighbors, staged frequent raids against the Illinois. On their way to and from these raids, they doubtless traveled through the Fort Campbell area, but there is no evidence of this.

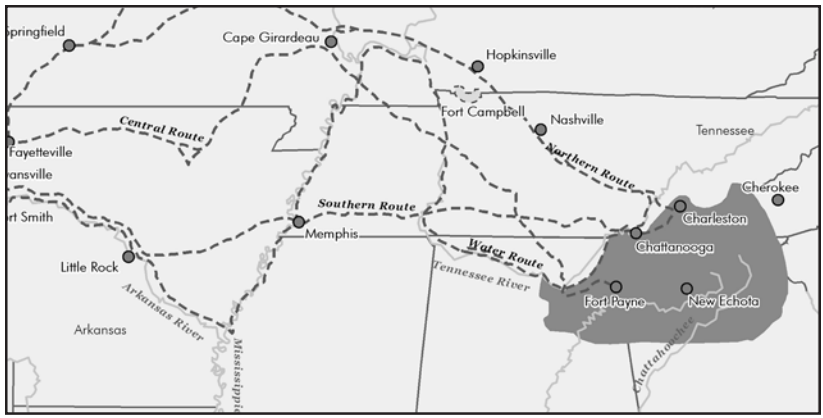
Smallpox may have appeared in the area in the late 1600s CE, given the proximity of French settlements and trading posts. The virus would have killed between 50 and 90 percent of any Native groups living in the area.

There are vague written references to scattered groups of various tribes in the region during the early to mid-1700s CE. It is unclear whether they lived there for long periods.

Later Contact: The late 1700s to 1838

The land between the Tennessee and Mississippi rivers was considered Indian Country in the mid-1790s. The Chickasaw claimed and controlled western Kentucky and northcentral Tennessee, including the Fort Campbell area. However, most Chickasaw lived further south, in northern Mississippi and northwestern Alabama. The few roving Chickasaw bands used the area as hunting grounds. They also raided and harassed the small numbers of Americans who were moving into the area.

After the War of 1812, the U.S. government wanted to open the region to white settlement. By 1818, the Chickasaw had sold



Of the three major overland "Trail of Tears" routes the Cherokee took, the "Northern Overland Route" passed closest to the Post: through Adams, east of Clarksville in Montgomery County and through or near Hopkinsville in Christian County.

their land to the U.S. This extinguished their claim to all land north of the southern boundary of Tennessee.

In 1830, Congress passed legislation that called for the removal of all Indians living east of the Mississippi River. The Cherokee successfully challenged these laws in the courts in 1831, but the decisions were not enforced. The Cherokee were forcibly removed in the fall of 1838. They traveled overland and by water on their "Trail of Tears." Several detachments followed the "Northern Overland Route," which skirted the eastern edge of what is now Fort Campbell.

Chapter 3
Changing the Landscape

In The Squatters, *by George Caleb Bingham (1850), a young man, an old man, and their dog look outward, while behind them, a woman washes clothes in the shadow of the family's log house, and boys play near her boiling kettle.*

In the 1600s, foreign peoples appeared in this region that had been home to Native Americans exclusively for 12,000 years. Some of the newcomers to the Fort Campbell area were trading for furs. Others claimed the land as their own. In time, more outsiders would move in.

Like the last Native peoples who had lived in the area, these people, too, were subsistence farmers. They were drawn to the area for many of the same reasons: its plants and animals, its fertile soil. But these new farmers also needed grasslands for live-

stock. They planned to fence-off the land. They intended to mine the iron-rich hills.

These new peoples had a much greater impact on the land. They built towns, churches, and schools, and they developed farms. They built roads and bridges. They created a new human landscape.

THE NEWCOMERS: 1600-1800

Beginning in the 1670s, French explorers traveled down the Mississippi River, claiming the land for France. By the early 1700s, the French were expanding their network of forts and trading posts.

Around 1769, Timothy Demonbreun, a French-Canadian fur trader, traveled to French Lick, a salt lick near present-day Nashville. There he developed a thriving mercantile and fur trading

Fur Traders Descending the Missouri, *by George Caleb Bingham (1845), depicts a French trader, his son from his union with a Native woman, their trade goods, and a cat. French fur traders like these likely passed through the Fort Campbell area in the early 1700s.*

business. Demonbreun is credited as being the first European to establish a permanent residence in the area.

It was not until the beginning of the American Revolution however, that white people arrived from the East Coast bringing enslaved black people with them. These new residents erected a system of forts and stations to protect themselves from Native American attacks. These ranged from fortified and walled defensive structures to a collection of cabins built close together. The closest defense for the Fort Campbell area was Sevier's Station, established around 1792. Eventually, it would become the City of Clarksville, Tennessee.

After the Revolution, land in the Fort Campbell area was granted to veterans as payment for their wartime services. Few of these new landowners occupied their land grants. Statehood (for Kentucky in 1792 and Tennessee in 1796) ended Native American use of the land and hostilities. White Americans began arriving in large numbers (see **Competing Surveys**).

MOVING IN: 1800-1861

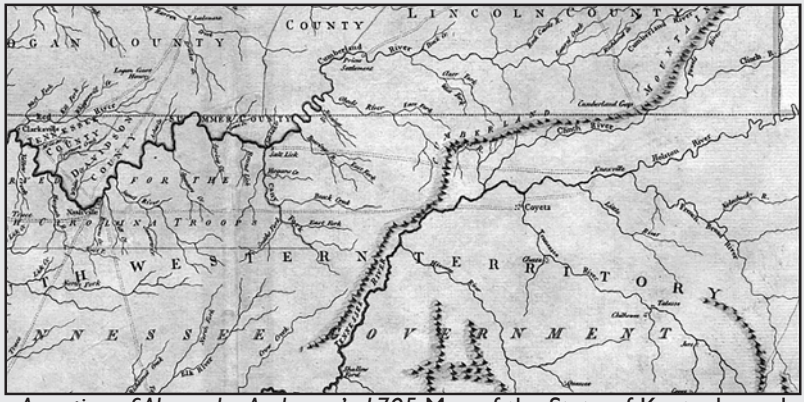
By the beginning of the nineteenth century, it was becoming increasing difficult for younger sons "back East" to inherit family land or purchase farms of their own. These men and their families headed west, looking for better opportunities. Revolutionary War veterans sent family members west, too, to claim or sell their land grants. Some of these new arrivals brought a plantation farming system and the enslaved people who made that system profitable.

With population growth came the need for local government. During this era, state legislatures created the four counties currently part of Fort Campbell: Christian County, Kentucky and Montgomery County, Tennessee in 1796; Stewart County, Tennessee in 1803; and Trigg County, Kentucky in 1820.

The new arrivals avoided the barrens. Later farmers, however, found the barrens so ideal for growing tobacco, that by 1820, they had turned much of the area into farmland (see Building the Farm Economy, **Chapter 4**). Local people established small towns to support the farms. Towns provided mills, tobacco storage and

COMPETING SURVEYS

A portion of the western Kentucky/central Tennessee boundary extends through Fort Campbell. It is a border with a contentious past.



A section of Alexander Anderson's 1795 Map of the State of Kentucky and Adjoining Territories *(what would become the State of Tennessee in 1796). It shows lands reserved for Revolutionary War veterans, borders and counties, natural landscape features, and diverse types of human settlements.*

In 1779, Virginia commissioned Dr. Thomas Walker and Daniel Smith to survey the Virginia/North Carolina state line. At the same time, North Carolina appointed surveyor Richard Henderson to survey the line, too. After the parties finished, a discrepancy was discovered: Walker and Smith's line was further south than Henderson's. Eventually, Walker and Smith's line became the official boundary.

Still, the two states disputed it.

When Kentucky and Tennessee were admitted to the Union, they inherited the Virginia/North Carolina boundary dispute. Luke Munsell's 1819 survey found that the line Walker and Smith had used was wrong. It was 15 miles too far north. It took two more surveys for Kentucky and Tennessee to finally agree on the current boundary. The dispute was settled in 1859, eighty years after it had begun.

An original stone state line marker on Fort Campbell. During the 1859 survey, they were placed every five miles along the state line.

processing facilities, stores, churches, and schools. Agriculture dominated people's lives, and this continued throughout the century.

Middle-class farmers and wealthy plantation owners alike depended on enslaved labor for tobacco production (see Enslaved Labor and Tobacco, **Chapter 4**). Farm profitability was linked to low labor costs and high output, and enslaved labor was key to the success of the area's plantation farming system.

Most farms in the area were small. These farmers generally owned fewer than ten, if any, enslaved people. On the largest plantations in the region, however, as many as several hundred enslaved people worked the fields and processed the crops. Additional duties included farm maintenance and household jobs.

Owners plowed their profits back into their farms. They purchased more land and thus, more enslaved black people to work it. As the wealth of these white owners increased, so did the number of people they enslaved. For example, the White family owned a farm just outside of LaFayette. The number of enslaved people they owned doubled between 1850 and 1860.

Sometimes slave holders rented-out the enslaved to other farmers or to local businesses or industries – for example, the iron furnaces, mills, or Cumberland River docks (see **Making Iron**). These arrangements also increased the slave holder's profits. In an interview with local resident Lawson Mabry, he read from a relative's mid-nineteenth-century letter about renting out Harry, enslaved on his family's farm:

> *Mr. Owen, Dear Sir: I hear from my brother that you are desirous to hire my boy Harry, a blacksmith, for the year of 1859. Sir, you can have him for $250, the usual clothing furnished him, an allowance of reasonable time to visit his wife, also an opportunity to make something for himself. If you conclude to take him, you can give your note with security to TE Mabry for this, and any arrangement that he will make will suit me. I close hoping to hear from you by Harry.*

MAKING IRON

Trigg, Stewart, and western Montgomery counties have rich deposits of iron ore and limestone and, initially, an abundance of timber, too. These resources made this area well-suited for iron production. Around 1800, a few small iron furnaces were established along the Cumberland River.

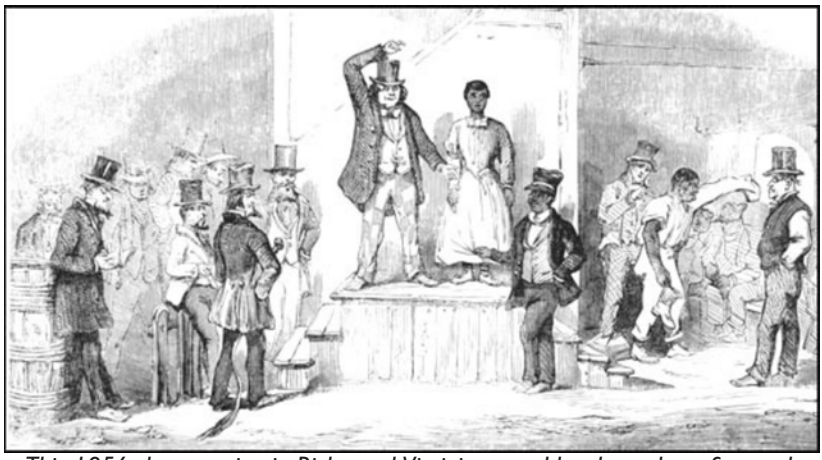
To decrease American dependence on English iron, iron production after the War of 1812 expanded across the U.S., including around Fort Campbell. By the time the large furnace at Dover in Stewart County opened in 1820, the number of furnaces in the area had more than tripled.

Furnaces required a large work force to mine the iron ore, harvest the timber, make the charcoal, operate the furnace and forge, and transport the finished iron. Prior to the Civil War, furnaces in the Fort Campbell area used mostly enslaved labor. Upwards of 200 enslaved black people worked at the area's larger furnaces.

A "modern" steam-powered furnace was established in 1853 along Saline Creek near the towns of Bumpus Mills and Saline Creek in Stewart County. Saline Furnace was the closest furnace that operated near the boundaries of Fort Campbell. It was in production for only one year because it exhausted its local iron ore supply quickly.

By the late 1850s, the area's iron industry was in decline. Land and resources had become scarce, and the cost of renting enslaved labor from local farms had risen dramatically. After the Civil War, iron production in the area dwindled. By the early 1900s, the abandoned massive stone stacks of the area's iron furnaces were all that remained of this once vital industry.

Moss-covered remains of the furnace stack at the Saline Iron Furnace near Fort Campbell.



This 1856 slave auction in Richmond, Virginia resembles those that often took place in larger cities throughout the South, like Hopkinsville, Kentucky.

The Christian County slave narratives provide the remembrances of the area's formerly enslaved residents. Annie Boyd recalled how she and her mother were sold on the auction block at the courthouse in Hopkinsville and how she worked as a maid after the Civil War. Mary Wright, also formerly enslaved in the area, explained that slave dealers lured enslaved people to Clarksville, Tennessee with a promise of freedom, and then sold them farther south.

Wanting to keep the traditional Southern social order intact, white people created the Regulators or *patrollers*. Sometimes county courts appointed groups of white men to serve as patrollers. At other times, the men took the law into their own hands. They rode at night, intimidating people to keep them under control. Since enslaved people often outnumbered their enslavers, white Southerners were extremely concerned about black "rebellions" or conspiracies.

As the Civil War began, residents' sympathies in the Fort Campbell area aligned along the state boundary: Kentuckians opted to remain in the Union; Tennesseans chose secession. However, most white residents of either state likely supported the maintenance of slavery.

A Currier & Ives illustration depicting the bayonet charge during the storming of Fort Donelson on February 15, 1862.

CIVIL WAR: 1861-1865

No battles or skirmishes took place within Fort Campbell during the Civil War, but the surrounding area did see a considerable amount of activity. When Tennessee seceded from the Union on June 8, 1861, Confederate supporters established recruiting camps in the area. Camp Boone and Camp Burnett in Montgomery County were just outside of what is now Fort Campbell. The Fort Campbell area supplied recruits mainly to the Confederacy. The First Kentucky Cavalry, known as the Oak Grove Rangers, organized out of the town of Oak Grove in Christian County, near Fort Campbell.

The Cumberland River was important to both sides, and several forts, both Union and Confederate, were constructed along its banks. Confederate Fort Donelson stood near the town of Dover in Stewart County, less than 10 miles south of the Fort Campbell area. By the end of 1861, however, the Confederates had lost most of their defensive forts in central Tennessee. They spent the remainder of the war raiding and trying to retake the area from Union forces.

In 1862, Lt. Col. Thomas Woodward led one of those Confederate raids. Sent to harass Union troops in the area during Gen. Braxton Bragg's invasion of Kentucky, Woodward's cavalry was able to briefly recapture Clarksville in Montgomery County. They also engaged Union troops at Dover, but they could not take Fort Donelson.

Union troops, under the command of Col. W.W. Lowe, skirmished with Woodward's cavalry near the town of Woodlawn in Montgomery County, just outside the Fort Campbell boundary. Afterwards, Lowe pursued Woodward to Garrettsburg (see **Chapter 5**) and then to Hopkinsville, both in Christian County. Woodward failed to capture the Confederates.

The most significant battles and skirmishes in the area took place in 1863, when the Confederates tried to recapture central Tennessee. This effort resulted in the Battle of Dover and the destruction of much of the town of Palmyra, located just south of Fort Campbell on the Cumberland River in Montgomery County. This Confederate loss represented the last major attempt to retake central Tennessee and was the area's last battle.

Once Union troops entered the area, some enslaved black people left the farms and plantations and sought protection at the local forts and encampments. When the United States Colored Troops were formed in 1863, many enlisted to fight for the Union. Besides Louisiana, Kentucky and Tennessee provided more recruits to the Colored Troops than any of the other states.

RECONSTRUCTION: 1866-1899

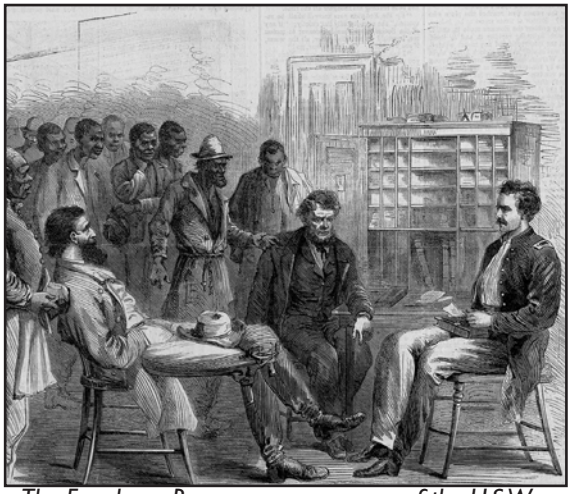
The war had a significant impact on the people of the Fort Campbell area. Emancipation changed farm labor from the plantation system to wage labor, sharecropping, and tenancy (see **Chapter 4**). This meant that white people saw their ability to profit from farming diminish significantly. The area's population changed, as formerly enslaved black people migrated to local towns and were hired to work on nearby farms and in towns. Formerly enslaved Annie Boyd explained in a Kentucky slave narrative interview that she became a nanny for Dr. Fairleigh's children. Some black people left the area altogether.

Black people celebrated their freedom. Now they were able to have some control over their lives. They earned money for their work and could farm their own land. Local resident Lee Farrar talked about the day Fort Campbell area black people annually celebrated their freedom: "*Christmas and the eighth of August – that was a big day. That was the day they freed us. August 8th in Tennessee… They would tell you that, "That's the day I was freed."*

For black people, their dream was to make a life of their own. Lee Farrar described how this attitude was passed down to later generations:

> *…. Get you a piece of land; get you a home, and that's what you needed to do to pull ahead, and then nobody can tell you what to do, because everybody was coming out of this slavery thing. But you know you was told to get up and told what to lay down and whatever else, but you had your own home, your own land you didn't have to do that. So that's what was instilled in all those people back then in those days.*

There was a national effort to incorporate black people into white society, but this ran counter to the long-established Southern norm of treating black people as inferior. By the 1880s, local laws and policies aimed at enforcing this social order created a condition for black people that was nearly as bad as slavery. These "Jim Crow" laws used segregation to separate black people from white society in public places. The name



The Freedmen Bureau was an agency of the U.S War Department set up in 1865 to assist formerly enslaved people in obtaining relief, land, jobs, fair treatment, and education. Here, agents from the Memphis office of the Freedmen Bureau help newly freed black people.

"Jim Crow" is a slang term for black people, taken from an 1830s black song-and-dance character.

Communities in the Fort Campbell area also instituted strict segregation laws, given their dependence on slavery and their Southern identity (see **Chapter 5**). Because most black people were either sharecroppers or tenants, it was easy for white people to pressure black people into following these laws. Segregation became the norm. Black and white people lived separate lives with respect to where they lived, worshiped, went to school – anywhere they went in public (see **Chapter 6**). Lee Farrar talked about how few interracial fights occurred between black and white people because of this separation:

> *At night, I may not be sure there were any whites around. Around the blacks because they didn't mix among whites much then because most of the blacks [were] just among themselves. I know my father, we moved over here on up in the 40s late 50s, it would be very seldom you'd see a white person meeting among the blacks.*

White people also resurrected civilian vigilante groups, like the Regulators, at this time to police the black population. These groups had been used to control enslaved people prior to the Civil War. Former Confederate sympathizers formed underground groups of men. The Regulators and the Ku Klux Klan (KKK) took it upon themselves to enforce Jim Crow laws. At first, these groups made an ostentatious show of keeping black and white Republican voters away from the polls. When this failed, these organizations quickly turned to violence to get their message across.

To stay safe, it was often up to black people to use the same strategies they used in slavery. Lee Farrar discussed how staying within the social norms was a way black people survived this turbulent time:

> *It was good because that's all you know…you done what you was supposed to do. And you went back, and you know as long as everybody did their job, their wasn't no static. It was nothing that – no fighting, no killing, whatever so some guys you know. My uncle told me Jim Browning, who was born*

at Ransom and was sold to the Browning family, he was told that they had guys that would try to run away – go up north, and they would catch them, and they would bring them back and everybody would come outside and look. And they would tie 'em and wup 'em and wash them down with salt water – you could imagine how it would be – and then – what it were – it's to put fear in their heart. They're not going to run off because the only way you can motivate people is by money and by fear. So, they wouldn't give them no money, so they'd motivate them by fear. That was about the biggest thing there was then.

In response, many black people left for a better life in cities like Louisville, Kentucky, and Nashville, Tennessee. Some traveled even further away, like Detroit, Michigan. Others left to search for the loved ones from whom they had been separated during slavery. However, for those who stayed, white economic and social controls did not prevent them from creating their own neighborhoods and towns (see **Chapter 5**), churches and schools (see **Chapter 6**).

With fewer profits from farming, white and black people turned to wage labor in manufacturing. Businesses – such as carriage and wagon making, and lumber milling – and brick, tile, iron, and steel industries came and went throughout the late 1800s.

Improvements in transportation helped farmers reach more markets and increase profits. New roads were built, and many were improved. Railroads also arrived during this period. By the end of the 1890s, the Illinois Central, the Tennessee Central, and the Louisville & Nashville railroads served the Fort Campbell area.

THE NEW CENTURY: 1900-1941

By 1900, sharecropping and tenancy had made tobacco farming profitable again. Conflicts arose, however, between newly formed national tobacco corporations wanting to control the market, and local farming cooperatives that formed in response.

A family – a mother and her five young children – stands in front of their house during the Depression Era.

The price of tobacco fell, and this sparked the Black Patch Tobacco Wars (see Night Riders and the Tobacco Wars, **Chapter 4**).

The decline in tobacco prices forced farmers to find new ways to make up the shortfalls. Farm families supplemented their income with wage labor. Wage labor forced families to juggle their economic responsibilities in new ways. They worked in community retail and service jobs. Local towns supported small manufacturing business, such as lumber milling. People also commuted to nearby larger towns, such as Hopkinsville in Christian County or Clarksville in Montgomery County, to work in bigger manufacturing plants.

New technology changed life dramatically, as farm machinery, automobiles, electricity, plumbing, and telephone service became available. However, since most people in the Fort Campbell area could not afford this new technology, they adopted it slowly. Prohibition, which lasted from 1920 to 1933, effectively destroyed the area's century-old distilling industry.

With the 1929 stock market crash and the onset of the Great Depression, life for regular Americans changed dramatically. The Depression hit the Fort Campbell area especially hard. People

struggled throughout the 1930s. Agricultural markets suffered, leaving many unable to pay their mortgages. Folks lost their farms. Others lost the wage jobs they depended on. Because area residents produced their own food, they were able to weather the storm.

Hoping to pull their region out of the Great Depression, Hopkinsville and Clarksville city leaders spearheaded an effort to lure an Army training camp to the area. In 1941, the U S. War Department announced their decision: the camp would come!

Part II
Life in the Black Patch

Chapter 4
Working on the Farm

Cows graze on the Mabry-Barr farm in Montgomery County, now part of Fort Campbell.

Farming was an integral part of life in the Fort Campbell area. Communities, businesses, and industries supported the farms and the people who worked them. In the past, a farm life was the way everyone lived. Even today, most area residents have strong connections to agriculture and farm landscapes in some way.

FARMING IN A NEW LAND

The new white arrivals from Virginia and North Carolina were mainly farmers. Along with their families, some brought enslaved black people to their new homes.

The Dennis Farmer family in front of their log house in the early 1900s near Parkertown, now part of Fort Campbell.

These people practiced a *diversified farming* approach – one that focused on producing many different crops. This gave farmers the freedom to grow the food they needed and, at the same time, vary their crops in response to market prices. A diversified farming approach meant they could protect themselves from sudden price drops in cash crops, like tobacco.

Area farmers grew wheat, corn, and barley – for food and for cash – as well as hay, fruits, and vegetables. They raised livestock as draft animals (horses, mules, and oxen) and for food (cows and hogs, and poultry such as chickens, turkeys, and geese).

Farm families made apple cider, butter, candles, cloth, and honey. They distilled whiskey, produced maple sugar, and salted or smoked pork. By bartering or selling these household goods outright to people at local markets, farmers could pay for services and labor, and generate much-needed cash. Former resident Neal Farmer remembered that household production continued into the 1930s: "*Mother always made buttermilk and butter. Some old dude over there at Weaver's Store, he'd come every week and get that buttermilk*."

Distillation of liquors and brandy occupied an important place in the farmers' seasonal activities. A cottage industry, whis-

key distilling helped farmers market the corn they grew, but they also considered whiskey a necessity, and they commonly used it as a drug.

These early farms were isolated. Farmers without enslaved labor had to rely on family to get the work done. On farms with only one or two enslaved black people, slave holders, their families, and the owned worked side by side. Together they cleared the land, planted and harvested the crops, herded and cared for livestock, and built houses and barns.

Neighbors helped neighbors bring in the harvest. James Ross discussed his experience: "*In planting his* [his father's] *crops and gathering them in, his brethren and friends often came and assisted him with their own hands or sent their servants when they had them.*"

Other new white arrivals brought a *plantation agricultural* system to the region. This system relied on enslaved black labor, and these farmers had more options. They could plant, harvest, and market cash crops.

In the Fort Campbell area, the primary cash crop was tobacco. Supplemental crops included wheat and corn, and in certain cases, cotton. The climate in the Fort Campbell area was ill-suited for growing cotton. By the middle of the 1800s, most farmers had given up on cotton in favor of the more lucrative tobacco.

Tobacco in the Fort Campbell area was *dark-fired*. After harvesting, the tobacco leaves are smoked several times over slow-burning fires. The smoke lends the leaf a dark color and a deep flavor. Dark-fired tobacco, favored by consumers of dip and snuff, was very popular in Europe.

Fort Campbell lies in the heart of the dark-fired tobacco growing area. As early as the late 1790s, Clarksville in Montgomery County had become a tobacco inspection station. By the late 1800s, it had developed into the leading U.S. export center for dark-fired tobacco. Parts of western Kentucky and central Tennessee became known as the *Black Patch* because the tobacco produced there was almost black in appearance.

BUILDING THE FARM ECONOMY

Living on the Farm

A farmer tends a tobacco field at the Mabry-Barr farm in the early 1900s.

Farms and plantations in the Fort Campbell area were like those throughout the southeastern U.S. The center of operations was the main house, where the property owner and his family lived (see **Architectural History of The Parrish House**). Outbuildings that served work or storage functions surrounded it: kitchens, smokehouses for curing meat, hen houses or chicken coops, sheds, and barns. The enslaved lived in modest slave houses situated among the outbuildings.

Most white farmers owned small farms. Family members tended fields, gardens, and did the household chores. If the family owned enslaved black people, though, the enslaved did the bulk of all work. White slave holders oversaw the work and managed the farm.

White slave holders tightly controlled the lives of enslaved black people: they were always on call and generally worked every day. Slave holders provided housing, generally one-room log or frame cabins for multiple families. Food allotments were usually small and limited to pork, corn meal, and sometimes molasses.

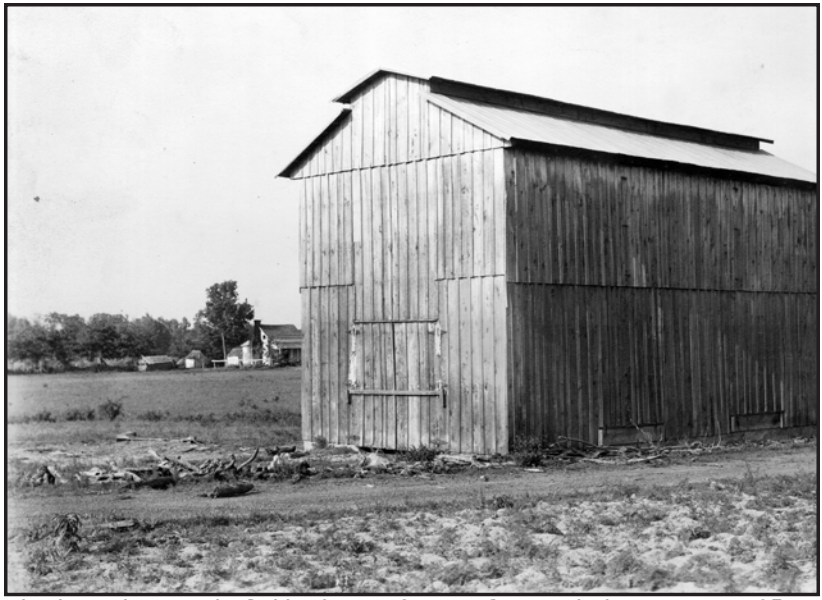
Despite these conditions, enslaved black people found ways to improve their lives and create a community and culture. Local resident Lee Farrar talked about this sense of community that persisted well after slavery:

We'd build barns – wasn't no money. We'd build houses – wasn't no money involved, but the person who had it, he bought the nails. He had to go scrapping them with a-saw a man and whatever, and your mother or your auntie, one would cook a goat, cook a part of a ham, cooked some white beans and some turnip greens. A cake. A pie or something like that. And invite the neighbors over, and they would come and help you build your barn, build your stable, build your house, and that was his.

The enslaved often hunted, fished, and tended their own gardens to supplement their diet. Occasionally, they sold the products of their labor in the form of vegetables and eggs. They held religious services (see Religion and the Enslaved, **Chapter 6**). This sense of community, their religious faith, and a strong sense of survival sustained them.

Enslaved Labor and Tobacco

In the early 1800s, as the area's population increased and farms expanded, the European market for tobacco boomed. Large



A tobacco barn on the Buhler farm in Stewart County, which is now part of Fort Campbell.

ARCHITECTURAL HISTORY OF THE PARRISH HOUSE

Old buildings have long histories. Architectural historians can discover that history – and gain insights into the lives of its residents – by drawing on their knowledge of building design and how it changed over time. The oldest structure on Fort Campbell is the Parrish House in Christian County. Architectural historians have identified at least four additions to the original structure. Its early architectural history reflects the changes in the fortunes of its builder and longest resident, David Parrish, from modest farmer to plantation owner.

Around 1850, David Parrish added this Greek Revival-style front to his original log structure. This style, typical of wealthy Southern landowners' plantations, was meant to impress.

Parrish was a native of North Carolina and a veteran of the War of 1812. He settled on the property in 1833, cleared the land, and built a four-room, two-story log house. Wall thickness, ceiling height, and exposed attic logs show that the southern part of the current house was Parrish's original home. He later added wood siding. He wanted to improve its outward appearance by making it look more formal.

Parrish was a farmer, and like many Christian County farmers at that time, he used enslaved labor. By 1850, his farm was a plantation, and he owned 39 enslaved people.

With the profits from his plantation, Parrish built a large two-story wood frame *Greek Revival*-style addition onto the east side of his original log house. Its Greek Revival features are reflected in its symmetrical floor plan – two equal-sized rooms on either side of a hallway – and the style of its moldings and mantels. Greek Revival architecture draws its inspiration from ancient Greek temples. It gave rise to the image of the Southern "plantation house." This addition became the front of Parrish's house. It showcased his growing wealth.

On the 1878 map of Christian County, Parrish's plantation is labeled "Aspen Plains." It is not clear why he chose that name, but a name

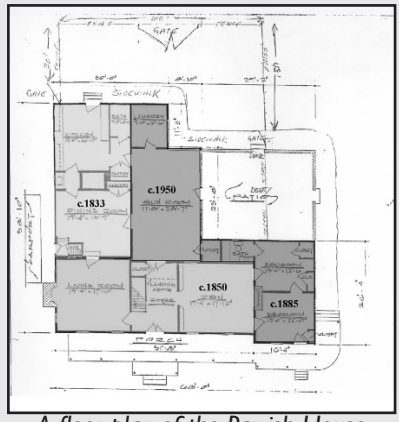
lends a sense of importance to a plantation. It signals that the owner is a person of wealth.

After David Parrish's death in 1876, son James Parrish, a successful farmer and horse breeder in his own right, inherited Aspen Plains. Less than ten years later, he sold the property to John W. Jones.

The 1880s office addition to the front of the Parrish House.

Around the time Jones bought it, he added a one-story frame structure onto the north side of the house. Its tall narrow windows and the style of the entry door give the appearance of an entirely separate building. Architectural historians believe that this post-Civil War addition was intended to be a separate office space. It is an outward reflection of a family's need for income diversity. At his death, Jones left the house to his daughters, one of whom had married a dentist. Her husband could have used the addition for his practice.

The house and property changed hands several times over the following decades before the U.S. government acquired it. Fort Campbell military police used it for a short time. Later, the Parrish House became a residence again, this time, for commanding generals.



A floor plan of the Parrish House showing the original log building and the locations and dates of its various additions.

But changes to the house did not stop. Architectural historians have determined that, in the 1950s the Army enclosed a patio, and the 1880s office addition became a bedroom to provide more living space for Army VIP residents. The Parrish House is currently used as offices for Survivor Outreach Services. The architecture of the Parrish House reminds us of the plantations that once dominated the Christian County landscape, and how they changed over time.

Two children, likely members of a tenant or sharecropper family, and a dog in a field of tobacco at the Mabry-Barr farm.

plantations, middling farms, and smaller farms – they all concentrated on growing tobacco. The Fort Campbell area produced some of the finest dark-fired tobacco in the world. Growing tobacco aligned the area with the Southern social system and its economy based on enslaved labor.

Owners of small farms would have put in only a small tobacco crop, since they could rely only on the labor of family members. Large plantations, however, relied on the enslaved to do the intensive labor associated with tobacco growing. Holding enslaved black people pushed a white slave holder's social status higher. The more labor a farmer had access to, the more tobacco he could grow, and the more profit he could make. As a result, the number of enslaved people increased in the region at this time. By 1820, enslaved black people made up almost one-third of the area's population.

Processing Tobacco

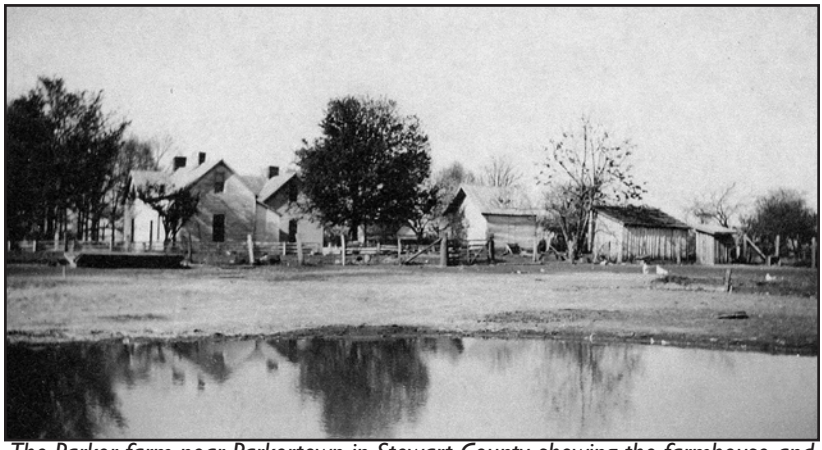
The increase in tobacco growing helped create regional commercial centers like Clarksville in Montgomery County and Hopkinsville in Christian County. Warehouses, factories, and stemmeries were built in these larger towns, where workers stored, processed, and packed the tobacco.

In 1830, the first *stemmery* – a factory where workers removed tobacco stems and packed the leaves in large barrels called *hogsheads* – was built in Clarksville. As European demand for tobacco continued to rise, stemmeries and the warehouses needed for storing tobacco awaiting processing and shipping appeared in communities throughout the area. This need was especially so in towns along the Cumberland River, such as Clarksville, and Dover in Stewart County.

Market Risk

Dependence on growing tobacco was risky. Killing frosts, droughts, and poor farming techniques could create huge fluctuations in tobacco production, and thus, in tobacco prices. Because of this, area farmers also responded to the demand for other products.

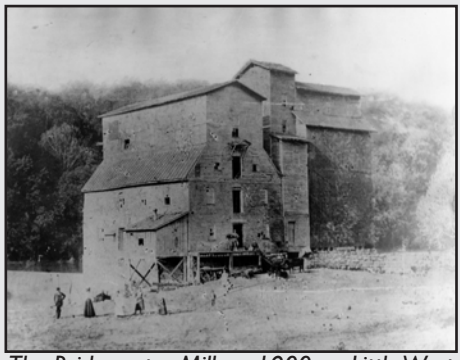
Grain markets in coastal areas of the United States and Europe, especially those for wheat and flour, steadily expanded before the Civil War. Wheat was especially important, both as an export crop and as an essential for daily farm life. Corn was important for livestock feed and liquor distilling. In several cases, grain mills in the Fort Campbell area served as the nuclei around which communities grew (see **Milling**).



The Parker farm near Parkertown in Stewart County, showing the farmhouse and outbuildings. The hen house is the second building from the right.The farm is now part of Fort Campbell.

MILLING

Milling has been an important industry in the Fort Campbell area since the first white farmers arrived in the early 1800s. These farmers depended on mills to process and market their wheat, and communities built up around them. Several prominent people in the area, like the Bumpus family, erected and ran mills.



The Bridgewater Mill ca. 1900 on Little West Fork Creek. It is now on the Cole Park Golf Course at Fort Campbell.

Andrew Jackson Bumpus built a successful mill in Stewart County. The town of Bumpus Mills, founded in 1846, grew up around it. His son, Walter S. Bumpus, continued the family milling tradition. He was a milling innovator, known locally for upgrading and reviving old mills.

In 1893, an account in the *Pembroke Journal* noted that Walter S. Bumpus purchased the "*O.K. Roller Mills, at Weaver's Store,* [Stewart County] *Tenn., …was the first roller mill ever established in that section of country. This was not a first-class mill, but considerably ahead of anything in operation at that time*." According to the article, Bumpus renovated the old mill by installing new milling machinery. This increased its output to a purported 75 barrels of flour a day.

The mill dam at the Ringgold Mill, located on Little West Fork Creek just outside of Fort Campbell. The dam directed water from the creek into the mill race. The race funneled water to the water wheel or turbine that powered the mill.

Prior to coming to Weaver's Store, Bumpus had bought and updated the Salineburg Mill just across the state line in Trigg County. Bumpus' "genius" at milling was so compelling that Pembroke in Christian County offered Bumpus a financial incentive to come to the town and invest in a mill there (see **Chapter 5**).

THE POST-CIVIL WAR FARM ECONOMY

After the Civil War, local farmers continued to grow the same main crops. However, the method of farming those crops changed significantly with the abolishment of slavery. Competition for farmland and labor enhanced the age-old tensions between white and black people. Certain white people felt that newly freed black people would not work effectively without coercion. They attempted to make labor arrangements reminiscent of slavery. In response, many formerly enslaved black people left the region.

Others stayed and worked as wage laborers. And still others became farmers, renting, sharecropping, or owning their own farms. Of these types of post-Civil War farm labor, sharecropping was the most like slavery. Black people found it demeaning. Lee Farrer discussed the experience of black sharecroppers:

> *They would raise the crop and give the landowner half of it just to stay there. They called that "rent." Some of them they said they were sharecroppers. But sharecropper made them feel kinda down or second-class citizens or something. But if they used the word "renters" there's kinda made them like they were paying their way.*

Farm life as a free person was similar in many ways to life before, but now black people farmed for *themselves and their own familie*s. Lee Farrar described how his wife's family came to own farmland in Montgomery County after the Civil War:

> *A lot of them was given land from the owner. My wife's family, her master's give her great-great grandfather 50 acres. You heard about the old time saying, "40 acres and a mule;" this was passed down through history that he was give*[n].

In time, formerly enslaved black people established their own communities (see Communities after the Civil War, **Chapter 5**) and churches (see Black Churches and Schools, **Chapter 6**).

FARMING IN THE NEW CENTURY

Tenancy and Sharecropping

As the 1900s began, tobacco was still the main agricultural product in the Fort Campbell area. Small farms came to dominate the area's agriculture, and many people entered, or hovered on the verge of, tenancy: working land that they did not own. Tenancy became so prevalent during this period that by 1910, U.S. census takers collected more detailed information about tenancy than they had in previous years. The census divided tenancy into five forms: *share tenants, croppers, share-cash tenants, cash tenants,* and *standing renters*.

Sharecropping and tenancy was common in the Fort Campbell area for both white and black people. It made tobacco farming profitable again. Because of white people's traditional attitudes about race and the limited opportunities open to black people for farm ownership, black people had little choice but to sharecrop. Former local farm owner Douglas Parker described sharecropping in general:

Tenants on the Marbry-Barr farm pose with a horse and carriage.

…usually that'd just consist of somebody staying on your farm, and he just got to live there and work there. They didn't usually wind up with any money. One fellow said he grew the most even crops at the end of the year it came out even. He owed the fellow that owned the farm everything he made. So, it was mostly just existence for them really.

Supplementing Tobacco

Small subsistence farms were somewhat limited in their ability to produce enough food for a family, much less generate income from cash crops. Tobacco market volatility demanded that farmers continue to plant a variety of crops to feed their families. Tobacco's volatility also compelled these farmers to turn to part-time wage labor in retail, service, and limited manufacturing industries (see The New Century, **Chapter 3**).

Women contributed to the family income by raising and selling poultry or trading eggs and fowl for other goods. In the fall, they sold hens for substantial sums of money. This kept many farm families out of debt. The cash provided a steady income or a credit line at the general store for groceries and household items. The seasonal money enabled families to purchase school clothes and shoes for their children. Former resident David Norfleet said, "*I remember my mother used to go over and meet the grocery truck. We'd go through the Horn Farm, go to the main road and meet the grocery truck. She would carry a couple of hens or something like that and trade them."*

Tobacco money came once a year, but egg money came every week or two. One Cadiz newspaper ran a headline in 1905 that read: "*The Hen More Important, Financially, Than the Country's Wheat Crop*."

Corporate Tobacco

Despite the labor and market challenges, tobacco remained the most important source of income for farming families throughout the early twentieth century. This dependence made area farmers particularly susceptible to market fluctuations.

Initially, markets were stable. A large, low-paid labor force made tobacco production successful. However, in 1889, five national tobacco companies came together to form the American Tobacco Company. It gained control of the American tobacco market. By the early 1900s, it had a virtual monopoly, which drove down tobacco prices. This monopoly severely limited the ability of thousands of small-time farmers in the Black Patch to profit from their small tobacco crops.

To counteract the American Tobacco Company's monopoly, farmers formed cooperatives to strengthen their position in the marketplace. In the Black Patch region, these cooperatives were the Tobacco Congress, the Tobacco Grower's Association, and the Planter's Protective Association.

Despite these efforts, farmers were unable to win concessions from the large tobacco companies. Scattered across the region as they were, these farmers often lacked the economic resources to be effective against these large companies. Also, racial divisions made it difficult to unite white and black farmers. These factors led to the Black Patch Tobacco or Night Rider Wars.

Night Riders and The Tobacco Wars

The Black Patch Tobacco Wars occurred between 1904 and 1909. Groups of vigilantes, known as "Night Riders," used violence to intimidate farmers into cooperating with the regional farmer associations and took it upon themselves to police their neighbors and impose social controls. They destroyed tobacco plant beds, whipped and shot nonmembers, and burned their houses and barns. David Norfleet described how his father was part of the Night Riders:

> *…they weren't there to harm anybody at all except for that fact that they wanted to destroy the tobacco that the companies had literally taken from them. They were getting nothing at all for the tobacco crop. And it was starving the people to death. So, they took it on themselves to do something about it. He was at Guthrie when they first formed the Night Riders.*

An unknown state militia member guards former Night Rider Milton Oliver (right) in his tobacco patch. Oliver had been shot in 1910 for revealing the identity of the leader of the Night Riders.

Night Rider activities could often shift from a fight over tobacco to pure racism. Black farmers took the brunt of this violence, even if they were members of the associations. The Night Riders also took aim at the tobacco buyers and companies by burning warehouses.

Although area farmers' short-lived efforts to battle corporate agriculture failed, their response represents an important chapter in the area's agricultural history. Neither economic organization nor politics proved to be paths to success. Diversification in agricultural strategies became the more important way of strengthening the farmers' position.

Reducing Tobacco Dependency and the Great Depression

Many families, both white and black, left agriculture in response to the Black Patch Tobacco Wars and the tobacco monopoly. Those who remained turned to wage labor to supplement their incomes. They also began to reduce their dependence on tobacco.

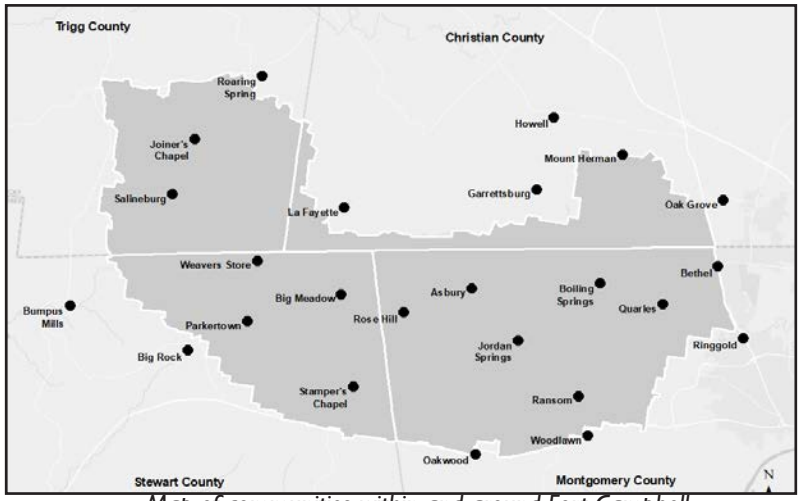
Following World War I, several innovations in tobacco production made it easier to plant and tend the crop. Among

these were the development of improved chemical weed and pest killers, mechanical tobacco setters, and modern fertilizers. These led to increased profits. Now children could stay in school rather than weed or de-worm the tobacco crop. These developments also meant that farmers needed fewer hired hands and tenants.

The Great Depression was not kind to farmers in the Fort Campbell area. Neal Farmer put it bluntly: *"Well, it [the Depression] hurt the farmers. A lot of farmers lost their farms. In fact, my granddaddy lost this farm.*" Some turned to tenancy to support themselves and their families. The lucky ones who kept their farms tended small plots or sold off land to make ends meet.

Farming in the Fort Campbell area was never easy. Challenges were diverse and enduring. Nevertheless, local identity was rooted in agriculture. Farming affected nearly every part of each person's life in the area – whether they farmed or not.

Chapter 5
Creating Communities



Map of communities within and around Fort Campbell.

Community: a group of people sharing interests, needs, and a common identity. Communities are often tied to the places people live, work, play, worship, and shop. Long, long before the Army built Fort Campbell, residents in this four-county area had created diverse and vital communities where they could belong.

Many Fort Campbell-area community names reflect characteristics of the natural environment. For example, some take their name from the area's natural springs: Jordan Springs, Boiling Spring, Roaring Spring, Noah's Spring, and Duck Spring. Residents named other communities for noteworthy natural features,

The community gathers near Parkertown on August 6, 1910 for the wedding of Walter S. Hamilton and Pearl Moore.

such as Big Rock and Big Meadow, or after creeks, like Ringgold and Saline Creek. Trees inspired the names of Walnut Grove, Oak Grove, Chestnut Grove, Green Tree Grove, Hickory Grove, Persimmon Grove, and Shady Grove. Communities also were named after their founders, such as Chewning, Bumpus Mills, Quarles, Garrettsburg, Weaver's Store, Parkertown, and Buhler (see **Appendix 1: List of Communities in the Fort Campbell Area**).

Much of the area that is now Fort Campbell was always rural. Still, over 80 communities dotted the landscape in 1941. Once Post boundaries were drawn, however, more than half of these communities found themselves inside them. Construction erased these communities, but they live on: in period documents and oral histories, in books like this, and through archaeology. Many of the communities outside the Post remain towns today.

Some embraced fewer than 100 people who lived around a single church. Others boasted nearly 3,000 residents. These rivaled the nearby cities of Hopkinsville and Clarksville early in their histories. Communities on fertile farmlands were wealthy. Those that served small family farms and tenants were poorer.

Despite this diversity, area communities shared an important feature: they served the needs of local farmers and their families. Towns had mills, where farmers could bring their corn

or wheat for grinding into meal and flour. Towns had tobacco factories, where farmers could take their leaf for processing and warehousing. Farm residents could get basic, necessary supplies at the general stores. They made visits to town to see the doctor or to take their tools to the blacksmith for repair. Families came to town to go to church. Children came to town to go to school. The area's communities, no matter their size or economic profile, were linked to each other and to the outside world through their post offices and a network of roads and railroads.

Communities were the area's cultural and social centers. Each town held festivals or dinners, in celebration of holidays or linked to events such as wheat threshings. The larger towns were home to fraternal organizations: the Moose, the Masons, or the Woodsmen. A few had theaters and restaurants. During the early 1900s, many towns formed baseball teams that played the area's other community teams.

The Fort Campbell area was mainly a farming region: that is true. But from very early on, towns were as important to local life as the farms. And up until only a few years before Fort Campbell was established in 1942, people still were founding towns in the area. This region holds a history of communities that spans over 150 years.

THE FIRST TOWNS

The first towns in the Fort Campbell area began during the early decades of the 1800s. They served the arriving white farmers. These towns quickly became an important part of life, for they brought together the people who lived in this rural region.

Flat Lick, Green Tree Grove, Searcy's, and Noah's Spring are early towns that were situated within the boundaries of what became Fort Campbell. Little is known about their early history. Contemporary towns founded just outside Fort Campbell – Garrettsburg, Walnut Grove, and Roaring Spring – are viable communities today. Ringgold and LaFayette are typical of towns established at this time.

The massive Ringgold Mill was built in 1874 on the foundations of several previous mills. The mill race passes under the building (not shown) and powers a turbine added by Wilfred Durrett in the early 1900s. The turbine replaced the original undershot water wheel. The mill sits across U.S. Highway 41A from Fort Campbell.

Ringgold

Situated along the Hopkinsville and Clarksville Road in Montgomery County, Ringgold began in 1810 when a mill was built on the banks of Ringgold Creek. The mill provided farmers a much-needed service. In time, additional businesses grew up near the mill, including at least two stores. As Ringgold's population grew, residents established a post office, a church, and two schools. The community became important enough to warrant a regularly scheduled stop on the Nashville and Knoxville Railroad line, which was completed in 1904.

The mill had several operators over the years. The Durrett family (see **The Durrett House**) was well-known. S.E. Durrett and his partners reopened the mill after an 1885 lightning strike that had closed it. Durrett's sons, Winfred and Robert, inherited the mill and continued the business throughout most of the 1900s. Local informant Dawson Durrett recalled that "*…my grandfather lived in Cross Plains, TN…And he and two other men purchased a flour mill on Ringgold Creek… They bought it in 1907. The three of them paid $6,000 for it…I think two or three years later, he bought them out. He was the sole owner.*"

Winfred Durrett was a prominent Ringgold citizen and was known throughout the area. Former resident Eleanor Clardy of Jordan Springs remembered him: "*Now we were very familiar with*

him because we did business with him…My brother – we raised wheat, and we sold our wheat to Mr. Durrett."

Ringgold was a thriving community situated on a major roadway (now U.S. Highway 41A), when land was taken for Fort Campbell. Much of the town was spared, including the mill, which remained in business into the 1970s. But part of Ringgold – on the west side of the road on the outskirts of town – was taken for Fort Campbell (see **The Pressler House**). Today, Ringgold sits just outside the Fort Campbell cantonment and is considered a suburb of Clarksville, Tennessee.

LaFayette

The area around LaFayette in southwestern Christian County was first settled around 1812. The community formed around Dunlap and Anderson's dry goods store, which was built in 1820. The store quickly became a center of commercial activity. This spurred the establishment of other businesses and services. By 1837, LaFayette boasted a bank, several mercantile stores, doctor's offices, churches, a post office, and even a Baptist college.

Mills also were important to LaFayette. These included a grist mill, a flour mill, and sawmill. Informant David Norfleet remembered going to visit its stores and mill: "*So that was the main way of getting necessities like salt and pepper and coffee and sugar. My dad usually would buy… enough sugar to last a year at the mill or we'd take corn to the corn mill at LaFayette and had it ground into meal, and we'd eat lots of cornbread."*

The LaFayette Methodist Church still stands in the town of LaFayette in Christian County, just outside of Fort Campbell.

Situated on a major road, surrounded by very large farms with rich and fertile soil,

THE DURRETT HOUSE

The unique Durrett House was once part of the Ringgold community. It is made almost entirely of logs. Log buildings were not unusual in the area during the 1800s, but Dawson Winfield Durrett built the Durrett House of logs in the early 1930s!

Throughout much of the 1900s, Winfield Durrett operated the Ringgold Mill with his brother Robert. Winfield was a skilled, self-taught woodworker who owned property just north of town. He had a fondness for the quality of trees that grew in the Ringgold area, particularly chestnut.

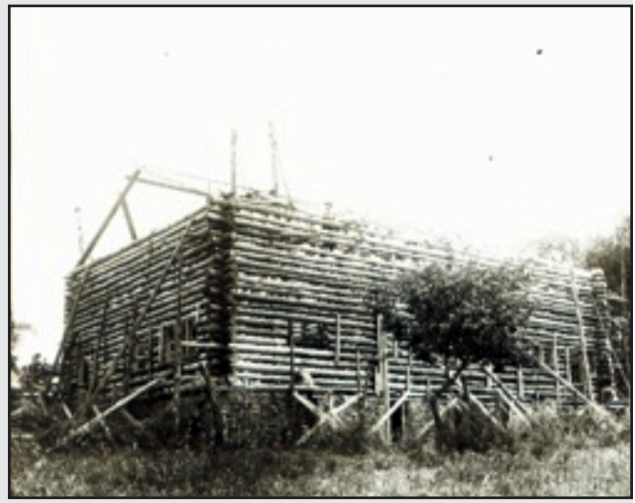
Perhaps it was these two loves – and his deep appreciation for local history – that moved him to build a log house. He also may have drawn inspiration from the revival of interest in frontier America and log architecture in the early 1900s, and the construction of modern log structures within America's National Parks. Durrett's use of round logs, rather than the squared logs of early log houses, was popular for log buildings at that time.

Durrett began planning his house in 1930. He selected a site on the outskirts of Ringgold so his family could be near their mill and still enjoy a rural lifestyle. It was not a farmhouse, though, even though the family raised chickens and turkeys and gardened.

The Durrett House stands within Fort Campbell's Cole Park Neighborhood along U.S. Highway 41A in Montgomery County. The Army currently uses it to house prominent officers and commanders stationed at the post.

Durrett built it largely himself, even though he had no formal architectural training and no experience in house construction. It took him three years. His son Dawson talked about the house:

I don't know why he wanted a log house. He was born in 1891, so log houses were very common back then…I guess that's the reason. He and my mother married in 1925, and he didn't move out of his parents' home until this log house was completed, and we moved in March 1933. Same day Franklin D. Roosevelt moved in the White House.



The Durrett House under construction in the early 1930s. Durrett used logs from chestnut trees cut down in the Fort Campbell area.

Durrett chose to use American Chestnut trees almost exclusively. Chestnut wood is straight-grained and lightweight. It has a beautiful reddish color and is very rot resistant. Because of these properties, craftsmen favored chestnut for furniture, house flooring, and log houses. In 1900, over 40 million chestnut trees grew in the forests and on farms and in cities of the eastern U.S. But a fungus, accidently introduced in 1904, caused a blight. Within 40 years, the American Chestnut was nearly extinct. The Durrett House stands as a tribute to the beautiful American Chestnut.

Winfield Durrett and his family lived in this distinctive log house until in 1942, when they sold it to the U.S. Government. It was one of the few buildings the Army did not demolish for the construction of Fort Campbell. Guests who have stayed at the Durrett House include distinguished generals such as General William Westmoreland, Lieutenant General Harry W.O. Kinnard, Major General Sidney Berry, Major General John Wickham, and Brigadier General Hugh Shelton.

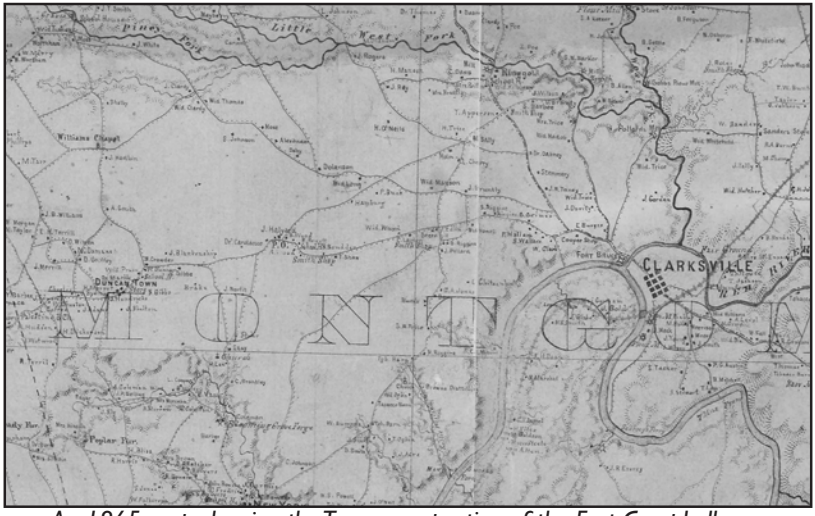
LaFayette became one of the largest and most important towns in the region before the Civil War. It served an area of between 10 and 15 miles in diameter.

After the Civil War, newly freed black people flocked to LaFayette. By 1870, the town had over 1,300 residents, half of whom were black. These free men and women became sharecroppers and worked domestic jobs in town. Sometimes, they owned small farms.

LaFayette was still a major town at the turn of the twentieth century. Baseball was a favorite pastime for residents, and the town fielded a community baseball team like others in the region. It had several schools for both white and black people. In 1908, it became home to Christian County's third high school. LaFayette also had a movie theater and a drive-in. Today, the town sits just outside of what is now Fort Campbell.

COMMUNITIES BEFORE THE CIVIL WAR

By the 1830s, the Fort Campbell area had become a major agricultural region. Established farms grew larger and more profitable, and many smaller farms began. This expansion in farming brought more people to the area, increasing the need for communities to serve the new residents.



An 1865 map showing the Tennessee portion of the Fort Campbell area.

Rural Towns Supporting Farmers

At least 12 new towns were created to support farmers at this time. When Camp Campbell's boundaries were drawn in 1942, four ended up inside the boundaries: Shady Grove, Duck Springs, Johnsons, and Jordan Springs, which developed into a major town. Communities just outside of what would become Fort Campbell included Bumpus Mills and Big Rock.

Jordan Springs

Jordan Springs in Montgomery County was one of the largest and most notable towns taken for the construction of Fort Campbell. In 1870, it boasted a population of nearly 2,000.

Jordan Springs was founded in 1844 around a large spring along Jordan Creek and the LaFayette-Clarksville Road. Like other rural towns, Jordan Springs' churches and its few businesses served the needs of the surrounding farms.

Area farmers grew mainly tobacco, wheat, corn, and sorghum. Helping neighbors with their crops or building a barn was a community activity. Carolyn Shelby collected folklore from the community and talked about these events: "*A barn raising was an important occasion. The entire community usually turned out… wheat threshing was similar to the barn raisings in that everyone came, and the women again prepared a wonderful meal… Wheat threshings were eagerly awaited, each year…"* Processing sorghum cane into molasses also was a favorite community event in Jordan Springs. People gathered at the mill to cook-down the syrup and pull candy.

Throughout the 1800s, Jordan Springs was the center of culture, services, and commerce for a large part of rural Montgomery County. Its post office opened in 1853 and by the 1880s, Jordan Springs had a public school, two general stores, two mills, two physicians, a shoemaker, a blacksmith, and a hotel. Dr. Anderson, one of the town's physicians, ran the first store in town.

After the Civil War, newly freed black people moved to Jordan Springs from surrounding farms and plantations, boosting its

THE PRESSLER HOUSE

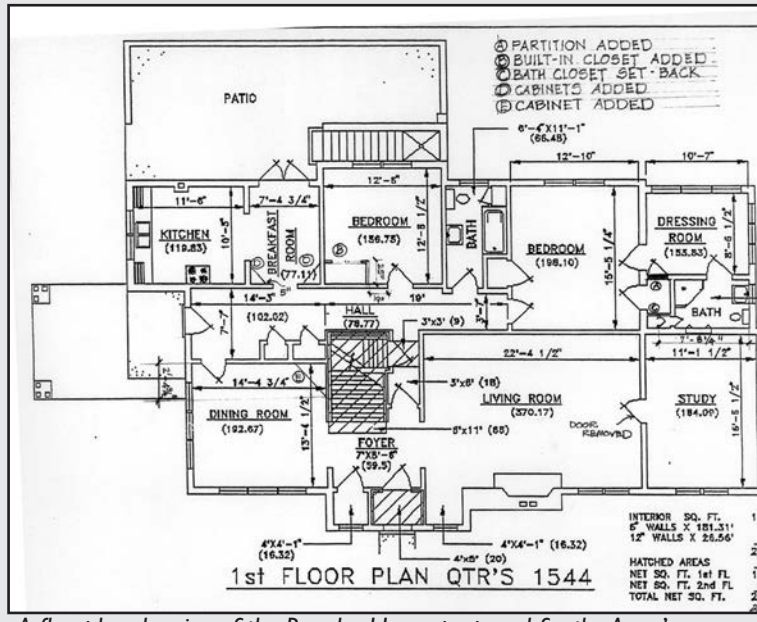
Near the Durrett House in Fort Campbell's Cole Park Neighborhood in Montgomery County stands the Pressler House, built in 1935 by Charles O. Pressler. The Pressler House was not as unique as Durrett's, but like the Durrett House, it was not a typical farmhouse, either. The Pressler House was constructed using the most modern techniques in the style popular in the 1930s. It resembles houses in suburban neighborhoods situated outside the urban centers of large towns and cities.

In the 1930s, architects and home builders were drawing on the past for inspiration. In their house, the Presslers chose to include elements common to Medieval English houses, which American architects call *Tudor Revival* style.

The Pressler House is not a brick house in the truest sense of the word, although it is largely made of brick. Traditionally, the walls of brick houses were made entirely of brick. However, in the early 1900s, builders started using a brick veneer technique. They added a layer of brick over the wood of a building's wooden frame. Brick veneer houses give the appearance of being a brick house, but at a far less cost. This technique is used for nearly all brick buildings constructed today.

Even though Charles and Mary Pressler's house was built using the latest house designs, they were farmers first. They owned several large

The front of the Tudor Revival-style Pressler House has a prominently placed chimney and simple arched doorways.



A floorplan drawing of the Pressler House prepared for the Army's reuse of the building.

land parcels in the area, including a 400-acre farm. They also owned a service station and beauty parlor in Ringgold. They bought the small six-acre lot next to the Durretts and likely built their home because of their business interests in town. The fact that both the Durretts and the Presslers built houses just outside of Ringgold in the 1930s suggests that the area was becoming more residential.

However, only two years after they moved in, the Presslers sold their house to Eugene Moore in 1937 and moved back to their farm. Apparently suburban life did not suit them. It apparently did not suit Moore either. He lived in the house for only a year. The last owner, H.R. Cole, had lived there for only a short time before he sold it to the U.S. government.

Fort Campbell was made a permanent installation after World War II. The Cole Park Neighborhood, named after Lt. Colonel Robert Cole, was developed as housing for Army families stationed at the Fort. The Pressler House, with its suburban design, fit right in with the new homes. During the Army's ownership of the Pressler House, it has been used it as a residence for senior officers, including commanding generals.

population. By 1870, more black people lived in Jordan Springs than white people.

The loss of its post office in 1908 and the establishment of other communities near Jordan Springs contributed to its decline just before it became part of Fort Campbell.

Big Rock

Alexander Cobb established Big Rock on part of his large farm in Stewart County around 1834. The Cobb family still lives in the town's vicinity.

Big Rock became a thriving town when a mill was opened to process local farmers' wheat. In time, Big Rock became a major milling center for the region. Informant Etha Cherry remembered that "*Mr. Steven Hester and his family lived nearby. They had a wheat thresher, and they came to Big Rock to thresh my daddy's wheat."* Former resident Neal Farmer remembered the mill: *"…we grew that wheat and took it to the mill on consignment. And when we need flour, we would ride a bicycle from Parkertown to Big Rock and pick up that flour and bring it home.*

People who lived in smaller surrounding communities attended Big Rock's several schools and churches. As the town grew, people moved there to open businesses. David Norfleet remembered that George Killebrew "*…bought two or three acres right on the edge of the big city of Big Rock – he made baskets.*"

The town of Big Rock probably was named for a large area of exposed rock along the Clarksville and Dover road.

Like other communities, Big Rock also had a baseball team. Former resident Douglas Parker remembered "*…when I grew up in Big Rock, they had a fenced in baseball field, bleachers, charged a dime to get in and 4th of July they would have BBQ and a doubleheader, and everybody in town would go to the baseball game."* Erv Brame, one of Big Rock's residents, eventually made it to the major leagues.

Erv Brame was born in 1901 on his family's farm. After playing for community baseball teams, Brame played for several Kentucky minor league teams, before being picked up by the majors. From 1928 to 1932, he pitched and pinch hit for the Pittsburgh Pirates. He retired from professional baseball in 1937 to his farm just outside of Hopkinsville. He died there in 1949.

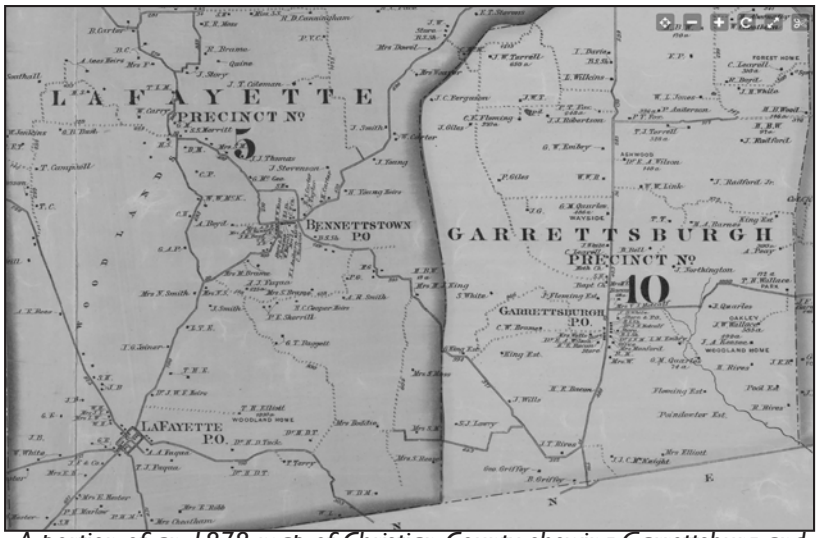
Although Fort Campbell spared Big Rock, the Post affected its prosperity. Today, Fort Campbell employs many Big Rock residents, however it has been a long time since Big Rock saw the prosperity of its heyday in the late 1800s to early 1900s.

COMMUNITIES AFTER THE CIVIL WAR

After the Civil War, newly freed black people continued to work on local farms. Some were able to buy small farms.

Most, however, moved into nearby towns from local farms and plantations. There they rented or bought small homes. They often worked the very same service jobs they had performed while enslaved: cooking, laundry, and housekeeping. Established towns, like Walnut Grove, Ringgold, LaFayette, Roaring Spring, and Garrettsburg, grew significantly with the influx of newly freed black people, but remained segregated.

To escape the segregation that occurred in the larger towns, freed black people created their own communities. New towns, like Rose Hill, Mount Herman, Boiling Springs, Howell, and Salineburg were founded at this time by both black and white people.



A portion of an 1878 map of Christian County, showing Garrettsburg and LaFayette.

Established Towns

Garrettsburg

The fertile land of southwestern Christian County attracted white farmers and their enslaved black workers in the early 1800s. By 1820, residents had founded a Baptist church at Noah's Spring near the Tennessee border. About seven years later, Garrett Minor Quarles laid out the town of Garrettsburg north of the church. Former resident D.D. Cayce recounted how his family started the community:

> *My parents were Kate Quarles Cayce and Kenneth O. Cayce. My mother's family was at Fort Campbell. My great great grandfather lived in Louisa County, VA. He was a lawyer, and evidently, he bought up some warrants, something there in 1832 he came – he with another lawyer Richard Morris had bought 2,000 acres of land right in around Garrettsburg. And Garrettsburg is named for my great great grandfather. That's why they call it Garrettsburg.*

Garrettsburg grew slowly until a post office opened. In no time, the community boasted two churches, four stores, black-

smith shops, and doctor's offices. Garrettsburg continued to grow throughout the mid-1800s. During the Civil War, Union troops passed through Garrettsburg. They were attempting to capture Confederate Lt. Col. Thomas Woodward after a skirmish at Woodlawn in Montgomery County just outside of Clarksville (see Civil War, **Chapter 3**).

After the war, what had been a small community of a few hundred people became one of the largest towns in Christian County. Only Hopkinsville was larger at the time.

Newly freed black people flocked to Garrettsburg, such that by 1870, over 1,700 people lived there, nearly half of whom were black. Segregation meant separate schools and churches for the town's white and black residents. In the 1920s, a two-room Rosenwald school replaced the earlier black school (see Rosenwald Schools: 1920-1948, **Chapter 6**).

Garrettsburg thrived into the 1930s, but the Great Depression and the construction of Fort Campbell hit the town hard. Surrounded on two sides by the Post, many nearby farmers had to move when their land was taken. Today, all that is left of Garrettsburg is the road (Kentucky Highway 345) and a cemetery.

New Towns

Boiling Springs

The town of Boiling Springs grew up around the Boiling Springs Baptist Church, which Caleb Barker, Sr. helped establish (see Black Churches and Schools, **Chapter 6**). Lee Farrar, a former area resident, described the Barker family as "*…90 percent of them come off a plantation. Very few of them*

Black people founded the town of Boiling Springs near the present-day intersection of Mabry Road and Boiling Springs Road, shown here, on what is now Fort Campbell. They named it for one of the many springs in the Piney Creek area of Montgomery County.

were free, but the Barkers, most of them had freedom reins because they was preachers…" Land for the church was bought from a white owner in 1879. It was then donated to the church, with the stipulation that the property could only be used for a church and school.

The school opened near the church several decades later, but the community never had a post office or mills and had only one store. Farrar remembered the store in Boiling Springs: "*Know where there's a bunch of trees… right there, and you go on what looks like a trail, back there was Harvey Johnson's store.*" Nevertheless, black people were drawn to the Boiling Springs area because of the church. Black people from local farms and nearby communities attended services there and buried their loved ones in its cemetery.

The church and the community were thriving when Fort Campbell began. Because of the church's importance to the community, the congregation stayed together and moved off Post. Today, the town of Boiling Springs is no more, but its Baptist Church still exists (see Saving The Boiling Springs Cemetery, **Chapter** 7). The church continues to serve its congregation's spiritual and social needs as it always has over the course of its long history.

Howell

The arrival of railroads after 1880 created certain towns and changed the fortunes of others. The town of Howell in Christian County is an example of several towns that sprang up along the railroad.

Dr. Edward A. Wilson founded Howell in 1884 when he built a store to service the new Indiana, Alabama, & Texas Railroad. The line crossed through southwestern Christian County. A few years later, the Indiana, Alabama, & Texas Railroad became part of the Louisville & Nashville system. It was the "Buckberry Special" line, which extended from Clarksville, Tennessee, to the town of Gracey in Kentucky.

Wilson named the town after Archer Howell, a successful businessman, nearby landowner, and mayor of Clarksville at the time. Informant Elwyn Patch remembered Howell: "*Well, the old man Howell was a banker here. He worked for the Northern Bank in Clarksville, and a real conservative banker. And then his son, Arch Howell, worked for my grandfather in the nicotine plant* [tobacco factory] *for a while."*

Like other railroad towns, Howell quickly became a main railroad stop and a center of commerce for local farmers. The railroad gave them access to markets for their crops. Howell served a mostly wealthy white population: the rich farmland in this part of Christian County was home to more productive farms. Within a few years of its founding, Howell had a post office, a blacksmith shop, a tobacco warehouse, a drug store, and a store built by J.F. Dixon.

The community continued to grow into the 1900s, as more businesses were added, such as Samsil's store. In 1915, the community had two churches. The Howell school, constructed on land donated by the Clardy family, was an impressive building: four classrooms, a hot-air heating system, and acetylene lights. During the 1920s and 1930s, it was used as a high school.

Howell was a thriving community until 1933. That was the year the railroad line was abandoned. Although some businesses adapted, such as Samsil's store, others did not, because residents moved away or chose to drive to larger towns and cities for their goods. The establishment of Fort Campbell cut Howell off from the farmers who had used the town's businesses and services.

Today, Howell no longer exists as a community. Only a crossroads – of Kentucky State Highway 117 and Kentucky State Highway 345 – marks its former location. But former resident Mark Clark remembered Howell: "*That's the old railroad bed if you're really old. That's 117. If you go up 117 a couple of miles, turn back to the left, and that special forces deal that's over in there, that's the Howell community, right out in there."*

The Planview school building in Rose Hill. Schools were among the institutions that helped create communities in the Fort Campbell area.

Mount Herman

Another black community in the area, Mount Herman in Christian County, was started in 1878 by black people who owned or worked on nearby farms. They built a church not far from the Nashville and Hopkinsville Road, now U.S. Highway 41A. They also built a school near the church.

Like black communities elsewhere in the area, Mount Herman grew up around these two institutions and never supported any businesses or industry. Throughout the late 1800s and early 1900s, however, it was an important social and cultural center for the local black community. The town was taken for the construction of Fort Campbell in 1942.

Rose Hill

Rose Hill was founded after the Civil War along Piney Fork Creek near the LaFayette and Clarksville Road in Montgomery County (see **Archaeology at Rose Hill**). Sometime in the early 1870s, a tobacco factory was built on the farm of J.W. Trahern (see Processing Tobacco, **Chapter** 4). Rose Hill likely grew up around this factory.

In the early 1890s, the founding of the Rose Hill Church of Christ and the opening of a post office helped the town grow. The post office, originally named Bryantville after Postmaster John R. Bryant, was renamed Rose Hill in 1905. About this time, a school and sawmill yard opened.

ARCHAEOLOGY AT ROSE HILL

Today, at a certain crossroads on the Fort Campbell installation, only grass and trees grow alongside the ribbons of asphalt. But before the Post was built, travelers would have seen a church, school, post office, and houses at this place – the Rose Hill community.

Archaeologists have found over 34 archaeological sites beneath the thick vegetation at this spot: piles of brick from chimneys, blocks of stone from building foundations, a hole that was an old well or cistern. These sites are what remain of Rose Hill's farm buildings, houses, outbuildings, and cemeteries. Archaeologists have documented thousands of artifacts here. Broken fragments of dishes and crockery, glass bottles and jars, window glass, and nails – the everyday things the people of Rose Hill used in their daily lives.

These structural remains and the artifacts around them hold a story of the community and its people not recorded in history books. The nails and window glass provide clues to when and how they built and used farm buildings. Broken dishes reflect a family's wealth, whether they could afford the latest styles. The size and shape of fragmentary old glass bottles and jars allude to the products they once contained: medicine, drink, food, and perfume. Fragments of these containers offer insights into a family's diet and the illnesses they experienced. The lives of the children are represented in doll parts and marbles.

The people who once lived at Rose Hill are gone, but fragments of their lives remain, buried beneath the ground. Archaeological sites like Rose Hill have stories to share, and for this reason, they deserve protection.

The remains of a road that passed through Rose Hill, an important community for local tobacco farmers.

A few black landowners, including the Quarles and Finch families, lived on the outskirts of Rose Hill. Many black sharecroppers and renters worked on farms in the area, too. Due, in part, to on-going segregation, black people in Rose Hill built their own churches and schools. These important social institutions often were situated outside town. An example is an area called Rocky Hill, where a church and school were built on land sold by the Quarles family.

Population declined significantly as businesses closed due to the economic challenges posed by the Great Depression. By the time land was taken for Fort Campbell, all that remained in the small community of Rose Hill was the church and the nearby black school.

Salineburg

Salineburg, along the banks of Saline Creek, the town's namesake, started in Trigg County around 1884. It provided services and institutions for local farmers.

Salineburg grew into a town when a flour mill was built nearby. Additional businesses soon followed – a blacksmith, a doctor's office, and a store – as did a post office and a school. Unlike other communities, however, Salineburg did not have any churches.

In the 1890s, Walter S. Bumpus, the son of Andrew Jackson Bumpus and founder of Bumpus Mill in Stewart County, bought Salineburg's old flour mill and updated it. Salineburg's mill was one of several in the area Bumpus bought and updated (see Milling, **Chapter** 4). He also owned mills in Weaver's Store and the town of OK.

With its focus on business, Salineburg became one of the largest communities in the Fort Campbell area during the late 1800s. It was a thriving town when it was taken for the construction of Fort Campbell.

COMMUNITIES IN THE NEW CENTURY

As the 1900s approached, farms in the Fort Campbell area became smaller and more numerous. New towns were still being

Parkertown Road was typical of community main streets in the early 1900s.

built, however, and established town continued to grow, supporting the area's expanding population.

Nearly 50 towns were founded in the area after the 1890s. All were rather small, made up of just a few hundred residents. These included OK, Chewning, Ransom, Cherry Store, State Line, Gee, Parkertown, and Big Meadow, just to name a few.

Parkertown

Although exactly when Parkertown was founded is unknown, it was certainly in existence by 1900. The Parker family was the town's namesake. Douglas Parker described its founding:

> *My father's father used to live in Big Rock…and that was a little town right on the edge of Fort Campbell, and it had about 200 people there…Herbert Parker…he said Big Rock was too crowded, so he moved out in what was Parkertown to get away from all of them and built a store. So, they just named the little town after him since he was the first one that built a store.*

Parker's store was in Stewart County, just south of Weaver Creek. It sat adjacent to Parkertown Road, a small dirt road that connected Jordan Springs Road and Weaver's Store Road. A store run by the Ezell family sat across the road from Parker's. Mary Cherry remembered the Ezell's store: "*…Mr. Clade Ezell owned*

The Ezell Brothers Store in Parkertown was a rival to the Parker's store. The town was named for the Parker family.

that store…and then his son, Uncle Benny, that married my daddy's sister, owned it, and Edgar Ezell ran it awhile."

Parkertown was centered around businesses that served local farmers. In addition to the stores, Parkertown had a blacksmith shop, a grist mill, and a cemetery. However, there was no post office, church, or school.

Residents attended church and went to school in nearby towns, such as Weaver's Store, Big Meadow, Big Rock, and OK. Parkertown did have a baseball team, though, sponsored by Parker's store. It played teams from Weaver's Store, LaFayette, Big Rock, Bumpus Mills, and Big Meadow. Big Meadow resident Hubert Griffey explained how the area's baseball teams worked: "*…somebody in the neighborhood would look after the gear and some farmer would let us grate off a diamond on his farm…and that was a big thing on weekends, and we'd play neighborhood teams around… All these neighboring areas were within driving distance…."* Residents of Parkertown abandoned their community when Fort Campbell took the land.

Big Meadow

Hubert Griffey described how Big Meadow in Stewart County got its name: "*Big Meadow, that's an Indian name. Big Meadow. They called it that. And it was a meadow area that for some reason didn't grow trees on it you know in the early days before the settlers came."*

Like many communities, the church and school brought people to the town. These included local farmers, but also residents

from towns that did not have churches or schools. Since the community's residents were primarily white, the church and school were for white people only. Former resident Esther Norfleet Moore described her church experience in Big Meadow:

The community of Big Meadow was founded around 1910 when the Big Meadow church and school were built. The buildings sit next to the community's namesake: a large meadow north of Jordan Springs Road near the Stewart County-Montgomery County line.

> *We walked two and half miles to Big Meadow Baptist Church on Sunday morning. We had circuit pastors… We used to have one that would come spend the night at our house the day before. I don't know how many people the church would hold, but it was a big, long church… We always had dinner on the grounds, and did we ever have food. There'd be real big crowds, and folks would come from everywhere….*

David Norfleet remembered the school: "*It was a two-room school. The first through the fourth was in one room, and from the fourth to the eight was in the second room.*" Hubert Griffey mentioned a store in Big Meadow. It was "*…about 100 yards from the school…but during the depression years it was shut down.*"

Like surrounding towns, Big Meadow also had a baseball team. Griffey remembered playing baseball… "*on my father's farm, which was right next to Big Meadow school several years. He'd let them scratch off a place in the lespedeza field. That was a big thing on weekends…it was a big source of entertainment.*" Residents abandoned and dismantled Big Meadow when Fort Campbell took it.

A LANDSCAPE OF COMMUNITIES

Communities like those in the Fort Campbell area were an important part of a rural life. This was not just because of what

they offered – places to shop and to secure necessary services; places to go to school and to worship. They were important because of what they represented: places to connect with people; places to establish social and emotional connections; places to build lives.

The Fort Campbell area straddles two states and four counties, but residents largely did not place much importance on county and state boundaries. They often crossed them to see family, to get to the other side of their farms, and to go to church, the post office, or the store. Children even crossed the county line to go to school.

Location was not as important as the *people* who lived in these communities. Communities provided Fort Campbell area residents with places to belong to, and where they could develop a sense of identity. Douglas Parker talked fondly of his community:

> *It was the most wonderful place to grow up in the whole world. Everybody knew everybody, and the little town of Big Rock had about 200 people or 250. Everybody knew you…. Nobody had any money. Nobody thought they were better than anybody else because everybody was broke. But they would help you if they had more tomatoes than you did, they'd give you some tomatoes, and you could give them a cucumber or something.*

People made these communities special and unique. It was the people who lived there that mattered.

Chapter 6
Community Pillars: Churches and Schools

The congregation of Stamper's Chapel Methodist Church in Stewart County. The site of the chapel is now on Fort Campbell.

Religious and educational institutions are important to all communities. They serve peoples' spiritual and intellectual needs, but they also perform important social and economic functions.

Many communities in the Fort Campbell area were founded around a church and its school. In early times, these two institutions were often housed in the very same building. Even after more substantial churches were built, churches and schools remained linked.

CHURCHES AND SCHOOLS

Religion on The Frontier

White Virginians and North Carolinians brought their dreams, their families, enslaved black people – and their religious beliefs – on their westward migration into the counties that eventually became Fort Campbell. Rooted in British Protestantism, they followed the Reformed and Calvinistic traditions, expressed as a host of colonial denominations.

Churches, too, looked westward. They were seeking new converts. At the forefront were Presbyterian, Methodist, and Baptist denominations. Their evangelical approach to Christianity emphasized conversion, rebirth, and proselytizing. Area churches established religious traditions that have persisted to today.

Frontier Churches

Western Kentucky's/central Tennessee's first permanent religious presence in the historic era in began in the 1790s. This is when a group of Presbyterian and Methodist ministers started holding outdoor services and camp revivals. Traveling circuit pastors, known as *circuit riders*, led community religious services under arbors made of brush.

By the early 1800s, more Presbyterian and Methodist ministers had arrived. Among the first Baptist ministers was Elder Ruben Ross. He moved to the Fort Campbell area in 1807 and became one of its most well-known preachers.

Like many frontier ministers, Ross endured the dual challenges of establishing his farm while also presiding over several ministries. He worked in the Red River and Spring Creek areas of Montgomery County and in the Saline Creek area of Stewart County. Bethel Church, next to the Post in Montgomery County, was Ross' most notable church (see **Saving Churches and Schools**). Local resident Durrett Dawson described its founding: "*… They started having church meetings there before there was ever a structure, in the later 1700s probably back to 1780s. And then they built the first structure in 1812*."

An example of a log church in Stewart County.

The first permanent structures for services in the historic era were crude log meeting houses. James Ross described his father's Spring Creek meeting house in Montgomery County: "[It] *was built of large poplar logs hewn on two sides, and the openings in between them in some places were large enough for a small boy to crawl through. No ceiling intervened between the rough floor and the naked rafters…It was a bleak place…in the winter."* Despite their rustic nature, these early churches gave local residents a sense of permanence and helped create communities.

Individual ministers and the circuit pastors were largely isolated from the doctrine of the mother church. This meant they had to adapt to the conditions on the ground. They created new denominations and sects, such as the Church of Christ, the Cumberland Presbyterian Church, Primitive Baptists, and Free Will Baptists. These denominations emphasized the devotion, free will attitudes, and personal morality practiced through revival methods preferred by the area's residents.

Religion and the Enslaved

Enslaved black people had no choice but to come west with their masters. In writing of his family's 1807 journey from North Carolina, James Ross mentioned the enslaved people: "*We children and the negroes that were along kept up our spirits pretty well by*

SAVING CHURCHES AND SCHOOLS

When the War Department took the land for the construction of Fort Campbell, the loss of churches and schools was devastating for residents. In certain cases, massive efforts were made to avoid, move, or rebuild the structures. Dawson Durrett recalled how one of the earliest congregations in the Fort Campbell area – Bethel Church in Montgomery County, which began in the 1790s – was saved:

… when they confiscated the land for Fort Campbell, it was in the Fort Campbell area…. So it was about to be taken up, and the congregation, small as it was – because most of them lived on the west side and they had to move out – the ones that were left through my dad petitioned [the] U.S. Congress through the Tennessee congressmen...and they made a special act in the U.S. Congress to exclude that little island. …it was deeded back to the trustees of Bethel Church so it's not government property.

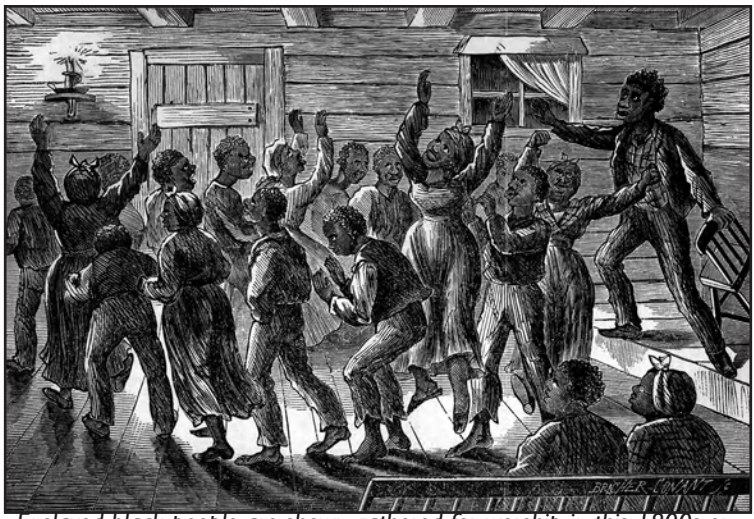
The Bethel Methodist Church today.

A few church buildings were reconstructed off Post. These included Joiner's Chapel, now on Kentucky State Highway 139 in Trigg County, and Boiling Springs Missionary Baptist Church, now on Tiny Town Road in Montgomery County (see Saving The Boiling Springs Cemetery, **Chapter 7**).

Of the few churches and schools that were moved, they did not keep the name of their former community. Local resident Eleanor Clardy remembered when Montgomery County refused to sell the Jordan Springs school to the U.S. government: "*The county wouldn't accept the price for the new school, so they cut it in two and moved it to Woodlawn, and it was Woodlawn High.*"

Joiner's Chapel at its new location in Trigg County outside Fort Campbell.

In most cases, however, residents had to move away without saving their churches and schools. Congregations joined established churches off Post, or they disbanded. Children attended new schools.



Enslaved black people are shown gathered for worship in this 1800s engraving. Singing and dancing were important aspects of their religion, which was a complex mix of Christianity and West African traditions. Sometimes they had to worship in secret.

thinking and talking about Cumberland, the name of the beautiful new world we were to find at the end of our journey."

The enslaved represented part of a slave holder's wealth, and typically were treated as property. They did the hard work of building the churches. However, they did not enjoy either the spiritual or social comforts of the ministry or of the churches they built. Decades would pass before black people could worship in such buildings.

Given the hopelessness in so many aspects of their lives, enslaved people turned to religion. With no access to white clergy, enslaved people sought advice and guidance from spiritual leaders within their own communities to help bring good fortune or protect from evil. Local resident Lee Farrar discussed how enslaved people held revivals in secret, and passed down those traditions:

> *…. Slavery didn't allow them to have no religion or nothing like that, but they still would have, 'cause they would take a wash pot – you see the wash pots right outside my door there turned down? – …they* [the pots were] *supposed to keep the sounds, echo the sounds in, so people can't hear you from a*

distance. So, you turned down a wash pot and you have a revival and…couldn't nobody pick up the noise. That's the thing they passed down.

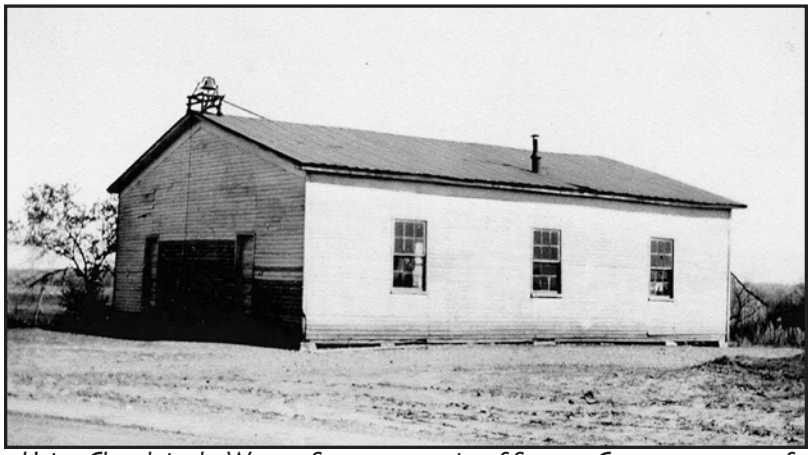
Education on the Frontier

Early churches provided important educational opportunities for children. School was often held in the meeting houses. Ministers had the task of teaching not only Christian principles, but also traditional school subjects.

Elder Ruben Ross' son James remembered that one of his father's first duties, upon arriving in the area, was to teach school. James' own education took place largely at the Bethel Church in the 1810s in Montgomery County:

For several years, during the war [the War of 1812] and after its close, I occasionally attended a school…a school-house and a little log meeting house also, called Bethel. This was considered a high school at that time, as in it were taught the Latin and Greek languages, and the mathematics to some extent. Classical learning was held in high estimation among us in those days.…

Such education, however, was rare. It was reserved for white people who could afford to pay for a private teacher or send their



Union Church in the Weaver Store community of Stewart County, now part of Fort Campbell.

children to a classical boarding school, frequently located outside the area.

Community Churches

As the region's population grew, Fort Campbell area residents built more churches. Permanent church buildings became commonplace. Towns grew up around them. Schooling moved into old church buildings or into structures built for that purpose.

Churches as Social Centers

Substantial frame or brick churches replaced the earlier rustic log structures. Dawson Durrett recalled that "*The present church* [Bethel Church] *is the third building I believe…it was built in 1842, and it was made of homemade brick made on the Elliot farm….*"

Churches functioned as the spiritual and social center of communities. Informant Ester Norfleet Moore remembered: "*We always had a get-together at the church, and we had dinner on the grounds…. We had lots and lots of food. There'd be real big crowds, and they'd come from everywhere and have singings."* David Norfleet also described the churches' social function: "T*hat was the way to see your neighbors and to find out what was going on in the community….*"

White slave holders sometimes provided Christian worship services to the people they enslaved. As before, slave holders, left

The town of Stamper's Chapel was founded around and named after its church.

black people to their own devices for spiritual guidance. They usually were not allowed or encouraged to attend white churches.

Church and School Traditions

Traditions born on the frontier, such as outdoor revivals, circuit preaching, and the function of churches and church buildings as places of both worship and education, continued well into the 1900s. Local resident Fran Trice talked about her church: "*… back then we were in Jordan Springs* [see **Chapter 5**]*, and we called it "Church of Christ." It was just a one room building with an outhouse…. When we had our classes, the younger people…would sit on the back row and either my mom or my aunts would come back and teach us."* Former resident Brandon Buhler also recalled his church experience:

> *We wasn't rich enough to have a minister there to preach every Sunday so he would preach on two Sundays a month. He had four other churches within that area…And then in the summertime we'd have… a revival meeting … there'd be a whole lot of preaching, and then in addition to that we'd have all day singings a lot of times on Sunday.*

While the number of churches increased, this was not the case for schools. Education had not changed much since white and enslaved black people first arrived in the area. Schooling was largely the responsibility of churches. For those white people who could afford it, they sent their children to private schools. Education for black people – especially reading and writing – was largely forbidden.

As parishioners built better worship facilities, schools remained affiliated with churches, but took over the former worship space. Lee Farrar remembered his school: "*Back in those days always church and school together – side by side. So, we went to Osborne Chapel School*." Informant Tom Pardue described a log school on his farm: "*A one-room schoolhouse. It was in the woods, and it all fell down, and it had these big logs about 12 inches square, and about 15 feet long I guess….*"

Tensions Over Slavery

As tensions over slavery began to divide the nation in the 1840s, religion reflected this divide. In 1845, the Baptist Southern Convention was formed to support the interests of southern churches and in reaction to northern congregations' opposition to slavery. A similar divide appeared in the Methodist Church. Southern churches broke away from the national conference and formed the Methodist Episcopal Church. Most churches in the Fort Campbell area joined these new southern associations because they supported the area's members who enslaved black people.

The Southern Baptist Convention is still a separate organization. The Methodist Episcopal Church, on the other hand, rejoined the main church in the 1930s, creating the United Methodist Church.

After the Civil War: Black Churches and Schools

The religious landscape of the Fort Campbell area changed dramatically after the Civil War. Newly freed black people built their lives as free men and women. This meant they wanted places of worship and places to go to school.

No longer forced to worship informally in small groups on their own, many black people joined white churches. However, they quickly found that segregation was as cruel as slavery. As Jim Crow laws and segregation policies became the norm, black people returned to the strength of their religious communities.

Nationally, black people established their own versions of familiar white denominations. These included the African Methodist Episcopal Church (AME), the Methodist Episcopal Zion Church, and the National Baptist Convention. All these denominations supported congregations in the Fort Campbell area. They were essential to black people negotiating the realities of their new freedom.

By the 1880s, the number of black churches had grown dramatically. Because of sentiments against selling land to black people, the area's black residents built churches on land often

The Boiling Springs Missionary Baptist Church's new building outside of Fort Campbell.

bought through third parties. In some cases, white plantation owners gave land to black people for the exclusive purpose of building a church or school. Local resident D.D. Cayce spoke of the New Asia church: "*So, they had a brush arbor there, and they built the church over it and around it, and Garrett Minor Quarles II gave the land for New Asia, and I've got the deed where it shows for the betterment of the colored people in the neighborhood. And it can only be used as a school or a church.*"

One prominent figure in the development of the area's black churches was Reverend Caleb Barker. He established the Little Walnut Grove Missionary Baptist Church on a plot of donated land in the white community of Walnut Grove in Montgomery County. Barker later helped found the Boiling Springs Missionary Baptist Church, around which grew the black community of Boiling Springs (see **Chapter 5**). He served as its first pastor.

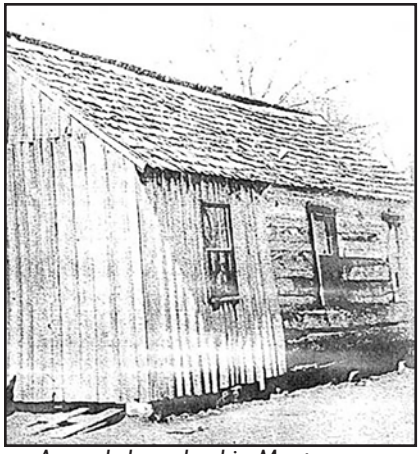
Services were held in a tent until the first building was constructed in 1879. The church burned down three times, and each time, church members rebuilt it. In 1914, the congregation outgrew the structure and built the final church in this spot.

Churches offered spiritual guidance and education. Some black churches and schools were built in white towns. However, black people also built their own churches and schools within the communities they created. Up until the construction of Fort

Campbell, segregated communities, churches, and schools were the norm.

PUBLIC SCHOOLS

Tennessee passed laws to establish public schools as early as 1802. Kentucky did the same by the late 1830s. Neither state *funded* public schools. Well into the late 1800s, residents in the Fort Campbell area were still receiving their education mainly through churches, private academies, or through private instruction. It was not until the 1850s that state legislatures finally began to fund public schools.



An early log school in Montgomery County's Woodlawn community, just outside Fort Campbell.

By the end of the Civil War, however, only a few public schools had been built in the Fort Campbell area. These schools were set up in Big Rock and Legate in Stewart County, Roaring Springs in Trigg County, and Asbury, Woodlawn, and Ringgold (see **Chapter 5**) in Montgomery County.

Building Schools

After the Civil War, states put more effort into building public schools and making them available to all residents. Newly freed black people spurred much of this effort – they had a great desire for public education. White people who could no longer afford a private education also wanted public schools.

Eventually, state governments built public schools in most small communities throughout Kentucky and Tennessee. However, these schools were mainly for white students. The Freedman's Bureau aided in the construction of schools for black people. Years later, the public-school system would take them over. In the

early twentieth century, the Rosenwald Fund also built several schools for black residents in the Fort Campbell area (see **Rosenwald Schools: 1920-1948**).

ROSENWALD SCHOOLS

During the early 1900s, the Julius Rosenwald Fund built over 5,000 schools for black people across the southern United States. This program continued the work of Booker T. Washington. Through the Tuskegee Institute, Washington had tirelessly promoted black educational, religious, and economic development in the South.

Julius Rosenwald, president of the Sears, Roebuck and Company from 1908 to 1932, shared Washington's vision: churches and schools were essential to bettering the lives of black people. Beginning in 1912, Rosenwald sat on the board of the Tuskegee Institute and made substantial donations to the school building program. After Washington's death, Rosenwald reorganized the program under the Julius Rosenwald Fund. From 1920 to 1948, the fund dispensed 28.4 million dollars for the construction of new schools for black people.

Rosenwald Schools were built to standardized plans for one- and two-room structures. They were inexpensive and more attractive and efficient than existing school buildings. Thirteen known Rosenwald Schools were built in the Fort Campbell area. Five were on Post in Montgomery County: Pleasant Hill, Quarles, Ransom, Rives, and Rocky Hill. Today, Rosenwald Schools are recognized as important historic structures, significant to American history.

The Ransom School served the Woodlawn community, with the help of Rosenwald School funds. In 1925, the total cost to build the two-teacher schoolhouse was $1,800: $800 from local residents, $700 from Montgomery County, and $300 from the school fund. Archaeological excavations at the Ransom School recovered marbles, blackboard fragments, and cast-iron desk parts. Investigators also found the school's well, privy, and building foundation.

Ransom School in Montgomery County was built as a Rosenwald School on land that is now part of Fort Campbell.

A school teacher stands in front of her school in the town of Asbury, Montgomery County, which is now part of Fort Campbell.

By the mid-1880s, the number of public schools for both white and black people had increased dramatically. Still, schooling extended only up to the eighth grade, and nearly half of the buildings were rustic, one- or two-room log buildings. Lee Farrar described the black schools: "*All these communities had little black schools in them. One room school house, you know. That's basically what it was. Had a teacher there.*"

After the mid-1880s, however, small, new, wood-framed schools were built. Sometimes, they were even made of brick and included amenities such as heat. The Rosenwald Schools were much larger and of better quality.

Improving Schools

By the early 1900s, efforts were made to increase attendance at schools, offer more grades, and introduce standards for teachers. High schools were built in the larger towns. To improve education, an effort was made to consolidate several small, one-room schools into one larger centralized school with better facilities and more grade offerings. Esther Norfleet Moore spoke about her

schooling and school building during this time "*We had different teachers, and some of them weren't educated more than I am, but they taught. We had a two-room school at one time. And then it got down to where we just had one* [room]…"

However, school consolidation generally was not well-received in the few areas where it occurred. Informant Charles McManus Waters spoke of the important role small community schools played:

> *…the coming of consolidated schools ruined the community. We no longer have communities because the school was the center. My first teacher, Miss Hattie Taylor lived in the community about two miles from school, and when the weather was good, she walked to school. And when the weather was bad, her husband brought her in their T-Model Ford. All of us who attended the school walked. I lived exactly a mile from the school. I attended five years without missing a day – rain, or sleet or snow. School didn't close in those days for snow. It was unthinkable that a teacher wouldn't get there in some way.*

And despite the gains made in public education, schools and schooling in the Fort Campbell area had not changed much since the early 1900s by the time land was taken for the Post.

Chapter 7
Community Connections with the Past: Cemeteries

The Billie Carr Cemetery in Trigg County is one of the larger Fort Campbell cemeteries.

When communities grow, citizens may restore or update existing buildings and refresh the landscape, but more frequently, they demolish the old to make way for the new. Residential neighborhoods, industrial parks, business complexes, and highways replace farms and farmhouses. In this process, visible elements of the past are erased. When reservoir lakes are built, such as Kentucky Lake, or when large military installations are established, like Fort Campbell, huge areas are remade on a grand scale.

But changes in land use, no matter the scale, do not always completely erase the past. Cemeteries generally remain, though they may be difficult to see. Cemeteries play an important role. By visiting cemeteries and taking care of the graves, the living remember, honor, and respect the dead. Cemeteries endure because of social and religious norms frown on disturbing the dead, and because state and federal laws protect them.

Nearly 130 cemeteries are known to be present within Fort Campbell (see **Appendix 2 - List of Cemeteries on Fort Campbell**). They range from small family plots with as few as one grave to community cemeteries with as many as 180 graves.

The earliest known white person's grave within Fort Campbell dates to 1821, when the first white people were still establishing farms. However, most graves on Fort Campbell date from the late 1800s to early 1900s, when the regional population was at its peak. Visiting cemeteries is one of the few ways the public can interact with Fort Campbell.

FAMILY CEMETERIES

Although not all farms had family cemeteries, when someone died in the Fort Campbell area during the 1800s, they were generally buried in a family cemetery (see **Fort Campbell's Towering Pines**). Families created these burial grounds for the use of immediate and extended family members: grandparents, parents, and children. Local informant Charles McManus Waters talked about his family's cemetery:

The Jewell Morris Cemetery in Christian County is one of many small family cemeteries on Fort Campbell.

The Mabry-Cornell cemetery [in Montgomery County]*…David McManus is buried there… the original owner of the property…Now I'd been to that cemetery as a*

FORT CAMPBELL'S TOWERING PINES

The Eastern White Pine, a key resource for colonial Americans, is not an especially significant tree in Kentucky and Tennessee. However, the several Eastern White Pine trees that tower above Fort Campbell's G.H. Smith Cemetery in Montgomery County have an interesting story and are rooted in the area's past.

This pine tree at Fort Campbell's G.H. Smith Cemetery in Montgomery County may have been one of the saplings Samuel Smith brought from North Carolina.

In the early 1830s, 70-year-old Revolutionary War veteran Samuel Smith and his family, of Bute County (now Warren County) in northeastern North Carolina, moved to the Fort Campbell area. The United States government had awarded him 1000 acres in the area for his service during the war. Local legend has it that Smith brought Eastern White Pine seedlings to remind his wife of her North Carolina home. North Carolina was quite famous for its white pines: the pine tree is the state tree and it gives rise to the name "Tarheels."

The strength and size of the Eastern White Pine was renowned in the Colonial Period. The tree may have been a bigger factor in starting the Revolutionary War than either tea or taxes. Light, strong, easy to work, and resistant to rot, Eastern White Pine grew in abundance across Great Britain's northeastern colonies. It was in great demand for shipbuilding. Naval supplies made from the tree, like tar, pitch, and turpentine, were essential in ship construction and maintenance.

Smith died on January 16, 1837 and is buried in the cemetery.

With trunks measuring nearly two hundred feet in length, the trees also were ideal masts for large vessels. Colonists used them for their own ships and exported them to other nations. In time, though, Great Britain began to claim the colonies' largest and strongest Eastern White Pine trees for itself. This sparked discord. The tree was such a potent symbol of British overreach, colonists emblazoned a pine tree emblem on the first colonial flag.

The Smith Cemetery is an example of a small family cemetery

child, with my grandmother, because all of our people are buried there. I remember she showed me my uncle's grave, my great-uncle' grave, and all that. You can't see any but these three tombstones – John Mabry, Malinda Mabry and Tamesia Cornell. I assume my great grandfather is buried next to her.

But sometimes, a family buried in-laws and even friends and neighbors in their family's cemetery.

Larger farms set aside sections for the farm's enslaved people within the family cemetery. Certain slave holders created a separate black cemetery. Resident Eleanor Clardy talked about the Mack Clardy Cemetery: "*His brother bought that land and dedicated it for a cemetery. And also my grandfather…. He dedicated the land for the black cemetery beside the white cemetery. And there are two markers there for two slaves*."

After the Civil War, land-owning black people created their own family cemeteries. Others in the black community buried their dead in these cemeteries, too.

COMMUNITY CEMETERIES

Most community cemeteries began as small family cemeteries. They expanded when neighbors and/or family friends were buried there.

After a change in land ownership, unrelated people began to bury *their* family members in the existing cemetery. This is how people unrelated to the original family came to be buried in the cemetery. For example, the Billie Carr Cemetery began as a burial

SAVING THE BOILING SPRINGS CEMETERY

As the War Department began construction of Fort Campbell in 1942, certain congregations opted to move their churches. However, moving a church building is relatively easy to do, and much cheaper to do, than moving a church cemetery and reburying the dead. For these reasons, the government was reluctant to move cemeteries. Family members, churches, and communities had to petition the courts to force the government to move their loved ones.

While the black congregation of Boiling Springs Missionary Baptist Church was moving their church to a new location on Tiny Town Road in Clarksville in Montgomery County, the fate of their cemetery was tied up in court. Eventually, the government determined that the cemetery was holding up installation construction. It agreed to move it and a few other cemeteries off Post.

The church congregation, however, did **not** get to choose the relocation site; the government did. It identified two reburial locations: one for white people and one for black people. The government moved the Boiling Springs Cemetery to the black location, a three-acre parcel of land on Britton Springs Road between the communities of Ringgold and Walnut Grove in Montgomery County. The old cemetery was saved! But now, several miles separated the cemetery from its church.

Members of the Boiling Springs Missionary Baptist Church started a new cemetery at its new location. Over the years, people stopped visiting the old cemetery. No one maintained it. Eventually, it was vandalized and became so overgrown that it was barely noticeable on the landscape. No one remembered it.

In 2012, a local resident rediscovered this once important element of the Boiling Springs community (see **Chapter 5**). He spearheaded an effort to save the cemetery *again* and restore it so people could remember the community that was forced to leave in 1942.

The Boiling Springs Cemetery today, after restoration.

The Cobb Cemetery in Stewart County is an example of a family cemetery that became a community cemetery.

ground for the Carr family. Over time, it expanded. Eventually, more than 30 different families buried their loved ones in this cemetery. The Billie Carr Cemetery now holds just over 180 graves.

Cemeteries were the main social and spiritual institutions within communities. Towns created cemeteries for their residents. Churches created cemeteries for their congregations; they were an extension of the churches' spiritual offerings (see **Saving the Boiling Springs Cemetery**). Today, only four church cemeteries exist on Post. One of these is at Brewer's Chapel in Stewart County. This black church cemetery holds nearly 30 unmarked graves.

CEMETERIES TODAY

When Fort Campbell was built in 1942, arrangements were made to move graves in cemeteries where building construction was planned. The War Department moved these graves to community or public cemeteries off Post. In certain cases, however, the Department moved entire cemeteries. This is what happened to the Boiling Springs Cemetery in Montgomery County. It was moved to land along Britton Springs Road in Clarksville, just outside of Fort Campbell (see Black Churches and Schools, **Chapter 6**).

The cemeteries that do remain on Fort Campbell, however, are often the only tangible connection to the farms and homes lost to the Installation. The only connection families have to their history and to family members they had to leave behind. Informant Billy Cobb described what he learned about his ancestors after reading the inscription on a monument in his family's cemetery:

Pet Clardy's headstone in the cemetery Mack Clardy set aside for blacks in Montgomery County. Pet Clardy worked for the Clardy family from the late 1890s to 1930s.

> *Ann Cobb who was the wife of Jay Cobb. He died before they came here, and they assume they made the trip from North Carolina in 1818…Evidently, he died. Because the information on the monument that was in the Cobb cemetery...just said "Ann, wife of Jay Cobb. Died Sept. 1, 1867." Her age was about 70 years. So my ancestors have been in this area since about 1817 or maybe 1818…a lot of times so many of those people out there had family cemeteries, and they would be on their land, so I assume that was on the original Cobb land.*

And while there are families who have not visited their family cemeteries on Fort Campbell since the Post was built, other families visit their family cemeteries regularly. They help keep them clean and maintained. As recently as 2006, families have chosen to move relatives' graves off Post.

Fort Campbell's cemeteries are a diverse lot (see **German POW Cemetery**). Wrought-iron fences or stone walls surround

GERMAN POW CEMETERY

Not all cemeteries at Fort Campbell are related to times before the installation. Fort Campbell's German Prisoner of War (POW) Cemetery is just such an example. It is the only official Army cemetery on Post. Fort Campbell is just one of three installations in the nation that has a stand-alone POW cemetery.

The U.S. War Department held around 4,000 German prisoners of war at Fort Campbell from 1943 to 1946. Many worked on Post, but the Department hired out some to local farmers as laborers. Local informant Frank Childers remembered how his father hired German POWs to help put up a fence around their property:

> *When he started cross fencing…he needed some extra help, so he hired these German POWs whom he said were just as nice young men as you could ever find, and that they had no interest whatsoever in trying to escape. They did have guards out there. What miffed him was that the government required him to pay them a higher wage than he did the Black people that he had working out on the farm…they had a minimum wage that the government said you had to pay them* [the POWs]. *And that minimum wage was higher that a customary wage per day in the community..*

Although the War Department held the German prisoners for just a few years, five died during their internment. Four died from either suicide, accidents, or natural causes. Police killed the fifth at the Louisville & Nashville railroad station in Clarksville, Tennessee during an attempted escape, about seven miles from the Post.

All five prisoners were buried in marked graves in the small Montgomery County cemetery. When the Army built Sabre Airfield in 1974, it moved the grave of local farmer William Dennis to the cemetery from his original burial place. An unknown woman whose remains were part of Fort Campbell's archaeological collections also is buried in the cemetery.

Headstones for the five German POWs who died during their World War II internment at Fort Campbell.

some. Other cemeteries are barely visible. No fences mark their location, and their gravestones disappeared long ago.

Headstones are made from stone or concrete. Some have artistic designs carved into their faces. Most are simple stones, bearing only the deceased's name and dates. Others have no inscriptions at all.

How cemeteries and graves are marked can reflect the wealth of the buried person and the wealth of their family. Wealthy white people in the Fort Campbell area could afford to erect fences or walls around burial plots. They could place large, ostentatious markers on their loved ones' graves. Poor white people and most black people, on the other hand, could only afford simple grave markers, or no markers at all.

Tom Harshbarger, who worked for Fort Campbell, remembered the efforts the Army took to keep track of the Post's cemeteries:

> *… my boss the chief of buildings and grounds…probably… the '70s or '80s, assigned me to determine the direction to each cemetery that had recorded stones on it. And over a couple year period, the man who cleaned the cemeteries and I would go with compass and pacing from a known point like a road intersection or a firebreak intersection with a road, and a compass for directions, and pacing for distance, and establish a path.*

CEMETERY PROTECTION AND PRESERVATION

Fort Campbell's Cultural Resource Management Program (CRMP) has the responsibility of protecting and preserving the cemeteries on Post. The Army created the Program to help the installation follow federal cultural resource laws, which also pertain to cemeteries.

To find Fort Campbell's cemeteries, CRMP staff have scoured local histories, maps, and records; collected oral histories; and conducted archaeological surveys (see **Losing A Cemetery**). They keep a cemetery database. Information on each cemetery includes

location, a description, the dates of its use, and a list of the people known to be buried within it. CRMP staff make sure that all known cemeteries are marked with a post-and-chain boundary marker. They ensure that the cemeteries are not damaged.

The CRMP helps family members learn about the cemeteries on Post. By contacting the Program's staff through the Fort Campbell website, families can arrange to visit cemeteries.

LOSING A CEMETERY

How does a place meant to help people remember, get lost and forgotten?

Cemeteries can be lost when grave markers, walls, and fences are removed. They can be forgotten when people stop visiting them.

In certain cemeteries on Post, graves were not marked. A shallow depression in the ground, created when the wooden coffin below rotted away, is all that is present. Families of the earliest historic era residents, or the poor, or the enslaved often erected simple wooden boards or pieces of field stone as grave markers. Over time, the wooden markers rotted away, and vegetation covered the field stone markers.

Sometimes, cemeteries disappeared because new landowners removed the headstones, walls, and fences to make it easier for farming or grazing. At other times, cemeteries disappeared due to headstone vandalism. If a cemetery is not taken care of, it can become lost.

This marker, which reads "Nicey Smith Died Aug. 5, 1858", was lost for 50 years before it was found in 2020.

The CRMP's mission is to find these "lost" cemeteries and ensure they are not lost again. In this way, the Program ensures that these cemeteries, and the people resting within them, are not forgotten.

Part III
Camp Campbell Begins

Chapter 8
Leaving Home

Construction underway at Camp Campbell in 1942. Newly completed barracks are in the background.

The Great Depression hit the Clarksville/Hopkinsville area hard. By the mid-1930s, though, rumors began circulating that a military training camp might come to the region.

It was rumor based in fact. Local leaders were, indeed, actively working to lure a military camp to the area. They were hopeful that it could rescue the region's sagging economy.

Local leaders argued that the region met all the War Department's requirements. It had the right terrain and climate. It was near large towns, had easy access to transportation, and had a

large labor force. Construction materials for a camp were plentiful. The region's U.S. Congressmen even lobbied for the camp, with support from area residents.

Once the war in Europe began, however, the War Department made good on the rumors. In the summer of 1941, it announced that it would build an armor training camp in the Clarksville/Hopkinsville area (see **Why Camp Campbell?**). The War Department had selected the region over 250 other places in the U.S.

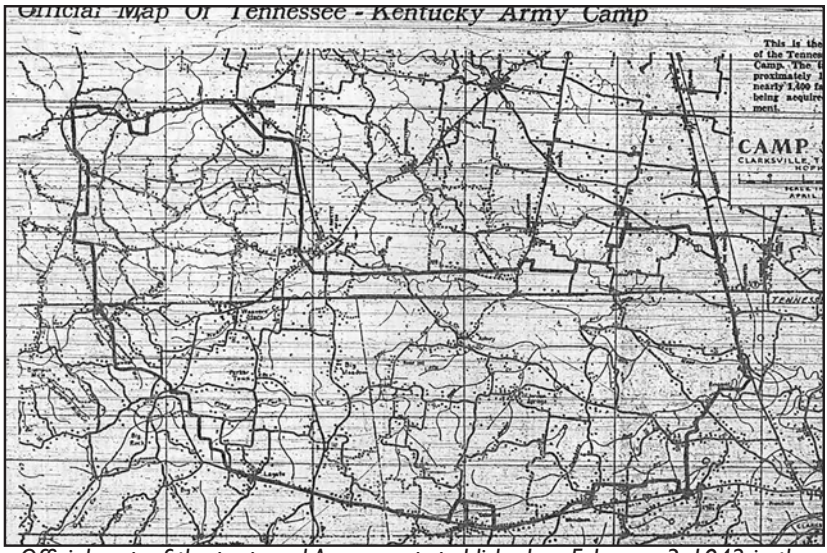
WHY CAMP *CAMPBELL*?

Choosing a name for the new camp was not easy, and competition was fierce. The Installation extended across the Kentucky-Tennessee state line, so state officials wanted to name it after a famous person with connections to *their* state. Suggestions ranged from Jefferson Davis, the president of the Confederacy, to Woodrow Wilson, who served as U.S. president during the First World War.

Eventually, the War Department settled on the name "Camp Campbell," after Tennessean William Bowen Campbell. He was a veteran of the Mexican-American War, a Tennessee state legislator, and a U.S. congressman. Campbell had been governor of Tennessee from 1851-1853 and briefly served as a Brigadier General in the Union Army during the Civil War.

Training camps, like Camp Campbell, were meant to be temporary. After the war, it was expected that the War Department would take it down and sell the land. However, this did not happen. The Department decided to make Camp Campbell a permanent installation. It became *Fort* Campbell in 1950.

After considering many names for the new camp, the War Department decided to name it after Nashville native William Bowen Campbell. A veteran and a politician, Campbell was largely unknown in the proposed camp area..



Official map of the proposed Army camp, published on February 3, 1942 in the Clarksville Leaf Chronicle.

Area residents and leaders rejoiced at the news and at the prospect of thousands of new jobs. However, this good fortune would come at a steep price, paid by thousands of local families.

CHANGE IS COMING

The government lost no time. Surveyors came within two weeks of the announcement. Government land appraisers came next. Negotiators' offers were firm. They undervalued the land, usually insultingly so, and frequently did not share the land's appraised value with landowners.

Residents quickly realized what construction of this massive facility – encompassing over 100,000 acres – meant. Families would lose their farms and be forced to move. Most people felt they had no choice, no options, and no recourse.

Though insulted, residents often accepted the government's offer. Resident Douglas Parker remembered: "*…they just kinda took what they were offered. Because I don't know of anybody that contested it, and of course, at that time, the war was starting and everybody was concerned and they wanted to help if they could…But still they hated to lose their farm and their land.*"

Informant Eleanor Clardy described when the government negotiator came to her family's farm:

> *They had an interview. They came out, and this man came in with all his books and everything; he plopped it down in the living room. He told us that this is a poor farm, poor location. He wouldn't let us see. I just happened to be walking around on the table like this, and I said, "This isn't even true." And he slapped it together, and he said, "You're not supposed to look." And when he came out with that it was going to be $6,000, my mother fainted… We had to call a doctor for her.*

PATRIOTISM AND HEARTACHE

The Japanese attack on Pearl Harbor – December 7, 1941 – put the federal government under enormous pressure to construct the camp quickly. The government pressured families to make immediate decisions.

Residents were torn between their patriotic duty and the heartache of losing their land. Former local resident Dawson Durrett recalled how his family and others felt about selling their farms:

> *The land appraisers started coming around. They came and talked to my dad and made him an offer, which he accepted – the house and the 60 acres – $13,000. And a lot of people or some people did not accept it, and took it to court. My dad never made any objection to it. He said somebody's got to do it, and it's our patriotic duty. If they want our land, then we give it to them. He never once showed any bitterness.*

For some people, though, the heartache of losing their land was stronger than patriotism. Dawson Durrett said: "*I've heard one story about one person who refused to leave…Stockade Annie…. They had to almost move her out with machinery, they say.*" Informant David Norfleet described these feelings:

> *…of course, a lot of families down there had actually settled that land from the wilderness, and their families had been on the land for years and generations. And there were several*

people that committed suicide because they just couldn't stand to move off and they never were happy. Couldn't anybody have paid them enough money to satisfy them because they were born there, and they settled the land, and they wanted to live there.

Workers arrive to begin construction of Camp Campbell in 1942.

In a few cases, owners simply could not sell the land they had farmed for generations. The courts had to condemn about a third of the properties.

MOVING OUT

Camp construction was scheduled to begin within just a few months of buying the land. This schedule gave residents very little time to move.

The War Department allowed residents to take only furniture and personal property (see **The Childers House**). All buildings, fences, and crops became the government's property. Eleanor Clardy talked about items residents left behind: "*My next-door neighbor had just bought a beautiful chandelier…and they made her leave it. That's because anything that was attached. We had to leave our cook stove."*

After moving out, many people returned to their homes, to take lumber, shingles, and fixtures. In certain cases, the War Department eventually allowed residents to buy back their former homes and salvage the materials to use in rebuilding elsewhere. Informant Esther Norfleet Moore remembered: "I *know my dad got some…. They had some things from down there that they brought back up here. Lumber.*" The War Department permitted others to return and harvest the crops.

THE CHILDERS HOUSE

During the planning and construction of Camp Campbell, perhaps few residents were as unfortunate as James Glenn Childers. The Childers family had lived in the area since the end of the Civil War. Childers' father, Francis Gracey Childers, had been a colonel in the Spanish-American War. Later, he worked as a manager of a wharf boat and as an agent for the L&N Railroad. His mother, Jane Glenn, came from a wealthy family. Her father, James L. Glenn, was a bank president, and James Glenn Childers was his namesake.

James Glenn Childers apparently inherited considerable wealth from his mother's family, for in 1931, he bought a large Montgomery County farm. Even though he was not a farmer and had not grown up on a farm, he often dressed down and worked in his own fields. Neighbors considered him somewhat eccentric.

Eight years later, Childers built a large expensive Colonial American-style home on his farm. As others suffered through the end of the Great Depression, Childers spared no expense on his new house, importing marble from Italy and bronze fixtures from Spain.

It is ironic, then, that Childers and his family lived in their grand new home for less than two years before the camp was created. Childers' son, Frank, recalled what happened when government land negotiators came to buy it:

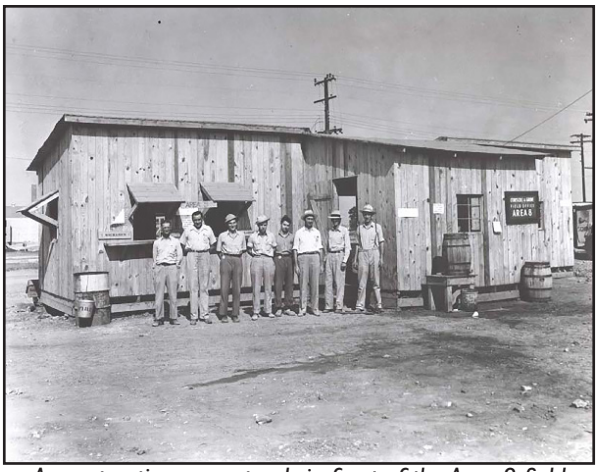
The Childers House is an impressive, small-scale copy of Gunston Hall, the Virginia plantation home of politician and gentlemen farmer George Mason.

A light fixture left behind when the Childers family left their home.

…they claimed that the house was less than five years old and tried to claim that it had depreciated within that time. And they would not give him as much as it cost him to construct it. And, of course, on top of that, they wouldn't let him move his light fixtures or mirrors that were screwed on the wall or his wallpaper. So, he was pretty bitter about the whole thing…he had to go out right away and replace his property and luckily, he was a person that had some means, but most of the people couldn't possibly replace what they lost because land values jumped so because there was such a demand.

The Childers House is one of the few buildings that was not demolished during camp construction. Over the years, the Army has used it as a residence for visiting officers and as a meeting space. Army family-support activities also have been held in the building. The Childers House most recently served as the offices for the Fort Campbell Environmental Division, including the Cultural Resources Management Program.

An ornate fireplace in the Childers house.



A construction crew stands in front of the Area 8 field office during the construction of Camp Campbell.

This short window of time made it difficult for residents to find and buy new land or houses. Former resident Douglas Parker talked about when his family had to move: "T*hey had given so many days to get out. They had to be out by a certain time… a lot of them stayed there as long as they could. I think that's what my daddy did*." David Norfleet remembered his dad moving and looking for a new farm:

> *…he got a truck and loaded up all the furniture that we had and everything. My brother came with the mules and wagon…hauled plows and disks and other farm equipment that we had. And there were just so many people that were looking for a farm that it was almost impossible to find one that was decent. I know he went to Tennessee Ridge…and looked at a house one time…and he didn't like the house at all, and the land was hilly and rocky, and he didn't like that…*

Some had trouble finding farms that were as good as what they had previously owned. They left farming all together. Douglas Parker talked about this: "*When we first moved out, we moved to a little place … between Big Rock and Bumpus Mills and just stayed down there until we could find a place at Big Rock. That was like five or six months…Now, we didn't get another farm… He* [his father] *started working at Fort Campbell shortly after that."*

And although it was hard to leave, many people forced out by the camp eventually did admit that it had been good for the area. Former resident Lawson Mabry said: "*In hindsight, economically, it's been the best thing that ever happened to Montgomery County. My family's livelihood has been dependent on Fort Campbell since it came. It's just one of those things."* Camp Campbell helped David Norfleet's family:

Anna Mabry Barr resisted moving from her family's farm when the government forced so many others to leave (see ***Chapter 4*** *for images of the farm). Eventually, she embraced the new camp. She visited soldiers in the hospital and prisoners in the stockade, talking with and comforting them. She was not intimidated by commanding generals. Legend has it that she had unfettered access to the stockade; hence her nickname "Stockade Annie." Fort Campbell soldiers and command staff alike revered and adored her. Some of her personal effects, including the famous cape she wore on her visits, are on display at the Fort's Pratt Museum.*

> *…and the times after that – the economy improved, and people did better. I think that was the major reason that daddy was so happy because he sold the farm down there, and got out of debt, and he bought this farm and had almost enough money to buy this. He was able to see daylight again.*

REMEMBERING THE LAND AND ITS PEOPLE

The creation of Camp Campbell irrevocably changed the land and deeply impacted the lives of the people whose roots to it ran

deep. These impacts were felt by everyone, not just those who had the misfortune to live within the camp's arbitrary borders.

Fort Campbell marks a sharp turn in the region's human history. What remains are fragments and memories: of ancient camps, and more recent farms, towns, school, churches, and industries. The graves of ancestors. Artifacts beneath the ground. Residents' oral histories.

The mission of the Fort Campbell Cultural Resources Management Program (CRMP) is to protect Fort Campbell's historical remnants and share the history and stories of the previous people with relatives and the public. CRMP's small staff manages the Army's effect on the Post's historic objects and buildings, archaeological sites, and cemeteries.

From the first Native American hunters and farmers, to the white plantation owners and small business owners, to the enslaved black people who worked in the iron furnaces and the freed black people who founded churches and schools, the Fort Campbell area is rich in history.

The landscape has changed, but the history before Fort Campbell is still there. We must remember it.

This book is one way to do that.

Acknowledgements

The authors appreciate this opportunity to share the rich history of the Fort Campbell area with the public. We have dedicated our careers to making archaeology and history more accessible through our work at the Kentucky Archaeological Survey.

It is a huge task to tell the 12,000-year-long history of the Fort Campbell area, and we certainly could not have done it alone. It took the cooperation of the Fort Campbell Leadership and Cultural Resource Management Program, the Tennessee State Historic Preservation Office, and the U.S. Army Corps of Engineers to conceive this ambitious project and make it possible. We thank them for this opportunity.

It also took the work and contributions of many people to provide and collect information, review drafts, offer editorial comments, design the layout, and manage the project. In particular, the authors appreciate the efforts of David Pollack and Linda S. Levstik for their insightful comments; Mike Striker and his colleagues at Gray & Pape for designing the layout; Scott Nesbit of Tetra Tech, Inc. for managing the project; and Ron Grayson and Nichole Sorensen-Mutchie of the Fort Campbell Cultural Resource Program.

Below is a list of individuals and organizations that also contributed to the completion of this book.

Mr. and Mrs. Elwyn Patch
Mr. and Mrs. Herman Wheeler
Montgomery County Historical Society
Casey Lee
Elizabeth Boren
Gary Bauman
Jeffrey Atkins
Trudy Carr
Gregory P. Stallworth
Shelly Davis
Michael Miller
Claire Woerner
Amanda Gill

Eastern Band of Cherokee Indians

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- p. 27, Slave Auction at Richmond, Virginia (1856). This piece of artwork exists in a pen and ink sketch, engraved and published in the *Illustrated London News* on 27 September 1856. It accompanied an essay written by Crowe entitled 'Sketches in the Free and Slave States of America.
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FORT CAMPBELL PROGRAM FOR CULTURAL RESOURCES

https://home.army.mil/campbell/index.php/cultural-resources

Appendix 1: List of Commnities in the Fort Campbell Area Before 1942

Community Name	County	Date Founded
Anderson	Stewart	1925
Ardee	Stewart	1886
Asbury	Montgomery	1844
Bell Station / Douglass	Christian	1885
Bethel	Montgomery	1812
Bethel	Stewart	1925
Big A / Wyatt's Chapel	Stewart	1912
Big Meadow	Stewart	1910
Big Rock	Stewart	1834
Boiling Springs	Montgomery	1873
Buhler	Stewart	1925
Bumpus Mills	Stewart	1846
Cherry	Montgomery	1936
Cherry Store	Montgomery	1938
Chestnut Grove	Trigg	1915
Chewning	Trigg	1887
Corinth	Trigg	1922
Deller	Trigg	1902
Delmont	Trigg	1900
Dorcey	Trigg	1897
Duck Springs	Trigg	1834
Edgoten	Christian	1904
Ellis	Stewart	1881
Flat Lick	Trigg	1810
Fort Elliot	Montgomery	1907
Garrettsburg	Christian	1827
Gee	Christian	1929

Community Name	County	Date Founded
Glenwild	Montgomery	1908
Grace Chapel	Montgomery	1900
Green Tree Grove	Stewart	1826
Griffey	Montgomery	1923
Guinn	Stewart	1915
Hensleytown / Good Hope	Christian	1878
Hickory Grove	Montgomery	1877
Howell / Whitfield	Christian	1884
Johnson's	Montgomery	1831
Joiner's Chapel	Trigg	1869
Jordan Springs	Montgomery	1844
Kendrick	Montgomery	1923
Kennedy	Christian	1889
LaFayette	Christian	1820
Legate	Stewart	1850
Liberty	Montgomery	1844
Little Egypt	Christian	1865
Long Water	Trigg	1884
Macedonia	Montgomery	1941
Modoc	Stewart	1900
Mount Herman	Christian	1878
Mount Storm / Athens	Stewart	1915
Noah's Spring	Christian	1827
Oak Grove / Thompsonville	Christian	1828
Oakwood / St. Paul	Montgomery	1859

Community Name	County	Date Founded
OK	Stewart	1888
Olivet	Christian	1855
Parkertown	Stewart	1900
Persimmon Grove	Montgomery	1941
Plainview	Montgomery	1925
Pleasant Hill East	Montgomery	1938
Pleasant Hill West	Montgomery	1930
Pugh Flat	Trigg	1880
Quarles	Montgomery	1938
Ransom	Montgomery	1930
Reeves Chapel	Christian	1896
Ringgold	Montgomery	1810
Rives	Montgomery	1930
Roaring Spring / Burnett's Spring	Trigg	1816
Rocky Hill, North	Montgomery	1938
Rocky Hill, South	Montgomery	1930
Rose Hill / Bryantsville	Montgomery	1877
Saline Creek	Stewart	1813
Salineburg	Trigg	1884
Searcy's	Montgomery	1817
Shady Grove	Trigg	1850
Skinners	Trigg	1926
Smith Grove	Stewart	1923
Stampers Chapel	Stewart	1886
State Line	Trigg	1913
Union Hill / Crossroads	Trigg	1910

Community Name	County	Date Founded
Walnut Grove	Montgomery	1819
Weaver's Store	Stewart	1878
Wilmouth	Montgomery	1938
Woodlawn / Little Grove	Montgomery	1847

Appendix 2: List of Cemeteries on Fort Campbell

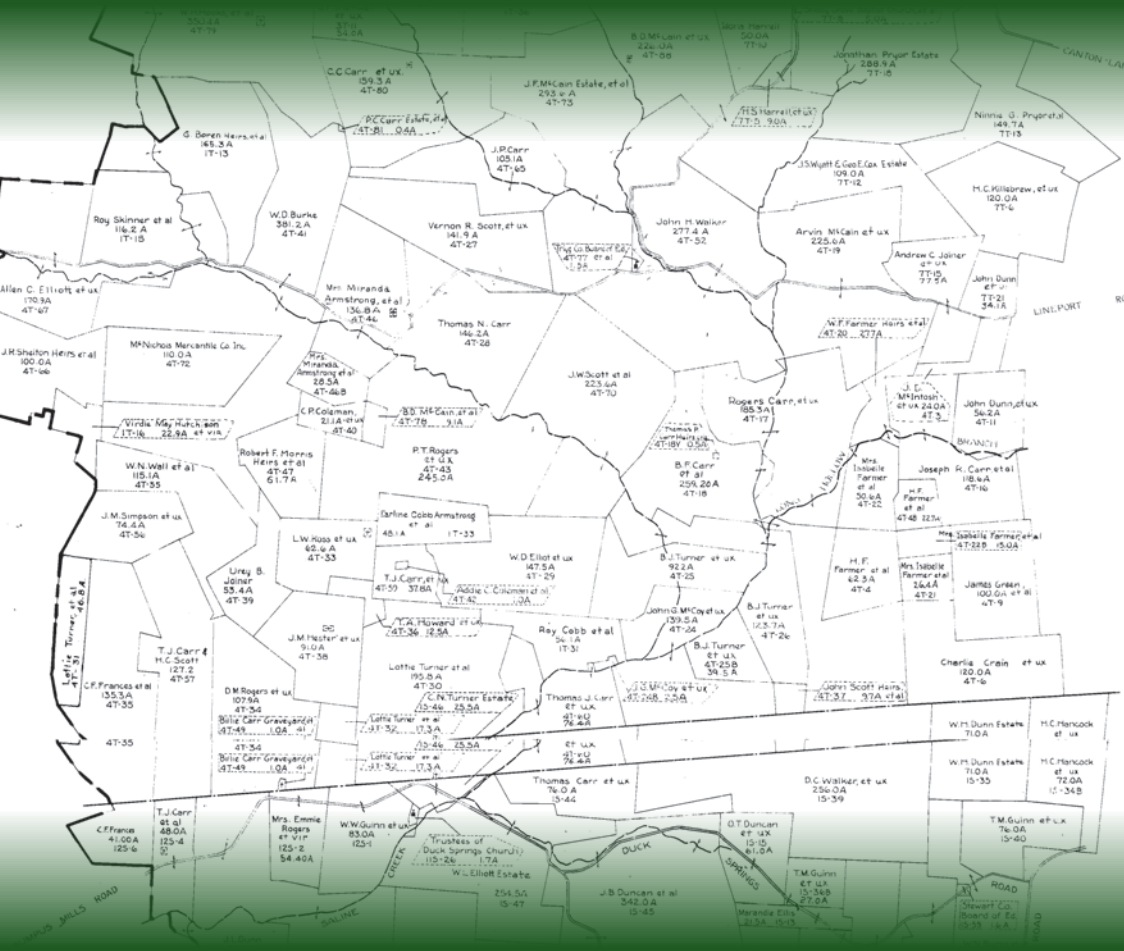
Cemetery Number	Army Name (Last Land Owner)	Original Name (If Known)	Type
1	German POW Cemetery		Army Cemetery
2	Hester Cemetery	Hester Cemetery	Family
3	Lula Richards		Family
4/7	Hopkins Clardy	Clardy Cemetery	Family
5	Amos Hancock No. 1		Family
6	Amos Hancock No. 2	Walnut Grove Cemetery	African American Community
8	J. H. Phillips		African American Community
9	T. C. Hewell No.1		Family
10	T. C. Hewell No.2		Family
11	J. M. Young		Family
12	S. C. Rogers	Cobb Cemetery	Community
13	C. B. Trahern	Mabry Cemetery	Family
14	Joseph B. Trahern		Single Grave
15	Dennes	Dennes Cemetery	Family
16	R. E. and Steve Darnell		Family
17	Glenn Long		Family
18	Fleming Winston		Family
19	James T. Morrison		African American Community
20	Charles Barker	Barker Cemetery	Family
22	Tennessee Farm Corp.	Adams Cemetery	Family
24	J. P. McNichols		Single Grave
25	C. C. Shelby		Single Grave
26	Cornelius Bowman		Family
27	F. B. Allen	Wall Cemetery	Family
28	T. I. Ingram		Family
29	Mack P. Rice		Family
30	Mack Cook	St. James Cemetery	African American Chuch
31	James Meriwhether	Pleasant Hill Cemetery	African American Community

Cemetery Number	Army Name (Last Land Owner)	Original Name (If Known)	Type
32	Pennington	Rives School Cemetery	African American Community
33	Frank White	Ransom Cemetery	African American Family
34	Archer Howell		Family
35	Joe R. Moss		Family
36	C. M. Mason		Family
37	Mary Shelby	Jordan Springs Cemetery	Community
38	J. L. Clardy		Family
39	Mack Clardy No. 1		Family
40	Mack Clardy No. 2		African American Family
41	Lula King		Family
42	T. T. Turner		Family
43	Jewell Morris		Family
44	H. P. Bush		Family
45	Richard M. Moss		Family
46	W. W. Riggs		Family
47	Grace Shelby	Boyd Brodie Cemetery	Family
48	Vaughan	Vaughan Cemetery	Family
49	Frank and Collier Goodlett		Family
50	Darnell Bailey No. 1		Family
51	Hickory Grove Church	Hickory Grove Cemetery	Church
52	Bailey Darnell No. 2		Family
53	E. A. Shoemaker		Family
54	E. T. Tucker		Single Grave
55	W. N. Tippit		Family
56	Leona Mary Smith		Family
57	Annie Long		Family
58	M. E. Earhart		Unmarked Graves
59	J. O. Hunt		Family
60	C. T. Smith		Community

Cemetery Number	Army Name (Last Land Owner)	Original Name (If Known)	Type
61	H. E. Bryant		Family
62	E. D. and C. V. Bryant		Family
63	J. B. Shelby	Shelby Cemetery	Family
64	J. B. Bryant	Bryant Cemetery	Family
65	S. L. Boddie		Single Grave
66	N. S. Barnett	Barnett Cemetery	Family
67	R. W. Hall		Family
68	Brewers Chapel	Brewers Chapel Cemetery	African American Chuch
69	Elmo and A. J. Damron		Family
70	Stampers Chapel	Stampers Chapel Cemetery	Church
71	F. R. Buhler		Family
72	J. E. Moore		Family
73	O. D. Moore	Taylor Cemetery	Family
74	B. F. Robertson		Single Grave
75	T. H. Smith		Family
76	Buckatee Kendrick		African American Community
77	Billie Carr	Carr Cemetery	Community
78	J. M. Hester	Pryor Cemetery	Family
79	C. C. and Albie Carr		Family
80	Nannie Martin		Family
81/82	W. H. Hooks/ Joseph P. Carr	Chewning Cemetery	Family
83	J. A. Sholar	Sholar Cemetery	Family
84	Agnes Hamilton Wyatt		Family
85	J. Robert Brame		Family
86	Flora Smithson		Family
87	H. M. and R. L. Lewis		Family
88	E. G. Hester		Family
89	Elinor Hester		Family
90	Dunalp	Dunlap Cemetery	Family

Cemetery Number	Army Name (Last Land Owner)	Original Name (If Known)	Type
91	Mary C. Lander		Family
92	H. C. Beazley	Kendrick Cemetery	Family
93	E.A. Keates		Family
94	W. B. Winn		Family
95	F. M. Clark Cemetery		Family
96	G. H. Smith	Sam Smith Cemetery	Family
97	Walter Moss		African American Family
98	Lula Rives		Family
99	R. M. Moss		Single Grave
100	Herman Smith		unknown
101	G. G. McClure		Family
102	W. L. Keay No. 1		Family
103	Elizabeth Durrett No. 1		Family
104	Elizabeth Durrett No. 2		Family
105	Mrs. W. R. Smith		Family
106	H. P. McCain		Family
107	W. L. Keay No. 2		African American Community
108	Andrew Leadford		Family
109	A. C. King		Unmarked Graves
110	Barney McNichols No. 1		Unmarked Graves
122	C. F. Lawrence		Unmarked Single Grave
129	Hanible Smith		Family
130	Mrs. Anna Mabry Barr		Family
139	T. J. Carr	Caleb's Valley	Unmarked Graves
156	Lottie Turner		Unmarked Graves
167	R. M. Moss		Unmarked Graves
175	Hezekiah Coward		Unmarked Graves
182	Barney McNichols No. 2		Unmarked Graves
183	I. L. Harris No. 3		Unmarked Graves
184	Bi County		Unmarked Graves

Cemetery Number	Army Name (Last Land Owner)	Original Name (If Known)	Type
185	Emma King Clardy		Unmarked Graves
186	L. J. Landrum		Unmarked Graves
187	Travis	Travis Cemetery	Family
188	B. T. Harieline		Unmarked Single Grave
189	Monk Quarles		African American Community
215	Steve Darnell No. 2		Unmarked Graves
216	C. D. Darnell		Unmarked Graves



FORT CAMPBELL CONSERVATION BRANCH