

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Mount Olive / Bedford Chapel Cemetery
Other names/site number: Mt. Olive Baptist Church, WH0989, WH2525
Name of related multiple property listing:
N/A
(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: SW of the intersection of Nix Road and Manning Road
City or town: Mt. Vernon State: AR County: White
Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this X request for determination of eligibility meets the
documentation standards for registering properties in the National Register of Historic Places
and meets the procedural and professional requirements set forth in 36 CFR Part 60.
In my opinion, the property X does not meet the National Register Criteria. I
recommend that this property be considered significant at the following
level(s) of significance:

national statewide X local
Applicable National Register Criteria:
X A B C D

	April 3, 2019
Signature of certifying official/Title:	Date
<u>Department of Arkansas Heritage, Arkansas Historic Preservation Program</u>	
State or Federal agency/bureau or Tribal Government	
In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>0</u>	<u>1</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>1</u>	<u>1</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

EDUCATION/school
RELIGION/religious facility/church
FUNERARY/cemetery

Current Functions

(Enter categories from instructions.)

EDUCATION/school
RELIGION/religious facility/church
FUNERARY/cemetery

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

Other: vernacular mid-century church building

Materials: (enter categories from instructions.)

Principal exterior materials of the property:

Foundation: Brick, Concrete

Walls: Wood

Roof: composition shingle

Windows: wood and aluminum

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Mount Olive / Bedford Chapel Cemetery property includes the cemetery grounds as well as the Mount Olive Baptist Church building. This property is located along Manning Road in far western White County roughly between the rural communities of Mt. Vernon and Romance and south of the community of Rose Bud. The overall property is approximately 1.9 acres and has mature trees along the east, south, and west perimeters. The cemetery and church property is located on relatively flat ground and is surrounded by natural tree growth to the north and southwest and pasture and farm land to the east. The cemetery includes 86 known burials, with roughly 51 of these known burials marked in some way. The cemetery includes various types of small gravestones and various types of memorial items; including horse shoes, cut pennies, locally produced amateur stone carvings of very high quality, ceramics, glassware, and a carved tree stump. The cemetery and church are the last remnants of an African-American community, known as "The Colony", that was established to the northeast of Mount Vernon immediately after the Civil War. Although the property includes the Mount Olive Baptist Church building, the cemetery was a community cemetery and includes members of the nearby Bedford Chapel CME Church. The Bedford Chapel CME Church burned during the 1950s and several members joined the Mount Olive Baptist Church.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

Narrative Description

Elaboration

The Mount Olive / Bedford Chapel Cemetery property is located to the south of Manning Road, southwest of the intersection of Manning Road and Nix Road. Manning Road is located to the northwest of the community of Mount Vernon and changes names from Colony Road to the south of the cemetery. The names Colony Road and Nix Road are specific references to the history of the area, with the African-American community known as The Colony and the Nix family one of the early members of the community. The cemetery has a rough grass and dirt surface on a relatively flat, cleared area that includes a few mature trees that shade much of the property. The cemetery and church building are located along the crest of a small rise of land, situated between several small creeks and overlooking a small valley to the southwest, through which a branch of the Muddy Bayou flows. A gravel drive at the northeastern corner of the property provides access through a metal gate. The frontage of the property along Manning Road is protected by a wire fence. A grassy area along the eastern edge of the property has been left open for vehicle access to the property. The church building, which was originally built during the 1880s and has seen many restoration and renovation campaigns since, is situated in the southeastern corner of the property. The cemetery extends from just in front of the church building throughout the western half of the property. Today, the surrounding area is mostly rural farmland with scattered patches of forest. A large area of forested land is adjacent to the cemetery, to the southwest, and runs along the course of Muddy Bayou and its associated creeks.

The property straddles the boundary line between Sections 7 and 8 in Township 7 North, Range 10 West. In 1999, in the western section of the property, near Manning Road, descendants of the community erected a brick and marble memorial to the founding families of the community, most of whom are buried in this cemetery. This memorial contains the following text:

FOUNDERS OF THE
MT. OLIVE - BEDFORD
CHAPEL COMMUNITIES
1880's

MONROE & OCTAVIA DUPRIEST
ADAM & VINICE DUPRIEST
BOONIE & FANNIE CLEMENTS
ISAAC & ELLA McGEE
WILLIAM & LOU ELLA NIX
BROOS & MINTO OWENS
ALFORD & TILDA BEDFORD
COLUMBUS & MINDY BRITTON
WILL & MINNIE HILL
WILLIE & SAVANNAH WALKER
DAN & ESTELLA HARDIN

Mount Olive/Bedford Chapel Cemetery
 Name of Property

White County, Arkansas
 County and State

CAP & LIZZIE MONTGOMERY
 SAMUEL & ARDAILURE ALEXANDER
 GOLDEN & NELLIE CLEMENTS

The Mount Olive / Bedford Chapel Cemetery includes 86 known burials, with roughly 51 of these known burials marked in some way. It is very likely that there are many more unknown burials throughout the site as the earliest death-date found on a surviving marker is that of Mrs. Ulie Adkison (1888 – 1916). It is known that a church, school, and cemetery were on this property as early as the 1880s; however, surviving documentation for early African-American settlements, especially in rural Arkansas, are rare. Much of the surviving history of this community has survived in oral histories of the community provided by long-time residents of the area and through family histories. Also, a small set of records, with mentions of the Mount Olive School, the Bedford Chapel Colored Methodist Episcopal (C.M.E.) Church, and the Mount Olive Baptist Church is held by the University of Central Arkansas in Conway, Arkansas.¹

The roughly 51 marked burials are arranged in in rows that stretch from north to south, with the graves and gravestones facing to the east, as is typical in most cemeteries. Some graves include both main markers and footstones, many using fieldstones for both. The following breakdown of burials is based on several lists of graves compiled from the 1960s through the early 2000s. This includes lists by Cloie and Leister Presley and additional information from Charles Alexander and Carol McCray.

Decade	Marked Gravesites	Unmarked Gravesites	Total
1880-1889	0	0	0
1890-1899	0	0	0
1900-1909	0	0	0
1910-1919	2	3	5
1920-1929	7	8	15
1930-1939	0	7	7
1940-1949	4	6	10
1950-1959	9	3	12
1960-1969	8	0	8
1970-Present	22	0	22
	Total:	Total:	Total:
Burials with known Death Dates	52	27	79

There are a total of seven (7) known burials in the cemetery where the death date had not been recorded; one (1) marked with a gravestone and six (6) unmarked. The total of known burials in the cemetery gleaned from a combination of sources is eighty-six (86). The 58 known historic

¹ The CME Church still exists as the Christian Methodist Episcopal (CME) Church after changing its name in 1954. "The History of the Christian Methodist Episcopal Church," The Christian Methodist Episcopal Church, 2019, www.thecmechurch.org/history.html, Accessed 1 February 2019.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

burials out of the 79 burials with known death dates equates to 73% of the known burials that are more than 50 years old. There are likely many other unmarked and unknown historic burials throughout the cemetery.

The inscriptions on the commercial or homemade gravestones throughout the cemetery have been obscured by age and the elements and some have worn to the extent that they are hard to decipher or can no longer be read. Several graves are marked by simple sandstone field markers. The cemetery includes various types of small monuments; including carved and uncarved fieldstone markers, small tablet style markers, concrete plaques, Mosaic Templars stones, military tablet markers, small marble pillars markers, and a few modern marble headstones. Also, a variety of memorial items are visible throughout the cemetery; including horse shoes, cut pennies, locally produced amateur stone carvings of very high quality, ceramics, glassware, and a carved tree-stump.

In the early 1960s, local resident Charles Alexander erected stone markers over a few graves of early settlers. These fieldstone markers included inscriptions as well as hand-carved decorations, including crosses, rainbows, angels, and other funerary motifs. These monuments echo the local traditions of marking graves with home-made monuments often seen in historic African-American cemeteries. These markers are also interesting and important examples of local folk-art used to commemorate the founders of The Colony community.

Christian and common grave iconography seen throughout the cemetery includes the following²:

- Angel/Angel Wings – Angels are a common sight in many cemeteries and are a common funerary motif. Their mention in Christian scripture and use throughout western literature make them an important symbol of the transition between the earthly and heavenly realms. One carved fieldstone in this cemetery that has a name that has now become unreadable includes spread feathered wings.
- Arches – Similar to the gate form, archways are used as symbols of gateways or portals to Heaven. On the hand-carved gravestone of Tom Bonney Clemons (1848 – 1926) simple arches frame the inscription.
- Basket – the basket with accompanying roses seen on the carved, fieldstone marker for Betty Morris (d. 1923) is an unusual funerary symbol and may be more associated with the remembrance of real life baskets of daily life.
- Calla Lilies – Lilies, also known as Easter Lilies, are a symbol of purity, chastity, and the attainment of heavenly qualities. They have a strong association with funerals, likely because of their strong scent, which could be used to cover unwanted odors. The carved gravestone of Ulie Adkison (1886-1916) includes a large spray of Calla Lilies.
- Candle – The candle is seen as a symbol of faith and often associated with the female personification of faith as one of the seven virtues. The carved fieldstone grave marker for Fannie Clemons (b. 1862), also spelled Clements, includes a large candle figure, although weathering has made it hard to discern without proper lighting.

² The following explanation of funerary iconography is taken from Douglas Keister's *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography*.

Mount Olive/Bedford Chapel Cemetery

White County, Arkansas
County and State

Name of Property

- Laurel Crown - A laurel branch, which is usually presented in the form of a crown or wreath, represents victory over death and immortality. The leaves of laurel do not wilt or fade, making it an early symbol of everlasting life. Also, ancient civilizations associated the laurel crown with victories. The square pillar monument of Tilda Bedford (1861 – 1920) includes a laurel crown motif.
- Rose – Roses are a symbol of love, martyrdom (red), and virginity or purity (white). Also, the rose was a symbol as a reminder of the perfection of a Heavenly paradise. This symbol is most frequently associated with women and appears in this cemetery on the carved fieldstone grave marker of Betty Morris (d. 1923).
- Star – A symbol of divine guidance, stars are often associated with heavenly powers in many cultures. The carved, fieldstone grave marker for Fannie Clemons (b. 1862), also spelled Clements, includes star symbols flanking a central candle form.
- Urn – An urn is a symbol of death or mortality. Because of its ancient and traditional use as a container for funerary ashes, it is one of the most common nineteenth-century funerary symbols, even though cremation was rare. A stylized urn is carved on the fieldstone grave marker of Myles Strickland (d. 1931).

The cemetery also includes two grave markers that were provided by the Mosaic Templars of America, an African-American fraternal and mutual aid organization. This includes the markers for Brooks Owens (d. 1922) and Jim Nelson (1903-1927); both of whom were members of the Mt. Vernon Chamber - #4311 of nearby Mt. Vernon, Arkansas. There is also one military marker; that of Millard F. Bedford (1911-1950) who served during World War II as a Private in the United States Army.

The Mount Olive / Bedford Chapel Cemetery has been well maintained, although there have been past acts of vandalism and theft of some of the smaller personal household items that were originally placed on many of the grave sites. Starting in the 1970s, locals and descendants of the community worked to maintain and repair the cemetery and church building and initiated a bi-annual homecoming celebration to bring together the families of the community. In 2018, the cemetery was easily accessible and clear of overgrowth. Some of the monuments have suffered from weathering and breakage and some past vandalism. There are a number of fieldstones throughout the cemetery and some may have been moved in the past due to their small nature.

Mount Olive Baptist Church Building

The Mount Olive Baptist Church was founded in c. 1880 in the community known as The Colony. The church building that exists today includes remnants of this original building. The building sits on brick foundation piers that have been partially infilled with concrete block and is topped by a gable roof clad with asphalt shingles. The entire building is clad in vertical wood siding with vertical corner boards. An addition, also clad in wood siding, was added to the rear of the original church building during the mid-20th century.

The front façade of the building faces north toward Manning Road. The front façade includes a central pair of double doors that are reached by a set of concrete steps. The front entry doors are topped by a wooden sign that states: "MT. OLIVE BAPTIST CHURCH". A single, small, two-over-two, metal-framed window sits on either side of the central doors. A rectangular vent

Mount Olive/Bedford Chapel Cemetery

White County, Arkansas
County and State

Name of Property

sits directly under the apex of the gable along the front façade. The east and west side facades are similar in appearance, both featuring three, two-over-two, metal-frame windows equally spaced along the façade and a single door near the southern edge of the building. Both of these rear doorways are reached by a short flight of concrete steps. The rear façade includes two, two-over-two, metal-framed windows, spaced far apart.

The interior of the church includes a small entry vestibule and a large central assembly space. The southern end of the space includes a slightly raised section of floor creating an elevated altar space in the church. In 1975, wood siding was added to the exterior of the building by Woodrow Nix. In 1977, further interior remodeling was undertaken; including adding paneling along the walls and a drop ceiling. Also at this time the original wooden windows were replaced with aluminum frame windows by Lawrence Chandler. A small wooden out-house, which was rebuilt in 1977 by Jimerson Dupriest also exists on the property to the rear of the church. During the 1980s throughout the early 2000s, more repairs were undertaken by Earl Ray Nix, Dallas Funnell, David Bedford, Emery Perry, Henry Mason, Jr., Keith McCray, and other church committee members. This period of building repair included work on the windows, doors, ceiling, electrical systems, roof, the installation of new shutters, and the installation of new entry doors. It is possible that a few parts of the original 1880s church still exist within the structure of the building, including original rafters, wall studs and wooden floor boards. Also, there is one early, hand-carved, wooden pew still remaining in the church. While much of the alterations and repairs to the church have been necessary, following a string of vandalism and periods of natural weathering, the alterations to the exterior and interior of the church make the structure a non-contributing resource on the property.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

Areas of Significance
(Enter categories from instructions.)

ETHNIC HERITAGE
SOCIAL HISTORY

Period of Significance
ca. 1880 - 1968

Significant Dates

Significant Person
(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

N/A

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Mount Olive / Bedford Chapel Cemetery is being nominated to the National Register of Historic Places under **Criterion A**, with **local significance**, under Ethnic Heritage for its association with the settlement and development of African-American farming community of The Colony near the town of Mount Vernon, Arkansas. The property is also being nominated under the Social History area of significance, with local significance, as many graves and their associated grave markers and commemorative items illustrate the cultural burial practices associated with a rural African-American community. The period of significance of the property, from c. 1880 to 1968, incorporates the earliest known founding of the site as a church and cemetery through the mid-20th century, when the surrounding community started to slowly decline as descendants moved away in search of greater economic opportunities. The cemetery is also being nominated under **Criteria Consideration D** as a cemetery that derives its primary significance from its association with historic events.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Elaboration

In the decades before the Civil War, the state government of Arkansas actively discouraged immigration and residence of non-enslaved blacks.³ However, the slave population in the state grew from 2,000 in 1820 to over 111,000, or a quarter of the entire state population, by 1860. With the passage of the 13th Amendment and the end of the Civil War a large population of newly freed blacks could now travel and immigrate at their own will, and many did so. Although newly free, the legal rights of this group was left in limbo; free to own property and marry, but unable to vote or hold any political office. During the late 1860s, the United States Congress acted to end this period of uncertainty and enacted the Reconstruction Acts of 1867. This set of law sought to reform southern state governments and led to relatively progressive political and business gains for Arkansas's population of African Americans.⁴

As discussed in the National Register nomination for the Bold Pilgrim Cemetery in Conway, County, Arkansas:⁵

In the Deep South, especially along the eastern coast, racial violence and

³ Ashlie Perry, "Free Blacks," *Encyclopedia of Arkansas History and Culture*, Central Arkansas Library System, 3 May 2012, www.encyclopediaofarkansas.net, Accessed 1 June 2018.

⁴ John Williams Graves, "African Americans," *Encyclopedia of Arkansas History and Culture*, Central Arkansas Library System, 9 May 2018, www.encyclopediaofarkansas.net, Accessed 1 June 2018.

⁵ Callie Williams and Kwendeche, Bold Pilgrim Cemetery, National Register of Historic Places Nomination Form, Files of the Arkansas Historic Preservation Program, Little Rock, Arkansas, 2019.
<http://www.arkansaspreservation.com/National-Register-Listings/PDF/CN0314.nr.pdf>.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

economic and agricultural turmoil soon led to large migrations of families and individuals from east coast Deep South states to the west.⁶ Many of these immigrants left their homes in eastern southern states after selling what they couldn't take with them before heading west. One of the identified destinations for these groups was Kansas, where the black immigrants were known as "Exodusters", a term referring to the biblical exodus from Egypt.⁷ Although Kansas may have been a specific destination for some groups or individuals, others simply wanted to escape to anywhere; away from the economic, racial, and political hardships of the post-Civil War Deep South. These immigrants settled where land was cheap and labor needed. In fact, Arkansas saw more black immigration between the end of the Civil War and the beginning of World War I than any other state.⁸

Although several western southern states, including Texas, Louisiana, and the Mississippi Delta offered essentially the same draw in terms of better pay and lower cost land than the Atlantic coastal states, Arkansas stood out due to a short period of immigration promotion as well as a period of political parity for both poor whites and freedmen.⁹ Although not without pushback, black immigration to Arkansas continued to increase during the 1870s.¹⁰ The incoming migrants were escaping political, racial, agricultural, and economic turmoil in states such as Georgia and South Carolina. The lack of good crops and the need for expensive fertilizer for the overworked fields, the continued racial violence, and the denial of civil and political rights, forced large groups of African-Americans to leave in search of new opportunities. Although some records indicate that some groups of immigrants were duped by overly rosy descriptions of western lands, it is important to note that most were moving for the opportunity to make a new life, not just the promise of rewards without work.¹¹

The Colony

The community that became known as The Colony was originally founded just after the Civil War as several African-American families, who had recently been freed, settled on farmland to the northeast of the small town of Mount Vernon, Arkansas. It is unclear where the name "The Colony" originated, but it may have been a term used by local white's to refer to the black settlement.

⁶ Story Matkin-Rawn, "'The Great Negro State of the Country': Arkansas's Reconstruction and the Other Great Migration," *Arkansas Historical Quarterly* 72 (Spring 2013): 1-41.

⁷ "Exodusters," *Kansapedia*, Kansas Historical Society, June 2011, <https://www.kshs.org/kansapedia/exodusters/17162>. Accessed 1 June 2018.

⁸ Matkin-Rawn, "'The Great Negro State of the Country': Arkansas's Reconstruction and the Other Great Migration," pp. 3, 34.

⁹ *Ibid.* p. 15-16.

¹⁰ *Ibid.* p. 21.

¹¹ *Ibid.* p. 27.

Mount Olive/Bedford Chapel Cemetery

White County, Arkansas
County and State

Name of Property

On this plantation and the hillsides, cotton fields, and valleys that surrounded it, I learned firsthand the history of every family that settled in the area that to white folks came to be known as the colored colony.¹²

There were other regional communities called “colony” including the Royal Colony, Colony at Bristol, and the Negro Hill Colony.¹³ The area was also known as “the bottoms” to local white residents.¹⁴

Prior to the Civil War, there were two landowners in the area who owned several slaves; the Depriest, also sometimes spelled DuPriest or Dupriest, family and the Nelson family who owned five (5) and nineteen (19) slaves respectively as reported in the 1860 Slave Census for Marshall Township of White County, Arkansas. The Dupriest family moved to the area sometime during the 1850s and later oral histories note that “this was a slave place up here on Dupriest farm.”¹⁵

While in Alabama, James Dupriest took as his wife Sarah Malcolm and moved to Arkansas in 1856, establishing himself as a farmer and ginner. There he settled on 850 acres of land, of which 300 acres were fenced, 200 acres were in pasture, and 100 acres were under cultivation.¹⁶

In a history of the community written by Frances A. Tolliver in 2001, The Colony was described as adjacent to the Dupriest family plantation and older residents of the community noted that Mr. Dupriest was the landlord of the area in the late 19th and early 20th centuries.¹⁷ In the census for the same township in 1870, two main African-American families are reported; including two Dupriest family households (totaling four individuals) and four Nelson family households (totaling 27 individuals). There are also a few other last names recorded in the census who are listed as farm laborers and boarders; including Malcom, Ursrny (sp?), White, and Hardin. It is likely that these original families were former slaves of the white Dupriest and Nelson families. There were also likely more members of the newly established community who were not recorded in the census during this period. Local oral histories name Natus Nelson, Tom Rucker, Monroe Dupriest, and Sam Morris as some of the earliest community founders and leaders.¹⁸ By 1880, the census records the African-American families of Marshall Township on a separate page, which may be a record of the separate nature of The Colony community, as distinct from the nearby white farming families and the nearby community of Mount Vernon. The African-American Dupriest family is listed with seven members in one household and there are two households of the Nelson family (totaling 13 individuals). Other families listed in the 1880 census include Davis, Hawkins, and McKindie (sp?).

¹² Oral History of Telmon Boyd Nix presented in: Frances A. Tolliver, *The Lost Black History of White County*, Little Rock, AR: University of Little Rock, May 2001, Thesis. p. 51.

¹³ *Ibid.* pp. 21, 24.

¹⁴ *Ibid.* p. 18.

¹⁵ *Ibid.* pp. 43, 45.

¹⁶ *Ibid.* p. 50.

¹⁷ *Ibid.* pp. 43 – 45.

¹⁸ Mount Olive / Bedford Chapel Cemetery, Files of the Arkansas Historic Preservation Program, Department of Arkansas Heritage, Little Rock, Arkansas.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

According to Mr. Nix, several new families had arrived in the area during the 1870 and 1880s.¹⁹ These new families would have joined a relatively new, local community of African-American farmers. According to local census records, these new families were predominantly from Georgia, as well as a few from other southern states; including South Carolina, Mississippi, Virginia, and others. This included the following families: Owens, Biggers, Clemonts (Clements), Nix, Morris, Brooks, Strickland, Alexander, Harkless, and Bedfords.²⁰ The Strickland, Clemons, and Bedford families, all from Georgia, were all related by marriage with Francis "Frannie" Strickland marrying Booney Clemons on 1 January 1879 and Alfred Bedford marrying Matilda "Tilda" Strickland on the same day.²¹ One of the amazing journeys undertaken by early settlers was recounted in an oral history of the area by Telmon Boyd Nix in 1999. He recounted how his grandfather Jerry Nix was said to have walked for nearly a year with his son William Alf Nix beside him to reach the Colony after setting off from Atlanta, Georgia, in 1879. Mr. Alf Nix was the father of Telmon Boyd Nix, who is buried at the Mount Olive / Bedford Chapel Cemetery. Interestingly, it may have been the owners of the Dupriest plantation that encouraged previously enslaved farm laborers to travel from his original home near Atlanta, Georgia, to work on farms in White County.

Word had come from the Dupriest plantation and made its way to Atlanta, Georgia, that slaves were welcome to come work as sharecroppers on the White County cotton plantations. James Dupriest, a native of Atlanta, Georgia, was a well-educated man who was known by all as a fair man. ... When his letters reached Atlanta, my grandfather [Jerry Nix] was one of the first to make his way west to settle near the Dupriest plantation. Others had come just before him, and on their arrival more letters had been dispatched to Atlanta from the Dupriest family, calling friends and next of kin to join them. By 1880, more than one hundred men and women freed from slavery after the Civil War had made their way overland by foot from Atlanta, Georgia, to settle a black colony in White County.²²

By 1900, the members of the local community were thriving, with twelve out of the local twenty householders in The Colony community detailed in that year's census as owning their own farm in the area. In an oral history of the area provided by Mr. Telmon Boyd Nix in 1999, several of the African-American families of the area received deeds to their land in the 1890s.²³ The other eight householders are noted as renters and may have been sharecroppers on the local Dupriest or Nelson farms. In 1920, the local census records 129 African-American individuals in Marshall Township. Most of these were members of The Colony community and most likely doesn't record the entire local population. Locals estimate that the community's population included as

¹⁹ Tolliver, *The Lost Black History of White County*, pp. 55-56.

²⁰ United States Census Rolls, 1900.

²¹ Ancestry.com, *Georgia, Marriage Records From Select Counties, 1828-1978* [database on-line], Provo, UT, USA: Ancestry.com Operations, Inc., 2013.

²² Tolliver, *The Lost Black History of White County*, p. 56.

²³ *Ibid.* p. 46.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

many as 200 people by its height in the 1930s. This would have rivaled the population of the nearby town of Mount Vernon.

Bedford Chapel CME Church, Mount Olive Baptist Church, and Mount Olive School

During the 1870s and 1880s, the community started establishing and expanding the local community institutions, including two churches and a schoolhouse. The Mount Olive Baptist Church and the Bedford Chapel Colored Methodist Episcopal (CME) Church were both established in The Colony community during the late 1870s to early 1880s. A community cemetery was established in the area for African Americans possibly as early as the 1860s. However, this first cemetery, which undoubtedly included the graves of several of the earliest members of the community, has been lost. In oral histories of the community, it is thought that this cemetery was plowed over by newly arrived white farmers. The location of this cemetery has since been lost as there were no records indicating its location and no surviving community members who would have known its possible location. Another local cemetery that is connected to The Colony is the DuPriest family graveyard, which is located to the north of this property near the intersection of Beverly Road and Kerr Road, on farm land owned by the Dupriest family prior to and after the Civil War. Local histories maintain that this graveyard contains both white and black burials and includes several unmarked graves. Known family names in the cemetery include Adkisson, Clements, Dupreist, Malcom, Morris, Nelson, and Ruark.²⁴

The Mount Olive Baptist Church was built in ca. 1875 by local community members; including Monroe Dupriest, Sam Morris, Natus Nelson, and others. By the late 1870s, a local African-American school was established by The Colony community members for their children. Originally, school was held at the Mount Olive Baptist Church, as evidenced by surviving records that note the "Mount Olive School" and include lists of the African-American pupils attending under the instruction of a single teacher.²⁵ The names of several of these early teachers and students have been preserved in surviving records now held at the University of Central Arkansas special collections department in Conway, Arkansas. Several members of the early school board in the community echo the names within the cemetery; including Bonnie Clemons, W. A. Nix, J. W. Strickland, Sam Alexander, Jamis Morris, Alfred Nix, Juss Harkles, Tom Logan, Tom Bedford, and others. By the 1890s, a one-room schoolhouse was constructed across the street from the Mount Olive Baptist Church. The earliest school name associated with the community, as indicated by local oral histories, was the Walder Rose School, although no historic information has been found regarding the name of this early school. By the early 1900s, some of the school related material included with the Mount Olive / Bedford Chapel collection at the University of Central Arkansas indicates the "Nelson School" as the name of the community school. This would make sense, since many years the children of the Nelson family make up the

²⁴ Kathy Moss and Leroy and Ellen Blair, "Dupriest Cemetery: Rose Bud, Arkansas," White County Historical Society, 20 June 2004, http://www.argenweb.net/white/cems/DuPriest_Cemetery_Files/dupriest_cemetery_rose_bud.htm. Accessed 1 February 2019.

²⁵ Bedford Chapel C.M.E. / Mount Olive Baptist Church, M09-07, University of Central Arkansas, Special Collections, <https://uca.edu/archives/m09-07-bedford-chapel-c-m-e-mount-olive-baptist-church/>, Series II, Box 1, Folder 5.

Mount Olive/Bedford Chapel Cemetery

White County, Arkansas
County and State

Name of Property

largest proportion of the school population. The local school, which taught students through the eighth grade, served the community until 1953 when classes were transferred to the White County Training School in Searcy.

In ca. 1880, the Bedford Chapel Colored Methodist Episcopal (CME) Church was founded and a church building was soon completed. According to surviving church records, by 1900 this church had 46 members.²⁶ Over the next decade, the church membership averaged 10 to 20 named members. The church building was lost in a fire during the 1950s and many of the congregation joined the Mount Olive Baptist Church.

The families that settled in The Colony made their living by farming crops such as cotton, tobacco, corn, potatoes, and peanuts, raising livestock, and cutting the plentiful wood they found in the surrounding area. Several families also raised small plots of sugar cane so that they could produce molasses to sell. These small farmsteads also often included vegetable plots that included watermelons and cucumbers. Many family members also worked as farm laborers or sharecroppers for the Dupriest family who still owned large sections of farmland in the area. By the turn of the century, the predominant crop on community farms was cotton.

The Colony community reached its height in terms of growth and stability during the 1930s. The community was a thriving rural farming center with its own gristmill which was used primarily for grinding corn into cornmeal, a school, a gin, and a local store. These were all located near where the church and cemetery stand today. However, over the ensuing decades, the community's population dwindled as families and their descendants moved out of the area in search of economic and educational opportunities. Many families migrated to the north in search of jobs and educations; this was part of a larger migration of African-American families to the north during the 1930s and 1940s as industrial centers in the north were booming and the need for farm labor was cut drastically by mechanization in the south. Those families that did stay in the area moved to more populated cities and towns in the area. In 2008, the last remaining member of The Colony community that was still living on his family's original home site was Mr. Telmon Boyd Nix, who has since passed away.

Burial Practices and Commemoration

This cemetery is also significant due to the evidence of folk art and commemorative grave goods that survive in the cemetery. In many scholarly works, the African-American tradition in the southern United States of placing certain household or decorative items atop a gravesite has been linked to various ancient and modern burial traditions throughout the African continent. It is likely that slaves who were transported from Africa to the southern United States brought with them cultural traditions surrounding burial and memorializing the death that stood in contrast to the European traditions of their masters. In Ross Jamieson's 1995 article "Material Culture and Social Death: African-American Burial Practices", he presents an in-depth study of the origins of practices of leaving items in and around gravesites across a wide range of North American and African burial sites. He states that many of these practices were a continuation of African beliefs

²⁶ *Ibid.* Series I, Box 1, Folder 3.

Mount Olive/Bedford Chapel Cemetery

White County, Arkansas
County and State

Name of Property

and traditions that evolved throughout the period of slavery in the United States. Jamieson also states that "In North America the surface decoration of graves with ceramics and other objects is the most commonly recognized African-American material culture indicator of cemetery sites."²⁷ Various reasons for these practices have been given, including appeasing lost spirits, protecting surviving family from a recently passed spirit, and/or simply the memorializing of a lost loved one through their last used or most precious items. Once emancipation occurred, some of these practices continued, but most eventually died out as family groups scattered or moved into urban areas and as burial customs of traditional European Christianity spread to the African-American community. Jamieson notes that it was only in rural African-American communities that some of these practices tied to African traditions preserved by slaves continued into the 20th century. This is certainly true of the Mount Olive / Bedford Chapel Cemetery.

Throughout the cemetery there is surviving evidence of items placed on graves by family members. This included special remembrance items such as a person's favorite teapot, cup, mug, medicine bottle, or small tool. Unfortunately, due to weather, cemetery upkeep, and vandalism, many of these items have been lost. However, a few surviving examples still remain, including the ceramic teapot placed on a grave marked by a large fieldstone. Evidence of broken glassware and ceramic ware can also be found in the cemetery, as well as one modern marble headstone with a horseshoe and a penny, with a cross cut into it, attached to the back. This monument also has evidence of other attached items that may have been removed. The survival of these grave goods is rare, as these items are either lost due to weathering and breakage, or are considered trash by later care-takers and removed. The descendants of this cemetery have a continued oral tradition of many these items, even those that have been lost, and recognize their value.

Also the hand-carved, fieldstone markers created by Mr. Charles Alexander are evidence of a continued tradition of locally produced grave markers, often made by members of the local community. This is a common trend in African-American rural cemeteries and is often seen in the placement of locally made cement markers that utilize small molds for letters and common funerary motifs. In this cemetery, the folk-art carvings of Mr. Alexander include various common funerary motifs that serve as not only grave markers, but also symbols of the continued commemoration of the community's early settlers.

During the 1960s and 1970s, descendants of the community members, including Charles Alexander, began researching the names and families within the cemetery as well as working with Cloie and Leister Presley to record the names within the cemetery and the known history of the site. In 1972, and following every two years, a homecoming celebration has been held at the property to bring descendants and their families together to share and celebrate the legacy of this community. In 1977 a "homecoming" committee was formed with Mrs. Nannie Alexander, a local resident, as the chairperson. Mrs. Nannie Alexander served as point of contact and repository for much of the history of the community. The homecoming celebrations continue, with the last one held in 2017 at the church and cemetery property.

²⁷ Ross W. Jamieson, "Material Culture and Social Death: African-American Burial Practices," *Historical Archaeology*, 29: n. 4, 1995, p. 50.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

Statement of Significance

This property, including the church and cemetery, are the only remaining physical remnants of the post-Civil War African-American settlement known as The Colony. The community that once surrounding this rural church and cemetery has disappeared as families moved to other areas in search of new opportunities and the original settlers and their descendants have passed away; with many having left the community by 1968. The Mount Olive / Bedford Chapel Cemetery is being nominated to the National Register of Historic Places under **Criterion A**, with **local significance**, under Ethnic Heritage for its association with the settlement and development of African-American farming community of The Colony near the town of Mount Vernon, Arkansas. The property is also being nominated under the Social History area of significance, with local significance, as many graves and their associated grave markers and commemorative items illustrate the cultural burial practices associated with a rural African-American community. The period of significance of the property, from c. 1880 to 1968, incorporates the earliest known founding of the site as a church and cemetery through the mid-20th century, when the surrounding community started to slowly decline as descendants moved away in search of greater economic opportunities. The cemetery is also being nominated under **Criteria Consideration D** as a cemetery that derives its primary significance from its association with historic events.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Ancestry.com. *Georgia, Marriage Records From Select Counties, 1828-1978* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2013.

Bedford Chapel C.M.E. / Mount Olive Baptist Church. M09-07. University of Central Arkansas, Special Collections. <https://uca.edu/archives/m09-07-bedford-chapel-c-m-e-mount-olive-baptist-church/>.

Blair, Leroy. Site No. 3WH688. Bedford Chapel/Mount Olive Cemetery. Files of the Arkansas Archeological Survey. Fayetteville, Arkansas.

Elaine, Nichols. *The Last Miles of the Way: African-American Homecoming Traditions, 1890-Present*. South Carolina Sate Museum Exhibition Catalog. Dependable Printing Company, Inc., 1989.

“Exodusters.” Homestead National Monument of American (U.S. National Park Service). <https://www.nps.gov/home/learn/historyculture/exodusters.htm>. Accessed 1 June 2018.

“Exodusters.” *Kansapedia*. Kansas Historical Society, June 2011. <https://www.kshs.org/kansapedia/exodusters/17162>. Accessed 1 June 2018.

Graves, John Williams. “African Americans.” *Encyclopedia of Arkansas History and Culture*. Central Arkansas Library System. 9 May 2018. www.encyclopediaofarkansas.net. Accessed 1 June 2018.

“The History of the Christian Methodist Episcopal Church.” The Christian Methodist Episcopal Church. 2019. www.thecmechurch.org/history.html. Accessed 1 February 2019.

Jamieson, Ross W. “Material Culture and Social Death: African-American Burial Practices.” *Historical Archaeology*. 29: n. 4. 1995. pp. 39-58.

Keister, Douglas. *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography*. Gibbs Smith, Publisher: Salt Lake City, UT. 2004.

Matkin-Rawn, Story. “The Great Negro State of the Country”: Arkansas’s Reconstruction and the Other Great Migration.” *Arkansas Historical Quarterly* 72 (Spring 2013): 1-41.

Moss, Kathy and Leroy and Ellen Blair. “Dupriest Cemetery: Rose Bud, Arkansas.” White County Historical Society. 20 June 2004. http://www.argenweb.net/white/cems/DuPriest_Cemetery_Files/dupriest_cemetery_rose_bud.htm. Accessed 1 February 2019.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

Mount Olive / Bedford Chapel Cemetery. Files of the Arkansas Historic Preservation Program. Department of Arkansas Heritage. Little Rock, Arkansas.
"Mount Olive Bedford Chapel Cemetery Memorials."
<https://www.findagrave.com/cemetery/2474931/memorial-search/> Accessed 1 February 2019.

Perry, Ashlie. "Free Blacks." *Encyclopedia of Arkansas History and Culture*. Central Arkansas Library System, 3 May 2012. www.encyclopediaofarkansas.net. Accessed 1 June 2018.

Presley, Cloie and Leister, Leroy Blair. Mount Olive/Bedford Chapel Cemetery (African-American): Rose Bud, Arkansas." White County Historical Society. 20 June 2004.
http://www.argenweb.net/white/cems/MtOlive_African_American_Cemetery_Files/mount_olive.htm. Accessed 1 February 2019.

Presley, Mr. and Mrs. Leister and Charles Alexander. "Mt. Olive Cemetery (African-American)." *White County Heritage*. Volume 43. 1996. pp. 88-89.

Stockley, Grif. *Ruled by Race: Black/White Relations in Arkansas from Slavery to the Present*. Fayetteville: University of Arkansas Press, 2008.

Teske, Steven. "Mount Vernon (Faulkner County)." *Encyclopedia of Arkansas History and Culture*. Central Arkansas Library System. 15 September 2017.
www.encyclopediaofarkansas.net, Accessed 1 February 2019.

Thompson, Robert Farris. *Flash of the Spirit: Afro-American Art and Philosophy*. New York, NY: Random House, 1983.

Tolliver, Frances A. *The Lost Black History of White County*. Little Rock, AR: University of Little Rock, May 2001. Thesis.

United States Federal Census Rolls: 1870-1930.

Vlach, John Michael. *The Afro-American Tradition in Decorative Arts*. Exhibition Catalog. Cleveland, Ohio: The Cleveland Museum of Art, 1978.

Williams, Callie and Kwendeche. Bold Pilgrim Cemetery. National Register of Historic Places Nomination Form. Files of the Arkansas Historic Preservation Program. Little Rock, Arkansas. 2019. <http://www.arkansaspreservation.com/National-Register-Listings/PDF/CN0314.nr.pdf>.

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: Arkansas Historic Preservation Program

Historic Resources Survey Number (if assigned): WH0989, WH2525

10. Geographical Data

Acreage of Property 1.90 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|--------------|------------|
| 1. Latitude: | Longitude: |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

A. Zone: 15 S	Easting: 581782	Northing: 3901375
B. Zone: 15 S	Easting: 581785	Northing: 3901308
C. Zone: 15 S	Easting: 581894	Northing: 3901312
D. Zone: 15 S	Easting : 581915	Northing: 3901374

Verbal Boundary Description (Describe the boundaries of the property.)

A property located in White County, straddling Sections 7 and 8 of Township 7 North, Range 10 West. The property boundaries encompass an area of roughly 1.9 acres with the boundaries starting at a Point A, with UTM coordinates Zone: 15 S, Easting: 581782, Northing: 3901375; then to the south to a Point B, with UTM coordinates Zone: 15 S, Easting: 581785, Northing: 3901308; then east to a Point C, with UTM coordinates Zone: 15 S, Easting: 581894, Northing: 3901312; then northeast to a Point D, with UTM coordinates Zone: 15 S, Easting : 581915, Northing: 3901374; then west back to Point A.

Boundary Justification (Explain why the boundaries were selected.)

This boundary includes all of the property historically associated with the Mount Olive/Bedford Chapel Cemetery.

11. Form Prepared By

name/title: Callie Williams, National Register Historian
organization: Arkansas Historic Preservation Program
street & number: 1100 North Street
city or town: Little Rock state: AR zip code: 72201
e-mail Callie.Williams@arkansas.gov
telephone: 501-324-9880
date: 1 February 2019

Mount Olive/Bedford Chapel Cemetery
Name of Property

White County, Arkansas
County and State

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Mount Olive/Bedford Chapel Cemetery

City or Vicinity: Mount Vernon vic.

County: White State: Arkansas

Photographer: Callie Williams

Date Photographed: August 2014, March 2016

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

- 1 of 22: Mount Olive/Bedford Chapel Cemetery, Cross carved from a tree trunk near the church building, camera facing northeast.
- 2 of 22: Mount Olive/Bedford Chapel Cemetery, teapot on gravesite, camera facing east.
- 3 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone of Samuel Morris, camera facing east.
- 4 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone of Clemont Nix, camera facing east.

Mount Olive/Bedford Chapel Cemetery

White County, Arkansas
County and State

Name of Property

- 5 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone of Mrs. Ophelia D. Britton, camera facing east.
- 6 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone, unknown inscription, camera facing east.
- 7 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone, gravesite of Betty Morris, camera facing east.
- 8 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone using negative image to highlight carving, gravesite of Betty Morris, camera facing east.
- 9 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone, gravesite of Ulie Adkison, camera facing east.
- 10 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone, gravesite of Tilda Bedford, camera facing east.
- 11 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone, gravesite of Millard F. Bedford, camera facing east.
- 12 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone, gravesite of Brooks Owens, camera facing east.
- 13 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone, gravesite of Jim Nelson, camera facing east.
- 14 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone, inscription faded due to weathering, camera facing east.
- 15 of 22: Mount Olive/Bedford Chapel Cemetery, detail of gravestone, gravesite of Lue Ella Clemones, camera facing east.
- 16 of 22: Mount Olive/Bedford Chapel Cemetery, detail of founder's monument, camera facing west.
- 17 of 22: Mount Olive/Bedford Chapel Cemetery, overall view of cemetery, camera facing northwest.
- 18 of 22: Mount Olive/Bedford Chapel Cemetery, overall view of cemetery, camera facing west.
- 19 of 22: Mount Olive Baptist Church, front façade, camera facing southeast.
- 20 of 22: Mount Olive Baptist Church, rear (south) and side (east) facades, camera facing northwest.
- 21 of 22: Mount Olive Baptist Church, rear (south) façade, camera facing north.
- 22 of 22: Mount Olive Baptist Church, side (west) façade, camera facing east.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Mt. Olive/Bedford Chapel Cemetery
Photo Location Map



Mt. Olive/Bedford Chapel Cemetery

Mount Vernon vic.
White County
Arkansas

UTM NAD 1983

- A. Zone: 15 S Easting: 581782 Northing: 3901375
- B. Zone: 15 S Easting: 581785 Northing: 3901308
- C. Zone: 15 S Easting: 581894 Northing: 3901312
- D. Zone: 15 S Easting : 581915 Northing: 3901374

ing Rd

A

D

B

C

Mt. Olive/Bedford Chapel Cemetery



200 ft

Google Earth

© 2018 Google

Mount Olive / Bedford Chapel Cemetery, Mt. Vernon vic., White County



0001



0002



0003



0004



0005



0006



0007



0008



0009



0040



0011



0012



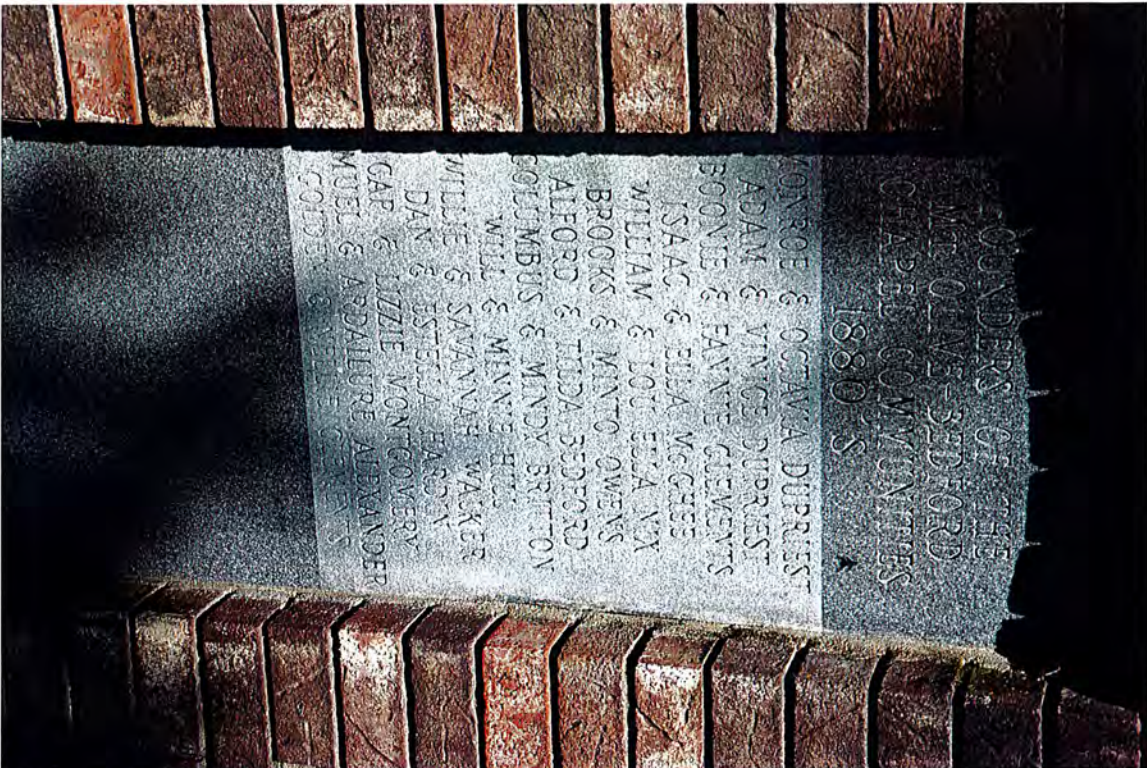
0013



0014



0045



0016



0017



0018



0019



0020



0021



0022