

**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 *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an 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. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

**1. Name of Property**

historic name Antioch Missionary Baptist Church Cemetery

other names/site number Site #JE0911

**2. Location**

street & number 500 N. McKinney Rd.

not for publication

city or town Sherrill

vicinity

state Arkansas

code AR

county Jefferson

code 069

zip code 72152

**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this  nomination   
request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic  
Places and meets the procedural and professional requirements set for in 36 CFR Part 60. In my opinion, the property  meets   
does not meet the National Register criteria. I recommend that this property be considered significant  
 nationally  statewide  locally. (See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

Arkansas Historic Preservation Program

State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria. ( See Continuation sheet for additional  
comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

**4. National Park Service Certification**

I hereby certify that the property is:

Signature of the Keeper

Date of Action

entered in the National Register.  
 See continuation sheet

determined eligible for the  
National Register.  
 See continuation sheet

determined not eligible for the  
National Register.

removed from the National  
Register.

other, (explain):

\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**5. Classification**

**Ownership of Property**  
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

**Category of Property**  
(Check only one box)

- building(s)
- district
- site
- structure
- object

**Number of Resources within Property**  
(Do not include previously listed resources in count.)

Contributing	Noncontributing	
		buildings
1		sites
		structures
		objects
1		Total

**Name of related multiple property listing**  
(Enter "N/A" if property is not part of a multiple property listing.)  
N/A

**Number of Contributing resources previously listed in the National Register**  
None

**6. Function or Use**

**Historic Functions**  
(Enter categories from instructions)

FUNERARY/cemetery  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Current Functions**  
(Enter categories from instructions)

FUNERARY/cemetery  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**7. Description**

**Architectural Classification**  
(Enter categories from instructions)

N/A  
\_\_\_\_\_  
\_\_\_\_\_

**Materials**  
(Enter categories from instructions)

foundation N/A  
walls N/A  
\_\_\_\_\_  
roof N/A  
other Marble, Granite, Bronze, Wood  
\_\_\_\_\_

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

SEE ATTACHED CONTINUATION SHEET.

**8. Statement of Significance**

**Applicable National Register Criteria**

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

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

**Criteria Considerations**

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

Property is:

- A** owned by a religious institution or used for religious purposes.
- B.** removed from its original location.
- C.** birthplace or grave of a historical figure of outstanding importance.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property
- G** less than 50 years of age or achieved significance within the past 50 years.

**Levels of Significance** (local, state, national)

LOCAL  
\_\_\_\_\_  
\_\_\_\_\_

**Areas of Significance** (Enter categories from instructions)

ETHNIC HERITAGE: Black  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Period of Significance**

1885-1959  
\_\_\_\_\_  
\_\_\_\_\_

**Significant Dates**

1885  
\_\_\_\_\_  
\_\_\_\_\_

**Significant Person** (Complete if Criterion B is marked)

\_\_\_\_\_  
\_\_\_\_\_

**Cultural Affiliation** (Complete if Criterion D is marked)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Architect/Builder**

\_\_\_\_\_  
\_\_\_\_\_

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

**9. Major Bibliographical References**

**Bibliography**

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**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

**Primary location of additional data:**

- State Historic Preservation Office
- Other State Agency
- Federal Agency
- Local Government
- University
- Other

Name of repository:  
\_\_\_\_\_

Record # \_\_\_\_\_

Antioch Missionary Baptist Church  
Cemetery  
Name of Property

Jefferson County, AR  
County and State

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**10. Geographical Data**

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**Acreage of Property** Approximately 9 Acres

**UTM References**

(Place additional UTM references on a continuation sheet.)

1	<u>15</u> Zone	<u>593455</u> Easting	<u>3806250</u> Northing	3	<u>          </u> Zone	<u>          </u> Easting	<u>          </u> Northing
2	<u>          </u>	<u>          </u>	<u>          </u>	4	<u>          </u>	<u>          </u>	<u>          </u>

See continuation sheet

**Verbal Boundary Description**

(Describe the boundaries of the property on a continuation sheet.)

**Boundary Justification**

(Explain why the boundaries were selected on a continuation sheet.)

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**11. Form Prepared By**

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name/title Kara Oosterhous, Consultant, Edited by Ralph S. Wilcox, National Register & Survey Coordinator  
organization Arkansas Historic Preservation Program date 12/09/09  
street & number 1500 Tower Building, ewe Center Street telephone (501) 324-9787  
city or town Little Rock state AR zip code 72201

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**Additional Documentation**

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Submit the following items with the completed form:

**Continuation Sheets**

**Maps**

A **USGS map** (7.5 or 15 minute series) indicating the property's location

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

**Photographs**

Representative **black and white photographs** of the property.

**Additional items**

(Check with the SHPO or FPO for any additional items.)

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**Property Owner**

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(Complete this item at the request of SHPO or FPO.)

name Antioch Missionary Baptist Church  
street & number 500 North McKinney Street telephone             
city or town Sherrill state AR zip code 72152

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**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 listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 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 Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 7 Page 1

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## SUMMARY

The **Antioch Missionary Baptist Church Cemetery** is located in rural Jefferson County. Buried within the confines of the cemetery are some of the first freed men and women to settle in Jefferson County. The cemetery is representative of small, southern, rural African American cemeteries often associated with a nearby church. There are 116 marked graves in the cemetery as supported by a survey done in 1992 and by the updated survey done in early 2009. Sixty burials (51.7%) occurred between 1880 and 1959 and contribute to the district's period of significance. There are 51 burials that occurred between 1960 and the present, as well as five markers with unknown or indecipherable dates, which for the purposes of this document will be considered as noncontributing resources for a total of 56 noncontributing resources (48.3%). Although there are 116 marked or identified graves, there are at least 180 documented burials known to have occurred at the cemetery based on funeral home records and other documentation, meaning there are numerous unmarked or "lost" graves.

## ELABORATION

### Landscape/Layout

The Antioch Missionary Baptist Cemetery is located at 500 North McKinney Road in Pastoria Township, Jefferson County. The area surrounding the cemetery is primarily farmland and forested bottomlands. Farmland surrounds the property to the south and west while forested areas are located on the north and east sides of the cemetery. The cemetery is located directly behind the Antioch Missionary Baptist Church. It is a simply designed African American cemetery whose shape and size have been determined by the topography of the land. Vegetation is limited to native grasses, and shrubs, as well as a few ornamental plants such as the Yucca.<sup>1</sup>

During the mid 1900s the cemetery suffered from neglect. By 1963, the cemetery was severely overgrown. The deacons of the church obtained heavy-duty machinery to "clean-up" the site; in doing so, much of the historic fencing was lost and many of the markers were damaged. Currently someone has been hired to maintain the cemetery, and family members have tried to repair or replace some of the markers. Many of the graves, which have no headstones, have been marked with newer wooden crosses<sup>2</sup>

### Grave Markers and Monuments

The graves within the cemetery are randomly placed, there appears to be no intended design or planned pattern. The oldest section of the cemetery appears to be a swath through the middle, with newer graves located to the rear (northwest) of the cemetery and to the front (southeast). The oldest markers are made of marble and are primarily tablet markers. There are a few marble obelisks in the older portion of the cemetery. The oldest markers are very simple in design displaying the name, date of birth (if known) and date of death. Many do not have drawings or symbols and some are indiscernible due to wear or damage. Some of the older markers are decorated with iconography such as clasped hands and hands pointing up towards heaven. The oldest known grave is that of Reverend Louis Mazique whose death occurred in 1885. Two iron fence enclosures surround two of the historic

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<sup>1</sup>Kara Oosterhous, Notes from Site Visit, January 2009.

<sup>2</sup>Eola Woolfolks, Personal notes on the Antioch Missionary Baptist Church Cemetery, (date unknown).

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 7 Page 2

graves.<sup>3</sup> The most elaborate marker, dating to 1923, marks the grave of Millie Mazique (41 years); the statue is that of a young girl dropping flower petals.

The newer markers are generally granite bevel or block while there are a few bronze flat markers located within the cemetery. Many of the granite markers display later designs such as that of flowers, crosses, the Bible, etc. Small wood crosses also mark the sites of known graves whose markers have been lost. In the newer area, there is only one grave with coping and one grave with white rocks topping the burial.

There are several military markers in the cemetery honoring those who served in the Civil War, World Wars, and Korean War.

While there are numerous “lost” graves, there are 116 marked or known burial sites occurring between the 1880s and the present. There are 60 burials occurring between 1880 and 1959 that are considered contributing resources and 56 burials occurring between 1960 and the present that are considered noncontributing resources. Below is the number of burials as they occurred by decade.<sup>4</sup>

<b>1880 – 1889</b>	5 graves	<b>1960 – 1969</b>	11 graves	<b>Unknown</b>	5 graves
<b>1890 – 1899</b>	1 grave	<b>1970 – 1979</b>	18 graves		
<b>1900 – 1909</b>	6 graves	<b>1980 – 1989</b>	16 graves		
<b>1910 – 1919</b>	8 graves	<b>1990 – present</b>	6 graves		
<b>1920 – 1929</b>	5 graves				
<b>1930 – 1939</b>	9 graves				
<b>1940 – 1949</b>	8 graves				
<b>1950 – 1959</b>	18 graves				

## INTEGRITY

Antioch Methodist Church Cemetery is the oldest extant resource that dates back to the 1860s at the time the first slaves arrived. At this time, the site of the earliest buildings associated with the Jefferson County plantation have yet to be identified and the early slave homes are no longer extant. In spite of the fact that some aspects of the cemetery’s integrity have been slightly compromised, overall, the cemetery still adequately displays integrity of location, setting, design, feeling, and association. And although neglect in years past have yielded some broken monuments and removal

<sup>3</sup> The name of Louis Mazique is spelled “Louis” in the written documentation that I have read, and “Lewis” on his headstone. For the purposes of this document, I will stick with the “Louis” spelling as it is the most prevalently used form of the two spellings.

<sup>4</sup> Mary Swift, Personal Notes on the Antioch Missionary Baptist Church Cemetery.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 7 Page 3

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of the historic fencing, the intent of the cemetery's design, workmanship, and materials is evident when closely studied. The significance of this cemetery lies in its ability to document and pay tribute to the emancipated slaves of the Good Hope Plantation, who began their life anew as freed men and women in the vic. of Sherrill Arkansas, and for this reason it is being submitted for inclusion in the **National Register of Historic Places**, with **Local Significance** under **Criterion A** and **Criterion Consideration D**. This cemetery documents the lives of a group of freed slaves who sought a better life for themselves, their families, and future generations in Arkansas.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 4

## SECTION 8

### SUMMARY

The Antioch Missionary Baptist Church Cemetery is the oldest extant resource in Arkansas that best documents and commemorates the settlement of the Good Hope Plantation slaves who were moved from their plantation in South Carolina to a new plantation in Arkansas in 1860. The Antioch Missionary Baptist Church Cemetery, located behind the Antioch Missionary Baptist Church, became the final resting place for many of the emancipated slaves and their future descendants. The Antioch Missionary Baptist Church Cemetery is being submitted for inclusion in the **National Register of Historic Places** with **local significance** under **Criterion A and Criteria Consideration D**, with a **period of significance** that spans **1885-1959**, with 1885 being the date of the first burial in the cemetery and 1959 being the cutoff date for what is deemed the historic period by the National Park Service. The period of significance extends through 1959 because descendants of the Good Hope Plantation peoples are still being buried at the cemetery today, further substantiating the impact of this initial group of people on the lives of future generations and the community of Sherrill and the surrounding area.

### ELABORATION

#### Background Information About Good Hope Plantation

The Dulles/Heatly families had owned the Good Hope Plantation in South Carolina for many years; by 1859, ownership had passed from Joseph H. Dulles, Sr., to Joseph Heatly Dulles, Jr. The Senior Dulles' also owned two adjacent plantations: Lang Syne and Goshen. Joseph H. Dulles, Jr., raised cotton at the Good Hope plantation located along the Santee River. He maintained his primary residence in Philadelphia using land managers to oversee production and slave labor on the plantation.<sup>7</sup> By 1859, Joseph H. Dulles, Jr., had made the decision to no longer raise cotton. In the early fall of 1859, Dulles attempted to sell the entire block of 200-plus slaves to South Carolina Governor, John L. Manning. In a letter to Governor Manning's liaison, General Augustus M. Smith, Dulles detailed his stipulations on the selling of the slaves as follows:

“...in reply to your enquiry whether I would agree to sell a part of my Negroes to Gov. Manning... although I entertain the highest respect for the gentleman and would have the fullest confidence in

<sup>7</sup> There are three significant documents that exist for the Good Hope Plantation that help us to better understand the history and significance of this site and people: (1) A census of slave holdings in 1834, (2) a listing of births and deaths from 1835 to 1857, and (3) a household census of January 1, 1857. A review of these documents by scholars indicates that for all practical purposes the population of Good Hope was closed, meaning that there was no hint whatsoever of the buying and selling of slaves. With only four exceptions, every entrance into the record after 1834 can be attributed to a birth, and every departure accounted for by a death. The familial ties and kinship were very strong among this group of people. In 1834 the register lists 84 slaves. In 1857, when the last recorded slave birth occurred, 175 men, women and children made up the slave community. Herbert Gutman, *The Black Family in Slavery and Freedom, 1750-1925*. (New York: Pantheon Books, 1976), 46-47; Charles Wetherell, “Slave Kinship: a Case Study of the South Carolina Good Hope Plantation, 1835-1856,” *Journal of Family History* (Volume 6, (1981)), 294-295; Louisa McCord, “Louisa S. McCord: poems, drama, biography, letters.” (edited by Richard C. Lounsbury), (Charlottesville: University Press of Virginia, 1995), 21. [http://books.google.com/books?id=O6P9wdZmBbOC&pg=PA280&lpg=PA280&dq=Joseph+HeatlyDulles+%2B+plantation&source=bl&ots=muWT8eCN2B&sig=KY3e7Oj1h7LPU6LSj86Q0BpjuoI&hl=en&ei=kILRSomtL6mStgfzysDFCA&sa=X&oi=book\\_result&ct=result&resnum=9&ved=0CCEQ6AEwCA#v=onepage&q=Joseph%20Heatly%20Dulles%20%2B%20plantation&f=false](http://books.google.com/books?id=O6P9wdZmBbOC&pg=PA280&lpg=PA280&dq=Joseph+HeatlyDulles+%2B+plantation&source=bl&ots=muWT8eCN2B&sig=KY3e7Oj1h7LPU6LSj86Q0BpjuoI&hl=en&ei=kILRSomtL6mStgfzysDFCA&sa=X&oi=book_result&ct=result&resnum=9&ved=0CCEQ6AEwCA#v=onepage&q=Joseph%20Heatly%20Dulles%20%2B%20plantation&f=false) .

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 5

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passing these people into his possession, it is and has been my fixed determination not to sell them with a prospect of their being separated? And while I was willing in May last to assent to your suggestion that Mr. Charles Haskell might unite with you in the purchase, it was with understanding that the Negroes would all be settled on adjacent plantations and reside in the same neighbourhood [sic].”<sup>8</sup>

In a letter written from General Smith to Governor Manning the following was stated:

“Yesterday Mr. Dulles and myself concluded the trade for his Negroes. ... [Dulles] he positively refused to sell if they were to be divided. I assured him that their condition would be improved in your hands, also of your Humanity and kind treatment to the Slave, but all to no purpose... he said, he had religious scruples upon the matter and felt that he would not be doing his duty to consent to a division and that nothing would induce him to sell if they were to be divided hereafter.”<sup>9</sup>

By December of 1859, it appeared as if Dulles would have to sell his work force and the tools with which they labored at a public auction. After three generations of continuity at Good Hope Plantation, during which marriage, blood, work and friendship had come to bind them, the slaves were confronted with the reality that they would possibly be divided up. However, on 30 December 1859, Augustus M. Smith, a wealthy planter and prominent citizen of Abbeville, South Carolina, purchased all 203 slaves for his personal possession.<sup>10</sup>

Augustus M. Smith was a member of a family who had amassed a lot of land and wealth over the years after settling in the Abbeville area. By age thirty-one, Augustus M. Smith had become a wealthy landowner in his own right. In 1859, Smith purchased land in Jefferson County, Arkansas, on the north banks of the Arkansas River, about 12 miles from Pine Bluff, primarily in Bolivar Township. By the end of the year he had purchased nearly 5,000 acres from five individuals for \$37,500.00. The landholdings in Jefferson County were only a portion of the landholdings owned by Smith. By 1860, Smith owned \$200,000.00 in real estate and \$250,000.00 in personal property, and an additional \$75,000.00 belonged to a member of his household named George M. Smith (age 16 – relation unknown). Augustus Smith was not only a wealthy landowner but also a prominent citizen of Abbeville, South Carolina. On 22 November of 1860, approximately 3,000 people gathered at Magazine Hill (since named Secession Hill) to listen to notable

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<sup>8</sup>John Laurence Manning Papers [Addition], 15 and 17 Sept. 1859, <http://www.sc.edu/library/socar/scs/2000/manning.html>

<sup>9</sup> Ibid.

<sup>10</sup> The author has been unable to positively verify that this Augustus M. Smith is the same man as General Augustus M. Smith who was served as a liaison between Governor John Manning and Joseph H. Dulles regarding the sale of the slaves. J. L. Manning Papers; “Men of mark in South Carolina; ideals of American life: a collection of biographies of leading men of the state.”  
[http://www.archive.org/stream/menofmarkinsouth02hemp/menofmarkinsouth02hemp\\_djvu.txt](http://www.archive.org/stream/menofmarkinsouth02hemp/menofmarkinsouth02hemp_djvu.txt)

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 6

speakers argue in favor of immediate succession. A 1907 interview with Robert R. Hemphill, who was present at the meeting, noted that Augustus M. Smith served as Marshall of the day.<sup>11</sup>

In the midst of the political turmoil facing the country, Smith continued to manage his personal affairs. By the spring of 1860, he had moved most of the Good Hope people to Jefferson County, Arkansas, near Pine Bluff where an overseer supervised them. Smith remained in South Carolina. The following year, 1861, Smith joined The Minute-Men of Abbeville to fight for the Confederate Cause. The 33-year-old Smith was one of five Confederate Colonels; he was serving in this capacity when he was mortally wounded at the battle of Gaines Mill, 27 June 1862, in the seven days of fighting around Richmond, Virginia.<sup>12</sup>

### Jefferson County, Arkansas: Pre-emancipation

In 1860, Jefferson County ranked as the second largest producer of cotton in the state. Approximately half of the county's population was made up of slaves, 7,146 of them. In 1860, Smith was Bolivar Township's largest slave owner, although he was absentee. At the time of Smith's death in 1862, there were 125 slaves at the Jefferson County plantation, 36 mules, 4 horses, cattle, hogs, plantation tools, one wagon, cart ox and about 540 bales of cotton. A man by the name of Gallman was in charge of the plantation (it is unknown what happened to the other 78 slaves were sold as part of the 302 and moved to Arkansas, it is possible that some of them may of comprised those slaves that were forced to move to Falls County in Texas). Gallman oversaw the slaves and the planting of and harvesting of the cotton, which grew well in the bottomlands of the Arkansas River. By 1862, the slaves had been working the Jefferson County Plantation for nearly two years. There appears to be little written about these first years other than in the form of statistics. It is assumed that this large group of slaves adapted many of their traditional practices to their new home in Arkansas as they continued to cultivate cotton and live among their neighbors and family; most of who had been together for three generations.<sup>13</sup>

Smith was a secessionist who believed in the institution of slavery. Based on the information available, it appears that Smith, or those overseeing his interests, attempted to force all of the slaves to move to Texas, however, the greater faction of them resisted and remained in Arkansas in the Sherrill vicinity.<sup>14</sup> At least eight slave families were moved

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<sup>11</sup>Cheryll Ann Cody, "Kin and Community Among the Good Hope People After Emancipation." *Ethnohistory*, Volume 41, Number 1 (Winter 1993), 26-27, 59; Patrick Zollner, "Antioch Missionary Baptist Church." Arkansas Register Nomination (1995); "The Great Secession Meeting." <http://www.hmdb.org/marker.asp?marker=11686> .

<sup>12</sup> "History of South Carolina, Volume 3, (By Yates Snowden, Harry Gardner Cutler. pgs. 190-192)" [http://books.google.com/books?id=sTcVAAAAAYAAJ&pg=PA192-IA1&lpg=PA190&ots=7vMjabcy8z&dq=Augustus M.+Smith+%2B+Sarah+Wardlaw&output=text#c\\_top](http://books.google.com/books?id=sTcVAAAAAYAAJ&pg=PA192-IA1&lpg=PA190&ots=7vMjabcy8z&dq=Augustus M.+Smith+%2B+Sarah+Wardlaw&output=text#c_top)

<sup>13</sup> Jefferson County, Arkansas, for Augustus M. Smith In Abbeville County, South Carolina, Estate Record, 1863, (from the personal collection of papers of researcher, Nettie Saabs), pg. 16; Cody, 69.

<sup>14</sup>Based on the resources that I have been able to find, there are conflicting dates on Smith's death and whether or not it predated the forced migration of the slaves that took place to Falls County. Cody states that Smith migrated with the group of slaves to Texas in the Winter of 1862-63; however, this would have occurred after what I have been able to determine as his death in June of 1862. Therefore, I am unable to say if the "missing" 78 slaves at the time of Smith's death were part of the group that moved to Falls County in Texas or what happened to them.

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

## **National Register of Historic Places**

### **Continuation Sheet**

Section number   8   Page   7  

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to Falls County, Texas, along the Brazos River where many other southern landowners were moving their “property” in an effort to maintain the institution of slavery. Most of these slave owners presumed that if slavery was abolished in the Old South, perhaps it would not be done away with in Texas or that they could most likely move on to Mexico. There is conflicting information as to whether or not this revolt and migration took place before or after Smith’s death. Regardless, it is known that the majority of the slaves stayed in Jefferson County, with at least eight families making the trip to Falls County in Texas sometime during 1862 and 1863. Whereas, the Arkansas Good Hope people remained a tightly knit community residing in proximity to each other, by the 1870s the Texas Good Hope people’s homes were spread throughout the county and they were less successful in maintaining close ties of kin and community after the war.<sup>15</sup>

#### **Jefferson County, Arkansas: Post-emancipation**

After emancipation, many of these freed men and women stayed in Jefferson County maintaining their close ties of kinship and community. The families homesteaded the land around what is now known as Sherrill and Pastoria; they cleared the forests so that they could use the land for cotton farming. They farmed the land as sharecroppers and tenant farmers and established a community amidst themselves. Historian Ann Cody explains that, “The persistence of a tightly knit community among the Arkansas Good Hope people after the war may have enabled them to gain access to the institutions that were available to aid the freed men and women. Without the internal support system they created, access would have been limited.”<sup>16</sup>

At the time of emancipation, many of the families had spent three generations together and many were related by marriage. Some of these families included the Mazique, Butler, Williams, Dallas, Sassel, Maxwell, Jordan, Lee, Thompson, Anderson, Taylor, Jacobs, Reed, Loveless, and Taylor families (as recorded in the 1870 U.S. Census). From early on, the Good Hope people realized that in order to gain economic independence education and land were necessary. Being so geographically close to the city of Pine Bluff enabled the Good Hope people to access credit and marketing facilities and schools. However, the most important tool utilized by these people was the strong bond of family and friends, as everyone looked out for one another.

One instrumental man who aided in weaving together a religious, social, and educational network for these freed men and women was Reverend Louis Mazique. In 1868, under the guidance of Reverend Mazique, these men and women established a small congregation and built the first frame church, the Antioch Missionary Baptist Church (Pastoria Township). By 1870, forty-year-old schoolteacher Ash Thatcher was living in the Mazique household providing the first opportunity for many of these freedmen to receive an education. Having access to an on-site school teacher resulted in the education of many of the Good Hope peoples, the majority of which were men. The first schoolhouse was located in the Mazique home.<sup>17</sup> The significance of the church cannot be overemphasized, as it became the center

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<sup>15</sup>Cody, 33.

<sup>16</sup>Cody, 35.

<sup>17</sup>Cody, 44-45,

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 8

of the farming community as a place of worship, learning, baptisms, funerals, and social activities.<sup>18</sup> Twenty-eight years after establishing the church the following deed was filed on 10 June 1896 and filed and recorded 10 December 1896, states as follows:

Know all men by these presents; that we M. A. Gibson and John W. Gibson, her husband, for and in consideration of the sum of twenty five dollars, cash to us in hand paid by Ranty Sherrill, Paul Maxwall, and George Loveless, Trustees, for the Antioch Colored Baptist Church, do hereby grant, bargain, sell and convey unto the said R. Sherrill, P. Maxwall and Geo. Loveless, trustees and unto their successors and assigns forever, the following lands lying in the County of Jefferson, and State of Arkansas, to-wit:

Beginning at the North West corner of the South East  $\frac{1}{4}$  of Section 4, Township 4, S of Range 9 West, thence East 270 feet for a point of beginning. Thence 45 Degrees, South 297 feet, Thence 90 Degrees North 297 feet, to the North line of the said SE $\frac{1}{4}$  Thence West 420-feet to the point of beginning, containing one acre.<sup>19</sup>

Some time after the construction of the church (after 1868 but prior to 1920), church members constructed a parsonage and schoolhouse on the church grounds. The schoolhouse is thought to be the first black school in Jefferson County. It was here that many of the people were taught to read and to write. The church was an anchor in this small community and served as a gathering place for those who cleared the land and were sharecroppers. According to a long-time resident of the area, "they [the AR Good Hope peoples] had their own county family doctor, Dr. Madson McBeth, who rode horseback and in a buggy to treat his patients. His home and office was northeast of the river.... his [McBeth's] brother Hines McBeth, swerved as the County Sherriff." The little community had a post office and general store among other things. They were a tight-knit community of sharecroppers. In 1915, church members decided to tear down the 1868 structure and replace it with a modern building. The blocks used for the present-day church were made of sand and gravel hauled from the north bank of the Arkansas River in wagons pulled by mules. Molds were made, and sand and graveled were mixed and poured into the molds on the church grounds. The new church building that was completed in 1918. The 1918 church building was listed in the Arkansas Register of Historic Places in 1994.<sup>20</sup>

In Summary, Good Hope Plantation scholar Ann Cody explains the significance of this group of people best:

<sup>18</sup>Eola Woolfolk, Written Correspondence to Kara Oosterhous, April 2009; Cody, 46-49.

<sup>19</sup>Eola Woolfolk, Correspondence, April 2009.

<sup>20</sup>Patrick Zollner, "Antioch Missionary Baptist Church," Arkansas Register Nomination (1995); Cody, 46-49; Eola Woolfolk, Written Personal Recollections, 24 December 1992; and "Pastoria Township, Jefferson County, AR." <http://www.city-data.com/township/Pastoria-Jefferson-AR.html>.; Eola Woolfolk, written correspondence to Kara Oosterhous, April 2009.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 9

Among the Good Hope people who saw sale, migration, war, and freedom during a turbulent five-year period, we see many of the weapons of survival and advancement found within contemporary African-American communities. Complex households were the result of both the life cycle of families which provided shelter for young couples and efforts to aid others in migration. Kin and community were at the heart of educational opportunity and religious practice with Good Hope ministers serving in their traditional roles as conduits to the governmental and charitable institutions in greater society. Good Hope brothers, although they did not share the same last name, pooled their wealth to purchase land, and Good Hope women relied upon one another for childcare and mutual support. The continuities found over more than a century suggest that the current systems of reciprocity and obligation had their origins in the experience of African Americans under slavery and in the early years of emancipation. These weapons of survival had great generational depth and breadth, which embraced several dimensions of assistance of economic, educational and social goals.<sup>21</sup>

The people who settled this area depended on each other as they were isolated by geography and tied to the land which they farmed. Early on, they had their own county doctor, Dr. Madsen McBeth and neighbors aided one another during times of need. One of the first county sheriffs was Mr. Robert Lockett. Throughout the years, several people operated small country stores in the area. During the 1910s and 1920s, some of the Good Hope people left the area to be sharecroppers elsewhere, soldiers in wars, and students at colleges and universities. They endured hardships caused by wars, the Great Flood of 1927, the Great Depression and much more. Some descendants of the original Good Hope people have remained in the surrounding area and continue to attend the Antioch Missionary Baptist Church. Although other churches came into existence in the surrounding area; it was the Antioch Missionary Baptist Church that *first* served these people and it is here that many of them found their final resting place in the associated cemetery adjacent to the church. The site as a whole is significant but it is the cemetery that physically marks, commemorates and celebrates the triumph over slavery that these men and women so valiantly lived and died for.<sup>22</sup>

### Antioch Missionary Baptist Church Cemetery

The cemetery, located behind the church, has served as the resting place for some of the original African American settlers of this community. Some of the earliest families to settle the area and build the community are buried here; such as the Mazique, Maxwell, Biggs, and Butler families among others. Some of the earliest settlers were freed slaves or first generation emancipated men and women.

The cemetery predates the existing church and is the oldest resource on-site. It represents the lives of the people who settled, cleared and farmed this land in an effort to establish a community where men and women could own land, get an education, worship, and raise their families. The earliest documented burial in the cemetery is 1885, and it is the grave of Reverenced Louis Mazique. Below is a list of those buried in the cemetery from 1868 through 1992, when the last survey was completed. The cemetery continues to be used today, although not frequently. The following chart was

<sup>21</sup>Cody, 48.

<sup>22</sup>Woolfolk, Eola. Written Correspondence to Kara Oosterhous, April 2009.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 10

compiled from a list made by Eola Wolfolk from her survey of the cemetery in 1992 and from burial records from local funeral homes.<sup>23</sup>

### Antioch Baptist Church Cemetery Burials: 1885-1992

Surname	First Name	Date of Birth	Date of Death	Comments
	Grelena			
Albright	W.F.	1875	1954	
Allen	Harriet	1872 (Dec)	1919 (Sept)	
Anderson	Pearl	1905	1968	
	Georgia			
Banks	Anne	1889	1914	
Biggs	Harry	1820	1908 (Feb.6)	Slave from C.W.
Burnett	Janie W.	1875	1961	
Burnett	Joe	1902 (Mar 7)	1965 (Mar 30)	
Butler	Isaac	1840 (May 12)	1924 (Dec 6)	On Slave List from S.C.
Butler	Rosie	1901	1975	
Butler	Mary	1871 (?)	Unknown	
Butler	Fred	1879	1964	
Butler	Gennie V.	1955	1992 (Mar 26)	
Butler	Joe	1885	1941 (Sept 19)	
Coleman	Richard	1902 (Aug)	1956 (Jul 13)	M: Cherry Joyce F: Jonnie Coleman
Curry	Melinda	Unknown	Unknown	
Davis	Caldwind	1915	1938 (Nov 25)	M: Hattie Johnson F: Albert Breedlove, Henry
Deadrick (sp?)	Cornelia	1855	1950 (Feb. 7)	M: Lisa F: Anthony Baltimore
Dedrick (sp?)	Clothorsus	1896	1938 (Feb 29)	
Dickerson	Jordon	1873 (Dec 4)	1909 (Mar 28)	
Dickerson	Jordon	1840 (Mar)	1912 (May)	
Doss	John	1891	1951 (Dec 6)	M: Virginia Shaw F: Shad Doss
Dow	Leather	1898	1975	
Dow	Henery	1898	1975	
Dumas	Josephine	1911 (Oct 13)	1964 (Jul 6)	
Duncan	Roosevelt	1901	1986	
Edward	Laura F.	1903	1959	
Evans	Leonard	1919	1982	
Evens	Lizzie	1917	1988	
Franklin	Willie	1911	1990	

<sup>23</sup>Eola Woolfolk, Survey of the Antioch Missionary Baptist Church Cemetery, 1992; Mary Swift, Personal Notes on the Antioch Missionary Baptist Cemetery.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 11

Franklin	Lummie	1892	1982	Rev. Willie
Franklin	Willie Rev.	1892	1971 (Feb 17)	W: Lummie
Freeman	John S.	1863	1933	
Freeman	Rosetta B.	1900	1991	
Freeman	John S.	1900	1970	
Freeman	Fred D.	Unknown	1957	
Freeman	William	1897	1954	
Freeman	Carry Shaw	1897	1989	
Givens	Herbert	1906	Unknown	
Givens	Francis	1910	1982	
Grant	William	1897	1954	
Grant	Mary	1904	1975	
Harris	McKinley	1934	1937 (Sept 15)	F: Vet Harris
Hodge	Jewell F.	1914	1989	
Horne	Wade Jr.	1895	1960	
Ingram	Emma	1905	1908 (May 8)	M: Emma Shaw F: Sumpton Reed
Ingram	Johnnie	1915 (Dec 25)	1951 (Oct 6)	M: Eliza Hill F: Howard Ingram
Ingram	Will	1902 (Feb 3)	1974 (Nov 13)	
Irvin	Willie	1889 (Apr 14)	1941 (Aug 12)	
Iverson	Sam	1936 (Aug 10)	1954 (Sept 19)	M: Willie M. Smith F: Sam Iverson Sr.
Jackson	Gladys	1903	1985	
Jackson	Peter	1897	1970	
Jackson	J.	1919	1981	
Jackson	Mary	1900	1981	
Jackson	Isaiah	1886	1961	
Jackson	Isaiah	1890 (Jul 12)	1964 (Nov 27)	
Jones	Ernest	1905	1989	
Jones	Dorothy	1927	1940 (June 10)	M: Phareo McInty F: Turner Jones
Joyner	Iola	1895 (Apr 29)	1972 (Nov 7)	
Kelly	Louis	1879 (Jan 30)	1951 (Nov 3)	M: Elvira Kelly F: Arnold Kelly
Kindle	Ann F.	1918	1986	
Leverha (sp?)	David	Unknown	1934 (Dec 9)	
Lovelace	George	1843 (Oct 10)	1918 (Feb 27)	
Mahon	Mary	1917	1937 (Aug 20)	M: Mary Harley
Matlock	George	1958 (Sep 1)	1951 (Oct 15)	
Matlock	G. D.	1888	1956 (Jul 25)	M: Cassie Nixon F: George Matlock: W: Ivory
Matthews	Epsy M.	1885	1980	
Maxwell	Clarendor	1810	1887 (Nov. 20)	Slave Good Hope SC
Maxwell	Boney	1854	1923 (May 10)	Slave Good Hope SC

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 12

Maxwell	Lee	1900 (Sept 22)	1973 (Sept 28)	W: Gertrude Maxwell
		Unknown		
Mazique	E. L. Rev.	(1848?)	1919	Slave Good Hope SC
				Founder of Antioch Church; Slave Good Hope SC; W:
Mazique	Louis Rev.	1821 (Sept 10)	1885 (Jun 14)	Fannie
Mazique	L.E.	1871 (Mar 12)	1887 (Oct)	
		Unknown		
Mazique	Ben	(1878?)	1926 (May 23)	
Mazique	Mile	1846	1923 (Aug 5)	Slave Good Hope SC
Mazique	Ben	1852	1942 (Jan 24)	
Mazique	Lewis James	1911	1992	
Mazique	Tobe	1885	1966	
Mazique	Alonzo	1900 (Nov 20)	1972 (Dec 22)	WWI Vet
Mazique	Jane	1849	1888	Slave Good Hope SC; W: of E.L. Mazique
Mazique	Fannie	1824	1895 (Jan 18)	Slave Good Hope SC; Wife of Louis Mazique
Mazique	Gabe M., Jr.	1885 (Jun 22)	1966 (June 14)	W: Jammie L.
Mazique	Jammie L.	1920 (Aug 15)	1994 (Oct 9)	H: Gabe M., Jr.
Mazique	Millie	1882	1923 (Mar 15)	
Mazique	Rosetta B.	1871 (Mar 12)	1887 (Oct 24)	Dau. Of L. & F. Mazique
Mazique	James E.	Unknown	Unknown	Son of L. & F. Mazique
McBeth	Sallie	1875	1913	
McClinton	Nicolia	1949	1972 (June 1972)	
McCray	Dimple F.	1927	1991	
Nelson	Mattie	1883	1971 (Feb 3)	
Nelson	Walton	1879	1937 (Aug 26)	
Normandy	Ollie M.	1882	1957	
Normandy	Viola	1897	1953	
Owens	Noah	1870 (Sept 24)	1908 (Feb12)	
Poindexter	Lillie B.	1882	1957	M: Annie Carter F: Grimmill Kirkland
Rice	William	1909 (Sept 9)	1947 (Nov 28)	M: Ada Biggers F: Henry Rice W: Carrie Phillip
Sherrill	Andrew	Unknown	Age 82	
Sherrill	Nancy	1880	1945 (Apr 26)	
Simmons	Marcus	1877	1910 (June 10)	
Simpson	Mattie	1879	1949 (Sept 12)	M: Caroline Bolden F: Joe Williams
Smith	Garfield, Jr.	1913	1976	
Sounders	Beatrice	1897	1935 (Mar 12)	M: Vitt Reed F: Siveyston Reed
Strickland	Lucille	1917	1984	
Strickland	Lee	1910	1984	
Swinney	Anthony	1885 (Apr 21)	1951 (Dec 31)	W: Patsey M: Agnes Baltimore F: Sam

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 13

Tate	Walter	1885 (Dec.25)	1954 (Aug 24)	
Thomas	Nathaniel	Unknown	1907	
Thomas	Laura F.	1909	1981	
Turner	Ellen R.	1890	1949	
Turner	Pearlie	1889	1971	M: Vacey Grimm F: Sherd Dorsey
Unknown	Unknown	1888	1904	
Washington	Victoria	1883	1974	
Wilkin	Shelia	1964 (Nov 10)	1965	
Williams	Samuel	1834 (Dec. 24)	1910 (May 21)	
Williams	Willis, Sr.	1877 (Jan 30)	1938 (Jan 3)	F: J.B. Williams
Wilson	Taylor	1917	Unknown	
Wood	Lorest	1923	1974 (Apr 29)	
Wood	Sam	1907	1974 (Oct 9)	
				<b>M:</b> Mother
				<b>F:</b> Father
				<b>W:</b> Wife
				<b>Good Hope:</b> Good Hope Plantation in South Carolina

### CONCLUSION

Although there were other churches that were established in the area after the Antioch Missionary Baptist Church; it is this church and its associated cemetery that *best* documents the settlement of the people who came to Arkansas to work on Smith's Jefferson County plantation. Some of these slaves who later became freedmen are buried in the Antioch Missionary Baptist Church Cemetery which is being submitted for nomination to the **National Register of Historic Places** with **local significance** under **Criterion A** and under **Criterion Consideration D**. Despite its compromised integrity, the cemetery is the oldest existing resource in Arkansas that best represents and pays tribute to the early African American slaves, later freed men and women, from the Good Hope Plantation in South Carolina. Its significance is not limited to the earliest burials as it has continuously been important to the church and its congregation (many of which are descendants of the original Good Hope peoples) throughout the years. Some descendants of the early founders are buried here. The cemetery has been in continuous use for over 114 years; its period of significance spans **1885 to 1959**.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 10 Page 14

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United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 10 Page 15

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

# **National Register of Historic Places**

## **Continuation Sheet**

Section number   10   Page   16  

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### **VERBAL BOUNDARY DESCRIPTION**

Beginning at UTM 15/593456E/3806200N, follow the treeline around the rear and northeast side of the cemetery to UTM point 15/593504E/3806273N, thence proceed southwest to the point of beginning.

### **BOUNDARY JUSTIFICATION**

The selected boundaries encompass the land that is historically associated with the cemetery and contains historic and non-historic burials that comprise the Antioch Missionary Baptist Church Cemetery.