

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 Zion Baptist Church  
Other names/site number:  
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: 501 Cleveland Avenue  
City or town: Fairmont State: WV County: Marion  
Not For Publication:  Vicinity: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 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 forth in 36 CFR Part 60.  
In my opinion, the property X meets \_\_\_ 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 X C \_\_\_ D

Susan M. [Signature] Deputy State Historic Preservation Officer 6/6/23  
Signature of certifying official/Title: Date  
West Virginia State Historic Preservation Office, Department of Arts, Culture & History  
State or Federal agency/bureau or Tribal Government

In my opinion, the property \_\_\_ meets \_\_\_ does not meet the National Register criteria.  
Signature of commenting official: Date  
Title State or Federal agency/bureau or Tribal Government

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**4. National Park Service Certification**

I hereby certify that this property is:

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

\_\_\_\_\_  
Signature of the Keeper

\_\_\_\_\_  
Date of Action

**5. Classification**

**Ownership of Property**

(Check as many boxes as apply.)

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

**Category of Property**

(Check only **one** box.)

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

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
1	_____	buildings
_____	_____	sites
1	_____	structures
_____	_____	objects
2	_____	Total

Number of contributing resources previously listed in the National Register 0

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

RELIGION/Religious Facility

**Current Functions**

(Enter categories from instructions.)

WORK IN PROGRESS

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

LATE 19<sup>TH</sup> AND EARLY 20<sup>TH</sup> CENTURY REVIVALS/Gothic Revival

**Materials:** (enter categories from instructions.)

Principal exterior materials of the property:

WALLS/Brick

FOUNDATION/Stone

## Narrative Description

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### Summary Paragraph

The Mount Zion Baptist Church is a one-story, rectangular, brick clad, front-gabled building, situated on a small parcel of land at 501 Cleveland Avenue, Fairmont, West Virginia adjacent to a traditionally African American neighborhood. This building is eligible under **Criterion C: Architecture** as a good example of early 20<sup>th</sup> century Neo-Gothic Revival architecture in the Fairmont Area as it retains its corner tower, its lancet arch stained glass windows and corbelled accents. The church resource also satisfies **Criterion Consideration A: Religious Properties**. The church is also recommended eligible under **Criterion A: Social History and Ethnic Heritage (Black)** for its contributions to the local African American community. Although the building has been slightly altered, it also reflects the changing stylistic tastes of church members over the 80 years that this church served as a place of worship.

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## Location and Setting

The Mount Zion Baptist Church is situated immediately adjacent to US 250/Cleveland Avenue just outside the *Fairmont Downtown Historic District* which is located to the east of the property. The two-lane highway is approximately seven feet from the entry to the building. A small parking area is located to the north of the building while a natural gas substation is located to the south. The church is built over a concrete box culvert and straddles Little Coal Run. The church lot abuts a vertical hillside which gives the church a fully exposed basement on the south elevation while the west elevation is tucked into the steep terrain. The church was constructed in an area historically considered to serve Fairmont's Black residents. The Dunbar School, (built 1928) which originally catered to Black students during segregation, is located to the east,

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Trinity African Methodist Episcopal Church (built 1911) is located to the south and the Benevolent Protection Order of the Elks (ca.1925) was located to the north (although it is no longer extant).

**Description**

Mount Zion Baptist Church is a frame, front-gable church designed in a Neo-Gothic style. The rectangular building is accented with an imposing corbelled side tower entry with a recessed arched archivolt. The tower originally had a crenelated parapet, but it has since been replaced with a flat-topped rubber roof. The tower has a combination stained-glass window and vent placed in the lancet arched opening and the double wood door entry is flanked by glass and metal decorative sconces. The façade is dominated by three lancet arched stained-glass windows and a corbelled decorative brick corner stack. The windows, with colorful panes of glass, have hopper lower sashes and are currently protected on the interior and exterior with plexiglass. A demi-lunette vent is in the upper gable wall. The stone foundation has a cut stone veneer with raised ribbon pointing, while the rear of the structure shows uncoursed foundation stones with no decorative pointing. The datestone on the façade reads, "MT. ZION BAPTIST CHURCH/ORGANIZED JULY 1904/MERIDIAN No. 34 A.F.&A.M 1928/J.A. BROWN, PASTOR."

The west elevation has three, stained glass lancet arched windows which are accented with a minimalist arched brick lintel and a simple brick sill. A newer, double door side entry (ca. 1975), topped with a flat aluminum awning, was most likely added for handicap accessibility. Aluminum gutters with downspouts are also located on this elevation as is a round metal furnace exhaust pipe. Two small wood casement windows are toward the rear (west) of the church. Subterranean 1/1 double hung vinyl basement windows on the west elevation are topped at ground level with wood and plexiglass to try to prevent water from infiltrating the basement. Due to its proximity to the road, the church suffered damaged brick from a car losing control and slamming into the church building; somehow the window glass escaped harm.

The building is clad with a brown wire cut brick, and the steeply pitched gable roof is sheathed with asphalt shingles. The building does not have any overhanging eaves.

The west elevation has an apse which is constructed from red brick, as opposed to the wire cut brown brick used on the façade. An effort in waterproofing the foundation is visible although the steep hillside envelopes much of this elevation.

The south elevation has a fully exposed basement with stone foundation and a 1/1 double hung sash vinyl window and steel door. Two lancet arch windows and a single, double hung window are also located on the main level of this elevation.

The main entry of the church, located in the corner tower, leads into a small, wood paneled vestibule which retains its original wood floors. Two steps lead to the narthex where two restrooms were installed on the north wall. The original opening to the sanctuary appears to have

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been slightly reduced in size with a four-foot, ten-inch opening. The nave has a gambrel ceiling with an ogee style arched apse. On the south side of the apse is the pastor's study and on the north side a simple storage room. The altar is accessed by three steps (currently clad in plywood) to a rostrum approximately 24 inches in height. Drywall clads the walls in the apse and new low-profile lights are installed in the ceiling. On either side of the rostrum are two additional rooms accessed by wood stairs.

The thick textured walls appear to have been resheathed ca. 1970 over the original plaster and lath walls. The ca. 1970s pews are still located in the church. Three, single pendant lights, circled with medallions hang from the plaster ceiling in the sanctuary. Gold sconces are placed on the exterior walls, each with a single tapered bulb. The original 2-inch plank wood floor has recently been uncarpeted and while it has a layer of glue currently adhered to it, the wood floor awaits refinishing.

A stairway at the rear (east) of the church leads to the second-floor loft. This curious balcony has three shallow, carpeted tiers which was used as overflow space for services. The balcony has a short plaster pony wall topped with a wood and metal balustrade. The height/location of the balcony partially covers the lancet arch windows with only the arched tops extending above the floor, however, early several church members remember the balcony existed early in their youth and an article in the newspaper from 1929 confirm it is the original design.

The interior of the church is minimalist in nature. The basement has simple plaster walls, a concrete floor and exposed air ducting. The original eight by six-foot baptismal pool is also located in the basement, although it is currently covered with plywood for safety reasons. The basement also has an area which was formerly utilized as a kitchen which was refurbished ca. 1970.

An interesting feature of this building is that it sits atop a concrete culvert which is still in use. Exploratory investigations show that under the sanctuary in the basement there are clay tiles supporting the foundation while in the rear of the church, a rubble rock foundation is also visible (which may belong to the original 1904 structure).

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**ca. 1904**

**contributing building**

**Concrete Box Culvert**

**ca. 1928**

**contributing structure**

Located underneath the east side of the building, this culvert was constructed by the City of Fairmont ca. 1928 to alleviate storm water run-off from Little Coal Run. The concrete box culvert is 36 inches tall, the opening is 42 inches wide and it extends 45 feet north before turning eastward.

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### **Integrity of the Mount Zion Baptist Church**

The integrity of the Mount Zion Church is good. Minimal changes occurred to the exterior of the building but include the removal of the crenelated parapet on the front tower on the façade, the poor masonry work on the north elevation to repair damage from a car accident, the addition of several vinyl windows and a handicap accessible entry. On the interior of the building, the additional application of ca. 1970 plaster on the walls, the addition of drywall and recessed lighting in the apse and the reduction in size of the opening between the nave and the narthex have impacted its integrity of materials, design and workmanship but do not negate the church's significance under Criterion C. The building retains its integrity of location and setting along a busy highway. The building also continues to possess its integrity of feeling and association of a Neo-Gothic Church from the early twentieth century. The building is currently undergoing restoration to be continually utilized as a "Center of Hope" for the Mount Zion Baptist Church.

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## 8. Statement of Significance

### Applicable National Register Criteria

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

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

### Criteria Considerations

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

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

### Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

SOCIAL HISTORY

ETHNIC HERITAGE: BLACK

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**Period of Significance**

1904-1973

**Significant Dates**

1928

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

**Cultural Affiliation**

N/A

**Architect/Builder**

Carl Eugene Barnett

**Statement of Significance Summary Paragraph**

Mount Zion Baptist Church is eligible for listing in the National Register of Historic Places under *Criterion A: Social History and Ethnic Heritage (Black)* for its significant contributions to Fairmont's African American history. From the congregation's initial establishment in 1904 to the building's sale in 1989, the Mount Zion Baptist Church served as a center of spiritual life, social activism, and educational advancement in Fairmont's Black community. It is also significant as only one of two churches in Fairmont in the early 20<sup>th</sup> century that catered to Black Christians. The church is also eligible for listing in the National Register of Historic Places under Criterion C: Architecture as a good example of a vernacular Neo-Gothic Revival style in Fairmont. The building also meets Criteria Consideration A: Religious Properties. Mount Zion Baptist Church served in a capacity that transcended its religious nature and continues to serve the Black community of Fairmont. The period of significance is 1904-1973, marking the building's initial construction, to its extensive renovation in 1928, to 1973, a typical 50-year date marker as the church continued to have significant activities into the more recent past.



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

In the early 20<sup>th</sup> century, Fairmont, West Virginia transformed itself into an economic and socio-political powerhouse as both a county seat as well as the quasi-capitol of the Northern Coalfields. Additionally, new opportunities in the coal mines and the construction of railroad lines attracted both European immigrants as well as Black Americans relocating from the South, boosting the population of Fairmont. The financial struggles of the war years were in the past and many in the community sought to focus on economic, educational and religious enlightenment. With local citizens flush with additional capital, great monuments were built to emphasize the importance of Christianity, knowledge and business to the growing city.

Architects were hired to transform the landscape and soon, Fairmont was a city festooned with churches. Presbyterian, Episcopalian, Catholic, and Methodist Protestant churches were located downtown while Baptist, Methodist Episcopal, Central Christian and Central Methodist congregations constructed their buildings in the newly developed Southside neighborhood.

The First Baptist Church of Fairmont, originally located on the corner of First Street and Walnut Avenue, was dedicated on August 16, 1896.<sup>1</sup> According to Sanborn Maps, the one-story frame building was simple in design but had a rounded apse along First Street. Historic photographs revealed a grand structure with a tall, narrow steeple which dominated the skyline. Reverend William J. Eddy was a prolific pastor who increased membership from 182 in 1900 to 800 members at the close of his pastorage.<sup>2</sup> It was during Pastor Eddy's tenure that this church began to minister to Fairmont's African American population.

Many Baptist churches were associated with the Home Mission Society, which was established in 1832 to "preach the Gospel, establish churches and give support and ministry to the unchurched and destitute."<sup>3</sup> While its original goal was to bring religion into the frontier, it also saw a need to bring religion to people held in bondage.

The Home Mission Society began to minister to former slaves in earnest following the Civil War, bringing education to those who were long prevented from acquiring it. As a result of its efforts, the Home Mission Society also helped to establish 27 Historically Black Colleges throughout the nation.<sup>4</sup>

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<sup>1</sup> Glen Lough, *Now and Long Ago: A History of the Marion County Area*, McLain Printing Company: Parsons, West Virginia, 1994, 677.

<sup>2</sup> Ibid, 677.

<sup>3</sup>"The American Baptist Home Mission Society is Founded," African American Registry, <https://aaregistry.org/story/the-american-baptist-home-mission-society-founded/>, accessed 3/22/2023.

<sup>4</sup> Ibid. In 1907, the Home Mission Society was reorganized under the Northern Baptist Convention.

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In the late 18<sup>th</sup> and early 19<sup>th</sup> centuries, the Baptist and Methodist religions appeared to have the most success attracting both free Black and enslaved people to Christianity by emphasizing all Christians were equal before God.<sup>5</sup> Baptist churches also taught autonomy with each church being an entity unto itself. As an additional distinction from other Christian faiths, Baptists believed in full immersion baptism. As Black Baptists originally worshiped with their white counterparts in the early 18<sup>th</sup> century, they still experienced racism against the color of their skin. In the early 19<sup>th</sup> century, especially in the South, Black congregants were forced to sit in segregated sections and endure the oft repeated Biblical passages that were used to reinforce the notion of slavery. Black Americans began to advocate for their own congregations and pastors who understood their lot in life.<sup>6</sup> Slowly, Black Baptist churches began to spread throughout the United States.

Throughout the 19<sup>th</sup> and early 20<sup>th</sup> centuries, Black residents often faced segregation in the jobs they held, schools they attended, the businesses they patronized, the movie theatres they attended and basic American rights such as voting were being denied to citizens because of their heritage. As a result, the Black community developed its own infrastructure to support their neighbors and themselves. Church often was the salve that healed the wounds that developed during slavery and endured through the political and social upheaval of the Jim Crow period and the Civil Rights movement.

The Mount Zion Baptist Church historically fulfilled a role in Fairmont's Black community that was caused by the legacy of slavery and segregation. With the ratification of the 13<sup>th</sup> (in 1865) and 15<sup>th</sup> (1869) amendments, West Virginia drew an increased number of Black migrants from the South. The racist politics, which still permeated daily life, encouraged Black West Virginians to provide for themselves.

One of the first missionaries to serve Fairmont's African American population was Reverend Oscar Conklin Jones. Originally placed at the First Baptist Church with Paster Eddy, Rev. Jones assisted in the establishment of a Sunday School for Black Baptist churchgoers which was first held in 1902 in W.D. Fortney's home.<sup>7</sup> Although it is difficult to discern where W.D. Fortney's home was at the time, it may have been located near 921 Pike Street (present day Pennsylvania Avenue), which was where Mr. Fortney was later living and working as a grocer, according to the 1910 Census.<sup>8</sup> A second possible location, according to Sister Smith (an early member of Mount Zion Baptist Church), could be near the northwest side of Jackson and Madison Streets which is now a paved parking lot.<sup>9</sup>

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<sup>5</sup> Wayne E. Croft, Sr., *A History of the Black Baptist Church: I Don't Feel No Ways Tired*, Judson Press: Valley Forge, Pennsylvania, 2020, 13. While some Baptists and Methodists spoke out against slavery in the late 18<sup>th</sup> century, it would be several more decades before a standard policy was enacted and schisms occurred over the support and/or abhorrence of slavery.

<sup>6</sup> Croft, 33.

<sup>7</sup> *Times West Virginian*, May 1, 1918.

<sup>8</sup> Year: 1910; Census Place: Fairmont Ward 2, Marion, West Virginia; Roll: T624\_1687; Page: 20B; Enumeration District: 0059; FHL microfilm: 1375700. Fortney (or Forney) was not found on the 1900 US Federal Census.

<sup>9</sup> Barbara Griggs, "Sister Smith Oral History," November 2022.

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Soon thereafter, the Sunday School sessions coalesced into the need for a separate church building. Fairmont residents NC Dickerson and wife Emma sold a small property, in 1902, to William Eubanks and John Evans, trustees of the newly formed Mount Zion Baptist Church.<sup>10</sup> For \$300, the trustees purchased less than ½ an acre of land along the Maryland and Ohio Turnpike (also known as Cherry Street, Barney Avenue, and later, Cleveland Avenue). This property was situated against a steep hillside, with Little Coal Run traversing the property.

Soon thereafter, members of the newly formed Mount Zion Baptist Church constructed a simple, one-story frame structure on the property which was identified in the 1906 Sanborn Map as a “Colored Church” and had gas heating, electric lighting and a slate or tin roof.<sup>11</sup> No photographs of the church exist during this time.

Reverend Oscar Conklin Jones was the first pastor of the Mount Zion Baptist Church. As W.E.B. Dubois, noted historian/sociologist elegantly explained, Black preachers had to serve many roles including, ... “as the healer of the sick, the interpreter of the Unknown, the comforter of the sorrowing, the supernatural avenger of wrong, and the one who rudely but picturesquely expressed the longing, disappointment, and resentment of a stolen and oppressed people.”<sup>12</sup>

Once the church was formally established, the congregation set to work providing numerous social, religious and financial services to its members. Mount Zion Baptist Church, like many other early Black churches, was designed with community in mind. The church had an assembly room and small kitchen in the basement to host, in addition to Sunday School, numerous community meetings, women’s societies, lectures and entertainment.

Church members also supported outside groups to aid the local community. In 1904, some members of Fairmont’s Black population formed a Citizen’s Protective League. This group aimed to advance its members in the business world as well as to promote good citizenship.<sup>13</sup> They also stated that they denounced vicious and criminal elements that brings shame upon their race, that they deplore the corrupt political methods to influence voters and that they “believe the negro’s best interests are promoted by unity, education, industry accumulation of property and extension of business and ask a man’s chance and equal opportunity in the professions and occupations.”<sup>14</sup>

In addition to local improvements, the Mount Zion Church also hosted special lectures and events like the Baptist Young People’s Union District Convention where they discussed the

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<sup>10</sup> Marion County Deed Book 119, Page 167. March 4, 1902.

<sup>11</sup> *Sanborn Fire Insurance Map from Fairmont, Marion County, West Virginia*. Sanborn Map Company, 1906 Map. [https://www.loc.gov/item/sanborn09403\\_005](https://www.loc.gov/item/sanborn09403_005).

<sup>12</sup> W.E.B. Dubois, “Of the Faith of the Fathers” in *The Souls of Black Folk* as found in <https://www.pbs.org/wgbh/americanexperience/features/godinamerica-black-church/>.

<sup>13</sup> *The Fairmont West Virginian*, September 26, 1904.

<sup>14</sup> *Ibid*.

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future of the Baptist Church, missionary work, and the temperance movement. Participants came from as far away as Ohio and Parkersburg.<sup>15</sup>

Mount Zion Baptist Church also reached out to help those in need including those who experienced the Monongah Mine Disaster, raising \$4 which was donated through the Union Relief Association which was organized through the Methodist Protestant Temple.<sup>16</sup>

The Mount Zion Baptist church was also very supportive of the local school for Black students with many members serving as teachers or students and hosting numerous graduation ceremonies and educational events at the church. The original Paul Lawrence Dunbar School was located on Jackson Avenue (an alley between Jefferson and Madison Streets) before the new Dunbar school was constructed on High Street (in 1928) just east of the church. The church's Young Men and Women's Financial Club also partnered with the school to host events and campaigns.<sup>17</sup>

The success and growth of the church was apparent throughout Fairmont until a fire damaged the church building in the winter of 1916. The fire allegedly began from a cooking range in the basement of the church and spread through the frame building, although the fire department was able to contain it. No later reports explain how extensive the damage was, however, the newspaper did report it would not reach a value above \$200.<sup>18</sup> The following day, the newspaper reported that church services would be held in the casino on Jackson Street until the building could be repaired.<sup>19</sup>

Under the leadership of Reverend E.P. Tunnie beginning in 1918, the church purchased pews and additional lots on Weatherwax Street.<sup>20</sup>

In 1919, church members William Moore, Barney Brown and William Washington petitioned the City Board of Directors to construct a culvert beneath the Baptist church as they were preparing to move the building as it encroached on Cleveland Avenue.<sup>21</sup> Former commissioner of Finance J. Walter Barnes supported the men's petition saying that the previous board agreed to this work when the congregation was prepared to move the building and the work was already funded through an earlier bond issue. Unfortunately, it would be another 11 years before this work was actually completed.

The Mount Zion Baptist Church community continued to thrive so much so that in 1928, the congregation, under the pastorship of Rev. J.A. Brown, decided to improve upon their building and hired an architect named Carl Eugene Barnett to transform their simple frame structure into a

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<sup>15</sup> *The Fairmont West Virginian*, August 7, 1907.

<sup>16</sup> "Union Relief Association Organized," *The Fairmont West Virginian*, December 9, 1907.

<sup>17</sup> "Dunbar School Supper," *The West Virginian* February 10, 1916.

<sup>18</sup> "Colored Baptist Church on Fire," *The Fairmont West Virginian*, February 8, 1916.

<sup>19</sup> "Will Worship in Casino," *The Fairmont West Virginian*, February 9, 1916.

<sup>20</sup> "Our Historic Journey," Mount Zion Baptist Church Homecoming, '09.

<sup>21</sup> "Submit Plans for Approach [sic] to Bridge: City Board of Affairs Disposes of Routine Business Today," *The Fairmont West Virginian*, October 27, 1919.

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grand, yet subtle masterpiece. Barnett, the son of a Baptist preacher himself, was raised in West Virginia and Ohio, and went on to gain further education at The Ohio State University, graduating as an architectural engineer. Although he was unable to find much work due to the racist climate at the time, he still sat through the West Virginia licensing exam and became the third licensed Black architect in West Virginia in 1924.<sup>22</sup> Barnett created an impressive new design for Mount Zion Baptist Church, adding a brick façade, lancet arch window and a castellated tower, emphasizing the new church's solid foundation.

In addition to the architectural changes to the church, leaders including J.P. Robertson, petitioned the Fairmont Board of Directors to deal with the storm/sewage runoff from Cleveland Avenue. The congregation had planned to move the church back six to nine feet while the building was undergoing renovation.<sup>23</sup> The church sat three feet into the street and once the structure was moved, the City planned to repair and widen Cleveland Avenue.<sup>24</sup> Mr. Robertson was asked to submit to the City proposed plans of the improvements so that they could design the sewer accordingly. The partnership between the City and Mount Zion Baptist Church resulted in a large terra cotta sewer pipe placed underground approximately 400 feet north of the church, crossing Cleveland Avenue and discharging in a large, concrete box culvert placed underneath the building.

Commemorating the rededication of the church, Mount Zion held a week-long celebration in July 1929 welcoming numerous local and out of town preachers to speak at the event. Leaders from differing local denominations also took care to participate in the dedication including the First Baptist Church, the First Methodist Episcopal Church, the Diamond Street Methodist Episcopal Church, the Baptist Temple and Trinity Methodist Episcopal Church.<sup>25</sup> The newspaper at the time described the renovated building as "handsome." The article described the church as a "buff colored brick structure" which was remodeled at a cost of \$16,935.72 of which \$10,000 had already been raised.<sup>26</sup>

The newspaper article describes the building in detail, explaining it contained "the auditorium, the rostrum [a raised platform for speaking] and choir loft, the pastor's study, a ladies' rest room and dual robing and Sunday school rooms for men and women."<sup>27</sup>

The sanctuary was described as a "large, well-lighted hall which will seat about 250 person [sic]...made doubly attractive by the French plaster walls which give an effect of spaciousness to the room." The original wooden benches were incorporated into the new auditorium while rubber runners covered the aisles.<sup>28</sup>

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<sup>22</sup> Dreck Spurlock Wilson, *African American Architects: A Biographical Dictionary, 1865-1945*, New York: Routledge, 2004, 32.

<sup>23</sup> *The West Virginian*, "Colored Church Will Be Moved To Widen Street," October 15, 1928.

<sup>24</sup> *Ibid.*

<sup>25</sup> *The Fairmont Times*, "New Mount Zion Church Opens Celebrations," July 28, 1929.

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*

<sup>28</sup> *Ibid.*

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The article goes on to say:

“the rostrum and choir loft are situated in the center of the auditorium front and are flanked by four small rooms. A pipe organ costing \$3,500 has been built for the church by A.J. Burk and Son, Wheeling and will be installed in the loft in September.... Combination robing and Sunday school rooms are situated at the right and left of the choir loft. These rooms are small but adequate. The pastor’s study is placed at the extreme left of the rostrum. A rest room for ladies is located to the extreme right.

“A door at the right of the rostrum leads to the basement. On the stairway are small compartments for the communion service and for kitchen materials. Toilets for men and women stand at the foot of the stairs.

“The dining room is fully as large as the auditorium overhead. Here church suppers will be served and meetings held. A baptizing pool is placed in a corner of the room. Hot and cold water runs into this pool. A kitchen at the rear is fully equipped, although the church is badly in need of dishes. A large serving window is conveniently placed. A small Sunday school room is placed at the end of the basement opposite the kitchen.

“The balcony has a capacity of 75 and is furnished with metal chairs. Wooden box theatre chairs will be installed later. A Sunday School room is situated just off of the balcony.”<sup>29</sup>

The newspaper article continues to explain where the congregation purchased the materials for the building such as the stained-glass windows being supplied by the Pittsburgh Plate Glass Company. The brick, plaster and hardware were purchased from the Fairmont Wall Plaster Company while the Pastor’s desk and pulpit chairs were purchased from Hartley’s Department Store. The lighting system was funded by the Spartan Daughters, an organization of the church while the Young Girls Club funded the purchase of carpets through Ross Furniture Company. Charles Conaway was awarded the brick contract while Satterfield and Dewald won a roofing and flooring contract. French Hunter supplied the plumbing and W.D. Broughton was “in charge of wiring.”<sup>30</sup>

The newspaper recognized the growth of the church and noted that it had (in 1929), 350 members.

Mount Zion Baptist Church continued to serve the community throughout the hard years of the Depression and then World War II. With careful and dedicated leadership, the Mount Zion Baptist Church was able to pay off the mortgage on the church, which was celebrated by a mortgage burning.<sup>31</sup> In 1959, the kitchen in the basement on the church was remodeled and new equipment purchased while the upstairs of the church received new carpeting.<sup>32</sup> As the church

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<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

<sup>31</sup> “Our Historic Journey,” Mount Zion Baptist Church, Homecoming, 2009.

<sup>32</sup> Ibid.

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grew during the mid-20<sup>th</sup> century, members began to dream about constructing a new, larger church. The original Mount Zion Baptist Church was not built for the modern automobile age. It's location adjacent to a high-speed road and lack of parking encouraged the purchase of property along McKinney Street. While the dream remained, the church continued to utilize and update their original home. The small church on Cleveland Avenue continued to be the center of community events such as hosting speakers from the NAACP.<sup>33</sup> Congregants were also members of various guilds and choirs in the church, held fashion shows and tea parties, participated in Sunday School activities, sought increased political representation in Charleston and in general felt like Mount Zion Baptist Church was an extension of their home.<sup>34</sup> Sister Joan Lacey remembers Mount Zion church members had a unity and cohesiveness about them and that they all worked together to support both the church and each other.<sup>35</sup> Mount Zion members even participated in the March on Washington in 1963 and traveled to the Nation's capital to see Martin Luther King, Jr.'s famous "I Have A Dream Speech."<sup>36</sup> Since its existence, Mount Zion Baptist Church has continued to blend acts of community engagement with the spiritual enlightenment of its congregation.

Under the leadership of Rev. Lewis Price, the church installed a new (north) side door, purchased the present pews and pulpit furniture and installed a payphone in the church vestibule (1975-1977).<sup>37</sup> It was under the guidance of Reverend Lee Wright that the church renewed its vision for a new structure, reinitiating a building campaign. The trustees purchased additional property and in September, 1988, the congregation broke ground on its new sanctuary. On June 25, 1989, the Mount Zion Baptist Church relocated to 135 Maple Avenue and only five years later, celebrated paying off their second mortgage at the 90<sup>th</sup> anniversary of the Church.<sup>38</sup>

The original Mount Zion Baptist Church was sold to the American Carpatho Russian Orthodox Greek Catholic Church in April 1989.<sup>39</sup> The church then went through several different private owners before providence again intervened.

In May 2022, while requesting to take pictures for a historic narrative of the Mount Zion Baptist Church, Reverend Dr. Mark Staples was offered the opportunity to assume ownership of the mother church with the only caveat that it continue to be used to support the community. With that blessing, the church retook possession of their historic church building and are rehabilitating it into the "Center of Hope."

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<sup>33</sup> *The Crisis*, October 1939, vol. 46. No. 10, page 311.

<sup>34</sup> Mother Berdie Williams and Sister Joan Lacey, oral history, January 10, 2023 by Barbara Grigg.

<sup>35</sup> Mother Berdie Williams and Sister Joan Lacey, *Ibid.*

<sup>36</sup> Mother Berdie Williams and Sister Joan Lacey, *ibid.*

<sup>37</sup> *Ibid.*

<sup>38</sup> "Our Historic Journey, np.

<sup>39</sup> Marion County Deed Book 883, Page 1022.

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## Neo-Gothic Ecclesiastical Architecture in Fairmont

The churches constructed in Fairmont in the early 20<sup>th</sup> century are generally high style interpretations of the Neo-Gothic Revival style.

The Gothic Revival style began in the United States in the early-mid 19<sup>th</sup> century as a reaction against the Classical Revival styles. Thanks to the dissemination of pattern books, these new styles took their cues from medieval or renaissance precedents incorporating elements from castles and manor houses in Europe.<sup>40</sup> Castellated turrets and parapets, pointed windows, steeply pitched roofs, and ornamental tracery brought a romantic feel to the early 19<sup>th</sup> century designs. New technology also allowed for the vaulting of ceilings which gave the interiors of the buildings an airy feel. The style was also different from earlier precedents due to its asymmetrical form, although many frame buildings continued to be built on a symmetrical box plan and incorporated a steeply pitched central gable with a decorative lancet arch window.<sup>41</sup> Gothic Revival style architecture is often identified through several simple elements that include a wall surface extending into the gable without a break and a steeply pitched roof.<sup>42</sup> In American residential architecture, the Gothic Revival style began to wane post-Civil War, however, a resurgence began again with the Neo-Gothic Revival which became popular again ca. 1910 in Fairmont, West Virginia, especially in the design of ecclesiastical buildings. This style further reiterated steeply pitched roofs, Gothic style arches in the windows and doorways and crenulated parapets. Most buildings constructed in this style were built of stone or brick masonry craftsmanship to give a feeling of antiquity and permanence.

From 1880-1930, in addition to the Mount Zion Methodist Church, at least ten Gothic Revival/Neo-Gothic Revival churches were built within Fairmont's City limits. [The First Presbyterian Church had constructed two churches on its site between that time period but only the most recent one is discussed here.] Three additional churches were built during that time period but were not of the Neo-Gothic design.

The oldest, extant Gothic Revival church is the **Union Mission Chapel** (originally Christ Episcopal Church) was built in 1880 on Monroe Street in a late Gothic Revival style. The steeply pitched front gable roof is clad in patterned slate tiles. This simple chapel has a pointed arch double door entry recessed under a small, steeply pitched gabled porch situated on carved piers. The brick face is punctuated by narrow brick buttresses and the gable is accented with decorative masonry corbels. The narrow, ornate lancet-arch stained-glass windows are decorated with geometric patterns. The substantial tower on the corner of the façade once had a 40-foot-tall spire which was torn down ca. 1928 as it was in disrepair.<sup>43</sup> This simple chapel is similar to the

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<sup>40</sup> Virginia and Lee McAlister, *Great American Houses and Their Architectural Styles*, New York: Abbieville Press, 1994, 85.

<sup>41</sup> McAlister, 110.

<sup>42</sup> McAlister, 110.

<sup>43</sup> Debra Ball McMillan, *An Ornament to the City*, Headline Books: Terra Alta, WV, 2004, 288.



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Mount Zion Baptist Church in scale. This building is a contributing resource to the NRHP listed Fairmont Downtown Historic District.

The **First Methodist Episcopal Church** (later known as the First United Methodist Church) was situated on Fourth Street and Fairmont Avenue. This church, designed in 1910 by architect Edwin Pruitt of Columbus, Ohio, had a quarry faced stone façade with a corner tower, lancet arched windows, and a green tiled roof with an attached parsonage.<sup>44</sup> The large building fronted 117 feet along Fairmont Avenue while extending back 120 feet along Fourth Street.<sup>45</sup> The main area seated 600 worshippers with seating for an additional 300 people in the gallery and flexible Sunday School space to seat a total of 1900 people. This building was demolished ca. 2010. This high-style and ornate building reflected the wealth and prestige of the congregants of the church in the early 20<sup>th</sup> century.

The **First Presbyterian Church**, built in 1916, is located on Jackson Street at Jefferson Street. Designed by W.H. Nicholas of Cleveland, Ohio, this building replaced a smaller, red brick building.<sup>46</sup> The new ornate building was designed to accommodate 1200 worshippers and has three stories constructed of cut limestone and brick. The northwest corner of the building has a 60-foot bell tower and there is a hexagonal glass dome in the center of the sanctuary. The church contains 55 stained glass windows with detailed tracery.<sup>47</sup> This building also is a high-style reflection of the Neo-Gothic design with a massing and scale that dwarfs the Mount Zion Baptist Church. This building is a contributing resource to the NRHP listed Fairmont Downtown Historic District.

**Trinity Methodist Episcopal Church** was built in 1911 as a Neo-Gothic Revival building with two square towers and a front facing gable with castellated parapets. Constructed of buff colored brick, this structure retains its original lancet arch stained-glass windows. Originally founded as the John Wesley Methodist Episcopal Church for Negroes in 1869, this church is the oldest institution in Fairmont dedicated to serving Black congregants.<sup>48</sup> The original church was located on Monroe Street and as the church body grew, a new structure was built on Cleveland Avenue. This church remains extant and perhaps is most similar to the Mount Zion Baptist Church as it is restrained in its Neo-Gothic design as its congregation also consisted of Black members. At this time, no architect is identified with the design of this building, however, its steeply pitched front gable, corner towers, castellated parapets and lancet arch windows reflect similarly in Mount Zion Baptist Church's design. This building is a contributing resource to the NRHP listed Fairmont Downtown Historic District.

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<sup>44</sup> S. Allen Chambers, Jr., *Buildings of West Virginia*, Oxford University Press: Oxford, 2004, 418. This building was demolished to make way for a CVS pharmacy.

<sup>45</sup> *The Fairmont West Virginian*, September 23, 1911.

<sup>46</sup> *The West Virginian*, "Plans Completed for New Church," February 26, 1916.

<sup>47</sup> First Presbyterian Church History, <http://www.fpcfairmont.com/History>, accessed 5/4/2023.

<sup>48</sup> "Trinity Unity Methodist Church, Fairmont, MonValley District," as found in <https://www.wvumc.org/wp-content/uploads/2021/02/African-American-Congregations.pdf>, accessed 5/8/2023.

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**Grace Lutheran Church** is located at the corner of Gaston Avenue and Third Street in Fairmont. This buff-colored brick church has a steeply pitched central gable flanked by two towers with castellated parapets. Each tower has an arched entry into the building and the fenestration includes paired lancet arched windows on the north and south elevations and three large stained glass lancet arched windows on the façade. This church has a one-story addition on the rear.

**Central Christian Church** (currently Central Christian Church of the Nazarene) was constructed ca. 1915 and is located on the corner of Walnut Avenue and Second Street and consists of a large, red brick building with a steeply pitched front gable roof. A large bell tower dominates the façade and is accented with minimal masonry buttresses and rectangular stained-glass windows. The façade has a large pointed segmental arch window filled with stained glass. The building was originally constructed with a combined auditorium and Sunday School room with a seating capacity of 900.<sup>49</sup> This building retains much of its historic integrity and is a contributing resource to the Watson-Fleming NRHP listed District.

**Diamond Street Methodist Episcopal Church** (ca. 1904) also has the typical steeply pitched front gable roof and corner bell tower with tripartite arches and an arched parapet. The fenestration includes stained glass windows set in thick tracery on the façade and arched windows. This brick building has a raised stone foundation and water table to accommodate the hilly topography. This building has a large addition on the south elevation.

The **Highland Avenue Methodist Episcopal Church** was built in 1926 in a minimalist Neo-Gothic Revival style. This church has an irregular-shape plan with a steeply pitched front gable accented by nearly flat buttresses and a large minimally castellated bell tower on the façade. The fenestration includes rectangular casement windows and large pointed segmental arched windows with thick tracery. This building retains much of its historic integrity.

The **Fleming Memorial Presbyterian Church** is located at Locust Avenue and Country Club Road. Built ca. 1893, this masonry building had an addition constructed ca. 1960. Although the history of this building is not well documented, it apparently replaced a church building constructed in 1892 because a donor did not like its appearance.<sup>50</sup> The current church has a steeply pitched front gable with two, wide-set pointed arch, stained glass windows. The building is situated on a rusticated stone base and has a large square corner tower with a pointed arch entry. A large addition was constructed on the north elevation. This building does not appear to have the same feeling of a Neo-Gothic Revival Church as the others.

Three additional churches were built during this period: **St. Peter the Fisherman Catholic Church** was designed in a Spanish Baroque style by architect Charles Badgely (1902), the

<sup>49</sup> "Cornerstone for New Church Laid Yesterday," *The Fairmont West Virginian*, September 27, 1915.

<sup>50</sup> Roger B. Wise, (WVDOH), *West Virginia Cemetery Survey Form, 46Ma86, Fleming Memorial Presbyterian Church Cemetery*, 2008 as found in <https://mapwv.gov/shpo/docs/PDFs/ArchaeologySites/46-MA-86.pdf>, accessed 5/8/2023.

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Williams Memorial Methodist Episcopal Church, South (**Central United Methodist Church**) was designed by C.H. Snider in 1921 in a Beaux Arts design and the **Methodist Protestant Temple** (also known as the Agape Methodist Church) was built between 1896-1897 and designed by J. Charles Fulton in the Romanesque Revival style. Located on Monroe Street, the building is recognizable by its thick arches and bell tower. St. Peter's and the former Methodist Protestant Temple are contributing resources to the Fairmont Downtown Historic District.

The Mount Zion Baptist Church is eligible for listing in the NRHP under Criterion C: Architecture applying Criteria Consideration A for religious properties. The church is significant at the local level as a good example of the Neo-Gothic Revival style of architecture in Fairmont's African American community. The building retains much of its integrity of design, materials, workmanship, setting, location, feeling and association from its 1928 redesign. The church retains its original form and numerous architectural details including the lancet arch windows, corbeled design and steeply pitched roof. The loss of the crenellated parapet on the tower and the replacement of several double hung windows has diminished a portion of the building's design and workmanship integrity, however, much of the building's Neo-Gothic design remains. Unlike earlier Neo-Gothic churches in Fairmont designed for established white congregations, the Mount Zion Baptist Church reflects a paired down, vernacular version of the style.

**Criteria Consideration A: Properties that are Primarily Religious in Nature**

The Mount Zion Baptist Church meets Criteria Consideration A as a religious property that derives its importance from its association with both architecture and historical events on a local level. Like many other churches with minority populations in the early 20<sup>th</sup> century, the Mount Zion Baptist Church provided a safe space for the Black community in Fairmont and functioned as a social, political, educational and spiritual outlet for this marginalized community.

Church continued to hold an important place in West Virginia's Black community. In 1925, the West Virginia Bureau of Negro Statistics summed up the importance of church by stating "all social, fraternal, economic, moral and religious enterprises" within the past 50 years could trace their origin to the Black church.<sup>51</sup> It goes on to say, "...literary, social and economic clubs and agencies all seek to announce their programs and advertise their activities through the.... pulpit and the church...No other institution can fill the place occupied by the church...."<sup>52</sup>

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<sup>51</sup> State of West Virginia, *Report - Bureau of Negro Welfare and Statistics*. United States: n.p., 1925, 66.

<sup>52</sup> *Ibid*, 66.

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## 9. Major Bibliographical References

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

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**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 # \_\_\_\_\_

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**Primary location of additional data:**

State Historic Preservation Office

Other State agency

Federal agency

Local government

University

Other

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

**Historic Resources Survey Number (if assigned): MA-0738**

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**10. Geographical Data**

**Acreage of Property 0.06**

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_ (enter coordinates to 6 decimal places)

1. Latitude: \_\_\_\_\_ Longitude: \_\_\_\_\_

2. Latitude: \_\_\_\_\_ Longitude: \_\_\_\_\_

3. Latitude: \_\_\_\_\_ Longitude: \_\_\_\_\_

4. Latitude: \_\_\_\_\_ Longitude: \_\_\_\_\_

**Or**

**UTM References**

Datum (indicated on USGS map):

NAD 1927 or  NAD 1983

1. Zone: 17N Easting: 573304 Northing: 4371095

2. Zone: Easting: Northing:

3. Zone: Easting: Northing:

4. Zone: Easting: Northing:

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

The boundary associated with the Mount Zion Baptist Church is listed as tax parcel id: 24-03-0027-0007 with a legal boundary description of Lot 4, Cleveland Avenue. A more detailed description can be found in Marion County Deed Book 1221, Page 287.

**Boundary Justification** (Explain why the boundaries were selected.)

The boundary includes the property that was historically related to the Mount Zion Baptist Church.

---

**11. Form Prepared By**

name/title: Sandra Scaffidi, Architectural Historian and John Pitman, Preservation Associate

organization: Practical Preservation

street & number: 1 Avalon Road

city or town: Fairmont state: WV zip code: 26554

e-mail: [sandra@practical-preservation.com](mailto:sandra@practical-preservation.com); [john@practical-preservation.com](mailto:john@practical-preservation.com)

telephone: 304-314-3773

date: April 1, 2023

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**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.)

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**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 Zion Baptist Church

City or Vicinity: Fairmont

County: Marion

State: West Virginia

Photographer: Sandra Scaffidi (and JaLon Staples as noted)

Date Photographed: March 20, 2023 or as noted.

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

Plate 1 of 15. Mount Zion Baptist Church, facing southwest. Photo taken April 15, 2023.

Plate 2 of 15. Mount Zion Baptist Church, facing southwest.

Plate 3 of 15. South elevation. Facing northwest.

Plate 4 of 15. South elevation, facing north. Note 42x36 inch concrete culvert. Photo by Jalon Staples documented January 3, 2023.

Photo 5 of 15. Detail of corbel, facing northwest.

Photo by JaLon Staples, taken January 3, 2023.

Photo 6 of 15. Cornerstone, facing west.

Photo 7 of 15. Entry into Narthex from vestibule, facing north.

Photo 8 of 15. Narthex, facing north. Note two restrooms at center of photo; stained glass windows at right.

Plate 9 of 15. Interior of the church, facing west.

Plate 10 of 15. Interior of church, facing balcony and entry, facing east.

Plate 11 of 15. Tiered balcony, facing northwest.

Plate 12 of 15. Balcony, facing north.

Photo 13 of 15. Detail of balustrade, facing northwest.

Photo by JaLon Staples, taken January 3, 2023.

Plate 14 of 15. Basement, facing north. Note plywood covering baptismal pool.

Plate 15 of 15. Typical window detail, facing east.



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Plate 1. Mount Zion Baptist Church, facing southwest (Photo taken April 15, 2023).

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Plate 2. Mount Zion Baptist Church, facing southwest.



Plate 3. Facing northwest.

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Plate 4. South elevation, facing north. Note 42x36 inch concrete culvert.  
Photo by Jalon Staples documented January 3, 2023.

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Photo 5. Detail of corbel, facing northwest. Photo by JaLon Staples, taken January 3, 2023.



Photo 6. Cornerstone, facing west.

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Photo 7. Entry into Narthex from vestibule, facing north.

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Photo 8. Narthex, facing north. Note two restrooms at center of photo; stained glass windows at right.



Plate 9. Interior of the church, facing west.

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Plate 10. Interior of church, facing balcony and entry, facing east.



Plate 11. Tiered balcony, facing northwest.

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Plate 12. Balcony, facing north.



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Photo 13. Detail of balustrade, facing northwest.  
Photo by Jalon Staples, taken January 3, 2023.

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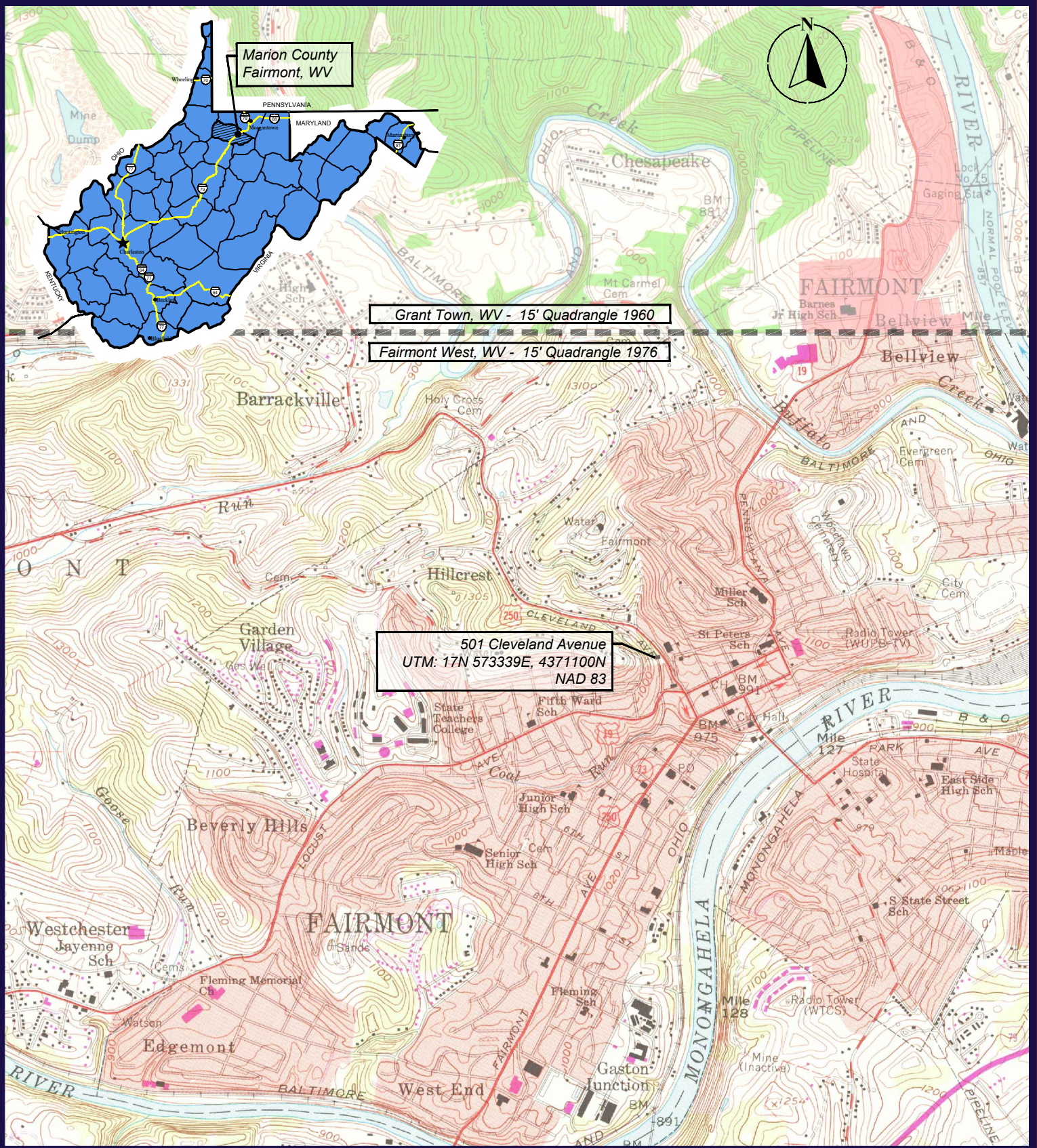
Plate 14. Basement, facing north. Note plywood covering baptismal pool.

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Plate 15. Typical window detail, facing east.



PRACTICAL  
PRESERVATION

**Figure 1**  
Resource Location Map  
Mount Zion Baptist Church  
501 Cleveland Avenue  
Fairmont, Marion County, West Virginia

Scale: 1 in = 2,000 ft

04/30/23



**Notes**  
 1. Background aerial image is from WVGISTC best leaf off mixed resolution imagery.  
 2. Overlaid aerial photo was captured by mini drone in 2023.

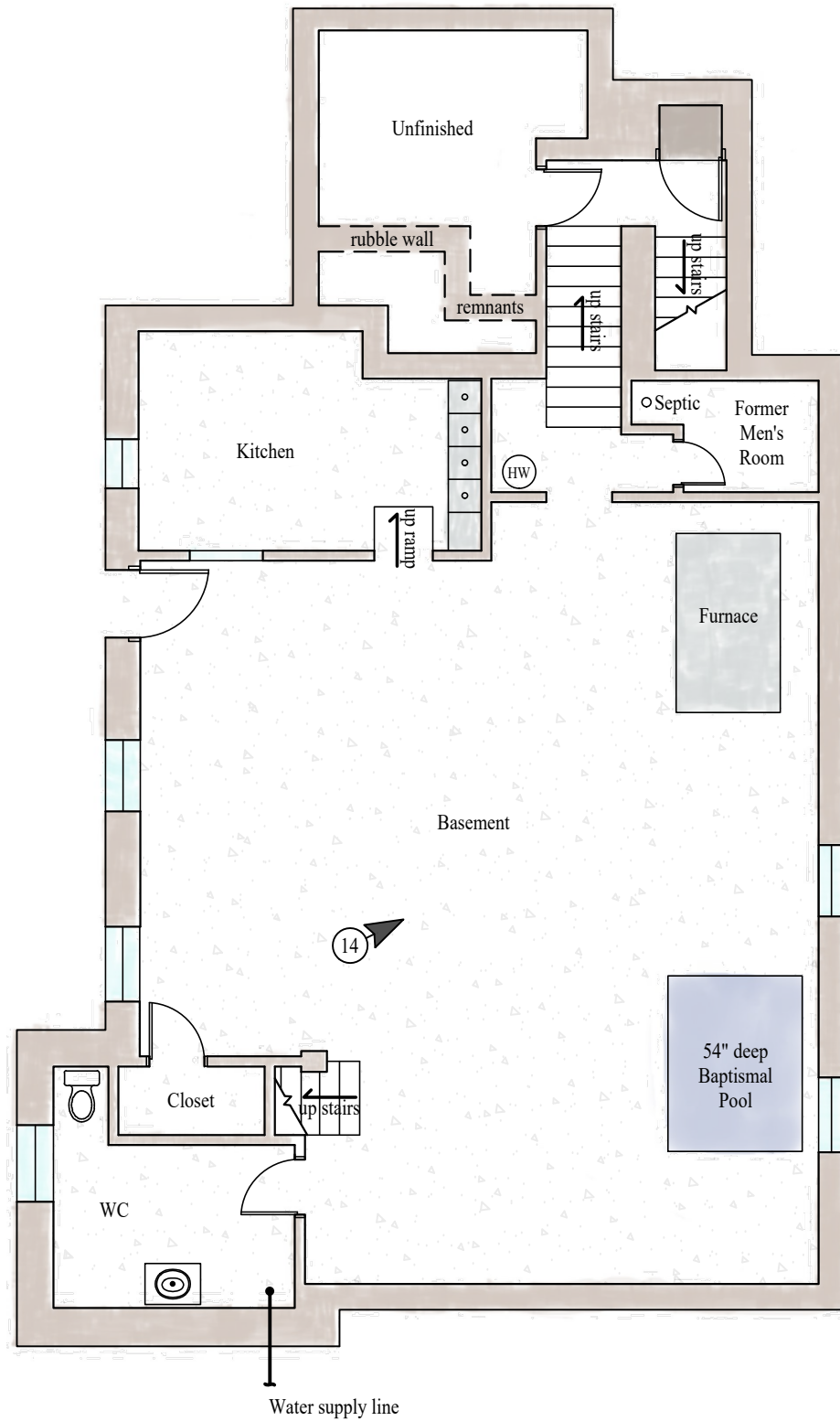


PRACTICAL  
PRESERVATION

**Figure 2**  
 Photo Location Map - Exterior  
 Mount Zion Baptist Church  
 501 Cleveland Avenue  
 Fairmont, Marion County, West Virginia

Scale: 1 in = 20 ft

04/30/23



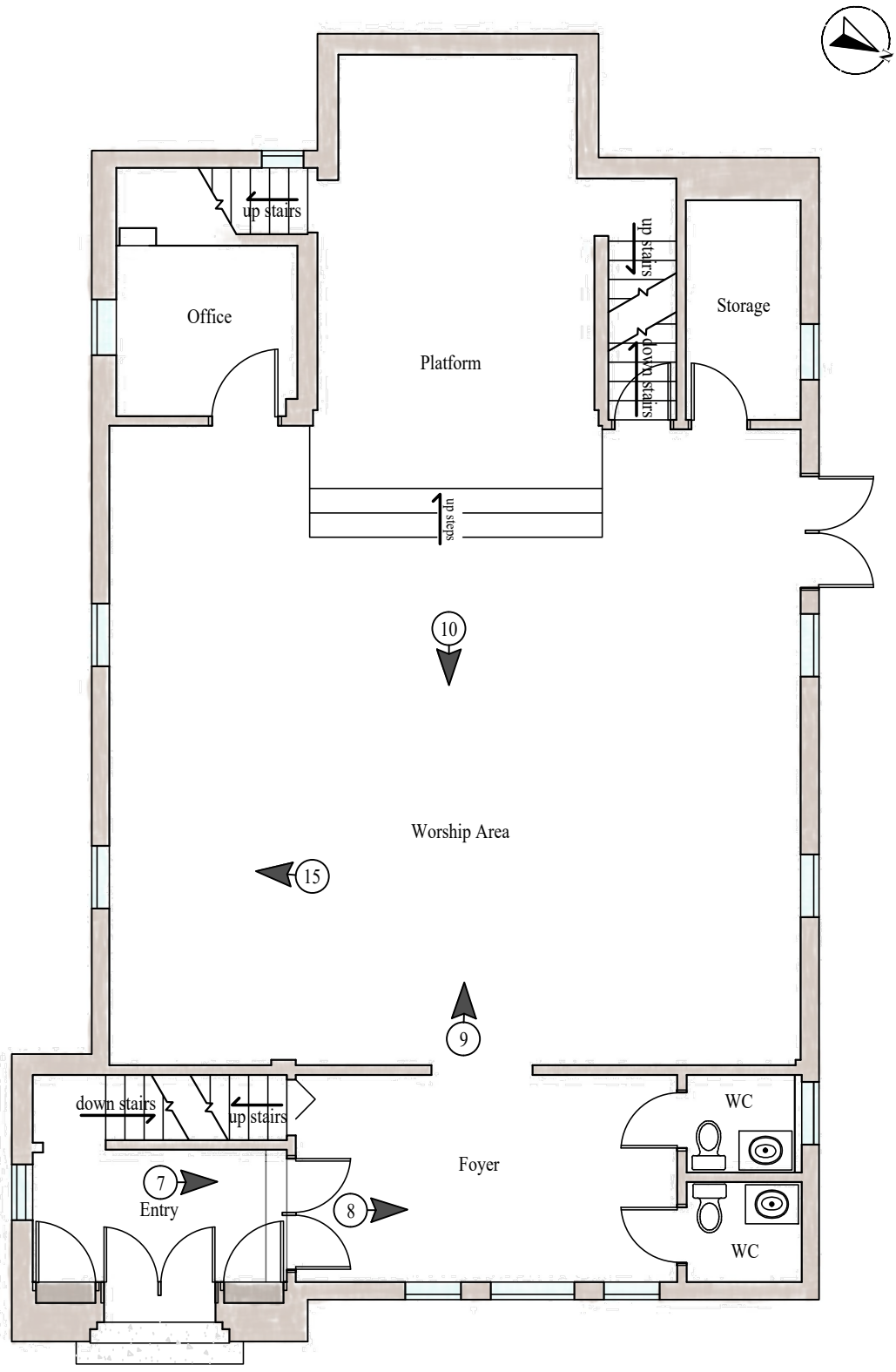
PRACTICAL  
PRESERVATION

### Figure 3

Photo Location Map - Basement  
Mount Zion Baptist Church  
501 Cleveland Avenue  
Fairmont, Marion County, West Virginia

Scale: 1/8 in = 1 ft

04/30/23

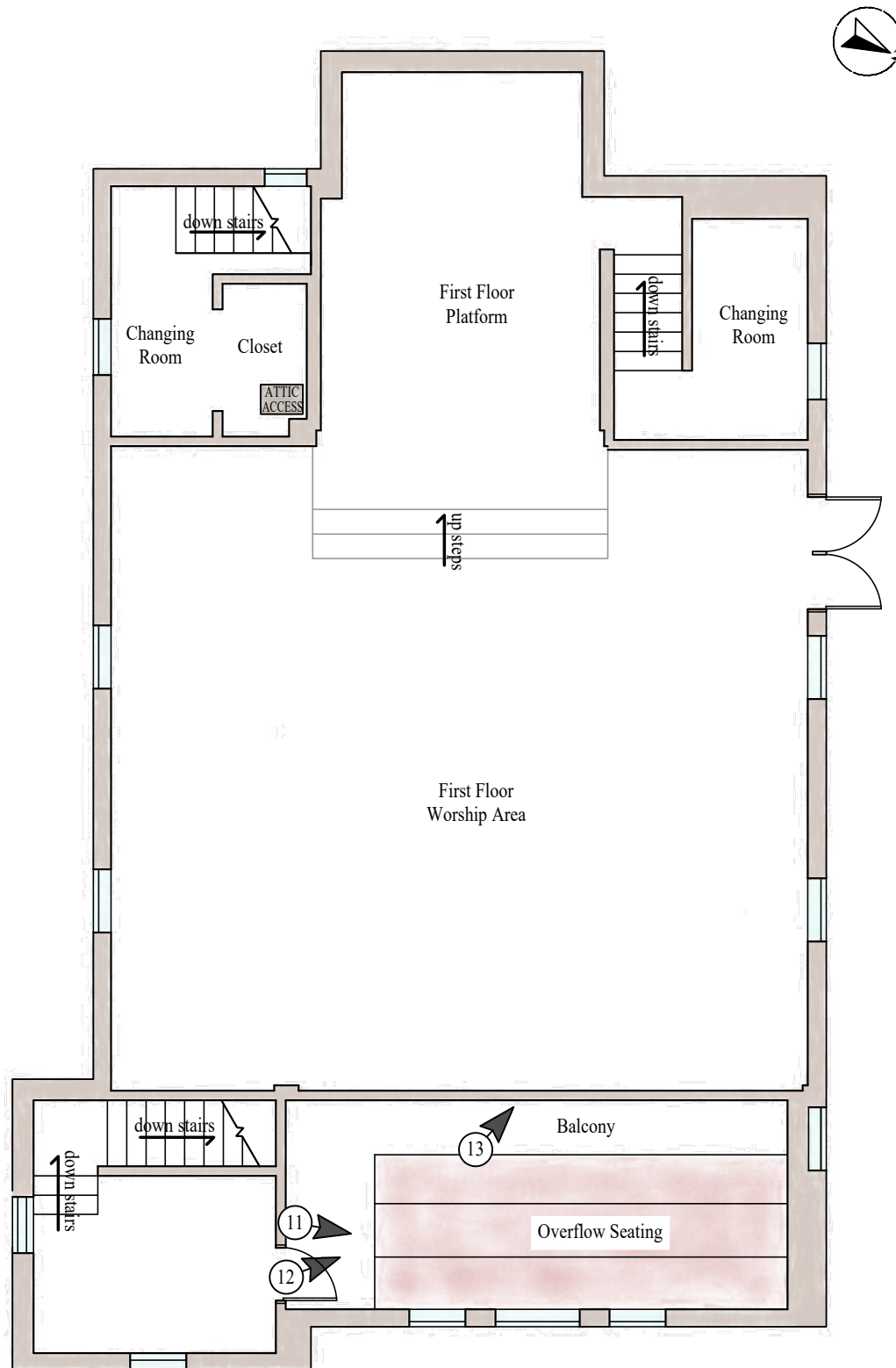


PRACTICAL  
PRESERVATION

**Figure 4**  
 Photo Location Map - First Floor  
 Mount Zion Baptist Church  
 501 Cleveland Avenue  
 Fairmont, Marion County, West Virginia

Scale: 1/8 in = 1 ft

04/30/23



PRACTICAL  
PRESERVATION

**Figure 5**  
 Photo Location Map - Second Floor  
 Mount Zion Baptist Church  
 501 Cleveland Avenue  
 Fairmont, Marion County, West Virginia

Scale: 1/8 in = 1 ft

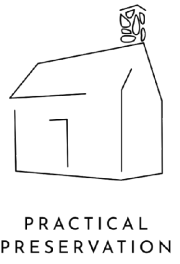
04/30/23





**Notes**

1. Background aerial image is from WVGISTC best leaf off mixed resolution imagery.
2. Overlaid aerial photo was captured by mini drone in 2023.
3. Property boundary shown was plotted based on Property plat recorded November 5th, 1980 in Marion County, Deed Book 830, page 834.



**Figure 6**  
 NRHP Boundary Map  
 Mount Zion Baptist Church  
 501 Cleveland Avenue  
 Fairmont, Marion County, West Virginia

Scale: 1 in = 20 ft

04/30/23