

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM**

(Type all entries - complete applicable sections)

STATE: West Virginia
COUNTY: Kanawha
FOR NPS USE ONLY
ENTRY DATE DEC 27 1974

1. NAME

COMMON: * African Zion Baptist Church

AND/OR HISTORIC:

2. LOCATION

STREET AND NUMBER:
4104 Malden Drive

CITY OR TOWN: Malden CONGRESSIONAL DISTRICT: Third

STATE: West Virginia CODE: 54 COUNTY: Kanawha CODE: 039

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input checked="" type="checkbox"/> Building <input type="checkbox"/> Site <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	<input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress	Yes: <input checked="" type="checkbox"/> Restricted <input type="checkbox"/> Unrestricted <input type="checkbox"/> No

PRESENT USE (Check One or More as Appropriate)

<input type="checkbox"/> Agricultural	<input type="checkbox"/> Government	<input type="checkbox"/> Park	<input type="checkbox"/> Transportation	<input type="checkbox"/> Comments
<input type="checkbox"/> Commercial	<input type="checkbox"/> Industrial	<input type="checkbox"/> Private Residence	<input type="checkbox"/> Other (Specify)	
<input type="checkbox"/> Educational	<input type="checkbox"/> Military	<input checked="" type="checkbox"/> Religious		
<input type="checkbox"/> Entertainment	<input type="checkbox"/> Museum	<input type="checkbox"/> Scientific		

4. OWNER OF PROPERTY

OWNER'S NAME:
Board of Trustees, African Zion Baptist Church

STREET AND NUMBER:
4104 Malden Drive

CITY OR TOWN: Malden STATE: West Virginia CODE: 54

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.:
Kanawha County Courthouse

STREET AND NUMBER:
416 Kanawha Blvd., East

CITY OR TOWN: Charleston STATE: West Virginia CODE: 54

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:

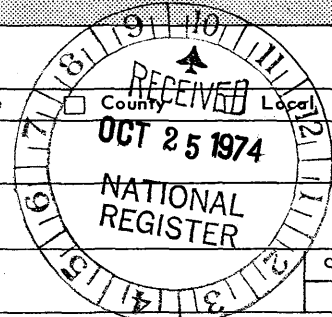
DATE OF SURVEY: Federal State County Local

DEPOSITORY FOR SURVEY RECORDS:

STREET AND NUMBER:

CITY OR TOWN: STATE: CODE:

SEE INSTRUCTIONS



STATE: West Virginia

COUNTY: Kanawha

ENTRY NUMBER: **DEC 27 1974**

DATE:

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7 DESCRIPTION

CONDITION	(Check One)					
	<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input checked="" type="checkbox"/> Altered	<input type="checkbox"/> Unaltered		<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site	

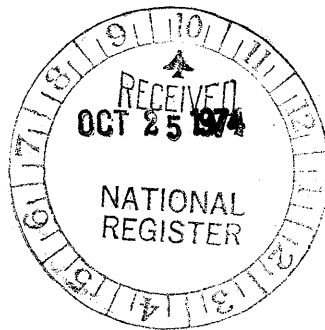
DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

Constructed about 1872, the present rectangular African Zion Baptist Church is essentially unchanged in outline from the original. Other than minor repairs and replacement of deteriorated wooden elements, the exterior has been enlarged only once, a small addition, in a style similar to the main unit, being made in 1940 for storage and sanitary facilities. Asphalt shingles provided better roofing for the structure and its crowning bell tower in 1951. The interior also underwent a refurbishing about 1940, walls (above wainscoting) and ceiling being covered with a composition fiberboard. Carpeting was placed on the floor in 1972.

African Zion Baptist Church is a frame structure built atop a stone foundation. Underpinned, the unit has no basement, but a crawl space, such as was provided in many Kanawha Valley buildings of the time, is located under the entirety. The gable-roofed sanctuary is topped on its front (west) elevation by a wooden bell tower. Entrance steps are now of cement, having replaced the old wooden risers about 1963. The hood over the central doors is wood framed and covered with asphalt shingles.

The weatherboard exterior is simply designed and painted white, as is all trim. Broken in front by a double-door entranceway and symmetrically placed windows on either side, the church has two windows on all elevations. These are high, double-hung wooden sash capped by a gently curving arch. The four upper panes in each window are clear while the lower four are translucent.

Interior walls (above the wainscoting) and ceiling are tongue-and-groove beaded matched pine sheeting covered by fiberboard. Wainscoting is a similar tongue-and-groove beaded sheeting. What is believed to be the original floor of hard pine has been covered by carpeting since 1972. All in all, the plain and simple lines of African Zion Baptist Church have remained intact since 1872, giving the structure the character associated with age and place.



SEE INSTRUCTIONS

SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- | | | | |
|--|---------------------------------------|--|---------------------------------------|
| <input type="checkbox"/> Pre-Columbian | <input type="checkbox"/> 16th Century | <input type="checkbox"/> 18th Century | <input type="checkbox"/> 20th Century |
| <input type="checkbox"/> 15th Century | <input type="checkbox"/> 17th Century | <input checked="" type="checkbox"/> 19th Century | |

SPECIFIC DATE(S) (If Applicable and Known) C. 1872 (constructed)

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|---|---|---|--|
| <input type="checkbox"/> Aboriginal | <input type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input checked="" type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) _____ |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | _____ |
| <input type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input checked="" type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Military | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | |
| <input type="checkbox"/> Conservation | | | |

STATEMENT OF SIGNIFICANCE

African Zion Baptist Church deserves special recognition as the mother church of Negro Baptists in West Virginia as well as the progenitor of associations dedicated to the furtherance of the religious education of this group even to this day. Among its noted members have been Booker T. Washington and "Father" Lewis Rice, founder of the church and a leader of the early black community in the Kanawha Valley of West Virginia.

An area known as the Kanawha Salines, located along the Kanawha River a few miles east of present Charleston, West Virginia, had flourished from shortly after the beginning until near the middle of the nineteenth century and again during the civil strife of the 1860s as a prime area for the production of salt, especially for the supply of large quantities needed by the meat-packing industry in Cincinnati. Slaves, often hired out to producers and shippers by masters in Virginia, came to be a common element in the processing of salt, and after the Civil War it was logical that many would settle there under a new economic and social order in a new and controversial state. The black community naturally institutionalized at an early date into religious groups, and by 1865 the African Zion Baptist Church at Tinkersville (just east of Malden) was recognized as the main organization completely owned and controlled by Negroes.

For a short time meetings of the church, formally organized in February 1863, were held in the home of Reverend Lewis Rice, a prime mover in the efforts to form means of secular and religious education for his people. The first structure used exclusively as a house for the body's instruction was built in November 1865, with the aid of General Lewis Ruffner, a local salt entrepreneur. By 1872 increasing economic demands for coal production (which had far surpassed the old salt manufacturing components as the leading industry of the area) required the church to move to its present location at Malden where it erected a sanctuary which stands much the same today.

The African Zion Baptist Church is the mother church of the Negro Baptists of West Virginia. The Kanawha Valley's economy expanded greatly prior to the setbacks of the 1873 panic, and growing coal production offered employment to many black settlers. Up and down the river "arms" of African Zion were organized until the churches joined the Mt. Olivet Baptist Association in 1874 as individual units. This body still functions, and the mother church, a charter member, still belongs. Such a society provided the first entirely West Virginia grouping of Negro Baptists, for the churches formerly belonged to the Providence Association of Ohio. Statewide organization was eventually begun in 1878 with the formation of the West Virginia Baptist State Convention, and the African Zion Baptist Church was again a

SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Harlan, Louis R. Booker T. Washington: the Making of a Black Leader, 1856-1901. New York: Oxford University Press, 1972. (pp. 34, 49-50, 82, 84-85).
 . "Booker T. Washington and the Kanawha Valley, 1875-1879." West Virginia History, XXXIII (Jan. 1972), 124-41.
 . "Booker T. Washington's West Virginia Boyhood." West Virginia History, XXXII (Jan. 1971), 63-85.
 Higginbotham, Wilma. "The Town I Always Call Home," Charleston (W.Va.) Daily Mail, April 14, 1973. (p. 9A)

10. GEOGRAPHICAL DATA

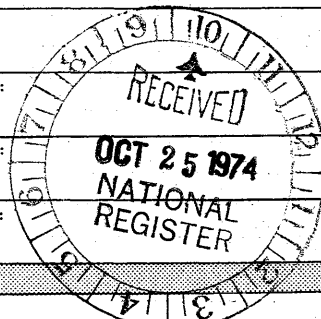
LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		LATITUDE	LONGITUDE	
	Degrees Minutes Seconds	Degrees Minutes Seconds		Degrees Minutes Seconds	Degrees Minutes Seconds	
NW	° ' "	° ' "		38° 17' 58.4"	81° 33' 25.6"	
NE	° ' "	° ' "				
SE	° ' "	° ' "				
SW	° ' "	° ' "				

UTM
17/451280
4238990
CD

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 1/2 acre

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE



SEE INSTRUCTIONS

11. FORM PREPARED BY

NAME AND TITLE:
James E. Harding, Research Analyst

ORGANIZATION: West Virginia Antiquities Commission DATE: September 9, 1974

STREET AND NUMBER:
Old Mountainlair, West Virginia University

CITY OR TOWN: Morgantown STATE: West Virginia CODE: 54

12. STATE LIAISON OFFICER CERTIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name: Leonard M. Davis
 Leonard M. Davis, Ph.D.

Title: State Historic Preservation Officer

Date: Oct. 21, 1974

NATIONAL REGISTER VERIFICATION

I hereby certify that this property is included in the National Register.

[Signature]
 Director, Office of Archeology and Historic Preservation

Date: 10/27/74

ATTEST:

[Signature]
 Keeper of The National Register

Date: DEC 26 1974

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(Continuation Sheet)

STATE West Virginia	
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(Number all entries)

8. SIGNIFICANCE (Continued)

charter member through efforts of the Mt. Olivet Baptist group.

Among the freed slaves who migrated to the salines from Virginia after the Civil War were Booker T. Washington and his mother, brother and sister. Booker's stepfather was already working in a salt-packing house when the family arrived, and his sons soon joined him in daily labor. From about the time he was nine (1865) until he reached sixteen and left for Hampton Institute (1872), Washington and his relatives were part of the African Zion Baptist congregation and governing body. After his return to Malden in 1875, Booker remained associated with the black community as an educator, church clerk and Sunday School leader. His ties with the African Zion Baptist Church not only continued strong while he remained in the area (he even served as clerk of the Mt. Olivet Baptist Association from about 1877 to 1879), but his return visits after he left found him in close contact with many of its members.

As a pioneer in its efforts, the African Zion Baptist Church holds a special place as leader in the expansion of both religious and secular upgrading of the community. Its part in the evolution of the Negroes of the Kanawha Valley from slaves to freedmen is well documented, and its products, such as Booker T. Washington, have continued to do credit to the organization.

9. MAJOR BIBLIOGRAPHICAL REFERENCES (Continued)

- Hill, Richard H. History (of) the First Baptist Church of Charleston, West Virginia. Charleston, W.Va., 1934. (pp. 5-6).
- Letter, Mrs. George E. Lundeen to James E. Harding, May 31, 1974. West Virginia Antiquities Commission, Old Mountainlair, West Virginia University, Morgantown, West Virginia.
- Sheeler, John R. "The Negro in West Virginia before 1900." Ph.D. dissertation, West Virginia University, Morgantown, West Virginia, 1954.
- Washington, Booker T. The Story of My Life and Work. Naperville, Ill.: J.L. Nichols and Co., 1901. (pp. 23-52)
- _____. Up from Slavery. Garden City, New York: Doubleday and Co., Inc., 1963. (pp. 17-65)
- West Virginia Baptist State Convention. Souvenir Program, 85th Anniversary Session. Hilltop, W.Va.: West Virginia Baptist State Convention, 1963. (pp. 9, 11, 27)

