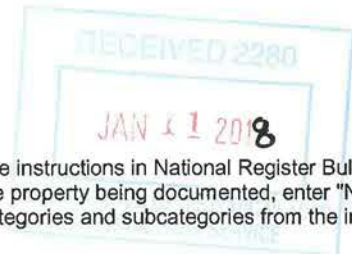


**United States Department of the Interior
National Park Service
National Register of Historic Places Registration Form**



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: St. Mark's Baptist Church and Ashland Cemetery
Other Names/Site Number: N/A
Name of related multiple property listing: N/A

2. Location

Street & Number: 6025 Section Rd
City or town: Fort Allen State: LA County: West Baton Rouge
Not for Publication: Vicinity: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 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 meets does not meet the National Register Criteria.

I recommend that this property be considered significant at the following level(s) of significance:
 national state local

Applicable National Register Criteria: A B C D

Kristin P. Sanders 12/20/2017
Signature of certifying official/Title: Kristin Sanders, Deputy State Historic Preservation Officer **Date**
Louisiana Department of Culture, Recreation, and Tourism
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**

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State

4. National Park Certification

I hereby certify that the 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: _____

[Handwritten Signature]
Signature of the Keeper
For

2-21-2018

Date of Action

5. Classification

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

<input checked="" type="checkbox"/>	Private
<input type="checkbox"/>	Public – Local
<input type="checkbox"/>	Public – State
<input type="checkbox"/>	Public – Federal

Category of Property (Check only one box.)

<input type="checkbox"/>	Building(s)
<input checked="" type="checkbox"/>	District
<input type="checkbox"/>	Site
<input type="checkbox"/>	Structure
<input type="checkbox"/>	object

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

Contributing	Non-contributing	
1		Buildings
1		Sites
		Structures
		Objects
2	0	Total

Number of contributing resources previously listed in the National Register: 0

6. Function or Use

Historic Functions (Enter categories from instructions.): Education; Religion: Religious Facility; Funerary: Cemetery

Current Functions (Enter categories from instructions.): Religion: Religious Facility; Funerary: Cemetery

7. Description

Architectural Classification (Enter categories from instructions.): No Style

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State

Materials: (enter categories from instructions.) old common church style
foundation: pine, cypress beams
walls: pine 2x8 planks, 2x4 pine wood
roof: plank board, tin covered, roof paper
other: later covered asphalt shingles

Narrative Description

Summary Paragraph

St. Mark Baptist Church and Ashland Cemetery are located in the northern part of West Baton Rouge Parish on a section of land surrounded by sugar cane fields. Several small plantations - Smithfield, Allendale, Winterville, Orange Grove, and Erwinville - located within a 5 mile radius of the church and cemetery were the communities that made up the vast membership of the church in its early days. Oral history from the elders of the church report that the original church structure was carried down the Mississippi River and carried by wagon to the present site in 1867 with work continuing for ten years until its completion in 1877. This would have been the first church established after the end of slavery in the Chamberlin community. It was the center of all social activities for the African Americans from the plantation communities. The existing textured block building was built in 1922 after the first church was lost and has been relatively unaltered. The interior was updated cosmetically in 1960 with wall paneling and carpet (the original finishes are underneath). There is a small rear addition for bathrooms, kitchen, and hall. Lastly, the original stained glass windows were replaced in the 1950s within the original window opening size. One original stained glass window remains at the altar area (is encased in the wall by the rear addition). These alterations have not negatively affected the building's historic integrity and it is clearly recognizable by former students and parishioners from the period of significance. Ashland Cemetery has been functionally related to St. Mark since at least 1917, with official ownership by the church occurring in 1940. It has served both as a final resting place for parishioners and locals as well as providing a secondary gathering place for social activities for the community. It also retains a high degree of integrity with a majority of the graves being over 50 years old. For these reasons, St. Mark Baptist Church and Ashland Cemetery are eligible for listing on the National Register.

Narrative Description

The church is located next to Chamberlin Elementary School, which was the first public African American school. Prior to the building of this school, St. Mark served as the first school in the area for black children. Older members of the church have stated that they attended school at the church as early as the 1940's. Ten pastors have led the church. It was under the leadership of Rev. Robert Williams in 1922 that remodeling was done to add modern features such as a kitchen and outside baptismal pool. Previously, the church only had a pot belly heater and outhouses. In 1960, under the leadership of Pastor Phil Johnson, a central heating and cooling system was added as well as new drapes, pews, piano, office, and larger dining area.

The first board of trustees was Godfrey McQuillon, J. Tackneau, Louis Payne, Price Huntley, Charlie Payne, Ed Savage, and Robert Williams. As founding members, their names appear on the corner stone and were later added to the bell tower. The property that the church sits on was leased from the Benjamin Devall family for a period of 99 years. Upon expiration of the lease in 2021, the land will be donated to St. Mark Baptist Church. St. Mark was built as a church, but has been used as an African American school, voting precinct, and meeting place for public meetings and common gathering place on weekends.

Façade (South Elevation) *See Photos 1-2.*

The main façade of the church features a prominent bell tower (the bell structure was unstable and the original bell now stands on a freestanding stand near the parking lot) on the eastern side. It has a hipped roof. The entire original structure is built of textured concrete blocks with smooth blocks used at the corners to create

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State

decorative quoins. The original openings in the bell tower are evident by the use of smooth blocks to infill the holes. There is a double door entrance in the center of the bell tower with a two light transom above. A low sloping handicapped ramp leads to the entrance. To the left of the bell tower, the façade steps back and features a set of double windows. This part of the façade has a front gabled roof with horizontal siding in the gable end.

West Elevation *See Photo 2*

This elevation features a central set of double windows with two single windows on each side for a total of six windows on the entire elevation. The windows, as are all of the windows on the building, are three lite c. 1950 aluminum windows with colored textured glass in red, yellow, and green. These replaced the original stained glass windows. The rear addition is differentiated from the original structure through the use of horizontal siding. There is a single door and small window on the addition.

North Elevation *See Photo 3*

The rear of the church has horizontal siding with one set of modern double windows at the left of the elevation.

East Elevation *See Photos 3-4*

This elevation features the rear addition at the far right with two entry doors and a single window in between. On the original structure, there are six windows matching those on the west elevation. There is a second entrance matching the one on the main façade of the bell tower accessed via three small steps.

Interior *See Photos 5-6*

Upon entering either of the front entrances, one comes into a small vestibule. Swinging doors provide access into the worship space (the doors do not extend all the way to the ceiling leaving a gap). The worship space is one large open space with a central aisle and pews on each side. The altar area is slightly raised with a podium and rounded arch proscenium. There are doors on each side of the altar leading to the rear addition. The wood plank floors are original, but were later covered with carpet. After Hurricane Katrina, major work was done to repair the roof, ceilings, outside walls, and plumbing. One original stained glass window from the original construction remains near the rear hallway, behind a curtain in the altar area. A panel has been placed over it.

Cemetery, Contributing Site (*See Photos 7-9 and figures at the end of the nomination*)

Ashland cemetery is approximately an acre and a half, being about 80ft wide and extending approximately 320ft deep. It is located ¼ mile behind the church as the crow flies northeast. While not located on the same property as the church, it has functionally served as the church's burial ground since the early 20th century. It's typical of African American cemeteries, having both above and below ground burials. There are concrete vaults above ground and hand carved headstones indicating burials below grounds. In the cases of older burials the grave is marked by a cluster of lilies. Burials in this cemetery include former slaves, tenant farmers, and mulatto descendants of the plantation owners. The oldest readable marker dates to a burial date of 1917, Wilson Barrow, and the most recent burial dates to 1987. There are likely several unmarked burials, as is typical of older African American cemeteries. There are several burials dating to the 1930s and 1940s, which have birth dates ranging from the 1830s through 1870s. There are several veterans buried in the cemetery, including at least one World War II veteran and three World War I vets. The markers themselves include some hand carved concrete ones, but most appear to be made by the same maker and are hand stamped letters in the concrete (for example, the markers for Hettie Graves, Alice Moore, Mary William). There is one concrete block vault while all of the others are simple arch topped concrete vaults. The cemetery is bounded by a gravel road (Deer Lane) to the west, and lines of trees on the three other sides. Overall, the cemetery retains a strong integrity of design, materials, workmanship, location, setting, feeling, and association.

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State

There are 3 cemeteries associated with St. Mark Church. Orange Grove Plantation Cemetery which was donated to the church in 2008 by Harry L. Laws and Co., Inc., Chamberlin Cemetery which is on privately owned land, and Ashland Plantation Cemetery which was donated to the church in 1940 by the Devall descendants. Ashland is the only one considered contributing to this nomination as it is the only one which has historically been owned by the church during the period of significance.

Archaeological Potential

There have not been any archaeological investigations done at the site and thus, Criterion D is not currently being claimed as an official area of significance. However, because of the age and continued use of Ashland Cemetery since c. 1877 to modern times, it does have the potential to yield information about the burial customs of the community of Chamberlin and their ancestors. If future investigations do yield information, adding Criterion D as an official criterion.

Alterations and Integrity

As discussed above, the main alterations to St. Mark Baptist Church are the rear addition, replacement stained glass windows, and interior cosmetic updates. Per "The African American Experience in Louisiana" historic context, when describing integrity for properties related to African American Heritage under Criterion A:

"...documentation of their role in these (historic) events is of great importance, while their physical appearance is less so. In terms of the areas of integrity identified by the National Register, the 'association', 'feeling', 'setting', and 'location' of African American historic properties in Louisiana is most important, while that of their 'design', 'materials', and 'workmanship' is usually less so. In general, a property will possess enough integrity to someone who was familiar with it during its historic period of significance."¹

Furthermore,

"The longer a resource has been associated with African Americans, the greater the likelihood of its physical alteration...Changes that reflect income levels, community values, and individual aesthetic preferences show how buildings and communities evolved. None of these changes should be disconcerting when viewed through the larger lens of understanding the impact of segregation on African American life."²

St. Mark Baptist Church definitely fits what is described in both of these quotes. It has a strong integrity of location, setting, feeling, and association. It also has a relatively strong integrity of materials and design on the exterior of the building. Any former student or parishioner to the church would recognize the building as their former school, church, and gathering place. They would also easily recognize Ashland Cemetery as it has had very little alteration save for the addition of a few modern burials. Thus, they remain eligible for listing on the National Register.

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.)

X	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.

¹ Laura Ewen Blokker. "The African American Experience in Louisiana." Pg. 50.

² Ibid.

St. Mark Baptist Church and Ashland Cemetery

West Baton Rouge Parish, LA

Name of Property

County and State

	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:

X	A	Owned by a religious institution or used for religious purposes
	B	Removed from its original location
	C	A birthplace or grave
X	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.): Education, Ethnic Heritage: Black

Period of Significance: A: Education – 1922- 1950; A: Ethnic Heritage - 1877-1967

Significant Dates: 1922

Significant Person (Complete only if Criterion B is marked above): N/A

Cultural Affiliation (only if criterion D is marked above): N/A

Architect/Builder (last name, first name): Local plantation workers

Period of Significance (justification): A: Education – The period of significance under education is 1922-1950, the years that the church served as the local school for African American students.

A: Ethnic Heritage, Black – The period of significance under ethnic heritage is 1877-1967, the date the congregation finished their first church building and began using Ashland Cemetery, and ends in 1967, 50 years ago. This period includes the time when the church building was built as well since both the church and cemetery were vital to the local African American community.

Criteria Considerations (explanation, if necessary): The building is and has historically been used as a church. However, it is not being listed for religious significance, but rather for historical and educational significance. Likewise, cemeteries are normally not eligible purely for being a cemetery, but Ashland Cemetery is significant in the social role it played for the local African American community as their burial ground and gathering place.

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

St. Mark Baptist Church and Ashland Cemetery are locally significant under Criterion A: History in the areas of education and ethnic history: black. The church represents a major phenomenon in the development of educational facilities for African American students during segregation. The building represents the only opportunity for local African American children to receive an education starting in 1922 and ending in 1950 when Chamberlin Elementary School was built next door. Furthermore, it was a gathering place for local

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State

families to share news of their crops, families, and to fellowship with their neighbors. It was a focal point of the local African American community both for education and for life in general. Ashland Cemetery was also a focal point for the local African American community as it was a place that they owned (officially in 1940) and have used since the late 19th century not only for burying their loved ones, but also as a social gathering place. Its period of significance is 1877-1967.

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

History of the Port Allen and the Chamberlin Community

Port Allen, located on the west bank of the Mississippi River across from Baton Rouge and the parish seat of West Baton Rouge Parish, was first settled in 1809 as La Ville St. Michel. Because of its location on the banks of the Mississippi, that first settlement was lost to flooding. In 1870, a new settlement was created nearby, which was renamed Port Allen eight years later. By 1916, Port Allen was incorporated as a village and was later declared a city in 1923. Its prime location made it an important city for the trade and transportation of goods. A railroad terminal was located in the area and the city would become home to a ferry that crossed to Baton Rouge three times a day carrying goods and train cars. The ferry continued carrying cars and pedestrians until 1968 when the Mississippi River Bridge was built.³

Surrounding the city of Port Allen were vast agricultural fields and many plantations. The Chamberlin area, located 12 miles northwest of Port Allen when traveling along the river, included several plantations. They were Orange Grove, Smithfield, Ashland, Camp, Clarkland, and Chamberlin Plantations. These plantations were owned by wealthy landowners and early politicians such as Devall, Chamberlin, and Clark. The Chamberlin community thus grew up around the Chamberlin plantation.

Criterion A: Education and Ethnic Heritage: Black

As far back as 1877, the church and cemetery were a part of the community as meeting places for the farm workers of the surrounding communities of Smithfield, Winterville, Orange Grove, Allendale, and Erwinville. St. Mark and Ashland Cemetery served the African American community as a meeting place for various social activities. Some of the early meetings included the early Benevolent Society. It served as a voting precinct and a place for early community gatherings. NAACP meetings were held at St. Mark and later moved to Port Allen. The church also served as a storm shelter during hurricanes and other threatening situations. Sometimes just to keep warm, families would shelter in the church. It was very common for politicians to visit the church during Sunday service to state their platform. All of the farmers would meet at the church to share and exchange their excess crops with other families through bartering. Ashland Cemetery has been lovingly maintained by parishioners and family members of the deceased for the last 100 years in order to continue to preserve this piece of property for future internments. The activities of maintaining the grounds and the grave markers serves as a connection to the past and is not merely just an act, but rather a cultural ritual that has been passed down for generations. The cemetery also serves as a secondary gathering place for social activities.

St. Mark and Ashland Cemetery served the African American community as meeting places for social gatherings and the church also served as an educational facility. Some of the early meetings included the early Benevolent Society and the NAACP. The church also served as a voting precinct and a place for other early community gatherings. It was very common for politicians to visit the church during Sunday service to state their platform. Early farmer markets were held at the church. The farmers would sell or barter their excess crops with other farmers.

Education in Louisiana:

³ "History." City of Port Allen website. www.portallen.org/history. Accessed October 31, 2017.

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State

The following educational context is taken from the Beard Congregational Church National Register nomination. It is another African American church that was used as a school.

Education in Louisiana at the turn of the 20th century was in a horrible state. One important event that occurred in relation to education was the adoption of the new state constitution in 1898. It enabled local special tax elections for the support of public schools. It also mandated that schools would be segregated by race. Following the adoption of this constitution and under the guidance of state superintendent T.H. Harris from 1908-1940, "public education in Louisiana was enabled to grow and develop to respectable status."⁴

This respectable status was true only for white schools. While the overall condition of education was still poor throughout the state, it was immensely poor for African American children. Throughout the state, the physical plant for white schools was valued at over \$6 million. The physical plant for African American schools was valued at just \$250,000. It is estimated that this number was even lower as the majority of schools, like the school at Beard Congregational Church, were actually churches or lodges and not actual public school buildings. In some cities, such as Baton Rouge, New Orleans, and Shreveport, substantial school buildings were constructed. In smaller towns, one room or multiple room frame school houses were constructed. The Rosenwald fund, which made many rural schools possible from 1916 to 1932, contributed to the construction of 392 schools as well as houses for teachers and shops.⁵ For other places, like Chamberlin, it wouldn't be until the 1940s when more substantial separate school buildings would be constructed.⁶

Educational History of Chamberlin and St. Mark Baptist Church

St. Mark served as one of the first African American schools in the Chamberlin area. Prior to 1936, African American students only attended school 5 months out of the year, from January to May. This was due to the poor attendance because children would stay home to help their family with the harvesting of cotton or sugarcane. From 1936 to 1949, the school year was extended to 6 months. The school period became 9 months for both white and black schools in 1949. All ages and grade levels met in the church building to learn general education. The pews were moved out of the way and desks were set up for the students. Most of the materials were supplied by the teacher, either from her own pocket or by having fund raisers.

In 1950, Chamberlin Elementary school was built to accommodate the African American children of the Chamberlin area. Built as a church by the poor newly freed slaves, St. Mark Baptist Church has served the African American community as a school from 1922 to c. 1950 when Chamberlin Elementary School was built.

Conclusion

As stated above, St. Mark Baptist Church and Ashland Cemetery are locally significant under Criterion A: History in the areas of African-American history and education. The church not only served as a gathering place for the surrounding African American community, but it also served as the only opportunity for local African American children to receive an education for almost 30 years. It stands today as a reminder of this important role in West Baton Rouge Parish. The cemetery was significant not only as a final resting place for parishioners of St. Mark, but it was also a significant secondary meeting and gathering place for the local community. As two functionally related historic African American resources and based on the reasons discussed above, they are eligible for listing on the National Register.

Developmental History/Additional historic context information

See above.

⁴ Laura Blokker. "Education in Louisiana." *Louisiana Division of Historic Preservation*. N.d. Web. 6 March 2015.

⁵ Ibid.

⁶ National Register of Historic Places, Beard Congregational Church, Erath, Vermilion Parish, Louisiana, National Register #15000700.

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State

9. Major Bibliographical Resources

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

- Blokker, Laura. "Education in Louisiana." *Louisiana Division of Historic Preservation*. N.d. Web. 6 March 2015.
- Blokker, Laura. "The African American Experience in Louisiana." *Louisiana Division of Historic Preservation*. N.d. Web. 6 March 2015.
- "History." City of Port Allen website. www.portallen.org/history. Accessed October 31, 2017.
- Kellough, Elizabeth and Leona Mayeux. *Chronicles of West Baton Rouge*. Baton Rouge: Kennedy Print Shop, 1979.
- National Register of Historic Places, Beard Congregational Church, Erath, Vermilion Parish, Louisiana, National Register #15000700.
- Woods, Sadie Payne. Oral Histories, 2017.

Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: St. Mark Baptist Church

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property: 1.06 acres

Latitude/Longitude Coordinates

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State

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

St. Mark Baptist Church:

Latitude: 30.535227 Longitude: -91.297673

Ashland Cemetery:

- 1. Latitude: 30.538431 Longitude: -91.296077
- 2. Latitude: 30.538415 Longitude: -91.294839
- 3. Latitude: 30.538077 Longitude: -91.294821
- 4. Latitude: 30.538155 Longitude: -91.296050

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

St. Mark Baptist Church: Lot in Sec 57 T65 R11E Measuring 93' x 127.18'. Section Road bounds the property to the south, a parking lot and playground of Chamberlin Elementary bounds the property to the east and north, and a neighboring lot of land bounds the property to the west.

Ashland Cemetery: Lot in Sec 57 T65 R12E

See submitted plat maps for each property to see the official boundaries.

Boundary Justification (Explain why the boundaries were selected.)

The boundaries chosen reflect the historic boundaries of both the church and cemetery properties.

11. Form Prepared By

name/title: LeeDell Woods, Jr.
organization: Lead Deacon, St. Mark Baptist Church
street & number: 910 Colonial Drive
city or town: Port Allen state: LA zip code: 70767
e-mail: leedell.woods52@gmail.com
telephone: 225-287-3053
date: 4-16-2017

Additional Documentation

Submit the following items with the completed form:

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

Photographs

Submit clear and descriptive photographs. The size of each image must be 3000x2000 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

St. Mark Baptist Church and Ashland Cemetery

Name of Property

West Baton Rouge Parish, LA

County and State

Name of Property: St. Mark Baptist Church and Ashland Cemetery

City or Vicinity: Port Allen

County: West Baton Rouge

State: LA

Name of Photographer: Jessica Richardson

Date of Photographs: August 10, 2017

1 of 9: Main façade of the church; camera facing north.

2 of 9: Western elevation of the church; camera facing northeast.

3 of 9: Rear and eastern elevation of the church; camera facing southwest.

4 of 9: Eastern elevation and main facade of the church; camera facing northwest.

5 of 9: Interior view of the sanctuary; camera facing north.

6 of 9: Interior view of the sanctuary; camera facing south.

7 of 9: View of Ashland Cemetery; camera facing east. (See Plat Map for Location of Photo)

8 of 9: Closer view of vaults in Ashland Cemetery; camera facing east. (See Plat Map for Location of Photo)

9 of 9: View of rear of Ashland Cemetery; camera facing west. (See Plat Map for Location of Photo)

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State

The following photos are close up images of some of the headstones and grave markers in Ashland Cemetery.



Headstones for Henry Barrow and Wilson Barrow (above) and Mary William (below). Images courtesy of the author.

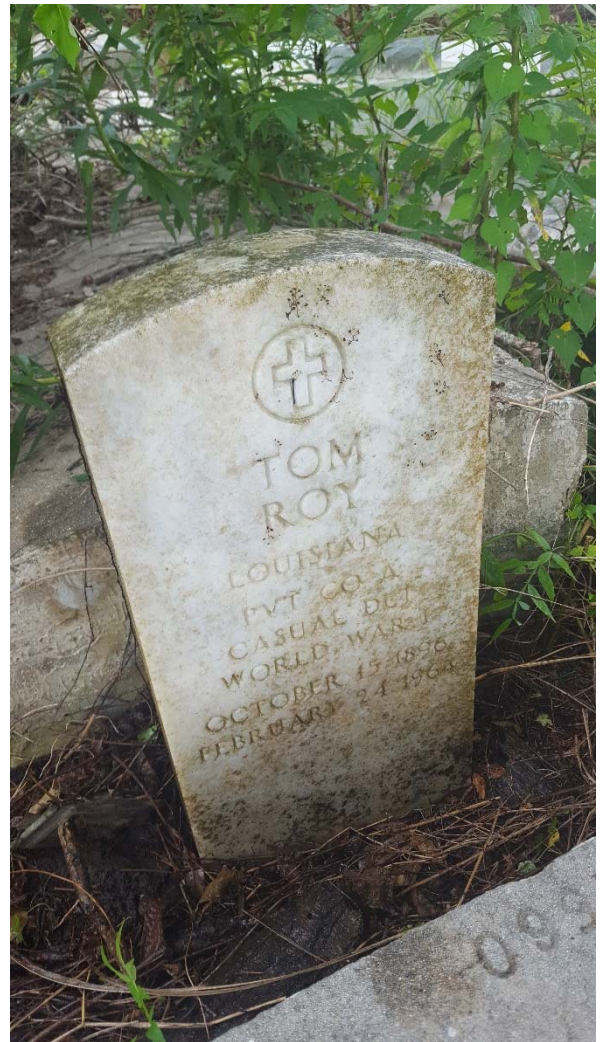


St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State



Grave markers for Will Devall and Hettie Graves.



Headstones for Madison Matthews and Tom Roy, two of St. Mark World War I veteran parishioners.

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State



Two more Veterans, Sam Tillman (World War I) and Robert Turner (World War II), buried in Ashland Cemetery.



Ashland Cemetery includes many homemade markers like this concrete one with writing carved in while wet.

St. Mark Baptist Church and Ashland Cemetery
Name of Property

West Baton Rouge Parish, LA
County and State



It also includes many like this one that have the letters stamped into the wet cement.

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

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

St. Mark's Baptist Church and Ashland Cemetery, West Baton Rouge Parish, LA



Top Dot, Ashland Cemetery:
Latitude: 30.537765 Longitude: -91.295407

Bottom Dot: St. Mark's Baptist Church
Latitude: 30.535227 Longitude: -91.297673

St. Mark's Baptist Church and Ashland Cemetery, West Baton Rouge Parish, LA



Top Dot, Ashland Cemetery:
Latitude: 30.537765 Longitude: -91.295407

Bottom Dot: St. Mark's Baptist Church
Latitude: 30.535227 Longitude: -91.297673

St. Mark's Baptist Church and Ashland Cemetery
West Baton Rouge Parish, LA
Resource Map

Ashland Cemetery
(Contributing Site)

Deer Ln

Antler Ln

415

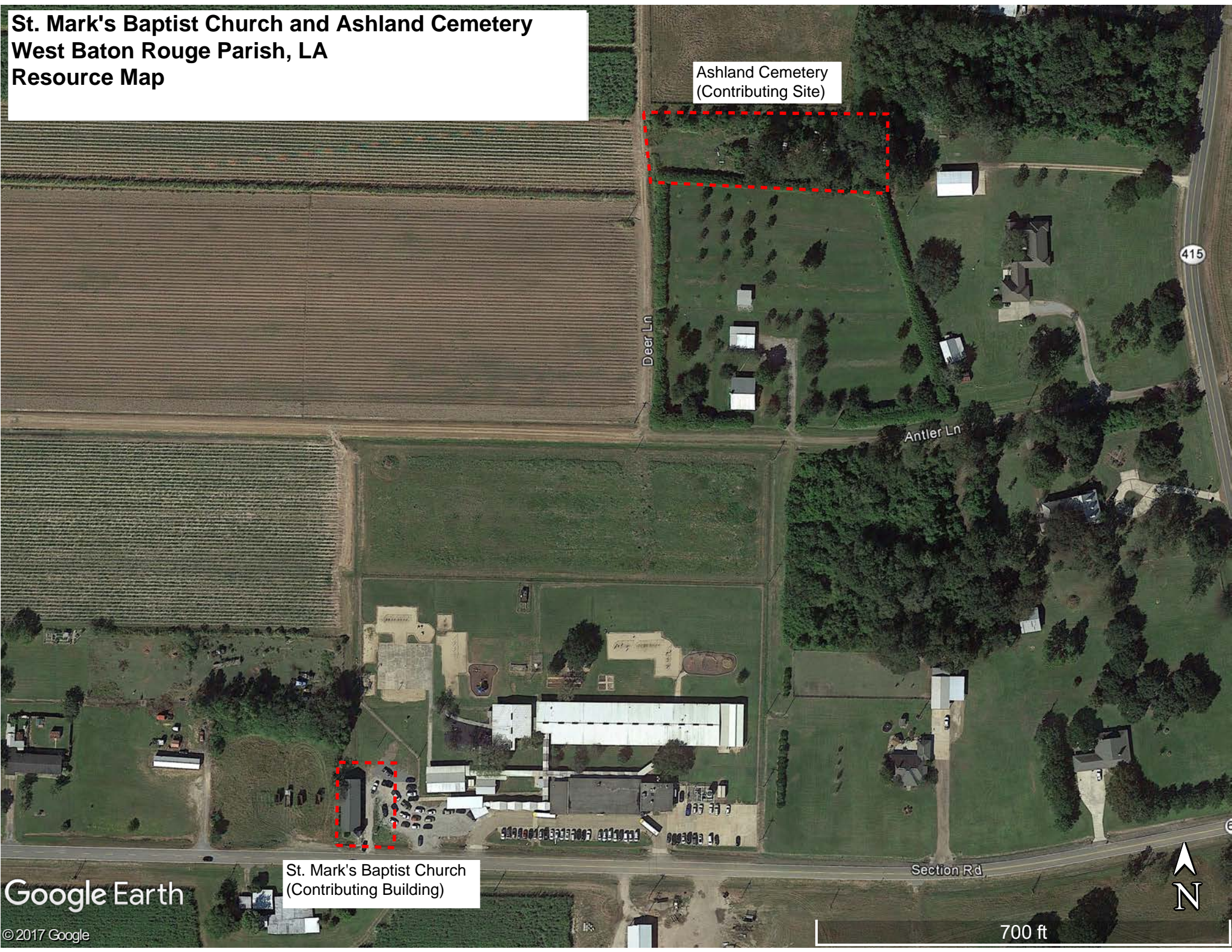
Section Rd

St. Mark's Baptist Church
(Contributing Building)

Google Earth

© 2017 Google

700 ft





St. Mark's Baptist Church, West Baton Rouge Parish, LA - Plat Map

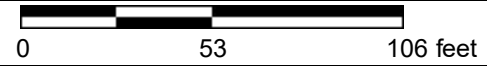


Latitude: 30.535227 Longitude: -91.297673

Parcels

Lots

Railroad





Ashland Cemetery, West Baton Rouge Parish, LA - Plat Map



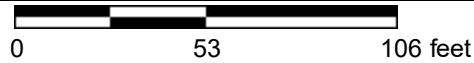
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- 2. Latitude: 30.538415 Longitude: -91.294839
- 3. Latitude: 30.538077 Longitude: -91.294821
- 4. Latitude: 30.538155 Longitude: -91.296050



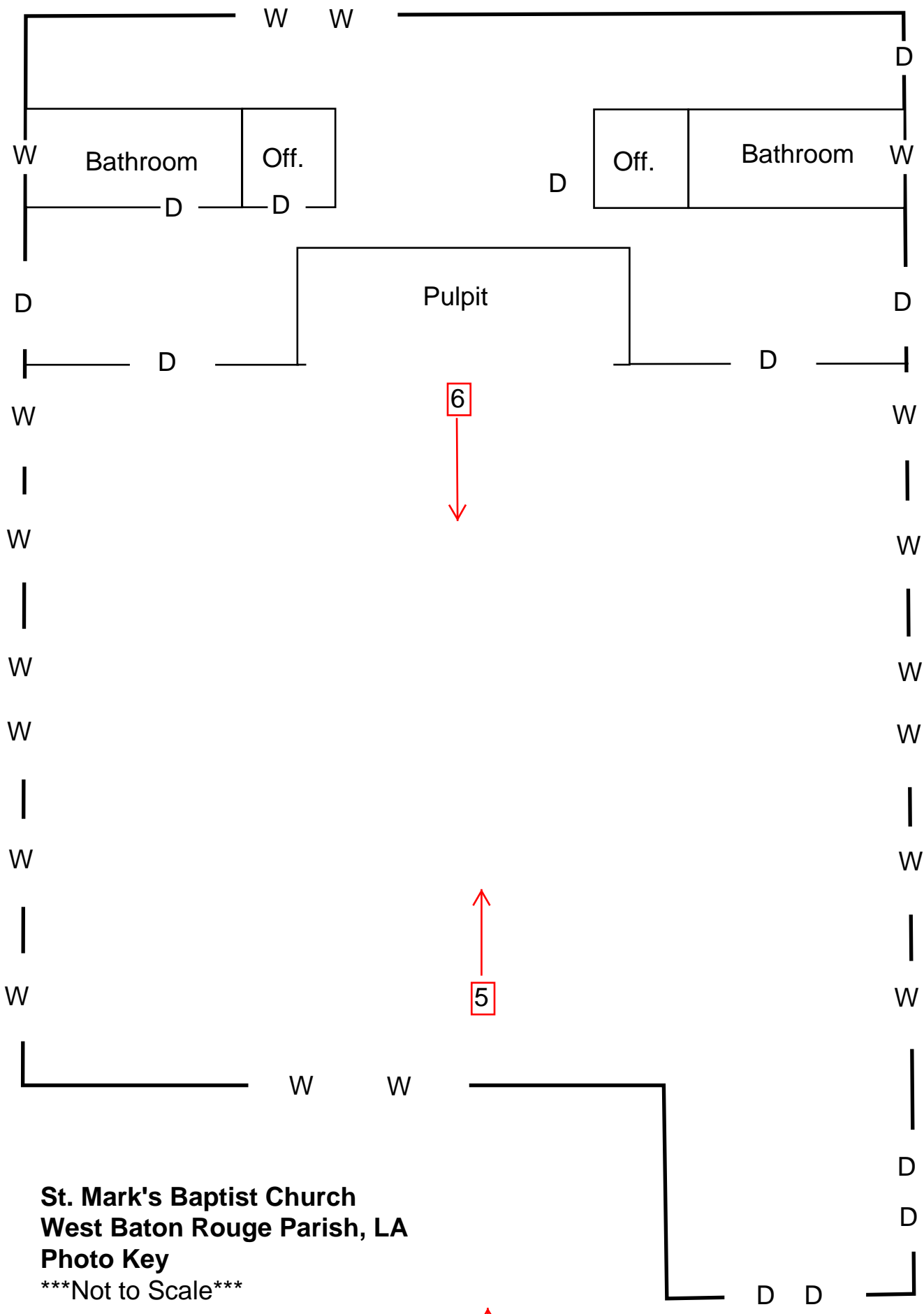
Parcels

 Lots

 Railroad



3



St. Mark's Baptist Church
West Baton Rouge Parish, LA
Photo Key
 Not to Scale



4



1



2



6



5





ST. MARK BAPTIST CHURCH

6925







ST. MARK BAPTIST CHURCH

6075

6075







PROPERTY OF
ST. MARK
BAPTIST CHURCH
WELCOME
FAMILY AND
FRIENDS
FOR PLOT INFORMATION
CALL
225.287.3053
VIOLATORS WILL BE PROSECUTED





UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 1/11/2018 Date of Pending List: 1/29/2018 Date of 16th Day: 2/13/2018 Date of 45th Day: 2/26/2018 Date of Weekly List:

Reference number:

Nominator:

Reason For Review:

Accept Return Reject 2/21/2018 Date

Abstract/Summary
Comments:

Recommendation/
Criteria

Reviewer Jim Gabbert Discipline Historian

Telephone (202)354-2275 Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



BILLY NUNGESSER
LIEUTENANT GOVERNOR

State of Louisiana
OFFICE OF THE LIEUTENANT GOVERNOR
DEPARTMENT OF CULTURE, RECREATION & TOURISM
OFFICE OF CULTURAL DEVELOPMENT
DIVISION OF HISTORIC PRESERVATION



DATE: January 10, 2018

TO: Mr. James Gabbert
National Park Service Mail Stop 7228
1849 C Street, NW
Washington, D.C. 20240

FROM: Jessica Richardson, National Register Coordinator
Louisiana Division of Historic Preservation

RE: St. Mark Baptist Church and Ashland Cemetery, West Baton Rouge Parish, LA

Jim,

The enclosed disks contain the true and correct copy of the National Register Documentation for the St. Mark Baptist Church and Ashland Cemetery to be placed in the National Register of Historic Places. Should you have any questions, please contact me at 225-219-4595, or jrichardson@crt.la.gov.

Thanks,

Jessica 

Enclosures:

- CD with PDF of the National Register of Historic Places nomination form
- CD with electronic images (tiff format)
- Physical Transmission Letter
- Physical Signature Page, with original signature
- Other:

Comments:

- _____ Please ensure that this nomination receives substantive review
- _____ This property has been certified under 36 CFR 67
- _____ The enclosed owner(s) objection(s) do _____ do not _____ constitute a majority of property owners. (Publicly owned property)
- _____ Other: