

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 PropertyHistoric name: Union Zion Baptist Church and Pole Bridge CemeteryOther names/site number: DHR No. 036-5311

Name of related multiple property listing:

N/A

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

2. LocationStreet & number: 6145 Ware Neck Road and Pole Bridge LaneCity or town: Gloucester State: Virginia County: GloucesterNot For Publication: N/AVicinity: N/A**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


2/27/2025

Signature of certifying official>Title:

Virginia Department of Historic Resources

State or Federal agency/bureau or Tribal Government

Date

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: X

Public – Local

Public – State

Public – Federal

Category of Property

(Check only **one** box.)

Building(s)

District X

Site

Structure

Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>1</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>2</u>	<u>1</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: religious facility

FUNERARY: cemetery

Current Functions

(Enter categories from instructions.)

RELIGION: religious facility

FUNERARY: cemetery

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7. Description

Architectural Classification

(Enter categories from instructions.)

LATE VICTORIAN: Folk Victorian

Materials: (enter categories from instructions.)

Principal exterior materials of the property: BRICK; CONCRETE; SYNTHETICS: Vinyl;
WOOD: shingle; ASPHALT

Narrative Description

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

Summary Paragraph

Union Zion Baptist Church (DHR# 036-5311) is located within the Ware District of Gloucester County on a one-acre parcel. Its rural setting is about 3.3 miles from John Clayton Memorial Highway (Rt. 14) on Ware Neck Road. The congregation was established in c. 1867 and the earliest church building was built on the land where Union Zion's cemetery is located, about 1.4 miles away on Pole Bridge Lane. After multiple fires, the congregation moved to the current location to rebuild the church. The 2.5-acre Pole Bridge Cemetery (DHR# 036-5311-0001) is located near the intersection of Pole Bridge Lane and Gill Lane, at the edge of Belleville Creek. Details regarding the discontiguous character of the parcels are discussed under the Boundary Justification heading of Section 10. The two parcels contain the resources historically associated with the Union Zion Baptist Church. The church parcel contains two resources, the contributing church building and one non-contributing building, a c. 2012 shed. The cemetery parcel contains the contributing cemetery site.

The 1894 frame church was built in a Folk Victorian style using wood and brick. The original pitched roof material is unknown, but the walls remain clapboard sided with a two-tiered mansard roof tower in the front of the church, constructed with hand-hewn, sawtooth wood shingles and a spire on top. The building measures 30' by 60' and the subsequent rear addition measures roughly 54' by 32'. The interior features wood columns supporting a balcony above

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the sanctuary in the front of the building, wood beadboard ceilings and wainscoting, and plaster walls throughout. The property also includes a small, non-contributing c. 2012 storage shed behind the church.

The Pole Bridge Cemetery was founded in c. 1870 and contains approximately 234 documented burials. The cemetery is divided into two sections: one containing older burials, some unmarked and undocumented, and the other dedicated to more recent burials, most of which have stone markers, but some are also unmarked and undocumented.

Narrative Description

Union Zion Baptist Church

Union Zion Baptist Church is located in the Ware District of Gloucester County, Virginia. It faces west on a one-acre lot with parking lots on the south and east sides of the church. A driveway to the north leads to the rear of the church.

The frame building is of a rectangular form with a projecting central entrance bay and telescoping bell tower. The steeply pitched front gable asphalt roof is accented by a pediment with heavy cornice and frieze detailing. Gutters are attached at the cornice with downspouts at each wall corner. The building is primarily sheathed in vinyl siding with plain, single cornerboards. Sections of the building are covered in wood sawtooth or shake shingles. A brick foundation is punctuated by concrete infill in several areas. Within the façade's brick foundation, a granite corner stone reads "Rebuilt in 1894" and "Union Zion Baptist Church" on the west elevation, facing the parking lot.

Throughout the main block of the church, the one-over-one windows on the façade, north, and south elevations originally featured simple frosted glass surrounded by squares of glass in different colors. This style was similar to the transom window currently on the front entrance. In 1987, the windows were replaced with mosaic-stained glass, depicting different periods in the life of Jesus Christ. The church exhibits a high degree of architectural ornamentation in its frieze, stained glass windows and casings, and decorative shingles. Hand-carved "swag-and-bow" detailing tops the window casings, with the same pattern repeated at a larger scale along the frieze.

The façade contains three bays spaced symmetrically with a central projecting entrance tower. Four brick steps with concrete stoop and metal handrails access the entrance door from the front, a concrete ramp provides access from the south, and three concrete steps lead to the stoop from the north. At the first level, the church vestibule extends roughly 10' x 10' with a one-over-one stained glass central window flanking each side. The double-leaf front door is topped by a single-light transom separated by a top rail and transom bar from an original multi-light, multi-color transom window. The upper-most transom is topped by the same carved detail topping the other windows. Above the transom is a framed panel which reads "Union Zion Baptist Church 1867."

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The façade tower contains three telescoping sections. The first half-story intersects with the main gable roof. The second section features a mansard roof with hand-hewn sawtooth shingles that match those on the front gable end. The frieze and cornice at the second tower level matches that of the main church building. The third tower level extends vertically with an exaggerated flared curvature at the roof base and contains central louvered wood vents surrounding the internal bell tower on three sides. This level of the tower also contains a carved frieze, but it varies from those on the lower levels with only the swag detail visible. The uppermost tower level contains a pointed shingle spire with central pediment infilled with sawtooth shingles, topped by a metal attachment, possibly a weathervane or lightning rod.

The north and south elevations of the main block are identical with four evenly spaced one-over-one stained glass windows matching those on the façade. The carved window casing and frieze ornamentation continues along both sides.

Two phases of 20th century additions extend from the east elevation of the main block. In 1959, a dining and kitchen wing was attached to the main block, inset a few feet on either side to differentiate the two sections. The north and south elevations of the 1959 wing each contain one central stained-glass window with similar window trim to that of the main block, but the windows are smaller in scale.

The 1979 addition connects to the east end of the 1959 addition and is a rectangular form perpendicular to the main block. The 1979 wing provides space for restrooms, two choir rooms, an office, and pastor's study. Both frame additions are sheathed in vinyl siding, matching the main block. The northwest and southwest entries to the addition are identical and each contains a central screen door topped by a metal awning with brick steps leading to the stoop. The 1979 addition contains pointed Gothic windows in the north kitchen, south pastor's study, and restroom that were salvaged from an area church contemporary to the c. 1894 Union Zion building. The Union Zion congregation acquired the neighboring church in the 1940s and the windows were removed for use in this building.

From the east parking lot, the progression of the church's physical evolution is clear in the roof pitch variation, ranging from the main block's steep rear gable roof, the c. 1959 addition's low pitch hip roof, to the addition's even lower pitch side gable and shed roofs. The elevation is separated into multiple sections with different rooms extending from the 1979 wing. The southernmost section extends the furthest and has two equally spaced one-over-one wood sash windows. The central section has a five-panel wood door with a mid-wall horizontal window, and the section furthest north contains a two-over-two wood sash window, possibly reused from the earlier main block when the first addition went on or from the other church that was dismantled.

Interior

From the façade entrance, the interior of the church measures roughly 30' by 60' with a 10' by 10' vestibule centered on the west facing wall. The vestibule is furnished with two upholstered pine pews facing each other. Behind each pew is a mosaic window. The lower walls of the

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vestibule are covered in both double- and triple-groove beadboard wainscoting topped by a chair rail, while the upper walls are painted gypsum. The doors leading to the sanctuary feature four framed horizontal panels each. The top panels are made of lead framed glass with three rows of lead glass circles within.

Upon entering the open sanctuary from the vestibule's double doors, the open rectangular plan stretches lengthwise to the east. Inside the sanctuary, a 90-degree carpeted staircase sits on both sides of the entrance with thick turned mahogany newel posts, handrails, and painted balusters. The stair wall has simple raised vertical panels. The staircases lead up to a semi-circular balcony and balustrade, which is supported by hand carved mahogany columns. The floor on the north and south sides is cut out to expose the tops of the mosaic windows. Two rows of seating are on the balcony level, with the rear row atop a wooden platform. There is a central door on the west wall that leads to the first level of the entry tower for access to storage and the church bell.

On the main level of the sanctuary, two carpeted aisles divide three sections of upholstered pine pews facing the altar, pulpit, and choir loft. On either side of the altar and pulpit, the sanctuary wraps around with a continuation of the pine floors. The pulpit contains a hidden baptistry under the carpeted floor. There are three cased openings on the east wall of the sanctuary. Two openings on either side each lead to short hallways. Directly behind the pulpit there is a large, cased opening that features a carpeted choir loft of three different floor levels. The opening for the choir loft is divided from the pulpit by a knee-wall with picture frame panels and a curtain that hangs just above the top of the wall. In the rear of the choir loft, an illuminated mosaic glass window depicts Jesus Christ on the Mount of Olives. Names of the seventeen founders of the church line the base of this window. On either side of the choir loft, the short hallways originally led to the outside of the church, but now provide access to the 1950's dining hall.

Within the c. 1894 block, pine flooring blends with carpet in the vestibule, aisles, altar, and pulpit area. The walls are covered with both double- and triple-groove beadboard and a blend of plaster and gypsum board, and accented by a chair rail and wainscoting.

The flat ceiling in the sanctuary measures 18' high and is covered by forty-five-degree angled, triple-groove beadboard panels. These panels are inlaid in a simple 4 by 4 framed grid form. The interior intersections of the grid are connected by a bullseye motif. At the intersection closest to the center entry of the sanctuary are smaller beadboard panels running diagonally of the other panels. Crown molding runs along the ceiling on each side of the sanctuary. Three hexagonal lantern lights and two ceiling fans alternate and hang in a row from the center of the ceiling. Additionally, there are two ceiling fans just above the balcony and one above the choir loft. Double wall sconces are located on the north and south walls. The fixtures in the sanctuary are not historic.

There are two chimneys that are centrally located on the north and south walls, which were originally for wood-burning stoves, the main heat source when the church was built. The openings for the stove pipes have been since covered with plaster and the stoves removed.

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Shed, Secondary Resource, c. 2012 (Non-Contributing Building)

A vinyl, front gable storage shed is located on the east side of the Union Zion Baptist Church parcel.

Pole Bridge Cemetery, c. 1870 (Contributing Site)

The Pole Bridge Cemetery is located 1.4 miles away from Union Zion Baptist Church, along State Route 625. The Pole Bridge Cemetery has historically been Union Zion Baptist Church's cemetery and is located on the first parcel of land purchased by the founders of the church in 1870. The cemetery sits in a rural setting along a dirt road and is bounded by Pole Bridge Lane to the southeast, Gill Lane on the northwest, and the remaining sides by trees.

The cemetery is divided into two sections with a short driveway providing access to both. Approximately half of the graves are unmarked, and some have been covered by trees, but there are 234 documented burials between the two sections. There are also numerous undocumented burials. There are many repeated surnames including: Evans, Gardner, Gayle, Griffin, Hudgins, Jones, Lee, Smith, Williams, and Willis. Markers range from standard metal signs, upright etched and/or laser cut markers, flat headstones, tombstones, or more rudimentary etched stone forms. The materials range from brick to fieldstone, granite, and marble.

The first section, at the corner of Pole Bridge Lane and Gill Lane, is referred to as the "Old Section." The "Old Section" contains the oldest burials and markers in the cemetery and is believed to have been the location of the first Union Zion church building. The earliest documented burial is Deacon Jasper Lee, who was born in 1810 and died on January 11, 1897. Many of the earlier markers belong to individuals born in the early- to mid-19th century, but some markers are illegible or have little identifying information.

On the other side of the driveway, more recent graves are arranged primarily in groups of family burials in an indistinguishable pattern. Most births date from the early- to mid- 20th century and burials continue there presently.

Integrity Analysis

The Union Zion Baptist Church and Pole Bridge Cemetery retain all seven aspects of integrity. The **locations** of the cemetery site and 1894 church have remained the same – neither have been relocated. The rural **setting** is retained and the area surrounding the cemetery is buffered by trees and wooded areas, separating it from any recent development. The church is also surrounded by wooded areas on all sides with Ware Neck Road fronting the property. The integrity of **feeling** remains high at both sites as any nearby non-historic development is screened by wooded areas. The route from the church to cemetery has remained the same throughout the period of significance, as has the relationship of the building to the site. In addition to the intact feeling, the church and cemetery have good integrity of **association** as they physically embody the development of autonomous African American religion and the Baptist denomination in Gloucester County.

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The church represents the high-quality craftsmanship and architectural ornamentation of the late nineteenth century and Folk Victorian tradition seen throughout the Middle Peninsula and the cemetery as a tangible remnant of the establishment of the church and its continued association since the purchase of land in 1870. The cemetery's historic markers and layout remain intact and retain integrity. The church retains good integrity of **design** with the combination of surviving original materials, layout of the original block, and careful integration of 20th century additions. The preservation of original character-defining details such as the arrangement of the bell tower features, hand-carved exterior decorative elements, and interior layout and finishes reinforces the integrity of **workmanship**. The church retains good integrity of **materials** overall. Replaced stained glass windows reduce the material integrity, as does the addition of vinyl siding over the exterior wood sheathing, but collectively, a high proportion of materials dating to the original construction periods remain.

Archaeological Potential

The cemetery is located on the parcel on Pole Bridge Lane deeded to the church trustees in 1870. From 1870 through 1894, the site also held two church buildings, both of which burned. While the cemetery is thought to have been in use throughout the existence of the church on site, the earliest documented burial dates to 1897 and its use continues presently. There has not been any archaeological investigation of the site of the two burned buildings, and due to the continued use of the cemetery, there was likely ground disturbance; however, the lack of redevelopment on the property increases the potential to identify archaeological deposits, historic landscape features, and other components of the historic church buildings. Like many municipal buildings and places of worship, the assemblage would be limited in variety. While no archaeological testing has been done, there is a high likelihood of locating many unmarked and undocumented burials if such were conducted. Related to the parcel on which the church building stands, it is unclear whether a building or structure stood on site prior to the construction of the 1894 building, thus the archaeological potential is unknown. There are no known additional resources that were historically located on the property.

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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

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Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: African American

SOCIAL HISTORY

ARCHITECTURE

Period of Significance

1894 - 1975

Significant Dates

1894

1897

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Evans, Charles

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

The Union Zion Baptist Church was one of the earliest churches built by a newly freed Black community for Black congregants in Gloucester County. The founding of the church and its cemetery, the historic Union Zion Cemetery, also known as the Pole Bridge Cemetery, were part of a larger movement during the mid- to late-19th century when church congregations grew independently within communities and created their own spaces for worship and gatherings. Union Zion Baptist Church, along with its mother church, Zion Poplars Baptist Church (NRHP Ref. No. 99000970; DHR ID# 036-5001) developed out of this movement and were connected to a pattern of events relative to the evolution of autonomous Black churches in the South. The church and cemetery are eligible for listing in the National Register of Historic Places at the local level under **Criterion A** in the areas of **Ethnic Heritage: African American and Social History** and under **Criterion C** in the area of **Architecture**. The church stands as a notable vernacular interpretation of Late Victorian architecture in and around the region, and is the work of Gloucester native Charles Evans, a then-student at Hampton Institute. **Criteria Consideration A** applies, as the church is a religious property deriving primary significance from both its architectural distinction and historical importance to the development of African American religion in Gloucester County. The contributing Pole Bridge Cemetery is nominated along with its associated church; therefore, Criteria Consideration D is not applicable. While the cemetery is said to have been established on site in 1870, the earliest documented burial dates to 1897. The period of significance spans the construction of the church in 1894 through 1975, as the cemetery remains actively in use. Significant dates correspond to the construction of the Union Zion Baptist Church in 1894 and the earliest marked burial in 1897.

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

Religion and African American Churches in 18th and 19th century Virginia

During the period of slavery in the New World, people from different African regions were forcibly brought together with the single purpose of providing free labor for landowners. These Africans were forced into new communities where cultures and customs varied greatly, and practice of religion underwent significant changes when it was introduced into different African belief systems and worship styles. When blended with Christianity practiced by most of the White population in America, a unique style called "slave religion" was born. Thus were the beginnings of what is known as the "Black Church" in the United States.

For many years, Black individuals, if allowed to worship, did so with their White masters in a segregated portion of the church. Some slave owners thought religious education could lead to enslaved uprisings or the idea that Blacks were equal to Whites. A few churches, supported by Christian Whites opposed to the institution of slavery, were established in Georgia, South

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Carolina and Virginia in the 1700's. The majority of Blacks were still denied their own place of worship and refuge from the brutality that they experienced on a daily basis. In Virginia, an 1804 statute of the Statutes at Large of Virginia, prohibited enslaved persons from assembling for religious purposes, unless they were attending church with their White masters or with a White family.¹ As a consequence of the 1831 rebellion staged by Nat Turner, a self-styled preacher from Southampton, Virginia, the General Assembly of Virginia legislated acts that prohibited Black or mulatto persons, enslaved or free, from assembling slaves, in the day or night, for the purpose of giving them religious or educational instruction.²

It is important to note that "the Black Church" typically isn't referencing a building constructed for religious purposes, rather, the term encompassing a people and their religious worldview and practices, many of which are rooted in west African cultural traditions. For example, brush arbors not only served as safe havens for worshippers, but trees, bushes, or vines functioned as sanctuaries for praying, healing, religious sacrifice, and purification.³ In keeping with many West African religions, Blacks' African-derived worldview included a respect for the natural elements, such as trees and bushes, among which spirits were thought to reside. This religious practice of "brush arbor" worship provided Black persons, specifically those enslaved, clandestine religious meeting opportunities in wooded areas or in remote structures. Such wooded areas, or thick brush, were often the best locations for religious meetings because they offered African-descended peoples a haven for practicing their traditions. Throughout the South, prior to the late 19th century, African Americans were prohibited by law from gathering in large numbers to give or receive educational or religious instruction. As such, informal gatherings at the "brush arbor" provided that opportunity.⁴

With the end of the Civil War and abolition of slavery, a period of reconstruction and growth began. Along with this progression came the desire for the newly freed Black people in America to have a place of their own for education, work, and worship. For the first time in American history, the establishment of institutions built by Blacks for Blacks began to take place. The

¹ A Collection of Acts of the General Assembly of Virginia (Richmond), pp. 20, 120. Contained in the Inventory Of The Church Archives Of Virginia. Prepared by The Historical Records Survey of Virginia. Division of Professional and Service Projects. Works Projects Administration. Sponsored by The Virginia Conservation Commission on Negro Baptist Churches in . Richmond, Virginia. The Historical Records Survey of Virginia (June 1940), iv; Natalie S. Robertson, "Zion Poplars Baptist Church," National Register of Historic Places Nomination Form (Washington, DC: U.S. Department of the Interior, National Park Service, 1999), Section 8.

² John S. Mbiti, Introduction to African Religion (London: Heinemann Educational Books, 1991), 174. See also Mechal Sobel, *Trabelin' On: The Slave Journey to an Afro-Baptist Faith* (Westport, Connecticut: Greenwood, 1979), 9; Natalie S. Robertson, "Zion Poplars Baptist Church," National Register of Historic Places Nomination Form (Washington, DC: U.S. Department of the Interior, National Park Service, 1999), Section 8.

³ Robertson, "Zion Poplars Baptist Church," Section 8.

⁴ Samuel Shepherd, ed., The Statutes at Large of Virginia ... III (1792-1808), 108, 124. Contained in the Inventory Of The Church Archives Of Virginia. Prepared by The Historical Records Survey of Virginia. Division of Professional and Service Projects. Works Projects Administration. Sponsored by The Virginia Conservation Commission on Negro Baptist Churches in Richmond, Virginia. The Historical Records Survey of Virginia (June 1940), xi.

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“slave religion” that had been practiced for so long had a new identity aligned with Methodists and Baptists.⁵

The African American Baptist Church in the Southern United States of America

Among African Americans, the Baptist denomination is one of the oldest and largest in the country, particularly in the southern states. As faith spread throughout the American colonies and sub-denominations surfaced, the Baptist denomination first appeared in the late seventeenth century South in Charleston, South Carolina, but the first Black Baptist churches developed in the South in the late eighteenth century.⁶ The c. 1758 African Baptist or “Bluestone” Church is the earliest verifiable Baptist church in Virginia, and it was located on William Byrd’s plantation in Mecklenburg County. Black churches quickly spread throughout the South, particularly in areas with a greater concentration of free Black persons, and by 1800, there were over 25,000 Black Baptists documented in the United States.⁷

The Baptist denomination provided the Black population similarities to traditional African worship practices and rituals. During antebellum years, messages of hope and faith through salvation likely resonated with enslaved individuals. The burgeoning Baptist faith took root for African Americans during the Second Great Awakening, out of which the early African American Baptist denomination was cemented as a “faith of both Baptist and African,” one that provided inner strength and a form of self-determination.⁸ Regarding enslavement, the overarching Baptist denomination attempted to remain neutral on the matter, but in 1845, the southern and northern factions split over the issue and southerners formed the Southern Baptist Convention.⁹ After emancipation, African American Baptists broke apart from the White Baptists and formed independent congregations, with an exponential increase of 350,000 congregants in the span of twenty years from 1850 to 1870.¹⁰ By 1893, there were three major regional associations within the African American Baptist Church. The Baptist Foreign Mission Convention of the United States of America was founded in 1880 in Alabama, but the headquarters was in Richmond, Virginia, and the organization reached eleven states with an objective of tackling social issues. The second, the American National Baptist Convention, formed in St. Louis in 1886, and its territory covered seventeen states. The third formed in 1893 in Washington, D.C. with a goal of educating and training clergy, titled “The National Baptist Educational Convention of the United States.”¹¹ One year after the formation of the third association, in 1894, Union Zion Baptist Church was constructed as an embodiment of the success of the African American Baptist church in Gloucester, Virginia.

⁵ “Powerful Artifacts: A guide to surveying and documenting rural African American churches,” Center for Historic Preservation, Middle Tennessee State University, July 2000, pp. 17-18.

⁶ “Powerful Artifacts: A guide to surveying and documenting rural African American churches,” Center for Historic Preservation, Middle Tennessee State University, July 2000, 18.

⁷ Ibid.

⁸ Ibid., 18-19.

⁹ Ibid., 20.

¹⁰ Ibid.

¹¹ Ibid.

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Criterion A: Ethnic Heritage – African American and Social History

Prior to the founding of Union Zion Baptist Church, its earliest members were part of Zion Poplars Baptist Church (DHR No. 036-5001), the first documented church for Black congregants in Gloucester County. Zion Poplars developed as a tradition of meeting under the seven united poplar trees, four of which remain on the church grounds today. Members used the seven poplar trees as a sanctuary for worship, an African-inspired cultural tradition that served religious and social purposes.

From the African-Baptist perspective, Mount Zion was the sacred place where God met with His followers. In the case of Zion Poplars Baptist Church, the seven united poplar trees constituted a form of "Zion", or a sacred place reserved for worshipping God; as such, the history of Zion Poplars Baptist Church and its affiliated church, Union Zion Baptist Church, is rooted in the seven united poplar trees. The founding members of Zion Poplars Baptist Church practiced religion before they had access to a physical church building. Built in 1894, Zion Poplars Baptist Church stands in a rural setting on T.C. Walker Road, approximately 6.5 miles from Union Zion, and was designed and built by Mr. Frank Braxton, a formerly enslaved man.¹² Mrs. Rose E. Norton, a member of Zion Poplars and graduate of the Hampton Institute, documented the early history of the church and wrote "Blacks would walk long distances to attend Zion Poplars." According to Norton, many of the early congregants walked to Zion Poplars while others reached the church via boat and ferry, which took them across Shell Landing Creek in Ware Neck.¹³

Members of the Zion Poplars Baptist Church living in the Ware District of Gloucester needed a place of worship that did not necessitate traveling through marshes or by boat to reach it. Union Zion Baptist Church was established in 1867 by a small congregation of seventeen members. Their initial contributions totaled seventeen dollars, which helped furnish a makeshift structure described as a "shanty."¹⁴ This structure was destroyed by fire. In February of 1870, the site of the Pole Bridge Cemetery was purchased by church trustees. The members of the church constructed a new building on the parcel, but it, too, was also destroyed by fire prior to 1890. The 1870 deed between Richard S. Folkes of Charles City County and Daniel Gardner, James Tyler, Baily Gardner, "and others" of Gloucester County transferred one acre of land from Folkes for the sum of thirty dollars. The parcel sat between that owned by William B. Taliaferro, James M. Talbot, and W.J. Taliaferro, and was sold with a right to "hold or dispose" of the land as church property "for the use or benefit of The Coloured Baptist of Ware Neck, Gloucester County."¹⁵ Taliaferro and Gardner are two surnames listed on markers in the cemetery, but those listed on the deed are either not buried there or do not have markers. While the first church on that site burned, the original cemetery associated with that building and church congregation has remained in use in that location since.

¹² William E. Montgomery, *Under Their Own Vine and Fig Tree: The African-American Church in the South 1865-1900* (Baton Rouge: Louisiana State University Press, 1993), 34.

¹³ Natalie S. Robertson, "Zion Poplars Baptist Church," National Register of Historic Places Nomination Form (Washington, DC: U.S. Department of the Interior, National Park Service, 1999), Section 8.

¹⁴ Charles H. Evans, Untitled article. "S.W." February 1898. Hampton University Archives.

¹⁵ Gloucester County, Virginia, Deed Book 2, page 303, 2/8/1870.

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The earliest documented burial in the cemetery is Deacon Jasper Lee, who lived from 1810 to 1897, and is one of several Lee family members buried in the cemetery. Lee was “highly respected in the days of slavery, as well as since the emancipation” and “he was one of the original members of Union Zion Baptist Church, and he took part in organizing almost every colored church in the county. He helped organize the Norfolk Virginia union Baptist Association, 33 years ago [1864].”¹⁶ While there are numerous undocumented and unmarked burials, the next documented and marked burial is that of William Lee, born in 1837 and died in 1908, but his association to Deacon Lee is unclear. Burials occurred in the 1910s, but steadily rose starting in 1918 with many marked and unmarked burials. Some burial sites have carved stone markers, others have unfinished stone tablets or are lawn crypts. Deacon Lee’s daughter, Elizabeth “Bettie” Lee Evans, died in 1950 and is buried in the cemetery. Evans was one of the seventeen charter members of the Union Zion Baptist Church and was “the last survivor of the number” at the time of her death.¹⁷ Some of the individuals buried in the early 20th century had jobs in farming, housekeeping, and carpentry, among others. One later burial of note is that of famed architect Edward Williams, whose “designs, plans and specifications for the National Negro Memorial made for the United States government, won him recognition as the foremost colored architect in the United States.”¹⁸

In 1894, after the second fire, the congregation constructed a new building on a different parcel of land just over one mile south, on which the church presently stands. The second deed that illustrates the evolution of the church from its first to second site dates to June 27th of that year, when the “Trustees of the Union Baptist Church” purchased one acre of land from Lloyd L. and Rachel Thomas for \$25. At the time of purchase, the trustees included “Rev. Williams, Daniel Gardner, and Washington Evans.”¹⁹ Of the those listed, there is only a marked burial for a George Washington “Wash” Evans, a Gloucester County native who resided in Ware Neck and was employed as a farmer. Evans died in 1934 at the age of 82.²⁰ The new parcel was situated between land owned by Lloyd L. Thomas and the Main County Road and was sold “to be held by the said trustees...unto themselves or their successors for ever, for the purpose of erecting thereon a church for divine worship, the said property to be holden under the Laws of Virginia governing church property and under the rules and regulations of Ware Neck Union Zion Baptist

¹⁶ “Deacon Jasper Lee Obituary,” *The Gloucester Letter* (Gloucester, Va.), Mon, 1 Feb 1897, p3, c1-2, accessed through Find A Grave on 9/31/2024 <https://www.findagrave.com/memorial/267090081/jasper-lee>.

¹⁷ “Elizabeth “Bettie” Lee Evans Obituary,” *Gloucester-Mathews Gazette-Journal* (Gloucester, Va.), Thu, 30 Mar 1950, p9, c4-6, accessed through Find A Grave on 11/12/2024 https://www.findagrave.com/memorial/38217656/elizabeth_evans.

¹⁸ “Edward Williams, Famed Negro Architect, Buried Here,” *The Gloucester Gazette*, 30 April 1936, p8, c3 accessed through Find A Grave on 9/31/2024 <https://www.findagrave.com/memorial/186148221/edward-r-williams>.

¹⁹ Gloucester County, Virginia, unspecified Deed Book, unknown page, 6/27/1894. Likely Deed Book 18 or 19 based on the Library of Virginia Gloucester County catalog index. All Gloucester County records were destroyed by fire in 1820 and again in 1865. The Union Zion Baptist Church retains handwritten copies of the deeds to the church and cemetery parcels.

²⁰ “Certificate of Death” for George W. Evans, Commonwealth of Virginia Department of Health, April 7, 1934. Accessed on FindAGrave.

Union Zion Baptist Church and Pole Bridge Cemetery
Name of Property

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Church.”²¹ Since the construction of the new building on Ware Neck Road, the cemetery has functioned as an associated site and continued as the church’s burial ground for members. The church has maintained a strong presence in the community, with some of Union Zion’s current members descended from the original seventeen founders.

Criterion C: Architecture

Architecturally, the church stands as a significant expression of vernacular Late Victorian design that blends forms and elements from multiple sources. The plan and massing of the building are simple and reflective of the one-room, frame church buildings constructed throughout rural eastern Virginia. However, the fine ornamentation at Union Zion stands in contrast to most contemporaneous Black churches in Gloucester County.

While the two earlier Union Zion Baptist Church buildings were ruined by fire, the c. 1894 building was constructed to be a prominent landmark with architectural details primarily carved by hand. Tradition and church records attribute the design of the church to Charles Evans, who was a student at the Hampton Institute at the time. As such, he would have had the professional support of The Freedman’s Bureau at Hampton.²² The church’s written history states that after Union Zion was destroyed by a fire the second time, the members decided to change the location, and the third and present Union Zion was built. “Brother Charlie Evans, a graduate of Hampton Institute, drew the blueprint for our structure. It is of interest to note that Brother Evans also built the present pulpit stand; however, it has been modified at the base to raise it to a higher level.”²³ Evans, a Gloucester native whose family lived across from the church on Ware Neck Road, graduated from Hampton in 1896 and taught “manual training” in the Agricultural and Mechanical College at Greensboro, North Carolina.²⁴ There, Evans founded and taught a wood-working course that was offered four times a week for two hours each day. Over time, Evans incorporated specialty education in joinery, wood turning, wood chipping and filing, machine work, and practical construction. During his time in North Carolina, Evans sought to give students the training that “activates the brain and puts into the hand that skill which dignifies and elevates labor.”²⁵ In 1899, Evans became an instructor at what was then “the new trade school building” at Tuskegee Institute, a historically Black land-grant university in Tuskegee, Alabama.²⁶ By December of 1910, Evans was head of the Carpentry Division at the university, which was “one of the busiest divisions of the institute.”²⁷ Evans maintained his tie to the Baptist faith and served his Tuskegee community as one of the head deacons in the town’s Baptist church, superintendent of the Sunday School program, and trustee of the town public school.

²¹ Deed Book, unspecified number, unspecified page, 1894.

²² The documented reference to Charles Evans is only found in the church history that is presented for the church’s anniversary program, last used in the 2008 anniversary program.

²³ According to multiple church members, the church anniversary celebration started sometime in the 1940’s. Prior to this time, and the publication of the church history and attribution to Evans, the association was always part of the oral history.

²⁴ “Items of Interest: Evans, Charles H.” Unknown Source, October 5, 1899. Hampton University archives.

²⁵ Evans, Untitled Article, February 1898.

²⁶ “Items of Interest: Evans, Charles H.” Unknown Source, October 5, 1899. Hampton University archives.

²⁷ Untitled Article. “S.W.” December 1910. Hampton University Archives.

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While there is no documented connection between Frank Braxton, the builder of Zion Poplars, and Charles Evans, or other builders of either church, there is a physical resemblance between the two buildings and architectural detail not seen on any other churches of that period in the county. Like Zion Poplars, Union Zion has a classical base form and details, with the addition of many Late Victorian period hallmarks and unusual finishes. Union Zion reads as a pared down version of Zion Poplars, but it also had a much smaller congregation at the time of its construction and a more modest budget. At Union Zion, details such as the telescoping entrance and bell tower with mansard roofs, sawtooth shingles, protruding gables, frieze decorated with a swag-and-bow motif running the perimeter of the church and tower sections, windows topped by trim and repeated swag-and-bow motif, transom windows, beadboard walls and ceilings, richly colored high gloss newel posts, columns, and railings, and other small hand carved touches demonstrate an aptitude with carpentry that was not often matched at Black churches at the time.

Black Religious Architecture in Gloucester County

In the Virginia Cultural Resource Information System database, there are nineteen churches recorded in Gloucester County dating from c. 1718 to 1997, with one, Shiloh Baptist Church, having no listed date of construction. The three earliest churches are associated with White congregations, and two of the three – Ware Parish Church (NRHP 73002018, DHR 036-0048) and Abingdon Church (NRHP 70000796, DHR 036-0001) – are fine Georgian brick buildings, both listed in the National Register of Historic Places.²⁸ The Bellamy Methodist Church is not listed in the registers, but dates to 1830 and is associated with the White population of Gloucester; it appears to be an unadorned gable front building. From 1889 through 1900, there were seven churches known to have been built in the county, all of which were Black Baptist churches, including Union Zion and Zion Poplars, both built in 1894. Only one of those Black churches – Zion Poplars Church – is listed in the registers (NRHP 99000970).

Most 19th century African American churches on the Middle Peninsula followed the tradition of other eastern regional churches in their rectangular, front-gable form, and were either frame construction or eventually covered in a 20th century brick veneer with a projecting front bell tower with spire at the top, unadorned.²⁹ Most have had wings added to the rear, either parallel or perpendicular to the main block. Union Zion stands as an unusual resource in the area, along with its sister church, Zion Poplars, as emblematic of the skill and craftsmanship undertaken by Black builders to create distinct houses of worship to which their neighbors and families would belong. Both churches display an elaboration of architectural detail not possessed by the other buildings. While most of the others have material integrity issues, the design and treatment of their steeple towers and spires do not compare to those at Union Zion and Zion Poplars. Union Zion stands apart from most of its contemporaries in its unusual combination of more refined details such as its carved swag-and-bow trim and traditional steeple tower with the vernacular blend of shingles, tower details and roof kicks, and interior woodwork and finishes.

²⁸ Ware Episcopal Church, Petworth Parish Church (site, demolished), and Abingdon Church.

²⁹ Including Bethel Baptist, Smithfield Baptist, First Baptist, Union Zion, and Zion Poplars, at a minimum, based on current and documentary images.

Union Zion Baptist Church and Pole Bridge Cemetery
Name of Property

Gloucester County, VA
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9. Major Bibliographical References

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

“Inventory Of The Church Archives Of Virginia, Volume II.” The Historical Records Survey of Virginia, Division of Professional and Service Projects, Works Projects Administration. Sponsored by The Virginia Conservation Commission on Negro Baptist Churches in Richmond, Virginia. June 1940. Google Books.

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- Unspecified Deed Book, unspecified page number. June 27, 1894

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Montgomery, William E. Under Their Own Vine and Fig Tree: The African-American Church in the South. 1865-1900. Baton Rouge: Louisiana State University Press. 1993.

“Powerful Artifacts: A guide to surveying and documenting rural African American churches.” Center for Historic Preservation, Middle Tennessee State University. 2000.

Union Zion Baptist Church and Pole Bridge Cemetery
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Robertson, Natalie S. "Zion Poplars Baptist Church." National Register of Historic Places Nomination Form. Washington, DC: U.S. Department of the Interior, National Park Service, 1999.

Sobel, Mechal. Trabelin' On: The Slave Journey to an Afro-Baptist Faith. Westport, CT: Greenwood. 1979.

Weisenfeld, Judith. 2015. "American History". Oxford Research Encyclopedias. Accessed 02/16/24. <https://oxfordre.com/americanhistory/display/10.1093/acrefore/9780199329175.001.0001/acefore-9780199329175-e-24>.

Virginia's Cultural Resource Information System (VCRIS). The Virginia Department of Historic Resources. <https://vcris.dhr.virginia.gov/>.

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: Union Zion Baptist Church, Gloucester, VA; Hampton University Museum and Archives; Virginia Department of Historic Resources, Richmond

Historic Resources Survey Number (if assigned): 036-5311

Union Zion Baptist Church and Pole Bridge Cemetery
Name of Property

Gloucester County, VA
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10. Geographical Data

Acreage of Property 3.5 acres

Acreage of Union Zion Baptist Church parcel 1 acre

Acreage of Pole Bridge Cemetery parcel 2.5 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Union Zion Baptist Church
Latitude: 37.397135 Longitude: -76.452378
2. Pole Bridge Cemetery
Latitude: 37.402673 Longitude: -76.442289

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

4. Zone: Easting : Northing:

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

The boundary of Union Zion Baptist Church corresponds to Gloucester County tax parcel number 34-96 (21279), as depicted by the red polygon on the attached Tax Parcel Map for Union Zion Baptist Church, 6145 Ware Neck Road.

The boundary of Pole Bridge Cemetery corresponds to Gloucester County tax parcel number 34-41 (14712), as depicted by the blue polygon on the attached Tax Parcel Map for Pole Bridge Cemetery, Pole Bridge Lane.

Union Zion Baptist Church and Pole Bridge Cemetery
Name of Property

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Boundary Justification (Explain why the boundaries were selected.)

The nominated boundary encompasses the two parcels of land and all resources historically associated with the Union Zion Baptist Church and Pole Bridge Cemetery. The parcel on which the Union Zion Baptist Church sits contains the third iteration of the building, constructed in 1894, and the Pole Bridge Cemetery parcel contains the graves and burials of church members, as well as the former sites of the first and second Union Zion Baptist Church buildings.

11. Form Prepared By

name/title: Cori A. Gordon

organization: n/a

street & number: 2403 East Clay Street

city or town: Richmond state: VA zip code: 23223

e-mail: cori7374@hotmail.com

telephone: 804.677.0441

date: 3/1/2024

Additional Documentation

Submit the following items with the completed form:

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

Photographs

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

Union Zion Baptist Church and Pole Bridge Cemetery
Name of Property

Gloucester County, VA
County and State

Photo Log

Name of Property: Union Zion Baptist Church and Cemetery

City or Vicinity: Ware Neck

County: Gloucester State: VA

Photographer: Cori Gordon, Mary Gordon, and Joanna McKnight

Date Photographed: 4/5/21, 7/5/23, 7/7/23, 8/16/24, 8/18/24

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

1 of 44: Church, as seen from Ware Neck Road, view facing southeast.
VA_GloucesterCounty_UnionZionBaptistChurch_0001

2 of 44: Church, façade, view facing east.
VA_GloucesterCounty_UnionZionBaptistChurch_0002

3 of 44: Church, façade, view facing east.
VA_GloucesterCounty_UnionZionBaptistChurch_0003

4 of 44: Church, façade, tower and spire detail, view facing east
VA_GloucesterCounty_UnionZionBaptistChurch_0004

5 of 44: Church, façade, entry transom and sign, view facing east
VA_GloucesterCounty_UnionZionBaptistChurch_0005

6 of 44: Church, façade, tower and spire, view facing southeast
VA_GloucesterCounty_UnionZionBaptistChurch_0006

7 of 44: Church façade, tower and spire, view facing north
VA_GloucesterCounty_UnionZionBaptistChurch_0007

8 of 44: Church, façade and north elevation, facing SE
VA_GloucesterCounty_UnionZionBaptistChurch_0008

9 of 44: Church, façade and north elevation, facing SE
VA_GloucesterCounty_UnionZionBaptistChurch_0009

10 of 44: Church, east elevation, facing west
VA_GloucesterCounty_UnionZionBaptistChurch_0010

Union Zion Baptist Church and Pole Bridge Cemetery
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11 of 44: Church, east and south elevations, facing NW
VA_GloucesterCounty_UnionZionBaptistChurch_0011

12 of 44: Church, south elevation, windows, facing NW
VA_GloucesterCounty_UnionZionBaptistChurch_0012

13 of 44: Church, façade and south elevation, facing NE
VA_GloucesterCounty_UnionZionBaptistChurch_0013

14 of 44: Church, façade, facing NE
VA_GloucesterCounty_UnionZionBaptistChurch_0014

15 of 44: Shed, facing NE
VA_GloucesterCounty_UnionZionBaptistChurch_0015

16 of 44: Church, interior, vestibule, facing east
VA_GloucesterCounty_UnionZionBaptistChurch_0016

17 of 44: Church, interior, vestibule, facing SE
VA_GloucesterCounty_UnionZionBaptistChurch_0017

18 of 44: Church, interior, sanctuary, facing east
VA_GloucesterCounty_UnionZionBaptistChurch_0018

19 of 44: Church, interior, sanctuary, facing NE
VA_GloucesterCounty_UnionZionBaptistChurch_0019

20 of 44: Church, interior, sanctuary, pulpit and choir loft, facing east
VA_GloucesterCounty_UnionZionBaptistChurch_0020

21 of 44: Church, interior, balcony, facing SW
VA_GloucesterCounty_UnionZionBaptistChurch_0021

22 of 44: Church, interior, balcony, view of sanctuary, pulpit and choir loft, facing SE
VA_GloucesterCounty_UnionZionBaptistChurch_0022

23 of 44: Church, interior, balcony, view of sanctuary, pulpit and choir loft, facing NE
VA_GloucesterCounty_UnionZionBaptistChurch_0023

24 of 44: Church, interior, dining hall, facing south
VA_GloucesterCounty_UnionZionBaptistChurch_0024

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25 of 44: Church, interior, kitchen and serving area, facing NE
VA_GloucesterCounty_UnionZionBaptistChurch_0025

26 of 44: Church, interior, vestibule, facing west
VA_GloucesterCounty_UnionZionBaptistChurch_0026

27 of 44: Cemetery, entrance, facing NE
VA_GloucesterCounty_PoleBridgeCemetery_0001

28 of 44: Cemetery, entrance and driveway, facing NE
VA_GloucesterCounty_PoleBridgeCemetery_0002

29 of 44: Cemetery, driveway, facing NE
VA_GloucesterCounty_PoleBridgeCemetery_0003

30 of 44: Cemetery, old section, facing NW
VA_GloucesterCounty_PoleBridgeCemetery_0004

31 of 44: Cemetery, old section, facing NW
VA_GloucesterCounty_PoleBridgeCemetery_0005

32 of 44: Cemetery, old section, facing NW
VA_GloucesterCounty_PoleBridgeCemetery_0006

33 of 44: Cemetery, old section, facing west
VA_GloucesterCounty_PoleBridgeCemetery_0007

34 of 44: Cemetery, old section, facing NW
VA_GloucesterCounty_PoleBridgeCemetery_0008

35 of 44: Cemetery, old section, facing NW
VA_GloucesterCounty_PoleBridgeCemetery_0009

36 of 44: Cemetery, old section, facing NE
VA_GloucesterCounty_PoleBridgeCemetery_0010

37 of 44: Cemetery, old section, facing NW
VA_GloucesterCounty_PoleBridgeCemetery_0011

38 of 44: Cemetery, old section, facing north
VA_GloucesterCounty_PoleBridgeCemetery_0012

39 of 44: Cemetery, old section driveway to new section, facing NE
VA_GloucesterCounty_PoleBridgeCemetery_0013

Union Zion Baptist Church and Pole Bridge Cemetery
Name of Property

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40 of 44: Cemetery, new section, facing NW
VA_GloucesterCounty_PoleBridgeCemetery_0014

41 of 44: Cemetery, new section, facing west
VA_GloucesterCounty_PoleBridgeCemetery_0015

42 of 44: Cemetery, new section, facing west
VA_GloucesterCounty_PoleBridgeCemetery_0016

43 of 44: Cemetery, new section, facing NW
VA_GloucesterCounty_PoleBridgeCemetery_0017

44 of 44: Cemetery, new section driveway to old section and exit, facing south
VA_GloucesterCounty_PoleBridgeCemetery_0018

Paperwork Reduction Act Statement: This information is being collected for nominations 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.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours
Tier 2 – 120 hours
Tier 3 – 230 hours
Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.

LOCATION MAP

Union Zion Baptist Church and Pole Bridge Cemetery
Gloucester County, VA
DHR No. 036-5311

Latitude/Longitude Coordinates

Union Zion Baptist Church
A: 37.397135, -76.452378

Pole Bridge Cemetery
B: 37.402673, -76.442289

 Nominated Boundary

0 250 500 1,000 1,500 Feet



LOCATION MAP

Union Zion Baptist Church and Pole Bridge Cemetery
Gloucester County, VA
DHR No. 036-5311

Latitude/Longitude Coordinates

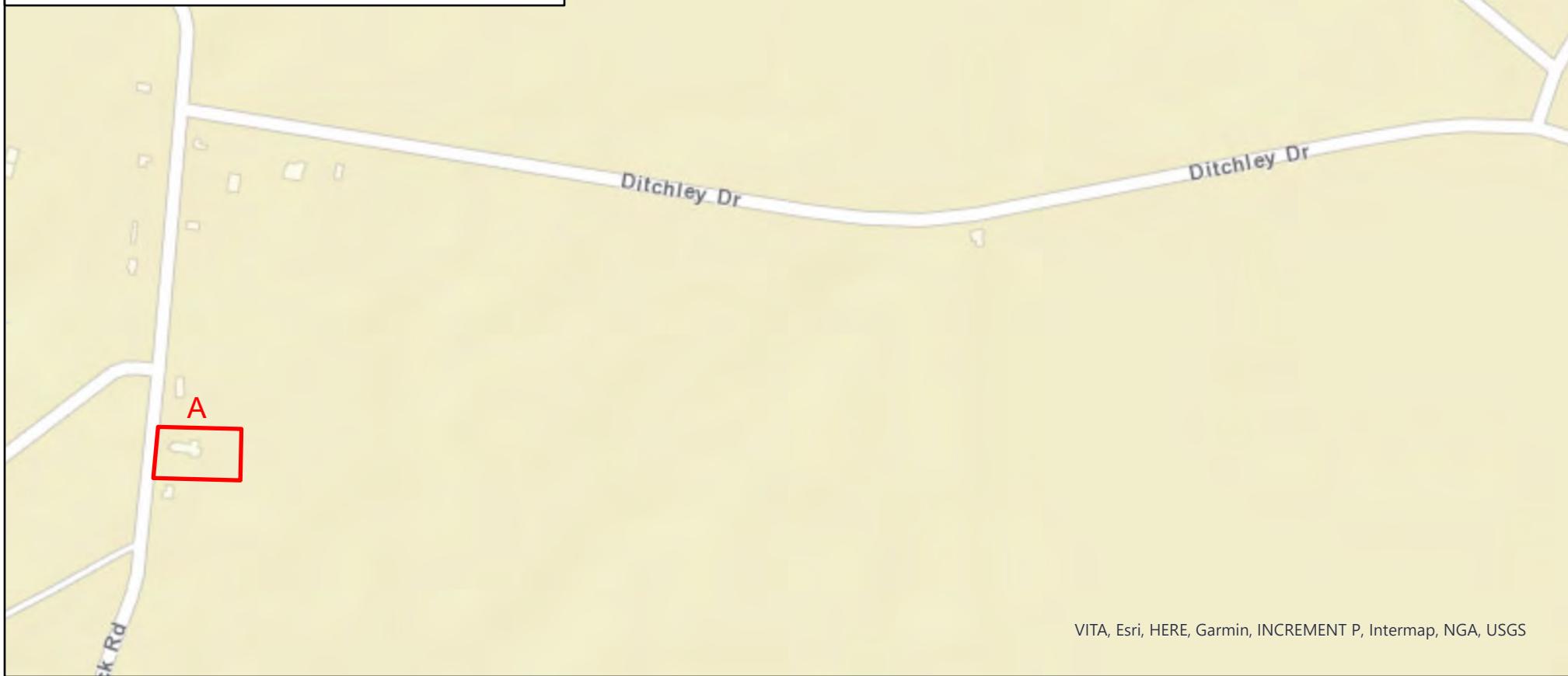
Union Zion Baptist Church
A: 37.397135, -76.452378

Pole Bridge Cemetery
B: 37.402673, -76.442289

 Nominated Boundary

0 250 500 1,000 1,500 Feet

N



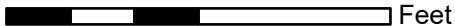
LOCATION MAP

Union Zion Baptist Church
Gloucester County, VA
DHR No. 036-5311

Latitude/Longitude Coordinates

Union Zion Baptist Church
37.397135, -76.452378

 Nominated Boundary

0 50 100 200
 Feet



LOCATION MAP

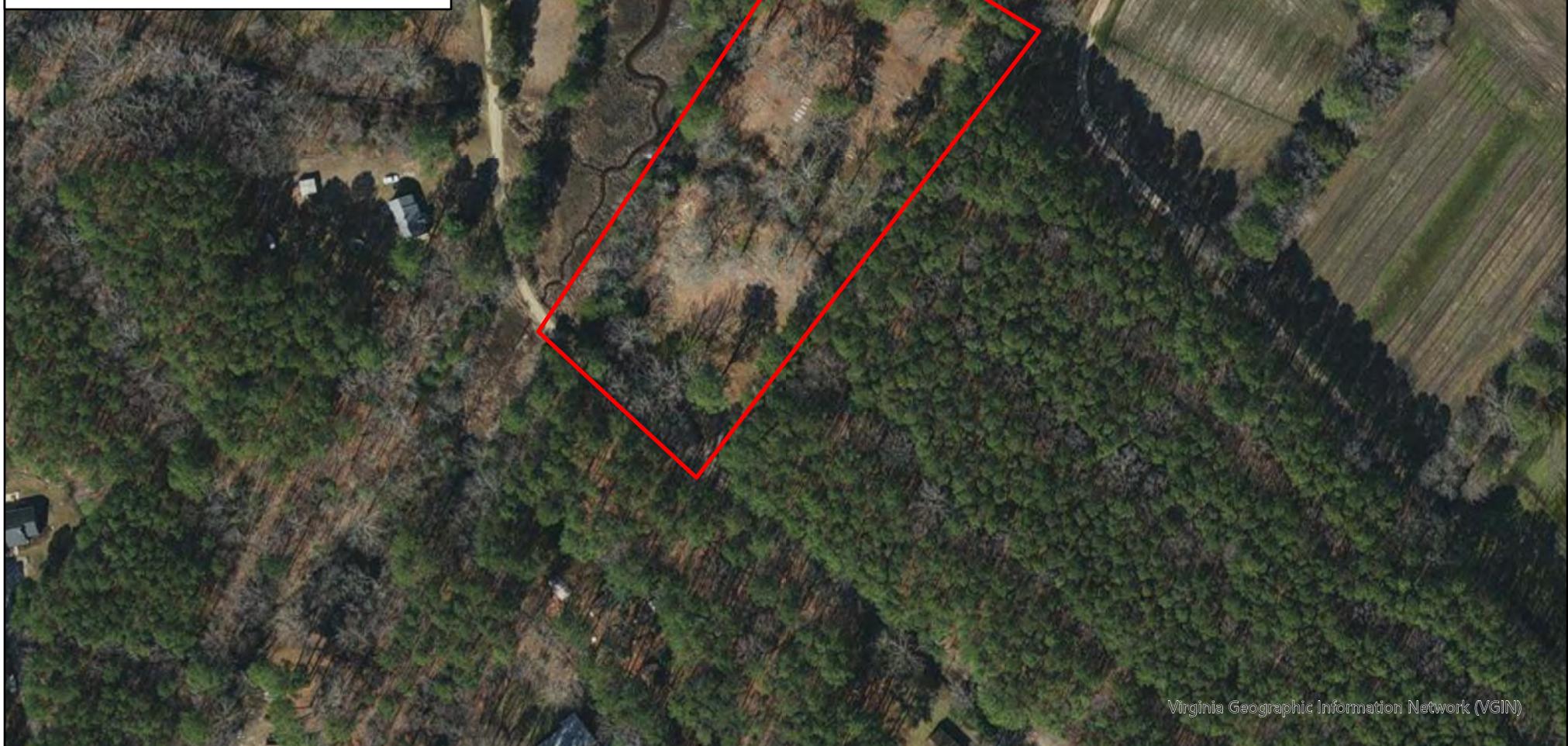
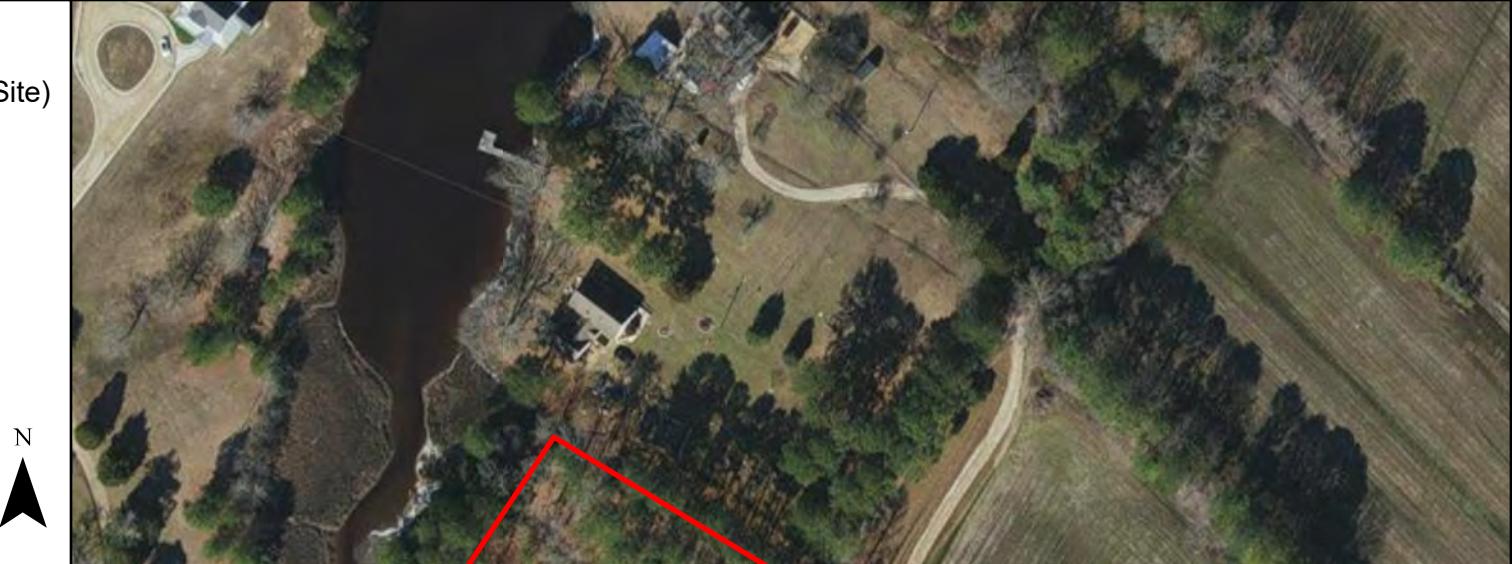
Pole Bridge Cemetery (Contributing Site)
Gloucester County, VA
DHR No. 036-5311

Latitude/Longitude Coordinates

Pole Bridge Cemetery
37.402673, -76.442289

 Nominated Boundary

0 100 200 400
 Feet



SKETCH MAP & PHOTO KEY

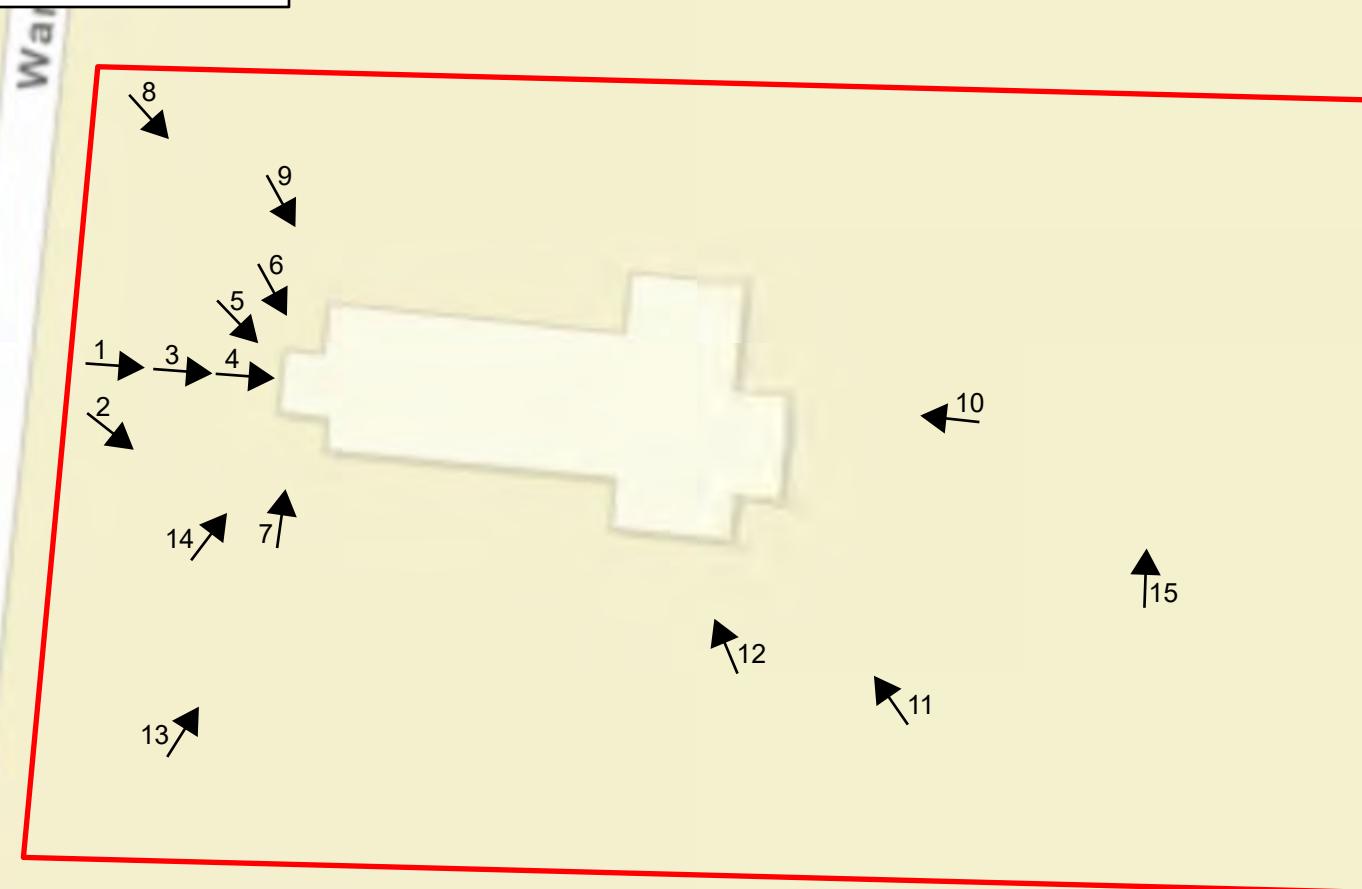
Union Zion Baptist Church
Gloucester County, VA
DHR No. 036-5311

 Nominated Boundary

 Photo Location & Number

0 25 50 100
 Feet

N



SKETCH MAP & PHOTO KEY

Pole Bridge Cemetery (Contributing Site)
Gloucester County, VA
DHR No. 036-5311

 Nominated Boundary

 Photo Location & Number

0 50 100 200 300
 Feet

N



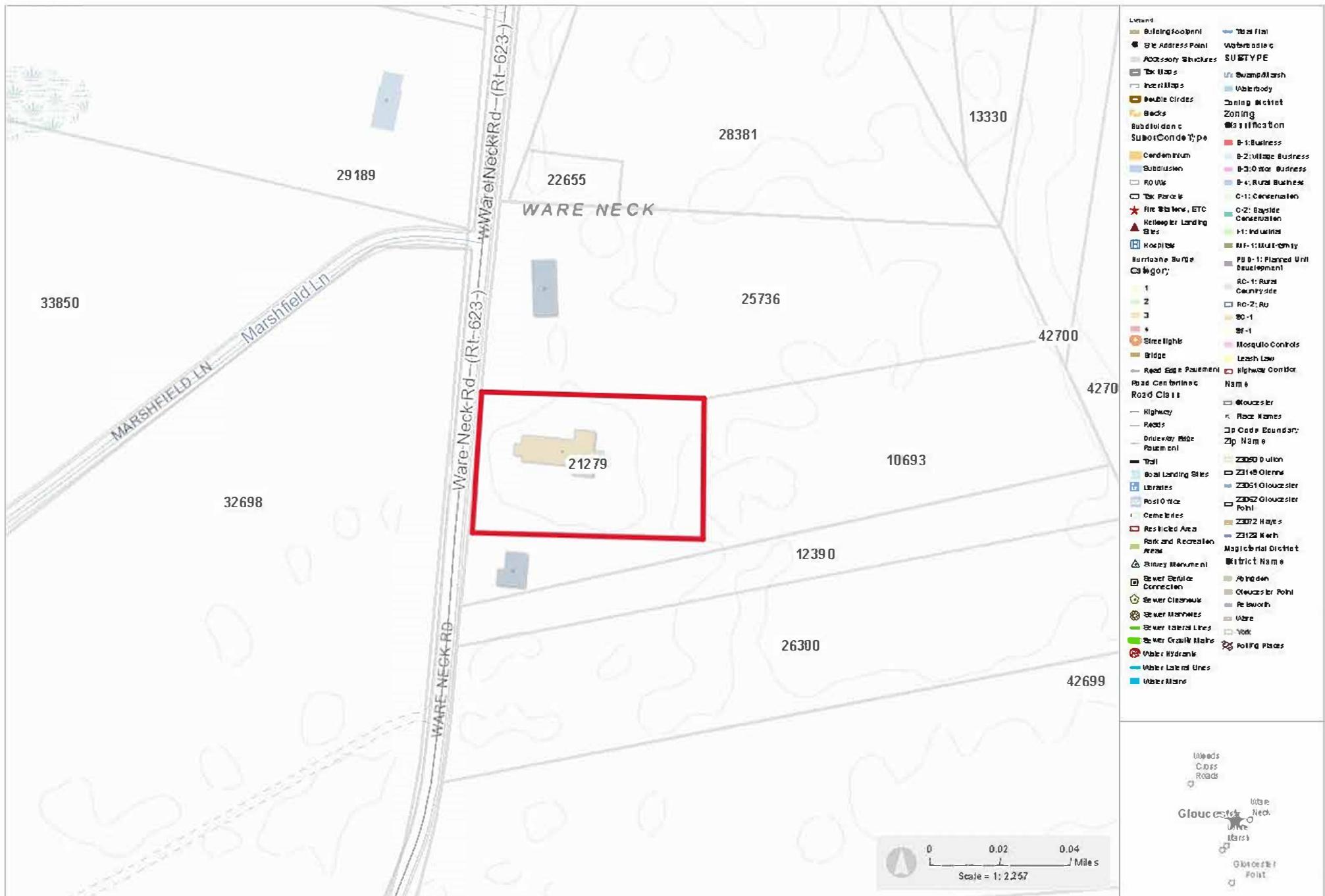


TAX PARCEL MAP

UNION ZION BAPTIST CHURCH

6145 Ware Neck Road Gloucester, VA 23061

Gloucester County, VA
www.goucesterva.info





TAX PARCEL MAP

POLE BRIDGE CEMETERY

Pole Bridge Lane

Gloucester, VA 23061

Gloucester County, VA
www.glocesterva.info

