

Historic African American Churches in Danville, Kentucky, 1846-1965

The information here was taken from three applications to the National Register of Historic Places, BO-377, Clifton Baptist Church Complex, BO-D-143, St James AME Church, and BO-D-544, New Mission Baptist (Second Street Christian) Church

In the African American community nationwide, church, next to family, was the most important institution during the ante-bellum period. The church's approach to God offered individuals held in bondage a self respect and equality in worship that was lacking in everyday life. Spiritual release through sermon and song made subtle attacks on slavery. Churches provided proof that laymen and religious leaders were more than capable of meeting the religious needs of the African American community. Churches served as the center of culture where slave and freedmen met equally and developed solidarity. The church also offered opportunity for free speech, economic cooperation, served as buildings for schools, and as social centers for the religious and non-religious alike.

During the post-bellum period many African-American churches continued the role as centers of the community. The Baptist Church in particular formed a unified front and

worked to create schools and organizations to protest racial discrimination. In smaller communities, the African American church was often the largest and only organization of African-Americans of any size or strength.

During the late-eighteenth and early-nineteenth centuries, separate churches of African-American slaves and freedmen were created, often by disaffected African American members of established white churches. These churches were often overseen by committee of whites, who oversaw meetings, acted as clerks, provided financial advice, and tried to retain control over the African-American congregants—often not very successfully. The history of separate African-American Churches predominantly relates to the Baptist and Methodist denominations. Smaller congregations of Catholics, Episcopalians, Christians, and Presbyterians did exist; however, these were exceptions.

Kentucky African American Churches

Kentucky African Americans were predominantly Baptist in faith, and it is not surprising that that denomination was the first established. A slave named Peter Durrett, and known as "Old Captain" was living in Fayette County during the 1780s, and began holding Baptist services as early as the mid-1790s. His is considered the first church west of the Allegheny Mountains, and may predate the first Baptist Church for whites. He and his wife lived in Lexington and the First African Baptist Church, established under white control in 1801, was located at the corner of what would become known as Lexington and Euclid Streets. Later, the congregation moved to Maxwell Street to the still extant Pleasant Green Baptist Church. Durrett preached to the slaves who were allowed to attend his church, and there 50 members of the congregation during the early years. This grew to 1,828 members by the 1830s, making it one of the largest in Kentucky. The 5th Street Baptist church in Louisville was founded in 1815, and was known at that time as the First Baptist African Mission. In 1842 the congregation separated from the First Baptist Church of Louisville, forming the Colored Baptist Church of Louisville. A freedman, Henry Adams, served as the minister during this period.

In rural areas, it was common for slaves to worship in the same buildings as their masters, often sitting in a separate balcony or gallery. It was also common for African American members of churches to outnumber whites. Three types of separate African American Churches

developed in rural areas in the antebellum period. Most commonly, African American members petitioned to hold separate services, either at night, or on Sundays. Less commonly, congregations petitioned to have African-American leaders. Most of the religious movements of the eighteenth and early-nineteenth centuries arose from the Great Awakening, where formal training was not required of those who were called to preach. This gave uneducated enslaved workers and free blacks an opportunity to lead religious services. Many of the white clergy opposed this, as African Americans lacked formal training and education. Most commonly, these African American leaders served under an all white supervisory committee. Lastly, and perhaps least common was a separate church building. When this did occur, most occupied a church building formerly used by whites. However, some congregations were able to pool resources to purchase a building, or bought a lot and built a church with their own effort.

After the Civil War, most African American Baptists joined separate, segregated, congregations. The Church continued in its role as an important social center, and the Baptist Church in particular was critical in the creation of Simmons College and Kentucky State University. African American Baptist Churches operated independently within the larger state association. As such, the church members elected ministers, voted on how money was raised and spent, and to what extent the church would or would not be involved in community activities. The African-American

Baptists had a spirit of unity that allowed for the creation of schools and the statewide General Association. Throughout the twentieth century, Baptist congregations rallied together to combat racial discrimination.

Many Kentucky African Americans were Methodist in faith. Similar to Baptists, the majority worshiped in white churches, occupying segregated spaces within the church. Separate African-American congregations for Methodists date as early as 1820, when a African American congregation met in a Lexington stable; this congregation became St. Paul African Methodist Episcopal Church. William Paul Quinn, later a bishop, brought the AME church to Kentucky in 1838 in Louisville, however this denomination became more prominent after the Civil War. A second Lexington Methodist congregation was the Asbury Methodist Church, founded in 1847. Separate congregations became common after the creation of the Methodist Episcopal Church, South in 1845. The Kentucky Conference, formed by African Americans (with white leadership) formed in 1852.

Both of the predominantly white ME churches retained many African American members, for whom there was a separate conference in the ME Church, South to maintain an African American Methodism with a native southern identity. The leaders from both races opted for autonomous church government for the African Americans, and in 1870, the remaining African Americans of the ME Church, South were established as the Colored Methodist Episcopal Church. Brown Memorial Church in Louisville is the mother church of the CME in Kentucky.

The AME Church did not emerge as a large denomination until 1868, with the establishment of the Kentucky Conference. After the Civil War, many African American members of the ME Church, South, and the CME Church joined the AME Church, or where a congregation existed, joined the African Methodist Episcopal Zion church. A Kentucky conference of this denomination formed in 1866. Property rights cases often arose during this post-war time. These quarrels arose when a church group owning a church would see a significant shift in its membership. Many of the original group might switch to a new denominational affiliation, and then challenge the remaining members of the original group for ownership of the church building.

Kentucky also had African American congregations of the Christian Church, or Disciples of Christ. Woodford County's white Midway Christian Church established a sister church for African American members in the 1830s, calling it the Colored Christian Church. It is believed that this was the first African American Christian Church in the United States. At first, services were held at the Kentucky Female Orphan School in Midway, where one of the members would volunteer to lead the weekly services. The Midway Christian Church purchased an enslaved worker, Alexander Campbell, for \$1,000, in order to install him as the preacher and manager of their African American congregation's affairs; as soon as he proved sufficient, he was given his freedom. Eventually Campbell's church came to be called Second Christian Church of Midway. Campbell and Samuel Buckner established African American Christian Churches in Kentucky, both before and after the Civil War. The Midway congregation drew African American members from the white Christian churches in the area—from New Union, Grassy Spring, and Georgetown, Kentucky. Under Campbell's leadership, the church soon had 300 members. In 1872, the congregation purchased the Presbyterian Church building on Stephens Street; that church was replaced by a new building in 1906.

After the Civil War, African American members of the Christian Church began to exercise leadership over a growing number of congregations. Unlike the Baptist and Methodists, there was no formal division between African American and whites in the Christian Church; African Americans set up their own state and national structures within the denomination. In 1872, Preston Taylor, a Mt. Sterling minister, organized the Kentucky Christian Missionary Convention, and a national African American Christian organization. A state Sunday school convention of African American Christians was formed in the 1880s.

Separate African American Congregations of Presbyterians existed during the antebellum and post-bellum periods. There were separate congregations of Presbyterians prior to the Civil War, the example from Danville is discussed below. The separation of congregations became more common after the Civil War in the 1870s. The Cumberland Presbyterians separated African American members into the Colored Cumberland Presbyterian Church in 1874. These churches had stronger relationships with the parent white churches than did their counterparts in the Baptist, Methodist, or Christian groups.

African American Churches in Danville, Kentucky

From the county's origins in the 1840s until today, separate congregations of African American have worshipped in Danville and Boyle County. At one time, two congregations of African American Baptists and Methodists, and single congregations of Presbyterians, Church of Christ, and Church of God existed in Danville. Additional congregations of African Methodist Episcopal and Baptists existed in the rural areas of the county. Today (2012),

Danville has congregations that are predominately African American within Baptist, African Methodist Episcopal, Christian, and Church of God traditions. Of course, historically segregated congregations in Kentucky, whether white or black, no longer require uniformity in race among their membership. It took until nearly the close of the historic period (i.e., 1962 at this writing) for that tradition of church membership to change.

Antebellum Origins

The first documented separate African American congregation in Danville was created by the First Baptist Church in 1846. The Baptist church for whites, located on West Broadway, separated 126 African American members into their own independent congregation, calling it the African Church. The first pastor was Rev. Jordan Meaux, the Rev. Henry Green was the second minister. The Church met in a number of locations in Danville prior to 1859. On the 24th of September 1859, Mary Ann and Cam Rowe granted the Trustees of the Colored Baptist Church a lot on Green Street for use as a church.

In the 1840s, the Presbyterian Church began to allow the church's African-American members to utilize their former 1812 brick church. This church, now demolished, was located west of the 1831 Presbyterian Church on Main Street, on the opposite side of today's McDowell Park. The African-American congregants were permitted to hold prayer meetings in the building on Sunday afternoons and Thursday evenings "providing their meetings be not protracted to a late hour and be conducted with order and decorum". After the split of the Presbyterian Church into northern and southern factions, the African-American members were allowed to utilize the church for regular worship services under supervision of three African American leaders who were cautioned to be "as regular and punctual as possible in their attendance," especially on the Sabbath, and to consider it their duty to see that their fellow members to the same..."

The Methodist congregation also separated its African-American members during the antebellum period. It is unclear exactly when this occurred, however an 1855 account states:

—Danville, Ky.: A meeting was brought to a close on last Sabbath, which had continued five weeks, in the African church connected with this charge, the results of which were 60 conversions, 60 additions to the church, thirty baptisms of adults, and two of infants. These results are, under God, to be attributed principally to the labors of George Downing and Andrew Bryant, colored preachers of

our church from Lexington. The church edifice in which the colored portion of this charge worship, is a neat and comfortable building, and contains a gallery for the whites, which will contain probably sixty or a hundred persons, and which is generally filled when we have no preaching at the white church. The colored church is well organized, having regular classes, prayer-meetings, Sabbath-school and official meetings. June 12, 1855. D. Stevenson. "

The Trustees of the Colored Methodist Episcopal (CME) Church being James Garret, John McKay, Leroy Green, David Langford, and Bob Gray purchased a house and lot on Walnut Street for church purposes from Alexander and Elizabeth Sneed on August 8, 1858. The deed stipulated the property was "...in trust for the use and benefit of the colored members of the Methodist Episcopal (ME) Church South, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said church at their general conference, and in further trust and confidence that they shall at all times forever hereafter permit such ministers and preachers belonging to said church, as shall from time to time be duly authorized by the general conference of the ministers and preachers of the said ME Church South, or by the annual conference authorized by the said general conference, to preach and expound God's holy word therein."

At the time the deed was made there was a building on the lot which seems to have been built mainly by contributions made by the African-Americans, most of whom were then slaves and members of the same local church organization with the whites in Danville, belonging to the ME Church South. From the time of the erection of the church in 1849 or 1850, the African American members seem to have worshiped exclusively in this church, though they continued to be members of the same organization with the whites. These stipulations play an important role in the creation of the African Methodist Episcopal Church during the post-bellum period. Sneed also sold the trustees of the CME church a lot on Walnut Street adjacent to the existing church in January of 1865.

Post-bellum Expansion

Historian Richard Brown observes that in 1870, Boyle County had 3,679 African American residents who were mostly unschooled, illiterate and only five years removed from slavery, yet 30 years later African Americans organized eight churches in Danville, and 11 more in Boyle County. In the 20 years between 1870-1890, the African American population increased from 3679 to 4809, the largest number of African Americans in the county. The African American residents were mostly poor, however, through the church were able to start schools long before the state began public education for African American

children. The African American Church members supported the pastors and church building programs with what money and labor they could provide.

At the conclusion of the Civil War, Danville's African American Baptist congregation, now called the Green Street Baptist Church, was one of 17 independent African American churches in Kentucky. The Reverend Isaac Slaughter began 26 years of service to this congregation in 1866. Baptists from this congregation helped establish a congregation in Perryville. The Green Street Baptist

Church played an important role, hosting the General Association of Colored Baptists in 1871, where representatives of nearly 100 Kentucky African-American Baptist Churches attended. The attendees of this meeting created the predecessor to Louisville's Simmons College and a newspaper also headquartered in Louisville.

The AME Church in Danville dates from 1867-1868. This congregation originally met at the CME Church location on Walnut Street. In 1865, the Ohio Conference of the AME Church extended its jurisdiction over Danville. The African-American members of Danville ME Church South voted to attach themselves to the AME Church.

In 1867, the two white Danville Presbyterian congregations re-aligned their affiliations, the older congregation, located on Main Street, followed the southern branch of the church, and the newer congregation on Third Street followed the northern. The African American members chose to align themselves with the northern branch. The congregation hoped to continue meeting under guidance of two African-American leaders, however, the lack of formal education of the leaders caused a rift with the ordained Presbyterian Clergy in the community. The deacons of the Main Street Church, the owners of the church where the African-American congregation met, ordered the building demolished. The materials from the building were moved to the northeast corner of Church and Walnut Street where a

new building was constructed utilizing in part the recycled materials. This church was also known as the "Concord Presbyterian Church" ironically the same name that was utilized by the white congregation when the church was originally founded. A school was added in the late-nineteenth century. A 1903 account related that Rev. J.A. Boyden was in charge of the African-American church and school and had served in that capacity for approximately 10 years. Boyden was being re-assigned to the Camp Nelson School, a school for African-Americans at Camp Nelson in nearby Jessamine County, under the Board of Missions for Freedmen, also a Presbyterian ministry.

The Post-bellum period also saw the rise of a separate Christian Church, referred to as the "Colored Christian Church". This church has origins in 1869 when the African-American members of the Christian Church, located on the corner of South Fourth and Walnut, separated and moved to a church constructed on Green Street. Deed records indicate that James Taylor and wife sold the lot to the church July 9, 1869.

In the rural areas of Boyle County, churches were constructed in African-American hamlets and in Perryville. These included the First Baptist Church of Perryville, the Wilsonville AME Church, the Christian Hill Baptist Church at Little Needmore, and the Clifton Baptist Church.

Into the Twentieth Century

In his study of African-American Churches in Danville and Boyle County, Brown cites the 1897 City Directory, observing that there 1600 people over the age of 18 in Danville, of which 40% were African American. An area of the city south of Main and centered on Second Street, grew into Danville's African American business district. This district contained restaurants, barber and beauty shops, medical and dental offices, and retail shops. Many African Americans lived in this area of the city in numerous shotgun type dwellings and small one- and two-story houses along South Second, South Third, and Walnut and Green Streets.

The 1897 city directory revealed two African American Methodist Churches, both on Walnut Street; two African American Presbyterian Churches, one on Walnut Street; and a Cumberland Presbyterian Church on Main, South of 5th; a Christian Church on Green Street; and two Baptist Churches: The Green Street Baptist Church and the New Mission Baptist Church on 2nd Street. The Cumberland Presbyterian Church was located on the South Side of Main Street, near the intersection of 5th Street. A deed reference suggests the church was established in 1885, however it is not identified on period Sanborn Maps. Sanborn Maps suggest that the CME church left Walnut Street during the early years of the twentieth century. It is unclear what became of this congregation.

The New Mission Baptist Church was organized in 1892 by Rev. Wallace Fisher, with 14 members. Thirteen

individuals came from Green Street Baptist Church and one from the Centennial Baptist Church, Harrodsburg. The congregation worshiped in a hall until the trustees purchased a lot on 2nd Street. The 1908 Sanborn Fire Insurance Map depicts the concrete block building as being "under construction". This location was on the southern edge of the African American business district in an area that was more residential in character. The Green Street Baptist Church moved from its location on Green Street to the corner of Walnut and 2nd Street in the heart of the African American business district during the first years of the twentieth century. By 1915, the church was known as the First Baptist Church, and was under the direction of Rev. J.E. Wood from 1898. Rev. Wood oversaw the move, the erection of a new building, the expansion of the church to include over 900 members, a Sunday school, a school known as the Baptist Academy, and a missionary society.

The Colored Christian Church began to move from Green Street in 1923. The trustees purchased a lot from William S. Lawwill on Main Street between First and McGroty for \$2400.00. According to church tradition, the congregation began the process of constructing a new building, completing the basement and enough of the building that services were held on Main Street for approximately 18 months in the unfinished building. In 1924, the trustees sold their Green Street property to the trustees of the Church of God. The Church of God, Inc. was a Pentecostal African American congregation founded in Danville in the

early twentieth century, part of a circuit established in Pulaski County by "Mother" Brown in 1919.

The Trustees of the Colored Church of Christ, purchased the New Mission Church Building in November of 1927. The congregation then became known as the Second Street Christian Church.

It is unclear when the Colored Cumberland Presbyterian Church congregation disbanded. Mr. Bill Simpson, one of the oldest members of the Second Street Christian Church recalled the Colored Presbyterian Church in the 1930s. This church ceased operating during the 1940s or 1950s.

The First Baptist Church burned in the early 1960s and a new building was constructed on the same location, leaving the St. James AME Church and the Second Street Christian Church as Danville's remaining African American Churches occupying historic buildings. Urban renewal projects of the 1970s, and the construction of Constitution Square State Historic Park removed many physical vestiges of Danville's African American business district, however, the churches, either in new or historic buildings, survived the upheaval of this period.

HISTORIC CONTEXT: African-American Community Development in Boyle County, Kentucky After the Civil War

After the war, many freed men and families moved to cities and towns, while others sought work and homes in rural areas. In "Negro Hamlets and Agricultural Estates in Kentucky's Inner Bluegrass" (Smith and Raitz, 1974), the Negro hamlet is identified as a rural phenomenon of the post-bellum era. The majority of Negro hamlets studied were created when large estate owners, in need of labor forces, deeded or sold groups of lots to former slaves who then established communities. Less commonly, white entrepreneurs purchased rural land, divided it into lots, and sold the lots exclusively to blacks. The origin of still other hamlets remains unknown.

Along with large estate owners, the Freedmen's Bureau also aided freed men and women in obtaining land, starting schools and building churches following the Civil War. Established in March, 1865, the Bureau sought to "protect and care for ex-slaves and others set adrift by the war in the former slave states (Kleber, 1992: 356)." One of the most significant efforts put forth by the Bureau involved the establishment of educational facilities for African Americans in southern states. In Kentucky, the Education Division of the Freedmen's Bureau was established in 1866. The Bureau felt it was crucial for ex-slaves to obtain an education in order to move forward as most had been denied formal schooling. Using money allocated from taxes paid by African Americans, the Bureau was able to establish 219 schools throughout Kentucky for 10,422 students by 1870 (ibid: 357). After the disintegration of the Bureau in 1874, Kentucky's African Americans were not assured accessibility to public funding for education until 1882 when the Kentucky legislature allotted monies for both African-American and white schools from the same financial sources.

As schools gained stature as important institutions within newly developed African-American communities of the late nineteenth century, so too did religious facilities assume prominent positions within the hamlets. Since the eighteenth century, African-American religion was influenced by the integration of traditions and beliefs belonging to both Protestant and African-American religious doctrines. Prior to Emancipation, slaves,

freedmen and whites regularly attended racially integrated church services, the whites believing it was important that slaves learn to practice religion and good morals (Brown, 1993: NP). Although services were integrated, seating remained segregated with African Americans generally occupying balcony seats or rear aisles. Church social activities likewise remained segregated as African Americans were seldom allowed to take part in church decisions or social affairs, except in the role of servant or cook.

In Kentucky, some African-Americans organized their own churches prior to Emancipation. In Boyle County, for example, the first segregated African-American church formed in 1846 in Danville, called the Green Street Church. Members of the church met in various homes but were only allowed to congregate occasionally as many whites felt the meetings allowed for the planning of revolts. As a result of this distrust, African-Americans deeply desired a freedom to control their own religious organizations. The opportunity occurred at the end of the Civil War.

Writing about the history of African-American religion, Marion Brunson Lucas maintains that the church, almost single-handedly, shaped rural African-American communities formed after 1865. Within such communities, churches were segregated from white institutions, allowing the creation of a non-white-influenced African-American religion (Lucas, 1988: 210). Baptists led the way in the rapid establishment of African-American churches in Kentucky following the Civil War, with the help of the General Association of Colored Baptists in Kentucky, formed in 1865. The organization, through the creation of a constitution and numerous committees, faced issues plaguing African-American communities such as education, missions and memberships within the church. Convention leaders focused on the church as the sole institution that could reach and educate the majority of African Americans, most of whom could not read nor write even their names.

As a result of the decisions and actions taken by the Convention's leaders, the Baptist doctrine soon became that most widely followed by African-American worshippers

in Kentucky. Several reasons account for the popularity of the Baptist religion at that time. First, the Baptist philosophy was simple to understand. Second, the drama of outdoor baptisms held a large appeal for converts. And finally, rural, African-American communities in Kentucky were uniquely well-suited to independent congregations where all took part in all aspects of church services (Brown, 1993: NP; and Lucas: 211). The success of the Baptists in establishing Kentucky church congregations was followed by the Methodists, led by the African Methodist Episcopal Church (AME) and by the Christian Church.

In Boyle County, at least five African-American communities were established during the post Civil War era, including Clifton, Stoney Point, Wilsonville, Needmore and Little Needmore (Brown, 1993: NP). The hamlets developed on land donated or sold by farmers and laid into small lots for residences and various other buildings. A large percentage of male residents farmed as sharecroppers while others worked as blacksmiths,

carpenters, and in other trades. Most hamlets were created along well-traveled, secondary roads with few having any commercial businesses or post offices.

Of those Boyle County hamlets established in the late nineteenth century, only Clifton and Wilsonville retain physical evidence of historic community structures. The Wilsonville community developed in the south-central portion of Boyle County, along the Louisville and Nashville (L&N) Railroad. Residents of the community were likely employed by the railroad, helping with the construction and maintenance of the line. Although the vitality of this African-American hamlet has declined, two important features remain, the Wilsonville A.M.E. Church and the Wilsonville School. The church, having undergone extensive alterations in the twentieth century, remains in operation with weekly services performed by visiting pastors. The school building has been vacant for a number of years and faces deterioration from neglect. The Wilsonville complex is not eligible to the National Register of Historic Places due to loss of physical integrity.

The Clifton Baptist Church Complex

Soon after the Civil War, the African-American community of Clifton was established on marginal soils on a bluff overlooking the Dix River. Comprised of small acreage tracts, the community was named for its location above the cliffs of the Dix River. The Clifton Road was established as a nineteenth century transportation route through northeastern Boyle County that allowed access to docks along the Dix River. The road remains a major access to the river. Residents were primarily farm families who relied solely on agriculture as the main economic activity, with tobacco and hemp being principal cash crops grown (Personal Interview with Madison Terrance, August, 1996). Clifton boasted no businesses, and residents often traveled a short distance south to a store and post office in Hedgeville (*ibid*). The community developed along the western side of the Clifton Road, forming a landscape with numerous log and frame houses (*ibid*). Most of these structures were replaced in the mid- to late-twentieth century with post World War II residences due to their minimal sizes and deterioration.

As was the case in many late-nineteenth century African-American communities of the Bluegrass region, the church-school complex in Clifton served as the center of the community's social activities. Acreage for the complex, located along the western edge of the Clifton Road, was purchased in 1886 by trustees of the Clifton School (Boyle County Deed Book 19, Page 183). Initially, the land was to be used for the "benefit of a Public school, with log school house" (*ibid*). From 1886-1924, grades one through eight were taught at the school, with classes in session from August through December. Students worked on local farms the remainder of the year (Personal Interview with Madison Terrance, September 5, 1996). The original log school building remains in use, having undergone rehabilitation during its conversion into a private residence in 1930. The

building retains its historic integrity through the retention of original fenestration and wall covering.

The Clifton Baptist Church organized in the same year as the Clifton School and held services initially at the school house. By the end of the nineteenth century, the congregation gave its financial and physical support to the construction of a frame church building on the school lot. The church continues to hold services on Sunday mornings, led by Reverend James Landrum, pastor at the church since 1963. Church members are baptized in the Dix River, approximately one mile north of the church, in the same location used by Clifton congregations since the late nineteenth century (Personal Interview with Reverend James A. Landrum, August 28, 1996).

In addition to the church and school, the complex also contains a dining hall (built in the early twentieth century by church members for a price of \$50); a privy; a cemetery, established in 1899, to "be used for no other purpose than a burial ground for the said (Clifton) church" (Boyle County Deed Book 28/69); and two fences, one of dry-laid rock and one of wood planks. Currently, the log school house is used as a fellowship hall by the church and the original dining hall is used for storage.

The Clifton Baptist Church complex is located on the western edge of the Clifton Road in the community of Clifton, on the edge of a bluff overlooking the Dix River. Established after the Civil War as an African-American hamlet the community retains little of its historic fabric. Most residences have deteriorated or have been replaced by modern structures. Once the nucleus of the Clifton community, the Baptist Church and school are virtually all that remain of the historic hamlet. The community established a school by 1886 in a single pen log building,

establishing the Clifton Baptist Church in the same year. The complex includes seven contributing resources: the church, school, a dining hall, privy, cemetery, plank fence and rock fence, all on approximately two acres.

Clifton Baptist Church

The one-story, frame church, constructed in the late nineteenth century following the organization of the congregation in 1886, is built on a nave-plan with a front, gable asphalt shingle clad roof; and a projecting entry tower with kicked pyramidal roof covered with pressed metal shingles. The front (east) facade features central paired and paneled entry doors topped by a multi-pane transom. A sawn ornamental, circular vent is located above the entryway. Windows extend along the north and south walls, being 2/2 sash with frosted glass in the lower sash. A bay-shaped nave extends from the rear (west) wall with a single pane of stained glass, flanked on either side by sash windows. Exterior materials and details include an interior end brick chimney with stucco covering; weatherboard siding; and a continuous dry-laid stone foundation.

The church interior retains six original wood pews facing each side of the center aisle. The original cast iron stove, located along the north wall between pews was replaced in the mid-1960s with a wood-burning stove. The nave contains a raised floor and a wood pulpit. Interior walls are painted piaster with beaded board wainscotting. The original hardwood floor remains under a carpet added in the late twentieth century. Window architraves are of wood with bulls eye corner blocks.

School (Contributing Building)

The late nineteenth century school was constructed as a one-story, single pen log cabin and operated as the Clifton School from 1886 until 1930 (Boyle County Deed Book 19/183; DB 59/375). After the school closed in 1930, S. Bunyon Rowe purchased the building for use as a residence (DB 59/375). Historic photographs of the school prior to 1930 show a central entry on the front (south) facade, flanked by 6/6 sash windows, with a shed addition on the west wall, covered with weatherboard and rolled asphalt (See Figure 1). Portions of the original log building are covered with weatherboard and rolled asphalt in the photo. Subsequently, the building was stuccoed. The original log pen remains much the way it appears in the historic photo, with historic materials intact while resting on a continuous dry-laid stone foundation with portions of the log construction visible on the north wall where rolled asphalt and weatherboard are torn away. In the 1960s, the building again became associated with the church, becoming the Clifton Baptist Church fellowship hall, a role it maintains presently.

Dining Hall

Located behind (west) of the church and school is an early twentieth century, one story, frame building, rectangular in shape, with a side gable roof clad with standing seam metal. Constructed as the church dining hall, the building has board and batten and weatherboard siding. The front (south) facade, faces the church and features a side entry and three single pane windows. The foundation is of continuous poured concrete. The building is currently vacant, used only as a storage area.

Privy

A pre-World War II, box frame privy with a shed roof covered with standing seam metal is located directly behind the church. The front (east) facade faces the church with one side entry, hidden by a vertical plank privacy wall extending to the roofline. The building is the only restroom facility in the complex.

Plank Fence

Along the eastern (front) boundary of the complex and south side of the church, is an early twentieth century four plank fence. This contributing structure serves as a boundary between the church yard and the Clifton Road and defines the yard area in front of the church. Studies discussing the function of African-American yard spaces, such as John Michael Vlach's *Back of the Big House*, indicate that such an area probably served as an integral part of Clifton's African-

American culture in the late nineteenth through mid twentieth centuries. The fence is known to have existed prior to 1930 as is shown in Figure 2, a historic photograph of church members resting on a pew next to the fence.

Rock Fence

Oriented on an east-west axis between the church and school is a mid- to late-nineteenth century, dry-laid rock fence with no coping. The fence is mentioned in the 1886 deed of the Clifton School (Boyle County DB 19/183) and probably served as a barrier for the school grounds, subsequently serving as a divider between the church and school grounds and the cemetery (possibly associated with a road bed), it maintains historic significance with the church and school as a divider between the two buildings and their grounds during the late-nineteenth and early twentieth centuries.

Cemetery

The rear lot of the complex contains a cemetery established in 1899 and marked by a date stone located in the middle of the lot. Situated on a natural slope, the cemetery exhibits several historic tombstones of local and manufactured quality, such as the one seen from 1899. The Board of Directors for the Clifton Church bought the parcel in 1899, "...one half acre...(along with) also a 10 feet

drive way along the west side of same...to be used for no other purpose than a burial ground for the church (Boyle County Deed Book 28/69; November 25, 1899)." The cemetery remains partially occupied, with approximately 150 lots remaining open.

Statement of Significance

The Clifton Baptist Church Complex (BO-377), located on the western edge of the Clifton Road in northeastern Boyle County, Kentucky, meets National Register of Historic Places Criterion A, and is locally significant for its

association with a rural, African-American hamlet established during Reconstruction in Boyle County. One of only two such remaining resources in Boyle County, the complex is significant within the historic context "African-American Community Development in Boyle County, Kentucky After the Civil War." The property's significance derives from its association with a rural, African-American hamlet, established at the close of the Civil War when freed slaves were beginning new lives as public citizens. The property's Period of Significance extends from 1886-1946, when the Clifton School and Church were established and continued to serve as the nucleus of the rural community.

History of the St. James AME Church organization

The origins of the St. James AME Church in Danville date from 1867-1868. In 1865, the Ohio Conference of the AME Church extended its jurisdiction over Danville. Many of the African-American members of Danville Methodist Episcopal Church, South voted to attach themselves to the Ohio-based AME Church.

This defection was not formally approved by the local society of the ME Church South, of which the congregation was members; however it seems it was tacitly recognized by the ME Church, South.

This situation changed, however, when two of the members were expelled from the church for breaches of discipline and another was under charges. An argument had arisen over the issue of worship under white or African American Bishops. Rev. Newman, the pastor of the church, brought the argument to a climax. He announced to the congregation that he was going to the AME Church where there was no segregation, and invited the congregation to go with him. The majority of the members did just that, and out of the Danville ME Church, the St. James AME Church of Danville was formed.

Court documents state that on the third day of May, 1872, the Trustees of the Methodist Episcopal Church South for Colored Members brought a suit in equity against Rev. Alfred Newman and others, alleging that they were the trustees for the Methodist Episcopal Church South "for colored members" living in and about Danville; that they had been regularly appointed by the *constituted authorities of the M. E. Church South*, and that, as such, they owned and held the legal title to the church property. The trustees argued that Newman and others, had taken possession of the Walnut Street church building without authority or the consent of the plaintiffs, and were occupying and using it without right; that they were not members of the ME Church South, who owned the building.

The defendants—Newman and the St. James AME Church—denied, among other things, that they served as trustees of the Methodist Episcopal Church South, for

Colored Members. They also denied that the trustees were constituted authorities of the ME Church South. Newman argued that the beneficiaries of the 1858 deed were the African-American members of the church, and that the deed was so made because the greater portion of the beneficiaries were then slaves, and incapable, either as individuals or as an organized body or church, of holding the title; and the ME Church, South, being then the only organized body of Methodists in Danville, the conveyance was made to that church, to hold for the sole and exclusive use of its black members. After emancipation of enslaved people, the members unanimously severed their connection with the white people with their consent, and organized and attached themselves to the AME Church without objection on the part of the white people or of the authorities of the ME Church, South. The group had ever since held and used the church building without objection from any source until charges were brought against the three plaintiffs, and two of them, Langford and Sutherland, were expelled from the church.

Newman denied that any of the three black plaintiffs was a member of the ME Church South, or of any Methodist Church, and alleged that Roots was still a member of the AME Church. Newman also denied that there was any organized society or body of colored persons at Danville holding connection with the ME Church South.

Newman and the newly-formed St. James AME Church lost the case. The court held that the deed was for the sole use of the African-American members of the Methodist Episcopal Church South, and no one not answering this description was entitled to the property, neither trustees appointed by that church nor anyone else. As a result, Newman and followers rented the upper story of a building on the lot where the present church stands.

The 45' x 166' lot was purchased from J.B. and Margaret Laurence, and contained a blacksmith shop. The congregation worshiped in the blacksmith shop until the Gothic Revival building was constructed in 1882, during the pastorage of Rev. James M. Turner.

Evaluation of the historic significance of St. James AME Church

Any church in Danville, that served the African American population historically has played an important role within the larger story of the city's African American community. The churches are fondly recalled by people who used them, not only from their personal memory, but because churches were seen as a vital component of a thriving African American community.

The St. James AME Church began after the schism with the ME Church, South. The congregation worshiped in a blacksmith shop on site until a Gothic Revival building was constructed in 1882. An addition was constructed to the rear, south of the building, during 1908-1914. The building was substantially altered in 1922 into the Classical Revival building observable today. Subsequent additions and alterations to the building occurred in the 1940s, 1960s, and 1990s. The church served the African-American population of Danville. Over 30 pastors have served the church congregation which has varied from 100-300 members over the course of its history.

Today, only the St. James AME Church and the Second Street Christian Church remain as Danville's only African American congregations utilizing historic buildings. Both churches are located in what was an African-American commercial and residential area that was substantially destroyed by Urban Renewal Projects of the 1970s, leaving only the two churches and relatively few residential structures standing.

The church is important in helping us to acknowledge the existence of Danville's African American community. Few other landscape elements remain to indicate that important part of the story of African Americans in Danville, Kentucky. The St. James AME Church is an important resource in helping explain how one structure, a church assisted Danville's African Americans to create and expand their identity in the post-bellum period to the present.

Evaluation of Integrity of the St. James AME Church

Several African American churches have disappeared from Danville's city-scape as demographic shifts occurred in the city and county. Churches in the town will qualify for Criterion A are those which remain important for what thoughts people attach to them—i.e., for their associations, rather than those whose importance relates purely to for their significant design aspects. The integrity factors which help reinforce the integrity of associations are integrity of location, and a qualified amount of integrity of materials and design.

An African American church in Danville, will have integrity of **location**, and reinforce the important associations with the city's African American community, if it remains in a location that it once occupied historically, especially if the community it served remains known. An African American church served as a marker of the black community. The remaining historic churches are among the few buildings in the former African American business district to survive urban renewal projects of the 1970s. Recognizing the value of the St. James AME Church's location in Danville requires a sensitivity to the relation between that school and its community. The St. James AME Church remains in its original location. Its integrity of location calls us to reflect upon the geographic range of its community, whether that was limited to Danville south of Main Street the traditional African American district, and when that range extended to the larger community of African Americans, those in the entire City of Danville.

An African American church in Danville will have integrity of **materials**, and reinforce the important associations with the county's African American communities, if it possesses sufficient historic materials from its use as a church so that

it can be regarded as an authentic historic church that served the African American citizens of Danville. Danville's African American Churches were constructed in very durable materials, and in styles common to the periods of construction. St. James AME Church was constructed in the Gothic Revival Style, and was substantially altered into a Classical Revival building in the 1920s, suggesting that the congregation was interested in keeping a modern appearance. Subsequent alteration to the building has removed and altered some of the historic fabric, yet the building's roofline reveals its original construction, and alterations have not substantially altered the ability to read the building's Classical Revival details. Additions and alterations to the building have allowed the building to survive and to continue to serve its congregation. The St. James AME Church possesses a sufficient amount of historic material needed to allow the church to be known as historic, and allow it to maintain the basic associations.

An African American church in Danville will have integrity of **design**, and reinforce the important associations with the city's African American community, if its current design allows it to be recognized as the church building it has been since construction, or has been since prior to the lifetimes of most of the congregation. Again, this threshold is lower than for some historic resources, and factors in the great deal of loss of historic African American churches.

The St. James AME church has had the same overall appearance for 90 years, and so has strong integrity of design.

The question of integrity asks which material qualities of a church are of importance in carrying forward the vital associations people have with it. Because the St. James AME Church retains integrity of location, materials, and design, it can be said to maintain the public's ability to associate it with the town's African American community—equivalent to saying it has integrity of **associations**.

Because it is a significant property in light of our understanding of the Danville's African American communities, and its physical presence today allows us to maintain those important associations, it is eligible to the National Register.

History of the Second Street Christian Church

The history of the Second Street Christian Church and the New Mission Baptist Church are intertwined, as the Second Street Christian Church purchased the New Mission Church building in 1927.

The New Mission Baptist Church was organized in 1892 by Rev. Wallace Fisher, with 14 members. Thirteen individuals came from Green Street Baptist Church and one from the Centennial Baptist Church, Harrodsburg. The following were in the organization: Wallace Fisher, Horace Nelson, Edward Miller, Josie Miller, Jesse Jones, Louis Buster, Polly Davis, Jacob Frye, Hannah Davis, Lucinda Gregory, Horace Fox, Elijah Frye, Washington Hunn and Ella Smith.

The congregation worshiped in a hall until the trustees purchased a lot on Second Street from George Craig for \$800. Craig stipulated that the trustees must build a room 15-x-16 feet, 70 feet from the street for church purposes, and that they must eventually build a "Church Edifice". It is unclear exactly when the New Mission Baptist Church began construction. In 1906, the trustees mortgaged the lot on 2nd Street for \$500 to William S. Lawwill, Guardian of Stuart Lawwill. The mortgage states that the money was to be utilized for plans and specifications of a new building, and to pay for the foundation and incidental costs. The 1908 Sanborn Fire Insurance Map depicts the building as being "under construction". The property was mortgaged a second time in 1910 to James H. Gentry, a local businessman for \$487.10 for debts, and twice more in 1912 for \$516.45 to the Crescent Lumber Company of Danville, and to J.M. and H.D. Phillips in the amount of \$603.10 for mechanical service and material.

The *Golden Jubilee*, a publication of the Kentucky Association, relates the following information about the New Mission Baptist Church: -

"Rev. Wallace Fisher, the first pastor, served for 16 years, increasing the membership and erecting the first building. He also started the present concrete building which neared completion, under the pastorate of Rev. J. N. Smothers. The following have served this church as pastor: Rev. W. Fisher, 16 years; Rev. A. A. Russell, 9 months; Licentiate, Jas. Gilbert, supplied 7 or 8 months; Rev. J. N. Smothers, 4 years, and the present pastor, Rev. Melville M. D. Perdue, Louisville, took charge, June 13, 1915. Church membership, 350. Valuation of church property, \$15,000."

The trustees of the New Mission Church continued to mortgage the property in the 1910s. First the trustees mortgaged the church and lot for \$200 to the A.F. Wheeler Furniture Company for one hot air pipe, one register, and one smoke pipe in 1913. Then, the trustees mortgage the property to Vera D. T. Jean of New York City for \$2,500 in 1914.

Contemporaneous to the construction of the New Mission Church, the The Colored Christian Church began to move from Green Street in 1923. The trustees purchased a lot from William S. Lawwill on Main Street between First and McGroty for \$2400.00. According to church tradition, the congregation began the process of constructing a new building, completing the basement and enough of the building that services were held on Main Street for approximately 18 months in the unfinished building.

During the interim, the Colored Christian Church mortgaged the property on Green Street to the William S. Lawwill for \$1500.00 owed for the property on Main Street. In 1924, the trustees sold Green Street property to the trustees of the Church of God. The Church of God, Inc. was founded in Danville in the early-twentieth century, part of a circuit established in Pulaski County by "Mother" Brown in 1919.

Based on deed and mortgage records, the trustees of the New Mission Church were in default on the mortgage to Vera de T. Jean. John B Stout, Master Commissioner for Boyle County, deeded the church property to Jean in 1926. Jean in turn deeded the property to the Trustees of the Colored Church of Christ, being John T. Smith, S.D. Anderson, Thomas L. Frances, H.F. Ross, and Charles Beard, in November of 1927. The congregation then became known as the Second Street Christian Church. The church mortgaged the Main Street property to finance the purchase of the church building through the American Christian Missionary Society Board of Church Extension, borrowing, \$3000.00, having entirely repaid the loan by 1939.

The church was known as the "stone church with the red roof" among the congregation. In 1956, the church hosted the Kentucky Christian Missionary Convention. During the tenure of Rev. Finis E. Walkup in the 1960s the church was substantially remodeled to include the pastor's study, carpeting of the sanctuary, roof, wiring, paneling, new windows, and fixtures.

Evaluation of Significance Second Street Christian Church

Any church in Danville, that served the African American population historically has played an important role within the larger story of the city's African American community. The churches are fondly recalled by people who used them, not only from their personal memory, but because churches were seen as a vital component of a thriving African American community.

The Second Street Christian Church (BO-D-544) was built in 1908 by the New Mission Baptist Church on property the congregation acquired in 1893 near the corner of Green (Martin Luther King Jr. Boulevard) and Second Street. New Mission constructed the rusticated concrete block building in 1908-1914 and utilized the building until they sold it in 1926. The Colored Christian Church, which in this nomination will be referred to by its current name, Second Street Christian Church, purchased the building in 1927, and has utilized the church to the present. The Second Street Christian Church is Danville's second oldest African American Church in continuous use.

Today, only the St. James AME Church and the Second Street Christian Church remain as Danville's African American congregations utilizing historic buildings. Both churches are located in what was an African-American commercial and residential area that was substantially destroyed by Urban Renewal Projects of the 1970s, leaving only the two churches and relatively few residential structures standing.

The church is important in helping us to acknowledge the existence of Danville's African American community. Few other landscape elements remain to indicate that important part of the story of African Americans in Danville, Kentucky. The Second Street Christian Church is an important resource in testifying to how one structure, a church expressed the will of Danville's African Americans to create and expand their identity in the post-bellum period to the present.

Evaluation of Integrity of the Second Street Christian Church

Several African American churches have disappeared from Danville's city-scape as demographic shifts occurred in the city and county. Churches in the town will qualify for Criterion A are those that remain important for what thoughts people attach to them—i.e., for their associations, rather than those whose importance relates purely to for their significant design aspects. The integrity factors which help reinforce the integrity of associations are integrity of location, and a qualified amount of integrity of materials and design.

An African American church in Danville, will have integrity of **location**, and reinforce the important associations with the city's African American community, if it remains in a location that it once occupied historically, especially if the community it served remains known. An African American church served as a marker of the black community. The remaining historic churches are among the few buildings in the former African American business and residential district to survive urban renewal projects of the 1970s. Recognizing the value of the Second Street Christian Church's location in Danville requires a sensitivity to the relation between that school and its community. The Second Street Christian Church remains in its original location. Its integrity of location invites us to reflect upon the geographic range of its community, whether that was limited to Danville south of Main Street in the traditional African American district, and when that range extended to the larger community of African Americans, those in the entire City of Danville.

An African American church in Danville will have integrity of **materials**, and reinforce the important associations with the county's African American communities, if it possesses

sufficient historic materials from its use as a church so that it can be regarded as an authentic historic church that served the African American citizens of Danville. Danville's African American Churches were constructed in very durable materials, and in styles common to the periods of construction. The Second Street Christian Church was constructed of pressed concrete block, a new material touted as inexpensive and durable in period literature. The church took a traditional form in utilizing this material. Interestingly, this church has no additions, and few exterior alterations, save the removal of the large front window. On the interior, the church was altered to include carpeting and paneling, and the utilization of the basement as kitchen, dining, and meeting areas have allowed the building to survive and to continue to serve its congregation. While lacking much in the way of ornamentation or ostentation, the Second Street Christian Church has sufficient historic material needed to maintain its historic identity, which is known to be historic, both of which maintain its basic associations.

An African American church in Danville will have integrity of **design**, and reinforce the important associations with the city's African American community, if its current design allows it to be recognized as the church building it has been since construction. Again, this threshold is lower than for some historic resources, and is devised in light of the great deal of loss of historic African American churches. The Second Street Christian Church has had the same overall appearance for 112 years, and so has strong integrity of design.

Because the Second Street Christian Church retains integrity of location, materials, and design, it can be said to

maintain the public's ability to associate it with the town's African American community—equivalent to saying it has integrity of **associations**.

Because it is a significant property in light of our understanding of the Danville's African American communities, and its physical presence today allows us to maintain those important associations, it is eligible to the National Register.

Summary Paragraph

The Second Street Christian Church (BO-D-544) was built in 1908 by the New Mission Baptist Church on property the congregation acquired in 1893 near the corner of Green (Martin Luther King Jr. Boulevard) and Second Street. New Mission constructed the rusticated concrete block building in 1908-1914 and utilized the building until they sold it in 1926. The Colored Christian Church, which in this nomination will be referred to by its current name, Second Street Christian Church, purchased the building in 1927, and has utilized the church to the present. The Second Street Christian Church is Danville's second oldest African American Church in continuous use. Character of the Lot Second Street Christian Church is located at 228 South Second Street, Danville, Kentucky. The Church lot is identified as lot D-08-016-056 by the Boyle County Property Valuation Office. The lot is relatively level. The church building occupies the front half of the lot, a parking lot occupies the rear half away from Second Street. The church also owns an adjacent vacant lot purchased after Urban Renewal projects in the 1970s. Exterior of Church The Second Street Christian Church is a four-bay Romanesque Revival styled church building. The church has a T-shaped plan. The long axis of the T shape addresses Second Street, with the tranverse axis facing Martin Luther King Jr. Boulevard, formerly Green Street. Entrance to the church is through the three-story bell tower located on the southwestern corner of the building. The tower is covered with a pyramidal roof with bell cast eaves and clad in sheet metal roofing resembling shingles. The double doors of the entry are wooden and are original to the church. A set of eight poured concrete stairs rise to the entrance. The church rests on a cut limestone foundation. Walls are constructed of rusticated concrete block. The roof is modern asphalt shingles except for the bell tower which is clad in tin roofing that resembles shingles. The church was constructed circa 1908 at a time when concrete block was coming into fashion as an inexpensive building material. Harmon Palmer patented the first successful concrete block machine with a removable core and sides in 1900, and started the Hollow Block Building Company in 1902, selling block-making machines. Other manufacturers began making machines similar to Palmer's, and by 1907, the Miracle Company of Minneapolis, the Dykema company of Grand Rapids Michigan, the Winger Company and Blakeslee Company of Columbus Ohio, the Cement Machine Company of Jackson Michigan, the Besser Company and Ideal Concrete Machinery Company of Cincinnati, were all manufacturing and distributing the machines.

The block machines were a quick and relative efficient method to make concrete blocks. Hundreds of individuals purchased the machines and made blocks for their own

construction projects throughout the United States. Sears, Roebuck and Company sold the machines and building plans, along with other building materials and plans, throughout the early-twentieth century. It is presently unclear where the New Mission Congregation got the plans for their church, however, a pattern book may be a likely source.

The block machines had interchangeable plates to create different block faces. These plates were utilized in the construction of the New Mission Church. Three different block faces are present on the New Mission Church. At eye level, the builders utilized a broken ashlar faceplate, similar to Sears, Roebucks Broken Ashlar Style B from the 1907 catalog.

High in the wall, and on the side and rear elevations, the rock face block, the "Standard" was utilized, this being by far the most common type utilized in construction throughout the United States. The Church has quoins created from "Panel Face" blocks on each of the corners facing Second Street. Rear corners do not have quoins. The rear of the church, housing the office and choir room spaces, has a mixture of block types—broken ashlar, panel, and rock face—intermixed in the wall. Window and door openings on Second Street are round arches with the voussoirs formed from limestone blocks and having limestone keystones. A large window, now enclosed with brick, once faced Second Street. This window was removed during the 1960s. The smaller windows have flat arches and keystones created from limestone blocks, and sills of cast concrete. Window and door openings on the side and rear elevations have concrete sills and lintels. Interior Description The entry of the church leads into a small vestibule where one can continue either east or north through double doors into the rear of the sanctuary. The sanctuary encompasses nearly the entirety of the first floor of the church. The rostrum is located at the eastern end of the sanctuary centered on, and inset in the wall below a rounded arched opening and on a raised platform, two steps higher than the church floor. The platform contains a trap door housing the baptismal pool. The choir is seated to the right of the rostrum in an area enclosed by a low kneewall and at the same level as the congregation. The sanctuary is illuminated by six double-hung sash windows with colored glass panes. Windows have a stationary upper sash with triangular panes forming pointed arches. The large window that once addressed Second Street was removed in the 1960s. According to members of the congregation, the window's western aspect was problematic, as wind or debris frequently broke the panes. The walls and ceiling of the church are plastered and

painted white. Wood grained paneling forms wainscoting, or in some instances covers the entirety of the wall surface.

Modern commercial grade carpeting covers the flooring.

Plastering and paneling were completed in the 1960s, and the carpeting dates from the 1990s. Two equal-sized rooms are located to the north and south of the central rostrum. The northern room serves as the church office, and a doorway leads from the rostrum into the room. The room is illuminated by a 1/1-light double-hung sash window. Wall surfaces are paneled. A second doorway leads outside onto a small poured concrete stoop. The opposite room serves as the choir room, and is illuminated by a 1/1-light double-hung sash window. Wall surfaces are paneled. A second doorway leads outside onto a modern handicap accessible deck.

A winding stairway located at the rear of the sanctuary in the north western corner leads down to the basement of the church. This area encompasses approximately $\frac{3}{4}$ of the foot print of the church building and houses a meeting room, dining hall, kitchen, and storage and HVAC equipment areas. A bulkhead entrance, created from limestone block with a shed roof and a board and batten door, leads into this area from Second Street. The church basement has been extensively altered and modified in the last decade to better serve the congregation. Major Changes The most significant alteration to the church is the removal of the large colored glass window centered on the front façade in the 1960s. This alteration affects both the exterior and interior of the church. Additional alterations include covering interior surfaces with carpeting, and wood grain paneling. The Church basement is substantially altered to make the space usable, prior to the 1990s, much of this space contained a dirt floor and was only utilized for limited storage.

St James AME Church





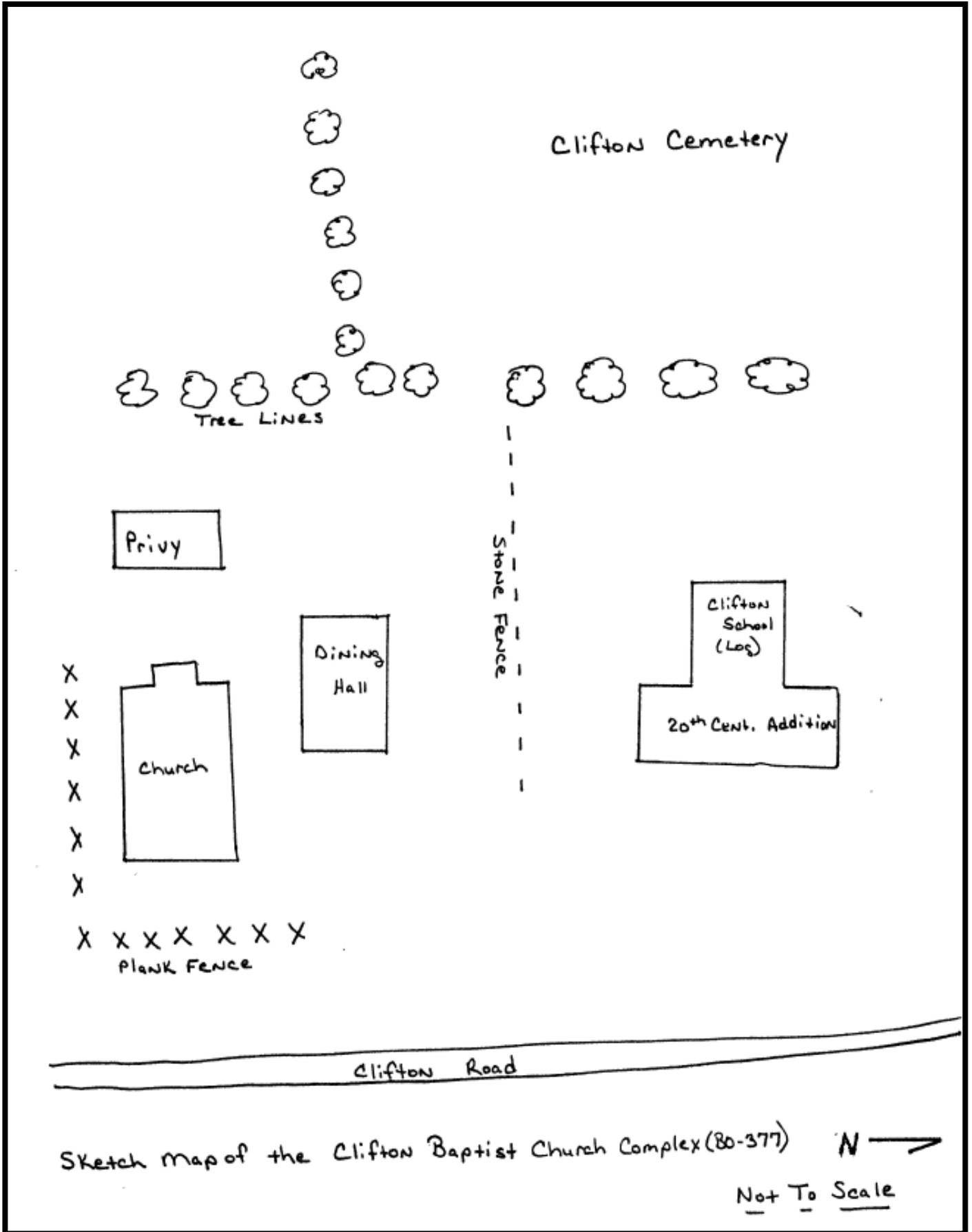


Second Street Christian Church





Clifton Baptist Church Complex



Sketch map of the Clifton Baptist Church Complex (80-377)

N →

Not To Scale

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