

St. James AME Church
Name of Property

Boyle County, KY
County and State

5. Classification

Ownership of Property

Category of Property

Number of Resources within Property

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

Contributing	Noncontributing	
1	0	buildings
		sites
		structures
		objects
1	0	Total

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

Number of contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Religion/religious facility

Current Functions

(Enter categories from instructions.)

Religion/religious facility

7. Description

Architectural Classification

(Enter categories from instructions.)

Colonial Revival

Materials

(Enter categories from instructions.)

foundation: Limestone

walls: Brick

roof: Asphalt

other: _____

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Narrative Description

Summary Paragraph

The St. James African Methodist Episcopal (AME) Church (BO-D-143) is a congregation who came into existence in 1867-1868, after a schism with a neighboring church, the Colored Methodist Episcopal Church an offshoot of the Methodist Episcopal Church, South. The dispute occurred over whether services would be under the direction of white or African American leadership. The majority of the congregation chose to align themselves with the AME Church. For a number of years, services were held in rented space in Danville. In 1877, the trustees of the church purchased a lot on East Walnut Street, and completed a Gothic Revival Church by 1882. An addition was constructed in 1908-1914, and the building was substantially altered into a Colonial Revival style church in 1922. Two additions were added in the 1940s, and again in the 1990s and alterations have occurred to the interior spaces. The St James AME Church is Danville's oldest African-American church in continuous use.

Character of the Lot

St. James AME Church is located at 124 East Walnut Street, Danville, Kentucky. The Church lot is identified as lot D-08-016-020 by the Boyle County Property Valuation Office. The lot is relatively level, gently sloping downward from west to east and from south to north, giving the northeastern corner the lowest elevation. The church building occupies nearly the entirety of the lot.

Church Exterior (1882)

St. James AME Church was constructed as a brick side-aisle plan church in the Gothic Revival style. An early-twentieth-century postcard reveals a bell tower on the south eastern corner, lancet windows, and a rose window on the northern elevation. The steeply pitched roof rose nearly to the height of the bell tower. The building was four bays in depth, each bay separated by a brick pilaster with capstone. Sanborn Maps indicate an addition was constructed to the rear, south of the building, during 1908-1914.

The primary elevation of the St. James AME Church faces north, addressing Walnut Street. The church has been altered several times since construction in 1882. Sanborn Fire Insurance Maps reveal alterations dating circa 1908-1914. The most significant alterations occurred in 1921-1922, giving the church its present appearance on the Walnut Street facade. Additional alterations occurred in 1945, 1960, and most recently in 1999.

The sanctuary and the 1908-1914 addition rest on cut limestone foundations. More recent additions rest on either poured concrete or concrete block foundations. The 1922 alteration of the church removed the three-story tower observed in the Sanborn fire insurance maps and an early-twentieth-century postcard, and added a layer of common bond wire cut brick veneer to the portico and exterior walls of the church sanctuary. The original limestone foundation was coated in a veneer of concrete, and scribed to resemble cut stone. The alterations of 1922 removed the original windows, and replacements were purchased by the congregation. The 1922 exterior alterations appear to stop at the addition of 1908-1914.

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Portico (1922)

The St. James AME Church underwent significant modification in 1921-1922, changing its appearance from Gothic Revival to Colonial Revival. Changes were made under the direction of Rev. Herbert Brewer. The exact reason for the change is unknown, however, contemporary churches—the First Baptist Church, now located on the corner of Walnut and Second Street, and the white Christian Church, located on West Main Street—were constructed in the Classical Revival Style. In addition, the St. Peter AME Church in neighboring Harrodsburg was constructed in this style as well, suggesting that African American Congregations, while separate, were very much interested in creating spaces that were both functional as well as modern. Historic documents from the Church suggest that stained glass windows were added under the leadership of the Rev. E.P. Williams. These windows may have been created from the original windows reframed to fit the new openings. In 1945, the building was altered to include a dining room and kitchen. The Sunday School Room was partitioned into an office under the leadership of Rev. Jesse Boyd.ⁱ

In 1960, Rev. C.E. Blake became the pastor. Hardwood floors were put in the auditorium, the rostrum was enlarged and new restrooms were built. In 1980 under the direction of the Rev. B.C. Frazier, glass doors were installed in the entrance to the Sunday school room and storage closets were added. A frame addition was added in 1999 to expand the kitchen and dining room.

The building has a prominent classical revival concrete portico dating from the 1921-1922 renovation of the church. The portico has four round columns with araeostyle inter-columniation and slight entasis. The columns rest on square plinths with a torus-scotia-torus profile base. Column shafts are coated in textured stucco. The columns have ionic capitals with paired volutes and an egg and dart echinus capped with a beaded abacus. The entablature consists of lower and upper fascias, a frieze divided in half by a band of beaded molding. The cornice consists of a row of dentils capped with ovolo, cymantum, and corona moldings. The triangular pediment has the same molding profile of the entablature with dentals, ovolo cymantum, and corona moldings. The tympanum is adorned with a central raised circle with two raised triangular moldings to either side.

The portico shelters the paired former entry doors to the church, located to either side of the portico, suggesting the church at one time had a side aisle plan. Entry doors are modern, likely dating from alterations to the church in 1999. Doorways are surmounted with six-light stained glass transoms. The doorways are framed with brick headers rising to triangular pediments over each door. Brickwork on the portico is common bond wire cut brick veneer. An inset panel consisting of a band of headers with a panel created from common bond brick is centrally located on the building. The panel houses four stained glass panels, and the cornerstone of the original 1882 church. A modern brick and glass lighted message board is located on the portico floor against the wall.

The front wall of the church continues above the roof of the portico forming an entablature. The frieze of the entablature consists of a series of inset brick panels framed by pilasters with annulets and

ⁱ (Anonymous n.d.)

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Tuscan order capitals. The cornice includes brackets with paired brackets located over each pilaster. Molding profiles include ovolo, cymmentam, and corona rising to the roofline.

The walls of the 1922 front addition to the church are clad in common bond wire cut brick veneer. Inset panels, consisting of a band of headers with a field of common bone wire cut brick, are located to either side of the 1922 portico addition. The upper portion of the addition facing south, to the rear of the building, is clad in siding, likely dating from the 1999 alterations to the building.

Sanctuary (1882- Modified 1922)

The walls of the sanctuary are clad in common-bond wire-cut brick veneer. Walls are divided into four bays separated by brick pilasters with capstones. Pilasters do not extend to the top of the wall, stopping four brick courses short. Paired double-hung stained glass windows in wooden frames are centrally located in each bay. At the rear, south of the sanctuary, the alterations of 1922 stopped, and original pilasters are visible. These are slightly narrower in width, and constructed of common bond brick with triangular shaped capstones. The roof of the sanctuary is steeply pitched. The roof slopes to the east and west, and is battered on its northern and southern ends. The battered ends are likely a result of the reconfiguration of the church from Gothic Revival to Classical Revival in 1922. The battered ends are clad in siding, likely an alteration from 1999, as is the asphalt shingled roof covering.

Addition (1908-1914)

This addition to the church is located to the south of the sanctuary and is a single story in height with a front gable roof. The addition rests on a cut limestone foundation, and is constructed of common bond brick with six stretcher courses between courses of headers. The eastern wall of the addition continues the church sanctuary wall to the south, while the western wall is offset to the west, creating space for the doorway that currently functions as the "front door" of the church. The entrance to the church is through modern metal framed commercial doors. Window openings into the addition consist of segmental arched openings with a double course of headers, and limestone sills. Three window openings on the western wall are reduced in size by framing clad in vinyl siding. Windows are modern 1/1-light double hung vinyl sashes. Four window openings on the eastern wall have original windows consisting of 1/1-light and 2/2-light double-hung wooden sashes. The rear gable is clad in vinyl siding.

Addition (1940?)

This addition is one story in height with a front gable roof and is located to the south of the previous addition, continuing the line of the western wall of the building. The addition has three openings on its western wall: a doorway and two windows. The window openings are reduced in size, with framing clad in vinyl siding. Windows have 1/1-light vinyl sashes. The door is modern and is covered with a decorative metal grate. The eastern wall is offset to the west of the previous addition. The eastern wall has two windows, both 1/1-light double-hung sashes.

Addition (1999)

This addition is one story in height and is located to the rear of the previous additions. This addition too has a front gable roof. Unlike the previous additions, it is frame and is clad in vinyl siding. The

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eastern wall continues the line of the previous additions, while the western wall is offset, and the roof line is lower pitched, giving the rear of the building a stepped appearance.

Interior Description.

The church can be roughly divided into sanctuary, classroom, office, and kitchen and dining spaces.

Church Entrances

Both of the doorways leading from the portico enter small square halls that are not currently utilized as entrances, but rather as storage. Each of the halls has a high ceiling, and is lit by the transom windows over each of the doorways. Each of the doorways then leads into the sanctuary. Doorways consist of double wooden doors with two veneered panels. Doorframes are grained to mimic hardwood. The church attic is accessed through the southern hall. In this attic space, two now-enclosed lancet windows are visible; these once were components of the bell tower. In 2012, the main church entrance is located on the western side of the church, entered through two modern glass-and-aluminum commercial doors into a hallway that leads south, then east into the northern portion of the addition of 1908-1914, at the rear of the original (1882) sanctuary.

Sanctuary (1882 altered 1922)

The church sanctuary consists of a central aisle plan, with modern (1999) pews located to either side of the aisle. The church was originally organized as a side aisle plan and oriented with the chancel to the south. In 2012, the church is organized with the pews facing north, with the chancel at the northern end of the church. The choir is seated behind and above the chancel in a raised area created between the two entrance hallways, and having a four-centered arched opening. This area has a four-panel stained glass window, each panel bearing the name of an individual or group that donated the window. The choir is separated from the chancel by a low wooden knee wall, decorated with lancet shaped insets and accented with gold paint.

The chancel consists of a raised platform with a curvilinear margin. The chancel is enclosed with a low balustrade with turned spindles. Woodwork is painted white, accented with gold paint. Beadboard wainscoting with wooden rail, painted gold, is located along each wall of the church sanctuary. Walls above the wainscoting are plaster, painted white. The sanctuary consists of four bays, with each bay having a paired double-hung stained glass window. Windows bear the name of the individual or group that donated the window. The glass within the window is cut to create a four centered arch in the top sash of each window. Documentation from the 1970s suggests that the original windows were taken apart and the glass reutilized to create the new windows.

The ceiling of the sanctuary is divided into four bays, each bay having a four-centered arch over each window, creating the transverse arch for the ceiling. The ceiling is vaulted in a series of four groin vaults each consisting of a four-centered arch. The vaulting is clad in a decorative plaster rib molding that begins at a molded plaster impost at the springline, and continues to a decorative floral pendant at the apex of the ceiling in each vault.

Additions (1908-1999)

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An additional seating area is located at the rear of the sanctuary within the addition of 1908-1914. This seating area is separated from the main sanctuary by four large bifold veneered doors. A second doorway, with five raised panels, leads from the sanctuary into the additional seating area and an office area of the church, located at the eastern side of the addition. The western portion of the addition has classroom space for the church. All of these spaces have modern details, with the exception of 1/1-light double-hung wooden sash windows in the eastern elevation, and two doors having original molding profiles.

The pastor's office and restrooms are located to the rear of the 1908-1914 addition within the 1940s addition. All of these spaces have modern details. The modern kitchen and dining room are located at the rear (south) of the church, and share portions of the 1940s and 1999 additions to the church. Details and fixtures are modern.

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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.

Areas of Significance

(Enter categories from instructions.)

Ethnic Heritage-Black

Religion

Period of Significance

1882-Present

Significant Dates

1882, 1922

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Criteria Considerations

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

Property is:

- 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.

Period of Significance (justification)

1882-present. St. James AME Church is Danville's oldest continuously utilized African Church building.

Criteria Considerations: The St. James AME Church meets the terms of Criteria Consideration A. It is being interpreted as a religious property deriving primary significance from historical importance.

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Statement of Significance

Summary Paragraph

The Second Street Christian Church (BO-D-544) meets National Register **Criterion A** and Criterion Consideration A. It is significant as a property associated with significant events in Danville Kentucky's broad patterns of African American Ethnic Heritage. Its significance is evaluated within the historic context, "African American Churches in Danville, Kentucky, 1846-1965."

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

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.ⁱⁱ

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.ⁱⁱⁱ

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.^{iv}

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,

ⁱⁱ (Lucas, Marion. *A History of Blacks in Kentucky from Slavery to Segregation 1760-1891*. . Lexington: University Press of Kentucky, 2003, 121)

ⁱⁱⁱ (Wright, George. *History of Blacks in Kentucky Volume 2: In Pursuit of Equality 1890-1980*. Lexington: University Press of Kentucky, 1993, 37-38)

^{iv} (Battle, Michael. *The Black Church in America*. New York: John Wiley and Sons, 2006.)

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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.^v 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.^{vi} 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.^{vii} 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.^{viii} 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.^{ix}

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.^x

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

^v (University of Kentucky Libraries. "Notable Kentucky African Americans Database." <http://www.uky.edu/Libraries/NKAA> (accessed February 7, 2012).

^{vi} (Lucas 2003)

^{vii} (University of Kentucky Libraries 2012.)

^{viii} (Birdwhistle, Ira. "Baptists ." In *Kentucky Encyclopedia*, by John Kleber, 47-52. Lexington: University Press of Kentucky, 1992)

^{ix} (Lucas 2003)

^x (Lucas 2003)

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denomination became more prominent after the Civil War.^{xi} A second Lexington Methodist congregation was the Asbury Methodist Church, founded in 1847.^{xii} 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.^{xiii}

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.^{xiv}

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.^{xv}

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.^{xvi}

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

^{xi} Brockwell, Charles Jr. "Methodists." In *The Kentucky Encyclopedia*, by Paul Kleber. Lexington: University Press of Kentucky, 1992.)

^{xii} (Lucas 2003)

^{xiii} (University of Kentucky Libraries 2012)

^{xiv} (Brockwell, 1992)

^{xv} (University of Kentucky Libraries 2012.)

^{xvi} (University of Kentucky Libraries 2012.)

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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.^{xvii}

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.^{xviii}

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.^{xix} 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.^{xx} 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.^{xxi}

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.^{xxii} 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

^{xvii} (Harrison, Richard. "Christian Church." In *Kentucky Encyclopedia*, by Paul Kleber, 187. Lexington: University Press of Kentucky, 1992)

^{xviii} (Lucas 2003)

^{xix} (Brown, Keepers of the Faith: Black Churches in Boyle County 1993, 1)

^{xx} (Jordan, Lewis G. *Negro Baptist History 1790-1830*. Nashville, Tennessee: Townsend Press, 1995)

^{xxi} (*Boyle County Deed Records*. Deed Book 7, Page 264 (September 24, 1859))

^{xxii} (Brown, Keepers of the Faith: Black Churches in Boyle County 1993) (Brown, The Presbyterians: 200 Years in Danville 1983)

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with order and decorum”.^{xxiii} 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...^{xxiv}

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.”^{ixxxv}

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." ^{xxvi}

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.^{xxvii} Sneed also sold the trustees of the CME church a lot on Walnut Street adjacent to the existing church in January of 1865.^{xxviii}

^{xxiii} (Brown, The Presbyterians: 200 Years in Danville 1983)

^{xxiv} (Brown, The Presbyterians: 200 Years in Danville 1983)

^{xxv} (Deems, Charles F. *Annals of Southern Methodism for 1855*. New York: Grays Fireproof Publishing, 1856, 108)

^{xxvi} (*Boyle County Deed Records*. Book 7, Page 264 (August 3, 1858))

^{xxvii} (Baber, George. *Kentucky Law Journal Volume 2, Number 1 and Kentucky Law Reporter Volume 4*. Cincinnati: WH Anderson and Co., 1874.)

^{xxviii} (*Boyle County Deed Records*. Book 9, Page 106 (January 3, 1865))

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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.^{xxix}

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^{xxx}

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.^{xxxi}

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.^{xxxii} 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

^{xxix} (Brown, *Keepers of the Faith: Black Churches in Boyle County* 1993)

^{xxx} (Brown, *Keepers of the Faith: Black Churches in Boyle County* 1993) (Parrish, C.H. *Golden Jubilee of the Association of Colored Baptists in Kentucky*. Louisville: Mayes Printing, 1915)

^{xxxi} (Baber 1874)

^{xxxii} (Brown 1983)

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African-Americans at Camp Nelson in nearby Jessamine County, under the Board of Missions for Freedmen, also a Presbyterian ministry.^{xxxiii}

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.^{xxxiv} Deed records indicate that James Taylor and wife sold the lot to the church July 9, 1869.^{xxxv}

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.^{xxxvi}

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^{xxxvii}. 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.^{xxxviii} 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.^{xxxix} 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.^{xi} The congregation worshiped in a hall until the trustees purchased a lot on 2nd Street.^{xii} 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.

^{xxxiii} (Cowan, Edward B. "The Board for Freedmen." *The Assembly Herald Volume 8, Number 1*, 1903: 606-607) (Sears, Richard. *Camp Nelson Kentucky: A Civil War History*. Lexington: University Press of Kentucky, 2002)

^{xxxiv} (Brown 1993)

^{xxxv} (*Boyle County Deed Records*. Book 11, Page 129 (July 9, 1869))

^{xxxvi} (Brown, *Keepers of the Faith: Black Churches in Boyle County* 1993)

^{xxxvii} (Brown, *Keepers of the Faith: Black Churches in Boyle County* 1993)

^{xxxviii} (Brown, *Keepers of the Faith: Black Churches in Boyle County* 1993)

^{xxxix} (*Boyle County Deed Records*. Book 17, Page 337 (July 25, 1885))

^{xi} (Parrish 1915)

^{xii} (*Boyle County Deed Records*. Deed Book 23, Page 625 (August 29, 1893))

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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.^{xlii}

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.^{xliii} 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.^{xliiv} In 1924, the trustees sold their Green Street property to the trustees of the Church of God.^{xliv} 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.^{xlvi}

The Trustees of the Colored Church of Christ, purchased the New Mission Church Building in November of 1927.^{xlvii} 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.

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.^{xlviii}

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.^{xlix}

^{xlii} (Parrish 1915)

^{xliii} (*Boyle County Deed Records*. Book 51, Page 451 (May 11, 1923))

^{xliiv} (Anonymous, *History of the Second Street Christian Church* n.d.)

^{xlv} (*Boyle County Deed Records*. Book 53, Page 218 (October 10, 1924))

^{xlvi} (Brown, *Keepers of the Faith: Black Churches in Boyle County* 1993)

^{xlvii} (*Boyle County Deed Records*. Book 56, Page 338 (November 14, 1927))

^{xlviii} (Baber 1874)

^{xlix} (Baber 1874)

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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.ⁱ

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.ⁱⁱ

The defendants—Newman and the Sat. 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.ⁱⁱⁱ

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.ⁱⁱⁱⁱ

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.^{liv} As a result, Newman and followers rented the upper story of a building on

ⁱ (Anonymous. "History of the St. James AME Church." Danville, n.d)

ⁱⁱ (Baber 1874)

ⁱⁱⁱ (Baber 1874)

ⁱⁱⁱⁱ (Baber 1874)

^{liv} (Lincoln, Charles Z. *The Civil Law and The Church*. New York: Abingdon Press, 1906, 368)

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Third Street in Danville for worship. In 1877, the trustees of the St. James AME Church purchased the lot where the present church stands.^{iv}

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.^{lvi}

Evaluation of the historic significance of St. James AME Church within the context African American Churches in Danville, Kentucky, 1846-1965

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 within the context of the Danville, Boyle County's African American Churches

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.

^{iv} (Boyle County Deed Records. Book 14, Page 213 (June 30, 1877)

^{lvi} (Anonymous n.d.)

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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.

9. Major Bibliographical References

St. James AME Church
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Previous documentation on file (NPS):

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

Primary location of additional data:

State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other
Name of repository: _____

Historic Resources Survey Number (if assigned):

BOD 143

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10. Geographical Data

Acreeage of Property 0.17 acres

UTM References

Danville Quad

UTM Coordinates calculated by GIS (ArcGIS Explorer)

Coordinates in NAD 1983 = Zone 16; Easting 696 684; Northing 4168 687

Coordinates below expressed in NAD 1927

1	<u>16</u>	<u>696 689</u>	<u>4168 483</u>	3	_____	_____	_____
	Zone	Easting	Northing				
2	_____	_____	_____	4	_____	_____	_____

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

Beginning at UTM #1, thence east, 45 feet along Walnut Street to UTM #2, then South approximately 166 feet to UTM #3, thence west, approximately 45 feet to UTM #4, thence North approximately 166 feet to the beginning containing approximately 0.17 acres.

The lot was described as "bounded as follows: To-wit: on the East by the property of Dick Parr, on the South by the property of Cain Rowe, on the West by the dwelling house and lot of the late James Garrard, now the property of William Fox, and on the North by Walnut Street. It being the side of the lot known as the "Old Julius Garrard Property" fronting on Walnut Street forty-five (45) feet, more or less, and running back with uniform width, the depth of the lot about one hundred and sixty-six feet."

Boundary Justification (Explain why the boundaries were selected.) The boundary was selected based on the description of the property purchased in 1877 by the Trustees of the St. James AME Church provided in Boyle County Deed Book 14, Page 213.

11. Form Prepared By

name/title William Updike, MHP
organization Heart of Danville date July 12, 2012
street & number South Forth Street telephone _____
city or town Danville state KY zip code 40422
e-mail wupdike@yahoo.com

Photographs:

Name of Property: St. James AME Church

St. James AME Church
Name of Property

Boyle County, KY
County and State

City or Vicinity: Danville
County: Boyle
State: Kentucky
Photographer: William D. Updike
Date Photographed: April, 2012

Description of Photograph(s) and number:

- 1: St. James AME Church Portico and Sanctuary, looking southeast.
- 2: View of Front elevation, looking south.
- 3: Sanctuary interior, looking north.
- 4: View of Additions, looking south
- 5: View of rear showing additions and varied rooflines, looking north.

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name Trustees, St. James AME Church
street & number 124 East Walnut Street telephone _____
city or town Danville state KY zip code 40422

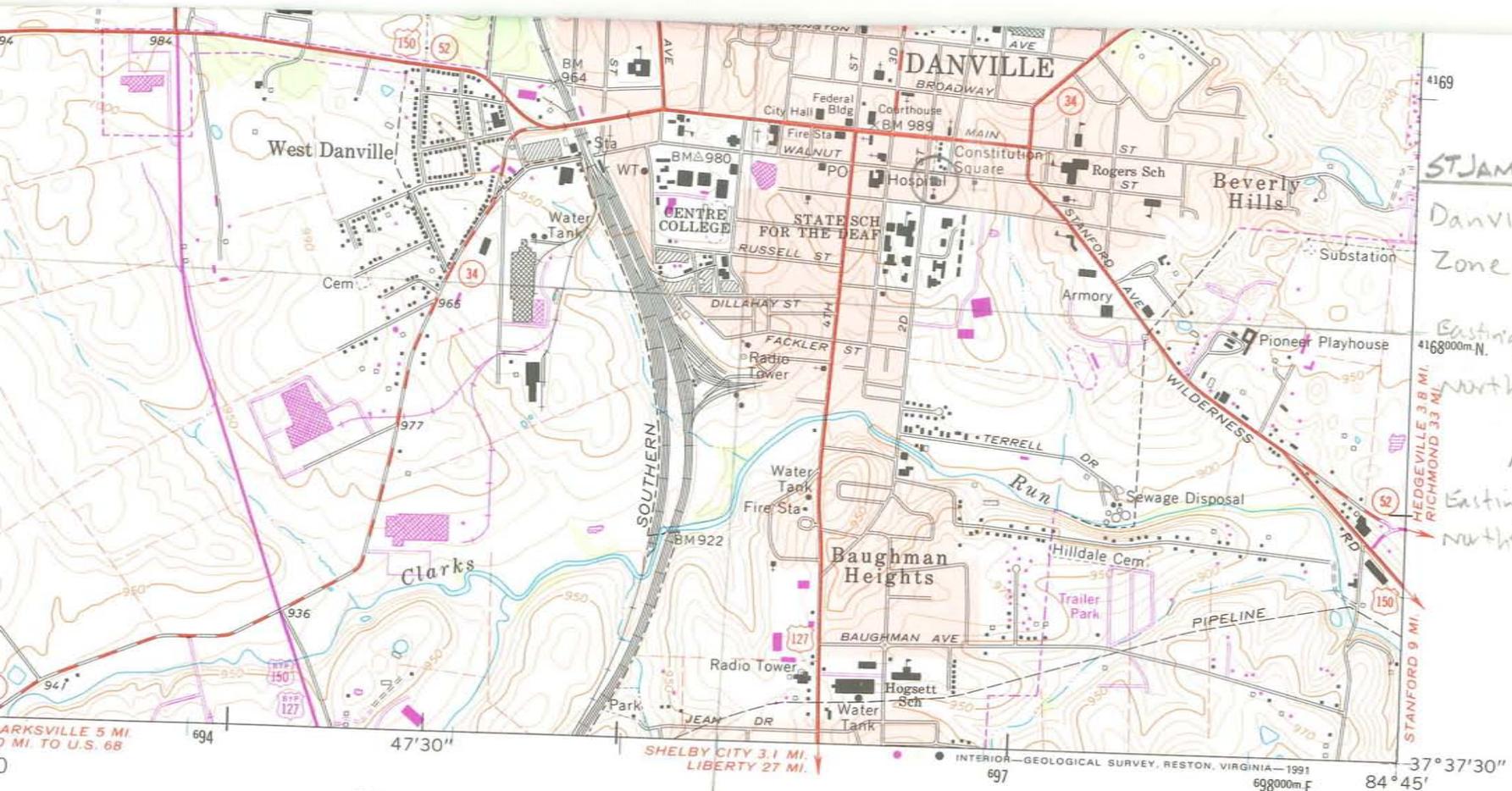




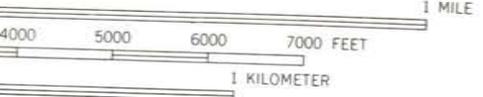








ST JAMES A.M.E. CHURCH
 Danville, Boyle Co, KY
 Zone 16
 NAD 27
 Easting 696 689
 Northing 4168 483
 NAD 83
 Easting 696 684
 Northing 4168 687



10 FEET
 DATUM OF 1929

ACCURACY STANDARDS
 PHOTO 80225, OR RESTON, VIRGINIA 22092
 FRANKFORT, KENTUCKY 40506
 FRANKFORT, KENTUCKY 40601
 PHOTO IS AVAILABLE ON REQUEST



Map photoinspected 1985
 No major culture or drainage changes observed

ROAD CLASSIFICATION

Primary highway, all weather, hard surface	Light-duty road, all weather, improved surface
Secondary highway, all weather, hard surface	Unimproved road, fair or dry weather

U. S. Route State Route

DANVILLE, KY.
 37084-F7-TF-024
 PHOTOINSPECTED 1985
 1967
 PHOTOREVISED 1979
 DMA 4059 III NE-SERIES V853

HEDGEVILLE 3.8 MI.
 RICHMOND 3.3 MI.
 STANFORD 9 MI.

(STANFORD)
 4059 III SW