

United States Department of the Interior  
National Park Service**National Register of Historic Places Registration Form****1. Name of Property**Historic name: Green Hill Missionary Baptist Church  
Other names/site number: Green Hill Colored Church; Green Hill Baptist Church  
Name of related multiple property listing: N/A**2. Location**Street & number: 127 Greenhill Avenue  
City or town: Frankfort State: Kentucky County: 073  
Not For Publication: ☐ NA Vicinity: ☐ NA**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination     request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.In my opinion, the property X meets     does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:    national     statewide X local  
Applicable National Register Criteria:X A     B     C     D

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Signature of certifying official/Title: **Craig Potts/SHPO** Date \_\_\_\_\_  
**Kentucky Heritage Council/State Historic Preservation Officer** \_\_\_\_\_  
State or Federal agency/bureau or Tribal GovernmentIn my opinion, the property     meets     does not meet the National Register criteria.

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Signature of commenting official: \_\_\_\_\_ Date \_\_\_\_\_  

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Title : \_\_\_\_\_ State or Federal agency/bureau  
or Tribal Government

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#### 4. National Park Service Certification

I hereby certify that this property is:

- ☐ entered in the National Register  
☐ determined eligible for the National Register  
☐ determined not eligible for the National Register  
☐ removed from the National Register  
☐ other (explain:) \_\_\_\_\_

\_\_\_\_\_  
Signature of the Keeper

\_\_\_\_\_  
Date of Action

#### 5. Classification

##### Ownership of Property

- Private: ☒  
Public – Local ☐  
Public – State ☐  
Public – Federal ☐

##### Category of Property

- Building(s) ☒  
District ☐  
Site ☐  
Structure ☐  
Object ☐

##### Number of Resources within Property

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

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Number of contributing resources previously listed in the National Register 0

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**6. Function or Use**

**Historic Functions**

RELIGION/religious facility  
\_\_\_\_\_

**Current Functions**

RELIGION/religious facility  
\_\_\_\_\_

**7. Description**

**Architectural Classification**

Other: gable-end church  
\_\_\_\_\_  
\_\_\_\_\_

**Materials:**

Principal exterior materials of the property: CONCRETE; STONE/Limestone;  
METAL/Iron; SYNTHETICS/Vinyl; WOOD/Weatherboard; WOOD/Plywood/particle board;  
GLASS; ASPHALT

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## Narrative Description

### Summary Paragraph

The Green Hill Missionary Baptist Church (FRF 659) is located at 127 Greenhill Avenue in Frankfort, capital city of Kentucky. The church stands in a residential neighborhood accessed by way of a one-lane paved road, directly adjacent to but shielded from U.S. 60 by trees and moderately downward-sloping terrain. The one-story clapboard-sided building has a front-gabled roof with a steeple, one original rear extension and three later side additions. The original structure is a simply-designed church set on a rectangular plan and was built in 1921. In the 1940s, the building's entrance was improved with the construction of symmetrical stone steps, windows were replaced and the basement was remodeled with direct access via a shed addition on the south elevation. Later updates to the building made minor alterations to the interiors, and in the 1990s, an addition to the north elevation expanded ancillary spaces and wheelchair accessibility with minimal impact to the original structure of the church.<sup>1</sup> The area proposed for listing in the National Register is 0.33 acres and contains one contributing building.



**Green Hill Missionary Baptist Church, Frankfort KY Latitude: 38.203397 Longitude: -84.835899**

<sup>1</sup> Marty Perry, "Greenhill Church," draft National Register of Historic Places nomination, n.d., copy on file at the Kentucky Heritage Council at Frankfort.

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### Property Setting

Despite major development along U.S. 60, the church's setting has retained a peaceful residential feel, is heavily wooded to the south and west, and lies adjacent to the historic Greenhill Cemetery, the first exclusively African American cemetery for the city of Frankfort and a destination for parades and historic gatherings to honor veterans.<sup>2</sup> This area was originally known as Green Hill, an African American community located outside the city boundaries of Frankfort, Kentucky, but the gradual development of residential subdivisions beginning in the 1920s led to the incorporation of the community into the city after World War II.<sup>3</sup>



### Houses across the street from the Church, on Green Hill Avenue

The church building faces west towards Greenhill Avenue across a broad lawn, and is set back from the street by about 75 feet. The façade is framed by two trees. A paved U-shaped drive provides access for cars, with an area for parking located on the north side of the building. This parking lot is bounded along the rear of the church property by a wood fence to the east, while a large lot of undeveloped vegetation stretches away from the south side of the church. Historically, two outhouses stood on-site, and while both have since been removed, the concrete slab floor of the women's outhouse remains on the back (east) side of the property.<sup>4</sup> The property is bounded on the west by Greenhill Avenue and on the south by a residential property line. Residential buildings line both sides of Greenhill Avenue, which continues downhill past the church before curving west towards Greenhill Cemetery.

<sup>2</sup> Carolyn Brackett, and Robbie D. Jones, *African American Historic Context Report for the City of Frankfort, Kentucky*, report prepared under the supervision of Vicki Birenberg, City of Frankfort (2022), 84.

<sup>3</sup> Perry, "Greenhill Church."

<sup>4</sup> Elizabeth McGraph, Green Hill Missionary Church historian, 2023.



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**Green Hill Church, west side**



**Green Hill Church, west and south sides**

**Church Exterior**

The west-facing front elevation of the church is a windowless gable-end symmetrical massing with a dropped-roof side addition to the north. A concrete foundation is visible, covering the partially raised basement. The double-doored main entrance is elevated half a story, centered in the original façade and topped by a multicolored five-light transom. Above the transom, a ventilation grill is centered in the gable. The moderately pitched roof has projecting boxed overhangs and soffit returns, lined on the underside with vinyl clapboard to match the cladding of the overall building. A wood steeple and concrete pyramidal spire rises directly above the gable, centered in line with the entrance and the roofline.

In the 1940s, renovations to the front façade added a poured concrete entry porch that projects out by about six feet, with stairs accessible to the south and north. This main entry porch is protected by a cover with a shed roof, held up by two wrought iron scroll porch supports and lined on the underside by clapboard siding. The porch and stairs are lined with a stone wall running parallel to the façade. This stone wall appears to be local limestone in an ashlar pattern with a poured concrete cap. When the porch and steps were added in the 1940s, they originally echoed the symmetry of the gable-end roofline overhead.



**Green Hill Church, north side addition**



**Back side and north side**

In the 1990s, this poured concrete entry porch and stairs lost its symmetry when a new addition was built onto the north side of the building. This addition added a secondary handicap entrance

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to the main façade, with metal railings and a poured concrete ramp that connects to the original entry porch from the north. The handicap entrance is not centered, but sits to the right edge of the addition nearest the main structure, with a nine-pane glazed door at a similar height and scale to that of the main entrance. The addition is windowless along the front facade with a low-pitched shed roof.



**Green Hill Church, south wall**



**Green Hill Church, outhouse (now demolished)**

Along the south elevation, the sloping terrain exposes a partially raised basement with a poured six-course concrete foundation and two-light casement window. A narrow addition set back from the main façade along the basement level provides a west-facing nine-pane glazed door for direct basement access. Likely added as part of the 1940s renovations to the basement, this windowless addition is constructed entirely of concrete blocks with a low-pitched shed roof. The main south elevation is visible above the raised basement and roof of the addition. This is pierced by four unevenly spaced one-over-one double-hung sash windows with stained glass. At the rear end of the building, the original three-sided extension has a single south-facing one-over-one double-hung sash stained-glass window. These five windows visible along the south elevation are all of wood construction and likely historic. Hanging gutters run the length of the roof on both the original structure and the basement-level addition.

The rear elevation of the church faces east. The rear of the basement-level addition is visible, with a former entrance sealed off with concrete blocks, leading to exposed foundation and sawed-off plumbing pipes in the ground that indicate the structure may have originally extended further back and contained additional space. To the right of this, the three-sided original extension is visible, centered under the gable of the church's original massing. This extension has a stone-and-mortar partially raised foundation that does not match the poured concrete foundation of the main structure. A hole cut in the foundation allows venting to the south from the basement through a metal furnace flue pipe. The three-sided extension has wider cladding than the main structure, one wood-framed window facing south, and a low-pitched three-part hipped roof. The northern end of the extension is connected to the new addition on the north side of the building by a small flat-roofed rear addition at the northeast corner, likely also added in

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the 1990s. This flat-roofed addition has one six-over-six double-hung sash window, and a wood deck with stairs leading up to rear entry through an east-facing nine-pane glazed door.

The north elevation of the original building is obscured by the 1990s addition. This addition has a smooth poured concrete foundation with four evenly spaced basement vents. Five six-over-six double-hung sash windows are evenly spaced towards the rear end of the addition, and one shorter window is located in the smaller northeast corner addition. These windows are vinyl and not historic. A hanging gutter runs along the length of the low-pitched roof.

The roof of the church's main massing and additions are all clad in matching asphalt shingles. The steeple was altered in the 1990s and, while similar in design and placement to the original, appears to have been shortened and its original vents and hipped pyramid pitched roof have been removed.<sup>5</sup> On top of the steeple sits a poured concrete pyramidal spire with a cross at the top that appears to be made of either metal or concrete. This steeple and spire are set back slightly from the main west-facing façade, centered along the roofline.

The entire building and additions were clad in vinyl siding in the 1990s, but careful inspection of edges along the south elevation reveals that the original wood clapboard siding may remain underneath. Evidence of original wood materials is also visible in the window frames along the south side of the church, which have been covered by vinyl but retain evidence of wood framing underneath.

The original sanctuary is well preserved. On the interior, a second one-over-one double-hung sash stained-glass window in the north panel of the original extension matches the window in the south panel. Four stained-glass windows line the north side of the congregation, matching those visible in the south elevation of the building. These north windows have been covered up on the exterior by the 1990s addition so they no longer let in direct sunlight, but they remain intact. The interior is lined with paneled walls and wood pews that likely date to the 1940s renovation. This renovation also converted the basement into usable space, and a new pulpit set was purchased along with a choir stand, pews, and new stained-glass windows for the building. The building was also repainted inside and out. In the 1960s, additional improvements added carpet and a dropped ceiling, gas furnace and new roof. In the 1990s, the creation of the north addition made new space for a pastor's office, a new Sunday School meeting room with an inside baptismal pool, and indoor bathrooms. Central air and ceiling fans have been installed.<sup>6</sup>

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<sup>5</sup> Edna Rawlings Washington, personal photo credited in Winona L. Fletcher, Sheila Mason Burton, James E. Wallace, Mary E. Winter, and Douglas A. Boyd, *Community Memories: A Glimpse of African American Life in Frankfort, Kentucky* (Lexington: The University Press of Kentucky, 2003), 93.

<sup>6</sup> Elizabeth McGraph, *History of Green Hill Baptist [sic] Missionary Church*, October 2011 update, copy on file at the Kentucky Heritage Council at Frankfort as part of Perry, "Greenhill Church."



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## 8. Statement of Significance

### Applicable National Register Criteria

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B. Property is associated with the lives of persons significant in our past.
- ☐ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

### Criteria Considerations

- ☒ 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

### Areas of Significance

ETHNIC HERITAGE/Black

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**Period of Significance**

1921 - 1973  
\_\_\_\_\_  
\_\_\_\_\_

**Significant Dates**

1921  
\_\_\_\_\_  
\_\_\_\_\_

**Significant Person**

N/A  
\_\_\_\_\_  
\_\_\_\_\_

**Cultural Affiliation**

N/A  
\_\_\_\_\_  
\_\_\_\_\_

**Architect/Builder**

Unknown  
\_\_\_\_\_  
\_\_\_\_\_

**Statement of Significance**

**Summary Paragraph**

The Green Hill Missionary Baptist Church (FRF 659) meets National Register Criterion A for its contributions at the local level to the significance areas "Ethnic Heritage-Black." Its significance will be evaluated within the historic context of "African American Communities in Franklin County, Kentucky, 1865-1973," and the secondary context of "Baptist African American History." This property satisfies Criterion Consideration A because churches play a special role in protecting African American heritage as a central repository for all forms of cultural memory because of the limited availability of stable alternative institutions throughout much of American history. This church provides important information about rural development trends for Black communities in Franklin County. Because of its rural setting, the church did not become part of the City of Frankfort until this area was annexed to the City in the mid-twentieth century. The current church building was constructed in 1921, and its Period of Significance extends to 1973. It continues to serve as an important center for the community in the present.

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### **African American Communities in Franklin County, Kentucky, 1865-1973:**

Slavery officially ended in Kentucky in December of 1865, after the end of the Civil War and federal passage of the Thirteenth Amendment to the U.S. Constitution.<sup>7</sup> Frankfort, seat of Franklin County, experienced rapid population growth across all segments of society throughout the 1860s and 1870s. In particular, the city's African American population grew to 2,335 people, 43 percent of the city's overall population, by 1870.<sup>8</sup> These newly freed populations concentrated in several African American residential areas of the city, particularly North Frankfort, an area prone to flooding, and South Frankfort, a neighborhood near sawmills, planing mills and a slaughterhouse, neither ideal settings. This period of Reconstruction was also when Black communities in rural areas east of Frankfort were established along Versailles Road, such as Green Hill.<sup>9</sup> At the same time that central Frankfort's communities were developing, east Frankfort was also home to Kentucky State University, first founded as the State Normal School for Colored Persons in 1886, located along U.S. 60 a mile east of downtown in the direction of Green Hill.<sup>10</sup> Other early residential neighborhoods in east Frankfort near the university included Normal Heights, Frankfort's first Black subdivision, built in 1911 after construction of the interurban route.<sup>11</sup>

Despite a relative lack of political or economic capital possessed by the newly freed African American population, the white population still felt very insecure about the new social order. They mounted a series of resistance efforts, both legal and illegal, to prevent African Americans from receiving the benefits of citizenship. The Ku Klux Klan formed in Franklin County in 1870<sup>12</sup> and remained active through the early twentieth century, especially in the bluegrass region around Lexington, Louisville, and Frankfort. Central Kentucky may have faced particularly difficult challenges from the group because the federal military was sent to protect local African American populations from 1871 to 1876.<sup>13</sup> Thirteen known lynchings occurred across the state of Kentucky between 1880 to 1910,<sup>14</sup> and racial violence particularly targeting black farmers continued through the 1930s.<sup>15</sup>

Jim Crow laws passed by the Kentucky General Assembly between 1900 and 1955 mandated separate education, housing, and transportation including along the interurban line that ran to Green Hill, which was segregated by a 1902 statute before it was even constructed.<sup>16</sup> Green Hill Missionary Baptist Church founder Pastor Eugene Evans' involvement with the Anti-Separate

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<sup>7</sup> Frankfort *African American Historic Context Report*, 42.

<sup>8</sup> Frankfort *African American Historic Context Report*, 47.

<sup>9</sup> Frankfort *African American Historic Context Report*, 143.

<sup>10</sup> Frankfort *African American Historic Context Report*, 157.

<sup>11</sup> Frankfort *African American Historic Context Report*, 219.

<sup>12</sup> Frankfort *African American Historic Context Report*, 52.

<sup>13</sup> Frankfort *African American Historic Context Report*, 57.

<sup>14</sup> George C. Wright, *A History of Blacks in Kentucky, Volume 2: In Pursuit of Equality, 1890-1980* (Frankfort: The Kentucky Historical Society, 1992), 3.

<sup>15</sup> Wright, *A History of Blacks in Kentucky, Volume 2*, 4.

<sup>16</sup> Frankfort *African American Historic Context Report*, 75.

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Coach Movement of Kentucky confirms this was a relevant issue for members of the congregation.<sup>17</sup>

The Civil War, World War I and World War II were important for transforming the African American community by expanding options for broader engagement with society. Kentucky provided the second largest number, after Louisiana, of Black soldiers to fight in the Civil War,<sup>18</sup> and many veterans were interred in Green Hill Cemetery, the city's earliest cemetery dedicated to African American people.<sup>19</sup> Public visibility as a war veteran could be fraught, and one Black veteran of World War I in Frankfort recalls being warned not to appear in uniform in public. World War II brought additional social changes, including a decrease in Kentucky's African American population as employment opportunities opened up and some families moved north to work in the defense industry.<sup>20</sup>

Frankfort's overall population continued to grow in the early twentieth century, but Black residents decreased as an overall percentage of the city to 22 percent by 1920<sup>21</sup> and 14.6 percent by 1940. These residents remained in the North Frankfort neighborhood of Craw and also the South Frankfort neighborhood that dated to the 1860s; population numbers for more rural communities are unknown. Recovery from the Great Depression and Great Flood of 1937 led to rebounding growth for Frankfort's white population, and the construction of new white residential subdivisions outside the city limits including Crestwood to the east.<sup>22</sup> These new neighborhoods, however, were not places where African American communities could emerge within, because the city's land owners practiced a long tradition of prohibiting property from being sold to African Americans. These prohibitions were first expressed in deeds, and later in subdivision rules and regulations, until that practice became illegal by fair housing laws.

Midcentury urban renewal effected dramatic changes for Frankfort's African American population<sup>23</sup> including the clearance of the Craw neighborhood by 1966 and relocation of the Corinthian Baptist Church to South Frankfort. The displaced residents of Craw moved to new locations throughout Frankfort and Franklin County.<sup>24</sup> A new Black housing development was built in 1962, in an older Black residential subdivision near the KSU campus.<sup>25</sup> Other families displaced from Craw moved to College Park, platted in 1958,<sup>26</sup> and the Cherokee subdivision, platted in 1962,<sup>27</sup> both neighborhoods located in East Frankfort.<sup>28</sup> Kentucky State University's

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<sup>17</sup> *Kentucky African American Encyclopedia*, 170.

<sup>18</sup> *Frankfort African American Historic Context Report*, 40.

<sup>19</sup> *Frankfort African American Historic Context Report*, 214.

<sup>20</sup> Fletcher et al., *Community Memories*, 70.

<sup>21</sup> *Frankfort African American Historic Context Report*, 150.

<sup>22</sup> *Frankfort African American Historic Context Report*, 178.

<sup>23</sup> *Frankfort African American Historic Context Report*, 108.

<sup>24</sup> *Frankfort African American Historic Context Report*, 111.

<sup>25</sup> *Frankfort African American Historic Context Report*, 197.

<sup>26</sup> *Frankfort African American Historic Context Report*, 222.

<sup>27</sup> *Frankfort African American Historic Context Report*, 221.

<sup>28</sup> *Frankfort African American Historic Context Report*, 197.



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enrollment doubled from 1960-65.<sup>29</sup> There was a clear eastward expansion of Black residential communities in the 1960s, towards Green Hill.

### **Green Hill and Rural African American Community Development, 1865-1973:**

In the 1830s, growth in the city of Frankfort improved transportation routes, particularly along Versailles Road, which connected the city to nearby Lexington.<sup>30</sup> Immediately after the Civil War and alongside the genesis of more central Frankfort neighborhoods, several Black communities developed in rural areas east of Frankfort, including Glenn's Creek, Farmdale and Hickman Hill.<sup>31</sup>

The Green Hill neighborhood of present-day Frankfort, Kentucky was originally founded outside the official boundaries of the city. Several African Americans bought land there in the late nineteenth century, handwritten church records describing this history as follows: "There was a portion of land set aside by a farmer that he would sell to our people for homes. The settlers bought from one to five acres of land and built such houses as they could afford."<sup>32</sup> Ms. Winnie A. Scott, a teacher in Frankfort, helped give the community its name. She is also known for Frankfort's African American hospital, the Winnie A. Scott Memorial Hospital.<sup>33</sup>

Frankfort's African American residents remember Green Hill as a neighborhood that was "small and rural in nature."<sup>34</sup> In the late nineteenth century, this was also an area in close proximity to rural farms and former slaveowners.<sup>35</sup> In such a new community, newly freed people would have helped each other to transition into employment. They would have found paid labor on neighboring farms, including some that by the early 1900s, were owned by African Americans.<sup>36</sup> Green Hill, though, was also near to the farm owned by Alexander Walker Macklin, Sr., who had at one time owned as many as 87 people. Some of Macklin's former unpaid workers may have returned to work for him for wages, and meanwhile founded Green Hill.<sup>37</sup>

Green Hill is situated at a major entrance into Frankfort proper, the intersection of East Main Street and the Versailles Turnpike (both roads today are part of US 60). A toll gate stood at the intersection from the 1830s through the end of the nineteenth century, marking official entrance into Frankfort from the Bluegrass Region.<sup>38</sup> In 1895, night riders destroyed almost all the toll gates and toll houses into Frankfort, and by 1910, the city undertook a range of transportation improvements in the area including updates to what became US 60.

Green Hill was important to Frankfort's African American communities because of the presence of Green Hill Cemetery. This was the first cemetery in Franklin County to open exclusively for

<sup>29</sup> Frankfort *African American Historic Context Report*, 203.

<sup>30</sup> Frankfort *African American Historic Context Report*, 14.

<sup>31</sup> Frankfort *African American Historic Context Report*, 143.

<sup>32</sup> McGraph, *Green Hill Baptist Church History*.

<sup>33</sup> McGraph, 2023.

<sup>34</sup> Fletcher et al., *Community Memories*, 3.

<sup>35</sup> Frankfort *African American Historic Context Report*, 215.

<sup>36</sup> Fletcher et al., *Community Memories*, 67.

<sup>37</sup> Frankfort *African American Historic Context Report*, 215.

<sup>38</sup> Frankfort *African American Historic Context Report*, 214.

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use by Black residents. It was established in 1865 and owned by the city of Frankfort and the county until 1958. With many people buried at the cemetery who fought in the Civil War, African Americans held parades from the 1880s through the 1920s, marching from the center of Frankfort out to the cemetery to honor veterans.<sup>39</sup> This cemetery was not formally associated with the nearby church, but many members of the congregation were buried there or acted as its caretakers, including Golden McGraph, Sr., Golden McGraph, Jr., Powell Thomas, William Jack Gaines, and Henry Ellis, Jr.<sup>40</sup> Levi Berry (1841-1906), a Civil War veteran and member of Green Hill Colored Baptist Church, was also buried at the cemetery.<sup>41</sup> Local residents of Frankfort recall that at some point there was a threat to destroy the cemetery that united members of the Black community across all of Frankfort in an effort to save it. This threat may have been the 1906 landslide caused by heavy rainfall that upended several graves, requiring extensive repair work,<sup>42</sup> or the threat may have been a separate incident.<sup>43</sup>

In addition to the prominent value of the nearby cemetery, ties to former slaveowners endured for almost a century in the community through the enduring use of Black's Pond, owned by Alexander Walker Macklin, Sr., by the Green Hill Church congregation for baptisms for almost a century. But in general, much like larger regional trends, most of these rural community institutions bore religious ties to the church.

Community remembrances emphasize Green Hill's inaccessibility from the city. William Washington recalls it felt too much like the countryside and was not fun for a child to visit.<sup>44</sup> Marguerite Shauntee remembers how difficult it was to travel there from Frankfort, the only options being to walk from the last city bus stop some distance away, take a car, or, after the creation of an interurban rail line in 1905, public transportation cost a dime to travel to Green Hill.<sup>45</sup> It was a place where people could go fishing in the summer.<sup>46</sup> This isolation may have contributed to the development of a particularly strong local community, and indeed, present-day residents recall that it as a place where children belonged to everyone in the neighborhood and no one locked their doors.<sup>47</sup>

Heavily reliant on the interurban in the early twentieth century, Green Hill felt the impacts of Jim Crow segregation beginning in 1902<sup>48</sup> and continuing until the interurban shut down in 1934 due to lack of ridership.<sup>49</sup> Community members recall that urban renewal did not have a huge impact on Green Hill, and families living in the area continued to remain – some of them are still living

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<sup>39</sup> Frankfort *African American Historic Context Report*, 214.

<sup>40</sup> *Historic Green Hill Baptist Church*, n.d., copy on file at the Kentucky Heritage Council at Frankfort as part of Perry, "Greenhill Church."

<sup>41</sup> Frankfort *African American Historic Context Report*, 51.

<sup>42</sup> Frankfort *African American Historic Context Report*, 214

<sup>43</sup> Fletcher et al., *Community Memories*, 5.

<sup>44</sup> William Washington, as quoted in Fletcher et al., *Community Memories*, 9.

<sup>45</sup> Marguerite Chauntee, as quoted in Fletcher et al., *Community Memories*, 8.

<sup>46</sup> Washington, as quoted in Fletcher et al., *Community Memories*, 9.

<sup>47</sup> *Historic Green Hill Baptist Church*.

<sup>48</sup> Frankfort *African American Historic Context Report*, 75.

<sup>49</sup> Frankfort *African American Historic Context Report*, 171.

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there today.<sup>50</sup> The neighborhood was eventually incorporated into Frankfort's city limits after World War II, following the expansion of white residential developments east from the city beginning in the 1920s.

The church features prominently in historic photographs saved by present-day members of the Green Hill community, from early black-and-white photographs of mules being cared for on the land outside the church,<sup>51</sup> to various indoor pictures of the congregation and Sunday School children. These photographs demonstrate a long-term commitment to documenting life both inside and outside the church building, and its prominence in the local community as a place intertwined with how people lived their lives. Frankfort resident James Calhoun noted, "People's religion has been [the] one thing in Frankfort, that whatever happened... the churches used to be full. On Sunday... the black man was in church."<sup>52</sup>

### **Baptist African American History in Kentucky, 1865-1973:**

Nationally, churches were the only allowable non-family institution under slavery. Before and after the Civil War, churches became the most stable, cohesive, long-lasting cultural repository for many African American communities, nurturing all manner of societal functions from education to politics, art and music.<sup>53</sup> In Kentucky, African American churches were involved in a range of secular outreach activities, even before the Civil War. Congregations committed themselves to caring for those who fell ill through the organization of "sick committees," assisting the poor, establishing schools and responding to other needs of their communities.<sup>54</sup> Religious leaders helped form a statewide organization to combat Jim Crow's railroad segregation laws.<sup>55</sup>

Like much of the South, antebellum African American people in Kentucky attended church in settings integrated with white people, oftentimes the people who enslaved them. They would sit in overflow spaces, rarely allowed to vote on church matters.<sup>56</sup> Separate Black churches during the era of slavery were more rare, for fear that all-Black gatherings could lead to organized rebellions. Despite the general resistance to such autonomous churches, the first African American independent church in Kentucky, the Colored Baptist Church, was established in Frankfort in 1833 and also hosted an early statewide meeting of Black church leaders.<sup>57</sup> By the end of the Civil War, there were 17 Black unsupervised churches in existence across the state of Kentucky.<sup>58</sup> Baptists were the first African American congregations with origins in the South;

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<sup>50</sup> *Historic Green Hill Baptist Church*.

<sup>51</sup> Elizabeth McGraph, personal photo credited in Fletcher et al., *Community Memories*, 72.

<sup>52</sup> Elizabeth McGraph and Dorothy C. McGowan, personal photos credited in Fletcher et al., *Community Memories*, 93 and 101.

<sup>53</sup> Lincoln and Mamiya, *The Black Church*, 92.

<sup>54</sup> Lucas, *A History of Blacks in Kentucky, Volume 1*, 135, 136, 142.

<sup>55</sup> Wright, *A History of Blacks in Kentucky, Volume 2*, 36.

<sup>56</sup> Marion B. Lucas, *A History of Blacks in Kentucky, Volume 1: From Slavery to Segregation, 1760-1891* (Frankfort: Kentucky Historical Society, 2003), 118.

<sup>57</sup> Lucas, *A History of Blacks in Kentucky, Volume 1*, 130.

<sup>58</sup> Frankfort *African American Historic Context Report*, 49.

Green Hill Missionary Baptist Church

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African Methodist and African Methodist Zion originated in the North.<sup>59</sup> Baptists remained the largest Black religious denomination in Kentucky, outnumbering the second-largest group, Methodists, at a ratio of 9:1 by the end of the nineteenth century.<sup>60</sup>

After the Civil War, some church congregations in Kentucky transitioned to become fully racially segregated more slowly than others.<sup>61</sup> In Frankfort, many independent African American congregations built their own church buildings in the 1880s and 1890s. The First Baptist Church purchased land in 1898, the First Independent Baptist Church, later renamed the First Corinthian, built their church building in the mid-1880s, the Grace Methodist Episcopal Community Church constructed a building in South Frankfort in 1890, and St. John's AME Church built a new building in 1893.<sup>62</sup> Alongside many other churches, Green Hill Missionary Baptist Church purchased land and began raising money for construction in 1893.

Baptist churches in Kentucky were also the leader in founding separate African American institutions, forming a State Convention of Colored Baptists in 1865. Training ministers was considered a top priority, and initially land for a school was purchased in Frankfort.<sup>63</sup> The project was later relocated to Louisville by a vote of 25 to 24,<sup>64</sup> and in 1879, the Baptist Normal and Theological Institute was founded, later renamed Simmons College.<sup>65</sup> One of Green Hill Missionary Baptist Church's founders served as a trustee of Simmons College in the late 1880s.

As churches tended to basic community needs, some members adopted political advocacy as among those basic activities. Hence, many churches in the middle of the twentieth century began to support the growing Civil Rights movement as a function of a church's mission. The Civil Rights movement was disproportionately made up of pastors and members of Baptist churches, including Martin Luther King, Jr. himself.<sup>66</sup> Ninety-three Black churches were either burned or bombed in the 1960s, and rural congregations in particular involved themselves in voter registration and political protests. They operated as agents and catalysts working for desegregation even as their church congregations remained segregated.<sup>67</sup> Frankfort's Black residents could feel a particularly acute responsibility to be politically involved because they lived in the state capital.<sup>68</sup>

Frankfort's March 5, 1964 Freedom March was partially planned by the African American Pastor W.J. Hodge of Louisville's Fifth Street Baptist Church and president of the Kentucky chapter of the NAACP at the time, and Louisville Baptist Dr. D.E. King gave one of several

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<sup>59</sup> C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham: Duke University Press, 1990), 20.

<sup>60</sup> Lucas, *A History of Blacks in Kentucky, Volume 1*, 223.

<sup>61</sup> Lucas, *A History of Blacks in Kentucky, Volume 1*, 210.

<sup>62</sup> Frankfort African American Historic Context Report, 49.

<sup>63</sup> Lucas, *A History of Blacks in Kentucky, Volume 1*, 211.

<sup>64</sup> Frankfort African American Historic Context Report, 48.

<sup>65</sup> Lucas, *A History of Blacks in Kentucky, Volume 1*, 213.

<sup>66</sup> Lincoln and Mamiya, *The Black Church*, 44.

<sup>67</sup> Lincoln and Mamiya, *The Black Church*, 97.

<sup>68</sup> Fletcher et al., *Community Memories*, 4.



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addresses by a variety of religious and civil rights leaders. The newspaper announced, "This march is to be entered into ONLY in a religious spirit of nonviolence."<sup>69</sup>

Relative to other denominations, Baptist churches retained a great deal of autonomy and were not required to join regional or national organizations. The full congregation of each church functioned as an independent governing body, hiring their own pastors who, in turn, could dictate widely varying doctrinal preferences.<sup>70</sup> Particularly in rural areas, Baptist church communities could lack full-time pastors and be heavily reliant on a network of devoted laypeople to maintain social cohesion.<sup>71</sup> Rural churches also tended to have smaller congregations, with a few well-known families filling central roles in the community. Green Hill Missionary Baptist Church, for example, was known to be home to members of the Combs and Gaines families, and other neighboring churches were associated with other families. Some families split their membership between several congregations, most commonly choosing to belong to both Baptist and Methodist churches, an arrangement that strengthened African American community ties across denominations in Frankfort.<sup>72</sup>

The Green Hill Missionary Baptist Church was also involved in the early years of at least one Baptist regional group, the Howard's Creek District Association. One of the church's earliest pastors in the 1890s became the association's first president, Pastor A.W. Harris.<sup>73</sup> The church remained a member of the district association throughout its history, except for a period from the 1960s until the 1990s when, under the leadership of Pastor O.D. Gill, it temporarily switched its affiliation to the Consolidated District.<sup>74</sup> Baptist district association organizational structures in Kentucky followed a model begun in England and modeled after the first American association in Philadelphia, and enabled regional coordination between congregations.<sup>75</sup> Both the Consolidated District and the Howard's Creek District Association were historically associated primarily with African American Baptist communities in Kentucky.<sup>76</sup>

### **Chronological History of the Property:**

The Green Hill Colored School first opened in 1890 outside of Frankfort's city limits,<sup>77</sup> in a building completed that same year on the southeast side of the property of Green Hill Cemetery.<sup>78</sup> In 1891, the schoolhouse began to double as a church, housing the congregation of

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<sup>69</sup> Frankfort *African American Historic Context Report*, 119.

<sup>70</sup> Lincoln and Mamiya, *The Black Church*, 43.

<sup>71</sup> Lincoln and Mamiya, *The Black Church*, 96.

<sup>72</sup> Fletcher et al., *Community Memories*, 90.

<sup>73</sup> *Howard's Creek District Church Convention, A Brief History: 1889-2004*.

<sup>74</sup> *Green Hill Missionary Baptist Church: Additional material for history project*.

<sup>75</sup> Walter B. Shurden, "The Historical Background of Baptist Associations," *Review & Expositor* 77 no. 2 (1980), 166.

<sup>76</sup> *African-American Baptist Annual Reports, 1865-1990s: Guide to the Scholarly Resources Microfilm Edition* (Wilmington: Scholarly Resources Inc., 1999), 19.

<sup>77</sup> Carolyn Brackett, and Robbie D. Jones, *African American Historic Context Report for the City of Frankfort, Kentucky*, report prepared under the supervision of Vicki Birenberg, City of Frankfort (2022), 50.

<sup>78</sup> Frankfort *African American Historic Context Report*, 214.

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the Green Hill Colored Church. This building is no longer standing.<sup>79</sup> The church was founded by Pastor Arnold Walker from Louisville,<sup>80</sup> who called together Pastor Eugene Evans, pastor of the First Baptist Colored Church in Frankfort, Pastor Kennedy, a missionary, and local members of the Green Hill community.<sup>81</sup> The first trustees were John Chase, John T. Johnson, and Bob Chase. Pastor Eugene Evans was a trustee of Simmons College, the new school in Louisville founded for training Baptist ministers. He also served in 1891 as the elected spokesman for the African American delegation of the Anti-Separate Coach Movement of Kentucky, before moving to Philadelphia in 1893.<sup>82</sup> The church's first pastor, Pastor Arnold Walker, was born as a slave in Elizabethtown, Kentucky, enlisted in the U.S. Colored Troops in 1863 and was ordained in Tennessee. He served at several churches in Kentucky and as a missionary for over 30 years.<sup>83</sup>

Land for construction of a permanent church building was purchased by Sou and Bob Chase, trustees for the Green Hill Colored Baptist Church, from Mrs. Lucy Mukes and George Mukes, her husband, for \$25 cash on April 10, 1893. No record of this transaction has been found in the county deed books, but a copy of the original deed provided to church historian Elizabeth McGraph by Shirley Solomon reads as follows:

"A certain lot on parcel of ground situated and being on the Versailles Turnpike road about two and one half miles from Frankfort, KY, near the colored Cemetery and bounded as follows to wit: fronting the lot owned by the Green Hill Colored School 54 feet and extending back that width 84 feet and bounded on the west by Green Hill Colored School lot and on the north by first party and on the east by first party and on the south by first party.

The property herein described is to divert back to first party when it ceases to be used as a church... See Deed Book No. 28, page 71 in the Franklin County Clerk's Office." [note page entry does not correspond to quoted text]<sup>84</sup>

Construction of the church building was delayed for five or six years, likely completed circa 1899. A fire, started during a church service in December 1920 by sparks from a wood-burning stove, destroyed the original church structure. Members of the congregation organized fundraisers to pay for materials and construction of a new building on the same site. The cornerstone for the new building was laid in August 1921, and construction was completed by the end of the year.<sup>85</sup>

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<sup>79</sup> *Green Hill Baptist Church History*, n.d., copy donated by Shirley Solomon and held in the records of Elizabeth McGraph, Green Hill Missionary Baptist Church historian.

<sup>80</sup> Frankfort *African American Historic Context Report*, 50.

<sup>81</sup> McGraph, *Green Hill Baptist Church History*.

<sup>82</sup> Gerald L. Smith, Karen Cotton McDaniel, and John A. Hardin, eds., *The Kentucky African American Encyclopedia* (Lexington: University Press of Kentucky, 2015), 170.

<sup>83</sup> *Kentucky African American Encyclopedia*, 297.

<sup>84</sup> Shirley Solomon, as provided to Elizabeth McGraph, Green Hill Missionary Baptist Church historian, photocopy available as part of Perry, "Greenhill Church." Much of this history was supplied by Shirley Solomon, whose aunt, Laura F. Chase, was the daughter of John Chase, one of the first three church trustees, and served as church historian at one time.

<sup>85</sup> Solomon, as provided to McGraph, *Green Hill Baptist Church History*.

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Over the church's history, 18 pastors, alongside many deacons and trustees known by name have served the congregation. From 1890 to 1921, the following men served as pastor in the original church building: Pastor A.W. Harris, Pastor Hunter, Pastor Isaac Coleman, Pastor Charles Turner, Pastor Green Dodge, and Pastor Charles Turner, a second time. The 1920 fire occurred under Pastor Turner, and he left before completion of the new church building. From 1921 to 1947, the following men served as pastor: Pastor William Smith, Pastor R.H. Tolly, Pastor Lewis Martin, Pastor R.L. Bray, Pastor E.A. Gillispe, Pastor L.C. Cushenberry, Pastor William Maxberry, Pastor Livingston, Pastor Marcus McCollum, and Pastor William Ballew.<sup>86</sup>

The church has remained in continuous operation since its completion, with a long legacy of commitment from the community to making improvements to the property and investing in its maintenance. Under Pastor Maxwell in the 1940s, the first major series of renovations were made to the church property. These included basement renovations and the construction of a small addition for entry into the basement, increasing the usable space in the building and perhaps indicative of a growing congregation during that time period.

Most noteworthy of all, however, the main entrance to the church was updated in the 1940s with a symmetrical stairway and stone wall, constructed by William Jack Gaines, an African American resident of Green Hill who lived at 146 Greenhill Avenue. Gaines worked on stonemason projects for nearby Green Hill Cemetery as well. He had originally been trained by the son of John Henry Guy, Sr., part of a prominent family of as many as 30 African American stonemasons who worked on a range of construction projects throughout Fayette, Woodford, Bourbon, Shelby, Scott, and Franklin counties.<sup>87</sup>

The longest serving pastor of Green Hill Missionary Baptist Church was Pastor O.D. Gill, who led the congregation from 1962 until 1990. During this period, the congregation continued to make improvements to the church such as bringing in a gas furnace, new windows and ceiling, and carpet. Many of these improvements were donated by members of the congregation, under their own names or in honor of deceased members of the community. This practice also seems to indicate a recognition of the longstanding shared historical memory of the community.

During Pastor John Caldwell, Sr.'s time leading the congregation from March 1990 until his death in 2010, a third period of renovations were undertaken. These fall outside the period of significance, and include the addition of central air and hot water, a new steeple, construction of an addition to the northern exterior of the church, and a handicap ramp. Inspection at the site reveals that this northern addition has not significantly altered the church's interior, and all of the original structure's stained glass windows have been retained, including those now located on an interior wall of the structure.<sup>88</sup>

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<sup>86</sup> McGraph, *Green Hill Baptist Church History*.

<sup>87</sup> Frankfort *African American Historic Context Report*, 241.

<sup>88</sup> Perry, "Greenhill Church."

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Pastor Mikel Robinson is the present pastor. Prior to coming to the church, he was the pastor at the Baptist Student Union at Kentucky State University. He also served as interim pastor under Pastor K. L. Moore, First Baptist Church, Frankfort, Kentucky. Pastor Moore served 46 years; he was one of the organizers of the March 5, 1964 Freedom March in Frankfort with Dr. Martin Luther King, Jr. and Jackie Robinson. Pastor Robinson worked with Pastor Caldwell and members to organize and plan annual church activities and events, and provide outreach services within the community to the sick or shut-in, and disadvantaged in the community. The church voted him in as interim pastor when Pastor Caldwell fell ill in 2010. He was voted in as pastor in January, 2011. His installation was held on April 3, 2011. Pastor Robinson has led missionary trips to Ghana and Haiti teaching and helping others. These activities continue to demonstrate the central role the church plays in the local community.<sup>89</sup>

The church's name has changed several times over the years, from Green Hill Colored Church to Green Hill Baptist Church in the 1960s, to its present-day name, Green Hill Missionary Baptist Church in the 1990s. These name changes did not coincide with any major change in the church's identity; there is a continuity in the makeup of the congregation during the entire historic period, such that the church continues as the repository of the historical memory of the community. The 1960s and 1990s were two periods when the church's district affiliation shifted. One of the church's founding members, Pastor A.W. Harris, was the first president of the Howard Creek District Association, founded in 1891. The church remained a member of that district until it switched to become a member of the Consolidated District in the 1960s under Pastor Gill.<sup>90</sup> In the 1990s under Pastor Caldwell, the church returned to its original membership in the Howard Creek District,<sup>91</sup> where a number of other churches have "missionary" in their titles.<sup>92</sup>

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<sup>89</sup> McGraph, *History of Green Hill Baptist [sic] Missionary Church*.

<sup>90</sup> Elizabeth McGraph, *116<sup>th</sup> Anniversary church program information*, printed in 2008, as recorded in *Green Hill Missionary Baptist Church: Additional material for history project*, n.d.

<sup>91</sup> *Howard's Creek District Church Convention, A Brief History: 1889-2004*, n.d., copy held in the records of Elizabeth McGraph, Green Hill Missionary Baptist Church historian.

<sup>92</sup> McGraph, 2023.

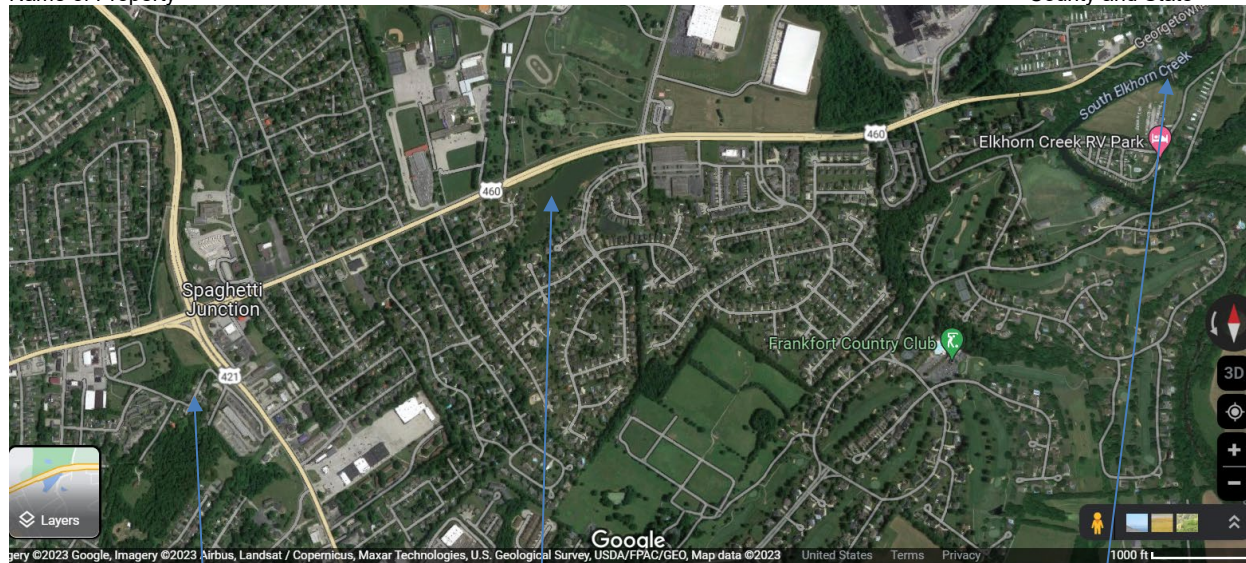


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Green Hill Church

Silver Lake

Macklin's Dam

Also of noteworthy importance to the church's history is the congregation's continued use of Black's Pond for outdoor baptisms for almost a century. This pond is no longer in use today, but still exists and has been renamed Silver Lake. Originally owned by Alexander Walker Macklin, Sr., in 1843, the lake was created by the construction of Macklin's Dam across South Elkhorn Creek to power a nearby flour mill.<sup>93</sup> Local historians suspect that after the Civil War, some of the 87 people Macklin, Sr. had formerly enslaved founded the Green Hill community, and the continued use of his pond for baptisms might illustrate an enduring legacy of slavery for the community.<sup>94</sup> A photograph of the adult baptism of Kimberly Combs with Pastor O.D. Gill and Bugsy Hall confirms that the pond was still in use for baptisms in 1986. The pond became part of a subdivision known as Silver Lake in 1995.<sup>95</sup> In the 1990s, baptisms were done outside the church in a large metal bucket until the indoor pool was built.<sup>96</sup>

**Evaluation of the Significance of the Green Hill Missionary Baptist Church within the context: African American Communities in Franklin County, Kentucky, 1865-1973**

The Green Hill Missionary Baptist Church is significant for the many ways it has fostered a sense of community for Green Hill's African American community since the church's construction. The church group has been in continuous operation since its founding, and the church building has served as a focus of community identity and support since the early days of the 20<sup>th</sup> century. Members of the congregation have recently been involved in community history projects that renew the strength of the community's sense of identity. The church's historian, Elizabeth McGraph, initiated this nomination effort, and has enlisted the community

<sup>93</sup> Frankfort *African American Historic Context Report*, 215.

<sup>94</sup> Frankfort *African American Historic Context Report*, 215.

<sup>95</sup> Bernice Combs, personal photo credited in Fletcher et al., *Community Memories*, 104.

<sup>96</sup> McGraph, 2023.

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at large to collect documents and memories associated with the history of the church and community. Many of the participants have maintained a generations-old connection to the church, including Sister Flora Carter, who left behind six generations of her family at the age of 93. Members of the congregation have endured in the area for decades, and many who have moved away, still return to get a taste of “that homecoming feeling.”<sup>97</sup>



**Green Hill School, 1916**



**Green Hill Church members, 1959**

At its most fundamental, a semi-rural Kentucky African American community might be a location containing a set of houses, a church, and a cemetery. Today, the Green Hill community continues with 17 houses on Thompson Street, Green Hill Avenue and Atwood Avenue. The Green Hill Church sits within the community, the Green Hill Cemetery at its northwestern edge. The continued existence of this community in many ways has resulted from the support of Green Hill Church.

**Evaluation of the Integrity Between the Historic Significance of the Green Hill Missionary Baptist Church and its Physical Condition Today**

The Green Hill Missionary Baptist Church meets National Register eligibility Criterion A, significant in the area Ethnic History: Black. The property is important for its association with and support of the community of Green Hill, and early rural African American community in Franklin County, Kentucky. Few such communities remain today, though elements of them can be found. Their churches remain, because those buildings serve as the heart of their community. As community members' fortunes change, and the community disperses, the church can provide a place for community members to reconvene either weekly or annually, or when a homecoming is declared. The integrity factors that support the significance of Green Hill Missionary Baptist Church are location, setting, and design. With those integrity factors in place, the building can be said to have an integrity of association, which is the foundation for eligibility under Criterion A, which emphasizes historic associations.

<sup>97</sup> *Historic Green Hill Baptist Church.*

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The Green Hill Church retains integrity of **location**. Integrity of location may be the highest point of meaning for the African American community. Many house locations over the years have hosted family celebrations for African American families, despite the absence of the family's house. With very modest means, the family constructed a house that endured for a generation or two, which enabled the members to continue the family endeavor. The annual pilgrimage of very many Black families to visit these ancestral sites testifies to the enduring power of a location for a family. While a homeplace serves to focus the memory of a particular family, a church location supports the collective memory of its community. This power exists whether a building is at that site or not, whether the church is active or not. While the National Register does not encourage the listing of vacant site locations because the program emphasizes the power of the enduring built resource over the power of location for conveying cultural meaning. Fortunately for this property, the site location continues to have its above-ground construction, the church. The identity of Green Hill, an African American community, is reinforced by the location where the Green Hill Missionary Baptist Church has stood for over 120 years.

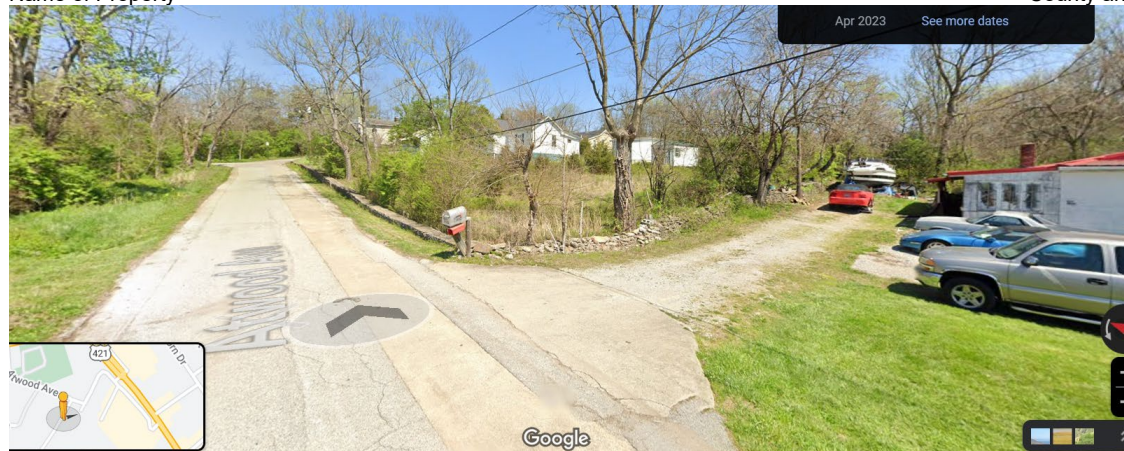
Green Hill Church rests within an intact and distinct **setting**. When the Church was constructed and for the first half of its life, Green Hill was an autonomous rural community. It stood slightly distant from the travel route between county seats, where the eastbound traveler from Frankfort made an extreme right-hand turn and headed south to Versailles, or continued eastward to Georgetown. In some other circumstance, this intersection of roads would have been a prime spot for a crossroad community to sprout. Green Hill did not evolve into that sort of community, perhaps because it was tucked underneath the brow of the hill where the roads converged. As the urban fabric of Frankfort grew up around Green Hill, and eventually absorbed the community within the city limits, Green Hill's topography and vegetation supported its continued existence as a separate semi-rural community. At its closest, a 4-lane divided highway, US 60/421, comes within 200 feet northeast of the edge of the community, yet is obscured by the land rise that shields the view of the highway. A strip mall sits somewhat closer, to the east, screened by tree cover on the Green Hill properties. The sense of an isolated rural community, with houses relatively close to each other, with consistent setbacks, yet occupying lots of random size but generally rectangular shape, give the community a coherence that differs greatly from the several subdivisions that were platted and built nearby, and which are not seen from within the community. The setting that Green Hill Church finds itself within helps reinforce the identity of this ethnic enclave. It is quite possible that the majority of Frankfort's citizens have no knowledge of this community because it is relatively invisible and almost not integrated into the urban street grid.



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### Looking east down Atwood Avenue

There is a low-to-moderate integrity of **materials** in the Church. The church is covered by non-historic materials, which in the traditional National Register evaluation equates with low material integrity. However, the Church's wood frame identity is an important part of its historic identity, and that support system is an important part of its historic identity and cannot be obscured, even by the vinyl siding. Nationally, it has become rare for wood-frame wood-sided churches such as Green Hill Missionary Baptist Church to survive intact. In 1950, 87 percent of rural churches were wood frame buildings, and by 1978 only 19.9 percent were, as they were frequently replaced with brick buildings, considered more prestigious at the time.<sup>98</sup> Indeed, all the other African American churches in Frankfort currently assessed to be eligible for the National Register are of brick construction. Green Hill Church's ability to transmit its structural system, and the retention of interior surfaces and features, allow the church to give indication of its historic status.

The Church has a moderate integrity of **design**. Its design has been altered by the attachment of a north side addition, but the church still exhibits its historic design qualities: plainness of detailing, modest steeple, simplicity of form, deep setback, unpretentious affect, solidness of mass, and clarity of identity. Its current design and materials communicate unmistakably that this is a community church. The 1940s renovations, particularly the construction of stairs along the most visible front façade, showcase the handiwork of a prominent African American family of stonemasons who were responsible for work across many counties at the time. Renovations in the 1960s added comforts to the building's interior, showing that the community was advancing economically. Renovations in the 1990s have altered the original structure, as is evident from an inspection of the sanctuary interior, where all stained-glass windows have been preserved in place, including those currently covered up by the northern elevation addition. This building and its 1940s renovations are able to materially convey significant developments important to Franklin County's rural African American communities.

<sup>98</sup> Lincoln and Mamiya, *The Black Church*, 103.



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Because the Green Hill Missionary Baptist Church retains a high degree of integrity of location, setting, and sufficient integrity of material and design, the building can sustain the important integrity of associations; that is, the physical property today supports our view of its significance. That integrity of association makes the building eligible for listing in the National Register under Criterion A.

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## 9. Major Bibliographical References

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

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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):** FRF 659

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**10. Geographical Data**

**Acreage of Property** less than one acre

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_

(enter coordinates to 6 decimal places)

- |                        |                       |
|------------------------|-----------------------|
| 1. Latitude: 38.203397 | Longitude: -84.835899 |
| 2. Latitude:           | Longitude:            |
| 3. Latitude:           | Longitude:            |
| 4. Latitude:           | Longitude:            |

**Or**

**UTM References**

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

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1. Zone:	Easting:	Northing:
2. Zone:	Easting:	Northing:
3. Zone:	Easting:	Northing:
4. Zone:	Easting :	Northing:

### Verbal Boundary Description

The nominated property extends just beyond the boundaries of the building and excludes the U-shaped drive, parking lot and lawn. This boundary measures 84 feet lengthwise from east to west, and extends beyond the building to include the north and south additions, approximately 60 feet in width. This is a small rectangular portion of the lot identified by the Franklin County Property Valuation Administrator as lot number 074-43-06-011.00 and account number 11528. The full lot has dimensions of 100 feet by 170 feet.

### Boundary Justification

The area proposed for listing is the area that has been associated with the property through the historic period, and which also has integrity of setting.

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### 11. Form Prepared By

name/title: Nan Wakefield, master's student  
organization: University of Kentucky Department of Historic Preservation  
street & number: 112 Pence Hall  
city or town: Lexington state: KY zip code: 40506  
e-mail: \_\_\_\_\_  
telephone: \_\_\_\_\_  
date: 12/6/2022

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## **Photographs**

### **Photo Log**

Name of Property: Green Hill Missionary Baptist Church  
City or Vicinity: Frankfort  
County: Franklin  
State: Kentucky  
Photographer: Nan Wakefield  
Date Photographed: November 5, 2022

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

- 1 of 6: West façade, camera facing east.
- 2 of 6: Detail of shed and stairs, camera facing northeast.
- 3 of 6: South elevation, camera facing north.
- 4 of 6: East elevation, camera facing northwest.
- 5 of 6: East elevation, camera facing southwest.
- 6 of 6: North elevation, camera facing south.