

United States Department of the Interior  
National Park Service

## National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.



### 1. Name of Property

Historic name: Temple Baptist Church/King Solomon Baptist Church

Other names/site number: King Solomon Missionary Baptist Church

Name of related multiple property listing: N/A

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

### 2. Location

Street & number: 6102 and 6125 Fourteenth St.

City or town: Detroit State: Michigan County: Wayne

Not For Publication: ☐ Vicinity: ☐

### 3. State/Federal Agency Certification

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

I hereby certify that this 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:

X national     statewide     local

Applicable National Register Criteria:

X A X B X C     D

Mark J. Matari

2/24/15

Signature of certifying official/Title

Date

Michigan State Historic Preservation Officer

State or Federal agency/bureau or Tribal Government

In my opinion, the property     meets     does not meet the National Register criteria.

Signature of commenting official

Date

Title

State or Federal agency/bureau  
or Tribal Government

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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:)

Patrick Andrews  
Signature of the Keeper

4/20/2015  
Date of Action

#### 5. Classification

##### Ownership of Property

(Check as many boxes as apply.)

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

##### Category of Property

(Check only **one** box.)

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

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### Number of Resources Within Property

(Do not include previously listed resources in the count)

## Contributing

2

Noncontributing

buildings

sites

structures

objects

Total

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

## 6. Function or Use

## Historic Functions

(Enter categories from instructions.)

RELIGION: religious facility

RELIGION: church school

## Current Functions

(Enter categories from instructions.)

RELIGION: religious facility

VACANT/NOT IN USE

## 7. Description

### Architectural Classification

(Enter categories from instructions.)

## Tudor Revival

## Modern Movement: Art Deco

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**Materials:** (enter categories from instructions.)

Principal exterior materials of the property:

foundation: brick, concrete, stone: limestone

walls: brick, stucco, wood, stone: limestone, concrete

roof: asphalt

other: wood, steel

**Narrative Description**

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

**Summary Paragraph**

Temple Baptist Church/King Solomon Baptist Church consists of two contributing buildings located at the intersection of Fourteenth Avenue and Marquette Avenue: the original Temple Baptist Church, later known as the Educational and Recreation Building (6125 Fourteenth Avenue) on the intersection's northwest corner, and the Main Auditorium (6102 Fourteenth Avenue) on the northeast corner. The former, a Tudor Revival structure built in 1917 and adapted into classrooms and office space by 1940, and the latter, an Art Deco building completed in 1937, remain largely unchanged since the 1940s. The buildings are presently owned and occupied by King Solomon Missionary Baptist Church.

**Narrative Description**

The original Temple Baptist Church, completed in 1917, was expanded and re-purposed as a Sunday School building when a new building, the Main Auditorium, was completed and began to host regular services in 1937. The original Temple Baptist Church building has been known as the Educational and Recreation Building since at least 1951, when King Solomon Baptist Church purchased the facility.<sup>1</sup>

The King Solomon Baptist Church Educational and Recreation Building and Main Auditorium are situated on the northwest and northeast corners of Fourteenth Avenue and Marquette Avenue, respectively, and face each other across Fourteenth Avenue. Both buildings occupy almost their entire respective parcels, featuring only a minimal setback from the street. The buildings are located in a residential neighborhood of detached, single-family and multi-family homes, about

<sup>1</sup> "King Solomon Baptist Church: Initial Program at New Site; Fourteenth and Marquette Avenues," November 25, 1951.



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four miles northwest of downtown Detroit. Most of these homes date from the 1910s and 1920s and many have been demolished in recent years.

### **Educational and Recreation Building (6125 Fourteenth Avenue)**

Building permit #502 was issued on February 10, 1916, to erect Temple Baptist Church at an estimated cost of \$50,000. The church, designed by J. Will Wilson, was dedicated on June 17, 1917, and completed by general contractors D. M. Vardon & Son shortly thereafter.<sup>2</sup> In 1921, repairs were made to the building, although the reasons for these are unknown.<sup>3</sup>

The church's unique, Arts and Crafts-inspired Tudor Revival detail sets it apart from the many Neo-Gothic and Renaissance churches which were being built in Detroit at that time. The building, faced with buff-colored brick, features a prominent gable front and an off-center, projecting rectangular tower. On the building's primary façade (east elevation), a pair of concrete steps leads to the building's two main entrances. The steps have been altered to accommodate a poured concrete wheelchair ramp resting on a concrete block foundation, running parallel to the building façade between the two sets of steps. Each entrance consists of a pair of double wooden doors, ornamented with trefoils, situated within a Gothic-arched stone surround. A thick, beveled stone belt course extends across the façade at the height of the building's entrances. A gable roof overhangs each entrance, bearing wide vergeboards whose ends flare outwards to accommodate trefoil decorations in relief on the lower ends. The gables are supported by large wood brackets. The space within each gable is finished with decorative half timbering and stucco. The southernmost entrance, located at the base of a projecting, rectangular tower, sits closer to the street than the northernmost entrance.

Between the two entrances, and extending upwards, is a large wood and leaded glass window with Gothic tracery, sitting within a Gothic arched, tabbed stone surround. The window is surmounted by a small, louvered, lancet-shaped opening near the peak of the gable roof. A wide vergeboard, supported by projecting wooden brackets, bears a quatrefoil decoration in relief on its northern end.

Brick wall buttresses highlight the corners of the building's rectangular tower. On the tower, a Gothic arched, tabbed stone surround outlines a smaller stained glass window, resembling the one centered on the façade, but with stone mullions and tracery. The tower is topped with a louvered belfry capped by a low-pitched, flared, pyramidal roof.

The building's first addition was constructed in 1937 and extends to the north. It is two and a half stories tall on a high, fenestrated basement. The structure is flat-roofed and four bays wide, its brick color matching that of the original church. From south to north, its first bay projects slightly from the plane of the original church's façade and features a double steel door with

<sup>2</sup> "New Fourteenth Avenue Baptist Church Dedicated Sunday," *Detroit News*, June 16, 1917, 10; and "West Side Congregation Dedicates Attractive English Gothic Home: Baptist Society Opens New Church," *Detroit Free Press*, June 17, 1917, 8. Preliminary work was started in 1915 ("Church Building Will Contain Modern Features," *Detroit Free Press*, September 5, 1915, A17).

<sup>3</sup> "New Temple at Marquette Will Be Dedicated Sunday," *Detroit Free Press*, October 1, 1921, 11; and "Dedicate New Church Sunday," *Detroit News*, October 1, 1921, 9. These sources only indicate internal changes (e.g. redecoration, new lighting and heating systems) and that the total cost of repairs was \$20,000.

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wooden transom. A painted sign above the door, added in 1951 at the earliest, reads "King Solomon OFFICES EDUCATION RECREATION." Above the entrance, the first bay features a tall window with wood muntins and mullions. Continuing north, the remaining three bays project forward to meet the public sidewalk. Each of these bays features triple, wood, six-over-six sash windows on the upper floors, with smaller wood windows on the basement level. Each bay is separated from its neighbor by brick piers which extend slightly above the roofline, while the floors are separated by a soldier belt course. The north elevation of the 1937 addition is four bays wide, featuring the same fenestration pattern as the east elevation.

The building's second and final addition was constructed in 1940 and extends to the south. It is three stories tall and three bays wide, and resembles the earlier addition in appearance. Instead of sash windows, however, it features multi-light steel windows. This fenestration pattern is continued on the south elevation, with some of the window openings having been bricked in. A southeast cutaway corner provides space for a single unglazed steel door.

The 1940 addition concealed the south facade.<sup>4</sup> This portion of the structure occupied a multifaceted footprint, each of its six sides bearing a large, Gothic-arched stained glass window resting on a continuous sill course. This end of the building was originally capped by a six-faceted, semi-pyramidal roof with projecting eaves, interrupted by a course of clerestory windows.

The west (rear) elevation resembles the front elevation, with similar wide vergeboards and Gothic arched stained glass window.

On the interior, a vaulted nave appears to have been subdivided into floors around 1940, creating a classroom space on the second level and an attic space above. On the first level, the original worship space remains (though reduced in size), oriented with an altar to the north end of the space. Most of the building's interior space is devoted to classrooms and offices, and in places the original exterior walls are visible, presently serving as interior partitions. The basement served as a gymnasium, and contains a boxing ring and other facilities.

### **Main Auditorium (6102 Fourteenth Avenue)**

Concurrently with the church's 1937 addition, a new Main Auditorium was also constructed on the east side of Fourteenth Avenue. Its large, open interior provided space for at least 5,000 people to gather at one time. A permit was issued for the building, with an estimated cost of \$194,000, on April 29 of that year. The permit did not identify the architect. The Main Auditorium contrasts with the Educational and Recreation Building by its Art Deco style and overall fortress-like massing. It is a two-story, flat roofed building with symmetrical façade, high parapet wall and engaged, quoined towers. It is clad in brick matching that of the original building in color, and features rough stone trim.

<sup>4</sup> For a photograph of the building circa 1938–1939, see J. Frank Norris, *Inside History of First Baptist Church, Fort Worth, and Temple Baptist Church, Detroit: Life Story of Dr. J. Frank Norris*, ed. Joel A. Carpenter, *Fundamentalism in American Religion, 1880–1950* 33 (New York: Garland Publishing, 1988).

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The building sits on a random ashlar masonry foundation, set back only a few feet from the street to the west and south, and the public alley on the east. Centered on the façade is a theater-like entranceway, consisting of three sets of paired steel doors, situated beneath a cantilevered, flat roof overhang on the front façade. This projecting roof extends over the public sidewalk, and once supported a marquee which no longer exists. In its place, a series of individual stainless steel letters rises from the edge of the overhang, reading "KING SOLOMON BAPTIST CHURCH." The doors are separated by narrow, engaged, three-sided towers, and flanked by broader towers that rise to project slightly above the roofline. On the first floor of each tower is a narrow, stone-tabbed window opening. The towers, along with piers at the corners of the building, are quoined with rough-cut stone of varying colors and textures. The towers are topped with small, triangular, prism-like projections. A parapet wall adds additional height to the building façade, and is higher above the building entrance than at either end of the façade. Tall, vertical panels of basketweave brickwork on the upper half of the building, above the main entrances and on the wider engaged towers, suggest embrasures or balastraria. The outermost bays of the façade each bears a series of four tall, narrow, slightly recessed window openings, containing steel windows resting on a stone sash course and supporting a stone lintel course. Spandrels between individual windows are flat metal panels.

Similar tall, narrow windows on the building's cutaway corners face northwest and southwest. On the southwest corner of the building, a large cornerstone is incised in relief: "JESUS CHRIST HIMSELF THE CHIEF CORNER STONE 1937."

The window arrangement of the front (west) elevation continues on the building's side (north and south) elevations, which are each six bays wide, each bay framed by tall brick piers, and each bay containing three windows instead of four. Most of the side windows, however, have been enclosed with concrete block or stucco. Above the westernmost grouping of windows on the north elevation, and each window on the front (west) and south elevations, as well as each basketweave brick panel on the front elevation, is a light-colored, diamond-shaped, stone medallion. On the north elevation, all bays except the westernmost are finished with concrete block instead of brick, and piers do not feature stone quoins.

Other than a lobby area and several smaller rooms at the west end of the building, most of the interior is devoted to a large, uninterrupted auditorium space. Although the interior is, for the most part, sparsely detailed, the space is dominated by an altar to its east end, backed by a large stone grotto. Set within the grotto is a prominent neon sign reading "BURIED WITH HIM BY BAPTISM." To the west end of the space, a balcony above provides additional seating.

Immediately to the north of the building is a grassy area that once contained a residential building. According to Sanborn Map Company maps, this building existed prior to 1910 and was later incorporated into the church complex, serving as a "church nursery" as late as 1951. Building permits describe the creation of a "fire door between church and caretaker and Sunday School rooms" in 1944, suggesting that the building was connected to the Main Auditorium at that time. According to building permits, the building was demolished in 1975.

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## 8. Statement of Significance

### Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

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

### Criteria Considerations

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

- ☒ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

### Areas of Significance

(Enter categories from instructions.)

Architecture

Ethnic Heritage: Black



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Politics/Government  
Religion  
Social History  
**Period of Significance**  
1917-1964  
\_\_\_\_\_  
\_\_\_\_\_

**Significant Dates**  
1917 (first building completed)  
1934 (J. Frank Norris arrives)  
1951 (King Solomon Baptist Church acquires site)  
1963 (Malcolm X: "Message to the Grass Roots")  
1964 (Malcolm X: "The Ballot or the Bullet")

**Significant Person**  
(Complete only if Criterion B is marked above.)  
J. Frank Norris  
Malcolm X  
\_\_\_\_\_

**Cultural Affiliation**  
\_\_\_\_\_  
\_\_\_\_\_

**Architect/Builder**  
J. Will Wilson  
D. M. Vardon & Son  
\_\_\_\_\_

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

King Solomon Baptist Church is significant as the location of Malcolm X's 1963 "Message to the Grass Roots" address, one of the minister's most influential speeches and a turning point in his career. During the address, Malcolm X foreshadowed his impending break from the Nation of Islam and set the stage for a more politically oriented focus that would define the final year of his life and comprise much of his legacy. As an early member of the Progressive National Baptist Convention (an association of African American churches) and the site of that body's second annual conference, King Solomon Baptist Church played a prominent role in the Civil Rights Movement. In that conference and others, the church helped to cement Detroit's position as one of the leading cities in the nationwide movement, hosting numerous guests including the Rev. Martin Luther King, Jr., the Rev. Ralph D. Abernathy, and the Rev. Benjamin Mays.



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Prior to 1951, the building was the home of Temple Baptist Church, likewise a congregation of national significance. Its most prominent pastor was the Rev. J. Frank Norris, a Baptist fundamentalist who used his position to promote his brand of conservative ideology. He worked to shift the center of Fundamentalism from cities in the northern United States, where it had originated, to its present-day center in the South. Another Temple Baptist Church pastor, the Rev. G. Beauchamp Vick, founded the Baptist Bible Fellowship International, now among the largest fundamentalist Baptist organizations in the United States with a following of over one million members.

Temple Baptist Church, later known as the Educational and Recreation Building of King Solomon Baptist Church, is also significant for its outstanding Tudor Revival architecture. The building is the only known remaining example of the work of architect J. Will Wilson, described in 1922 as "one of the leading architects of Detroit."<sup>5</sup> It was completed in 1917. The Main Auditorium, located across the street from the original church building, was erected in 1937.

### Period of Significance

The period of significance begins with the construction of Temple Baptist Church and ends with Malcolm X's "The Ballot or the Bullet" address.

### Criteria Considerations

Temple Baptist Church/King Solomon Baptist Church has been owned by religious institutions for its entire history, including the period of significance and the present.

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

#### Temple Baptist Church

Located at Fourteenth Avenue and Marquette Avenue, the church was known as Fourteenth Avenue Baptist Church when it opened in 1917. It was the third church building of the Fourteenth Avenue Baptist Society, which was founded in 1892.<sup>6</sup> In 1921 the Fourteenth Avenue Baptist Society merged with the Grand River Avenue Baptist Church; the combined church became Temple Baptist Church.<sup>7</sup> The church was rededicated on October 2 after the completion of some repairs. In its first decade, the congregation grew to include between 800 and 1,200

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<sup>5</sup> Clarence M. Burton, *The City of Detroit, Michigan 1701-1922* (Detroit: S. J. Clarke, 1922), 262.

<sup>6</sup> The Fourteenth Avenue Baptist Society's previous churches had been located two blocks south at Fourteenth and Antoinette. The second church was built in 1908, while the Rev. W. Quarrington served as pastor; see "West Side Congregation Dedicates Attractive English Gothic Home."

<sup>7</sup> At the time of the merger, the Rev. Llewellyn Brown of the Grand River Avenue Baptist Church replaced Quarrington as pastor. The property of the Grand River Avenue Baptist Church, located at Vermont and Grand River, was sold to help relieve the debt burden of the Fourteenth Avenue church (perhaps due to the cost of repairing the church). See "New Temple at Marquette Will Be Dedicated Sunday"; and "Dedicate New Church Sunday."

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members,<sup>8</sup> largely consisting of white southerners who had moved to Detroit seeking employment.<sup>9</sup>

In 1934 Temple Baptist Church invited the Rev. J. Frank Norris (1877–1952) to serve as pastor. Although he was already pastor of First Baptist Church of Fort Worth, Texas, Norris chose to accept both positions simultaneously, commuting between the two churches for the next sixteen years. John Franklyn Norris, born in Dadeville, Alabama, was a prominent Baptist fundamentalist pastor and “easily one of the most influential religious personalities in America during the first half of the twentieth century.”<sup>10</sup> In the 1910s and 1920s a broad national movement was growing among conservative reformers such as Norris to purge churches of modernism and cease the teaching of evolution in schools.<sup>11</sup> Norris was also active in campaigning for prohibition and against Roman Catholic political influence.<sup>12</sup>

Yet Norris was no regular Baptist preacher. He was an extremely conservative fundamentalist, outspoken in his belief in congregational autonomy.<sup>13</sup> He helped to foster a growing movement of independent Baptist churches, which also suited his controlling style of leadership. He assailed the Southern Baptist Convention for being too liberal and tainted by modernism from his base at the First Baptist Church of Fort Worth, which he withdrew from the Convention in 1931.<sup>14</sup> He founded the Baptist Bible Union with William Bell Riley to oppose the Northern Baptist Convention.<sup>15</sup> Fundamentalism had primarily developed in the north of the United States,<sup>16</sup> but Norris helped shift its growth and leadership towards the South and Southern-born leaders.<sup>17</sup>

Norris did not only bring positive publicity to the fundamentalist cause, however. In 1926 he shot and killed a man who defended a Catholic mayor that Norris had accused of corruption (pleading self defense, Norris was acquitted the next year).<sup>18</sup> Many of his supporters seemed to be attracted to him not in spite of, but because of his challenges to authority and the law.<sup>19</sup>

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8 “New Temple at Marquette Will Be Dedicated Sunday.”

9 Barry Hankins, *God's Rascal: J. Frank Norris and the Beginnings of Southern Fundamentalism* (Lexington: The University Press of Kentucky, 1996), 90–91.

10 Ibid., 7–9.

11 George M. Marsden, *Fundamentalism and American Culture*, 2nd ed. (Oxford: Oxford University Press, 2006), 5 and 161; and Hankins, 38–40.

12 Evident in Norris' vehement opposition to Al Smith's 1928 candidacy for U.S. president. Many politicians credited him with winning Texas over for the Republican Herbert Hoover despite the Democratic party's much larger base. See C. Allyn Russell, *Voices of American Fundamentalism* (Philadelphia: The Westminster Press, 1976), 31.

13 Hankins, 41–43.

14 Marsden, 190; and William H. Brackney, *Historical Dictionary of the Baptists*, 2nd ed., Historical Dictionaries of Religions, Philosophies, and Movements 94 (Lanham: Scarecrow Press, 2009), 416.

15 Louis Gasper, *The Fundamentalist Movement* (The Hague: Mouton & Co., 1963), 17.

16 Marsden, 237–38; and Harriet A. Harris, *Fundamentalism and Evangelicals* (Oxford: Clarendon Press, 1998), 32–33.

17 William H. Brackney, *Baptists in North America: An Historical Perspective* (Oxford: Blackwell Publishing, 2006), 163; and Hankins, 5.

18 For more on the shooting and trial, see Hankins, 118–20.

19 Ibid., 120.

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Norris' acceptance in 1934 of the pastorship of Temple Baptist Church in Detroit<sup>20</sup> was of critical importance for three reasons: it brought about a change in Norris' thinking, it provided Norris with a platform on which to expand, and it helped bring about a shift in the fundamentalist movement itself. Although an odd situation, with Norris retaining his position at First Baptist in Fort Worth and traveling between it and Temple Baptist Church, he immediately worked to use the Detroit church to attack his theological rivals. One month after he became pastor, he withdrew Temple Baptist from the Northern Baptist Convention.<sup>21</sup> His time spent in Detroit, however, changed his political views: while Norris had held a populist political stance before (e.g. blaming big businesses for the Great Depression, supporting limited wealth redistribution), he now attacked labor leaders and became an apologist for big business. This helped to endear him among industrial leaders, and he became especially close to those in the automotive industry, corresponding regularly with presidents and vice presidents of General Motors, Ford, and Chrysler.<sup>22</sup>

The position in Detroit greatly helped to expand Norris' influence.<sup>23</sup> By the 1940s, he was a nationally renowned religious figure. In addition to his two congregations in Detroit and Fort Worth, he went on preaching tours, spoke frequently on the radio, and had a newspaper with forty thousand subscribers.<sup>24</sup> He held large tent meetings, the biggest being held in Cadillac Square with the mayor of Detroit and governor of Michigan in attendance.<sup>25</sup> Temple Baptist grew from 800 members when Norris took over as pastor to more than six thousand in 1939; by 1946 his Fort Worth and Detroit church had a combined membership of over twenty-five thousand. Norris liked to boast that he had the largest congregation ever under one pastor.<sup>26</sup>

Norris' immense popularity was combined with his increasing political activity. He railed not only against modernism, evolution, and Catholicism, but also against Communism. He described the New Deal (which he had previously supported prior to his work in Detroit) as "only the American name for Russian Communism."<sup>27</sup> Aided by the massive northern migration of southerners, many who were supportive of his views, Norris was an important part of a movement among fundamentalists to become more politically active, a transition to "political fundamentalism."<sup>28</sup>

Near the end of Norris' life, he faced a reversal. He quarreled with George Beauchamp Vick (1901–1975), whom Norris had appointed in 1935 as his chief lieutenant at Temple Baptist Church. Vick chafed at Norris' dictatorial management style, and in 1950 Vick broke with Norris, partially over the control of Temple Baptist Church and other organizations within Norris' empire. Temple Baptist elected Vick as their new pastor.<sup>29</sup> Vick also founded the Baptist

20 He only officially became pastor, however, in January of 1935 (Russel, 224–25).

21 Ibid., 40.

22 Auto executives even provided him with loaner cars he used to travel the country on his preaching tours (Hankins, 9 and 95–111).

23 Ibid., 117.

24 Ibid., 7–8.

25 Russel, 29.

26 Hankins, 91.

27 Ibid., 99.

28 Marsden, 238.

29 Hankins, 127–28; and Brackney, *Historical Dictionary of the Baptists*, 594.

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Bible Fellowship in Springfield, Missouri, consisting largely of members from the Bible Baptist Seminary in Fort Worth that Norris had founded. Now known as Baptist Bible Fellowship International, in 2006 it had approximately 1.5 million members in the United States, including the pastor and televangelist Jerry Falwell.<sup>30</sup>

Temple Baptist Church was located in Detroit's Northwest Goldberg neighborhood, which took its name from Louis Goldberg School, located at 1930 Marquette Avenue, which was in turn named after a member of the Detroit Board of Education in the early twentieth century. It was a working-class, multi-ethnic community that by the mid-twentieth century was becoming predominantly African American. Vick, in a continuation of Norris' policy of white supremacy and segregation,<sup>31</sup> forbade African Americans from participating in services at Temple Baptist Church. In 1951 the church moved to a new location farther northwest on Grand River Avenue, then a decade later to West Chicago Avenue near Telegraph Road, following the suburban "white flight" of the members of his congregation. It was not until 1985 that Temple Baptist Church formally rescinded its policies regarding African American membership. By that time, church membership had greatly declined. Soon, what remained of the Temple Baptist Church congregation left its Detroit location and consolidated with NorthRidge Church of Plymouth, Michigan.<sup>32</sup>

Vick remained pastor of Temple Baptist Church into the 1970s. In 1955 Temple Baptist Church was noted in *Life Magazine* for the size of its Sunday School programs, which at that time served about 5,000 students.<sup>33</sup>

### King Solomon Baptist Church

King Solomon Baptist Church was founded in 1926 when the Rev. Moses Williams and eleven other members began to meet at 1551 Rivard Street. It grew by consolidation with Mount Nebo Baptist Church the following year. The small but growing congregation moved several times in its early years, and by the 1930s was located at the intersection of Riopelle Street and East Alexandrine Avenue.

In 1941 it settled at 9244 Delmar Street, in the city's North End neighborhood, in the former Ahavath Achim Temple. The church's Delmar location placed it between the city of Hamtramck, to the east, and Detroit's Arden Park-East Boston area, to the west, a neighborhood of upscale homes (now listed on the National Register of Historic Places) where wealthy African American families began to settle in the 1940s.<sup>34</sup> King Solomon Baptist Church had become a large and prosperous institution, owning several nearby commercial buildings and a residence for its pastor at 590 East Boston Boulevard.

30 Marsden, 242; and Brackney, *Historical Dictionary of the Baptists*, 56.

31 For more on Norris' position on race relations, see: Hankins, 161-70.

32 "Truman Dollar," *All About Baptists*, June 15, 2010,  
[http://www.allaboutbaptists.com/history\\_Truman\\_Dollar.html](http://www.allaboutbaptists.com/history_Truman_Dollar.html).

33 "Mighty Wave Over the U.S.," *Life*, December 26, 1955, 54-55.

34 National Register of Historic Places, Arden Park-East Boston Historic District.



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In 1944 the congregation of King Solomon Baptist Church invited the Rev. Theodore Sylvester Boone to serve as pastor, a position that he would continue to hold until his death in 1973. Originally from Texas, Boone was a historian and lawyer in addition to being a pastor.<sup>35</sup> Born in 1896 in Winchester, Texas, Boone moved north to attend law school at the University of Chicago and then practice law in Indianapolis before attending Arkansas Baptist College and then returning to his home state to enter the ministry. He served as pastor of Eighth Street Baptist Church in Temple, Texas, before spending the majority of his pastoral career at King Solomon Baptist Church. He had been the most prolific African American writer from Texas of his day,<sup>36</sup> and while in Detroit, he continued to write. His works include *The Philosophy of Booker T. Washington: The Apostle of Progress, the Pioneer of the New Deal* (1939), *From George Lisle to L. K. Williams: Short Visits to the Tombs of Negro Baptists* (1941) and *Negro Baptists in Pictures and History* (1964). Under Boone's leadership, the church hosted the National Baptist Convention of America's annual conference in 1945.

Boone soon sought to move King Solomon Baptist Church into an even larger facility that would enable it to expand its educational and recreational offerings. The congregation purchased the former Temple Baptist Church in late 1951, moving into the buildings the following year.<sup>37</sup> The Northwest Goldberg neighborhood also provided King Solomon Baptist Church with a dynamic and expanding African American community to serve.

At the time of the church's move, African Americans were migrating in great numbers, both within Detroit, and to Detroit from other regions. The "urban renewal" policies of Detroit Mayor Albert Cobo's administration and the early development of the Interstate Highway System were eliminating traditionally African American neighborhoods, such as Black Bottom, and the Paradise Valley district on the city's near east side, which resulted in the break-up of communities and displacement of residents to other areas of the city. In addition, Detroit's African American population as a whole was increasing as part of a general emigration of many African Americans from the South to industrial cities in other regions of the country to seek employment in manufacturing and related industries.

Initially, deed restrictions and covenants forbade African American residents from owning property in many areas of the city. Even after these restrictions were eliminated by a Supreme Court ruling in the 1948 case of *Shelley v. Kraemer*, segregation continued to exist as a result of redlining by banks and insurance agencies, discrimination by real estate agents, discriminatory policies of the Federal Housing Administration, and violence or the threat of violence by white residents. Thus, housing options for African Americans were limited, even in this time of high demand. The vicinity of Grand Boulevard west of Woodward Avenue (including the Northwest Goldberg neighborhood) was one of several areas where a large population of African Americans settled during this period. Several growing African American churches existed in this area, including New Bethel Baptist Church on Linwood Avenue, Central Congregational Church (later Shrine of the Black Madonna) also on Linwood Avenue, and St. Stephen African Methodist

<sup>35</sup> Texas State Historical Association, "Theodore Sylvester Boone," *The Handbook of Texas Online*, April 26, 2010, <http://www.tshaonline.org/handbook/online/articles/BB/fboea.html>.

<sup>36</sup> Bruce A. Glasrud and James Smallwood, *Introduction: African American History and the Lone Star State* (Lubbock, Texas Tech University Press, 2007), 4.

<sup>37</sup> "Negroes Buy Big Churches," *Detroit News*, January 22, 1952, A1.

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Episcopal Church on Stanford Avenue, as well as King Solomon Baptist Church. Together, these institutions served as a center of African American leadership in the 1950s and 1960s.

Gregory Mobley, a long-time resident of the area who settled on Ferry Park Avenue in 1955 and attended King Solomon Baptist Church as a young adult in the 1960s, remembers the Northwest Goldberg neighborhood as "a beautiful, comfortable community" with many Jewish residents. According to Mobley, "everybody looked out for each other. We were all family. Maybe not blood, but family."<sup>38</sup> Annie Crockett, who moved to the neighborhood in 1966 and has owned and operated a grocery store at Sixteenth Street and Ferry Park Avenue since 1968, describes the community as a "nice place" that encouraged her to relocate from Georgia.<sup>39</sup> Numerous African American institutions and prosperous small businesses were located on West Grand Boulevard and on Fourteenth Street, including the offices of the Michigan Black Nurses Association and, by 1958, the headquarters of Motown Record Corporation.<sup>40</sup>

The Main Auditorium of former Temple Baptist Church, with a capacity of over 5,000 people, was now the largest African American-owned auditorium in Detroit. The facility attracted prominent speakers such as National Association for the Advancement of Colored People chief counsel Thurgood Marshall, whom King Solomon Baptist Church hosted during a fundraising tour immediately following the organization's 1954 victory in the case of *Brown v. Board of Education*. It was also the site of an address, broadcast by radio, by United States Representative Charles Diggs immediately following the racially motivated August 28, 1955, murder of Emmett Till in Mississippi. Saviour's Day, an annual Nation of Islam holiday celebration, was held at King Solomon Baptist Church for several consecutive years beginning in the late 1950s.<sup>41</sup>

At its new site, King Solomon Baptist Church continued to host conferences of nationwide significance. The National Baptist Convention of America held its seventy-eighth annual session at King Solomon from September 9 to 14 in 1958, drawing almost 2000 delegates from around the country.<sup>42</sup> The Rev. Martin Luther King, Jr., who was in Chicago for the concurrent annual meeting of the National Baptist Convention, USA (the "Mother Church" from which the National Baptist Convention of America separated in 1915), made a brief trip to Detroit to attend the King Solomon gathering on September 12.<sup>43</sup>

King had just been elected vice president of the National Sunday School and Baptist Training Union Congress, one of the National Baptist Convention, USA's policymaking bodies. However, the convention's president, the Rev. Joseph H. Jackson of Chicago, refused to become actively involved in the Civil Rights Movement. In his view, "No matter how nonviolent, civil disobedience lays the ground for civil hatred and the desire to destroy."<sup>44</sup> The election of King, a civil rights leader, to such a prominent position exacerbated a growing rift between Jackson's

<sup>38</sup> Gregory Mobley, in discussion with the author, June 18, 2010.

<sup>39</sup> Annie Crockett, in discussion with the author, June 18, 2010.

<sup>40</sup> Charles Simmons, "King Solomon Baptist Church/NW Goldberg," *Michigan Citizen*, July 10, 2005.

<sup>41</sup> Charles Simmons, in discussion with the author, November 6, 2010.

<sup>42</sup> "Thousands of Baptists Meet Here: Pension Plan Among Items on Big Agenda," *Michigan Chronicle*, September 12, 1958, A1.

<sup>43</sup> Clayborne Carson, ed., *The Papers of Martin Luther King, Jr.* (Berkeley: University of California Press, 2000), 4:53.

<sup>44</sup> "The Black Church: Three Views," *Time*, April 6, 1970, 72.

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supporters and the organization's more progressive members, such as King, the Rev. Ralph D. Abernathy, the Rev. Benjamin Mays, and the Rev. Martin Luther King, Sr.<sup>45</sup> When their 1961 campaign to replace Jackson failed, they formed the Progressive National Baptist Convention (PNBC) the following year.

In September 1963 King returned to King Solomon Baptist Church, this time for the second annual conference of the PNBC. It was a critical year for the Civil Rights Movement, in Detroit as well as in the nation as a whole. According to one observer, "[1963] was the turning point, the year when Detroit became conscious of itself as the spearhead of the Northern black movement and the rest of the country became aware of the movement emerging in Detroit."<sup>46</sup> Just a week prior the PNBC conference, King had given his historic *I Have a Dream* speech on the steps of the Lincoln Memorial at the climax of the March on Washington for Jobs and Freedom.<sup>47</sup> The theme of the King Solomon conference, "Which Way Ahead," was discussed in a series of workshops in which the PNBC's individual departments met and developed strategies for the future of the Civil Rights Movement.<sup>48</sup> King, as president of the Southern Christian Leadership Conference, gave the keynote address on the evening of Friday, September 6, commemorating the 100th anniversary year of the Emancipation Proclamation. King's message was preceded by addresses from Abernathy and Mays.

King's philosophy of integration was not shared by all African American leaders. Its counterpart, black nationalism, sought to prioritize separatism and economic empowerment as a means of ameliorating the status, not only of African Americans, but black people worldwide.<sup>49</sup> King Solomon Baptist Church, having hosted King on two occasions, would soon thereafter be the site of two historic addresses by the prominent nationalist leader, Malcolm X.

In November 1963 the Rev. C. L. Franklin of Detroit's New Bethel Baptist Church and other integrationists excluded nationalists from a meeting of the Northern Leadership Conference that was held at Cobo Hall.<sup>50</sup> The Rev. Albert B. Cleage, Jr. (who later changed his name to Jaramogi Abebe Agyeman), pastor of Central Congregational Church (later known as the Shrine of the Black Madonna), along with representatives of the newly created Group on Advanced Leadership (GOAL) and the Freedom Now Party, responded by organizing a conference of black nationalists to be held concurrently.

The Northern Grass Roots Leadership Conference, as it was named, was held at King Solomon Baptist Church on the ninth and tenth of November. Boone was initially hesitant to host the event, perhaps due to concern for the safety of his congregation less than two months after the bombing of the Sixteenth Street Baptist Church in Birmingham, Alabama. He changed his mind,

<sup>45</sup> Carson, 17-18.

<sup>46</sup> Grace Lee Boggs, *Living for Change: An Autobiography*, (Minneapolis: University of Minnesota Press, 1998), 124.

<sup>47</sup> Elements of this address had been previewed before a Detroit audience at Ford Auditorium earlier in the summer, at the Walk to Freedom march organized by the Rev. C. L. Franklin, pastor of New Bethel Baptist Church and chairman of the Detroit Council for Human Rights.

<sup>48</sup> "Progressive NBC in Sessions Here," *Michigan Chronicle*, September 7, 1963, A1.

<sup>49</sup> John H. Bracey et al., *Black Nationalism in America* (Indianapolis: Bobbs-Merrill, 1970).

<sup>50</sup> James H. Cone, *Martin & Malcolm & America: a Dream or a Nightmare* (Maryknoll: Orbis Books, 1991), 114.



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however, when he realized that an auditorium the size of King Solomon's would be needed to accommodate the great number of guests that were expected for the conference (Cleage's own church was significantly smaller in capacity).<sup>51</sup> Boone was known for his "open and receptive" nature and his eagerness to open his church to meetings and conferences of a variety of organizations, regardless of faith.<sup>52</sup>

The Northern Grass Roots Leadership Conference was attended by leaders such as Gloria Richardson, organizer of the Cambridge Movement for desegregation of public accommodations in that city, local Chinese American and African American activists Grace Lee and James Boggs, and journalist and Freedom Now leader William Worthy. About twenty white guests were voluntarily "segregated," according to the *Michigan Chronicle*.<sup>53</sup> Malcolm X gave the keynote address to an audience of 3,000 in the church's Main Auditorium on November 10. His "Message to the Grass Roots" speech was later described by journalist Peter Goldman as "the most influential single speech of [Malcolm X's] life."<sup>54</sup>

Malcolm X's speech served as a nationalist response to the March on Washington, in which he strongly criticized King and the other "Big Six" Civil Rights Movement leaders (James L. Farmer, Jr., John Lewis, A. Phillip Randolph, Roy Wilkins, and Whitney Young) for having participated in what he referred to as a "circus" and a "sellout." He described the march's African American leaders as "Uncle Toms" who were used by the white establishment "to keep you and me in check, keep us under control."<sup>55</sup> Malcolm X vehemently opposed the degree to which the march was funded and controlled by a mostly white, upper-class, Democratic political establishment. March organizers, for example, censored speeches by Student Non-violent Coordinating Committee Chairman (now Congressman) John Lewis and Harlem novelist James Baldwin that were intended to criticize the federal government and the John F. Kennedy administration in particular.<sup>56</sup>

Addressing those gathered at King Solomon Baptist Church, Malcolm X referred to the Civil Rights Movement derisively as a "Negro revolution" which, he declared, was "the only revolution in which the goal is... a desegregated public toilet. You can sit down next to white folks on the toilet—that's no revolution." By contrast, Malcolm X advocated what he termed a "black revolution," and identified with the contemporary Mau Mau Uprising against British rule in Kenya and the Algerian revolution against French colonialism. Paraphrasing Cleage, Malcolm X declared, "You don't do any singing [in a revolution], you're too busy swinging."<sup>57</sup> For Malcolm X, integration into a white-dominated society was not the goal.<sup>58</sup>

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<sup>51</sup> Suzanne E. Smith, *Dancing in the Street: Motown and the Cultural Politics of Detroit* (Cambridge: Harvard University Press, 1999), 114–15.

<sup>52</sup> Gregory Mobley, in discussion with the author, June 18, 2010.

<sup>53</sup> Jim Cleaver, "Malcolm X Blasts Big Six: Grassroots Conference Sets Organizational Plans," *Michigan Chronicle*, November 16, 1963, A1+.

<sup>54</sup> Peter Goldman, *The Death and Life of Malcolm X* (Urbana: University of Illinois Press, 1979), 116.

<sup>55</sup> George Breitman, ed., *Malcolm X Speaks: Selected Speeches and Statements* (New York: Grove Press, 1990), 14–17.

<sup>56</sup> Cone, 117.

<sup>57</sup> Breitman, 4–17.

<sup>58</sup> Cone, 116–17.



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Malcolm X's speech at King Solomon Baptist Church also served as a sign of his impending break from the Nation of Islam, the black Muslim religious organization (founded in Detroit in 1930) in which he was a minister. Within the Nation of Islam, Malcolm X was second in influence only to its leader, Elijah Mohammad. The strongly political focus of the minister's words at King Solomon contrasted sharply with the more spiritual message of his prior speeches as a member of that organization. Referring to Malcolm X's unusually sparse references to Nation of Islam teachings on that day, Gloria Richardson remarked "that was when I really wondered how long it would be before he would break with [the Nation of Islam]... his heart wasn't really in it, you know?"<sup>59</sup> Grace Lee Boggs recalls observing a sudden change in the minister's speaking style. Detecting a newfound sense of "passion and urgency" in Malcolm X's words, she whispered to Cleage before the address had concluded, predicting "Malcolm's going to split with Mr. Mohammad."<sup>60</sup>

President John F. Kennedy was assassinated less than two weeks later, and the following spring Malcolm X was ejected from the Nation of Islam, ostensibly for declaring the act an instance of "chickens coming home to roost," a violation of Mohammed's instruction to his ministers to refrain from commenting on the assassination. Malcolm X, however, maintained that he was quoted out of context, and that "The real reason was [Mohammed's] jealousy of my growing influence."<sup>61</sup>

Malcolm X was in attendance at King Solomon again on April 12, 1964, to repeat his "The Ballot or the Bullet" speech, first given earlier in the month at Cory Methodist Church in Cleveland, Ohio.<sup>62</sup> While Malcolm X maintained his earlier position that violence might be justified if African Americans continued to be oppressed by the white majority, the primary purpose of this address was to encourage his audience to exercise their right to vote. He began his speech by encouraging unity among all blacks regardless of faith, socioeconomic status, and beliefs regarding integration vs. nationalism, and did not repeat the strong criticism of mainstream Civil Rights Movement leaders that characterized his "Message to the Grass Roots" address. While the Nation of Islam discouraged its followers from participating in the political process, Malcolm X was increasingly encouraging African Americans to vote. Malcolm X went on to establish the Organization of Afro-American Unity, a secular entity that advocated for civil rights. The growth of that body, however, was interrupted by the assassination of its founder on February 21, 1965, by Nation of Islam member Talmadge Thayer.

In addition to its political history, King Solomon Baptist Church was noteworthy in the realm of arts and culture, especially during the mid to late 1960s.<sup>63</sup> The Boone House, a center for poetry and literary arts established at King Solomon in the early 1960s, provided inspiration for Dudley Randall's work, "The Ballad of Birmingham," as well as "Poets of the Revolution," which he co-authored with Langston Hughes. The Gospel Music Workshop of America, now the largest international organization of black Gospel musicians, was founded at King Solomon in 1968.

<sup>59</sup> Goldman, 117-18.

<sup>60</sup> Boggs, 129.

<sup>61</sup> Hans Massaquoi, "Mystery of Malcolm X: Fired Black Muslim Denounces Cult, Vows to Take Part in Rights Revolt," *Ebony*, September 1964, 40.

<sup>62</sup> Breitman, 23.

<sup>63</sup> For a more detailed discussion of the church's post-1964 history, see "Final Report: Proposed King Solomon Baptist Church Historic District," City of Detroit Historic Designation Advisory Board, 2010.

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The prestige of King Solomon Baptist Church, in combination with the influence of T. S. Boone in organizations such as the Progressive National Baptist Convention, may have played a role in helping to popularize Gospel music, which had not yet gained the degree of mainstream acceptance that it enjoys today.<sup>64</sup>

The church remains a member of the National Baptist Convention of America and the Progressive National Baptist Convention. Its current pastor, the Rev. Charles E. Williams II, has served the congregation since 2009.

### **Architecture**

Architect J. Will Wilson, principal of the firm Wilson & Catto, was described by city historian Clarence M. Burton in 1922 as "one of the leading architects of Detroit."<sup>65</sup> Originally from Chatham, Ontario, Wilson moved to Detroit in 1912 and was perhaps best known for the Chateau Frontenac Apartments on East Jefferson Avenue, which he financed as well as designed. Although this eight-story Mediterranean and French Gothic structure was listed on the National Register of Historic Places in 1991, it was demolished in 1999. Other noteworthy commissions by Wilson included the Arcadia Theatre at 9159 Gratiot, a mineral bath house for the Wayne Hotel at Third and Jefferson Avenues, an apartment building at the intersection of Hague and Oakland Avenues, another at Alfred and John R Streets, and one at 174 Charlotte Avenue. All of these buildings, however, no longer exist, leaving Temple Baptist Church as perhaps the best remaining example of Wilson's work.

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<sup>64</sup> Charles Simmons, in discussion with the author, November 6, 2010.

<sup>65</sup> Clarence M. Burton, *The City of Detroit, Michigan 1701-1922* (Detroit: S. J. Clarke, 1922), 262.

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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):** \_\_\_\_\_

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**10. Geographical Data**

**Acreage of Property:** 0.4

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates (decimal degrees)**

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

(enter coordinates to 6 decimal places)

- |              |            |
|--------------|------------|
| 1. Latitude: | Longitude: |
| 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: 17T | Easting: 327660 | Northing: 4691829 |
| 2. Zone:     | Easting:        | Northing:         |
| 3. Zone:     | Easting:        | Northing:         |
| 4. Zone:     | Easting :       | Northing:         |

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

Beginning at a point, that point being the intersection of the centerline of the alley running approximately north-south between Lot 20 of Peter Hughes Second Subdivision, Liber 26, Page 75, and Lots 34 through 38 of Peter Hughes' Second Subdivision, Liber 26, Page 75, with the northern boundary line of Lot 34 of Peter Hughes' Second Subdivision, Liber 26, Page 75, as extended east and west; thence east along said boundary line of Lot 34, as extended, to the centerline of Fourteenth (14th) Avenue; thence south along said centerline of Fourteenth Street to the northern boundary line of Lot 6 of William Y. Hamlin and Thomas N. Fordyce's Subdivision, Liber 11, Page 29, as extended east and west; thence east along said boundary line of Lot 6, as extended, to the centerline of the alley running approximately north-south between Fourteenth (14th) Avenue and Wabash Avenue; thence south along said centerline to the centerline of Marquette Avenue; thence west along said centerline of Marquette Avenue to the centerline of the alley running approximately north-south between Lot 19 of Peter Hughes' Second Subdivision, Liber 26, Page 85, through Lot 20 of Peter Hughes' Second Subdivision, Liber 26, Page 75, and Lots 34 through 38 of Peter Hughes' Second Subdivision, Liber 26, Page 75; thence north along said centerline to the point of beginning.

**Boundary Justification** (Explain why the boundaries were selected.)

The boundaries described above delineate two parcels presently and historically associated with Temple Baptist Church and King Solomon Baptist Church. The site is bounded on the south by Marquette Avenue, on the east and west by public alleys, and on the north by residential lots immediately adjacent to the church property.

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**11. Form Prepared By**

name/title: Timothy Boscarino and Michael Webb  
organization: Twosixfour LLC  
street & number: 5023 Commonwealth St.  
city or town: Detroit state: Michigan zip code: 48208  
e-mail: timothy@twosixfour.net  
telephone: (313) 452-0264  
date: April 12, 2014

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### Additional Documentation

Submit the following items with the completed form:

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

### Photographs

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

### Photo Log

Name of Property: Temple Baptist Church/King Solomon Baptist Church

City or Vicinity: Detroit

County: Wayne

State: Michigan

Photographer: Timothy Boscarino (exterior), Kate Abbey-Lambertz (interior)

Date photographed: April 4, 2014 (exterior), April 12, 2014 (interior)

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0001.tif

East elevation of Educational and Recreation Building.

1 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0002.tif

Educational and Recreation Building, view from southeast.

2 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0003.tif

South elevation of Educational and Recreation Building.

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3 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0004.tif  
Educational and Recreation Building, view from southwest.

4 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0005.tif  
West elevation of Educational and Recreation Building.

5 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0006.tif  
Educational and Recreation Building, view from northwest.

6 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0007.tif  
North elevation of Educational and Recreation Building.

7 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0008.tif  
Educational and Recreation Building, view from northeast.

8 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0009.tif  
West elevation of Main Auditorium.

9 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0010.tif  
Main Auditorium, view from northwest.

10 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0011.tif  
North elevation of Main Auditorium.

11 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0012.tif  
Main Auditorium, view from northeast.

12 of 24.



Temple Baptist Church/King Solomon Baptist Church  
Name of Property

Wayne, Michigan  
County and State

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0013.tif  
East elevation of Main Auditorium.  
13 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0014.tif  
Main Auditorium, view from southeast.  
14 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0015.tif  
South elevation of Main Auditorium.  
15 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0016.tif  
Main Auditorium, view from southwest.  
16 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0017.tif  
Interior of Educational and Recreation Building, view from east transept.  
17 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0018.tif  
Interior of Educational and Recreation Building, view southwest from altar.  
18 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0019.tif  
Interior of Educational and Recreation Building, east transept.  
19 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0020.tif  
Educational and Recreation Building, interior of 1940 addition, second level.  
20 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0021.tif  
Educational and Recreation Building, boxing ring in basement gymnasium.  
21 of 24.

Description of photograph(s) and number:

MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0022.tif

Temple Baptist Church/King Solomon Baptist Church  
Name of Property

Wayne, Michigan  
County and State

Interior of Main Auditorium, view from west end of worship space.  
22 of 24.

Description of photograph(s) and number:  
MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0023.tif  
Interior of Main Auditorium, view of altar.  
23 of 24.

Description of photograph(s) and number:  
MI\_Wayne\_Temple Baptist Church King Solomon Baptist Church\_0023.tif  
Balcony of Main Auditorium.  
24 of 24.

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

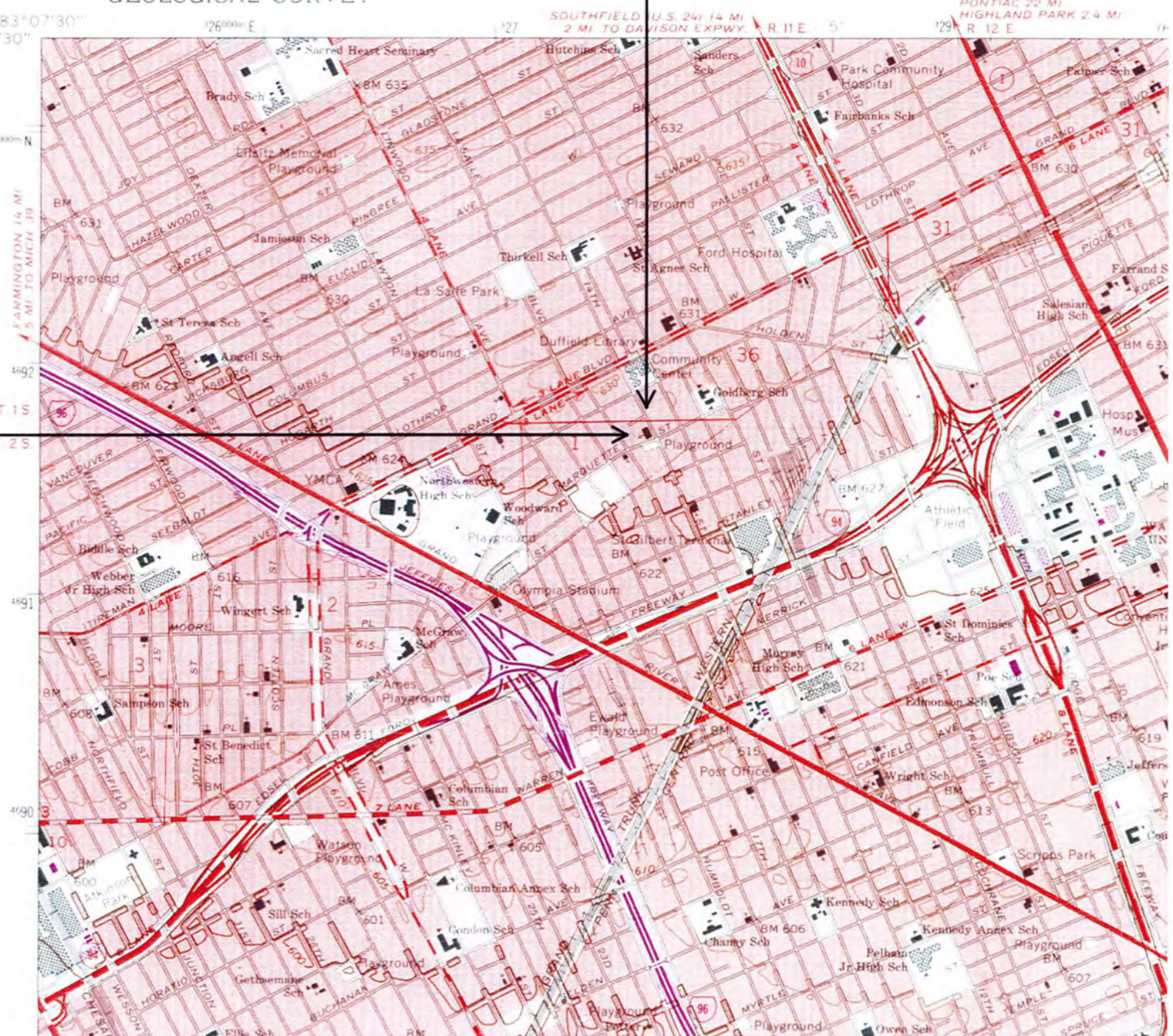
**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form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



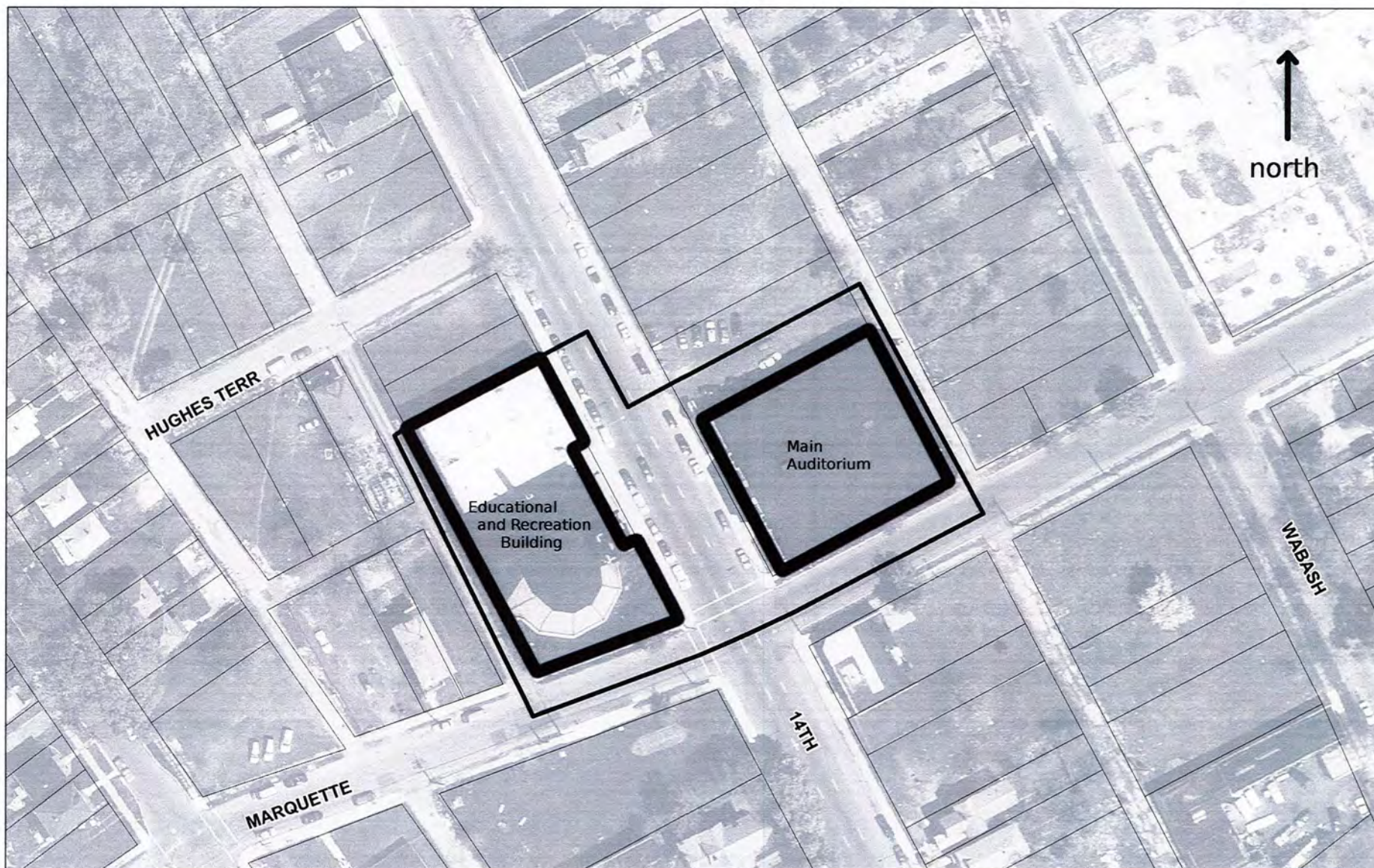
UNITED STATES  
DEPARTMENT OF THE INTERIOR  
GEOLOGICAL SURVEY

Temple Baptist Church/  
King Solomon Baptist Church

17T 327660 4691829







0 150  
feet

Scale: 1:1,200

—  
National Register  
site boundary

—  
contributing resources

National Register of Historic Places  
Temple Baptist Church/King Solomon Baptist Church  
Detroit, Wayne County, Michigan









Marquette

14th

14th MARQUETTE  
CLINIC  
Hours 11:45am - 7:00pm  
Dr. K. Youngquell@unh.edu





























SOLOMON BAPTIST CHURCH





SOLOMON BAPTIST CHURCH



























WOMAN BAPTIST CHURCH

DO NOT  
ENTER

ONE WAY

JESUS CHRIST BAPTIST  
THE CHURCH OF THE  
1937



God Always Answers Prayer II KINGS 19:4

Bible  
for  
RICKS  
SALE





















"Whosoever  
believeth in Him should not Perish,  
But Have Eternal Life."

"Whosoever  
shall call upon The Name of the Lord,  
Shall Be Saved."











UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Temple Baptist Church--King Solomon Baptist Church  
NAME:

MULTIPLE  
NAME:

STATE & COUNTY: MICHIGAN, Wayne

DATE RECEIVED: 3/06/15 DATE OF PENDING LIST: 3/31/15  
DATE OF 16TH DAY: 4/15/15 DATE OF 45TH DAY: 4/21/15  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 15000159

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N  
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N  
REQUEST: Y SAMPLE: N SLR DRAFT: N NATIONAL: Y

COMMENT WAIVER: N

☒ ACCEPT ☐ RETURN ☐ REJECT 4/20/2015 DATE

ABSTRACT/SUMMARY COMMENTS:

RECOM./CRITERIA Accept A, B, C

REVIEWER Patrick Andrews

DISCIPLINE Historian

TELEPHONE \_\_\_\_\_

DATE 4/20/2015

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.





STATE OF MICHIGAN

RICK SNYDER  
GOVERNOR

MICHIGAN STATE HOUSING DEVELOPMENT AUTHORITY

WAYNE WORKMAN  
ACTING-EXECUTIVE DIRECTOR



February 24, 2015

Mr. J. Paul Loether, Chief  
National Register of Historic Places  
National Park Service  
1201 Eye Street, NW, 8<sup>th</sup> Floor  
Washington, DC 20005

Dear Mr. Loether:

Enclosed is a national register nomination form for the Temple Baptist Church/King Solomon Baptist Church in Detroit, Wayne County, Michigan. This property is being submitted for listing in the national register. No written comments concerning this nomination were submitted to us prior to the submission of this nomination to you.

Questions concerning this nomination should be addressed to Robert O. Christensen, national register coordinator, by phone at 517/335-2719 or email at [christensenr@michigan.gov](mailto:christensenr@michigan.gov).

Sincerely yours,

  
Martha MacFarlane-Faes  
Deputy State Historic Preservation Officer

State Historic Preservation Office

Michigan Library and Historical Center • 702 West Kalamazoo Street • P.O. Box 30740 Lansing, Michigan 48909-8240  
[michigan.gov/shpo](http://michigan.gov/shpo) • 517.373.1630 • FAX 517.335.0348 • TTY 800.382.4568