

**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: Frances Harper Inn

Other names/site number: Christian Industrial Club

Name of related multiple property listing:

The Civil Rights Movement and the African American Experience in 20th Century
Detroit

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

2. Location

Street & number: 307 Horton Street

City or town: Detroit State: MI 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Not For Publication: Vicinity: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:

___ national ___ statewide X local

Applicable National Register Criteria:

X A ___ B ___ C ___ D

	Deputy SHPO	June 7, 2023
Signature of certifying official/Title:		Date
<u>Michigan SHPO</u>		
State or Federal agency/bureau or Tribal Government		

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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**

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:) _____

James Gabbert
Signature of the Keeper

7.20.2023
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

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

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Category of Property

(Check only **one** box.)

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

Number of Resources within Property

(Do not include previously listed resources in the count)

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

Number of contributing resources previously listed in the National Register 0

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6. Function or Use

Historic Functions

(Enter categories from instructions.)

DOMESTIC/Single Dwelling

DOMESTIC/Multiple Dwelling

Current Functions

(Enter categories from instructions.)

VACANT/NOT IN USE

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7. Description

Architectural Classification

(Enter categories from instructions.)

LATE VICTORIAN/Queen Anne

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Wood, Asphalt

Narrative Description

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

Summary Paragraph

The Frances Harper Inn, located at 307 Horton Street, Detroit, Wayne County, Michigan, was built as a single-family house around 1893, in a residential neighborhood known as the North End. It is located on the north side of Horton Avenue, a block north of East Grand Boulevard, just west of Brush Street. It is situated on a narrow rectangular lot with no existing outbuildings. The wood, two-and-a-half story, Queen Anne house has a cross gabled asphalt shingled roof. The foundation is parged stone. The front plane projects from the main plane of the building. The south (front) elevation has a one-story, full-width wood porch with open railings and plain, wooden balustrades. It runs from the front projecting section back to the side gabled wing. The front gabled end has mostly intact decorative vertical wooden stickwork directly under the eaves and wooden fishscale shingles below that. A layer of asphalt brick veneer has been mostly stripped away from the exterior, but the nails are still visible on the original wooden siding. The front porch floor, roof, ceiling, and stairs show significant deterioration. The original interior layout appears to be almost completely intact, although it has been gutted to the studs throughout the house. A few interior architectural details of baseboard and casing remain. The house has an entry vestibule, a parlor, living room, dining room, kitchen, bathroom, and rear entry room on

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the first floor. The second floor has a hallway, a bathroom, and four bedrooms with small closets. The Frances Harper Inn retains historic integrity and is able to convey its significance as a boarding house for Black women and girls in the middle years of the twentieth century, as African Americans moved north to cities like Detroit in search of economic opportunity.

Narrative Description

Setting and Overview

The Frances Harper Inn, located at 307 Horton Street, Detroit, Wayne County, Michigan, was built as a single-family house around 1893, is located in a residential neighborhood known as the North End in the city of Detroit, Michigan. It sits on parcel 108 of the Hibbard Baker subdivision.¹ The subdivision, platted in 1894, consisted of Horton Avenue² and Custer Avenue, the street immediately north, Woodward Avenue to the west and Oakland Avenue to the east. This area of Detroit, north of East Grand Boulevard and east of Woodward, west of I-75, south of Woodland Street, is known as the North End. The block on which the house sits is bordered by Brush Street to the east, John R to the west, East Grand Boulevard to the south and Custer Street to the north. The Fisher Building, a National Historic Landmark, lies to the west and I-75, the Fisher Freeway, is east. The Frances Harper Inn sits four houses west of Brush Street and faces south towards East Grand Boulevard. The neighborhood is arranged in a typical city grid pattern. In this part of the city, the north-south streets angle northwest to southeast and the east-west streets run slightly northeast to southwest. For simplicity of description, cardinal directions will be used in this nomination. The blocks are long and rectangular, longer east to west than north to south. Alleys and sidewalks are present in the neighborhood. Other than the urban farm, the vegetation is largely residential lawns, mowed vacant lots, street trees, and domestic plants. The houses were built in the late 1890s and early 1900s. The 1910 Sanborn map shows homes on every lot on Horton Avenue between Brush and John R has homes. Currently, two-thirds of the houses on the block have been demolished, leaving about eleven houses standing. The homes sit predominantly along the east-west streets and have small front yards and rear yards. Most of these houses are two-story, wood-frame houses whose styles range from Queen Anne to American Foursquare. The Frances Harper Inn sits at the western and southern edge of an urban farm, run by a non-profit, the Michigan Urban Farming Initiative.

Construction History

The first evidence of the house appears in the 1893 Detroit city directory. Detroit business owner Henry James (H.J.) and his wife Lyeshee Leonard were listed as residing at 117 Horton, its

¹ Hibbard Baker Subdivision Plat 1884.

² Many of the roads, including Horton and Custer in the North End were named "Avenue" on Sanborn maps and in census data from the 1890s through the 1950s. At some point, they came to be referred to as Street. Avenues will be used in the historic descriptions as that is how they were reported at the time, and Street in current description, as they are now known.

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address before a city-wide renumbering in 1921. On December 1, 1893, the *Detroit News* reported that a frame barn burned at 117 Horton, killing two horses and two mules. The 1897 Sanborn map, the first known map to show the house, was apparently not updated to reflect the fire, as it still showed a two-story stable with a shingled roof, at the rear of the property. The house was described as a two-story, wood-frame house with a one-story full-length porch across the front. The 1910 Sanborn map depicts the house unchanged, but with a small, one-story, shingle-roofed outbuilding (an outhouse perhaps) at the northeast corner of the property. The property was further described in a real estate auction advertisement that appeared in the *Detroit News* on October 19, 1907, and an advertisement for an auction of the house on Monday, October 21. The advertisement described the home as including: “eight rooms, hardwood floors, four bedrooms, attic, two mantels, newly decorated, full basement, furnace, laundry, bath, open plumbing; house in good condition, paved street, cement walks, and one of the best locations in North Woodward district.”³

No evidence of additional construction or outbuildings appear in subsequent maps or building permit applications. The house appears to have the same layout as it had in 1907.

Exterior

The Frances Harper Inn sits on a rectangular residential lot on the north side of Horton Street, four lots west of Brush Street. There is a strip of mowed grass with a small tree on the west side of the property between the street and the sidewalk. The small front yard features some vegetation and flowers growing among the decorative six-foot link fence at the front of the property, which connects to a traditional chain link fence that includes the house and its adjacent empty lot to the east. There is vegetation growing around the house, as well as some plants and potting benches for the Michigan Urban Farming Initiative, which owns the house. The house’s original wood siding was covered at some point by a brick veneer siding, which has since been mostly stripped off. Google images show that the veneer was removed between c. 2013 and c. 2016. Many of the nails from the veneer siding remain in the siding. The original wood siding is visible on the entire exterior of the house, with a few remnants of the veneer siding on the eaves. Despite its deteriorated condition, the house appears virtually identical to a photo of the house in 1935 when it operated as a boarding home for Black women. While the house has significant physical deterioration on the porches, both front and rear, as well as on the roof, it still retains its original exterior features except for replacement doors, windows, and glass block windows.

The house is a two-and-one-half-story, wood-frame building with a partially raised parged stone foundation and asphalt shingle roof. The cross gabled roof line has three rectangular chimneys. One chimney is on the south side, near the front, the second rectangular chimney rises from the middle of the roof, and the third chimney rises at the rear of the roof on the north side from what was likely the kitchen stove.

³ Advertisement, *Detroit News*, October 19, 1907, 11.

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South Elevation (Front)

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The south gabled end front) projects from the main plane of the house. The south gabled end features decorative block carving and brackets on the eaves, and a gable motif of vertical stickwork and fishscale shingles. A one-story porch, supported by concrete blocks, extends across the front of the house to the small gabled wing on the west side. The wooden stairs, floor, and plain wooden posts support an asphalt shingle hipped roof. The porch has an open railing with plain wooden balustrades. The porch steps are in poor condition as is the porch floor. The porch ceiling is missing, with a single light hanging down. The roof has warped on the west side and lost some gutter attachments. There is a two-light, single-leaf replacement entry door with a wrought iron-type storm door on the west side of the porch. There are five windows on this elevation. A large, double-hung, one-over-one vinyl replacement window sits on the first floor under the porch roof, double-hung, paired one-over-one vinyl replacement windows on the second floor, and small, paired, single-pane vinyl replacement windows on the attic level.

East Elevation

Continuing to the east side, a cross-gabled section steps out slightly from the wall plane. The eaves of the gable have decorative block molding. There are double-hung, one-over-one, vinyl replacement windows on both the first and second floor of the south return wall. There is also a double-hung, one-over-one, vinyl replacement window on the projecting plane on the first floor as well as on the second floor, and a square, single-pane vinyl replacement window on the attic level. A double-hung, one-over-one, double vinyl replacement window sits on the second floor just north of the projected plane on the east side.

North Elevation (Rear)

The north side of the house has a twenty-light glass block basement window, and five double-hung, one-over-one vinyl replacement windows. On the first floor, a small double-hung, one-over-one double-hung vinyl replacement window sits to the east side and a larger double-hung, one-over-one vinyl replacement window sits to the west. The second floor also has one smaller and one larger double-hung, one-over-one vinyl replacement windows as does the attic. At the rear of the house are a set of stone steps leading from a concrete block half wall to the basement. The basement entrance has a modern six-panel door. To the right and above the basement door is a small single story back porch with a pitched shingle roof supported by plain wooden posts and a single-leaf replacement entry door with wrought iron-like storm door. The back porch is in poor condition and not usable.

West Elevation

The west elevation of the house, just five and a half feet from the neighboring house, has six irregularly placed windows and a glass block wall on the north side, forming the outside wall of the rear interior entry. The southernmost window, a double-hung, one-over-one window, sits on the exterior of what is the front entryway. In the center of the west side sit two larger double-

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hung, one-over-one vinyl replacement windows on the first floor with a single double-hung, one-over-one vinyl replacement window on the second floor, with a single-pane vinyl replacement window centered on the attic level. Towards the rear of the western side is one large double-hung, one-over-one vinyl replacement window on the first floor and a similar window on the second floor.

Interior

The interior is arranged in what architectural historian, Thomas C. Hubka, identified as a common, Victorian-era, "Expanded Side Hall" plan for a middle- to upper-class house. These houses were typically two rooms wide and three rooms deep.⁴ Common among these houses was the arrangement of interior spaces. In these houses, the first floor typically features a living room or parlor at the front of the house, dining and living room spaces in the middle of the floor, and kitchen or workspaces at the rear of the house. This is a pattern that is seen in the Frances Harper Inn.

First Floor

The front entry sits on the west side of the south-facing front porch. The entrance doors are a wrought iron-type storm door and a modern, single-leaf, two-light front door, but the stairs and the porch are currently not usable, so entry is obtained through the rear basement door. Most interior wall finishes throughout the house have been removed but the rooms and spaces are readily evident by internal wall framing members, extant features, and some architectural details.

Assuming entry through the front, the door leads to a small entry room with a window on its west wall and an entryway on its east wall that leads to a small parlor. Centered on the east wall of the parlor is a small fireplace. The wooden mantel with a carved wooden applique still intact. The surround and hearth of the fireplace have green tile. A single window is centered on the south wall of the parlor. In the northwest corner of the parlor is a passage to a larger room with an angled, brick fireplace with a floral-patterned tile hearth. The fireplace opening is surmounted by a segmental arch. The mantel is missing and the masonry above the segmental arch has deteriorated. This room may have been the formal living room. Two windows are located on the west wall of the room. A passageway near the northwest corner of the room leads to the stairs to the second floor, the kitchen, and the rear entry.

The likely living room also has a large passageway centered on its east wall that leads into a room that may have been the dining room. This room occupies roughly half of the central portion of cross-gable volume, including part of the gable bump out. A window is opposite the passage and centered on the east wall. A second window is located in the short, south wall of the bump out. A passage on the north wall leads to a small passage area between the likely dining room and what was likely the kitchen. Stairs to the basement are located on the west side of this

⁴ Thomas C. Hubka, *Houses Without Names* (Knoxville, Tenn.: University of Tennessee Press, 2013), 56.

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passage area. In what looks to be a recent alteration, newer stud walls outline what might have been a first-floor bathroom carved out of the former kitchen, on the northeast corner of the first floor.

In the kitchen, two windows are located on the north, rear wall of the house. No windows are located on the east wall. A chimney rises from halfway up the wall, likely the chimney for the cooking stove. On the west side of the kitchen, a passage near the northwest corner leads to a rear entry vestibule. The rear entry door is located on the north wall of the vestibule and a window is located near the northwest corner of the west wall. A passage near the southwest corner of the kitchen leads to a short hall that provides access to the stairs. A passage on the south end of this short hall leads to the former dining room.

Hardwood floors laid with narrow planks in a diagonal pattern run through the first floor.

Second Floor

The stairs to the second floor are between the doorway to the living room and the kitchen. The staircase heads east and ends at a landing. To the left of the landing is a bathroom. The room is likely original to the house, but currently has a vinyl replacement tub and some remaining plastic wall tiles. Left or west of the bathroom is a door to the first bedroom, at the northwest corner of the house, with the dimensions of approximately ten and a half feet by twelve and a half feet. It has a vent, probably a heating vent, from the kitchen chimney. It has two windows, one on the north and one on the west side. It has stairs through a doorway on the south side of the room that could also be a closet, leading to the attic which is not finished. Turning right at the top of the stairs from the first floor is a slanted wall and a hallway to the remaining three bedrooms. One bedroom is on each side and one is at the front of the house. The second bedroom is on the right side of the hallway, walking towards the front, on the west side of the house. Its dimensions are approximately thirteen and a half feet by eleven and a half feet, with a window on the west side and on the south side. Across the hall, the bedroom on the east side is the smallest, at just under eight feet by approximately ten and a half feet and has a small window that is the southern return wall of the bump out. It has a small closet cut out of the backend of the slanted hallway wall. At the far end of the hallway, at the front or south side of the house is the fourth bedroom. It measures thirteen and a half feet by eleven feet and has a window in the middle of the southern wall. It has a small closet on the north wall of the room. Each of the closets still has the remnants of detailed baseboards and casing. The plaster ceiling is intact in much of the second floor.

Integrity

The Frances Harper Inn possesses historic integrity and continues to convey its significance as a boarding house for Black women who migrated to Detroit in the first half of the twentieth century. The inn provided safe and affordable accommodations to women in a time of segregated and, often, overcrowded housing in the limited areas in which Black people could live in the city.

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Horton Street reflects some of the challenges and changes of the city of Detroit over the previous decades. In the years of operation of the Frances Harper Inn, 1915 to 1950, thirty-four homes lined Horton Street between Brush Street to the east and John R Street to the west, many of them were multi-family residences. At the time of this nomination, just thirty percent of these homes are still standing. The remaining lots are empty, including the four lots to the east of 307 Horton Street that comprise the Michigan Urban Farm Initiative property. Yet, some aspects of the property's historical setting remain. The adjacent house to the west, 301-303 Horton Street, and houses further to the west on Horton Street, including two adjacent houses at 241-243 and 247 and a series of five adjacent houses at 232 through 256 all illustrate the historical setting of the neighborhood. An alley separating the property on the north from the parcels along Custer Street generally remains. The location of the house and neighborhood also continues to reflect historical usage patterns as a residential area adjacent to the historical commercial corridors of Woodward Avenue and Grand Boulevard.

In terms of design, workmanship, and materials, the house retains elements of its historical materials, plan, and spatial relationships. Architectural details on the outside and spacious rooms on the inside. Other than the few mentioned changes of windows, doors, a first-floor bathroom, and updated fixtures on the second floor, the basic layout appears to be unchanged. The arrangement of interior spaces, made apparent by internal structural framing conveys the feeling of the property as a comfortable rooming house, particularly compared to the crowded living conditions in the lower east side neighborhoods most Black Detroiters lived in at the time. The Frances Harper Inn was purchased and operated by a Black women's club, the Christian Industrial Club, to offer a home to, and improve the living conditions and opportunity for, young Black women. Young Black women who arrived in Detroit without family or job faced pervasive racism and safety concerns. Black women who already lived in Detroit were keenly attuned to this need and helped create a myriad of social support systems in Detroit, among them the Frances Harper Inn. The home gave young women a safe and affordable place to live, and for some, the opportunity to create their own businesses, bypassing racist hiring practices. Over the years, businesses run from the home included catering companies, hair care and personal services companies. Other residents worked as domestics, elevator operators, waitresses, and other service jobs. Widowed long-time members of the club were offered free rent at the home in their later years. In the tradition of the social uplift movement, the Christian Industrial Club also taught domestic arts classes at the house, aiming to help elevate the skills of its residents to help gain entry to the White workforce. This uplift movement, practiced by most of the Black women's clubs of the time, espoused the idea that tidy houses, good manners, piety, and hard work would help ease the racial divide. The house also functioned as a space for meetings, fundraisers, parties, and weddings for the Black community in the early twentieth century. Newspaper accounts described the house as filled with food, people, and with beautifully blooming flowerbeds surrounding the house. Perhaps most importantly, the house represented the efforts of Black women in early twentieth century Detroit to advocate for themselves and care for each other, as they tried to break into the closed ranks of the White community. The home was envisioned and made possible in large part by Etta Foster Taylor. She founded the Christian Industrial Club in 1904, which bought the house in 1914, and opened it in 1915. She continued as president or a board member until her death in 1948. This house, even in its current

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condition, conveys a strong sense of the work and aspirations of the women of the Christian Industrial Club and the Frances Harper Inn, which instill in it the aspects of feeling and association.

While the house has deteriorated and has non-functional elements, the current owner – the Michigan Urban Farming Initiative – has put money and effort into beautifying the grounds, interior demolition, and window replacement. While more work needs to be done, the work the organization has put into it has helped stabilize the house and prevent further deterioration.

Archaeological Potential

An archaeological survey was not conducted as part of this documentation project. However, there may be potential for such a study, as the property had a barn fire in 1893 and an outbuilding, likely an outhouse, around 1910. Foundation remnants of these nonextant resources may be present.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

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Areas of Significance

(Enter categories from instructions.)

Ethnic Heritage: Black
Social History: Civil Rights

Period of Significance

1915-1950

Significant Dates

1915

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

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

The Frances Harper Inn is significant under National Register Criterion A, in the areas of Ethnic Heritage: Black and Social History: Civil Rights at the local level of significance for its association with the era of Black women's clubs and social uplift movement in the early twentieth century in Detroit. The Frances Harper Inn, opened around 1915 by the Christian Industrial Club, a Detroit Black women's club, provided a clean, safe, and affordable housing option for Black women and girls who either had migrated to Detroit or who could no longer stay with their families. Housing was one of the many social challenges facing Black residents in the early twentieth century that Black women organized to address. During the late nineteenth and early twentieth centuries, Black women formed clubs to meet important needs within the community. The first wave of the Great Migration brought tens of thousands of new Black residents to Detroit who were looking to escape Jim Crow racism in the South and take advantage of the burgeoning job market in the industrial North. Detroit, with its growing automobile industry, attracted much of the migration. The city's Black population grew from around six thousand in 1910 to forty thousand by 1920 and 120,000 in 1930. While much historical attention has been paid to Black men and the industrial jobs the city offered, many of the new migrants were young women. The language of respectability and "social uplift" was at the core of the battle for racial equality at this time, and much of this push for respectability was centered on and fostered by Black women. Black women's clubs, in addition to the Detroit Urban League and Black churches, worked tirelessly during the Great Migration to acclimate migrants to Detroit and provide opportunity for all citizens. Part of a larger national effort, "uplift" emphasized education, cleanliness, thrift, and piety in the hope of easing the racial divide. Uplift was believed to be the key to increased opportunity for Black citizens, and especially those newly arrived in northern cities who were believed to be less cultured or educated. Black women's clubs offered support to women and children in many ways, providing housing (like the Christian Industrial Club), homes for the aged, domestic training, and more. The Christian Industrial Club, while non-denominational, drew its members from some of the most influential Black churches, including the Second Baptist and Bethel A.M.E. Other organizations, including the YWCA, eventually opened homes for Black women, but the Frances Harper Inn is believed to be the first such home, and appears to be the only extant building associated with this theme in Detroit. The period of significance for the Frances Harper Inn is approximately 1915, the earliest likely year it opened, until 1950, the last year known to have residents associated with the club.

This building meets the registration requirements for buildings found in the Multiple Property Documentation Form, *The Civil Rights Movement and the African American Experience in 20th Century Detroit* (National Register reference number MC100006099, listed 2021). This building is one of the few remaining houses from the early twentieth century "social uplift" movement that offered opportunity and housing to Black women. It appears all other buildings of the "social

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uplift” movement have been lost to urban renewal efforts. It retains integrity, unusual for a building of its type and age in the city.

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

Introductory Note

Archival information such as meeting minutes, membership information, incorporation papers, or financial records for the Christian Industrial Club and the Frances Harper Inn were not found or not available for this research. During the time this nomination was prepared, very few primary sources associated with the club or inn were identified. The Detroit Public Library Burton Historical Collection, which holds the primary collection of historical materials in the city, including the Detroit Association of Women’s Clubs records, and may or may not have records of the Christian Industrial Club, was unavailable for research when this nomination was prepared. As a result, the sources were limited to archives of the Second Baptist Church at the Bentley Historical Library at the University of Michigan, the Michigan Association of Colored Women’s Club’s archives at the State Archives of Michigan in Lansing, newspaper articles mostly in Detroit’s Black press, and two books: *Lifting As they Climb* and *Michigan Manual of Freedman’s Progress*, which serve as primary sources as they were written by friends or contemporaries of the Club’s founder, Etta Foster Taylor. A significant unanswered question is the location of the Inn: it opened between 1915 and 1917 in an all-White neighborhood, just west of the unofficial dividing line for Black residents during a time of severe segregation. *Lifting As They Climb* described an act of vandalism to the house as the house was being readied for its opening, reporting its sign was torn down and three Ks painted on the house. No mention of this incident was found in local newspapers, however, and available records of Detroit’s two Black newspapers, the *Michigan Chronicle* and the *Detroit Tribune*, begin in the 1930s. Another unanswered question is the building’s purchase history. According to *Michigan Freedman’s Progress*, the club bought the house on a land contract in 1915 for an unspecified amount, but a written record of this has not been found. The deeds to the house do not reflect this information. The house changed hands three times, between two private owners and one corporation, between 1915 when the club reportedly contracted for the purchase, and 1927, when the deed formally transferred to the Christian Industrial Club. Because of the absence of archival information, exact dates are sometimes difficult to determine. Newspaper reports and dates of the club’s incorporation found in various books, ownership of the house, and opening of the Inn vary. This undoubtedly speaks to the challenges of the mostly working-class women who founded and ran the club and the Inn. By all published reports, the club and the Inn were successful and widely known organizations. When the founder, Etta Foster Taylor, passed away in 1948, however, newspaper reports on the club and the house significantly decreased. The 1950 United States census reported Black women residents who had affiliations with the club. The house was sold to a private individual by the club in 1963, but no evidence of the club’s work exists past an election of officers in 1955. It is difficult to determine if the services provided by the Christian Industrial Club and the Frances Harper Inn were no longer needed, ran out of funding, or were affected by the loss of Etta Foster Taylor. Hopefully, new archival information will be found that helps answer these questions.

The Frances Harper Inn, founded and run by the Christian Industrial Club, a Black women’s club in Detroit, Michigan, is significant under the National Register Criterion A under the themes of Ethnic Heritage: Black and Social History: Civil Rights at the local level of significance for its association with the “social uplift” and Women’s clubs’ movement. The period of significance for this property begins in 1915, its probable opening in Detroit as a home for Black women and girls in need of a place to live, until 1950, which is the last known record of Black women residents at the Inn associated with the club. The club’s founder passed away in 1948 and the civil rights battle had moved beyond social uplift to more assertive demands for equality. The house is significant as one of the few if not only remaining buildings from the social uplift movement and Black women’s clubs in this era. These clubs and social service organizations ran homes like the Frances Harper Inn to house, educate, and train young Black women in domestic sciences and other forms of “uplift,” as well as provide a safe place for them to stay in the city. The Progressive Era civil rights efforts focused on social uplift, emphasizing cleanliness, purity,

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and piety, believing that adherence to these norms would ease acceptance into White society and uplift the race.

The Frances Harper Inn is nominated under the Multiple Property Documentation Form (MPDF) for the *Civil Rights Movement and African American Experience in 20th Century Detroit*. The Property meets the registration requirements described under Criterion A because of its association with events that have made a significant contribution to the broad pattern of our history. The MPDF is organized according to four periods of significance identified in the National Park Service's (NPS) *Civil rights in America: A Framework for Identifying Significant sites*. The significance of the Frances Harper Inn and the Christian Industrial Club,⁵ a Detroit Black women's club, falls into the first period covered in that document, *1900-1941, Rekindling Civil Rights*. From its opening around 1915, the Frances Harper Inn served as a home for Black women or girls who, because of migration to Detroit or family circumstances, needed a place to live, and for whom few independent housing options existed. The need for the Frances Harper Inn was recounted in the book, *Lifting as They Climb*, a chronicle of the National Association of Colored Women (NACW). The NACW represented hundreds of Black women's clubs nationwide and advocated for reforms to improve the lives of members and their families. The book described an incident which spoke to the difficulties young Black women faced in early 1900s Detroit:

In the early part of the life of the home (the Frances Harper Inn), a girl came to our city and missed her train, went to the white Y.W.C.A. and asked to stay there. They refused. She begged them to let her sleep in a chair in the hall for the night as she knew nobody, but they refused her even that privilege. She had to go in the park and sit on a bench. She sat in this park for two days and nights until someone came by that knew of this home and took her there. The girl stayed in the home until she married. That is only one of the many cases of a similar nature the home has been able to be a real shelter in the time of trouble.⁶

Thirty years later, according to a 1946 *Michigan Chronicle* story, the Frances Harper Inn had become "one of the largest clubs for welfare of colored women and girls in the city of Detroit, a home purchased and furnished (by the Christian Industrial Club) to be a 'home away from home' for women and girls."⁷ The paper reported that, over the years, twenty-six weddings took place in the house, as well as classes in millinery, embroidery, dressmaking, and other activities of interest to future homemakers as well as career women. The founder of the Christian Industrial Club and the Frances Harper Inn, Etta Foster Taylor, according to the *Chronicle*, "acted on a

⁵ The Christian Industrial Club was a Detroit organization, not a national one. A similarly named but unrelated Christian Industrial League was formed in 1909 in Chicago by a group of Presbyterian churches and outreach committees.

⁶ Elizabeth Davis, *Lifting As they Climb* (New York: G.K. Hall & Co, 1996), 316-317.

⁷ "Club Celebrates Forty Years of Organization," *Michigan Chronicle* (Detroit, MI), Jan 5, 1946.

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desire to stimulate an interest in charity and to improve the intellectual condition of women by means of a club and a home for race women and girls. The motto of the home as well as its family is for self, but for humanity.”⁸

Golden Age of Fraternity, Women’s Clubs, and Social Uplift

Black women’s clubs, like so many other clubs of the era, were popular and effective means of both social interaction and political advocacy. Often referred to as the “Golden Age of Fraternity,” the years following the Civil War until around 1920 saw a massive rise in large, voluntary memberships in associations in the United States. In the post-Civil War years, many of the men’s fraternities functioned as mutual aid societies, collecting dues to pay for services for their members, as there was no social service infrastructure in the United States at this time. With rising industrialization and urbanization, these organizations helped manage their members’ transformations to the new era.⁹ Men joined organizations that emphasized Victorian masculinity and unity separate from society, politics, and the economy.¹⁰ Many of these fraternities excluded women as a “central part of their organizational identity.”¹¹ One of the earliest women’s clubs, a White women’s club, was formed in 1868 when a group of women journalists were excluded from a New York Press Club dinner for Charles Dickens they helped organize.¹² The excluded women formed the Sorosis Women’s club. This club, setting a pattern for other White women’s clubs, provided opportunity for women whose education and background prepared them for activities from which they, by virtue of their gender, were excluded.¹³

The national legacy of Black women’s clubs like the Christian Industrial Club began in the pre-Civil war days, with a Boston-based benevolent society that supplied clothes and shoes to slaves escaping via the Underground Railroad.¹⁴ After the Civil War, Black women’s clubs addressed the needs of Blacks migrating to the cities, specifically with social needs like orphanages, schools, and churches, but also addressed social inequities in the face of racial prejudice. Two separate national organizations, the National League of Colored women, headed by Mary Church Terrell and the National Federation of Afro-American Women, headed by Margaret Murray

⁸ “Club Celebrates Forty Years of Organization,” *Michigan Chronicle* (Detroit, MI), Jan 5, 1946.

⁹ Jim O’Loughlin, “Past Perfect: The Golden age of Fraternity,” *The North American Review*, Vol 291, no 1., Jan-Feb 2006. https://www-jstor-org.proxy.lib.wayne.edu/stable/25127533#metadata_info_tab_contents

¹⁰ Adam Chamberlain and Alixandra B. Yanus, “Shaping the rise of brotherhood: Social, political, and economic contexts and the “Golden Age of Fraternalism,” *Social Science Quarterly* 2022: November 6, 2022, <https://doi-org.proxy.lib.wayne.edu/10.1111.ssqu.13222>.

¹¹ Mary Ann Clawson, “Nineteenth-Century Women’s Auxiliaries and Fraternal Orders”. *Signs*, Autumn, 1986, Vol 12, no 1. Pp 40-61. <https://www.jstor.org/stable/3174356>

¹² Paula Giddings, *Where and When I Enter: The Impact of Black Women on Race and Sex in America* (New York: William Morrow and Company, 1984), 97.

¹³ Paula Giddings, *Where and When*, 97.

¹⁴ Elizabeth Lindsay Davis, “*Lifting as They Climb*” (New York: G.K. Hall & Co., 1996), 5.

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(Mrs. Booker T.) Washington combined in 1896 into the National Association of Colored Women (NACW), with Terrell as president.¹⁵

The local clubs that comprised the NACW organized on behalf of social service to the less fortunate in their cities, hosting nurseries, kindergartens, working girl's homes, club houses, orphan girl's homes, and homes for the aged and infirm.¹⁶ Across the country, the idea of social uplift underscored the work of the innumerable women's clubs of this era. White women's clubs in the early twentieth century advocated to their elected representatives for changes like public bathhouses, better and safer playgrounds, and other issues pertaining to the cleanliness and safety of children and home. Black women's clubs were less likely to petition governments for help with their communities, as few social programs were directed at Blacks. Instead, the clubwomen galvanized the work and energy of their own people.¹⁷ While White women worked on behalf of the already uplifted, Black Women's' clubs were formed to protect vulnerable young women, help Black children get educated, and help young mothers with the challenges of childrearing.¹⁸

Rekindling Civil Rights 1900-1941

In 1910, Blacks accounted for 1.2 percent or 5,741 residents in Detroit. A small community of Blacks, by virtue of birth, wealth, or education, had achieved some small benchmarks of integration. The "elite" Blacks lived in White neighborhoods, formed clubs, held responsible positions in business and community life. The rest of the Black community in Detroit, though, lived under a system of severe segregation. Segregation, encoded by the 1896 *Plessy v. Ferguson* Supreme Court decision, affected every aspect of life for Blacks in the North as well as the South. Education, occupation, residence, and opportunity were unavailable for most members of the Black community in the late nineteenth century; the odds were great that in Detroit, a Black resident "would only live in a Negro residential area, be a servant of day laborer and would only interact with Black institutions."¹⁹ In automotive work, only twenty-five workers out of ten thousand were Black in 1910, and just a few Blacks held white collar jobs.²⁰ For Blacks who rented or bought homes in Detroit, options were limited. The housing divide, Detroit's most pernicious issue, existed from the early days of Detroit. Between 1880 and 1910, fully eighty-five percent of African Americans lived in the near east side, adhering to the unofficial western dividing line of Brush Street.²¹ With the advent of electric street cars, Detroit's overall population moved outwards, towards the northern and western areas, but the Black population, restrained by racism and covenants, remained concentrated in the near east side. Some of the

¹⁵ Paula Giddings, *Where and When I Enter: The Impact of Black Women on Race and Sex in America* (New York: William Morrow and Company, 1984), 93.

¹⁶ Elizabeth Davis, *Lifting As they Climb* 5.

¹⁷ Jayne Morris-Crowther, *The Political Activities of Detroit Clubwomen in the 1920s* (Detroit, Wayne State University Press, 2013), 60.

¹⁸ Paula Giddings, *Where and When I Enter* 98.

¹⁹ David Katzman, *Before the Ghetto: Black Detroit in the Nineteenth Century* (Urbana, University of Illinois Press, 1973), 83.

²⁰ Elizabeth Martin, *Detroit and the Great Migration 1916-1929* (University of Michigan, Bentley Historical Library), 5.

²¹ David Katzman, *Before the Ghetto*, 67.

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more affluent Black families lived in elegant single-family homes on tree-lined streets, but they were the exception. Black workers had limited opportunity for gainful employment during the massive expansion of jobs and opportunity in Detroit between 1870 and 1915. Blacks largely were exempted from the better paying jobs, limited to service occupations and menial jobs. The opportunities that a booming economy offered workers, including home ownership and economic advancement, were mostly shut off to the Black community.²²

Against this backdrop, Booker T. Washington promoted the cause of social uplift as the means to erasing racism. Washington, speaking in Detroit in 1903 on the theme of social uplift, promoted the idea that Blacks would have to:

Do things as well if not better than the white man, through practical education in husbandry and business and that if one's home was sweetly and intelligently kept, one man who is the largest taxpayer.... one school or church maintained.... one life cleanly lived; these will tell more in our favor than all the abstract eloquence that can be summoned to plead our cause.²³

Early Club Activities in Detroit

Women's clubs, particularly Black women's clubs, took on the work of social uplift as a means to racial equality. Detroit's early Black women's clubs like the Detroit Study Club, founded by the pre-migration Detroit elite, focused on cultural literary themes. However, soon after the turn of the century, these club women turned their focus to urban reform and racial uplift, while still maintaining their social rituals of teas, dances, and card parties that reinforced their higher social status than the working-class women they were reaching out to.²⁴ Michigan's Black clubwomen, mostly excluded from the White women's clubs, addressed the concerns unique to their communities to improve the image and status of Black women.²⁵ The oldest club, In As Much Circle of King's Daughters club, organized in 1895 with the object of charity and philanthropy. In addition to the Christian Industrial club, founded in 1904, other Detroit Black women's clubs included the Labor of Love Circle of King's Daughters, organized in 1908 that helped found the Phyllis Wheatley Home for aged Black women;²⁶ the Lydian Association, a seventy-five-member club, part of a national association that provided a death benefit and funeral expenses for members; the Benevolent Association, which provided outreach to Detroiters; and the Scholarship Fund Club that helped pay for college tuition for Black students.²⁷ Many of these

²² David Katzman, *Before the Ghetto*, 134.

²³ "Through His Own Efforts," *Detroit Free Press*, May 6, 1903.

²⁴ Victoria Wolcott, *Remaking Respectability: African American Women in Interwar Detroit* (Chapel Hill: University of North Carolina Press, 2001), 44-46.

²⁵ Darlene Clark Hine, *Black Women in the Middle West: The Michigan Experience* (Lansing, Historical Society of Michigan, 1990), 13.

²⁶ Elizabeth Davis, *Lifting As they Climb*, 317.

²⁷ Frances H. Warren, *Michigan Manual of Freedmen's Progress* (Detroit, Michigan, 1915), 142.

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clubs met in the homes of members. Clubs averaged fifteen attendees per meeting and many of them limited membership, which meant the clubs attracted middle-class women. The members of each of these clubs understood their importance to the Black community, and each club carried out extensive charity work, typically for Black girls and mothers.²⁸

Etta Foster Taylor, the Christian Industrial Club, and the Frances Harper Inn

The Christian Industrial Club, which opened and ran the Frances Harper Inn, was organized to provide uplift for young Black women. Its principal founder, Etta Foster Taylor, was born in Chatham, Ontario, Canada, in 1878, to parents James and Martha (Smith) Foster, who were born in Virginia before the Civil War. She immigrated with her family to the United States in 1891.²⁹ The family lived for a time on Erskine Street, then at 308 Winder, and then moved to Garfield Street, where the family home remained for many years.

Historical records indicate Etta Foster married clergyman George H. Taylor from Trinidad in 1907 in Detroit.³⁰ It is not clear how Etta Foster Taylor's marriage to George Taylor ended, but he may have passed away shortly thereafter. According to the 1908 city directory, "Mrs. Etta Taylor," described as an artist, resided with her family at 308 Winder Street. The 1910 United States census indicated Foster Taylor lived with her parents at 225 Garfield Street in Detroit, and a transcript of her State of Michigan death certificate (original unavailable) describes her as widowed. What happened to George H. Taylor is unclear.³¹

In her lifetime she not only stewarded the club and the inn but she also returned to school, (although the school is unnamed) for a nursing degree. She worked as a nurse at Mercy General Hospital (demolished), one of the first African American hospitals in Detroit, opened by Drs. David and Daisy Northcross.³² She eventually left nursing work to care for her aging mother,

²⁸ Wolcott, 154.

²⁹ 1891 Canadian census; 1900 United States Census.

³⁰ State of Michigan Wayne County Marriage Records, 1907 Vol. 5, <https://www.ancestry.com/sharing/1907346?mark=3ff0657744dcadeccecdcd1ff6105eb2f0cblld0da7a35c720efe7098bce87be0>.

³¹ Additional verifiable information for George H. Taylor could not be found in census records, Black or White newspapers, or available genealogical information. Several George Taylors are found in the city directories, but none include the notation of a clergyman. One listing in 1906 included the notation "col'd", but none of the George Taylors listed 1908 city directory included the notation "col'd." The 1908 directory also included an entry for "Mrs. Etta Taylor" with the notation of "col'd," but boarding at 308 Winder with her parents and siblings.

³² Mercy General Hospital was, according to the February 27, 2022, *Detroit Free Press*, first located on Russell Street, in Black Bottom (identified as 73 Russell Street by "Lost Hospital – Mercy General Hospital, Detroit, Michigan," <https://garnerhealth.com/lost-hospital-mercy-general-hospital-detroit-michigan/>). According to the *Free Press*, the hospital moved twice, then was located at 668 Winder Street, near the former Hastings Street (now Chrysler Drive), before moving to 2929 West Boston Boulevard. All of these locations have been demolished over time.

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who lived at various addresses on Garfield Street in Detroit. Foster Taylor was an active member of the influential Second Baptist Church, and served as organist, Sunday school teacher, and a youth leader. She created and ran training programs in her home on Garfield Street (demolished)³³ and participated in other women's clubs.³⁴ Foster Taylor is one of many working-class women who formed the second wave of Black women's clubs in Detroit, different from the early "Black elite" club women of the Detroit Study Club among others. Black middle-class women, perhaps more closely aware of the struggles of working Black women, were especially engaged with the social uplift movement.³⁵

She and the club initially received support from her church. Pastor Holland Powell, the Second Baptist Church's seventeenth minister, credited "Sister Etta Taylor for organizing the Christian Industrial Club in 1904, to which the church made some financial contributions."³⁶ Members of the non-denominational club were not just from the Second Baptist but also from Bethel African Methodist Episcopal (AME) and other Black churches in Detroit. Forty men and women of the Detroit African American community initially launched the club, including some of the prominent Black activists of the era.³⁷ These members included Mary McCoy, who was the wife of renowned inventor Elijah McCoy, as well as a suffrage advocate, and the founder of a Black orphanage and daycare center. She belonged to so many clubs, including the otherwise all-White Twentieth Century Club, she was referred to as the "mother of clubs."³⁸ Frances H. Warren, also an initial member of the Christian Industrial Club, was a Detroit attorney and author of *Michigan Freedman's* progress report, published in 1915, which detailed both accomplishments and challenges for Michigan Blacks in the fifty years after the Emancipation Proclamation.

The founding of the club was announced on August 8, 1904, in the *Detroit Free Press* with the headline "To Advance the Colored Race." The article stated the goal of club was to develop an organization with national possibilities in the vein of the Young Men's Christian Association (YMCA) or the Young Women's Christian Association (YWCA). The club aspired to promote "moral, social, spiritual and intellectual advancement of the race," as well as teaching domestic

³³ Her home at 641 Garfield Street (then Avenue) was located on the north side of the street, between St. Antoine Street and what was Hastings Street (Chrysler Drive, at present). Garfield Street no longer exists in this location and the site is occupied by a large multi-family housing complex.

³⁴ "Etta Foster Taylor" Box 6-14-A, Folder B1 F45, Michigan Association of Colored Women's Clubs, State of Michigan Archives, Lansing, Michigan.

³⁵ Ruth Mills, Sandra Little, Multiple Property Documentation submission "The Civil Rights Movement and the African American Experience in 20th Century Detroit," December 2020, 10.

³⁶ Second Baptist Church of Detroit Eyewitness History, Roll 2, Page 17. Second Baptist Church Records, 1911-1989. Bentley Historical Library, University of Michigan, Ann Arbor

³⁷ "'To Advance the Colored Race,' Christian Industrial Association organized. Committee appointed to Secure Permanent Headquarters" *Detroit Free Press*, August 18, 1904, 5.

³⁸ Frances H. Warren, *Michigan Manual of Freedmen's Progress*, 31-32.

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sciences.³⁹ Five years later, in 1909, the club reorganized with a more modest approach, as an all-women's club, dedicated to opening a home for Black women.⁴⁰ This goal addressed a primary need in its community: a place for young women to be safe. Black women were well acquainted with the dangers in a city for a single Black woman. Sexual harassment and exploitation were a constant concern. The most common occupation offered to Black women was domestic service which made these women vulnerable to unwanted advances in private homes. Not only were the clubs concerned for the young women's safety, but these organizations also wanted to prevent them from "falling" into prostitution to support themselves.⁴¹

In 1911, the Christian Industrial Club began fundraising and entered a subscription contest held by the *Detroit News Tribune* that offered a sizable prize. The club members or affiliates who pledged to sign up for the most newspaper subscriptions were awarded points, with \$1,000 offered to the top point-getter. The Christian Industrial Club described itself as an "organization perfected for the purpose of improving the conditions of colored working girls and the \$1000 would be placed to the credit of a building fund which will be used to endow a building similar to the Y.W.C.A."⁴² Competing against bigger, mostly White, organizations, the Christian Industrial Club ended up near the bottom of the voting.⁴³ By the summer of 1912, the club's fundraising had expanded and it held a mass meeting at the Second Baptist Church. Authorized by the board of charities to raise money,⁴⁴ the *Detroit News* reported the club asked for an initial promise of three hundred dollars from two hundred people to create a fund "for a home for the daughters and wives of negroes."⁴⁵

According to *Michigan Freedman's Progress*, in 1915 the Christian Industrial Club purchased a house at 117 Horton Avenue (renumbered in 1921 to 307 Horton) on land contract.⁴⁶ An announcement was made in the *Detroit News* that an open house was being held on April 30, 1915, to showcase this home for "Detroit Negro girls," leased at 117 Horton Avenue, with eight

³⁹ "'To Advance the Colored Race,' Christian Industrial Association organized. Committee appointed to Secure permanent Headquarters" *Detroit Free Press*, August 18, 1904, 5.

⁴⁰ "Home for Colored Women Projected," *Detroit Times*, July 6, 1909; "Christian Industrial Club," *Detroit Tribune*, October 28, 1933. The later article indicates the club was incorporated July 6, 1909, under Public Act 171 of 1903, titled "An Act for the Incorporation of Associations Not for Pecuniary Profit."

⁴¹ Jayne Morris-Crowther, *The Political Activities of Detroit Clubwomen in the 1920s*, 93.

⁴² "Notice to contestants. \$300 in Prizes Distributed Jan 14." *Detroit News*, January 12, 1911. 16.

⁴³ "The Sunday News Tribune Voting Contest Bound To be A Hummer," *Detroit News Tribune*, December 23, 1910.

⁴⁴ The board of charities may have been the Associated Charities, a Detroit-based charitable organization that acted as a screening and referral agency for many of Detroit's needy, or it may have been the State of Michigan Board of Corrections and Charities.

⁴⁵ *Detroit News*, "To Found Negro Home: Club Workers Will Hold Mass Meeting Today," August 11, 1912.

⁴⁶ Frances H. Warren, *Michigan Manual of Freedmen's Progress*, 141.

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rooms, including four bedrooms and accommodations for about twenty girls.⁴⁷ *In Lifting As They Climb*, a self-published history of the National Association of Colored Women, a slightly different timeline was told, that the house was purchased in December 1914, and rented until April 1917 when the president Catherine Page paid the back taxes, paid for the furniture, opened it and christened it the Frances Harper Inn,⁴⁸ after Frances Ellen Watkins Harper. Harper, who passed away in 1911, was a prominent Black abolitionist, suffragist, educator, reformer, and a co-founder of the National Association of Colored Women's clubs.⁴⁹

The lot on which the Frances Harper Inn sits, 307 Horton Street, Detroit, was part of the Hibbard Baker subdivision, annexed to Detroit in the late 1890s. It was annexed to Detroit in 1895 as part of the much larger Springwells, Hamtramck, and Greenfield annexation. From 1900 to 1910, the lots on Horton Avenue between John R and Brush transformed from empty to fully built.⁵⁰ The house appears to have been built by Detroit businessman H. J. Leonard and his wife Lyshee in the mid-1890s. In 1907 the house was auctioned for unknown reasons. An advertisement in the *Detroit News* described the home as featuring "eight rooms, hardwood floors, four-bedroom, attic, two mantels, newly decorated, full basement, furnace, laundry, bath, open plumbing, house in good condition, paved street, cement walks, one of the best locations in North Woodward district."⁵¹ While the auction was scheduled for October 21, 1907, the transfer did not appear in the newspaper until January 1909.⁵² The new owner, Dora Dukes, and her husband Miles, in turn sold it to a Swedish immigrant, Alfred Anderson. Anderson was listed as the resident and owner in the 1910 United States census. In this census, most of the homes on Horton were rentals, with some native Michiganders interspersed with immigrants from the British Isles, Sweden, and Germany. For the next four decades, the neighborhood housed mostly White residents, with a substantial Jewish community.⁵³

The Frances Harper Inn was reportedly vandalized around 1915 as it was prepared for its new role as a rooming house, its sign torn down by its White neighbors, and three Ks painted across the outside walls, according to the NACW's book, *Lifting As They Climb*.⁵⁴ The Ku Klux Klan's influence was increasingly felt across the industrial North.⁵⁵ As the Black population increased in Detroit, so did membership in the Klan, fueled by resentment of both Blacks and other White immigrants.⁵⁶ The inn was just four lots west of Brush Street, the unofficial western boundary for

⁴⁷ *Detroit News*, April 24, 1915.

⁴⁸ Elizabeth Lindsay Davis, *Lifting as They Climb*, 316.

⁴⁹ <https://www.womenshistory.org/education-resources/biographies/frances-ellen-watkins-harper>

⁵⁰ 1910 Detroit Sanborn Fire Insurance Map.

⁵¹ *Detroit News* advertisement, October 19, 1907.

⁵² "New Building in Scripps Park Probably Will Be Ready for Occupancy April—Fine House for O.L. Buehler Almost Complete," *Detroit Free Press*, January 4, 1909.

⁵³ 1910, 1920, 1930, 1940 United States Census

⁵⁴ Elizabeth Lindsay Davis, *Lifting as They Climb*, 316.

⁵⁵ Paula Giddings, *Where and when I Enter*, 145.

⁵⁶ Beth Tompkins, *Black in Detroit*, 101.

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Black residents. Without access to more complete records on the house or the club, it is unknown why a home for Black women was located in a predominantly White neighborhood at this time.

The Frances Harper Inn is credited as the first home for young Black women⁵⁷ and appears to have been the only one outside of the traditionally Black neighborhoods on the lower east side. A Black YWCA did not open until 1920 when the Saint Aubin YWCA opened on Saint Aubin Street, which was replaced in 1932 by the Lucy Thurman YWCA at the corner of Elizabeth and Saint Antoine (where Ford Field now stands). In 1919 the Second Baptist Church's Big Sisters Auxiliary club purchased a house, also on Saint Aubin Street, that served as a home for young black women needing a place to stay. Other homes that helped support Black women opened in the early twentieth century in predominantly Black neighborhoods. Among these was the Phyllis Wheatley Home for the Aged, which was also located near the corner of East Elizabeth and Saint Antoine. Another was the McCoy Orphanage, which was both an orphanage and a daycare center for Black working mothers. The orphanage opened in 1909 at 27-29 22nd Street on the southwest side of the city.

Great Migration

The Frances Harper Inn opened during the first wave of the Great Migration. During the first wave of the Great Migration over 1.6 million Blacks moved north in perhaps the largest and most rapid internal movement in American history.⁵⁸ Blacks moved to the northern industrial cities like Detroit to escape the oppression and dangers of the Jim Crow south. Detroit's rapidly growing automotive industry made the city an attractive destination for Black workers searching for better economic prospects. The Black population in Detroit swelled from 5,741 in 1910 to between 25,000 and 35,000 between 1914 and 1915, most arriving in just eighteen months. With this influx of migrants, as sociologist George Haynes noted in his 1918 report, *Negro Newcomers in Detroit*, the "old-line" Black Detroiters worried about the habits and discipline of the new arrivals. They feared the influx of tens of thousands of the "less-desirable types" would hinder the enjoyment of "a large share in the general life and activity of the community," of the older residents. The worry was that general racism would increase as would resentment between the classes of Blacks.⁵⁹ In response, the middle-class women's clubs believed that the adherence to social norms of cleanliness, respectability and virtue would help assimilate the new arrivals, helping to dissolve these barriers between the Black and White communities.⁶⁰ Dozens of Black middle class women's clubs joined Detroit churches and the Detroit Urban League in creating social uplift programs promoting recreation, shelter, and charity for the new arrivals. These groups routinely met incoming trains and helped new arrivals with places to stay and financial support.

⁵⁷ Jayne Morris-Crowther, *Clubwomen*, 92.

⁵⁸ Little, Mills, *MPDF*, 9.

⁵⁹ George Haynes, *Negro Newcomers in Detroit* (New York, Arno Press, 1969) 10.

⁶⁰ Darlene Clark Hine, *Black Women in the Middle West: The Michigan Experience*, 1.

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Housing in Detroit for the new arrivals was the overriding concern. Enforced by the brutal all-White Detroit police force, racial covenants, and restrictions on home sales, Black residents had few safe, comfortable, or affordable housing options.⁶¹ Many Black migrants to Detroit moved into the Black Bottom area, an area of about twenty city blocks, on the southeast side with limited and decaying housing stock. Because of the demand for housing and the restricted areas in which Blacks could live, rents in some areas increased five hundred percent from 1915 to 1920.⁶² Blacks often paid higher rents than White residents in the same building but were afraid to protest for fear of being kicked out. In 1916, Black renters of rundown three-to-four-bedroom homes paid more than four times the rent White renters did.⁶³

For the women who lived at the Frances Harper Inn, its four large, airy bedrooms presented a welcome opportunity. While no record has been found of the room cost in 1915, a 1934 ad in the *Detroit Tribune* listed the room rent as two dollars.⁶⁴ By 1915 two boarders lived at 117 Horton, according to the Detroit city directory. The number increased to six women by 1917, which included one matron. The women worked as domestics, elevator operators, checkroom clerks, ushers, waitresses, or dressmakers. Even with education and training, most Black women migrants were limited to jobs as elevator operators or cleaning women, hoping such work would lead to more opportunities in the White work force. The economic situation for new Black residents in Detroit during the Great Migration was a difficult combination of low wages and high rents. It was particularly true for Black women. Domestic service was the most dependable and source of wage work, but often paid just two dollars a day.⁶⁵ At the same time, it was often the only form of work available for these women. Of the work requests that came through the Urban League in 1917 for women workers, only two were for an office job, nineteen for an usher, and over fifty percent were requests for service jobs like laundry, dishwashers, maids.⁶⁶

In response to the job limitations and racism, the residents of the Frances Harper Inn did what many Black women of their era did: they started their own businesses. These businesses required little capital investment but could help them escape the monotony and racism of service jobs.⁶⁷ Advertisements in the Detroit newspapers in 1915 and 1916 publicized a variety of services offered by residents of the Inn, including hairdressing, shampooing, scalp treating, facial massage, and manicuring.⁶⁸ With the emphasis on respectability and presentation, beauty culture became a big business in the Black women's community. Some Detroit women opened beauty shops; others found success selling beauty products, including some as representatives of Madame C.J. Walker's beauty line. Another advertisement offered holiday catering services or day work from Mrs. A. Bradford of 117 Horton.⁶⁹ In its early days, the club and the Inn's social

⁶¹ Beth Thompkins Bates, *The Making of Black Detroit in the Age of Henry Ford*, (Chapel Hill: University of North Carolina Press, 2012), 7.

⁶² Elizabeth Martin, *The Great Migration*, 27.

⁶³ Martin, 27.

⁶⁴ *The Detroit Tribune Independent*, Classified Ad, December 22, 1934.

⁶⁵ Victoria Wolcott, 81.

⁶⁶ Wolcott, 82.

⁶⁷ Wolcott, 89.

⁶⁸ *Detroit News*, Classified Ad, December 3, 1916.

⁶⁹ *Detroit News*, Classified Ad, October 31, 1915.

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uplift work seemed to succeed. According to census and directory data, Ivy Ford, a widow and one of the first residents of the home had, by 1930, moved to a different home with her son William, 24, who was by that time a pharmacist. Bertha Byrd, who lived as a lodger at the Inn in 1917, became a Christian education teacher at the Triumph of Kingdom of God in Christ Church at 682 East Warren in Detroit. Elizabeth Lucas, a matron at the Inn became the matron at the St. Aubin YMCA in the mid-1920s.

During the height of the industrial boom of World War I, some Black women managed to secure jobs in factories, but when the war ended, so did the jobs. When the soldiers returned home, the African American women in industrial and white-collar jobs were fired.⁷⁰ In fact, most women workers lost their jobs after the end of the war. Only in times of a significant labor shortage would women be hired again, and then only White women. In many factory and office settings, White women workers refused to work alongside Black women and business owners acquiesced to this, reflecting the negative stereotypes of Black female workers.⁷¹ Nationally, as minimum wages were established in some occupations, even Black women with seniority were dismissed from long-tenured jobs like laundry workers. As domestic work was still the largest employment opportunity for Black women, even this prospect dimmed when eighty to ninety percent of calls for domestic workers in Detroit in 1922 specified White women.⁷²

According to the 1920 United States census, each of the ten Frances Harper Inn residents worked in a service occupation. Rina Johnson, a widow, was employed as the matron of the house. Other lodgers included Hanna Woods, 28, single, from Michigan who worked as a waitress at a restaurant, Estelle Richardson, 32, born in Canada, married; and possibly, her daughter Rebecca, 15, born in Michigan. Estelle worked as a dressmaker and her daughter in clerical work. Seven other young women lived at the home, two of them married, the rest single. Louise Mahaley, 17, was single, born in Michigan, and worked in a cloakroom at a recreation building. Alvinia Brooks, 17, also single and from Michigan, worked as an usher at a theatre. Florence Cheatan, 19, was from Michigan, married, and worked as an elevator operator at a club. Ruth Fuller, 19, single, from Texas, was employed as a housekeeper. Annabelle Walding, aged 20, from Kentucky, was also an elevator operator, and Bessie Fair, 25, married, from Kentucky, worked as a waitress at a café. Each woman could read and write according to census data but information on education levels was not recorded.

The three married women's husbands were not listed as residents. Whether their husbands lived elsewhere or had abandoned them is unknown. Abandonment by husbands was an ongoing dynamic in the Black community. Family life in northern cities was difficult on Black marriages. With high rents and low paying jobs, most Black women had to work. Black men, underpaid or excluded from better paying jobs, were often insecure about their wives, who sometimes with

⁷⁰ Wolcott, 73.

⁷¹ Wolcott, 75.

⁷² Giddings, 145.

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better educations needed for any job beyond a domestic were their cultural equals. Many fathers, unable to adjust to this situation, simply abandoned their families.⁷³

The 1920 United States Census also inaccurately reported all the residents of the Inn as White. Rina Johnson, the matron, listed as White, but as Black in the 1910 United States Census, and for decades afterwards served on various committees of the Christian Industrial Club. Ruth Fuller, another resident also listed as White, belonged to the American Beauty Social and Art Club, a Black women's club, through the 1950s. Fuller appeared at luncheons and contributed to Christmas aid funds.⁷⁴ It would be logical to assume the census taker for some reason mis-identified the race of the women in the house. Other homes on the street were occupied by White immigrants from Ireland and Canada, most holding working class jobs.

The mis-recording of the race of the Frances Harper Inn residents, in a neighborhood of all White residents in the 1920 census may have reflected the deepening racism of Detroit. Whether by design or error, the race of the women in the house was hidden, likely because Blacks moving into White neighborhoods faced intimidation and violence. In 1925, Black Detroit doctor Ossian Sweet and his wife bought a house in a White neighborhood on Garland Street near Charlevoix on the east side of Detroit. After the couple moved in, violent protestors gathered outside the home and hurled rocks and insults at them. Sweet, his brothers, and friends shot into the crowd, killing one man and wounding another. They were all arrested, including Sweet's wife, and charged with murder. Eventually they were all acquitted, in a landmark trial helped by the NAACP and attorney Clarence Darrow, but the win did little to ease the battle over civil rights and segregation in Detroit.⁷⁵

Detroit city directories report many residents at the Frances Harper in the 1920s: seven residents each in 1922 and 1923 all women, all working in service positions like waitresses, domestics, elevator operators, and attendants. Little else was reported of the Frances Harper Inn in the 1920s except for a highly publicized story of one resident, Margaret Payne, aged 29, who lived at the Inn and worked as a housekeeper for a local family. Payne, unhappy with her treatment by her employer, a Mrs. Kerwin, set the Kerwin's house on fire and was sentenced to ten years in the House of Correction.⁷⁶

A report in 1918 from the Division of Negro Economics of the United States Department of Labor, surveying the conditions of Black migrants in Detroit revealed a significantly altered relationship between the Black and White populations. Whereas Blacks in Detroit had been able to attain a certain level of acceptance prior to 1918, the huge influx of southern migrants between 1916 and 1918 changed that. All Blacks began to be viewed in a negative light by White middle class residents. This also created a rift between the Black middle- and lower-income groups. The

⁷³ Giddings, 147.

⁷⁴ "Contributions for Club Xmas Fund Increase," *Michigan Chronicle*, December 8, 1939.

⁷⁵ Mills, Little, *MPDF*, 14.

⁷⁶ "Servant Girl Unregretful of Peril to Employers." *Detroit News*, November 13, 1921.

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“old” Black community in Detroit wanted to preserve their position of relatively elite status. In an article published by the Detroit Board of Commerce in 1919, the board differentiated between the “established Black Detroiters who were literate and mingled freely with whites in the center of the city,” and the migrants who were viewed as vulgar and of a lesser class.⁷⁷ The situation was exacerbated by the decrease in jobs after World War I.⁷⁸

Racism was present in Detroit’s social clubs as well. Before the Great Migration, the Detroit Federation of Women’s clubs (DFWC), which included the most prestigious and powerful of the White women’s clubs in Detroit, had admitted some Black women’s clubs including the Detroit Study Club and the Entre Nous. Members of these clubs were part of Detroit’s Black elite,⁷⁹ and some were also part of White women’s clubs. But in 1922, the Progressive Mother’s Club, a Black women’s club that successfully advocated for Black clerks to be hired in a Kroger grocery store in a Black neighborhood, applied for entry to the DFWC. The club was denied membership.⁸⁰ No reason for the rejection was given. Indicative of rising racism in the 1920s, however, the White Detroit Women’s club, a member of the DFWC, began to advocate for separate, segregated facilities like schools.⁸¹

In 1921, Black women’s clubs formed their own association. Eight of the leading Black women’s clubs formed the Detroit Association of Colored Women’s Clubs (DAWC) to coordinate their philanthropic, educational, and political activities.⁸² The DAWC became the clearing house for the work of Black Detroit clubwomen, with an emphasis on education, art, housekeeping, meals, and support for schoolchildren.⁸³ While the Christian Industrial Club was not listed as a founding member of the DAWC, later reports indicate Etta Foster Taylor attending meetings of the club and Rosa Gragg, the eventual first president of the organization, was a member of Christian Industrial Club.⁸⁴ The DAWC incorporated twenty years later, in 1941, when Gragg, as president, mortgaged her home to make a down payment on the house. The building still stands today as the headquarters for the DAWC,⁸⁵ part of the East Ferry Avenue National Register District, listed in the National Register in 1980.

Black women’s clubs supported each other in their missions. In June 1924, the *Chicago Defender* reported the Christian Industrial Club received twenty-five dollars from the Willing Workers Society and Guild,⁸⁶ a Detroit Black women’s club that made and sold quilts to help fund projects for needy children. According to a 1939 *Chicago Defender* tribute to Black

⁷⁷ Crowther, 64.

⁷⁸ Little, Mills, *MPDF*, 11.

⁷⁹ Crowther, 63.

⁸⁰ Davis, 319.

⁸¹ Crowther, 64.

⁸² Little, Mills, *MPDF*, 10.

⁸³ Davis, 317.

⁸⁴ Frances L. Ryland, “Club Woman Engaged in Multiple Jobs,” *Michigan Chronicle*, Jan 5, 1946.

⁸⁵ Robin Peebles, “Detroit Black Women’s Clubs,” *Michigan History Magazine* Vol. 70 (January/February 1986), 48.

⁸⁶ *Chicago Defender*, “Michigan State News,” June 21, 1924, 16.

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women's clubs in Michigan, the Frances Harper Inn offered hot meals to school children, and itself donated one hundred dollars to the Tuskegee Hampton endowment.⁸⁷ The Phyllis Wheatley home for aged Black women in Detroit was supported by many different clubs. The costs of running the entities like the Frances Harper Inn were borne by the club and its members. Certainly, the boarders paid some rent, but it was likely an unprofitable business for the club. The founders of the club, all middle-class women, were probably not financially secure enough to support the expense of the house. While the Christian Industrial Club held fundraisers over the years, the community of Black women's clubs helped each other through difficult times.

In August 1924 the Christian Industrial Club sent two delegates to the biennial meeting of the NACW in Chicago.⁸⁸ At the convention, the club elected Mary McLeod Bethune as president, who announced that from the pain and turmoil which has been the glory of the Black women, they were to carry "the steadying, uplifting and cleansing influence" to the struggle."⁸⁹ The concept of uplift, however, as a means to ease the racial divide in Detroit was running into the wall of increasingly violent racism. Not only did the Black club women need to create a moral environment, they also needed to protect themselves from the physical violence that plagued them.⁹⁰

The Great Depression and the Rise of Self-Determination

The Great Depression brought even greater challenges to the Black community, as Blacks were the first to be fired when the economy crashed.⁹¹ Black women themselves suffered as domestic service work, which had increased over eighty percent in the 1920s, became scarce in the post-depression years. Wages dropped to as little as a dollar a day, and White women, looking for any means of income, offered their services in this field. Many Black women took to the informal economy as a means for support, which was less stigmatized during the Depression, thus further blurring the lines of respectability.⁹²

In the years of the Great Depression and the New Deal economy, the rhetoric and experience of the social uplift movement changed, and the influence of Black female reformers declined as the government's influence increased.⁹³ The efforts of the Urban League, the Second Baptist Church, and many Black women's clubs were supplanted by the local or federal governments.⁹⁴ The Works Progress Administration (WPA) turned the Second Baptist Church's Big Sisters' Home into a practice house, which offered intensive training in domestic arts to both men and women plus room and board.⁹⁵ Unable to keep up with the demands of the unemployed and poor

⁸⁷ *Chicago Defender*, "Michigan Club Women Foremost in Race's Progress," January 7, 1939, 17.

⁸⁸ *Chicago Defender*, "Michigan State News," August 2, 1924, A5.

⁸⁹ Giddings, 200.

⁹⁰ Crowther, 65.

⁹¹ Little, Mills, *MPDF*, 15.

⁹² Wolcott, 170

⁹³ Wolcott, 209.

⁹⁴ Wolcott, 207.

⁹⁵ Wolcott, 232-233.

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during the Great Depression, the Black relief agencies gave way to more government outreach. Another instrumental group pushing for civil rights was the Detroit Branch of the National Association for the Advancement of Colored People (NAACP). Founded in 1912, the organization became the nation's largest chapter during World War II. The NAACP sued to overturn restrictive racial covenants and pushed for equality in housing and employment.⁹⁶

Black women's clubs, which had been recognized in a 1926 study, "The Negro in Detroit," as a force that "had done more in a community than any other group,"⁹⁷ turned their attention to civic reforms in addition to their philanthropic work. Racial uplift work and the fight for equality during the 1930s became more assertive for both men and women. Black women's clubs adopted new, more self-determining programs to fight discrimination, exemplified by the Housewives League. June 10, 1930, Fannie B. Peck, wife of Bethel AME pastor William Peck, called a meeting, attended by fifty Black women, with the idea to create an association to exert the economic power of the Black community. Out of this meeting, the Housewives League was formed. Focused on finding jobs for themselves and their families during the 1930s and harnessing the spending power of Black women, the club combined economic nationalism and domestic feminism. The goal and the rule of the organization was to support Black businesses, buy Black products, patronize Black professionals, and keep the money in the Black community.⁹⁸ The League supported job training at the local YMCA, kept shoppers apprised of businesses worthy of Black consumers' patronage, and provided classes on household management like budgeting.⁹⁹ This focus on supporting Black-owned businesses also helped Black women's enterprises like beauty salons and lunch counters. While it is difficult to quantify the impact of the Housewives League, one member wrote that the biggest accomplishment was the "confidence it has inspired in Negro business and professional men and women, and the courage it has imparted to our young people to continue their education."¹⁰⁰

The 1930 United States Census showed four women resided at the Frances Harper Inn at the renumbered address of 307 Horton. The matron, Rosie Alexander was from Tennessee, married, and her husband John was also listed as a resident, the first known man living at the Women's home. The 1931 Detroit city directory listed her as a widow. Perhaps in 1930 he was in ill health, and she was caring for him, or she was already widowed but did not disclose that to the census taker. Three other women lodged there, all of whom were unmarried. Ann Tanzy, 30, a resident of the house since at least 1922, worked as an elevator operator at the Stevens Building, at 1258 Washington Boulevard in Detroit. Virginia Shelby, 34, from Missouri worked cleaning houses in private homes. Cora Stanford, 49, born in Michigan, worked as a waitress in a restaurant. Cora had attended school or college since September 1929. Census records also indicated that others who lived on Horton Avenue between John R and Brush – some native Michiganders and some immigrants from Europe – were all renters.

⁹⁶ Little, Mills, *MPDF*, 15.

⁹⁷ Wolcott, 157.

⁹⁸ Hine, 21-22.

⁹⁹ Wolcott, 178.

¹⁰⁰ Hine, 24.

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By 1930 the Christian Industrial Club had paid the mortgage off on the Frances Harper Inn.¹⁰¹ The exact purchase price is unknown but the deed transferred in July 1930 from the American Blower Corporation to the Christian Industrial Club for one dollar. In 1931 the *Chicago Defender* reported that the Christian Industrial Club held a party to celebrate its twenty-seventh birthday by burning its mortgage.¹⁰² In the 1930s newspaper reports of activity by the Christian Industrial Club and the Frances Harper Inn increased significantly. Perhaps this reflects a more robust Black press, or competition beginning in January 1933 from the newly opened Lucy Thurman YWCA (demolished), at the corner of St. Antoine and Elizabeth, four miles south of the Frances Harper Inn, which offered seventy-two rooms for employed girls with single beds and some access to running water.¹⁰³ In June 1933 the Inn hosted an open house, inviting the public to admire its clean and comfortable home and its flower gardens. Clubs were invited to attend.¹⁰⁴ The next month, the Club celebrated its twenty-ninth anniversary, elected new members, offered their first matron a lifetime home at the Inn, and planned a musical tea.¹⁰⁵ More celebrations were held at the home in 1934, celebrating the thirtieth anniversary of the organization, and efforts were underway to recruit one hundred new members. Additionally, it was reported that Taylor planned to establish a home for children and a sewing class for mothers.¹⁰⁶

According to city directories in the 1930s the number of lodgers at the Inn decreased dramatically from the previous decade. In the 1920s, between five and ten residents lived in the house each year. In the 1930s, only three residents were reported in 1931-1934 and 1937. In July 1935 the *Detroit Independent* reported the Frances Harper Inn's re-opening. No reports were found of the closing of the Inn or what led to this.¹⁰⁷ The re-opening event took place Sunday, July 28, from 4:00 pm to 10:00 pm. In December 1935 the Frances Harper Inn hosted a training school with funds from the Works Progress Administration, teaching domestic sciences.¹⁰⁸ Other fundraisers were held for a fuel fund for the home.¹⁰⁹

¹⁰¹ *Detroit Tribune*, "Frances Harper Inn serves for 38 Years, July 25, 1942, 6.

¹⁰² "Christian Industrial Club Burns Mortgage on Home," *Chicago Defender*, August 22, 1931.

¹⁰³ "Dedicate New Y.W.C.A. Building in Detroit: Ceremonies Mark Opening of Residence Rated among Finest Homes in Country," *Chicago Defender*, Jan 7, 1933, 2.

¹⁰⁴ "Frances Harper Inn Doing Good Work," *Detroit Tribune*, June 3, 1933, 4.

¹⁰⁵ "Club Makes Progress," *Detroit Tribune*, July 22, 1933, 4.

¹⁰⁶ "Active Worker," *The Tribune Independent*, August 11, 1934, 4.

¹⁰⁷ "Christian Industrial Club to Celebrate Re-Opening of Francis Harper Home," *Tribune Independent*, July 20, 1935.

¹⁰⁸ "Students at WPA School," *Detroit Tribune*, December 21, 1935.

¹⁰⁹ "Active Worker," *Tribune Independent*, August 11, 1934.

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A photograph of Etta Foster Taylor and the Frances Harper Inn from the *Tribune Independent* (Detroit, Mich.) announcing the reopening of the home. (July 20, 1935)

In 1937 the Christian Industrial Club continued with social activities and received a rug donated from the Club of Eight (presumably another local Black women's club). A fundraiser was held in 1938 for a new furnace, so by the end of the year the club was able to pay insurance, redecorate the interior, repair the roof and plumbing, and purchase a new furnace.¹¹⁰ Taylor opened an institute at her home on Garfield Street in 1938 where she taught women the art of flower making, vocal and instruments, as well as sewing, quilting, chair-caning, and other skills.¹¹¹ The Christian Industrial Club and Taylor continued as a presence in the Detroit Black women's club world. In March 1939, the *Michigan Chronicle* reported that Taylor presented as one of the twenty-one club presidents in attendance at a Detroit Association of Women's Clubs Luncheon.¹¹² Annual celebrations of the Christian Industrial Club were held at the Frances Harper Inn in 1939, 1940, and 1941. A July 1942 report in the *Detroit Tribune* said the club reported its 1941 finances with receipts of \$697.98 and expenses of \$565.79 with a balance of \$131.59.¹¹³

The Black women's club movement grew in the 1930s and the Detroit Association of Colored Women's Club's membership increased to seventy-three clubs by 1945,¹¹⁴ but the decade brought dramatic change to Black life in Detroit. While the Black reformers and Black women's

¹¹⁰ "Frances Harper Inn has 24th Birthday," *Detroit Tribune*, Dec 12, 1934.

¹¹¹ "Social Activities: Etta F. Taylor Opens Institute," *Detroit Tribune*, Jan 15, 1938.

¹¹² "Detroit Association of Women's Clubs in Luncheon," *Michigan Chronicle*, March 18, 1939.

¹¹³ "Founders of Frances Harper Inn Serve for 38 Years," *Detroit Tribune*, July 25, 1942.

¹¹⁴ Wolcott, 210.

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clubs continued to push respectability and household training projects, working class Blacks increasingly demanded civil rights from the state. The Detroit Urban League continued to offer domestic training classes to make Black women “attractive” employees for White housewives. But John Dancy, director of the Urban League noted that “the women folk do not take readily to them. They have to be coaxed and coerced into attending.” By the 1930s, young women felt these classes were condescending and not useful in their search for employment.¹¹⁵ Reformers focused less on respectability and more on problems like juvenile delinquency. In 1936 on Detroit’s West Side, reformers took up the issue of delinquency by deciding to contact community leaders and parents and study the causes of delinquency. These were very different tactics than the social uplift goals espoused by the longstanding and well-regarded neighborhood Black Women’s club, the Entre Nous Club.¹¹⁶ While the government social service agencies replaced the support previously provided by Black women’s clubs, the membership of clubs continued to grow. Clubs provided a social outlet with others who uniquely understood their lives. The clubs continued to incorporate respectability into their programs like houseworker training programs. But racial empowerment was the focus of reformers in the 1930s.¹¹⁷

Furthermore, increased union activism and the rhetoric of “manhood” overtook the idea of female respectability in the civil rights battle. Women’s domesticity and rights came to be viewed in service to the idea of men’s rights. While Black women were instrumental to the growth of the United Auto Workers (UAW), working in union auxiliaries and marching in picket lines, the conversation focused on men’s working rights. Black union leaders did not depend on respectability to work with the White community.¹¹⁸

New Deal programs, designed to help Black workers find jobs, also showed that despite decades of the social uplift movement, Black women were denied opportunity for income and employment. Records show that in the 1930s, the Works Progress Administration, (WPA) placed even highly trained and educated Black women in housework, while placing less educated white women in jobs in sales, industrial labor, or secretarial work.¹¹⁹ The 1940 United States census, which reported education and individual annual income, showed the effect of this racial discrimination on residents of the Frances Harper Inn. Six Black women lived at the house at 307 Horton, still the only Black residents on the block. Elizabeth Evans, who had held several positions for the Christian Industrial Club, 60, served as the matron. Catherine Page, a widow from Canada, 80, was the former president of the Christian Industrial Club. Four other boarders included Mary Turner, 66, from Canada, working as a cook; Frances Turner, perhaps her daughter, 33, with one year of college, who worked as a domestic; Mary Jones, 29, from Canada, working as a domestic; and Celia Garrison, 28, born in North Carolina, also working as a domestic. The four residents who worked as cooks or domestic servants had earned between \$200 and \$360 the previous year. By contrast, a neighbor, a 44-year-old White woman, with just seven years of education made \$1,000 as a saleslady at a millinery store. Another neighborhood

¹¹⁵ Wolcott, 223

¹¹⁶ Wolcott, 225

¹¹⁷ Wolcott, 210.

¹¹⁸ Wolcott, 216.

¹¹⁹ Wolcott, 231.

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woman, also White, with two years of high school made \$690 as a supervisor for a local business.¹²⁰ These job disparities underscored the ongoing barriers to equality for Black women. Adding to the burden of economic disparity was the exclusion of agricultural and domestic work (among many other categories of labor) from eligibility under Title II of the 1935 Social Security Act (what is commonly thought of as the federal Social Security program). Data from the 1930 United States Census suggests that nearly two-thirds of employed African American men and women were engaged in domestic and agricultural work at that time.¹²¹

1941: Black laborers, FEPC, and the Detroit Association of Colored Women

In the lead-up to and after the United States entered the World War II, Detroit became the epicenter of industrial manufacturing and, consequently, home to hundreds of thousands of jobs. But as the hiring increased early in 1940 and 1941, Black workers were either entirely denied jobs or given low-paying, unskilled jobs. The few Black women who worked in factories made their living as personal servants.¹²² Not just in Detroit, but in other industrial centers across the country, Blacks were denied access to meaningful employment in the defense industry. Geraldine Bledsoe, a Detroit woman who worked for the WPA and the Michigan Unemployment Commission, wrote a report in 1940 that listed the challenges for Black women in employment, encouraged training for both employees and employers, and called for “the large group of unemployed men and women as the solution to a problem that troubles not only Detroit but five hundred other cities.”¹²³ In response to pressure from leading Black activists, on June 25, 1941, President Franklin Roosevelt signed an executive order creating the Fair Employment Practice Committee (FEPC), banning discrimination because of “race, creed, color, or national origin” for defense contractors and agencies of the federal government, but it met with limited success.¹²⁴

After the Pearl Harbor bombing in December 1941, Black and White men enlisted in the armed services, and Detroit defense industries began hiring women, Blacks, and some Hispanic workers to fill the vacancies. But the jobs Blacks were hired for were still the hottest, dirtiest, and most dangerous. Black workers who were trained and promoted for better jobs in industry faced harassment, and work stoppages from White workers.¹²⁵ The Black community rallied to support their workers. To ensure fair labor practices locally, the Interracial Metropolitan Detroit Council on Fair Employment Practices (MDFECP) was founded. In support of hiring Black women, Rosa Gragg, activist, and president of the DAWC, prepared a report, called the Victory Plan. She outlined ten points to be addressed to get ten thousand Black women hired as defense industry workers. The key point was the implementation of the “Institute on the Training and Hiring of

¹²¹ Larry DeWitt, “The Decision to Exclude Agricultural and Domestic Workers from the 1935 Social Security Act,” *Social Security Bulletin*, Vol. 70, No. 4, 2010. <https://www.ssa.gov/policy/docs/ssb/v70n4/v70n4p49.html>.

¹²² Andrew E. Kersten, “Jobs and Justice: Detroit, Fair Employment, and Federal Activism during the Second World War,” *Michigan Historical Review*, Vol 25, No. 1 (Spring, 1999), 81.

¹²³ Wolcott, 239.

¹²⁴ Andrew Kersten, “Jobs and Justice,” *Michigan Historical Review*, 78.

¹²⁵ Kersten, *Michigan Historical Review*, 82.

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Negro Women in War Work,” so these women would know how to run every machine that White women had been trained on.¹²⁶ But Black women who were hired and trained for the defense jobs encountered segregation and discrimination from White women who refused to work alongside them or use the same bathroom.¹²⁷ Resentment rose among Black Detroiters whose gains in equality fell far short of their hopes. White Detroiters resented the continuing influx of Blacks from the south. Racial incidents flared in Detroit during the 1940s. A wildcat strike at the Packard Plant, protesting hiring of Black workers, was followed by an outbreak of violence on Belle Isle between Black and White teenagers in June 1943. Known as the Detroit Race Riot of 1943, it lasted two days, required national guardsmen to suppress, and resulted in the deaths of thirty-four people, twenty-five of whom were Black, most shot by police.¹²⁸

Against this dramatic backdrop of racial incidents in Detroit, the Christian Industrial Club’s activities continued. If the club exerted its influence in the more assertive civil rights battle, it was not evident from their activities. In 1944, Taylor’s brother, the Reverend H. A. Foster came from California to preach at the fortieth anniversary celebration of the club.¹²⁹ A week later, a party was held at the Frances Harper Inn again to celebrate its fortieth anniversary. The story in the *Detroit Tribune* said greetings were sent from the Michigan State Association of Women’s Clubs, the Detroit Study Club, and other prominent women’s clubs in Michigan, and the party consisted of “two living rooms, reception hall and dining room were crowded with guests who came to help them celebrate the general appearance of the home which has been lately redecorated.”¹³⁰ The club held a tea in December 1946 thanking those who had contributed to its success and retelling the history of the organization.¹³¹ The teas and fundraisers exemplified the support the Black women’s club movement gave to each other. This club, as did so many others, continued to emphasize the good manners and tidy, nicely decorated homes central to the social uplift movement. The retelling of the story of the Frances Harper Inn may have been both instructional and inspirational for those in attendance.

One of the most prominent Black clubwomen of the era, DAWC president Rosa Gragg, was featured in a story in the *Michigan Chronicle* in 1946. The article reported Gragg was a member of the Entre Nous Club, the Christian Industrial Club as well as on the board of directors of the YWCA.¹³² This is the first known report of Gragg’s association with the Christian Industrial Club. Her membership in the club reinforces the prominence of the organization. The *Michigan Chronicle*’s final story on Etta Foster Taylor on March 27, 1948, reported her death,¹³³ which was also noted in Black papers in Detroit and across the nation. After Taylor’s passing, the

¹²⁶ Little and Mills, *Civil Rights Survey*, 57.

¹²⁷ Little and Mills, *Civil Rights Survey*, 57.

¹²⁸ Little and Mills, *Civil Rights Survey*, 59.

¹²⁹ “Calif Minister to Speak July 30,” *Michigan Chronicle*, July 22, 1944.

¹³⁰ “Christian Industrial Club Celebrates Forty Years of Work” *Detroit Tribune*, Saturday August 5, 1944.

¹³¹ “Club Holds Lovely Tea,” *Detroit Tribune*, December 21, 1946, 2.

¹³² Frances L. Ryland, “Club Woman Engaged in Multiple Jobs,” *Michigan Chronicle*, Jan 5, 1946.

¹³³ “Old Detroiter Dies,” *Michigan Chronicle*, March 27, 1948.

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publicity associated with the Christian Industrial club and the Frances Harper Inn declined dramatically.

The 1950 United States census recorded six Black women residing at the Inn. Elizabeth Evans, 70, a longtime member and officer in the Christian Industrial Club served as the matron and who worked as a cook, lived there along with perhaps a niece or granddaughter, Sylvia Evans, 9. Additional residents included Vivian Smith, 17, who worked as a baby sitter, and her sister, Phyllis Smith, 15, from Michigan, Rowena Cornish, 60, from Georgia and Mary Compton, 45, from Kentucky, a widow who worked as a nurse's aide in a private home. By 1950, Black residents occupied all the homes on Horton. Most of them were from southern states, likely reflecting the second wave of the Great Migration during World War II. Most of the women worked as domestics, while the men worked as laborers or machinists. Half the houses were owned, the other half housed lodgers.

In 1955 the Frances Harper Home elected a slate of new officers, mostly new names to the organization, electing a president, vice president, corresponding secretary, treasurer, a custodian, and three board of directress members in addition to a house chairman.¹³⁴ But in 1963 the house was sold to a private individual, attorney Charles Berry and his wife. Without records on the Christian Industrial Club and the Frances Harper Inn, it is difficult to know why the club's membership declined and why the Inn was sold. Alice Barrett, president of the club, signed off on the sale papers for the Club. An active Detroit club woman herself, Alice Barrett held offices in the prominent Black women's clubs like the 400 Study Club and the Lydian Association. In 1960, Etta Foster Taylor's name was among those of a few dozen women presented to the Michigan Historical Commission Archives by the Michigan State Association of Colored women's clubs as a Pioneer Woman.¹³⁵ Other prominent Black women activists included in this list were Geraldine Bledsoe, Fannie Richards, Beulah Whitby, and Meta Pelham.

Club work for other prominent clubs continued. In 1961, a story in the *Michigan Chronicle* recorded the fortieth anniversary of the DAWC. The DAWC's activities included many social uplift types of projects such as aid to needy families, aid to hospitals, mother, home and child programs, dress drives, Christmas parties for underprivileged girls, city-wide clean-up drives, endowing a scholarship at Wayne State University, and a conference on rearing children. The list of member clubs of the DAWC included many of the clubs from the early part of the century including the Detroit Study Club, Entre Nous, Lydian, Sorosis, and the Detroit Women's City Club.¹³⁶ The Christian Industrial Club was not included on this list.

Club work for Black women continues today. The Detroit Study club celebrated its one hundredth anniversary in 1999 and continues to meet, gathering about twenty-five members at

¹³⁴ "Frances Harper Home for Girls Elects Officers," *Michigan Chronicle*, March 5, 1955.

¹³⁵ "Names of Pioneer Women Submitted for Archives," *Michigan Chronicle*, April 30, 1960.

¹³⁶ Edna Holcomb, "Vivid Past, Bright Future," *Michigan Chronicle*, April 22, 1961, 15.

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Wayne County, MI

County and State

each meeting. Many of the clubs are still active, including the Golden Rule Club, 400 Club, and the Links, a prominent national Black women's organization. Current members praise the opportunities that the clubs offer for networking, learning how to function at a high level of an organization, as well as offering a way to give back to the community.

Conclusion

The history of the Frances Harper Inn and the Christian Industrial Club reflects both the successes and shortcomings of the social uplift movement. In the early part of the twentieth century, hundreds of Black women like Etta Foster Taylor founded, joined, or ran the scores of Black women's clubs in Detroit. These clubs largely focused on service to other Black women and their children. As the 1946 *Michigan Chronicle* article summarized, the Christian Industrial Club's Frances Harper Inn alone hosted twenty-six weddings and taught innumerable classes on millinery, embroidery, dressmaking, and other arts useful for domestic servants as well as career women. Residents of the Inn went on to run the club or other women's organizations in the city, and raised children who went on to promising careers. Others simply lived their lives within the constraints of the time, likely helped by an affordable, safe, supportive place to live.

It is hard to overstate the vision and tenacity these women possessed to organize and advocate on behalf of themselves and other Black women. Women like Taylor were working-class women without substantial financial resources but devoted what money and time they could for the betterment of their race. Knowing neither the government nor the White establishment would offer much support for them, they continued to pull together, calling on their communities, churches, and families to help each other through difficult times, and celebrating their successes.

While the social uplift movement may not have provided the change and opportunity the Black clubwomen worked for, they continued to change their means of advocacy. The Housewives League for years was a potent economic force in Detroit and other urban areas. Black women like Geraldine Bledsoe worked within the federal and state governments to draw attention to the specific challenges Black women faced. The current Black women's club movement, while diminished from its peak membership, as most fraternal organizations, continues in many ways to provide important support to the Black women's community.

Frances Harper Inn
Name of Property

Wayne County, MI
County and State

9. Major Bibliographical References

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

- Davis, Elizabeth. *Lifting As They Climb*. New York, NY: G.K. Hall & Co., 1996.
- Detroit Free Press*, various issues.
- Detroit News*, various issues.
- Detroit Tribune*, various issues.
- Eyewitness History, Roll 2, Church History, Roll 6, *Second Baptist Church Records*. Bentley Historical Library. University of Michigan, Ann Arbor, Michigan.
- Giddings, Paula. *When and Where I Enter: The Impact of Black Women on Race and Sex in America*. New York, NY: William Morrow and Company, 1984.
- Haynes, George. *Negro Newcomers in Detroit*. New York, NY: Arno Press, 1969.
- Hibbard Baker's Subdivision Plat map
- Hine, Darlene Clark. *Black Women in the Middle West: The Michigan Experience*. Lansing, MI: Historical Society of Michigan, 1990.
- Katzman, David. *Before the Ghetto: Black Detroit in the Nineteenth Century*. Urbana, IL: University of Illinois Press, 1973.
- Michigan Chronicle*, various issues.
- Robertson, Nancy Marie. *Christian Sisterhood, Race Relations, and the YWCA, 1906-1946*. Urbana, IL: University of Illinois Press, 2007.
- Sanborn Fire Insurance Map, 1897, Volume 6; Volume 10, Sheet 2; Volume 7, Sheet 22.
- United States Census 1900, 1910, 1920, 1930, 1940, 1950.
- Warren, Francis H. *Michigan Manual of Freedmen's Progress*. Detroit, MI, 1915.
- Wolcott, Victoria. *Remaking Respectability: African American Women in Interwar Detroit*. Chapel Hill, NC: University of North Carolina Press, 2001.
-

Francis Harper Inn
Name of Property

Wayne County, MI
County and State

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): _____

10. Geographical Data

Acreeage of Property Less than one (0.172)

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 42.372765 Longitude: -83.069862
2. Latitude: Longitude:
3. Latitude: Longitude:
4. Latitude: Longitude:

Frances Harper Inn
Name of Property

Wayne County, MI
County and State

Or

UTM References

Datum (indicated on USGS map):

AD 1927 or NAD 1983

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

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

Lot 108 of Hibbard Baker's subdivision Liber 7, page 90 W.C.R.

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes the residential parcel on which the house sits.

11. Form Prepared By

name/title: Karren Yurgalite, Master of Public History Student
organization: Wayne State University
street & number: 201 North Rogers Street
city or town: Northville state: MI zip code: 48167
e-mail: kyurgalite@gmail.com
telephone: 248-249-1575
date: February 4, 2023

Frances Harper Inn
Name of Property

Wayne County, MI
County and State

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: Frances Harper Inn

City or Vicinity: Detroit

County: Wayne State: Michigan

Photographer: Don Adzgian

Date Photographed: June-July 2022

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

Frances Harper Inn

Name of Property

Wayne County, MI
County and State

1 of 20 . South and east elevations looking northwest
MI_Wayne County_Frances Harper Inn_0001

2 of 20 . South elevation looking north
MI_Wayne County_Frances Harper Inn_0002

3 of 20 . Front porch looking north
MI_Wayne County_Frances Harper Inn_0003

4 of 20 . South gable detail looking north
MI_Wayne County_Frances Harper Inn_0004

5 of 20 . East elevation looking west
MI_Wayne County_Frances Harper Inn_0005

6 of 20 . North elevation looking southwest
MI_Wayne County_Frances Harper Inn_0006

7 of 20 . West elevation looking northeast
MI_Wayne County_Frances Harper Inn_0007

8 of 20 . First floor, view of entry vestibule from dining room; parlor in background at left.
MI_Wayne County_Frances Harper Inn_0008

9 of 20 . First floor front parlor, fireplace looking east
MI_Wayne County_Frances Harper Inn_0009

10 of 20 . First floor living room and fireplace looking northeast
MI_Wayne County_Frances Harper Inn_0010

11 of 20 . First floor living room and stairs looking north
MI_Wayne County_Frances Harper Inn_0011

12 of 20 . First floor kitchen area looking northeast
MI_Wayne County_Frances Harper Inn_0012

13 of 20 . Stairs to second floor looking east
MI_Wayne County_Frances Harper Inn_0013

14 of 20 . Second floor hallway, looking south
MI_Wayne County_Frances Harper Inn_0014

15 of 20 . Second floor bathroom looking northwest
MI_Wayne County_Frances Harper Inn_0015

Frances Harper Inn
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16 of 20. Second floor first bedroom with heating vent in chimney looking northeast
MI_Wayne County_Frances Harper Inn_0016

17 of 20. Second floor second bedroom looking southwest
MI_Wayne County_Frances Harper Inn_0017

18 of 20. Molding detail in second bedroom closet looking southwest
MI_Wayne County_Frances Harper Inn_0018

19 of 20. Second floor third bedroom looking southeast
MI_Wayne County_Frances Harper Inn_0019

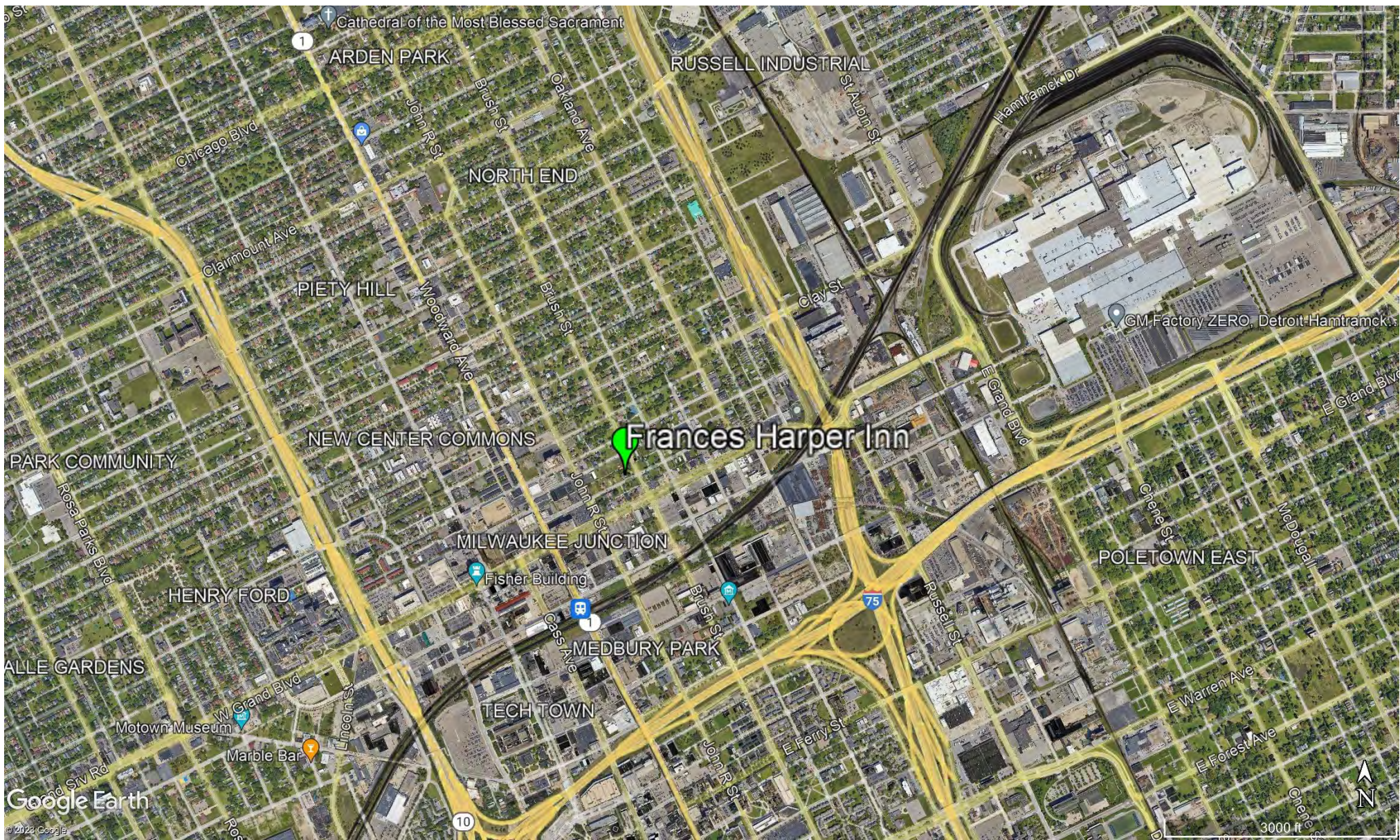
20 of 20. Second floor; fourth bedroom; looking northwest
MI_Wayne County_Frances Harper Inn_0020

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

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

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

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



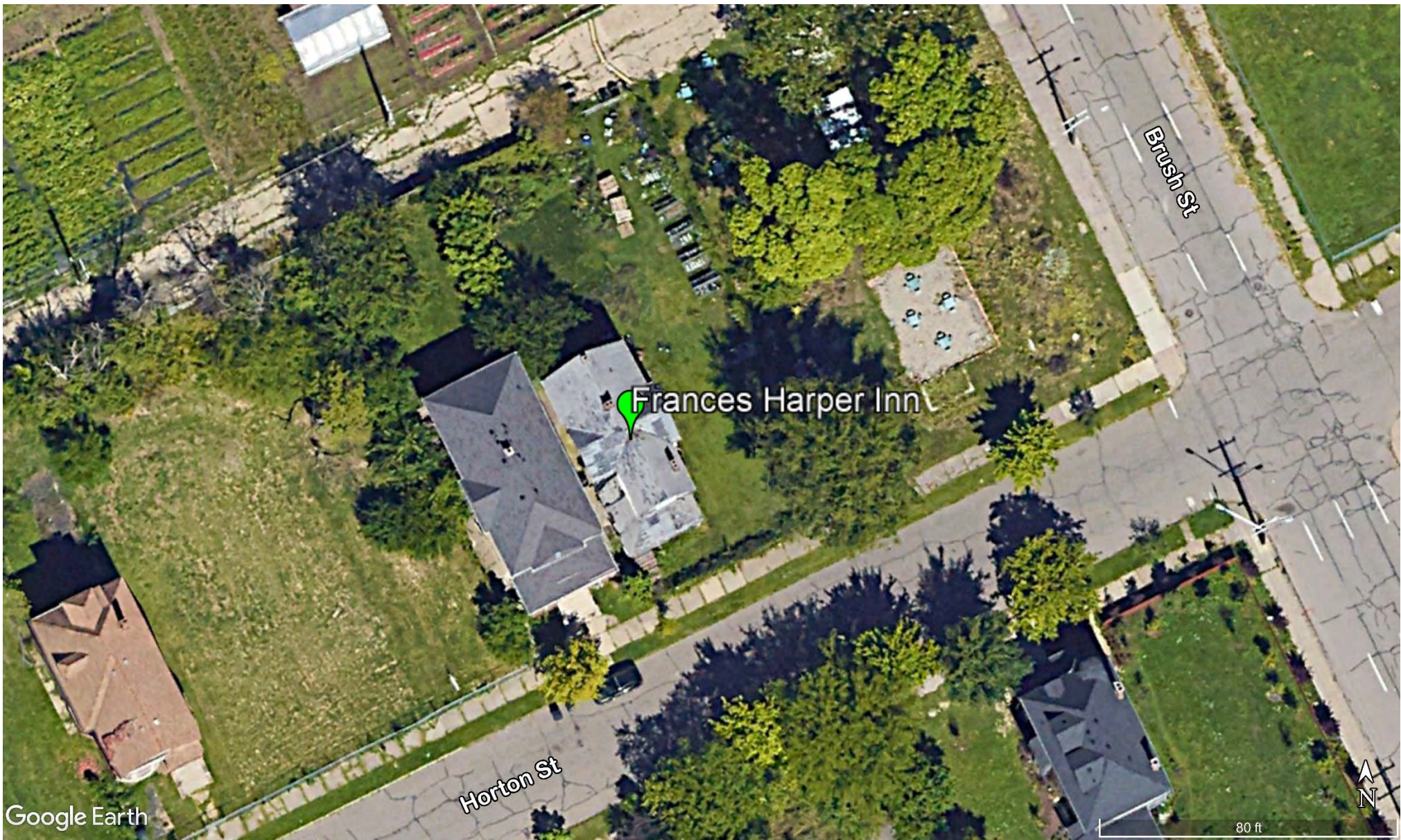
Frances Harper Inn

307 Horton Street, Detroit, Wayne County, Michigan

Latitude: 42.372765

Longitude: -83.069862

Map Source: Google Earth 7.3.6.9345, June 5, 2023



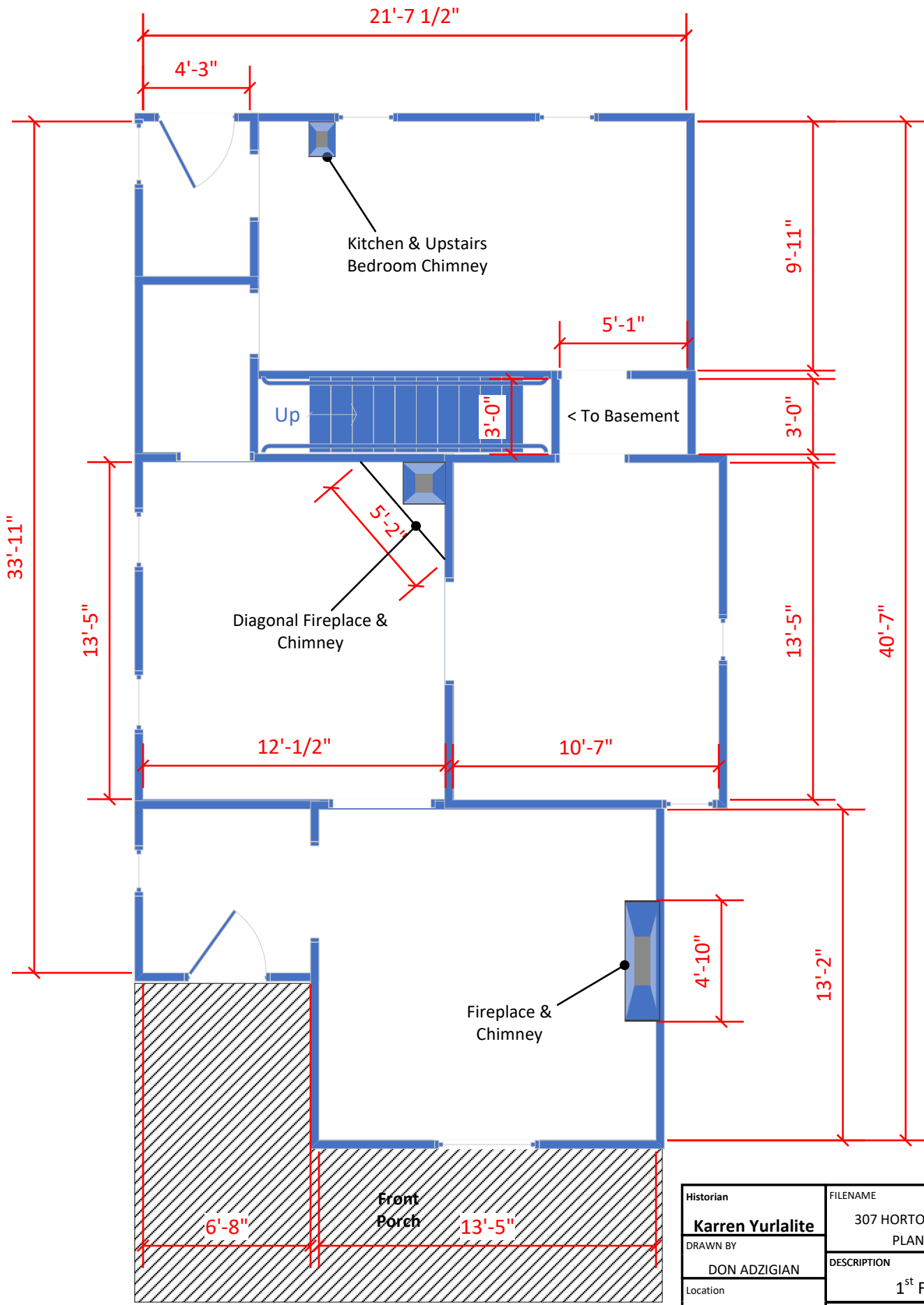
Frances Harper Inn

307 Horton Street, Detroit, Wayne County, Michigan

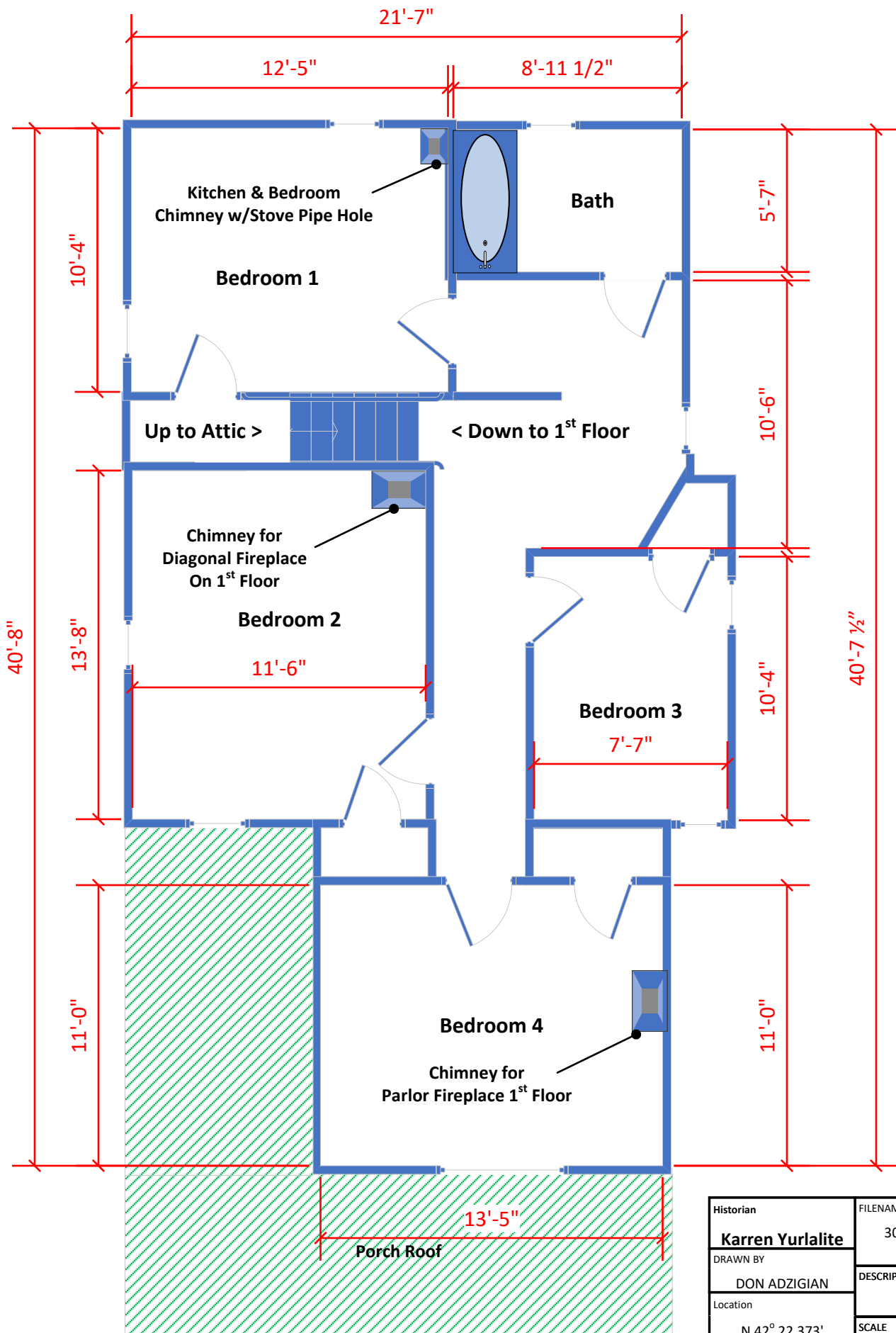
Latitude: 42.372765

Longitude: -83.069862

Map Source: Google Earth 7.3.6.9345, June 5, 2023



Historian	FILENAME
Karren Yurlalite	307 HORTON FLOOR R5 PLAN.VSDX
DRAWN BY	DESCRIPTION
DON ADZIGIAN	1 st Floor
Location	SCALE
N 42° 22.373' W 083° 04.187'	3/16" = 1' 1: 64



Historian	FILENAME
Karren Yurlalite	307 HORTON FLOOR R5 PLAN.VSDX
DRAWN BY	DESCRIPTION
DON ADZIGIAN	2 nd Floor
Location	SCALE
N 42° 22.373' W 083° 04.187'	3/16" = 1' 1: 64





307













Blue paint on the door frame.

Coiled grey cable hanging on the wall.

Open doorway leading to another room.

White trim above the door.

White door with two windows.

Red shop vacuum with 'shop' written on it.

Orange shop vacuum with a grey hose.

Blue tarp with 'INTEX' logo.

Red bucket in the foreground.



INTERIOR/EXTERIOR GLOSS ENAMEL
BEHR
PREMIUM PLUS
PORCH & FLOOR PAINT
ULTRA PURE WHITE
No. 8702

GLIDEN
EGGSHELL
2000
WHITE TRIM PAINT
GLIDDEN
DUO
PAINT + PRIMER
EGGSHELL
PREMIUM INTERIOR PAINT

No. 15 ASPHALT























UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: Date of Pending List: Date of 16th Day: Date of 45th Day: Date of Weekly List:

Reference number:

Nominator:

Reason For Review:

Accept Return Reject Date

Abstract/Summary Comments:

Recommendation/ Criteria:

Reviewer Jim Gabbert Discipline Historian

Telephone (202)354-2275 Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



GRETCHEN WHITMER
GOVERNOR

STATE OF MICHIGAN
MICHIGAN STRATEGIC FUND
STATE HISTORIC PRESERVATION OFFICE

QUENTIN L. MESSER, JR.
PRESIDENT

Wednesday, June 7, 2023

Ms. Joy Beasley, Keeper
National Park Service
National Register of Historic Places
1849 C Street, NW, Mail Stop 7228
Washington, DC 20240

Dear Ms. Beasley:

The enclosed file contains the true and correct copy of the nomination for the **France Harper Inn, 307 Horton Street, Detroit Wayne County, Michigan**. This property is being submitted for listing in the National Register of Historic Places. This nomination is a X New Submission Resubmission Additional Documentation Removal.

- 1 Signed National Register of Historic Places Registration Form
- 2 Locational maps (incl. with nomination file)
- 2 Sketch map(s) / figures(s) / exhibits(s) (incl. with nomination file)
- 1 Pieces of correspondence (incl. with correspondence file)
- 20 Digital photographs
- Other (incl. with nomination file): _____

COMMENTS:

- Please ensure that this nomination is reviewed.
- This property has been approved under 36 CFR 67.
- The enclosed owner objections constitute a majority of property owners.
- This nomination has been funded by the following NPS grant:
- Other:

Questions concerning this nomination should be addressed to Todd A. Walsh, National Register Coordinator, at (517) 331-8917 or walsht@michigan.gov.

Sincerely yours,

Martha MacFarlane-Faes
Deputy State Historic Preservation Officer

