

GORDIE HOWE INTERNATIONAL BRIDGE

Historic Properties Documentation Project

ST. PAUL AME CHURCH SW

579 S Rademacher St.

Detroit, Michigan

The Lord was pleased to
strengthen us, and remove
all fear from us, and dis-
posed our hearts to be as
useful as possible.

Richard Allen, Absalom Jones,

1794



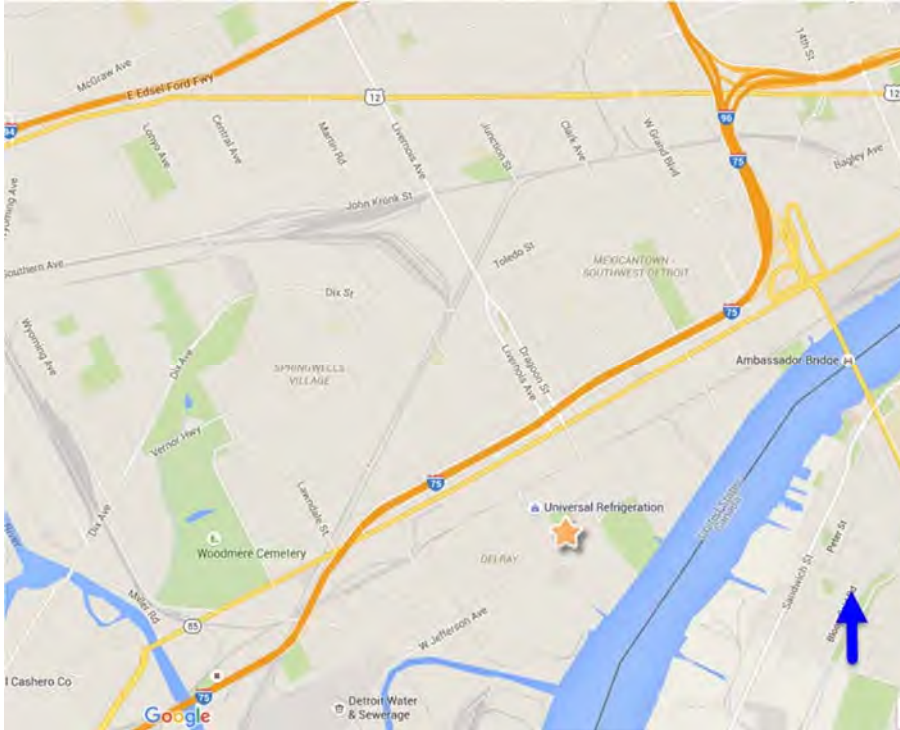
**ST. PAUL AME CHURCH
SOUTHWEST
579 S. Rademacher St.
Detroit, Michigan 48209
HISTORICAL DOCUMENTATION**



St Paul African Methodist Episcopal Church Southwest

579 S Rademacher Street, Detroit, Wayne County, Michigan, 48209

Coordinates: 42.299716, -83.102821



1.



Map 1 (Top) and Map 2 (Above) Source: Google Maps, 2016.

Introduction:

St. Paul African Methodist Episcopal (AME) Church Southwest was identified as eligible for inclusion in the National Register of Historic Places (NRHP) during the Environmental Impact Statement (EIS) phase of the Detroit River International Crossing / New International Trade Crossing project, now the Gordie Howe International Bridge project. The property was identified as being within the footprint of the proposed international bridge's United States customs plaza. It was determined that design modifications to avoid or minimize adverse effects, including relocation were not prudent or feasible. In time negotiations to acquire the property were commenced. The church property was acquired in 2017 and the congregation has relocated to an existing church facility at 1385 Wayburn St., Grosse Pointe Park, Michigan.

As part of the project mitigation commitments, the Michigan Department of Transportation presents this history of St Paul African Methodist Episcopal Church Southwest.

Significance Statement:

St Paul African Methodist Episcopal Church Southwest is historically significant for its association with the religious, social, and political lives of Delray's African-American community. The church was built in two phases; the basement was erected in 1928 and served as the church and community center until the upper level was erected in 1944. The church was determined as eligible for listing in the National Register of Historic Places under Criterion A (for its association with events that have made a significant contribution to the broad patterns of our history) and Criteria Consideration "a" (as a religious property, in this instance, deriving primary significance based on its historical significance).

The property was acquired by MDOT in the late summer of 2017; the church building retained good historical integrity, having undergone relatively few and minor changes over the years. The church building expressed tradition, economy, and humility in its simple Arts and Crafts influenced design.

Brief History of African Methodist Episcopal Church, USA:

The African Methodist Episcopal Church is rooted in the Free African Society, a benevolent and religious organization founded in Philadelphia in 1787 by Richard Allen, Absalom Jones and others. At the time a small number of free black Philadelphians worshipped at St George's Methodist Episcopal Church. Initially they were issued designated segregated seats, but as their numbers grew, they were made to sit or stand along the church walls. The breaking point came as the sexton confronted black worshippers as they arrived for services and ordered them to go to the balcony. Once there the pastor called for prayer and they knelt. Several, including Reverend Absalom Jones, were pulled off of their knees and told they could not kneel there. They asked to remain at the front of the balcony until the end of prayers but more of the worshippers were pulled from their knees. Having little choice, the remainder consented to the order and left the church. It was made clear that the white congregants would never be inconvenienced by black congregants again.¹

Society members resolved to organize their own church and debated the form it would take. Although the majority wanted to affiliate with the Episcopal Church Allen was able to persuade retention of the Methodist tenets. Pastor Allen, with the immeasurable aid of his wife Sarah, led the formation of Bethel AME Church in 1794 (in later years as Mother Bethel AME, recognizing it as the source of all AME congregations that came after). The congregation acquired a blacksmith shop that served as the first

home of Bethel AME, hence the prominent image of an anvil superimposed over the cross in the church seal. Members scrimped and saved towards a more dignified and permanent church building.

Reverend Allen successfully fought for his congregation's independence in court decisions in 1807 and 1816. In 1816 he called together leaders of other regional black Methodist churches to formally organize the African Methodist Episcopal Church of America, operating under the Wesleyan form. Prior to the Civil War the organization of new churches was primarily limited to the northeast and Midwest, with some congregations opened in Canada as well. A few AME churches opened in antebellum slave states; during the Civil War evangelists and ministers were able to organize congregations in areas captured from the Confederacy. The Reconstruction Era was a period of accelerated growth for the southern AME Church.

Historically, AME ministers held limited assignments at any given church, inspired by an evangelical tradition of itinerant Wesleyan preachers who suffered hardships, ridicule, and other travails as they travelled from town to town preaching, leading revivals, and recruiting new members. In the Methodist *Discipline* (1798), Francis Asbury and Thomas Coke explain "Our one aim, in all our economy and ministerial labours, is to raise a holy people, crucified to the world and alive to God." Holiness, in part, was associated with renunciation of worldliness and a willingness to share "in the sufferings of Christ."ⁱⁱ

Assignments are made by the Conference Bishop on an annual basis with assignments often based on the particular needs of a congregation and the particular talents of a particular minister. A pastor could be reassigned prior to the normal date should the Bishop determine his or her relationship with the congregation is fractious and untenable, or another congregations immediate needs more pressing.

The short tenures were often seen as helping maintain evangelical freshness and frankness. It also allowed the Conference to address immediate needs of a congregation – a pastor with financial skills might be assigned for one or two years at a church mired in debt to help them balance their books, a



Figure 1: Bethel AME in 1829. Source: www.blackpast.org (public domain)

charismatic pastor might be brought in to reinvigorate a congregation and to build up its membership; a minister might have special skills needed to manage significant building projects. Short assignments may also have been seen as insurance against a pastor being influenced by cliques or intrigues within the congregation. But on the downside, frequent changeover can stymie the formation of a bond of trust between the minister and congregation. The relationship between minister and flock should support a spiritual intimacy, where members feel safe to discuss deeply personal matters with the minister, and a minister knows the members well enough that he or she develops an innate sense of how to reach a member in need; it

takes time for a minister to truly be a congregation's pastor. Recognizing this, the AME Church removed automatic restrictions to allow congregations to retain pastors over the long term, while still providing a mechanism for pastoral change when needed.

Detroit:

Detroit's 18th and early 19th Century European-American populace was primarily of French or French-Canadian heritage and overwhelmingly Catholic. British rule was in place between 1760 and 1796 but with a relatively small English presence. Protestantism began to make inroads with the arrival of American settlers. Reportedly among the first protestant ministers to preach in the Detroit area was John Stewart, a Methodist minister and freedman from Virginia. Reverend Stewart arrived in 1816 to establish a mission among the Wyandot villages south of Detroit. Stewart was known to have been preaching to Wyandots near Sandusky, Ohio in 1815-1816, although he may have not yet been licensed as a minister.

The first African Americans in Detroit were slaves, 93 in 1773 and 179 in 1782. In 1807 Territorial Judge Augustus B. Woodward banned the expansion of slavery within his jurisdiction, although those slaves held by settlers as of July 11, 1796 would remain enslaved. This despite the 1787 ban on the expansion of slavery into the Northwest Territory, or the Jay Treaty (1795) which included a caveat banning the purchase of slaves. By 1836 all of Detroit's slaves had either died or been freed.

Detroit's first formal African American church was Second Baptist Church, founded in 1836 by 13 former slaves and led by Reverend William C Monroe, a renowned abolitionist. Second Baptist opened the first school for black children in 1839. Monroe would lead the establishment of St Matthew's Episcopal Church in 1845.

In 1839 the first AME congregation began to crystallize in Detroit through a group of black citizens that had come together to worship organized the "Colored Methodist Society." The Detroit City Council supported the Colored Methodist Society's request to have a meeting place more official than the sitting rooms and kitchens they had been using; the first semi-formal meeting place was a building on Congress Street, near Woodward. Later in 1839 City Council allowed them to use the old Council Hall for a few weeks. The Society then moved into a building, donated by the City Council, on Hastings and Croghan (Monroe) streets, then known as "Old Abraham's Lot."

The Detroit African Methodist Episcopal society was formally organized in May 1841 as Bethel African Methodist Episcopal Church and soon after was holding services in the old Military Hall on Fort Street.ⁱⁱⁱ St Matthews Episcopal was building their new church in 1851 but came up about \$400 shy of the budget needed to complete the structure. The *Detroit Free Press* lauded the efforts of Reverend Monroe his congregation and encouraged Detroiters to come forward with one-dollar donations to help the congregation complete the church^{iv}. The congregation of Bethel AME, like their compatriots at Second Baptist Church, were active participants in the abolitionist movement and the Underground Railroad, helping many escaped slaves in the last leg of their journey, the crossing of the Detroit River into Canada. In the late 19th and early 20th century many of the former Underground Railroad passengers, or their Canadian free-born children, would cross back and settle in Detroit.

Ebenezer AME Church was founded in 1871 by the trustees of Bethel AME, initially as a mission church to serve the recently emancipated. Reverend C Emery Allen, who ministered to St Paul AME SW's founding members, was pastor at Ebenezer from circa 1902 to 1912.

In the years after the Civil War a number of blacks returned to Detroit from Canada. Many were residents who had fled Detroit after the enactment of the Fugitive Slave law in 1850, others were

southerners who had escaped to Canada via Detroit on the Underground Railroad. The decision to come back to Detroit was primarily to take advantage of better economic opportunities than were then available in Canada.

The first African-American neighborhood in Detroit was bounded by Fort, St. Aubin, Clinton, and Brush streets and was the locale for all the city's black churches. The second district was bound by Alfred, Hastings, Rowena and Brush. The area around Hastings Street was the center of Detroit's Jewish community; Lower Hastings from the 1850s into the 1930s and Upper Hastings from about 1910 to 1940; as Detroit's Jewish population gradually moved north and out of the near downtown core, their vacancies were filled by the expanding African-American community. Prior to 1878 only six blacks lived within the city limits west of Woodward, although there were a small number of families scattered in the nearby townships (Springwells, Dearborn, Greenfield, Nankin, Monguagon, and Brownstown), with most working age males employed as farm laborers and a small number who owned their own farms.

Detroit schools were desegregated in 1869 under a court decision that segregation was counter to the intent of the General School Laws of 1867. Segregationists may have been angry about this ruling, but school boards may have been more accepting, simply because segregation was expensive to maintain in communities with relatively small black populations. By World War I the growth of the city's African American community, within strictly segregated neighborhoods, led to the *de facto* formation of segregated neighborhood schools. In some areas, such as Delray, a small number of black students might attend predominantly white neighborhood schools.

Black males were granted the right to vote under the 15th Amendment on March 30, 1870. Michigan responded by extended the right to vote to black males in November 1870 through a change in the Michigan Constitution. These voting rights was actively fought against throughout the country through Jim Crow laws, violence, and intimidation. Periodically, though, some politicians would campaign for the black vote if it might give them a needed edge against their opponent.

African American males, for a time, held dominant positions in the coachman, barbering, and restaurant trades in the city (although this didn't necessarily translate to fair wages). Many black barbers enjoyed the patronage of large numbers of white customers. Black physicians treated blacks and whites, and in some instances, had more white patients. Detroit's tobacco industry was started, in part, by three black partners – Carter, Banks, and Wilkinson. They were later bought out by John J Bagley (an abolitionist, founding member of the Republican Party and governor of Michigan 1873-1877). Bagley retained them as employees; he later provided them with pensions on their retirements and later paid for their burials in appreciation for their "making him."

The marginal social and occupational status of Detroit African Americans declined even more after 1895. Black waiters were replaced in large part in the late 1890's by recent Greek arrivals. Higher-end barber shops replaced black barbers, and there was a decline in the number of black coachmen, butlers and gardeners. Sociologist Forrester Washington said that part of the reason was that European ways were fashionable, and thus English coachmen [and butlers] and French cooks became desirable. In other areas, new European arrivals were available at even lower wages than local blacks had become accustomed to. Leaders in the black community attempted to get industrial plants to open some jobs to blacks, but were generally unsuccessful, although the city's streetcar operators and some stove makers were willing to hire black conductors and laborers respectively.

The “old guard” African-Americans of Detroit had enjoyed generally “cordial” social relations with the city’s white population but this began to change as the black population increased. Some thought that the introduction of horse racing was attracting undesirables – black and white gamblers– to the city. A crackdown on vice in Chicago was said to have led some of that city’s black saloon keepers to move their operations to Detroit.

There was an attempt to reintroduce an anti-intermarriage law in 1913 (intermarriage had been made legal in 1889 when an 1856 anti-miscegenation law was struck down). The bill, which was amended to a Eugenics bill, was narrowly defeated but illustrated the increasing prevalence of open racism in politics.

African American ministers played an important role in protecting and encouraging the right of black men to vote (and perhaps with some male chauvinist reluctance, the right of women to vote after passage of the 19th Amendment in 1920). As elections neared, politicians courted black ministers and would sometimes speak at the leading black churches, seeking votes from the congregations.

Ministers were critical in securing factory jobs for their members. Henry Ford broke with the norm and hired black laborers before other automakers did, but required black applicants have a letter from their minister attesting to their moral fitness. Ford’s notorious Service Department would visit ministers who appeared to be promoting unionism or other leftist ideas, threatening to stop hiring, and even fire, men from their churches.

Growth of Detroit’s African-American Community:

Detroit’s African American population grew significantly beginning in about 1915, with most crowding into the traditional black quarter, consisting of residential Black Bottom and commercial Pleasant Valley, with others moving into Delray, Springwells, River Rouge, and Inkster. The housing shortage was acute enough that some businesses provided nightly sleeping space, for a price.

Sociologist George Edmund Haynes estimates between 300,000 and 500,000 blacks had emigrated from the south to the north between 1916 and 1918. This was the third major spike in movement, the first from 1870-1880, the second from between 1890-1900. The latest spike owed much to the harsh economic realities in the south – low cotton prices, crop damage by boll-weevils, floods and droughts; and the grave dangers of simply being black. The desire to escape Jim Crow laws, inequality in employment, schools, health care, justice and commercial transactions led many to hope, to believe, conditions might be more favorable in the north^{vi}.

At the same time, tremendous industrial expansion in the north, coupled with a shortage of immigrant labor due to the war and xenophobic legislation, created a magnetic force. Haynes pointed out that northern wages seemed high, between two and five dollars a day, but few thought about the considerably higher cost of living in northern cities before making the move.



Figure 2: The last service at Rademacher St., October 29, 2017 (Baldwin)

In 1910 Detroit had an African American population of less than 6,000; over the next ten years the numbers would increase by over 600%, and by 1930 would exceed 120,000. Most of the newcomers came to the city from rural areas of the south, many, if not most, coming impoverished and lacking formal education. Segregation was well in place in Detroit when the southern newcomers arrived, limiting choice in jobs, housing, health care, and even shopping.

Housing was in short supply, across the board, for newcomers during the WWI era, but particularly so for African Americans due to the strictly limited areas where they could live. It was common to find three or four families sharing single apartments. Basements, stables, and garages were converted into rental housing; poolrooms and gambling halls were reportedly charging people to sleep on pool tables.



Figure 3: Detroit Free Press, October 3, 1920, p 43

Overcrowding occurred for some white renters as well but was gradually easing as new housing was being built; little or no new housing was available to black residents. An Urban League study found that there were no residential vacancies in any of the identified black neighborhoods. Detroit real estate dealers and developers did tap into the black market starting around 1917, advertising homes and lots to “colored people,” a contrast to the many classified ads that routinely stated, “no colored people” need apply.

Sociologist Forrester B Washington, in his role as Executive Secretary of the Detroit Urban League, reported four African-American residential zones in southwest Detroit and River Rouge-Ecorse in 1920. These were not, of course, entirely black communities; the so-called Jefferson West District overlays the Delray neighborhood, home to Hungarians, Armenians, Poles, and Anglo-Americans.

- 1) Jefferson West District: Bounded on the east by Rademacher Street, on the west by Harbaugh Street, on the south by W. Jefferson, and on the north by W. Fort Street.
- 2) Springwells/Lumley Ave. District: bounded on the west by Ogden Street, the east by Florida Street, on the south by St Stephens Street and on the north by McGraw Avenue.

- 3) Porter District: bound on the west by 25th Street, on the east by 20th Street, on the south by the river and on the north by the MCRR right-of-way.
- 4) River Rouge District: bounded on the west by Eaton Street, on the east by S. Dearborn Street, on the south by Kleinow and on the north by Grant Street^{vii}

The Jefferson West District was within the Delray neighborhood. Delray's Hungarian and Polish residents were generally accepting of the arrival of African American neighbors. For many there was the shared working-class affiliation. For some it was an opportunity to expand the reach of their business. This included the Delray Building and Realty Corporation, owned by Hungarian immigrants Egyed Saghy and Charles Lada. Saghy had previously been a grocer and "saloonist," Lada was an insurance agent. (see figure 2)

The growth of the "Jefferson West District" and "Springwells-Lumley District" was the trigger for the forming of St Paul AME Southwest, and St Stephen's AME in 1917 and 1918 respectively. St John's AME Church was formed to serve the growing River Rouge District. Prior to these churches, there were short-lived AME churches in the Michigan-Livernois area during the last quarter of the nineteenth century, discussed in more detail below.

In the 1926 study, *The Negro in Detroit*, two African-American neighborhoods were identified in southwest Detroit. The Thaddeus-Jefferson District, bounded by W Jefferson Avenue, Pulaski, Thaddeus and Home streets and the Wabash District, which was encompassed by W Jefferson Avenue, Post Street, the Wabash Railroad right-of-way, and Anderson Street. The districts had populations of 631 and 742 persons, respectively, with some scattered families in adjacent neighborhoods. In addition, there was the adjacent River Rouge – Ecorse District, with a population of about 6,000 in the mid-1920s^{viii}

Delray:

Springwells Township, including Delray, with an overall population of 1,518, had a small number of African American residents in the 1860 United States Census. While most earned income as farm laborers, others were landholders. Leonard Lenox, a freedman from Massachusetts, came to Detroit in the employ of Lewis Cass, Territorial Governor. Lenox purchased Private Claim number 718 in 1817. Their homestead was located on the north side of the Rouge River just upstream from the Detroit River, and close to the hamlet of Belgrade (later renamed Delray). Leonard Lenox's widow Candis sold off a portion of the holding in 1860, while their son John continued to farm the remainder (north of West Jefferson Avenue). William Salter was also a land owner; his wife Susan was a daughter of Leonard and Candice Lenox.

Springwells Township, in the 1880s-1890s, had a between thirteen and fifteen active brickyards, many located near the Michigan-Lonyo area. In the second half of the nineteenth century, Springwells brick makers employed German, Polish, and some African American laborers to work in their brickyards, with most employed only during warmer months. Several African American families rented homes near the yards along Michigan Avenue. The wages were low and working conditions difficult; laborers, regardless of race, reportedly lived in squalid conditions.

The AME Church comes to Springwells:

The Springwells AME Mission was organized on July 25, 1887 with an initial membership of about 17 members and met in a building on the west side of Wesson Street, on the northwest corner of Ingersoll

(now known as Kopernick Street), south of Michigan Avenue. Among the church's members was likely the family of John W and Frances Crider, including their son Walter, who would later serve as pastor at St Paul AME Church SW (discussed later in this narrative).

The first pastor was Everett E Gregory, likely a newly ordained minister as of 1887-1888. He was assigned to Pontiac, Michigan in 1890 and to the "Day Circuit" in Cass County in 1891^{ix}. By 1899 Reverend Gregory was preaching in Kokomo, Indiana. He pastored at several Indiana churches before moving to Battle Creek in c. 1909 and died there December 9, 1927.

Reverend Henry B Gordon would pastor at the small church (approximately 34 members) in 1890-1891. Gordon would lead the Willis Avenue AME Mission from circa 1892 to circa 1894 when he may have retired from the pulpit due to declining health. Reverend Gordon died October 8, 1897 from heart failure and dropsy, age 71.

Nathaniel N Pharis was briefly assigned to the Springwells / West Detroit AME in 1891; he would be reassigned to the Iowa AME Conference sometime that same year. It is assumed the Wesson Street church closed in 1891 with the opening of Brown's AME Chapel (aka Brown Chapel AME), 30th and Jackson St., organized in 1891^x. Walter Crider's widowed mother, Frances, apparently lived in Brown Chapel in 1905 up to her death in 1906. Brown Chapel remained active until about 1909-1910.

Springwells and Delray's 20th Century African-American community was largely made up by new arrivals from below the Mason-Dixon Line, with some residents having sought relief from the overcrowding of Black Bottom, Detroit's original African American neighborhood. The rapid increase in the city's black population was met with a considerable rise in racism and segregationist policy. Some of Detroit's old-guard African Americans disdained the new arrivals as lacking education, skills, and couth; they were concerned that the growing numbers of southern blacks in the city would endanger their precarious social and economic gains. [See: Community Background for additional detail]

Delray's working class and predominantly Hungarian population was generally accepting of the neighborhood's African-American residents. Neighborhood businesses were more likely to welcome black customers than was the custom in other Detroit neighborhoods.

St Paul AME Church Southwest:

By early 1917 southwest Detroit and the immediate downriver African-American communities felt a need to establish churches close to their homes rather than travel into downtown to attend services. An unknown number of AME faithful in Delray began to meet informally in 1917, meeting in the living rooms and kitchens of the faithful who were hoping to form a neighborhood congregation.

In 1918, newlyweds William and Lena Smith opened their Delray home at 17 Copland (house number 8831 with the 1920 address change) to like-minded others from the area who wanted to worship in their neighborhood rather than alternating between the homes of other members or commuting to established churches near downtown^{xi}. Among the co-founders of the informal group were Mrs. Nancy Finley (husband William), Mr. John Stevenson (wife Elizabeth), and Mr. Samuel Washington. In 1919 the congregation shifted worship to a house on Solvay Street, possibly the home of John and Elizabeth Stephenson at 151 Solvay (#704 with 1920 address change). Later the congregation reportedly moved to a building on the corner of Post St. and W. Jefferson Avenue (although both corner buildings housed active businesses). John and Elizabeth Stevenson remained active members through their lives. Their

daughter Eva was also active with the church, she married Charles Taylor, another active life member who would serve as a church trustee during the 1940s.

Considerable credit for the formation of the congregation must go to Evangelist Julia Hall and Reverend Dr. Charles Emery Allen, Presiding Elder. At the same time (1918), Evangelist Hall and Reverend Allen were working with Reverend T. J. White in the formation of St Stephen's AME Church in the West Grand Boulevard – McGraw Avenue area (within the Springwells-Lumley District identified by the Detroit Urban League)

Evangelist Hall, who often worked in Baptist circles as well, made Reverend White aware that their brothers and sisters at Tabernacle Missionary Baptist Church were seeking to move to the west side of the city but were facing resistance from nearby white property owners. Perhaps with the encouragement of Evangelist Hall, Reverend White met with Tabernacle's Pastor Major James Morris and offered the use of St Stephen's until they had their own situation squared away. Tabernacle held Sunday afternoon services at St Stephen's in 1920-1921 until their church on Woodrow Street was ready to occupy.^{xii}

Evangelist Julia Hall:

Evangelist Julia Hall was born in Buxton, Ontario in 1870 and died in Detroit in 1938. As an evangelist Mrs. Hall visited shut-ins, patients in hospitals, and prisoners; she organized prayer meetings and recruited new members to the AME Church. Hall was elected Vice President of the first Evangelist Bureau of the Michigan Annual Conference in 1928. She was elected president in 1931 and again in 1934, serving that role until her death on July 26, 1938^{xiii}. Mrs. Hall was a mentor to Evangelist Frances Fitzpatrick (wife of William Fitzpatrick)

Evangelist Frances Fitzpatrick:

Mrs. Fitzpatrick was born in circa 1885 in Ironaton, Talladega County, Alabama, the daughter of Simon and Martha Dye. Simon Dye may have been the brother of Major Dye, father of Holsey Dye, who is discussed further into this narrative. The Dye family was closely associated with St Paul AME SW from the earliest years. Francis Dye married William Fitzpatrick on September 2, 1908 in Ironaton, her first and his second marriage. They lived in Birmingham, Alabama from about 1916 into early 1920, but by late winter or early spring of 1920 were renting 456 S Cavalry Street (near W. Jefferson Ave), and by the late 1920's they had moved to 561 S Rademacher Street.

Although the date Mrs. Fitzpatrick was licensed as an evangelist hasn't been found it is clear she was respected by her peers. In 1932 she was selected as treasurer for the Evangelists Bureau of the Michigan Annual Conference of the AME Church. She was elected president of the bureau in 1937 after the death of Evangelist Julia Hall. In 1943 Mrs. Fitzpatrick was bureau secretary. Mrs. Fitzpatrick also had the unusual distinction of being an evangelist in both the AME and Baptist churches. Frances Fitzpatrick died in 1954, her husband William died in 1957, their daughter Mary remained active with St Paul before her passing in 1991. Mrs. Fitzpatrick is the only evangelist to be ordained out of St Paul AME SW from its founding to the present day.

Evangelists were not ordained ministers but were licensed by the bishop. Evangelists could be male or female but were more likely to be female. Among male church members the term "evangelist" was the female equivalent of "pastor" or "minister", but without the powers or benefits of ordained office¹. Evangelists needed to be energetic, creative, and tenacious. Evangelists preached, made visits to the homebound, and promoted the faith to non-members; married or not, the demands on them precluded a fully domestic life

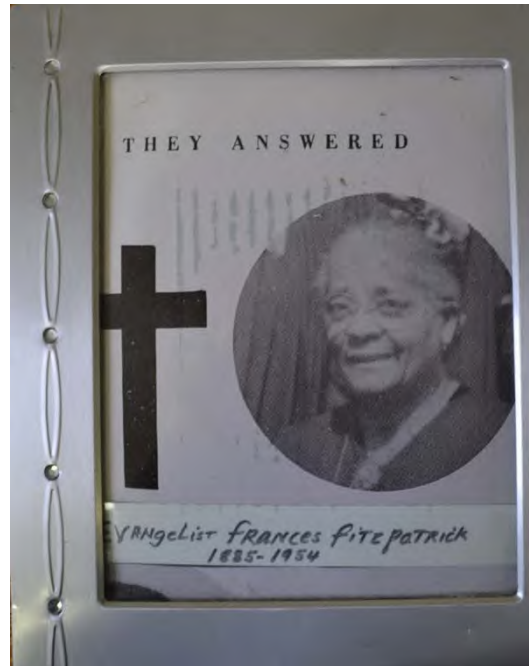


Figure 4: Photo of framed memorial to Evangelist F. Fitzpatrick at St Paul AME

The founding members of St Paul AME SW were not earning high wages, but they worked extra hours or took second jobs when they could; many took in boarders to bring in additional income. And they scrimped and sacrificed to put aside money to buy a church of their own. William Smith worked as a laborer at the "coke ovens," William Finley worked at the Ford Blast Furnace, also as a laborer, the typical job title for black men at those plants that were willing to hire black workers. The Finley's took in boarders at their house (rear unit, 206 S Rademacher) to help make a little extra income, and by the late 1920s moved to River Rouge, possibly becoming members of St John's AME or maybe making the short trip up Jefferson to worship with their Delray friends; William was working at Michigan Copper & Brass during the early 1930s. John Stevenson worked as a laborer in a steel plant; he and Elizabeth lived at 151 Solvay Street for a time. In the early nineteen-twenties they lived at 569 Rademacher, and prior to 1930 moved to 2790 Scotten Avenue. Samuel Washington, who lived at 242 Cottrell Street, was also a laborer.

As was discussed above, initially the congregation relied on the hospitality of founding members who hosted worship in their own homes. Evangelist Hall, Presiding Elder, the Reverend C.E. Avery, and perhaps others, would come to lead these home services. The production demands of World War I, coupled with the closure of European immigration, created a labor vacuum that was, by necessity, being met by southern blacks and whites. The young and still informal congregation was attracting new members from among the new arrivals, making the need for a more formal church arrangement more crucial.

Reverend Davis:

Membership continued to grow and as of 1921 the congregation was renting a small frame building on S. Rademacher Street and was assigned its first formal pastor, Reverend James D. Davis. The culmination of careful saving allowed the young congregation to purchase the building and the two lots in 1923 under the leadership of Reverend James D. Davis^{xiv}. Sadly, Reverend Davis lost his wife, Georgia, who died on May 13, 1923 from lobar pneumonia at their residence, 569 S Rademacher. Reverend C Emery Allen was then the Presiding Elder at both St Paul AME SW and St Stephen AME^{xv}.

The congregation's property consisted of Lots 14 and 15, F.G. Russell's Subdivision of Lot 76, Crawford's Fort Tract, acquired from Thomas C (and wife Charlotte) Hamilton and William George (and wife Marjorie) Hamilton on February 7, 1923. The Hamilton brothers lived in adjoining houses on Waterman Street and co-owned R. E. Hamilton's Sons, a builders' supply business (Rademacher at Cadet and Waterman near Regular). The original frame building on Lot 14 may have been built by Louis F Wissman^{xvi}, a neighborhood carpenter and house builder, who had owned the church lot from 1916 to 1920 when he sold it, and the adjoining lot, to the Hamilton brothers. The frame building served the congregation until they raised the \$3,000 needed to build phase one – the basement – of their permanent church.

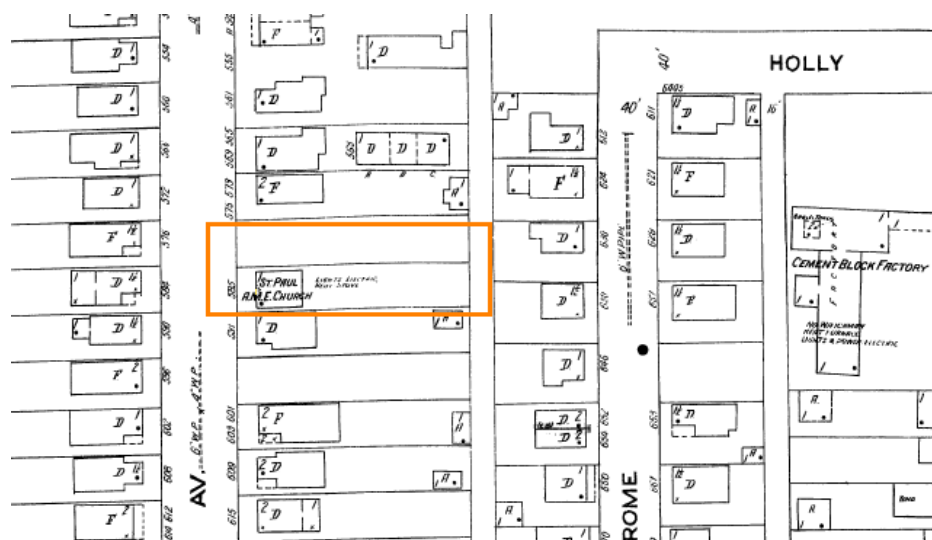


Figure 5: Detail, Sanborn Fire Insurance Maps, Detroit, Volume 5, Sheet 89, 1923. The church lot carries a small, one-story frame building that served as a temporary church – 1921-1928- while the congregation raised funds for a larger, more permanent building.

Reverend Clarke:

Reverend Elijah Clarke, who led the congregation from 1924 to 1927, led the drive to replace the existing frame building. Pastor Clarke was born in Missouri in about 1878; he worked in the building trades during his young adult years. The 1910 U S Census shows that he, wife Eugenia, and six-year old son Edwin, were in Kirkwood, St Louis County, Missouri. Clarke was in Detroit by 1920, preaching at Allen Temple.

Members contributed what they could – very often pennies, nickels, and dimes - to the Building Fund. Clarke had worked in the building trades prior to joining the ministry and certainly had a direct hand in the planning of the basement church but the 1927 Annual Conference assigned St. Paul's of Delray to Reverend Chester A. Graine.

The basement church was built in 1928, under the pastorate of C. A. Graine, at a cost of \$3,000 and at the time had a flat roof, as every member of the congregation was firmly committed that this was but a temporary situation, and the main floor would be built when the necessary funds were raised.^{xvii} Much of the work may have been done by Alfred R Yops, a Detroit-based builder and mason contractor. Whatever the case, Alfred held the deed for lots fourteen and fifteen. The Yops family would release the property in July 1941 to Reverend S. S. Harris and trustees of the then unincorporated voluntary church association upon payment of \$1,500.00.^{xviii}

The congregation was honored to have Bishop William T. Vernon lay the 1928 cornerstone^{xix}. Reverend Clarke was leading Greater Quinn AME Church in Hamtramck at that time, but likely was in attendance. He would return to St Paul SW from 1931 until 1933. After the second term at St Paul SW the Clarkes were assigned to Brown Chapel in Ypsilanti; in 1940 they were in Battle Creek, and by 1946 at Carey Chapel in Monroe.

The basement would be the congregation's place of worship for better than a decade as they endured the hardships of the depression and then the rationing of construction materials in the first years of WWII. It was not unheard of for people to use basements or garages as temporary shelter for their domiciles or businesses as they saved towards building the remainder. But what may be of note here is a symbolic connection with the Mother Church. Reverend Richard Allen, in his autobiography, recalled digging the first spade full of dirt for the cellar of the "first African church or meeting house that was erected in the United States of America."^{xx}

The first Stewards were: John Stevenson, Thomas Sewell (possibly a cousin of Stevenson's wife Elizabeth, daughter of Willis and Minerva Sewell), William Williams, and Samuel Washington. The first Stewardesses were Mrs. Nancy Finley, Mrs. Florence Thomas, and Mrs. Jaro Mosely. Mrs. Finley was the daughter of a minister, George Mclemore of Lafayette, Alabama. She diligently continued her religious education during her time as a stewardess and was St Paul AME SW's first Ordained Deaconess.^{xxi} The role of deaconess was typically reserved to unmarried or widowed women; William Finley passed sometime between 1933 and 1940.

The first Sunday School Superintendent was Thomas Sewell. Mrs. Nancy Finley, Samuel Washington, and William Williams were the first Class Leaders. The first Trustees were Andrew Thomas and Cupe Mosely. The choir was organized by Mrs. Elizabeth Stevenson; Miss Essie (Ester) Sewell was organist (daughter of Thomas and Nelly Sewell; Essie died on April 24, 1925) and Robert Smith (son of William and Lena) was the director. The founding members of the first Ushers Board were Mrs. Mary Burton and Mrs. Ida Rickard (Secretary).

John Stevenson and his beloved Elizabeth brought their family north from Georgia hoping for at the very least a sense of economic freedom if not some measure of dignity. John took work as a laborer in the "steel works", presumably over at the Ford Rouge, maybe down on Zug Island. The money he earned was far better than he could expect back home, but the point of coming north was to make a better situation for their four children, and to keep the family accounts right they took in boarders at their rented house on Solvay Street.

Faith was a core value in the household, and maybe it took "encouragement" from Elizabeth, but John was as active in the young St Paul AME SW congregation as she was. When the congregation opened the temporary frame church they also established a formal structure for the organization. John Stevenson

joined Thomas Sewell, William Williams and Samuel Washington as the first Stewards. Elizabeth Stevenson organized the first choir, which would be led by Robert Smith, son of congregation founders William and Lena Smith.

Cupe Mosely and Andrew Thomas were elected as first trustees. Their wives, Jarow Mosley and Florence Thomas, along with Nancy Finley, served as stewardesses^{xxii}. Cupe Mosely married Jarow (aka Jane or Jerow) Weaver on June 29, 1892 in Bedford County Tennessee. They came to Detroit sometime around 1918 and in 1920 were renting 359 Rademacher with their son Herbert, his wife Odessa, and infant grandson Holmer (sic); Cupe and Herbert were laborers in a rolling mill, Jarow was a dressmaker. At some point after the 1920 census Herbert and Odessa would split up. By 1927 the Mosely's were living at 9100 Home Street. Herbert, living with his parents, would succumb to cancer in 1929. Joseph and Ida Rikard, old friends, neighbors, and fellow members of St Paul SW, took in the widower Cupe Mosely for the last years of his life; he would die at their home at 9106 Home Street in 1943.

Andrew and Florence Thomas lived at 9207 Home Street from about 1920, starting out as renters but becoming owners by 1930. Andrew was a laborer, likely at Ford Motor Company. Florence cared for the house and Andrew's sister Anna contributed to the family from her earnings working at a laundry. The family also took in boarders to help with finances. Andrew passed away November 23, 1938, age 64 and a victim of hypertensive heart disease. Florence and Anna remained in the family home into at least the early 1940s.

William and Nancy (Mclemore) Finley came to Detroit from Chambers County, Alabama in the late nineteen-teens. In 1920 they rented 206 S. Rademacher. William toiled as a laborer in the blast furnace (likely Ford Motor Company), and Nancy was responsible for running the household, which included four roomers. By 1930 the Finley's were home owners, living at 506 Polk Avenue in River Rouge, a short block from St John AME Church.

Included in the household were William's brother-in-law and sister-in-law, Americus and Mary Mayfield. William was by then a skilled worker, a machine operator, at the blast furnace; he likely travelled to work each day with Americus, who was a blocker at the same plant. Nancy and Mary, meanwhile, were working as servants in private homes in Detroit. There is the sense that Nancy (the daughter of a minister), managed both the home and the spiritual responsibilities for William and herself.

Samuel Washington, born in Rome, Georgia in 1885, brought his family to Detroit sometime in 1918. Samuel and Mattie had three children, all born in Georgia - Laura (born in 1911), Samuel Jr. (born in 1913), and Carl (born late 1917 or early 1918). The family rented living quarters on Cottrell Street, later moving to nearby Mackie Street, and still later to 135 Morrell Street (not extant). Sam Washington Sr. died in 1925 from lobar pneumonia. Mattie remarried at some point before 1930, wedding Marshall Moore. Moore was a machine operator at Ford Motor Company; Moore moved into the Morrell Street house, which by 1930 was owned by Marshall and Mattie. Sam Washington Jr. died there from peritonitis on April 23, 1936. Mattie and Sam's youngest, Carl, and his bride Mary, would live close by, setting up their household at 174 Summit Street.

Reverend Graine:

Reverend Chester A. Graine and First Lady Mary Graine were appointed to St Paul AME in the autumn of 1928, during construction of the basement church. Pastor Graine was born January 27, 1884 in Paw

Paw, Michigan, the son of Dennison and Sarah Graine. As a young adult, Chester helped support the family through income from his tailoring business. The family moved to Kalamazoo where Chester Graine was a teacher. He was working in a Kalamazoo laundry when he married Seneth Ellis, a Detroit resident and stenographer, on June 5, 1918. The newlyweds moved to Detroit briefly, with Chester working at an auto assembly plant. Seneth was born in Kent, Ontario to Joseph and Eliza (Hosey) Ellis in 1888; she would succumb to pneumonia April 5th, 1926 at the Graine family home at 602 Lake Street, Kalamazoo^{xxiii}. At the time of her passing, Chester was employed by the Kalamazoo Gazette as a janitor.

Chester Graine, a graduate of Western Teachers College and Wilberforce University, was ordained in the AME Church in 1926. He remarried that year, his second wife being Mary E. ---, a graduate of Ohio State University and an accomplished teacher. He may have met Mary through his nephew, Dennison Graine, a resident of Yellow Springs, Ohio.

His first pastoral assignment was Bethel AME Church in Adrian in 1927; Chester and Mary set up housekeeping at 322 E Butler, a few doors west of the church. At the end of their term at St Paul AME SW, Chester Graine was preaching at another Bethel AME Church, this time in Saginaw. Chester and Mary Graine would spend the middle years of the 1930s at congregations in Ohio but would make a brief return to Michigan, first back to Kalamazoo in 1937 and then a short tenure at Idlewild; Mary was employed as a teacher and Chester Jr was employed by the WPA, working as an athletic director. Pastor Graine, while pastor of Bethel AME Church, Muscatine, Iowa married a third and final time, to Edith Brown. Pastor Graine died in Kalamazoo on March 4, 1956. ^{xxiv}

While much of Detroit was experiencing an economic boom, parts of the city were mired in deep, grinding poverty through the 1920s. Racism was a constant and was growing more virulent and dangerous; the Ku Klux Klan was at its apex in America and had a significant presence in Detroit. Charles Bowles, with overt Klan support, nearly won the mayoral election of 1924 in a write-in campaign and did reasonably well in 1925 when the Klan also openly backed several city council candidates^{xxv}. On May 28, 1928, as the basement church on Rademacher was coming to fruition, the new Zion Baptist Church, formerly Salem Evangelical Lutheran Church, (Chene St. at Mack Ave.) was bombed. Zion had occupied the building for less than a month, and although no direct threats had been received, there were apparently offers to buy the black congregation out. Another attempt, thwarted by police, was made a year later^{xxvi}.

Late in 1928, Journalist Jessie Boyce, who covered club activities for the Detroit Free Press, including philanthropic work of the city's women's clubs, described Rademacher Street as "a miserable, poverty-stricken neighborhood of ramshackle buildings which, for want of a better name, must be called homes." She described the new St Paul's AME Church as the product of great sacrifice by its members, who contributed "a few cents at a time" even when they had difficulty keeping their families fed, and she saw a potentially hopeful future in the church, particularly with the recent arrival of Reverend and Mrs. Graine. According to Boyce, Mrs. Ella Waterman encouraged Pastor Graine to meet with the Detroit Federation of Women's Clubs to see if they could help him tackle neighborhood problems^{xxvii}.

The Child Welfare Division, after hearing from Reverend Graine, pledged the money needed to have the basement church open during the day to provide shelter and programs for the neighborhood children. Division members reported back to their own clubs and led drives to collect books and magazines, furniture, and items so the children could have a hot meal while there. Besides a nursery for the youngsters, the clubwomen also pledged to provide classes, such a sewing and cooking for older girls,

and some basic manual arts for the older boys^{xxviii}. As a means to gather donations and gifts for the Rademacher Street Community Center, the Detroit New Century Club held a tea and musicale in early January 1929 at the home of Mrs. George G Caron^{xxix}.

Apparent acrimony between Jean (Mrs. Carl B) Chamberlain (president of the Detroit Federation of Women's Clubs), Reverend Graine, and Mrs. Florence Whitley (chairperson of the Child Welfare division) nearly scuttled the effort.^{xxx} Reverend Graine complained that Chamberlain "killed his work and pushed him into the background."^{xxxi} Soon after Pastor Graine was assigned to Bethel AME in Saginaw and Bethel's Reverend Walter Crider came to St Paul's AME SW. Whether Reverend Graine's reassignment in 1929 was a routine matter or to some extent related to the settlement house issue is not clear.

Reverend Crider:

Reverend Walter Crider served St Paul AME SW from 1929 into 1931 when he moved to the pulpit of Allen Temple AME, Detroit, where he remained until 1941; as was stated above, prior to St Paul he was pastor at Saginaw's Bethel AME. While leading St Paul SW, Reverend Crider lived at 660 S Rademacher and then 228 S Harbaugh Street.

Reverend Crider was licensed to preach in 1904 by Reverend C Emery Allen at Ebenezer AME. His first assignment was Campbell Chapel in Whittaker, Michigan (near Ann Arbor and Ypsilanti) from 1905 to 1907; afterwards he served between churches in Elkhart, Indiana and St Joseph, Michigan (1907-1908) and between Niles, Michigan and Michigan City, Indiana (1908-1909). He was assigned to Adrian's Bethel AME Church, serving there from 1909 to 1913. He was then assigned to Benton Harbor (1912-1916), and from there to Jackson's Allen Temple AME Church^{xxxii}.

In January of 1919 Walter Crider's first wife, Lulu, passed away. Crider was assigned to South Bend, serving there from 1919 to 1922, after which he organized Smith Chapel AME (Inkster) in 1922 while serving as Presiding Elder of the South Detroit District and was pastor at Brown Chapel in Ypsilanti (1924-1927). He married Marguerite (Mattie) Murdock (from Jackson) in 1920, but the marriage was short. He wed his third wife, Hattie (sometimes reported as Mattie) Gibbs^{xxxiii} on September 17, 1924 at Detroit, with Reverend C Emery Allen presiding.

Walter Crider was born in Springwells Township in 1878, the son of John W and Frances (Diggs) Crider. John W was a longtime employee for John Greusel & Sons (aka Greusel Brothers), brick and tile manufacturers, as a teamster and laborer. The family lived in various homes on 31st, 32nd, and Junction streets, north of Michigan Avenue. The neighborhood of small, worker cottages, was made up primarily by German immigrant families, with most of the income earners working, like John Crider, as laborers. John W Crider died in 1903 and Frances died in 1906; interestingly, they were buried at Woodmere Cemetery, which in later years apparently instituted a "whites only" interment policy.



Figure 6: Rev W.A. Crider, image from newspaper clipping, courtesy St Paul AME.

Pastor Crider was an exceptional preacher, said to have led over 1,000 conversions and to have brought 2,000 new members into the AME Church. He also had a keen mind for finances and led the efforts to purchase or pay off mortgages at several churches in Indiana and Michigan^{xxxiv}.

In 1940, while still at Detroit's Allen Temple, he married Elizabeth Cooper (nee McElmenary) widow of Walter Cooper. Elizabeth was active in the Church and community and was a member of the Michigan Conference Branch Women's Missionary Society^{xxxv}. Walter and Elizabeth were assigned to Flint's Quinn Chapel in 1941, serving until 1944 when Pastor Crider took the pulpit of Vernon Chapel AME where they remained late into the decade. The early 1950s saw Walter leading George Collins AME (Lansing, MI now known as Trinity AME), he would later be elevated to Presiding Elder.^{xxxvi}

Reverend Elijah Clarke (2nd Term):

St Paul AME SW survived the depression years through the frugality and spiritual leadership of its pastors. Elijah Clarke returned to St Paul with Reverend Crider's move to Allen Temple. Clarke's second tenure lasted from 1931 to 1934, at which point he took over Brown Chapel (Ypsilanti), switching pulpits with Reverend Matthew Rhonene. By 1946 Clarke was pastor at Carey Chapel AME in Monroe^{xxxvii}.

Reverend Matthew Rhonene:

Matthew Rhonene was pastor for St. Paul from 1934 until 1936. Rhonene was recognized by the *Des Moines Standard* for his and First Lady Gertrude Rhonene's efforts to pay off the 12-year old debt owed by St John AME Church between 1920 and 1921^{xxxviii}. Rhonene remained at the pulpit of the Burlington, Iowa church until 1924 when he assumed pastoral duties at St Mark AME in Duluth, Minnesota. Rhonene was assigned to Brown Chapel in Ypsilanti in late 1929, then to St Paul, after which he was at Flint's Quinn Chapel AME from 1937 to about 1942. Rhonene was Presiding Elder for the West Detroit District in the 1950s and for the South Detroit District through the 1960s; he passed away January 29, 1976. First Lady Gertrude Rhonene survived him.

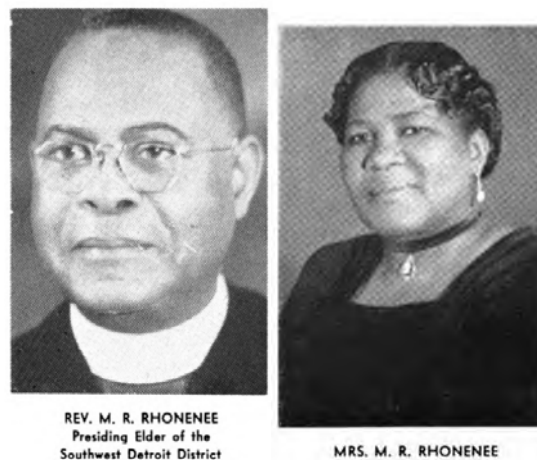


Figure 7: Rev. Matthew R and Gertrude Rhonene, 1953 (*Souvenir Program at the 67th Annual Session of the Michigan Conference of the Fourth Episcopal District of the African Methodist Episcopal Church*, August, 1953, p. 7.

Reverend William F Rice:

Rhonenee was succeeded at St Paul by Reverend William F Rice, who had been pastor at Quinn Chapel between 1934 and 1937. Reverend Rice would be with St Paul until 1940 when he accepted the pulpit at Lansing's George R Collins AME Church (founded as Bethel AME, and since 1967 known as Trinity AME^{xxxix}). Pastor Rice was another fiscally-minded leader and is credited with leading efforts to pay off standing debt and to acquire the bricks needed to finally complete the church^{xl}. Reverend Rice was born in Laurens County, South Carolina. He was active with the church at a young age and spent many years preaching at churches throughout South and North Carolina until about 1933 when he joined the Michigan Conference. Reverend Rice would settle in Indianapolis, Indiana in the mid-1950s, serving several years as Presiding Elder of the South West District of the Indiana Annual Conference. He passed away in 1967 and was buried at Ann Arbor's Fairview Cemetery.

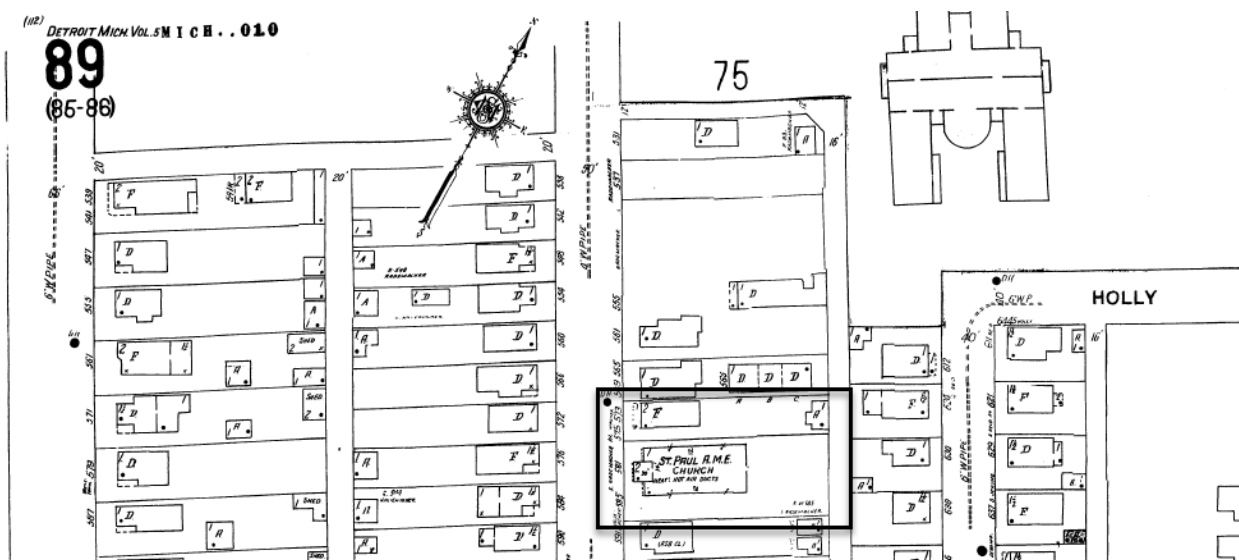


Figure 8: **Detail from the 1949 Sanborn Fire Insurance Map, Vol 5, sheet 89,** showing the completed church. Adjacent is the pastor's residence, demolished in later years and replaced with church parking.

Reverend Starling Harris:

Reverend S. S. Harris assumed the pulpit in 1939, having spent the previous four years as pastor at Mt



Figure 9: Reverend S.S. Harris, photo courtesy of St Paul AME

Zion AME, in Battle Creek. Harris recognized the need for a more formal business and legal organization for the church and led the effort to file the church's Ecclesiastical Articles of Association in 1944; Reverend Harris had previously incorporated St Stephen's AME Church in 1922 during his tenure there. While common, the filing of ecclesiastical incorporation papers was not universal; doing so added greater protections for the congregation, particularly in terms of church property and providing security should a schism occur among congregation members.

Starling S Harris was born circa August 7, 1883 in Columbus, Mississippi, the son of Isaac and Mary (Hargrew) Harris. Harris spent his early adulthood in northern Indiana; he was working as a clerk in Fort Wayne in 1905 when he married Katie Jones, his first marriage, her second; she died in 1906. It appears he entered the

ministry around 1908 - 1909, he was preaching in Laporte, Indiana prior to being assigned to Michigan City's Bethel AME Mission in 1910^{xli}. Reverend Harris married a third and final time on September 17, 1912. His marriage to Elvina Hill was officiated in Detroit by Reverend Walter A Crider.^{xlii} It isn't clear where Harris was pastor at the time of the marriage but from about 1915 to 1919 he was assigned to Tanner AME Church in Windsor, Ontario. Reverend Harris led churches in Ypsilanti, Benton Harbor, Battle Creek and Detroit before his assignment to St Paul AME Church South West in 1940.

As was mentioned above, Reverend Rice was credited with acquiring the bricks needed for the upper level of the church. The transfer of the property from the Yops family to the church gave the trustees the freedom to move forward with plans to complete the building, but then wartime restrictions set in, making it difficult to secure the materials and permits needed.

Reverend Harris, it is recalled by church members, wrote a personal appeal to President Franklin D Roosevelt and requested his help in freeing up rationed building materials needed to complete the

upper level of the church. FDR's office was apparently swayed by Pastor Harris' letter, as the church was given a break on the strict building material rationing and St Paul AME was able to complete the upper level in 1944^{xliii}.

With services now being held on the upper level, the main room in the lower level became the community hall where weddings and other celebrations could be enjoyed and classes given. A modern boiler and radiators provided reliable heat.

Pastors Clarke, Rhonene, Rice, and Harris ably met the financial challenges faced by the church during the depression and war years. Although there is no known documentation of their sermons or their counsel given to individual families and members, we are safe in assuming they offered spiritual advice on the turmoil of the depression, including the volatile environment surrounding the press to unionize the auto industry. St Paul AME SW had many members employed at area auto plants, some were active in the pro-union ranks and some attempted to stay clear, either out of conservative views or out of fear (particularly if employed by Ford) of being canned should they be found to be pro-union. Some St Paul members may have been present at the Ford Hunger March of March 7, 1932 that resulted in the murder of five protestors and the wounding of many others by Ford Service Department and Dearborn Police officers when the march turned violent. Some undoubtedly were part of the massive 1933 Briggs strike that included the plant near Delray. Some members were there at the Battle of the Overpass in 1937 and actively participated in the final actions that preceded Henry Ford's 1941 capitulation and recognition of the United Auto Workers.

Reverend Martin Luther Simmons:

Reverend Harris died on May 6, 1947. Pastoral duties were then assigned to Reverend Martin Luther Simmons, who remained with the congregation until 1949. Simmons was born September 12, 1913 in Deveraux, Georgia. As a young boy he was forced to quit school to go to work with his siblings – he was one of 13 children - to support his family. He was able to return to school at some point and completed his education, graduating from Sparta Agricultural and Industrial Institute, a co-ed African American boarding high school in Sparta, Georgia, in 1936. He earned a BA from South Carolina State University, a traditionally African-American Land-Grant college, formerly known as the "Colored Normal Industrial, Agricultural & Mechanical College of South Carolina." and received his deacon's orders at Baltimore in 1943. He was ordained as an elder in 1944.^{xliv}



Figure 10: Rev M.L. Simmons, photo courtesy St Paul AME

During these formative years he met and wed Wynona Beatrice Wing, daughter of Reverend G Oliver Wing (aka Oliver G Wing), a Washington D.C. based AME minister. Wynona was a school teacher at the time they met. They would raise two children, Martin, a respected musician (1948-2015) and Phyllis Marie, born in Minneapolis in 1950.

Martin and Wynona Simmons were in St Paul, Minnesota from 1949 until 1958, assigned to St Peter AME. Reverend Simmons built up the church roll and was instrumental in raising funds to replace the

church building, destroyed by fire in 1951. Simmons believed deeply in the civil rights movement and in 1953 took an activist role when he officiated the marriage of William Rhein, a white man, and Annie Mae Allen, a black woman; Minnesota being one of a handful of states that had never adopted anti-miscegenation laws^{xlv}. William Rhein met Ms. Allen at the Lake Charles Airbase in Louisiana; he was an airman and she a civilian support employee. They could, under no circumstances, wed in Louisiana, but William begged Annie to come to Minnesota, and with encouragement from Reverend Simmons, agreed to do so^{xlvi}.

Reverend Simmons returned to Detroit and led St Stephens AME, his pastoral assignment from 1960 to 1972. Simmons would be selected as Presiding Elder for the North Detroit District of the AME Michigan Conference, serving at this position until his death, February 27, 1989.

Reverend Franklin B. Jones:

Franklin B Jones came to St Paul's AME from Kokomo, Indiana's Wayman Chapel AME in 1949. In 1953 Jones would be sent to preach at Flint's Quinn Chapel, and from there to Olivet AME in South Bend, Indiana. Reverend Jones spent most of his ministerial career in Indiana, serving pastorates in Indianapolis, Muncie (where in 1939 he married his third and final wife, Lucille Cotton), Kokomo, South Bend, and Anderson. Reverend Jones was born February 28, 1897 in LaGrange, North Carolina; he died on January 17, 1972 and was buried at Muncie's Beech Grove Cemetery.

Detroit's population peaked by about 1952, but by the mid-1950s Detroit was already experiencing a declining population and industrial base; the expanding network of expressways made suburban living more practical and acted as a pull factor. Race was absolutely a factor in why many people were leaving, but many residents were seeking new surroundings and new homes, having gone through two decades of deferred maintenance on their nineteenth- and early twentieth century homes. Delray itself lost 11,000 residents between the 1950 and 1970 censuses; during the same time the percentage of black residents increased from 13.5 to 27 percent.^{xlvii} The City of Detroit, by 1955, formally identified Delray as being a heavy industrial zone. Anecdotally, it has been reported that construction of the Kemeny Center coincided with a general rollback of city investment in the area, the community facility was seen in later years by many as a parting gift from the city's leaders. The declining job picture and reductions in municipal investment accelerated residential and business attrition. Detroit City Council approved spending \$7.7 million to acquire and demolish existing housing in the neighborhood to make room for development of an industrial park; the destruction wrought by the 1967 riot caused the earmark to be spent on housing projects in other parts of the city^{xlviii}.

Delray residents moved away less based on racial issues than environmental factors. Their homes were older and often in disrepair; the tidy homes of a bygone era had been through the stresses of deferred maintenance through the depression and war years; newer homes in neighboring downriver communities or in northwest Detroit, away from the aging factories and mills, away from the smoke and stench and dust, of Delray, proved alluring. People had been leaving Delray for decades, but before the advent of the Eisenhower Era there was always someone to take each vacated place. As the 1950s progressed, the replacements became fewer and fewer.

And while the decline was kicking in, Delray of the 1950s was still a densely-populated community with a still vibrant business section. African-Americans shopped freely and comfortably in Delray, and neighborhood residents as well as blacks from River Rouge took advantage of the markets, department

stores, and other vendors. Delray still had numerous restaurants and bars catering to the local Hungarian population but that apparently were not exclusionary. Alcohol consumption was not encouraged by the AME Church, but one might suspect that more than one St Paul member took in a jazz performance at the West End Hotel, whose late-night jam sessions attracted local jazz artists, including future jazz legends Tommy Flanagan, Kenny Burrell and Doug Watkins before they moved to New York.

The Civil Rights movement began to pick up momentum in the 1950s. African-American workers played a significant role in the push for labor unions and were at the vanguard of pressing Ford Motor Company to finally recognize the UAW in 1941. Blacks served with valor and pride in the armed forces, despite the endemic racism they faced at home and in the military^{xlix}. World War II and the Korean Conflict were over, the economy was strong, and the time for dramatic change had come. As AME Bishop George Baber would say, there was no room for compromise any longer; and the AME Church would be part of the vanguard in the struggle for Civil Rights, although organizationally they took exception to the more militant aspects of the “Black Power” movement of the mid to late 1960s.

Reverend Allen W Peterson:

Allen Waymon Peterson led St Paul AME from 1953 to 1958. Peterson was born April 25, 1897 in Apalachicola, Florida, the son of Henry and Mary E Peterson. The Peterson's were in Battle Creek by 1918, and lived with Allen's eldest sister, Lillian, and her husband Rueben Staley, a local barber. Allen, likely tired of the hot, dirty, and strenuous work of an iron molder, took up barbering, a trade he would practice while studying for the ministry, and periodically during his pastoral life when bills came due that the pulpit couldn't pay. He and his wife Harriet welcomed their son Allen, Jr. in 1928.

Reverend Peterson's first church assignment came in 1930, taking over the pulpit of Battle Creek Mount Zion AME for Reverend Arthur J Irvine, who moved on to Indianapolis. In 1934 he was at Vernon Chapel AME in Flint, 1938 at Community AME in Bay City and in 1940 at Union AME in Benton Harbor. From about 1945 to 1948 he was assigned to George Collins AME Church in Lansing (now known as Trinity AME). Prior to coming to St Paul's he was pastor at Quinn Chapel AME in Flint where he led the congregation's incorporation in 1950 and St John AME in River Rouge.



Figure 11: Reverend A W Peterson, second row, center, with St Paul Trustees, mid-1950s. Photo courtesy St Paul AME

Peterson took on the responsibilities of Presiding Elder for the West Detroit District of the Michigan Conference in the early 1960s, a post he retained until about 1966-1967. He acted as the recording secretary for the Michigan Annual Conference from about 1950 until 1970. He retired from his post as Presiding Elder, Michigan District Conference in 1981. In 1969 he was pastor at Brown Chapel in Ypsilanti, he continued preaching while semi-retired, serving as associate pastor at Inkster's Smith Chapel from 1976 until shortly before his death on August 11, 1990.

Albert L Preston was pastor at St Paul from 1958 to 1962. Reverend Preston was born in Texas in 1908. He spent much of his pastoral career in the American Heartland, preaching at St Paul, Minnesota in the mid-1930s (and where he met his wife Edith), then Huron, South Dakota in the late 1930s, and the first half of the 1940s in Iowa (Fairfield from 1940, and at Matthew Rhonenee's former church in Burlington, Iowa 1942-1946). Preston and First Lady Edith were assigned to Union Memorial AME, Benton Harbor, in 1947. They moved to the sunrise side of the state in 1950, assigned to St John AME in River Rouge. After leaving St Paul AME, Reverend Preston was installed at Greater Quinn AME, serving there from 1964 to 1970, filing the church's Articles of Association in August 1968. Reverend W J Daniel assumed the pulpit in October 1970 as Reverend Preston took the reins of Trinity AME in Lansing.

Reverend John A. Abraham:

Reverend John A. Abraham came to St Paul AME in 1962, after completing his assignment at St Luke AME in Highland Park, Michigan (he was aided there by Associate Pastor Walter A. Crider, St Paul pastor in 1929-1931). Abraham was born in Berrien County, Georgia in 1901. Abraham operated a mattress factory as he and his first wife, Melissa, started their family. They had two daughters, Johnnie (born in 1926) and Vernetine (born in 1928). He came to Detroit, as a widower, by 1940, and found work as an insurance agent. His daughters would join him once he was established.

His second wife was Helen Ward. Helen Ward Abraham (1916-1989) was a graduate of Wilberforce University and taught in the Detroit Public Schools for 33 years. She was a native of Xenia, Ohio and came to Detroit in 1946.

John A. Abraham came to St Paul AME SW after serving several years at St Paul AME in Port Huron, which had followed a six-year tenure at William Peck Memorial AME Church. Pastor Abraham was active in the civil rights movement; one action was in 1958 when he "swapped" pulpits with Reverend Benjamin J Hollis, pastor of Port Huron Washington Avenue Methodist Church, with each delivering a homily on racial equality¹. Pastor Abraham presided over St Paul SW during a period of considerable turmoil in the civil rights movement. The Delray neighborhood was declining in population and business attrition was on the increase. He sought to help his congregation make sense of the riots that wreaked havoc in places like Newark and Watts, and the assassination of Malcolm X in 1965. He provided spiritual solace and hope to the congregation in the aftermath of the 1967 Detroit riot and the shootings of Reverend Martin Luther King and Robert Kennedy in 1968. In October of 1969 Reverend Abraham returned to William Peck Memorial AME, recently renamed as St Matthew's AME, remaining there into the late 1970s. He was the associate pastor at Bethel AME in the late 1980s.



Figure 12: Rev. J. A. Abraham, undated photo, courtesy St Paul AME

Reverend Charles Owens:

Reverend Charles Eugene Owens replaced Pastor Abraham late in 1969 and would remain at St Paul



Figure 13: Rev C. E. Owens, undated photo, courtesy St Paul AME

until 1982. The once thriving Delray business district was showing even more the signs of overall neighborhood decline with numerous vacant storefronts and homes and a rising crime rate. Pollution, and its attending health problems, reached its apex as the Environmental Protection Agency began to make ground. Much of the old Hungarian residency had moved downriver, taking many of the popular “traditional” Delray businesses with them, although some hung on, supported by old-timers and adventurers who drove in to get their Hungarian specialty items. Semet-Solvay closed a couple of years after Owen’s departure and was downsizing staff during the preceding years.

Reverend Owens was born in Elba, Alabama in 1924, by 1940 he was lodging with relatives in Alexander, Alabama. Owens enlisted in the Army in 1943 and after his discharge attended and graduated from the evangelistic Detroit Bible Institute^{li}. Owens married Evarnie Mouzon, together they raised three children, Edward, Jarvis, and Nelda. Owens was ordained in the AME Church in 1957. Through much of his professional life, Pastor Owens would divide his time between ministerial duties and a job at the Ford Rouge plant. After departing St Paul, Reverend Owens would preach at Greater Quinn (1983- c. 1991), Saunders Memorial, and Community AME in the late 1990s. Reverend Charles E Owens passed away April 10, 2006 and was buried at Mouzon Cemetery, in Ridgeland, Jasper County, South Carolina.

Joseph Arnold was assigned to St Paul in 1982, serving until Shedrick Miller’s arrival in 1985. Arnold was then assigned to St Paul AME in Port Huron. Reverend Arnold was born in Keiser, Arkansas. He grew up in Michigan City, Indiana. As a young man he served in the U.S. Army. He worked in the steel industry (sales) and as a social worker for the State of Ohio. It was during his time in Ohio he committed to the ministry, studying at Wilberforce University and Payne Theological Institute (He also studied at Purdue, Ohio State and Cleveland Bible College).

After leaving Port Huron in 1988 Reverend Arnold was pastor at Idlewild’s Tabernacle AME Church, then in 1991 led Franklin AME Church in Niles, Michigan. He left Niles in 1995 for Alexander AME Church in Evansville, Indiana. He completed his pastoral life as pastor of Bethel AME Church in New Albany, Indiana. He died there on February 23, 2002 and was buried at Greenwood Cemetery in Michigan City.

Reverend Shedrick Miller:

Shedrick Miller grew up in a household where faith and frugality underpinned family life. He was born in Royal Oak Township, Michigan on September 23, 1924 to Bishop Alexander and Mother Artemessia Miller. Alexander and Artemessia worked a farm in LeFlore County, Mississippi prior to coming to Michigan in the early 1920s. Shedrick was the fifth of eight children, although one of his younger siblings died at birth in 1930. The family moved to Highland Park, Michigan in the later 1930s to be close to Alexander’s job at Ford Motor Company. Shedrick attended Ferndale Public Schools as a youth, finishing out in Highland Park. He married Katherine Murray on December 27, 1940; Katherine had moved to Detroit only months earlier from her hometown of Abbeville, South Carolina. Together they

raised three children of their own as well as several foster children. Reverend Miller was a deacon before being licensed as a minister, with his first pastorate at Vinson Chapel in Mount Clemens.

In 1957 Pastor Miller led efforts to incorporate St Andrews AME in Detroit. He preached at Mt Zion AME from the mid-1960s into the early 1970s before returning to the pulpit of Vinson Chapel. In 1978 Pastor Miller oversaw Vinson Chapel's move from 33838 Lipke Street in Mount Clemens to its current location on Quinn Road in Clinton Township.

Pastor Miller was assigned to St Paul AME SW in 1985. Economic decline continued to accelerate in Delray; Cadillac's Clark Street Assembly, which opened in 1921, closed in December 1987. The closure of the Clark Street plant was accompanied by the shuttering of two support plants, the Conner Avenue stamping plant and the West End Fisher Body Fleetwood Plant, West End at W. Fort Street.^{lii} These plant closures were part of a nationwide effort by GM to shed itself of older manufacturing plants as they cut payroll and consolidated facilities to cut costs and increase profit margins. While few of the employees who worked the Delray plants still lived in Delray they contributed to the neighborhood economy as they could be counted on to eat lunch or enjoy beverages at neighborhood restaurants and bars, or perhaps pick up some Hungarian staples from Szabos or the Fancy Bakery, or to top off the gas tank at one of the remaining filling stations. Shedrick Miller's arrival came as the major GM plant closures were underway in Delray, but with his spiritual and business leadership the congregation would continue to remain a viable and important neighborhood institution.

Pastor Miller remained with St Paul until 1994. Besides his pastoral work, Reverend Miller worked many years for the Gulf Oil Company and was with the Detroit Board of Education at the time of his retirement. Reverend Miller passed away April 7, 2015; a cornerstone in his legacy was the care he gave his wife Katherine through a long period of declining health, until her death in 2013.

By 1990 the Delray neighborhood's total population was down to 6,603 persons; a decline of 60 percent from 1970. The percentage of residents identifying themselves as Latino or Hispanic rose to 41 percent^{liii}. Poverty levels continued to increase and property values continued to decline. Not everyone who remained felt trapped; some clung to old family homes, others moved in with a sense of moving up and did what they could to fix up and maintain their new homes. Many who moved away continued to come to the neighborhood to go to church, and for so long as a few of the old shops hung on, to buy a few of their favorite foods before driving away again.

Reverend Corinne Lattimore:

Reverend Corinne Lattimore relieved Reverend Miller at St Paul in 1994. Reverend Lattimore was married to William Lattimore, a leading organizer and officer for the United Auto Workers. Ms. Lattimore was a social activist and through this was influenced to become a pastor. She was pastor at St Andrew AME (12517 Linwood, Detroit) from 1985 to 1991. Her next assignments were at Community AME in Ecorse and St Luke AME in Roseville. Reverend Lattimore then came to St Paul, serving 1994 to 1995. She would finish her pastoral career by returning to St Andrew AME, as Associate Pastor to Reverend Magnolia Payne.

A Few Words on Stewardesses and Deaconesses:

Stewards and stewardesses are selected by their pastor and confirmed by the board. Their duties are focused on assuring continuity in the celebration of regular and special services in the church. They take care of the altar and sanctuary, help with the preparation of Holy Communion and Holy Baptism, change paraments meet the appropriate seasonal color and linens and vestments are appropriate to the service; they are available to assist as needed for special occasions, such as weddings, funerals, or holidays.^{lv} They also maintain the church books and vital records, including marriages, baptisms, and deaths.

Deaconesses are selected by their pastor and the Official Board and if qualified are consecrated by the bishop. "The duties of the deaconesses shall be to encourage, foster and improve the general interests of the church; promote the comfort and solicit the friendship and sympathy of the general public; cheer the fallen; feed the hungry; clothe the naked; seek out the homeless; encourage thrift; visit mental health institutions and prisons, and save the lost."

Marian Alberta Hardy, mentioned above, served on the Stewardess Board and was an ordained deaconess. She was born August 26, 1919, in Moberly, Missouri, the eldest of eight children of Irvin and Ethel Ritchie. The family plus Ethel's brother Melvin Holiday, came to Detroit before 1940. Marian worked in a Detroit defense plant during the war but was later able to return to school, gaining the skills she needed for a career as a teaching assistant in the Detroit Public Schools, working at the Morley and McMillan schools. She and her husband Tom Hardy (a founding member of St Paul's) were devoted members of the church. Marian helped direct young people as a sponsor of Usher Board number four and took deep pride and satisfaction from her service on the Board of Stewardesses and particularly, her ordination as a Deaconess. Deaconess Hardy passed away on December 10, 2016.^{lv}



Figure 14: Stewardess Board #2, 1980s. Photo courtesy St. Paul AME.

Reverend Jeffery Baker:

The current pastor, Reverend Dr. Jeffery Baker, and First Lady Kimberly Baker, arrived at St Paul in December of 1995, taking over for Reverend Lattimore. Reverend Baker's first assignment was at Carey

Chapel AME in Monroe, serving that community from 1985 to 1989. After that he served the congregation of Parks Memorial AME in Romulus for about seven years. Jeffery Baker was born in Highland Park, Michigan; his father was a factory worker at Chrysler and frequently took a second job to put aside money for the family. Pastor Baker stood out during the environmental study process for the Detroit River International Crossing / Gordie Howe International Bridge project as a strong advocate not just for his church and his congregation, but for the community at large. Reverend Kabrielle Baker, the eldest child of Reverend Jeffery and First Lady Kimberly Baker, is senior pastor at Community AME Church in Ecorse. She was ordained as an Itinerant Deacon in the AME Church in 2016.

Reverend Tammy Harris provided invaluable service as assistant pastor for Pastor Baker; she is now pastor of Highland Park's St. Luke AME Church. Reverend Charita Hardy joined the clergy at St Paul SW in 2011 (as director of Christian Education) and has been associate pastor since August 2012; Reverend Hardy has considerable private sector business experience, including a 28-year tenure with AT&T.

Reverend Hardy is the daughter of Marian Alberta Hardy, one of three ordained deaconesses from St Paul AME SW. Reverend Hardy holds the distinction of being the first St Paul AME "born and raised" to be ordained as a Local Elder. Note: Reverend Reba Kent was the first member of St. Paul AME Church to be named an itinerant elder; she is currently serving on the staff of St John AME Church in River Rouge.

Final Service:

The final service at the Rademacher Street church was on October 29, 2017. The congregation then began their next century at their new home, 1385 Wayburn Street, Grosse Pointe Park, Michigan, formerly Christ the Lord Christian Center Baptist Church.



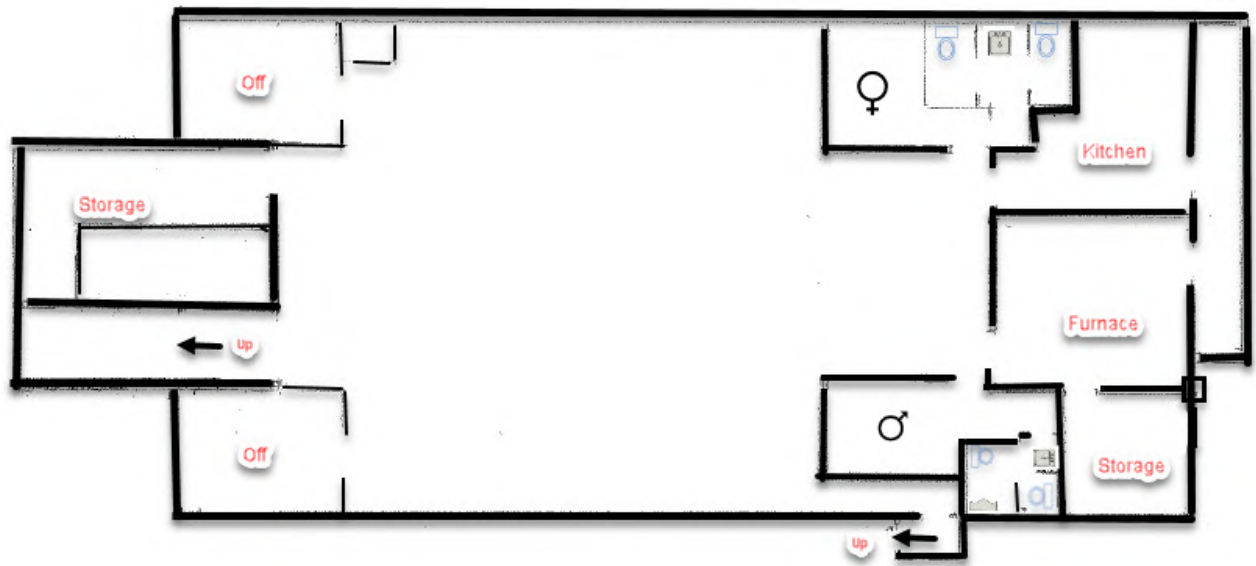
Figure 15: Members pose at the end of the last service at S. Rademacher Street. (Baldwin, October 29, 2017)

ARCHITECTURAL

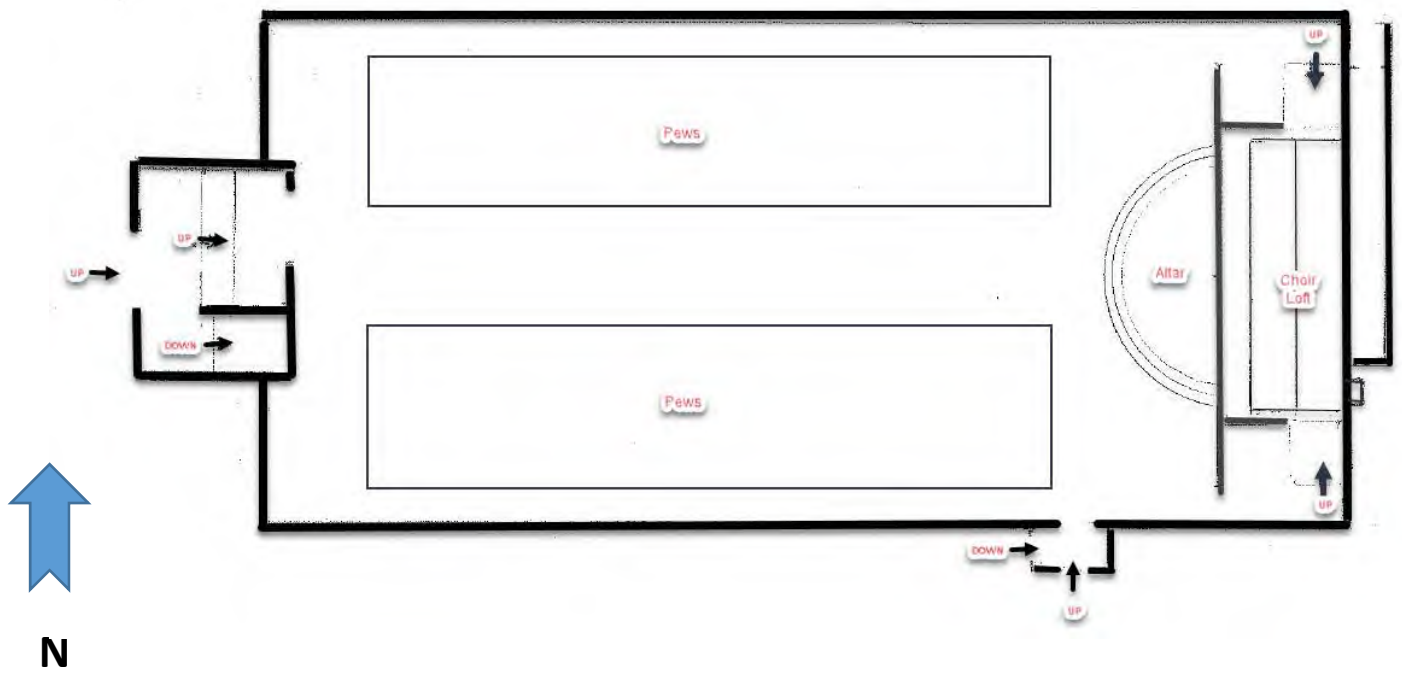
St. Paul AME Church SW Historical Documentation

Floor Plans:

Basement:



Main Level:



Architectural

St Paul AME Church was built in two phases; the partially raised basement level was built in 1928. Services were held in the lower level until the upper level was built in 1944, completing the church. The building permit for the upper level was issued by the City of Detroit around January 1944 and listed an estimated construction cost of \$20,000.

Exterior:

The building was a simple Arts-and Crafts brick building with an oblong footprint with the gable end parallel to the roadway and a single story on a partially raised basement. The brick was laid up in common bond; ornamentation was simple and limited to limestone sills and projecting brick headers on doors and windows. A squat entry and pyramidal-roofed entry tower projects from the building front, breaking the gable line (the belfry was never outfitted with a bell, according to Reverend Baker and Steward George Moore). The roof carries a row of five narrow wood dormers (originally carried shingle siding, now with replacement aluminum siding) on each side; each dormer carries a flat arch non-functional window opening and steep-sloped hipped roof.



Figure 16: view of St Paul AME SW, c. 1955

Fenestration on the two-story building's long sides consist of ten openings per level; on the north side all ten openings were for windows and on the south side the eighth opening per level (from the front) was for side entrances to the basement and main levels. The basement level openings were square arched whereas the upper level uses common Gothic Revival style openings. The original three horizontal light windows in the lower level were replaced some time ago with glass block units, retaining the original dimensions of the openings. Upper level openings carry double-hung wood sash with three vertical lights per unit. The sash rest on simple limestone or cast stone sills and were capped by brick header lintels. The sash lights use clear, blue and yellow pebbled lights (some glass and some replacement plastic panes), with clear

predominant. Windows, except those at the lower level, were protected by wire security screens. The lower and main level side doors were original; it is likely the existing lower level doorway was the sole entry point prior to the 1944 completion of the church.

The south entry landings to both levels were protected by a projecting square footprint gabled structure matching the building in material, finish and detail. Openings at the lower level of the structure were square and at the main level Gothic, mimicking the window openings on the building core. Simple pipe railings set into the stair bulkhead flank the concrete stairs accessing the main level side entry. The main level side entry door was wood, Gothic-arched and multi panel; at the top of the door were two pebbled glass panels, separated by the center stile. The lower level entry door was a common commercial wood panel door with a large window.

Located in the entry tower, the church main entry consisted of a pair of replacement steel security doors set capped by the original multi-light wood transom in the original Gothic Revival opening; the colored glass transom lights were separated by vertical mullions. As was seen in Figure 1, the original main entry doors were a pair of wood units with four panels below eight-lights each. A set of three concrete steps, flanked by brick bulkheads with plain concrete capstones access a shallow concrete entry stoop at the double doors, the stoop was protected by a small hipped roof awning, originally supported by wood brackets (Figure 1). The tower sides were broken by single Gothic Revival windows. The west (front) gable wall carries single windows at the lower (square head) and main level (Gothic Revival) flanking the entry tower.

At the rear gable end the main floor was lit by two Gothic windows at the ends (lighting the interior anterooms flanking the choir loft); above, in the gable section, a trio of Gothic church windows, single hung fixed sash, with twelve lights flank the taller fifteen light center unit; the arrangement representing the Holy Trinity. The windows backlight the choir loft and alter areas, a remodeling effort of some years ago altered the interior view of the windows, where the Gothic Arch of the flanking windows were covered, forming flat arches and creating an approximation of a Venetian or Palladian window. At the rear basement level was a shed roofed concrete block addition that protects a rear service entrance. A brick chimney projects from the building rear, between the south edge and the building center line; next to this was a bricked in window opening, carrying a coal chute. Plain sills were used at all window openings. The main level and choir windows were multi light and use colored glass lights.

The basement side entry door was wood, multi-panel, an older, metal diamond pattern security grille protects the large glass panel.

Main level main entry doors, exterior, were non-original flat-topped steel security units capped by a Gothic-arch transom with seven vertical lights with pebbled glass (clear, yellow, and blue), protected by a metal security screen.

Interior:

Entry Lobby/atrium: upon entering through the double exterior doors visitors were in a small foyer lit by Gothic arch windows at each side. Visitors, facing forward, have an option of taking one of two sets of stairs – at the left stairs to the main level sanctuary and at the right a narrower flight of stairs accessing the community room, kitchen, and restrooms in the basement.

The main level consisted of the nave, sanctuary, and choir loft. Flanking the sanctuary were partition walls with doorways accessing two small anterooms and the choir loft. Furnishings within the space – pews, the altar and attendant furnishings, and pendant lighting were not original but represent a remodeling done about thirty years ago.

The nave follows a typical arrangement of a wide center aisle flanked by sets of pews and narrow side aisles along the church walls. The simple closed-end bench pews were standard catalogue design, of oak or oak veneer. The bench seats were wood backed with cushioned bench seats were bracketed by unadorned rectangular wood end panels, seat backs carry book racks. The narrow wood planks of the main floor were generally concealed by red carpeting in traffic areas and linoleum in the seating areas.

Scissor trusses support the roof and carry pendant lights and electric fans that light and circulate air within the nave and chancel. Pendant lighting was about 30-years old, standard church design cylindrical

pendant lighting, brass with white glass diffusers. Decorative wood paneling has been installed on the ceiling in recent years, likely covering or replacing the original plaster finish damaged by water intrusion from roof leak(s).

Nave and Sanctuary:

The front of the nave was dominated by a stepped, curved-front riser forming the chancel. The first step of the riser features kneeling cushions for worshippers. A simple curved communion rail follows the edge of the second step; the rail consisted of a thick base, plain square balusters, and a thick top rail. Behind the communion rail was the communion table (see below) and a simple stand lectern. Behind this was a second, higher riser where the pulpit and tall-backed officiant chairs were positioned.

Fronting the sanctuary was a wood communion table with a Gothic-inspired, open three panel design box stretcher, the facing apron carries raised Gothic lettering spelling out "This Do In Remembrance Of Me" (from Luke 22:19, describing the blessing of the bread at the Last Supper and a common inscription found on communion tables).

A large paneled floor lectern serves as the pulpit/ambo and was flanked by a pair of simple wood stands used to support seasonal floral arrangements. Adjacent to the pulpit was a portable wood baptismal with an octagonal footprint, gothic arch inset panels, and stepped cover with wood cross.

Sacristy/Anterooms:

The Sacristy consisted of two small rooms behind the altar and flanking the choir loft. The north room was used primarily by the church musicians. The south room was used as the formal Sacristy by the pastor and church dignitaries for donning vestments and preparing communion. Steps serving the choir loft were located at the east wall of each room and feature simple Arts-and-Crafts railings. The walls were finished in plaster, exposed beams support the paneled ceilings. Natural light was provided by Gothic windows with pebble-finished colored lights at the side and end walls. Artificial light was provided by simple wall-mounted fixtures. The floors were covered in a combination of linoleum tile and wood-look parquet tiles. Arts-and-Crafts four panel doors with glass upper panels separate the anterooms from the sanctuary.

Choir Loft:

The choir loft was located behind and above the altar area and was accessed via stairways within the flanking anterooms of the Sacristy. The choir loft includes three rows of theater-style seating, the middle and upper row setting on wood risers with aluminum-trimmed linoleum covered floors, the previously mentioned steps access the upper tier of the choir loft. The theater seating consisted connected metal frame chairs with cushioned seats, wood armrests, and Art Deco metal end panels featuring a vertical column of circles. The seat backs have been fitted with wood hymnal holders. An illuminated cross, mentioned above, hangs behind the upper row of seats.

Basement:

The raised basement was the original church meeting space, built in 1928 and replacing a smaller, frame building. The building was solid masonry, and except for the utility/furnace room and adjacent storeroom, were plaster finished. The unfinished rooms show mixed brick and concrete block construction.

There were three access points to the basement. The primary entrance was via an interior stairway at the west end. An exterior doorway on the south side accesses an external stair tower. A shed addition on the east end of the building shelters doorways to the kitchen and utility room.

The basement floor was poured concrete finished in linoleum tile in the community room, kitchen, restrooms, and offices (the pastor's office floor was covered with wall-to-wall commercial carpeting. Plain round metal posts support ceiling beams. Heating was provided by window-level wall mounted radiators located in each room, except for the utility/furnace room and storerooms.

A community room takes up most of the basement floor space, bracketed at the west and east ends by "C" shaped clusters of ancillary rooms. At the west end the pastor's and associate pastor's offices intrude into the community room and flank doorways into a stair lobby and under-stair storeroom. The pastor's office was at the southwest corner and the assistant pastor's office was at the northwest corner. The office fronts and interior side walls of these offices were simple wood frame and plywood panel partition walls.

Restrooms intrude into the community room on the east side of the basement, with the Women's Restroom on the north side and Men's Restroom on the south side.

The church kitchen was located at the northeast corner (behind the women's restroom), and at the southeast corner was a storeroom (behind the men's restroom); between the two was a utility/furnace room.

External to the main body of the basement was a concrete block shed addition. The addition was used for additional storage and could be accessed from both the kitchen and the utility/furnace room, and from the outside. Note: The addition could not be accessed for documentation purposes.

Women's Restroom & Sitting Room:

Women's Restroom & Sitting Room was located at the north side of the basement, on the west side of the kitchen. The lavatory portion of the room (stalls and sink) was surrounded on the west by a sitting room and on the south by a short passage. The passage, which serves the lavatory and sitting room, was accessed via a doorway on the north side of the narrowed end of the community room. The lavatory consisted of two stalls (with modern metal partitions) flanking a central vanity sink. Natural light was provided through a single glass block window. The rectangular sitting room gains natural light through a pair of glass block windows, which flank a wall mounted radiator. Finishes were simple, consisting of pain trim and wall-to-wall carpeting.

Men's Restroom & Sitting Room:

The Men's sitting room was accessed from the narrowed end of the community room. At the east end of the room a small passage accesses the men's lavatory. The lavatory was outfitted with a vanity sink (right at the doorway). At the southeast corner of the lavatory was a toilet stall and at the southwest corner was a stall with two wall-mounted urinals. The room gains natural light through a single glass block window. The sitting room features plain trim and wall-to-wall carpet. There was a passage behind the sitting room's south wall (accessing an exterior door), hence the room does not have any windows.

Kitchen:

The kitchen was an irregularly-shaped room (as the west side follows the contours of the Women's Restroom) at the northeast corner of the basement. The kitchen was entered from the east end of the narrowed end of the community room.

A band of four base cabinets runs along the kitchen's east south wall, with three wall cabinets above. Between these cabinets and the east wall was space used for a commercial stove and range combination. An "L" shaped array of base cabinets was located on the north and east walls. The north array consisted of four bays and includes the two-bowl stainless steel sink. The east array consisted of three cabinet bays with drawer units. Corner wall cabinets (two on the north wall and one on the east wall) were located between a glass block window on the north wall and an electric fan vent on the south wall.

At the back of the kitchen, near the southeast corner, was a raised doorway leading to the rear shed addition.

The kitchen floor was covered in linoleum tile, walls were finished in smooth plaster, and lighting was via long fluorescent fixtures with clear, faceted diffusers.

A paneled Dutch door was used at the interior kitchen entry, which facilitated food service while managing access to the kitchen.

Utility/Furnace Room:

The utility room, accessed from the east end of the narrowed community room, was outfitted with the furnace, water heater, electrical panels and free-standing storage units. At the back of the room was a doorway leading to the rear shed addition.

Walls were made up of block and brick. The somewhat random mix could indicate one or the other was used for extensive repairs, or simply that the mix was the result of economy, using what was at hand or affordable when the basement church was built.

Storeroom:

At the southeast corner of the basement, adjacent to and accessed from the utility room, was a roughly square storage room. The room was set aside from the utility room by a wood-frame and plank partition wall.

On the south and east walls were single blocked-in window openings. The former east window carries an abandoned coal door.

Shed:

A narrow concrete block shed, running about two-thirds of the building's width, was located off the north end of the building. Interior access was through the kitchen and furnace/utility room and from the exterior via a door at the north end of the shed. The space was not inspected as the doorways were blocked.

PHOTOGRAPHS

Photographs by Lloyd Baldwin for MDOT, except where noted.



PHOTO 1: Looking southeast, showing the north (side) and west (front) elevations. Note the use of lighter-color replacement brick on the main level. (November 12, 2015)



PHOTO 2, above: west (front) elevation; (July 14, 2016.)

PHOTO 3, below left: detail from above photo showing lower cornerstone from 1928. (July 14, 2016.)

PHOTO 4, below right: detail from above photo showing upper cornerstone from 1944. (July 14, 2016.)

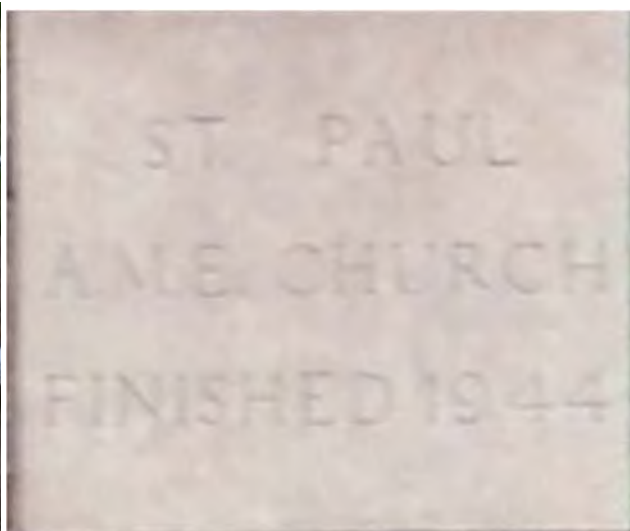




PHOTO 5, above: looking NE, view of the Main (west) and south elevations. Note side entry porch and belfry vents. The church has undergone very little change over the years. The main exception is the replacement of the lower level windows and replacement of the stoop roof supports. (September 25, 2007.)

PHOTO 5a, left: photo of church from c. 1956. Note the heavy wood brackets supporting the stoop roof and multi-light wood basement sash. (Image courtesy St Paul AME SW)



PHOTO 6: Looking west, the east (rear) and north (side) elevations. The low shed roof addition accesses the basement utility/furnace room and kitchen, the taller shed roof structure houses the steps into the addition. (November 12, 2015)



PHOTO 7: Looking northwest, showing the south (side) and east (rear) elevations. The open, gabled tower protects the side entrances to the upper and basement levels. (November 12, 2015)



PHOTO 8, left: Detail, a typical main level window showing the header Gothic arch, stone sill and three-over-three Gothic-arch wood sash. (November 12, 2015)



PHOTO 9, right: Looking west, detail of the access well to basement. Note the brick corbel "bracket" on the west opening. (November 12, 2015)



PHOTO 10, above left: Looking easterly, steps and entryway into nave. Note the original balustrade and entry doors. Upper left of frame: access hatch into tower. (November 12, 2015)

PHOTO 11, above right: Looking easterly, stairway to basement and basement landing.

PHOTO 12, right: view of the south wall of the lobby showing the three-over-three window, simple Arts-and-Crafts railing and wall-mount radiator (November 12, 2015)



PHOTO 13, below: Looking west, view from the nave into the vestibule. Note the steel replacement doors and security gates. (November 12, 2015)





PHOTO 14: Looking NE, a general view of the nave. (November 12, 2015)



PHOTO 15: Looking east, a general view of the nave, chancel, choir loft, and east end of the nave. Note the scissor arch rafters. The simple oak pews and pendant fixtures date to a remodeling approximately 30 years ago. The doorways at each side (background) open into anterooms that access the choir loft. (September 3, 2016)



PHOTO 16: Looking NE, view of the chancel. The communion table, pulpit, side stands, and celebrant chairs continued to be used up, and after, the church's move to its new location in late fall, 2017; a portion of the chancel rail was salvaged for use at the new location. (September 3, 2016)



PHOTO 16a: Pre-renovation view of the chancel and choir loft. Note the back wall still shows the original smooth plaster and Gothic arch windows. Note also the “schoolhouse” pendant lighting fixture, which would be replaced during renovations. The chancel rail (partially visible at the foreground) and reredos were retained in the renovation, as were the altar/communion table, pulpit and side stands, and celebrant chairs. Although undated, the photo is likely from circa 1953-1958 (during the tenure of Reverend Peterson, who is visible at the far left). Photo courtesy of St. Paul AME Church SW.



PHOTO 17: Looking east, showing the chancel. (November 12, 2015)

PHOTO 18 (below): Detail, showing the baptismal font memorial cover, dedicated during the tenure of Reverend Abraham and inscribed with the names of the donors and the honorees. The donors were the Parker, Morrell, and Douglas families, plus Stanford Daughtery. The honorees were Eddie Richard Parker, Mary M Parker, Leroy A Parker, Andrew J Howard, Viola A Howard, Inez Parker, and Jodie Hesters. (October 29, 2017)





PHOTO 19: Looking east, showing the tri-partite window (a 15- light center sash flanked by nine light wood sash) at the back of the church. The interior side of the windows was modified to show flat arches, whereas on the exterior the windows still show the original Gothic arch configuration. (November 12, 2015)



PHOTO 20: Looking west, view towards the west end of the church, providing another view of the scissor arches, pews and pendant lighting. At the back are Pastor Baker and Elder Moore. (November 12, 2015)



PHOTO 21: Looking south, view shows the side exit door with security gate. The doorway exits onto an enclosed landing and stairs leading to the church's south lawn. The landing enclosure also shelters steps accessing a basement doorway. (November 12, 2015)



PHOTO 22, above left: looking ESE, a view into anteroom,

PHOTO 23, above right: looking ENE, view of steps to the choir loft. (November 12, 2015)



PHOTO 24, left: looking south, view into the choir loft. (November 12, 2015)

PHOTO 25, below: Looking ENE, a general view of the lower level. The room extension serves as a lobby for the restrooms (left and right), kitchen (doorway under the “exit” sign, and utility room. The space is also used for performances. (November 12, 2015)





PHOTO 26, above Left: Looking east, the narrow passage on the right leads to the side exit. Elder Moore at the foreground. (November 12, 2015)



PHOTO 27, above right: looking a closer view of the community room extension, giving a glimpse into the kitchen (left) and utility room (right). Flanking, at left, is the women's restroom and flanking at right is the men's restroom. (November 12, 2015)

PHOTO 28, right: Detail view of Dutch door, which facilitated serving food without inviting too many visitors into the kitchen. (August 3, 2016)





PHOTO 29 (left) and PHOTO 30 (right): Two views of the kitchen, at left (looking westerly) is the churches commercial oven, the doorway leads into the rear addition. At right, looking NE, a view showing the plain cabinetry. (November 12, 2015)

PHOTO 31 (below): Looking SW, a portion of the kitchen's south wall. The doorway leads into the community room. (December 11, 2017)





PHOTO 32, left: sitting room serving women's restroom. Note drop ceiling. (November 12, 2015)

PHOTO 33, below: view into women's restroom, showing the vanity sink, and to the right, one of two flanking toilet stalls. (November 12, 2015)



St. Paul AME Church SW Historical Documentation

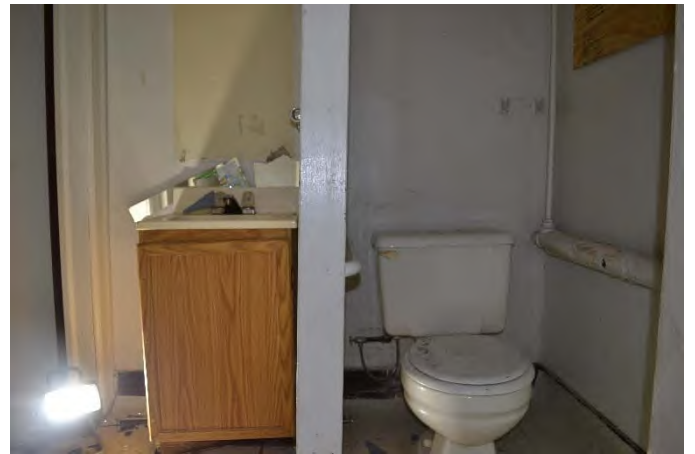
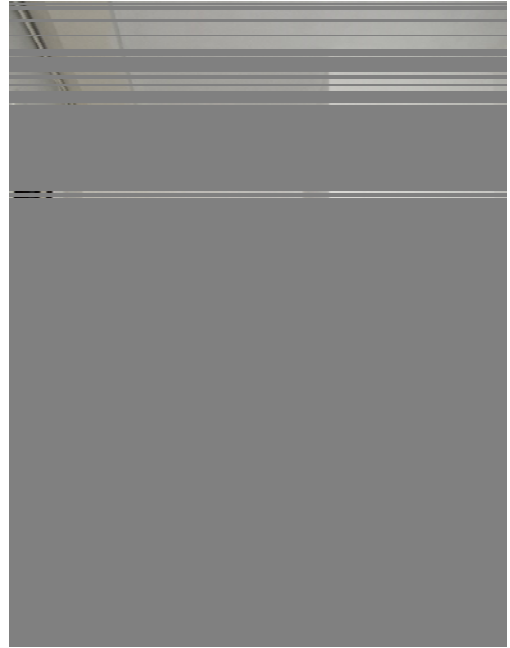


Photo 34 (above left): Looking west, sitting room, men's restroom. (November 12, 2015)

Photo 35 (above right): Looking east, from sitting room toward the entrance to the men's lavatory. (December 11, 2017)

Photo 36 (above): Looking east, vanity sink (adjacent to doorway) and toilet stall (adjacent to the south exterior wall). (December 11, 2017)

Photo 36 (left): Looking SW, toilet/urinal stall at southwest corner of the men's restroom. (December 11, 2017)

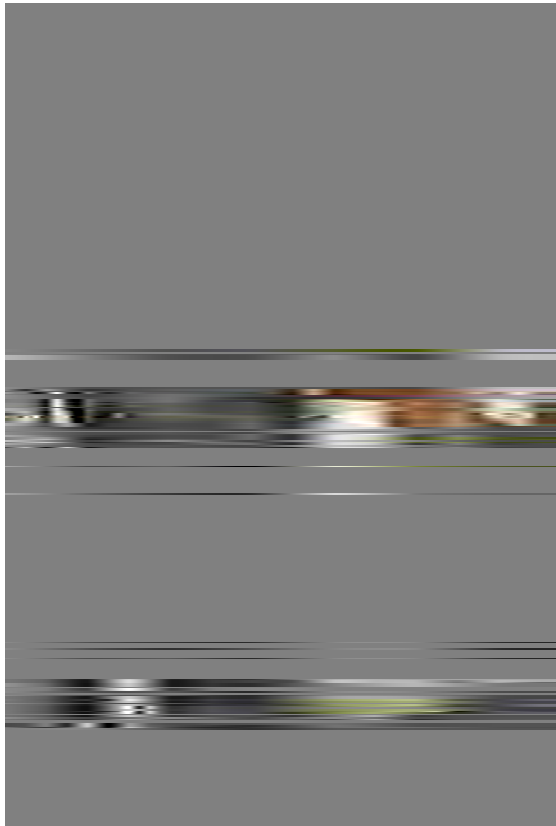


Photo 37 (above left): Looking east, view of the utility/furnace room, looking toward the east exterior wall. To the right is a storage room. (December 11, 2017)

Photo 38 (above right): Looking SE, view of the storage room at the southeast corner of the basement. (December 11, 2017)

Photo 39 (left): Looking north, from the storage room into the utility/furnace room. (December 11, 2017)



PHOTO 40, above: A general view of the community room, looking westerly. The partitioned area at the upper left is the pastor's office. The doorway to the right (with exit sign) opens into a stair lobby for the stairway to the main level lobby. The next door to the right opens into a storeroom under the stairs to the church nave. (November 12, 2015)

PHOTO 41, below left: Looking west, view into pastor's office. (November 12, 2015)

PHOTO 42, below right: Looking west, view into the pastor's office. (November 12, 2015)

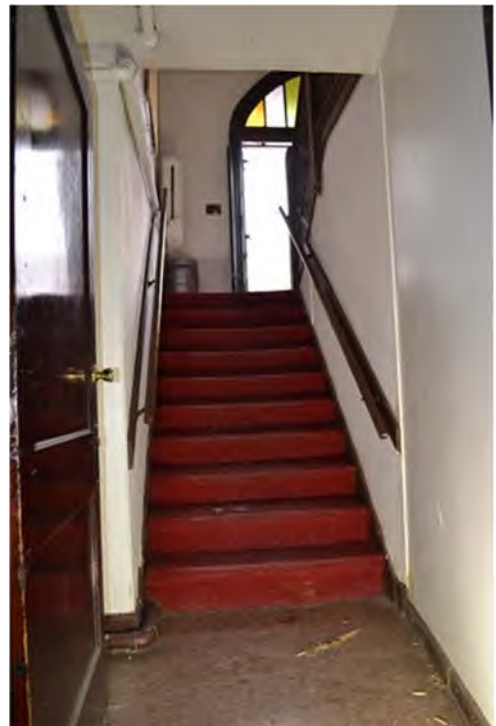


PHOTO 43, right: View of the associate pastor's office; the dark wood structure to the right is a storage cabinet. (November 12, 2015)



PHOTO 44, above: Looking west, view into the storage closet located under the stairway to the church nave. To the left is the basement lobby and stairs to the main level vestibule; on the right is the associate pastor's office. (December 11, 2017)

PHOTO 45, right: Looking west, showing the basement landing and stairs to the main level vestibule.



End Notes:

ⁱ <http://nationalhumanitiescenter.org/pds/maai/community/text3/allenmethodism.pdf>

ⁱⁱ Koskela, Douglas M. " 'Crucified to the World': Suffering, Itinerancy, and Transitions in American Methodist Ecclesiology." Wesleyan Theological Journal. San Diego, CA: Wesleyan Theological Society, 2008, 22- 33. http://wesley.nnu.edu/fileadmin/imported_site/wesleyjournal/2008-wtj-43-1.pdf

ⁱⁱⁱ <http://www.bethelamechurchdetroit.org/history>

^{iv} "St. Mathews (Colored) Church," *Detroit Free Press*, September 12, 1851, p. 3

^v Washington, Forrester B., *The Negro in Detroit*, Detroit: Research Bureau, Associated Charities of Detroit, 1920, n.p.

^{vi} Haynes, George Edmund. *Negro Newcomers in Detroit, Michigan. A challenge to Christian Statesmanship, A preliminary Survey*. New York: Home Missions Council, 1918, p. 6-7

^{vii} Washington, Forrester B. *The Negro in Detroit*. Detroit: Research Bureau, Associated Charities of Detroit, 1920, n.p.

^{viii} Mayor's Inter-racial Committee. *The Negro in Detroit*. Detroit Bureau of Governmental Research, Inc., 1926, Section II, Population, p. 12-13. http://darrow.law.umn.edu/documents/Negro_In_Detroit_OCR_OPT.pdf

^{ix} ("Methodist Conference," *Detroit Free Press*, August 15, 1891, p 5; Day Circuit referred to both Bethel and Mount Zion AME; Peter Day was a trustee and steward at Bethel and a trustee at Mt Zion (*History of Cass County, Michigan*, Chicago: Waterman, Watkins & Co., 1882, p 389

^x Brown Chapel of Detroit had the notable distinction of being pastored by Rev. Lillian F Thurman in the late 1890s. The evangelist Lillian F. Thurman, the wife of Jackson, Michigan barber George T Thurman, travelled nationally as a respected leader of the AME church's evangelical missionary program.

^{xi} The Smith's, who moved to Pulaski Street in 1919, lived in a predominantly Polish neighborhood in the vicinity of St John Cantius Catholic Church. Lena passed away in 1921, a victim of TB.

^{xii} <http://tmbcdetroit.org/our-history-2> . Reverend Major J Morris lived at 5375 Scotten Ave., Detroit (near W. Warren, not extant).

^{xiii} Seeking Michigan, death certificates:

<http://seekingmichigan.contentdm.oclc.org/cdm/singleitem/collection/p16317coll1/id/858682/rec/28>

^{xiv} Reverend James D Davis and his wife Georgia came to Detroit in circa 1917-1918 from Gadsden, Alabama. Davis served as pastor at St Paul AME SW from 1921 – 1924. Reverend Davis' life after St Paul AME SW is unclear.

^{xv} The Allen's returned to Detroit in c. 1918 and were residing at 757 (renumbered in 1920 as 6343) 30th Street, near St Stephen's.

^{xvi} Louis Wissman (1883-1970) and wife Emma lived at 352 Crawford in the 1920s and later at 1310 Woodmere. Their youngest child, Elizabeth worked as a journalist for the Detroit News and the Observer newspapers through her adult years.

^{xvii} Boyce, Jessie. "Church Center is Aided By Detroit Federation." *Detroit Free Press*, December 16, 1928, p. 10

^{xviii} Wayne County Register of Deeds, Warranty Deed, Liber 5752, Page 592.

^{xix} William Tecumseh Vernon was a graduate of Lincoln University (Kansas) and Wilberforce University. As a young minister, the AME Church appointed Vernon to lead Western University (formerly Freedman's University, Quindaro, Kansas). In 1906 Vernon was appointed Registrar of the United States Treasury by President Theodore Roosevelt. He would be reappointed to the job – then the highest federal position held by an African-American _by President Taft. Vernon left the Treasury in 1911. In 1913 he became president of Campbell College, an AME college in Mississippi. In 1920 he was appointed Bishop of South Africa, a position he held for four years. He retired from the bishopric in 1933. <http://www.blackpast.org/aaw/vernon-william-tecumseh-1871-1944>

^{xx} <http://nationalhumanitiescenter.org/pds/maai/community/text3/allenmethodism.pdf>

^{xxi} Within the AME tradition, a member in good standing of a local AME church, who felt they had "the calling," could ask their pastor to allow them to deliver a sermon before the congregation. The candidate could be issued a one year license to preach by a local elder. The candidate for deacon or deaconess would need to hold a bachelor's degree and earn the approval of the Board of Examiners – a three to five year process. At the time Stewardess

Mrs. Finley was licensed as a deaconess the Methodist rules did not recognize female elders or ministers and still would not allow ordination of females at all (despite the fact that male deacons were always ordained). Full ordination of women would not occur until 1948 for the AME Church.

^{xxii} Trustees typically are responsible for the acquisition and maintenance of church property (i.e, buildings, grounds, and vehicles. Stewards and stewardesses, among other duties, maintain church records (marriage, baptism, death, attendance), church finances, and provide outreach to the sick and shut-ins.

^{xxiii} <http://seekingmichigan.contentdm.oclc.org/cdm/singleitem/collection/p16317coll1/id/231341/rec/23>

^{xxiv} While at St Paul, Reverend and Mrs. Graine lived at 9135 Peterson, a section of Delray that was predominantly Polish (members of St John Cantius Roman Catholic Church); the neighborhood was subsumed in the expansion of the Detroit Water and Sewage Department expansion of the wastewater treatment plant.

^{xxv} The KKK supported the reelection of councilmen Robert G Ewald and Fred W Castator and the election of Dr Phillip Callahan, A.J. Brodie, and Sherman Littlefield. "Klan Prepares for Election," *Detroit Free Press*, September 30, 1925, p. 5. (Note: Ewald, Castator, Callahan, and Littlefield were winners.

^{xxvi} "Bomb Shatters Church; Rocks Neighborhood," *Detroit Free Press*, May 29, 1928, p 1; "Church Blast Plot is Nipped," *Detroit Free Press*, August 1, 1929, p 1. The church was heavily damaged in the 1928 blast, the perpetrators were apparently never identified.

^{xxvii} Boyce, Jessie, "Church Center is Aided by Detroit Federation," *Detroit Free Press*, December 16, 1928, p. 10

^{xxviii} Ibid.

^{xxix} "Musical and Tea Will Be Given by Century Club," *Detroit Free Press*, January 13, 1929, p. 44. Dr. George G Caron was a successful homeopathic physician and educator; he would die August 16, 1929, age 71.

^{xxx} "Settlement Work Halted," *Detroit Free Press*, February 7, 1929, p 1-2.

^{xxxi} Ibid.

^{xxxii} *The Encyclopedia of the African Methodist Episcopal Church*. Philadelphia: AME Church, 1947, p.80-81

^{xxxiii} Hattie was the daughter of William and Mary Gibbs and was born in Alabama in 1885. The marriage was not mentioned in his biographical sketch in the 1947 *The Encyclopedia of the African Methodist Episcopal Church*.

^{xxxiv} *The Encyclopedia of the African Methodist Episcopal Church*. Philadelphia: AME Church, 1947, p.80-81

^{xxxv} Ibid

^{xxxvi} Walter Crider passed away March 19, 1964; Elizabeth (born February 15, 1905) lived until January, 1981.

^{xxxvii} Carey Chapel was founded in 1934. St Paul's AME SW Pastor Jeffery Baker was guest speaker at the church's 81st Anniversary, September 29, 2013.

^{xxxviii} "Burlington Notes," *Des Moines Bystander*, April 28, 1921. The *Bystander* was an African American weekly newspaper established in 1894.

^{xxxix} George R Collins Memorial AME, located at 109 N. Pine, was purchased to make way for the Michigan State Capital Complex in 1965. The congregation purchased land at Holmes Rd and Averill St in Lansing, beginning construction on the new church in October, 1965. The church, renamed Trinity AME, held first services at the new facility in April, 1967. <http://www.laaags.org/december2009highlight>

^{xl} *The Encyclopedia of the African Methodist Episcopal Church*. Philadelphia: AME Church, 1947, p.239

^{xli} U.S. Census, 1910; *Indianapolis Recorder*, September 17, 1910, p 3.

^{xlii} "Michigan Marriages, 1868-1925," database with

images, FamilySearch(<https://familysearch.org/ark:/61903/1:1:N321-XB2> : 4 December 2014), Starling Harris and Lavina Hill, 17 Sep 1912; citing Detroit, Wayne, Michigan, v 5 p 391 rn 88132, Department of Vital Records, Lansing; FHL microfilm 2,342,699. The marriage license indicates this was his second marriage; possibly his short marriage to Clara Brown was annulled.

^{xliii} Pastor Harris likely met Eleanor Roosevelt when she spoke at an inter-racial program at Ebenezer AME in January, 1944; he may have mentioned St Paul's AME's construction needs to her. Among the construction materials that were tightly rationed were steel reinforcing bars, steel pipe, steel wire and wire products (including nails) and copper wire and cable. The building permit for the upper level of the church was issued sometime in January, 1944, with an estimated cost of \$20,000. (*Michigan Contractor & Builder*, p.7, January 29, 1944)

^{xliv} "Martin L Simmons Sr., AME church minister," *Detroit Free Press*, March 3, 1989, p. 12B

^{xlv} Michigan was among a small number of states (including Pennsylvania, Ohio, and Illinois) that repealed anti-miscegenation laws in the 19th Century. The US Supreme Court determined such laws unconstitutional in 1967, making interracial marriage legal in all fifty states and US Territories.

^{xlvi} "Mixed Couple Skips Jim Crow La., Weds in Minn," *Jet*, June 25, 1953, p. 28

^{xlvii} Thomas, June Manning. *Mapping Detroit: Land, Community, and Shaping a City*. Detroit: Wayne State University Press, 2015, p. 128

^{xlviii} Ibid.

^{xlix} Desegregation of the U.S. armed forces was ordered by President Truman in 1948 but the process of desegregation would be long and arduous.

ⁱ *Michigan Christian Advocate*. Vol. 85, p. 74, 1958.

ⁱⁱ Detroit Bible Institute, later the Detroit Bible College, opened in 1945 at 138 Stimson Street in Detroit. Still later the school was renamed William Tyndale College, and in 1978 moved to new facilities in Farmington Hills, Michigan; the school closed in 2004. The Stimson Street building is extant and in use by Detroit Rescue Mission Ministries.

ⁱⁱⁱ Most of the plant was demolished in the early 1990s and much of the site is used for container storage. One structure associated with the plant remains on the SE quadrant of West End at W. Fort Street; the brick building with the steel addition on the roof was at one point a state Liquor Control Commission warehouse prior to being acquired by GM/Fisher Body.

^{liii} *Mapping Detroit*, p. 132.

^{liv} First Community AME, <http://www.fcame.org/stewardess-and-deaconess.html>

^{lv} Lynch & Sons Funeral Home, <http://www.lynchandsonsclawson.com/obituaries/Marion-Alberta-Hardy?obId=1245918#/obituaryInfo>