

City of Detroit

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The Proposed Grace Lee and James Boggs House Historic District **Final Report**



Charge: By a resolution dated March 29, 2011, the Detroit City Council charged the Historic Designation Advisory Board, a study committee, with the official study of the Grace Lee and James Boggs House Historic District in accordance with Chapter 25, Article II, of the 1984 Detroit City Code and the Michigan Local Historic Districts Act.

The proposed Grace Lee and James Boggs House Historic District consists of a 2 ½ story brick two-flat house and a detached two-car garage. The proposed district is located at 3061 Field Street on the corner of Field Street and Goethe Street on the east side of Detroit approximately three miles from Campus Martius in downtown Detroit. The property is located in the Frontenac Subdivision a mile north of Belle Isle, west of Indian Village. The house was constructed in the early 1920s. The garage was built in 1949 and has an upstairs living unit. The garage sits behind the house, facing Goethe Street.

Boundaries: The boundaries of the local designation are shown on the attached map and are as follows:

On the west, the centerline of the north-south alley running between East Grand Boulevard and Field Street;

On the north, the centerline of Goethe Street;

On the east, the centerline of Field Street; and

On the south, the south line extending east and west of Lot 36 of Frontenac Subdivision, Liber 24 Page 31 Plats, W C R.

Boundary Justification: The boundaries contain the entire lot upon which the two-flat dwelling and garage are situated.

Abstract: James Boggs and Grace Lee Boggs moved into the house at 3061 Field Street just as the Civil Rights Movement was beginning to take shape. Their east side community had transitioned from a neighborhood of predominantly white businessmen to a community of blue collar workers who had moved north, from the southern regions of the United States, in search of work in the factories. James soon became known as a person who helped people find practical solutions to their problems—be it automotive, marital, or financial. As the Labor and Civil Rights Movements unfolded, the Boggs home served as an informal community center and a sounding board for workshops, study groups, and organizations focused on movement struggles and community activism.

History

Original Inhabitants: The Grace Lee and James Boggs House at 3061 Field Street was originally owned and occupied by Thomas F. Comerford (born in 1860) and his wife Josephine. Comerford served in several local offices, including the Detroit Board of Education from 1889 until 1891, the Board of Water Commissioners in 1913, and chairman of the Draft Board during World War I. He also held several prominent positions as the secretary and treasurer of Michigan Optical Company, the director of Sunny Line Appliances, Inc., and president of Standard Computing Scale Company which is a position he held for thirty-nine years until his death in 1938 (City of Detroit, vol. IV, pp. 680-681).

The secondary flat of the Grace Lee and James Boggs House was occupied by Dr. William A. Repp and his wife, Blanche. An article in The Detroit News dated 26 October 1942 announced a reception of service in the medical profession in honor of Dr. Repp, a physician, who by that time had served for fifty years on the staff of St. Mary's Hospital. After 1950, the hospital changed its name to Detroit Memorial.

Several prominent business owners and city department heads resided in the neighborhood. William D. Lane, sole owner of William D. Lane and Company and president of the local branch of the National League of Commission Merchants, lived at 3058 Field Street. William D. Lane

and Company was one of the leading wholesale produce companies in Detroit (City of Detroit, vol. 3, p. 535). Chas Weitz of 3024 Field Street was founder of the firm Weitz and Brede. Harold C. Fuller, head property appraiser for Detroit Board of Assessors, lived next door at 3057 Field Street (City of Detroit Directory, 1921-1922).

Boggs Family Background: James Boggs and Grace Lee Boggs came from two different worlds, but they both shared a passion for the struggles of the African American working class. James Boggs was born in 1919 and raised in Marion Junction, Alabama in Dallas County. As late as 1963, Dallas County had an African American population of 57% yet only 130 African Americans were registered to vote. James came from an African American family headed by a cook who could neither read nor write, and an iron ore worker (The American Revolution, p. 13). Since so few African Americans in his community could read and write, James began writing at an early age and soon became known as the community scribe. In 1937, James graduated from Dunbar High School in Bessemer, Alabama, and boarded the first freight train out of town. He would later attribute his higher education to his experience of crossing the country by box-car, cutting ice in Minnesota and working in hop fields in Washington. James eventually ended up in Detroit where he worked on the Works Progress Administration until 1941 when he found a position on the motor line at Chrysler's Jefferson Avenue assembly plant ("James Boggs Resume," James Boggs Collection).

Grace Lee Boggs was born in 1915 in Providence, Rhode Island from Chinese immigrant parents and raised in a predominantly white upper-middle classed community. Her father was sole owner of Chin Lee's restaurant on Broadway, just north of Times Square in New York City, and he owned several other restaurants throughout the east coast (Living for Change, p. 8). Grace Lee was born above her family's Providence, Rhode Island restaurant. When she would cry as an infant, the waiters would tell her father to leave her to die on the hillside, since she was only a girl (Living for Change, p. 1). Grace Lee's mother was from a poor rural village in China, and twenty years younger than her husband. Although initially excited by the opportunity to leave the poverty of her village for the United States, Grace Lee's mother grew increasingly depressed at the lack of freedom her husband provided in comparison with other American women of the time (Living for Change, p. 4-5). Grace Lee would later attribute her desire to work for the rights of the underserved to being born female and Chinese.

Early Years: Grace Lee graduated with a philosophy degree from Barnard College and in 1940 received her PhD in philosophy from Bryn Mawr College in Philadelphia. Despite her education, no one was willing to offer her a job or a place to live. She eventually found work making ten dollars a day at the University of Chicago's philosophy library, and found rent-free accommodations in a rat infested basement (The Detroit News, Oct. 23, 2002). Despite her academic background, she longed to translate her PhD in philosophy into social action but was unable to find a good fit with local left wing organizations until she stumbled upon a campus meeting of the South Side Tenants Organization. The group had been formed by the Workers Party which had split off from the Socialist Workers Party, and they were advocating against rat infestations in New York housing. Grace Lee signed up, and soon became an integral member in organizing community meetings and protests. Her involvement taught her what it meant to be part of a movement. She began working with revolutionaries such as West Indian Marxist C.L.R.

James, and African American labor leader A. Philip Randolph who, in 1941, garnered fair employment for African Americans in the war plants when he threatened to march thousands of unemployed African Americans at the nation's capital (Living for Change, pp. 38-9). Witnessing, first hand, the result of a disenfranchised community banding together to affect change, Grace Lee determined that she wanted to devote her life to movement activism within the African American community.

For the next ten years, Grace Lee worked for the Socialist Workers Party but she grew increasingly disillusioned with the party because of its focus on past revolutions, and their hesitancy surrounding the "Negro Question" (Living for Change, p. 66). In 1951, Grace Lee and a few party members decided to publish a newsletter that acknowledged the voices of workers, blacks, women and youth. In their view, these four groups were the heart of any revolutionary movement. They named their new enterprise *Correspondence*, after the Committees of Correspondence of the First American Revolution. In order to break ties with the Left Movement in New York, they moved their headquarters to Detroit in the early 1950s.

In preparation for the publication of the *Correspondence*, they created a school named the "Third Layer School" where the four groups identified as being the heart of the revolutionary movement—workers, blacks, women, and youth—served as teachers, while the older members and intellectuals served as students. James was one of the teachers who came to the school in New York during the fall of 1952. James became involved with *Correspondence*, and soon became the head writer (Living for Change, p. 67).

By the time Grace Lee moved to Detroit in 1953, James had become well known as a labor activist. When he wasn't working, he was engaged in union politics and efforts to desegregate the workers' bars and restaurants located near the plant (Detroit Free Press, April 20, 1975). In 1963, James published his first book, The American Revolution: Pages From a Negro Worker's Notebook, where he described how automation and cybernation impacted the rise and fall of the labor movement.

When Grace Lee was growing up, the idea of a Chinese woman marrying outside of her culture was unheard of. Her father had hoped she would marry a Chinese student from overseas (Metro Times, Oct. 13-19, 1993). But Grace Lee was concerned with how women were treated within Chinese culture. When James asked her to marry him in 1953, she accepted. Although their immediate families accepted them, none of their friends offered their congratulations. As a married couple, they faced more of the discrimination that they had each encountered as individuals. On the trip home from their honeymoon in the Upper Peninsula, they had to sleep in their car because no motel would rent them a room. When James moved into Grace Lee's apartment on the west side of Detroit, the couple was evicted (Living for Change, p. 78-9).

Field Street University: James and Grace Lee moved into the house at 3061 Field Street in 1962, just as the Civil Rights Movement was beginning to take shape. In the spring of 1963, the country watched in horror as fire hoses and police dogs were turned on African American women and youth in Birmingham, Alabama. Protest meetings were organized all over the country. In Detroit, Reverend C.L. Franklin from New Bethel Baptist Church and Reverend Albert B. Cleage from Central Congregational Church (which later became Shrine of the Black

Madonna) came together to form the Detroit Council for Human Rights (DCHR). One of their first orders of business was to organize the March for Freedom. Dr. Martin Luther King Jr. led the march down Woodward Avenue and drew a crowd of 250,000 people. Capitalizing on the momentum of the march, the organizers demanded equal employment opportunities for blacks (Conversation with Grace Lee Boggs).

One of DCHR's second orders of business was to send out the call for national black leaders to convene in Detroit that November for a Negro Summit Leadership conference. But political pressure caused proved decisive for the new organization. Reverend C.L. Franklin felt swayed by political pressures to distance himself from the growing black revolution. Before the conference convened, the two founders of DCHR, Rev. Cleage and Rev. C.L. Franklin, went separate ways. Reverend Cleage, along with James and Grace Lee, organized another conference to take place that same November weekend. They named it Grassroots Leadership Conference, and James served as the conference chair. Malcolm X agreed to give the keynote speech which he entitled, "A Message to the Grassroots" (Metro Times, Oct 13-19, 1993).

At the Grassroots Leadership Conference, a motion was passed to form the Freedom Now Party—an all-black political party that was called for at the March on Washington. Although she was not African-American, Grace Lee was asked to be the coordinator of the Michigan Freedom Now Party. Among her other duties, Grace Lee had to coordinate the one-thousand per county signatures required to get the Michigan Freedom Now Party on the ballot. Although the signatures were not required for every county, Grace and her team traveled across the state. They also contacted Malcolm X, who was traveling in Egypt, and requested that he return to Michigan to run for U.S. Senator—a request that he respectfully declined (Conversation with Grace Lee Boggs). But their hard work paid off—although no one from the Michigan Freedom Party was elected into office, Detroit was the only city to get on the ballot. Ten years later, Detroit would see its first African American Mayor and a City Council reflective of Detroit's African American population.

In the fall of 1966, James and Grace Lee formed the Inner City Organizing Committee (ICOC). James was appointed Vice President, and Reverend Cleage was appointed President. In its constitution, ICOC pledged to safeguard the future by building a disciplined organization responsible for promoting the welfare, organizing the power and expanding the rights of inner-city inhabitants. The ICOC established a program for education as a long-term approach for reforms within the Detroit Public School System, where the education of African American children was far inferior to that of white children. Black Power was presented as the only viable solution to the present system. In order to further their goals, they organized African American teachers, students, and parents to change the present system and provide a vision of what's possible in the teaching and training of children ("Inner-City Organizing Committee Charter," Grace Lee Boggs Collection).

In association with the newly formed City-wide Citizens Action Committee (CCAC), the Inner City Organizing Committee organized two conferences to discuss how community controlled schools could revitalize public education: the Community Control of Schools conference, and a Black Teacher's Workshop. Both conferences were well attended by staff of the Detroit Public School administration, and teachers from school districts around the country.

In the summer of 1967 the Detroit Rebellion broke out after a police raid of an after-hours club. James Boggs and Grace Lee Boggs were vacationing in California, but they were largely blamed in the rebellion (Detroit Free Press, April 20, 1975). The news media termed the event a Race Riot because the violence was perceived as a breakdown of law and order. But some residents of Detroit viewed it as an uprising against injustice, and considered it to be a righteous act. African American residents of Detroit were angry at the way the predominantly white police force exercised its power at the expense of the civil liberties of blacks. As a result of recent technologies, African Americans had also begun to feel expendable and this served to fuel the anger even more. Both James and Grace were in their forties. They felt it to be their responsibility to bring to bear the experience of the past. One of their most notable responses to the 1967 Detroit Rebellion was the book Revolution and Evolution in the Twentieth Century. In their book, they stated that African Americans have an important role to play in the creation of social change, because of their historic and present role in building the American nation. They also emphasized bold and original thought in place of absolute truths.

James Boggs and Grace Lee Boggs believed that although the rebellion might result in African Americans assuming greater leadership roles in the government, it wouldn't necessarily solve the problems associated with race and class inequities. The Detroit Rebellion did help pave the way for African American leadership in the mayoral office. In 1973, mayoral candidate Coleman Young ran on a campaign that addressed the role of violence against African Americans by a predominantly white police force. Coleman Young won the election and in 1974 became Detroit's first African American mayor—an office he served for five terms until 1993.

In April of 1968, Martin Luther King Jr. was assassinated. The Boggs, not unlike the rest of the country, needed to come to terms with the changes taking place around them, such as the fragmentation of society and a shrinking workforce. That same year, James quit the plant in order to spend more time writing and working as a community activist. Along with close friends, Freddy and Lyman Paine, James and Grace Lee retreated to an empty school house in Maine where they talked about the responsibilities of revolutionaries to establish a new social order by transforming themselves as well as others into becoming more *human*. They spent that summer, and every summer thereafter, vacationing in Maine and engrossed in conversations that later evolved into the book, Conversations in Maine: Exploring Our Nation's Future (Conversation with Grace Lee Boggs).

In the wake of the rebellion and the assassination of Dr. Martin Luther King, there was a growing trend toward race-based radicalism. Young African Americans impressed by images of African American men with guns were joining ranks of radical groups such as the Black Panthers. African American autoworkers were being organized into the League of Revolutionary Black Workers. Their colleagues from formal organizations such as the Organization for Black Power and Inner City Organizing Committee were curious as to how James and Grace Lee would respond.

By that time, James was working on his second book, Racism and the Class Struggle, which would be published a few years later in 1970 and which contained essays on black power. James and Grace Lee's immediate response to the assassination was the *Manifesto for a Black*

Revolutionary Party which they wrote and presented in the spring of 1969 at the National Black Economic Development Conference. The party's goals were to create a black revolution aimed at creating a change in the social economic and political institutions, while being mindful of the revolutionary humanistic objectives and a leadership to advance these objectives. This goal included involving women in a leadership capacity, and as equal participants in the movement—a role they did not share in other black revolutionary movements taking shape around the country (Living for Change, pp. 158-159).

Regular meetings and workshops were held at the Boggs' house at 3061 Field street, and several pamphlets came out of the group, such as *Crime Among Our People* which looked at practical steps that community members could take, such as refusing to buy stolen goods, to discourage criminal behavior, and *What Value Shall We Place On Ourselves*, which encouraged young girls to not be swayed by the prevalent belief within the black nationalist movement that black women should bear their children in order to swell the black population and grant more negotiating power to black men.

Manifesto for a Black Revolutionary Party captured the attention of a professor at the University of Michigan's architecture program. Professor Jim Chaffers invited James and Grace Lee to speak to his class on Urban Design and Social Change. The Boggs accepted, and continued to travel to the University of Michigan's campus throughout the 70s. The experience of speaking with university students helped the Boggs develop their own ideas as community activists. James and Grace Lee felt that just as the Labor Movement had come to be superseded by the Black Power Movement, it had come time for the Black Power Movement to be replaced by a broader, more encompassing vision that included all of humankind (Living for Change, pp 171-172).

In 1978, they co-founded the National Organization for an American Revolution (NOAR) which included revolutionaries from the Civil Rights, Black Power, Anti-Vietnam and Women's Movements into a unified organization for the benefit of all of humankind, with an emphasis on developing the leadership capacity of African Americans and people of color. Members of NOAR developed new ideas needed to build a new America and challenged others to change themselves through self-criticism ("NOAR pamphlet," Grace Lee Boggs Collection).

Multinational corporations and the deindustrializing of Detroit also influenced the development of James and Grace Lee's ideas. During the 70s and 80s, Parke-Davis shut down its pharmaceutical plant, Uniroyal closed its tire plant, and Hudsons, the large downtown department store, shut down. An entire neighborhood in Poletown was demolished to make way for a new Cadillac plant that only employed a fraction of the workers they promised (Living for Change, pp 178-179). These developments were not only demoralizing, but resulted in significant job losses for Detroit residents. James decided that their new organization needed a new manifesto that went beyond the black revolution.

In 1982, James and Grace Lee wrote *Manifesto for an American Revolutionary Party* which called for local self-government, strong families and communities, and decentralized economies. A few members of NOAR inspired by the *Manifesto for an American Revolutionary Party* decided to found Michigan Committee to Organize the Unemployed (M-COU) whose charter listed their goals as organizing the unemployed into a large group capable of shutting down

plants, taking over plants, abolishing overtime, and exposing capitalism as a corrosive force (“M-COU Charter,” Grace Lee Boggs Collection).

James and Grace Lee began to focus on local grassroots initiatives, such as Detroiters for Dignity, formed in 1985, as a direct response to overcrowding during the government sponsored food-for-the-poor program. While waiting in line for free cheese, butter and powdered milk, younger residents were trampling older residents. Detroiters for Dignity fought to establish a special day for seniors to receive their government subsidized food.

After the successful defeat of a proposal for casino gambling, James and Grace Lee founded Detroiters Uniting (DU) with local community organizations. The new organization called for open government, in the wake of Mayor Young’s attempt to revive the City of Detroit through large developer-driven projects, and for greater citizen involvement regarding creative solutions for revitalizing neighborhoods and communities (Living for Change, pp. 218-9). The Boggs also worked with SOSAD which was organized in January of 1987 by the parents and supporters of children killed in street violence, to create positive alternatives for young people.

In 1989, several grassroots community organizations, such as REACH, SOSAD, and Core City Neighborhoods joined forces under the umbrella organization—We The People Reclaim Our Streets (WEPROS). After the closing of the Sharon Street crack house by the southwest Detroit group Just The Neighbors, WEPROS was founded to build a network of anti-drug activists, community members, and school children previously intimidated by drug activity taking place in their neighborhoods. Grace Lee was a founding member and Dorothy Garner, president of REACH Community Group, served as the chair. WEPROS organized weekly marches conducted in cooperation with local Detroit Police Department ministations to drive dope dealers out of the neighborhood (EPIC Alternatives Newsletter, Wayne State University).

In 1992, a year before he died, James founded Detroit Summer which was a culmination of the community based efforts that the Boggs had been engaged in since the 1950s. The idea for Detroit Summer came out of the realization that young people needed to be involved in the rebuilding of the city. Julia Putnam was a student at Renaissance High School when James Boggs came to her school to speak about Detroit Summers. Julia was excited about the idea of devoting her summers to uplifting the city of Detroit. She had long felt that her educational experience was limited to teaching her how to get “A”s. James Boggs told those youth that they could make Detroit a place where they felt proud to live. Many young Detroiters were accustomed to being told why it was in their best interest to leave the City of Detroit.

James Boggs believed that there were young people in the community who were committed to a vision larger than themselves—a vision to uplift the City of Detroit from the ground up. Throughout the next few years, Detroit Summer participants from the suburbs and the City of Detroit worked side-by-side translating this vision into action, by transforming vacant land into parks, rehabbing houses, and painting murals in schools. The dedication of the Detroit Summer volunteers won the respect and admiration of older grassroots activists.

Julia Putnam was the first to sign up as a volunteer for Detroit Summer. She returned the following summer and in 1995, she began serving as coordinator. Her experience working with

teens led to her decision to become a teacher. After a few years of teaching in the school system, she came to realize that the community created successful people, not test scores or academic degrees. Her disenchantment led her back to the Boggs Center.

By that time, the second floor of 3061 Field Street was the home for Boggs Center to Nurture Community Leadership, a non-profit organization focused on fostering grassroots leadership of service and activism among the younger generation. On the second floor of 3061 Fielding Street, educators and activists were holding informal discussions centered on the need for a new model of education where young people could feel of use within their communities and where schools, in turn, could serve as a catalyst for improving the community around them. After three years of dialogue, The Freedom School was born—a new Detroit charter school, opening in the fall of 2012, with a focus on Place-Based Education intended to connect students with their cultural and historical environment (Oral Interview with Julia Putnam, March 4, 2011).

The Boggs Center to Nurture Community Leadership, whose offices are located at the Boggs residence on Field Street, continues the tradition of community activism inspired by James Boggs and Grace Lee Boggs. Established in 1995, it directs several programs through its board of directors. In addition to Detroit Summers, the board directed Artists and Children Creating Community Together (AC3T), which connected elementary school children with students at the College for Creative Studies. As part of the collaboration, students create artwork on canvases which were displayed at the elementary schools. The Summer Institute invites youth to spend two to three weeks at the Boggs Center and join in on theoretical discussions. And the Boggs Center is part of the Detroit Agricultural Network which encourages urban gardening, and the Power of Ideas is a monthly book program for participants of all ages (The Detroit News, Oct. 23, 2002).

Physical Description: The Grace Lee and James Boggs House is a reddish-brown brick residence, in the Arts and Crafts style circa 1920, located at 3061 Field Street on the corner of Field Street and Goethe Street. The two-and-a-half story building with a basement has a side gable facing Field Street and is comparable in scale to other residential buildings in the neighborhood. The adjacent residences, just south and north of the Grace Lee and James Boggs House, are vacant and partially boarded. The remaining residential buildings on Field Street are in fair condition.

The grade level of the 3061 Field Street site is significantly higher than the street level of Field Street. Concrete steps in the tree-lawn provide access to the site from street level. The front lawn of 3061 Field Street has a concrete walkway with additional steps leading to the bottom landing of the porch. The narrow side yard of the Grace Lee and James Boggs House off of Goethe Street has low lying shrubs and a tree-lawn slightly higher than street level.

The front door of the Grace Lee and James Boggs House is accentuated by side lights, stone quoins, a porch with a deck above, and two square brick columns supporting the deck. A reddish-brown brick porch wall frames both sides of the concrete porch and stairway, terminating at the pilasters on the front façade. A concrete coping along the top of the porch wall terminates at the brick columns and forms a belt course around the brick columns. Concrete caps

frame the top of the columns and pilasters, and an oblong medallion infill in the brick columns demarcates the second floor level. The deck is accessed by a single door, framed by quoins, on the second floor. Metal replacement guard rails at the deck span between the columns.

The south corner of the front elevation has a chimney stack with the same oblong medallion as the front porch piers. Adjacent to the chimney stack is a shallow projecting bay with a wide overhang with brackets supporting its shed roof at the cornice line. The bay contains four double hung windows with concrete sills, on both the first and second floor, separated by mullions. A projecting concrete sill with counsel brackets sits below the first floor windows, while the second floor window sill is flush with the face brick. Quoins frame the side of the windows and span between the first and second floor. Between the quoins, the brick coursing changes from the typical coursing of running bond to an accent of stack bond.

The Goethe side elevation of the Grace Lee and James Boggs House has three bays corresponding with the building's side facing gable, a raised parapet, and its long, transverse gable. The first bay has narrow windows with leaded glass arranged in a diagonal row indicating a scissor staircase with three landings. In the attic space of the front facing gable is a pair of double-hung windows, with a concrete sill and a concrete header with a semi-circle motif. On the first and second floor are a set of three narrow leaded glass windows, separated by mullions, with transoms above. The windows have concrete sills and four vertical concrete bands between the first and second floor. The brick coursing between the vertical concrete bands changes from running bond to an accent of header course.

The second bay with the raised parapet has window details and quoins similar to the front elevation, with a few variations. On the first and second floor are three double hung windows separated by mullions. All windows have concrete sills. Vertical stone quoins frame each side of the windows and terminate at the concrete coping of a mission-style parapet wall. Between the windows, the brick coursing changes from running bond to an accent of stacked bond. The coping of the parapet steps up from the sides and culminates at a semi-circle apex in the middle of the parapet.

The third bay has two double hung windows separated by mullions on the first and second floors, and a single double hung window on both the first and second floors. All windows have concrete sills. Below each first floor window on the Goethe side elevation is a single or double fixed window at basement level.

The back elevation has a sunroom with a brick base and four double hung windows per side. The second floor has two separate single doors accessing the top of the sunroom, which has no guard rail. Additional double hung windows are on the second and attic levels. The backyard is screened from Goethe Street by a metal gate and a wood fence with brick piers spanning the sunroom to the two-car garage, which is non-contributing. A concrete walkway leads to a metal gate and connects the public walk to the backyard.

Criteria: The Grace Lee and James Boggs House Historic District meets the first criterion contained in Section 25-2-2(2) Sites, buildings, structures, or archeological sites which are

identified with historic personages or with important events in community, city, state, or national history.

Composition of the Historic Designation Advisory Board: The Historic Designation Advisory Board has nine appointed members and three *ex-officio* members, all residents of Detroit. The appointed members are: Kwaku Atara, Melanie A. Bazil, Robert Cosgrove, Keith A. Dye, Zene’ Frances Fogel-Gibson, Edward Francis, Calvin Jackson, Harriet Johnson and Doris Rhea. The *ex-officio* members who may be represented by members of their staff, are Director of the Historical Department, the Director of the City Planning Commission, and the director of the Planning and Development Department.

Recommendation: The Historic Designation Advisory Board recommends that City Council adopt an ordinance of designation for the proposed **Grace Lee and James Boggs House** Historic District. A draft ordinance is attached for City Council’s consideration.

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