

CULTURAL AND SOCIAL INSTITUTIONS

An independent frontier spirit permeated Fort Worth during the nineteenth century. Gambling and general debauchery earned the city a reputation as the “Paris of the Plains,” and visits by Butch Cassidy, the Sundance Kid, and Wyatt Earp contributed to the city’s Wild West folklore that persists even today.¹²¹ Despite this reputation, a number of cultural and social institutions took root during this period that lent the city an air of sophistication. By the end of the century, a nascent arts and entertainment scene had emerged, with Fort Worth boasting an opera house and several theaters downtown and in North Fort Worth (none extant). Social and religious organizations from this period were also instrumental in providing civic infrastructure that helped address some of the voids in the growing city. The growth of the cultural and social sphere during this period attests to Fort Worthians’ commitment to and investment in the growing city. Additionally, the social and cultural fabric woven by these groups and institutions laid the foundation for Fort Worth’s continued social and cultural development in the twentieth century.

RELIGIOUS INSTITUTIONS

Religious institutions contributed to Fort Worth’s social, moral, educational, and cultural fabric. Circuit priests and pastors attended to the earliest settlers and congregations, who met in various places including private residences and businesses, the county courthouse, and the Masonic Hall. The city’s first church buildings were constructed after the Civil War, likely in the early 1870s. As denominations grew and gained financial clout, they replaced the older buildings with some of the city’s first permanent buildings, using masonry and more intentional architectural styles.¹²² As the city grew, so too did the number of congregations. The makeup of the city’s growing number of religious institutions was a broad reflection of the demographics of the city’s population. While white Anglo-Christian churches accounted for most of the city’s nineteenth-century religious institutions, religious organizations for the city’s European immigrants, religious minorities, and racial minorities also existed. In this period, religious institutions also often provided educational opportunities, as well as meeting spaces for groups.

By 1899, Fort Worth had 40 churches and just as many religious organizations.¹²³ The various denominations represented in the city included two Baptist churches, one Catholic church, three Christian churches, one Christian Scientist church, two Episcopal churches, two German Evangelical churches, one Hebrew synagogue, ten Methodist churches (including one Swedish sect), five Presbyterian churches, one Spiritualist church, four “Undenominational” churches, and six “Colored” churches.¹²⁴ Many of the sects organized earlier in the second half of the nineteenth century, including the city’s oldest denomination, First Christian Church (1855), and the city’s oldest Black congregation, Allen Chapel African Methodist Episcopal Church (1870).¹²⁵ The lone Catholic church, Saint Patrick Cathedral (1206 Throckmorton Street), was also one of the city’s first organized churches. Founded in the 1860s, the Catholic church first held services in homes and in a hardware store until a small chapel was built in a worshipper’s yard in 1870.¹²⁶ As the congregation grew, the church, whose first two priests hailed from Ireland and France, built a new limestone Gothic Revival church. Completed in 1892 and designed by Fort Worth architect James J. Kane, the National Register-listed building is the oldest extant and continuously used church in the city (fig. 2-45). In 1889, the Catholic church opened Saint Ignatius Academy (1206 Throckmorton Street) next to the church. Though private classes had been held in other church buildings, Saint Ignatius Academy was the city’s first parochial school.¹²⁷ Also designed by Kane, the school building educated children in grades two through eight until 1962. Several walls remain of another nineteenth-century church – the 1887 Fourth Street Methodist Church. Like Saint Patrick Cathedral, the Fourth Street Methodist Church replaced an older 1870s wood-frame building. The church served the congregation until 1908 and was later enclosed by a warehouse building. The church was uncovered in 1988 during the demolition of the warehouse.



Figure 2-45. Saint Patrick's Cathedral in the 1930s (extant). The church is a local landmark and is listed in the National Register. Source: Fort Worth Star-Telegram Collection, University of Texas at Arlington Libraries, UTA Libraries Digital Gallery, accessed May 4, 2021, <https://library.uta.edu/digitalgallery/img/10013077>.

The city's Jewish population, numbering around 150 in 1880, was slower to organize than in other Texas cities like Houston, Galveston, and San Antonio.¹²⁸ The first Jewish congregation, Congregation Ahavath Sholom, organized in 1892 and built its first house of worship in 1895 at the corner of Jarvis and Hemphill (not extant, and the congregation relocated in 1901).¹²⁹ Prior to the organization of this congregation, civic leader John Peter Smith donated land for the city's first Jewish cemetery, Emanuel Hebrew Rest (South Main Street and Feliks Gwozdz Place), in 1879 (fig. 2-46).¹³⁰ A Jewish cemetery association took over maintenance of the cemetery in 1881.¹³¹



Figure 2-46. Historic photo of the extant Emanuel Hebrew Rest Cemetery in 1898 during a funeral. The cemetery is the burial site of many prominent Fort Worth business, professional, and civil leaders. Source: University of North Texas Libraries, The Portal to Texas History, crediting Fort Worth Jewish Archives, accessed May 4, 2021, <https://texashistory.unt.edu/ark:/67531/metaph38770>.

In addition to offering primary and secondary education, religious orders also founded institutions of higher education during this period. By 1899, Fort Worth had two religious-backed colleges: Texas Wesleyan College and Polytechnic College. Texas Wesleyan College, founded by the Methodist Episcopal Church in 1881, built a campus in southeast Fort Worth. When the college (renamed Fort Worth University in 1889) relocated to Oklahoma City in the 1910s, the Fort Worth school district took over the campus and eventually demolished the buildings.¹³² Just east of Fort Worth, Polytechnic College opened in 1890 under the auspices of the Methodist Church South.¹³³ Though none of the original buildings remain, the school, renamed Texas Wesleyan University in the 1930s, continues to educate students from its campus in Polytechnic Heights.

COMMUNITY AND CHARITABLE ORGANIZATIONS

Women's Groups

Among the charitable organizations from this period that advocated for various urban reforms, women's groups were among the most impactful. Across the nation and in Fort Worth, women formed voluntary associations and clubs that were comprised of women of the same race, and often the same ethnicity, social class, and religion. These clubs reflected their passions and focused on topics deemed important to them and the city, such as fine arts, public beautification, and libraries. Some also addressed the conditions created by the growing city, such as lack of adequate education, shelter, and healthcare. These groups provided women a social network while also helping stabilize the city's nascent economy and society.

The women's associations in Fort Worth focused on cultural development, aiding women, and education, and included many benevolent or missionary societies tied to churches or synagogues. They met in private homes, businesses, and churches during this period before some built their own halls in the twentieth century. The women's clubs that organized during this period include: the Euterpean Club, a music club founded in 1896 that remains active; the Fort Worth Kindergarten Association, which focused on education, was heavily active in civic affairs, and served as a model for cities across the state; and a local auxiliary of the Texas Equal Rights Association, a statewide women's suffrage organization that held its 1894 convention in Fort Worth.¹³⁴ Among the most influential clubs of the nineteenth century was the Woman's Wednesday Club. Founded in 1889, the group is credited with fostering and developing Fort Worth's cultural sphere. Comprised of the wives of some of the city's prominent businessmen, the club, which later became the Fort Worth Federation of Women's Clubs, focused on arts and literature. In 1892, some of its members formed the Fort Worth Public Library Association. With the support and financial backing of philanthropist Andrew Carnegie, the women helped secure a site (915 Throckmorton Street), support from the City, and money for the first public library, which opened in 1901 (demolished in the 1930s). In the twentieth century, the club would go on to sponsor the Fort Worth Symphony and Orchestra Association and the Fort Worth Art Association (now the Modern Art Museum of Fort Worth).¹³⁵

In addition to the role women's clubs played in the city's cultural development, several women served significant roles in stabilizing the city's social sphere. One of these women was Kate Belle Burchill. A teacher, Burchill moved to Fort Worth in 1875 and opened a private school in the Fourth Street Methodist Church. While serving as the city's postmistress in the 1880s, Burchill helped establish and supervise one of the city's first orphanages, the Benevolent Home of Fort Worth. Burchill observed the need for such a home as the number of children without housing grew, a byproduct of the growing city. The Woman's Christian Temperance Union operated the home, and Burchill and Delia Krum Collins served as superintendent and secretary, respectively.¹³⁶ In 1888, the Tarrant County Commissioners,

persuaded by these women, purchased a house on Cold Spring Road for the orphanage (burned in 1914).

Read more about women's clubs during the period 1900–1945 in Chapter 3, page 182.

African American Organizations and Advocacy

Due to segregationist laws and racism, African Americans in Fort Worth lacked some of the critical public and private infrastructure and services enjoyed by the city's white citizens. In the nineteenth century, Fort Worth had no Black lawyers, orphanages, or banks. Job opportunities were limited and the non-white population had no representation at city hall or on the school board. African Americans did receive fire and police protection, and, though they were not denied City water and sewage, many lived in areas of the city that lacked such infrastructure.¹³⁷ As such, the responsibility for providing many of these services fell upon the Black community.

One public amenity that the Black community provided in lieu of the local government was a public park. Fort Worth had only a few public parks in the nineteenth century, reserved for the white population only. Because the city provided few outdoor places where groups of African Americans could legally and safely meet and the municipal government was unwilling to build a public park for the Black community, several Black men took it upon themselves to do so. In 1895, several Black local businessmen purchased roughly six acres of river-bottom land north of the bluff and opened Douglass Park. A large impetus behind creating the park was to create a space for the annual Juneteenth celebration, an event which the city's Black community had celebrated since the mid-1880s.¹³⁸ Douglass Park evolved into a social center for Fort Worth's African American community in the late nineteenth century and continued in that function until industrial development and flooding led to its sale and demise in the 1920s.

During this period, members of the Black community also organized, forming groups and societies based on similar trades, interests, and religious and political beliefs. Though they lacked much political influence, these groups advocated for African Americans while also providing a social networking and support system. These groups also laid the groundwork for larger, more powerful African American organizations in the twentieth century. Despite having one of the state's smaller Black populations among its major cities, Fort Worth still boasted a number African American societies in the nineteenth century.

By the mid-1880s, a variety of labor, fraternal, and benevolent societies organized by Black Fort Worthians existed in the city. Included among these groups were the United Brothers of Friendship, the Willing Workers, the Wide-Awake Society, the Young Men of St. Paul, and the Youth Society.¹³⁹ Most of the societies, including the Noble Order of the Knights of Labor, were part of larger national organizations and had both white and African American "lodges" in the city. At the local level, the African American Citizens' Conference formed in the 1890s to promote Black interests. Included among their goals was the hiring of Black men by the school district and local government. The group also hoped to run an African American for city council.¹⁴⁰

Other groups reflected the emergence of a small Black middle class in Fort Worth. Over 50 Black businessmen organized the Prince Hall Masons in 1885. By 1889, the group had enough members and was financially secure enough to host the state's 14th annual convention.¹⁴¹ Another society, the Colored Progressive Club (CPC), founded in the 1890s by Black professionals, functioned as a chamber of commerce and political advocacy group. Unlike other societies of the period, the CPC counted men and women among their members.¹⁴² The Masons and the CPC also were unique in that they had their own halls. The Masons had a hall at 15th and Houston Streets in the nineteenth century (not extant), and the

CPC met at Jones and 8th Streets (not extant).¹⁴³ Most other groups struggled to find a space large enough for regular meetings. They met in larger churches and rented the city hall auditorium, but most owners of large buildings did not allow the groups to meet in their buildings. One of the few groups that rented to African Americans was the Deutscher Verein.¹⁴⁴ In 1885, the German group had a meeting hall at the southeast corner of West 7th and Throckmorton Streets (not extant).

NOTES

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- ¹²⁶ Jan Beecherl Davis and Peter Flagg Maxson, "St. Patrick Church, St. Ignatius Academy, and St. Patrick Church Rectory," National Register of Historic Places Nomination Form, Texas Historical Commission, January 7, 1985, 8-1, from the THC, <https://atlas.thc.texas.gov/NR/pdfs/85000074/85000074.pdf>.
- ¹²⁷ Beecherl and Flagg Maxson, "St. Patrick Church," 8-1.
- ¹²⁸ Ava Hollace Weiner, "Tied and Tethered ("Geknippt Und Gebinden"): Jews in Early Fort Worth," *The Southwestern Historical Quarterly* 107, no. 3 (2004): 390–391.
- ¹²⁹ Weiner, "Tied and Tethered," 398–399.
- ¹³⁰ Weiner, "Tied and Tethered," 390.
- ¹³¹ Weiner, "Tied and Tethered," 391.
- ¹³² Selcer, *Fort Worth, A Texas Original!*, 30.
- ¹³³ Selcer, *Fort Worth, A Texas Original!*, 30.
- ¹³⁴ Judith N. McArthur, Revised by Jessica Brannon-Wranosky, "Texas Equal Rights Association," *Handbook of Texas Online*, accessed August 18, 2021, <https://www.tshaonline.org/handbook/entries/texas-equal-rights-association>.

¹³⁵ "Woman's Wednesday Club of Fort Worth Collection," Tarrant County Archives, accessed August 17, 2021, <https://www.tarrantcounty.com/en/tarrant-county-archives/holdings/named-collections/w/woman-s-wednesday-club-of-fort-worth-collection.html>.

¹³⁶ Amber R. Konzem, "Burchill, Kate Belle Murray," *Handbook of Texas Online*, accessed August 18, 2021, <https://www.tshaonline.org/handbook/entries/burchill-kate-belle-murray>.

¹³⁷ Selcer, *A History of Fort Worth in Black and White*, 103.

¹³⁸ Selcer, *A History of Fort Worth in Black and White*, 113.

¹³⁹ Selcer, *A History of Fort Worth in Black and White*, 79.

¹⁴⁰ Selcer, *A History of Fort Worth in Black and White*, 107.

¹⁴¹ Selcer, *A History of Fort Worth in Black and White*, 80.

¹⁴² Selcer, *A History of Fort Worth in Black and White*, 108.

¹⁴³ Selcer, *A History of Fort Worth in Black and White*, 80, 108.

¹⁴⁴ Selcer, *A History of Fort Worth in Black and White*, 103.

Figure 3-63. Article clipping showing photographs of the “Liberator Village” housing complex for Consolidated-Vultee employees during World War II. Source: “Liberator Village Homes Built For War Workers” [article clipping] (n.p., 1943), from the Fort Worth Public Library, http://www.fortworthtexasarchives.org/digital/collection/p16084c_0113/id/41.



CULTURAL AND SOCIAL CONTEXT

As Fort Worth’s economy and urban fabric expanded from 1900 to 1945, its cultural and social fabric grew richer as well. The major anchors of culture and society from 1900 to 1945 were religion, education, outdoor recreation, and the arts. Women’s groups also continued their role in the community that began in the nineteenth century, advocating and advancing issues such as suffrage, the arts, education, and the health and wellbeing of Fort Worthians. At the same time, the spirit of frontier independence and cowboy flair lived on from Fort Worth’s early days and continued to permeate all aspects of society and culture.

Religious Institutions

Census numbers show that, by the end of the 1940s, Fort Worth supported 775 clergymen (or one clergyman per 446 residents).¹¹⁶ In 1902, the City Directory listed 37 churches – four Baptist, one Catholic, three “Christian,” two Episcopal, two Evangelical, 11 Methodist, five Presbyterian, two Christian Scientist, one Seventh Day Adventist, one “Spiritualist,” three “Miscellaneous,” and five “Colored Denominations” as well as one “Hebrew Synagogue.”¹¹⁷ Many of these churches had earlier and more modest roots, but later expanded their buildings in the early twentieth century to meet the

needs of the growing population and their growing congregations. One example is the First United Methodist Church, established in 1853 with an itinerant pastor and no permanent building. The First United Methodist Church moved into a larger brick church at 7th and Taylor Streets in 1908, and then moved into an even larger stone church at 800 West 5th Street in 1930, designed in a grand Gothic Revival style (fig. 3-64).¹¹⁸

Figure 3-64. Photograph of the extant First Methodist Church at 800 W. 5th Street, constructed in 1930. Source: Fort Worth Architecture, accessed September 17, 2019, <http://www.fortwortharchitecture.com/fumc.htm>.



In Fort Worth’s African American community, the Kentucky Avenue Baptist church holds a similar story. The original frame church building was constructed in 1905 at Kentucky Avenue and East Terrell Avenue, but it burned in 1920. Between 1923 and 1927, the congregation replaced it with a more substantial Classical Revival brick church at 1801 Evans Avenue (now known as Tabernacle Baptist Church or Mount Pisgah Missionary Baptist Church, listed in the National Register, fig. 3-65).¹¹⁹ At the same time, a plethora of new churches were established, and by 1938 the city held over 200.¹²⁰ The first church specifically serving Mexican immigrants and their families was the Mexican Presbyterian Church, established in 1927 when Reverend Guillermo A. Walls led the first service in “an old frame building on the corner of West Bluff and Lexington Streets, which had previously been a speakeasy.”¹²¹ Almost a dozen churches served the Spanish-speaking communities by the 1940s, a testament to the rapidly growing Mexican-American population.

Figure 3-65. Photo of Tabernacle Baptist Church, constructed between 1923 and 1927 at 1801 Evans Avenue. The extant building is listed in the National Register. Source: Susan Allen Kline, "Tabernacle Baptist Church," National Register of Historic Places Registration Form, Texas Historical Commission, 1999, from the THC, <https://atlas.thc.state.tx.us/NR/pdfs/99001451/99001451.pdf>.




Fort Worth's religious life also influenced the development of institutions of higher education. By 1910, the city had three colleges: Texas Christian University, Southwestern Baptist Seminary, and Our Lady of Victory Academy.¹²² These institutions employed 269 "College presidents, [professors, and] instructors" by the end of the 1940s.¹²³ The largest of these colleges, Texas Christian University, played a major role in the city's economy and in the urban character of the surrounding neighborhood. The University was founded in Fort Worth after the Civil War as an all-male Christian college, but it moved to Waco in 1895. The Waco campus burned in 1910, and Texas Christian University returned to Fort Worth and constructed a campus of brick and stone buildings in a reserved Greek Revival style (fig. 3-66).¹²⁴ Oil baroness Mary Coutts Burnett left the University a sizeable donation in the 1920s, which the school used to help fund its expansion into a sprawling campus spread over hundreds of acres.¹²⁵



Figure 3-66. Photograph of the Texas Christian University campus, 1911. Source: Texas Christian University Campus [photograph] (n.p., 1911), from the Fort Worth Public Library, <http://www.fortworthtexasarchives.org/digital/col/lection/p16084coll20/id/624>

See the next page for a sample statement of significance for resources associated with the theme: Cultural and Social Context, subtheme: Religious Institutions.

| Statement of Significance* | |
|---|--|
| Theme: | Twentieth-Century Cultural and Social Context |
| Subthemes: | Religious Institutions, Parkland & Recreation, Women’s Clubs, Civil Rights & Integration, Emerging LGBTQ Scene and Community, Arts & The Cultural District, Heritage & Cultural Preservation Movement |
| Summary Statement of Significance: | Resources associated with this theme and its many subthemes highlight the development of the city’s rich cultural and social fabric in the early twentieth century through the postwar period. This theme covers the welfare and cultural development of the city and its people, and the institutions involved in this work. Progressive issues, civil rights advocacy, parks, and the arts are among the subjects associated with this theme. Resources may be eligible under a variety of areas of significance but must retain sufficient integrity in order to convey significance and association with this theme. |
| Period of Significance: | From 1900 to 1980. |
| Period of Significance Justification: | Covers the twentieth-century period of cultural and social development. Some resources may have periods of significance that begin earlier. |
| Geographic Location: | Citywide |
| Area(s) of Significance: | Art, Community Planning and Development, Entertainment/Recreation, Ethnic History, Health/Medicine, Landscape Architecture, Performing Arts, Social History, Architecture |
| Criteria: | National Register: A, C, Criteria Consideration A Local: 1, 2, 3, 5, 7 |
| Associated Property Types: | Resources include churches, synagogues, parks, club houses, medical clinics, residences, bars, theaters, and museums. |
| Example: | Saint James Second Street Baptist Church, 210 Harding Street |
| <p>Saint James Second Street Baptist Church (now called Greater Saint James’ Missionary Baptist Church) is home to one of the city’s oldest Black congregations, founded in the 1890s. The congregation’s church, built between 1913 and 1922, was designed by Frank Singleton and constructed by George R. Powell, a local African American contractor. The building is a local landmark and is listed in the National Register under Criteria Consideration A for Religious Properties for its architectural significance. The church may also be significant for its role as a social institution and meeting space for Fort Worth’s Black community. The church hosted numerous events and speakers, including the National Director of the NAACP and the National Association of Federated Colored Women’s Club. The local Federated Women’s Club also used the church as a meeting location before it had its own club home.</p> | |
|  | <p><i>Oblique view of the Late Gothic Revival Saint James Second Street Baptist Church on Harding Street, no date. Source: City of Fort Worth Historic Preservation Program.</i></p> |
| <p>*This sample provides a framework for the identification of resources associated with significant themes in Fort Worth’s history. Resources significant under one theme/subtheme may also be significant under one, or several other themes. Period of Significance dates are also just a guide, and resources may have periods of significance that start earlier or end later. Each resource needs to be evaluated individually for historical significance.</p> | |

Parkland and Recreation

In the early 1920s, a nationwide beautification movement led to the creation of the State Parks Board in Texas, as well as investment in numerous municipal parks across the state.¹²⁶ As part of this movement, the City of Fort Worth developed a Recreation Department in 1922, to facilitate public spaces for leisure activities, such as public pools, parks, and golf courses.¹²⁷ The City Health and Welfare Department was established in 1925, and several hospitals were built during the 1920s.¹²⁸ The expansion of Fort Worth's park space is beautifully illustrated in a 1928 map showing pockets of green scattered across the city, especially along waterways (fig. 3-67).

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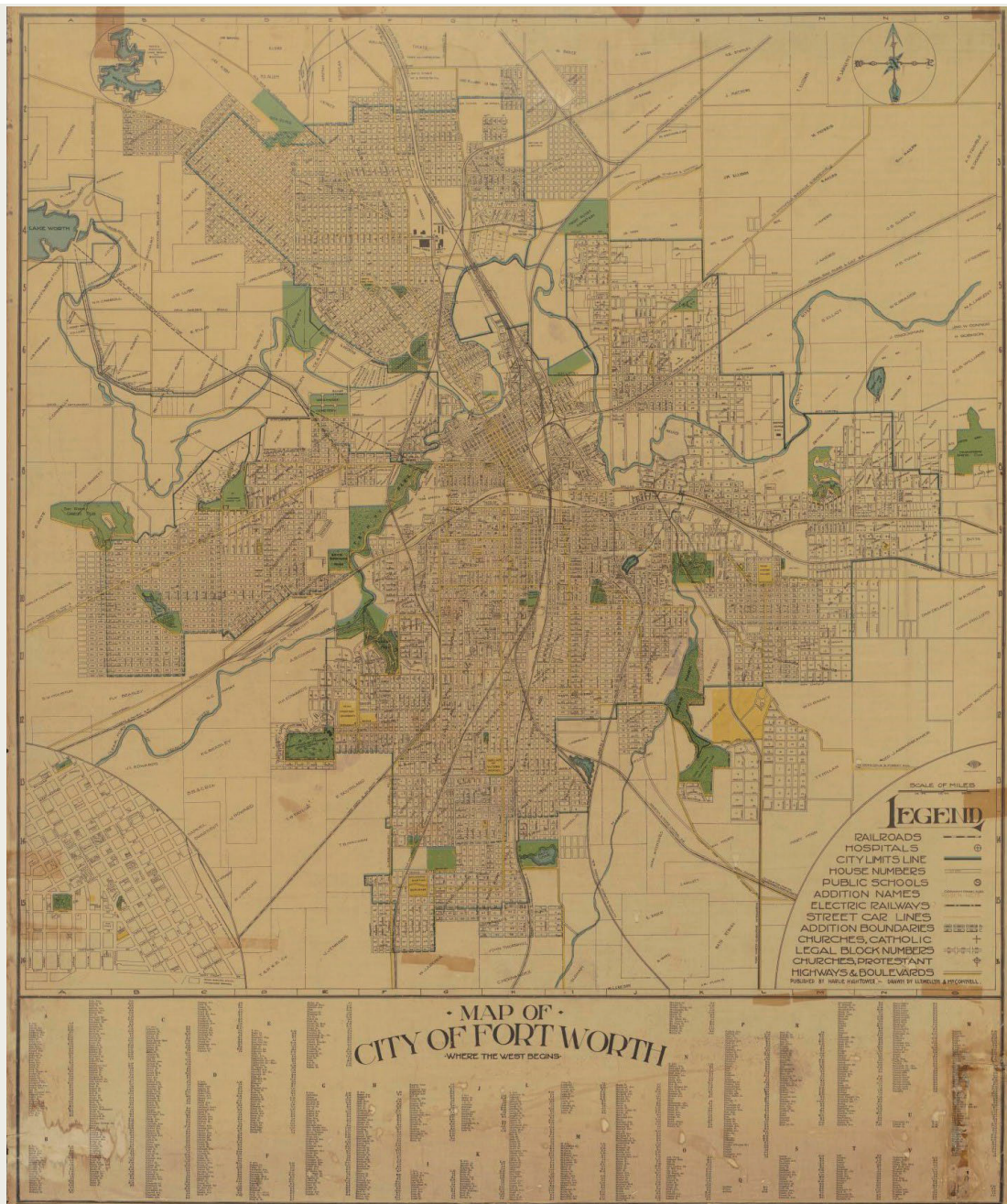


Figure 3-67. Map from ca. 1928 indicating park spaces in green. Source: Llewellyn & McConnell (Firm), Map of city of Fort Worth: where the west begins [map] (Fort Worth: n.p., ca. 1928), from the Portal to Texas History <https://texashistory.unt.edu/ark:/67531/metaph220515/m1/1/?q=map%20fort%20worth>.

In the Depression era, the federal government invested in the continued improvement of Fort Worth’s parks. The crowning gem was the Fort Worth Botanic Garden, completed between 1932 and 1933 (fig. 3-68). A 1949 publication described the garden as follows:

The Fort Worth Botanic Garden, located in the beautifully wooded southwestern section of Trinity Park was the crystalization [sic] of years of thoughtful preparation and careful planning by the Fort Worth Park Board, local rose societies and prominent citizens. Where once Texas cowboys stopped to water cattle, there stands today a garden with lakes, perennial springs, waterfalls, winding paths, entrancing vistas and a library of living plants collected from all parts of the world. The garden, only two miles from the downtown business district, was built entirely with relief labor in 1932 and 1933. It required fifteen months to complete the project.¹²⁹

Figure 3-68. Photo of the extant Fort Worth Botanical Gardens, constructed from 1932 to 1933. The gardens are listed in the National Register. Source: Texas Historical Commission, [Fort Worth Botanical Gardens] [photograph] (n.d.), from the Portal to Texas History, <https://texashistory.unt.edu/ark:/67531/metaph958342/m1/1/?q=fort%20worth%20botanical>.



All the while, Fort Worth’s stock show and rodeo remained the time when people from across different cultures and social classes would come together in Fort Worth. The earliest coliseum was constructed in 1908 (fig. 3-12; more information about its history can be found under the “Meatpacking Boom” heading above), and the larger and grander Will Rogers Coliseum was completed in 1936 using New Deal funding from the federal Public Works Administration (fig. 3-69).¹³⁰ These coliseum spaces enabled the stock show and rodeo to be moved indoors—a novel luxury at the time—adding a sense of refinement befitting the City’s prosperity while retaining the city’s western roots.

Figure 3-69. Photo of the new Will Rogers Memorial Coliseum, completed in 1936. The extant building is listed in the National Register. Source: “Will Rogers Memorial Center – Fort Worth TX,” *The Living New Deal*, accessed September 17, 2019, <https://livingnewdeal.org/projects/will-rogers-memorial-center-fort-worth-tx/>.



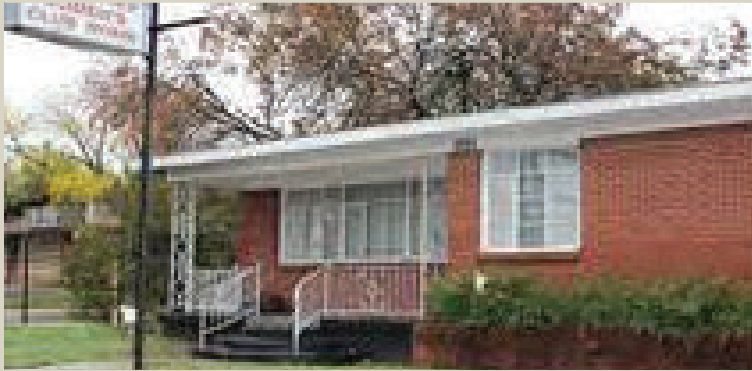
Women's Clubs

By the early 1920s, Fort Worth boasted an impressive repertoire of woman's clubs. Their focuses ranged from religion, literature, music, and education to gardens and beautification. Women's groups also advocated for progressive reforms such as child labor laws and public health programs. In cities across the country, women's clubs were beginning to organize under one federation. Together, as a federation, these clubs gained more political clout, as well as financial leverage. In Fort Worth, around 11 women's clubs formed the Woman's Club of Fort Worth in 1923 and made their headquarters on Pennsylvania Avenue in Quality Hill (the complex of four early- and mid-twentieth-century houses is listed in the National Register).¹³¹ The group was active in social, cultural, civic, and educational affairs in the city. They supported the Fort Worth Free Baby Hospital, the Orphan's Home, the Tarrant County jail, and the Tarrant County Poor Farm, as well as a number of national charitable organizations. Culturally, the group is credited with saving the Fort Worth Symphony during the Great Depression by sponsoring the organization when donations dried up.¹³²

The Woman's Club of Fort Worth was the largest women's organization in city, though it counted only white women as members. Denied entry into the club, the city's Black women established their own clubs. Like the white clubs, the African American clubs focused on a variety of issues and interests, but a dedication to the betterment and support of the African American community permeated the groups. They helped advocate for services and in some instances provided services when the City failed to do so. One of the earliest groups, the Phyllis Wheatley Club, an affiliate of the National Association of Colored Women (NACW), organized in the city around 1900 with a focus of improving Black neighborhoods and lives. Another early club, the Alphin Charity and Art Club, focused on local charitable work and "the development of Fine Arts" among its members.¹³³ The Ethel Ransom Cultural Club, named after local clubwoman Ethel Blanche Wilson, organized in 1933 with a focus on advancing the arts in the Black community.¹³⁴

Similar to the white women's clubs, African American women's clubs began merging under federations. In Texas, the Texas Federation of Colored Women's Clubs (TFCWC) organized in 1905 and hosted the NACW annual convention in Fort Worth in 1937 – the first such meeting in the state. Under president Ethel Blanche Wilson of Fort Worth, one of the TFCWC's primary causes was anti-lynching. In Fort Worth, a city federation of Black women's groups organized in 1917. The Fort Worth Association of Federated Women's Clubs (FWAFWC) worked to improve public education, advocated for increased access to public spaces like libraries and parks, and helped establish a home for delinquent girls.¹³⁵ During the period, the club met at St. James Second Street Baptist Church (local landmark, listed in the National Register) on Harding Street, the Sixteenth Street YMCA (not extant), and the Pulaski Street YWCA (not extant) while it raised money for a club home of their own; a goal they achieved in 1954 (extant at 1051 Evans Avenue).¹³⁶

See the next page for a sample statement of significance for resources associated with the theme: Cultural and Social Context, subtheme: Women's Clubs.

| Statement of Significance* | |
|--|--|
| Theme: | Twentieth-Century Cultural and Social Context |
| Subthemes: | Religious Institutions, Parkland & Recreation, Women’s Clubs, Civil Rights & Integration, Emerging LGBTQ Scene and Community, Arts & The Cultural District, Heritage & Cultural Preservation Movement |
| Summary Statement of Significance: | Resources associated with this theme and its many subthemes highlight the development of the city’s rich cultural and social fabric in the early twentieth century through the postwar period. The theme covers the welfare and cultural development of the city and its people, and the institutions involved in this work. Progressive issues, civil rights advocacy, parks, and the arts are among the subjects associated with this theme. Resources may be eligible under a variety of areas of significance but must retain sufficient integrity to convey significance and association with this theme. |
| Period of Significance: | From 1900 to 1980 |
| Period of Significance Justification: | Covers the twentieth-century period of cultural and social development. Some resources may have periods of significance that begin earlier. |
| Geographic Location: | Citywide |
| Area(s) of Significance: | Art, Community Planning and Development, Entertainment/Recreation, Ethnic History, Health/Medicine, Landscape Architecture, Performing Arts, Social History, Architecture |
| Criteria: | National Register: A, C, Criteria Consideration A Local: 1, 2, 3, 5, 7 |
| Associated Property Types: | Resources include churches, synagogues, parks, club houses, medical clinics, residences, bars, theaters, and museums. |
| Example: | Fort Worth Association of Federated Women’s Clubs Home, 1051 Evans Avenue |
| <p>The Fort Worth Association of Federated Women’s Clubs Home on the Southside is associated with both the Women’s Club movement and the city’s African American social history movement. Denied membership into white women’s clubs, Black women organized the FWAFC in 1917, during the Progressive Era. The group focused on the betterment and welfare of the city’s Black community. After meeting at various locations, the group moved into its permanent home at 1051 Evans Avenue in 1954. The building is potentially eligible as a local landmark and for listing in the National Register under Criterion A in the areas of Ethnic Heritage and Social History.</p> | |
|  | <p><i>The early 1950s FWAFC home at 1051 Evans Avenue. Source: Fort Worth Association of Federated Women’s Clubs, accessed August 25, 2021, https://www.federatedwomenfw.org/our-location.html</i></p> |
| <p>*This sample provides a framework for the identification of resources associated with significant themes in Fort Worth’s history. Resources significant under one theme/subtheme may also be significant under one, or several other themes. Period of Significance dates are also just a guide, and resources may have periods of significance that start earlier or end later. Each resource needs to be evaluated individually for historical significance.</p> | |

NOTES

¹ In 1910, Fort Worth’s population counted 4,356 per square mile (73,312 people in 16.83 square miles) compared to 2,702 per square mile (278,778 people in 103.2 square miles). Robert H. Talbert, *Cowtown-Metropolis: Case Study of a City’s Growth and Structure* (Fort Worth: Texas Christian University, 1956), 18.

² Talbert, *Cowtown-Metropolis*, 7.

³ US Census Bureau [USCB], *Population: Number of Inhabitants*, vol. I of the *Sixteenth Census of the United States: 1940* (Washington, D.C.: US Government Printing Office [GPO], 1942), chapter 2, p. 60, from the USCB, <https://www2.census.gov/library/publications/decennial/1940/population-volume-1/33973538v1ch02.pdf>; USCB, *Number of Inhabitants*, vol. I of the *Census of Population: 1950* (Washington, D.C.: US GPO, 1952), chapter 46, p. 43-11, from the USCB, <https://www2.census.gov/library/publications/decennial/1950/population-volume-1/vol-01-46.pdf>.

⁴ Note that percentages are approximate and depend upon census data, which includes known inconsistencies. USCB, *Population*, vol. I of the *Twelfth Census of the United States: 1900* (Washington, D.C.: US GPO, 1901), part 15, various pages, from the USCB, <https://www2.census.gov/library/publications/decennial/1900/volume-1/volume-1-p15.pdf>; US Census, *Abstract – County of Origin of Population*, bulletin to the *Thirteenth Census of the United States: 1910* (Washington, D.C.: US GPO, 1913), p. 213, from the USCB, <https://www2.census.gov/library/publications/decennial/1910/bulletins/demographics/370-population-us-abstract-country-of-origin-year-of-immigration.pdf>.

⁵ USCB, *Supplement for Texas of the Thirteenth Census of the United States: 1910*, various pages, from the USCB, <https://www2.census.gov/library/publications/decennial/1910/abstract/supplement-tx-p1.pdf>; USCB, *Population: Texas*, bulletin to the *Fourteenth Census of the United States: 1920* (Washington, D.C.: US GPO, 1921), various pages, from the USCB, <https://www2.census.gov/library/publications/decennial/1920/bulletins/demographics/population-tx-composition-and-characteristics.pdf>; *Abstract of the Census – Population for the Fifteenth Census of the United States: 1931* (Washington, D.C.: US GPO, 1931), p. 98, from the USCB, <https://www2.census.gov/library/publications/decennial/1930/abstract/00476589ch02.pdf>; USCB, *Characteristics of the Population*, vol. II of the *Seventeenth Decennial Census of the United States: 1950* (Washington, D.C.: US GPO, 1952), part 43, chapter 2, p. 82, from the USCB, <https://www2.census.gov/library/publications/decennial/1950/population-volume-2/11027772v2p43ch2.pdf>.

⁶ Marie D. Landon, Mike D. Yancey, and Joe Williams, “Fort Worth Stockyards Historic District,” National Register of Historic Places Nomination Form, Texas Historical Commission, June 29, 1976, pp. 8-2 – 8-3, from the Texas Historical Commission (THC), <https://atlas.thc.state.tx.us/NR/pdfs/76002067/76002067.pdf>.

⁷ Landon, et. al, “Fort Worth Stockyards Historic District,” 8-3.

⁸ Kenneth W. Schaar and Eric Schweizer, “Texas and Pacific Terminal Complex and Freight Buildings,” National Register of Historic Places Nomination Form, University of Texas at Arlington School of Architecture and Environmental Design, March 1978, 5, from the THC, <https://atlas.thc.state.tx.us/NR/pdfs/78002983/78002983.pdf>.

⁹ Schaar and Schweizer, “Texas and Pacific Terminal Complex and Freight Buildings,” 4.

¹⁰ Janet Schmelzer, “Fort Worth, TX,” *Handbook of Texas Online*, accessed September 12, 2019, <http://www.tshaonline.org/handbook/online/articles/hdf01>; “Texas Railroad History,” accessed September 12, 2019, <http://txrrhistory.com/towers/055/055.htm>; George C. Werner, “Gulf, Colorado And Santa Fe Railway,” *Handbook of Texas Online*, accessed September 12, 2019, <http://www.tshaonline.org/handbook/online/articles/eqg25>; Robert A. Rieder, “Electric Interurban Railways,” *Handbook of Texas Online*, accessed September 12, 2019, <http://www.tshaonline.org/handbook/online/articles/eqe12>; Harold D. Conner, “Fort Worth Belt Railway,” *Handbook of Texas Online*, accessed September 12, 2019, <http://www.tshaonline.org/handbook/online/articles/eqf08>; George C. Werner, “Burlington System,” *Handbook of Texas Online*, accessed September 13, 2019, <http://www.tshaonline.org/handbook/online/articles/eqb17>.

¹¹ Hardy-Heck-Moore, Inc. [HHM], *The Development of Highways in Texas: A Historic Context of the Bankhead Highway and Other Named Highways* (Prepared for the Texas Historical Commission, June 2014), 31, from the THC, <http://www.thc.texas.gov/preserve/projects-and-programs/historic-texas-highways/bankhead-highway/bankhead-highway-survey>.

¹² HHM, *Development of Highways in Texas*, 32.

¹³ HHM, *Development of Highways in Texas*, 257.

¹⁴ Hardy-Heck-Moore, Inc. [HHM], *The Meridian Highway in Texas* (Prepared for the Texas Historical Commission, May 2016), 4, from the THC, <http://www.thc.texas.gov/meridian-highway-survey>.

¹⁵ HHM, *Development of Highways in*, 54, 68-71.

¹⁶ HHM, *Development of Highways in Texas*, 105-106; Talbert, *Cowtown-Metropolis*, 131.

¹⁷ HHM, *Development of Highways in Texas*, 139, 148, 155; HHM, *The Meridian Highway*, 77.

¹⁸ Talbert, *Cowtown-Metropolis*, 131.

¹⁹ Barbara Stocklin, *National Register of Historic Places Nomination Form: Historic Bridges of Texas, 1866-1945* (Washington, D.C.: National Park Service, 1996), 22, from the THC, <https://atlas.thc.state.tx.us/NR/pdfs/64500638/64500638.pdf>.

- ²⁰ Susan Allen Kline, "Henderson Street Bridge," National Register of Historic Places Nomination Form, Texas Historical Commission, February 3, 2011, 9, from the THC, <https://atlas.thc.state.tx.us/NR/pdfs/11000128/11000128.pdf>.
- ²¹ Kline, "Henderson Street Bridge," 22.
- ²² "Our History," Texas Traction Company, accessed September 12, 2019, <https://www.texastraction.org/history>.
- ²³ Kline, "Henderson Street Bridge," 20.
- ²⁴ Harland Bartholomew & Associates and the Fort Worth City Planning Commission, "A System of Major Streets for Fort Worth, Texas" (Prepared for the Fort Worth City Planning Commission, 1927), 5-7, from the Bartholomew Plan Collection, Fort Worth Public Library Digital Archives, <http://www.fortworthtexasarchives.org/digital/collection/p16084coll17/id/214/rec/1>.
- ²⁵ Bartholomew & Associates, *A System of Major Streets*, 35; Joan Cook, "Harland Bartholomew, 100, Dean of City Planners" [obituary], *New York Times*, December 7, 1989, <https://www.nytimes.com/1989/12/07/obituaries/harland-bartholomew-100-dean-of-city-planners.html>.
- ²⁶ Bartholomew & Associates, *A System of Major Streets*, 14.
- ²⁷ Bartholomew & Associates, *A System of Major Streets*, 71.
- ²⁸ "Highway Statistics Summary to 1995," Federal Highway Administration, accessed May 14, 2013, <http://www.fhwa.dot.gov/ohim/summary95/section2.html>.
- ²⁹ "On Texas Highways," *Texas Parade* vol. 4 no. 2 (July 1939): 28, from the Texas Department of Transportation Travel Division Library, Austin, Texas.
- ³⁰ Susan Allen Kline, "Marine Commercial Historic District," National Register of Historic Places Nomination Form, 8-29, City of Fort Worth Planning Department, January 9, 2001, from the THC, <https://www.thc.texas.gov/public/upload/preserve/survey/highway/Marine%20Commercial%20Historic%20District%20Ft%20Worth.pdf>; "Site of Fort Worth-Dallas Interurban," Texas Historic Sites Marker 4801 at 6604 E. Rosedale, Fort Worth, Texas, 1980, from the THC, <https://atlas.thc.state.tx.us/Details/5439004801>.
- ³¹ Susan Allan Kline, "Jennings-Vickery Historic District," National Register of Historic Places Nomination Form, 17, Texas Historical Commission, submitted January 2, 2017, from the THC, <https://atlas.thc.state.tx.us/NR/pdfs/100000674/100000674.pdf>.
- ³² Kline, *Jennings-Vickery Historic District*, 20.
- ³³ Kline, *Jennings-Vickery Historic District*, 21-23.
- ³⁴ Jeff Seidel, "Enserch Corporation," *Handbook of Texas Online*, June 12, 2010, <https://tshaonline.org/handbook/online/articles/dqe01>.
- ³⁵ Fort Worth Chamber of Commerce and Dr. Richard Selcer, "History," City Fort Worth, accessed September 4, 2019, <http://fortworthtexas.gov/about/history/>.
- ³⁶ As cited by Talbert, *Cowtown-Metropolis*, 35.
- ³⁷ Talbert, *Cowtown-Metropolis*, 38.
- ³⁸ City Directories, 1912, various pages, Ancestry, accessed September 13, 2019, www.ancestry.com.
- ³⁹ Emily White Youree and Joan Kurkowski-Gillen, *Legendary Locals of Fort Worth* (Arcadia Publishing, 2014), 85; "KIMBELL, KAY," *Handbook of Texas Online*, accessed September 13, 2019, <http://www.tshaonline.org/handbook/online/articles/fki11>; Fort Worth City Directory, 1925, from ancestry.com.
- ⁴⁰ "Producers Grain Corporation: An Inventory of Its Records, 1891-1989 and undated, at the Southwest Collection/Special Collections Library," Texas Archival Resources Online [TARO], accessed September 13, 2019, <https://legacy.lib.utexas.edu/taro/ttusw/00056/tsw-00056.html>.
- ⁴¹ Talbert, *Cowtown-Metropolis*, 127.
- ⁴² Fort Worth Chamber of Commerce. 100 Year History of Fort Worth, 1849-1949. Fort Worth: Fort Worth Chamber of Commerce, 1949. From the Fort Worth Public Library Digital Archives, 24.
- ⁴³ Selcer, *Fort Worth*, 73.
- ⁴⁴ Mike Nichols, "There once was a time when Fort Worth had that new-car smell - from auto makers," *Fort Worth Star Telegram*, July 19, 2019, updated July 23, 2019, <https://www.star-telegram.com/news/local/fort-worth/article232908607.html#storylink=cpy>.
- ⁴⁵ "Texas Vehicle Manufacturers," Texas Transportation Museum, accessed September 15, 2019, <https://www.txtransportationmuseum.org/history-texas-vehicle-makers.php>; City Directories, Fort Worth, various dates, ancestry.com.
- ⁴⁶ Talbert, *Cowtown-Metropolis*, 3; Janet Schmelzer, "Fort Worth, TX," *Handbook of Texas Online*, June 12, 2010, updated June 1, 2017, <https://tshaonline.org/handbook/online/articles/hdf01>.
- ⁴⁷ Talbert, *Cowtown-Metropolis*, 127.
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