

Ypsilanti GLEANINGS

Official publication of the Ypsilanti Historical Society, featuring articles and reminiscences of the people and places in the Ypsilanti area



WINTER 2017

Ypsilanti MANUFACTURING Company:

*Isaac Newton Swift
and John S. Moon*

BY ROBERT ANSCHUETZ



The Ypsilanti Manufacturing Company occupied the South Wing of the Water Works Building on the Huron River.

Everyone knows the story of Isaac Newton and the apple tree. As a young lad, Isaac was resting below the branches of an apple tree one crisp autumn afternoon in the 1600's. In a sudden breeze, an apple broke loose and fell on his head. After a few choice four-letter words came out of his mouth, Isaac began to wonder what made that apple accelerate toward the earth before it was abruptly interrupted by his noggin. Using a stick from the apple tree, Isaac scribbled a few quick mathematical equations into the dirt. Low and behold, Newton's Law of Gravity was discovered!

Now here's a story about another Isaac Newton that isn't as well known. Fast forward 200 years to the late 1800's in the hamlet of Ypsilanti, Michigan. The story goes that a young Isaac Newton Swift was resting under a horse chestnut tree on the banks of the Huron River. Isaac was watching the colorful red, yellow and orange leaves float down the river on a fall afternoon. He was so relaxed that he almost fell asleep.

That's when suddenly, in a rude awakening, a very large horse chestnut fell on Isaac's head. Isaac repeated the same choice four-letter words that his namesake had used, followed by the quote, "That felt like an iron fell from the sky and hit my head!" The legend goes on to say that in a flash of inspiration, Isaac Newton Swift took a stick and scribbled some sketches in the dirt and thereby designed the greatest sad iron and trivet ever to

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From the **PRESIDENT'S DESK**

BY ALVIN E. RUDISILL

This will be my last report as President of the Ypsilanti Historical Society. Bill Nickels has accepted the position of President of YHS and will assume that position beginning immediately. Bill has a history of leadership in a number of community organizations and we are all looking forward to his leadership efforts with the Ypsilanti Historical Society. I want to thank all of the volunteers who supported the Ypsilanti Historical Society during the sixteen years I have served as President. I will continue to serve the Society as Vice President of the Board of Trustees and Editor of the *Gleanings*.

The Museum is decorated for the Christmas season. We hope to see you at the Christmas Open House on December 10 from 2:00 pm to 5:00 pm. The decorations will be up through January 2, 2018.

We will be sending out our annual fund appeal in the next couple of weeks. We are fortunate to have the support of so many

individuals who have some connection to the history of Ypsilanti and the surrounding area. This year we will probably include membership renewal notices in the same envelope. Thanks to all those who maintain membership in our Society.

Our Endowment Fund Advisory Board is working with the Ann Arbor Community Foundation to promote charitable gift annuities and retirement beneficiary plans that will establish the long term financial stability of the Ypsilanti Historical Society.

We are so fortunate to have so many loyal supporters that enable us to provide our archival services and museum programs free of charge to the public.

If you are not on our email list-serv please call the Museum at 734-482-4990 and have your name added. We are using the list-serv only for program notifications and your email address will not be shared with others. Also, please check the Event Schedule on our website for upcoming special programs and displays.

Our Christmas displays and exhibits will be up through January 2, 2018.



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Sad irons get their name from the Middle English word "sad" meaning "solid."

come out of the Midwest.

OK, in true confession, the first story of Isaac Newton has been heavily embellished over the years, and the second story of Isaac Newton Swift was totally made up by the author. We will get back to Isaac Newton Swift's story later, but first we'll cover the story of the Ypsilanti Manufacturing Company (Ypsilanti Mfg. Co.).

The Ypsilanti Mfg. Co. produced sad irons, trivets, hammers and other cast iron objects in the early 1900's. Doing a little research, I discovered that sad irons get their name from the Middle English word "sad" meaning "solid." I had always thought they were called sad irons because their curved handle looked like a frown. The sad iron's wooden handle could be removed while the iron was heating up on a stove so it wouldn't be hot to the touch while ironing. A trivet is the name given to the stand on which to place the hot iron. The Ypsilanti Mfg. Co. trivets used an ornate design that incorporated the overlaid initials "Y", "M", "C", and "O". Their sad irons and trivets seem to have been the company's most popular and durable items, as indicated by the numerous examples still available today on eBay.

The Ypsilanti Mfg. Co. got its start in 1900. The May 24, 1900 issue of the *Iron Trade Review* had a small statement about the founding of the



A trivet is the name given to the stand on which to place the hot Sad Iron.

Ypsilanti Mfg. Co. under the General Industrial Notes section. The statement reads: *"The Charlotte Mfg. Co., which will remove to Ypsilanti, Mich., will be known as the Ypsilanti Mfg. Co. and will be composed of J.S. Moon and I.N. Swift."* The statement went on to say that *"The specialties of the company will be sad irons, gas plates, and oil cooking stoves."* The J. S. Moon refers to John S. Moon, and I. N. Swift refers to Isaac Newton Swift.

Another trade journal from 1900, *Foundry*, Volume 16, states that *"The council at Ypsilanti, Mich. have granted the petition of John S. Moore (sic), of Charlotte, for the lease of the south wing of the water works building for a foundry plant. It is understood that everything has been put in shape for the removal of the plant to Ypsilanti. The new concern will probably be known as the Ypsilanti Manufacturing Company, and will be composed of John S. Moore (sic), a former Ypsilantian, and I. N. Swift. The new company will manufacture Mrs. Potts' sadirons and gas plates and flat-wicked lamp cooking stoves, specialties sold only to jobbers. The plant will employ from 50 to 75 men."*

John S. Moon and Isaac Newton Swift had been business partners at the Ypsilanti Gas Company with Daniel

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Quirk Sr. From that business relationship, Swift and Moon became senior partners at the Ypsilanti Mfg. Co. The 1901 chart from the U.S. Bureau of Labor and Industrial Statistics shows that the Ypsilanti Mfg. Co. employed nine people. A year later, the 1902 chart from the U.S. Bureau of Labor and Industrial Statistics shows that the Ypsilanti Mfg. Co. employed 17 people, had an average work day of 10 hours, and an average wage of \$1.75 (\$2.50 for foremen, and \$1.00 for other workers).

The Ypsilanti Mfg. Co. didn't last a decade. Swift fell ill, moved away, and died. Moon and his family moved to Ann Arbor. It's not clear what became of the business holdings. We'll now explore the lives of the men who founded the short-lived Ypsilanti Mfg. Co.

John S. Moon was born in Ypsilanti on December 30, 1859. John was the son of Allen Moon and Calista (Shear) Moon. John's father Allen was born in 1829 in New York, and his mother Calista was born in 1837 in New York. Allen Moon's parents, Stephen Isaac Moon and Sarah (Tauns) Moon, had come to Michigan from New York with their son Allen sometime after 1850. Allen and Calista were married on January 1, 1856 in Canton, Michigan. The young couple then moved to a 10-acre farm in Ypsilanti. They were soon blessed by six children: Arthur J. (1856), John S. (1859), William E. (1860), May (1863), Freddy (1867), and Charles (1871).

By 1880, John Moon still resided at home on the farm, but he also worked in a dry store. John married Nellie Dale on June 19, 1885 in Charlotte, Michigan. Nellie's father was originally from Vermont, and her mother was from New York. Prior to John and Nellie's wedding, John had resided in Ypsilanti while Nellie resided in Charlotte. John moved to Charlotte, where the newlyweds lived for over a decade. They had one son, Maxwell J. Moon, who was born in 1889.

Business opportunities brought John and his family back to Ypsilanti where they lived at 423 Huron St. for several years starting in 1900. After the Ypsilanti Mfg. Co. folded prior to 1910, John and Nellie moved to Ann Arbor, where John worked as a travel agent. In 1913, John and Nellie Moon moved to Detroit, where John had a job as a salesman before he ultimately died on September 6, 1916. John S. Moon was buried at Charlotte, Michigan.

John S. Moon's parents, siblings, and other relatives were buried at the Spencer Cemetery, which is located at the northeast corner of Michigan Ave. and Spencer Lane in Ypsilanti. All that remains of Spencer Cemetery is a Memorial Stone listing the 118 names of all that were buried there. The headstones were removed in 1941 to make room for a playground for the school. Several Moon family members are listed on the memorial, including: Arthur Moon (1855-1874), Calista Moon (1836-1908), Charles Moon (1879-1900), Freddie Moon (1867-1877), Sarah Moon (1790-1878) and Stephen Moon (1776-1860).

Isaac Newton Swift was born in Ypsilanti on February 18, 1873. He was the son of Ward W. Swift and Helen Brown (Conklin) Swift, and he was named after his maternal grandfather, Isaac Newton Conklin. He went by the name Newton. The Swift family residence was located at 203 South Huron Street, which is where the Gilbert Senior Residence is now located. James Mann wrote an article in the Spring 2010 issue of *Gleanings* about Helen Conklin Swift and her daughter Harriet Swift (Isaac Newton Swift's sister). <http://www.ypsilantihistoricalsociety.org/publications/spring2010.pdf>

After growing up in Ypsilanti, Swift attended Phillips Academy boarding school in Andover, Massachusetts prior to enrolling at Yale University. Swift graduated from Yale in 1898, and returned to Ypsilanti where he joined the Ypsilanti Gas Company as the secretary and treasurer. He then partnered with Moon to form the Ypsilanti Mfg. Co. Swift didn't stay long with the Ypsilanti Mfg. Co. In order to benefit his health, Swift went into the lumber business in northern Michigan. He was interested in going into farming and raising dairy cows. Still chasing a healthier climate, Swift moved to Silver City New Mexico, and unfortunately died there of tuberculosis on February 24, 1908, at the very young age of 35 years old. Swift never married. Swift was laid to rest in Ypsilanti on March 5, 1908. The pall bearers were seven of his classmates at Yale.

Isaac Newton Swift's obituary from the February 26, 1908 issue of *The Ypsilantian* reads as follows: *I. Newton Swift. A telegram from Silver City, N Mex., Monday brought the sad news of the death of I. Newton Swift, who was spending some weeks there in search of health. He had seemed much better and the news was totally unexpected to his friends here, who were shocked and grieved by it.*



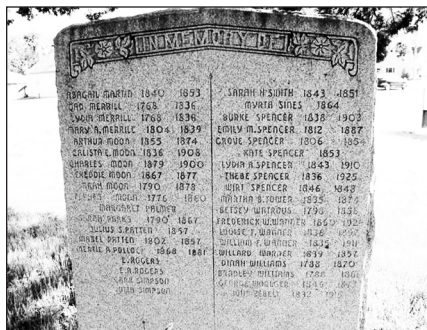
Isaac Newton Swift passed away at the very young age of 35.

I. Newton Swift was born in Ypsilanti, thirty-five years ago this month, and had spent most of his life here. He was educated at Phillips Andover Academy, in Massachusetts, and at Yale University, where he graduated in 1898, having been a popular and brilliant student, a member of the Alpha Delta Phi fraternity and the senior fraternity Scroll and Keys, to which membership is won only by excellence in scholarship and personality. While at Yale, he took much interest in athletics, was treasurer of the Yale Athletic Association, and as assistant manager accompanied the crew that competed at Henley, England. After his return,



Isaac Newton Swift tombstone in Highland Cemetery.

he devoted his attention to business interests and took his part in the affairs of the city. He served as trustee of the First Presbyterian church, was a member of the republican city committee and was for two years one of the humane commission. He was fond of society though personally reserved and among his friends was valued as genial, courteous, modest, and a true gentleman. His health had been frail for some years and last summer he spent in the woods of Wexford County, hoping for benefit in vain. Last December he went to Arizona and thence to Silver City, where he had been gaining. J.D. Ryan of Ann Arbor visited him there a few days before his death on the way to Albuquerque and found him hopeful of recovery. The news of his death came as a great shock to the community where he was so



The Memorial Stone listing all those that were buried there is all that remains of Spancer Cemetery where John S. Moon's parents, siblings, and other relatives were buried.

well-liked and esteemed. He was the son of Mrs. Helen C. Swift and grandson of the late I.N. Conklin.

So ends the story of the short-lived Ypsilanti Mfg. Co. and its founders, Isaac Newton Swift and John S. Moon. One interesting tidbit of information remains to be told, however. I mentioned that the last known occupation for John S. Moon was as a salesman in Detroit. It so happens that the name of the company he worked for was Swift & Co. Isaac Newton Swift was dead almost a decade prior to the time that John S. Moon and his wife moved to Detroit, but perhaps Moon re-connected with a Swift family relative who owned a business in Detroit. I suppose that's a mystery to be resolved in another *Gleanings* article.

(Robert Anschuetz grew up in Ypsilanti on River Street and is a regular contributor to the Gleanings.)

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The Ladies Literary Clubhouse at 218 North Washington Street in Ypsilanti.



The Ladies Literary Club is now focusing on fundraising for the repairs necessary to restore this historic building.

Lady Gets a Facelift

BY PEG PORTER

(The winter issue of Gleanings 2013 contained an article "The Ladies Buy a House." We resume the story four years later.)

In October of 2014, a gala celebration was held to commemorate the centennial of Clubhouse ownership. The house, an outstanding example of Greek Revival Architecture, is located at 218 North Washington Street. Members were encouraged to wear hats as the ladies had done in the early days, "portraits" were taken, and the members gathered on the front porch for a group picture much as an earlier group had done in 1935.

Just one month before in September 2014, Steven Stuckey, a graduate student in Eastern Michigan University's Historic Preservation Program, issued an assessment and treatment recommendations for the Clubhouse. The assessment, which was conducted with the support of the Board of Trustees, confirmed what many of us suspected. Our beloved clubhouse was in need of structural repair. Of particular concern were the facade's architectural elements. There was extensive water damage that required more than patching and painting. The window casements also needed attention. And then there was the roof.

Not long after submitting his report, Steve was offered a

conservator's position at George Washington's Mount Vernon. With a mixture of pride and sadness, the trustees wished him well and began a journey that involved establishing a foundation, incorporation, submitting a request to the Internal Revenue Service for tax deductible status, transferring the deed for the house to the Foundation, gathering cost estimates, meeting with contractors, appearing before the Historic District Commission, and beginning work on repairs to prevent further deterioration.

The newly established foundation, the Ypsilanti Ladies Literary House Foundation, is the second under the Ladies Literary Club organizational umbrella. The first, the Scholarship Foundation, raises funds to support three named scholarships awarded to young women in the Ypsilanti area. The foundations are separate legal entities. The funding for each foundation is separate as well.

The Board of Trustees receive money from the Club treasury for the care and maintenance of the house. This was supplemented by income from the rental of the house to members of the community as well as a holiday fundraiser. Even with these resources and careful budgeting, money was becoming more of an issue. In addition, the cost of property insurance was increasing. As a result, funds were very tight.

Since the Clubhouse is in the city's Historic District, any significant exterior work has to be approved by the Historic District Commission. In turn, the city commission is guided by the Guidelines for Historic Preservation issued by the Secretary of the Interior, National Park Service. The Guidelines are designed to protect the historical and structural integrity of buildings and monuments that are deemed important to our nation's heritage.

The Board of Trustees, now also the Directors of the Ypsilanti Ladies Literary House Foundation, has no paid staff. There is a caretaker but that position is limited primarily to maintenance and providing assistance to renters

in set ups for particular uses such as weddings, workshops, receptions and similar activities.

Even in the face of all these challenges, the Board made a commitment to

preserve the house, not just for the Club but for the entire community. We were fortunate to have the assistance of John Barr who provided legal advice and counsel, and Bill Kinley whose knowledge of working on historic structures provided contacts in the Preservation community and further insights.

From its beginning in 1878 the Ladies Literary Club was more than a social organization, it was also a learning society. Our earliest members set about developing courses and programs on the French Revolution, the ancient societies of Greece and Rome and the Geography of Europe. In 1913, when the members voted to buy the property for a clubhouse they had to enlist their



Those attending the gala celebration that was held in October of 2014 to commemorate the centennial of Clubhouse ownership.

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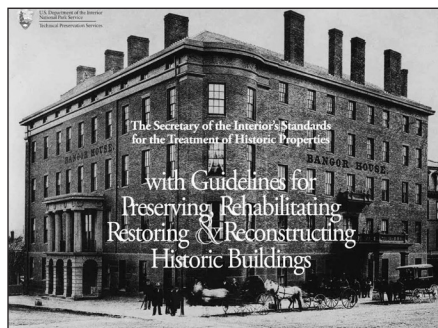
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The Secretary of the Interior's Standards for the treatment of historic properties must be followed when repairs are made to the Ladies Literary Club house.

spouses and other males to secure a loan as ladies were not believed to be capable, or reliable, of managing a major financial transaction. One hundred years later, the ladies embarked on new courses of study covering tax, real estate and corporate law, and construction standards.

Now we are focusing on fundraising. We have begun identifying potential grants, asking our members to make a personal commitment to funding this project, and reaching out to the larger community for their support in preserving this important piece of historical architecture.

In early autumn, after a long dry summer, we finally got some rain. I was sitting in the parlor, facing the front windows when a heavy down-pour began. A steady stream of water, an overflow from the failing gutters, soaked one of the pillars and the porch floor below. We have just enough in the coffers to replace the gutters and downspouts but not enough to deal with the resulting



The decayed cornice on the northeast corner of the front elevation.

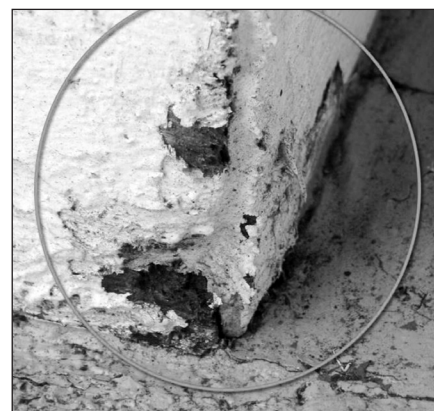


A report in 2014 showed the structure had extensive damage, particularly in the façade's architectural elements.

wood rot and crumbling facade.

Next spring, funds permitting, the next phase of repair will begin. Architectural elements including the roof entablature, front porch columns and the window sashes will be repaired. All materials will conform to the Secretary of Interior's Standards.

This past April, we received good news from Washington, D.C. The Clubhouse was one of the first in the nation to be recorded in the Library of Congress as a result of the Historic American Buildings Survey. However, as time passed, the original survey findings were never updated. Thanks to Steve Stuckey his important study was approved as an addendum. Now



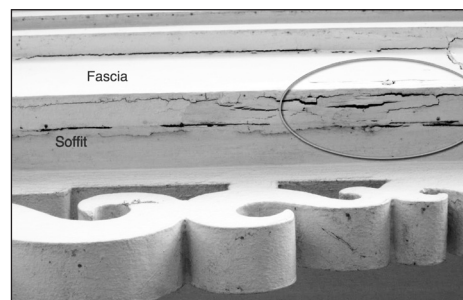
The column decay on the front porch.

scholars and others who research the preservation of this country's landmarks will have access to updated information about our Ypsilanti landmark: the Davis-Conklin-Grant House.

We are hopeful that those who care about our city and its history will join with us to preserve and protect this lovely building for years to come.

Those wishing to make a tax deductible contribution to the repair and upkeep of the Clubhouse should make checks payable to the Ypsilanti Ladies Literary House Foundation and mail them to The Foundation, 218 North Washington Street, Ypsilanti, Michigan 48197.

(Peg Porter is a Trustee and member Board of Directors of the Ypsilanti Ladies Literary House Foundation.)



The decayed soffit and fascia on the front elevation wing.



Museum Advisory Board Report

BY NANCY WHEELER, BOARD CHAIR

We hope you are able to enjoy the beautiful holiday decorations that will be up from November 26 through January 2. They are again spectacular, thanks to Karen Nickels and her committee. This year the mantles were done by Alex Boughton, Virginia Davis-Brown, Betty Johnston, Joyce Novack, Fofie Pappas, Nancy Wheeler and Daneen Zuriech. The Arbor Consort has been scheduled to serenade us during the Holiday Open House on Sunday, December 10.

The October Quilt Exhibit was a great success, thanks again to Chair Sarah VanderMeulen. Eighty seven pieces were shown throughout the museum from thirty four exhibitors. Over 100 visitors enjoyed the wide variety of beautiful quilts. Congratulations to the winner of the "Our Friends Garden" quilt, Sue Crittenden of Ypsilanti.

The mannequins are now dressed in their winter finery. Vintage jewelry, Beyer Hospital volunteers, and christening gown displays are set up. The one-room school will be replaced with tea parties. More new exhibits are being planned.

We are sorry to announce the passing of Joanne Waller. She was a docent with us for almost two years and loved the experience of the museum and the history of Ypsilanti. Her laughter and excitement in finding new information will be missed.

If you have a collection that would be appropriate for exhibit please let us know at 734-482-4990. We especially like to feature Ypsilanti items.

Have you checked our facebook page? New information and photos are added regularly by our intern Sarah Reyes. Happy New Year!



We hope you enjoy the holiday decorations and displays that will up through January 2, 2018.



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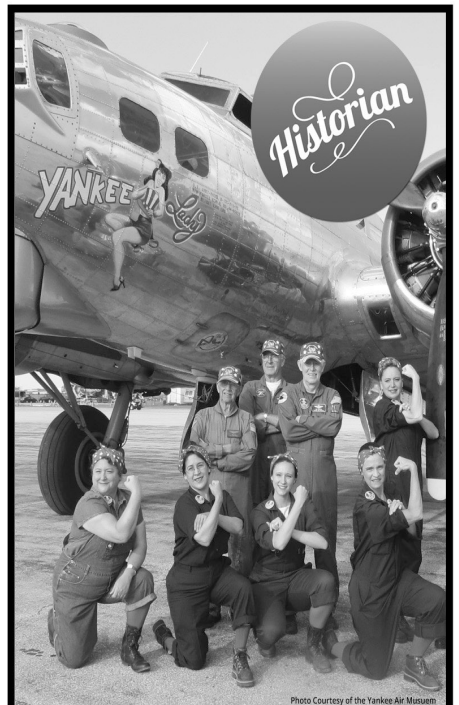


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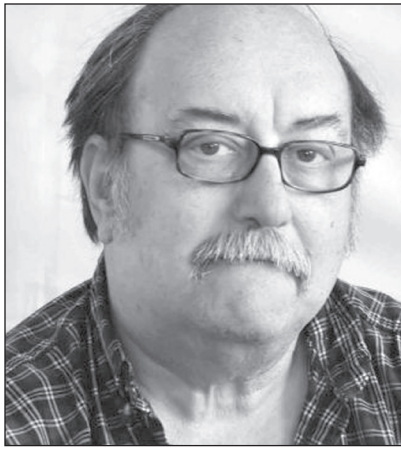
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The Spirit of GEORGE LEE RIDENOUR –

Alive and Well at the Ypsilanti Historical Society

BY GREG FOURNIER

On December 11th, 2017, it will be two years since George Lee Ridenour passed away from congestive heart failure at St. Joseph Hospital in Ypsilanti, Michigan. George was born in Ann Arbor but grew up an Ypsi boy. He graduated from Ypsilanti High School in 1964 before enlisting in the United States Army during the Vietnam war. Upon his honorable discharge, he used his G.I. Bill benefit to earn his bachelor's degree at Eastern Michigan University and his master's degree at the University of Michigan in social work.

For the next twenty years, George put his humanitarian skills to work at the Veterans' Administration in Ann Arbor helping veterans and their families navigate the maze of rules and regulations to secure their rightful benefits and medical care. George knew how to work through the system. He liked his job and took his work seriously. Over the years, George touched the lives of thousands of Washtenaw County residents, many of whom paid their final respects at his funeral.

After his retirement from the V.A., George volunteered his time as a research assistant in the archives of the Ypsilanti Historical Society on North Huron Street - a job he loved and excelled at. George was able to track down information others couldn't find earning him the nickname "Cadaver Dog" by his peers. The archive room where he spent so much of his time has been named the George Ridenour Research Room in his honor.

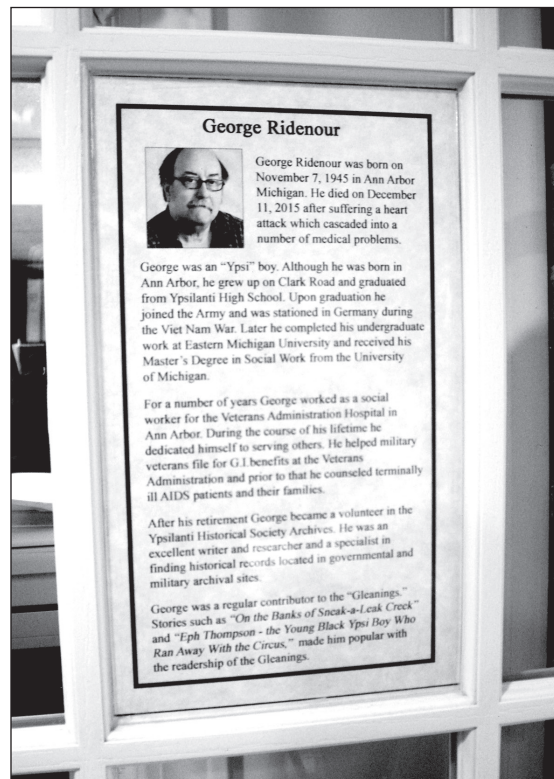
For the last ten years of George's life, he worked on a project very special to him. After a casual lunch conversation with fellow docent and friend Lyle McDermott, he learned of the unsolved Richard Streicher, Jr. murder in Depression-era Depot Town. Lyle's father was a seventh grader at Ypsilanti High School when the murder occurred on March 7, 1935. Lyle remembers his father warning him to stay away from the Frog Island Bridge where the body of the seven-year-old was found frozen to the ground.

George and Lyle checked the archive records and found no file on the Streicher boy's murder. They checked their file on Ypsilanti murders and found only one newspaper article on this incident. Moved by their humanity and empathy for the young victim, George and Lyle began their quest to gather every bit of documentation they could lay their hands on. By this stage of his life, George was wheelchair bound from a lifetime of orthopedic problems, so Lyle became his legs and did the footwork. Together they made a great team.

To create a file for future research, requests for information were made of all the agencies involved directly with the Streicher case. George petitioned the Michigan State Police, the Ypsilanti Police, the City of Ypsilanti, Saint Joseph's Mercy Hospital, the University of Michigan, the Washtenaw County Sheriff's Department, the County Medical Examiner, and the County Prosecuting Attorney for their

George Ridenour Research Room

One of the research rooms in the YHS Archives has been named after George Ridenour.

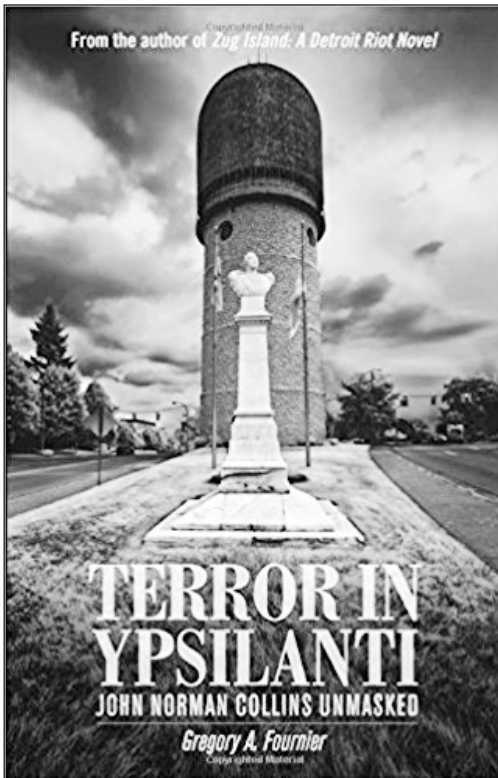


The window on the George Ridenour Research Room contains a description of his many contributions to the Ypsilanti Historical Society.

records. None were available. Fires, floods, and document purging were listed as reasons why records no longer existed.

Undeterred, George filed Freedom of Information Act petitions. Upon closer examination, the Michigan State Police were able to produce over 1,100 documents including some contemporary newspaper articles. Beginning in 2007, the race was on to collect the living history of anyone in town with memories of the Streicher murder. George went on a letter writing campaign reaching several of Richie's friends, then nearing their eighties. They were interviewed about their recollections of Richie and the impact his murder had on Ypsilanti.

George and Lyle pursued every avenue they could. When they inquired about the boy's gravesite, Highland Cemetery was unsure exactly where Richie was buried. Their records showed no headstone was ever placed on the spot. This indignity stirred George's sense of humanity and drove him to pursue this story to seek some justice for Richard Streicher, Jr.



The author's award winning book "Terror in Ypsilanti: John Norman Collins Unmasked."

Their records showed no headstone was ever placed on the spot. This indignity stirred George's sense of humanity and drove him to pursue this story to seek some justice for Richard Streicher, Jr.

out George had less time than I. He passed away at the age of seventy on December 11, 2015. Before his death, George asked Lyle to ask me if I would carry on with his project after my book was completed. In George's name and at the behest of the Ypsilanti Historical Society, I pray I do justice to the Streicher story and George's vision.

(Greg Fournier is an award winning author. His book "Terror in Ypsilanti: John Norman Collins Unmasked" won a 2017 Literary Classics Silver Book Award in their crime category.

I first learned of the Streicher case in 2012 while doing research at the archives for *Terror In Ypsilanti: John Norman Collins Unmasked*. George had two cartons filled with documents sitting on the table. I asked him what they were, and he gave me a rough outline of the Streicher story pointing out some of the most important documents. He asked if I'd be interested in co-authoring a book about the young boy's murder.

As fascinating as the story was, I declined because I was immersed in the Collins project. I assured him I had the interest but not the time. Turns

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The Lewis House located at 415 North Huron Street in Ypsilanti.

THE LEWIS HOUSE *415 North Huron*

BY JAMES MANN

“One of the finest extant examples of Victorian – Italianate architecture in the Midwest,” was how Ward G. Swartz, retired director of architecture and engineering at Colonial Williamsburg, described the house at 415 North Huron Street. The house was constructed in 1878 by James Wilkinson, a local merchant, for his widowed mother Anna Wilkinson, a native of Scotland, who came to Ypsilanti with her husband in 1832. Although the house does not have the characteristics of a mansion, it was built by a man who was financially secure, and was one of the nicer homes in the city.

The house is in the Italianate style, which was popular from 1840 until 1880, and is characterized by a gently sloping roof, deep overhanging eaves supported by prominent, ornate brackets, and tall, double-hung windows with a single pane of glass. The 13 room house was carvel-built, meaning the planks were set flush and not overlapping. An unusual variation from the usual style is the rope like detailing around the doors and over the windows. The front porch has slender columns, with delicate Corinthian capitals.

Just south of the main paired doors is a single “casket” door, which allowed for the carrying into the front parlor a casket. The front parlor was the formal room of the house, for greeting visitors, weddings, and other formal occasions as well as funerals. At such times the parlor was shut off from the rest of the house with double doors. This permitted those stopping by to express their condolences without disturbing the family.

The house was acquired by local merchant A. A. Graves in 1884. Then in July of 1905 the house was purchased by Harriet Adelaide Lewis, the widow of Horatio Lewis. The couple had moved to Ypsilanti in about 1903 to take advantage of the educational facilities. The couple had six children. The second child was a daughter, Evangeline.

Harriet Lewis continued to live in the house until her death, at the age of 90, in 1958. Her daughter Evangeline graduated from the Michigan State Normal College, now Eastern Michigan University, in 1914.

“I have traveled a great deal and worked in different places,

of course, but I have spent every Christmas except one in this house since 1905. I couldn't bear the thought of selling it and seeing it cut up into tiny apartments or torn down," said Evangeline in 1970. That year she donated the house to Eastern Michigan University to be used as a hospitality house, where special guests of the university were to be housed.

The house became the property of the Ypsilanti Historical Society in 1977, after the university found it unfeasible to keep because of soaring maintenance and utility costs. Evangeline Lewis continued to live in the house during these years. She later moved to the Gilbert Residence, where she spent the rest of her life.

The society sold the house to Earl Greene in 1989. Greene then began a major restoration of the house, which was carried out over 13 years. Experts were called in, to help with the effort. The walls and ceilings were cleared of soot accumulated over the years from burning coal in the fireplace. A detailed medallion of a woman's face was uncovered as part of the cleaning project. Earl Greene was honored by the Ypsilanti Heritage Foundation in 2003, for his work on the house.

(James Mann is a local history buff, a volunteer in the YHS Archives, and a regular contributor to the Gleanings.)



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ODE TO ANY FAMILY

BY JACK D. MINZEY

How nice it is at times like this
To set awhile and reminisce
Bout two young souls who long ago
Decided that they loved and so
When after loving words were said
Decided that the two should wed

This loving spouse and faithful wife
Soon changed her role by giving life
And ere the first years course was run
Became the mother of a son
And soon there was expanded joy
A boy, a boy, a girl, a boy

And how this pair did oft confide
That god so graced their hearts with pride
And filled their lives with love galore
From parenting this precious four
So now their lives were filled with schemes
And thoughts of futuristic dreams

Too soon these four had left their house
And each acquired a special spouse
And then as fate would so define
Became a clan of twenty-nine
For grandchildren to all it seems
Become the hopes for future dreams

And now of course we all must know
This family is still to grow
For there are others yet to be
From marriages and maternity
For we've all seen by adding more
Our lives are greater than before

So now these two thank god a lot
For all the things they have begot
And wonder how they could create
A family that is so great
To think that all this came to be
Cause I love her and she loves me



Frank Manley is considered to be the "Father of Community Education in the United States."

Frank J. Manley – Father of Community Education

BY JACK D. MINZEY

Frank J. Manley was born in Herkimer, New York. When he graduated from high school, he was encouraged by his brother-in-law to attend Michigan State Normal College in Ypsilanti, Michigan. His brother-in-law was James Bingo Brown who was Dean of Men at that institution and later became a legend at that college. Frank enrolled in the early 1930s in a program which would lead to a teaching certificate in physical education. As a result, he became a student of Wilbur Bowen who was his advisor and from whom he had several classes.

Wilbur Bowen had been at Michigan State Normal College (MSNC) in the late 1800s and after a brief leave, returned in the early 1900s. He was a professor of physical education, but he had an abiding interest in recreation. He was in contact with other recreators throughout the United States, and one of those contacts was Dorothy Enderes who was the recreation director for the city of Milwaukee, Wisconsin. Dorothy had conceived of a recreation program which she called "The School Park Plan." This plan raised the question about the illogic of a city recreation program which built its own facilities such as swimming pools, gymnasias, athletic fields and tennis courts for use in the summer when the same facilities at the public schools were idle. She suggested a joint sharing of such facilities by the schools and the recreation department. Her idea had caught on across the country, and many communities had seen the wisdom in such an approach.

Wilbur Bowen was one of these followers, and he used this

concept when he advised students and when he taught his classes. As a result, Frank Manley became exposed to this idea, and it became a part of his physical education and recreation philosophy. When he graduated from MSNC, he was hired by the city of Flint, Michigan as a physical education teacher in one of their schools. A few years later, his hard work and leadership resulted in his being appointed as Director of Physical Education for the Flint School District. In that position, he was still motivated by the teachings of Wilbur Bowen, and he frequently shared his thinking with the administration and the Board of Education. However, he had no success in convincing them that it was a good idea.

One day he was invited to speak at one of the men's service clubs in Flint. In the audience was Charles Stewart Mott, a business tycoon, a politician and a philanthropist. Mr. Mott was the largest stock holder in the General Motors Corporation and was the owner of several businesses in Flint. Mr. Mott was impressed with Frank, and at first simply became his friend. Interestingly, Frank was 30 years of age at that time, and Mr. Mott was 60. Frank was to die 37 years later and at the time of his death, Mr. Mott was still alive.

While Mr. Mott and Frank had a personal relationship, Frank always treated Mr. Mott with the respect he would have given his father. He never called him by his first name nor drank liquor or smoked in front of him. However, he did chide him on occasion. Once while playing tennis, Mr. Mott set the date for their next tennis match. Frank was

aware that while Mr. Mott was very generous with his money, for his own life he was very frugal. Mr. Mott ate his lunches at the Dime Store in downtown Flint. He always drove one of the cheaper GM cars and always drove himself. He often bragged about his suit which he had bought at J.C. Penney's and which he had worn for twenty-three years. Knowing this, Frank told Mr. Mott that at the next tennis session, he would bring the balls and they would be new and have some knap on them.

At one of these tennis sessions, Mr. Mott asked Frank what he thought about building a boy's club. Frank pointed at the empty high school across the field and said, "Why don't we use the buildings we already have?" The right idea had reached the right man. The School Park Plan had found a wealthy benefactor, and the idea was planted and was to grow from there. Interestingly, when Mr. Mott proposed this idea to the school superintendent and the school board, they thought it was a great idea and wondered why no one had ever thought of it before. Frank learned two life lessons from that experience. One, it is not the idea but who proposes it that makes the difference in its implementation, and second, it doesn't matter who gets credit for an idea as long as the idea gets accepted.

The program started simply enough. Mr. Mott gave Frank \$6,000 to start in six schools. The program was a recreation program for children and was called the "Mott Program." The program proved to be very popular, and Frank soon realized that he needed more money. He met with Mr. Mott one evening at his home, and while Frank was trying to raise enough courage to ask for more money, Mr. Mott walked the length of his large front room and turned off a 25-watt bulb. This silenced Frank, but Mr. Mott surprised him by saying "I bet you need more money." Frank returned home to his house on Welsh Blvd. and as he drove up in front, he could not help but notice the irony. Here was a man on a teacher's salary, with a wife and four children, looking at his house in which every light was on.

The program quickly evolved. Recreation programs for children soon added academic classes for remedial education as well as enrichment for the brighter students. A program to attack juvenile crime resulted in placing plain clothes policemen in all of the secondary schools. Home counselors were added to the elementary schools to help reluctant parents connect with their schools. Frank soon realized that all the programs which were needed to support children were also needed by adults. Thus, programs started for adults in reading, high school completion, social and cultural activities, and vocational training. Soon the local schools were providing a space for community services on the basis that it is better to take programs to people than to have them traveling to where the services are located. This resulted in changing the design of the school buildings so that there were areas for such services and other com-

munity activities to take place. During all of this, a man in the Department of Education in Lansing had discovered that a similar program to Flint's had developed in the Philippine Islands. That program was called the Community School, and this influenced Frank to adopt that name for the Flint Schools.

By 1960, the Flint Schools became nationally known for their Community Schools. People started coming to Flint to observe what was happening, and there were soon over 16,000 visitors per year. Many of the school district's leaders were impressed with what they saw, and they decided to start programs of their own. This was good news for Frank but also some bad news. As these districts prepared to open Community Schools in their communities, they needed experienced people to administer such programs. Years before, Frank had convinced his alma mater, now Eastern Michigan University, to develop a program in Flint so that his directors might receive further training. Frank still followed the same pattern of staffing as he had started with. He hired physical education teachers to serve as part time teachers and part time Community Education Directors. He now wanted an educational program which would provide his directors with a master's degree. Eastern hired a full-time professor to head the program in Flint. His name was Dr. Fred Totten, and he received half of his salary from the Mott Foundation and half from Eastern Michigan University. The program started in the early 1950s and had as its first graduate Bill Minardo. Eventually, this program, like other Flint programs, evolved and finally became an EMU residency center which offered degrees to others as well as Community School Directors.

However, this program was not equipped to do what Frank needed. The superintendent of schools from Miami Florida started their program and hired one of Frank's main directors. The City of Atlanta Georgia did the same, and soon, the number of directors leaving Flint kept increasing. Thus as Frank succeeded, he also lost. As a result, Frank developed an idea to deal with this problem. He invited seven Michigan Universities (University of Michigan, Michigan State University, Wayne State University, Western Michigan University, Central Michigan University, Northern Michigan University, and Eastern Michigan University) to develop a training program for Community Education Leadership. The result was a program called the Mott Inter-University Clinical Preparation Program Leaders (Frank always felt that only university professors could come up with such a title), which became better known as the Mott Internship. Each university was granted seven interns, and the awarded degrees were to be either master's degrees or doctoral degrees. The stipend for each intern was outstanding. Masters students got \$6,000 and doctoral candidates received \$8,000. At that time, the average salary for a high school principal was \$6,000, and since these stipends were tax free, these became great opportunities for applying students.

The program began in September 1964, and the number of applicants was overwhelming. Over 2,500 people applied from which they selected 50. Universities were free to design their own academic programs, but interns were required to live in Flint for one year and to spend at least half of their time interning with various parts of the Community Education Program. The program was very generously funded, and in addition to the monies related to interns and the professors, there were large amounts of money to be spent on consultants and experts from outside the program. Outstanding people from all disciplines were invited to Flint to provide consultant services and to provide seminars for the interns. These persons were paid as much as \$15,000 for their time so one can see the caliber of people whom the program could attract.

At the end of the program, these graduates were in great demand. Some of them returned to typical educational jobs and except for the possibility of a change in their educational philosophy, did little to enhance Community Education. However, a significant number were changed educationally and philosophically. They not only grasped the idea of Community Education but also saw it as a potentially new direction for public education. This group not only provided some needed philosophical background to the concept of Community Education, but led the way for the next major direction of the Community Education movement.

Frank still felt the need for furthering the expansion of Community Education throughout the United States. He conceived a plan to franchise the concept through universities. His feeling was that these universities have a high degree of influence and following and have the ability to provide training which could result in college degrees. His first attempt was Oakland University and Olivet College in Michigan. These centers did not last long, but they paved the way for future investments in other institutions. In the late 1960s, he gave grants to Eastern Michigan University, Western Michigan University, Alma College which later moved to Central Michigan University and Northern Michigan University. At this point, he was primarily concerned about expansion in the State of Michigan.

These centers proved to be a successful way to go. Each institution had the responsibility of making their area aware of Community Education, providing seed money and consultant services to implement the concept into local school districts, and providing training and degrees in Community Education. Typical of Mr. Mott's philosophy, these grants



Professor Wilbur Bowen: Frank Manley was enrolled in the Physical Education program at Michigan State Normal College and was influenced by the teachings of Professor Wilbur Bowen.

did not allow any university overhead to be charged. At that time, these institutions had been given a percentage which they could charge any grant for administrative costs and resource expenses. In the case of Eastern Michigan University, that amount was 53% of any grant. Those charges had to be waived by the university if they were to receive a Mott Foundation grant. Frank next proceeded to expand the number of universities throughout the United States. He awarded similar grants to the University of Oregon, Arizona State, Texas A & M, Ball State University, Florida Atlantic University, the University of Virginia, Brigham Young University, and Virginia Tech. Each of these centers was staffed by former Mott Interns.

In a short period of time, Frank asked each of these institutions to identify cooperating institutions to engage in the Community Education effort. At Eastern, those identified and funded were Kent State University, Syracuse University, Indiana University in Pennsylvania, and Shippensburg College in Pennsylvania. Eastern's area of responsibility was southeastern Michigan, Northern Ohio, Pennsylvania, and part of the State of New York. There were also grants given to state departments of education in each of these states.

During the 1970s and 1980s, the concept grew rapidly. Hundreds of school districts started Community Education Programs. A national organization emerged as well as 37 state organizations. Thirty-three states created positions for Community Education Specialists, and all of those states provided funding for the concept. The federal government hired a lady name Julie England to be a National Community Education Consultant and gave a modest amount of funding to her for that purpose. At that time, there were over one hundred institutions of higher education involved in Community Education. It certainly appeared that Community Education was well on its way to becoming the public education model for the future.

But this was not to happen. In the late 1980s, changes began which started to topple Community Education. It was very frustrating to all involved, and people were frantically trying to stop the downward spiral of their programs. At the time, it was difficult to understand what was happening, but twenty years later, in retrospect, things were much clearer. First of all, Frank was a strong believer in leadership. He aspired to the principle that "create good leaders and the rest will follow." Frank was a unique leader himself. His style was tough love. He was the epitome of a good football coach. He had high expectations and gave out few compliments. However, those who came in contact with him were extremely loyal to him and tried very

hard to please him.

Because of his beliefs, Frank invested all of his plans in leadership. In the Flint schools, he placed key people in the system in top administrative jobs, and each building Community School Director was a leader with powers equal to the principal. His Mott Intern Program was a program to train leadership. The university centers which he created were all staffed with strong leaders as were the cooperating centers and the personnel in all of the local districts. The thing that started the demise of Community Education was the unexpected death of Frank, followed thereafter by the death of Mr. Mott. The new leadership at the Mott Foundation had no commitment and actually little understanding of Community Education and as a result, decided to spend their monies in other charitable activities. This meant that they stopped the critical funding of the Flint Program, and without the time to replace these outside funds, the central positions of Community Education as well as all of the building directors were eliminated.

In a similar fashion, money was no longer allocated to the Mott Internship or the University Centers. Frank, like all of us, had presumed that once Community Education Centers proved to be so successful at the Universities, these programs would become a regular part of the University operation. We all soon realized that Universities do not create great ideas. They provide the place where others, with great ideas and outside funding, can exist. However, once that funding is no longer available these institutions are on to something else which will bring in other grants. In the case of the Centers, those directors were committed to their mission and for a few years, were able to operate without outside funding due to their own commitment and energy. However, at the same time, those center directors had been on university campuses for about twenty years, and retirement soon brought on the attrition of their

operation. As the Centers went out of business, the same thing was happening with local districts. And as the local districts diminished, the state and national organizations were no longer able to function.

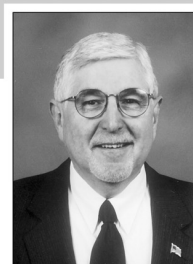
There was also an additional reason why Community Education did not continue. In all the aspects of the development of the program, no effort had been made to involve the professional teacher. In fact, Frank used to tell stories of how he had used his skills to stem the objections of teachers. Public educators have always thrived on their belief that "schools are for kids", and this mantra has served to emotionally get public support for their profession. Also, teachers are very possessive of their rooms and their students. Anyone who has ever served as an elementary teacher or principal can attest to the fact that elementary teachers do not accept much interference regarding their classrooms or their students. Community Education opened up buildings and classrooms for use by others when the teachers were not present. This really created an emotional situation for teachers who saw their equipment, classrooms, black boards, desks and children's desks being used and in their minds, misused by others.

In a similar fashion, the same thing had happened on University campuses. The center training and the operation of the centers took place in the Educational Leadership Departments. No effort was made to relate their activities to the Teacher Education Departments. When Community Education began to lose its momentum, professional teachers were quite pleased since it gave them to opportunity to reclaim what they felt was their rightful place in public education.

Frank J. Manley was dubbed the "Father of Community Education" and that may have been somewhat of a misnomer since there were other community educators before Frank. The Heartland Community Schools in

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Heartland, Michigan had a Community Education program in the 1930s funded by the Heartland Foundation which was money from the Krause family. Levi Strauss had a similar program in the 1930s in New Mexico, while at the same time a program was operating under the direction of Dr. Maurice Seay in the Tennessee Valley Project. Detroit had a program in 1950 funded by the Ford Foundation, and Toledo had a program called "The Lighted School House." There had also been a program in Nebraska operated by the State Department of Education led by Dr. Donald Bush and Dr. Walter Beggs. And probably the best-known program was started in Kentucky and operated by a lady named Elsie Clapp. She was a student of John Dewey, a renowned educator, who probably influenced her in her project. She later moved to Arthurdale, West Virginia where she received a lot of recognition for her efforts and was backed by support from Eleanor Roosevelt. In fact, if you should ask the educators in England who is the father of Community Education, they would give you the name William Morris. But Frank deserves that title because of the immense effect his actions had on the United States and indeed in several foreign countries including Japan, South Korea, Ireland, Australia, Canada, and Scotland. He created a program which later became an educational philosophy and had an impact wider than anyone had accomplished before.

Frank's contribution to Community Education was an evolving process. When he first started his programs, they were primarily recreation programs for children. As time went on, Frank continued to learn of other community problems which he felt the school was the most capable agency to deal with. When he invested in the Intern Program, one of the unintended consequences was the fact that many very astute individuals were able to see Community Schools from a different vantage point and were able to give it direction which Frank had not

seen but which fulfilled some of his wishes for his program. These young leaders developed the idea that Community Education was an educational concept and a Community School was the most effective method of dealing with community needs. There was absolute agreement that teachers are well prepared and emotionally suited for teaching our children. Their methods have improved to the place that they are very effective. With the addition of technology, the teacher was able to accomplish much more than ever before.

The problem was the school calendar. The current school calendar was established in 1890 when the majority of the population was farmers. That society needed a school system that would allow children to plant and tend and harvest the crops, and this meant that only about 180 days were left for schooling. Today, that schedule is still the model of public schools, and these days are distributed through five day a week schedules and six hours a day in operation. (The fact is that today's schools actually offer less time with a teacher than did the same schools in 1950 when there were 193 days of school, and eight hours a day of instruction.) By comparison, all other industrial countries in the world have a school year of 280 days a year, six days a week and eight hours a day. As a result, American children have about 1080 hours of time with a teacher as compared with other industrialized nations which have about 2,240 hours. No matter what learning theory you subscribe to, all of them realize that time is one of the major factors in learning.

The basis for using the public elementary school as the means of distributing education and services to the community had been identified many years ago. When Alex De Tocqueville, a French politician, visited the United States in 1831, he had reported that the uniqueness of our country was the many small communities which dominated our nation. He was

a person who suggested that there is a thing called synergy which when defined states that the whole is greater than the sum of its parts, and if you make all the small parts better, you vastly improve the larger community. Tonnies, a German socialist and philosopher, stated that thought differently. He felt that the small community, the Gemeinschaft, is the natural size community that is most beneficial to people. Society tends to stress the idea that to be bigger is to be better, but that idea results in the Gesellschaft which Tonnies believed that because of its size was contrary to human nature and was the cause of most of our human problems.

Frank saw the public schools as the unique institution to handle this and other problems. Whether he had ever read or even heard of De Tocqueville or Tonnies, he correctly concluded that the elementary school building is unique to American life. He probably never realized that by focusing on the elementary school, he was returning the Gesellschaft community to every large city. He picked the schools because they are publicly owned and financed, are the most trusted institution in any community, are greatly underutilized in terms of clock hours they are used, and the elementary school is within walking distance of ninety percent of the people in the community. To Frank, the way to increase learning opportunities for school aged children was to provide additional learning opportunities before school, after school, on weekends and during the summer. This meant that there was an immediate way to provide learning time for American children equal to that of our foreign competitors. However, as he put this idea in operation, he also realized that public schools, which had 80% of their community

Frank's contribution to Community Education was an evolving process. When he first started his programs, they were primarily recreation programs for children.

with school aged children in 1950, now had a population in which only about 25% of the community had school aged children. In addition, he soon learned that whether you are speaking of literacy, history, culture or vocational needs, the adult population has the same needs as the children, so he added similar programs for adults.

Finally, he became aware that much of the community was not aware of services available to them or if they were, they were located somewhere which made them difficult to use. He saw the elementary school as a better way to use community services by bringing them to the client rather than have the client go to them. Frank's plan had become a serendipitous experience that resulted in the solution to many of our educational and community problems.

Whether Community Education will ever resurface does not seem likely, at least by that name. The term community education has been used by so many different programs, that it is no longer descriptive of what Frank developed. However, whatever the name, something similar is going to need to be developed. For one reason, because it allows the public schools to deliver educational and community services which no other educational institution can. But more importantly, it is a needed educational system if we are ever to deal with the education of our communities in a society in which knowledge is doubling or tripling every three to five years.

(Jack Minzey is a former Professor and Department Head at Eastern Michigan University and a regular contributor of articles for the Gleanings.)



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PHILO FERRIER - *Who Lived, Worked, Died and is Buried on River Street*

BY JAN ANSCHUETZ

(This is another article in the River Street Saga series which I have been writing for several years about the amazing people who lived on this short street in Ypsilanti.)



Philo Charles Ferrier.

Come take a walk with me - a short but special walk on River Street in Ypsilanti from Michigan Avenue to Cross Street. It will be magical and imaginative because the year will be 1865 and Michigan Avenue would have been called Congress Street. We will pass magnificent large homes such as those built by the Norris and Cornwell families, and also the mansion of Philo Ferrier at 301 River Street, whom you will learn of in this story. In between these impressive buildings are small factories and homes. Your eyes may become itchy from the smoke, ash, and coal particles in the air belching from a passing train or the smoke stacks of industrial buildings on the block, and you might find breathing difficult or feel like covering your nose from the smells emitting from manufacturing buildings you will pass or the stockyards which we could see from River Street behind the train depot.

Before the days of zoning laws, manufacturing plants, mansions, and large and small homes existed within a few feet of each other, and in 1865, as we walked, we might have seen wealthy industrialist Philo Ferrier

crossing River Street (then called River Boulevard) from his mansion to his thriving business in the large two-story building that we now know as the Ypsilanti Food Co-op. Living in such an industrial setting was not always desirable. In 1913, when the legendary Olmstead Brothers were commissioned to provide a plan to make the then small town of Ypsilanti (with only 7,000 residents) a place that people would want to live, they strongly encouraged the town to provide an industrial and business area located east of the Huron River while reserving the west side for homes and the college. This plan provided a "kiss of death" to the east

side, as it became a less desirable place to live and raise a family. Even when my family moved here in the 1960s, we were strongly encouraged to look for a house on the west side - the desirable side of town. Little did I heed this "advice" when we purchased our home on my beloved River Street and we shared our living space with the smoky, stinky, particle-emitting foundry and manufacturing plant called Motor Wheel. I remember working in the garden with



The Philo Ferrier home at 301 River Street.



The Philo Ferrier factory at 308-312 River Street that he purchased in 1858.

my infant son in his buggy next to me. In a few minutes I went to check on the sleeping baby and noticed black particles covering his blanket and face from the Motor Wheel smoke stack down the street. This was the air we were breathing in the late 1960s on River Street.

After seeing Philo crossing the street to his business in our imaginative 1865 walk, you might be curious to learn more about him and his business, so I will tell you what I was able to find out. From a page in his family Bible, we learn that Philo Ferrier's parents were William, born November 2, 1786, and Hannah Simons Ferrier, born March 28, 1787, who came to Ypsilanti from Orange County, New York where they were born. They had five children all born in New York State: John in 1809; Nelson in 1816; Philo on December 17, 1820 in Bath, Steuben County; Robert in 1823; and Mary in 1826. Robert and Nelson died in New York. The family came to Ypsilanti in 1838 and can be found in

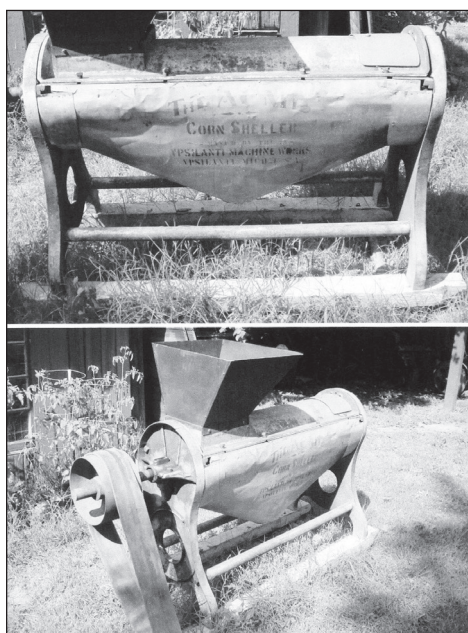
the 1840 census living in the Village of Ypsilanti. No occupations are recorded in this early census, only "free white" people with categories for various ages are listed. In subsequent census data, we learn that William's occupation is a carpenter. His work ethic was noted in an article from the newspaper "Ypsilanti Commercial" on March 31, 1866. It reads:

"Accident. Mr. Wm. Ferrier, who resides on Cross St. and familiarly known as Father Ferrier, being nearly eighty years old, had the ends of his fingers sawed off by a buzz saw last Saturday. Father Ferrier is a

remarkable exhibition of vitality. There has scarcely been a week day for years when he has not earned from \$1.50 to \$2. per day. He bids fair to earn his rations for many years to come. So feel and hope all his neighbors."

William did live a few more years. He died at the home of his son, Philo, on April 13, 1873.

William's sons



Philo's son Charles took out a patent for a corn shelling machine which was a best seller and was manufactured at the River Street factory.



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John and Philo seem to have inherited his enterprising skills. We learn in the “Ypsilanti Daily Press” article from November 15, 1912, that his older brother John died in 1857 while building the Presbyterian Church, leaving it unfinished. Philo, at the time, had married Maria E. Munson, from Pontiac in 1844, and lived in Detroit, which only had 10,000 residents. He made his living by working at the Detroit Locomotive Works and then in “mill building in adjacent towns.”

It seems that Philo not only finished the magnificent Presbyterian Church, which even today reflects not only beauty but excellent workmanship, but quickly became involved in the betterment of the village of Ypsilanti. He was elected to become part of the first council of Ypsilanti in 1858, a charter member of Lodge 128, F. & A.M., was made a member of Ann Arbor Commendary, No. 13 in 1868, and in 1881 served on the Ypsilanti School Board.

Records show that Philo married again in 1859 to Mary L. Brown who became step-mother to his three children, daughters Lucy and Gertrude and son Charles P. They are listed in the 1860 federal census. The family lived in the large home at 301 North River

Boulevard across from the factory he purchased in 1858 with partner Martin Shutts at 308-312 River St., near the train depot. The building can be seen in an 1856 map of Ypsilanti and was then the S. W. Shafer Iron Foundry. By 1866, Shutts was no longer a partner and Philo was in complete control of the business. In 1870, the firm name became Philo Ferrier and Son when his only son, Charles, became involved in the business. Charles took out a patent for a corn shelling machine which was a best seller and manufactured at the River St. factory. They also produced machinery which was used in various types of mills.

Charles had married Nancy Quirk on October 20, 1869. She was the daughter of Daniel L. and Nancy Scott Quirk, of the family whose fortune was made in the paper manufacturing business. The couple had only one son, Harrie Ferrier who was born in 1876 and died in 1895. In the 1873 city directory, we discover that Charles is also living on River St. at number 44 which was between Cross and Congress (Michigan Ave.) The house numbers on River Street have changed since that time since the Ferrier family home is listed as number 16, so he lived only a few houses from his father.

We read in “The Ypsilanti Press” of July 23, 1913 that the business thrived and the two men added a business partner by the name of George W. Walterhouse in 1884. The name of the company then changed to the Ypsilanti Machine Works and Walterhouse served as sales manager and vice president with Philo president and Charles secretary and treasurer. The article gives us more information about what the business entailed.

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Philo Harrie Ferrier was born in 1876 and died in 1895.

feature of the work in every department.”

We learn from this article that parts were made for a number of mills throughout the United States including sugar, salt processing, feed and saw mills. The “Daily Press” article praised the quality of the Ypsilanti Machine Works “to turn out nothing but strictly high class work and in that way to not only maintain the splendid reputation which has been attained, but to continue adding to it.”

Philo lived to see his life’s work become a successful enterprise and an asset to the community. During his last few days, he expressed his liberal attitude by voting for Woodrow Wilson and the right of women to vote – woman’s suffrage. He died in his home on November 14, 1912, with a well attended funeral held in his beautiful home on River Street. Not only was Philo noted for his craftsmanship and interest in the community, but his obituary gives us more information about this character. “Mr. Ferrier



Another version of the Philo Ferrier corn shelling machine.



Philo Ferrier lived to see his life's work become a successful enterprise and an asset to the Ypsilanti community.

was a man of wide reading and progressive ideas, and to the last days of his life kept his interest in all of the affairs of the day." His last journey was the few blocks down River Street to Highland Cemetery where he joined his parents in their gravesite marked by a tall thin monument to the family, which can be admired by all who visit there even to this day.

So, the next time you walk down River Street or visit the Ypsilanti Food Co-op, think of Philo and his son Charles Ferrier who both lived and worked on River Street. You might also want to sniff the now fresh, clean air and look up into the sky which no longer contains clouds of soot and smoke and acrid smells of manufacturing and of a stock yard, and perhaps smell the delicious scents coming from the SideTrack or the bakery now located in the former machine shop. While you are at it, walk over to Ferrier Street, which runs one block east to west between Lincoln Street and

River Street, named for Philo and his nearby business. If you wish a longer walk, continue on to beautiful Highland Cemetery and peer at the tall towering and impressive marker on the Ferrier family grave site. I hope that you enjoyed this imaginative walk down my beloved River Street and learned a little about one of our earliest families, the Ferrier family, and their positive contributions to our community.

(Jan Anschuetz is a local history buff and a regular contributor to the Gleanings.)



Philo Ferrier's headstone in Highland Cemetery where he joined his parents in their gravesite.



The Ferrier family gravesite in Highland Cemetery.

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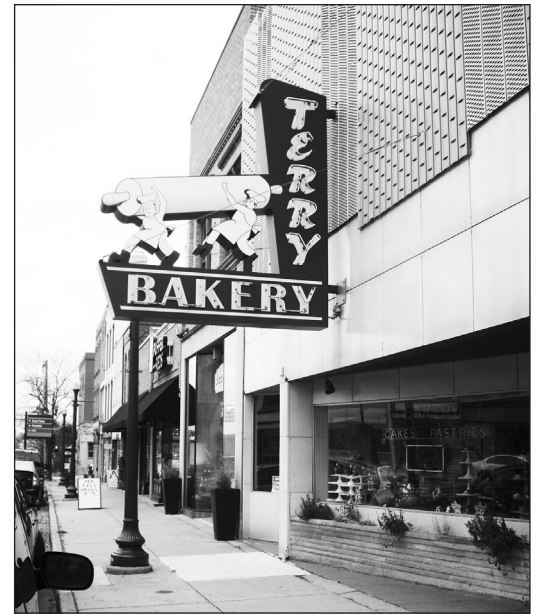
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The front of the George Gaudy Confectionery and Bakery in the 1800s.



The Terry Bakery sign has been on the front of the building since 1950.

Terry Bakery: *The Sweet Shop*

BY JAMES MANN

The sign outside Terry Bakery, with two bakers carrying a huge rolling pin, has been a local landmark for as long as almost everyone can remember. In fact, the sign most likely dates to about 1950. Still, the building has housed a bakery for most of its history. A bakery has occupied the building for all but a few years since 1865.

The brick building was most likely built soon after the fire of 1851, and hosted a dry goods, or grocery store. This was most likely the store of Philander Stevens, who began the institution of free delivery. Sometime during the 1850's Stevens employed Isaac Kimball, who had been a janitor at the Normal School, present day Eastern Michigan University, and was a favorite of the students there. Kimball suggested to Stevens that business might be improved by the delivery of groceries to the students boarding clubs. "A two-wheel push-cart was accordingly procured and its management given to Kimball's ten-year-old boy James," notes *The Story of Ypsilanti* by Colburn.

In 1887 the building became the site of The Star Bakery, owned and operated by George Gaudy. Gaudy was born in Stratford-on-Avon, Ontario in 1865. He moved to Ypsilanti at age 18 and learned the bakery business from Horatio Haskin. Gaudy opened his own bakery on North Huron Street in 1886 and moved to East Michigan Avenue in 1886.

"The store is divided by a partition, the front being occupied as his sales room. He retails bread, cakes, rolls, pies, etc., making the bakery the main feature. He has also a fine selection of confectionery, fruits and nuts, and during the hot summer months makes a specialty of healthful and cooling

beverages. In the rear of the store are ice cream and lunch rooms. Here you can call at any time for an oyster stew or a cup of hot tea or coffee, with anything you wish the bakery to go with it, and make a very palatable lunch. An elevator connects this room with the kitchen, which is directly over it," reported *The Ypsilanti Commercial* of Friday, December 10, 1886. "The bake shop is very light, airy, neat and clean," noted the account. "The oven, 10x12, is built on the most modern style, having what is known as a patent -door and dump. Over 400 loaves can be baked at one time."

An ad in the *Ypsilanti City Directory* of 1888 noted that the Star Bakery was a manufacturer and dealer in ice cream, bread cakes, pastry, confectionery, fruits, nuts, cigars and more. The ad announced: "Ordered Work a Specialty," and "promised delivery daily to all parts of the city." The bakery was soon known for its chocolate.

"When I first started in Gaudy's they were on Michigan Avenue, and they had a bakery on one side of the store and candy on the other, with a space for ice cream in the back corner with an old fashioned soda fountain," recalled Annie Laurie Lambie, in a letter published in the *Ypsilanti Gleanings* of September 1974. "That was back in the day when bread was five cents a loaf or six loaves for a quarter. I don't think Frank Smith ever dipped chocolates; he and Mr. Gaudy made all the candy, ice cream, salted peanuts and punch for the parties. Frank Smith and his wife Margaret served as butler and maid or whatever you called them at the best parties."

The store was moved from West Michigan Avenue in 1914,

to a new location at 24 North Washington Street. The name of the business was changed from bakery to chocolate shop as well. The Gaudy Chocolate Shop continued in business at this location until it closed for good in 1946.

Meanwhile, back at 119 West Michigan, the building was for several years occupied by the Cadaret grocery store. By 1922 the store had been replaced by the Renton Bakery. This, in time, was replaced by the Gauss Baking Company, which continued in business at the site, until about 1950. Then, beginning in about 1950, the store was home to Terry Bakery. Leon Terry was the owner of the business, and it was he who had the original front of the building covered with aluminum. The sign with the two chefs carrying a rolling pin was most likely installed at this time as well. Terry ran the business until his death in 1973.

After the passing of Leon Terry, the business was taken over by Gene and Ruth Jernigan, who had been employed by Terry since soon after he

opened the bakery. In fact, the couple had met and married while employed by Mr. Terry. The official name of the business was changed to The Ypsilanti Bakery, but the Terry Bakery sign remained. "It's always been there," explained Gene Jernigan, and that was good enough for him.

The Jernigans would get up at between 3:30 and 4:00 a.m. to have the first batch of donuts on the counter by the 5:00 a.m. opening time. The oven had to be lit, the dough made and put to rise and the glazes and icing prepared. Their day was done by 10:30 a.m. when they went home, and to bed between 7 and 9 at night. The Jernigans retired in 1999.

The new owners of the shop are Mark Swanson, his wife Debbie Swanson and her brother J. T. Goodrich. The official name of the business was changed to "The Sweet Shoppe", but the Terry Bakery sign remains.

(James Mann is a local historian, a volunteer in the YHS Archives and a regular contributor to the Gleanings.)

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The Ypsilanti Heritage Festival - "More to the Story"

BY JIM BAKER

The summer 2017 issue of GLEANINGS featured a review of the Ypsilanti Heritage Festival's history and how local residents, and the Ypsilanti Convention and Visitors Bureau, secured funding set aside by the State of Michigan to promote tourism and to make the festival a reality. The year was 1979. BUT....what was not mentioned was the nurturing of the seed planted by the Sesquicentennial in 1973. After that hugely successful event, the co-chairs, Marcia Harrison and John Kirkendall, called a meeting of festival volunteers to discuss and review the activities, and said they felt that "this is too good to let die."

And so, without any grants, planning was begun for the First Annual Summer Festival, in 1974. The Ypsilanti City and Ypsilanti Township fathers blessed another festival, and Ypsilanti's merchants added their support. Many of the volunteers that made the Sesquicentennial work were willing to recreate their role again. John and Marcia were the leaders, and contacted the Rogers Company for assistance, souvenir plates, coins, and other memorabilia. Remember Ypsi Ann and Ypsi Andy? The logo for the festival was a stylized Sunflower, created by Kingsley Calkins, local artist and head of the Art Department at Eastern Michigan University.

Events were held in and around downtown, designed to promote wide interest in the community. Tiger pitcher John Hiller officiated the start of the Rocking Chair Marathon which attracted a crowd of contestants to see just who could stay awake the longest, and was held in a parking lot now occupied by Eastern Michigan's downtown campus. It went on for three days before Brad Smith reached a winning 77 hours of continuous rocking! There is no record of the person who came in second, of course just moments behind Brad!

A Tasting Spree was held at the Ypsilanti Methodist Church on Washington Street, to choose the "best" salads, breads, desserts and so on by Ypsilanti cooks. For a small fee, the public had a chance to taste all. A printed cook-book of the entries was popular.

Meanwhile, unlike the Sesquicentennial, there was a "Jubilee", a variety show, starring "your friends and neighbors" in dance, song and act. This was quite the undertaking, requiring hours of preparation, as well as fun and camaraderie. A successful "Spoof of Ypsilanti" performance was

enjoyed by all, even if a little amateurish! As an aside, from that sprung the Ypsilanti Rotary and Jaycees' Follies. But that is a story for another time.

And, of course, there was a parade, with Ypsilantian Lowell Perry as Grand Marshal. Lowell played football at UM, the Pittsburgh Steelers, and was appointed to a U.S. Office by President Ford. Governor Millican made an appearance for the parade. There was an ice cream social, a regatta on Ford Lake, a bicycle race and on and on.

Now, with that successful event in the books, a Second Annual Summer Festival started taking shape. New chairmen,

Sandy McLean and Glenda Keen took the reins. Many of the previous year's events were incorporated, including the Rocking Chair Marathon, the Tasting Spree, the parade and other events around town. The logo for the festival featured "Casa Loma", the Hutchinson mansion on River Street. The ice cream social was back, as well as the chicken BBQ.

This was the time you could buy a Radio Shack calculator that could add, subtract, divide and multiply (that's all, folks) for a little over \$200! Keeping up with the times, the Ypsilanti School Board approved the purchase of a computer terminal. And Gary Allen was chairman of Arts and Graffiti on Washington Street during the Second Annual Summer Festival! You could catch a canoe race, or the "Floatables Race," open to anything and anybody that could float on the Huron River through Riverside Park. A carnival, band concerts, craft sales and sports events took place over the three day July event.

I do not recall the events around the summer of 1977. I'm pretty sure there was not a third summer festival. But the spirit was there, in a sense just waiting for the opportunity to burst out, which it did with the creation of the Ypsilanti Heritage Festival. But, without those early successes, and the framework for "how to do it," the Heritage festival may have taken a completely different tack.

So now, dear reader, you have some history of Ypsilanti's zeal for festivals and parades. Built, in part, by the efforts of dedicated citizens of the area, and which continues today. As the late Paul Harvey would say, "now you know the rest of the story"! Or, more fittingly, the beginning of the story.

(Jim Baker was involved in the planning and operation of the Sesquicentennial in 1973 and the Summer Festivals in 1974 and 1975.)



Ypsi Ann and Ypsi Andy pins were circulated during the early Ypsilanti summer festivals.



The logo for the 1974 festival was a stylized Sunflower, created by Kingsley Calkins, local artist and head of the Art Department at Eastern Michigan University.



The logo for the 1975 festival included a drawing of the Hutchinson House on River Street.

The First Baptist Church

BY JAMES MANN

The community of the First Baptist Church at Ypsilanti was formed in 1836 with 18 members and lead by Elder J. S. Twiss of Ann Arbor. Before this, Baptist ministers occasionally visited Ypsilanti as part of the circuit. At first the meetings of the community were held in the brick schoolhouse on the east side of Ypsilanti. The first pastor was the Rev. John Goff, and he was followed by the Rev. Samuel Jones.

Then in 1843 the community purchased the partially burned church building at what is now 110 North River Street, from the Methodists. The Methodists had abandoned the building after the floor had collapsed during a revival. Flames had spread from an overturned stove, and one woman died from her injuries. Part of the original church building still stands on the site. The Baptist repaired the structure and held their meetings there until 1847, when the Rev. Moore allowed the Baptist to use the chapel in the Seminary building, now the site of the east wing of Cross Street Village.

In 1846 the Baptist community of Ypsilanti purchased lots on the southeast corner of Cross and Washington Streets. The community contracted with Elder I. N. Field for the construction of a new building on this site. This building was dedicated on June 17,



This First Baptist Church at the corner of southeast Washington and Cross Streets was dedicated in 1884 and was destroyed by fire in 1937.

1847, and destroyed by fire on December 28, 1849. Work on a new building was started at once, and this structure was dedicated on September 4, 1850. The new building was 40 x 80 feet, and had a large basement used for prayer and lecture room. Over time the needs of the community outgrew the space of the building. Consideration was given to repairing the old building, but this plan was abandoned in favor of building a new brick structure. The Building Community entered into a contract with Henry W. Coddington of Kalamazoo.

"We made the contract after much hesitation and with feelings of great anxiety," wrote Daniel Putnam, in a report of the Building Committee pub-

lished by The Ypsilanti Commercial on Saturday, December 16, 1882. "The building of a house of worship seemed to be the special work to which Providence was calling us as a people; but with our limited means, the success of the effort to build appeared doubtful, unless the same Providence should grant us special mercies and blessings in our labors. With such feelings, and with, as we hope, some measure of faith in God, and with some reliance upon our brethren and upon the good will of our fellow citizens outside our own organization, the committee determined to commence the work." The old church was moved at a cost of \$330.72, and the walls and roof of the new put up during the summer and fall of 1882.

"At four pm. Monday afternoon a large gathering convened at the site of the new structure." The reason for the gathering was the laying of the cornerstone of the new church. "The cornerstone, furnished by Longbridge & Wilcox, was on hand, first quality Berea sand stone, 16 x 18 inches on the face, 20 x 28 inches on the south side. The date is cut on a fine specimen of Rogerville, (Tenn.) marble, cemented in permanently, with a partition between that and the box. The exercises, conducted by the pastor, Rev. J. Sunderland, began by singing to the tune of coronation, All Hail the Power of Jesus Names. Reading of the scriptures by Rev. I. Gray," reported *The Ypsilanti Commercial* of Saturday, July 29, 1882.

Under the terms of the contract with Coddington, the church could suspend construction if the necessary funds ran out. The members of the Building Committee considered the question, and asked themselves if they should go on and complete the work. "It is

exceedingly desirable to do so if possible. The committee members are not now prepared to say whether it will be possible or not. The first thing to be done is to collect the subscriptions now incurred. The committee will not advise to move further till that is accomplished. It rests therefore with the congregation to determine whether there shall be some delay, or we shall go on at once."

The question of whether or not to suspend work or continue on came up at a meeting of the Building Committee in October of 1883. "After an ample discussion, it was resolved to complete the church immediately, relying upon the generosity of their fellow citizens and the blessing of God upon their labor," reported *The Ypsilanti Commercial* of Saturday, October 27, 1883. The decision to continue with the work appears to have been the right one, as the contractor, H. W. Coddington proved worthy of his labor.

"The plan is a very complete one, hav-

ing a large provision in the way of committee rooms, kitchen, robing rooms, etc, and the whole house equipped with the Ruttan system of heating and ventilation. The floor of the audience room is arranged and seated in amphitheater form, with five aisles leading down to the front. There will be three large memorial windows in the house. The portions of the plan which enable an advantageous use of attractive wood finishing are the best work of the orchestra and organ lost behind the pulpit platform, and the spandrels. Of the latter there are three, dividing the ceiling into four panels. They are simple in effect but quite elaborate in the details of the woodwork. For these and the orchestra work the foundation is black ash, with cherry and red cedar. The grain of the pieces selected for this purpose is wonderful, making marked display. Some of the cherry after being oiled bears a close resemblance to mahogany, while the dark red cedar center pieces look like tulip wood. The natural grain of



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the ash and cherry and the artistic design and finish are worth going a good ways to see.” noted The Kalamazoo Telegraph in a story republished by The Ypsilanti Commercial on November 17, 1883.

The church was cruciform in shape being 91 feet long and 61 feet wide. The structure had a 96 foot tall spire. The main audience room was 64 x 48 feet, and had a seating capacity of 400. The chapel was 30.5 feet by 25 feet, and could seat 160. The choir was 13.5 feet by 21 feet and seated 30. On each side of the chapel were rooms, each 12 by 12 feet. The galleries were 7.5 feet by 34 feet and seated 120. The church had a seating capacity of 710, with room for 100 extra chairs, bringing the total to 810. The dedication of the new church was held on Wednesday, January 30, 1884. As part of the dedication the contractor, H. W. Coddington, stepped forward and presented the keys to the church to Daniel Putnam, the Chairman of the Building Committee. The church had been built at a cost of \$30,000.

The tall spire soon became a local landmark. The church stood until February 19, 1937, when at 4:15 am, a passing driver noticed flames and smoke coming from the church. The driver used the horn of his car to awaken the firefighters in the Cross Street Fire House, directly across the street from the burning building. Flames were coming from the windows and rear of the building when firefighters arrived. Soon after flames burst through the roof of the church and the interior of the building be-



The present First Baptist Church in Ypsilanti located at 1110 West Cross Street.

came a roaring furnace. “The men broke through windows on the south side and played streams of water into the flaming mass, but were handicapped by a wall of smoke,” reported The Ypsilanti Daily Press of February 19, 1937. All members of the force were called in to fight the blaze, and five police officers assisted. “The blaze was brought under control at about 6 o’clock, after a two hour battle, in which houses nearby were showered with sparks,” noted the account. By the time the fire was put out, only the walls and the steeple were left standing. The cause of the fire was never determined.

The increasing role of the automo-

bile was becoming apparent and for this reason a new site was chosen for the next church. The present church is at 1110 West Cross Street, with its large parking lot. As part of the process of moving, members of the parish cleaned 83,000 bricks from the ruins of the old church, and the city of Ypsilanti provided the workers and trucks to move the bricks to the new site. The bricks were not the only item recovered from the old building. The cornerstone is set in the wall of the hallway, leading to the lower level.

(James Mann is a local historian, a volunteer in the YHS Archives and a regular contributor to the Gleanings.)

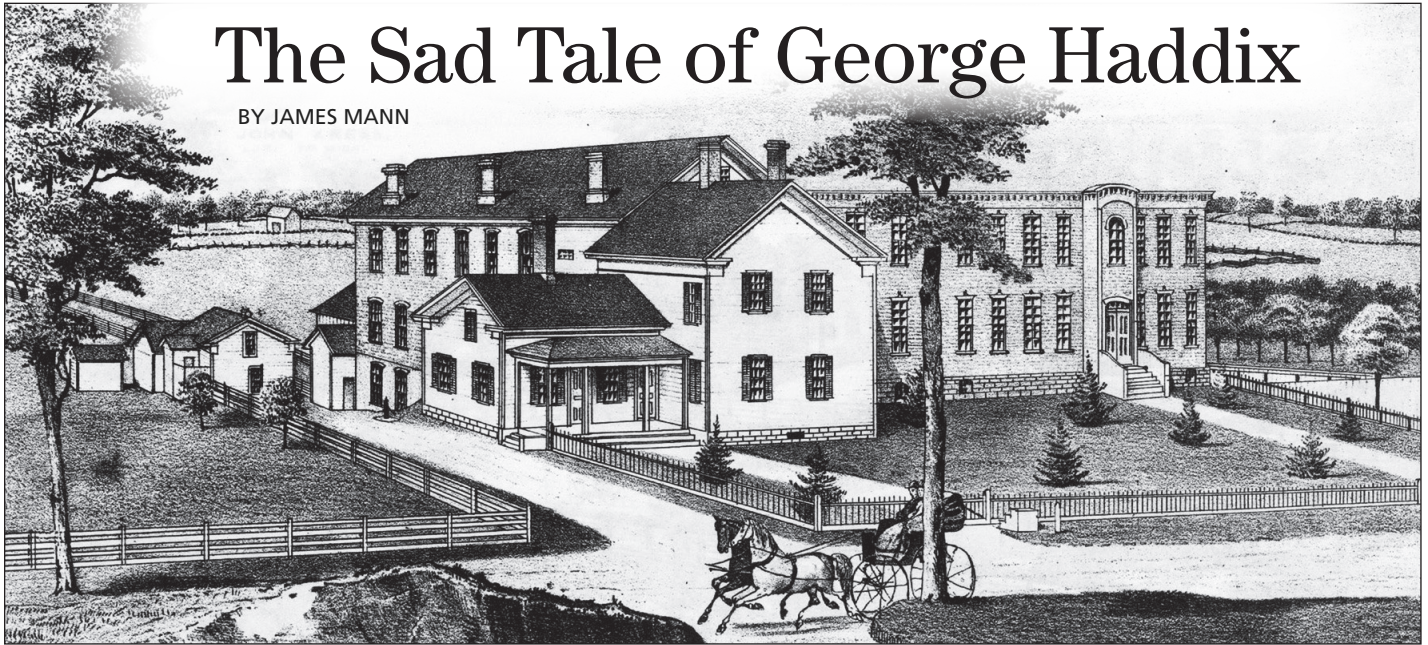


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The Sad Tale of George Haddix

BY JAMES MANN



The Washtenaw County Poor House and Insane Asylum where George Haddix temporarily lived.

What became of George Haddix? The last years of his life were hard ones, but he did as well as he could. Surely, he has long since died, but where is his grave?

Little is known of his life before he moved to Ypsilanti. All that is known is what he told people after he came. Haddix said he was a United Brethren minister and had done evangelistic work in Hillsdale County, Michigan and Williams County, Ohio. He claimed to have been a member of the Northern Ohio conference.

During these years, Haddix said, he acquired a comfortable reserve fund and retired. His wealth, he said, amounted to about \$10,000. Then a friend talked him into investing a major part of his funds in lumber land. Later, the friend sold the land and kept all the money.

The friend, Haddix said, had drawn up papers which left Haddix without redress, except by means he could not afford. Soon after this his wife died, and his health began to fail. There were no other family members he could turn too. Somehow, after all this, Haddix came to live in Ypsilanti.

Haddix arrived in Ypsilanti without fanfare or attracting attention in about 1912. He moved to Ypsilanti with what little he could carry, and rented a small piece of land on the Watling farm south of the city. Here he sometimes went without food, except what nearby residents dropped by and left with him. As the weather turned cold in November of 1914, he was unable to care for himself. Then, on Tuesday, November 24, 1914, he asked to be taken to the County Farm. This was a place he did not want to go.

The Washtenaw County Farm, the site of which is now County Farm Park on Washtenaw Avenue, was a combination poor house and insane asylum. Here were kept those who could not care for themselves. Residents each had a bed, a place to store their few belongings and little else.

Those well enough worked on the farm, which formed part of the grounds.

On Tuesday, March 16, 1915, Haddix left the County Farm, and returned to his hut on the Watling farm. He said he would practice a strict economy over the summer to stay out of the County Farm. He said prison was preferable to the County Farm.

Cold nights and lack of food forced Haddix to take action, to stay warm and out of the County Farm. On Saturday, September 25, 1915, police found him drunk. The case was dismissed without trial. Haddix begged not to be taken to the County Farm. What happened at this point is not reported.

By 1916 Haddix had moved to a hut on or near the grounds of Highland Cemetery, where with a little garden and the kindness of neighbors he eked out an existence. That December a fire destroyed the hut and all it contained. Now Haddix was once again taken to the County Farm. He promised to leave that place as soon as he was able and make a living by doing what work he was able to do.

The record is silent after this on the subject of George Haddix. There is no account of his leaving the County Farm. No report of his passing. There was a cemetery at the County Farm, but no trace of it is to be found today. The cemetery site was covered over by the expansion of Washtenaw Avenue, after the remains were to be moved.

Then again, the remains of those who had no family, as George Haddix, were turned over to the University of Michigan School of Medicine, to aid students in the study of anatomy.

So, what became of George Haddix?

(James Mann is a local history buff, a volunteer in the YHS Archives, and a regular contributor to the Gleanings.)

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