

Ypsilanti GLEANINGS

Official publication of the Ypsilanti Historical Society, featuring historical articles and reminisces of the people and places in the Ypsilanti area.



SPRING 2007

Charles Stewart Mott

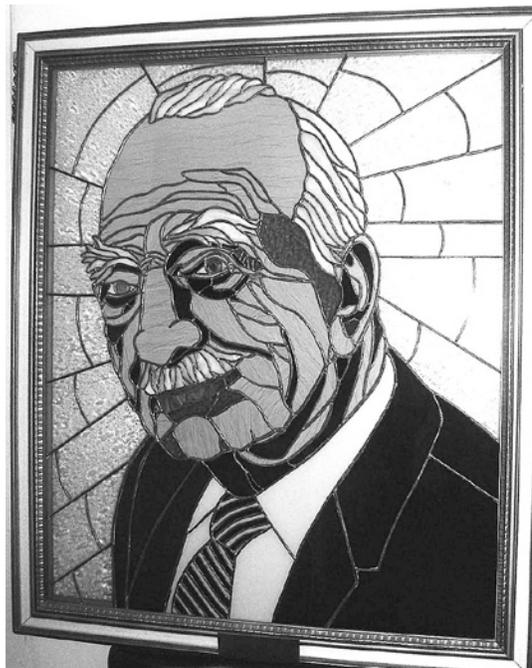
By Dr. Jack Minzey

If there ever was such a thing as a renaissance man, Charles Stewart Mott would certainly have fit that definition. This tall, handsome, distinguished man had a life filled with exceptional accomplishments. He was a very successful industrialist, unique politician, distinguished citizen, excellent family man, dedicated community supporter and willing philanthropist.

Mr. Mott was born on June 2, 1875, in Newark, New Jersey. His mother was descended from immigrants from Ireland, and his father's relatives came from England. His mother's parents had been in the hotel business, and his father owned a cider and vinegar business. At an early age, Mr. Mott showed an aptness for invention. He had designed some of his toys and built a working camera. His plans were to be a draftsman, and he was interested in being a bridge engineer.

After high school, he attended Stevens Institute of Technology, but he dropped out after his first year and joined the New York Naval State Militia. He always had a great interest in the sea, and his sailing experience led him into service with the United States Navy during the Spanish-American War. In that war, he participated in several major naval engagements, serving as a gunner's mate.

Following his military service, Mr. Mott entered into his father's business (the Genesee Fruit Company) and was sent to Denmark and Munich to study yeast culture and sugar. He also used this time to take a bicycle tour



The stained glass portrait window of C. S. Mott donated to the Society by Dr. Jack Minzey.

of England, Ireland, and Europe. He then returned to the family business where he set up an installment system in which customer's indebtedness was documented on post cards. Whenever a person discharged a portion of their debt, they were sent one of the post cards as a receipt. He completed his degree in mechanical engineering at Stevens Institute in 1897. One of his notable accomplishments, at that time, was his invention of a carbonating machine which was displayed at the 1901 Worlds Fair in Buffalo, New York.

Charles's Father and his uncle bought the Weston-Mott company which manufactured wire wheels. Their customers were primarily
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From the President's Desk

By Alvin E. Rudisill

Although the Museum has been closed in January, February and March, there has been a great deal of activity behind the scenes.

Renovation of the Museum basement is in process with new electrical service panels installed, repair of the rock exterior walls and the brick supporting walls, and the installation of new cellar doors and windows. Work is expected to begin in a few days on the new handicapped entrance to the basement after final approval of building permits by the City of Ypsilanti.

The antiquated hot water heating system in the carriage house behind the Museum decided to "die" during one of the coldest days of the year in early February. We had hoped we could nurse the system along until spring arrived but we were advised by experts that the system could not be resuscitated. Jerry Jennings, in addition to supervising the ongoing work in the Museum basement, coordinated the installation of three new furnaces (one on each floor) of the carriage house.

The work on the installation of the restored Tiffany window continues and is expected to be completed in early April. The window has been installed in the library on the first floor of the Museum and is complete with a

"backlighting" system that brings out the full beauty of this work of art. Denis Schmiedeki designed the cabinetry that houses the window and the adjoining library shelves and is coordinating the entire restoration effort. Plans are to refinish the wood floors in the library and living room prior to the reopening of the Museum.

Karen Nickels has coordinated the efforts of a group of volunteers in the process of completely restoring the Craft Room on the second floor of the Museum where the Tiffany window was installed prior to its removal for restoration.

Steve Pierce is coordinating the work of our Endowment Fund Board in the design and execution of a fundraising effort for the purchase of the Museum and Archives property and the many maintenance and renovation efforts currently underway.

The Museum is expected to open again in mid to late April after renovation and maintenance efforts on the first and second floor are completed and the renovation of the basement is beyond the "excessive dust" stage. In the meantime if you have questions or comments about any of our efforts please contact me at 734-476-6658 or al@rudisill.ws. ■

Ypsilanti Historical Museum and Archives

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Welcome!

The Ypsilanti Historical Museum is a museum of local history which is presented as an 1860 home. The Museum and Fletcher-White Archives are organized by the Ypsilanti Historical Society which operates the museum for the city of Ypsilanti. We are all volunteers and our membership is open to everyone, including non-city residents.

2007 Schedule of Events

Jan	Museum Closed in January - March
Jan 10	Archives Advisory Board Mtg (7:00 pm)
Jan 12	Endowment Advisory Board Mtg (7:00 pm)
Feb 6	Museum Advisory Board Mtg (1:00 pm)
Feb 9	Board of Trustees Mtg (3:00 pm)
Feb 19	Quarterly Membership Mtg (2:00 pm)

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Ms. Virginia Davis Brown
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[click here for a map](#)

For Information about upcoming Society events, visit us on-line at:
www.ypsilantihistoricalsociety.org

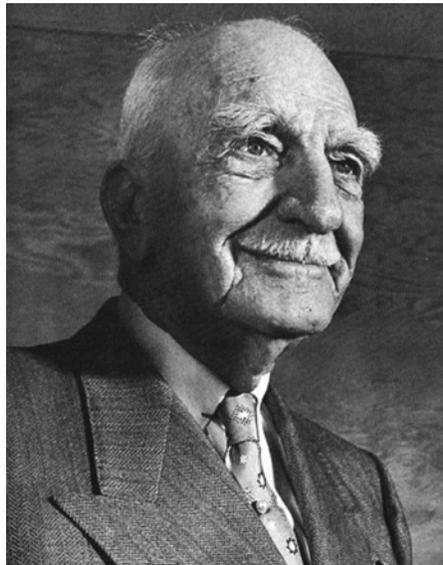
Charles Stewart Mott –
continued from front page

bicycle and wheel chair manufacturers, and Charles became a sales representative for the company. Then, his father passed away (Charles was 24), and Charles became the chief executive officer for the company, and he eventually bought out his uncle's share of the business.

It was at this same time that the automobile business was beginning to develop. Mr. Mott, operating out of Utica, New York, was able to obtain contracts with R.E. Olds, J.W. Packard and Cadillac. Most of the auto activity was taking place in Flint, Michigan. Flint had been a lumbering community of about 2,000 people. When the lumber played out, the city took on a new phase in its development, due primarily to the kinds of people who lived there. These men had the ingenuity and acumen to move this town into becoming a major automobile center.

One of the geniuses of the automobile movement in Flint was Will Durant, the grandson of William Crapo, a lumber baron and former governor of Michigan. Mr. Durant had partnered with J Dallas Dort, a prominent carriage maker in Flint, to build automobiles. One of the basic needs of building an automobile was to develop a metal axle which could handle the speeds at which automobiles might travel. In 1903, David Buick had begun his operation in Flint, and he brought Will Durant into his operation. They then contracted with Weston-Mott to build their axles. Contracts soon followed between Weston-Mott and other companies such as R.E. Olds, J. W. Packard and Cadillac. Eventually, the Mott-Weston company became known as Weston, and Will Durant bought 49% of the Weston stock.

The following years were mercuric. Flint eventually grew to over 200,000 people, and the Buick Company evolved into a company called General Motors. This company was employing 29,000 people as early as 1929, and the city boasted such names as Walter Chrysler, Louis Chevrolet, Charles Nash, and Ransome Olds. Mr. Mott traded the rest of his Weston stock for General Motors Stock, and he became the largest single stock holder in the company. He was elected a director



Charles Stewart Mott.



Frank Manley was awarded an honorary Master's Degree from Michigan State Normal College in 1937.

for life and was responsible for hiring William Knudsen, Albert Champion, and Alfred Sloan. He was also responsible for the use of ethyl gasoline, Ducco paint and using common bodies for various vehicles. At one time, his employees were getting 27 cents per hour, and were the highest paid auto workers in the nation.

Mr. Mott was very interested in politics, motivated by his desire to be of service to his community. In 1912, he ran against Flint's socialist mayor. His platform included the belief that schools should be open for community use. (p 47) His basic belief was that "National politics have no place in municipal government." (p 63) He won the election, and his accomplishments included building sewers, involving women in the government, buying coal in advance to save money for local citizens and developing a series of letters to provide information for the citizens of the city. He was perceived as a very "hands on" mayor. He ran for mayor twice more and lost, then won again on his third try. During this term, he donated his salary to fund a dental program in the public schools. He resigned from office during WWI to serve as a major in the War Department. In 1920, he was convinced to run for Governor of Michigan. He lost that election, and that was the last time he sought public office. However, he did serve as Michigan Aide to the Secretary of War from 1924 to 1934.

Mr. Mott was a devoted family man. His first wife, Ethel Harding, suffered from a great deal of ill health. She died as a result of a fall, and Mr. Mott married for a second time. This marriage was annulled, and a third marriage ended in a divorce. His marriage to his fourth wife, Ruth Rawlings Mott, took place in 1934. Mr. Mott was a strict disciplinarian with his children. He was also a very frugal man, and the stories abound relative to his JC Penny suits (which lasted him for 20 years), his inexpensive car (which he drove himself), and his common activities in which he could be seen daily walking the streets of Flint, eating at the "5 and 10 cent Store" and working as a laborer during Flint's great tornado. However, he was very generous with his money when it came to others' needs. In the 1920s, he funded a crippled children's health camp, a sight saving program, a Community Foundation United Service Organization, the Red Cross, the Institute of Arts, a boys camp, several churches and many colleges. It was in 1929, when he was President of the Union Industrial Bank, that employees embezzled \$3,593,000 of the bank's assets. Mr. Mott put up his own money to cover those losses so that Flint citizens would not be the victims of that crime. (p.100)

Mr. Mott was also highly moralistic. He did not smoke, drink or gamble. He liked hunting, fishing, golf, and tennis. He also had an avid interest in music, art and lit-
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Charles Stewart Mott –
continued from page 3

erature, and he and his wife often traveled to New York City to take part in the cultural activities there.

Enter Michigan State Normal College

In 1935, Mr. Mott was sixty years old and had a life filled with achievements. He was a multi-millionaire, a highly successful industrialist, a successful politician, a wonderful family man and a greatly admired and revered member of his community. However, his life was about to change, and as a result of that change, the Flint community, and particularly the public schools, were to become a Mecca for an idea which would spread around the United States, and indeed, to various parts of the world. The change was triggered by the chance meeting of Mr. Mott with a Michigan State Normal College alumnus named Frank J. Manley.

Frank was a native of Herkimer, New York and had come to Ypsilanti to attend college at the urging of his brother in law, Bingo Brown. Frank enrolled in a program for the training of physical education teachers, and this program put him in direct contact with a man he deeply admired, Wilbur Bowen. Professor Bowen was to influence Frank both personally and philosophically. This impact was described by Frank in his own words. "From 1923 to 1927, I had the privilege of learning from Professor Wilbur P. Bowen, the greatest physical educator I have ever known. He not only believed in the importance of athletics and group recreation – he believed that they provided the key to good living, and that all community facilities should be made available for people to use for such activities. He felt that when people have a chance to express themselves in athletics and recreation, their tendency to do the right thing is improved for their whole lives. He was preaching a doctrine that my own experience verified, and I was inspired by his ideas. One of the specific ideas was keeping school building open around the clock, around the year, for public use in recreation programs open to everyone." (p 114)

Frank also found inspiration at MSNC from another man, Professor Charles Elliott. About this professor, Frank said, "From Professor Charles M. Elliott, head of the Special Educa-

tion Department at Michigan State Normal College, I derived another fundamental idea: every person is an individual and is to be treated as such. This included the fact that you don't treat anyone as being a Catholic, Jew, or Gentile, or Negro, or capitalist, or laborer – but only as a separate, individual human being to be respected and valued for himself." (p 114)

With these ideals and motivations, Frank took a position in Flint, Michigan as a physical education teacher. For a few years, he served at various school buildings and later became director of physical education for the entire Flint School System. Frank had tried for several years to convince the school administrators to build on Professor Bowen's philosophy. Then, at a service club's luncheon, he gave an address related to his thoughts. Present at that luncheon was C.S. Mott. Mr. Mott had often stated that "When a man believes that nothing else is important, really, except people, how can he implement his belief effectively" (p 112), and Mr. Mott had always championed a wider range of the use of public schools for the community.

Mr. Mott was intrigued by the thoughts of Frank Manley, and the two formed a friendship which eventually ended up on Mr. Mott's tennis court. The story which Frank liked to tell was that they had a tennis match, and Mr. Mott invited him to another match the next day. Frank agreed and responded to the invitation by saying that he would welcome the match and that next time, he would bring the tennis balls, and they would have some nap on them.

It was at one of these matches that Mr. Mott suggested that he build a boys club. Frank pointed across the field to two school buildings and asked why they didn't use the buildings which they already had. The right idea had found the right person to finance and promote it. Mr. Mott appeared before the board of education and suggested this idea. The board of education quickly accepted the idea with the thought that they were surprised that no one else had ever thought of this idea. Years later, Frank would say that although he had presented this idea many times before, he had learned that "It is much more important to get a good idea accepted than it is to get the credit for it" (p 119)

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Dolls In The Dow House

By Claire Shefler

(reprinted from *Doll Castle News*)

Ypsilanti is a bustling college town located in southeastern Michigan, along the Huron River.

Long ago, this area was the camping and burial grounds for several Native American tribes. In 1809, Gabriel Godfroy, a Frenchman, established an Indian trading post on the west bank of the river. Fourteen years later, Major Benjamin Woodruff and his companions from Sandusky, Ohio, founded a settlement on the east bank of the river. In 1825, the area was platted by Judge Augustus Woodward, William Harwood and John Stewart. Judge Woodward named this community Ypsilanti in honor of General Demetrius Ypsilanti, a brave hero in the Greek War of Independence. Today, Ypsilanti is an industrial center and the home of Eastern Michigan University, the oldest teachers' college west of Albany, New York.

In 1860, Asa Dow, a wealthy Chicago businessman, came to town to join his friend, Daniel Quirk, in several businesses. On a bluff, high above the river, Mr. Dow built an elegant 12-room Italianate mansion featuring four ornate fireplaces, high ceilings, hardwood floors and a handsome winding staircase. He and his wife, Minerva, enjoyed living in this magnificent brick showplace for a short period of time. She died in 1864, and he returned to Chicago. Over the years, several prominent families have had the privilege of living in the Dow house. In 1966, it was sold to the city, and four years later it was offered to the Ypsilanti Historical Society for use as a museum. Visitors to this splendid museum are given a glimpse of what life was like in Ypsilanti during the 19th century.

An amazing number of local residents have generously donated their treasures, trinkets and heirlooms to the museum. Members of the historical society have used their time and talents to arrange these thoughtful gifts in attractive and educational exhibits. On the main floor, collections of Victorian furniture and accessories are on display in the parlor,

dining room and kitchen. Another main-floor room houses a collection of Native American artifacts and a collection of antique and vintage toys, which includes a homemade Noah's ark with numerous wooden animals, a small lithographed paper-on-wood doll house, a painted green toy cupboard and a homemade cradle holding a 1950's drink-and-wet baby doll with a hard plastic head featuring painted brown hair, an open mouth, tear ducts and blue sleep eyes.

In the parlor, a life-size companion doll is modeling an early 20th-century child's dress, that is made of white wool and has a dropped-waist, a pleated skirt, navy-blue arm bands and pearl buttons down the front. The doll's white stockings and white vinyl Mary Jane shoes are original. She has rigid vinyl limbs and a soft

vinyl head featuring blue sleep eyes, pale-pink lips and blushing cheeks. A curly ash-blonde wig covers her rooted brown hair. She was made by the Allied Eastern doll company, and she appeared in the 1960 Aldens catalog as Jodi Lynn. The following year she appeared in the catalog as Honey Mate or Walking Wendy with a buggy.

Several dolls are keeping company in the well-furnished kitchen. Seated in an antique highchair is a 1969 Effanbee baby doll. This all-vinyl doll has rooted blonde curls, blue sleep eyes and soft-pink lips. She looks cute dressed in her original pink overalls and white blouse with puffy sleeves. A 19th-century Boston rocker is holding a family of African-American rag dolls and a pair of Amish rag
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Below: The Companion Doll. (Note: Doll has different clothes than those described in article.)

Right: The 1969 Effanbee Baby Doll.



Dolls In The Dow House – *continued from page 5*

dolls that are homemade. A commercially-made composition doll is resting in a Victorian child's chair. This well-loved doll has blue sleep eyes, a bright red mouth showing teeth and a strawberry-blonde mohair wig. All of these dolls and a few more fabric dolls loom cozy sitting in the antiquated kitchen.

At the top of the tall staircase, a grand hallway leads from the front of the house to the back of the house. It is lined with antique cabinets that showcase collections of antique beaded purses, fans and hand-painted French dishes.

curls and waves. She is costumed in a frilly white organdy gown elaborately adorned with tiers of ruffles trimmed with pink piping. A silver bar pin adorns the bodice of her fancy gown, and pink beads encircle her neck. This display doll, which is in excellent condition, adds a touch of glamour to the old-fashioned bedroom.

At the far end of the corridor, there is a wonderful children's room beautifully decorated and furnished with marvelous furniture and playthings dating from the 1860's to the 1960's. A wide variety of precious dolls made of fabric, china, bisque, composition and vinyl populate this amazing room. They are neatly displayed with rare pieces of furniture

short curly hair, is posing on a circa 1915 Mission-style settle bench, that was made for dolls. The fifth china head doll is having a tea party with a bisque head doll. They are resting on children's chairs. All of these antiques are in very good condition.

Six bisque headed dolls dwell in the children's room. Dating from near the turn of the 20th-century, these girl dolls have pretty "dolly faces" featuring sleep eyes, open mouths and full cheeks. They appear to be wearing their original wigs and costumes, but some of them have new hats and hair ribbons. Two of these fine dolls are posing near the glass wall. One is riding in a fancy wicker and wood doll's pram dating from the late 1800's. This old-fash-



Left: The Composition Doll.



Right: The Boudoir Doll.



Right: The Chase Hospital Lady.

Some of the former bedrooms are used to exhibit collections of vintage clothing, musical instruments and tools. One of the front bedrooms is completely furnished with beautiful Victorian furniture and linens.

A unique and well-made boudoir doll, dating from the 1920's, is posing in the lovely bedroom. She is an attractive lady doll with a molded fabric head and a stuffed fabric torso and limbs. Her face has painted reddish-orange lips, one-stroke eyebrows and long silk eyelashes. Her head is crowned with a platinum-blonde mohair wig styled in soft

and collections of antique doll clothes, quilts and dishes. All of these fabulous treasures are preserved behind a wall of glass.

Five quaint china head dolls, clad in their original apparel, reside in this impressive room. Two of these beauties' are sitting in the back of the room, on a full-size settee, dating back to the late 1800's. The dolls have flat-top hairdos, and they date back to the time of the Civil War. One china head doll is standing beside a bisque head doll, in front of a walnut cupboard, which is overflowing with a collection of antique garments made for dolls. An 1880's china head doll, with

ioned girl doll has big blue eyes, softly painted pink cheeks, a smiling mouth showing teeth and long honey-blonde hair with straight bangs. She looks sweet dressed in her original dark-printed maroon frock and black leather high-top shoes. Seated nearby, on a child's chair, is a blue-eyed doll with brightly colored cheeks a red mouth and dark brown hair piled on of her head. She is nicely costumed in her original white organdy and lace dress accented with a pink satin sash. A matching pink bow adorns her hair. Long black stockings and white leather high button shoes complete her costume. All of the bisque dolls are well-dressed and very pretty.

From 1889 until the 1930's, Martha Jenks Chase, the wife of a prominent physician, designed and produced unique cloth dolls in her own company, located in Pawtucket, Rhode Island. The dolls' heads were made of stockinet fabric stretched over molded face masks; and their skin colors, features and hairdos were painted with oil-based paints. Their bodies were made of sateen fabric. These artistic dolls were sold dressed and undressed. They represented babies, children, adults and characters from "Alice in Wonderland." African-American dolls were produced with distinctly ethnic features. In 1911 Mrs. Chase introduced the Chase Hospital Lady. This well-proportioned and life-size mannequin was designed to help teach student nurses how to care for adult patients. In 1913 she introduced the Chase Hospital Baby to help teach the students how to care for babies. Today, the Chase dolls are prized by collectors.

The museum proudly displays two Chase dolls inside the Children's room. One is a life-size baby doll with dark blonde hair. She looks adorable dressed in an exquisite christening gown and matching bonnet. The other doll, which is very rare, is a life-sized Chase Hospital Lady, who is posing as a grandmother. She is wearing a gray curly wig, golden spectacles, a long black taffeta skirt and a frilly white blouse. Seated on a late 1800's

platform rocker, she is reading a story to the doll children, who are sitting beside her.

The children's room houses a wide variety of toys designed for boys. Numerous cast-iron toys such as circus wagons, a soft-drink wagon and fire fighting equipment line the shelves of an antique bookcase. A collection of Native American figures are displayed in a large built-in cabinet. A metal pick-up truck, stuffed animals, a ring toss game, a marble game and baseball equipment are scattered on the floor. Surprisingly, many of these vintage toys look brand-new.

Throughout the last fifty years, the Michigan Historical Commission and the Michigan Department of State's Michigan Historical Center have set up more than 1300 official historical markers that tell the intriguing stories of Michigan's past. One of these official green and gold markers stands proudly in front of the Ypsilanti Historical Museum. It tells the rich history of Ypsilanti. A visit inside the museum brings this history to life. History buffs find this museum fascinating. Doll lovers find it enchanting. Members of the historical society welcome visitors to the museum on Thursday, Saturday and Sunday from 2 p.m. to 4 p.m. The museum is located at 220 North Huron Street, Ypsilanti, Michigan 48197. ■

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St. Luke's Episcopal Church of Ypsilanti – 1830-2007

By Valerie Kabat

In the Beginning:

In a tiny birch-bark canoe one Sunday morning in 1802, a Church of England clergyman, the Rev. Richard Pollard, paddled across the Detroit River on his way from Sandwich, Ontario, to the small frontier trading post of Detroit. This, to many, was the beginning of the Episcopal Church in Michigan. For over 20 years, Rev. Pollard held services for some 30 families in the Indian Council House (at the present corner of Jefferson and Randolph Avenues). Thus his parish, St. John's Church, Sandwich, has often been referred to as "the Mother Church" of the Diocese of Michigan.

Many, however, prefer to give this title to St. Paul's Church, Detroit, organized in this same Council House on November 22, 1824, under the leadership of the Rev. Richard Fish Cadle. Four years later, Bishop Hobart of New York consecrated the first building of this first Episcopal parish in the whole Northwest Territory. This earliest Gothic structure in Michigan, with its two-storied tower, stood on lower Woodward Avenue, between Congress and Larned, flanked by a Presbyterian Church on the south and a Methodist Church on the north.

While Rev. Pollard was kept busy by his own parish in Detroit, he sometimes traveled through Washtenaw County, stopping in Ypsilanti to "read the service." While it is not clear how often this happened, it is likely that it was as early as 1825—the year the plat was recorded as "Ypsilanti." Remember that there were only eight or ten families in Washtenaw County at this time!

In 1829, the Norris family moved to the area, with Mrs. Mark Norris immediately assuming a leadership role in the life of her new community. Her search for an Episcopal minister, at the request of an ill friend, resulted in a visit from Rev. Cadel from Detroit. Later that same year, he came to Ypsilanti to hold services in a vacant room a few doors west of the Hawkins House (on

West Michigan Avenue where the Ann Arbor News currently has their Ypsilanti office).

Also in 1829, Episcopal layman Andrew Cornish, a Justice of the Peace, came to live in Ypsilanti. He held weekly lay services for a small group of Episcopalians (sometimes at a hotel, sometimes in a school house and often in private homes) until the arrival of the first resident priest.

That priest was Rev. Silas C. Freeman ("a man of more than ordinary talent, of commanding form and noble voice"), who came to Ypsi-

Chicago Road (now Michigan Avenue) would not be opened for five more years. Then, as now, the Huron River flowed steadily by.

In 1832, the Episcopal Diocese of Michigan was organized by Episcopal parishes in the "territory" of Michigan (which included present-day Wisconsin). It would be five more years before Michigan became a state. With its founding predating that of the Diocese, St. James' was named as one of the six founding parishes.

A Parade of Preachers

In 1834, Rev. Freeman resigned and Rev. John P. Bausman was appointed as "missionary in charge." He stayed for only a year. It is unclear who was running the show from Rev. Bausman's resignation until the diocese appointed the Rev. Charles Reighly in 1837, directing him to reorganize the



Drawing by James Baker.

lanti in 1830. And thus, the Ypsilanti parish was born at 120 North Huron Street. Only the name has changed in the last 177 years, making St. Luke's the oldest extant church in Ypsilanti.

On that first Sunday morning, the City of Ypsilanti had been chartered for just five years, stagecoach travel from Detroit had only recently become possible, and the military

parish - which he did, with the new name of St. Luke's. After Rev. Reighly's resignation (probably in March 1839), Rev. F. Dr. Frances Higgins Cummings held services until the vestry invited Rev. Henry P. Powers to take charge.

Rev. John Andrew Wilson became rector in 1847. Wilson was truly a man of pioneer fortitude, routinely walking from Ann Arbor

to Ypsilanti and back. On June 10, 1872, Rev. Wilson celebrated his 25th anniversary as rector; the community and the diocese paid homage to him. Ten years later, he announced his decision to retire. In his touching, last sermon he said, "Each brick in St. Luke's and the rectory has been baptized in my prayers."

Rev. Thomas W. MacLean served as rector from 1882 to 1885. The Rev. Deacon John Mahelm Berry Sill, during his tenure as principal of Michigan Normal School (now Eastern Michigan University), appears to have been the sole clergy from the time of MacLean's departure until the arrival of Rev. Montgomery S. Woodruff in August 1888. (Woodruff apparently has no connection to Benjamin J. Woodruff, founder of Woodruff's Grove.) He remained at St. Luke's for four years, also serving in Belleville during that time.

Rev. Montgomery Goodwin succeeded Woodruff in 1892. Four years later, when Goodwin was appointed to a chaplaincy in the U.S. Navy, Rev. William Hothersall Gardam became St. Luke's rector. Gardam was born, educated and ordained in England and found the many traditions of St. Luke's to fit well with his own.

The first mention of a rector's wife is that of Mary Chase Gardam, who was great granddaughter of Bishop Philander Chase, first missionary bishop of Ohio and Michigan. She was, apparently, a tireless worker for St. Luke's - visiting the sick and organizing the well.

Rev. William Heilman began his work at St. Luke's in 1915, coming from Lexington, Kentucky. The times were unsettled and war was freely predicted. When the call for volunteers came in 1918 from President Woodrow

Wilson, Rev. Heilman promptly responded, enlisting as a chaplain in the Army.

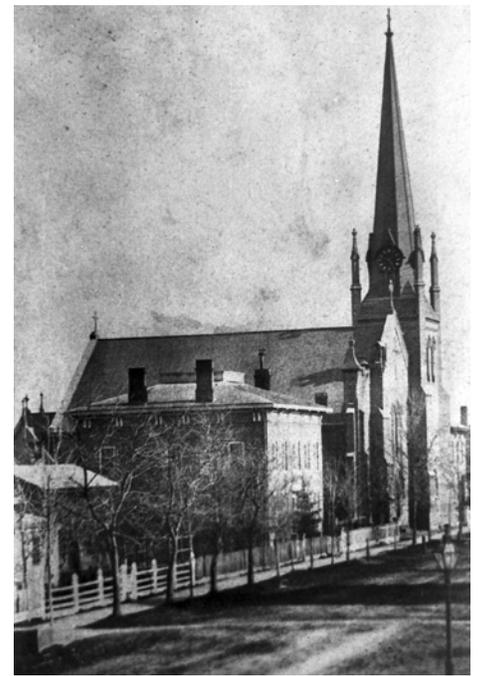
The next two years were full of uncertainties. Rev. Thornton Denhardt of Denver, Colorado, acted as supply rector for a time; and the diocese often supplied clergy, including Dr. William Sayers, who preached frequently at St. Luke's.

At the close of the war, Rev. Berton S. Levering came to St. Luke's from St. Peter's Church in Delaware, Ohio. He preached his first sermon at St. Luke's on January 12, 1919, and became rector just two weeks later. Levering's tenth anniversary was celebrated with a gala dinner on March 12, 1929; but in September, he announced his resignation—in order to take charge of All Saints Chapel in Detroit.

On January 5, 1930, the Rev. John Francis Sant became rector of St. Luke's, coming from St. Joseph, Detroit, but left four years later for the larger Christ Church, Detroit. He was succeeded by the Rev. Robert Lawson (1934-38), the Rev. Reginald T. Appleyard (1938-44), the Rev. Robert Lionne Dewitt (1944-48); the Rev. Hugh Carleton White (assistant from 1947-48 and rector from 1948-52) and the Rev. Richard Harold Schoolmaster (1953-58).

The Rev. Sidney Swain Rood arrived in August of 1957, having already founded churches in Houghton Lake and Gladwin. By all accounts, he was "...at the heart of caring for people in Ypsilanti. He worked with anybody in need—alcoholics, people in halfway houses, food drives clothing...He touched the lives of many, many people." Sadly Rev. Rood's life was cut short (at 63) by a sudden heart attack while in the sacristy preparing for the 10:30 a.m. service on Sunday morning in July 1982.

The Rev. Jasper Pennington arrived in 1983 and presided until 2001.



St. Luke's c. 1870. You can clearly see the detached "Parish House in this picture.

The Rev. Dr. JoAnn Kennedy Slater had an inauspicious beginning at St. Luke's. The parish was in turmoil, and Bishop Wendell N. Gibbs, Jr. warned the congregation that the doors of St. Luke's were in danger of being closed. That was the bad news; the good news was that he believed in St. Luke's and offered diocesan help. Even better news: The parish believed in itself.

The journey from 2001 to 2006 was a bumpy ride, but St. Luke's has emerged stronger and more alive than ever, building on the foundation of the last 177 years. A sign of that success was the appointment of the Rev. Slater as rector in November 2006.

Bricks and Mortar

While the parish of St. Luke's began worshipping at the address currently designated as 120
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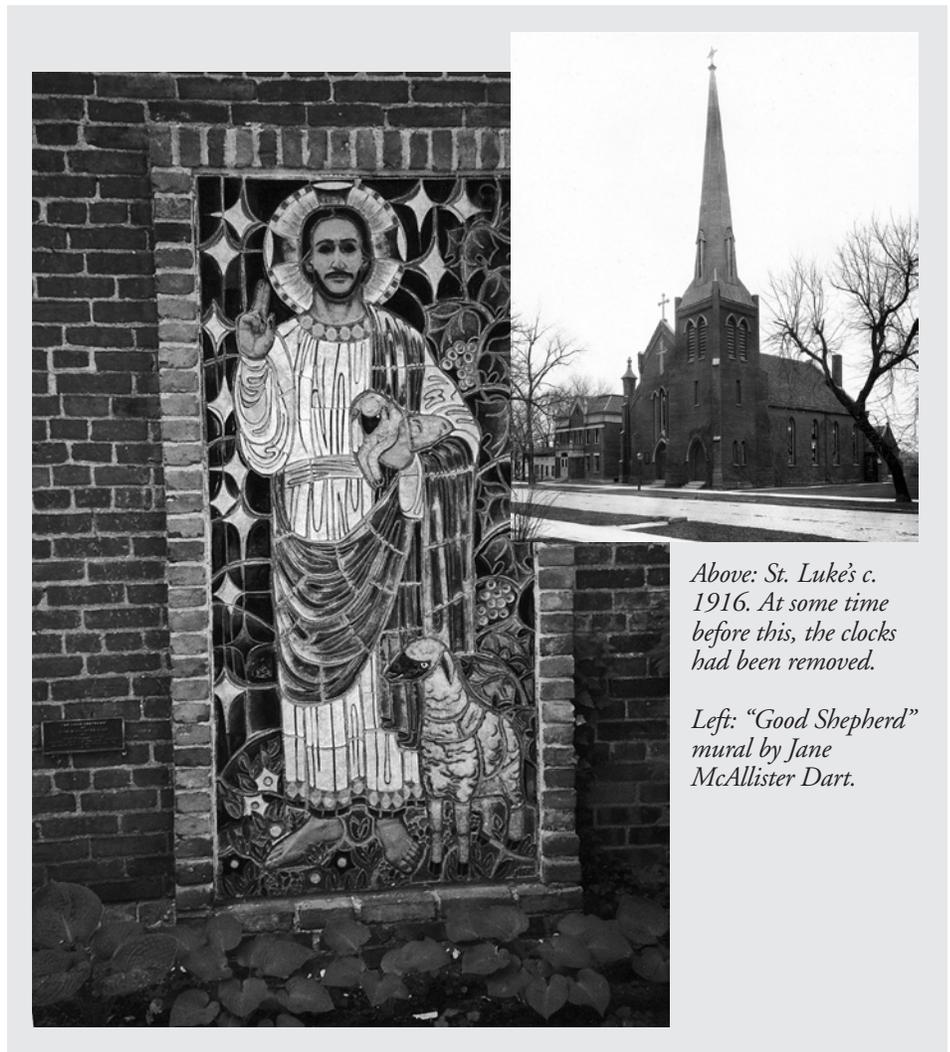
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North Huron in 1830, it wasn't until March 14, 1840, that the property deed was conveyed from the City of Ypsilanti to the Right Rev. Samuel A. McKorsky, Bishop of the Diocese of Michigan, in consideration for \$1,600. As early as 1814 this same plat had been sold to Gabriel Godfroy, Sr. (of Godfroy's Trading Post) for the consideration of \$100. Godfroy, in turn, sold it to Henry I. Hunt in 1824 for \$816.

The original structure was a simple frame building (probably originally built as a home), and by 1837, it was clear that a new structure needed to be built. It was completed in 1838 and dedicated on July 1 of that year. It was an uphill battle to get this project off the ground and, finally, completed. It turned out that the battle would not end there, though, as the parish had difficulty meeting its financial obligations and would have lost the building had it not been for a \$1600 (\$2000 with interest) loan from the Missionary Committee of the diocese.

At a meeting of the vestry in March 1856, it was resolved to enlarge and improve the then-existing church edifice, but this proposition soon turned into a plan to erect a new building on the location of the old church. This new building was consecrated on June 28, 1857 (though the spire and pews would not be completed until 1871). It was the first church building built by Ypsilanti contractors Ballard and Edmunds. (Both Arden Ballard and James Edmunds were sons-in-law of Benjamin J. Woodruff, having married, respectively, daughters Adelia and Angelina; and both were members of St. Luke's. Arden Ballard was a member of St. Luke's first vestry.)

The total cost of this structure (furnished) was \$15,000. It was designed by Detroit's premier architectural firm, Jordan and Anderson, and is one of the oldest, thoroughly Gothic Revival churches in Michigan. The structure reflects the changing tastes in, and theories of, ecclesiastical architecture. Early 19th century architects had used pointed ornaments on their buildings and called the resulting design "Gothic." The interest in building new structures based on medieval forms and



Above: St. Luke's c. 1916. At some time before this, the clocks had been removed.

Left: "Good Shepherd" mural by Jane McAllister Dart.

decorations, even to the point of copying actual medieval structures, had its origin in the High Church movement of 19th century Anglicanism. The success of that movement is evident in the fact that, when most people think of church architecture, it's medieval architecture that comes to mind.

The design of St. Luke's is modeled after Gothic-inspired churches, including St. Paul's, Detroit. The plan is basically that of a central, gable-roofed box with a tall tower and spire on one side of the facade, and a smaller turret—or pinnacle—on the other. The elevation features pointed arch window and door openings, prominent buttressing, pinnacles, and gables, making it a somewhat subdued example of mid-Victorian Gothic Revival architecture. Numerous churches were built in Michigan using this same basic plan. St. Luke's was the first outside of Detroit and stands as a monument to the importance of the City of Ypsilanti in the mid-century. Inset

over the west-end lancet windows is a great St. James Cross, an homage to the short-lived, fledgling Episcopal congregation of St. James which was reorganized into St. Luke's.

The exterior view of St. Luke's has not changed greatly in the past 130 or so years. Except . . . , the spire (the tallest in Washtenaw County) was (sadly) taken down in 1971 in response to concerns about its structural integrity. Apparently, the heavy traffic on Huron Street created vibrations which lead to serious safety concerns.

The bell (manufactured by the Meneely Bell Casting Company in Troy, New York), which was originally housed in the spire, was then moved into the Cloister Garth Memorial Garden. Instead of tuning his bells, Clinton Meneely relied on exact profiles and, if necessary, cast again and again until he achieved the desired result. Two separate factions of the Meneely family operated two foundries which

together are said to have produced 65,000 bells in their life. Alas, they are no longer in production today.

On October 20, 1974, the Rev. Sidney Rood consecrated the Cloister Garth (a small, enclosed garden) for the interment of ashes of deceased parishioners and friends of St. Luke's. Designed by landscape architect and parishioner Arthur J. Howard and made possible by a gift from parishioner Marion Stowe, the Garth is a place of beauty and repose at all times of the year. In every season, flowers and shrubs enhance the New York bluestone and the St. Francis statue and the mural of the "Good Shepherd" by Jane McAllister Dart, a retired professor of art at Eastern Michigan University.

The church itself is built of soft "Chicago" red brick. The lintels, sills, water tables and other architectural elements, which appear to be stone, are actually of the same red brick, coated with a limestone-colored mortar. Unfortunately, this decorative treatment tended to trap dampness which, in the course of the freeze-thaw cycle and general expansion due to moisture, has resulted in some breaking of the bricks. In addition to the sanctuary, St. Luke's includes two other buildings to the north of the sanctuary.

(1) The original "Parish House," built as a rectory, was removed in 1927 to make room for the current building, which was finished in 1928 (cost: \$71,000). A housewarming was

held in September 1929 and was packed by community members.

(2) The "50s" building—which houses classrooms and offices, a kitchen and meeting spaces, including the "Great Rood Hall" (named for the late Rev. Sidney Rood) was completed in 1955. This is truly a "50s" building, exhibiting the style (or lack thereof) of other buildings erected during this decade.

Interior

St. Luke's has a large, auditorium-type nave—much like the Protestant meeting houses of the 18th and early 19th centuries—while the emphasis on the altar and the majesty of the Gothic architecture reflects the Church's Catholic heritage. This balance of traditional and reformed elements is typical in a mid-19th century Anglican Church. The plan of St. Luke's reflects the shift in taste in the Victorian era from religious architecture (based on Classical models) to those of a medieval flavor.

Although the interior has been remodeled and redecorated several times since the church was built in 1858, it has not changed appreciably since the 1940s when a dark oak and stained glass screen was erected to divide the narthex from the nave.

The organ now in use was donated by Dr. John Sill in 1885, during his tenure as principal of Michigan Normal School (now Eastern Michigan University). He also donated the al-

tar that is still used. Other church furnishings were given as memorials over a period of time from the late 19th century to the present. Dating to an early period of interior redecoration is the altar, consecrated on Epiphany 1889. The brass eagle lectern and the wine-stem dark-oaken pulpit were memorials to the Rev. Dr. Gardham. The dark oak choir stalls, rail in front of the choir and fine brass gate were a memorial to Mr. and Mrs. Daniel Quirk, given on Easter 1916. The present altar rail and matching reredos (the screen behind the altar) were installed in the 1950s, along with the lighting fixtures and pews.

At one time the walls of the nave featured joyous, colorful stenciling, likely dating to a decorative program implemented in the early 1900s by Mrs. Mary Chase Smith Gardham, wife of the rector of St. Luke's. Mrs. Gardham, herself an artist, may well have been responsible for much of the late Victorian decoration of St. Luke's.

Works of Art

Windows: The ten magnificent memorial stained glass windows by Willets of Philadelphia were installed between 1945-1949 under the chairmanship of Daniel Lacey Quirk, Jr., and Charles K. Lamb. They replaced earlier Victorian glass and were a mixture of painted and stained work.

Willets of Philadelphia was founded in 1898 in Pittsburgh and moved to Philadelphia in 1912 where it remains today.

William Willet (1867-1921) and his wife Ann Lee Willet did great pioneer work in the revival of traditional craftsmanship and the renewal of interest in medieval glass. In 1921, Henry Lee Willet (1899-1983) continued his father's work. With his wife Muriel Crosby Willet and his children, E. Crosby Willet and Ann Willet Kellogg, he helped to revive medieval glass-making techniques in the United States.

The Willets of Philadelphia windows at Historic Saint Luke's Church are as follows (starting at the west end of the Garth wall):

1. The **MOORE WINDOW** (Acts of Mercy Window), in memory of Mary Conway Moore, 1844-1888, given

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by Mr. Jay Moore and Mrs. Minnie Thompson, and depicting the Seven Corporal Acts of Mercy from Matthew 25:31-46.

- Feeding the hungry (bread and knife)
- Giving drink to the thirsty (glass and pitcher)
- Clothing the naked (coat)
- Ransoming the captive (chains and manacles)
- Sheltering the stranger (house)
- Visiting the sick (basket of flowers)
- Burying the dead (coffin, pick and shovel)

2. The GUSTIN WINDOW (Benedicite Window), in memory of Jessie McClure Gustin (1872-1947), was given by her daughter, Mrs. Ferguson, and is based on The Book of Common Prayer Cantic, "Benedicite omnia opera Domini" (A Song of Creation) from the Song of the Three Young Men, 35-65, in the Apocrypha (The Book of Common Prayer, p. 47) The eight medallions contain symbols of the cosmic order (water, Sun and Moon, stars, lighting and clouds) and the Earth and its Creatures (mountains and hills, whales, fowls, and human beings).

3. The TOWNER WINDOW (Six Apostles Window) memorializes the Towner Family who lived at 303 North Huron for over a century. These included Norman K. Towner and his wife, Jeannette A. Spencer, and their five children: Carrie L. Towner; Guy C. Towner; Anna H. Towner; Tracy Lay Towner; Laura M. Towner. The window depicts symbols of the saints in four medallions:

- St. Anthony (Bell)
- St. Catherine (Spiked Wheel)
- St. Stephen (Deacon's Vestments with Rocks)
- St. Cecilia (Harp)
- St. Boniface (Sword and Book)
- St. Augustine (Bishop's Vestments)
- St. Christopher (Lantern)
- St. Lawrence (Gridiron)

4. The QUIRK WINDOW (Altar Window), given in memory of Julia Trowbridge Quirk, is actually three lancet-shaped windows which contain symbols of the Four Evangelists or Gospel Writers as well as depictions of the Last Supper, the Crucifixion and the Resurrection. The symbols of the Four Evangelists are often the winged creatures mentioned in the Book of Ezekiel as well as in the fourth chapter of Revelation:

- St. Matthew (Winged Man)
- St. Mark (Winged Lion)
- St. Luke (Winged Bull)
- St. John (Winged Eagle)

In these windows one sees the Blessed Virgin Mary and St. John the Beloved; the Apostles, as well as Judas the Betrayer, and the Roman soldiers, as well as our Lord at Supper and Our Lord as the Resurrected Christ.

5. The DEVOTED MEMBERS' WINDOW (Symbols of the Saints Window) was given by the parish in thanksgiving for its members, depicts symbols of the saints:

- St. Peter (Crossed Keys)
- St. James (Three Shells or Escallops)
- St. John (Poisoned Chalice with Serpent)
- St. Andrew (Twin Fishes)
- St. Philip (Basket with a Tau Cross)
- St. Bartholomew (Flaying Knife)

6. The WATLING WINDOW (Symbols of Christ Window) was given by Mr. John W. Watling, in memory of his parents, John Andrews Watling (1839-1919) and Eunice Wright Watling (1842-1922). Beginning at the bottom of the window, the symbols are:

- A shell, symbol of the Baptism of Christ
- INRI, the sacred monogram meaning Iesus Nazarenus Rex Iudaeorum (Jesus Christ King of the Jews)
- The Phoenix, symbol of the Resurrection
- The Greek letters, Alpha and Omega, symbolizing Christ, the Beginning and the End, surmounted by a Crown
- A Chalice, symbol of the Eucharist
- Another early example of the Alpha and Omega symbol
- The Agnus Dei, or Lamb of God

- The IHC, another sacred monogram signifying the first three letters of Jesus in Greek (Ihsus or Ihcuc)

7. The **VETERANS' WINDOW** was given by the congregation in memory of the Veterans of World War II. It contains the heraldic devices of the Army, Navy, Marines and Coast Guard. Among the unique characteristics of this window is a small piece of medieval glass from Notre Dame Cathedral, Rheims, France, which was gathered by Daniel Lace Quirk while on a visit shortly after World War I.

8. The **CLARK WINDOW** (Sacraments Window) was given in memory of long-time merchants and parishioners, Charles Harvey Clark (1866-1946) and Harriet B. Clark, by their children Charles Townsend Clark (1919-1993) and Dorothy Clark, and their families.

- The Clasp hands of Marriage
- The Holy Spirit Dove of Confirmation
- The Grapes and Wheat of the Holy Communion
- The Font of Holy Baptism

9. The **FERRIER WINDOW** (Te Deum or Prayer and Praise Window) was given by Charles P. Ferrier in memory of his wife, Nancy Quirk Ferrier (1850-1928), daughter of Daniel Lace Quirk and mother of Gertrude Ferrier (1854-1947). The eight medallions of the window depict:

- Incense, a symbol of prayer
- Praying hands
- Petitions
- Music
- Candle in stand
- A scroll with the words of the Sanctus (Sanctus, sanctus, Dominus Deus . . . Holy, holy, Lord God of Hosts)

- A prie dieu, or prayer-desk
- An adoring angel

10. The **GILBERT WINDOWS** (The Incarnation Windows), memorialize Alice H. Gilbert (1861-1946), a member of an old Ypsilanti Family (whose legacy includes the Gilbert Residence for the Aged on South Huron, Gilbert Park, and the restored Gilbert Mansion). Like the altar windows, these over the west doors are three lancet-shaped windows depicting the cast of characters which appear in the Christmas Story from the Gospels—shepherds, angels, wise men, animals—as well as the Baby Jesus and Mary and Joseph.

There are other delightful, stained-glass windows in the Chapel and in a small anteroom off the narthex, but no history has yet been discovered about them. There is also a “Josephine Pease” window in storage. While little is known about it, the inscription is from Frederic Pease to the memory of his wife.

Stations of the Cross: More recent additions include the 1987 ceramic Stations of the Cross by local artist and art educator Gawaine Dart. Prof. Dart placed his realistic depictions of the Way of the Cross in neo-Gothic frames with crockets and fleur-de-lis echoing decorative motifs in the church, especially the carving on the choir stalls.

Dart, retired chairman of Henry Ford Community College's art department, along with his wife, Jane McAllister Dart, also designed the decorative stenciling in the Lady Chapel. The patterns used were original interpretations of authentic 19th century designs.

More than Bricks and Mortar
Today's Episcopal Church has, as its roots, the

Church of England. American settlers, bringing their faith with them, began services at Jamestown, Virginia, in 1607. As they moved farther west, they brought those services with them. In the Great Lakes area, they continued with the British Forces occupation. After the American Revolution and the organization of the new government, the Church became the Protestant Episcopal Church and now is simply the Episcopal Church.

The Episcopal Church has always been a Christian community that respects the intellect and how it can faithfully inform and direct human experience. The Book of Common Prayer (the “Bible arranged for public worship”) and the hymnal offer us an abundant liturgical tradition for weekly celebrations of the Eucharist, Morning Prayer, Evening Prayer and all other life occasions where we celebrate new life or celebrate and remember the passing on of life.

St. Luke's history of inclusiveness began early. Communicants included free African-Americans before the Civil War, and Native American Chief Andrew Blackbird worshipped here in the 1880s while a student at Michigan State Normal School.

It has been a place of beauty since its earliest beginnings. Named for the Apostle Luke patron of artists and physicians, the architecture, stained-glass windows, furnishings and artwork have enhanced the worship of God for many souls.

With my sincere thanks to those who answered my questions during this writing and those who have written before me, including: Tom Dodd, Luther B. Moore (Where the Saints Have Trod), Marcia McCrary, Gerry Pety, Jasper Pennington, and at least one unknown historian. ■



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Recollections of James Harland Fuller

Transcribed by Jerry F. Gooding

Note: These recollections of James Harland Fuller, of York Township in Washtenaw County, were written in 1902 but are recollections from the 1832 to 1842 period. They were copied from the James Harland Fuller Family History by his granddaughter, Mrs. Jessie Fuller Hoover of Myrtle Point, Oregon. They were sent to Helen Gooding Dell who sent her hand written copy to Charles Elton Gooding. This copy, made by Jerry F. Gooding, has been made as close as possible to the copy of Helen Gooding Dell that Jerry received from his uncle, Charles Elton Gooding. C.E. Gooding is the brother of Jerry Gooding's father.

Page 1: My first recollection was in State of N.Y. Wayne Co. Township of Galen one mile down the river from the village of Clyde on the Auburn & Seneca Falls Road. My father's farm of 100 a. was bound on the West by the hills on the east by the river. The public road ran near the foot of the hill and was on level ground and straight. Those hills ran parallel with the river at our place they were about three quarters of a mile apart with the river and Erie Canal between them. The Canal & river were only a few rods apart. The river was the outlet of Canal and lake and was about such a stream as Raisin of Michigan at Monroe. In 1830 some of our neighbors and relatives sold out and moved to Michigan, York Township. Oscar McClouth to Ohio Thomas Harington Lyman & Calvin Gilmore To Michigan Wm Dillon Wm Fuller. 1832 - By that time the township of York was found. In 1832 Levi Fuller (Grandfather of Lucy Dexter Gooding, Father of James H. Fuller) sold out in N.Y. and Moved to Michigan.

Page 2: Their household goods were first put on a canal boat & sent to Buffalo. The Erie Canal ran across the Levi Fuller farm in Wayne Co. N.Y. The horses and wagons were driven by Alva Fuller (Levison) to Buffalo. He was accompanied by John Hailly who went to Mich with the family. At Buffalo the horses and wagon, household & family were first on board a Lake Erie steamer as it was called, for the trip across the Lake to Detroit. There were no roads only blazed trails and it required two days to make the forty miles trip after they landed at Detroit. The first night in York Township was spent with Wm Davis. This farm afterwards belonged to Othniel Gooding. (Our Uncle Othniel) Found Wom Dillon's wife had died leaving him without a house keeper so we moved in

with him tell my father found land & built a house. This farm became the property of Oscar Loveland. The time of the year was Oct. 1833 and it was while we were living in that place that the most noted meteor display took place. I was called about 2 o'clock in the morning witness. It really looked as if the stars were falling

Page 3: to earth by the thousands. As I remember Washtenaw Co. at the time of 1833 it was mostly a heavenly timbered country. Very free from stone, well watered supplied with an abundance of the best building timber I have ever seen. Oak of various kinds, white woods, cotton wood, bass wood, ash, black walnuts, butter nut, beach, sugar maple, hickory, soft maple, elm and sycamore. Where we settled very level, just a gradual decent to the Lake at Monroe 25 miles away, without a hill ten ft. high in the whole distance. My father finally secured 480 a. of land. One quarter section upon which to build, had a living stream of water flowing across it. That little stream is flowing yet (1902) and so small that anyone can step across it any where. Wm. Dillon house was made of hewed logs, two stories high, with brick chimney. Two tight floors & two fire places one on each floor. The lower floor had two bedrooms partitioned off, with a stair way in the corner by the chimney. I think its size was about 20 x 28 feet. There were times when there were twenty of us to eat, sleep & work but

Page 4: Several of us were to young to do much work. While the men were selecting and buying land the boys put in 10 a. of wheat, five on Oscar McLouths, five on Mr. Dillons land and it made a good crop. Wm. Dexter went to work for Mr. Richards and the boys got some potatoes to dig on a share forever tenth. It took

two or three weeks to get land bought and goods moved. Then the horses were traded for cattle and all turned in to build a house for Thomas Dexter and for our folks. My fathers built a double log house. The sills were 50 ft. long with two cribs twenty feet square with a 10 ft. hall between them. We finished off one room and moved in with a open fire place & stick chimney.

We had lots of wood the more we burned the better. The country seemed strange to us boys for it was all woods. No roads except what we had made in building our own house stood at the end of that. But was soon made a track down the brook to some neighbors,

Page 5: three quarters of a mile away, who had moved in from the other way coming from the Monroe-Ypsilanti Road. The track was the only road for years between the settlement & Monroe. There was a saw mill one mile south of Mooreville, and father made a track and hauled a small load of lumber from Herrington's where the Ridge Road now is. It afterwards became the main traveled road from Ridgeway to Ypsilanti long before the Ridge road was laid out. When we went on to our land there was not to exceed one half acre of timber cut. A fire was kept burning constantly, tree were cut & piled so that by spring we had quite a garden. Partly clear 10 a. chopped down trunks piled & trunks cut suitable lengths for rolling into heaps. It was a cold winter with very little snow. In Feb. 1834 we had to make trough & tap the sugar trees. Bro. Levi & I had to gather sap & tend the boiling. The trough being green wood were very heavy and many held as much as 4 gallons of sap. We used neck yokes and buckets each carrying two buckets. For a boy not thirteen to take such trough when full and pour into a bucket without spilling. Then take two buckets full and carry through the brush 30 or 40 rods empty into a large stone trough was

Page 6: certainly a mighty task. But we lived through it & succeeded in making 3 to 400 lbs of good dry maple sugar and it helped us to a great many good meals. The first full winter we were in Mich. 1833 the people organized a school district and built what was known as the Tamarack School for the school was built of tamarack logs. But it had glass windows, course sawed lumber floors and crude benches & writing desks and was heated by *continued on page 16*

Was That You, Minerva?

By *George Ridenour*

Standing inside the YHS Archives offices I glanced out. The leaves had turned rust, yellow, and orange. The day was wet and a chilly wind was blowing. The pale sun signaled that the days of warm weather were swiftly coming to an end.

Visiting for the first time I was waiting for the conversation to end between Lyle and Gerry, our Ypsilanti archivist. I was leaning on the sill of the door idly staring out toward the "Dow" house.

How many years had I driven by the "Dow" house and never noticed this magnificent structure? I had never driven into the parking lot, or even into the "Quirk" house parking lot next door. I had lived in Ypsilanti for 50+ years and had never paid any attention.

My eyes traveled to the end of the "old" house and looked over the structure, the second floor, the yard, and the busy street in front. I was disengaged. In that moment I felt the presence of a woman. She was on the second floor. I was struck by the gray dress she was wearing with white on the front near her neck. She appeared to be very lonely, almost forlorn. I noticed the window where she was on the second floor. I immediately had the impression that the area, where she was standing, was filled

with a great deal of sadness. She seemed to be roaming through the house...for what reason I could not understand.

I turned to Gerry and Lyle and said: "That house is haunted!" "Yes," Gerry replied. "It's a lady, she has a gray dress. There is a great deal of sadness coming from those windows." Gerry answered that the area I was pointing to was "the nursery area." He then proceeded to tell me that "oh, she's known as the gray lady." Further, she had been "seen" by others. When questioned no one seemed to know "her" name.

Later, I learned that Asa Dow moved to this area in 1860 and he and "Mrs. Dow" had occupied the house until Summer, 1864. On July 12, 1864, Mrs. Dow died. Asa and Daniel L. Quirk, who had been partners over the years in several ventures including the formation of the First National Bank of Ypsilanti, arrived at the Highland Cemetery. The date was July 13, 1864.

Highland Cemetery records show Asa Dow bought a plot for \$50 along with several plots bought by Daniel L. Quirk. Mr. Quirk paid the cemetery \$300 for perpetual care of his plots and those of Mr. Dow. The plots are, in fact, side by side, as they were in partnership, in happier times. Mrs. Dow was the second person buried in Highland Cemetery. The first person being Elias Norton who had died July 10, 1864.

Records obtained from Highland Cemetery and from Ancestry.com show that Asa

Dow married Minerva (Miles) of Ohio. They married on December 14, 1848 in Cass County, Michigan. Their names appear as well on the 1850 US Federal Census as living in LaGrange Township, Cass County, Michigan. He is 25, she 23 and having been born in Ohio

Minerva Miles Dow came to Michigan in 1860 along with Asa. From there all records of her vanish. On July 12, 1864 at age 37 years, 3 months, and 3 days she dies within the Huron Street house.

No records are found of the cause, no mention is made of her name or that of Asa Dow in the local newspapers of the time. Several other documents have, at the time of this writing, been reviewed including journals of home owners of the area, including entries of July 12, 1864 and no mention is made of Minerva.

Asa Dow sells the Huron Street house for \$14,000. Although he leaves Ypsilanti in early, 1865, his body is returned to Ypsilanti following his death in Chicago in September, 1890. Strangely, no mention is made in the Chicago Tribune, in his obituary, nor the local Ypsilanti papers of Minerva Miles Dow. Yet, Asa is buried in Highland Cemetery, right next to Minerva Miles "wife of Asa Dow."

Minerva is it you who roams the rooms of the "Dow House?" What do you mourn? Are you lonely? Did you die alone? Why no mention of you?

So much more to tell....later. ■

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Recollections of
James Harland Fuller –
continued from page 14

a Box stove. We did not go to school much that winter as it was a mile and three quarters from our place, not path only marked trees and the woods full of wild animals. Mason Blakeman & wife stayed with Mr. Dillon after we moved. Mason did shoe making for a year or more for the settlers. Thos. Dexter moved into his house a few days before we moved. Wm. Fuller bought 80 a. of land just east of Thos. Dexter and he chopped five a. that winter. So that was the beginning made to open up farmers so near each other that the sound of axes & falling trees could be heard by each farmer as the great trees came down on the frozen ground those cold still days. The fourth farm was the Loveridge Place. Buxton lives there now.

Page 7: No one lived south closer than where Milan is now. There was one house a Mr. Marvin and some settlers along the river Saline but no communication with them for several years. There is one thing worth mentioning which the settlers soon learned and what was the pleasure and necessity of mutual dependence. It was the absolute necessary that people should turn out for a house raising. When father got ready it was known for several miles and men with axes came through the woods and by following the section lines found the location. Some came from four or five miles. This afforded an excellent opportunity to get acquainted. There seemed to be general rejoicing that a settlement of such magnitude was being made in the very heart of the heaviest timber. My father at that time (Levi Fuller) was a fine appearing plain, frank man who made friends with nearly everybody. He had a family of 10 children. Two daughters already married. Besides his own children Levi Fuller raised 4 Dexter boys whose father died at there place in N.Y. State. He promised to look out for the boys and he did. Two Dexter boys became his son-in-laws. There were so many new & interesting things to us boys perhaps one of the best worth mentioning were the marks on the trees made by the Indians.

Page 8: We did not know what these pictures meant but it was believed they were designs to convey an account of some hunting or

fighting exploit. I remember one design on Section 25 where the figures cut in the birch bark represented in out line the figures of two men in deadly conflict. Each had grasped the others by the throat with the left hand; the right hand each was out stretched holding a club in the act of striking. On the opposite side of the tree was the figure of a man with a gun, while in front of him was the figure of what we took to be a Bear. On the south west corner of Section 14 there were trees marked by the surveyors these indicted they had trouble with the Indians. All such marks became guidelines to us when we hunted cows and got practically lost in cloudy weather. It's very disagreeable situation when out in heavy timber to lose one's bearings and was particular tree walnuts, oak, or any kind of shape

“We did not go to school much that winter as it was a mile and three quarters from our place, not path only marked trees and the woods full of wild animals.”

size was noted in one's mind. The direction of water flowed was a sure guide. There was a large boulder seven or eight ft. through lying on top of the ground, nothing like it nearer than a mile where there was a similar one. In the N.E. part of Section 24 was an oak tree.

Page 9: Six feet in diameter tall and straight and appeared to be sound. In section 23 there was a white wood tree that I helped chop down a full 6 ft. in diameter it had a small hollow at the butt for a short distance and 60 ft. to the first limb. The first year Mother (Daraxa) worried about us boys a lot, hunting cows. But we had a bell on the lead cow that in ordinary weather could be heard a mile. But if we could find them before dark and start them they never failed to take us home. I never knew a cow to get lost. At the end of the first year we had 13 a. cleared, had raised 4 or 5 a. of corn, some potatoes a patch of oats that were very heavy & I had with one horse and shovel plow dug up 2 or 3 a. & it was sowed to turnips and they were fine. The next winter we cut down the timber so we could see through to Wm. Fullers clearing &

to Thos. Dexter's chopping & had cut out the road to Mr. Loveland. That winter we younger boys went to school. So year after year it was chop-log chop-log, Bro. Alva was married in 1835 I think and before I was 16 Utter married, by that time we had a mile cleared along the road. Thos. Dexter had 20 a.

Page 10: Cleared and the farm across from us was cleared to the road. So I suppose there was perhaps 100 a. of improved land in a body which was really quite a hole in the woods. Alva Fuller had cleared 5 a. on his place. Wilcox had began a mill had been built by Woodward on the river where Milan is now. Wm. Fuller sold his place to Mr. Wither's & bought 80 a. further south sold that to Wm. Dexter and went to Wisconsin. During this time Wm. And James Wardle, John Coe the three Hitchcock brothers & Mr. Gilmore who bought out his son Calvin's farm. Calvin bought 40 a. joining Blakeman. Sacket improved the place my brother Thomas Fuller owned after wards. Shay settled near him, Ben Redman settled where Gillett lives now on the Ridge Road. Wm. Moore came in and built the same July we did. David Eaton bought the Elsby's farms where Jerome Gooding widow lives (1902). Aylsworth, Harrington, Caleb, Vernon, Shepard had settled on the road. Matthew Dillon with his 3 boys and 4 girls moved in with Wm. Dillon and stayed I think 2 years. My brother Alva married his oldest daughter Loretta. Matthew Dillon was a cousin of my father's. Her maiden name was Anne Rogers.

Page 11: Matthew afterwards brought land settled in Hillsdale Co. Mr. Wheeler & Othniel Gooding (Uncle) came from N.Y. in 1834. Wheeler bought out Snow. Thayer Hall contracted for a saw mill. Aaron Warren brother in law John Blakeslee came in 1835. About 1836 a log church was built on what has now become a laid out road called The Ridge Road. It was the best route from Ypsilanti to Adrian. It crossed the Saline River at Mooreville. The building of that log meeting house was an important event for the community. It soon became a meeting place of the people for miles around and its whole influence in molding public sentiment will never be known. It was certainly a wild place at the time it was built but the people soon had it checked out. Many came to meeting on foot or rode often on Oxen's. In spring and summer when it was wet weather was com-

mon thing to wear old shoes and stocking and for the big girls to go barefoot until they got near church. There they would find a pool of water wash their feet put on clean stockings and their good shoes which had been carried, stuff their old shoes and stockings in a hollow log or stump

Page 12: and go to church as fashionable as need be. By the year 1837 we had nearly 40 a. of good production land cleared. My brothers John and Thomas were large enough to help consequently I was allowed to work out. I worked one month (May) for \$10 so I got some clothes. In that fall I worked a month for Mr. Gooding (Uncle Othniel) while they went to the State of New York on a boat. I got nine dollars. In the next January I started to work for Othniel Gooding at \$9 a month. Saved enough to myself to buy a suit of good clothes that cost \$25. Father had the remainder. During the previous years we had incurred a debt which I felt bound to help repay, so when my time with Gooding was out. Father had taken a job of clearing 10 a. for Parley Phillip's to be paid \$120. I was the oldest boy at home and was expected to and did do a large part of the work and did it according to contract. Before the Phillip's job was finished, Father had agreed to clear another 10 a. at the same price which we did.

Page 13: We had been successful raising a good crop of corn, oats, hay, wheat, turnips, and potatoes. Levi and I could each do a man's work, and we cleared 12 a. of the old sugar bush and were feeling pretty good. We had the corn partly harvest and potatoes partly dug. On Saturday night in Oct. I was awakened by my mother's call. About 2 or 3 o'clock and soon roused enough to know the house was on fire. When I started to go down found the stairs on fire and that cut me off. Brother John was sleeping with and we hurried to other end of the house got out the window and found a ladder there which had been in use picking crops. So we were able to get down but to late to save the house. We managed to save the bed, a lot of yarn for weaving and some chairs. When daylight came all the clothes I had were an old pair of pants and the shirt I had worn. No shoes, no hat. To a boy of 18 unable to go anywhere in company for want of clothes things looked bleak. John Dexter gave me pair of shoes and an old hat. The whole family destitute, no dishes or furniture certainly we were objects of pity.

Page 14: One of the greatest losses was my grandmother McClouth (Sarah Pierce McClouth) paper records, dishes her pewter ware the savings of a life time. Her husband's enlistments and discharge papers for service during the Revolutionary War.

Another special sufferer was my sister Annis (Annis Fuller Dexter). She had planned to marry the coming winter and most of her clothes, all her furnishings and weaving were burned and our folks were in no condition to assist her so the wedding was postponed.

This was the fall of 1837 she was married in 1842. It was a terrible blow. Annis and myself were the oldest at home and the case of our problem fell on us. Mother fell and dislocated her shoulder and for a time was helpless. Father was getting old and the load suddenly thrown upon us seemed to over whelm us at times. It effect was to bring Annis and me very close in our sympathy and a tender sister and brother affection was felt stronger than for any other relations, we had. I still think my sister Annis was one of the noblest women I ever knew.

Page 15: Well we had a reason to be thankful. The neighbors came that Tuesday after the fire and with axes and teams in weeks time we had a new house up. Thomas Dexter and Mr. Robinson took their team and went out soliciting and they succeeded in picking up old odds and ends of clothing, bedding, dishes, etc. so that by the time the house was finished we had enough to keep warm. Note: At the time Detroit was a fur trading post the nearest town where supplies could be purchased was Buffalo N.Y. across Lake Erie.

I stop to remark that my Father and Mother never quite recovered from that loss and never again were the same happy couple they had been. Instead they had the appearance of people who had been disenfranchised of their affection. However I stayed at home. Levi and I finished the fall work and during the year cleared the 10 a. for Phillip's as well as cleared and cleaned up about Home. Note: When we consider every article of clothing and bedding was hand spun and woven wool carded by hand it is easily understood how Levi Sr. and Daraxa Fuller felt when the accumulation of years was burned. But they came out of it built up again and lived to a good old age. ■

Note: Jerry Gooding has researched other sources and has gathered considerable additional information related to these recollections.

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How Did Our States Get Their Names?

By John Salcau

Last fall I became intrigued by how our fifty states were named and why. So I started to read about them in the World Book Encyclopedia and the book of state names, seals, flags and symbols. The following is a short summary of the naming of each state that you may find of interest.

Alabama- Alabama comes from the name of an Indian tribe that once lived in the region, the "Alibamu," meaning, "I open or I clear the thicket." One of Alabama's nicknames, the Yellow Hammer State began during the Civil War when a company of Alabama troops paraded in uniforms trimmed with bright bits of yellow cloth that reminded the people of the birds called yellow hammers.

Arkansas- The pronunciation of the word Arkansas is actually prescribed by an 1881 state statute. Although Arkansas is actually another form of Kansas, the Arkansas legislature declared that the correct pronunciation of the three syllable word should have the final "s" silent, all "as" with the Italian sound and the accent on the first and third syllables. This pronunciation follows from the fact that Arkansas was first written in French, as French men tried to record the sounds from Native American Indians. The Kansas Indians are a tribe of the Sioux.

Arizona- The name Arizona is derived from two words in the Papago Indian dialect of the Pima language- "Aleh- zon" which

means "little spring." Spaniards used the term as early as 1736.

Alaska- Alaska is taken directly from the Aleut Tribe, "Alaxsag" meaning "the object toward which the action of the sea is directed."

California- California was an island filled with gold in an early sixteenth century novel by Garcia de Montalvo. It is probable that Spanish explorers Ortuno Ximenez and Hernando Cortes were familiar with the contemporary Spanish novel and drew their inspiration for naming California, which they thought to be an island, from Montalvo's book.

Colorado- A number of names were suggested for the territory, including Osage, Idaho, Jefferson, and Colona. However, the name Colorado, Spanish for red, referring to the color of the Colorado River, whose headwaters lie with the boundaries of the state, was chosen over the others.

Connecticut- The name Connecticut was clearly established in the early seventeenth century as applied to the Connecticut River. The native word "Qunnehtukqut" was translated into the current English spelling and means "beside the long tidal river."

Delaware- The state of Delaware and the Delaware Indians are both named after the Delaware River. The Delaware River was named by the English after Sir Thomas West, Lord de la Warr, who was the Virginia Company's first governor.

Florida- Florida was named the day on which it was discovered by the Spanish explorer Ponce de Leon. On Easter Sunday in 1513 de Leon named the new land "La Florida" in honor of Pascua Florida, the Spanish Feast of the Flowers at Easter time.

Georgia- Georgia was founded in 1733 by James Oglethorpe, who had been granted a charter by King George II in 1732 to found a colony named after the king.

Hawaii- Captain James Cook named the islands he discovered in 1778 the Sandwich Islands in honor of his patron the Earl of Sandwich. By 1819, however, King Kamehameha had united the former independent islands under his rule in the Kingdom of Hawaii. The name Hawaii is said to have come from the traditional discovery of the islands, Hawaii Loa. Another explanation is that Hawaii means small or new homeland. "Hawa" means a traditional home-land, and "ii" means small and raging. The latter meaning may refer to Hawaii's volcanoes.

Idaho- Contrary to long held common belief, Idaho is not a Shoshone word meaning "gem of the mountains." In fact, Idaho was invented by George Willing, who unsuccessfully sought to become a delegate from what would become the territory of Colorado.

Illinois- When La Salle traveled up the Illinois River in 1679, he named it after the Native Americans he found living along its banks. Illinois is a French spelling for the Illinois and Peoria Indian word "ilini," the plural of which is "iliniwok," meaning man or a warrior and also a possible member of the Illinois tribe.

Indiana- The United State Congress created the name Indiana, meaning the "land of the Indians," when it created the Indiana Territory out of the Northwest Territory in 1800.

Iowa- The Iowa District was the name of the territory of Wisconsin west of the Mississippi. The district became first a territory, and then in 1846, a state. The Iowa River was named for the Iowa Indians who inhabited the area, and the name of the state was derived from

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the river. The French spelled Iowa as "Ayoua" and the English as "Ioway."

Kansas- Kansas is the French spelling of Kansas, Omaha, Kaw, Osage, and Dakota Sioux Indian word, "Ka Nze." In the language of the Kansas, the word Kansas means "south wind."

Kentucky- The name Kentucky, the Wyandot word for "plain" referring to the central plains of the state, was first recorded in 1753. Kentucky, which had been a province of Virginia, became a territory in 1790, and a state in 1792.

Louisiana- In 1682 explorer Sieur de la Salle was the first European to descend the Mississippi River all the way to its Delta. He named the area he discovered La Louisiana after Louis XIV of France. The state of Louisiana was carved out of the New Orleans Territory which was only a portion of the Louisiana Purchase.

Maine- The origin of the name is uncertain. French colonists may have named the area after the French province of Mayne. "Main" was also a common term among early explorers to describe a mainland.

Maryland- When Lord Baltimore received the charter for the colony from Charles I of England it contained the proviso that the colony be called Maryland in honor of the wife of Charles I, Queen Henrietta Maria, who was popularly known as Queen Mary.

Massachusetts- Massachusetts was named after the Massachusetts Indian tribe which populated the Massachusetts Bay region before Columbus arrived in the New World. It means "large hill place." The tribe was named after Great Blue Hill, which is south of Milton.

Michigan- The name Michigan comes from the Chippewa Indian word Michigama which means great or large lake. Lake Michigan was called Michigama by the Chippewa Indians.

Minnesota- The state of Minnesota received its name from the Minnesota River in southern Minnesota. The Dakota Indian word "minishota" means "cloudy" or "milky water".

continued on page 20

Richard Streicher Murder:

A Mystery in Our Own Backyard

By George Ridenour

He was described by the Ypsilanti Daily Press and the Detroit Free Press of March 1935 as a "likeable lad, rosy cheeked, intelligent, and not one who would go with strangers." He was 7 years old, 68 pounds, and loved sledding down the hills in Quirk Park (You can see the area from the windows of the Archives!).

March 7, 1935: Richard attended school in the 2nd grade of the "Fresh Air Room" at Michigan Normal College Street. He comes home and goes out to play. He returns from sledding, gives his Mother the paper around 4:30 pm. Changing his clothes he leaves the house to sled in the Quirk Park (Riverside Park).

March 8, 1935 near noon: Richard is found, tucked under the abutment of the footbridge leading down from Cross Street over to Island (AKA Frog Island) Park. His body, frozen to the ground, has multiple stab wounds to the head, throat, and chest. No sign of blood or a struggle. No weapon.

Richard Streicher, 7 year old son of Mr. and Mrs. Richard Streicher and Grandson of the owner of Streicher Tool and Die, is DEAD for an estimated 24 hours before being found.

Is that the end of the story? No. How did the Archives become involved in this capital murder case? A conversation at a local diner brought the event into the focus of George Ridenour and Lyle McDermott, volunteers at the archives. Upon searching the archives to learn more they both found there was no file on the boy, family, or the murder.

Attempting to create a file on the murder for future research George and Lyle had question after question arise in this complex, fiendish child murder. Highland Cemetery, as well, has requested our help in questions that have now arisen at the cemetery, based on information found by Ridenour and McDermott.

However, the most puzzling questions arose when we filed Freedom of Information Act

requests with the following agencies, all intimately involved with the 1935 investigation:

1. Michigan State Police: No records.
2. City of Ypsilanti Police: Records were in basement that flooded and all the records were destroyed.
3. St. Joseph Mercy Hospital: Keeps records for only 25 years and then destroys medical records.
4. Washtenaw County Sheriffs Department: No record of information.
5. University of Michigan: Searching records at time of this writing.
6. Washtenaw County Medical Examiner: No records
7. Washtenaw County Prosecuting Attorney: No records; try court services.

All these agencies were involved throughout the investigation. Even the Governor of Michigan sent a detachment of State Troopers to the Ypsilanti Post to assist with the City and County investigation. All agencies were portrayed in the local papers as cooperative, well coordinated, and working well together. Even the Governor committed resources of the State to solve this mystery and apprehend the fiendish killer of young Streicher.

After meeting with Gerry Pety, Archivist, we are now asking for your assistance. Any source of information will be kept confidential. You may either write or call George Ridenour or Gerry Pety at the archives at (734) 482-4990. The address of the archives is 220 North Huron Street Ypsilanti, Michigan 48197. The purpose of our information request is to complete a file on this murder for the archives. It is not our intention to point fingers at any agency or person, living or dead.

Finally, the initial question that we leave with you is: "Why, if so intimately involved in the investigation of this murder, do all agencies involved claim "NO RECORD?"

Richard Streicher Jr. rest in peace. ■

How Did Our States Get Their Names – *continued from page 19*

Mississippi- Mississippi takes its name from the mighty river that forms most of its western border. Mississippi means, “big river,” the “great water” or the “father of waters” in the language of the Indians who lived in the region in early times.

Missouri- The word probably came from the Indian word meaning “the town of the large canoes”.

Montana- Montana’s name is derived from the Latin word “montanus” meaning mountainous. It is popularly known as the ‘Big Sky country,’ an allusion to its immense area of mountains and valleys.

Nebraska- The state of Nebraska is actually named after the Platte River, a French name meaning “broad river.” The Omaha Indians called the river Niboapka or “broad river.”

Nevada- Seventeenth and eighteenth century Spanish sailors traveling between the Philip-

pine and Mexico saw mountain ranges in California from out at sea. They named these mountains Sierra Nevada or “snowy range.” When a new territory was designated out of Utah, it was decided to name it Sierra Nevada, but the territory was named simply Nevada in 1859.

New Hampshire- Captain John Mason of the Royal Navy received a grant in 1629 for the part of the land that became the state of New Hampshire. He named the area New Hampshire after the central English county of Hampshire, where he had spent a number of years of his youth.

New Jersey- New Jersey was named after the island of Jersey in the English Channel by Sir John Berkeley and Sir George Carteret. Berkeley and Carteret obtained a royal charter for this colony. Carteret was born on the island of Jersey and had been its lieutenant governor.

New Mexico- The upper region of the Rio Grande was called “Nuevo Mexico” as early as 1561 by Fray Jacinto de San Francisco in the hope that this area would hold the riches of Mexico. Mexico which is the Aztec spelling means “place of Mexitli” one of the

Aztec gods. When New Mexico came under American control, the Spanish name was anglicized.

New York- When the British took over the city of New Amsterdam from the Dutch in 1664, the city’s new name was proclaimed to be New York in honor of the brother of England’s Charles II, the Duke of York and Albany. The Dutch colony was called New Netherlands, but New York became the name of both the city and the state.

North Carolina & South Carolina- Both were one colony until they were divided in 1729. Carolina was originally named in honor of France’s Charles IX and then in honor of England’s Charles I and Charles II. Carolina is the feminine form of the Latin word Carolinus, an adjective derived from the name Carolus or Charles.

North Dakota & South Dakota- The Dakotas were divided into North and South Dakota by an omnibus bill passed in 1889. Dakota is a Sioux word meaning “friends” or “allies.” When the Dakota Territory was created in 1861, it was named for the Dakota tribe which inhabited the region.

News from the Fletcher-White Archives

By Gerry Pety

Wow, what a wild and woolly winter we have had at the archives as the weather has gone from a balmy December to a wickedly cold and snowy January. Also, since the YHS has assumed ownership of the museum and the carriage house, where we are located, it seems everything has gone down hill - FAST! Since our last report the roof began to leak, the heating system became non-existent, and our alarm system showed signs of serious demonic possession. You can always tell about leadership when things are not going as planned. Well, Al and the leadership of this Society swung into action and solved 2 of the 3 problems (new roof and heating system) within days all the while still working on the major renovation of the YHS Museum! The alarm system still needs a priest, minister AND a rabbi to perform an exorcism!

Our project to reissue our city directories onto a more stable system is on schedule as we have finished up to the year 1924. While copying the 1912 Ypsilanti City Directory it became apparent that this project was imperative as we discovered that the paper in many of the directories was physically deteriorating at an alarming rate. The problem was NOT due to usage by our patrons, but to the acidic nature of the paper used to create these items some 80 to

130 years ago. By doing our own copying and spiral binding on acid free, 24 pound paper, we have increased the potential life of this important information dramatically and at a cost savings. The retired, original editions will be kept in a stable controlled environment to preserve them until such a time when we can afford to digitize them for permanent preservation. The later editions will be done at a much slower pace as we have back-up copies of many of the years. A huge “thank you” to my volunteers George Ridenour, Lyle McDermott and my intern Laurie Turkawski as they have done the lions share of this important preservation work.

A big thank you to our many guests who donated money to the archives in January - the place was a physical wreck but we all survived the many inconveniences. ■

Ohio- The state of Ohio is named after the Ohio River. The French explorer La Salle, noted as early as 1680 that the Iroquois called the river "Ohio" meaning "large" or "beautiful river."

Oklahoma- The word Oklahoma first appears in the Choctaw- Chickasaw Treaty. Allen Wright, a Native American missionary who spoke Choctaw, made up the word by combining two Choctaw words: "ukla" or person and "huma" or red. Oklahoma therefore means "red person."

Oregon- The origin of the name Oregon is unclear. There are at least three possibilities, each quite different. Oregon may come from the French Canadian word "ouragon" meaning storm or hurricane. Another possibility is that the name Oregon comes from the Spanish word "orejon" or "big ear." This term applied to a number of tribes of the region. Still another possibility is that the name Oregon comes from the Spanish word "oregano" or wild sage, which was corrupted to Oregon. Sage grows abundantly in eastern Oregon.

Pennsylvania- When William Penn was granted a charter in 1680 by England's Charles II, the king gave the name Pennsylvania to the land. Sylvania is Latin for woods or woodland. Pennsylvania means "Penn's woods".

Rhode Island- When the Dutch explorer Adrian Block came upon an island which red clay shores he named it in his native tongue "Rood + Eylandt" meaning "red island." Under English rule, the name was anglicized in the current spelling. Rhode Island's stature as the smallest state lends it the nickname Little Rhody and the Smallest State.

Tennessee- The original form of the name Tennessee was the Cherokee name "Tonasi." The Cherokee called two villages on the Little Tennessee River "Tanasi." The river is named after the villages and the region is named after the river. The meaning of the Cherokee name is unknown.

Texas- Texas or "teysha" is the language of the Caddo, meaning "hello friend." The Spanish used this term to refer to the friendly tribes throughout Louisiana, Oklahoma, and Texas. The tribes of the Caddo Confederacy, who lived in Louisiana and eastern Texas, came

to be called "the kingdom of the Texas." The name of Texas was firmly established in 1690 when the Spanish named their first mission St. Frances of the Texas.

Utah- The White Mountain Apache referred to the Navajo as "yuttahih" or "one that is higher up." European settlers and explorers understood the Apache term to refer to the Utaes, who dwelled farther up the mountains than the Navajo. The land of the Utes came to be called Utah.

Vermont- The French explorer Champlain, who saw Vermont's Green Mountains only from a distance named them "verd mont" or green mountains in a 1647 map. The English name Vermont is therefore directly derived from Champlain's naming of the Green Mountains. Vermont's mountains lend it the nickname 'Green Mountain State.'

Virginia- Virginia was named in 1584 in honor of Queen Elizabeth of England, who was popularly called the "Virgin Queen." The Name Virginia is the feminine form of the Latin word "virginus."

Washington- Washington Territory was carved out of the Oregon Territory in 1853. It was named in honor of George Washington . The State of Washington is best known as the Evergreen State for its many large fir and pine trees.

West Virginia- West Virginia was not separated from Virginia until 1861. West Virginia was named after Queen Elizabeth of England, who was called the "Virgin Queen."

Wisconsin- The State of Wisconsin is named after the Wisconsin River. In Chippewa, Wisconsin means "grassy place." When Hennepin first recorded the name in 1695, it referred either to the river itself or to a place on the river. Wisconsin is popularly, but unofficially, called the 'Badger State' after the early miners who lived underground and were called badgers.

Wyoming- The name Wyoming comes from two Delaware Indian words "mecheweaming" meaning "at the big flats". A popular interpretation translates the Delaware words as "large plains." ■

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Frank started six schools in his program with a \$1,000 gift from Mr. Mott for each of the buildings. Over the following years, this was to expand to all of the schools in the school district, and eventually, visitations by as many as 16,000 people a year, who wanted to view the program in operation. The program started as the “Mott Program” but soon became known as “Community Education.”

There are so many associations between Mr. Mott, the Mott Foundation, Frank Manley and Eastern Michigan University that space will only allow a brief explanation of each. The following is an attempt to point these connections out in an abbreviated way.

1937 – Frank Manley is awarded an honorary Master’s Degree from Michigan State Normal College. “Newspaper reports of the award pointed out that it was rarely made, and that Manley was the first to receive it from Michigan State Normal College.” (p. 138)

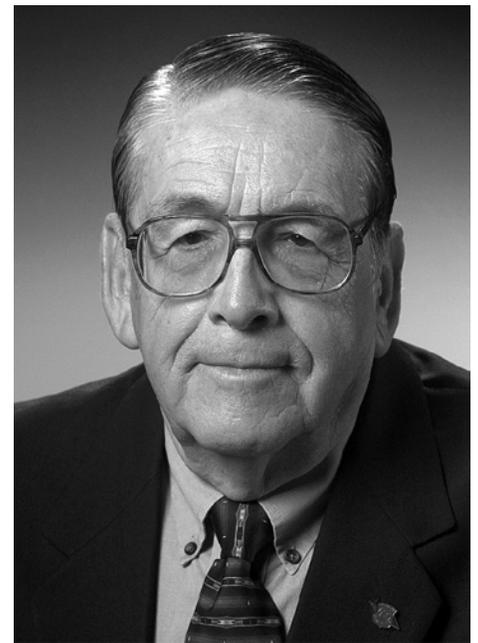
1954 - Frank’s method of staffing this program was to hire physical education teachers from MSNC and assign them half time to teaching physical education and half time to running the Community Education Program. He soon discovered that there was a need to provide some training to these directors in community education. He turned to his alma mater for help, and as a result, MSNC established a center in Flint for the express purpose of developing training materials and offering courses for the directors which would culminate in a master’s degree. MSNC employed Dr. Fred Totten for this purpose, and the College and the Mott Foundation split the costs. This center operated from 1950 until present, and for forty years, was the only off campus operation from Eastern Michigan University that permitted on campus credit.

1956 – Bill Minardo “received a degree never before granted - master of community school administration from Michigan State College...” (p 212) Years later, this same degree was earned by President John Fallon’s wife, Dr. Sidney Fallon.

1964 - By 1964, thousands of people had visited Flint and hundreds decided to offer

their own community education programs. This resulted in the loss of many of the Flint directors. Places like Miami, Atlanta, Syracuse and Winnipeg began to hire away the Flint trained personnel. To offset this, Mr. Manley decided to develop a training program which would provide leadership for community education without resulting in the loss of his staff. He joined with seven Michigan Universities, (Eastern, Western, Central, Northern, Michigan, Michigan State and Wayne State) to develop what became known as the Mott Inter-University Clinical Preparation Program for Leaders. This program was generously funded by the Mott Foundation, and student stipends were equal to superintendent salaries at that time. Due to the nature and magnitude of the scholarships, there were over 2,000 applications the first year (1964). From that group, 50 were selected. Over the next ten years, that program functioned effectively. For Michigan State Normal College, which had now become Eastern Michigan University, there were about ten students a year who graduated from that program. Eastern’s grant for this program was about \$200,000 per year. Also, the program had a great affect on faculty at Eastern. Over the years, several participants in that program have been employed by Eastern. These include Clyde Letarte, acting graduate dean and professor; Jack Minzey, center director, acting College of Education Dean, department head, and professor; Bill Kromer, professor; Jim Saterfield, assistant center director; Bill Hetrick, assistant center director, professor; Donna Schmitt, center director, acting department head, professor; John Fallon, President; and Sidney Fallon. Interestingly, Lloyd Carr, University of Michigan football coach, is also a former Mott Intern.

1969 – Mr. Manley had decided that he needed to deal with dissemination, implementation and training for community education, and he thought that universities were best equipped to carry out these functions. Eastern Michigan University was selected to be one of the original eight of these centers. The Center at Eastern was given the responsibility of developing community education for southeastern Michigan, Ohio, Pennsylvania and western New York. Eventually, there were 100 centers, and several of these were organized to work directly with Eastern. Eastern’s Center for Community Education operated from 1970 to 1992 and for its first



Jack Minzey, and he wife Ester, had a long relationship with the Mott and Manley families.

six years, was funded by the Mott Foundation for about \$200,000 a year plus additional monies which were given to other universities, school districts and state departments of education.

1970 – The Mott Foundation opened the National Center for Community Education in Flint. For seven years of its existence, it was staffed by a staff member employed by Eastern, and for another several years, it was headed by an alum of Eastern. At each of their training sessions, Eastern staff provided some of their training programs.

1995 – The Mott Foundation funded the John Porter Chair, whose purpose is to solve urban educational programs through community education techniques. This grant was in excess of \$300,000.

Other associations include:

- Stewart Mott, son of C.S. Mott, once taught in Eastern’s English Department.
- In June, 1964, Charles Stewart Mott was awarded an honorary Dr. of Laws Degree from Eastern Michigan University.
- Dr. Paul Misner, former principal of the Roosevelt Training School on Easterns campus, promoted community education in his Glencoe School District and with the National Superintendent’s As-

sociation of which he was president.

- In October, 1975, William White, son in law of Harding Mott, was awarded an honorary Dr. of Humanities Degree from Eastern Michigan University. Dr. White became president of the Mott Foundation on January 1, 1976 and provided continued leadership for Community Education up to the present, including the special contributions of the National Center for Community Education, the community education university centers and the National Community Education Association.
- The Mott Foundation has used an EMU staff member to develop their community education archives.
- Dr. John Porter, Eastern Michigan University President Emeritus, is a member of the Mott Foundation Board

Charles Stewart Mott was indeed a unique individual whose accomplishments as mayor of Flint, Michigan, numerous governmental appointments, creator of the Mott Foundation, and role in the creation and growth of General Motors, have had a positive affect on the lives of thousands of people. In addition, his role in the promotion and financing of Community Education throughout the United States and around the world has resulted in the creation of a sense of community for thousands of communities and hundreds of thousands of individuals. Eugene Kettering, son of Charles Kettering, described Mr. Mott's accomplishments in the following way. "Nothing ever built arose to touch the skies unless some man dreamed that it should, some man believed that it could and some man willed that it must." (p 235)

The special partnership which Mr. Mott had with Eastern Michigan University contributed in a major way to the creation and development of Community Education. Mr. Mott certainly lived up to his family motto "Spectemur Agendo" which translated means "Let us be known by our deeds", and Eastern Michigan University became a significant partner in achieving that goal. ■

Young, Clarence H. and Quinn, William A., Foundations For Living, McGraw-Hill Co., Inc., New York, 1963.

Authors Note:

A great deal of the material for the above manuscript was taken from the Foundations For Living book which was written as a dedication to the seven universities who participated in the Mott Intern Program. When I was an intern, Mr. Young reported to our group on the book, and I later received an autographed copy from Mr. Mott. The rest of the information came from my personal experiences. I was born and raised in Flint, Michigan, and my father, and most of my uncles, worked in the factories for General Motors. Mr. Mott's name was a household word, and we grew up knowing a great deal about him. We also were avid participants in the Mott Program in Flint.

When I was in elementary school, we lived one block from the Mott Estate. Although we lived in a row house, factory worker neighborhood, the kids in our community played on the grounds of that estate and enjoyed a lot of good times as trespassers. In 1942, I was in the 9th grade and had won a declamation contest. My reward was to speak at the Rotary Club Luncheon, and at that event, I was seated at the table with Mr. Mott and Mr. Manley.

In 1964, I was selected as a Mott Intern. This required that I spend a year in Flint, and much of my experience put me in regular contact with Mr. Manley and Mr. Mott. During that year, my wife Esther and I became well acquainted with their two families and learned to appreciate the graciousness and hospitality of Ruth Mott and Marie Manley. I did serve a year as associate director of the Mott Institute for Community Improvement at Michigan State University, and this kept my contacts with the Motts and Manleys active. I also served as a regional director for Michigan State University and in that capacity, shared an office with Dr. Fred Totten for two years. Later, as a result of my role as Center Director for Community Education at Eastern Michigan, I again had regular contacts with both men. This was especially true in 1970 when I was the President of the National Community Education Association, and this organization was funded by the Mott Foundation and housed at Eastern Michigan University. Through these contacts and experiences, I have accumulated hundreds of stories from which I have taken the information included in this article.

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