

Ypsilanti GLEANINGS

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



SUMMER 2007

Museum Treasure

By Jessica Williams, Graduate Assistant – YHS Museum

If you haven't visited the Ypsilanti Historical Society Museum recently then you may not be aware of the treasure that awaits you. In early spring the museum exhibited its recently restored one-hundred-and-fifty-year-old Tiffany window in the museum's library. The museum library is a perfect location to showcase the window because the window's original location was the Starkweather Ladies Library building on North Huron Street in Ypsilanti.

During the early 1970s the city was proposing the idea of urban renewal throughout the downtown and current historic district located along North Huron Street. The City's plan for urban renewal threatened to raze many of the historic homes and buildings along North Huron Street, including the Starkweather Ladies Library building, later the Ypsilanti Public Library, located at 130 North Huron Street.

The Starkweather Ladies Library building was at risk of demolition and historical preservation proponents, who were fighting to save the historic buildings, began preservation efforts by boarding up the windows and covering architectural ornamentations. The Tiffany window in the second floor of the Starkweather Ladies Library was damaged by vandals who were throwing rocks and other debris at it from the roadside. Local preservationists from the Ypsilanti Historical Society were determined to save the window from vandals and from the planned demolition. Four determined men removed the window from the second story of the Ladies Library and cautiously carried the four-by-seven foot window down North Huron Street to the Ypsilanti Historical Museum located at 220 North Huron Street. In an interview with



The 150 year old Tiffany window has been restored to its original beauty.

Mrs. Kathryn Howard and Mrs. Nathalie Edmunds, the four courageous men given credit for saving the window were Mr. LaVerne Howard, Dr. William Edmunds, Mr. Bill Edmunds, and Mr. Court Sniedecor.

After the window was carefully moved to the Ypsilanti Historical Museum, it was placed in the second floor hallway of the museum. The window was bowing from age and some of the glass had been damaged by vandals. It was *continued on page 3*

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Ypsilanti Historical Society

220 North Huron Street
Ypsilanti, Michigan 48197
Tel: (734) 482-4990
www.ypsilanthishistoricalsociety.org

From the President's Desk

By Alvin E. Rudisill

This has been an extremely busy year for everyone involved with the Ypsilanti Historical Society. Renovation and maintenance projects involving both the Museum and Carriage House facilities have kept volunteers and local contractors very busy over the past five months.

The work on the basement of the Museum is nearing completion and we expect to move the YHS archives into that space in mid to late July. The multipurpose room that has been designed for that space is expected to bring additional visitors to both the Museum and Archives. The space will be available for meetings, programs and classes as well as for special activities such as "Lunch at the Museum" or "Dinner at the Museum" combined with tours of the Museum and Archives.

Our thanks to Marcia Phillips who coordinated the sale of the "Harrison Banner" through Wes Cowan (of *Antiques Roadshow* and *History Detective* fame) who not only is the recognized authority on American Political Memorabilia but operates an auction house bearing his name in Cincinnati. The banner is certainly an important part of American history but was not related directly to the mission and purpose of the Ypsilanti Historical Society. The funds from the sale of the banner will be used to assist us with the display and preservation of information and artifacts from Ypsilanti and the surrounding area. Make sure you read the article titled

"History Changes Hands" in this issue of the Gleanings.

Our Endowment Fund Advisory Board is working hard as we initiate our fundraising drive to raise \$400,000 over the next five years. These funds will be used to pay off our debt to the City of Ypsilanti for the purchase of the property as well as cover the many maintenance and renovation projects completed, underway and planned. Over the next few months we expect to renovate the first floor and basement of the Carriage House as apartments to produce a steady revenue source for ongoing operating expenses.

Laurie Turkawski, our graduate intern majoring in the graduate program in Historical Preservation at Eastern Michigan University, will be leaving us at the end of this month. Laurie has provided strong leadership over the past several months in developing new policies and procedures for the use and storage of our archive collections. We will all miss her. Her replacement is Katie Dallos, also majoring in the graduate Historical Preservation Program at EMU, who will begin her internship in the YHS Archives on July 2.

Thanks to Margaret Porter for her work in proofing this issue of the Gleanings. We are always in need of volunteers. If you would like to become involved in some of the many activities of our Society please give me a call at 734-476-6658 or email me at al@rudisill.ws. ■

Welcome!

The Ypsilanti Historical Museum is a museum of local history which is presented in 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)

For Information about upcoming Society events, visit us on-line at:

www.ypsilanthishistoricalsociety.org

Museum Treasure – *continued from front page*

obvious that it would be necessary to stabilize the window to prevent further damage. According to Mrs. Kathryn Howard, Mr. Alan Stewart and his son constructed a new frame for the window and anchored the window against the wall in the Craft Room where it rested for over thirty-five years.

Over the past few years the ownership of the window has been disputed by City officials and YHS Board members. When the Society purchased the Museum and Archives property last fall the ownership dispute was settled by a negotiated Charitable and Educational Trust Agreement between the two parties. The Trustee of the Trust Agreement is the Ypsilanti Historical Society but the ownership of the window will revert to the City if the YHS ceases to exist or if the window is not prominently displayed for the public to view.

In early spring of this year, the one-hundred-and-fifty-year-old window was beautifully restored to all of its grace and glory. Thompson Art Glass Studios, a glass company from Brighton certified to work with Tiffany windows, completed a three-month restoration on the window which required a team of experts to disassemble, clean, and rebuild the window. Mr. Denis Schmiedeke, a retired architect, designed the cabinet in which the window is displayed. Mr. Don Randazzo, a restoration carpenter, constructed the fine wood cabinet. Mr. Ron Rupert, a paint specialist, selected the appropriate stain and finished the wood cabinet. Dr. Gerry Jennings, EMU Emeritus Professor, provided the electrical hook-ups for the back-lighting and shelf displays.



The Tiffany window was initially located in the Starkweather Ladies Library building.

Mrs. Kathryn Howard expressed her thoughts of the window, "It's more beautifully shown than it ever was. We need to glorify the museum with treasures and histories of the city. The Tiffany window is a treasure of the city for the public to enjoy at the museum."

The Tiffany glass window is on display in the library of the Ypsilanti Historical Society Museum. The facade of the window

prominently reads: Starkweather Library Building. ■

References:

- *Mrs. Kathryn Howard- oral interview May 2007*
- *Mrs. Nathalie Edmunds- telephone interview June 2007*
- *Dr. Alvin Rudisill – oral interview June 2007*
- *Ypsilanti Historical Society Archives*

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Ypsilanti Dairies

By Tom Dodd

Local dairies from various listings in the Museum Archives:

- **1800:** Four-fifths of all Americans worked on farms and continued as late as the Civil War
- **1803:** Ice Box patented.
- **1830:** Refrigeration developed.
- **1846:** Portable, hand-cranked ice cream churn invented.
- **1851:** Ypsilanti produced 40,163 lbs butter. Superior Township produced 49,084 lbs.
- **1868:** Oleomargarine created.
- **1888:** Ypsilanti Creamery Co., Congress Street, east of Bridge. President, Samuel Barnard; Secretary-Treasurer, O.A. Ainsworth, manufacturing creamery butter.
- **1888:** Alexander K. Tomkins, south side of Chicago Avenue, 3 East Hawkins, dairy and residence.
- **1892:** Ypsilanti Dairy Association established on Spring Street at Race Street. Joseph Warner worked at this creamery 1897-1898; Azro Fletcher, Secretary/Treasurer.
- **1894:** Samuel Barnard, Creamery, 91 Race Street, Elmer Brown succeeded Barnard.
- **1894:** 1897 First cold cereals.
- **1899:** Scotney Brothers (Wm. & Charles) LeForge Road, 1898-1918) Barns long gone, but the twin silos resembled an abandoned castle into the 1970s (now removed for a subdivision). A murder victim was discovered here in 1967 believed to be one of the victims of John Norman Collins, the “Co-ed Murderer.”
- **1899:** O.A. Ainsworth, Old Chicago Road (715 W. Michigan Avenue).
- **1900:** Frederick Hunt, 315 East Cross, “had a few cows and sold milk.”
- **1900:** Elmer Brown, Race Street.
- **1905:** E.E. Eedy Farm & dairy, 1.5 miles west of Ypsilanti.
- **1910:** Austin Dairy (Watson and Austin), South Huron River Drive.
- **1912:** Peter Gabelk dairy, 514 Ellis Street.
- **1912:** Henry Brooks, 509 River.
- **1912:** Charles Griffin, 621 Oak.
- **1912:** Ditmar Harris, N.S. Congress, of 10 E. of 827 E. Congress.
- **1912:** Dwight Peck, 117 E. Forest. Peck’s farm was subdivided into Dwight, Hemphill, and Stanley Streets.
- **1912:** Clark Dairy, Clark Road.



Scotney Brothers Dairy delivery wagons.



E. E. Eedy's herd and delivery wagons.



The Peck house on Forest Avenue. Peck's farm was subdivided into Dwight, Hemphill and Stanley Streets.

- **1912:** John Gault (See Gault farm, now Gault Village, on 1915 and 1934 maps).
- **1913:** Ferdinand Parma “Bella Vista” (1913-1950). The Bella Vista farmhouse stood vacant on Huron/Whittaker Road across from the Michigan State Police post until it was burned for practice by local fire departments on the eve of

Ypsilanti's second Heritage Festival.

- **1920:** Le Roy C. Lewis, Ypsilanti Dairy Association, 325 East Cross.
- **1923:** Ann Arbor's *Washtenaw Post* reported 42 milk dealers furnishing milk in Ypsilanti.
- **1924:** Warner Dairy, 928 W. Michigan, started by James F. Warner.
- **1924:** **Jim Warner's Superior Dairy**, on Washtenaw.
- **1926:** Dr. John E. Roche, Swift Farm, Clark Road and Prospect.
- **1926:** Lewis Creamery, Race & Spring Streets (L.C. Lewis) Absorbed by Warner Dairy in 1942.
- **1926:** G.W. Crane, W. Michigan Avenue.
- **1926:** Rosewood Dairy, LeForge Road, Eugene Koch.
- **1926:** Ypsilanti Dairy.
- **1927:** Lewis Creamery, Chidester Street.
- **1927:** Detroit Creamery, 438 N. Huron.
- **1930:** Fred Peters' Ypsilanti Dairy, on Prospect, just north of Michigan Avenue, where Sunshine Marine is now. In the Spring 2004 issue of *Gleanings* Marcia Peters provides details of the Ypsilanti Dairy founded in 1930 by her grandfather, Fredrick J. Peters, Sr.
- **1930:** McCalla Dairy, north side of West Michigan Avenue, between Hewitt Road and I-94 ramps. The farm buildings are still standing. McCalla Woods condo complex planned for Ellsworth Road, west of Wal-Mart on property that once was the home of McCalla's contented cows.
- **1930:** Carry Dairy (a dairy outlet), 979 Ecorse Road.
- **1930:** The giant fiberglass cow on the roof of Carry Dairy, 979 Ecorse Road, is well recognized by fans of plastic/public art. She joins the big bovine parade on the Website, Cowlos-sus of Roads as "Big Milker in Ypsi." In his communication to that site, Richard Weiss wrote "I think I first saw it 20 years ago. I'm sure it was once a dairy store but now, as you see, Bessie seems to be pushing Budweiser."
- **1930:** Calder Dairy.
- **1930:** Hearl Dairy.
- **Later Arrivals:** Ira Wilson & Sons Dairy Company.

Clanking milk bottles bring back memories

An octogenarian on Ypsi's East Side tells of his first paid job in the neighborhood. Many families kept a cow for their own milk supply. His job was to take neighbors' cows from back yards each morning, down the alleys - most of which are gone now - to pastures on the north edge of town. On his way home after school, he returned the cows to their respective backyards. He remembers every cow had a name and was as personally identifiable as the neighborhood dog population.

"A land flowing with milk and honey."

-The Bible, Exodus, III, 8

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The Gault farm house, where famed country singer Patsy Cline was a tenant in its last years before the Gault Village shopping center was built.



Peters' Ypsilanti Diary on Prospect later became Sunshine Marine.



MaCalla Diary's house and barns still stand on West Michigan Avenue.

Ypsilanti Dairies – continued from page 5

Some kept cows and beehives in their back yards, but soon the milk was delivered from local dairies and the yards were taken over by kids and dogs.

Local dairies made home deliveries with horse-drawn milk wagons. They brought milk, cream, butter, cottage cheese, ice cream, yogurt, and other dairy products stacked in blocks of ice to keep from spoiling. Other merchants brought ice, coal, tea/coffee products, and pastries on a weekly basis.

“Little drops of water poured into the milk, give the milkman’s daughter lovely gowns of silk. Little grains of sugar mingled with the sand, make the grocer’s assets swell to beat the band.”

-Little Things, Maurice Maeterlinck [1862-1949]

As the diary fleets became motorized, Divco milk trucks with graphics like “Daisy” the Borden Cow, or “Milky” the Twin Pines clown, made deliveries to every neighborhood. The big boxy trucks smelled sweet on a hot day and the milkman usually knew what his customers wanted and where they wanted it. It was typical for a milkman to enter a house, put bottles in the fridge, pick up the empties and leave without even knocking. It made little difference if his customers were at home or not. Even without a note, he knew from their stock what was needed.

Some modern homes had “milk chutes” built into the wall beside the back door. They were great places for wasps’ nests as well. Many of today’s chutes are stuffed full with pink fiberglass insulation.

“Such as have need of milk, and not strong meat.
Strong meat belongeth to them that are of full age.”

- The Bible, Hebrews V, 12-14

Children drank milk. Some adults drank coffee with milk in it. British citizens have fewer incidents of stomach aches than Americans, experts say, probably due to their adding milk to their tea and coffee drinks.

Those bottles on the porch or in the chute were made of glass. That was before “recycling” returnables, but consumers seemed to know that, if you wanted milk tomorrow, you’d better put out your “empties” today. It just wasn’t called recycling then.

Long-necked bottles narrowed to isolate the cream as it rose to the top. That could be poured off and used with your cereal or coffee. Skim milk was available and sometimes chocolate milk, but we didn’t know about “lo-fat” or “no-fat” products at that time.

Those glass bottles had a little cardboard top that was easily opened by pulling up a tiny tab. You could reseal it several times before the



The giant fiberglass cow on the roof of Carry Dairy is well recognized by fans of plastic/public art. She joins the big bovine parade on the Website Cowlossus of Roads as the “Big Milker in Ypsi.”

cardboard wore out. They were imprinted with the local dairy’s logo, name, and address.

If you left your bottles on the porch too long on a cold day, the milk would freeze and telescope straight up through the top cap, making a column of white ice sculpture that had to be laid in a pan to thaw out if you wanted to save it. We saved it.

“How can you tell when yogurt has gone bad? It smells bad to start with!” -Jerry Seinfeld or Andy Rooney or Rodney Dangerfield?

Visitors to America were often astonished to see milk bottles sitting on front porches. “In our country, they would be stolen by thieves,” they marveled. We explained that “stealing was not permitted here” and that was the end of that. We have become more modern since then.

Parents of anxious tots in those days would tell “Junior” to run around the house ten times and then come in and “shake the cream into butter.” If Mom was lucky, Junior would spend the rest of the afternoon shaking his half pint of salvaged cream until it turned into a tasteless and gelatinous glob of goo that passed for butter. Just add food coloring, salt, and maybe even a drop of vanilla extract and it was a bit more palatable. Today modern parents just go out and buy the butter (or butter-like spread) and give the kids Ritalin to mellow them out a bit.

Today's milk comes in cardboard boxes with pictures of missing children printed on the side. "Have you seen me?" the hopeless tots seem to cry out. It's sad enough to make you want to order something stronger. Milk is also sold in recyclable plastic jugs that some retiree's save and take to craft classes where they transform them into piggy banks, bird feeders, and patio lights.

"The object of this war is to make sure that everybody in the world has the privilege of drinking a quart of milk a day."

-Henry Agard Wallace, Address: The Price of Free World Victory [May 8, 1942]

"The public buys its opinions as it buys its meat - or takes in its milk - on the principle that it is cheaper to do this than to keep a cow. So it is, but the milk is more likely to be watered."

-Alps and Sanctuaries, Samuel Butler [1835-1902]

Before we decry the loss of those local dairies' charming delivery wagons and trucks coming to our back door every day, let us examine how milk has changed since those days we like to think we remember.

Milk is a food which, if untreated, has a shelf life of only a few days before it spoils. The several preservation techniques applied to milk to extend its shelf life into several weeks or months also changes its

continued on page 8



Bella Vista Farms.

In Today's Yellow Pages:



- 1 - dairy listed
- 1 - listing for "dairy products"
- 3 - listings for "wholesale dairy products" (Morenci, Oak Park, Ann Arbor)
- 0 - listings for dairies in Ypsilanti

Museum Advisory Board Report

By Virginia Davis-Brown, Advisory Board Chair

It is hard to believe that the museum was closed for almost six months, but when you take a look around it is even harder to believe that so much could be done in such a short period of time.

If you have not seen the Tiffany window, which now is on the first floor so everyone can see it, you are missing a lot. It is hard to believe that cleaning and putting a light behind it could make such a difference. We have had several people who have come in just to sit and remember when they were young and would sit behind the window, on the second floor of the library, and read. What wonderful memories it brings back.

The Craft room, on the second floor, has been completely redecorated and some new displays have been put in place. Don't forget to check out the solarium as it has also been redecorated. It is bright, airy and there are even some new plants.

In the Dining Room you'll find a larger display of cut glass, pressed glass and many other types of glassware.

Our hours still are Thursday, Saturday and Sunday from 2:00 pm to 4:00 pm. The docents will be glad to explain the new displays.



Be sure to check out the Underground Railroad Exhibit as it is very enlightening. We sometimes forget what an important part Ypsilanti played in the movement of runaway slaves to Canada.

Of course we can set up tours of the museum if you have a group that is interested in going through, just call the museum at 734-482-4990 to receive the information.

We honored our wonderful docents this last week with a luncheon. We had 38 in attendance, and, oh yes, we are in need of some volunteers as docents. If you are interested call 734-484-0080 and we can set up a training session. Remember we need a lot of temporary docents for Heritage Festival. Please call the above number for dates and times.

I hope you all have a wonderful summer and remember we have new air conditioners so the museum is very comfortable on these hot days. *See you at the museum! ■*

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Ypsilanti Dairies – *continued from page 7*

qualities by developing different flavors and textures. To preserve milk it is necessary to destroy or inhibit the action of enzymes and contaminating bacteria. Milk is a low-acid food which contains all of the nutrients required for bacteria to grow. Milk is a potential cause of food poisoning if not adequately processed. In all dairy processing it is essential that full and proper hygiene precautions be taken to ensure the safety of the product.

Physical-chemical status of cows' milk:

• Moisture	87.0%	
• Fat	4.0 %	Emulsion type oil/water
• Proteins	3.5%	Colloidal solution/suspension
• Lactose	4.7%	True solution
• Ash	0.8%	True solution

Lactose intolerant? Please turn the page now.

The four main methods of preservation for small-scale operation:

- **Cooling** – to extend the shelf life of fresh milk by a day or two
- **Heating** - pasteurization, sterilization or concentration) to destroy enzymes and micro-organisms
- **Acidification** –to inhibit spoilage or food poisoning bacteria from growing and also change the physical characteristics of milk.
- **Separation** – of the milk components

It is not possible to take out nearly all bacteria and taste and offer a product that will last into next year and still taste like what we think of as milk.

Milk bottles from the YHS Museum Collection: Round, square, glass, waxed cardboard, plastic – Ypsilanti had them all (Warner Dairy, Bella Vista Farms, McCalla Dairy, Ypsilanti Dairy). (Terry Towler, bottle collection). ■



Ypsilanti Dairy.

Warner Dairy.

McCalla Dairy.



Fundraising Contribution/Pledge Agreement YHS – “A Matter of Trust”

The Internal Revenue Service has designated the Ypsilanti Historical Society an organization described in section 501(c)(3) of the Internal Revenue Code.

AMOUNT OF CONTRIBUTION/PLEDGE: On this _____ day of _____, 20____,
I agree to contribute and/or pledge to the Ypsilanti Historical Society the sum of \$_____.

CONTRIBUTION CATEGORIES:

- Demetrius Ypsilanti Circle..... \$50,000 or more
- Benjamin Woodruff Circle \$25,000 - \$49,999
- Mary Ann Starkweather Circle..... \$10,000 - \$24,999
- Elijah McCoy Circle \$5,000 - \$9,999
- Daniel Quirk Circle..... \$1,000 - \$4,999
- Friends of the Society up to \$999

Donor Recognition: A permanent plaque will be placed in the Ypsilanti Historical Museum identifying donors to the Property/Facilities Fundraising Program by name and category.

METHOD OF PAYMENT (please initial):

- A. An immediate cash payment of \$_____ .
- B. An immediate cash payment of \$_____ with annual cash payments of \$_____ in each succeeding year for a period of _____ years.
- C. An immediate cash payment of \$_____ with the balance of \$_____ payable through my estate upon my death. I have consulted a lawyer and I understand the balance is an irrevocable pledge that my estate will be obligated to pay to the Ypsilanti Historical Society. This Deferred Pledge Agreement may also be satisfied in part or in full by payments made by me at my discretion during my lifetime.
- D. I pledge that the total amount of my contribution to the Ypsilanti Historical Society will be payable through my estate upon my death. I have consulted a lawyer and I understand this is an irrevocable pledge that my estate will be obligated to pay to the Ypsilanti Historical Society. This Deferred Pledge Agreement may also be satisfied in part or in full by payments made by me at my discretion during my lifetime.
- E. Transfer of “other assets” such as securities, other personal property or real estate interests. (*Note: The Society reserves the right to accept or reject gifts of other assets pending a due diligence review of the assets, their transferability and the appropriateness of acceptance of such other assets by the Society. This review will be conducted by legal counsel for the Society.*) Donor to provide description of assets being transferred.

EXECUTION: Executed this _____ day of _____, 20____.

Donor: _____ Signature: _____ Donor Address: _____

Witness: _____ Signature: _____ Donor City, State & Zip: _____

Witness: _____ Signature: _____

ACCEPTANCE: The undersigned, being a duly authorized officer of the Ypsilanti Historical Society, does hereby accept the within contribution/pledge.

Ypsilanti Historical Society Officer Signature: _____ Date: _____

INTERPRETATION: This Agreement shall be interpreted under the laws of the State of Michigan.

Emmanuel Lutheran Church

By Jason Birchmeier

High atop the eastern bluffs of the Huron River, overlooking Riverside Park, an unassuming parking lot fills with cars every Sunday morning. The street address, 201 North River Boulevard, is located at the intersection of North Street, about halfway between Side-track Bar & Grill, on the corner of East Cross Street, and Kentucky Fried Chicken, on the corner of East Michigan Avenue.

There is little traffic here between Cross St. and Michigan Ave., yet cars have filled the parking lot at 201 River every Sunday for decades. Whenever these cars rest there by the dozens, filling practically every available space of the slick blacktop, a diverse assembly of worshipers congregates inside the adjacent Emmanuel Lutheran Church.

If the parking lot is unassuming, the church is quite the opposite. There, on its perch atop the river bluffs, Emmanuel Lutheran Church hovers above Ypsilanti. The Gothic-style church reaches toward Heaven, with walls of Sandusky gray limestone and stained-glass windows highlighting its mighty facade. At its highest peak, a 1,000-pound bell inscribed



Emmanuel Lutheran Church at 201 North River Boulevard in Ypsilanti.

pray, they read from the Bible, they receive the sacrament of Holy Communion, they usher their children off to Sunday school – in sum, they do as Lutherans do. And they do as they've done here at Emmanuel Lutheran Church for well over a century.

Actually, make that about a century and a half. While the towering structure perched atop the

The story of Emmanuel Lutheran Church is therefore interwoven with the story of Pastor Schmid, a most legendary missionary, as well as that of other nearby Lutheran congregations, chief among them Salem Evangelical Lutheran Church in Scio Township. Too, the story of Emmanuel is partly the story of 19th century Germans who emmigrated to Washtenaw County in search of a better life and religious freedom. For while Emmanuel today is a diverse and unquestionably "American" congregation (opposed to strictly German-American), its roots reach clearly back to Germany, more specifically Württemberg, a southwestern region of that country which most notably encompasses Stuttgart and is now part of the larger state of Baden-Württemberg.

It was from Württemberg that the initial German Lutheran families came to Washtenaw County. Key among them was the family of Johnathan Heinrich Mann, a Württemberger who had immigrated to Reading, Pennsylvania. Along with Daniel Allmendinger and Abraham Kromann, Mann traveled to Washtenaw County in the summer 1829 in search of good land on which to establish a farm

"...the story of Emmanuel is partly the story of 19th century Germans who emmigrated to Washtenaw County in search of a better life and religious freedom."

"Evangelische Lutherische St. Immanuel Kirche. 1892." rings at 8:15 and 10:45 am each Sunday. It has for generations.

Inside the 87½-foot-long and 54-foot-wide exterior, church members sit among one another in wooden pews within a sanctuary fit for 400. They sit beside their families, they greet those nearby, they smile and laugh with one another, they listen to Pastor Hendricks and admire his humor, they sing hymns, they

eastern bluffs of the Huron River dates back only to 1923, Emmanuel Lutheran Church itself dates back another six decades, to 1859, when it was established in the home of Mr. and Mrs. George Ehman. This Ypsilanti congregation, at that time comprised of 16 charter members, was one of about 20 established by the Rev. Friedrich Schmid, the first Lutheran pastor in Michigan.

for himself and his family. These men found promising farmland in Scio Township, west of Ann Arbor, which by that time was beginning to develop as a city, with the establishment of the University of Michigan over a decade earlier, in 1817. Once these men had secured their land, they returned for their families, with whom they returned the subsequent spring, in 1830.

The completion of the 360-mile-long Erie Canal in 1825 permitted easy travel from New York to Michigan – relatively easy, that is. Rather than cross the densely forested countryside from the Atlantic coastline to Michigan by foot, horse, or wagon – or most likely, a combination of the three – pioneers could board a steamboat in New York City, travel 160 miles up the Hudson River to Albany, and switch to a horse-pulled canal boat for the remainder of the trip to Buffalo, before boarding a lake steamer that would traverse Lake Erie all the way to either Monroe or Detroit. Then from there it was only a hop, skip, and a jump to Washtenaw County. Not only was this route via the Erie Canal much faster, but it was also considerably safer than crossing the countryside.

Moreover, homestead grants of 160 acres of land in Michigan around this time were here for the taking, so long as the land would be settled properly. Additional acres were sold for \$1.25 each, as if the grants alone weren't incentive enough. Needless to say, this created a rush for land in Michigan Territory; statehood wouldn't be admitted until 1837. The first significant wave of settlers in Washtenaw County arrived in the early 1820s and claimed much of the best land (i.e., the higher, more level land, especially along the major pathways such as what is now Michigan Avenue). These settlers were generally Englishmen from the Atlantic coastal states. Hence English-language town names like Chelsea, Manchester, Bridgewater, Saline, and Ann Arbor (originally spelled in the British manner, Ann Arbour).

The Germans came to Washtenaw County, and America at large, a little later. The Napoleonic wars gripped Continental Europe until 1815, resulting in little to no emigration, and their aftermath brought about significant change, including the abolishment of feudalism and serfdom. In particular, these wars ravished the southwestern region of Germany,

which borders France along the Rhine River. This ravishment, along with crop failures, drove thousands of Germans to emmigrate, primarily beginning in the 1830s, in order to escape famine. Later generations emmigrated also for political and religious reasons, for instance following the failed German Revolution of 1848 and the post-unification of Germany in 1871 under the reign of the Iron Chancellor, Prince Otto Edward Leopold von Bismarck.

Between 1820 and 1900 nearly five million Germans settled in the United States. By 1850 approximately 4,102 German-born pioneers were listed in the U.S. Census for Washtenaw County. Keep in mind, however, that until 1871 Germany as a unified country didn't exist. German immigrants listed their place of birth not as "Germany," but as Württemberg, Bavaria, Baden, Prussia, et al. Variations in language and religion, in addition to other cultural practices, distinguished Germans from one another. "Chain migration" was partly a consequence of this, as Germans tended to emmigrate to places where they could be among others who shared their customs, chief among them dialect and faith.

Washtenaw County attracted Germans who spoke the Swabian dialect, which is characteristic of the southwestern region of the country (i.e., Württemberg), and who were Lutheran. This was the case of the aforementioned Mann family, and it tended to be the case of the several thousand German settlers who arrived in Washtenaw County afterward, in the 1830s and 1840s. Most of these Germans settled in the heavily wooded, rolling plains southwest of Ann Arbor, where they could farm and live among themselves: southern Scio Township, northern Lodi Township, southeastern Lima Township, and northeastern Freedom Township were the epicenter of settlement.

Upon the arrival of the initial Württembergers in Scio Township in 1830, there was no Lutheran church in the entire Michigan Territory. This didn't prohibit these early German settlers from worshiping, however, for every Sunday they would congregate in someone's home to read the Bible, pray, and sing hymns together. After a couple years of this practice, Mann, in company of his fellow Lutheran settlers, wrote a letter to the Rev. C.C. Blum-

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Emmanuel Lutheran Church – *continued from page 11*

hardt of the Evangelical Missionary Society of Basel. Mann requested that the Missionary Society send a Lutheran pastor to Michigan to accomodate the increasing number of German immigrants.

Now known simply as the Basel Mission, the Evangelical Missionary Society of Basel had been founded as the German Missionary Society on September 26, 1815. The Mission was begun by a group of six Christians, some of whom were Lutherans from Württemberg, as a seminary for the training of missionaries. With the permission of the overruling government, the Mission opened on August 26, 1816, with seven students overseen by the Rev. Blumhardt. Today it's one of the biggest and oldest German-speaking Protestant missionary societies in the world. In addition, it's international as well as interdenominational, with established centers in West Africa (1828), India (1834), China (1847), Cameroon (1886), Borneo (1921), Nigeria (1951), and Sudan (1973).

Per Mr. Mann's request, the Mission agreed during a January 1833 meeting to dispatch the Rev. Friedrich Schmid to Michigan. Born September 6, 1807, in Walddorf, Württemberg, Schmid was the son of the little village's blacksmith. His parents, Friedrich and Katharina Schmid, were not only pious but evangelical. As a child, Friedrich Jr. was enthralled by the stories of missionaries who traveled overseas to Christianize heathen peoples. At the age of 17, in 1823, Schmid expressed his interest in missionary work to the village schoolmaster, who in turn passed it along to the Basel Mission. The young man, who exhibited a strong acumen for learning and physical fitness on account of his daily blacksmithing, was granted an

interview with the Mission following the schoolmaster's recommendation.

With the consent of his parents, Schmid was admitted to the Mission and began preparing for overseas work. He was ordained on April 8, 1833, accepted the call of Mr. Mann, and left Basel two days later, bound for the Michigan Territory, where he would join his fellow Swabian-dialect Lutherans. Schmid left Europe on June 8 on the vessel Florida, which set sail from Le Havre, France, bound for New York. He arrived in Detroit about ten weeks later, on August 16, becoming the first Lutheran pastor of Michigan.

Schmid was greeted rapturously in Detroit by his fellow Lutherans, and August Kunz welcomed the pastor to stay at his home. The following Sunday, August 18, 1833, in a carpenter shop of John Hais (the present-day site of the Ford Auditorium), Schmid held the first Lutheran church service in Michigan. A dry-goods box ornamented with pine boughs was used as a pulpit, and several children were baptized. This congregation, established as the German Protestant Church, would evolve over the years into what is today known as Old St. John's.

On Tuesday morning Schmid left on foot for Ann Arbor, and the following day he arrived at the home of Mann, where he would reside. That Sunday, August 26, 1833, the first Lutheran church service in Washtenaw County was held, in a country schoolhouse on Territorial Road, about four miles west of Ann Arbor. This schoolhouse was little more than a crude log cabin. The sermon was based on 1 Corinthian 3:11 ("For no one can lay any foundation other than the one already laid, which is Jesus Christ").

A collection of Schmid's letters to the Mission were translated from German to English in 1953 by Emerson Hutzel, and among their



Pastor Schmid held the first Lutheran Church service in Michigan.

many wonders is this revealing passage about the original settlement of Germans west of Ann Arbor, as well as the Native Americans with whom he took great interest and hoped to Christianize:

"Ann Arbor is a little village, mainly of English people, only a few German families are in the city, the remaining families, perhaps four to fourty-six, live out in the woods and forest. Everyone has his house upon his property, and for that reason the Germans often live as much as six miles from one another. Often there are many houses that are not far apart, so that one can see from one to the other. The little village lies upon a very beautiful and healthy elevation."

"The Germans are looked upon as heathen that do not have a pastor, a gathering house, or a school. As the non-Germans heard that I was here, many of them came to our meeting in

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order to see what our services were like. They expected to find something entirely new, and since that was not the case, they left one after another, because they couldn't understand German."

"There are also a few Indians about here, but some forty-five miles from here, there are many. They are brown in color, have silver and lead rings hanging from their ears and their noses, and have long black hair. Most of them are quite naked, some entirely. They are very accommodating and will do a great deal for a single glass of brandy. Pitiful creatures they are."

A month later, on September 20, 1833, what is now the congregation of Salem Evangelical Lutheran Church, was established, comprised of 33 families in its first year. At the first meeting of this newly established

tion was \$265.32, and the first year's offerings amounted to a modest \$13.29. As the years passed and the congregation grew, the Lutherans of Scio built a larger church, Salem Evangelical Lutheran Church, on what is now Scio Church Road. The old church was sold for \$40 in 1881 and subsequently torn down, to the dismay of many today.

Schmid remained close to the Lutherans of Scio for years to come. He even married Mann's 17-year-old daughter, Sophie Louise, in September 1834. This union resulted in 12 children: Emanuel, Louise, Frederick, Marie, Lydia, Elizabeth, Jonathan, Timothy, Sophia, Nathaniel, Anna Catherine, and Theophilus. Schmid lived in a house across from the church, and it was from there that church business was conducted. Consequently, Salem became a magnet for German Lutheran

"The Germans are looked upon as heathen that do not have a pastor, a gathering house, or a school. As the non-Germans heard that I was here, many of them came to our meeting in order to see what our services were like. They expected to find something entirely new, and since that was not the case, they left one after another, because they couldn't understand German." – *Pastor Schmid*

congregation, it was decided that a church would be constructed. The aforementioned Daniel Allmendinger donated an acre of his land for the construction. The schoolhouse would be used for worship in the meantime, as work began immediately on a church, called Zion. Dedication services were held not long thereafter, on the second Sunday in Advent, December 15, 1833. The following year the church was incorporated as "Die Erste Deutsche Evangelische Gesellschaft zu Scio" (The First German Evangelical Society of Scio). It was 26-feet wide, 32-feet long, constructed entirely of wood.

Zion Church stood a mile and a half west of Ann Arbor, on the northeast corner of what is now Bethlehem Cemetery (2801 Jackson Avenue, just west of the I-94 overpass – a stone marker can be seen from the road). It was the first to be built by Germans in the Michigan Territory. The total cost of construc-

immigrants, as they were offered shelter and assistance with securing land, in addition to spiritual guidance. Schmid remained pastor of Salem until 1867, when he relocated to Bethlehem Lutheran Church, on the Old West Side of Ann Arbor, where he preached until 1871, when bodily ills finally forced him to resign.

Schmid may have been based in Ann Arbor throughout his career as a pastor, but make no mistake, his missionary work was wide-ranging. He regularly traveled back and forth to Detroit, stopping at Lutheran settlements along the way, including Northfield Township, Plymouth, Wayne, and Monroe. In addition to establishing congregations in these settlements, he had a circuit to the west that included Chelsea, Waterloo, Freedom Township, Roger's Corner, Bridgewater, and Saline. And once his father-in-law supplied him with a riding horse, Schmid was able to establish

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Emmanuel Lutheran Church – *continued from page 13*

even further congregations, including Adrian, Marshall, Grand Rapids, Lansing, Saginaw, and even a Native American missionary outpost in Sebewaing, way up in the Thumb, along Saginaw Bay.

You might imagine the zealousness that must have propelled Schmid on these far-flung

Schmid often traveled through Ypsilanti en route to or from Detroit, and over time he became acquainted with a growing community of German Lutherans on the city's east side. These Ypsilanti Lutherans had no church of their own; however, they congregated regularly in the home of Mr. and Mrs. George Ehman, much like how the Germans of Scio Township had once congregated in the Mann home. Indeed, with the guidance of Schmid, it was in the Ehman home that St. Emmanuels Evangelische Lutherische Gemeinde was established in



The Old Church – Constructed in 1859 and used until 1923.

preaching circuits. Whether on foot or, in later years, horseback, he traversed the forested wilderness of Michigan alone. He carried with him an axe to clear the path when necessary, a candle-lit lantern to illuminate the darkness, and a blanket to warm him as he slept along the way. He traveled along Native American trails and made an effort to study the Ojibwa (i.e., Chippewa) language, for he harbored a deep-rooted passion to Christianize those nomadic forest dwellers with whom he came into contact over the course of his frequent travels.

1859. In English, the church was known as Emmanuel Evangelical Lutheran Church.

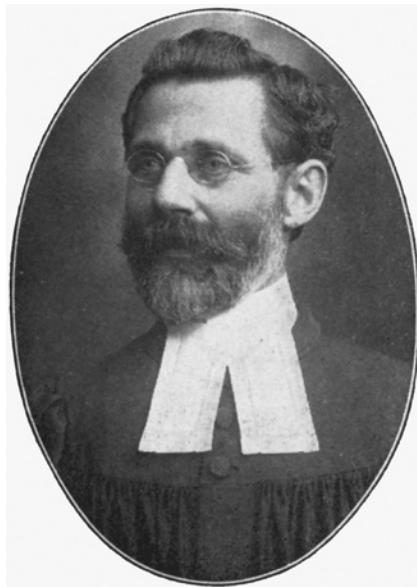
The 16 charter members of Emmanuel were N. Bamor, C. Breining, G. Ehman, F. Dergler, J. Collins, G. Erich, Y. Hartman, G. Franz, C. Kohler, O. Lang, G. Otto, L. Schade, C. Siegmund, G. Schweizer, A. Thumm, and G. Warner. Descendants of these charter members comprise the church's present-day congregation. It's presumed that most of these charter members were German immigrants

from Württemberg. For example, Census data from 1880 confirms that this in the case of George Ehman (or Georg, as it's spelled in the Census), who evidently emigrated from Württemberg to Scio Township in 1842, before moving to Ypsilanti. In addition, 1880 Census data for Breining, Hartmann, Kohler, Lang, Schweitzer, and Thum, if not the others, further confirms the Württemberg roots of the charter members of Emmanuel.

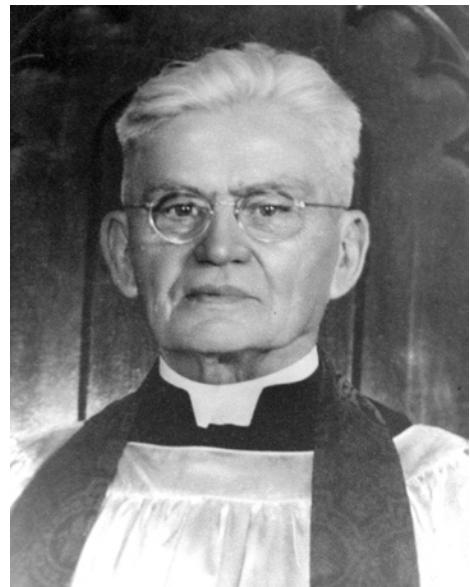
The Emmanuel congregation continued meeting at the Ehman home until a church was built. This took place in 1860, a year after the congregation was established, and the church was erected at the corner of East Michigan Avenue and North Grove Street. (Today, this is the location of Kluck's Drive-In, an increasingly novel '50s-style "drive-in" food establishment that remains popular, if outwardly dilapidated.) At the time of its silver anniversary in 1884, Emmanuel counted 52 families among its membership. In 1886 a day school was built beside the church, and in 1892 came electricity.

An undated photo titled simply "The Lutheran Church," in The Story of Ypsilanti, published in 1923 to commemorate the city's centennial, shows a rather impressive white frame church with a tall spire, surrounded to the east by fenced-off open land. The author of this hard-to-find book (reprinted in 1976 by the Ypsilanti Bi-Centennial Commission), the Rev. Harvey C. Colburn, made initial mention of Emmanuel as such:

"In the early Fifties a Lutheran pastor, Reverend Frederick Schmid, labored in Washtenaw County, travelling from place to place, preaching and administering the means of grace as he found groups of his brethren in the faith. Under his leadership, in 1859, the Emmanuel Evangelical Lutheran Church was organized.... The first officers were George Ehman, J. Col-



Rev. Henri Luetjen served the congregation for 22 years, from 1890 to 1912.



Paster Fenker served the congregation from 1912 to 1944.

lier, Martin Ehrich and George Otto. The lot on the corner of Michigan Avenue and Grove Street was donated by Mark Norris for church purposes.... The German language was used exclusively for many years in the services of worship, and the children of the parish were required to learn to read and write German before confirmation."

Between its 1859 establishment and 1890, Emmanuel was led by a series of pastors – the Revs. Husbaum, Marchand, Stein, Miller, Lederer, Turk, Schoensperlen, Abelmann, and Kionka – before the calling of the Rev. Henri Luetjen, who served the congregation for 22 years, beginning in 1890. When Pastor Leutjen finally retired in 1912 for health reasons, he was succeeded by the Rev. Hugo Fenker, who also served the congregation for a long period, all the way until 1944. Pastor Fenker remained at Emmanuel until his death on the first Sunday in December of that year; fittingly for a man of such commitment, he

passed away suddenly with his hat on his head and his Bible in hand, on his way out the door for that morning's service.

Pastor Fenker's 32 years of service were pivotal. His arrival alone triggered a period of significant change for Emmanuel. His calling in 1912 had been partly on account of Pastor Leutjen, who upon his retirement urged the congregation to call a pastor who could preach in English as well as German. After all, from the establishment of the church in 1859 until that point in 1912, worship services were strictly conducted in German. Moreover, they were conducted in Hochdeutsch (high German), the standard dialect associated with literature, including the Bible. In fact, it was Martin Luther's translation of the Old Testament from the original Hebrew, published in 1532, that initiated the spread of Hochdeutsch as the standard literary dialect.

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Emmanuel Lutheran Church – continued from page 15

Hochdeutsch is markedly different from the nonstandard dialect that most members of the Emmanuel congregation spoke at home, which generally would have been the Schwäbisch (Swabian) dialect of southwestern German. Unlike the various dialects of English – say, Southern opposed to East Coast, or British for that matter – which are distinct yet mutually comprehensible, Hochdeutsch is practically a different language, not only in terms of vocabulary but especially pronunciation. This presented a major hurdle: the church services of Emmanuel would be incomprehensible for those of the congregation who weren't schooled in Hochdeutsch. Hence the church's day school, where pupils – children as well as non-German-speaking spouses – were taught Standard German, so that they could understand the worship services and ultimately read the Bible as translated by Luther.

And so with the arrival of Pastor Fenker in 1912 came the arrival of English, as he began holding alternate services in each language, with the German one reserved for those older congregation members who were more comfortable with their mother tongue. In addition, Pastor Fenker broke the custom of men and boys sitting on the left side of the church, with women and girls on the right; henceforth, families sat together, as they do today. Plus, a number of groups were formed within the church: the Ladies Aid organization, the Dorcas Society Circle, Junior and Senior Luther Leagues, the Men's Brotherhood, the Deaconess Girls, the Altar Guild, a children's Mission Band, a Junior and Senior Choir, and the Mary Martha Missionary Society, among others. Several of these were organized by Mrs. Fenker, who was heavily involved with church happenings, as was the pastor's son, Luther, who directed the Senior Choir, and daughter, Betty, who directed the Junior Choir and served as the church's organist until her passing in 1970.

The culmination of these new practices within the church, above all the introduction of English, led to a surge in the membership of Emmanuel. A new, larger church consequently was built in accommodation, the one that stands today on North River Boulevard.



Building Committee – 1922: (Back Row: Ottmar Koch, Louis Wolter, Mrs. John Magle, Mrs. Anna Schaner, Clara Schmid, Mrs. Louis Stein, P.L. Stein; Front Row: Charles Hipp, Emil Lidke, Pastor Hugo Fenker, John Engel, and Albert Esslinger.

To again reference the Rev. Colburn's The Story of Ypsilanti:

"After the change of language [to English] the number of members steadily increased. The old church building was quite outgrown. In 1912, the Luther League and Ladies' Aid Society began the work of gathering funds for a new building. Final resolution to proceed with the erection of a new house of worship was made in 1921. On [Sunday, August 27], 1922, the cornerstone of a beautiful stone building on River Street was laid and now the edifice is rapidly rising toward its completion."

The plot of land at 201 North River was given to Emmanuel by a longtime congregation member, John Engel. The location was ideal – in roughly the center of the congregation, near downtown yet apart from the business section, sloping toward the river, with street frontage of 66 feet, and 180 feet along the Huron.

The building committee included Pastor Fenker, Emil Lidke, Louis Stein, Mrs. Louis Stein, Charles Hipp, Joseph Beach, Ottmar Koch, Louis Wolter, Albert Esslinger, John Magle, Mrs. John Magle, John Engel, Anna Schaner,

and Clara Schmid. This committee chose an architect (Frederick Spier of Spier & Gehrke, Detroit) and contractor (J.E. Scott & Co.); Lewis Wenzel & Co. of Ypsilanti furnished the stained glass and painting; Theodore Kundtz Co. of Cleveland designed, built, and installed the pews and chancel furniture; Washtenaw Electric Shop installed the wiring; Barnes-Gayney Co. of Detroit manufactured and installed the lighting fixtures; Ypsilanti Sheet Metal Works furnished the roof and sheet metal work. The total cost, including all the furnishings, was about \$55,000.

Construction of the new church was completed in 1923, not long after the centennial of Ypsilanti and the publication of Colburn's book. A dedication was held on December 23, 1923. Per tradition, the design of the church was planned in the form of a cross: the nave forms the body of the cross; the chancel its head; and the two transepts the two arms. The auditorium seats 400; the balcony over the narthex seats an additional 100. The chancel measures 18 feet by 30 feet and boasted a top-of-the-line Moeller pipe organ.

As originally planned, the church included a basement that housed the Sunday School meeting area, rest rooms, and a small kitchen. The Emmanuel ladies' groups held some won-

derful fundraising dinners in this cramped area, while the Men's Brotherhood group held famous fish fries. Later, following the influx of families after World War II, the congregation saw the need for more educational and meeting space as well as larger kitchen and restroom facilities. Local architect Ralph Gerganoff designed the educational wing as it exists today. Pledges of \$200,000 led to groundbreaking in 1956, with a dedication on October 6, 1957. A lounge with a small kitchen was added to the main level as part of this redesign project, as were offices, Sunday School rooms, restrooms, a nursery, and a gathering space.

After Pastor Fenker's passing in 1944, the Rev. Harley Sipe (1945-1963) assumed leadership and oversaw Emmanuel's peak membership. The pastor's son, Theodore, was later ordained on June 19, 1955. Soon after, in 1959, Emmanuel celebrated its centennial, and a pageant comprised of nearly 200 members was staged at the Ypsilanti High School auditorium by Luther Fenker, the late pastor's son. In 1960 Emmanuel joined the American Lutheran Church denomination as a result of the ALC's merger with other Lutheran synods.

Several pastors served at Emmanuel between 1963 and 1974 before the Rev. Carl Leach restored stability upon his arrival on November 4, 1974. On his watch, congregation membership increased greatly, and five vicars from Trinity Lutheran Seminary trained for one year each. Pastor Leach's time at Emmanuel, which lasted until 1991, remains greatly valued.

In 1984 Emmanuel celebrated its 125th anniversary, and the church underwent a remodeling shortly thereafter. The office areas were enlarged and brought up to date, with the purchase of a computer, printer, and copier; in addition, Sue Sukach and Russel Witte wrote and installed software particular to the church's needs. The Moeller organ was replaced with a modern one that uses some of the original pipes. Furthermore, the church roof underwent repairs, the sanctuary was redecorated, new carpet was laid, and a new sound system was installed.

In 1996 the basement-level kitchen was refurbished with new cooking, refrigeration, and dishwashing equipment, new cabinets, and a ceramic tile floor at a cost of \$85,000. Initiat-

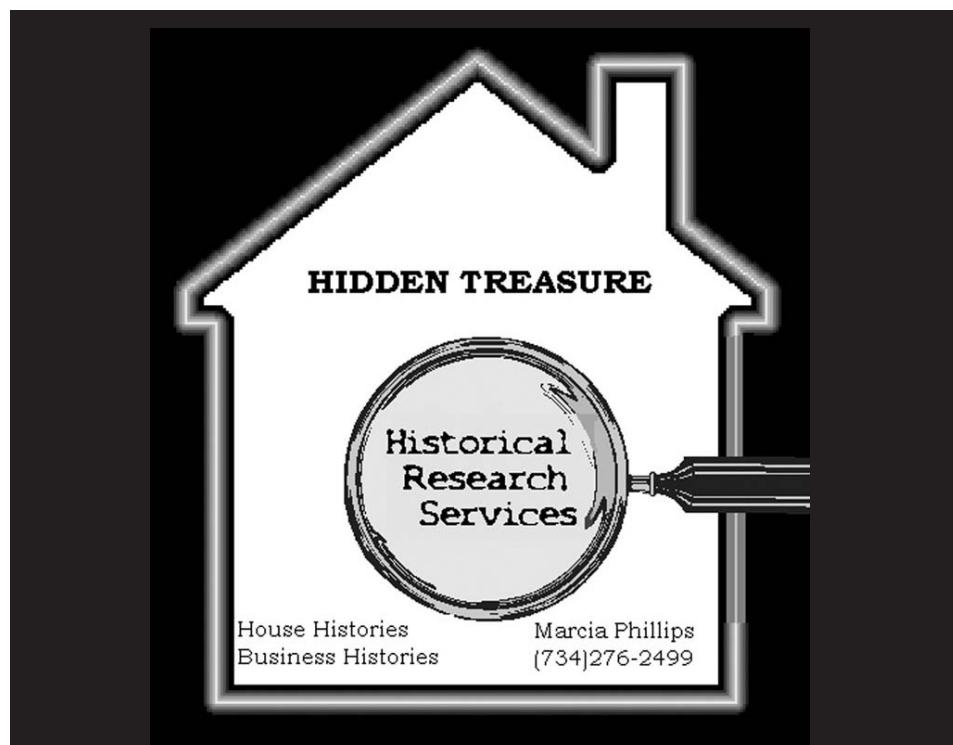


Decorated for Christmas in 1964.

ed with a substantial sum given in memory of a former kitchen and hospitality chairperson, members of the congregation gave generously to complete this project.

Presently, the Rev. David Hendricks serves as interim pastor while Emmanuel engages in a call process for a permanent leader. The congregation seems hopeful and looks forward

to the church's sesquicentennial in 2009. In the meantime, the church's calendar is full of activity. Besides worship services on Sunday mornings, Emmanuel is home to a number of thriving organizations, including Sunday School, Boy Scout Troop 290, Emmanuel Lutheran Church Women, Retired Men's Group, and Ypsilanti Community Choir.
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The Many Lives of the Ypsilanti Historical Museum

By Laurie Turkawski

Asa Dow was the original owner of the Ypsilanti Historical Museum building, but what is the story behind the house? Many changes take place in the lifetime of a building, and the Dow home is no exception. What did it originally look like? When did it change and why? These questions can be surmised by looking at the owners and occupants of the house over time.

Many of the stories about Asa Dow and his business partner Daniel L. Quirk tell of how Dow followed Quirk to Ypsilanti. But it was Dow who first built his home on North Huron Street around 1860. Dow and Quirk's impact on the city would be felt for years to come, as they organized several early influential businesses in Ypsilanti. Dow and Quirk were founders of the Ypsilanti Woolen Mills and organizers of the First National Bank of Ypsilanti, of which Dow became the first president.

Dow purchased the lot at 220 N. Huron Street and built a large single-family home there. The 1865 Birdseye map reveals the look and shape of Dow's home, which can be seen next to earlier buildings on the Quirk lot. Dow's home was originally the only building on his property. The original floor plan of the house was four rooms with a central hall on both the first and second floors, and a one-story kitchen off the back. Kitchens were commonly isolated from the main house for several reasons. If a fire broke out in the kitchen, it would be separated from the house and cause less damage. The house would also remain cooler in the summer when the cooking took place in the back kitchen.



An early picture of the Asa Dow house.

Dow and his wife Minerva only lived in the house on Huron Street for a few years before Minerva's death in 1864. Dow moved to Chicago and sold his house in 1865 to Aaron H. Goodrich, who came to Ypsilanti to manage the Follett House Hotel in Depot Town. 1870 census records indicate that Goodrich and his wife Julia lived in the house with several servants and boarders. The local newspaper reported that Goodrich had a fence installed in the yard at the same time that Daniel Quirk installed one in his own yard. Goodrich and his wife lived in their house until 1879, when they moved to nearby Saline and sold the property to Mr. and Mrs. Lambert Barnes.

Members of the Barnes family lived in the house longer than any other family did during its configuration as a single family dwelling. Lambert Barnes was a prominent man in Ypsilanti. He served as president of Peninsular Paper Company, Mayor of Ypsilanti from 1875-78 and again from 1879-1880, and then became vice-president of First National Bank of Ypsilanti. Mrs. Lambert Barnes was Jane Geddes, daughter of Washtenaw County pioneer Robert Geddes.

Sometime between 1865 and 1893, a major change to the house seems to have occurred. A second (half) story was added above the back kitchen, possibly to provide living accommodations for the Goodriches' servants

or the Barneses' live-in housekeeper. This change was documented on the 1893 Sanborn fire insurance map, and can currently be observed on the house. Slightly off-colored bricks are present at the top of the walls of the kitchen section, which can be viewed from either the outside or from the interior exposed wall of the kitchen. The dashed lines on the map indicate there was once a porch which wrapped around the south and east sides of the kitchen. Also added to the property during this period was a two-story carriage barn behind the house.

Lambert Barnes passed away in 1887 and his wife Jane passed on in 1893. It is unknown exactly how long the house stayed in the Barnes family's name, but city directories show that two of the Barnes children, Alice and Robert, alternately lived there until at least 1920.

By 1922, the property was reportedly purchased by Laverne Ross, daughter of long-time Ypsilanti High School science instructor DeForrest Ross. There is no evidence that Laverne Ross ever lived in the house, but she instead converted it into apartments, possibly as early as 1922. Sanborn fire insurance maps from 1927 indicate the house had been turned into flats, and the carriage house had been converted into an automobile garage. A parking lot was also added. Drawings prepared in 1969 of the "Existing



A 1865 Birdseye map showing the location of the Dow house.

"Ross House" indicate where walls had been erected to split the house up into apartments, possibly six in total, which included additional connecting bathrooms and kitchens. The apartments hosted many residents between the years of 1922 through 1966.

The house remained in Laverne Ross's name until 1966, when the City of Ypsilanti purchased it from her estate with the intention of turning it into the Ypsilanti Historical Museum. The house was converted back into a single-family dwelling with alterations for a house museum. False ceilings and walls were removed to reveal the original finishes of the house, including beautiful stenciled walls and elaborate plaster molding.

Since the Ypsilanti Historical Society purchased the museum in 2006, the society has continued the tradition of upgrading the house to its best current use. Alterations in the basement will bring the archives back into the museum building and also create better storage and a multi-purpose room. A new ADA accessible entrance on the north side of the house will ensure that all persons can enjoy these updates to the museum building.

Would Asa Dow have ever imagined the fate of his Ypsilanti home of only a few short years? Subsequent owners, including a mayor, enlarged the house to make room for their servants and boarders. In the 20th century, the house became an apartment building and provided shelter for many renters. Finally, the house was returned to its late 19th century roots and became the Ypsilanti Historical Museum, the keeper of Ypsilanti's history. Asa Dow would surely be proud. ■



A 1893 Sanborn map depicting the Dow house and carriage barn on the property.

Scent of Minerva

By George Ridenour

My second trip inside the museum was filled with anticipation. The afternoon was grey, cloudy, windy, and leaves were changing faster than cars zooming by on Huron Street. Fall was swirling toward the Winter season. My thoughts, turned as well, to the sighting in the window of the "Gray Lady" who we found to be Minerva Miles Dow.

I sat in the parlor near the fireplace. I was deafened by the silence of the house. The only other person in the house was a docent in another room. My nerves began to tingle as I fully expected someone or something to jump out and say "BOOOOOO!"

The sunroom seemed so inviting with the many plants and sunlight streaming through the windows that I decided to stand and watch the world go by. Stepping through the door I was engulfed in thoughts as I stared at the speeding world coming toward me from Huron Street. Quiet. Even the plants seemed to be napping.

I wondered if Minerva, herself, had stood here and enjoyed the view. It was then that I became aware of a whiff of perfume. I looked around and found no plants in bloom, no flowers, no one cleaning (especially with two men in the house). I decided, though disabled, to make my way up the servant stairs to the upper floor where I had "seen" Minerva on my first visit to the grounds of the Archives and Museum. With difficulty I made it to the top landings and began to explore the various rooms. I was ALONE. I heard the comforting voices, down below, of Lyle and another docent, my nerves and thoughts calmed by the presence below me.

In two of the rooms, I again, smelled the distinct scent of perfume. Again, I was ALONE. While not filling me with fear I was relieved at the clopping of shoes on the hardwood floor as Lyle and the docent appeared on the stair landing. They, too, toured rooms and we entered the front of the building standing near the front windows. I leaned against the edge of the room used as a bedroom. Again, the strong scent of perfume from behind me! "Don't you guys smell that?" Lyle: "Smell what? I can't smell anything!" Docent: "Nope."

Suddenly, the docent, eyes wide, exclaimed: "Wait, I smell it too. Strong odor of perfume," We decided that perhaps we should move on to other parts of the house. We did while looks questioning my sanity burned into me from the "other two." The docent said nary a word. Lyle just kept shaking his head.

How do you explain this smell with only men in the house? No one had been near me while I was in the house! Was it Pine Sol? Was it a gentle reminder of a 37 year old women who had died in the house and was welcoming the company of some "gentlemen?" I prefer to call it "A Scent of Minerva!" What's next? ■

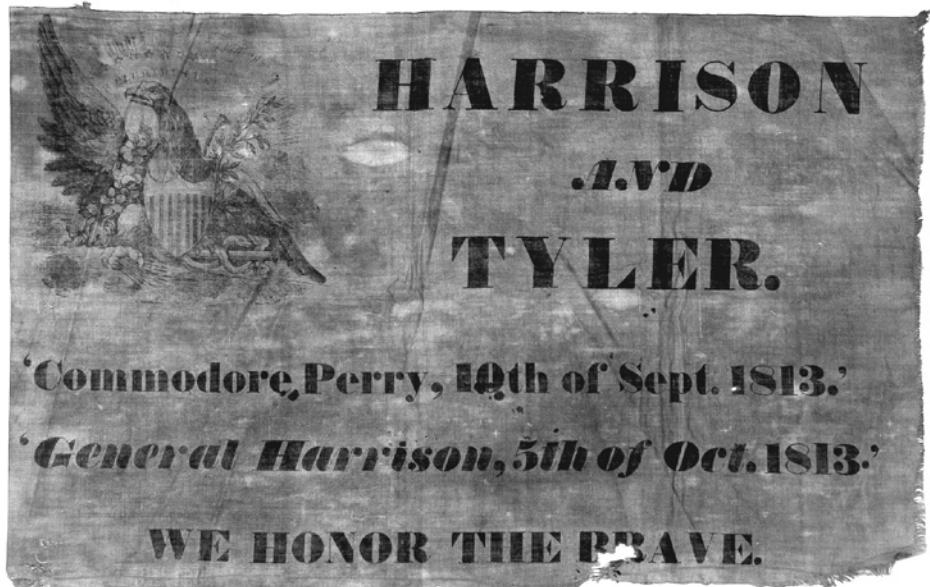
History Changes Hands

By Marcia D. Phillips

Over 165 years ago, a small boy seized a piece of cloth in Philadelphia and saved it from disappearing from history. We can only speculate whether he was given it or took it and cannot even determine the exact event at which it was obtained but in so doing, he saved a rare, early Presidential banner. Many years later, his granddaughter preserved it by donating it to the Ypsilanti Historical Society. Then on June 7th of this year it became the property of a collector in Illinois. It passed through our hands in Ypsilanti by chance for only a short while and it no longer belongs here but the story is ours to tell. This is how a simple piece of cloth became valuable in more ways than one.

Sometime in the early 1840s, a small boy of nine or ten years of age named William Danner lived near Lancaster, Pennsylvania. When a group of men were going to Philadelphia for an important event, he wanted to accompany them but was denied. After all, he was only a young boy and they did not want to be bothered with him. According to his granddaughter's account, "he hid in the wagon and did not let his presence be known until they were too far from Lancaster to take him back home." He brought home a banner on that day from Philadelphia, perhaps to prove to his friends that he had indeed made it to the big city.

Whatever his original motive, he kept the banner and passed it down in his family, to his daughter Lillian Danner Langworthy who in turn gave it to her daughter Lucille Langworthy. It was Miss Langworthy who taught at Roosevelt High School at Eastern Michigan University for many years and in 1977 donated it to the Ypsilanti Historical Society along with



The Harrison presidential banner may have been used for a political campaign or for a memorial service.

some family papers. She died here in 1982 without any heirs.

The banner itself is a simple piece of cotton. The cloth measures 12 by 21 inches, and is in rather poor condition. It is frayed and torn, not in a uniform fashion but in a manner consistent with deterioration from over a century and a half of handling and poor storage. There is evidence of it having been originally attached on one side, much like a flag.

It has a message and picture in black on one side. This simple printed banner is a great example though of the type of lithography being developed and used in Philadelphia in the mid nineteenth century. This new innovative lithography used a planographic technique where, unlike block printing that required a relief engraved plate for each printing, a flat surface (probably copper in 1840) had the design chemically treated to transfer. This ability to reproduce the transfer repeatedly and efficiently revolutionized the print world. It would also soon revolutionize the nature

of campaign politics. The 1840 Presidential Campaign became the first to utilize printed communication on a massive scale.

But what does the banner say? The message reads:

**HARRISON
AND
TYLER**
'Commodore Perry, 10th of Sept. 1813'
'General Harrison, 5th of Oct. 1813'
WE HONOR THE BRAVE

William Henry Harrison and John Tyler were the Presidential and Vice-Presidential candidates who won the 1840 election and were the first to actively campaign for the office as a popular race (under the slogan "Tippecanoe and Tyler too"). General William Henry Harrison was a well known war hero of the War of 1812, as was the mentioned Commodore Oliver Hazard Perry (famous for the line "We have met the enemy and they are ours" he sent to his commanding officer, General Harrison). The dates on the banner refer to the victories on Lake Erie and at

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the Battle of the Thames, respectively.

The only other decoration on the banner is the picture of the American Eagle, already by the 1840s being associated with the young government. The eagle has a shield with sixteen stripes and is facing the side where its talons are clutching the arrows of war with the olive branch in the other claw. Encircling the bird's head are thirteen stars and storm clouds. He is perched upon a rod that has a serpent around it, very similar to the staff of Caduceus. Most interestingly, one wing of the eagle is spread and one is folded down.

For what event was this banner designed and used? The information attached from Lucille Langworthy stated it was a political rally. (This was probably a secondhand account as her life span could not have overlapped her grandfather's much.) An abundance of memorabilia from the 1840 campaign still exists, most of them posters and banners very colorful and employing the pictorial use of the log cabin (with which Garrison was associated although he never lived in one). Yet no conclusive evidence of a political rally in Philadelphia prior to the 1840 election exists. No pictures of the same banner could be located in other collections. There are many 1840 banners in existence for comparison because the election of 1840 was a watershed year in campaign politics, when the old tradition of the office seeking the man was replaced by a very public appeal for the votes of the electorate. The most outstanding example of such a campaign banner with an eagle as the prominent design element shows the eagle with both wings spread and turned toward the olive branch of peace and not the arrows of war. This is very different from the image on this banner and yet, with so many different manifestations of political messages in this election year, it would be possible to see diverse takes on what was a new and pioneering campaign approach.

Another possibility is that it was a memorial banner. Garrison had both the distinction of serving the shortest term of office and being the first president to die in office. He gave an unusually long inaugural address, caught cold and died a month later of pneumonia. For the first time the country mourned a fallen president. In Philadelphia, a large parade and memorial service was held on April 20, 1841 and the newspaper, *The Public Ledger* of April 21, 1841 mentioned hundreds of groups that carried banners honoring Garrison. Do the

clues on the banner support this use? Perhaps the tipped wing of the eagle (still used today in flyovers at military funerals) or the Staff of Caduceus (Garrison had actually studied in Philadelphia to become a doctor before going into the military) suggests death. Perry was also deceased by this time and even the rather somber tone of "We honor the brave" seems different from "Vote for..." that would be expected on a campaign banner.

Even with extensive research, the banner could not be linked conclusively to one single event. It is too bad Willie Danner didn't write down more about it!

The banner is significant because it is rare, with no other exact copy I could locate on record. But it is important for another reason. In a very real sense, this banner represents the convergence of two revolutionary forces of change in America, one industrial and one political. The introduction of lithography in the third wave of the Industrial Revolution made mass communication possible. Although primitive by today's standards, this technology nonetheless greatly accelerated the ability to express new ideas in a format that reached across the barrier of widely varying educational backgrounds and wealth. Having been transformed from printing by hand to machine, the process now put information literally into those very hands. In the election of 1840, for the first time, printed banners put the power to communicate into the hands of the common people. That these two movements intersected in 1840 was seismic; the American political process came of age and would remain forever changed. The media is electronic today but the candidates must still get their message into the hands of the common man. The first evidence of this shifting paradigm was on a piece of cloth clasped in the hands of a stowaway boy.

The Garrison Banner, with its provenance written out on a piece of paper stapled to it, first surfaced in the 21st century when Archivist Gerry Petty and I, working as a volunteer in the Ypsilanti Historical Society Archives, found it while organizing the contents of a map drawer. Crumpled in the back of the drawer, it looked just like a rag except clearly it was not. We had a hidden treasure in our hands.

Artifacts have "legs." They can move around with the humans who transport them. So it is that things find their way to where they do not *continued on page 25*

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World War II Veteran Series

By Philip Barnes and Daniel Maloney

Owen Koch

While playing football with his three best friends at Island Park in Ann Arbor on December 7, 1941, Owen Koch decided to join the service of his country as soon as he was old enough. That was the day that Japan attacked Pearl Harbor and started World War II.

Two years later Owen and his three friends attempted to join the same branch of the service together. They ended up in four different branches with Owen going into the Marines four days before turning 18. He was shipped to San Diego for boot camp, leaving behind his high school sweetheart, Mary, who waited faithfully for him to return. Telephone school was next for Owen at Camp Pendleton, and eight weeks later he was training for an eventual trip by boat to the Marshall Islands in February 1944. He was on the 4th wave invading the island as the 4th Marine Division attacked. As he scrambled off the landing craft (which held 35 men) he ran to the nearest bunker and took cover from machine gun fire. As he dove into the bunker, he said something to the person next to him. There was no reply. He spoke again. No reply. Then he rolled the man over and saw that he had died of a severe head wound. This was Owen's baptism to war.

The island was secured in four days but not before Owen was hit by an explosion and got a minor injury. Medics said he would be recommended for a Purple Heart, but when Owen saw the more severe injuries around him, he refused the offer and stayed on duty. His responsibility was to maintain communications between the ship, shore, and the battalion front lines. He ran phone lines between Command posts. It was frustrating because tanks would run over the lines and break them. They were under fire constantly. Eventually radios were used exclusively.

After Marshall the 4th was sent back to Maui in the Hawaiian Islands for additional training for the next landing twenty thousand



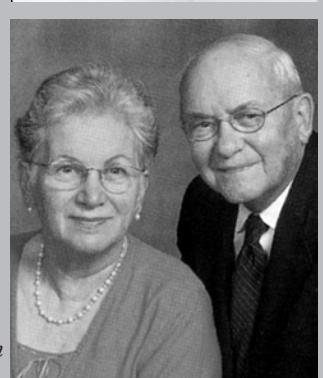
This picture of Owen (right) appeared in the November 15, 1944 issue of *The Leatherneck* with the caption "Equipped with a captured Jap umbrella and an alarm clock, two marines on Saipan take it easy."



Top Left: Owen joined the Marines in 1943, four days before he turned 18.

Top Right: Owen had to leave his high school sweetheart, Mary, behind but she was faithfully waiting for him in August of 1945 when he was discharged.

Bottom Right: Mary and Owen Koch in a recent picture.



men were on Maui. Owen visited Maui after the war and the base had become a pineapple plantation. Saipan was the next landing and in two weeks it was secured. The landing craft he came to shore in carried 35-40 men. As it neared the beach, the men scrambled out in one to two feet of water and took cover from the gunfire. The ships were under bombardment also. The island was secured in two weeks.

Tinian was the next stop. The Marines landed at noon and took cover. Late that night Owen went on switchboard watch. He was in a foxhole with three men and a shell exploded with two men killed and another wounded. This was as close a call as Owen experienced. After securing Tinian, the 4th headed for another R and R at Maui. It was a 10 day trip and now it was September of 1944. On the way Owen began to get a sore throat. Unbelievably, he was struck with a rare infection of the mandible which prevented him from opening his mouth. He couldn't eat or speak and could barely breath. Doctors gave him 144 shots of penicillin and opened his airway with a tracheotomy. He was hospitalized until January.

After the war ended in August of 1945, Owen was discharged in November and came home to a rather disappointing situation. Mary was waiting faithfully, but when Owen tried to find employment, none was available. He considered going on to school but couldn't afford it. Something else intrigued him. An optical company in Ann Arbor was looking for help. Owen took the job and it lead to his having his own business, Richardson's Optical. Owen and Mary, his

childhood sweetheart, raised a family of 11 children and have been residents of Ypsilanti for many years. And, all the four Ann Arbor buddies came home from WW II safely.

Austin Norton

A rough landing almost cost Austin Norton his slot in Aviation Cadet School. But the unexpected bounce was caused by an overweight instructor. Aus was let off the hook when the accident almost happened because the instructor hadn't let Aus know that the added weight should have been compensated for. They were in a Piper Cub in Bowling Green, Ohio and Aus was being tested by his Superior. The two men were sitting front to back in the Cub and the instructor's added weight caused the plane to bounce highly upon impact. Aus got plenty of kidding from his buddies but passed with "flying" colors. It was the summer of 1943 which followed Austin's enlistment in the Y-5 program in '42.

After transfer to Iowa City for "bookwork" and on to St. Louis in the spring of '44 to fly Stearman Bi-planes, he thought he was in the thick of things and would soon join the fight. He was taught aerobatics, including how to shake a plane which was trying to shoot your plane down, and hand to hand combat tactics which were used in case you were shot down and faced opposition.

Austin's childhood sweetheart, Dorothy, waited patiently at home for Austin to return. She followed his progress and cut out articles about the places he went and the battles in which he participated.

The Navy unfortunately had an overload of pilots and Austin was assigned to a different job, weather meteorologist, and reported to Norman, Oklahoma and on to Alameda Naval Base in December of 1944 where he boarded the Bunker Hill, an Aircraft Carrier. Hawaii was the next stop for supplies and on to the island of Ulithi where hundreds of ships had collected. Austin's job was to collect weather data and code it to be sent to the task force.

Unfortunately someone lost the weather code book and the ship was turned upside down looking for it. It was never found, much to the



Austin Norton after graduation from Naval Flight Prep School.



Austin and Dorothy Norton in a recent picture.

chagrin of Austin's superiors. All the men were searched thoroughly, but no codebook. Aus wasn't on duty when the code book became missing and he was mighty glad of that!

The Bunker Hill proceeded to the Tokyo area and made one-day raids on Japan in the spring of '45 along with 20 other ships, including four other aircraft carriers. No opposition was encountered. They also captured prisoners from fishing vessels that had radios to alert the Japanese mainland. In May of '45 the Bunker Hill along with many other ships participated in the invasion of Okinawa. The Japanese were desperate and resorted to Kamikaze attacks on ships.

The Bunker Hill was a prime target and with one plane shot down and one plane coming in on each side, the Bunker Hill's guns blazing, Austin could only watch while the two planes hit, one on each side. They had slipped in behind our planes and made it through, crashing head on into the Bunker Hill. Much damage was done and 392 lives were lost, with 294 injured. "Victory at Sea" captured the sad scene of the Bunker Hill burning, something Austin has subsequently seen on TV. Austin was one of the lucky ones who survived. He had been in the superstructure, on duty at the time. Austin's bunk area, which was just off the flight deck, was demolished. For the next 24 hours the men fought fires, assisted by the cruiser Wilkes Barre whose Captain courageously brought his ship closely alongside the Bunker Hill to recover men who had jumped overboard and to pump water to fight the fires.

When the Atomic Bomb was dropped in August of '45 to end the war, Aus was on leave in Michigan with Dorothy. He reported back to his ship which was remodeled to haul troops. The Bunker Hill brought 4,000 men back from the Philippines.

Austin was discharged in March of '46 and He and Dorothy were married in July. He still claims that Dorothy was the one that first asked him to go out to a dance. Two children later and after a long career running the family's flower shop Austin doesn't regret anything. He stopped by *continued on page 24*



Hanger deck of the Bunker Hill after an attack.



Planes on the deck of the Bunker Hill after two Kamikaze air strikes.

one day to help his dad at the flower shop and never left, abandoning his thoughts of becoming an aeronautical engineer.

And as if the fires on the Bunker Hill weren't enough, Austin was the person who discovered the fire at the Gingham Inn, which eventually burned to the ground.

Joe Butko

Joe Butko is no featherweight when it comes to his experiences during World War II. But yes, he was a featherweight in Southeastern Michigan; The Featherweight Boxing Champion of Southeastern Michigan! Joe won this championship in the early 40s. He got sick and missed the next level's match, something that bothers him to this day.

By trade, Joe was a tool and dye maker and while an apprentice at Hamilton Rifle in Plymouth, the company got war contracts for rifles. Then he got a job with Preston Tucker in New Orleans making marine engines for Higgins boats. He worked with a guy named Art Chevrolet, the auto-maker. Before going into the service Joe made one great move, marrying his high school sweetheart, Mae, and she waited patiently for him to return, which he did.

At age 19 in 1944, Joe was drafted but he chose to join the Navy and went to Great Lakes for boot camp. His next stop was Evansville, Indiana, where he picked up his ship, an LCVP. The sailors took the ship down the Mississippi for a shake-down cruise in the Gulf of Mexico.

Joe was assigned the job of helmsman, steering the ship. The landing craft was 300' long and had a flat bottom, making it difficult to steer in rough weather. The bow opened up to allow men and machinery to be brought up onto the beach. For a trip to Hawaii they loaded the ship with gas in barrels and headed out. Barrels were everywhere making the ship a sitting duck for an attack. Subs were reported in the gulf and around Florida as well as in the Pacific. Joe was very nervous during that trip but they made it.

The LCVP made three landings, Kwajalein., where the island was completely turned to rubble, Guam, which had been bombarded 13 days before the landing, and Saipan. They were met with strong resistance on all of these islands. On Guam Joe had a chance to ob-

serve the visual terrors of war when he saw hundreds of ambulances transporting the dead and wounded from Iwo Jima.

On April 1, 1945 Joe was the helmsman on an LCVP taking Army men to the beach during the 1st wave at Okinawa. He stood high above the 35 men on his ship and looked out of a slot behind a protective metal shield. He guided the ship toward the beach and into water shallow enough to disembark. Once the ship was on the beach Joe had to keep the ship "straight", that is, perpendicular to the beach. If the ship got sideways there would be no way to take it back out again. At Buckner Bay there were 1,400 ships involved in the invasion of Okinawa. Joe's ship was threatened by kamikaze attacks. The planes would come in low and in the middle of the flotilla of ships so they couldn't be shot at. If ships would fire, the shells would hit other ships in the flotilla. Joe's ship managed to bag a Zero during this action and survived without damage.

At sea he had many interesting experiences, and perhaps the most interesting involved a sailor who had appendicitis. Joe's skipper, only 27, the "Old Man" as the men would call him, took control of the situation and turned all 14 ships in the flotilla into the wind to create smoother water so a Doctor could operate on the sailor. The skipper wasn't afraid to tangle with brass and did so on occasion. The ship was anything but a spit and polish ship. Living was loose and easy, without specific regulations as long as the job got done.

Joe saw a lot of Ypsilanti residents in the Pacific including two of his three brothers who were also in the Navy. One brother was on the Atlanta, a cruiser which was sunk at Guadalcanal. 750 were lost but his brother survived and Joe saw him at a small island in the Carolina's. Family reunion!

Joe estimates that his 300 foot ship with 110 sailors aboard traveled 76,000 miles in the Pacific at six knots per hour. The ship had a flat bottom and it rolled constantly and at six knots per hour the men thought that LST stood for "large slow target." It goes without saying that Joe has never been interested in recreational boating.

His travels took him to Shanghai after the war, where he brought 1,000 Chinese prisoners home from Japan. Finally, he returned home himself to Mae in February of 1946 when he was discharged. ■



Joe and Mae shortly after their marriage.



Joe and Mae Butko in a recent picture.

News from the Fletcher-White Archives

By Gerry Pety

Just when we thought what else could go wrong, more went wrong! In April a small windstorm blew up from the West shaking loose an electrical line to the archives that sent several thousand volts surging through our electrical circuits. It blew out all of our surge protectors, our computer modem and power-supply, burned our carpet and disabled one radio. It happened on a Friday night and it is fortunate that the archives did not burn down along with our neighbor's apartment. The computer has been repaired somewhat but has lost several functions. We are very lucky to still have this archive of ours.

As you may recall George and Lyle have been researching the murder in 1935 of Richard Streicher Jr. We have been deluged with "tips", calls, leads, and photos. The Novak Brothers, who bought a photo on eBay two years ago, provided us with an amazing photo of a search for the knife, which killed young Streicher. The

History Changes Hands – *continued from page 21*

necessarily belong. This banner was obviously rare and valuable and yet had no real link to Ypsilanti history; it just landed here. Therefore, the decision was made by the Archives Board to seek a buyer for the banner, so that it could perhaps go to a museum where it would fill in a gap in Harrison history and so that the museum here could realize some much needed funds. I was fortunate enough to be authorized as the agent of the board to handle the sale.

I contacted Wes Cowan (of *Antiques Roadshow* and *History Detective* fame) who not only is the recognized authority on American Political Memorabilia but operates an Auction House bearing his name in Cincinnati. After much communication with him, advice from him and ensuing documentation (insuring I didn't just stamp this out in my basement), he offered to auction it off for the society. I took it down to Cincinnati in March in order for him to inspect

photo shows the scene as well as police and "unidentified others" searching the edge of the Huron River. Others are wading into the water in search of a murder weapon. Thank you to the Novak Brothers for providing the archives with this important bit of history. If you, as well, have any information that would help in the research of the murder please contact Gerry Pety/George Ridenour at the Archives (734) 482-4990. Our hours are Monday and Wednesday from 9:00 am to 12:00 noon and Sunday from 12:00 noon to 3:00 pm.

Our intern Laurie has been kept busy cataloging files, adding pictures of interest to our walls, preserving our maps, and assisting researchers. We congratulate her as well on finishing her specialty in Historic Preservation and her upcoming graduation from Eastern Michigan University. Laurie, you will be sorely missed. We hope you will continue to stay in touch while you pursue your career.

Volunteers of all sizes, shapes, and ages are needed for our July "move" when yes, we finally, relocate to the basement of the historical museum. If you are interested in giving a few hours, want to volunteer your adult children, or have eaten your Wheaties and wanna do something to help the society call Gerry at (734) 482-4990 or (734) 572-0437. ■

and verify it. It then became one of the featured items in his Americana Auction catalogue for the June 6-7 auction. (You can view this and other items at www.wescowan.com by clicking on "Past Auctions" and selecting this date.)

On Thursday, June 7, several bidders in person, by phone and online vied for the chance to own William Danner's souvenir banner. When the hammer came down, an unnamed private collector from Illinois had purchased the Harrison Banner for \$10,925. Let's hope he treasures it as once a small boy and later we did.

What little William Danner valued for entirely personal reasons has brought value to our museum, here in a city he never even visited. The proceeds from the sale will help the Ypsilanti Historical Society at a time when we need funds to secure and improve the museum building. We owe a debt of gratitude to this young boy for grabbing and saving the banner and to his granddaughter for donating it to us. *History was in good hands.* ■

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Ypsilanti Rocks and Rolls

By George Ridenour

Prosecuting Attorney Albert Rapp thought burglars were trying to break down his door. Shaking beds, breaking dishes, and falling furniture rudely awakened residents on Miles Street. Frank Paine reported a queer sensation that night as he heard the furniture shake and felt the floor rocking....probably a large truck passing in the night? *Had Elvis come to town? Was it teenagers with loud music or vandals?*

Ypsilanti residents were awakened on March 2, March 9, and again in November of 1937 to the rumblings of three Ypsilanti earthquakes! The one in November had even broken the seismograph at the University of Michigan!

Two inch headlines in the Ypsilanti Daily Press blared:

- Earth Tremor Felt in Ypsilanti Today; Seismograph at University of Michigan Records Moderate Shock, College Students Feel Buildings Shake.
- Ypsilanti Rocked by Second Tremor in Week!
- Eastern States Feel Earthquake, Seismograph Broken in Michigan Tremors, Thousands Wakened from Sleep, Buildings Sway, But Shocks Cause No Serious Damage; Felt in Ypsilanti.

Residents of the time recalled that fifty years prior, around 1885 the fine citizens of Ypsilanti had felt another quake.

The State of Michigan Circular #14: "Seismic Disturbances in Michigan" By Geologist D. Michael Bricker, Lansing - 1977 states that earthquakes in Michigan were documented as early as 1638! Only thirty-four epicenters were actually located in Michigan for the years 1872-1967. Michigan lies in a region of low risk for earthquakes.

"The Indians said the waters of the lake began to boil, bubble, foam and roll about as though they had been in a large kettle over a hot fire, and that in a few minutes up came great numbers of turtles and hurried to the shore, upon which they had a great turtle feast" (Hobbs, 1911)."

Cited by Von Hake (1973) is the earthquake that was reported on Orchard Lake on December 17, 1811. "The Indians said the waters of the lake began to boil, bubble, foam and roll about as though they had been in a large kettle over a hot fire, and that in a few minutes up came great numbers of turtles and hurried to the shore, upon which they had a great turtle feast" (Hobbs, 1911).

The moral of the story is that even before Elvis, Ypsilanti knew how to ROCK AND ROLL. ■

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Emmanuel Lutheran Church – continued from page 17

Moreover, Emmanuel assumes responsibility for a number of social concerns: a pantry that issues emergency groceries, a regular series of Tuesday dinners, a clothes closet, and a medical loan closet.

As a result of the merger of the American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches in 1988, Emmanuel is now a congregation of the Evangelical Lutheran Church in America. Further information about Emmanuel itself can be found at the church's website (<http://www.emmanuelspsi.org>). Membership classes are offered for any interested parties and can be arranged through the church office (734-482-7121).

Much of the history specific to Emmanuel that has been chronicled above was originally compiled by Edith Lidke, a lifelong member of the congregation. She wrote an article, "Brief History of Our Church," dated April 4, 1976, that has been most invaluable for the purposes of this article. Barbara Miller, presently a member of Emmanuel since 1958, also provided valuable insight and commentary.

Acknowledgements must be made also to Emerson Hutzel, whose 1953 translations of the Rev. Schmid's letters to Basel were likewise invaluable. Anyone interested in the life of Pastor Schmid, or 19th century missionary activity for that matter, is recommended to seek out these letters, for they're a fascinating read. Their account of Schmid's passage from Germany to the New World is detailed, and his several accounts of Native American activity throughout the area are especially interesting. These letters can be found at the Ann Arbor District Library (AADL R977.435 Hu) as well as at the Bentley Historical Library on the North Campus of the University of Michigan (<http://bentley.umich.edu>).

The Bentley Historical Library houses a number of key texts that were referenced for this article: A Short Sketch of the Missionary Activity of the First Lutheran Pastor in Michigan, the Rev. Fredrick Schmid from 1833 to 1871, which includes a first-hand biography of the pastor by his son, Friedrich

Schmid, Jr., originally written in German in 1908, later translated into English by H. Rittmeyer, and eventually published by Robt. E. Erickson in 1932; History of the Evangelical Lutheran Church of Washtenaw County: A Short Sketch of the Missionary Activity of the First Lutheran Pastor in Michigan, the Rev. Fredrick Schmid, which is a related text, published in 1932, that includes capsule histories of area Lutheran churches founded by Schmid, including Emmanuel; Faith in the Forest: A True Story of Pioneer Lutheran Missionaries, Laboring Among the Chippew Indians in Michigan, 1833-1868, originally written and published by Charles F. Luckhard, Sebewaing, MI, in 1952, and reprinted by Walt J. Rummel, Red Flannel Underwear Press, in 1999; "The Michigan Spirit," an article written by Edgar H. Hoenecke that is part of Michigan Memories: Things Our Fathers Have Told Us, published by the Michigan District of the Wisconsin Evangelical Lutheran Synod in 1985.

Lastly, an acknowledgement must be made also to the tireless research of Terry Stollsteiner. He maintains an extensive database of the genealogy of most of the German settlers of the United States. He, along with Dale Herter, recently authored "A History of the German Settlers in Washtenaw County, 1830-1930," published on RootsWeb.com. If you're at all interested in genealogy, you should give it a look – it's a standard-setter. Also on the Web, Linda Gorlitz, the archivist of St. Thomas Lutheran Church, Ann Arbor, published a helpful bibliography listing a wealth of sources related to the history of the Lutheran Church in Washtenaw County (<http://personal.cuaa.edu/~lcthomas/archivist.htm>). ■

Given the array of sources referenced for this article, errors were likely made and incorrect information was likely cited. Often, different sources offered different accounts, especially in the case of dates and names; moreover, the older the time frame, the greater the likelihood for competing accounts. So certain decisions had to be made with reasonability, taking into account the authority and reliability of each source. Corrections and comments can be directed to the author (birchmeier@gmail.com), who is not Lutheran, nor a member of the Emmanuel congregation, but is of German ancestry and presently resides in Ypsilanti. His family is part of the Saginaw-area settlement of German Catholics generally associated with Frankenmuth.



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