

## **Schools, Religion, Quaker Cemetery**

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# The Farmington Enterprise

VOL. XXXVII No.

FARMINGTON, MICHIGAN, FRIDAY, SEPTEMBER 21, 1923

5 Cents Single Copy \$1.50 A YEAR

## HISTORY OF OUR PUBLIC SCHOOLS

### First School in Farmington Township was Taught by Nathan Power in 1826

The schools of this country date back to the colonial period when the family was the one organized unit of society. Father and the boys provided the food by hunting and tilling the soil. Mother and the girls cooked the food and spun the flax that was raised into cloth and then made the cloth into garments for the family.

Most of the early settlers were deeply religious and their great desire was the ability to read the bible. As early as 1647 the colony of Massachusetts passed a law compelling each village to maintain a school outside of the home to teach reading. Later arithmetic was added. These early beginnings of our present public schools were simple in character and were taught generally by people whose own knowledge and learning was quite elementary.

The first school in this township was taught by Nathan Power in 1826. Its sessions were held in a small building that stood at a point nearly opposite of the house now owned and occupied by David Ross and his wife on Shiawassee street. As late as the winter of 1828-29 it was still under the charge of its first teacher. The first female teacher was Parley Ann Mead, who taught a school in the summer of 1830 in the same building. Salaries, which were far from being munificent were paid

by subscription, the public school law not then being in effect. In 1835 Nathan Power built what was known as the red school house which stood on the hill north of the creek on the property now owned by the McGee estate. He received for this work the sum of \$375.00. School was held here for 17 years, or until 1852 when Nathan Power again was hired to build another school house. This time a two story building located a little east and south of the present school building erected in 1888. The writer of this article remembers with great pleasure the days that he attended school in the old building erected in 1852. Quite a number of those that were pupils with him are still living, including Mrs. Truscott, Mrs. D. Ross, Mrs. Ann Shear, Mr. and Mrs. Charles Ely, Carl Hatton, Mrs. J. B. Cook, Mrs. James Hogle, Mrs. John Pinkerton, Mr. M. B. Pierce, T. H. McGee, Mrs. Jessie Green, Fanny Jackson, Frank Clark, Frank Brown and Mrs. Lillian Avery.

The first school inspectors were C. W. Andrews, John Thayer, George Tibbitts, Lyman Boynton, and Hiram Wilmarth. They with Nathan Power, the first teacher, have long since joined the celestial school with its more efficient teaching and its deeper culture.

In the light of our present day accomplishments their aims and their methods may seem crude, but the fact remains that they did their work well and gave splendid service to their time and generation.

N.H. POWER

# The Farmington Enterprise

VOL. XXXVII No.

FARMINGTON, MICHIGAN, FRIDAY, OCTOBER 12, 1923

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## EARLY WIELDERS OF THE ROD

### Harking Back to the Past of Farmington Public Schools

The records fail to show the name of the teacher following Nathan Power in 1830. Not until 1835 is the name of the teacher known. In that year John Whitman wielded the rod. In 1836 and 1837 James Milway was the incumbent. They and their successors for a long term of years are gone and forgotten. In 1846-47-48 and again in 1850, I. P. Leet was the teacher. Those were the days when the teacher and the larger boys were prone to disagree on matters of discipline. Mr. Leet was master of the school at all times as many an unruly lad learned to his sorrow and disgust. When his days in the school were over Mr. Leet retired to his farm in the northeastern part of the township. He died Jan. 10, 1921 at the advanced age of 94 years. In 1854 and '55 James J. Greene was the teacher and again in 1860-61. He quit teaching to become a successful business man here and in Pontiac. In 1859-60 James C. Wilbur and Emma Warner were the teachers. They were married shortly after the close of the school. Clinton Wilber, their son, is now president of the village. Emily Smith, who now lives in Detroit, taught in 1864-65. Mary Fairchilds, who married C. C. Harger, taught in 1867. She is the mother of S. D. and Clark Harger and resides with her son in our village. Some of us can remember

Johnson A. Corbin the one-armed school teacher of 1869-70 and '71. Also Gustavaus Brown who was his successor in '71 and '72. He married Miss Drake, one of his pupils, and a sister of Mrs. Lillian Avery of Pontiac. Harvey H. Wieland, veteran of the Civil war, taught in '73 and '74. He is still living in Coldwater, Michigan. Carleton Beardsley in '75, '76 and again in '78 and '79 was principal of the school. His assistants were Nell McDermott, Sarah Pardee and Lillian Drake. He, too, married one of his fair pupils, Miss Sarah Hance. Commencing in 1886 Geo. McGee was at the head of the school for four years. Afterwards he had charge of the school at Reading, Hudson and Cadillac. When compelled to relinquish his life work because of ill health he had become one of the leading educators of the state. His successor, Fred Lamb, studied law and is one of the distinguished circuit judges of the state. He is in line for a place upon the supreme bench. Harry McCracken, our capable and well known citizen, was the principal from 1893 to 1900, serving longer than any other incumbent.

Space does not permit me to mention the names of teachers, some of whom are still living, who did their work well and left the impress of high ideals in the minds of their pupils.

Today, more than ever before their methods and work are under intelligent supervision. The successful teachers' character must be of the highest type. They must have an enthusiasm for their work combined with a culture and a personality and a power of exposition that shall enable them at all times to command the attention

of their pupils. "And then to teach them how to live. That is the thing for it is nothing to die but it is frightful not to have lived."

# The Farmington Enterprise

VOL. XXIX No. 33.

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## REMINISCENCES OF EARLY SCHOOL DAYS

At the annual banquet of the Farmington High School Alumni, held here last Thursday evening, Nathan H. Power read a paper on early school reminiscences that proved very interesting, especially so to the older residents. Many of them requested that it be published in full in *The Enterprise*.

By **Nathan H. Power**

School Days! Who is there that can not look back with pleasure to them. Filled with the happy memories of life's morning they are indeed precious to us. It was in May, 1866 that I first began going to school. It was the day of the dirt road and the beaten travelled foot path at its side. Not even wooden sidewalks were in general use. Electric lights and electric power were unknown. Tallow candles and kerosene lamps furnished light in houses and the streets were lighted only by the moon and stars after night fall. Horses and wagons with an occasional ox team furnished transportation. The arrival of the stage twice a day caused some little excitement. Sewing machines were just coming into use. A few of the farmers had mowing machines, but the day of the reaper and self binder had not yet arrived.

The school that I attended was taught by Miss Wheelock in a building that stood a few rods west of the present Baptist Church. It was a private school and called the Oakland Institute. It had an excellent reputation and drew many of its pupils from the adjacent towns.

The school house was an old two story weather beaten building, long and high. There were about

100 pupils and they ranged from a boy like myself, learning his letters from a little green covered primer, to the older pupils about to graduate in higher mathematics, grammar, United States history, etc.

Miss Wheelock was a teacher of high ideals and splendid scholarship. The Bible was read every morning at the opening of the school followed by a fervent prayer and woe to the thoughtless lad who failed to keep his head bowed during its utterance. If he did not he might find himself kneeling on the platform by the teacher's side at the next morning's devotions. She was a Presbyterian and would be called a fundamentalist today. To her the Bible was the word of God whose every word was inspired. She had implicit faith in the great teacher and was his loyal and faithful disciple to the end.

Some incidents I well remember. An organ had been purchased for the use of the school. It would be too plain and cheap for the modern school room but to me it was a wonderful instrument capable of producing the sweetest music. Pupils were allowed to use it at recess and the noon hour if the selections were of the approved variety. One of the inflexible rules prohibited dance music. Most of the pupils brought their lunches and ate them in the school room at noon. Miss Wheelock and her two assistants went out for theirs. Some of the girls could play dance music and as soon as lunch was eaten one of the girls would play and others would dance. Pickets were placed where the teachers could be seen as soon as they appeared coming back from lunch. At the sight of them the signal was given and either "Home Sweet Home" or "My Country 'Tis of

Thee" greeted the teachers as they entered the room. One sad day, for some reason unknown, the lookout failed to give the warning and as the strains of the Blue Danube waltz were most entrancing and a half dozen couples were tripping the light fantastic the astonished Miss Wheelock walked in. Could a situation be worse or more horrible? The organ was closed with a bang, the bell rang and a solemn session of the school was held at once. The awful enormity of the offense was dwelt upon at length. Dancing and dance music in the sacred halls of learning! Such a manifestation of depravity could not be ignored. We were warned of what would follow a second offense and to make sure it would not occur again the organ was locked up at the noon hour.

Discipline was not lax and the rod was used when occasion demanded. At various time I came under its application. Her school closed about 1871 with her removal to another part of the state. Most of her pupils have followed her to the silent land but as long as they shall live the influence of her life and teaching will go with them.

At the close of Mrs. Wheelock's school I commenced attending the Farmington High School in the building built in 1852. It was the second school building built by the District and replaced the one built in 1835, which stood on the north bank of the creek. Some of these present remember the old two-story frame school house which stood a little east and south of the present high school. It had seen some rough and stirring times in which certain of the larger boys and the principal of the school contended for the mastery. Some times the stove pipe might be knocked down, a seat or two torn

up and the stove poker wielded with telling effect before the question was decided. The principal usually won the contest. Here were held the annual school meetings and quite often they were not altogether harmonious affairs. There was no way to light the room except with the lanterns that the voters might bring with them, and a dingy lamp or two. At the best the room was very poorly lighted. For a number of years one of the voters had never failed to attend. His theme was economy and a drastic reduction of expenses. When a motion was made to raise the salary of the principal from \$450.00 to \$500.00, he used nearly an hour to bitterly assail the extravagance of the school board. School law was his hobby and an old copy of the statute furnished his text. One night he was there ready to oppose most any proposition that might be made. Soon the opportunity came and he was on his feet with the school law in his hand and commenced to read as best he could by the light of the one single lantern near him. Some of the larger boys were there. Three or four of them sat right behind the speaker. Quietly one of them attached a newspaper to the rear of his long coat. Another produced a match. Suddenly looking around the speaker exclaimed, "Why I am all lit up." General confusion followed, the lantern was tipped over. Someone moved to adjourn. It was declared carried and the yearly school meeting was over.

At the time I commenced attending the Farmington High School G. A. Brown was the principal. He married Miss Drake, one of his pupils. Harvey Weind was his successor. He is still living at Coldwater, Mich., and was with us at the Centennial Celebration.

Under one of his successors, discipline was greatly relaxed as the boys soon discovered. One year the school board started to dig a well on the school house grounds, but after digging a hole to the depth

of ten or twelve feet, gave it up as a bad job and left the hole there. When school commenced in the fall we boys began to use this hole for a jail. It had caved in some and was 6 to 8 feet across. Owing to its depth a boy once in there could not get out unless he had assistance and quite often a lad spent his recess or his noon hour in there, or until such a time as his captors saw fit to pull him out. One day Frank Clark, one of the boys, was thrust into the place and left there while the boys answered the bell and took their places in the school room. It was the morning recess hour. His absence was noticed by the teacher and he made inquiry about it. One of the small boys after some questioning told him where he was. Our principal knew the situation and sent one of the boys to assist Frank in getting out. Instead of doing this he jumped in with him. Not returning, another boy was sent and he was pulled in by the other two. I think I was the third or fourth one to be sent out only to join the others in the jail. One or two more came and they met the same fate. Soon our principal discovered that he was likely to lose all of his boys unless he changed his course, which he did and came himself. After mildly rebuking us he told one of the boys to hold up his hands and he would help him out. This the boy did with the unexpected action of getting a firm grasp on the teacher and pulling him in with the rest of us. This was a bold act and we were a little anxious about the result. One of the boys was finally lifted out and he getting a ladder, the rest of us with the principal ascended to the top of the ground. We expected punishment but were let off with a mild talk after school. Soon after the old well was filled up.

One of the most capable and best liked teachers was Carlton A. Beardsley. His government is best described in the French proverb. "The Hand of Steel in the Velvet

Glove." He knew how to interest his pupils and get them to do their best. He too married one of his pupils, Miss Sarah Hance. We were surprised by his scholarship and the extent of his general knowledge and information. I remember some laughable things that occurred. One day one of the boys in the English literature class telling of Alfred Tennyson and his work said that he wrote in "Memorandum," this was his nickname after that. This was equaled by one of the girls in the philosophy class who said that Franklin produced electricity by rubbing a cat backwards. Another said that a vacuum is the place where the Pope lives. One of the coeds, whose knowledge of mechanics was almost nil, hearing something said about a locomotive boiler remarked that she did not know that they boiled the locomotives, whereon one of the boys informed her that it was done to make the locomotive tender. One day in the geometry class one of the boys had drawn a figure upon the black board and he was asked by Mr. Beardsley to tell how he produced it. It was a technical description in which geometry terms were to be used. This pupil's drawings in this particular study were usually perfect. But not always so his language. He failed in this instance, after a number of efforts. Once more the question was asked: "How did you draw it?" Somewhat tired and irritated he answered Mr. Beardsley, "With a piece of chalk and a string." This answer was not a proper one and he knew it. Right then and there he received a brief but rather pointed lecture which he did not forget. Years after when the boy, Fred M. Warner, had been honored by election to the highest office in the gift of the commonwealth, he and his professor had a hearty laugh over the incident.

Space does not permit me to mention the names of teachers, some of whom are still living and

who did their work well. Some of those who were my companions in the old school house and are still among the living are Mrs. Truscott, Mr. and Mrs. Charles Ely, Mrs. James Hogle, T. H. McGee, Mrs. Jessie Green, Mrs. Avery of Pontiac, Carl Hatton, J. J. Webster and others.

As I near the sunset I realize that life is but a single stage of an never ending journey, the success of which depends in a large measure upon correct training of mind. If teachers have the proper enthusiasm for the work combined with culture and the power of exposition that enables them to command the attention of their pupils at all times, then their work will be of the kind that will teach their pupils how to live, and that is the thing, for in the words of Victor Hugo: "It is nothing to die but it is frightful not to have lived."

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# Farmington Enterprise

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In This Area

SEVENTY-SECOND YEAR - NO. 15

FARMINGTON, MICHIGAN, THURSDAY, MARCH 17, 1960

TWENTYTWO PAGES

## First School House Was Erected Here in 1830

*The following story gives glimpses into early school days in Farmington. Material was extracted from a detailed research paper prepared by Kathryn Briggs, a longtime resident of this area.*

The first school house in this community was a tiny log hut built in 1830. It stood on what is now Shiawassee Road but in those days there was just an Indian trail running through there

Farmington's first school master was Nathan Power and the first schoolma'am was Miss Parley Anne Mead.

P. Dean Warner, who came to Farmington in 1825 at the age of three with his family related some of his experiences in this first school some 50 years later in a speech before the County Pioneer Society. This is a portion of his speech:

"**FIFTY YEARS** ago this present winter I had my first experience as a pupil in a public school. There was but one school district in the whole township and myself and two elder brothers were compelled to go over two miles to reach the schoolhouse.

"Many a night did we arrive home from that school tired and weary, on account of the distance and full of fear and anxiety as the shades of night came on and wolves began their hideous howling. It would seem to us in our inexperienced and frightened con-

dition; that the woods were full of wolves and that they were just ready to pounce upon and tear us to pieces, when in fact there would not be more than one wolf perhaps within a mile of us."

In 1835, Nate Power was authorized to build a new school and the sum of \$375 was granted for the job. He built it on the hill above the creek and it became known throughout the district as "The Little Red Schoolhouse." When this was outgrown in 1852, Mr. Power also built the next schoolhouse. This was a two-story frame building right next to where the present Farmington Junior High School stands today.

**TO THIS LATTER**, school building went Fred M. Warner, later to become a governor of the State of Michigan. He completed his high school course in 1879 at the age of 14. His formal education was completed by one term later at the State Agricultural College in Lansing (Now Michigan State University).

By 1877 there were a total of ten small schools in Farmington. In District 5 (Farmington Village) there were two departments, a higher and a lower, respectively in charge of a male and female teacher.

School terms aggregated fourth weeks per year at this date. The annual salary of the male teacher was \$1,000 and that of the lady teacher \$400. The other school

districts in the township employed only male teachers in the winter. The summer terms were taught by females. The remuneration for the male teacher was \$35 to \$50 per month and to the women teachers \$2.50 to \$3.00 per week.

**FARMINGTON** Village's next school building, known as the Union School, was erected in 1888 and was used until destroyed by fire in 1918. The school's first principal was Carlton A. Beardsley.

Following the fire of 1918, what is now the old east unit of the Farmington Junior High School was constructed and was to serve as the general school for the area, thence a combination junior senior high school and finally a junior high building only. It was in 1953 when the new Farmington High School on Shiawassee was opened.

Prior to 1888 the Farmington school was ungraded. It was not until 1890 that Farmington had its first real high school graduating class. The first to be graduated from the Farmington school numbered three. Julia Hance, Nina Whipple and Stella Whipple. By 1891 the number in the graduating class had grown to six. Receiving their diplomas were Frank Steele, Grace Thayer, Fred L. Cook, Anna Thayer, Rinnie Pierson and Perry Lamb.

**THE GRADUATING** class of 1892 consisted only of Jennie Cox and James McGee. Clint and Clyde McGee should have graduated with them. Clyde had pneumonia, however, and was unable to so his twin, Clint, refused to graduate without him. They waited until a year later to get their diplomas.

Mrs. Zingelmann (the former Jennie Cox) tells of some excite-

ment they had on March 3, 1892, in a notebook which she kept.

Jim McGee (a senior) was the janitor at the school at that time and always fixed the furnace at noon. Apparently this day he forgot to close the draft and damper and the fire really got roaring and caused a fire in the basement.

**IT WAS RECALLED** that one of the small boys going outdoors to the toilets around 1:30 p.m. discovered the fire and yelled out the alarm.

Everyone went out orderly. "It was recorded. "Pearle Conroy, Dot Roberts and I picked up the register and record books; and, as it was real cold that day, some of us bigger ones went back in and brought out all the coats."

The men of the town responded to the fire call quickly. A bucket brigade was formed from Jim Hogle's home about five or six hundred feet away, the former band house which still stands at the corner of Grand River and School Street.

**UP UNTIL** 1895 the closing exercises for the grade school and graduating exercises were held together. It was in that year that it was decided that the two activities on the same evening were too long and so the exercises were separated and held on successive evenings.

Graduates in 1895 were: Eva Edwards, Myrtie Smith, Pearl Blanchard, Lucy Kennedy, Vera Blanchard and Inda Conroy.

Completing their school here in 1896 were Edgar Cox. Mark Wixom, Floyd Cogsdill, Evelyn Delling, Edna Botsford, Bert Northrop, Nellie Bloomer, Edna Blanchard and John Harlan. Graduated in 1897 were Fred M. Follett, Fred M. Bond, Eddie M. Wood, Anna L. Conroy and Bruce Babcock.

**IN 1899** the graduating class numbered five: Mary E. Hatton, Lyla Minnie Sowle, Elizabeth Henrietta Smith, Alta May Smith and Botsford Parker. But the start of the 20<sup>th</sup> century saw only two gradu-

ated: Grace C. Green and Mytie M. Wright.

For source material for her research paper (much more detailed than this story) Kathryn Briggs credited: Jennie Cox Zingelmann, Judy Westfall, Elaine Auten Westfall, Robert Cook, The Farmington Enterprise and My Attic.



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## School Development History is Reviewed

### Historical Background and Development of The Farmington Public School System.

By KATHRYN BRIGGS

When the early pioneers came to this part of the "Michigan Territory" from Farmington, New York in 1824, they brought with them the idea that "reading, writing, and 'rithmetic" were necessary. So in 1830 the first school in the community, a tiny log hut, was built. It stood on what is now Shiawassee Avenue, but was then just an Indian trail. Farmington's first schoolmaster was Nathan Power, and the first schoolma'am was Miss Parly Ann Mead.

In 1835 Nate Power was authorized to build a new school, and was granted \$375 for the job. He built it on the hill above the creek, and it became known throughout the district as "The Little Red Schoolhouse." When this was outgrown, Mr. Power also built the next school in 1852, this being a two-story frame building right next to where the present Farmington Junior High School stands today. This building served as a school until replaced in 1888.

**BY 1872** there were ten district schools in the township, all of them with one room school buildings except in District No. 5 (Farm-

ington Village) where there were two departments, a higher and a lower, respectively in charge of a male teacher and a female teacher. The terms added up to forty weeks per year. The annual salary of the male teacher in the village was one thousand dollars, and that of the lady teacher was four hundred dollars. The other districts employed male teachers only in winter, the other terms being taught by females; the remuneration of the former was thirty-five to fifty dollars per month, and of the latter two dollars and fifty cents to three dollars and fifty cents per week.

The school building which was erected in 1888 was known as the Union School, and was used until destroyed by fire in 1918. The older unit at the Farmington Junior High School site was then built, and has been in use continuously since then; although the interior has been remodeled many times.

**PREVIOUS** to 1888 the school was ungraded, but after that date there were named classes in Farmington High School. However, one alumna states: "I went to the high school only two years. I had covered so much and my standings were so high from our district school that I finished in two years at the age of 16." In another later quotation, another alumna tells about organizing as a Junior Class on April 21, 1897, as Seniors on December 19, 1897, and graduating in June, 1898.

There were three members in the first class to be graduated in the new "graded" set-up, holding their exercises in June, 1890 (There are approximately 511 Seniors this year, 270 at Farmington Senior High School, and 241 in the first graduating class at North Farmington High School.)

For many years, the district schools outside of the village (later city) of Farmington provided education through the eighth grade. If a student wished to continue his education at a high school, he, per agreement between the Boards of Education, could attend as a tuition student. Sometimes the rural school district would pay the entire amount - in other cases, it would pay part, and parents would make up the difference. The parents provided transportation, or the students walked or drove. They did not have to go to any particular high school and could choose the one which was most convenient, or had room for them. Consequently, there were students from Farmington rural schools attending not only Farmington High School, but also Northville, Redford, Walled Lake, Pontiac, and even Detroit.

**BY 1944** there were six school districts (in addition to some fractional parts that were parts of other systems such as Clarenceville or Walled Lake). There were the Farmington High School and Farmington Grade School at the present Farmington Junior High site; the Noble District with the

Noble School on Middlebelt Road between Nine and Ten Mile roads and the William Grace School on Shiawassee Road near Middlebelt Road; the Bond School District with the original German School on Middlebelt Road between 13 and 14 Mile roads and the Bond School at Orchard Lake Road and 13 Mile Road; the Fairview School District with its one-room school on West Grand River; the West Farmington School District having its building on Twelve Mile Road and Halsted Road. The Thayer District (Nine Mile and Halsted roads) and the Nichols District (Farmington and Thirteen Mile roads) existed as separate districts, but sent all their students as tuition students to Farmington.

In 1944, after much work, many speeches, and a lot of planning, the districts voted to form a Consolidated School District – and so now we have (after some adjustments, straightening of boundaries, and “horse-trading”) the present Farmington Public School District.

**AFTER** consolidation a few of the one and two room schools were used for self-contained kindergarten units, but as large, new elementary schools were built, the kindergarten classes were housed with the older students. The West Farmington and German Schools were sold; the former is now a busy store, and the latter houses the Mayfair Nursery School. The Noble School was recently remodeled and contains the offices of the Special Education Department. In 1956 the two room William Grace School was torn down and a modern twenty room building was erected on its site. The Fairview and Nichols buildings are used for storage.

With the development of many subdivisions and the houses' being built in clusters rather than on existing main roads, the building policy of the Board of Education

changed from the placement of elementary schools on main arteries and intersections to the present policy of choosing sites that are in or near the center of the sections. This provides for better walking conditions and keeps the schools away from congested high-traffic areas, as well as giving the citizens the feeling of having a neighborhood school.

**THE FARMINGTON** School District has been a leader in the field of Special Education. Back in the 1920's there were “Opportunity Rooms” where the slower-learning later-elementary students were given individualized instruction and remedial work in the basic subjects. With the depression and change of administration, these were discontinued.

In 1955, Special Education as we now know it, began with itinerant speech correctionists. Through the years more and more services have been added until now it is a department with a director, seven speech correctionists, four visiting teachers, two school diagnosticians, a teacher counselor of the physically handicapped and one for the mentally handicapped, a teacher for the homebound, seven who have rooms for the mentally retarded, five who work with the orthopedically handicapped, a teacher of the pre-school deaf children and three teachers of the Adjusted Study program. This is a county-wide program, and there is close cooperation between Farmington and other surrounding districts.

**THE PHYSICAL** development of the pupils is provided by physical education teachers for the elementary schools as well as for the secondary schools. Intramural and competitive sports provide other outlets for physical activity, growth, and development.

The above-average and brilliant students have not been neglected. In the secondary schools there are

accelerated and advanced courses available in the Mathematics, English, Science, Social Studies, and Drafting departments. Many of the graduates have entered college with advanced standings.

The high schools have been internationally minded recently, having participated in the American Field Service and Michigan Council of Churches Foreign Exchange Student program since 1956. So far, twenty foreign students from Mexico, Indonesia, France, Switzerland, Germany, Chile, Costa Rica, Holland, Finland, Belgium, Japan, and Sweden have spent time here at Farmington. The present visitors to Farmington High School are from Italy, Germany and Finland and the present first exchange student to North Farmington High School is from Cairo, Egypt. To date nineteen students from Farmington have lived during the summer with families in Turkey, Mexico, Germany, France, Norway, the Netherlands, Finland and Spain.

Because of the burgeoning enrollment due to the development of many subdivisions in the township and city, new schools and new personnel have constantly been needed. The following statistics will help emphasize the great growth that has taken place since 1944. At the time of consolidation, there were 1,807 students from kindergarten through the twelfth grade, with 58 teachers and administrators. In November, 1963, there are 11,742 pupils and 512 teachers and administrators.

Following are the schools (date of opening and their locations) that have been built since consolidation in 1944:

**1949** Middlebelt Elementary, 24400 Middlebelt (Additions in 1952, 1958).

**1949** Ten Mile Elementary, 32789 Ten Mile Rd. (Additions in 1952, 1958).

**1953** Farmington Senior High, 32000 Shiawassee (Additions in 1955, 1958).

**1955** Eagle Elementary, 29401  
Fourteen Mile (Additions in 1958,  
1963).

**1955** Shiawassee Elementary, 30415  
Shiawassee (Addition 1958).

**1955** Gill Elementary, 21195 Gill  
Road.

**1957** Dunckel Junior High, 32800  
Twelve Mile (Addition 1960).

**1957** William Grace Elementary,  
29040 Shiawassee (Addition 1960).

**1958** Cloverdale Elementary, 33000  
Freedom Rd.

**1958** Kenbrook Elementary, 32130  
Bonnet Hill (Addition 1959),

**1958** Wooddale Elementary, 28600  
Peppermill (Addition 1961),

**1959** Alameda Elementary, 32400  
Alameda.

**1959** Longacre Elementary, 34850  
Arundel.

**1961** Beechview Elementary, 26850  
Westmeath.

**1961** North Farmington Senior  
High, 32900 Thirteen Mile.

**1962** Flanders Elementary, 32600  
Flanders.

**1963** East Junior High, 25000  
Middlebelt.

**1963** Highmeadow Elementary,  
30175 Highmeadow.

## Tombstones Tell Farmington's History . . . . . . And Life Of Quaker Founders

By CARL DAVIDSON

Many residents are somewhat curious about the faith of the founders of Farmington and Livonia. Who were the Quakers? What did they believe, how did they live?

Two old landmarks in the area remain to give some clue about the faith and practice of the earliest settlers in the vicinity. Arthur Power was the first white settler in Farmington in 1824 and lies buried in the old Quaker burial ground on Gill Rd. south of Grand River.

Nathan Aldrich, likewise, was the first man to take up land in 1824 in what is now Livonia. He was a founder of the Quaker meeting which gathered in the old Friends Meetinghouse built in 1846 on Seven Mile Rd. west of Farmington Rd.

Both of these founders came from New York State via Canada and were strongly attached to the Religious Society of Friends (Quakers) which had its origins in Britain and the American colonies in the 17<sup>th</sup> century.

**DURING THE SOCIAL** and religious upheaval of the Puritan Revolution, many restless seeking spirits broke away from the rigid formalism of the Church of England and the sterile orthodoxy of Puritanism. They turned inward in quest of a religion of personal experience and direct communion with God.

George Fox (1624-1691), founder

of these "seekers."

One day he recorded in his journal, "when all my hope in men were gone, so that I had nothing outwardly to help me, nor could I tell what to do, then O then, I heard a voice which said, 'There is One, even Christ Jesus, that can speak to thy condition' and when I heard it, my heart did leap for joy."

In 1647, he began to preach a simple Christian faith and experience that required no ordained clergy, sacraments or formalized creeds. The movement gathered momentum as a religion based upon the experience of the Holy Spirit which appealed to the poorer classes.

Fox gathered around him a band of youthful disciples known as the "valiant 60" who proclaimed a simple gospel devoid of theological complexity which stressed universal salvation, direct revelation, brotherhood, social equality and peace.

"We utterly deny all outward wars and strife and fightings with outward weapons, for any end or any pretense whatsoever; this is our testimony to the whole world," the Quakers declared to King Charles II in 1660.

These young Christians, banded together, were called "Friends of Truth" and were social non-conformists—they refused to kill, wore long hair and refused to take off their hats or take oaths when

preaching and refusing to pay taxes to support the state church.

The Protestant churches, with the sole exception of the Baptists, ruthlessly persecuted them not only in England but in Holland, Germany, Ireland, Scotland, Wales and Poland where the movement spread.

Quaker women, who were dynamic preachers, were stripped, beaten and lynched on Boston Common by Puritan elders. However, as years passed, the evangelical fervor declined as succeeding generations sought to live out in quieter ways the teachings of George Fox and the Bible.

**WORSHIP GROUPS** were organized, and all authority in the religious community came from a monthly meeting for business. All members were participants; however, no votes were taken.

A clerk would preside as the group tried to come to some decision and finally, after full expression by everyone, he would enter into the records of the group a statement reflecting "the sense of the meeting." These monthly meetings belonged to similar regional organizations called quarterly and yearly meetings.

The New England yearly meeting consisted of Quaker churches in the northern colonies and was organized in 1661. William Penn had founded the colony as a refuge for not only Friends, but Jews, Catholics, Mennonites and all

groups willing to live in harmony in a new social order.

**DURING THE 18<sup>th</sup>** Century, Quakers lived on the frontiers from Canada to Georgia. Hardworking, frugal, temperate, honest and strong-willed, they resembled in many ways the Amish Mennonites who dressed in simple garb and spoke "plain speech."

However, in spite of inward-direction and rigorous spiritual discipline, many Quakers were sensitive to oppression and injustice. German Quakers in Pennsylvania denounced slave-holding, others tried to prevent exploitation of Indians, women and children and the abuse of the mentally ill.

Their social testimonies informed the conscience of the wider community. Their testimony against war was denounced by fellow Christians and many were fined, imprisoned, exiled or killed by both Loyalists and Revolutionaries during the War of Independence. Two Quakers were signers of the Declaration of Independence and one Friend, General Nathaniel Green of Rhode Island was disowned for taking up arms.

By 1800, two tendencies were apparent among American Friends. While both had origins in early Quakerism, one emphasized the "inner light" as the basis of faith, while the other stressed Biblical authority and evangelical experience. There were divisions in many Protestant denominations over doctrine at the time.

In 1827, liberal Friends who stressed the inner light and held to universalist and unitarian beliefs were disowned by "orthodox" Friends in Philadelphia yearly meeting, and a similar division affected Quakers in New York State. The division in New York had great effect on the Quaker settlements in Michigan.

\* \* \*

**THE QUAKER SETTLEMENT** at what is now Farmington was named after the home of the settlers, Farmington, New York.

Arthur Power had taken up a large tract of land which he divided and distributed among his numerous children. Later in 1824, Dr. Ezekiel Webb, a Quaker physician, arrived and built a log house which served as a post office. He was followed by Esek Brown, blacksmith, and Howland Mason, miller, as well as a large number of Quaker farmers. Neighbors dubbed the settlement, "Quakertown."

Between 1824 and 1831 there were occasional gatherings for Quaker worship in Farmington, but there was no formally constituted monthly meeting. Because of the recent theological divisions in the Society of Friends,, both Orthodox and "Hicksite" Friends were concerned about retaining members who had emigrated to the Michigan Territory and desired to have monthly meetings established.

In July 1829, Farmington quarterly meeting, New York, appointed Five Friends to correspond with members in Michigan. Most of the families in Oakland County were associated with the orthodox New York yearly meeting while those in Wayne County were of the liberal Hicksite persuasion.

Travel and communication were slow, but finally in 1831 nine visiting Quakers of the Orthodox branch reached Farmington to assist in setting up a properly organized meeting for worship and business.

Farmington monthly meeting was the first Quaker meeting in Michigan. Earlier Friends had held meetings for worship in Detroit under British rule in 1793 but no on-going organization developed at that time.

The Society of Friends was slow in organizing churches because Quakers did not have a paid ministry. Friends took literally the teaching of Jesus "freely ye have received freely give" and believed that every member was a potential minister with varying gifts and talents.

If an ordinary farmer or house-

wife seemed to possess a sensitivity to human need and spiritual leadings, the meeting would "record his gift in the ministry." George Fox had taught that Oxford and Cambridge did not make a man a minister of Christ.

From the beginning complete equality of women with men was the rule of the Society of Friends with women serving as ministers and clerks. Later, Quakeresses such as Susan B. Anthony, Elizabeth Stanton, Lucretia Mott and others organized the movement for women's suffrage at a time when women's right to vote and hold property were scorned and ridiculed. Several Michigan Quakeresses were active in pioneer days in the cause of women's rights.

\* \* \*

**AFTER FARMINGTON** meeting was organized Arthur Power donated two acres of land on Gill Rd., south of Grand River, as a site for a meetinghouse and burial ground.

In 1832, a traditional white frame meetinghouse was erected. The first burials were those of Selinda Power and her seven-year-old daughter who died during the great cholera epidemic which swept the frontier. They were buried the day they died, Aug. 7, 1832. Arthur Power died Aug. 8, 1837.

Soon the burial grounds began to fill with the graves of the first stalwart Pioneer generation of Friends. Quaker funerals were very simple as was Quaker worship and life. Many relatives would gather for a wake which included a series of hearty meals.

At the appointed time, the remains would be conveyed to the meetinghouse. The coffin was sealed and two elders would preside over the hour of silent worship. After some limited vocal ministry and prayer, the meeting would close with the elders symbolically shaking hands. The coffin would be carried to the grave and, after another period of silence and prayer, the mourners would

leave.

No eulogies or formal readings were prescribed—all utterances were to be at the free impulse of the spirit. Quaker practice did not prescribe a period of mourning, and headstones were to be small and of uniform size. Often merely initials and a “plain” date were inscribed. Quakers numbered the days and months rather than use “pagan” terms derived from the names of ancient gods.

**THE MEETINGHOUSES** in Farmington and Livonia were of traditional design and were patterned after those in East. The building resembled a large oblong house without any crosses, symbols, or other outward features.

Usually a long porch extended along one side. The edifice was divided into two large meeting rooms separated by shutters. Women and men were seated separately, and during worship the shutters were opened. Women and men conducted business sessions separately with their own clerks in charge.

The interior was fitted with unvarnished simple benches. Along the wall opposite the entrance ran a three-tiered gallery of benches where ministers and elders sat facing the congregation. These were called “facing benches.”

On First-Days (Sunday) Friends would assemble in the morning for worship. Quaker discipline urged members to dress very simply—men wore collarless coats and broad-brimmed hats; women wore neat grey or purple dresses with either linen caps or “poke bonnets”.

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**AS THE DECADES** passed, Farmington Friends carried on their traditions but had strong ties with their neighbors.

Many young people “married out of meeting” and were drawn to the Wesleyan Methodist Church or the Universalist Church which had

beliefs somewhat compatible with those of Quakers.

Farmington meeting was a constituent of New York yearly meeting and Adrian quarterly meeting. Adrian quarterly meeting was organized in 1842 and included Quaker communities of considerable size at Adrian, Raisin Centre, Addison, Tecumseh, Raisin Valley and Ypsilanti. The families had come from New York and were closely related. Correspondence and intervisitation among the meetings was constant between 1832 and 1860.

Gradually the Farmington meeting declined in numbers so that it was no longer necessary to have meetings for business held regularly. In 1855 certificates of membership were sent to Ypsilanti meeting, and the meeting for worship in Farmington was placed under the spiritual supervision of elders of Ypsilanti meeting, which had been founded in 1835.

Members of the Farmington meeting were active in cooperating with Michigan Friends in various reform movements and the abolition of slavery. The activity of Livonia Hicksite or liberal Friends paralleled those of Farmington Quakers and their mutual social enterprises deserve study in depth.

After the Civil War, the meeting on Gill Rd. dwindled to the point where only a small number gathered on First-Day for worship. In 1869, Adrian Quarter was placed under the care of Ohio yearly meeting.

At that time, Farmington meeting was “laid down” or discontinued on a regular basis. Certainly, Friends continued to gather for worship and study occasionally, but the meetinghouse was converted into a residence about 1870 by members of the Power family.

Its exterior and interior was drastically altered, but the quiet burial grounds were filled with

more ostentatious headstones over the ears. It remains today as an incongruous landmark in a suburban housing development.

The old Quakers have passed into the eternal silence which ultimately envelopes all mortals, yet their Christian labors, although modest, were of significance to the larger community as will be disclosed in a survey of Livonia meeting, the underground railroad and the activities of some prominent Quaker founders of Farmington and Plymouth.

**ALTHOUGH BOTH FARMINGTON** and Livonia meetings were disbanded, Quakerism did not die out in the area.

The founders of Farmington and Livonia could still feel a spirit of deep kinship with modern Quakers could they return from the dead.

In Detroit, Friends worship on Sundays at 11 a.m. at the “Orthodox” meetinghouse at 9640 Sorrento near Plymouth Rd. and at the “Hicksite” meeting at the Friends School in Detroit 1100 St. Aubin Blvd in Elmwood Park.

Friends hope that someday meetings in Farmington and Livonia can be reorganized.

# The Farmington Enterprise

VOL. XXXVIII No. 16.

FARMINGTON, MICHIGAN, FRIDAY, JANUARY 18, 1924.

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## EARLY HISTORY OF M. E. CHURCH

In 1825, First Methodist Preachers  
Here – Organization of  
Society Followed

John Wesley, the founder of Methodism, was born June 28, 1703, at Epworth, England. His father was a minister of the Church of England, with a family of 19 children. In his infancy John had a narrow escape from being burned to death when the parsonage was burned by some of the parishioners in their rage against their pastor for the faithful reproving of their vices. He was a very diligent and successful student at Lincoln College, Oxford. While there, he was soundly converted and the religious history of his student life belongs to the early history of the Methodist church. Probably no man ever exerted so great an influence on the religious condition of the people of England as Wesley and this influence has extended to the most remote parts of the world.

It early found a foothold in the American colonies and under the leadership of men like Asbury and Coke rapidly found its way into the distant pioneer settlements of the frontier. In 1825 and 1826 Methodist preachers had visited Farmington and had held meetings and preached at private houses. In 1827 the Rev. John A. Baughman preached once in every six weeks at the home of Samuel Mayfield which stood somewhere near the home now occupied by Mr. Knight and family on Powers Ave. The first class or society was organized in 1829 with about twenty

members. Its first leader was John Gould. Other members were John Thayer, William Mead, Caroline Mead, Mrs. Mansfield, Seymour Newton and his wife and Matthew VanAmburgh. Their meetings were held in a log school house that stood near the residence now occupied by Fred Daines on West Grand River Avenue. After more than ten years of irregular gatherings it was resolved that a house of worship was indispensable and that such a one should be built. A lot was donated by Ebenezer Stewart. Material was procured and on the third and fourth days of July 1840 the frame was raised. Owing to the lack of funds the completion of the building was delayed, and it was not until August, 1844 that the church was ready for occupancy. It was dedicated by the Rev. Oscar F. North and the Rev. James Watson. It cost about \$3,000. It was used as a church until Feb. 7, 1920 when it was destroyed by fire. The building was enlarged and its interior greatly improved in 1878 while the Rev. S. E. Warren was pastor. February 16, 1855 the society bought of E. G. Stevens a house and lot for a parsonage and it was used as such until Feb. 27, 1910 when it was sold to David Ross and wife, its present owners and occupants.

The old church was one of the landmarks of the town. Strongly and substantially built by Martin Spencer, its architect, it stood four square and braved the storms and gales for nearly 80 years. For many years the law of the church allowed a minister to fill a pulpit for only one year at a time. This was afterwards extended to two years. Now the time limit is removed entirely.

Space will not permit the naming of all the men that filled the pulpit of the church during its long history but among those that are still remembered are E. R. Hascell, W. Clack, F. W. Warren, W. C. Way, R. S. Pardington, W. Donnelly, John McIllwain, S. E. Warren, J. Balls, W. Hagerdone, W. C. MacIntosh, F. D. Ling, H. F. Shier, C. E. Allen, F. A. Armstrong, C. M. Merrill, C. Collins, G. B. Gullen, and Simpson W. Homer. I think that without exception that these men were active, earnest preachers of the truth as proclaimed by the Master. And it can be truly said that the remembrance of their devoted lives, their genial personality and their exhortation to high ideals remained long after they had departed.

Time, ever busy, has laid its heavy hand upon those that were wont to hear these men point the way to the things that endure. A faithful sturdy band were the pioneer Methodists of Farmington. Religion with them was one of the great things in their life. Their beliefs were positive and settled. Who that has seen them at worship and heard their fervent "amens" to some impassioned utterance of the preacher can doubt the faith and piety of men like Joseph Horton, W. S. Beach, Garduis Webster, M. A. White, Thomas McGee, John Thayer, Isaiah Ward, Wheeler Smith, Nicolas Gates and many other men and women who at different times were members of the old church. The Bible to them was the inspired word of God and the rule and guide of their faith. They believed that Christ in His talk with Nicodemus told of a great and vital change that was necessary to the salvation of one's soul.

Strong was their belief in future rewards and punishments. They were a part of God's unchanging plan for men. If the former were to be eternal the just due of those that believed, why should not the punishment of the unpenitent and the unrighteous be eternal also?

Time with its never ending work has modified and changed these beliefs but it has not and will not in my opinion produce a more patriotic, law abiding, intelligent, God-fearing citizen than the old fashioned Methodist pioneer.

N.H.P.



# The Farmington Enterprise

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FARMINGTON, MICHIGAN FRIDAY, FEBRUARY 1, 1924

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## FIRST CHURCH ERECTED IN 1835

—  
**Baptist Society Organized in  
1826  
Build Church Edifice Nine  
Years Later**  
—

A Baptist church was organized in Farmington late in the year 1826. The original members were Deacon Samuel Mead and wife, Phillip Marlett and wife, Rev. Moses Clark and wife, and Mrs. S. W. Tibbitts. That they were earnest and zealous worshippers is attested by the fact that prior to the organization they had thought it no insuperable hardship to travel in ox carts a distance of 12 or 14 miles over the bad roads of the day to attend church at Pontiac. After they had organized they held their meetings in the log school house which was located about one half miles north of the residence now occupied by Harold Daines. Sometimes in warm weather, they met in the large barn of Samuel Mead for worship. Very early in their history the Rev. Moses Clark left them to settle in Northville and Rev. Nehemiah Lamb was regularly installed as pastor, remaining with them until the year 1842. Their growth was rapid and soon they needed a more convenient and permanent place of worship. By persistent effort they were enabled in the year 1835 to build and dedicate a frame church building of proper size for their worship. This building was located on ground now occupied by the West Farmington cemetery. In the year 1837 a series of revival meetings were held under the leadership of two

preachers by the names of Barrett and Wever. So great was the awakening that the membership of the church was increased to over one hundred. Other revivals were held with fine results. After many years of splendid service in the community this church began to decline. Many of the older members died. Others moved away and at last it ceased to exist as an organization. The old church building is now used as a barn on the Alonzo Sprague farm. While the "Old Baptist Church" as it was called is a thing of the past and its existence almost forgotten, it was a splendid influence for good and a powerful incentive to decent living and righteous endeavor during its lifetime. After this church had ceased to function there still remained in the town and especially near the village, quite a number of people that adhered to the Baptist faith. On the 18<sup>th</sup> of April 1857 they met in the Presbyterian church and organized. This church building stood a few rods west of the house now occupied by Mr. Talbot. Among those present at this meeting were J. M. Adams and wife, John H. Roaso and wife, Jacob Loomis and wife, Rebecca Kator and Therina Tibbitts. The report of this meeting says among other things "that there was much interest manifested with an unflagging determination to trust in God and go forward." Their first minister was the Rev. John R. Rasco. For three years they met in private residences, school houses and a hall in the village. They felt the need of a permanent place of worship and in 1859 a lot 150 x 100 feet was bought of John Thomas for \$96.00. A frame building 28 x 40-feet was built at a cost of \$1,680.00. This edifice is

the present place of worship. It was dedicated Oct. 9, 1861, and enlarged and its interior changed in 1900. Rev. N. Eastwood was the pastor of the church at the time of the dedication. He and his immediate successors have long since joined the church triumphant. One especially remembered for his Christian character and his saintly life was J. S. Boyden. Others who served acceptably were I. Bloomer, G. Crocker, M. L. Marvin, W. R. Warner and E. H. Teall. The membership of this church was never large in numbers but they had abiding faith and were intensely loyal to the doctrines they professed.

Many things occurred that were disheartening and discouraging, and that would have driven a less valiant band to chaos and despair, but they pressed on with stout hearts and willing hands, ever trying to promote the great truths that the Master taught while here upon this earth. Among those whose well-ordered lives and devotion to the cause are still remembered though they have long since passed to the Great Unknown are, David Loomis and wife, J. M. Adams and wife, Mrs. James Wilber, Truman Nicholls and wife, Mrs. Fidelia Phelps, Gilbert Nichols, Mrs. Thomas Armstrong and Michael Marlett and wife.

N. H. P.

# The Farmington Enterprise

VOL. XXXVIII No. 19.

FARMINGTON, MICHIGAN, FRIDAY, MARCH 21, 1924.

5 Cents Single Copy \$1.50 A YEAR

## A PIONEER RELIGIOUS ORDER

### Universalist Society Here Organ- ized by Early Quaker Settlers

The Universalists are a body of Christians who believe that all evil will ultimately be eradicated from the world and all persons saved thru the power of Christ's divine love. God did not permit man to be tempted and fall unless he provided a sure and certain means for his redemption. The first Universalist church was established in this country at Gloucester, Mass., in 1780 by the Rev. John Murray. However his doctrine was preached in this country as early as 1741. The Quakers were the first settlers of Farmington and they all professed allegiance to the doctrine taught by their great founder and leader, George Fox. They had no ordained ministers. No dedicated churches. No ritual. No music in their church service—did not believe in costly wearing apparel and would not take an oath for all places were sacred and man is supposed to tell the truth at all times and on all occasions. There was one question that they did not agree upon and that was the one of future rewards and punishments. Elias Hicks of New York, was a celebrated Quaker preacher who was very active and persuasive in proclaiming the faith held by their sect. He did not believe in eternal punishment and he preached his views with such perseverance and persistence that he caused a division of the church. Those that followed him were Hicksite

Quakers. A considerable number here in Farmington became his followers and from them in time sprang the local Universalist church. Before a building was erected by them they held meetings in private houses and other places. Their first preacher was the Rev. Mr. Wooley of Pontiac. They were few in number. Messrs. Lyon Green, Philbrick, Blakeslee and two or three others. At their first meeting there was not a female present but in a short time three ladies attended regularly. Soon their numbers had so increased that they felt the necessity of having a proper and more commodious place of worship and in the spring of 1853 Sergius P. Lyon started to raise the necessary funds. A lot was bought embracing nearly one acre in the Delos Davis plat for the sum of \$200.00. Mr. Lyon was told that he would not live long enough to secure a sum sufficiently large to build a church. This prediction proved to be a fallacy for before the end of the year the building was completed. Its size was thirty by thirty feet and its original cost \$900.00. That edifice is their present place of worship and is the oldest church building in town. Within its walls eloquent words have been uttered in the cause of liberty. Back in the dark days of 1860 when the nation's life was imperiled the citizens of Farmington gathered here to declare their love for the Union and their willingness to defend it with their lives if necessary. It was from this building that some went forth to make the supreme sacrifice. One of our citizens, still with us, Elliott Sprague, and a regular attendant at the services held each Sunday in the church, remembers

well the war meetings held there and attended them. Some of the preachers that came after Rev. Wooley were the Rev. A. Knickerbocker who remained ten years and was beloved by all who knew him. Also Rev. Sisson, Ashton and A. M. Sowle. The latter is still well and favorably remembered by some of the older citizens of the town. Its membership has included at different periods in its history some of the best known residents of this locality, men of character and of worth. Men like S. P. Lyon, Harrison Philbrick, A. E. Green, C. J. Sprague, Andrew Crosby, Carlos Steele, Elliott Sprague, Joshua Simmons and Benjamin Pierson. N.H.P.

# The Farmington Enterprise

VOL. XXXVII No. 26

FARMINGTON, MICHIGAN, FRIDAY, MARCH 28, 1924.

5 Cents Single Copy \$1.50 A YEAR

## GERMANS FILL IMPORTANT NICHE

### In the Religious History of Farmington and Its Environs

In 1846 there was organized among the Germans of the United States, in Missouri, a religious body called the Evangelical Synod of N. A. As early as 1862 members of that organization came to Farmington to make their homes, till the soil and worship God according to the dictates of their conscience. Some of these pioneers whose names are recorded in the annals of the church history are William Heise, Frank Waack, Fr. Nacker, Fred Bauman, Fr. Goers, Fred Fendt, Joachim Schroeder, Carl Salow, Charles Manzel, William Wedow and O. Kienast. These men and some others held monthly meetings in the old school house in Clarenceville. Their first pastor was Rev. Schmidt, who came from Detroit to minister unto them. After two years he was succeeded by Rev. P. Watschet, who was then living in Plymouth but who in 1868 moved to Clarenceville and conducted services in the school house. His successor was the Rev. George Deckinger, who now resides in Adrian. About 1876 Rev. Bunge became pastor of the church and a new church building was erected at Clarenceville. Under the pastorate of Rev. Bunge difficulties arose and the church divided, a considerable portion of the congregation returning to the school house to hold their meetings. Rev. Alois Schmidt was

the first minister graduated by the Evangelical Synod of North America. He took up his residence in Farmington and lived in the house now occupied by John Mahaney. From 1880 services have been held regularly in Farmington. In 1883 Rev. E. G. Aldinger came with his young bride to take charge. A parsonage near where the power house now stands was secured for him. He served from 1883 to 1889.

In the latter year at Christmas time Rev. F. Mayer, now professor at Eden Seminary, St. Louis, Mo., was installed as pastor. During his stay the church at Clarenceville again became the place of worship. At the latter place and at Farmington he organized the Ladies Aid societies and did much to spread the gospel among young and old. His successors were H. Scharschmidt, L. Koelbing, L. Gross and W. Wilde.

July 1<sup>st</sup>, 1901 Rev. J. Bollens assumed charge of both congregations. October 20<sup>th</sup> of the same year the present parsonage and the church lot was bought from Gov. Warner. November 10<sup>th</sup> it was decided to build the present church. The contract for the stone mason work was let to the late John Habermehl and the brick and carpenter work to Amos Otis. May 11<sup>th</sup> 1902 the cornerstone was laid and October 20<sup>th</sup> of that year the church was dedicated. For the successful completion of this work much credit is due the building committee which worked with tireless energy and undaunted zeal to erect this pretty, commodious, comfortable edifice and dedicate it to the God in whom they believed and delighted to worship. This committee consisted of Fred Bauman, Charles Fendt, William

Maas, Charles Schmidt, Louis Gildemeister and Karl Westfall. In 1905 Rev. Bollens moved to Indiana and Rev. A. Martin served as pastor until 1909. His successor was Rev. A. O. Stange who was succeeded by Rev. C. W. Roth. After about two years Rev. J. Bollens returned from Chicago to Farmington and resumed the pastorate. His work among the people gives general satisfaction, not only to his own congregation, but to the community at large. His church is united and harmonious and under his efficient leadership is doing splendid work for the cause of the Master. Since 1922 the Clarenceville congregation has united with the Farmington church and the services are conducted in German and English. The Sunday School and Young Peoples League use the English language exclusively.

N.H.P.

## Descendant of First Settler Tells History of Landmark

(Editor's note; This is an account of the historical background of Farmington's Quaker Cemetery as compiled by a descendant of one of the community's earliest settlers, Robert G. Power. Mr. Power has done considerable research into the Quaker Cemetery and has made use of Family records and diaries in preparing the following chronicle.)

On July 3, 1932, Arthur Power and his third wife, Sarah Lawton Power, deeded a small plot of ground located in Farmington township in the then Territory of Michigan to the "Society of Friends," a Quaker group to which they belonged. The transaction was witnessed by Adeline B. Mead.

**THE PROPERTY** is described in the deed (which survives today in the family records of the author) as being 10x26 rods and containing approximately one acre of land. The side was dedicated for the purpose of serving not only as a burial ground but also for the establishment of a meeting house and other facilities for use by the religious sect. The deed was accepted and recorded three weeks after being drafted on July 24, 1832, at 2 p.m. by Squire Amos Mead.

Quite probably little attention was given by these early settlers of Farmington to the events of a year earlier when a Sac Indian Chief, Black Hawk, led his braves on a raid across the Mississippi. The indian attack on a white settlement bordering the east side of that river was to have repercussions felt by the pioneers then inhabiting Farmington.

It was just 21 days prior to Chief Black Hawk's defeat that Arthur and Sarah Power deeded the plot of ground to the Quakers in Farmington. Little did they suspect that in five months time two of their grandchildren and their daughter-in-law, wife of their son, Nathan, would be the first to be buried in the new Quaker Cemetery.

**A RELATIVELY** short distance away, steaming up the Detroit River, was the Henry Clay, one of the river boats of the era, and aboard it were some 370 soldiers en route to the Black hawk War.

Sickness had broken out aboard the ship and a number of the stricken soldiers had been placed ashore at Detroit. Soon over 100 residents of Detroit were to be dead of the dreaded Asiatic Cholera, including Father Gabriel Richard, the Catholic priest who had ministered to the stricken victims.

A resident of Farmington, a man by the name of Barnum, who lived on the Conroy Road, the present Ten Mile Road, had been visiting in Detroit at the time of the epidemic. He became ill and died from Cholera and panic seized the local population.

**IT WAS NATHAN** Power, son of Arthur Power, the first settler of Farmington, who buried the local Cholera victim. He and two other brave residents had gone to the Barnum residence, prepared the body and buried it in his own yard.

A short time later, Nathan's wife, Selinda, was stricken with Cholera during the night and died at 7 a.m. the following morning. By 11 a.m. the same day, Phoebe Minerva,

Nathan's five year old daughter, also succumbed to Cholera. They were buried the same day in a common grave and ironically enough became the first persons buried in the cemetery donated by Phoebe's grandparents a month previously.

This account has been well circulated and is known to many students of Farmington's early history. But probably not well known is the fact that the next person to be buried in the Quaker Plot was also one of Nathan Power's children, 13 month-old George, who died four months after his mother and sister at 5 a.m. on the day before Christmas, 1832.

It is interesting to note how Nathan Power recorded the events of this momentous and tragic year in his personal diary. Each year on his birthday, Nathan Power reviewed the preceding 12 months and here are his reflections as put down on April 19, 1883:

'I stuck up beams in the mill yard with Thaddeus Martin the sixth day of this week. This day forever gone.

"Proclaims the end of time. And has gone with it a beloved wife and only daughter and my little son George who was the last gift of his mother so that they with Lorenzo make just half of my family that I have this year followed to the silent grave.

"This is a year to be remembered by me; a year never to be forgotten while in mutuality it has been a dispensation of deep trial that none knows save those that are called to pass through. A path exempt from trial is what I have no right to expect and what I hope I am learning not to desire."

**NATHAN POWER**, gentle Quaker that he was, closed his

diary entry with this prayerful hope for the coming year:

“A patient submission (sic) to every divine dispensation is what I wish for an increase of so that the mingled cup of life may prove a profitable draught and impress me.”

Four years after dedicating the cemetery, Arthur Power died and was also buried in the Quaker Plot.

The name, Arthur, seems to have been quite common in the Power family and its repeated use has caused some confusion.

(Next week, the author, Robert G. Power, who is the great-great-great-grandson of Arthur Power, will trace back the history of his family, further establishing his claim that Farmington has the earliest Quaker landmark in Michigan.)

## Relates Historical Background On Old Quaker Cemetery Here

(Editor's note: The Farmington Historical Society is attempting to establish evidence that Farmington's Quaker Cemetery, located on Gill Road just south of Grand River, is the oldest Quaker landmark in Michigan. Robert G. Power, a descendant of Arthur Power, one of the community's first settlers, provides the following account to substantiate this claim.)

The early Quaker settlers of the community came from Farmington, New York and research into the records which can be traced back to their previous settlement clear up some confusion about certain grave markers in our Quaker Cemetery.

Many are mystified because there is a tombstone in the Farmington, Michigan Quaker Cemetery marked "Arthur Power" and also a tombstone in the Farmington, New York Quaker Cemetery marked "Arthur Power." Adding to the confusion is the fact that Mr. Power's first and second wives are buried in the New York cemetery while the name of the first wife also appears on the Arthur Power grave marker in our Quaker Cemetery.

**THE ANSWER TO** the first riddle is that, Arthur, being a common family name was carried by more than one person and, in fact, there is an Arthur Power buried in New York as well as in this community.

Since the Arthur Power who came to this community in 1824 had lost his first two wives prior to leaving New York, they could not possibly be buried here. Someone, probably one of his children, had

the name of his first wife inscribed on his tombstone here which in later years gave rise to the belief she was actually buried with him.

It may come as a surprise to some to learn that the Quaker Cemetery here does not contain the remains of all the early settlers originally buried there. At least seven bodies and their grave markers were removed to the Rural Hill Cemetery in Northville.

**AMONG THOSE** who were relocated were Ira Power, son of the first settler, and Ira's son, Ira Power, Jr. Arthur D. Power, builder of the cheese factory on Newburg Road near Eight Mile Road, who was one of the founders of the Rural Hill Cemetery, transferred the remains and re-buried them on the Power lot located in the central section of this cemetery located in western Wayne County and their grave markers can be seen there today.

Naturally some speculation has been raised as to why the graves were re-located. It is known, however, that by 1881 many prominent citizens of Farmington had become dissatisfied with the condition of the Quaker Cemetery. Plat records had become confused and the ownership of certain lots was in doubt.

As a result of this unrest, several interested parties, among them G. F. Chamberlin and Abram L. Power, petitioned the town council on April 8, 1881. They asked the council to "take charge of the Quaker Cemetery, to improve the same to the end that all parties interested may have their rights."

On April 23, 1881, a full board being present, the council called a hearing of all interested parties and

it was unanimously agreed to by the council to take over the cemetery and to make "such improvements as (they) deemed best, and survey and plot the same, and assess the cost to the lot holders."

On May 22 or the same year, money was appropriated for this purpose. Apparently, the "interested parties" were satisfied with the subsequent action since Abram Power and Chamberlin are buried in the Quaker Cemetery here.

**THE LAST TOMBSTONE** of a member of the Power family was placed in the cemetery in 1924 with the death of John Power, who in his lifetime had been an actor, sailor, insurance executive and Treasurer of Oakland County. He was the grandson of the first settler, Arthur Power.

John Power's body was cremated and his ashes placed beneath a marker which reads: "John Power with Farragut in Mobile Bay."

There are more than 200 graves in Farmington's Quaker Cemetery with the majority of them dating back prior to 1900. Fewer and fewer burials have taken place in the last sixty years and since space is now very limited it is highly probable that there will not be many more.

**THE MOST RECENT** tombstone, was erected on a grave in 1959. Many of the tombstones on the earliest graves are tipped or broken but it is truly remarkable when considering all things how well the cemetery has stood up through the years.

When one considers that this cemetery was established only eight years after the first pioneers appeared in this area it becomes plainly evident that this is probably the only physical landmark left which marks the earliest site of a Quaker settlement in Michigan.

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