



Chat Room

Ruth Moschman

## Former resident recalls local history

The automobile brought vast changes to America, including the little farming community of Farmington.

In the roaring Twenties, many Farmington farms were purchased as country estates. Others were bought by developers who planned subdivisions or other activities.

While transportation had improved, some developers waited for other amenities before they began their projects.

In the meanwhile, farm managers were hired to run those farms. The managers were paid by keeping whatever profit could be gained from the crops on the farm.

One such manager was Orville Taggart, Floyd Taggart's father. He managed four different farms in Livonia and Farmington Township in the early part of the Twentieth Century.

"The last farm that he managed was 120 acres on Halsted and Eight Mile Road," said Floyd Taggart.

This farm, the Luther Green farm, was owned by Harry C. Buckley, a Detroit attorney. Buckley and his group of investors came to the farm on weekends and planned a sort of country club for the property.

When the farm was managed by Orville Taggart, he and his family lived in the 1820's house that was the original farmhouse on the property.

Each bedroom in the clubhouse had its own bathroom which Floyd considered elaborate.

The whole Taggart family was involved in running the farm.

### REMEMBERING MICHIGAN

Floyd Taggart is now 86 and has retired to Michigan from Arizona. He and his daughter, Pat Burke, have been traveling around the various locations Taggart remembered from his youth when he lived in Michigan.

One of the locations he visited was the Luther Green farm. He was 10 years old in 1926 when the family lived on the farm and Orville Taggart managed it.

Floyd said that besides the family two hired men lived on the farm. One lived living in the farmhouse while the other, Jack Brown, preferred living in the horse barn when it had a room.

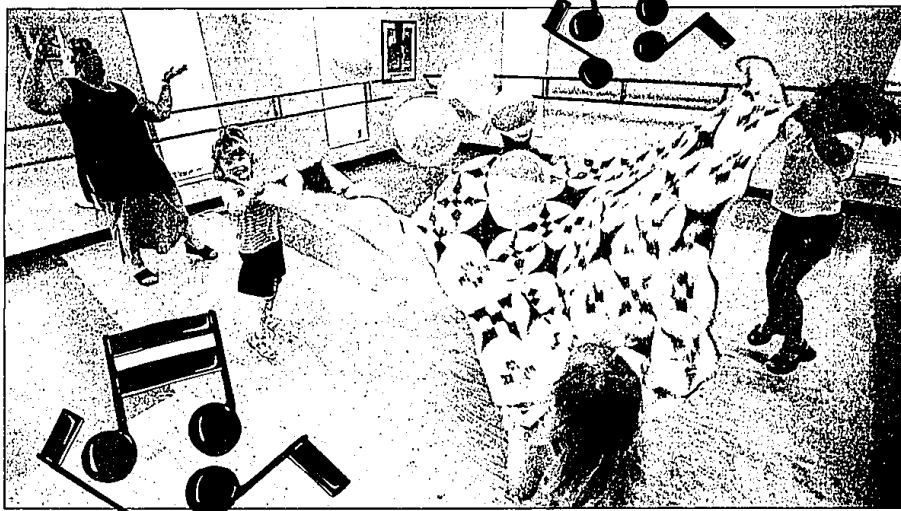
There were four children in the Taggart family, two girls and two boys. One little girl had died of heart failure at the age of five, when the family lived on a farm at Nine Mile and Farmington Road.

The three children who lived on the Luther Green farm are still alive. Floyd's brother Leroy is 89 and living in Chattanooga, Tenn. His sister is 84 and lives in Florida.

When the Taggarts lived on the farm, there was no water or sewer and electricity was supplied by a generator.

It was Floyd's job to make sure there was enough fuel in the generator, which was housed in a stone building.

"There was a wind tele-



PHOTOS BY BILL BRESLER / OBSERVER

## Kindermusik offers tunes, moves

BY SUE BUCK  
STAFF WRITER

A drop-in open house held 10 a.m.-12 p.m. Saturday, Aug. 24 at Dancing Feats Dance Center, 33426 Grand River in Farmington will introduce Kindermusik to downtown Farmington.

The 25-year-old program provides early childhood learning opportunities through innovative music and movement curriculum and involves families in learning.

Each child is encouraged to learn at his or her own pace, according to teacher Mary Melonio.

Kindermusik International is headquartered in Greensboro, N.C., and has a network of more than 3,000 licensed educators throughout the country.

In addition to the open house, Melonio, a Livonia resident, held a demonstration class Aug. 1.

Melonio, a former accountant, has taught Kindermusik for four years. She has a musical background, which includes playing piano and organ and singing at weddings.

"Kindermusik put on a big publicity thing contacting dance studios across the country saying while your dance studio is closed,

Kindermusik could come in and use the facility," Melonio said. "We have a hard time finding a place."

Kids who attended last week seemed to enjoy Melonio's demonstration class. During one activity, they bounced a number of small balls inside a quilt.

"I thought it was great bouncing all the balls," said Elizabeth Patti, 6, of Farmington Hills. Her sister Samantha, 4, also participated.

"It was cute," said Felicia, their mother. "The

activities seemed pretty free with the music."

Melonio's 15-week classes start Wednesday, Sept. 4 at Dancing Feats.

Village's Dew Drops/Cock-A-Doodle Moo is at 9-10 a.m. for children newborn to 18 months accompanied by an adult. In addition to the \$125 fee, a \$60 home package includes CDs, colorful baby books, home activities, sets of wall borders and carrying cases.

"We start out with rocking, and we do a hello song for the babies," Melonio said. "We do a heart-shaped massage on their chests. Exercises called cross laterals involve crossing each leg over the child's heart."

"With each movement, we stimulate the brain," Melonio said. "A lot of it is rocking and walking around with the baby. We do a circle dance where we bring the babies face to face. Their eyes bug out when they see other ones their size. We do marching with them and there's scarves that we play peek-a-boo with."

Cock-A-Doodle Moo has more high-paced activities. Our Time's Milk and Cookies, offered from 10 to 11 a.m., is for children 18 months to four years of age accompanied by an adult.

The fee is \$125. The \$60 home materials package includes CDs, colorful books, a stir xylophone and carrying case. The fee is payable at the time of registration. The home materials fee is due on the first day of class.

Melonio, who is certified to teach Kindermusik, also teaches at Livonia Community Education. She's taught at Schoolcraft College and Dearborn Community Education. For information, call Melonio at (734) 464-1412.

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Above, Samantha Cutt and teacher Mary Melonio boogie to Kindermusik. Top photo, Mary Melonio leads her students in her Kindermusik program.

## Music education has positive impact on children's lives

BY SUE BUCK  
STAFF WRITER

Research shows that early music and movement activities positively impact child development in cognitive, emotional, physical, spatial and literary skills, Kindermusik educators say.

They point to information by Stanford University and the Carnegie Foundation for the Advancement of Teaching in a November, 1998 report called "Living the Arts Through Language and Learning: A Report on Community-based Youth Organizations."

Citing the report, educators say young people who participate in the arts for at least three hours on three days each week through at least one full year are:

- four times more likely to be recognized for academic achievement
  - three times more likely to be elected to class office within their schools
  - four times more likely to participate in a math and science fair
  - three times more likely to win an award for school attendance
  - four times more likely to win an award for writing an essay or poem
- The examples are found in a Kindermusik press release show that young artists, as compared with their peers, are likely to:
- attend music, art and dance classes nearly three times as frequently
  - participate in youth groups nearly four times as frequently
  - read for pleasure nearly twice as often
  - perform community service more than four times as often

Educators also point to the "No Child Left Behind Act of 2002," which states, "Studying music encourages self-discipline, and diligence traits that carry over into mathematics, science, foreign languages, civics and government, economics, art, history and geography."

## Guilt has two sides: friend and foe

The reality of guilt is known and experienced both in the world of religion and also in the world of mental health. In the religious traditions of Judaism and Christianity, guilt has a long history. As Freud began to describe and treat mental health issues he recognized guilt as one of those important realities to address.

Guilt has two sides. One side of guilt emphasizes a behavior or behaviors that do damage to or make a negative impact on the personhood of one's self or another person.

On the other side of guilt there is the purposeful transgression of values which will do harm to one's self or the other. The conscience, in a mature state, sees this violation of values as a transgression of something authentic and significant.

### SEPARATION

In the Biblical tradition of both the Hebrew and Christian scriptures guilt is the corollary of sin; it is a sign of separation from God. The theological issue about guilt is that it can signify the separation from God or an individual, which runs contrary to the accepted moral code of the community and against the community, and other individuals.

In the tradition of counseling and therapy, guilt signifies an anxiety about wishes related to moral issues. What is right and wrong is the dilemma. For theorists it is the superego, which monitors the internal struggle, which the individual has to keep the values and morals of the community. How far back guilt feelings go in the development of an individual is cause for some debate and speculation but it is between three and six that the analyst Erik Erickson believes the child wrestles with the balance of "initiative versus guilt."

What is called "existential" guilt has to do with what is held as violation of the

norms of behavior within a given community. Sometimes there can be a conflict between the values and norms of one's faith versus the perceived values and norms of one's social or political community. Guilt becomes pathological when one of several things happen. There is too rigid an understanding of morals, laws and codes of behavior creating an anxiety of always doing the right thing or intense fear of not or never doing the right thing.

The focus can be an over-reaction to a minor violation or transgression. Where guilt might be absent when it is needed as a moderator of thinking and behavior is another kind of pathological guilt issue. Neurotic or pathological guilt is sometimes recognized by the inability to be alleviated by a focused, ritualized in the religious sense, process of confession and forgiveness.

The issue around which the guilt exists can be minor. There is often not a motivation for change. One may even feel that holding on to the pain is at least familiar and safe, if not some kind of good feeling.

The pain of guilt can be addressed. The major thrust of care is to distinguish between the pathological and normal guilt. The support of the community can be vital, through individual contact and through rituals of worship, confession, and forgiveness. The need to restore the broken relationships contains healing possibilities, even restoring the relationship with God. There is often a need to help the person address the guilt issues both pastorally and psychotherapeutically.

The message of religious faith is that the road to reconciliation and relief of forgiveness is possible. The task of the healer is to help the guilt ridden individual find it. Guilt is a foe when it is too oppressive and too enduring; it is a friend when it alerts us to a psychological and spiritual dilemma, which needs attention and care.

Dr. Paul Melrose is a Farmington Hills resident and Director of Clinical Services at the Samaritan Counseling Center of St. Michigan. He can be reached at (248) 474-4701 or through www.paulmelrose.com.



Insight

Paul Melrose