

The Heritage Village Docent Guide



2016

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ONCELL TECHNOLOGY

Throughout Heritage Village you will see signposts with instructions for using this marvelous learning and informational tool. Simply phone the displayed number, listen for the prompts, dial a stop number and learn about confinement to the pest house, vintage base ball, the three “R’s” in a one-room schoolhouse, Mennonite struggles at the turn of the century, the kitchen garden, origin of the sawmill and much more. You can even do it from home by dialing 231-486-0003 and using stops 200 through 215.

GENERAL INSTRUCTIONS FOR DOCENTS

Docents should:

- Enjoy interacting with people
- Show a sincere interest in the development of the Village
- Have a basic knowledge of the Village
- Have a basic knowledge of the Mackinaw area in the late 1880's and early 1900's
- Be willing to address questions and to admit "I don't have that information but will make a point to learn the answer and contact if you wish"
- Enjoy what you are doing and have a good time doing it!
- Help to recruit other docents

GENERAL INFORMATION FOR DOCENTS

In 2005, through the tireless efforts of officials from the Village of Mackinaw City, Emmet County and MAHS, a forty-three acre parcel of land, previously owned by the McCormick Foundation and later by Emmet County, was transferred to the Village of Mackinaw City for the express purpose of constructing Heritage Village as a partnership between Mackinaw City and MAHS.

The period of Heritage Village is 1880 – 1917 was a time of great changes within our society: transitioning from candles to electricity; from walking or horseback to automobiles for basic transportation; from telegraph to radio. The buildings within the Village have either been restored originals or replicated, to help represent a slice of life within this period in Northern Michigan. Heritage Village has been a work in progress since 2005, with a variety of structures and activities added yearly. While the Historical Society does have an original conceptual plan, the availability of buildings, equipment, various artifacts, physical circumstances, the degree of success in fundraising, and the availability of volunteers continue to determine the course of activity.

MAY WOODS

The Mackinaw Area Historical Society was given 98 acres of land just south of Heritage Village. Virginia May of Utah (and of the Chamberlain family) donated the property to MAHS. Mrs. May visited the MAHS website and Heritage Village and was impressed. Shortly after, she approached MAHS with the offer. Several members of the historical society have been busy assessing the property for its unique features. It has already inspired work on a Nature Center and the Nature Newsletter which is developed and written by Mackinaw City resident and author of multiple publications, historic in nature. Known as "May Woods." plans include offering the land for nature study and trails. Stay tuned as MAHS develops the property for all to enjoy. This was truly a wonderful Christmas present to MAHS!

SPECIFIC DOCENT INSTRUCTIONS

- 1) Arrive at Central Avenue entrance by 12:45pm
Note: if only one docent has arrived by 1:15 and no other volunteer is in the park, follow the closing instructions.
The MAHS board has deemed it unsafe to have only one docent on duty.
- 2) Place the “Open” flag in its holder on the entrance gate. Proceed into the park and park in the designated lot.
- 3) Open the Artifacts Building.
 - a) Get the key to artifacts building from the key box mounted on the wall next to the door. At the docent training you will be given the combination needed to open key box. Write it down in your manual.
 - b) Disarm the building alarm.
 - c) Return door key to its box on porch. Close and secure lid;
 - d) Arrange 1 table and 3 to 6 chairs for yourself and visitors;
 - e) Put out donation container, Guest Book and pens;
 - f) See that brochure rack is filled;
 - g) Check restrooms for cleanliness, supplies, etc.;
 - h) Unlock and open doors to the buildings. The two keys are located on hook inside the door to the office. One key is for the chapel and the other for the other buildings.
 - i) Open the door of the garage part way up so visitors can see the Velocipede and the White Pickup Truck.
 - ii) On the first visit of the day to Freedom School, have the visitors help you raise the flag on the pole in front of the building.
- 4) Carry pad and pencil in case of questions you don't have answers to.
- 5) Docents usually take turns as tour guide and greeter. One Docent should always be stationed at the Artifacts building. If more than two docents are present, tours may be given more often.
- 6) Conduct tours on hour and half hour, as much as possible, being flexible to situation, (tours typically last about 25-30 minutes); latecomers can join tours in progress if they wish, or they can wander the grounds on their own using the Cell Phone Tour.
- 7) At the close of the tour, the greeter should:
 - a) talk about the gas pump and other artifacts on display;
 - b) make a pitch for donations (to be placed in the donation box);
 - c) ask guests to sign guest book if they hadn't already upon arrival;
 - d) let them know they will receive newsletters and e-mail blasts from us if they share their address and/or email address with us;
 - e) offer them brochures to share with friends.
- 8) Ask for questions, and then thank them for coming.
- 9) At 4:50pm:
 - a) lock the doors of all the buildings, returning the keys to their hook inside office;
 - b) remember to lower the flag in front of the school house;
 - c) check restroom facilities and put nail in latch (do NOT padlock it);
 - d) fill out Docent report for the day and add any special comments;
 - e) return artifacts, gas pump, chairs, etc. to the artifacts building and office;
 - f) reset alarm

RESPONSIBILITIES WE ALL SHARE

1. Attend Orientation Meetings.
2. Be acquainted with as much information about Heritage Village as you can absorb.
3. Be responsible for maintaining your work commitment. Once schedules are set, you will receive a reminder call or email one week ahead. Docents will be scheduled on a rotating basis.
4. Keep phone number of the Volunteer Coordinator (Joann Leal - 436-5626 or 443-603-5366) near your phone. If you know in advance that you will be unable to work a scheduled date, let her know as soon as possible so that she can arrange for a replacement. It would be most helpful to her if you could find your own replacement. Remember – we require, for your own safety, that at least two docents be in the Village during open hours.
5. If you find in advance that you are going to be out of town for any period of time, let the Volunteer Coordinator know to avoid her calling you during your absence. Advise her of your return date.
6. Know how to enter the artifacts building, where to log in, and how to close up.
7. Always present an alert, friendly attitude and give attention to the job you have volunteered to do. Remember, you give the first impression the visitor receives and we want them to come back and to tell their friends about Heritage Village.
8. Treat every visitor as you would a guest in your own back yard. Never voice a negative opinion or argue with a visitor. Any serious complaints should be noted and addressed only to Historical Society personnel.
9. Report any damage, signs of vandalism, loose plaster, loose railings, and any out of the ordinary problems you observe to a board member.
10. **LOST AND FOUND** articles should be taken to the artifacts building and marked with the date and location where found. Ownership can possibly be determined by comparing to guest book entries.
11. While not required, it makes an impression on our visitors if we are able to dress according to the period. The following is suggested:
 - a. Ladies: long sleeve waists (blouse), long skirt, straw hat embellished with ribbon, flowers, netting or a “pioneer sun bonnet”. Women did not show any skin except for the face and hands. The whiter the skin, the healthier a woman was and made her more appealing to a man. There will be a few hats in the artifacts building, made by MaryAnn Moore, for women to wear if you don’t have your own. There are long skirts hanging behind the office door in the artifacts building. MaryAnn also (734-934-0170) has patterns for skirts, waists, and men’s shirts for those interested in making their own costumes.
 - b. Gentlemen: long sleeve shirt (OK to roll up sleeves when working outside). Dark pants with suspenders, straw hat or a newsboy hat. “In the day” most men wore a vest and tie even when working or fishing.

GENERAL STORE, ARTIFACTS BUILDING, AND WHITE TRUCK

GENERAL STORE

Until the rise of the automobile (ca 1910), general stores, and itinerant peddlers, dominated much of the trade in rural America. Farmers depended on general stores that had a limited stock and slow turnover. Household goods, farming equipment and foodstuffs were sold in these stores.

Often farmers would barter butter, cheese, eggs, vegetables or other foods which the merchant would resell. Prices were not marked on each item; instead the customer negotiated a price. Men did most of the shopping, since the main criterion was credit rather than quality of goods. Indeed, most customers shopped on credit, paying off the bill when crops, hogs or cattle were later sold; the owner's ability to judge credit worthiness was vital to his success. The store was often a gathering point for people to chat, pass around the weekly newspaper, and talk politics.

Telegraphs were frequently located in general stores, particularly if there were no train station or post office. Also, in towns lacking an official post office, the general store would be the place to post a letter and receive any mail, as it was in the town of Freedom, Michigan, six miles south-east of Mackinaw City toward Cheboygan..

During the first half of the 20th century, general stores were displaced in many areas of the United States by more specialized retailers in trading towns and small cities. However, the convenience inherent in the general store has been revived in the form of the modern [convenience store](#).

VELOCIPED

The common velocipede (Latin for "fast foot") was a type of bicycle. This velocipede is a rare piece of railroad memorabilia, complete and in working condition – a narrow, one-person, foot and hand pump vehicle that sat on one rail with an outrigger to the other rail for balance. They were used at the turn of the century by supervisors searching for perils along the railroad tracks.

1922 WHITE MODEL 15 PICK-UP TRUCK

In 2014, the Mackinaw Area Historical Society acquired a 1922 White Model 15 Pick-up Truck through the generosity of a local donor with the condition that it not be sold or otherwise disposed of by the MAHS. The vehicle was originally purchased in 1922 by Bonwit Teller of New York City as a delivery truck. It was later purchased in 1959 by William F. Crossett, a Penn Oil dealer who converted it into an antique oil delivery truck. It was eventually purchased by William J. Morrison of Wawatam Beach, Mackinaw City, and was restored to its original condition, though it does not run as parts are no longer available. The garage housing the truck was built in 2015.

ARTIFACTS BUILDING

This is one of the first buildings to be built on site. It presently houses hundreds of artifacts which have been donated to the Historical Society over the years since they incorporated in 1996. It also contains a small office and the porch serves as a reception area for greeting visitors as they enter the Village from the parking lot.

SAW MILL

The saw which is housed in the 10' x 56' building came to the Mackinaw Area Historical Society (MAHS) from the Corp of Engineers in Sault Ste. Marie, MI. It was utilized to cut the large wooden beams attached to the gates at the Sault Locks along with other needs. The saw demands a building room more than 60' long. This saw has been replaced by a recent band saw which is more effective, more mobile and required less housing space. As US government property, the saw could not be sold but could be donated to a not-for-profit organization. When learning about the saw, the Mackinaw Area Historical Society applied for and received this exceptional piece of equipment in April of 2008.

This saw was formerly powered by a 40 horse power electric motor which required three phase power. We determined this would not be cost effective; hence the search for a significant engine to power the saw began. The saw has itself has a 56 inch diameter circular blade with replaceable teeth and can cut a log of 24' in length.

The foundation for both the saw and the building was constructed in the summer of 2009 by Greg Harwick, who later moved the saw to its present location and completed construction of the building. It was a long and arduous labor of love on his part.

SAWMILL ENGINE: GENERAL INFORMATION

- | | |
|--------------------------|---------------------------------------|
| 1. Date of Manufacture: | between 1911 and 1916 |
| 2. Manufacturer: | Venn-Severin Machine Co., Chicago, IL |
| 3. General Engine specs: | |
| a. Type - | Vertical 2 cylinder semi-diesel |
| b. Displacement - | 3,160 cubic inches |
| c. Horsepower - | 80 at 275 rpm |
| d. Weight - | 10,000 lbs |

The engine was acquired through the Buckley Antique Engine Club in Buckley, Michigan. Original installation is believed to have been in a stone quarry in Lake Bluff, IL, just north of Chicago. Our latest research shows that the MAHS is probably the 5th owner of the engine. "The purchase price of the engine was generously donated by John Demeester of Mackinaw City/Ann Arbor Michigan

Although the previous two owners had intended to restore the engine, it never happened. Current restoration efforts by members of the MAHS so far include total tear-down and cleaning of the engine, diagnosis of problems due to age and operating wear, proposed correction of problems and parts replacement, and, protective painting and loose reassembly of engine until repair and restoration can begin. If no major problems are encountered, first operation could be in 1 to 2 years.

ANISHINAABE PLANK HOUSE, MEDICINE WHEEL, TEEPEE AND LODGE

For centuries the Anishinaabe Bands were traders throughout the Great Lakes and even west of the Mississippi River. In the 17th and 18th centuries they traded with European fur traders in a symbiotic relationship – exchanging items necessary to both their ways of life. In the first half of the 19th century, following the War of 1812, the Anishinaabe people recognized their culture would be affected by the westward expansion of American settlers. The young country adopted a resettlement policy - moving Indian bands and tribes off their traditional homelands to reservations west of the Mississippi River.

The Anishinaabe bands, determined to stay in the woodlands of the Great Lakes, began an adaptation they hoped would allow them to stay alongside the incoming settlers. They pursued treaties and ceded interest in lands in exchange for keeping land at the heart of their culture. They sought education in the ways of the settlers and adopted Christian religions. Most importantly, they left behind a way of life that involved seasonal travel and focused on land ownership, agricultural pursuits and maintaining rights to fish, hunt and harvest natural foodstuffs in the northern Michigan area. Since they no longer had a lifestyle that involved moving long distances annually, the Anishinaabe Bands built more permanent villages. They negotiated lands in trust and purchased land. They still pursued fishing and hunting in summer campgrounds, but they returned to permanent villages and farmsteads for fall, winter and spring.

It should also be noted that despite accepting organized religions presented by the settlers, the Anishinaabe people continued to cherish long-time cultural and spiritual ceremonies and beliefs. Artisans created traditional pieces for sale to settlers, first for everyday use and then as tourist items for seasonal travelers who came for vacations. The Anishinaabe attempted to establish a legal and trust relationship with the Federal and local governments in order to preserve their historic and cultural heritage. However, during the years between the Civil War and the American entry into the First World War the American government and avaricious land developers betrayed that relationship. And still, the Anishinaabe persevered.

The physical Anishinaabe presence exhibit would include a plank house, a portable tipi, and a permanent, traditional Medicine Wheel.

PLANK HOUSE

Typically these houses were 16 by 20 feet and constructed of found materials. The main floor provided living space and a second floor loft was used for sleeping. There was an east-facing front door and several windows. The floor, often dirt, had a fire and a simple chimney or smoke hole in the roof that provided heat for cooking and warmth. Some houses had open “lean-to” addition.

The Anishinaabe Presence Committee is proposing to construct such a house and lean-to that would provide exhibition space as well as space for programs, ceremonies, cultural exchange and creation of artifacts. Attached are pictures of exterior and interior plank house spaces.

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

WIGWAM AND TEEPEE

Both the wigwam and the teepee were considered transportable housing used for seasonal camps from which to collect berries, fish, and game to sustain the bands year-round. The wigwam will consist of a framework with deer hides as covering. The framework will be made of wood harvested from the Historic Village and tied by volunteers. The hides will be procured from local hunters.

MEDICINE WHEEL

A permanent, traditional physical metaphor for life's journey, the Medicine wheel encompasses spiritual teachings and stories. It includes inner and outer circles, directional spokes, and traditionally honored plants. It is a path to balance throughout life.

PESTILENCE (PEST) HOUSE

The PEST HOUSE is a quarantine facility typically found in every Michigan community around 1900. Since today's students have been vaccinated against the horrible diseases of the past they have difficulty understanding the threat of contagious diseases. Most communities had a Pest House. Ours was built in 1890 and was originally located in the southwest corner of Lakeside cemetery. Pest is short for pestilence which means contagious, deadly disease. Once introduced to a community, a disease like diphtheria, cholera, and small pox could spread quickly. Mackinaw City was very vulnerable since boats from other ports might have a sick person on board who could be spreading the disease. So, to protect healthy citizens from the person with the disease they were taken to the Pest House where they were cared for.

Small pox was spread from one person to another by direct contact. People could also catch it through contact with infected bodily fluids or contaminated objects such as bedding or clothing.

Small pox begins with a fever and aching; then a break-out of a rash on the tongue and in the mouth. This rash would then develop into sores at which point the patient becomes contagious. Then the rash would appear on other parts of the body, turning into sores which would dry up and become scabs. It was difficult for patients to eat or drink so they gradually became very weak. One in every three died of the disease. Surviving patients had to stay in the Pest House for as long as a month until all the scabs had fallen off and they were no longer contagious. Survivors were usually left with deep pockmarks all over their body. George Washington had had smallpox and his face was very marked although it didn't show up in any pictures.

Fortunately, we don't worry about small pox now. The last known case was in 1977 and in May of 1980 the World Health Assembly announced the world was free of small pox. No longer do you have to be vaccinated for the disease before starting school. Edward Jenner is credited with developing the vaccination that eradicated small pox.

Other diseases are still found in parts of the world lacking adequate sanitation including safe water supplies and sewage systems. And before 1900 no one realized how important hand washing was in preventing the spread of disease. Even if they had known, it wouldn't have been easy because there was no running water in the house. People then had to haul water into their houses in buckets from an outside well, even in the winter. They didn't have bathrooms in their homes and had to use outdoor toilets, often called an outhouse or privy – even in the cold winter.

Inside our Pest House there are two beds, but in others there may have been many more. Some had makeshift beds on the floor (see pictures on display boards). The beds may have been separated with makeshift curtains for privacy. Men, women, and children were all taken care of in the same building – a one-room building.

In a small village the caretaker would be someone who liked to care for people and hopefully she had had small pox so was immune to it and would not become sick. Interestingly, if they had had a disease called cow pox, they also were immune to small pox. A caretaker had a lot to do. She tried to keep the patient comfortable; keep them warm and dry; lower their fever by cool water sponging of their face and hands;

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

encouraging them to drink water; attempt to feed them as best they could because of their sores making it difficult to eat – probably thin soups which the nurse would have to feed to them. Patients were very weak and could not go outside to use the privy so had to use a bedside commode or a bedpan. She tried to keep everything clean but without running water, this was difficult. Clothing had to be washed by hand and hung on a line. Patients lay on the same sheets all the time they were there. Good sanitation was not understood.

The caretaker also brought in water from the pump; heated or warmed up food, continually fed the stove with wood brought in from outside. Cut wood was often left outside and food left on a rock outside by thoughtful villagers. Life was not easy for either the patient or the caretaker.

If a doctor was available he would check on patients, and order medicine to help reduce fever and pain. But at that time, there was not much that could be done. The disease of small pox had to run its course. In small villages, doctors were usually not available.

Each community decided if and when a pest house was needed. People in town would build it and most patients were taken care of with volunteer help. Volunteers were just as important back then as they are today. The Heritage Village Pest House is unique – one of a kind. It is special because it survived. After pest houses became outdated, most deteriorated and fell apart or were dismantled and destroyed. Ours is the only one known to us that survived and has been restored.

When the Mackinaw pest house, located either in or near Lakeside Cemetery, was no longer being used as a pest house, someone bought it to use as a workshop (see sign – Merle Cassidy). It was moved into town from the cemetery on supports pulled by a team of horses. Later it was used as a storage shed. It was rediscovered in 2004 as a long-deserted machine shop. Its last owner, Mr. Mann, was going to tear it down but heard that the Historical Society was interested in acquiring it so he donated it. It was moved to the Heritage Village in 2005 and completely restored, as you see it now.

See the Appendices for additional information on:

- Small Pox Story
- Quarantine Sign

FREEDOM SCHOOL

Freedom School was originally located in the town of Freedom, a railroad stop about 5 miles south of Mackinaw City on US 23. The town of Freedom (1888-1937) boasted a general store and a school and a railroad spur heading west to a logging camp. This building depicts a typical one-room school at the turn of the century (1900).

- 1) The present interior contains much of the original material.
- 2) Note the lack of electricity
- 3) Note the parched wall in back of the stove.
- 4) Note stove and the location of the stovepipe to heat the school.
- 5) Note the "basic" blackboard in the left front.
- 6) Note the McGuffey's books-« these were the second most read books in the 19th century, superseded only by the Bible.
- 7) Note the ink pens and the inkwells. It was common for the teacher to provide ink to the students, or it was possible to purchase small bottles of ink.
- 8) Note the desks-some were too small for students while others were too large.
- 9) Note blackboards, chalk, erasers and slate boards.
- 10) The toilets were outside, near the school and probably near the well.
- 11) Drinking water was likely placed in a common container with a common cup or pail.
- 12) Note the teacher's bell and the rope used to ring the school bell.
- 13) Note the recitation bench in the front right of the school.
- 14) The curriculum of one-room schools did contain some requirements; however, in practice, the size of school, class size, teacher training were also major factors.
- 15) Emphasis was placed on memorization and recitation--little problem solving or creative thinking was used.
- 16) A switch was often used by the teacher
- 17) Most children walked to school-some a great distances.
- 18) After the school was closed it was used as summer cottage by the Plaunt Family who later donated it to the MAHS, arriving in bad condition but then renovated by volunteers.

Appendix: 8th Grade School Test.

Appendix: Education in a one room school house

THE PAVILLION

The pavilion, with its many unique features was constructed in the summer of 2010, to be used for school visits, community events and various programs including Dark Sky Programs, Ghost Suppers, Summer Camp, community picnics and more. Construction was accomplished primarily through the efforts of volunteers.

THE NATURE CENTER

The Nature Center, open 24/7 for the public's enjoyment, has specimens on display in the center from Heritage Village and May Woods. Visitors can feel free to pick up the specimens and take a close look through the magnifying glass. Don't be surprised, each time you visit the Nature Center, if you find something different to look at as the displays change with the season.

NATURE TRAILS

The nature trail starts at the Nature Center across from Freedom School. Along the trail, you will find seven informative, interpretive signs introducing you to geology, succession, and the cycle of life. You will be able to identify the parts of a plant (roots, leaves, stems, flowers) and identify what a plant needs to grow. Using your senses, you will be able to hear several songs of local birds and perhaps even catch one in flight. You can smell the fresh air and touch the delicate petals of wildflowers. At the end of the trail, by the welcome center, you will find yourself relaxed and ready to face the world.

COMMUNITY (KITCHEN) GARDEN

Farms of the 1880s raised cash crops but they also had a nearby garden often called "community" or "kitchen" gardens, where housewives and kids grew fresh vegetables and herbs for the kitchen. Our garden, built in 2009, is a reconstruction of a Mackinaw kitchen garden. The fence around it is designed to keep deer out and to be as inexpensive as possible to build. The bean pole that looks like a tee-pee is a replica of one used in Mackinaw City, often called the 3 Sisters Teepee used to raise beans, squash and corn.

The garden was introduced to help local families supplement their tables in difficult times. Cost is \$20 for the season and gardeners must sign a note saying they will weed, water and care for their plots, which they have done diligently. Provided the plot is well maintained and cleaned up at the end of the season, each tenant will receive a \$10.00 rebate.

The crops over the past four years have been quite good. The society built four raised beds, with walkways between them, for the convenience of senior citizens. Traditional kitchen gardens would not have had the raised beds.

One initial problem was the long walk for gardeners to carry water from the well to the garden. That was solved by installation of a horse trough in the garden which the city keeps filled during the growing season. Other problems have been the very short growing season in Northern Michigan, the grubs and the large numbers of rocks in the soil.

Garden manager Dorothy Krueger asks gardeners to plant at least one type of flower to bring bees to the garden. Sunflowers are planted at the back of the garden and pumpkins and squash at the west edge.

In 2012, 3rd and 4th graders were invited to participate by planting a "Children's Community Garden". Each Monday throughout the summer, they spend a couple hours in the morning gardening which includes planting, weeding, watering, and eventually harvesting their crop. Their mornings often include an educational component with a guest speaker, a snack (later in the season with vegetables from their garden plots), and the opportunity to tour the Village with our lead gardener, Dennis Mikus.

Appendix: Kitchen Garden Planting Bed Layout

DETWEILER LOG HOME

This log house was built in Brutus, Michigan around 1882 by the Christian Detweiler family who had moved there from Ontario via the Grand Rapids area. Christian Detweiler was a farmer and a carpenter, as well as a Mennonite minister. The family of 10 people—2 boys and 6 girls-- owned and lived in this house until the 1960's.

Constructing this house was a family affair. One of his daughters told how, as children, they would lay the floorboards in place in their home for their father to nail down when he returned from work in the evening. The house had only an extended stovepipe through the roof to serve as a chimney. This often caused fires. There was always a ladder and pails were kept nearby for the family's protection. When there was a fire, the children were taught to draw water from the nearby well and carry the buckets up the ladder to their mother waiting above. She always succeeded in putting out the fire with their help. The children slept in the loft above, and in winter kept warm from the heat of the wood stove which would rise up through the open railings of the stairs.

Originally, the downstairs was a single room with the kitchen and a large cooking stove to the right; the living room to the left; and a ladder to the loft in the middle. Later a stairway was added dividing the room into a kitchen and living room. We decided to keep the stairway with the two rooms so that we could show the house in two eras. The downstairs living room/bedroom (ca 1883) had a bed and a woodstove for heat and the room was used for family gatherings, study, Bible reading. The kitchen (ca 1900) had a sink with kitchen hand pump for water. There was a wood cook stove on the outside wall. There was a Hoosier (cupboard) for storage and work surface and a narrow table with benches for eating.

For the era, this was a well-built, comfortable and roomy home for the family. Most activities would take place outdoors in the summer—gardening, clothes out to dry, children playing, father out building barn foundations, visiting other members of the community, while in the winter the cabin was a warm refuge in the nineteenth century.

The house was owned by the Detweiler family and their descendents until the mid-1960s. Peggy, a Detweiler descendent, and Verne Stuebing were the last family to have lived in the house. Peggy dealt in antiques and second-hand house wares. When restoring the house, we found a crudely made bed with some of the slats made from Peggy's antique signs.

The Historical Society moved this farmhouse from Brutus, 15 miles south of Mackinaw City. Renovations began in 2009 and were completed in 2013. Finding logs to match the huge original timbers was difficult. Eventually we were able to purchase wide half-logs and used them to face a stud wall that actually supports the house. The renovations included a complete rethinking, new wainscoting, and oilcloth wallpaper.

Brutus was a Mennonite community. The Mennonites of the United States started in Switzerland in the 1500's. They objected to infant baptism, and believed in non-violence in all situations. They were persecuted by the Catholics, the other Protestants, and governments. They fled to Pennsylvania, the only state that would accept them. The Mennonites settled in close farming communities, avoided other peoples and religions, and even kept the German language. They opposed or avoided the Revolutionary War.

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

About 1860, some Mennonites moved to Michigan from Ontario and still settled in groups. They again distinguished themselves from other religions by opposing the Civil War and later the World Wars. In the late nineteenth century, Mennonites began objecting to change in many ways. They objected to modern styles and some inventions. At Brutus, the Mennonites split into two groups over the issues of using German or English in church, use of the telephone, and use of cars and tractors. Christian Detweiler stayed with the progressive group and preached in English. He died before phones and cars were possible for him but probably would have approved.

Most mainline Mennonites accepted modern styles and conveniences by about 1970. Pacifism is still strongly encouraged but is not a test of membership. Mennonites today vary from horse and buggy people to very modern liberal folks, but still have a strong sense of community. Although they say that they believe in salvation by faith, Mennonites feel compelled to do good deeds, even for those outside the denomination. (The description of the Brutus Mennonites was contributed by Moe Eby April 15, 2016).

1900 ERA MACHINE SHED

The Machine shed houses antique farm machinery. The first item to go into the shed is the antique buckboard, beautifully restored by volunteer Jerry Prior.

BASE BALL FIELD

By 1900, baseball, a truly American sport, became popular, throughout the country. Heritage Village celebrates this history every year at a summer The Historic Festival, with a vintage baseball game, along with other activities of the area.

ORCHARD

While apple orchards were common place at this time, our decision to plant one was encouraged by the acquisition of a vintage cider press, and the prospect of doing cider exhibitions in the fall.

MOVABLE TARPAPER SHACK

We, of MAHS, call this basic building between the Detweiler house and the Stimpson house, "The Taj McShack." It was constructed prior to WW I as a building which could be moved rather easily. Both the sides and roof consist of 3' x 7' panels which are bolted together. Remove the bolts, place each section on a wagon and one is ready for a new construction job. Shacks like this had a variety of used including sheltered workplaces and sleeping quarters for lumberjacks. This building was likely built by or for one of the early Stimpsons in the area and is more than 100 years old.

STIMPSON HOMESTEAD

The Stimpson Homestead is a replica of Charles and Ella Stimpson's "Maple Ridge Farm," which was originally built in the 1880's. The Stimpsons came from Maine after the Civil War. They were lumberjacks who first settled in Cheboygan. George Stimpson and his eldest son Charles were hired to build a dock, and cut timber for the steamers which passed through the Straits of Mackinac. In 1869, after the land was cleared of its timber resources, Charles and his bride (the former Ella Eastman of Bliss) homesteaded "Maple Ridge Farm," three miles southeast of present-day Mackinaw City.

Charles and Ella had a successful farming operation because of hard work, perseverance and state of the art agricultural techniques. The farming was done with horses and oxen during the short growing season. Their crops included potatoes, cabbage, squash, corn, apples and maple syrup. Hay and oats were grown to feed the livestock. Sheep were raised for wool and meat. Their produce was sold in markets around the Mackinaw area. They also sold lamb to the Grand Hotel along with homegrown produce.

Charles and Ella had two children, Clarence and Ruth. Clarence attended M.A.C. (Michigan State) where he became a civil engineer. He later served and was wounded in World War One. He married and relocated in Ann Arbor. Ruth married an Irish barber (Bert Barrett) and raised seven children on the original Stimson homestead. The farm remained in the Stimpson family until the 1940's when it was sold to the Grebe family. The original farmhouse burned down in the late 1960's.

The homestead was chosen to represent an 1880's farmhouse in Heritage Village because the farmhouse could be recreated using photographs and memories of the Stimpson heirs. The Stimpsons also played a large role in the early history of Mackinaw City.

Funding for this project, through the Mackinaw Area Historical Society, comes from fundraising activities, private donations, many from family members, and the Village of Mackinaw City. Our goal was to replicate the original dwelling as closely as possible, while adhering to modern building and safety codes. The majority of furnishings and original artifacts have been donated by Stimpson heirs.

HERITAGE CHAPEL (ZION EVANGELICAL REFORMED CHURCH)

The church now gracing the grounds of Heritage Village had its beginnings in 1883 through the labors of six German families who settled the land around Brutus, near what is now US 31 and Red School Road, in 1883. The group met in their homes for several years and formally organized the Zion Evangelical Church in 1887. This building was constructed shortly thereafter by those hearty pioneers.

All services were in German until English sermons were occasionally allowed in the early 1920's. The first wedding was held in 1902. A wood burning stove and kerosene lights were used until 1934. That same year the church joined a reformed group and became "Evangelical and Reformed". In 1958 they merged again and became The United Church of Christ.

This structure was used continually until 1960 when construction of the new church was completed. On Sunday June 5, 1960, Pentecost Sunday, a procession marched down Red School Road east, across US 31, to the new church. They carried the Pulpit Bible, the Cross and all sacred vessels. That congregation today is thriving as the Zion United Church of Christ.

Following nearly 50 years of being used as a storage facility, with its last face lift in 1989, the church had badly deteriorated and could no longer be maintained by the congregation. Discussions began with the Mackinaw Area Historical Society (MAHS) to move the building to Heritage Village. In October 2010, an agreement was signed to donate the church to Heritage Village with conditions that it be renovated and reconstituted as a house of worship and that the history of those original families and the early years of the church be prominently displayed.

Once excavation began to lift the church and move it in two pieces, roof and walls, it was discovered the bottoms of the walls and the underpinning joists had completely deteriorated. After several alternate plans were discussed, in late 2010, J&R Building Movers removed the roof, separated the building at each corner, laid the walls flat, constructed new bases on the walls, and moved it into Heritage Village where it was reconstructed on a newly formed foundation and floor system. Since that time the roof has been replaced with authentic cedar shingles, it has been resided with wooden siding matching the original, the shelf chimney has been restored, the windows have been rebuilt using much of the old glass, and the water damaged ceiling has been removed and replaced with matching material. The entire exterior has been renovated as it appeared in 1887 right down to the window frames with the exception of a handicapped entrance that was built in 2012. The interior has been painted, a wooden floor laid, and an altar reconstructed. A complete set of matching 1890's pews was obtained and are now in place. Original furnishings on display include the pulpit, the altar table, a 1916 piano and the original cross from atop the building. The Stained Glass Window displayed on the foyer wall came from the Methodist Episcopal Church of Mackinaw City and was presented by the Ladies Aid Society in 1893. Pictures and other artifacts that have been gathered from congregational descendants are on display in the foyer.

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

In the fall of 2013 the Church was re-consecrated as a Christian, non-denominational house of worship and renamed Heritage Chapel. Several ceremonies, including weddings and anniversaries, have taken place in the Chapel.

Heritage Chapel has also become the site of the Traditional Christmas in Mackinaw program and serves as a display center during the August Historic festival.

Heritage Chapel is now available to rent for weddings and other occasions. The terms and fees can be found on our web site, www.mackinawhistory.org.

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

APPENDIXES

- A) A walking tour of Heritage Village
- B) The History of Smallpox Vaccination
- C) Quarantine Poster
- D) Kitchen Garden Layout
- E) Eighth Grade Examination for Bullitt County Schools, November, 1912
- F) Education in a one room school house

APPENDIX A: HISTORIC VILLAGE WALKING TOURS

(A docent walk-through of the main features of Heritage Village by Ray Roth)

FROM ARTIFACTS BUILDING TO SAWMILL

Our Village is set in the time frame of 1880 through 1917, a period of great change: from candles to electric lights; from walking to riding in automobiles; and many more advances in our lifetime. Roger McCormick of McCormick-Dearing Farm, later International Harvester Farm machinery, loved this area and purchased about 650 acres on the West side of Wilderness Park Drive. That land eventually became Headlands and is now the home of the “Emmet County International Dark Skies Park.” In addition, Roger and family owned 43 acres of land on the East side of Wilderness Park Drive which was given by Emmet County to Mackinaw City with the purpose of establishing a Historic Village which is now 11 years old. What you will see today has been accomplished by thousands of volunteer work hours plus a large cadre of donors, both large and small. We hope you will become a part of our donor list.

AT THE SAWMILL

This 54 foot-long building was built by one of our volunteers, Greg Harwick and now houses the saw which was used by the United States Corps of Engineers at the Sault Locks. It was replaced by a much more efficient mobile band saw. As a 501 C3 organization, MAHS could request ownership of the saw and was moved here by volunteers in 2008 and restored by Greg Harwick.

To power the saw, Greg, a strong devotee of old engines, has acquired a 1906 version of a Jenn Severen Diesel Engine which he is currently renovating. Soon we will be able to hear the “Thump. Thump. Thump” of that wonderful old diesel engine. Please note the old saw blades, the carriages and pictures of the future engine which will be installed by Greg.

TO THE PEST HOUSE

We believe the building which we are approaching is the only remodeled Pest house in Michigan. Within our time period, a person who contracted a serious communicable disease, such as smallpox, with no available hospital had two options: (1). One’s household was quarantined (no one in or no one out of the house) or (2) going to a Pesthouse. Such houses were very dreary and the one in Mackinaw City was located adjacent to the cemetery—the outlook was indeed grim.

A doctor or a nurse may visit the Pesthouse. More often a local lady who was immune to most diseases would act as nursemaid for the patients.

Please note the large flat rock outside—it served an important purpose—“Does anyone have an idea?” When locals brought hot food for the patients inside the Pesthouse, they set it on the rock.

INSIDE THE PESTHOUSE

We believe the interior is original, with one exception: A Mr. Cassidy acquired this structure, removed the far wall and replaced it with swinging doors so that he could bring in an automobile—he was an auto repair man. We have replaced these doors with a new white wall.

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

Note the various artifact and informational displays. Etc.

TO FREEDOM SCHOOL

Freedom School was built in 1886 and located about 4 miles SE of Mackinaw City. It was a part of the Mackinaw Schools. It was closed in 1939. Two former students of this school live in the area.

The school was moved, very carefully, by a Petoskey Building Mover. It was in very poor condition and contained no insulation. It was constructed with square nails, which in time loosened and caused the building to lack in sturdiness. The building was renovated totally by local volunteers. A large family of porcupines had set up a home for themselves in the attic of the school. All traces of the porcupines and their work were removed by a volunteer saving the Historical Society more than \$2000.

INSIDE FREEDOM SCHOOL

Note:

- 1) The shelf chimney and the fact that the stove is in the opposite side of the building. Why??? (Heat dissipation).
- 2) Charred boards near the stove---too much heat over a long time in cold weather.
- 3) Names and numbers of student grades in a small black area in the left front of the school. Likely, the school was very poor and did not have blackboards.
- 4) Other points - desks, inkwells, brown recitation bench in the right front. The community water pail and ladle.
- 5) Note lack of electricity, water and rest room facilities.
- 6) McGuffey readers and perhaps read one of the lessons on morals.

THE ANISHINAABE PLANK HOUSE, MEDICINE WHEEL, TEEPEE AND LONG HOUSE

Prior to the arrival of the European explorers and fur traders, the Mackinaw Area was home to the Anishinaabe, mainly the Odawa (Ottawa), Ojibwe (Chippewa) who hunted, fished and farmed for a livelihood. By the time of Heritage Village (1880-1917), the Anishinaabe were to varying degrees integrated with the new economy of the incoming Europeans, not only trading for European goods, but also supplying the community with foodstuffs from farming, fishing and hunting. By 1900 the Anishinaabe began building in wooden framed plank houses, though they continued to use a smaller version of the traditional long house or wigwam and teepees for travel and summer camps.

This area also has a spiritual Medicine Wheel, which the Anishinaabe used for teaching about their way of life and for ceremonies. The seven Grandfather Stones along the path, which connects long house to the Medicine Wheel, teach about the fundamental principles of Anishinaabe life.

TO THE KITCHEN GARDEN

Please note the 8 foot fence which surrounds our Community Garden and, so far, has kept the deer on the OUTSIDE—a few varmints have found that it is possible to “tunnel in”.

There are 11 garden plots, two of which are maintained by a group of Mackinaw City elementary students and their adult supervisors. The remaining plots are rented and maintained by local gardeners.

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

You may notice what appears as a structural part of a teepee, but it is actually a three-sisters garden used by Native American for hundreds of years. The three sisters (planted corn, squash and beans) were planted together with each plant assisting the other members. The beans used the corn stalks to climb. The leaves of the squash kept shade to hold water and to control weeds. And the beans assisted in the pollination of the squash. Nutritionally, the corn, beans and squash complement each other, providing carbohydrates (corn), protein and amino acids (beans) and vitamins and oil (squash).

TO THE DETWEILER LOG HOME

The Detweiler log home was built in 1883 by Christian Detweiler, a Mennonite minister, builder and farmer. The family consisted of mother, father, six girls and two boys—truly a basic home. Local Mennonites came to Michigan via Grand Rapids, Ontario, Canada and Pennsylvania.

Inside, we have replicated two different periods of the family history. On the left, we have furnished the room at the time of the original construction and on the right, what it looked like when it was renovated by William (son of Christian) sometime after 1900. Descendents of the Detweiler family lived in the home until the mid 1960s, the last being Mr. and Mrs. Verne Stuebing. This home has been chinked, both interior and exterior, since its beginning construction. A metal roof and black tarpaper was installed sometime within the 20th century and contributed to the preservation of this building. As we began the renovation of this log home we found various parts of the walls covered with sisal paper, newspapers, cardboard, a variety of cloths and blankets, multiple layers of wall paper and oil cloth. In addition we found remnants of white wash and one wall of the house has been painted with a modern version of that historic “paint”.

We know that a stove (or stoves) was located in the center of the home. The original chimney, in the center of the home, was crumbling and had to be removed. It is likely that the original home did not have stairs to the second floor—merely a hole in the ceiling for a ladder.

TO THE TAR PAPER SHACK

MAHS members refer to this the tarpaper covered building on our left as “The Taj McShack. It was constructed prior to WW I as a building which could be moved rather easily. Both the sides and roof consist of 3’ x 7’ panels which are bolted together. Remove the bolts, place each section on a wagon and one is ready for a new construction job. This building was likely built by or for one of the early Stimpsons in the area and is more than 100 years old.

TO THE STIMPSON HOMESTEAD

Edgar Conkling, the first person to develop a plan for a city, is recognized as the “father of MC.” The Stimpson family arrived soon after and both families were entrepreneurs. The Stimpsons purchased more than 400 acres south of the present MC. They built a local dock, harvested wood and sold it to lake steamers. Dennis Mikus, a direct descendent of the Stimpsons, and owner of the present local hardware store has been instrumental in the replication of the original home.

TO THE CHAPEL

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

Originally, this church was located on Red School Road near Brutus and was in very bad condition. The wooden foundation and some of the floor was rotted and the roof leaked badly. Moving this building safely to Heritage Village posed a serious challenge, given its condition and size.

A solid foundation was constructed on this site along with a sub floor. Then the same company that moved the Detweiler House accepted the challenge. They cut the entire roof structure with chain saws and lifted it off by a large crane. Then, they chain sawed each of the four corners, folded them down on a large flat bed trailer, placed the roof on the top and took off. Two days later, and with more assistance, they reconnected the five sections on this site.

This church was built by six German families who broke away from the local Mennonite Congregation and formed an Evangelical Reformed Church. Eventually it passed into the hands of the Zion United Church of Christ of Brutus which used the church for worship and later for storage when the present church on Route 31 was constructed.

One of our MAHS board members, Bill Marvin, took a particular interest in renovating and furnishing the church and was at the center of that work both by volunteers and by paid local builders.

On September 22, 2013 the Church was re-consecrated as a Christian, non-denominational house of worship and renamed Heritage Chapel. Several ceremonies, including weddings and anniversaries, have taken place in the Chapel.

APPENDIX B: A HISTORY OF SMALLPOX VACCINATION,

D. Dwyer, July 13, 2014

Small pox, variola major, was probably the first deadly disease for which a successful immunity by inoculation was developed. An Indian text dated around 1000 BCE hints at the practice of vaccination for smallpox, but provides no details. During China's Ming dynasty, Wan Quan (1549) reported that healthy people would sniff powdered small pox scabs then develop a mild case of smallpox resulting in immunity to the disease. However, this process, known as "variolation," (from the name of the virus), did have about a 1% mortality rate, but this was far better than the 35% rate reported without variolation.

This practice was also reported in West Asia and North and West Africa in the latter half of the 17th century and the Turkish version, involving placing the pus from a small pox wound into an incision on the patient, was adopted by the British royal family in the 1720s with about a 0.1% mortality rate.

In 1706, Cotton Mather (Salem witch trial) learned that several West African slaves had been immunized against small pox before coming to the New World. After failing to convince several physicians, he finally got Zabdiel Boylston to use this procedure on his son and two of his slaves, who developed a mild case of the disease and acquired immunity against smallpox. However, many Bostonians were suspicious of the practice and thought that it actually promoted the spread of the disease rather than providing immunity from it and for a while Boylston had to go underground until the furor subsided.

During the late 1700s several researchers noted a people who had been exposed to cowpox appeared to have immunity to smallpox. Edward Jenner, a British physician, speculated that inoculation for cowpox could develop immunity to smallpox, and in 1796 he took some pus from the lesion of a cowpox patient and inoculated an eight-year old boy who then developed mild symptoms of cowpox. The boy did not develop smallpox when the boy was subsequently inoculated with fresh smallpox matter.

Initially, Jenner's findings were rejected by the Royal Society in England, but by 1800, his work had been published in all the major European languages. Dr. John Clinch, a boyhood friend and medical colleague of Jenner, undertook the first North American use of the vaccine in Trinity, Newfoundland in 1798. Despite some concern about the safety of vaccination the mortality using carefully selected vaccine was close to zero, and it was soon in use all over Europe and the United States.

Smallpox was eradicated by a massive international search for outbreaks, backed up with a vaccination program, starting in 1967 by the [World Health Organization](#) (WHO). The last case in the Americas occurred in 1971 (Brazil), south-east Asia (Indonesia) in 1972, and on the Indian subcontinent in 1975 (Bangladesh).

In December 1979 WHO concluded that smallpox had been eradicated.

Since 1984, only two stocks of the virus exist, one at the Center for Disease Control in the US and the State Research Center of Virology and Biotechnology (VECTOR) in Koltsovo, Russia.

APPENDIX C: A QUARANTINE POSTER

QUARANTINE

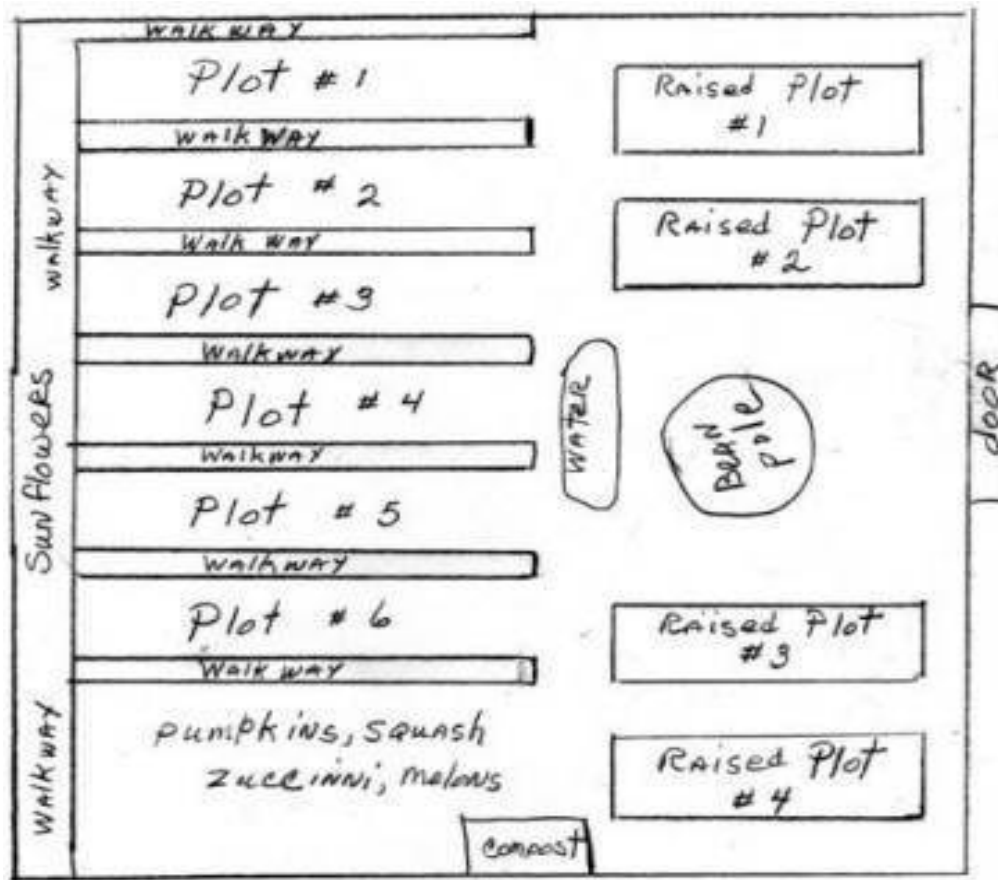
SMALLPOX

All persons are forbidden to enter or leave these premises without the permission of the HEALTH OFFICER under PENALTY OF THE LAW

This notice is posted in compliance with the SANITARY CODE OF MACKINAW CITY and must not be removed without permission of the HEALTH OFFICER

Form D-I-Sc. _____ Health Officer

APPENDIX D: KITCHEN GARDEN LAYOUT



APPENDIX E: EIGHTH GRADE EXAMINATION FOR BULLITT COUNTY SCHOOLS, NOVEMBER, 1912

Spelling

Exaggerate, incentive, conscious, pennyweight, chandelier, patient, potential, creature, participate, authentic. Bequeath, diminish, genuine, vinegar, incident, monotony, hyphen, antecedent, autumn, hideous, relieve, conceive, control, symptom, rhinoceros, adjective, partial, musician, architect, exhaust, diagram, endeavor, scissors, associate, saucepan, benefit, masculine, synopsis, circulate, eccentric. 100

Reading

I. Reading and Writing, (given by the teacher.)

Arithmetic

- 1) Write in words the following:
.5764; .000003; .123416; 653.0965; 43.37. 10
- 2) Solve: $35 \cdot 7$ plus 4; $5 - 8$ plus 5; $14 - 59.112$. 10
- 3) Find cost at 12 $\frac{1}{2}$ cents per sq. yd. Of kalsomining the walls of a room
- 4) 20 ft. long, 16 ft. wide and 9 ft. high deducting 1 door 8 ft. by 4 ft, 6 in and 2 windows 5 ft by 3 ft. 6 in. each. 10
- 5) A man bought a farm for \$2400 and sold it for \$2700.
What per cent did he gain? 10
- 6) A man sold a watch for \$180 and lost 16 $\frac{2}{3}\%$.
- 7) What was the cost of the watch? 10
- 8) Find the amount of \$50 30 for 3 yrs., 3 mo. and 3 days, At 8 percent. 10
- 9) A school enrolled 120 pupils and the number of boys was
two thirds of the number of girls. How many of each sex were enrolled? 10
- 10) How long a rope is required to reach from the top of a building
40 ft. high, to the ground 30 ft. from the base of the building? 10
- 11) How many steps 2 ft. 4 in. each will a man take in walking 21.4 miles? 10
- 12) At \$1.62 $\frac{1}{2}$ a cord, what will be the cost of a pile of wood 24 ft. long,
13) 4 ft. wide and 6 ft. 3 in. high? 10

Grammar

- 1) How many parts of speech are there? Define each. 20
- 2) Define proper noun; common noun. Name the properties of noun. 10
- 3) What is a Personal Pronoun? Decline I 10
- 4) 4. What properties have verbs? 10
- 5) William struck James." Change the Voice of the verb. 10
- 6) Adjectives have how many Degrees of Comparison?
Compare good; wise; beautiful. 10
- 7) Diagram: The Lord loveth a cheerful giver. 10
- 8) Parse all the words in the following sentences: John ran over the bridge.
Helen's parents love her 20

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

Geography

- | | |
|---|----|
| 1) Define longitude and latitude | 10 |
| 2) Name and give boundaries of the five zones. | 10 |
| 3) Tell what you know of the Gull Stream. | 10 |
| 4) Locate Erie Canal; what waters does it connect, and why is it important? | 10 |
| 5) Locate the following countries which border each other: | |
| 6) Turkey. Greece. Servia, Montenegro, Roumania. | 10 |
| 7) Name and give the capitals of States touching' the Ohio River | 10 |
| 8) Locate these cities: Mobile. Quebec, Buenos Aires, Liverpool, Honolulu. | 10 |
| 9) Name in the order of their size three largest States in the United States. | 10 |
| 10) Locate the following mountains: Blue Ridge, Himalaya, Andes, | |
| 11) Alps, Wasatch. | 10 |
| 12) Through what waters would a vessel pass in going'" from England through the Suez Canal to Manila? | 10 |

Physiology

- | | |
|---|----|
| 1) How does the liver compare in size with other glands in the human body? Where is it located? What does it secrete? | 10 |
| 2) Name the organs of circulation. | 10 |
| 3) Describe the heart. Compare arteries and veins as to function. | |
| 4) Where is the blood carried to be purified? | 10 |
| 5) Where is the chief nervous center of the body? Define Cerebrum; Cerebellum. | 10 |
| 6) What are the functions (or uses) of the spinal column? | 10 |
| 7) Why should we study Physiology? | 10 |
| 8) Give at least five rules to be observed in maintaining good health. | 10 |

Civil Government

- | | |
|---|----|
| 1) Define the following forms of government: Democracy, Limited Monarchy, Absolute Monarchy, Republic. Give examples of each. | 10 |
| 2) To what four governments are students in school subjected? | 10 |
| 3) Name five county officers and the principal duties of each. | 10 |
| 4) Name and define the three branches of the government of the United States. | 10 |
| 5) Give three duties of the President. What is meant by the veto power? | 10 |
| 6) Name three rights given Congress by the Constitution and two rights denied by Congress. | 10 |
| 7) In the election of a president and vice-president, how many electoral votes is each State allowed? | 10 |
| 8) Give the eligibility of president, vice-president and Governor of Kentucky. | 10 |
| 9) What is a copyright? Patent right? | 10 |
| 10) Describe the manner in which the president and vice- president of the United States are elected. | 10 |

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

History

- 1) Who first discovered the following places.-Florida, Pacific Ocean?
- 2) Miss River, St Lawrence River? 10
- 3) Sketch briefly Sir Walter Raleigh, Peter Stuyvesant. 10
- 4) By whom were the following settled: Ga, Md , Mass., R. I. Fla 10
- 5) During what wars were the following battles fought:-Brandywine.
- 6) Great Meadows. Lundy's Lane, Antietam, Buena Vista. 10
- 7) Describe the battle of Quebec. 10
- 8) Give the cause of the war of 1812 and name an important battle fought during that war 10
- 9) Name 2 presidents who have died in office: three who were assassinated. 10
- 10) Name the last battle of the Civil War; The War of 1812; The French and Indian War and the commanders in each battle. 10
- 11) What president was impeached, and on what charge? 10
- 12) Who invented the 1following.-Magnetic, Telegraph, Cotton Gin, Sewing' Machine, Telephone, Phonograph 10.

William Foster,

Ed C Tyler,

J E. Magruder,

F T Harned, Ora L. Roby,

Bullitt County Board of Education

Chas. G. Bridwell, Truant Officer.

APPENDIX F: EDUCATION IN A ONE-ROOM SCHOOL

Notes by Raymond Roth, Hardinsburg, IL School 1934-1942

The one-room school was, at one time, a major part of education for many students. This was particularly true in a rural society. What was life like in a one-room school?

THE TEACHER

The teacher taught all students, fulfilled the duties of the janitor, the secretary; the principal, the counselor and the nurse in a one-room school. Her/his only supervisors were the local school board members and the county superintendent of schools.

Supervision of one-room teachers varied widely, from perhaps a two-hour visit once a year by the county superintendent to a daily visit, or discussion, by a member of the local school board who brought, and picked up his students daily by automobile or horse carriage.

The education and preparation of one-room school teachers also varied widely. On one hand, a student who graduated from high school, or even elementary school, and took a few courses at a normal school was allowed to teach, while other teachers had graduated from college with a degree in education.

CURRICULUM

The curriculum of individual schools was organized and set primarily by the teacher. The variables which affected the curriculum were: number of students in the school, the number of grades present and the abilities of various students. It would be very possible that a grade would consist of only two students and potentially could contain a high achiever along with a very low achiever. Thus, it was the duty of the teacher to do his or her best with the situation.

It was not uncommon for one school to have fewer than 10 students while another had more than 30 enrolled. In addition, the numbers of students attending could change, sometimes drastically, from one year to the next and even within the school year. In general, smaller schools should have produced more teacher time for students while in larger schools the students were nearly left to educate themselves. Therefore, the weaker students tended to drop out at the earliest age while the best students continued their education.

Courses in my school, Hardinsburg, contained reading, writing, arithmetic and spelling for the: first grade students. Additional courses in higher grades included civics, history, geography and language (grammar).

STUDENT PERFORMANCE

There were two major factors which dictated the individual student's progress in any one-room school: 1) the student-teacher ratio and 2) the effectiveness of the individual teacher.

My eight-year experience at Hardinsburg was seriously affected by enrollment since the fewest number of students was in the low 20s and the largest was in the mid 30s. The only time in which I could speak to a teacher was before or after school since the school day was completely filled with on- going recitations between students and the teacher. Fortunately, I found the two sets of encyclopedias to be of great interest to me and I spent many happy hours reading about countries, cultures, general information, etc. On the

PART II: HERITAGE VILLAGE: BUILDING PROFILES
(Continued)

other hand, a fellow student with a learning disability spent several years attending the school but eventually dropped out; there was simply no time for the teacher to assist him. I have no idea what happened to this person.

TEACHER TRAINING & EFFECTIVENESS

Teacher training in one-room schools varied from no post elementary education to a degree from a college/university. It was my fortune to have had two good teachers for six of my eight years. It is best to forget the remaining two years. Since rural teacher pay was low, good teachers were constantly looking for better paying positions in the city schools. Even though I had effective teachers for six years, I never remember being intellectually challenged and I rarely took a book home to study. My parents often questioned me about this lack of home study, but since I could point to my report card filled with A's, they had little recourse. Thus, the generalization that the better students were not challenged while the weak students were forgotten was true at Hardinsburg.

STUDENT TRANSPORTATION

Transportation to and from school was quite simple, walk, ride a bicycle or have a parent transport you by horse or automobile (this rarely happened to me).

LUNCHTIME

There was one option for lunch at a one-room school: carry it from home. My metal lunch pail had enough room for a thermos, a couple of sandwiches plus an apple. Our school experimented with having mothers who volunteered to prepare lunch for the entire school. It was a dismal failure for the following reasons: 1) the only place to prepare the food was in a small cloak room which included all our coats and boots-not enough room; 2) staffing the so-called kitchen with volunteers was a serious problem; 3) food preparation was too noisy; and 4) most students preferred their lunch in a bucket.

Lunches prepared at Hardinsburg lasted only a few months,

I have also heard of students bringing a raw potato to school in the morning, placing it on the top of the school stove and having a warm baked potato for lunch.

RECESS AND GAMES

Hardinsburg had two softball diamonds, a small one for the younger students and a larger one for the older. Softball games often began before school, continued at morning recess and lunch and were finalized at the afternoon recess. Other activities during recess periods included marbles, jump rope, red rover-red rover, anti-anti over, crack the whip, races and our own game which we initiated-bang-bang. Of course, a fresh snowfall gave us an opportunity to build snow forts and have good snowball fight during the last recess.

STATUS

Generally speaking, grades 1-3 were considered lower grades, grades 4-6 middle grades and 7-8 upper grades. The upper graders often assisted the teacher by cleaning erasers, sweeping the floor, stoking the stove, mentoring lower students in certain subjects and other duties given by the teacher. Usually the upper graders were held in awe by the younger students 'and they enjoyed their exalted position."