



[*Book length version of our history planned for 2010*]

The Protestant Church, although divided into many denominations, traces its ancestry back to the Protestant Reformation. It began with Martin Luther, but some twenty years after he posted his famous Ninety Five Theses on the cathedral door, John Calvin laid the basis for the theology that shapes the various Presbyterian churches existing today. John Knox studied with Calvin and took his theology first to Geneva, Switzerland, and then, after a political exile, back to Scotland, where the first Presbyterian Church was formed becoming the official Church of Scotland.

Presbyterianism doesn't refer to theology as much as it does to church polity. There isn't a lot of theological difference, for instance, between Presbyterians and Congregationalists. But there is a world of difference in the way the political hierarchy of the two churches work. Presbyterians are set up, politically, much the same way as the representative government of the United States, which at the founding, derived many of its ideas from the Presbyterians of Pennsylvania and elsewhere. Individual churches elect representatives (presbyters) who represent them at a higher level (the presbytery). The presbytery owns the individual church buildings and grounds and must approve the ministers to the local congregations. It, in turn, is responsible to the synod, elected from the various presbyteries. The local church session has a lot of say in the matters of church purchase, building, upkeep and choice of and pay for each minister. The local session is made up of persons elected by their congregations who meet monthly and keep minutes or records of each meeting. This history is taken from the collected minutes of our session since the church was founded in 1859. The highest elected body is the general assembly, which serves the same kind of function as the U.S. Congress. So the Presbyterian political organization of representative government is somewhere in between an Episcopal system and a Congregationalist system. ¹ [Endnotes given. Any other materials quoted or used came from the Session and Trustee's Minutes of Meetings of the Holly Presbyterian Church from 1859 – 2009 and from the 100th Anniversary Booklet written by Isabel Maybee Stark, 1959]

The Presbyterian Church (USA) is the largest denomination of the Presbyterian Church in the United States. Theological differences, mostly involving biblical interpretation, have led to other denominations, such as;

1. the Presbyterian Church in America which was in the North,
2. the Cumberland Presbyterian Church which was in the South during and for over 100 years after the Civil War,
3. the Associate Reformed Presbyterian Church,
4. the Orthodox Presbyterian Church.
5. Our church, the Holly Presbyterian Church USA, is the new name for the united Northern and Southern churches which reunited in the 1980s. This happened, coincidentally, during Reverend Ralph Parvin's tenure, a southerner, born in Bradenton, Florida, ² while he was preaching and

living here in Holly. [He said that when he was growing up in Florida, that he always thought “DamnedYankees” was one word.]

The First Presbyterian Churches of Linden and Fenton and the Tyrone Community Presbyterian Church are also USA, indicating that they belong to the same united denomination that we do.

6. There is another denomination of the Presbyterian Church in the area, the Tyrone Covenant Church, part of the Presbyterian Church in America, an evangelical branch which broke away from the Tyrone Presbyterian USA in the 1980s under the leadership of Reverend Berkey. The major differences between the two kinds of Presbyterian churches within 12 miles of each other is that the Covenant churches believe the Bible is the written word of God, inspired by the Holy Spirit and without error in the original manuscripts. The Bible is the revelation of God’s truth and is infallible and authoritative in all matters of faith and practice. This is a conservative point of view and has influenced many Christians over the years. ³
7. The Presbyterian Church USA has a liberal interpretation of the Bible and encourages parishioners to read authors such as Marcus Borg who says that there are two ways to look at the man who founded Christianity; using *Biblical Literalism* which is a conservative look at the Bible, or using an *historical-metaphorical* approach which has us look at the time period and historical activity when the books of the Bible were written keeping in mind that what we have are re-transcribed and re-translated copies of the originals which are lost. ⁴

Presbyterian societies developed quickly along the new frontiers of early America. Usually, when a new area was opened for settlement, young ministers who had been licensed to preach by the Presbyterian governing bodies were sent out on mission to take a trip through the frontier, stopping periodically to join a group of Scotch-Irish or Scottish settlers together to worship, before moving on to another settlement. What constitutes a “church” in Presbyterian terminology is definable; what constitutes the start of a society or of a “few gathered together in his name” is indefinite.

None of these churches appeared suddenly or fully developed; many preliminary steps had to be taken. The first was when for the first time the Bible was read at a family gathering. Unquestionably the second step came when a family invited others to their cabin on a Sunday, which was construed as the “Sabbath” at the time, some neighbors who informally read the Scripture, kneeled in prayer, used the

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Westminster Shorter Catechism to test the children, and sang the Scottish metrical version of the Psalms. There were no sermons; Presbyterians frowned upon preaching by the laity. In our Holly Session Minutes of 1859 is recorded, "Silas Newell would read to them, or they would hold a prayer and conference meeting".

As the number of participants increased or as the occasions of gathering became more frequent, the group became what the later session notes or Minutes referred to as a *society*. A "society" had no official connection with Presbytery, but as one matured it could send one or more commissioners to Presbytery for the purpose of "supplicating" that a clergyman of the choice of the governing body be sent as a visiting preacher or for some other specific purpose. Our church started as the Presbyterian Society of Holly in the community of only 656 people according to the census of 1845.

When a society subsequently could provide adequate financial support, the commissioner could ask Presbytery to assign someone as a "supplier for ordinary" rather than occasionally sending clergymen to conduct services. Missionaries and "constant suppliers" at first preached outdoors or in family cabins, usually on alternate Sundays at two locations within the territory of one society. This arrangement was a concession to the widely scattered and sparse population, and we here in Holly heard from a traveling preacher, which is recorded in our Minutes in the following manner: "During the time leading up to the Civil War, [1861-1865] the Reverend George Winter of Independence, Michigan, was one of the early itinerant preachers to the pioneering Presbyterian families meeting in homes here. He served us during the years of 1857-1860." On July 7, 1859, "a little band of Christians and five Presbyterian ministers" met in the old school house on South Saginaw Street [which was until the 2000s, St. John's Episcopal Church] to form a new Presbyterian church. The Rev. James McLearn, Rev. H.H. Northrup, Rev. Winter, all of the Presbytery of Saginaw; Rev. G.W. Newcombe and the Rev. S. H. Hill of the Detroit Presbytery were the five. The Rev. McLearn was chosen as moderator and Rev. Hill chosen as clerk. Rev. Northrup preached a sermon based on Matthew 7.17 "Even so, every good tree bringeth forth a good fruit". (This information is taken from the older Minutes of Session books as is everything else quoted but not attributed.) To notice here is how the many Christian Churches of Holly helped each other out over the years, lending space, buildings, and combining congregations for special projects such as Summer Bible School and other celebrations religious and secular.

The eight charter members of our newly recognized church in Holly depleted the good souls of the Fentonville Presbyterian Church which had been organized in 1835. Mr. Newell, an ordained deacon, his family and many of the Hadley family, Sophia, Margery, Elizabeth, Eunice, William, an elder there, and his brother, John, also an elder, all transferred to the society closer to their homes. Several of the Hadley's lived in what would become Holly Village and others of the family lived in the area now known as Groveland, where the Hadley cemetery is located. (You can

Google “Hadley Cemetery, etc.” and find several websites, some with pictures.) John Hadley, an elder in our original society, left the sum of \$300 to the church for the “rental of a pew to be held ever open to strangers and the poor of this church”. Instead of the pledges paid weekly which started in the 1900s, in the earlier days we charged a seat charge Sunday morning, Sunday evening and Wednesday evening, like the Eastern churches did.

Other families followed suit: the Fenwieks, the Wortmans, the Taphouses, Miss Elizabeth More, the Gordans the Crapos, the Leakes, Elizabeth Leader, the Cowles, Miss Margaret Merriwether, the Wiekens, Mr. John Wetherson and Miss Mary Stinson. Altogether, 40 persons moved their membership from Fentonville to Holly. They were able to use the new plank roads that had been built connecting Holly to Fenton and to Flint. [Centennial edition of the Holly Herald, 1938] These families and **Reverend Winter**, one of our original organizers, who had a family farm in Ortonville which is now part of Ortonville State Park, met in the school house until the Methodist Church building was completed in 1860 at which time the Methodists generously offered to let us share their house of worship located at 104 John Street [now being used as the On Stage School of Dance, the new Methodist Church having been built on North Holly Road]. The Methodists and the Presbyterians of this village have worked together ever since, one of the times during the revival meetings of the Second Great Awakening during the 1800s. There was even a period of nine months in the 1960s when we were without a pastor or an Interim pastor, that it was bandied about that we should/could join congregations.⁵

Starting in **1860 until 1862, Reverend Thomas Wright** became a traveling pastor who served the Holly church one weekend and the Fentonville First Presbyterian Church where he had been full time until the depleted congregation numbers could no longer support him, the next. In 1860, the new Holly Presbyterian Church was accepted into the Presbytery of Detroit in the autumn and continued there as an active member until it was transferred to the Presbytery of Flint in 1934 under Rev. Morton Booth. We presently are part of the Presbytery of Lake Huron. Reverend Wright was with us in Holly, until his original church building on Dibble’s Mill Pond in Fentonville burned down in 1861 and in December of that year, he decided to return full time there to help them gather money to rebuild. The present church in Fenton is the ‘new’ one built on property along Saginaw Street in 1863.⁶

From **1862-1865, Reverend Wastell**, a Congregational minister who started his career in England, then started up several churches in Canada [in St. Thomas and Port Austin] went on to help build the new Presbyterian Church at White Lake, Michigan. Holly heard of him and interviewed him for the job of being our full-time pastor. We were just starting the building of our church on land donated to us by J.B. Simonson, the town banker who owned the section containing the pond behind us. Simonson had also built several homes along Maple Street. We needed a minister

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with some experience with ‘growing’ a new church, as we had broken ground in the spring of 1861, and he filled the bill. The church itself was a building 32’ by 52’, planned to hold 400 ‘saints’, and with the muscle of the men and the money raising expertise of the women congregants, was finished and paid for by the following Christmas when we had a home for a new pastor. [The original cost of the first building of \$2,200 is equal to \$49,000 in 2008 money⁷] The plans for that original church have been donated by Bill Coale, framed, and hung in the new Narthex completed in 2007.

Reverend Wastell started here in 1862. After he oversaw the building of the new church, he saw the installation of the first church bell paid for with funds raised by Mrs. Thomas Hadley and Mrs. Clarissa Stiff [of the family who purchased the original mill pond from town founder, Ira Alger, now named Stiff’s mill pond].

Reverend Wastell was called by the Federal Government to volunteer for six months as a chaplain in one of the Civil War camps in 1863. When he returned, he was filled with anti-slavery fervor and began to preach on this topic. The Session and the Board of Trustees met with the Congregation on several occasions and then asked Rev. Wastell to leave, as he was most upsetting to our conservative members. They informed him that the “pew charge” was no longer being paid and they had no money to cover his salary. In his disappointment, Rev. Wastell went on hiatus from the ministry for nearly fifteen years after his removal on the 1st of April, 1865.⁷

During his ministry, according to the Session Minutes, 10 persons were received into this church by letter and 7 by examination & profession of faith in Christ. During his tenure our numbers reached 113 communicants.

Reverend George Winter, who had helped found the church returned as our Interim pastor from April **1865** until March, **1866**, at the end of the Civil War, and was here when Holly became a village in 1866. The Holly Presbyterian Church lost 15, possibly 16 young men in the War Between the States. [There was a young woman who had run away from an abusive marriage in Canada and whose adoptive family were church members. She and many others made it safely home and their stories are recorded in the Holly Herald Centennial Edition of 1938 in the form of remembrances of the 50th Anniversary Meeting of Civil War Soldiers. . . . Franklin Thompson nee Emma Edmonds”]⁹

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| Ira C. Alger Jr., | Darius Austin, Jr | Dewitt Austin, |
| Handy Austin, | Welshire C. Austin, | William S. Austin, |
| Levi M. Garner, | Charles C. Hadley | Jacob J. Marsh |
| Wm. Merryweather | William Moore Wray Mitchell, | L. M. Newell |

Simeon B. Patterson

Harrison Traphagen, ,

Oscar VanAvery

Samuel VanEvery [this name may have been a misspelling of VanAvery]

According to several history sources, Michigan sent over 1/4 of its men into the Civil War. Many of those men served in the 10th Infantry that trained in the Holly/ Fenton area and then mustered out of Flint. Michigan sent 87,000 men into federal service, and 14,700 of them lost their lives. They traveled to the war via Crapo's rails. Crapo, a one-time member of our church, had made his fortune by selling finished lumber from his lumber mill – located on the site of Crapo Park. When the lumbering business 'dried up' in 1871, he switched to politics and farming at Grassmoor farm near Durand. He had built the first railroad into and out of town to transport his lumber to building sites in Flint, Bay City – Saginaw and later to towns along Michigan's west coast and later still to further sites. His railroad, bought out by Grand Trunk and Western, helped the North move supplies into battle zones. When nearly a thousand young men congregated in Holly after their first training to board trains to the South, the ladies of our church and the other town churches put on a great feast for them at Crapo Park. Henry Howland Crapo, not one to miss a political opportunity such as this, made his presence felt as he visited with the young men and the women and families who were serving the food and coffee. [Internet; History of Oakland and Genesee Counties, and several other sites dedicated to H. H. Crapo's political history in the state.] A good map of the Crapos railway which ran through Holly and could be heard during the services at our church of the time may be viewed at <http://www.gtwcrapo.com>

During Reverend Winter's second stint with us, 5 new parishioners and his wife joined our church.

The pulpit was empty from March until July of 1866, when **Reverend I. Landford or Langford, Smith, 1866 – 1869** came to us. During his tenure we gained 58 members, making our numbers nearly 167 in total. Toward the end of his service, the church building was enlarged and redecorated to include a new entry on the backside where our current Narthex/ greeting area is located.

Then, in April of **1869**, until April of **1870**, the **Reverend W.A. Critter** became our pastor, adding nine more members during his year here. At this point we had a strong Men's Society, a Women's Society, a church school under the leadership of Mr. Mitchell and the Session and Board of Trustees. We have never had a group of Deacons in this church, as other Presbyterian Churches have, entrusting the work to the elders who are session members or trustees.

On July 1st, **1870**, serving to July **1874**, the **Reverend Edward Dickinson** became our pastor. 85 new members joined us during his time. Many of the names are still familiar; more Hadley's by birth and by marriage joined us, the Tindalls of 'Tindall Road', several Bigelows who lived on 'Bigelow Road', four from the Simonson family who had donated the land to our building, the Joslin family and many others

became members of our expanding church. The church was growing in members and in faith and now there are still several Bibles on display in the Fellowship Hall from this period. Darwin Hadley and his wife, members of our church who lived in a home on the corner opposite our church, later sold the site to St. Rita's Catholic Church in the 1920s.

The great Chicago Fire of 1871 spurred the growth in rails that ran from the west coast of the lower segment of our state to Chicago. The Lake Michigan coastal areas were cleared of wood to help the rebuilding effort, afterwards much timber also came from the area between Holly and Fenton, going through our lumber mills and being transported over our rail roads, giving work to many. However, this helped to decimate the lumber and lumbering business in Michigan and by 1876, the Holly area depended for our livelihood on processing wheat into flour, the town switching from lumber to flour mills, using the same sources of power. In fact, in May of 1876, after a very snowy winter and wet spring, during a time of tornados on the west side of the state and after days of rain, the dam at the mill site of one of our parishioners, William Stiff, broke through, sending water the six miles down the Shiawasee River to Fentonville, where the high 'tide' ripped apart the Dibbleville dam and the two story wooden flour mill built above it. The whole pile of rubble was stopped by the river's westward turning behind the present day Tim Horton restaurant. This happened during Rev. Swindt's time with us. [from [A Time to Remember](#) by Ruth Silbar and from the weather records of the southeastern section of Michigan.]

From October of **1874** until December 26 **1880**, **Reverend Joseph Swindt** was here. He is the first long-term pastor that we have had, as the previous ones followed the general rule of presbytery and served for the more usual one to two year terms. While Rev. Swindt was on site, he presided over an anniversary meeting, mentioning in his remarks that "In a number of instances the ladies paid the arrangements of pastor's salaries paid the sextons, repaired the house of worship, put on blinds, bells, steps etc. There are a number of notes in the Session's Minutes books over the years, that indicate we fell short of paying the minister's salaries out of the weekly pew charges, and the ladies groups made up the shortfall.

Our ladies also started the Holly Lending Library [at \$1 per year per member] in the church basement in 1877. The church members who were organizers and on the board were; Mrs. J.B. Simonson, Mrs. R.K. Divine, Mrs. Martin Stiff, Mrs. George and Mrs. Emerson Newell, Mrs. Thomas and Mrs. Fulton Patterson. Mrs. Thomas Hadley, Mrs. Warren Stimpson, Mrs. William Mothersill, Mrs. Elias Austin and Mrs. William Beebe. All names of founding members who were very active in our church and town.

During Rev. Swindt's tenure, our church gained 78 new members, among whom was the towns' first furniture and coffin builder, Joseph Winglemire, whose family and furniture business are still around. The Patterson family was represented in our church, their family name is on Patterson school built on the family farm and

in the Oakland County Record Books. Family members served as judges and lawyers in the area with distinction. Thomas Patterson was a probate judge with the Oakland County courts of law. His son, a prosecuting attorney, married Eunice Hadley in 1865. One of their sons married Etta Addis whose family members were attorneys in town ¹¹Several members of the Divine family also joined at this time along with four members of Reverend Swindt's immediate family.

Several of our parishioners who had roads named for them, roads that abutted their farms and land, were the Crosby's [Crosby Lake Road], and the Halls. They joined the Hadleys and Maybees. More Hadley's appear in the records as well, along with many others who were welcomed.

In 1877, the Second Great Awakening which spread to "the masses on the frontier by huge camp meetings" from November 1877 until Spring of 1878 came to the State of Michigan. In early January, revival meetings were held in our church four times a day under the leadership of two men who remained here for fifteen days. When they left, a Brother Rowland of the YMCA led meetings for another fifteen days. And when he departed, the local pastors of three churches [Baptist, Methodist and Presbyterian] led similar meetings for eight weeks. At the conclusion of this, the two revivalists returned for services on March 1st, 2nd and 3rd and the union services were climaxed with two more weeks of morning and evening prayer meetings. The whole enterprise was summed up with these words, "thus far in its history Holly had never witnessed so great a reviving from the presence of the Lord, the awakening and conversion of so many souls in the same period of time. 59 persons joined our church in March of 1878." And these meetings led to the WCTU – the Women's Christian Temperance Movement, The American Society for the Prevention of Cruelty to animals, The American Red Cross and the beginning of the women's Right to Vote Movement in the Holly area. Our village joined the burgeoning movements started nation-wide.

With the larger membership now, In 1879, an extensive job of remodeling took place with the basement being enlarged [the current section under the sanctuary and under the sloping roof seen on entering from the rear]. A kitchen and a furnace were added, the sanctuary furnished with new carpets, one stained-glass window, [I believe it is the one now at the back of the Fellowship Hall] new pews [one of which is downstairs in the large meeting room opposite the pastor's study] and cushions for the pews were purchased. With the addition of the new pulpit furniture [a podium which is now in the Narthex] and more, the total cost came to \$2,000 – almost as much as the original cost of the building. This was equal to \$44,530.09 in 2008 dollars. ⁷

Reverend Edward Harvey was with us for about a year, from January, **1881**, until April 12, **1882**, as an Interim pastor, and only one person joined the church during this 16 month period, Miss Elizabeth Howe. Members of Session then were; B.S. Pier, G. S. Mitchell, [Mitchell's farmhouse which was moved to the Quick home after a tornado swept the original farm house away, killing Mrs. Mitchell and their two children] still stands on North Holly Road, owned by his great, great, grandson.] Wm. Stiff [Stiff's pond], Silas Newel, one of our founders, R. K. Divine and John Hadley who was succeeded by Thomas Hadley at the next meeting. Mr. Mitchell was elected as clerk pro tem. Under Mr. Mitchell as Sunday School Supervisor there were recorded 185 in the Sabbath School Membership. Expenses for the year of 1881 were \$927.50.

Reverend Richard H. Hoskin succeeded Rev. Harvey, in October of **1882** until April 12, of **1885**. Then the intervening months until Reverend Evans came were filled by Reverend. H. E. Harvey who returned as the moderator. On Dec. 25th 1885, Session gave permission to the Temperance Alliance to use our church for one week. The Alliance was gathering votes which eventually resulted in the Volstead Act of 1918 which ended legal drinking for awhile. Prohibition was much favored by the members of Holly's churches and many people such as Susan B. Anthony were strong members of many of the reform associations.

Some national events of the same era affected the people of Holly and of our church. We already had Crapo's railroad, later bought by Grand Trunk, joined by several others, which made our area one where men could and did catch a train at the depot in 1908 to go to the newly arriving automotive factories in Pontiac, Detroit, Bay City, Saginaw, Flint and Lansing. Our town grew as a railhead and our several boarding houses and hotels flourished. We went from a small community where men and women worked on their farms and often worked on logging – finishing wood at the saw mills around Stiff's pond and doing some furniture building at Winglemeirs during the winter, to a community that depended more and more on farming wheat and corn.

On December 1st **1886**, **Reverend Charles Alex Evans Jr.** came to us and stayed until November 27th, **1887**. In Session Minutes of August 8, 1886, the Reverend Thomas Wright of Fenton is shown as the communion leader, and then, with no written date, but signed by Mr. Mitchell as clerk, the following appears: "In accordance with a notice previously given, the Detroit presbytery met in this church December 1st, 1886 and proceeded to ordain and install the Reverend Charles H. Evans Jr. The services were held in the Church at 7 o'clock P.M. and were participated in by the following clergymen; Rev. Thomas Wright of the Saginaw Presbytery preached the sermon. Rev. J. M. Yelston delivered the charge to the pastor. Rev. Louis Chandler offered the ordaining prayer, and Rev. W. K. Ingersole delivered the charge to the People. The whole was presided over by Rev. H.S. Jenkinson, Moderator of the Presbytery." Then on December 8th, on a Sunday, five new members and Mrs. Dena L. Evans were received as members of our church. In total, seven new members and Mrs. Evans were added during his tenure.

In November of 1887, the session records state that the church denied the use of the church to the Temperance Alliance for this year; "nothing personal in any way whatever was intended toward or against Rev J. H. Morrison." Signed: J. G. Mitchell, clerk, R. K.

Divine, and J. M. Halleck, with Charles Alex, Executive Moderator.

In December of **1887**, **Reverend Thomas Towler** was our new pastor and stayed until December 29th of **1889**. Reported to the Presbytery of Detroit during his term was that the church at Holly had 62 communicants, 100 in the Sunday School membership, spent \$46 on Home Missions, \$44 on Foreign Missions, \$8 sent to General Assembly and \$675 on Congregational needs. Eleven persons joined our congregation under Rev. Towler.

Then, on February 23rd, 1889,” the church burned down at about 12 o’clock noon, “it being the day for the annual sleigh ride for the Sabbath School. The weather was very cold, being below zero all day. The cause of the fire was the improper manner in which the thimble was bricked into the chimney” and the furnace had been lit and banked toward the return of the cold children. “One of the boys of the church, Sherman Divine, tried to rescue the bell - which was unsuccessful, others frantically tried to rescue what they could.” We do still have some of the original Bibles. Several pews, and their cushions were saved, two organs, the pulpit furniture - the lectern now in the Narthex and the church clock were saved. In the confusion, Elder R. K. Divine’s baby, Phoebe, named for her grandmother, who had been brought to the church, was momentarily forgotten, but was rescued as well. Her picture, albeit of her as an older woman, is now in our church as well. The clock is now lost, but had its moment of fame when it was returned after the fire and re-started at 12 o’clock in the new building that only 246 days later was built on the same spot, using the original basement. Before the flames were extinguished, we had arranged for church services to be held in the ‘brick church’ for the rental of \$3 a week until our new church was built. The ‘brick church’ was the building originally built as a church, then used by the Maccabees, then rented to us and then sold to the Masons for Lodge #134, currently presided over by President, Steve Striggow, on Washington Street It was next door to the Presbyterian Manse.

Holly’s homes were still lighted by candles and oil lamps until the 1890s, even though the plants located by water powered sites often had electric lights. Then, according to the book about Fenton, [A Time to Remember](#), and the book, [Images of Holly](#), most of both towns switched to electric power. Our church was, most likely, wired for electricity and for the new phones when it was rebuilt after the fire. The company that would have performed this service then was one belonging to the Striggows who became members of our congregation. I haven’t yet found out when we obtained indoor plumbing rather than having outhouses, but Mr. Striggows company also installed plumbing and the rest of downtown Holly was plumbed in the late 1890s with water mains carrying fresh water and lines carrying wastes built. A phone system was also installed in businesses and our church. [[According to A Time to Remember](#), It cost 25 cents in 1890 for a phone call between Holly and Fenton, but the price dropped as more and more private customers came on line.]

Reverend Towler who had overseen the rebuilding of the church, moved on about a month after its completion and was replaced on May 4th, **1890**, by **Reverend Charles Bates** who was with us until April 21st, **1895**.

With the growth of the Standard Oil Company, Ford’s steel and automobile company and R. E. Olds’ automotive assembly plant in Lansing and Wm. Durant’s [Henry Howland

Crapo's grandson] precursor to General Motors company in Flint, and our rail system, Michigan became the leading manufacturing state in the union. Here, the men were leaving town for a working day or working week, going to the new automobile plants. It changed the people who attended Holly Presbyterian Church regularly, from complete families on Sunday morning, Sunday evening and Wednesday evening to families where the wives and children now attended sporadically and usually only for the Sunday morning services. Our church economy, meetings, and practices changed. Holly was now a 'bedroom' community for factory workers instead of a farm community. Reverend Bates had a new kind of congregation to minister to. The Holly Presbyterian Church, noted like most Presbyterian churches for the erudition of its ministers and the congregations interest in education, added 74 members. Some of them were younger or members by marriage of the founding families of church and town, like the Hadleys, the Divines, the Pattersons who had come here in 1825 along with the Fagans from Ireland, the Simonsons, and Winglemire families grew in numbers and our church grew in members of those families.

In 1891, Sherman S. Divine whose father was an elder, became a member, and in 1893 he went on to become an ordained minister he later held pastorates from New York to California, one of the four so far from our church. He returned during the town's centennial in 1938, from the Synod of Oregon. The others were Edmund Chaffee who joined the church in 1902 and became a minister at the labor Temple in N.Y.C., later returning to visit us from the Synod of Oregon, too, at our church centennial in 1959. Van Bessett became a minister in the 1990s and the daughter of our current clerk, Jerry Jackson's is studying to be a Presbyterian minister and was 'student ministering' with our last Interim pastor, the Reverend Dr. Herb Swanson, at Delta Presbyterian Church, west of Lansing.

Under Rev. Bates the following report was sent to the Presbytery of Detroit; Total Communicants, 103, Sabbath School Membership, 160, Funds contributed, Board of Home Missions, \$15, Foreign Missions, \$30, Education, \$2, Church Election, \$2, Publicans \$4, Ministerial Relief \$5, Aid for colleges, \$5, General Assembly, \$10, congregational, \$1,000. [The organist earned .50 a week]

On May 5, **1895, Reverend W. S. Buck** "commenced his labors with this church and closed them April 28, **1901.**" While here he was able to induct 46 new members, with many familiar family names such as: Hadley, Voorheis, McKinney, Bigelow, Divine, McGaffey, Joslin, Shields, Patterson, all surnames appearing again as children of older members joined and several new spouses did the same. During his service 46 new members presented themselves to the congregation. We had 120 communicants, one person was dismissed, and 5 were deceased. The church had 198 members in the Sabbath School according to the minutes at the end of 1899. When Reverend Buck went on vacation [at his choice of dates] according to these minutes, "the church be closed as far as preaching is concerned." There are no Session Minutes from November 4, 1900 to February 2, 1901, so perhaps this was a 'vacation' time for all involved.

During this time the U.S. fought the Spanish-American War. 17 Holly boys were involved and our church contributed William Austin, Elisha Hubble and William Hubble but in this short war, we, thankfully, lost no one.

During the last quarter of the 19th century, a pattern of village church cooperation was in progress which has continued to this day. We have had joint meetings with the Methodist, Baptist and Episcopal churches in town, sharing services for the holy days and have also shared resources and students for Summer Bible Schools as well. We have joined with the Davisburg [Davisburgh which was settled before Holly] Methodist Church and the Seventh-Day Adventist Church and White Lake Presbyterian church in 1933 and again in 1959 for united services, and on D-Day, June 6, 1944, all the churches of Holly, Davisburg and White Lake had a service together. When the Revised Standard Version of the English Bible was completed another union service was held to celebrate this landmark in Biblical history. The Methodist Church has been particularly close over the years, as we have shared buildings, services and youth groups with them. In 1944, The younger members of the Jr. High Youth Group met here and the older members of the Sr. High Youth Group met at the Methodist Church. These groups had outings/ ski trips and camping together in the 1960 and 70s. During the 1990s when our church sponsored a music and fellowship Youth Ministry called “Jammas” headed by Ron Moore, the youth from the other area churches were strong attendees.

In 1900, “Mr. Sherman S. Divine as a suitable person for the ministry – which was made a year ago - be reviewed by the Session.” Mr. Divine, not yet on his own as a minister, was sent as our representative to the Detroit Presbytery, which met in Northville on April 15, 1901.

On June 2, **1901, Reverend F. A. Kuder** of Chicago, a newlywed, joined the Holly Presbyterian Church as our pastor for both morning and evening services and stayed until May 1, **1904**. The salary that he accepted was \$700 per year. During his time with us, we added 34 new communicants, among them his wife, Elizabeth, a Voorheis, a Gordon, a McKinney, another Mothersill, Phoebe Divine – who was now several years past her scary experience in the burning church, several Striggows, Austins, more Hadley and Pattersons, Five members of the Wood family joined too, headed up by Stanley who became a ruling elder in 1905 and whose grandson became our churches’ Vietnam casualty. Morrisons, Mackeys and a Mitchell youth and others joined.

The Session voted to open the church to the public for prayer whenever we were not holding services. Sabbath School and the Young Peoples’ meetings were approved. The Ladies Missionary Society which was formed in 1874 continued along with the Women’s Aid Society. In 1944, these two groups merged into the Westminster Guild

Under the direction of moderator Rev. Kuder and the members of Session, in February of 1903, our membership roles were cleaned according to Presbyterian law. [Each communicant was contacted and asked if they wished to return to our church or be expunged from the roles.] We dropped 51 non-attending members. Our report to the Presbytery in April of 1904, along with our request to dissolve the pastoral relationship with Rev. Kuder indicated that we had added 19 persons that year and that our total membership now was 126. The Sunday School membership, including the ‘H’ Department (??) was now 313.

In May, 1904, J. A. Divine became our Clerk of Session [his handwriting, organization and spelling leave something to be desired]. Our newest pastor was the **Reverend Donald Carmichael** who started his services on March 3rd of **1905** and retired from us on September 3rd, **1906**. 23 persons joined the church during his year. According to the records approved by the Presbytery at the end of 1905, we now had 133 members and the Sabbath School membership was 241. At this point, four years of Session Minutes are missing and we have none from 1906 – 1910.

On January 17, **1907**, **Reverend James Warren** became our pastor and was here until July 26, **1909**. 26 new members are recorded in Isabel Stark's hand-written listing of 1996 and on the spread sheet set up by Jim Lyles in 2008.

By the time Carrie Nation, the famous prohibitionist, came to Holly in 1908.¹⁰ The village had 18 bars close to the many hotels and boarding houses. These were where the itinerant 'traveling salesmen', and out-of-area workers at our flour and grist mills, [one of them owned by The Presbyterian Winglemires], the lumber company owned by the Hadley family, [long members of our church] and the largest vinegar, cider and pickle factory in the world located on Stiff's Pond owned by the H. J Heinz company, as well as the railroad workers who came with the 100 to 120 trains who passed through each day, often stayed.¹¹ The churches with the local residents as parishioners were very anti-drink, but the young working men weren't. The churches and the County Prohibition Committee asked Carrie Nation to give a talk at the Baird Opera House on Broad Street opposite the present site of Crapo Park, near the present day Holly Hotel in an effort to convince these young men to become teetotalers. Mrs. Nation was strongly supported by the Holly Presbyterian Church members.

Carrie came, she talked, she swept through 'Battle Alley' which had gotten its name from the many drunken fights there on Friday and Saturday nights. The village has celebrated this event with the Carrie Nation Festival on the weekend after Labor Day ever since. One of our church members, and current ruling elder, Ardath Regan, who started the festival about 37 years ago, played the part of Carrie until 1990. Our church has provided bathrooms, lemonade, coffee [non-alcoholic drinks, both] and cookies to the many visitors to this celebration.

Reverend Warren was followed by the **Reverend Charles D. Ellis** who came to us July 5th, **1910** and left on May 1st, **1915**. The Minutes begin again, and on April 28th, 1910, the Reverend Divine acts as moderator and J.A. Divine continues his job as clerk. The report at the end of 1911 indicated that we had lost 8 members who were suspended, 5 who were deceased, and that we had 130 living communicants which dropped to 100 by 1912.. The Sunday School had 200 members. By 1913, we had 110 members still, but had dropped to 150 Sunday School members. The April 1913, minutes are missing, or there was no meeting. Reverend Ellis did add 26 new members to our congregation during his five years, among them two more from the Hadley family; Arthur Hadley and his new sister-in-law, Isabel Hadley.

In May, Reverend Ellis had evidentially moved on and the session records releasing Mrs. Charles Ellis, Miss Grace Ellis and Miss Jennie Ellis are recorded by the new Clerk of Session, Mr. J.R. Jones. One couple requested a letter of transfer to the Congregational Church of Belding, Mi, but were refused the letter, and were suspended from membership by Session on the grounds that they had not taken communion during their five years of membership with us. The rules of membership had been written up in the early Puritan Church and had passed on to Congregationalists and to us Presbyterians in our Book of Order, though the most recent revision does not lay out specific details of the reasons to excommunicate anyone. The Book of Order up to 1980s did have a list of reasons to do so. ¹⁴

Reverend Simon Benson, of St. Ignus was called to be our next pastor on November, 22nd, **1915**, and was with us for 8 years until February **1924**. By this time, the U.S. had fought and won the Spanish-American War and our three parishioners had returned safely.

Radio “came in with a bang in the winter of 1921-1922” and was as important as the first private phones. ¹⁵ Radio kept Hollyites apprised of the news and we heard about Europe and World War I before President Wilson got us into it in April of 1917. Twenty nine Holly boys were drafted, with Paul Dryer, Laurence Hubble, Donovan J. Patterson, Harold C. Seeley, Robert L. Tucker and Maurice Winglemire coming from our church. Though eight young Holly men died in service or were killed in action, our church had but one funeral; for Amel Swartz who died on August 1, 1918, in France. A memorial service was held for him on September 22 and the local American Legion Post in Holly was named in his honor. His brother, Arthur, was an active member of that Post and of this church.. ¹⁶

Reverend Benson, who accepted \$900 per annum and the free use of the Manse during his years, was installed in a service by Dr. J. R.J. Millgan from Pontiac, Rev. N E. Audinson from White Lake and Rev. S. L. Webber from Northville, all of the Detroit Presbytery. Over the years he was our pastor he brought 122 people into membership, though one of his first jobs in December of 1915, was to remove 59 non active members from our rolls, pursuant to the Confession of Faith, Section 49, page 334. Then, on February 27th, 1916, he was able to preside over a service where 72 new communicants were added all at once. [This group Included Hadleys, Haddons, Gordons, Pattersons, Hubbles, Striggows, Austins, Bushs and Marian Elliott (Mrs. Ray Addis), Marjorie Isabelle Lobdell and Margaret (Mrs. Frank) Tucker.]

During 1916, the W.C.T.U (Women’s Christian Temperance Union) met in our church every three weeks on Sunday evenings and split the offering between themselves and the church.

The Ladies Aid Society made a request that the church suspend services in the church for two weeks in March while they were having repairs made. The Trustees were charged with finding a place for worship during that time.

The annual report for that year showed that we had 6 ruling elders, had admitted 82 on examination and 13 by certificate. We had dismissed 6 and suspended 34. We had baptized 65 adults and 2 infants, had 155 total communicants and 180 in the Sunday School.

There are only two meetings recorded in 1917 The Clerk of Session was James. R. Jones. There is one record of Session in 1918 and three in the books for 1919 with E. H. Covell signed in as clerk. There are no records of budgets or numbers. 1920 is missing entirely, and the records pick up again in March of 1921 where there is one meeting recorded. The same is seen for 1922 and 1923 with only one meeting recorded. All these single Session Minutes record new members being vetted, accepted, and offered the "right hand of fellowship". Reverend Benson is called back to St. Ignus' First Presbyterian Church in January, 1924, and our congregation and Session accepted his resignation.

From October of **1924**, until September 22, **1925 Reverend Arthur Preston** was released from the Bradenton Church in Florida to become our pastor. [He was from the same church that the later Reverend Parvin came from.] He served here as the church was forwarded to the Saginaw Presbytery from the Detroit Presbytery. He was here while the church accepted six new members, including two Rockwells from Fenton during his one year stay. All six of these members moved on to other churches later.

There is a note in Oct. 1924 that "the removal of Brother Elder E. H. Covill to Florida and the death of our good Brother Elder J. A. Divine and old age rapidly coming upon the rest of the remaining Elders of our Session, makes an election of new and younger Elders necessary". "Notice of the need was published several times by our pastor from his desk at regular services and on Sunday, Dec. 28th, 1924. E. R. Smith and Frank Gordon were nominated and elected by the congregation."

Reverend Preston, evidentially having some disagreement with the congregation, handed his resignation to the Session on September 20th, 1925, after the morning services. One Elder voted not to accept the letter of resignation and one abstained, leaving the four remaining Elders to accept his leaving. At this point, Rev. Preston "took it in his own power to announce that there would not be any evening services as he had preached his last sermon as our pastor and he took his hat and coat and left the church," recorded by James R. Jones, Clerk. Later, our church received a written reprimand from Rev. E. Phlosk, S. C., Detroit Presbytery to tell us that "I was instructed to call to the attention of your Session this irregularity of your actions. There should have been a congregational meeting called to act upon Rev. Preston's resignation, since both the call and dismissal of a pastor pertains solely to the congregation. There is to be a meeting called and a report then sent to the Presbytery." This was done.

Seven months later, on May 20th, **1926 Reverend Franklin Ogle** from Carlisle, Ohio, arrived and stayed until November 5th of **1929**. He went through all the proper Presbyterian steps to be accepted here. He held “Public worship at 10:30 a.m., Sunday school at 11:45 a.m. and Evening services at 7 p.m. with a Mid-week service on Wednesday evening at 7:30 p.m.” His salary was \$1,700 per annum and the use of the Manse free of rent.

This was a time of further change in Michigan and our closely surrounding towns and cities. During WWI, and since the Civil War, actually, many women had been needed in work outside the home to bring home a salary since so many men were away serving their country. When the men came home, some of their jobs and dominance in the family had been taken and they and a number of women wanted things to return to the way they had been. Women still didn’t have the right to vote, but the laws had softened and a widow now could receive part of her late husbands estate [previously it had all gone to the children. She could now have a bank account that her husband, or father, or uncle or a male relative could not take away from her, but all the money she earned outside the home was the property of her husband or male relative still. Because of the telephone, the typewriter, the changes in law, and the dearth of males during war time, by 1920, it was possible for any woman with some ambition and industry to earn her own living. In Holly, the women who earned their own living by being teachers [Margaret Tucker at Holly Elementary, then on College Street, Mable D. Bensett, who gave her name to the old High School and new Junior High, on College Street and Jenny Scott who taught at Covell School on Ormond Road] were not allowed to be married though, as that would have taken money away from a family man. The Bensett sisters, all employed, all active members of our church, never married and lived in a home all together on Stiff’s Mill Pond. ¹⁷ Their brother and his family, rented the house and property from the Bentley’s next door to our church. Morgan Michigan Towing is now located on the site of the maiden aunt’s home.

Starting in 1923 and culminating in “Black Tuesday” of October 29, 1929, the U.S. and the world went into the Great Depression. Our next pastor and our church suffered along with the country.

On January 19, **1930, Reverend W. N. Fulcomer** became our pastor, staying until November of **1934**. In the Minutes of March 30, 1932, it is reported that the joint Session and Trustee budget for the church year amounted to \$2,200. Rev. Fulcomer, in October of 1933, wrote up a promise that of his \$150 per month salary, if he was paid on time, he would donate \$75 per month to the church. “Now I will make this proposition, accepting the suggestion of the session to go out and serve the church as pastor and donate to the church \$75.00 per month, however with the understanding that the back salary will be paid in due season or left entirely to my own discretion as to amounts of donation and the \$75.00 to be paid in regular semi-monthly installments.”

At a meeting following this the Session and the Trustees voted to present a letter to the congregation stating;

“Dear Friends”

At our official meeting of the church the matter of finances was brought to our attention and is of a serious character as a matter of fact.
We owe \$500.00. Are you willing to help us carry this burden or not?
We must know your attitude in this matter and know what you can do to help.
If you want our church to remain open or not is your privilege to decide, but we must know by Feb. 25, 1934.

Signed by the Session and Board” Wm. Maybee, clerk

On April 11, 1934, the acting moderator, Dr. Boyd of Milford, read Rev. Fulcomer’s letter of resignation. It was moved not to accept the letter and the matter was put to the congregation. The congregation were to vote “stay” or “leave” to avoid confusion and the results were to stay, at 25 votes and to leave, 3.

Mrs. Fulcomer then gave a talk regarding finances urging the congregation to be more liberal in their gifts.

Dr. Boyd suggested that the pastor be paid every Monday.

Mrs. Elis who had resigned as pianist was urged to continue and Session was asked to urge her to reconsider. There are no more notes of meetings with Session or the Trustees until July 29 of 1936. But, Reverend Fulcomer did not leave until 1934.

He inducted 48 new members during his term, Paul Dryer, home from WWI and his wife Harriet being among them. Joy Freeman joined in 1933 and became our first woman Elder in 1946. More Hadleys and Haddons became members along with some Motts, Andrews, Barbarseks, Giles and Watsons making up parts of the new ‘class’. Though the record book shows that Paul and Harriet Dryer became members Oct. 12, 1930, the Minutes books records them as becoming members in November of 1929, along with Isabel Maybee Stark who kept the records of memberships updated. She noted in the book that Rev. W. N. Fulcomer died in 1957 aged 87.

During Reverend Fulcomer’s term of office, the Japanese invasion of Manchuria signaled the beginning of World War II which filled the big manufacturers coffers in Michigan as we began to manufacture war material. It also set up the third draft and many Holly men were sent overseas. The railroads were busier than ever, and the dirt roads in Southeastern Michigan were heavily used. In March of **1935** we received a new pastor, the **Reverend Morton Booth** who was with our church until November of **1941**, living and ministering to us during much of the war. He arrived unmarried and newly graduated from McCormick Seminary in Chicago, was

ordained in this church and later married Margaret Craig, a member here.

Three members of our church were lost during World War II.

We lost Paul James Foss who died on August 8, 1941, at the age of 27 while stationed at an Army post in Missouri.

Robert Bravender was another member of our church. He was killed on August 8, 1943, in Europe while on a mission in a B-17 the "Flying Fortress". The local Veterans of Foreign Wars Post was co-named in his honor.

Robert Macombs was killed on August 5, 1950 in a mid-air collision over Chesapeake Bay after the war was over. He had flown successfully in the Normandy Invasion of France..."D" Day though he had been wounded at the time. Reverend Booth officiated at his funeral.

WWII ended the Great Depression that had started in 1929 and caused Michigan to become the major manufacturing state in the union.

During this stressful time, 70 new communicants joined our church. During this period also, Rev. Booth took all the Session minutes. There were no notes for 1935, only one set for 1936 and two sets of minutes in 1937. In 1938, also, only two sets are recorded. In 1939 there are three sets, and two sets were recorded for 1940. All of them concern the admission of new members only. The only notes that record anything different for 1941, are Rev. Booths' minutes when commissioners to Presbytery are appointed to ask for dissolution of his pastoral relations. Reverend Booth retired to Albany, Oregon. One thing he was remembered for was turning the upstairs floor of the Manse on Washington Street, into a meeting place for the Hobby Club.

Reverend Morton Booth returned to Holly in 1959 when our church celebrated its centennial. In 1938, before he left, he had provided an example of his art work, a drawing of Raymond Addis, seen on page 70 of the Holly Herald Centennial paper.

On February 1st, **1942**, we joined the Presbytery of Flint and on April of that year our church welcomed **Reverend Paul J. Allured** who was our stated pastor until May of **1947**. He retired to Lansing Michigan and has had conversations with our most recent Interim Pastor, the Reverend Dr. Herb Swanson when Herb became the pastor at Delta Presbyterian Church west of Lansing, which Rev. Allured helped start. During his time with us we gained 84 new communicants and both Bruce and Keith Dryer became Elders, joining their father in the governing of this church. Olin Cornell also became a member, then an Elder and then our Sexton, in charge of the upkeep of the church. Later under Reverend Thompson, he resigned his job twice and took it back once. Marilyn Curle Hope became a member then, as did Roger and Eva Wilcox and Marian Keener Freeman whose brother, Virgil Keener, married Barbara Winglemier. Barbara Keener, Virgil, and their daughter Kim, lived across

the street from Dryer's Funeral Home on First Street.

Reverend Allured's terms of call were \$1800 salary, payable weekly; one month vacation, free use of the manse, and pension payment. The reports are back to being fulsome, with Mr. William Maybee the appointed clerk of Session. All the committees of the church are reported in and their budgets approved. As of April 1942 our church had paid the janitor \$129 for the previous year, the choir pianist received \$175.75, for that year and our light and gas cost \$66.30 for the entire year. Our final payment on a bank note was \$ 139.95 and repairs on the church and the manse came to \$102.94.

Our church membership was 140 and the total church school enrollment was 122 with a net loss of 27. This group of congregants decided to help in the raising of a \$1,000,000 Presbyterian War-Time Service Fund "to meet the extraordinary demands for Christian service on behalf of our soldiers and sailors, defense workers, and victims of war abroad during the fiscal year ending May 31,1943." The minimum quota asked for from our church was \$114.60.

In 1943, the women of the church wrote letters to all servicemen connected with the church. "Each month since April 1943, they have been sending letters to from 52 to 80 Army and Navy addresses and the society has been well rewarded by the answering letters received from camps in the USA and Alaska and the battle areas in Europe, Africa, and the South Pacific. We also sent 69 Christmas boxes. . . "

There was a joint church service that included all the Holly churches, the Davisburg churches and those at White Lake which was held at the Rowena Theatre on V-E Day to celebrate and pray for the countries involved in the war.

In **1947** our stated supply was **Dr. Longman** who was with us until February, **1949**. During his term as our pastor four persons joined the church, and with the economic boom after the war our town spread out, new schools were built, roads began to be paved, though our parking lot stayed as a dirt and gravel one. New homes were added around the town and around the many lakes, and many women who had worked during the war continued to do so. TV was just coming into being in private homes but the church still was a place of communal worship and felt like 'family' to many. We continued with our choir which had been started in 1871 and continued using our building for the many church groups and many outside groups who wished to meet in our building. Our finances picked up. In 1882 we had paid our pastor \$1,000 a year. During the Depression we had had to drop back to \$150 a month with half given back as a donation and we had been \$500 in arrears for our minister's salary . And, even as late as 1946, a meeting was called to consider the "poor financial condition of the church". As the general economy improved, however, so did ours.

From February of **1949** until October of **1956**, **Reverend Joseph Lindsay** was our pastor.

In 1951 the sanctuary of the church was remodeled extensively and in May of 1952 a Dedication Service was held for the gifts of a chancel window, sanctuary stained-glass windows, and chancel furniture. (See the 'docents guide' on our web-site - <http://www.hollypc.org> for a description of the windows and to whom each was dedicated.) We were able to purchase the Simonson property north of the church which added to our parking lot and 'back yard', and in 1955 we were able to purchase the Bentley property east of the church, after the retirement of the tenants, the Bensetts. In 1959, this area was cleared of the house which stood there and became the foundation on which we built our new Fellowship Hall, kitchen and bathrooms upstairs and provided more rooms for our current library, office, minister's study and a private meeting room, along with more bathrooms, downstairs.

During his time with us, Reverend Lindsay ministered to his flock through the Korean War in which 1,492 Michiganders participated. It started in June 1950, the U.S. got involved in July of that year and it ended in September of '53. Our church lost Thomas Hadley who was killed on November 9, 1951 while flying Air Force 80, the "Shooting Star," jet fighter over North Korea. He was awarded the Distinguished Flying Cross.¹⁸

He was able to present 130 new members to our congregation. We had 220 total members in our church and 156 members, including the teachers, in the Church School. Our Union Vacation Bible School included children from our church, the Methodists, Adventist and Catholic Churches. Rev. Lindsay and his wife were given a Testimonial Supper in 1956 for their untiring efforts to help 'grow' our church both physically and spiritually.

When Rev. Lindsay left he was receiving a salary of \$3,272.60 a year, we had a bank note [for the new building] of \$375 a year with a total liability on the mortgage owed of \$5,414.14. Our total budget for 1956 was \$15,978.75 which was met with a \$916.02 surplus.

Reverend Lindsay is retired from the ministry and currently lives in Port Huron.

In October of **1956**, the **Reverend Dr. Ralph Kearns**, Pastor Emeritus of the Flint First Presbyterian Church was our stated supply until **October of 1957**. He was one of the several ministers we have had who has come from the Flint church.

We were joined by 20 more parishioners during his tenure. Dr. Kearns is currently living in Flint.

In October of **1957**, **Reverend William Lankton** arrived and stayed until June of **1966**. He was very interested in the youth of the church and under him the Senior High and Junior High Fellowships and choirs prospered. He was active at the local Boy Scout and Girl Scout Camps, offering them counseling and Sunday church

services. He took our kids camping for several summers at a site south of Fenton, near Runyan Lake, on a site now serving as a Memorial Garden, with the camp meeting/ dining hall being the main office. [We have a connection with Runyan Lake. According to the Holly Herald Centennial Edition of 1938, Lucinda Runyan Royce Wood, whose grandparents had the first farm on Runyan Lake in Tyrone Township, south of Fentonville, was one of the founding members of our church. I've looked at both Jim Lyles and Isabel Maybee Starks records and she and her daughter Maud became the 331st and 332nd members of our church in 1878, nineteen years after our founding.]

When Reverend Bill Lankton and his family left Holly he became the Associate Director of Educational Services with special responsibility in camps and conferences for the Presbytery of Chicago.

In 1960, during his tenure, we again revamped the church, taking out a mortgage loan in September of that year. The expansion 'cleaned' up the basement, revamped the kitchen and bathrooms and added the ministers study on the lower level, looking out at Simonson Lake. We also redecorated and repaired the sanctuary and planted bulbs and flowers and put up Lexan protective plastic outside windows over the stained glass. The parking lot had a new layer of gravel put down to meet the now-paved Maple Street that runs in front of the church. Rev. Lankton returned recently for the funeral of Betty Fox, one of his parishioners. He and his wife have stayed in touch with Bruce and Beth [Gordon] Dryer and other congregants over the years. 149 new members joined our church during his stay with us, many of them local teachers and high school students. When he left he had instituted children's sermons in the Sunday Service and oversaw the liberation of the women's groups who were no longer asked to provide the bi-monthly dinners for the choir, and the Men's Fellowship Dinners or the multiple service dinners for church groups and outside clubs, as more and more of our women were working outside their homes.

Reverend David Molyneaux was our Interim in the 9 months we searched for a new pastor. Reverend Molyneaux was the head of the ministerial salary committee for the Presytery of Lake Huron.

February 1st, **1967, Reverend Louis Thompson** joined us until October 1st, **1969**. He had just graduated from Kentucky, Louisville Seminary, and he, his wife and young son came to Holly to be the last minister to live in the Manse, which had been approved for sale by the congregation and the Presbytery in 1969. "Lou" accepted his terms of call which included a salary of \$5,600 per annum, a \$500 annual car allowance, one month's vacation and payment of full moving expenses. After some tough financial times for he and his family, his salary was changed to \$7,000 per annum and the car allowance moved up to \$1,200.

During his years with us the Presbytery changed our form of government to a Unicameral one, which caused the congregation to elect 12 Elders, up from 6, and including in Session, the late members of the Trustee Committee. The new number

of 12 also represented the 12 Disciples.

While Lou was with us, he had the sad duty of performing 38 funerals, one of them when we lost Sgt. Lawrence Wood in Vietnam, a door gunner in a Huey helicopter. He had been a Holly High School track star, and his Dad was a long time Elder at Holly Presbyterian.

Our town only lost two other young men in the Vietnamese 'Police Action', Lt. Karl Richter, USAF, whose mother had been a friend since childhood of Bonnie Peltons. and Army Specialist 4th class, Gary Shinn. The Holly High School campus, built in 1959, was renamed for Karl Richter in 1999 when the newest HHS campus on Holly Road was completed. We lost one other town and church member; Patrick Disbrow, son of Elder Judy Disbrow, who died shortly after his service in Vietnam in an auto accident at home, attributed to Post Traumatic Stress Disorder.

While Lou was here, the old basement had a dropped ceiling installed, walls put up to form new Sunday School classrooms and a choir room named for Paul Dryer, and new flooring put in by members Calvin Voorheis, Dale Huffman, and DeWayne Edick. In 2009, some of the water pipes that had been capped with lead and closed off, between the original basement, and the 'older' basement broke free after a long cold winter and poured water into the class rooms, office, and pastor's study.

Reverend Thompson left us to join the Evergreen Village Presbyterian Church of Detroit as their Assistant Minister with the title of Minister of Education. He went on to obtain a Master of Arts Degree in clinical psychology and a Doctor of Ministry and became a licensed Marriage and Family Therapist and a Limited License Psychologist. He and his wife, Mary, retired to Naples, Florida, where he is now serving the Vanderbilt Presbyterian Church 25 hours a week. His older son Mark is happily married, living in California and his younger son, Jason, born in Holly, died in October of 2007.¹⁹

When Reverend Thompson moved on we had as the temporary stated supply, **Reverend Harold Johnson**, who had been the minister of the Davisburg Methodist Church. He and his family came to Holly where 'Hal' acted as an Interim for a year. Then he earned a Masters in Presbyterian theology and stayed for three more years. He was here from November, **1969** until March of **1973**. His salary as the stated supply was \$50 per week while we searched for a full-time pastor Hal acted as our Interim pastor and worked in Flint at one of the GM plants during the week. He and Toni and their three children purchased a home on College Street, just across from the old high school and next door to the Edicks.

The minutes indicate that Hal went from being the temporary stated supply minister at \$50 per week to being called the Moderator on Oct. 6, 1970, indicating that he was now the full pastor. His salary in the yearly budget changed to \$5,000.

On January 15, 1971, Reverend Robert Kelley of the Fenton Presbyterian Church explained that the Lake Huron Presbytery had removed Rev. Johnson as Stated Supply of the Church and moved him back to Temporary Stated Supply, because he would not be released by the Methodist Conference before June of that year. This status was effective January 12, 1971. In June he is listed as the Moderator again. In July of 1971, Rev. Johnson asked the Session to institute 3/4ths time Ministerial Service with an increase in total salary to \$7,250. His additional time was to be spent with the Disc program, Teacher training, New members, Study groups, and Building Coordinator for the many activities going on in the church. This was voted on and accepted, as well as the request by Rev. Johnson to be paid bi-monthly rather than monthly.

Reverend Johnson was finally called to be our new pastor and to assume full time duties on December 1, 1971, with an annual salary of \$8,400, a \$1,600 housing allowance, \$1,200 car allowance, one month's vacation, two weeks for continuing education expense costs left open, plus pension of 15%.

He received 31 new members into the congregation now numbering 248, and saw the secretary services upped to three hours daily, five days a week, with a full-time janitor hired. He instituted several outside services during the summers which were well received and oversaw the church building use nearly 10 hours daily the full week around.

In 1970, the church, not being able to sell its home, decided to rent the Manse out on 203 Washington Street for \$125 per month, without any utilities and with a security deposit of \$100 required and a 30 day notice of termination asked for from the tenant. A married couple with two children were the first renters and by July of 1971 could no longer afford the payments and had to be given notice by the church. The Manse was repainted, repaired, put up for sale and was finally sold by November 7, 1971.

Reverend Johnson, who had been granted a salary of \$10,600 for the upcoming year found that due to family problems on January 9, 1973, chose to accept the call to the United Presbyterian Church of Ionia, Michigan, effective March 1st. He did return in September of 1973 to perform the wedding of Lori Dryer and Chuck Keefer. Currently, the Reverend Dr. Harold Johnson and his wife are family counselors in California after Hal became a Unitarian Minister working in Pontiac with his second wife. Toni and the children moved to Alamogordo, New Mexico where she remarried and worked as an elementary school teacher until her retirement.²⁰

Pastor Robert Kelley of the Fenton Presbyterian Church, who was going through his own divorce and remarriage, acted as moderator and helped fill our pulpit while we again searched for a new minister.

In December of **1973**, **Reverend Ralph S. Parvin** joined us, coming from Cincinnati, Ohio, and stayed until his retirement from the ministry in December of **1986**. He and Mary and their children bought a house on the corner of College and Baird Streets several houses away from Margaret Tucker and Helen and Gordon Bates. He accepted the basic salary of \$9,600 per annum with a housing allowance of \$2,400, four weeks vacation, full pension, car allowance of \$1,200 and a continuing education allowance of \$200 and a one time payment of \$400 for moving expenses. Reverend Parvin also requested and received a \$5,000 personal loan for the purpose of making a down payment on a house, to be paid back, interest free in five years. The commission made on the sale of the house to him was given to the church by Mr. Herrington. In 1975 his salary was raised to \$ 8,985 and the rest to stay the same as the previous years. In 1979 his total salary was \$18,725.

August 20, 1986, Reverend Parvin suffered a heart attack. On August 24th it was reported that he was recovering well from his surgery, but he decided later in the Fall to retire to Bradenton, Florida where he had grown up. He and Mary did retire there and Ralph passed away in June, 2000 in St. Petersburg, Fl. We had a memorial service for him conducted by Reverend John Wesley, 'Jack' Craft on July 1st of 2000.

During Ralph's sixteen years with this church, 198 persons became communicants and he performed a number of weddings; one for Mary Stark [Don and Isabel's youngest daughter who, like both her parents, also became a Ruling Elder] and Ron Hosner on June 15, 1974, (all dresses for bridesmaids and bride made by Isabel, who also bequeathed the church several hangings and curtains in the Fellowship Hall). Helen House and Jeff McNamara were married here by Ralph January 2, 1974.

Bill Coale, brother to Linda Coale Voorheis was given permission to practice on the church organ. Bill later 'loaned' an electric organ to the church which we are currently using after our plans to install a pipe organ starting with the purchase of a Reuter pipe organ from the Emmanuel Lutheran Church, Kalamazoo in 1978 failed. This new pipe organ was to take the place of the old electric organ that the church sold to our organist, Elspeth Grate Perry. Those pipes partially installed in the back of the sanctuary had to be sold in the 1990s when the installer was found to be taking money for work not done.

Vents in the roof of the church were installed in 1974, new windows purchased and installed, Michael Hall was paid \$680 to redecorate the sanctuary, a new rest room was installed in the Fellowship Hall, the parking lot was re-covered with gravel, and was eventually paved in the spring of '75.

At the end of Ralph's service with us, we had an active membership of 223. The Reverend Donald Clarke met with our church while Ralph was recovering and was here when the Presbytery of Lake Huron offered us the services of the **Reverend David D. Mairs** as Temporary Supply for the period **Jan. 15, 1987 through July 15**

1987, with a salary of \$225 per week plus a minimum of \$35 a week for car expenses. He was the Music Minister of Flint First Presbyterian Church and made the third minister that that church has shared with us. During his internship we had four persons, including his wife, who joined our church.

Dave Mairs is currently in his thirteenth year as the Music Director of the Mid-Texas Symphony. He holds Bachelor's and Master's degrees in music from the University of Michigan, Ann Arbor and a Master of Divinity degree from Pittsburgh Theological Seminary.²¹

In April of **1988** we found a new pastor, **John .”Jack,” Wesley Craft** who was with us until May of **2004**. By 1996, his total salary, including housing, insurances, pension, education and car allowance was \$52,179.50. During his nearly 16 years with us, 74 persons joined our congregation until 1996, at which point the record keeper started suffering small strokes and was unable to keep her handwritten records updated.

Several weddings of our parishioners and two weeks of Jack's vacation time were covered by Rev. Parvin who returned to us, briefly, in 1990.

Jack had come to us a bachelor in 1988, and married Betsy in October, 1993. The wedding was in Betsy's hometown of Wheaton, south of Chicago, and was attended by 10 of our parishioners, along with many other guests from Illinois. Jack and his new wife moved from his apartment on Grange Hall to a 'fixer-upper' home on Oakland Street. They adopted their son, Jeremiah, in Florida, after wanting a child for several years, and within 10 months had a daughter Eliana, to add to their family. God does work in wondrous ways.

Jack and Betsy were (are) both singers and Jack played guitar, using it in several of his sermons for adults and for the children's segments of the Sunday Service. Betsy joined the choir and helped with the music choices and development.

At their home, Betsy continued her practice in family counseling.

While here, under Jack's ministry, a strong youth group was built by Randy Cook, Peggy Dryer, and Mary Ann Vergith with the help of Ron Moore.

When Jack moved to the First Presbyterian Church of York, Pennsylvania, to be closer to his and Betsy's parents, we were in need of an interim pastor to keep our church going. The Craft family is currently living in York, west of Philadelphia, and Jack is an Interim Pastor at the Presbyterian Church in Strasberg, PA, which has a membership of 400.²²

The **Reverend Dr. Herbert Swanson** became our interim. The Reverend Dr. Herbert Swanson, was called by the church in February of **2005**. He is originally from Minnesota and more recently from his and Runee's home in Chiang Mai, Thailand. Herb and Runee's daughters and grandchildren live in Maryland and Runee, who is a consultant (and formerly co-principal) at an American School K-12 in Chiang Mai, Thailand, flies back and forth between the two countries. She too, has a lovely voice, and took her degree in Christian education at Princeton where she first met Herb, and she added her many voice, cooking and organizational talents to our church.

Herb was with us for twenty-six months, until April **2007**. He helped reorganize our church by setting up committees made of two Ruling Elders from Session and members from the congregation, straightened out some personnel problems and supported the church in a major physical remodeling effort.

In 2006 the church had a new fundraising drive, helped along by our collection of "Pennies from Heaven" and we were able to rebuild the Narthex, the front entrance to the church. The new entrance with its light giving windows, new bathroom, sitting area and new cloak room [with the Keith Dryer stained glass window emulating the Dryer window in the Sanctuary], along with the refurbished back entrance and handicapped entrance ramp were dedicated in January of 2007, Rev. Dr. Herb Swanson officiating. In 2007, the Holly Presbyterian Church, as part of the Historic District of Holly was on the tour of 'old' homes and we were able to greet the visitors with our new welcoming opening onto Maple street, a booklet about our church history and a guided tour by volunteer docents of the building.

Herb and Runee then lived in Delta township, west of Lansing, where Herb was the stated supply pastor of Delta Presbyterian Church, under the aegis of the Lake Michigan Presbytery until 2009. Since then he and Runee have moved to Lowville in upper New York State where he is the pastor of a small community church. He plans on staying there until his retirement in five years. Runee has been traveling back and forth between Lowville and Chiang Mai to help her old school. She has also, once again lent a helping voice to the choir and music program.

In **2007**, the **Reverend Dr. Randolph Cullen** was chosen by the Pastor Nominating Committee. After a sermon to our congregation and a vote thereof, 'Randy' accepted the job as our pastor. His terms of call for a full year include \$70,987.50 for salary, made up of \$16,600 for housing, a car allowance, \$2,500 for continuing education, and health and pension allowances. He was originally granted a moving allowance as well, but in these 'recessed' economic times, he has not been able to sell his home in Troy. He is an instructor in speech at Oakland University, and a professor of preaching at the Ecumenical Theological Seminary in Detroit and has a monthly service at White Chapel Cemetery in Troy. His wife Karen, who was a lawyer, and now a secondary social studies teacher, taught at an International Baccalaureate school in the Milford school district and as of August, 2009, will be teaching at Bryn

Mawr School, a private preparatory school considered one of the nation's finest, in Baltimore. They have three daughters, one who was in graduate school at MSU, [library science] and who currently is a librarian in Cincinnati, one going into her sophomore year at the Peabody Conservatory of Music in Baltimore [music and composing] and, the youngest daughter, who is a sophomore at the IB school in Milford.

Reverend Cullen had a retreat attended by Session members and interested Elders where we prioritized our plans for the churches' future. We are now working on that list and it will be presented to the rest of the congregation for their votes soon. As Isabel Maybee Stark wrote at the ending of the booklet she prepared for our 100th anniversary, "The best days lie ahead. Plans for a fuller ministry are maturing as arrangements are in progress. Throughout the years we have been fortunate to have had many faithful men and women who have carried on in good times and bad."

Randy decided that though he loved our church, he loved his wife more, so when she lost her job at the IB school in Highland and found an exciting new one working at Bryn Mawr girls school in Baltimore, Maryland, he left us and joined her. He has been working as a tour guide to the Inner Harbor area, and as an assistant pastor at a church he was directed to by Jack Craft.

Randy and Karen, was 'replaced' by two interim pastors, luckily, married to each other, Ann and Bill Robertson, in 2010 for the year. Bill, in a previous life, was a lawyer for the Ford Motor Company, specializing in Labor Relations, and Ann had a gourmet catering service that she ran from home. They met, married and attended St. Louis Seminary together. Their first church was the large one in Saint Augustine built by Henry Flagler. They went from there to an inner city, poverty stricken small church in Florida and have been several places before their first retirement. They 'unretired' and helped us for a bit over a year, until in January of 2011, we were able to find and accept a new minister, Charlyn Gates [married to a retired Presbyterian minister] who is moving here from Kansas, partially to be near to their children who live in Lansing.

We are once again suffering through a 'Repression', not yet labeled a Depression like the one in 1929, and yet more severe than any of the Recessions we have had since that date. Our church is working very hard to keep up with our bills, and compared to the ones in 1835, they appear astronomical. Our shortfall each month is worth about a years' budget from then. However, we have good thoughts and hopes and our members work hard to donate what they can. Rev. Cullen donated his February salary to the 'boiler fund' [the boilers are very old and in imminent danger of failing] as a gift to the church and as an example of stewardship. We have, also, had some flooding in the basement, for which repairs are covered by our insurance. Our church is in need of some other repair work, but with a building this old that will always be true.

The Robertsons in one short year have overseen the replacement of one of our boilers [monies derived from the "Pennies from Heaven Fund"] and have kept us going with a women's retreat during the summer and some interesting outreach and Junior and Senior/ Adult Sunday School programs. Ann, also sings, and they both have presented the sermons on alternate weeks. Our budget is back on track, partially due to the fact that the two of them worked for the price of one, and they worked and were paid as part-time pastors.

We are looking forward to our next 'new', full time minister and have plans to welcome her to our community.

Any errors that have been made in this booklet are the fault of the author. If there are corrections that you know of, please call them to her attention.

These several citation pages show where much of the material used in this history booklet came from. Other quoted materials not given a footnote, came from the Session and Trustee's Minutes of Meetings of the Holly Presbyterian Church from 1859 to 2009 and from the 100th Anniversary booklet written by Isabel Maybee Stark in 1959, titled First United Presbyterian Church, Holly, Michigan, 1859 - 1959

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