

THE HISTORICAL TIMES

QUARTERLY OF THE GRANVILLE, OHIO, HISTORICAL SOCIETY

Volume XVIII Issue 2

Spring 2004

The PREVIEW OF *The* THE NEW GRANVILLE HISTORY *Bicentennial*

The year 2005 marks the two hundredth anniversary of the founding of Granville by the settlers who migrated to our village from Granville, Massachusetts. Granville is a village that has always been keenly aware of its culture and its history. In order to duly celebrate this milestone in Granville's storied history, Denison University Professor Emeritus Tony Stoneburner, erstwhile president of the Granville Historical Society, several years ago initiated the process leading to the research and writing of a comprehensive three-volume history of the village and township. To this end, nine historians were commissioned to write the new narrative history of Granville, which is Volume One. Denison President and Professor of History Dale Knobel is writing the introduction to Volume One. There are two previous histories of Granville, Henry Bushnell's 1889 text and William Utter's 1956 text; the latter was written at the time of Granville's sesquicentennial and published under the auspices of "The Denison University Press." A third text written by Horace King contains a historical narrative along with a collection of drawings of significant Granville buildings. Denison University supported the publication of the Utter book and Charles Browne White's collection of historical essays, *The Philosopher of Mt Parnassus*, also under the imprint of the Denison University Press. President Dale Knobel has kindly supported financially this new historical project, and it will be published under the imprint of The Denison University Press.

The freshly commissioned history found in Volume One augments Utter's narrative in several ways: first of all, a chapter will be devoted to the Native American peoples, which Utter passed over almost in silence. Secondly, the period from the turn of the century until the advent of the Second World War is treated but sketchily in Utter's text. Lastly, the important narrative of the last half of the twentieth century moves beyond the written history where Utter finished in 1956. This book-length narrative of Granville promises to be a significant publication in the historical chronicle and explanation of the Granville

community, which is a unique Ohio community linked strongly with its New England past.

There are two other components to this 2005 Bi-Centennial Historical Project. Volume Two is a collection of essays related to the history of Granville. This volume is edited by Denison University Professor Emeritus of History, Clarke Wilhelm, himself a recognized American historian. These essays augment in more detail many historical items treat-

ed more briefly in Volume One. Volume Three is a collection of historically significant photographs and maps of Granville, edited by the Archivists of the Granville Historical Society, Florence Hoffman, and Theresa Overholser. Both persons are members of the Board of Management of the Granville Historical society and serve on the 2005 Bi-centennial Commission. Ms. Overholser is in charge of the photograph collection in the Archives of the Granville Historical Society.

This three-volume set will be the most comprehensive narrative and illustrated history of Granville ever published. Bushnell's book is at best a chronicle and Utter's book, while important, gives but a cursory treatment of the first half of the twentieth century. The publication committee has assembled a blue-ribbon set of authors and persons undertaking the research. Professor Emerita of History at Muskingum College, Lorle Porter, remarked that this historical project promises to set the standard of local history writing and publication for the future.

This issue of *The Historical Times* provides four segments from this history project. The selections on the Welsh and on the comparison of Granville and Worthington's early New England roots are from Chapter Two of Volume One, written by Richard Shiels of The Ohio State University. The selection on the centennial program for Granville is from Chapter Five of Volume One, written by Denison professors G. Wallace Chessman and Tony Lisska. The passages from "Food in Granville" come from Volume Two written by long time Granville residents Barbara Martin and Anne Aubourg. The photographs used in this issue are from Volume Three.

These selections are but a taste of the many items found in this three-volume history of Granville scheduled to appear December 1, 2004. A pre-publication price for the set holds until October 30, and a special order form is found in this issue of *The Historical Times*.

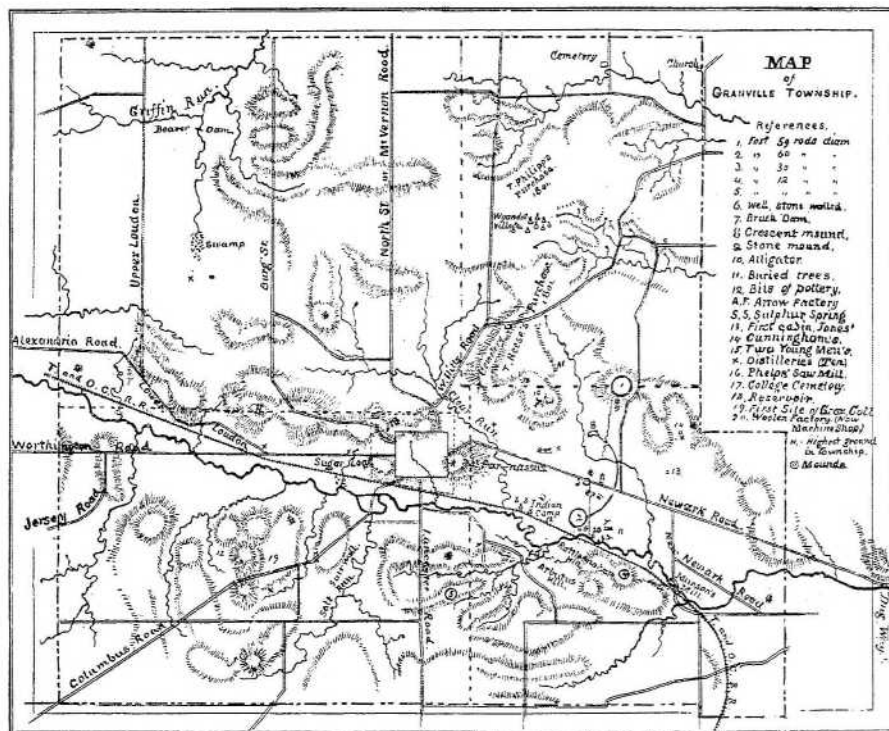
Tony Lisska

A New Granville History

Selections from Volumes One and Two of the Bicentennial History of Granville

GRANVILLE, OHIO:

A STUDY IN CONTINUITY AND CHANGE



This issue of *The Historical Times* contains several selections that will be published in the forthcoming Bicentennial History of Granville. The first two selections are by Richard Shiels and are found in Chapter Two of Volume One of the history narrative. The first selection tells the story of the Welsh coming to the area now more popularly known as "The Welsh Hills." The second selection is Dick's rendition of the similarities and differences between two Ohio villages that had their origins in the same area of New England, Worthington and Granville. Selection three comes from Chapter Five and is the account of the centennial observances of the village of Granville; this chapter was co-authored by G. Wallace Chessman and Tony Lisska. The fourth selection, written by Barb Martin and Anne Aubourg, is a fascinating discussion of foodstuffs during the early days of Granville. This selection is from Volume Two, which is a collection of essays on our village.

The Welsh come to Granville Township

A colony of Welsh settlers took root in Granville Township earlier than the colony of settlers from New England. The two communities had much in common. They were middle class farming communities. In both places the settlers brought communal ties and institutions with them. Each was settled by families, including some extended families. In both places there were patriarchs who brought adult children and grandchildren with them; in neither place were there significant numbers of single men or women living apart from other family members. The New Englanders had known each other for years, having lived in a few contiguous towns in Massachusetts and Connecticut. The Welsh had also long known each other, having lived in one region of Pennsylvania and, before that, one area in Wales. In each community, a core group had been worshipping in one congregation before the migration, and these people quickly established one (and only one) congregation in each new settlement. These similarities functioned to keep the two groups separate, however, as did the fact that they spoke different languages.

The motives that brought Welsh immigrants to America and then to Ohio were economic but also political and religious. Taxes were high in Wales and the soil was thin. America was a land of promise. It was not every sort of Welshman who came, however: it was religious dissenters - largely Baptists and Methodists. Theophilus Rees and Thomas Philipps, Sr. were the patriarchs of the group that came to the Welsh Hills. They had been neighbors and lifelong friends in Carmarthenshire, in South Wales. Neither was a member of the elite, of course;

aristocrats seldom move from their manors. Yet they were landowners, more comfortable than most. Rees describes himself in a letter dated 1794 as a "man of competent property" They were both men of means with adult children; they were well educated; they were Baptists in a land that favored Anglicans. For them, migration meant economic sacrifice, not opportunity.

Philipps's sons, Thomas, Jr., John, and Erasmus, had been students at St. David's College in Lampeter, Carmarthenshire, in 1787, when John got in trouble with the law. He was suspected of being the author of a "paper" criticizing the British government for limiting religious liberty. Facing the prospect of a trial in Wales, he left for America; both of his brothers came with him. They arrived in Philadelphia in the summer of 1789, just two years after George Washington, James Madison and others had met all summer in Independence Hall to write the constitution. From Philadelphia they wrote their father, touted the prospects of a new life in America, and urged him to join them.

It was Thomas Philipps, Sr. who persuaded Theophilus Rees and a number of other neighbors to make the move. The migrants also included Simon James, a Baptist minister, as well as Daniel Griffith, John Jones, John Thomas, John Evans, William Williams, Thomas Owens, and James Evans. They waited to come until 1795 when they sailed on the *Amphion* forty-four days to New York. By that time another Welsh dissident, the Rev. Morgan Rhys, had purchased land in Pennsylvania and was inviting settlement from fellow Welshmen. Widely known

as "the hero of religious liberty" in Wales, Rhys had preached against the established church throughout Wales, had established Sabbath schools, and had published a magazine urging common people to read the Bible for themselves. Like John Philipps a few years earlier, Rhys may have fled to Pennsylvania because he faced charges for speaking out against British restrictions on religious freedom at home in Wales. Philipps, Rees, and their families quickly moved through New York to his new settlement in western Pennsylvania thirty miles from Somerset.

Morgan named the new community Beulah, a Biblical name which means "married." The Prophet Isaiah had once given the name "Beulah" to the land of Israel as an indication that hard times were over and God would now bless His people (Isaiah 62:4). Settlers included other parties as well, but most if not all were Welsh. Morgan named the county Cambria. He dreamed of a godly community where Welsh Christians - Dissenters, not Anglicans - would nurture each other in the Faith as they enjoyed religious liberty. A church was organized in 1797, and Welsh Protestants of several denominations joined. It has been described as a Union church, but it quickly came to be called the Beulah Baptist Church. The community of Beulah is the mother of the Welsh colony in Granville Township, and Beulah Baptist Church is the mother of the Welsh Hills Baptist Church formed in 1808. Thirty members of the mother congregation eventually joined the daughter.

Beulah did not last long. Success came hard in any new frontier community. Settlement required back-breaking work: clearing trees, moving rocks, digging ditches to divert streams to power mills, and much more. The forest surrounding Beulah was particularly dense and the rocks particularly plentiful; so the early mills failed. Worse, Beulah could not compete with Ohio after the new land law of 1801 which lowered the price of land in the territories and reduced the minimum purchase to 320 acres. Morgan Rhys would have sited Beulah here in Ohio if the law had come a decade sooner. When it came, his beloved Beulah was abandoned. The settlement being close to the road from Philadelphia to Wheeling, soon many migrants were passing through on the way to new homes in the West. In March of 1800 still another Welshman, Samson Davis of Philadelphia, bought much of the land that would become the Welsh Hills, and offered it for sale. Davis was a speculator; he never moved to Ohio. What he did, however, contributed to the welfare of his countrymen. Theophilus Rees and Thomas Philipps sent three younger associates to scout out the land in the summer of 1801. When they returned in September, Rees bought 998 acres in the Welsh Hills from Davis, and Philipps bought 798 acres. Others, all but one of whom were Welsh, bought plots of 100 to 400 acres.

It was a handful of Welshmen from Beulah who moved to the Welsh Hills in the spring of 1802. Rees, now 55, moved his large family for the second time in five years. This time he came with his wife Elizabeth and his two daughters with their children and his sons-in-law, David Lewis and "Big Davy" Thomas. Lewis and Thomas picked up jobs as stonemasons along the way. Lewis in Zanesville. Thomas in Newark. Consequently they dropped out of the party and arrived in the Welsh Hills sometime after the others. But Jimmy Johnson joined the party en route. He was a frontier scout they met in Wheeling and hired to provide protection. Johnson brought his family with him, including an adult daughter with children; Rees rewarded him with a hundred acre tract. Finally, Simon James was part of the party. He was the only single adult among them. All but Johnson were Welsh. All but Johnson and James were part of the Rees family.

The Philipps family came a few years later. Thomas, one of the sons, scouted the land in 1804. His brother John, alleged author of the troublesome paper on

religious liberty nearly twenty years earlier, made the first settlement on the Philipps tract in 1806. His father, the family patriarch, and his wife and several children came with him to the Welsh Hills at that time but his father chose to live with them until his death in 1813 rather than build another home of his own. In the meantime, a number of others were helping turn these hills into a Welsh settlement. We know the names of household heads: John Price had come in 1804, Benjamin Jones in 1805, James Evans and John Philipps in 1806. Families came with most of them. Samuel Joseph Philipps and his wife and five children (Thomas, age 9, John 7, Mary 5, Samuel 3, Erasmus 1) walked from Beulah in 1810. They had two horses, one for supplies and the other for Erasmus and his mother.

The reception they received when they arrived demonstrates that these new settlers were old friends. Samuel Joseph and his family arrived in the Welsh Hills on a Sunday. They joined the Rees family and a few others who were gathered for worship at Theophilus Rees' farm. Thomas, the nine-year-old, was intent on going further. He wanted to see his Uncle John and cousins. While his parents



A Welsh Hills Cabin

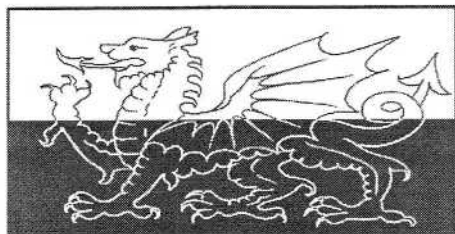
prayed, he followed a bridle path north, over the hill, alone. He came upon a cabin in the hills long before he reached Uncle John's farm, however, and a barking dog announced his presence. Becky Cramer, Jimmy Johnson's adult daughter, recognized Thomas and welcomed him with a hug. "I know this is Samuel Philipps's boy" she is supposed to have said, "God Bless him!" Thomas stayed with Becky and her three children overnight, and a neighbor took him to his uncle's farm by horseback the next day. Another incident the same year demonstrates the hospitality of these hill residents. Samuel White arrived with his family late in the fall. The neighbors gathered on Christmas day and built them a cabin.

There were perhaps five cabins in the Welsh Hills when the Granville settlers arrived in 1805, all of them built with logs; by 1837, seventy-seven dwellings dotted thirty-three farms. A second Welsh settlement sprang up in the Sharon Valley after 1815. The earliest Sharon Valley settlers consisted of seven families, all named Jones or Griffith. They came not from Beulah but from Oneida County, New York. Before that they had lived in the Carmarthenshire region in South Wales, where they had known and even intermarried with members of the Rees and Philipps clans. Yet these two Welsh communities, living only two or three miles apart in Ohio, remained quite distinct. Rees and his family were Baptists. They formed the Welsh Hills Baptist Church in 1808 and soon established a cemetery and a school. Over the next few decades church services migrated

from the Rees tract to the Philipps tract and back again, but these Baptists did not worship with the Welsh in Sharon Valley. Rather that community established a Welsh Calvinistic Methodist Church, a separate cemetery, a separate school.

Of course a greater cultural distance separated the Welsh in the township from the New Englanders in the village. Similarities in social structure, religious commitment, and the experience of migration did not overcome the language barrier. English was the only tongue spoken in this New English town; the Welsh Hills and the Sharon Valley rang with Welsh.

-RICHARD SHELLS



Granby Connecticut and Worthington Ohio:

A Comparison with Granville Massachusetts and Granville Ohio

Much as the settlement of Sharon Valley is linked to that of Welsh Hills, the settlement of Granville is connected to Worthington's. James Kilbourne, a Granby Episcopalian, convened a group of fellow church members from several surrounding towns at the home of Rev. Ebenezer Clark on May 5, 1802, to talk with them about migrating to Ohio. Granby is contiguous to Granville, Massachusetts. The state boundary is also the line that separates these two towns. There were no Granville residents at that meeting, but surely all Granville residents became aware of what followed over the next two years.

Kilbourne recommended forming the Scioto Company for the purpose of settling a colony somewhere between the Muskingum and the Miami Rivers. The next month he and one other man, Nathaniel Little, came to scout the area. They met Thomas Worthington, destined to be Ohio's first governor, who probably told them about a speculator named Dr. Jonas Stanbury. On their return, Kilbourne and Little met with Stanbury in New York City. Congress was selling land in the U.S. Military District for \$2.00 an acre, but Stanbury offered acres on the Scioto River for at \$1.25. When the two scouts returned to Granby in October, forty-one men formed The Scioto Company and agreed to buy from Stanbury.

Those who became proprietors of this new town were residents of ten different towns in Connecticut and one in Massachusetts. Three-quarters of them lived in Granby and Simsbury, Connecticut, and Blandford, Massachusetts. Simsbury is immediately south of Granby. Simsbury people and Granby people are neighbors. Blandford people are not. Blandford is separated from Granby by one other town: Granville. There were no members of the Scioto Company from Granville. What explains the connection between Blandford people to these others and also explains the exclusion of people from Granville? The answer is church affiliation. The Scioto Company consisted of Episcopalians from the towns in this area.

Kilbourne returned to Ohio with a work party in the spring of 1803. In the meantime others in the party set about selling their farms in New England - for about \$17 an acre. The company continued to meet in Granby. It voted to establish a subscription library for the new community at its last New England meeting, in August. That fall, ninety-nine persons left for the new settlement on the Scioto River. Lucy Kilbourne, wife of the charismatic leader of the group, gave birth along the way, so an even hundred of them arrived at their destination.

Certain features of their migration seem curious. Why did they travel in several small parties? No doubt Kilbourne had determined that it was easier to find lodging and supplies for small groups than for one large party. Why did they leave home in the autumn and arrive just as winter was beginning? They believed the summer travel was unhealthy - so unhealthy as to threaten one's life. Autumn travel delayed the migration, however, because it was necessary to send work parties in the spring and summer to plant a crop, clear land, and establish a mill. These were not patterns followed by all or even most groups of migrants but these are exactly the procedures followed a year or two later by their neighbors from the north who settled Granville.

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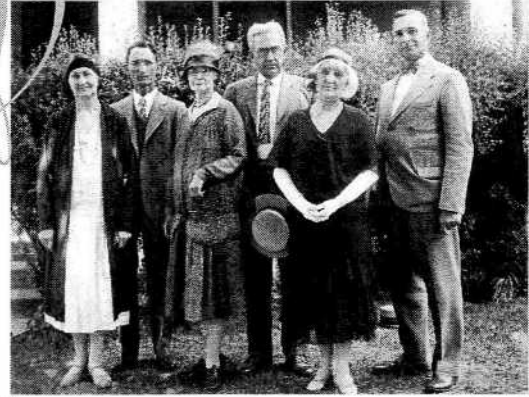
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The Historical Times
is published quarterly by
The Granville Historical Society.

The settlement of Worthington set many other precedents for Granville's settlers. Meetings were held here in Ohio that first December - even before they all had comfortable shelter for the winter - where important decisions were made and projects initiated. In Worthington, one of these meetings was devoted to the formation of the library and another to the formation of a school. Both a church and a Masonic lodge were organized that first winter. And, of course, land was allocated. The proprietors of Worthington had been expected to purchase land before leaving the east, but land was not distributed until they arrived; and in doing so they followed an auction-like procedure, in which men bid to determine the order in which each made his selection.

It has often been noted that although Granville's is the larger of the two, the town plats of Worthington and Granville are remarkably similar. The notable features include straight streets perpendicular to each other, a town center with a church and other public buildings, and a great Broadway through the center of town. Virginia McCormick, historian of Worthington, points out that these are not features of the small New England towns they left behind. Where did these ideas originate? The answer, she suggests, might well be Philadelphia. But Beulah, the abandoned Welsh community in Cambria County, Pennsylvania, had been laid out on a similar grid, a feature less derived from New England than a characteristic of communities created in this period.

A Grand Centennial



Celebration in 1905: GRANVILLE'S 100TH BIRTHDAY

The approach of the centennial year of Granville's founding initiated a flurry of activity about how to celebrate this historic event. A full year's survey of village history was followed by a second year of planning for a week's celebration. Utter noted that the women of the village "were more eager to get at the planning than were the men...." With this gnawing impatience, they organized "The Women's Centennial Association of Granville," with Kate Shepard Hines as president. In due time, more male citizens were drawn into discussions about an appropriate celebration of the village's centennial, and the name of the organizing committee became "The Granville Centennial Association." To raise some of the necessary funds, the committee sold memberships for a dollar. The entire centennial year witnessed sustained enthusiasm, expressed especially by daughters and sons who had moved away and who not only provided substantial funding but also brought joyful remembrances as they returned to this village on the banks of the Raccoon.

The centennial itself was observed with due pomp and circumstance during the week of September 3-9, 1905. *The Granville Times* contains a full account of this festive week. The celebratory events began on Tuesday; designated "Patriotic Day" with a procession to the Old Colony Burial Ground, where Francis W. Shepardson spoke on "Pioneer Patriots of Granville." The afternoon featured an address on "The Ideal Patriot," delivered eloquently by Lieutenant Governor Warren G. Harding, followed by the Baptist minister, the Reverend C. J. Baldwin speaking on "Patriotism for the Present Day" Clara Sinnett White directed a chorus of some two hundred children who formed a Living flag. A concert by the Columbus Rifles' Band closed the day's festivities.

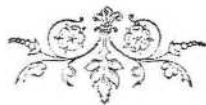
Wednesday's events centered on Granville's educational institutions, featuring visits by several college and university presidents. Former Denison president, Daniel Purinton, then president of West Virginia University presided over the morning's events, with William Oxley Thompson, the president of Ohio State University delivering the principal address of the morning. Alumni and Alumnae of the several Granville educational institutions gave addresses during the day. Other college presidents included President W F. Pierce from Kenyon College and former Denison and Brown University president, E. Benjamin Andrews. The University of Chicago's William Raney Harper's terminal illness precluded his return for the festivity

Utter writes that "Thursday was 'Granville Day' and it must have been the high point of the week." On the morning of this day, a grand parade took place, which Utter noted was "one of the village's best." University of Chicago historian and

WORTHINGTON		GRANVILLE	
Date	THE SCIOTO COMPANY	Date	THE LICKING COMPANY
1802		1804	
May	First meeting, Scioto Land Co.	April	First meeting, Licking Land Co.
June	James Kilbourne scouts Ohio	June	Three men scout Ohio
October	Decision to buy land	October	Decision to buy land
1803		1805	
Spring	Work party to Ohio	February	Final meeting in Granville - Establish a library
August	Final meeting in Granby	Spring	Work party to Ohio
May	Form Congregational church		
Autumn	Migration	Autumn	Migration
December	First meeting in Ohio	December	First meeting in Ohio
1804			
January	Form Episcopal Church		

Granville's similarities to Worthington go beyond the town plat. Over time, Presbyterian, Methodist, and Baptist churches grew up in Worthington to compete with the Episcopal Church. Academies also emerged, and an Episcopalian college, which eventually moved to Gambier. A road from Worthington to Newark also connected it to Granville. In short, the development of Worthington and Granville followed similar trajectories, and the two towns remained in contact.

-RICHARD SHELLS



Granville native, Francis W Shepardson, spoke mice that day reflecting on the origins and development of the village of his birth. The current president of Denison. Emory W Hunt, spoke on "Ideals of Granville for the Future." On this day a monument to the pioneers was erected on Sugar Loaf with Governor Myron T Herrick speaking. A bronze plaque mounted on a huge glacial boulder was unveiled to state in perpetuity Granville's remembrance of its founders. The following poetic words are on the plaque, which still stands atop Sugar Loaf Park:

*Ingratefu(remembrance of the members of the Licking Land Company
Who came from Granville, Massachusetts,
And founded this town in the wildemess November 17, 1805.
They builded better than they knew.
To God be theg(ory forever and ever. Amen.*

Friday of the centennial week was called "Home-Corner's Day" with an afternoon general Basket Picnic on College Hill followed by a program noting the important contributions of the Welsh pioneers who settled the lands northeast of the village in 1802. The day closed with a concert by the Cambrian Club of Columbus. Saturday was devoted to a procession by the various village fraternal groups, and Sunday afternoon witnessed a concluding service at St. Luke's Church. Each afternoon of the week featured a Tea at the Centennial Reception Hall.

On the Sunday and Monday before the start of official festivities, the Presbyterian Church held commemorative services and events featuring the sons of the Reverend Jacob Little, who had served as pastor of the Church for nearly thirty years in the middle part of the nineteenth century: The Reverends Charles and George Little provided insights on the earlier history of the village. An imposing and long lasting monument was dedicated on Monday afternoon in memory of the founders of the first Granville church. This stone tree stump, listing the early pioneers who arrived in 1805, still stands on the lawn on the east side of the church, centrally located on the northwest quadrant of the original commons. In 1938, the newly constructed Granville Post Office had its upper southern inside wall graced with a Depression era mural. Painted by Wendell Jones, the mural depicts the felling of the tree that served as the altar for the first prayer service of thanksgiving on the Sabbath after the pioneers arrived from Granville, Massachusetts. Utter movingly described a centennial event with the following words:

In his memory, The Reverend George Little could go back to the Granville Jubilee of 1855. At the conclusion ofthat evened celebration, Elias Gilman, oldest member ofthe congregation, moved the adjournment ofthe meeting "fifty years hence," and George Little, as the youngest member, seconded the motion. In the balcony ofthe old church on that evening were two boys, Henry Carr and G. G. Walker. They heard the motion and whispered to each other: "We'll be there!" During the week of celebration in 1905 two elderly men, Henry Carr of Elizabeth New Jersey, and G. G. Walker of New Orleans, arrived in Granville. The editor described their meeting: "Two gray-haired men, locked in each others embrace sobbed out the broken greetings which they had no words to utter.

The influx of visitors for the centennial celebrations brought forth immensely useful written recollections of the earlier days of the village. The files of *The Granville Times* became a valuable collection hub for these written narratives.

– G. WALLACE CHESSMAN AND
ANTHONY J. LISSKA

Food in Granville in the Early Days

In 1805, there were plenty of wild turkeys in town. People spoke of seeing flocks that were as large as 100-500 turkeys, and at times the birds had to be chased away to let the wheat grow Burg Street was seen covered by turkeys. Turkey breast was taken out to be smoked and dried for "jerks": most of the rest of the turkey was thrown away. Mrs. Minchell, an early settler and a grandmother of Ellen Hayes, found a wounded 22-pound turkey and served it! The birds could be trapped with corn kernels and then be shot for food. One turkey weighed 38 pounds.

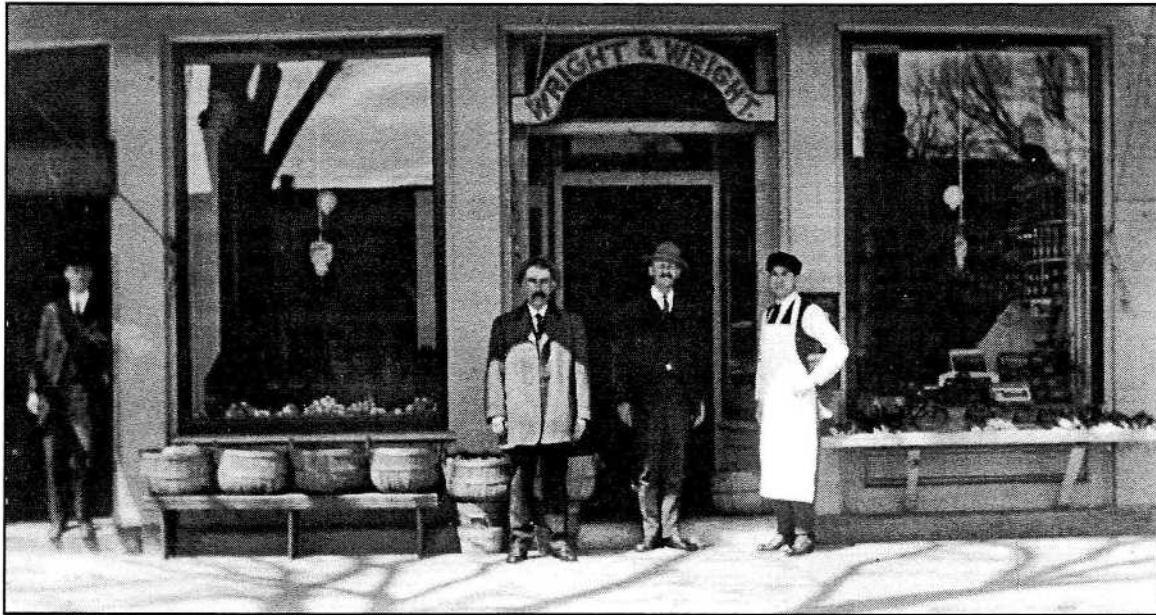


Shopping for Groceries in Early Granville

After a few decades the wild turkeys were gone, but there were plenty of deer, wild hogs, opossums, and an occasional bear. When the early Granville farmers needed more land to cultivate, they had to clear patches in the forest by burning trees and brush.

In 1811, a shop in the area of Clear Run was opened to make wooden dishes on a lathe using the water for power. There Daniel Baker made plates, porringers, bowls, and spoons. In 1816, a flourmill was started in Granville by damming the stream that ran near the Newark Road (then known as Centerville Street). Later a carding mill and a sawmill were added near Raccoon Creek with the power coming from Clear Run. Distilleries were built, too and used frequently until 1830. Alcohol was considered a basic of meals other than breakfast and was distilled locally until the 1830s. According to William Utter, in the spring of 1812, Governor R.J. Meigs of Ohio organized troops for possible war with the British and the Northwest Indians, and Granville profited immensely by sending food for which the government paid well.

A typical Granville breakfast in the first half of the 1800s might have been copious. Cornmeal was cooked with water and a small amount of white ash of elm wood, corncobs, or other combustible materials. The goal was to make so much heat that the ash melted. The johnnycake (similar to a corn fritter) was then spread on a short- shaved slab of wood before being baked. If there was a heavy rain, the rain coming down the chimney spoiled the johnnycake. After cooking it was rolled in a towel and then the very sweet bread was eaten. Potatoes were roasted in ashes. Breast of turkey was sliced and broiled over coals and then used in a jerked form as was venison.



The Wright & Wright Grocery in Granville, Ohio

Lunch and dinner were similar meals as the settlers used their most abundant food. Corn was ground and often used for hominy. There were such luxuries as ribs and dried wild grapes or cherries. In season, blackberries, mulberries, and elderberries were eaten as well as cranberries brought to the settlers by the Indians. They did not yet have baking powder or tin ware, and cooking was done over coals in the fireplace of the main room.

Men worked in their fields while women cooked, cleaned, wove, and spun. By the 1840s, the vegetable gardens were fertile, and orchards were growing varieties of apples, pears, quinces, cherries, and plums. By the 1850s, the last of the wild turkeys was eaten. About 1856, the women began using stoves instead of their large fireplaces for cooking, and they often used Saturday to bake all kinds of breads, pies, and cakes.

Ellen Hayes told of a stream near the Wolcotts' house where the family had a spring-house used for cooling crocks of milk and cream. A butter jar was kept there or in the shade near the door to the house. Her grandparents had a large orchard filled with such a variety of apples as red vandevers, gate-apples, russets, rambos, pippins, greenings, bellflowers, and wine-apples. In their garden they also grew strawberries, currants, gooseberries, pears, and cherries. The farm sold white and sweet potatoes, turnips, carrots, beets, parsnips, cucumbers, tomatoes, lettuce, squash, pumpkins, watermelon, and grains. The family did not need to be dependent on others to survive! When local people came to buy apples at the farm, they could buy all of the fore-mentioned plus rhubarb (called pieplant), honey, and asparagus. Ellen's grandfather was known for his high-quality produce and fairness to his clientele. In 1852, Horace Wolcott began raising bees and invented a hive with a movable frame.

Until the end of the 1800s and early into the 1900s, the Wolcott and Hayes families sold much food to other residents. Ellen's family never had to go without food as the grandparents kept barrels of food in their basement.

They could store apples, potatoes, pork corned beef, vinegar and cider in large quantities for the winters. They only needed to buy coffee, tea, sugar, salt, and some spices. Mr. Wolcott continued to butcher hogs and then smoke the hams and bacon: he made jerk and dried beef that could last awhile. Mr. Wolcott also made sausage, lard, and headcheese. Beef, pork and mutton were considered more important than poultry. Eggs were collected, and the chickens were eaten.

*ANNE AUBOURG
BARBARA MARTIN*

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GRANVILLE, OHIO:
A STUDY IN CONTINUITY AND CHANGE

VOLUME I
A PURPOSE, A PLAN, A PLACE
Edited By Anthony J. Lisska, Louis Middleman

VOLUME II
REFLECTIONS AND IMPRESSIONS
Edited By Clark Wilhelm

VOLUME III
IMAGES PAST AND PRESENT
Edited By Theresa Overholser, Flo Hoffman

VOLUME ONE:

GRANVILLE, OHIO:
A PURPOSE, A PLAN, A PLACE

Introduction: *Our Town: Yesterday, Today, Tomorrow*

Dale Knobel, Professor of History and President, Denison University

Chapter One: *Granville Before History: Granville Area Inhabitants before the Coming of the Welsh and the New England Yankees*

Bradley T. Lepper, Curator of Archaeology, The Ohio Historical Society

Chapter Two: *The Early History of Granville: The First Generation*

Richard Shiels, Associate Professor of History, The Ohio State University

Chapter Three: *The Ante-Bellum Years: 1840-1860*

Kevin Bennett, Lieutenant Colonel, United States Army.

Appendix I: "The Coming of Age of Nellie Oakes,"

Part I: Megan C. Lisska

Appendix II: "On the Granville Riot," Thomas B. Martin

Chapter Four: *The Civil War: The National Crisis Comes to Granville*

Kevin Bennett, Lieutenant Colonel, United States Army

Appendix I: "The Coming of Age of Nellie Oakes,"

Part II: Megan C. Lisska

Chapter Five: *Granville During the Progressive Era: Fifty Fascinating Years*

G. Wallace Chessman, Professor Emeritus of History; Denison University and Anthony J. Lisska, Professor of Philosophy Denison University and Co-editor of This Volume

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Donald Schilling, Professor of History, Denison University

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Chapter Nine: *The Growth of Granville:*

The Second World War to the End of the Millennium.

Jack Kirby, Professor Emeritus of History, Denison University

Afterword: Thomas B. Martin, Granville Historical Society

VOLUME TWO:

GRANVILLE, OHIO:
REFLECTIONS AND IMPRESSIONS

Chapter One: *Recreation and Parks in Granville, 1805-2005* by Paul Treece

Chapter Two: *How Licking County Got Its Name*

by Robert W Alrutz (reprinted from *The Historical Times*, Winter: 1993)

Chapter Three: *Food in Granville Through 200 Years*

by Barbara Martin and Anne Aubourg

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