

# THE HISTORICAL TIMES

**NEWSLETTER OF THE GRANVILLE, OHIO HISTORICAL SOCIETY**

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Volume All Number2

Spring 1198

A NEW-YEAR'S SERMON.

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A DISCOURSE

PREACHED IN THE

CONGREGATIONAL CHURCH, GRANVILLE, OHIO,

ON THE

FIRST **SABBATH** OF JANUARY.

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BY REV. JACOB LITTLE, PASTOR.

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FORENOON.

EXODUS xxxii. 6: - *The people sat down to eat and drink. and rose up to play.*

RELIGIOUS duties are complained of as a burden. Men are tired of having devotional services paraded before them, morning, evening, two or three times on the Sabbath, and at other times and occasions. Men were required to meet God just as frequently under the old dispensation. At every new moon, Sabbath, morning and evening sacrifice. The champion of universalism in Boston, preached a sermon "to prove that so much prayer as the orthodox indulge in, is not commendable." But tiresome as may be the frequency of religious duties, facts show that man is not long safe without intercourse with his Maker. After the Israelites had witnessed the plagues of Egypt, the passage through the sea, the manna from

heaven, and the water from the rock, we should conclude that they would not soon forget God. But Moses had not been absent more than forty days, before a calf was set up, sacrifices were offered, an idolatrous feast held, and license given to the polluting sports of heathenism. The lewd amusements of idol worship made it more enchanting and more deleterious to the irreligious portion of Israel. Some forms of idolatry hire infamous dancers to attend their religious festivals. The word *play*, not only includes the idea of singing, dancing and making merry, but things of a wanton tendency.

The text not only points out the position of the people on that occasion, but

that of the community at the present day. God had brought them through the deep and out of servitude in a wonderful manner. He was now protecting them with a pillar of cloud and tire, and feeding them with bread from heaven. Moses was absent, they set up an idol and gave themselves up to idolatry and the indulgence of sinful pleasure. Out of great love to the Puritan race, God with a mighty hand and an outstretched arm brought our fathers out of the house of bondage of church and state, and over the deep to this goodly land. While weak and defenseless, he protected them as the apple of his eye. When the French, the British. popery, infidelity and unitarianism rose up against us. he was our Protector and sent us victory, peace, prosperity and revivals of religion. Our food and our drink are as plentiful and as nourishing as when they came in the shape of manna and quails from heaven and water from the rock. The Spirit has measurably withdrawn: Moses delays long in the mount: we have chosen our idols of lands, goods and honors; we are feasting on the bounties of Providence, and our sons and daughters have risen up to play.

#### OUR YOUTH ARE PLAYING AND DANCING

How many of our youth are playing and dancing, and how few are gualifying themselves to bless the church. The most alarming feature of the age is the position of young men. How few of them are devoted Christians! How many of them are devotees of pleasure and wealth! Had not another subject prior claims, the theme this afternoon would be, "The Position of Young Men." He who will be successful in rescuing them, will do unspeakable service to his country. Of the few who study for the church, only a part have the means, or the perseverance to go through with the whole course, and hence they are as

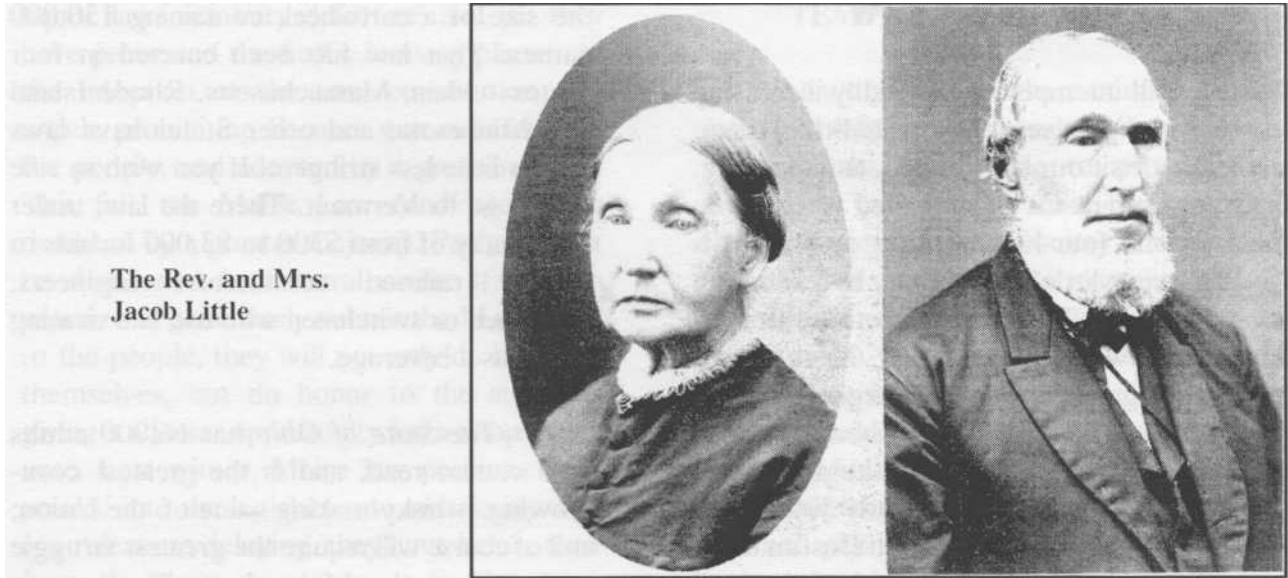
deficient in theology and pastoral duty as in mental culture.

*The World* has completed the first half of the nineteenth century. The first half brought into existence the application of steam to machinery, the steamboat, the rail road. telegraph, power-press, gas-light, daguerreotype, guncotton, chloroform, and the knowledge of new planets. That fifty years achieved as much for the moral world by the advance of education, toleration and benevolent institutions. This half century bids fai<sup>r</sup> to do even more for the natural and moral interests of mankind.

#### TEMPERANCE AND CONSCIENCE

The first temperance society was formed in Germany, in 1600. It has now 300,000 members; Sweden and Norway. 120,000; Great Britain and her American Possessions, 1,990,000; the United States, 2,650,000. No liquors being allowed at the World's Fair, increasing openings and calls for missionaries and other things, show that the moral aspects of the world are brighting.

*The United States is* drinking at the rate of 23,000,000 gallons of alcohol per annum; and, to a great extent, rumsellers control the elections, and are the lords of the land. Public opinion requires those who have the control of boats and public houses, to be sufficiently destitute of moral principle, to sellardent spirits. These, with stage drivers, the owners of stock in public conveyances, and the most of those with whom we trust our property, our friends, and our lives, when from home, must be men who can live in the open violation of the Sabbath. Time was, when those offices required nothing but what could be done by men of conscience.



We talk about a country whose emoluments are equally open to all. This is not true, unless all are equally destitute of conscience.

#### GAMBLING AND DANCING

We have laws against gambling, profanity, and Sabbath breaking; but how many, even of our legislators break them. Our sea ports, lakes, great river, and five hundred miles of canal, are places where the Sabbath is violated by the sanction of public authority. The absence of revivals has increased sinful amusements. A Swedenborgian preacher has sent me his pamphlet on amusements, in which he has a long argument in favor of dancing. The first proof text in his book is, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The Episcopal Convention of Virginia have adopted a canon against "gaming, theatrical amusements, horse racing, public balls," and other things. The Bishop of Ohio has published

a pastoral letter, in which he denounces dancing - not merely from the company it keeps, but from its moral tendency. Describing the line between right and wrong, he says, "the only line I would draw in regard to the theater and the dance, is that of entire exclusion." The ground taken by these conventions will gratify serious Christians.

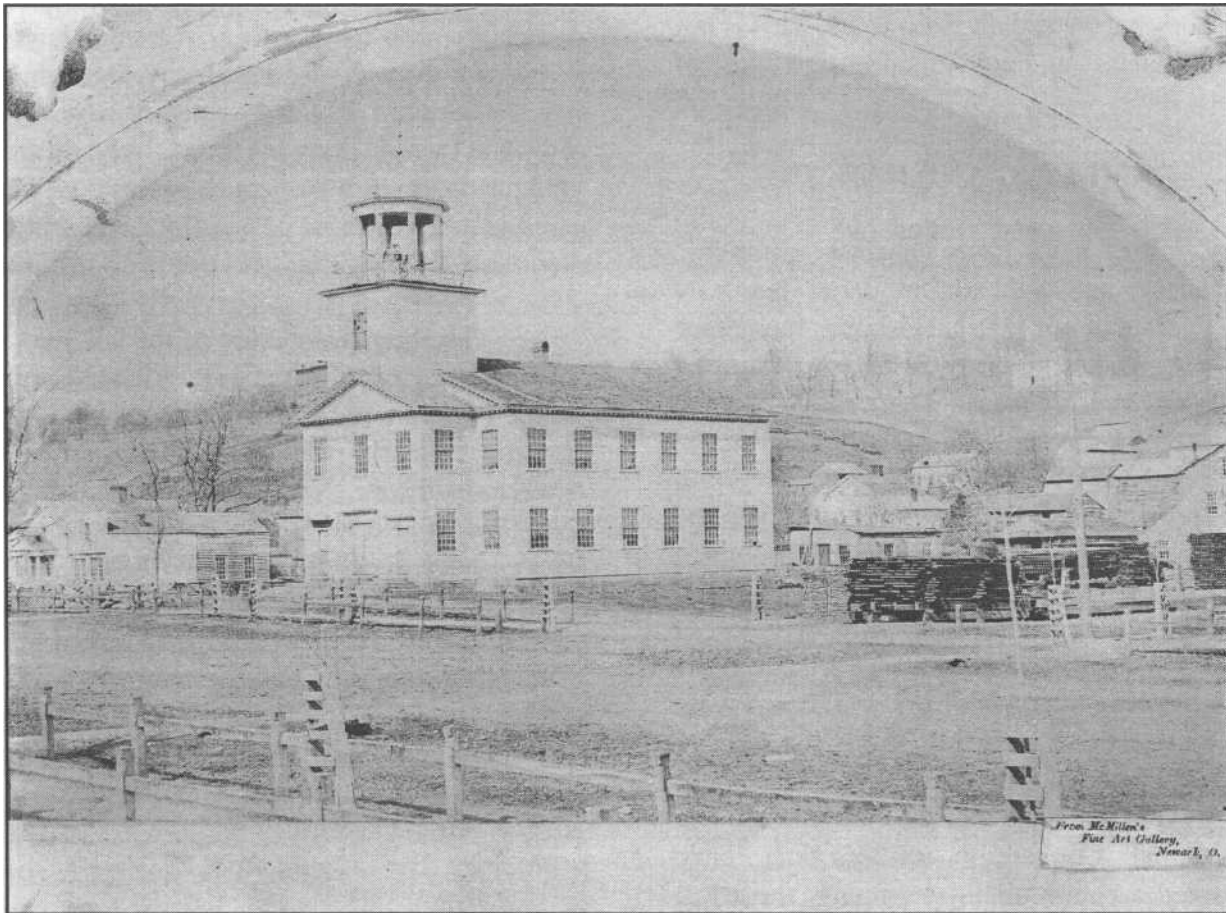
The brightest feature of the last year is the lessening of sabbath desecration. Not one of the two hundred trains of cars running into Boston, disturbs the stillness of the New England sabbath. No mail nor car moves in New England on that holy day. The sabbath trains have ceased between Albany and Buffalo. The Mad river company have no sabbath trains; so the road from Sandusky to Cincinnati cannot be passed; and there are no sabbath trains on the Indiana railroad. Eighty thousand miles of sabbath mail have been stopped, saving the post office department sixty thousand dollars.

## THE MAINE LAW

Still intemperance, steadily increasing through the past year, has invited the Asiatic cholera to visit our shores, and, at its landing, had the Empire City illuminated with eleven theatres and four hundred grogshops, and is getting every little town ready, by increasing its dissipation. The great temperance item of last winter was the Main Law. More than a million of signatures went into Legislatures for its enactment. The largest expression of Public sentiment ever presented to the Legislature of New York was the names of nearly 200,000 of these petitioners. Four horses in Boston drew to the State House a petition which made a roll

the size of a cartwheel, containing 130,000 names. That law has been enacted in four States - Main, Massachusetts, Rhode Island and Minnesota; and other States have laws only a little less stringent. If you wish to ride safely, go to Vermont. There the law, under the penalty of from \$300 to \$3,000 forbids to employ railroad conductors, engineers, brakemen or switchmen who use intoxicating liquor as a beverage.

*The State of Ohio* has 66,000 adults who cannot read, and is the greatest corn-growing, whisky-making state of the Union: and of course will require the greatest struggle to introduce the Maine Law. The present



The Congragational Church about 1860

liquor laws are very defective, and yet they have prevented the traffic in many places. At the adoption of the new constitution, the article prohibiting licenses was submitted to the people, and adopted by a great majority. This fall, the Maine Law candidates were defeated by a greater majority. Party will not be abandoned for a moral virtue. If those in power will generously submit the Maine Law to the people, they will not only do honor to themselves. but do honor to the state, by giving it a better opportunity for a temperance vote. Last winter, Maine law petitions were poured into the legislature to sustain it: while our rulers are delaying, they have before their faces the strongest arguments for the action we ask. Columbus, at an annual expense of 5125,000, supports 140 grog shops. of which more than 100 are kept open on the Sabbath. The annual cost of intemperance to Franklin County is more than \$400.000.

#### VICES IN THE TOWNSHIP

In former years, I had occasion to mention mobs and other out-breaking sins, which I am happy to say, come not within the history of the past year. Still the tide of iniquity flows broad and deep. -250 adults dare take God's name in vain. -260 habitually desert the house of God. We have one distillery, and three or four places where poison may be bought as a beverage. -846 adults are not professors of religion, and most of them have no hopes that they are Christians. -178 children, between six and twenty-one years of age, attend no sabbath school; and 666 adults are supposed to be impenitent, walking securely down the broad road. To remedy these evils. I place first, The *Moral Reform Societies*, having 133 males, 138 females -in all, 271. They read 37 papers

#### TEMPERANCE SOCIETIES

Two years ago, these contained 1440 members, 1000 in the township. Once the past year, efforts were made to procure new signatures, but probably more have removed than have joined. The Society that abstains from all that can intoxicate, contains 300. Of our 348 families, 236 use no ardent spirits. About seven years ago, the church adopted a rule to receive to our communion, none but such as would bind themselves to abstain from the use and traffic in ardent spirits. Three aged people are the only persons in the church who are not pledged to entire abstinence. This makes the church a temperance society of more than 400 members, who will be likely to live up to their pledge. We once suspended a member from the church for selling whisky.

Granville Township has perhaps a greater proportion of Congregationalists than any other place this side of the mountains. We are more responsible for the morals than any smaller church of the town. Through the instrumentality of Temperance Societies, the consumption of ardent spirits has diminished nine tenths. It was stated ten years ago, that we had 6 distilleries, 40 drunkards, and drank 10,000 gallons of ardent spirits. Even church members took loads of grain to the distillery and brought home barrels of whisky to keep their families healthy and good natured. Ten years ago, we paid \$500 for balls. For two or three years past, I think we have not had any. Many that were then profane swearers. drunkards, and Sabbath breakers are now members of churches and living exemplary lives. If these items cause pride, I will balance them by the items of vice, which should cause shame. We have 49 drinking families, 114 drinking adults, 31 drunkards, and have consumed 2,153 gallons of intoxicating liquor. 229 families read no

religious paper. 215 have no family altar, 15 cannot read. 340 use tobacco, 61 play cards, and 40 attend balls.

On the sixth of January there was a dance in one of our public houses, graced with nine females and a fight. Another tight occurred in the summer; and we are much obliged to those who caused the parties to be fined. On the night of the 15th of November, there was a ball, exciting more interest than any one since the famous 4th of July ball in 1828. Such disgrace comes from alcohol. The people have grown rich, feasted and risen up to play.

*The Sabbath is not openly violated by 1378 adults, leaving 143 wicked enough to visit, work, or journey during holy time.*

The numbers of Sabbath breakers and drunkards are the most variable. from the fact that the public disagree as to the amount of Sabbath desecration and drinking required to entitle men to these names.

#### OLDEST TEMPERANCE SOCIETY

*Our Temperance Society, being the oldest in the region, if not this side the mountains, had to struggle with public opinion.*

These things have now passed, and there is but one opinion among us respecting them. My trials on these things have been what none but a pastor can appreciate. The breaking of my windows in 1828, cost me nothing in comparison with my labor, care and anxiety, to unite the church, to lead it unitedly into temperance and other good things, to avoid the evils which threatened it, and to keep it separate from alloy. Sometimes I have stood against the views of the whole church,

sometimes half, and at others. I have not been so certain that I was right. as both parties were that I was wrong. More than once I have felt certain that a little haste, or a false step, would **throw things back five years.** In the temperance cause, and often when I most felt my weakness. I felt strong enough to divide the church, and throw things back to 1827. I have not prayed enough. but I have planned and toiled as much as poor human nature would bear. When I review those trials and dangers we have passed, I am surprised at the present peace and prosperity of this church: and the only reason I can give for it *hitherto the Lord bath helped us.*

*These materials from the New Year's sermons of Jacob Little have been conipiled by James Boggs. This April. Mr. Boggs kindly gave an oral presentation of his work. in costume. for the Annual Meeting of the Historical Society. This assortment of passages from Jacob Little's texts. dealing with temperance information in particular, conies from the New Year's sermons of 1838. 1849. 18.52. 1853. and 1854. The editors of The Historical Times are delighted to publish fur the first time this set of passages from the well known first of the year sermons trc fully given by the Reverend Little.*

*Our appreciation to James Boggs for undertaking the research necessary to compile this \_fascinating set of passages from the sermons of Jacob Little. Richard Shiels portrayed "Elias Gilman" and introduced "Jacob Little" for the annual meeting's presentation.*

## AMERICAN LEGION PRESENTS FLAG

The Historical Society gratefully acknowledges the gift of a new American flag attached to an historic flag pole which the American Legion used when it met in the Old Academy Building. Jim Welsh of Granville and a member of the American Legion presented the flag to the Society at the May meeting of the Board of Managers. The flag and pole will be part of the items on display in the refurbished Old Academy Building.



## DOCENTS NEEDED FOR THE MUSEUM

John Kessler of the Society's Museum Committee requests assistance from members who might consider serving this summer and autumn as docents in our museum. Many visitors walk through the museum during the open season for the museum and docents are needed to help explain the exhibits. If you are interested, please contact John in care of the

Society's phone number and answering machine. 587-3951. Docents normally serve no more than one afternoon a month from April through October.

## SOCIETY MEMBERSHIP INCREASES

Cynthia Cort, Chair of the Membership Committee, happily reports that the present roster of paid-up members for the Society numbers 225. Cynthia has been active in bringing our records up to date and initiating an ambitious membership drive.

If you have not renewed your membership for 1998, please do so soon. Send your membership dues payment, which still remains at \$10.00 a year, to Cynthia in care of the Granville Historical Society, Post Office Box 129, Granville, 01-1 43023-0129.

## KEEPING UP **THE** GROUNDS AROUND **THE** MUSEUM AND **THE** OLD ACADEMY **BUILDING**.

Jim Siegel and Kirsten Pape have done wonderful work maintaining the gardens and grounds around the two properties maintained by the Granville Historical Society. Again this year, the garden in front of the museum building on East Broadway was part of the annual garden tour. Our thanks to Jim and Kerstin for their generous work keeping the grounds and gardens in a wonderful condition for the flowering season.

## **FOURTH OF JULY PHOTOGRAPHY EXHIBITION RETURNS TO THE OLD ACADEMY BUILDING.**

Again this summer, Dan Campbell will arrange one of his stellar exhibitions of historic

photographs from Granville and environs. This exhibition has been a successful summer program in consort with the Fourth of July Celebrations in Granville. The Society expresses its gratitude to Dan for annually arranging this wonderful exhibit of photographs of our village from a previous time.

#### HISTORICAL MARKER AND WALK FOR OLD ACADEMY **BUILDING**

Cynthia Cort reports that all of the requisite materials have been submitted to the Ohio Historical Society in our Society's pursuit of a historical marker for the grounds of the Old Academy Building. This building is significant historically for Granville and served in the beginning as the first institution for the education of women west of the Allegheny mountains.

George Wales, our chair of the Property Committee, reports that the walk funded by the Granville Rotary, which will provide access for visitors with special needs, will be under construction by the end of the month. Under George's watchful eyes, the floors of the OAB have been refinished. The refurbishing of the OAB contributes greatly to its physical appearance for activities sponsored by the Society.

#### MEETING OF **THE** JOINT HISTORICAL SOCIETIES

Dick Daly, Vice-president of the Society, continues his work chairing the committee composed of representatives of the three major museums in Granville: the Robbins Hunter Museum, the Robinson Lifestyle Museum, and our own Granville

Historical Society. This committee has met since the end of last year with the expressed purpose of beginning the planning necessary to celebrate efficaciously in 2005 the two hundredth anniversary of the founding of Granville.

#### OLD COLONY GHOSTS A RESOUNDING SUCCESS

On Wednesday, June 10, the ever-famous ghosts from the Old Colony Burial Ground once again returned for a wonderful early evening "Twilight Walking Tour" rendering tales of an earlier time in Granville. Flo Hoffman coordinated this yearly event once again. Flo reports that over one-hundred and twenty five visitors walked the paths in the burial ground to hear the stories from the returning ghosts.

The ghosts and present persons were Theophilis Rees, 1747-1826 [Tom Martin]; Charles Blanchard .1814-1878 [John Senn]; Laura Blanchard, 1817-1865 'Kathleen Wallace]; Catherine Sturges, 1793-1853 [Marilyn Sundin; Sarah Sturges. 1781-1827 [Sarah Skowronski]; Abigail Sturges, 1792-1829 [Jennie Persons]; Isaac Sturges, 1781-1832 [James Boggs]; and Lucius Mower. 1793-1834 [Richard Shiels].

Elias Gilman could not make the return trip from the nether world this year: sad to report that he had a relapse.

A reception took place in the Old Academy Building following the walking tour. Special OCBG tee shirts were designed and worn by the tour guides and the reception hosts.



Refreshments for the evening were provided through the generosity of Park National Bank and prepared by Maggie Brooks and Johnda Orndorff. The tour guides, led by Sharon Sellitto, were Sandra Nihiser, Kenneth Nihiser, Vera Bagent. Bill Hoffman and Lyn Boone. Stan Levin kindly constructed the large sign for the evening's event.

### **BILL UTTER'S ACCOUNT OF THE LAST DAYS OF JACOB LITTLE IN GRANVILLE**

Former Society President. Tony Stoneburner, suggested that the account of the last days of Jacob Little as resident pastor of the Congregational Church should be printed along with the sermons arranged by James Bogs and featured in this issue of The Historical Times. This account provides a wider understanding of the church leader Utter once referred to as "Granville's leading citizen" for over forty years.

Utter notes that "the years of the (Civil) war were most eventful in the history of the Congregational Church: a new building was dedicated and Jacob Little was dismissed from his pastorate." [244] In 1860, the frame church built in 1816 and pictured earlier in this issue was demolished. Utter wrote in 1955 that the new church building "was dedicated in December, 1861 (and) without fundamental changes, still serves as the meeting house of the Presbyterian Church."

Utter suggests that "for many years, dissatisfaction with Jacob Little had existed among some of his parishioners. In fact, there may have been a movement for his dismissal as early as 1855."

The following narrative continues Bill Utter's account. It is from Utter's Granville: The Story of an Ohio Village, first published in 1955 and twice reprinted under the auspices of the Granville Historical Society.

A man of such strong conviction was bound to have offended many people in the course of thirty-eight years of ministry. Differences of opinion continued in regard to the relation of the congregation to the Presbytery and on doctrinal matters, yet many of his hearers had grown weary of hearing doctrinal sermons. It may have been his failure to respond to the strong currents of war enthusiasm that caused criticism to come to a climax. On the afternoon of the day that Albert Rose was buried, Little's sermon was from the Commandment, "Remember the Sabbath Day to keep it holy." His parishioners were Sabbatarians to a fault, but they probably did not agree with his opinion, expressed in that sermon, that it was sinful to write letters to soldiers on the Sabbath. When fathers and mothers were almost frantic with anxiety over the welfare of their sons there was small comfort in listening to sermons on Sabbath-keeping, on baptism, or on the meaning of Original Sin... .

As nearly as one may judge from surviving evidence, dissatisfaction with the old minister arose primarily from his manner in the pulpit. To put it bluntly, his sermons were often boring. It was a sad matter, sad for him and for those who, in spite of their affection for him, thought that it was best for him to go.

In December, 1863, he was given notice that his contract would terminate at the end of another year . . . . His farewell sermon was given on the evening of November, 6, 1864.

The sermon is a moving document, at times rather bitter, and shows that the old gentleman was deeply hurt. He had hoped to spend his last days in Granville, he said, and had planned to retire when he reached the age of seventy (he was then in his sixty-ninth year). To him the keenest pain came from the assertion, made in the letter terminating his contract, that he was no longer skilled in his handling of children and young people. He could point to five hundred young people of Granville who had come into the church during his ministry. He said, sadly, that he had hoped "even in declining years to accomplish much more for youth."

Jacob Little had acquired a tract of one hundred acres near the village of Warsaw in Indiana. In his sermon he told the congregation that he planned to move to this holding as soon as he could. not only from his own sense of pride but also in order that his successor and his own staunch supporters within the congregation might not be embarrassed in their relationship. On Monday evening, following his farewell sermon, a reception was held in the church and the old minister was presented with many gifts, including a gold-headed cane from the young men of the congregation. His last act as a citizen of Granville was to vote for Abraham Lincoln. He departed for Indiana the day after the election.

At one point in his last sermon, he expressed his love for the village and his sadness at leaving. This may be taken as the valedictory of the man, who for almost forty years was Granville's leading citizen. His departure ended an epoch in the history of the community.

*I claim to know the evils of this place better than any other person and yet my feelings compel me to say, O Granville, with all thy faults. I love thee still! Of our members whom I found here 37 years ago, 13 are still in the church and in the land of the living. Their age and infirmities are such that it is questionable whether half of them will ever again appear in the house of God. All but a handful of the present members I have received. If they are not my children, they are my fathers, my mothers, my brothers, my sisters, my sons, and my daughters. They are virtually my relation. It is hard to leave them, this new house, my own home, my young orchard, my field, my maple tree, the band. the town clock, the sweet sounds of this hell and of this choir .... I grieve to leave these hills. I grieve to leave a hundred precious friends--friends made doubly dear by their sympathy in the day of adversity. I grieve to leave the graves where sleep half of my family. Paul says, "It is appointed unto men once to die." In modern times long settled pastors die twice. once when separated from their people and again when separated from their bodies. My experience thus far teaches that the first death is the hardest.*

Jacob Little left Granville following nearly forty years of ecclesiastical service to the people of Granville.

William Utter's hardback edition of the history of Granville, Granville: The Story of an Ohio Village, is available for fifteen dollars at the Museum, the Denison University Bookstore, and several other sites in the village. It is highly recommended reading for a general sense of the unique historical development of our village.

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Send questions, comments and  
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THE HISTORICAL TIMES  
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VISIT THE MUSEUM  
THIS SUMMER  
SATURDAY AND SUNDAY  
AFTERNOONS  
1:00-4:00 PM



*Granville Historical Society*  
115 East Broadway  
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**L. D. Mower,**  
**T**AKES this opportunity to inform  
his friends and the public, that he  
has removed to his  
**New Store**  
Opposite W. Warner's tavern in Gran-  
ville, where he has just opened  
An extensive Assortment of  
**DRY GOODS,**  
GROCERIES, CROCKERY AND  
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Also, a few barrels of  
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Which he will sell low for Cash or most  
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**All persons having**  
open accounts are respectfully solicited  
to call and examine them immediately,  
as his principal Clerk, Mr. Fassett, will  
leave this soon for New Orleans.  
**A few Cwt. of Cheese**  
is wanted, if delivered soon, for which  
he will give seven Cents per lb.  
Granville, Feb. 27, 1823.

Photographs from the 1998 T. Hight Walking Tour

