



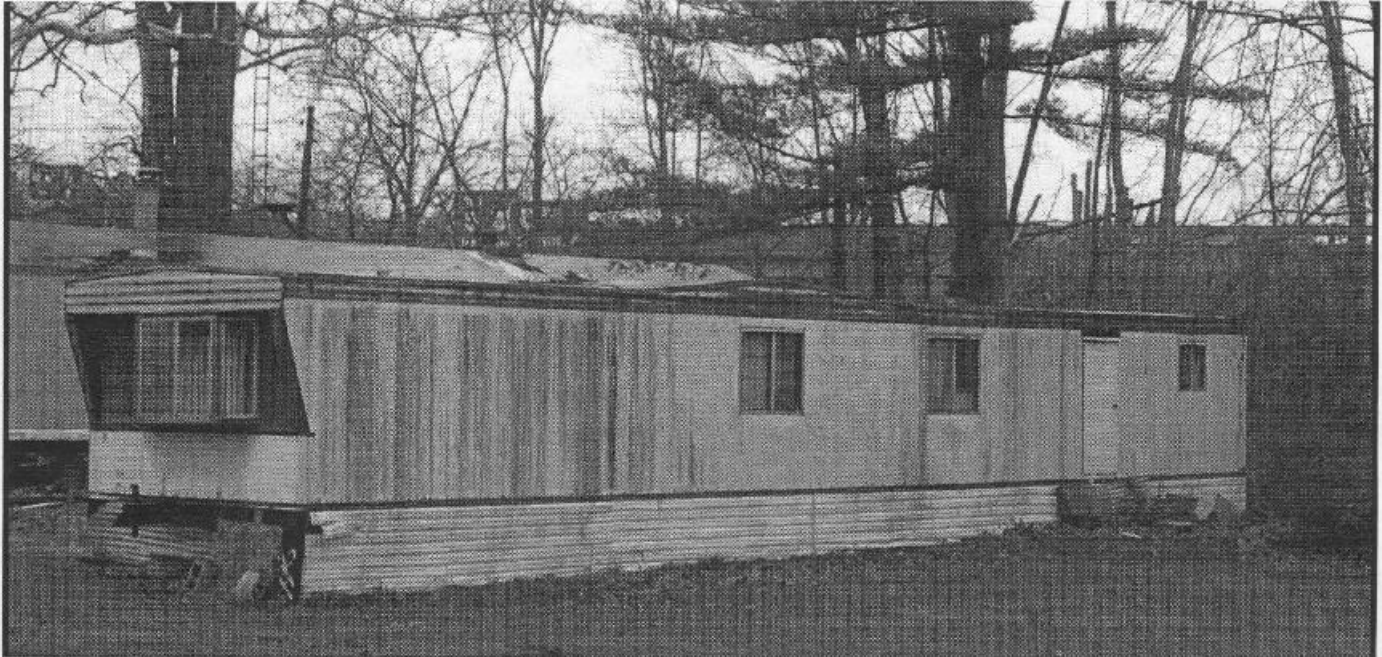
THE HISTORICAL TIMES

Quarterly of the Granville, Ohio, Historical Society

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\$2



Mobile home which witnessed the tragic events of July 25, 1973. Note the proximity of the bypass bridge in background where Bruce Shull parked his vehicle.

The dark side of Granville

Murders in the Granville area were both low and high profile

By Kevin Bennett

This is the second of three parts of Kevin Bennett's history of murders in Granville.

1973-Tragedy at the Trailer Park

On the southwestern edge of Granville village was an obscure cluster of mobile homes known generically as the "Trailer Park". Situated in a recessed enclave between the Route 16 bypass and a stretch of road locally known as "Lover's Lane", it

was recently vacated and closed by its owners seeking to commercially develop the land. Long a haven for those who could not afford the higher priced housing prevalent in the affluent Granville community, the local attitude of the community towards the park and its residents was "out of sight, out of mind". In short, for most Granville residents, to the extent they were aware of its existence, it barely registered.

This edition of the Historical Times was made possible by a grant from the Reese Family Foundation.

In July 1973 the Trailer Park was the scene of a tragic murder-suicide that resulted from a domestic quarrel in a failing marriage of a young couple. At the center of the story was 21 year-old Charles "Bruce" Shull, who originally hailed from nearby Harrison Township. Described as an average, fun loving guy with an interest in cars, in 1971 he married Deborah K. Shull whom he had dated while attending Northridge High School. He was employed as a city worker with Newark; she had recently obtained a position with State Farm Insurance after waitressing at the Evergreens Restaurant. By July 1973 they had lived at the trailer park for little over a year (The park was known as "Riley's Trailer Court" at that time).

Apparently the bloom quickly faded from their romance and Deborah filed for divorce in May 1973. She remained living in the trailer while Bruce moved back into his parent's home in Pataskala. As often happens, acrimony started to fester between the couple fueled by Bruce Shull's belief that his wife was consorting with another man.

On the night of July 25, 1973 he picked up a 12-gauge shotgun and ammunition from his parent's house who were out of state on a trip. He then drove his car over to the vicinity of the trailer park, parking underneath the nearby expressway bridge. He then made his way to the trailer. What occurred next is unclear. By one account he awaited his wife's return and followed her inside upon her arrival. Others claim he forced his way in upon discovering the presence of her alleged paramour.

Neighbors recall hearing loud voices followed by shots from inside the mobile home. By the time that law enforcement officers arrived, Deborah lay in the hallway of the home, dead of a shotgun blast to her face at the age of 20. Bruce was located in the bathroom, barely alive with a shotgun blast to his face, the shotgun lying across his body. He was transported by the Granville Emergency Squad, first to Licking Memorial and then to University Hospital in Columbus. Kept alive on life support until his parents could return home, Bruce expired late on July 26th.

After a rapid investigation and fingerprint dusting it was concluded that the incident was a murder-suicide and the grieving families were left to bury their dead and move on. The incident barely merited several paragraphs mention in the local paper and was quickly forgotten ... Like so much else at the trailer park.

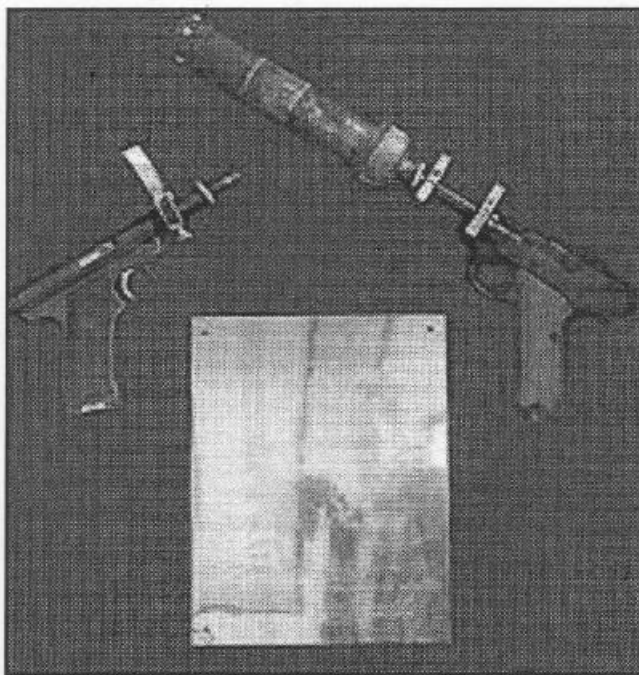
1978 - "They Just Like to Kill"; The .22 Caliber Serial Killers Hit Granville

While all of the local murder incidents attracted their share of publicity and notoriety, none exceeded that surrounding the murder of Jenkin Jones who died at the hands of the infamous Lewingdon brothers, *a.k.a.* the .22 caliber killers. Jones was an eccentric 77 year old widower who lived just south of the village along Lancaster Road. A Denison University alumnus, he stayed active as an independent contractor skilled in a variety of minor construction tasks. He also operated a tool sharpening business at his home.

Apart from his work skills, Jenkin Jones was also well known for his cantankerous personality and for always carrying around big rolls of cash. Like many who grew up during the Depression era, he distrusted banks and spoke openly of this.

In early April 1978 Jones paid a business call to Rockwell Manufacturing shop located in Columbus. His purpose was to buy some second hand grinding and sharpening equipment. Working in that shop was Gary Lewingdon who with his brother Thaddeus, had engaged in a series of brutal killings that had terrorized central Ohio. At this time, police were baffled by the killings which had commenced the previous December with slayings of two women outside of a Newark bar. As usual, Jenkin Jones flashed his big wad of cash when he paid for the items and reiterated his negative view of banks. He might as well have drawn a target on his back.

In the days that followed Gary Lewingdon related this information about Jones to his brother Thaddeus at their Kirkersville home. They located Jenkin Jones's home and concluded to rob it in the belief that he probably stored a large amount of cash there. To accommodate Gary's work schedule they waited until late night Saturday April 8th. Around 11 PM they arrived at the Jones residence and quietly parked their pickup truck in the rear of the house. In addition to a satchel of burglary tools, both were armed with .22 caliber pistols with elaborate silencers they had fashioned. Proceeding under cover of darkness to the front porch, they



The .22 caliber pistols used by the Lewingdon brothers along with their homemade but effective silencer. Until recently, these murder weapons were on display at the Columbus Police Department.

peered through several of the windows as well as the glass portion of the locked front door. They spotted Jones lying asleep on a recliner with the television on. They briefly discussed their plan and then Thaddeus fired a shot through the glass door which grazed Jones' scalp. Alarmed, he got up from the chair only to be hit in quick succession by several more shots that struck him in the neck and head and he crumpled onto the floor face down.

The killers then broke several glass panes to open the door. Once inside Gary Lewingdon pumped several more rounds into the body of Jones resulting in 7 bullet wounds in total. They then searched his body for cash to include pulling his pants off to determine if he was wearing a



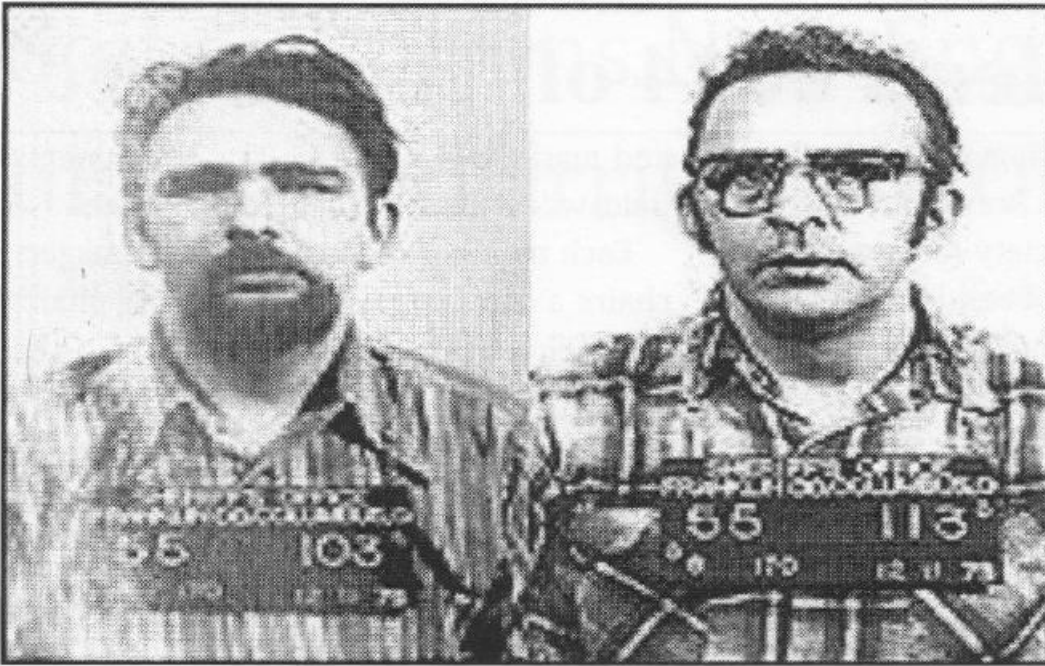
Scene of the Jenkin Jones Murder on Lancaster Road, south of Granville.

money belt. For the next 45 minutes they commenced to ransack the house looking for cash or other valuables. Their efforts were disturbed by several dogs in the house. Angered because one of the dogs had tried to bite him, they hunted down the dogs and killed them. After searching most of the house, they went to the adjacent tool sharpening barn to see if perhaps cash was stashed there. At this time they shot the several dogs which were penned near the barn, ostensibly to keep them from barking. Having no luck, they quietly departed having only found around \$300. Their hurried search failed to uncover over \$6,000 in the house that police discovered the following day.

Around 1 a.m. the body of Jones was discovered by his daughter, Doris Williams and her husband Lucius who also lived there. They were returning from an evening out at the Buckeye Lake Eagles Club. Police were puzzled by the murder but suspected it was motivated by robbery.

They also noted the presence of .22 caliber shell casings and speculated on whether it was connected to the series of earlier murders using the same caliber ammunition. Neighbors who were interviewed reported that they neither heard shots nor noticed any unusual activity around the Jones home. There was also considerable speculation as to why the dogs had been killed. One detective surmised that "maybe they just liked to kill". Curiously, in reaction to the killing, a number of locals seemed just as upset over the dogs being killed as they were over the demise of Jenkin Jones.

The murder went unsolved until December 1978 during which time the Lewingdon brothers continued their murderous spree. Finally, after killing their tenth victim, a Joseph Annick, Gary Lewingdon made a crucial mistake. While shopping he attempted to use a credit card that belonged to Annick. The store staff was alerted to it being a stolen card and



Thaddeus and Gary Lewingdon, the notorious .22 caliber killers.

alerted store security and the police. Gary was immediately taken into custody and under interrogation started singing like a canary. Not only did he confess to the murder of Joseph Annick but he also implicated himself and his brother Thaddeus in the nine other murders to include that of Jenkin Jones.

Gary was tried for the murder of Jenkin Jones in Licking County Common Pleas Court in February 1979. In a 2 day trial, the jury quickly returned a guilty verdict. As the death penalty had been temporarily suspended in Ohio, he received a life sentence. His brother Thaddeus requested a change of venue and he was later tried in Cincinnati. He too was convicted and received a number of life sentences for the murders. Life in prison did not alter their bizarre behavior. Shortly after his trial, Gary Lewingdon became psychotic and was transferred to the Lima State Hospital for the criminally insane. In March 1982, he was caught trying to escape that facility.

He died of heart failure in October 2004. Thaddeus fancied himself a legal scholar and over the years peppered the court system with frivolous legal filings. In one case he petitioned the courts to be allowed to commit suicide. In another case he bitterly complained to the court that his prison contained "a lot of evil and dangerous people who should not be let out on the streets". Exactly! Thaddeus remained in prison until he died of lung cancer in April 1989. Jenkin Jones was buried in a quiet ceremony next to his wife in Welsh Hills Cemetery.

Watch for part three on the Murder in Granville series in the Spring 2014 issue of the Historical Times.

Kevin Bennett is immediate past President of the Granville Historical Society and a frequent contributor to The Historical Times. He was named Historian of the Year by the Society in 2012. He gave a presentation at the Granville Library on the topic of murders in Granville in January.

Society elects 2014 officers, board

At the annual meeting April 22, Tom Martin was elected President of the Granville Historical Society for a one-year term, Cynthia Cort Vice President, and Jane Wilken Treasurer. Chuck Peterson was reelected Secretary. Bob Johnson was elected to the Board of Managers.

Martin moves up from Vice President and Cort from serving as a member-at-large of the Board of Managers. Both have been President of the Society in past years.

Martin chairs the Publications Committee and is editor of *The Historical Times*. Cort chairs the Collections Committee and is the resident expert on the Society's three dimensional holdings.

Johnson, who has a background in sales

and marketing in the medical instruments field, will chair the Finance Committee.

Each member of the Board of Managers chairs a committee. Anne Aubourg chairs the Membership Committee and also the Gardening and Museum Store Subcommittees. Keith Boone chairs the Accessions Committee; Jennifer Evans Kinsley, Displays; Theresa Overholzer is Archivist and Chairs the Archives Committee; Janet Procida, the Properties Committee; Dave Skeen, the Programs Committee; Amy Welsh, the Education Committee, and Gary Yaekle, the Publicity and Fund Raising Committee. Board Members Emerita are Maggie Brooks and Flo Hoffman.

Spring brings visibility with museum opening

Volunteers at the Granville Historical Society work all year, especially in the Archives and Collections, and with Publications, Programs, and Education projects, yet the opening of the Museum the day after the April annual meeting brings higher public visibility to the Society's efforts.

Since members of the Robinson Research Center capital campaign Advisory Committee three years ago reminded the Board of Managers that ours was sometimes known as "The Museum that is Never Open," museum volunteers, who were once called docents, have kept it open five days a week during the season.

Museum hours are 1 to 4 p.m. Wednesday-Sunday and 10 a.m. to 4 on Saturday from June 1 to September 1. We are open the same hours in May, September and October on Friday-Sunday.

Memorial Day program to honor Granville Vietnam war casualty

The Society is co-hosting the 2014 Granville Memorial Day program at 11 a.m. Monday, May 26 in Maple Grove Cemetery. A plaque will be dedicated honoring 1967 Granville High School graduate Jerald Hyatt, who was the last Granville serviceman of the Vietnam War killed in action, in 1969. Past Society President Kevin Bennett will be guest speaker.

Soil conditions New Englanders discovered arriving in Ohio

By Anthony J. Lisska

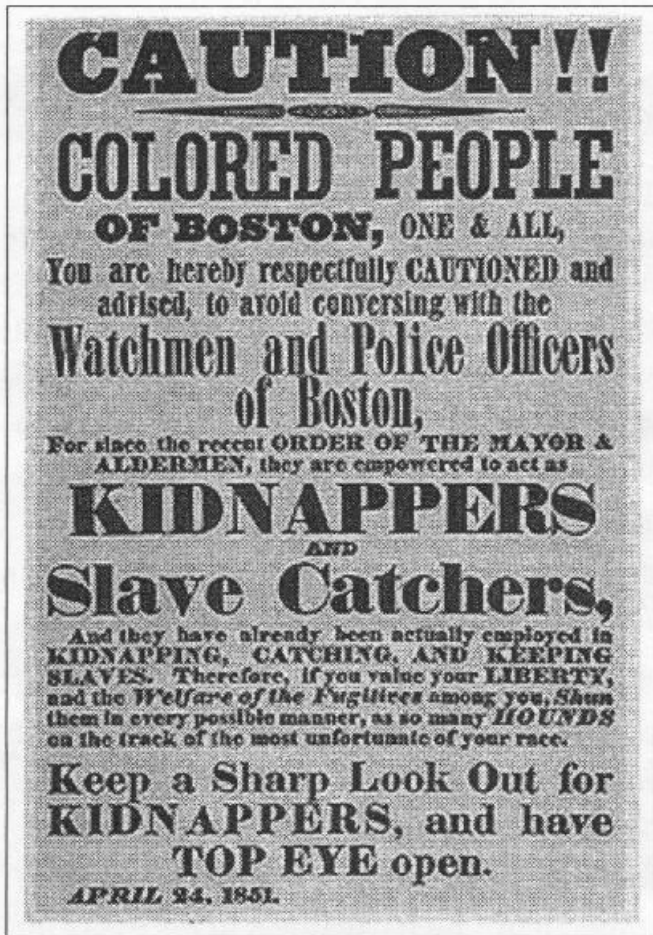
The previous issue of *The Historical Times* contained an essay entitled "The New England Settlers Ensnared in Granville: A Different Perspective." This essay was the first of four parts considering the general state of the emigrating pioneers from New England to what was then referred to as "The West." Four queries were noted as apt topics for investigation and discussion: (a) Were the transported Yankees the contented lot that students of Granville history usually believe? (b) Was the Ohio soil far more fertile and better than what was left behind in New England? (c) What was the role of the Land Companies and the speculators in the "selling of the move to the west"?, and lastly, (d) Were there political upheavals in Connecticut — and probably Massachusetts — that led to the migrations? The first installment discussed the contentment or lack thereof that these early pioneers faced following their arduous travel and eventual establishment in Ohio. This installment considers the quality of the farmland and the soil the settlers found when they arrived from what they judged were poor soil conditions in Massachusetts and Connecticut. The final sections of this essay

consider the Black Codes in Ohio — a forerunner of the Fugitive Slave Law of 1850 — and the aspiration for a college in the Western Reserve. Both of these topics ring true to the history of Granville.

Soil Conditions in New England

Readers familiar with the general accounts of the history of Granville will recall the oft-quoted passage about the young fellow assisting his father in plowing the rock-strewn soil in Southern Connecticut." Richard Shiels in his essay on early Granville writes about this episode:

A story often told to explain why the settlers of Granville, Ohio, left Granville, Massachusetts, actually illustrates why some moved to western Massachusetts in the first place. As an old man in Granville, Ohio, Alfred Avery remembered an incident from his childhood — not in Granville, Massachusetts, but in New London, Connecticut. He and his father were planting seeds on the family farm. The boy started to cry and his father asked why. "Because I cannot find any soil," he replied, sifting the stones and gravel in his fingers. The soil is thin in much of New England; moving on in search of



A Poster Warning American Black persons—even freedmen—to avoid certain Boston Police officers who were in the pockets of the slave catchers. See page 11.

topsoil was not uncommon.

Professor Shiels notes that the issue of migration was somewhat longstanding in the New England states, even within the boundaries of the several states. Hence, the migrations to Ohio in the early decades of the nineteenth century were not regarded as exceptional undertakings. Indeed, the early part of the nineteenth century witnessed both a loss of population in the New England states conjoined with a general decline in agriculture pursuits. This negative state of

affairs is more than likely one of the causes for the more than several editorials and essays written during this time suggesting that life on the Ohio frontier was far from a bed of roses.

William Utter, in his mid-twentieth century history of Granville, also recounts the story of the young Alfred Avery with some different twists. Utter considers Avery as one of the original founders of the village, even though he was quite young when he arrived in Granville. Utter writes the following charming narrative about the hoeing incident in Connecticut:

Alfred Avery, fully as energetic as (Lucius) Mower, must be counted as one of the original settlers of Granville, although he was only eight years old when he arrived with his parents, George and Mary (Allyn) Avery and two sisters. His ancestors were early settlers of New London and Groton, Connecticut, and in 1801 had moved to the neighborhood of Granville, Massachusetts. When an old man, Alfred Avery revisited the farm near New London where he spent his first years. He pointed to a rocky strip of ground where he remembered that he and his father once planted corn. His task was to cover up the corn and he recalled that he had broken into crying while explaining to his father that he could not find dirt enough to cover up the seed.

Utter goes on to explain further how

this soil, seed and rock story had grown almost into a legend in Granville history:

The historian (Henry) Bushnell told the story without explaining that the episode had taken place in Connecticut rather than in Massachusetts, an episode often recounted, as the perfect explanation of the formation and migration of the Granville Company.

Henry Bushnell, in his *The History of Granville*, provides probably the first telling of this story. As Utter notes, Bushnell does not relate where this soil narrative took place. Yet Bushnell appears to assume that instances such as these fully engendered the desire to migrate west. Bushnell wrote his account in the last quarter of the nineteenth century.

An incident in the boyhood of Alfred Avery may illustrate the influence under which many New England people have sought western homes. When he was a mere child, his father went out to plant corn; & himself, ambitious to help, took his hoe & went out also tugging and sweating, to do what a little boy could. At length, his father noticed that Alfred was crying, & asked him what was the matter. The child's reply was a turning point in the history of the family. "I can't get dirt enough to cover the corn." Then the father thought it was time to go where the world had more dirt. Soon afterward he became a member of the Licking Company.

Since this Avery story as a young lad becoming frustrated with his inability to cover the corn with sufficient New England soil has become engrained in the minds of those interested in the history of Granville, it seems advisable to print all three versions. Bushnell does not provide a reference for this narrative. From the perspective of one hundred twenty five years later, it appears a bit of a hasty generalization to assume that the patriarch of the Avery family packed the family belongings and headed west because of the stony soil conditions of what Utter notes was really southern coastal New England and not inland Granville, Massachusetts.

Reasons for Western Migrations

An essay entitled "Causes of Emigration" originally published in the *Independent Chronicle & Boston Patriot* (September 13, 1817) discusses what were perceived to be the reasons why New England citizens left their Yankee homeland for the west. "A writer in a late *Worcester Spy*, enumerating the causes of emigration from this part of the country to the west, mentions, as the chief, the embarrassments of our commerce, the sterility of our soil, and the coldness of our climate. Two of these always existed, and the third will alter for the better." One conjectures that the author had in mind the climate and the soil as the conditions that "always existed," while the state of the New England commerce in the second decade of the nineteenth century was bound to improve. The economic

conditions of New England, especially following the War of 1812, were far from stellar.

Zerah Hawley, a Connecticut native and Yale graduate in the Class of 1803, lived for a time in the Western Reserve. He appears not to have been impressed with what he witnessed in these western lands. In a monograph on immigration to the west published in New Haven in 1822, Hawley has the following advice to those considering a movement to the west:

To those who are desirous of relinquishing the privilege of the Atlantic States, for the sake of removing to an unsettled part of the country, it is my advice that they should stop in the Western part of the state of New York, in preference to going any farther West.

Hawley provides one of the reasons for this advice, which relates to the nature of the soil in western New York State compared with what one finds in the Western Reserve:

From a knowledge of the fertility of the soil of that State, I am convinced they will find none better farther West; and in that part of Ohio, called the Western Reserve, or New Connecticut, I am well assured, that the soil is not in general, of more than half the intrinsic value of the new lands in New York.

The quality of the soil was of crucial importance, for as one commentator noted: "The great business of the state is agriculture, aided by such branches of mechanism as tend to support that important branch." A twentieth century commentator writing on the qualities of living in the Western Reserve in the early nineteenth century referred to what he called "the wasteful nature of frontier agriculture." One might surmise that this apparent "wastefulness" was due to the vast open spaces in parts of the Western Reserve that revealed more land to be cultivated than one would ever have dreamed possible while sequestered in the tightly fitted nature of old New England.

Of course, there are substantially differing judgments regarding the nature of the soil in Ohio. One commentator wrote in 1807: "The earth everywhere is of a deep rich soil, covered with heavy growth of timber, and exceedingly adapted to the growth of grass, hemp flax, wheat, rye, Indian corn, tobacco, &c. &c." There are several references to the rich black soil. Accordingly, the references to the poor quality of the soil in Ohio appear a bit far-fetched when considered with other references in this book. An 1805 reference indicates that "the strength, the depth and fertility of the soil are very great," with the further comment: "The soil is generally loam and clay, with mixtures of sand." These statements appear to have been written to assist in attracting more emigration from Connecticut to the

Western Reserve.

The Black Codes

One realizes that this period of American history was certainly antebellum. One account discussed in this account of the Western Reserve considers that Ohio is not a slave state. Nonetheless, the author also indicates that Ohio is what the later twentieth century would refer to as a segregationist state. The following passage express dramatically this harsh condition:

The Emigrant may assure himself that he shall not hear the "smack of the whip, and the responding cry of slaves" when he arrives in Ohio. . . . I wish the laws respecting free blacks in Ohio (provided) as much satisfaction; but unless the following section has been repealed of late, it remains a foul blot upon the Statute Book. "That no black or mulatto person shall hereafter be permitted to be sworn or give evidence in any court of record or elsewhere, in this state in any cause depending on matter of controversy, where either party of the same is a white person or in any prosecution which shall be instituted in behalf of the State against any white person."

One usually considers that such repressive laws were found only in the southern slave states; however, this New Englander writing this passage, probably

an abolitionist, certainly pulls no punches when he describes this horrific condition of second class citizenship for non-white persons within the confines of Ohio. One wonders how these laws affected the daily lives of Granville inhabitants, where at this time the controversy over abolitionism or Colonization had been brewing. This author goes on with the following judgment:

The existence of such a law as this indicates a state of feeling towards the free people of colour for which no apology can be made; and which cannot but manifest itself in ways alike disgraceful to the white, and injurious to the black population.

The historical backdrop for this discussion are two pieces of legislation: The "Fugitive Slave Act of 1793" and the "1850 Fugitive Slave Act." These laws gave the states — and in 1850 the federal government — the power to capture escaped slaves and return them to their rightful owner. The argument given was that these laws protected the "property rights" of the slave-holder. The 1793 act provided the legal means by which the government could pursue and capture an escaped slave in any state or territory for return to the slaveholder.. The 1850 Fugitive Slave Law required government officials to assist slave catchers in apprehending fugitives within the state. This 1850 statute appears to have been an appeasement to the southern slave-holding states. What is interesting,

however, is that this 1850 statute appears to have backfired; the abolitionist movement grew stronger and the Underground Railroad became more traveled.

What is interesting and rather paradoxical is that the Articles of the New England Confederation, of which Connecticut was a member, contained a Fugitive Slave Ordinance as early as 1643. This act read as follows:

It is also agreed that if any servant run away from his master into any other of these confederated Jurisdictions, that in such case, upon the certificate of one magistrate in the Jurisdiction out of which the said servant fled, or upon other due proof; the said servant shall be delivered, either to his master, or any other that pursues and brings such certificate or proof.

Hence the state of Connecticut did not, by any means, have a "purity of heart" condition regarding this set of issues. Furthermore, it was not until 1854 that Connecticut adopted what has been called the "Personal Liberty Laws."

Certainly Granville was a minor station on the Underground Railroad; yet was this assistance for escaping slaves from the South provided by only a handful of Granville residents? How strongly held was credence to these kinds of laws? Certainly a topic for another time. It is, however, a historical fact that in 1841, in

the Old Academy Building, Judge Samuel Bancroft decided that there were constitutional irregularities in the Ohio Black Codes and therefore set free an escaped slave who had been apprehended by a bounty hunter in Newark.

Land for a College in the Western Reserve

Within this collection of texts, there are several references to land being set aside for colleges. It is unclear if anything developed from these aspirations. One diary from this time written by Rev. Thomas Robbins and begun in 1803 contains the following note: "(I) assisted in writing a notification of the incorporation of trustees for a college in this country, which was sent to Connecticut for publication." A later entry in this diary notes the following: "Afternoon rode to Smithfield. Some expectation in this settlement of obtaining the college which is to be established in this county." In 1812, the Massachusetts and Connecticut Missionary Societies sent two clergy persons on an extended tour of the South and the West in order to determine the "religious and moral state" of those regions. Their report was published in 1814. There we find this interesting passage: "In this State (Ohio), places have been designated for three Colleges; one in New Connecticut The building which was erected for the purpose of a College in New Connecticut has been destroyed by fire." Fire was, of course, the scourge of nineteenth century rural American

institutions. However, the author tells us nothing about where these three colleges were to have been located.

This concludes the second installment of a discussion of glimpses of Ohio as seen through the settlers who migrated to the Western Reserve from Connecticut. The third segment of this four part series will concentrate on the role of the Land

Speculators and the advertising pressure exerted on the New England farmers to pack up their belongings and head for the Buckeye State.

Anthony J. Lisska is Maria Theresa Barney Professor of Philosophy at Denison. He is the former editor of the Historical Times and was one of the publication's founders.

Go west and lose your manners?

Zerah Hawley, a Connecticut native, graduated from Yale in 1803. He subsequently practiced medicine until 1820, when he set out the Western Reserve, tarrying more than a year there. He was not impressed by what he encountered.

He wrote the following letter to his brother on February 5, 1821.

Dear brother,...

... In general, the manners of the inhabitants are very rude and uncultivated. To this remark there are a few exceptions, though not numerous. But to be more particular, when any man or boy enters an house, he does it almost invariably with his hat on, and forgets to take it off his head during this day, unless you ask him, and then generally excuses himself from so doing, by saying, "It is no matter about it"....

When the person is seated, it is as likely

as any way, even if he come on urgent business, that he will say nothing for the space of half an hour, and less to answer a question, laconically, by the monosyllables, yes or no, and many times you have to learn his business by asking it directly....

When persons have got within the door, it is common for them to stand as near it as they can, till they are invited forward, staring wildly upon every article in the house, some, especially of the children, turning quite round to see if there is nothing behind them, which they have not already discovered....

When females enter a room, it is in much the same manner, frequently coming in without knocking, especially on the Sabbath after meeting, when half a dozen come in upon you without any previous notice, or being bid to enter, huddling in and standing behind each other, till you have time to dispose of them in some

orderly manner....

One custom in particular I shall mention, what cannot be denied or excused, which is very indelicate, and has a very demoralizing tendency. It is this. Sleeping promiscuously in one room. In almost every house, parents and children, brothers and sisters, brothers and sisters-in-law, strangers and neighbors, married and unmarried, all ages, sexes and conditions, lodge in the same room, without any thing to screen them from the view of each other....

This may be considered as one great step towards a state of barbarism, and is a rapid approach to the custom of our savage brethren of the wilderness, to sleep without ceremony around the fires of their cabins....

People here possess a great share of curiosity, especially in one particular, i.e. a great desire to be acquainted with the business of others; so much so, that anything uttered in a matter supposed to be secret, will, somehow or other, be

known in a few days time to almost every individual, in a dozen towns, and you are wholly at a loss to determine in what matter, the information could have been communicated....

... I never knew, so far as my recollection serves me, a person in haste. All appear at ease, whether their business drives or not, and it is a notorious fact, that people (in many towns) are very deficient in industry. It is not an uncommon circumstance, but happens to many, I believe, every year, that a part at least, of their pumpkins, corn, and potatoes, remain in the fields until snow falls, and thus are lost, for the want of a little more industry....

FOOTNOTE: From Zerah Hawley, *A Journal of a Tour through Connecticut, Massachusetts, New-York, the North Part Pennsylvania and Ohio, Including a Year's Residence in that Part of the State of Ohio, Styled New Connecticut or Western Reserve* (New Haven, 1822)

Old Colony Burying Ground restoration continues Saturday, June 7 - you can help!

All hands on deck for volunteer help in the Old Colony Burying Ground! Contribute a few hours and help us preserve Granville's historic cemetery. Volunteer Day is Saturday, June 7, starting at 9 a.m. with coffee and baked goodies. Volunteer jobs include stone-washing, gardening, landscape clean-up, and (for those who like to dig and lift) assisting

stone preservationists Jim & Minnie Fannin on stone restoration work. Updates to come... to be sure you're on the information list, please email or phone Lyn Boone. Lyn's email is BooneL@Denison.edu, and her phone is 740-587-4728.

And thanks to everyone who makes this project possible!

2013 GIVING CIRCLES

The Granville Historical Society recognizes with gratitude the following individuals and organizations who made gifts in 2013

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