



History of Early Dublin Churches

Published by the Dublin Historical Society, 1985

Preface

One of the activities of the Dublin Historical Society is to collect, preserve and present to its members and friends, information on the history of our village. Certainly, our churches make up a very important part of this history. Most of the ancestors of present Dublin residents were immigrants from other parts of the world who came here looking for religious freedom, as well as opportunities for a better way of life.

While historical truths do not change, our knowledge of history expressed in writing or orally, may change. As we learn more factual information about past events and attitudes, we are able to put together a more true history. One of the biggest difficulties in trying to assemble an accurate history is that at times we find written statements on some detail which seems to contradict other written statements on the same detail.

We also realize that there are many interesting stories about early Dublin Churches which have not come to our attention. In all probability, this history will be re-written some time in the future, so if any reader has information or stories which should be included, we shall appreciate receiving them.

Today, in 1985, there are many more churches in Dublin than the six listed in our history. But when does a church record deserve to be called history? In this publication we arbitrarily set 1935 (churches built 50 years ago) as a cut off date.

Many people, in fact far too many to list, have contributed information which has been used in this brief history of churches

in the Dublin Community. Our sincere appreciation is expressed to each and every one of these.

Respectfully submitted,
Emmett H. Karrer

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Chapter 1

Christie Methodist Church

As early as 1807 there were enough families in the Dublin area who were of the Methodist-Episcopal faith that they organized to establish a church. For the first several years they met weekly in the homes of members in the village. Records show that for many years, they met in the home of George and Mary Ebey. After Mrs. Ebey's death in 1815, meetings were held in the home of Ludwick Sells.

The church was formally organized in 1812. Members of this group included Benjamin Grace and wife, Catherine; Daniel Brunk and wife Peggy; George and Mary Ebey; Mr. Sherlock and wife; Peter

Millington and wife; Benjamin Britton and wife; Isaac Grace and wife; Robert Byrd and wife; and several others. Both Benjamin Grace and Daniel Brunk were itinerant ministers or so called "circuit riders", who maintained residences in Dublin.

In 1837 Mr. and Mrs. Daniel Wright gave to the Methodist church organization a lot on South High Street in Dublin, now identified as 155 South High Street, for the purpose of building a church. A stone building was constructed. The Wrights asked that the church be named in memory of Mrs. Wright's father, Reverend John Christie, who had died in the typhoid epidemic that struck Dublin in 1823. The church was officially named the Christie Methodist Church.

In 1868 the stone church walls were covered with brick and, with new windows installed, gave the appearance of an entirely new brick church building.

The membership of the Christie Methodist church remained so small that they could never afford a fulltime pastor and generally shared an itinerant minister serving three other churches in the northwest part of Franklin County.

Records show that Mrs. Dell Board played the organ in the Methodist church for 42 years. Her daughters, Edyth and Verta, served as janitors in the church for many years, keeping the church clean, building the fires in two stoves, carrying out ashes, carrying in coal and caring for the kerosene lamps. Their salary for this work was \$25 per year. The church continued under these general operating conditions until demolished by a cyclone (which today would have been called a tornado) in 1912.

The bell for the church had been cast by the Buckeye Bell Foundry of Cincinnati and weighed approximately 500 pounds. After the cyclone, the bell was kept in storage by the Dublin Community Church until 1929 when it was donated to a new Methodist Church in Columbus, North Dakota. According to news reports, this Columbus is within sight of the Canadian border, a relatively short distance east of the Montana state line.

In 1930, the Ohio State Building Inspectors required that the Dublin Community Church provide emergency exits to supplement the front door of the Sanctuary. Two doors which had been preserved from the original Methodist church building were used to serve this purpose. These doors served for many years in the Community Church.

Chapter 2

United Presbyterian Church of Dublin

The Presbyterian Church was established almost entirely by the Charles W. Mitchell family. The first service was held in the year 1817 in the Mitchell's log cabin home approximately a mile north of what is now the center of Dublin. Their service was conducted by Reverend James Hoag who was then Pastor of the Presbyterian Church in Worthington.

The Mitchells, Charles W. and his wife Jane Robinson Mitchell and their family of six sons and three daughters, came to the Dublin area from Westmoreland County, Pennsylvania in 1815. They traveled by flat-boat down the Ohio River, up the Scioto River to Chillicothe and then by wagon to the Dublin area. They first built a log cabin on the west bank of the Scioto River about where the U.S. 270 outer belt now crosses the river. In 1822 the Mitchells built a new frame two-story residence next door to their cabin. This house is still in excellent condition and for many years has been the home of the George Quillan family.

The church was formally organized as a church body in 1827. Among the founding members in addition to the Mitchells were the Johnsons, the O'Hares, the Donaldsons, the Eisenbergs and others.

On August 7, 1850, property was purchased for the church in Dublin. This property, known as lot number 147, was located on the west side of North High Street on the second lot south of the one then occupied by the Christian Church. This property was

deeded from E.M. and Marilla Pinney to William Mitchell, James Donaldson, Charles Mitchell, John Reed and Samuel S. Davis, as Trustees for the Old School Presbyterian Church, for a consideration of \$40.00. The deed was recorded on December 27, 1857.

A frame church building was then erected of rather substantial proportions with Gothic arch windows, three on each side. Plain glass was used in the windows. The pulpit was at the west end of the church.

Hitching posts were arranged for horses to be tied along the north side of the alley (which was on the south side of the church.) In back of the church were a number of covered stalls for the protection of the horses of families who got there first, or which possibly were reserved for certain families. The only means of land travel in those days was, of course, by horse and buggy or surrey in the summer, or by horse drawn sleighs in the winter, or on foot.

Membership in the Presbyterian Church increased rather slowly and by 1890 there were only about 60 members. Among these we have records of Mr. and Mrs. F. P. Goble, Mr. and Mrs. Joseph Thompson, Dr. and Mrs. Seeds, Dr. and Mrs. Lewellyn McKittrick, and Miss Addie Davis.

The practice of sharing a minister with the Worthington Presbyterian Church continued. He preached a sermon in Worthington in the morning and in Dublin in the afternoon each Sunday. One young lady who attended these summer afternoon services indicated that on a warm summer afternoon, the long sermons and prayers were endless "hell fire and brimstone" and were a little bit difficult for a girl to take.

The church apparently continued at approximately this same pace with no fulltime minister until its destruction by cyclone in 1912. The bell of the Presbyterian Church, made entirely of brass by the Menelly Brothers Foundry at West Troy, New York, was given to the Mitchell family in 1867. Its cost was reported to have been \$500 and was the largest bell in any of the Dublin churches.

After the cyclone in 1912 when the church was disbanded, the bell was given to the Presbyterian Church in Worthington and still serves that church.

Chapter 3

Mount Zion United Brethren Church

A United Brethren Church was built in 1846 on the east side of Ashbaugh Road in the north part of Washington Township, Franklin County just south of the Delaware County line. Our information on this church is rather meager. What we have is as follows:

At first logs were hewn with the intention of erecting a log structure. This plan was changed and the logs sold. A frame building was then put up. William Warner was an active member of the church and in charge of erecting the building. Other recorded contributors to the construction were Cyrus Ashbaugh and his wife, and Henry Karrer and his wife. The church building was erected on somewhat of a knoll of ground which is the highest point of land in Franklin County, Ohio. The church building burned in 1915 and was never rebuilt.

A cemetery which was established just north of the church remains. Names on tombstones give us some clues to membership of the church. These included: Cyrus Ashbaugh, died 1865; Ellen Glick, died 1867; Alexander Latham, died 1868; Isaac Artz, died 1873; Orthaline Schofield, died 1880; Lucinda Latham and John Baugh.

In one part of the cemetery there are four similar tombstones standing side-by-side, all marked with date of death as February 17, 1863. Names on the stones are Fletcher W. Dulin, age 27; John Bowersmith, age 18; John Baighly, age 38; and Mr. McCaulley. The story is that these young men were itinerant workers on a sawmill which was powered by a steam engine. On the above mentioned date the engine boiler blew up, killing all four men.

Ashbaugh Road was only a mud road and travel was quite difficult by horse drawn vehicles during much of the year. Stories have it that whenever weather permitted, Sunday school (or Sunday services) were held every Sunday morning. Only occasionally was an itinerant minister available for formal church service.

In this heavily forested land with rolling terrain, wild fruit seemed to grow in abundance, and many stories are told of ice cream and strawberry socials and similar events. The church thus did serve as a focal point for social activities of the community.

Chapter 4

St. John's Evangelical Lutheran Church

It was during the years of 1850-1854 that a rather large number of German settlers arrived and established their homes on the very fertile farmland just west of Dublin. In their daily association with one another, they soon learned that they were mostly of the same faith and that all shared a fervent desire to have a servant of God who shared their religious view and minister to their spiritual needs. In order to fulfill this wish, they, in 1854, appealed to the Reverend F. Nuetzel, pastor of the St. James Lutheran congregation at Whittenberg (sic), to help organize their own church.

At first, Pastor Nuetzel conducted the services at the different homes. However, in the following year, 1855, a congregation consisting of the following charter members was organized: Abraham Horch, Jacob Horch, Christian Wolpert, Philip Wolpert, Michael Karrer, John Karrer, and Samuel Poulis. In their first congregational meeting, it was resolved to erect a house of worship.

A one story brick building was built on the east side of Avery Road about one mile north of Rings Road. The little church was dedicated in 1856. A cemetery was located adjacent to the church. While the church building is long since gone, the cemetery is still there and well-maintained.

By 1896 the membership of the church had grown so large that a new and larger building was needed. Land at the southeast corner of the intersection of Avery and Rings Roads was donated for this purpose. The new brick church was completed and dedicated in 1900. In 1906 a parsonage was built immediately east of the church.

Until this time all of the church services had been conducted in the German language. However, many of the children in the community had now grown to be adolescents or young adults and preferred to speak English. It was decided to conduct services alternately in German and English. In 1918 with the starting of World War I, it was decided to conduct all services in English only.

In 1945 the church building was expanded by excavating a basement for use by Sunday School and other activities. In 1967 a new educational unit with a large meeting room, kitchen, and Pastor's study was added as a wing to the southeast corner of

the original sanctuary. In May of 1950 a pipe organ was installed and dedicated.

Pastors who have served the congregation are as follows:

1855-57	F. Nuetzel
1857-62	H. Bauer
1862-91	Henry Horst
1891-93	Theodore Horst
1893-1905	E.A. Brueggemann
1905-12	H.C. Siegert
1912-19	Theodore H. Henkel
1919-22	O.H. Linnemeier
1922-67	E.H. Joost
1967-74	George E. Mennen
1974-75	vacant
1975-79	Victor A. Kurz
1979-	Gerald P. Heimlich

Chapter 5

Dublin Christian Church

From information which we have found, it appears that the 'spark plug', or the individual most responsible for getting the Christian Church organized in Dublin, was John Shields. Shields was an Irish immigrant employed as a surveyor by the government in laying out lands in the Virginia Military Land District.

It must be remembered that prior to the Revolutionary War, Ohio did not exist. After the War the land north and west of the Ohio River was purchased by the United States as part of the Northwest territory. A portion of the land was designated as the Virginia Military Land District, and soldiers who had fought in the Revolutionary War were given tracts of land in this area as compensation for their service to the Country.

Story has it that about 1800, John Shields was with a surveying party which camped on the west bank of the Scioto near a large spring while surveying the surrounding territory. Shields recognized that this would be an ideal location for a town. Not only was there an ample supply of good drinking water, but the river was between limestone cliffs, prohibiting a flood of the town. The limestone was of excellent quality for building purposes. Only a short distance back from the River were glacial moraines containing sand and gravel and pits of excellent clay. All of the area was covered with heavy woods of large trees.

In addition, the location of this spot was such that it was at the intersection of the two main travel routes across Ohio at that

time. The north-south route extended from the Ohio River at Portsmouth up the Scioto to its headwaters and then across to the head waters of the Sandusky River and on into Lake Erie. The main east-west artery of travel was from Fort Duquesne (now Pittsburgh) across the state through Granville to Greenville which had been a French settlement on the upper Maumee River. With all of these advantages, Shields put a marking of a town on his map and called it Dublin, in honor of his place of birth, Dublin, Ireland.

In 1810, a Mr. John Sells bought a portion of land from what had been the Holt tract of the Virginia Military Land District and had a town platted. This town site was on the west bank of the Scioto just above the spring. John Shields was the surveyor in charge of laying out the original map of Dublin including lots, streets, alleys, etc.

In 1811, Shields, having built a home in Dublin, was a leader in getting the Christian Church organized. Among the early members of the Christian group were the Daniel Brunk family, who were previously members of the Methodist Church, Benjamin Britton family, John Sells family, Jacob Pawpaw family and others. Benjamin Britton was the preacher in the church.

For the first several years, meetings were held in private homes. Most of these, of course, were log cabins. In 1821 Daniel Brunk donated land at which is now the northeast corner of Bridge and High Street in Dublin on which a stone building was built for the Christian Church. In 1844 a larger stone building was constructed for the Christian Church. This structure was on the west side of High Street on a lot now identified as 53 North High Street. The building, without its church steeple, still stands.

None of the early churches in Dublin had a sufficient membership to afford a full-time minister. Consequently, all pastoral duties were furnished by itinerant ministers known as "circuit riders", who would travel from one church to another, generally staying several days or even weeks in one area before moving on. The circuit rider performed double duty, that of a preacher and book seller. Generally, after preaching his sermon to a group, he would pull a number of books out of his saddle bag which were sold to parishioners. This book selling plus free meals and lodging were the only means of support for these

circuit riders.

A powerful force in the early development of the Christian Church in Dublin was an itinerant pioneer preacher, Isaac Newton Walter, who traveled much through Ohio as well as into Indiana, Pennsylvania, and Virginia.

Born in Lee's Creek, Highland county, Ohio, January 27, 1805 to Quaker parents, Isaac Newton Walter had, even as a child, demonstrated a certain quality that made him perfect for the pulpit. At the age of 18 years, he was "saved" at a revival meeting near his home and shortly thereafter realized that his mission on this earth was to preach the everlasting gospel. In 1825, two years after his conversion, Water was ordained to the Christian ministry by the laying of hands of those who had preceded him in the priestly office.

In his travels, Mr. Walters so much liked Dublin, that in 1826 he established his home here.

Indicative of Isaac Newton Walter's ability is the fact that in 1834 he accepted a call to become the pastor of the first Christian Church of New York City. During the next seven years, Walter preached from the pulpit in New York, but also continued traveling as a circuit rider along the eastern seaboard. By March, 1841 Walter once again returned to Dublin and built a handsome two story stone house that still stands at 37 South Riverview. The house was constructed of limestone rubble (sic) with stone quoins at the corners. The structure was built in an architectural style that was popular at that time and is still in good condition.

Reverend Walter was a meticulous note keeper and during his thirty years of ministry as a circuit rider recorded traveling a sufficient number of miles to gird the earth six times. He crossed the Allegheny mountains fifty times, preached more than 8,243 sermons, attended 1,829 funerals, married 1,052 couples, baptized 23,392 converts and received 8,971 into church membership. Reverend Walter is quoted as saying in 1828 that:

"Some day all of the good Christians of Dublin will get together."

Prophetically 85 years later in 1913, they did.

In 1877 a new building was constructed by the Christian Church on the south side of

the main street leading west known as Post Road or Bridge Street in Dublin and on the east edge of the IOOF (International Order of Odd Fellows) cemetery which had been established a few years earlier. The church was built of brick made in Dublin from clay in a nearby pit. Lime for the mortar was made from local limestone which outcropped along the river. Sand for mortar was obtained from a glacial moraine south of the church building site. Both brick and lime were fired with wood from the forest which still covered much of the surrounding area. Heavy timbers for the roof trusses and floor beams were cut from local forests. Labor was largely donated and the total cost of the structure is reported to have been approximately \$2,000. The building was completed and dedicated on December 23, 1877 and still serves as the sanctuary of the Dublin Community Church.

The women of the church, as has perhaps always been rule in most churches, had a leading part in seeing that things were done. From a secretary's record book we find on the opening page the following wording:

"Dublin, Ohio April 26, 1877. Resolved that we the undersigned ladies of the Christian Church have this day formed ourselves into a committee for the purpose of holding monthly gatherings to be known as the Christian Social Enterprise, and that the proceeds shall be expressly used for furnishing the new Church. Resolved that Mrs. Jennie Steinbower be elected secretary and Mrs. Sally Tuller, treasurer, which carried."

The following women are listed as having participated in this meeting: Mrs. A. Chapman, Mrs. F. Sells, Mrs. Y. Hutchinson, Mrs. Hoag, Mrs. S.E. Evans, Mrs. S. Evans, Mrs. H. McLellan, Mrs. R. Smith, Mrs. J. Buckley, Mrs. I. Morgan, Mrs. D. Peck, Mrs. Sally Tuller, and Mrs. J. Steinbower.

It must be remembered that in this time, 1877, Dublin was a small country town and there were few public social events to hold people's interest other than those provided by the churches. It appears that this social club (Christian Social Enterprise) accomplished its mission of earning money primarily through monthly "socials".

Each month a committee of five persons were named to bake cakes and make arrangements for a social. The minutes show that for the first social held May 3,

1877, Mesdames J. Sells, A. Chapman, J. Buckley, E. Evans, and S.E. Evans each were assigned to provide cakes. In addition to cakes, they obviously had homemade ice cream as in each monthly list of costs are various ingredients require for the ice cream including ice, vanilla, salt, and sugar. Presumably the milk or cream was furnished free. In some of the monthly reports there was an item of 50 cents for a boy to "crank the ice cream freezer."

For the Social held May 23, 1877, expenditures and income were listed as follows: paid to E.W. Tuller for sugar \$1.25, paid baker for candies \$4.64, paid to W. Coffman for ice and vanilla \$1.75. Gross income \$29.23, net income \$21.58. The monthly socials appear to have been continued through November and began again the following May. During the summer season, the menu was varied by some times having strawberries and other fruits in addition to cake and ice cream.

As part of what might be considered social life of the community, the churches made a special event of Christmas. Each church had a Christmas tree decorated with homemade ornaments, popcorn on strings and real candies. An interesting comment from a young lady who lived in Dublin as this period was that while she preferred the Christian Church program, she never joined that church because it forbade dancing and card playing.

In 1884 on April 1, at 7:30 p.m., a cyclone struck the church building tearing off the bellfry and part of the roof. The bellfry was carried all the way to Indian Run. Reconstruction and repair of the building was started immediately and completed in July of that year.

Another interesting note from the records of this early congregation was that in 1897 a "Ladies Aid Society of the Christian Church of Dublin" was formed. Charter members listed were Sarah Tuller, Samantha A. Corbin, M. Gennie Steinbower, Pearl Hodges, Bettie A. Sells, Katie Ann Corbin, Amy Wing, Sora Wing, Nettie R. Cook and Eva M. Thomas. We assume that by this time the "Christian Social Enterprise" club had ceased to exist.

Quoting directly from the records of 1897, "...the objective of the Ladies Aide Society was to promote Christian fellowship among members, increase their mutual acquaintance and make them more united in their

labors for the church—socially, spiritually, and financially.”

“Dues were set at 5 cents per month, or more if they wished.”

The Society met the second week of each month at the home of a member. They would sew for their hostess until 3:00 p.m. and then have their business meeting. A hymn would be sung, a chapter from the Bible read, and some members offered prayers. Then business was terminated.

Mostly they quilted and sewed carpet rags for rug making. They made money also by selling ice cream and cake (for 10 cents) in one of the stores in Dublin and operated a lunch stand on the 4th of July and on election day. By September they had saved \$54.36 and paid the remaining balance for the repair of the bellfry.

Chapter 6

Dublin Community Congregational Church

On Sunday, June 16, 1912 at 12:40 p.m. another cyclone struck Dublin. The timing was such that all persons who had attended Sunday School or Church services in the Methodist, Christian or Presbyterian churches had just had time to get home safely. This time, the cyclone first struck the IOOF cemetery just west of the Christian Church, toppled over or destroyed some 50 tombstones and then apparently bounced and split into two funnels, one of which veered to the south and almost demolished the Methodist Church while the other swung to the north and extensively damaged the Presbyterian Church. Interestingly, the cyclone bounced over the Christian Church doing no damage at all to this building. No other buildings in Dublin were seriously damaged and no one was killed or injured.

In the decade preceding the cyclone, the total membership of each of the three churches in Dublin was so small that none of them could afford a fulltime minister. Because of this situation, there had been considerable talk of combining the three churches. However, certain individuals in each of the three denominations refused to join either of the other two. After the cyclone, many people concluded that the Good Lord was trying to tell them something and they finally did get together to establish one community church. After the cyclone, The Christian Church immediately

opened its doors to the two sister churches for union services.

Minutes of the meeting of the members of the Christian Church on June 25, 1912 tell the story.

“The church met in business session at eight o’clock at the call of the trustees, at the home of Mrs. S.H. Davis, with Ira Snouffer-chairman.

Members present:

Mr. and Mrs. F.F. Wing
Mr. and Mrs. Marion Frantz
Mr. and Mrs. F.D. Corbin
Mr. and Mrs. John Sensel
Mr. and Mrs. Ira Snouffer
Mr. and Mrs. Faye Leppert
Allie Orr
Nannie Orr
Katie Weber
Jennie Coffman
Clara Brelsford Hill
Laura Sells
Amanda Davis
Eva Thomas
Francis Martin
Emory Bills
Nell D. Tuller
Annie Eberly

“The object of the meeting was to consider the consolidation of the three churches, the Methodist and Presbyterian buildings having been ruined by the tornado which visited Dublin, Sunday, June 16, at 12:40 p.m. The Christian Church having escaped, opened its doors at once to the two sister churches for union services. The chairman called upon each member present for his opinion upon the subject of uniting and changing the name of Congregational. Each one expressed his views most vividly, and all wish to do the best for our entire community. Mr. Frantz, explained very clearly how we (the Christian Church) are protected by the conference and the power it has over the church building and the property. He also suggested that Reverend Burnett, from Dayton, Ohio should come and give us a talk. A motion was made that the secretary should write him and see when he could come.

“On motion the chairman called for a rising vote for all members who favored the movement of all the churches of Dublin uniting and becoming Congregational. It was unanimously carried in favor of uniting. All present voted for it, but one. On motion each member’s name present should

be enrolled upon the minutes of the meeting. No further business, adjourned.

Nell D. Tuller, Secretary”

A few weeks later, Dr. Washington Gladden of the First Congregational Church of Columbus was asked to speak at a joint meeting of all of the members of the three churches in Dublin. Dr. Gladden’s report tells the story.

“A delegation from Dublin came to see me and I went over one Sunday afternoon and preached for them. The Christian Church was well filled; it was the largest congregation they said that had been in a Dublin Church (except for funerals) for a great many years. The sermon tried to set before the people the reasons why three churches should be one. It was pointed out that the maintenance of three had been utterly impracticable; they had no adequate pastoral service; that each of the three was too weak to command the respect of the community; and that all of the churches would have to be assisted by missionary aid. On the other hand, united, they could have one strong self-supporting church with a resident pastor. A church that would be the social center of the community. It was suggested that there were probably a good many people of substance and influence in the neighborhood who had never belonged to any of their churches, but would very promptly and gladly come into such a church. What the name of the church should be was unimportant; it was only important that they should come together in one church and that it should be connected with some of the Christian denominations.

“It was a good thing for our community, for the people in it, for its homes, its schools, and its morals to have religion represented in a way which commands attention and respect. There is a chance for you to greatly improve your community by settling this question before you in the right way.”

And so it was on March 4, 1913, the three churches officially joined together as the Dublin Community Congregational church. On that first Sunday, two hundred and twenty-eight people, more than the combined total membership of the three now defunct churches, joined the new church in a confession of Faith.

Charter members of the Community Congregational Church of Dublin, Ohio:

Armistead, Mary E.
 Armistead, Robert R.
 Artz, Bertha L.
 Artz, John A.
 Artz, Louise (Mrs.
 Howard Orr)
 Barger, Ella L.
 Barger, G.M.
 Barger, Josephine
 Bates, David S.
 Bates, Martha D.
 Bates, Vina M.
 Billingsley, Clyde H.
 Billingsley, Lida R.
 Billingsley, Minnie
 Billingsley, R. Jennie
 Billingsley, W.C.
 Bills, Carrie
 Bills, Emery
 Bills, Lucinda
 Blackford, Mina M.
 (Mrs Lee Gordon)
 Bonham, E.A.
 Bonham, Frances
 Boord, Dell
 Boord, Edythe (Mrs.
 David Miller)
 Bower, Earl
 Bower, Edith (Mrs.
 Elmer Freshwater)
 Bower, Harry
 Bower, Libbie
 Braumer, Mary D.
 Brelsford, Clara
 Brittingham, Louis E.
 Brown, Susie
 Butt, Dora
 Butt, Jessie
 Butt, Perry
 Chapman, Albert
 Chapman, Emerson L.
 Chapman, Lydia
 Chapman, Homer
 Clark, Margaret
 Coffman, Clark
 Coffman, Jennie S.
 Coffman, Laura
 Coffman, W.W.
 Conine, Beatrice Alice
 (Mrs. Frank Walker)
 Conine, Harvey
 Corbin, Amanda

Corbin, H.D.
 Cosgray, Janet
 Cosgray, Michael
 (Mrs. Curry Dort)
 Cosgray, Moses
 Cowgill, Minnie (Mrs.
 Minnie Dougherty)
 Davidson, Ida
 Davis, Alexander
 Davis, Amanda S.
 Davis, Anna
 Davis, Bertha Dun
 Davis, Byron
 Davis, Ethel
 Davis, Fred
 Davis, Lavonia
 Davis, L. Ruth
 Davis, Lucile
 Davis, Luke
 Davis, Martha
 Davis, Mary J.
 Davis, Ossa
 Davis, Rutherford B.
 Davis, Shell P.
 Davis, Mrs. Stanley B.
 Dominy, Anna M.
 Dominy, Eleanor (Mrs.
 Charles W. Lewis)
 Dominy, Newton J.
 Dominy, Ruthella (Mrs.
 H.W. Termeer, Sr.)
 Dun, Charlotte (Mrs.
 E.S. Shoemaker)
 Dun, Fay A.
 Dun, Walter A.
 Eberly, Alice M.
 Eberly, Anna
 Eberly, Eli T.
 Eberly, Verta B.
 Eger, Daniel
 Eger, Rosa
 Evans, Adelia (Mrs.
 Harvey Conine)
 Evans, Lizzie G.
 Freshwater, Cyrus
 Freshwater, Mary Jane
 Fry, Nannie Orr
 Garrison, George W.
 Garrison, Mrs.
 George W.
 Glick, E.M.
 Glick, E.Z.

Hall, Ethel (Mrs.
 Hercel Cundiff)
 Holt, Oscar
 Houck, Lena
 Hutchinson, Anna
 Hutchinson, Anna E.
 Hutchinson, Edna S.
 (Mrs Henry Leppert)
 Hutchinson, Hetta
 Hutchinson, Ina
 Hutchinson, Lunna J.
 Hutchinson, George T.
 Jenkins, William
 Judson, Hiram
 Karrer, Henry
 Karrer, Ralph
 Karrer, Sevilla
 Leppert, Aldena L.
 (Mrs. Harold Lauer)
 Leppert, Benigna
 Leppert, Bertha May
 (Mrs. Earl Headlee)
 Leppert, Charles C.
 Leppert, Elizabeth
 Leppert, Ethel
 Leppert, Fay
 Leppert, George
 Leppert, Gladys T.
 (Mrs. Sam Geese)
 Leppert, Gladys V.
 Leppert, Imogene
 Leppert, Leatheona
 (Mrs. Lawrence
 Heath)
 Leppert, Louise (Mrs.
 Chris Wolpert)
 Leppert, Susie
 McCoy, Esther (Mrs.
 Ray Geese)
 McCoy, James
 McCoy, Mary
 McCoy, Sara
 McKendrick, Amanda
 McKendrick, George
 McKendrick, Nelson
 McGurer, Anna
 McGurer, Ethel (Mrs.
 Don L. Baker)
 Malone, Teresa
 Martin, Anna
 Martin, Clara
 Martin, Forrest

Martin, Francis
 Miller, Charles W.
 Miller, C. Stanley
 Miller, James H.
 Miller, Mary E.S.
 Mitchell, Elsie
 Mitchell, Julia C.
 Mitchell, Luther
 Mitchell, Luther C.
 Myers, E.E.
 Myers, Mary (Mrs.
 Mary Aldendare)
 Myers, Smith
 Orr, Alice S.
 Orr, Edgar
 Orr, Howard
 Orr, Lillian G.
 Pendleton, Dorothea
 Pendleton, Eber T.
 Pendleton, Grover
 Pinney, Marella
 Pinney, Mary
 Price, Clara
 Price, Fern
 Price, Harry W.
 Price, J.W.
 Price, Mrs. J.W.
 Roop, Addie (Mrs.
 Addie Siebert)
 Roop, Alfred
 Roop, Harry
 Roop, Iva
 Roop, Martha (Mrs.
 Wesley Toops)
 Schobie, Sada
 Sells, Amiziah
 Sells, Florence D.
 (Mrs. Florence
 Bishop)
 Sells, Laura
 Sells, Lester
 Sells, Mary
 Sells, Ted
 Sensel, Lydia
 Sharp, Esther
 Smith, Alice
 Smith, Clara C.
 Smith, Frank C.
 Smith, Helen T.
 Smith, Lucy
 Smith, Madge (Mrs.
 Harold Shriver)

Smith, Marie Artz
 Smith, May Coffman
 Smith, Mattie
 Smith, Ralph
 Smith, William
 Snouffer, Bidwell
 Snouffer, Fannie R.
 Snouffer, Ira W.
 Snouffer, Wayne
 Temple, Addie
 Temple Anna
 Temple, Bessie
 Temple, Charles
 Temple, John
 Temple, Leana
 Temple, Virie
 Thomas, Alice E. (Mrs
 Alice Hare)
 Thomas, Charles E.
 Thomas, Mrs. Charles
 E.
 Thomas, Emma (Mrs.
 Paul Wolpert)
 Thompson, Charles L.
 Thompson, Florence
 Thompson, George T.
 Thompson, Mertie
 Thompson, Michael
 Thompson, Russell
 Tuller, Annie
 Tuller, Charles L.
 Tuller, Cora
 Tuller, Julia (Mrs.
 Robert Parnell)
 Tuller, Mary
 Tuller, Mary Ludwig
 Tuller, Nell D.
 Tuller, Sarah E.
 Walton, W.C.
 Walton, Mattie
 Wheeler, William
 Wilcox, Cecil
 Wilcox, Frank
 Wilcox, Hiram
 Wilcox, Lola (Mrs.
 Harold Hyland)
 Wing, Mr. Fred
 Wing, George
 Wright, Eliza
 Wright, Lyman

Reverend Byron Long was chosen as the first minister. W.C. Walton, the clerk, Luther Mitchell, the treasurer, C.W. Miller, Henry Coffman, Luther Mitchell, Emmett Bonham, Dr. L. McKittrick and George Wing were trustees. Ethel Davis and Adelia Conine were among the first deaconesses.

In 1915, realizing that they could now afford a full time minister, the church purchased for a parsonage the W.H. Davis property at what is now identified as the southeast corner of Bridge and Franklin Streets. The cost of the brick house and lot was \$2,000.

As the church building had no basement, heat was furnished by two large coal-burning stoves. One was located in the northeast corner and the other midway along the west wall of the sanctuary. In 1919 a small basement room was dug under the southwest corner of the building and a gravity type hot-air coal burning furnace was installed. In 1919 another improvement to the building was the construction of the balcony in the sanctuary. In 1923 the old acetylene gas lights in the church were replaced by electric lights. In 1928, to serve the need of ever-increasing numbers of Sunday school students a temporary wooden building, 16' x 36', was erected just south of the church.

Reverend Ralph Loomis, who was the Minister of the Dublin Community Church from 1927 through 1935, was a man gifted with unusual energy, leadership, and ability to motivate people.

During the first year of his pastorate in Dublin he started printing a weekly church bulletin. Recognizing the need within the community for better local communications, he expanded the weekly bulletin to include school and local general news. The name was changed to the Dublin Community Calendar. Reverend Loomis kept a complete set of these Community Calendars, and has donated the set to the

Dublin Historical Society.

Recognizing the urgent need for more space to house group meetings within the church, Reverend Loomis promoted the idea of excavating a full basement under the church.

The nature of the soil under the building, very hard dry clay, was such that the proposed work was safe from an engineering standpoint, so long as the excavation close to the old foundations was done by hand, with extreme care and each footing encased in reinforced concrete as quickly as possible.

Excavation was started on December 7, 1929. All work was done by volunteers, much of it by hand labor, pick and shovel, and wheelbarrow. Later as space for working room was opened, a belt loader was loaned by H.F. Belt of the Columbus Conveyor Corporation, and trucks with drivers were furnished by Mr. John M. Snouffer of J & L Snouffer Company. The excavated soil was hauled across West Bridge Street and spread in a field owned by Miss Ethel Artz. All hand picks were sharpened, as needed, by blacksmith W.M. Halpna, free of charge.

As the work progressed small amounts of dynamite were used at night to loosen a sufficient quantity of clay to permit hand loading on the conveyor belt the following day. Reverend Loomis took on the responsibility of driving to the quarry across the river each afternoon and bringing back only the small amount of dynamite needed for one night's explosion. He drove a model-T Ford with high-pressure rubber tires. One evening when he came back from the quarry, he was obviously quiet shaken and was very nervous. Upon inquiry he said that on the way back from the quarry with the dynamite in the back seat of his car, he blew out a rear tire. His first reaction, of course, was to think that the dynamite was exploding and that he was on his way

to meet his maker.

Each week in the Community Calendar Reverend Loomis listed the names of all men who worked each day and the quantity of dirt excavated. Early in January there were so many volunteers that there was not room for all to work effectively. To solve this gratifying dilemma, the Dublin area was divided into five districts: old Dublin, Northwest, Northeast, Southeast, and Southwest. Each day men from one area, with a captain, were assigned to work. A natural result was competition between the groups and productivity increased markedly. Excavation was completed on March 2, 1930.

With this spirit of cooperation by the men, it was not long until the women of the church also got involved. At noon on each working day, a group of several ladies would get together, prepare and carry to the church a hot "basket dinner." Usually there was a different group of women each day. It is suspected that there might have been a little competition among these groups, too.

As the excavation proceeded, concrete work on walls, floors, and other tasks followed close behind. This work required the building of forms, and other work which utilized many man hours of volunteer labor. Then came the carpentry work on doors, windows, stairways, etc. again done mostly by volunteer labor. The basement space was divided into a large meeting room, a kitchen, toilets, and an enlarged furnace room. The project of building the Good Will Room was completed and it was ready for use by June 18, 1930.

From the Community Calendar we have tabulated a list of all of the men and all of the ladies who contributed so generously to this project which has so well served for many years and continues to serve the community of Dublin.

The lists are as follows:

W.B. Adams	Mack Barcus	Orville Blankenship	Arnold Brown	Roy Brown
George Alexander	J.T. Beaver	Farrish Blanton	Basil Brown	Carl Buck
Ed Armstrong	Homer Belt	Paul Bonham	Ed Brown	Lawrence Bushong
H.E. Armstrong	John Bice	A.D. Bower	Irie Brown	Bill Butler
William Armstrong	Clayton Billingsley	Count Bower	James Brown, Jr.	J.W. Campbell
Harry Artz	Horace Billingsley	Forrest Bower	Leo Brown	Stern Case
Lawrence Artz	I.R. Billingsley	Frank Bower	Ray Brown	Clark Coffman
Harry Bailey	Leslie Billingsley	Riley Brittenham	Robert Brown	Frank Coffman

George Coffman	Leonard Hall	Laurence Leppert	Lee Price	Charles E. Thomas
Henry L. Coffman	W.M. Halpna	Lester Leppert	J.R. Ray	Frank Thomas
Leor Cole	Adam Hirth	Otto Leppert	Frank Raymond	George M. Thomas
George Collins	George P. Hirth	Ralph Leppert	N. Rees	John Thomas
Harvey Conine	Fred Horch	Robert Leppert	George Reibel	George Thompson
Orville Corn	Irven Horch	William Leppert	John Rickner	William Thompson
Walter Corn	S.M. Horch	Charles Likely	Floyd Rigel	Luther Trundle
Lewis Davis	John Hunter	Ralph Loomis	Perry Roop	Thomas Trundle
W.H. Davis	Francis Judson	Carl McCann	George Scoby	Frank Tuller
William Davis	H.G. Judson	James McCoy	Jesse Seely	Leonard Tuller
Shell P. Davis	Bernard Karrer	Gardner McFarland	A.H. Sells	Wilford Tuller
J.M. Diley	Carl H. Karrer	Albert McGurer	Ted Sells	C.B. Violet
Homer Dougherty	Emmett Karrer	Samuel McGurer	Aaron Sharp	Hufford Weaver
Charles Eberly	George Karrer	William Millhoan	Albert Sharp	Paul Weaver
Faye Eberly	Henry Karrer, Sr.	Frank Mitchell	Ray Sharp	Louis Weaver
H.D. Eckert	Henry Karrer, Jr.	James Moffitt	William Sharp	William Weber
Phil Eckert	Herman Karrer	John Moffitt	Clayton Shriver	Clarence Webster
Charles Emons	Luther Karrer	William Morton	Harold Shriver	Mearl Williams
Edgar Fairchild	Martine Karrer	George Nunamaker	Clayton Shipman	Clyde Wilson
William Fairchild	Robert Karrer	Edgar Orr	J.T. Smiley	Howard Wilson
Marion Frantz	Francis Kemp	Frank Orr	Ervin Smith	C.T. Windle
J.E. Frederick	Winston Kessler	Howard Orr	J.R. Smith	Forest Wing
Cyrus Freshwater	Ivan Latham	James Orr	Jim Smith	George Wing
Arnold Fulton	Keldon Latham	Harry Osborn	Joe Smith	W.H. Wolfe
Charles O. Geese	Frank Lavalley	Charles Partlow, Sr.	M.E. Smith	Lyman Wright
John Geese	R. Lavalley	Charles Partlow, Jr.	Ross Smith	S.M. Wright
Ralph Geese	Charles Leppert	George Penn	William Smith	Louis Young
Urton Geese	Edgar Leppert	Frank Pinney	C.F. Smithson	Harry Young
William Geese	E.C. (Bud) Leppert	Ernest Price	John M. Snouffer	Leo Zimmer
C.W. Gordon	Ervin Leppert	E.L. Price	W.C. Steinbower	
Noah Groves	George Leppert	James Price	John Temple	
Lawrence Hall	Henry Leppert	Landon Price	Earl Tester	

Ladies of the Dublin Community who helped the project by preparing, donating and bringing in dinners for the men who did the digging and concrete work each day were:

Mrs. Blair Adams	Mrs. Maud Cosgray	Mrs. S.O. Holder	Mrs. Nellie Myers	Mrs. Ann Thomas
Mrs. Aleshire	Mrs. Lewis Davis	Mrs. Carl Karrer	Mrs. Frank Orr	Mrs. C.E. Thomas
Mrs. Anderson	Mrs. Samuel Davis	Mrs. George Karrer	Mrs. Howard Orr	Mrs. Frank Thomas
Miss Ethel Artz	Mrs. Shell Davis	Mrs. Ivan Latham	Miss Lillian Orr	Mrs. John Thomas
Mrs. Harry Artz	Mrs. James Diley	Mrs. Harriet Latham	Mrs. George Penn	Mrs. Sarah Thomas
Mrs. I.R. Billingsley	Mrs. Fred Dodd	Mrs. Charles Leppert	Mrs. Frank Pinney	Mrs. William Thompson
Miss Jennie Billingsley	Mrs. Newton Dominy	Miss Elizabeth Leppert	Mrs. E.L. Price	Miss Julia Tuller
Mrs. L.P. Billingsley	Mrs. Jack Eckert	Mrs. E.C. Leppert	Mrs. Richardson	Mrs. Leonard Tuller
Mrs. Ben Black	Mrs. Dan Eger	Mrs. E.F. Leppert	Mrs. J.S. Rickner	Mrs. Mary Tuller
Mrs. Orville Blankenship	Mrs. William Fairchild	Mrs. George Leppert	Mrs. Rickett	Mrs. Nell Tuller
Miss Alma Bowers	Mrs. Nannie Fry	Mrs. Henry Leppert	Mrs. Perry Roop	Mrs. W.F. Weber
Mrs. Frank Bowers	Mrs. C.O. Geese	Mrs. Irvin Leppert	Mrs. C.E. Ruth	Mrs. Clarence Webster
Mrs. Buck	Mrs. Ray Geese	Mrs. Lawrence Leppert	Mrs. Clayton Shriver	Mrs. H.O. Whitaker
Mrs. Hanna Butler	Mrs. William Geese	Mrs. Ralph Leppert	Mrs. Ervin Smith	Mrs. Wilson
Mrs. Campbell	Mrs. C.W. Gordon	Mrs. William Leppert	Mrs. Frank Smith	Mrs. Bert Wing
Mrs. Loren Chapman	Mrs. Noah Groves	Mrs. Ralph Loomis	Mrs. J.R. Smith	Mrs. Chris Wolpert
Mrs. Clark Coffman	Mrs. Seymour Groves	Mrs. A.A. McGurer	Mrs. Ross Smith	Mrs. Eliza Wright
Mrs. Frank Coffman	Mrs. Lawrence Hall	Miss Mary E. McKittrick	Mrs. Wade Smith	Mrs. Young
Mrs. Jenne Coffman	Mrs. Sarah Hall	Miss Addie Miller	Mrs. William Smith	
Mrs. Harvey Conine	Mrs. Adam Hirth	Mrs. Frank Mitchell	Mrs. John Temple	
Mrs. John Corbin	Mrs. G.P. Hirth	Mrs. Al Mock	Mrs. Al Termeer	

So much goodwill was generated through the involvement of people of Dublin in the building of the basement room that it was named the Good Will Room and has served that purpose very well. In September, 1937, "The Community Good Will Club of Dublin" was officially organized. The papers of incorporation include the following statement:

"The purpose of this Club is to promote good will and fellowship among men of Dublin and surrounding community, to bring together men of tolerant mind, to discuss topics of the day and to cooperate with institutions and other organizations in promoting a wholesome family life."

The Club has continued ever since 1937. Dinner meetings are held on the fourth Monday of each month excepting in June, July, August and December. Good programs and good will continue to draw good attendance.

For many years ladies of the church (mostly wives of Good Will Club members) served the dinners. This group of women organized themselves into a "Service Club."

During the depression years, in the 1930's, the church experienced considerable difficulty in securing sufficient operating funds. Even the minister, whose salary was \$1,200 per year, was asked to take a 25% reduction in pay.

One means of raising more income was the initiation of an annual church sale which was first held in 1929. At this Autumn sale, parishioners as well as many other people in the community donated salable items to the Church and these were auctioned off at a well-advertised sale.

About the same time, the ladies of the Church whose organization was then called the Women's Guild initiated the idea of an annual Thanksgiving dinner. This dinner became very popular and not only completely filled the Good Will Room, but filled it several times on the evening of the dinner. This usually was a few days ahead of the actual date of Thanksgiving.

In 1937 the colored glass window above the altar (sic), picturing Christ at Gethsemane, was given to the church by Mrs. Nell Tuller on behalf of the Tuller and Davis families.

In 1937 Reverend Loomis, who had left Dublin in 1935, donated the tract of land laying south of the building to the church.

This land was used as a picnic area for several years and then converted to a parking lot.

A pipe organ was installed in 1942. In 1945, on the day after Thanksgiving, a fire broke out in the furnace room. Prompt action by the Dublin Fire Department saved the building but extensive damage was done to the pulpit, pews, floor and interior finish. Repairs including new pews, a new chancel, pulpit, altar, choir seats and interior refinishing were completed by spring of 1946. Again most of the work was done by volunteers.

In 1953 the temporary annex frame building was removed, and the church basement was extended to the south providing for a new furnace room, storage rooms and two Sunday School classrooms. A second floor was added to this wing to provide offices, a library and additional meeting rooms.

In 1959 a comprehensive study was made of the then present and future needs for housing of church activities. A plan was prepared which provided for: (1) A new two story wing across the south side of the original building and extending to the east, to provide church offices, a library, several classrooms, a new kitchen and storage; (2) A new and much larger sanctuary to be built at the east end of the wing and parallel to the old sanctuary.

Step one, listed above, was completed in 1962. At that time the parking lot to the south of the church was expanded and an all-weather stone surface provided.

In early 1963, primarily due to a generous donation from Mr. Everett Antrim, a new parsonage was constructed at 181 South High Street. The old parsonage on West Bridge was then demolished, with the expectation of converting this land to a parking lot when needed. This need occurred and was satisfied in 1984.

In 1979 a two story addition providing additional classrooms and meeting rooms was added to the east end of the old classroom structure. This addition is known as the Kennedy addition in recognition of a very generous donation from Merle H. and Carol S. Kennedy.

Today, in 1985, the one hundred and seven year old original building is still in good condition, which may be interpreted as a commendation on the integrity of its

builders.

Throughout its history, the Dublin Community Church has been fortunate to have many, many members who were willing to live their "expressed Christianity" through serving to the best of their abilities in building, improving and maintaining their house of worship. Ministers of the Dublin Community Church include:

1912-14	Byron R. Long
1914-18	Henry W. Robinson
1918-19	William H. Gysan
1919-22	C.W. Rogers
1922-23	H.H. Bielefield
1923-26	Charles W. Coulter
1926-27	G.R. Mursell
1927-35	Ralph Loomis
1935-54	H. Roy Phillippi
1954-63	Theodore C. Schoonmaker
1963-67	Robert L. Morgan
1967-72	James D. Stinehelfer
1972-	Robert O. Bradstreet

(end)