

701



# National Register of Historic Places Registration Form

## 1. Name of Property

Historic name: Zoar Historic District (Boundary Increase/Amendment)

Other names/site number: Zoar Village; Zoar State Memorial

Name of related multiple property listing: N/A

(Enter "N/A" if property is not part of a multiple property listing)

## 2. Location

Street & number: roughly bounded by Fifth Street, Zoar Cemetery, Cemetery Road-Lake Drive, Tuscarawas River, State Route 212, East Second Street, and East Street

City or town: Zoar State: Ohio County: Tuscarawas

Not For Publication:  N/A Vicinity:  N/A

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this  nomination  request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property  meets  does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national  statewide  local

Applicable National Register Criteria:

A  B  C  D

Barbara Powers Deputy State Historic Preservation Officer  
for Inventory & Registration July 19, 2013

Signature of certifying official/Title: \_\_\_\_\_ Date

Ohio Historic Preservation Office, Ohio Historical Society \_\_\_\_\_

State or Federal agency/bureau or Tribal Government

In my opinion, the property  meets  does not meet the National Register criteria.

\_\_\_\_\_  
Signature of commenting official: \_\_\_\_\_ Date

\_\_\_\_\_  
Title : \_\_\_\_\_ State or Federal agency/bureau or Tribal Government

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

**4. National Park Service Certification**

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) accept additional documentation

Patrick Andrus  
Signature of the Keeper

9/10/2013  
Date of Action

**5. Classification**

**Ownership of Property**

- Private:
- Public – Local
- Public – State
- Public – Federal

**Category of Property**

- Building(s)
- District
- Site
- Structure
- Object

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>3</u>	<u>1</u>	buildings
<u>1</u>	<u>        </u>	sites
<u>2</u>	<u>        </u>	structures
<u>        </u>	<u>        </u>	objects
<u>6</u>	<u>1</u>	Total

Number of contributing resources previously listed in the National Register 64

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**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

DOMESTIC: Single dwelling; Hotel  
COMMERCE/TRADE: Department Store; Restaurant  
RECREATION & CULTURE: Outdoor Recreation  
AGRICULTURE/SUBSISTENCE: Ag. field; Animal facility; Horticultural facility  
INDUSTRY: Manufacturing facility  
LANDSCAPE: Garden  
FUNERARY: Cemetery

**Current Functions**

(Enter categories from instructions.)

DOMESTIC: Single dwelling  
COMMERCE/TRADE: Department Store; Restaurant  
RECREATION & CULTURE: Outdoor Recreation; Museum  
LANDSCAPE: Garden

**7. Description**

**Architectural Classification**

(Enter categories from instructions.)

COLONIAL: Georgian; German Colonial  
EARLY REPUBLIC: Federal  
LATE VICTORIAN: Italianate; Queen Anne

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

**Materials:** (enter categories from instructions.)

Principal exterior materials of the property:

WOOD: Shake; Log; Weatherboard

BRICK

STONE: Sandstone; Slate

CERAMIC TILE

## Narrative Description

### Overview

The Village of Zoar is a small residential community located in northeastern Ohio about fifteen miles south of Canton and nine miles north of New Philadelphia. The Zoar Historic District consists of approximately 208 acres with 140 total resources. Historic resources include 125 buildings, 5 structures, and 10 sites. Seventy resources, which include 6 new properties and 64 properties that were within the 1975 boundary, contribute to the historic district. Seventy properties, including 3 structures, have been identified as non-contributing. Of the 67 non-contributing buildings, 51 are small-scale garages, sheds, and other outbuildings. Twenty-one of the non-contributing buildings were built between 1900 and 1940. These properties, while outside the Period of Significance associated with the Separatists, are still older historic properties that do not greatly detract from the overall appearance, feeling and association of the district and its conveyance of its period of significance and history.

The historic district includes three buildings which were largely reconstructed, one building that was moved during the Period of Significance, a church, and a cemetery. All are integral parts of the history of Zoar, and as such, meet the requirements of the Criteria Considerations, where applicable. The Zoar Historic District maintains a high degree of historic integrity and the overall rural setting remains intact.

The purpose of this amendment is to expand the district boundary, correct boundary discrepancies from the earlier nomination, provide expanded description of historic resources, and clarify the resource count. The boundaries have been expanded to include as additional contributing resources the Shepherd's House (128), Shepherd's House shed (129), Shepherd's House barn (131) to the east, the Zoar Iron Bridge (122) to Society lands south of the Tuscarawas River, and the Zoar cemetery (136) and cemetery road remnant (137) to the northwest. One non-contributing building is also included; the Shepherd's House garage (130).

The 1975 Boundary Update contained a discrepancy between the verbal boundary description and the map. The Zoar Canal Inn was mis-located on the map, and the boundary, which referenced the Inn as part of the verbal description, was drawn in the wrong location. Additionally the verbal boundary description included portions of parcels not historically or currently associated with the Canal Inn. The improperly located section has been removed from the

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

boundary, and the proper location of the Zoar Canal Inn has been added. The verbal boundary description has been corrected. These changes, along with the other additions to the district, have resulted in a net decrease in the total acreage from 211 to 208 acres.

## Site

The site is located near the Tuscarawas River, which historically served as the southern and western boundary of the village. However, an earthen levee was constructed along the western and southern edges of the district as part of a regional flood control system in the 1930s, which has resulted in the visual separation of the village from the river. All the resources in the district, except three, are located on the eastern side of the river. The topography of the site is highest at the northern and eastern edges and generally slopes down from the north and east to form a level plain near the river.

The village proper is five streets long by four streets wide and is laid out in a grid pattern. The primary street is Main Street (State Route 212), which bisects the community as a north-south axis. (Photos 1-4) Most of the significant civic and commercial structures are located along this street. At the northern end of Main Street, at the highest elevation in the village, is the Meeting House (#89), which serves as a visual gateway to the community from the north. At the southern end of Main Street is a cluster of commercial buildings, including the Zoar Hotel (#116), an L-shaped 2½-story wood frame structure capped by a large cupola. (Photo 4) The Hotel is the largest structure in town and forms a visual gateway at the southern end of the village. The Assembly House (#12) is located on the eastern side of Main Street in the center of town. One of the few civic buildings not located on Main Street is the School House (#92), a 2-story rectangular brick structure located near the northeastern corner of the village surrounded by a large open lawn. Several of the civic buildings are constructed of brick and feature cupolas.

Located on the western side of Main Street, near the center of the district, is the Garden (#77), which occupies an entire block and forms the geographic and communal heart of the village. The Garden is bounded by a picket fence and is laid out with grass walkways configured in a symmetrical pattern and diagonals that lead to a central space with a large spruce tree. (Photos 24, 25) At the north-central end is the Gardener's House and Greenhouse (#11), which is the only structure located in the garden square. Residential structures that are generally two stories in height line the streets that face the Garden. (Photos 5, 6)

The village is primarily residential in character. The residences that are located along the central spine of Main Street and the adjacent blocks date primarily from the 19<sup>th</sup> century and generally retain their historic architectural integrity. Newer residences have been constructed at the northern end of the village and generally are not visible from the center of the historic district. The most prominent and architecturally ornate residence in the community is the Number One House (#1), which was the home of Joseph Bimeler. The 2½-story brick masonry structure is located on the southwestern corner of Main Street and Third Street, directly to the south of

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

the Garden, and features a formal sandstone portico as its main entrance. A few other residences are brick, while many are of frame construction. Additionally, a few log structures, which date to the original settlement of the community, remain in use. One of the distinguishing characteristics of the early residential structures was the use of Zoar-produced flat clay roofing tiles, which are retained on several buildings. (Attachment D - Image 12)

Beyond the village, the landscape greatly reinforces the sense of the community as a discrete settlement constructed primarily in the nineteenth century with little contemporary development intruding upon its setting. Although the northern approach to the village features some twentieth century development along the west side of State Route 212 (Attachment C - Images 1, 2), the landscape to the east of the highway primarily consists of open agricultural fields. To the east of the village are wooded stands of deciduous trees and a rolling open agricultural landscape. (Attachment C - Images 3, 4) At the western and southern edges, the levee system serves as the visual boundary for the village. (Attachment C - Images 5-10) See also Attachment B - Aerial Photos.

Within the community, there is a strong sense of architectural integrity and, in particular, the retention of "village" character. This character is defined by a low-density residential scale with little urban infrastructure. (Photos 7-10, Attachment E - Historic Image 13) The only sidewalks in the community are located adjacent the civic and commercial core of the village at the southern two blocks on the western side of Main Street. With the exception of the civic and commercial buildings in this location, structures are set back from the streets and have open grass lawns. (Photo 11) Many residences have smaller detached outbuildings located in the rear. (Photos 12, 13) Additionally, the residences feature a consistent architectural vocabulary of simplicity of detail and lack of ornament, with the notable exception of Number One House. The civic buildings have a complimentary architectural vocabulary of brick walls, vertically proportioned wood double hung windows, and gable roofs capped with elegant wooden cupolas. The Ohio Historical Society (OHS) undertook reconstruction of three buildings in the 1970s. These structures were historically used by the community in manufacturing endeavors, including the Blacksmith Shop, Tin Shop, and Wagon Shop. Since each of these buildings is the only one of its type in the village, and each was accurately reconstructed on its original site based on historic documentation and photos, they are determined to be contributing to the historic district. The overall appearance and sense of place of the Village is one which strongly retains its sense of architectural integrity and relationship to its unique history of development.

### **Germanic Folk Architectural Features in Zoar**

The Separatists employed traditional construction techniques that were derived from the folk architecture of their German homeland. Several of these features are visible on residences and other buildings in Zoar. The following is an architectural description of the features that were observed. For further information regarding the cultural aspects of traditional Germanic construction, please refer to Section 8.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

To facilitate the storage of food, beer, and other items for the community, the Zoarites constructed vaulted stone cellars under many of their buildings. Similar construction techniques have been observed in Rottenacker, Württemberg, Germany, which was the original home of some of the Zoar immigrants. (Attachment D - Image 1) The cellar at the Number One House (#1) has foundation walls that are nearly four feet thick. (Attachment D - Image 3) Some cellars, such as the one under the Cider House (#19) were used to store supplies for the whole village, while others were used to supply the individual house. At least 18 vaulted stone cellars are known to still exist in Zoar.<sup>1</sup>

Log construction had a long history in Germany and other northern European countries, where winters were harsh and forests were plentiful. The Zoar settlers constructed their first buildings of logs with even corners that allowed for the later application of siding. (Attachment D - Image 4) The first building in town was the Bimeler Cabin (#9), constructed in 1817. Other log buildings include Zeeb's Cabin (#10), the David Beiter House (#14), the Schlather House/ Print Shop (#16), and the Hermitage (#99). Additional log buildings, now covered with clapboard siding, are reported to still exist in the village.

Post and beam, or heavy timber framing, was a traditional building technique employed by the Separatists. Evidence of this method is visible in the attic of the Number One House (#1). (Attachment D - Images 5, 6) Half-timbering (German *fachwerk*) involved building a framework of split logs and using another material as infill. An infill of brick nogging is visible on the interior of the Zoar Canal Inn (#132), while the exterior basement level of the Zoar Store (#36) features a wattle and daub (German *stroh-lehm*, literally "straw-clay") infill. (Photo 33 and Attachment D - Images 7, 8) Attachment D - Image 8 also shows the traditional Germanic insulation technique of Dutch biscuits exposed underneath the wattle and daub. Stone window and door surrounds are another Germanic building feature, and are visible at the Number One House. (Attachment D - Image 11)

Flat clay roofing tile, known as "beaver-tail" (German *Biberschwanz*) was commonly used in Southern Germany, and the Zoar community began producing its own tile early in its existence. This tile was manufactured at two brickyards between the 1820s and 1840s. The red tile roofs were one of the distinguishing characteristics of early Zoar. (Attachment D - Image 12) Clay tile is extant on several buildings, including the Bimeler Cabin (#9), Zeeb's Cabin (#10), the Dairy (#37), the Number One House Dining Room/Kitchen and Laundry (#29) and also on several outbuildings.

## Resources

Contributing and non-contributing buildings and structures have been assigned a numeric identifier. In the early days of the Society, some houses were given numbers and others were known simply by names.<sup>2</sup> This system allowed for the efficient distribution of supplies, as each house had a set of tin pails labeled with the number corresponding to the house. Of the twenty-six

<sup>1</sup> List provided by the Ohio Historical Society. Vaulted stone cellars are denoted within the individual descriptions.

<sup>2</sup> Morhart, *The Zoar Story*, p.126.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

houses, all but two (#4 and #24) are extant. To avoid confusion, the numbered houses are assigned the same numbers as in the historic district identification system. Since #4 and #24 have been demolished, these two numbers have not been reassigned to other resources. Numbers above 26 have no meaning other than to designate a resource within the district. Numeric identifiers have also been assigned to sites that have been identified as contributing, either as part of the current amendment or as part of the 1975 National Register Nomination Amendment.

Other potential archaeological sites have been identified in the *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study* [Revised Draft]. These sites add to the overall landscape and originally date to within the Period of Significance, but they have not been individually evaluated as contributing or non-contributing because thorough archaeological investigation has not been completed. These sites have identifiers beginning with "A" and are not counted as either contributing or non-contributing. The complete extent of their significant information potential (Criterion D) has not been determined. These resources and the other contributing sites have yielded through their initial documentation, or are likely to yield information important to the further study of the Society of Separatists of Zoar. However, at this time the historic district amendment is not being nominated under National Register Criterion D. Thorough research questions have not been developed and the sites and their information potential have not been evaluated within an appropriate historic context at the national level of significance.

A Historic American Buildings Survey (HABS) was conducted in Zoar during 1936-1937. Approximately 30 significant buildings were documented through measured drawings, photographs, or both. Twenty-three of these buildings are still standing. HABS documentation is denoted within the individual descriptions.

The historic district is quite large in area, with a very dense central portion and a few outlying resources scattered around the central area. The district is presented on two maps; the first shows the central grid of the village and is an inset of the larger second map, which contains the entire district. Resources are presented as follows:

- 1) Central Grid - west side of Main Street, north to south and east to west (inset map)
- 2) Central Grid - east side of Main Street, north to south and west to east (inset map)
- 3) Outlying Areas (district map)

Central Grid - West

Main Street - West side

470 Main Street

#71 - Late Queen Anne House (c 1910)

#72 - Garage (1930)



Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

The 2-story frame house (#71) and its detached frame garage (#72) are non-contributing due to a date of construction that is more recent than the Period of Significance.

**430 Main Street**

**#73 - The Bakery (1845, restored 1970)**

The Bakery (#73) is a 2-story frame building with a 1-story gabled attachment in the rear. (Photo 14) The building sits on a rubble stone foundation, with a rubble wall continuing up through the first level and sandstone quoins at the corners. The upper portion is faced with clapboard siding, and the side-gabled roof is covered with wood shingles. There are 3 bays on the front (eastern) façade. The windows appear to be original. On the lower level, the windows are wood 6- and 12-light double hung with sandstone lintels and sills. The upper windows are 6 over 6 wood double hung. The 5-panel wood entry door is flanked by 3-light sidelights. A similar door, without sidelights, is located on the north elevation. A porch capped in a shed roof extends along the full width of the front of the building. The porch floor, which is virtually level with grade, is paved with brick. The 1-story rear attachment houses the bake oven, and has a steeply-pitched wood shingle roof with clapboard siding on the face of the gable. Below the siding is common bond brick atop a rubble stone base. A tall chimney stack rises near the ridgeline. Attached to the north side of the building is a vaulted stone cellar accessed from the building's lower level. The bakery restoration included reconstruction of the oven, stone masonry repairs and repointing, reproduced siding and sash, and a new shake roof based on physical evidence, historic photographs, and Separatist building practices. When the Society dissolved in 1898, there were several additional buildings associated with the Bakery, including a flour house. These buildings no longer exist. The Bakery building is contributing.

**430 Main Street (rear)**

**#74 - Restrooms (2001)**

The front-gabled frame Restroom structure (#74) is designed to look like an historic outbuilding. It is non-contributing due to a date of construction that is more recent than the Period of Significance.

**292 Main Street**

**#1 - House No. 1 - Number One House / Joseph Bimeler Home (1835)**

Number One House (#1) was originally built as a home for the elderly members of the Society. However, that intent was abandoned, and the house was given to the Society's leader, Joseph Bimeler. The house is an imposing 2½-story brick residence in the Georgian style with a rectangular plan and a 2-story front gabled entrance portico. (Photo 15, Attachment E - Image 4) It was constructed in two phases, with the southern portion (including portico) constructed first. It is unknown when the northern section was added. The front (eastern) façade is 9 bays with 3 bays on the sides. The rear (west) elevation has 7 bays at the lower level and 8 at the upper level. The house sits on a raised sandstone block foundation, and the Flemish-bond brick is accented with sandstone quoins. A sandstone string course separates the first and second levels on the northern and southern elevations. The wood shingle roof has gabled dormers and an octagonal cupola. The dormers feature pediments, shiplap siding, and pairs of 5-light wooden casement windows. The cupola is shiplap-sided with wooden louvers flanked by wood columns that rise to a bell-shaped copper roof with spire. There are 2 dormers on the front façade, 1 on each of the side elevations and 3 on the rear. Two interior

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

chimneys are situated high on the northern and southern elevations, and 1 interior chimney is located on the front elevation, slightly south of center and down from the ridgeline. Windows are stacked and paired wooden casements, generally with 2 lights each in the upper casement and 3 lights in the lower casement, making a total of 10 lights in each window. The windows have stone surrounds with carved stone lintels. Windows on the southern end of the front façade and on the southern elevation are topped by two adjacent sandstone plaques with classical drape ornamentation over a vertical grille. The windows at the northern end of the front façade and on the northern elevation do not have these plaques. The grill area above the drape appears to be open on some of them, so these plaques may be serving as vent covers. Apparently, this detail was omitted when the northern portion was added to the building. This difference and the single chimney on the front are the only elements that break the symmetry of the building. The main entrance is through a pair of wooden doors, each with 5 panels and 1 light, and is topped by a transom with 2 rows of 3 lights. The doors and their flanking windows are covered by the entrance portico. The flanking windows are larger than the other windows and have 3 lights in both the upper and lower casement, for a total of 12 lights. The entrance area is delineated by sandstone block pilasters on either side of the flanking windows and sandstone door surrounds that feature engaged columns with Corinthian capitals and smooth shafts. The frieze features classical ornamentation and a date plaque reading "1835". A second-story porch is located within the entrance portico and is accessed by a door that is similar to the main entrance, except that it is narrower and features a 3-light transom. The door surround is similar to that on the first level, except it has a taller frieze with different ornamentation and no date plaque. The 2-story entrance portico sits atop a projecting sandstone block base that is the same height as the main foundation. The deck of the portico is a sandstone slab and is accessed via sandstone treads that are situated on each end of the portico base. The upper porch is supported by 2 large square stone outer columns and 2 inner Tuscan columns on pedestals. Decorative wrought iron railings are situated between the columns and are utilized as handrails at the treads. The square columns continue up through the upper porch, and two additional Tuscan columns on pedestals, aligned with the columns below, sit on the upper porch deck. The upper porch has decorative wrought iron railings to match those of the lower porch. The portico is topped by a brick pediment with an 8-light fanlight. A 1-story shed roof supported by 8 Tuscan columns and 2 unadorned columns extends from each side of the projecting entrance portico along the full width of the front façade. The wooden rear door on the western elevation has 6 panels, a stone surround, and a 10-light transom. There is a connected pair of vaulted stone cellars under the north end of the building. (Attachment E - Image 5) The building is contributing. The Number One House was documented in the 1937 HABS survey.

**292 Main Street (rear)**

**#29 - Number One House Dining Room/Kitchen and Laundry (1845, restored 1993)**

The Dining Room/Kitchen and the Laundry (#29) are located behind the Number One House and are connected to it with a breezeway. (Photo 16) The Dining Room/Kitchen is a 1-story frame building with a cellar. It sits on a slightly raised sandstone block foundation that has small 4-light fixed sash windows at the basement level. The structure is faced with clapboards and has a Zoar tile roof. Windows are 9-over-6 and 6-over-6 wood double hung and have operable shutters. A 6-panel wooden entrance door is located under the

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

breezeway cover on the eastern gable end. A second door opens onto the front porch of the Magazine, which is located directly to the northeast. The building has 2 chimney stacks both slightly off the ridgeline, with 1 approximately in the center and 1 near the western end. The Laundry building is connected to the Dining Room/Kitchen at the western gable end and sits lower than the Dining Room due to a change in grade. It has a sandstone block foundation, clapboard siding and a Zoar tile roof. Windows are 6-over-6 wood double hung, and there is a board and batten door on the western end. The northern side of the Laundry has no exterior wall, which was a part of the original design. An interior chimney is located in the middle of the building, approximately halfway down from the ridgeline. There is a vaulted stone cellar under the southeast corner of the Dining Room/Kitchen. Restoration included reconstruction of the Laundry wing, a new shake roof, reproduced siding and sash, and recreation of the stove. The restoration was based on a historic structures report for the buildings. The buildings are contributing.

**292 Main Street (rear)**

**#30 - The Magazine (1845, restored 1993)**

The Magazine (#30) served as a storehouse and distribution center for products not manufactured in Zoar. It is a rectangular 1½ story structure with a steeply pitched asymmetrical gable roof that slopes down to cover an integral porch on the west elevation. (Photo 17, Attachment E - Image 6) A separate covered porch extends along the full length of the eastern elevation. Roof surfaces are covered with Zoar tile. The building is sided with clapboards and is situated atop a sandstone block foundation. Windows are 6-over-3 wood double hung and 4 or 6 light fixed wood sashes. Doors are located on the eastern and northern elevations and under the western porch. The western porch features exposed post and beam framing. The building has a vaulted stone cellar. Interesting interior features include a reconstructed dove cote in the north end of the attic and a pair of pit toilet rooms included in the southwest corner of the building. Restoration of the Magazine was based on historic photographs and physical evidence that was documented in a historic structures report. Work included strengthening the roof rafters, reinstallation of the Zoar clay tile roof, new siding and reconstruction of the porch. The building is contributing. The Magazine building was photographed in the 1937 HABS survey.

**250 Main Street**

**#31 - Zoar Town Hall (1887)**

**#32 - Men's and Women's Restrooms (1960)**

The Zoar Town Hall (#31) is a 2-story frame front gable building topped by a square cupola with a cross-gable roof. (Photo 18, Attachment E - Image 8) The structure is situated slightly above grade atop a low sandstone block foundation. The walls are faced with clapboard and the roof is clad with slate. A window, door, and a pair of arched firehouse doors are located on the 1<sup>st</sup> floor level front façade. An arcaded porch with cast iron columns extends across the width of the front (eastern) facade and is capped with a metal balustrade at the 2<sup>nd</sup> floor level. The window and door openings feature decorative molding. The cupola is open with wooden railings and decorative wood molding. Two interior chimneys are located near the ridgeline. The Town Hall is a contributing building. Separate men's and women's restrooms (#32) located behind the Town Hall are identical frame structures with

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

pyramidal roofs They were built in 1960 and are non-contributing due a date of construction that is more recent than the Period of Significance.

**214 Main Street**

**#33 - Treasurer's House (1877)**

**#34 - Wash House (c. 1890)**

**#35 - Garage (2007)**

The 2-story brick Treasurer's House (#33) has a 1-story gabled addition in the rear. (Photo 19) The house sits atop a sandstone foundation, has a side-gabled roof with gable returns clad in slate in a decorative pattern. The brick is laid in common bond. Windows are 6-over-6 wood double hung, and the house retains operable wood shutters. The house is 3 bays wide on the front (eastern) façade and 2 bays on the sides. The porch extends across the central bay and features a hipped-roof and wooden posts adorned with decorative moldings. The main entrance is a 6-panel wood door flanked by 4-light sidelights and capped by a 3-light transom. Interior chimneys with decorative corbelling are situated at each gable end. There is a stone vaulted cellar beneath the house. The frame Wash House (#34) is depicted on the 1898 map. It sits atop a sandstone foundation and is clad in non-original vertical plank siding. A tall chimney stack rises from the corrugated metal roof. A frame garage constructed in 2007 (#35) is situated behind the Wash House and is clad in the same materials. The House and Wash House are contributing, and the garage is non-contributing due to a date of construction that is more recent than the Period of Significance.

**198 Main Street**

**#36 - Zoar Store (1833, restored 1980)**

The Store (#36) sold surplus Zoar products primarily to tourists who visited the town and stayed at the hotel. (Photo 20, Attachment E - Image 9) The basement, which contained a spring house, served as a storage place for dairy products. The village Post Office was located in the Store until 1951. The building is a large 2-story frame structure with a raised sandstone basement. A storage level is located between the basement and the first floor. The Store is situated on a site that slopes down from east to west. Thus, the entrance to the basement level at the rear is only a few steps below grade. The front (eastern) façade is symmetrical and has 5 bays at the lower level and 6 bays at the upper level. The side elevations have 3 bays at the lower level and 2 bays at the attic level, with a lunette window at the very top of the gable. There are 4 tall interior chimneys, with 2 rising from each side of the ridgeline. The building sits atop a coursed rubble sandstone foundation and is faced with beaded clapboard. The wood shingle side-gable roof features gable returns and decorative diamond-shaped molding applied to the soffit. Windows are 9-over-6 wood double hung with 6-over-6 wood double hung at the attic level. The front façade features a full-width porch that is supported by 6 wooden square posts that taper from the top of the rail to the porch cover and is capped by a shed roof. There are three entrances on the front facade. At the center is a pair of 2-panel wooden doors with applied diamond-shaped decorative elements. The central entrance is flanked by fluted pilasters with Tuscan-like capitals and 7-light sidelights, and is capped by a 5-light transom and a 3-part entablature lintel. The entrances located at each end and are simpler. Both have single 4-panel wooden doors with applied diamond-shaped decorative elements, and they are topped with 4-light transoms and flanked by the same style of pilasters and lintels as the central entrance. The porch floor is sandstone block, and the entrances,

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

located at each end of the façade, are accessed via sandstone treads. The central entrance has a separate raised porch with a wood-plank deck and sandstone treads on each end. The Store abuts the Dairy building at the northern section of the western elevation. The rear of the Store extends past the foundation wall and is supported by mortise and tenon wood framing. This rear porch area is divided by a wood plank panel, with the northern portion providing access to the Spring House. Windows in the basement are 8-over-4 wood double hung and 6-light wood casements. The Store was documented in the 1937 HABS survey, and has been restored to its appearance from the Period of Significance. Restoration work included new sash and siding based on research and historic photographs, a new shake roof, and restoration of the porch. The building is contributing.

**198 Main Street (rear)**

**#37 - Dairy (1842, restored 1990-94)**

The Dairy (#37) is a 2-story frame building against the rear of the Zoar Store, which was constructed a few years earlier. The logical front of the building (the southern façade), which is 5 bays in width, is oriented facing toward the yard and away from the street. (Photo 21) This configuration was likely due to the workers' need to regularly access the basement of the Store, where products were stored and kept cold using spring water. The Dairy sits atop a coursed rubble foundation and is faced with beaded clapboard siding. The side-gabled roof is clad in Zoar tile and features gable returns. Two interior chimneys are situated near the ridgeline. Windows are 9-over-6 and 6-over-6 wood double hung, and the wood paneled front door has 6 lights and is capped by a 3-light transom. A wood shingle covered porch runs the full width of the building along the southern facade. The east end of the porch steps down to the basement entrance of the Store. There is no interior passage between the Dairy and the Store. The northern elevation (street side) has 4 bays and a gabled dormer with a window in the attic level, but no door. Extensive work was required to restore the exterior and interior of this building, which had been used as a residence. Work was based on physical evidence and historic photographs and included installation of a Zoar tile roof, new window sash, siding and a brick stove on the interior. The building is contributing.

**162 Main Street**

The address of 162 Main Street is comprised of two historic buildings and their subsequent late 20<sup>th</sup> century additions. The one-story additions (c. 1990) were connected on the interior. The connector and the first floors of the historic buildings operated as the Zoar Tavern, while a bed and breakfast business was on the upper floors. It is likely that the address for the separate buildings was merged at this time. Because the interior connection united the two buildings and their respective wings more recently, they are being counted as two separate buildings. A small gable-front frame building was once between the two historic buildings. Constructed c.1920, it was known as the 2<sup>nd</sup> Doctor's Office and existed until at least the late 1960s, when it was shown on the 1967 aerial map, but has since been demolished.

**#38 - Tailor Shop / Doctor's Office (1831)**

The northernmost building at 162 Main (#38) housed both businesses of Dr. Clemens Briel. He operated his doctor's office on the first floor and his tailor's shop on the second level. The 2-story rectangular frame building is oriented about a north-south longitudinal axis, and the front façade is on

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

the eastern side of the structure. There is a 2-story gabled wing that extends across the entire rear (western side) of the structure. The front porch of the main building has been enclosed and has non-original window openings and asymmetrical fenestration. The 4 windows on the 2<sup>nd</sup> level are 2-over-2 wood double hung and are arranged asymmetrically. The foundation is not visible, and the siding appears to be replacement. The roof is clad in slate laid in a decorative pattern, and an interior chimney is located in the southern gable end. A non-original balcony and outside staircase is located at the rear. A one-story frame addition was added to the south end of the building c.1970, most recently containing Antoneio's Restaurant. This addition extends to the location of the c.1920 Doctor's Office. The tall chimney within the roof of the addition, by its scale and placement, appears that it could be the chimney of the 2<sup>nd</sup> Doctor's Office. The scale of the integrated addition, the porch enclosure, the rear alterations, loss of window openings, and vinyl siding combined have reduced the building's historic integrity. Although the Tailor Shop/Doctor's Office is located at a prominent site along Main Street at the southern entrance to the village and maintains a few historic materials, it is being classified as noncontributing due to the overall loss of historic integrity.

**#23 - House No. 23 - Doctor's House (1831)**

**#39 - Outbuilding (c. 1890)**

The home of Dr. Clemens Briel (#23) is a 2 story side-gabled, 4-over-4 block with a 1-story front-gabled addition at the rear of the building. The structure sits atop a sandstone block foundation and has a slate roof with an interior chimney at one end. The original wall materials have been covered with stucco, and a simulated masonry veneer has been added at the front (eastern) façade at the first floor level. The original main entrance has been enclosed. The windows are 1-over-1 double hung. A very shallow non-original porch roof extends along the full length of the eastern façade of the building. It is possible that the original porch was deeper, and it may have been modified to provide a pedestrian walkway when Main Street was widened to accommodate vehicular traffic. A one-story frame addition was added to the north end of the building c. 1975, which presently contains the Firehouse Grill. The frame addition projects forward beyond the façade of the primary building and reads as a separate building. A 2-story frame outbuilding, c. 1890, (#39) is located at the rear of the site. It is faced in clapboard and has a slate roof. Windows are 6-over-6 wood double hung with 6- light fixed sashes at the attic level. Doors are board and batten, and a door is located on the 2<sup>nd</sup> level, which implies that there were once stairs leading to it. A modern garage door has been added at the first floor level. Despite some changes to House No. 23, it retains its general form along with original windows and decorative slate roof. The c. 1975 addition does not overwhelm the scale of the original building and its construction did not obscure or change the fenestration pattern. The building is located at a prominent site along Main Street at the southern entrance to the village. The building is contributing, and the outbuilding is contributing.

**Park Street**

**368 Park Street**

**#55 - Frame House (1927)**

**#56 - Garage (1927)**

**#57 - Shed (1975)**

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

The 1-1/2 story front-gabled frame house (#55) and frame garage (#56) were built in 1927. A shed (#57) was constructed in 1975. All are non-contributing due to a date of construction that is more recent than the Period of Significance.

**278 Park Street**

**#49 - Late Queen Anne House (1901)**

**#50 - Garage (1920)**

The 2-story frame Queen Anne (#49), along with its frame detached garage (#50), built in 1920, are non-contributing due to construction dates that are more recent than the Period of Significance.

**246 Park Street**

**#51 - Frame House (1877)**

**#52 - Garage (1920)**

**#A1 - Kettle House Foundation Ruins (1880s)**

The 2-story frame I-house with rear ell (#51) has had numerous changes but retains its most character-defining feature -- a hip-roofed front porch with decorative wooden detailing. An enclosed side porch with a flat roof is attached to the southern elevation, and an enclosed 1-story shed-roofed porch in the rear ell has modern skylights. At the second level rear façade of the ell is an oriel window with 1-over-1 double hung with 2-over-2 grilles. Roof shingles, siding, windows, and shutters have been replaced. Although the house has had some alterations, it retains its basic configuration and its presence continues to reflect the historic streetscape. The house is contributing. A 1920 frame garage (#52) has a slate roof and is non-contributing due to a date of construction that is more recent than the period of significance. The Kettle House (#A1) was located on this parcel, directly across 2<sup>nd</sup> Street from the Cow Barn. The sandstone foundation remains, and there are remnants of a spring head to the southeast. The Kettle House was a small rectangular building where the milk pails were cleaned and stored.

**191 Park Street**

**#3 - House No. 3 - Cowherd's House (1831)**

**#41 - Carport (2000)**

**#42 - Shed (1988)**

**#43 - Garage (1973)**

The Cowherd's House (#3) was built as the home of the cow herd boss and is located on the eastern side of Park Street across from the site of the Cow Barn. It is a large frame side-gabled 4-over-4 block with a 1-story side-gabled wing attached to the rear. (Photo 22) The structure sits atop a sandstone block foundation. The main portion is symmetrical, with 5 bays on the front (western façade) and 2 on the side. The wing is one room in width with an integral enclosed porch area along the full length. The wing dates at least to 1898, but the enclosure appears to be more recent. A shed-roofed enclosed side porch is situated on the southern end of the house. The main house is clad in clapboard, but there are vestiges of later aluminum siding that remain in the gable ends. The wing has been covered with shingles which appear to be asbestos. The roof is clad with replacement asphalt shingles. The house retains some of its original 6-over-6 wood double hung windows, but some windows have been replaced. No chimneys remain. The front porch is missing - only the sandstone block foundation remains. The front entrance is a 6-panel wooden door with capped with a transom. The No. 3 House was

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

documented in the 1937 HABS survey, but the documentation has the wrong location listed. The house is contributing. Several outbuildings are located on the property, including a pole garage/lean-to (#43) built in 1973, a frame shed (#42) built in 1988, and a frame carport (#41) built in 2000. All the outbuildings are non-contributing due to construction dates that are more recent than the Period of Significance.

**126 Park Street**

**#44 - Zoar Tavern Guest House (1983)**

**#45 - Outbuilding (2007)**

The 1-story brick-clad Zoar Tavern Guest House (#44) and its 2007 pole outbuilding (#45) are non-contributing due to construction dates that are more recent than the Period of Significance.

**West Fifth Street**

**120 W. Fifth Street**

**#68 - Linen Weaving House (1825)**

**#69 - Garage (1860)**

**#70 - Shed (1918)**

The Linen Weaving House (#68) built in 1825, was the location of the linen and rag carpet weaving functions in the Village. The structure is a 1½-story frame side-gabled house with a front-gabled projecting extension, formerly the front porch, centered on the northern facade. The clapboard-sided house sits on a raised sandstone foundation and has a slate roof. The windows are 6-over-1 wood double hung with 1-over-1 wood double hung windows and a small round top window in the front extension. The front stoop is covered by a front gabled cover that mimics the shape of the front gabled extension behind it. The stoop hood, gabled extension and main roof all have gable returns. The porch hood obscures a fanlight over the 6-panel front door that is flanked by 5-light sidelights. One chimney stack rises just slightly off the ridge line. There is a stone vaulted cellar beneath the house. To the west of the main building is a small gable-roofed outbuilding (#69) built in 1860 with two attached lean-tos. The outbuilding (now garage) is clad in board and batten siding and has an asphalt shingle roof. The house and garage are contributing. A small shed with a pyramidal slate roof (#70), built in 1918, is non-contributing due to a date of construction that is more recent than the Period of Significance.

**252 W. Fifth Street**

**#59 - Modern Log House (1992)**

**#60 - Shed (1982)**

**#61 - Gazebo (c. 1992)**

**#62 - Carport (2000)**

The 2-story modern log house (#59), along with a 1982 shed (#60), a c.1992 gazebo (#61), and a 2000 carport (#62), are all non-contributing due to construction dates that are more recent than the Period of Significance.

**West Fourth Street**

**W. Fourth Street between Main and Park**

**#48 - Zoar Garden (c. 1834)**



Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

The Garden of Happiness (#48) was designed by Joseph Bimeler prior to 1829. It covers the entire block between Third, Fourth, Main and Park Streets, and as noted in the site description, is located near the physical center of the Village. (Attachment E - Images 1, 2) The garden is a physical manifestation of various aspects of the Zoarites' faith and serves as the primary civic space of the community. A large Norway Spruce, surrounded by 12 shrubs, is located at the center of the garden. (Photo 23) Twelve grassy paths radiate from the center and combine with other grass paths to form geometric beds that are planted with flowers, shrubs, fruits and vegetables. (Photos 24, 25) Benches are located near the central spruce tree and around the perimeter. The garden is enclosed by a wooden picket fence with painted stone fence posts. A small front-gabled spring house is situated at the southeastern corner of the garden. (Photo 26, Attachment E - Image 3) It features clapboard siding, a shake roof and a picket fence-style door and currently shelters a water fountain. The Garden was discontinued and plowed over a few years after the Society disbanded. However, in the late 1920s, local citizens began the restoration of the garden based on the original design, which also served to inspire the founding of Zoar Historical Society in 1930. The Garden is a contributing landscape feature.

**168 W. Fourth Street**

**#11 - House No. 11 - Gardener's House and Greenhouse (1850, restored 1970)**

The Gardener's House and Greenhouse (#11) is oriented away from Fourth Street and faces the Garden. The building is a 2-story brick residence with a brick greenhouse attached at the eastern end. (Photo 27) The structure sits atop a sandstone block foundation, and the brick is laid in common bond. The side-gable roof on both sections of the building is clad in wood shingle. The house portion of the structure is 3 bays in width on the southern (front) façade and 2 bays in width on the western elevation. Windows are 6-over-6 wood double hung with sandstone lintels and sills. The entrance, which is located at the eastern end of the residential component, consists of a 6-panel wooden door flanked by 3-light sidelights and has a sandstone threshold and lintel. The porch, which has no roof, consists of a base of sandstone blocks with a brick porch deck that is just slightly above grade. The Gardener's House has one chimney situated in the center and off the ridgeline. The gable roof of the Greenhouse has a slightly lower roofline than that of the residential component. A skylight is located in a clapboard-clad dormer that is situated in the Greenhouse roof. The eastern and northern elevations are faced with common-bond brick, and the eastern gable end is clad with clapboard siding. A wooden round-top door is located on the east elevation, and there is no fenestration on the northern elevation. The Greenhouse has an open interior with 9 bays of 2-story multi-light panels on the southern elevation. The central bay consists of a full-height pair of wood Dutch doors, with each section having 64 individual lights. The other 8 bays contain full-height 40-over-40 wood double hung windows. The greenhouse was equipped with a specialized floor heating system to keep it warm in the winter. A vaulted stone cellar is located north of the Greenhouse and is accessed through the Greenhouse. The 1937 HABS survey recorded the building as a 5-bay Gardener's House with the remaining portion of the Greenhouse filled with clapboard siding and 3 bays, including a separate entrance door. The structure also had a continuous level roofline. In 1970, the building was extensively restored to its 1898 appearance. Restoration of the Greenhouse required removal of brick infill that had replaced the original glazed wall and installation of windows and glazed

**Zoar Historic District (Amendment)**

**Tuscarawas, Ohio**

Name of Property

County and State

doors, a new skylight and other work based on late 19th century photographs and physical evidence. The Gardener's House and Greenhouse is contributing.

**193 W. Fourth Street**

**#10 - House No. 10 -- Bimeler Cabin (1817)**

**#75 - Garage (c. 1950)**

The Joseph Bimeler Cabin (#10) is the oldest building in Zoar and served as the first meeting house. It is a 2-story log structure with 1-story frame additions on each end. (Photo 28) All three sections of the structure sit atop a sandstone block foundation and have gable roofs covered in Zoar tile. The additions are covered with clapboard siding. Windows are 6-over-6 and 6-over-3 wood double hung with one 8-light fixed sash at the 2<sup>nd</sup> floor level. Some of the windows have single shutters that cover the entire opening. The front (southern façade) door is covered by a shed roof hood. A tall chimney stack rises from the center ridgeline of the eastern addition. The building is contributing. This building was documented in the HABS survey of 1937. A front-gable frame double garage (#75) with a Zoar tile roof, built c. 1950, is located at the rear of the property. It is non-contributing due to a date of construction that is more recent than the Period of Significance.

**197 W. Fourth Street**

**#9 - House No. 9 -- Zeeb's Cabin (1817)**

**#76 - Shed (1982)**

Zeeb's Cabin (#9) is a gable-roofed 1½-story log structure with a 1-story gable-roofed frame addition to the east and a 1-story shed-roofed addition to the rear. (Photo 29) The front (southern) facade of the log portion has 3 bays on the lower level and 1 bay on the upper level. A shed-roofed porch extends the full width of the log portion, with the west end enclosed by a wooden louver. Windows in this section of the building are paired 4, 6 or 8-lights. The front door is wood paneled with 6 lights at the top. The log portion and rear addition sit atop a sandstone block foundation. A non-original chimney is situated on the eastern elevation of the log portion. The frame rear addition is clad in clapboard and board and batten siding and has 6-over-6 wood double hung windows. The eastern addition has 4 bays on the front facade and 2 on the side and is oriented to the rear of the site with two doors on the northern elevation. It is clad in board and batten siding and sits atop a concrete block foundation. Windows in this addition are 6-over-6 wood double hung. The entire structure is topped with a Zoar tile roof. The house was documented in the HABS survey of 1937. The rear addition existed at that time, but the eastern portion is a later addition. The house is contributing. A 1982 gable-roofed frame shed (#76) is situated near the rear of the lot. It is non-contributing due to a date of construction that is more recent than the Period of Significance.

**205 W. Fourth Street**

**#8 - House No. 8 - August Bimeler House (1883)**

**#65 - Garage (1983)**

The August Bimeler House (#8) is a 2-story frame 4-over-4 block with a 2-story gabled wing attached to the rear. The structure sits atop a raised sandstone block foundation and has a slate roof. The siding, shutters and front door appear to all be non-original. Upper level windows are 2-over-2 wood double hung and the 1<sup>st</sup> floor level windows are 1-over-1 wood double hung with larger bottom sashes. The windows appear to be original. The front porch (southern façade) has a brick deck on a sandstone block foundation, and

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

features decorative wood framing and trim capped with a hipped-roof. Two centrally located chimney stacks are situated on the roofline. The house is contributing. A 1983 frame garage (#65) in the rear is non-contributing due to a date of construction that is more recent than the Period of Significance.

**210 W. Fourth Street**

**#6 - House No. 6 -- Jacob Buehler House (1830)**

**#53 - Garage (1978)**

**#54 - Shed (1830)**

The Jacob Buehler House (#6) is a 2-story frame Federal style 4-over-4 house with a 2-story gable-roofed wing that extends from the center of the rear. The roof over the wing is asymmetrical and extends down to cover a 1-story addition at the west elevation. A modern exterior chimney is attached to the addition. The house sits atop a sandstone foundation and features clapboard siding and a wood shake roof with gable returns. The windows are original 2-over-2 wood double hung with operable shutters. The main entrance, located on the northern façade, consists of a 4-panel wooden door flanked by 5-light sidelights. The entry porch has a brick deck and is covered with a pedimented cover supported by heavy tapered wooden posts. A second story deck has been added to the rear of the house. The house is contributing. To the west of the house is a built-in swimming pool that is sheltered from street view by a vertical plank fence. West of the pool is a modern frame 1-1/2 story triple garage with a shake roof (#53) that was built in 1978. The garage is non-contributing due to a date of construction that is more recent than the Period of Significance. An 1830 shed (#54) is located southwest of the garage. It was located in the area of the current garage on an 1898 map. It is contributing.

**249 W. Fourth Street**

**#7 - House No. 7 - School Teacher's House (1830)**

**#66 - Shed (1960)**

The School Teacher's House (#7) is a 2-story frame building with 1-story gable-roofed addition at the rear. The residence is situated slightly above grade atop a sandstone block foundation, and is clad with replacement siding. The structure has a side-gable roof with cornice returns, and is clad with asphalt shingles. The windows are 1-over-1 double hung with shutters, all of which appear to have been replaced. The main entrance (southern façade) consists of a 6-panel wood front door that is flanked by 4-light sidelights. The porch has a concrete deck atop sandstone blocks, and is capped with a simple unadorned hipped roof. The house is contributing. A rear shed (#66) constructed in 1960 (per the tax auditor) is non-contributing due to a date of construction that is more recent than the Period of Significance.

**267 W. Fourth Street**

**#63 - Frame House (1930s)**

**#64 - Garage (1960)**

The 1-story frame house (#63) has a 1½-story addition in the rear. It reportedly was the residence of the engineer for the Dover Dam project and was later moved to this location to serve as a concession stand for visitors to Zoar Lake. A frame garage (#64) was built in 1960. Both are non-contributing due to construction dates that are more recent than the Period of Significance.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

West Third Street

**198 W. Third Street**

**#27 - Bimeler Museum (1868, undergoing restoration 2012-13)**

**#28 - Garage (c. 1900)**

The Bimeler Museum (#27), built as a residence in 1868, is a 2 story Federal house with neoclassical and Italianate elements. (Photo 30) It is rectangular in plan and has a 1-story ell at the southwestern corner. The ell appears to have been constructed as part of the original building. The house is 3 bays in width across the front (northern) façade, and 2 bays in width on the side facades, with quarter round windows in the gable ends. The house is constructed of painted common bond brick and sits atop a tooled sandstone foundation. The side-gable roof is slate. Wood double hung 1-over-1 windows are flanked by operable shutters. The main entrance includes a front door hood that is curved with applied diamond shapes and a classically-inspired cartouche reading "1868". The paneled front door is flanked by 4-light sidelights with a stone stoop. A plain wooden frieze with scrolled brackets runs under the eaves and gable ends of both the main building and the ell. There are interior chimneys at the western gable end and the ell, and an exterior chimney at the eastern gable end. A stone vaulted cellar is located beneath the house. The foundation and cellar are being rebuilt to correct settlement issues. As part of this effort, the c. 1920 front porch will be removed. Future plans include replacing the 1-over-1 window sash (c. 1920) with 6-over-6 sashes, stripping the paint (added c. 1920), and reconstruction of the original Separatist-era front porch. The house is contributing. A c. 1900 frame outbuilding (#28) clad with vertical wood siding and capped with a slate roof is located to the southeast of the house. This outbuilding is not shown in this location on the 1898 map created at the dissolution of the Society. It is non-contributing due to a date of construction that is more recent than the Period of Significance.

**221 W. Third Street**

**#5 - House No. 5 - Sewing House (1850)**

**#58 - Garage (1960)**

The Sewing House (#5) was used as a residence with 3 rooms reserved for sewing activities. Patching and mending activities for both Society members and hotel guests were done here, and the building also had a cloth storeroom. The house is a large 2-story side-gabled frame structure situated atop a sandstone block foundation. (Photo 31) The front (southern) façade has 7 asymmetrically configured bays. There are 3 bays on the eastern elevation and the western elevation has 4 bays on the 1<sup>st</sup> level and 2 bays on the upper level. The structure is faced with clapboards and is capped with a wood shingle gabled roof. Windows are 6-over-6 wood double hung. The front entrance consists of a wood 6-panel door flanked by 5-light sidelights and topped by a 3-light transom. The hip-roofed front porch features brackets and millwork in the frieze. The shed-roofed rear porch extends along the full width of the house and features frieze boards shaped to form arches between each of the square wooden posts. The structure has two chimney stacks set off the ridgeline. A stone vaulted cellar is located beneath the house. The house is contributing. A 3-car frame garage (#58) built in 1960 is located to the northwest of the house. It is non-contributing due to a date of construction that is more recent than the Period of Significance. The Sewing House was documented in the HABS survey of 1937.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

West Second Street

**197 W. Second Street**

**#2 - House No. 2 - Coverlet Weaver's House (1831)**

**#47 - Shed (age unknown)**

The house at 197 W. Second (#2) was built in 1831 for the weaver of coverlets and blankets. It is a 2-story frame 4-over-4 block with a 1-story frame addition at the rear. The house is 3 bays in width across the front (southern) facade and is 2 bays in width on the side elevations. The structure is situated atop a sandstone foundation, and is faced with clapboard siding. The roof on the main portion of the house and on the front porch is slate, while the roofs on the addition and a rear porch are clad in asphalt shingles. The main roof has gable returns, and there is an interior chimney on the western gable end. The windows are 6-over-6 wood double hung with a modern aluminum storm system. The main entrance consists of a paneled front door that is covered by a modern storm door and flanked by 3-light sidelights. The main entrance porch is located in the central bay and features a hip roof and curved decorative molding. The house has a vaulted stone cellar. A wheelchair ramp has been added to rear entrance. The house is contributing. A wood frame shed (#47) in poor condition and of indeterminate age is located behind the house. It is non-contributing due to material loss.

**South side of W. Second Street, west of Park**

**#46 - Cow Barn Foundation (c. 1850)**

The Cow Barn (#46) blew down in a windstorm in 1980. The remaining elements include the foundation, interior footings and the base of the ramp, all of which are sandstone. (Photo 32) The Cow Barn was a 2-1/2 story bank barn that was constructed of heavy oak timbers. (Attachment E - Image 17) It was clad with board and batten siding and had a steeply-pitched wood shingle roof. A large wooden ramp with stone base led to the upper level. The barn was originally 210' long and held 108 stalls, but the Society shortened it by 90' on the western end in order to install cheese cellars. It was documented in the HABS survey of 1937. The Cow Barn Foundation is a contributing site.

West First Street

**171 W. First Street**

**#40 - Post Office (1978)**

The frame Post Office (#40) is non-contributing due to a date of construction that is more recent than the Period of Significance.

Central Grid - East

Main Street - East side

**395 Main Street**

**#79 - Tinner's House (1874)**

**#80 - Garage (c. 1960)**

**#A2 - Outbuilding Foundation (c. 1898)**

The Tinner's House (#79) was built in 1874 and is located next door to the Tin Shop. The house is a 2-story frame residence with clapboard siding on a raised sandstone block foundation with a 2-story gabled ell at the rear. It is a 4-over-4 block type that is 3 bays in width on the symmetrical front

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

(western) façade. The side-gabled roof is covered in asphalt shingles and features gable returns. The windows are replacement double hung with 9-over-9 grilles. The main entrance consists of a 4-panel wooden door flanked by 3-light sidelights. The entrance is accessed via a porch at the central bay of the western facade that features a hipped-roof and wood scroll ornamentation. There are no existing chimneys. A mid-20<sup>th</sup> century concrete block garage (#80) is connected to the house by a breezeway. The house is contributing; the garage is non-contributing due to a date of construction that is more recent than the Period of Significance. A rectangular sandstone foundation (#A2) is located in the rear yard of this house. It appeared on the 1898 dissolution map but did not appear on a 1958 aerial photograph.

**385 Main Street**

**#81 - Tin Shop (1825/1970)**

The Tin Shop (#81) is a one story building with a wood shingle side gabled roof. (Photo 33) The structure features half timbering with brick nogging and sits atop a sandstone foundation. The front (western) façade is 5 bays in width, and has 6-over-6 wood double hung windows. The entrance consists of a wood 4-panel door with 2-lights, and is capped by a 3-light transom. The rear (eastern) elevation has three 6-over-6 wood double hung windows and two doors. This building was in dilapidated condition when it was documented in the 1937 HABS survey (listed as the Cobbler Shop). Due to its poor condition, the building was reconstructed on its original site in 1970 using historic photographs and the extant foundation as references. It is contributing.

**297 Main Street**

**#105 - Kappel House / Watch Shop (1830)**

**#106 - Garage (1960)**

The Kappel House (#105) is a frame 4-over-4 block, with a small 1 story attachment that extends from the center rear (eastern) elevation. (Photo 34) The center rear extension is flanked by porches on both sides (one screened), and a continuous shed roof covers the entire extension. The front (western) facade is 5 bays in width, and the side facades are 2 bays in width. The residence sits atop a sandstone block foundation, is faced with clapboard siding, and is capped with an asphalt shingle side-gable roof with gable returns. Replacement windows are 1-over-1 double hung with 4-over-4 grilles and are flanked by operable shutters. The entrance consists of a replacement front door flanked by four-light sidelights and capped by a short transom. The entrance is accessed by a porch that features a wooden deck, hip-roofed cover, and decorative wood trim. Two brick interior chimneys are situated on the ridge line. The house was documented in the HABS survey of 1937. It is contributing. A detached frame garage (#106), built 1960, is situated behind the house. It is non-contributing due to a date of construction that is more recent than the Period of Significance.

**261 Main Street**

**#26 - House No. 26 - Strum House (1879)**

**#114 - Former Privy (c. 1910)**

**#115 - Shed (c. 1910)**

The Strum House (#26) was given this number after the original House No. 26 was demolished. It is a frame 4-over-4 block with a 2-story gabled rear el and a small 1-story projecting bay on the north side. (Photo 35) A 1-story covered and screened porch is located within the rear el. The front

**Zoar Historic District (Amendment)**

**Tuscarawas, Ohio**

Name of Property

County and State

(western) façade is 3 bays in width and is symmetrical. The house sits atop a sandstone block foundation, is faced with drop clapboard siding, and is capped with a slate roof with gable returns and operable shutters. Interior chimneys are situated on the ridgeline at each gable end. The windows are replacement 1-over-1 double hung with 2-over-2 grilles, except for those in the attic, which are original 6-over-6 wood double hung. The main entrance consists of a 4-panel wooden door flanked by 3-light sidelights. The entrance is accessed via a porch that features decorative porch posts with ornate brackets and is covered by a hipped roof clad in asphalt shingles. A stone vaulted cellar is located beneath the house. The house is contributing. Outbuildings include a frame 2-story shed (#115) that is faced with clapboards, and board and batten siding, and has a variety of multi-light windows. Additionally, there is a 1-story frame former privy (#114) with vertical wood siding. Tax auditor records show both outbuildings constructed in 1879, but neither appears on the 1898 map and they both appear to be of early 20<sup>th</sup> century construction. Both outbuildings are non-contributing due to construction dates that are more recent than the Period of Significance.

**183 Main Street**

**#116 - Zoar Hotel (1833, exterior restored 2001)**

Following the opening of the Ohio and Erie Canal, Zoar became a popular destination for visitors. (Attachment E - Image 10) The Zoar Hotel (#116) was built in 1833 and was subsequently expanded in 1850, 1880 and 1892. It was originally constructed with a rectangular plan, and later additions formed a long wing that extends to the east at the northern end. The structure sits atop a sandstone block foundation, is faced with clapboard siding, and is capped with a wood shingle roof. (Photo 36) The original section is a large 2½-story frame building. The front (western) facade is 7 bays in width and the side elevations are 3 bays in width. Windows are 9-over-6 wood double hung with a 20-light fixed sash window with 5 sidelights in the central bay of the second level. The main entrance consists of a wooden 8-panel and 2-light front door that is flanked by 5-light sidelights and is capped by a 4-light transom. The main entrance is accessed by a front porch that extends along the entire width of the western façade. The porch deck is sandstone slab and is nearly level with grade. The porch is covered by a continuous shed roof that is supported by 4 modified Tuscan wooden columns. The front door is reached by 3 semi-circular sandstone steps. The side gables of the original block are pedimented with 3 small 6-over-6 wood double hung windows and a separate fanlight in the gable. The first and second level windows on the side facades of the original block are the same as on the front. A side door is 8-panels with 2-lights and has a 3-light transom. The roof of the original section is punctuated by 3 gabled dormers with 6-over-6 wood double hung windows. An octagonal 2-part cupola crowns the Hotel and is centered on the ridgeline. The lower portion of the cupola is clad with clapboard siding with wooden pilasters at the eight corners and has six 6-over-6 wood double hung windows. The second stage of the cupola has six 2-light fixed sash wood windows with fan decoration in the window hoods. The cupola is topped by a metal roof with spire. Three chimney stacks rise from the roof interior on the front façade. It appears that prior to the addition, the rear facade of the original structure was the same as the front facade. However, the rear façade has apparently been modified and now has 2 dormers, 1 chimney and a covered porch with simple posts. The northern (street) elevation of the eastern wing is 7 bays in width, and has 2 dormers,

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

4 chimney stacks, and the same window configuration as the front façade of the original block. The eastern end of the wing has no windows at the first floor level, two 9-over-6 wood double hung windows at the upper floor level, and a pedimented gable with two 4-over-2 wood double hung windows at the attic level. The southern elevation of the wing has 5 irregularly spaced bays on each level, with 2 doors on the lower level and one door on the upper level. An open porch on the first level is supported by 7 posts, two of which have curved additions to form an arched opening. The end of the wing at the second level is enclosed, and the remainder features an open porch with balustrade. One chimney stack is situated on the southern elevation of the wing. There is a very large vaulted stone cellar under the 1850 addition. Another large addition was built on the south side of the hotel in 1892, but it was razed in 1947. The exterior restoration of the Hotel was based on historic photographic images and physical evidence. Work included replacement of window sash and trim and the installation of a shake roof. The building is contributing.

### Foltz Street

#### **364 Foltz Street**

**#15 - House No. 15 - Silk Factory (1820s)**

**#A3 -- Outbuilding Foundation**

Silkworms were housed in the Silk Factory (#15) and fed on mulberry trees that were located on several lots throughout the village, including the lot just to the north of the property. This house was originally a residence and was converted to the Silk Factory about 1850. When silk production was abandoned in the 1860s, the structure was converted back into a residence. The building is a 2-story frame side gable structure with a 1-story shed roof extension across the rear. The front (eastern) façade has 5 bays at the first floor level. This façade has two wood paneled doors with different configurations; one door is full height, while the other is a lower height door. An unadorned front porch extends along the entire width of the eastern façade and is capped with a continuous shed roof. Windows are 2-over-2 wood double hung and are spaced irregularly on all elevations. The house sits atop a sandstone block foundation with some infill brick. It is faced with clapboard siding and is capped with an asphalt shingle roof. The building is contributing. The remains of a former outbuilding (#A3), which consists of a rectangular sandstone foundation with remnants of concrete slab and door thresholds, are located to the rear of the house. A 1-story frame shed was visible in this location in the 1923, 1934 and 1958 aerial photographs. Currently, there are no outbuildings on the lot.

#### **297 Foltz Street**

**#100 - Bungalow (c. 1920)**

**#101 - Garage (c. 1920)**

The frame bungalow (#100) and garage (#101), both built c. 1920, are non-contributing due to a date of construction that is more recent than the Period of Significance.

#### **254 Foltz Street**

**#21 - House No. 21 - Breymaier House (1827)**

**#110 - Garage (1976)**

The Breymaier House (#21) is a 2½-story rectangular frame house with a side gable roof clad in slate. It has a 1-story shed-roofed screened porch that



Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

extends along the full width of the rear of the house. The house sits atop a sandstone block foundation and is covered in clapboard siding. The front (eastern) façade is asymmetrical, with 4 bays on the first floor level and 3 bays on the second. The main entrance is located on the eastern façade and consists of a wood paneled front door flanked by 2-light sidelights. The main entrance is accessed via a porch that features decorative detailing and square posts and is capped with a hipped roof clad in asphalt shingles. The front and southern elevations have 2-over-2 wood double hung windows with a mixture of decorative and plain window trim. The northern elevation has 9-over-6 wood double hung windows on the first floor level and 6-over-6 wood double hung windows on the second floor level, all with plain window trim. There are full side windows at the attic level of the southern elevation and short windows on the northern elevation. The house is contributing. A frame garage (#110), built in 1976, is situated to the south of the house. The garage is non-contributing due to a date of construction that is more recent than the Period of Significance.

East Street

**396 East Street**

**#99 - The Hermitage (1817)**

**#93 - Garage (c. 1950)**

The Hermitage (#99) was one of the original log cabins built in the Village. In the 1880s, Alexander Gunn, a wealthy retired merchant from Cleveland, was granted the right to occupy the cabin, even though he was not a member of the Society. He was the first outsider to be allowed to live in the village. He named the cabin "The Hermitage" and remodeled and expanded it. When he was not traveling, he spent his retirement years here and entertained well-known guests as well as his Zoar neighbors. This property was granted to him on dissolution of the Society in 1898. The original portion of the building is a 1½ story log structure sided with clapboards on the eastern and western facades and board and batten siding on the gable ends. (Photo 37) An attached shed-roofed porch extends along the width of the front (eastern) façade of the original log portion and features decoration in a geometric pattern. On the rear elevation, the roof slopes down to include an unadorned integral porch. The wooden doors are either all paneled, or paneled with lights in the top. Windows on the front façade are paired with 4 lights. There are 6-over-6 wood double hung windows on the side facades with a 4-light fixed sash window at the second floor level. Two 1-story frame additions are attached to the south, and these are oriented toward the rear of the property. The additions form a continuous wall and a continuous roofline on the front facade of the house, but the rear elevation of the southernmost addition is set back from the adjacent structure. The additions sit atop concrete block foundations and are covered in board and batten siding with clapboard on the side elevations. They have 8-over-8 and 6-over-6 wood double hung windows, and wood panel doors. All three structures have side gable roofs clad in asphalt shingles. An exterior chimney is located on the southern elevation, and an interior chimney is situated between the original log portion and the addition. The house is contributing. There are no outbuildings on this lot, but a frame garage (#93) across Fourth Street to the north (Lot 83) is owned and used by the owner of this property. The tax auditor gives the construction date as 1920, but it does not appear in aerial photos until 1958. It is non-contributing due to a date of construction that is more recent than the Period of Significance.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

East Fifth Street

**142 E. Fifth Street**

**#89 - Zoar Meeting House (1853)**

The Meeting House (#89) was the third worship space and second meeting house used by the Society. The group met first in Number 10 house and later built a large log building at the corner of Third and Foltz. When the Society began to outgrow that space, Joseph Bimeler designed a new meeting house, which was completed in 1853, the year of his death. The community constructed the building from bricks made in Zoar and stone mined from the Society's quarry. The Meeting House is sited upon a hill overlooking the town, and serves as a visual gateway to the community at the northern edge of the community. The building is a rectangular front-gabled brick and stone structure in the Federal style. (Photo 38, Attachment E - Image 11) The brick is laid in Flemish bond, and the building sits atop a foundation of tooled sandstone blocks. The front façade features a pediment with dentil molding and corner sandstone pilasters and quoins. Windows are arched 16-over-16 wood double hung with fanlights, and have stone surrounds with keystones and quoins. A smaller arched window with 12 fixed lights and a fanlight is situated within the pediment. The front (western) façade is 4 bays in width, and the side elevations are 6 bays in width. Two entrances are located symmetrically on the northern elevation. Historically the women entered through the left entrance, and the men entered through the right. The entrances were originally identical, but by 1936, the right entrance had been enclosed by a small front-gabled clapboard vestibule with diamond windows and an arched window in the door. The entrances are accessed via sandstone steps. The original design is still evident on the left entrance and consists of a set of paneled wooden double doors flanked by Tuscan-style pilasters, an ornamental frieze with a plaque reading "18 Zoar 53", and a fanlight with a stone hood, keystone, and quoins. The roof is clad in slate and is topped by an octagonal cupola with dentil molding and a shallow bell-shaped metal roof with a spire. There are two interior chimneys situated at the gable ends and to the north of the ridgeline. The interior space is currently configured with 3 sections of simple wooden pews with two aisles. The pulpit, altar, choir and organ are situated on a slightly elevated area at the front. The floor is wood plank with carpet in the aisles and at the front. The slightly arched ceiling is comprised of painted wood planks. The Meeting House was documented in the 1937 HABS survey as "Episcopal Church". The building is contributing.

**190 E. Fifth Street**

**#90 - Fire Department (1954)**

**#91 - Shed (1985)**

The Fire Department structure (#90) is a mid-20<sup>th</sup> century concrete block building with a wing. A small 1-story frame shed (#91), built in 1985, is also located on the property. Both are non-contributing due to a date of construction that is more recent than the Period of Significance.

East Fourth Street

**204 E. Fourth Street**

**#20 - House No. 20 - John Beiter House (1881)**

**#94 - Outbuilding (1890)**

**Zoar Historic District (Amendment)**

**Tuscarawas, Ohio**  
County and State

Name of Property

**#95 - Shed (1890)**

**#96 - Garage (1980)**

The John Beiter House (#20) is a 2-story frame residence oriented about an east-west longitudinal axis with gabled roof, and it has a gabled wing attached to the center of the rear (southern) elevation that forms a "T" plan configuration. A small side 1-story porch is located in one corner of the "T". The front (northern) façade is 3 bays in width at the first floor level and 2 bays width at the second floor level. The house sits atop a sandstone block foundation. It is faced with clapboard siding and is capped by a slate roof. Interior chimneys are situated on the ridgeline at each gable end. Windows are 1-over-1 double hung with 2-over-2 grilles, and are replacements. The window openings are capped by pedimented wooden window hoods. The main entrance is centered on the northern façade and consists of a paneled wooden door covered by a wood screen. The entrance is accessed via a front porch centered on the northern façade. The porch features shaped cornice boards and brackets, and it is covered by a hipped roof clad in slate. The house is contributing. Situated directly behind the house is an 1890 frame outbuilding (#94) with board and batten siding, a Zoar tile roof, and 6- and 9-light fixed sash windows. This building was restored in 2009. Another outbuilding is an 1890 frame shed (#95) with a slate roof and two wood-panel doors. Further back on the lot is a 1-1/2 story frame garage (#96) with 6-light windows and a modern canopy. The tax records show this garage to have been built in 1980. Although it appears older, it does not appear in this location in a 1967 aerial photo. The 1890 outbuildings are contributing and the garage is non-contributing due to a date of construction that is more recent than the Period of Significance.

**221 E. Fourth Street**

**#92 - Zoar School (1868)**

The School (#92) is a 2-story brick building that was constructed in 1868 when the community outgrew the smaller school on East Third Street. The building is rectangular in plan, and it is 4 bays in width along the longitudinal (eastern and western) elevations, and 3 bays in width along the transverse (northern and southern) elevations. (Photo 39, Attachment E - Image 12) The School is capped with a slate pyramidal hipped roof and an octagonal cupola. The structure sits atop a foundation of sandstone block with a sandstone water table that is inscribed "BUILT 1868" near the southwestern corner. Brick piers delineate each of the bays, and semielliptical arches connect the piers at the top. Within each recess are two 6-over-6 wood double hung windows (one at each level) with semielliptical arches at the top. The windows have sandstone sills and brick header lintels, and are hooded with arches that reference the masonry arches that cap each bay. The brick is laid in common bond with the arches laid in header bond. The cupola has clapboard siding at the bottom with 8 wood columns that rise from the base to support the roof. The cupola roof is octagonal with a spire and is clad in copper. There are three interior chimney stacks that align with the central brick pier on the exterior of the northern, eastern and southern elevations. The southern elevation has a porch that extends along the entire length of the facade, and the porch is capped with a shed roof clad in slate. The porch roof is supported by 4 square posts that taper up to an octagonal shape. A shaped frieze molding forms arches that reference the arches in the brick. The porch sits at grade level and has a brick deck with sandstone steps that access to the entrances to the school. Entrance doors are located in the two outer bays of the

**Zoar Historic District (Amendment)**

**Tuscarawas, Ohio**

Name of Property

County and State

southern elevation and are protected from the elements with the porch roof. The entrances consist of 6-panel wooden doors with arched 3-light transoms and have brick lintels and hoods that match those of the windows. The yard features picnic tables, playground equipment and a flagpole. The building is contributing.

**254 E. Fourth Street**

**#16 - House No. 16 - Schlather House & Print Shop (1817)**

The Schlather House (#16), built in 1817, became a print shop in the 1850s when John Neff began printing the discourses of the late Joseph Bimeler. The house consists of a 1½-story log cabin situated atop a sandstone block foundation. (Photo 40, Attachment E - Image 14) The log cabin is flanked by two early frame additions faced with wide clapboard siding, and all are capped by a continuous gable roof clad with Zoar tile. Windows are 2-over-2 wood double hung at the front (northern) façade and 6-over-6 wood double hung on the side elevations. There are 3-light fixed sash windows in the gable ends. The windows have operable shutters. The front entrance is a wood board and batten door with 3 small lights at the top. The front porch extends along the width of the northern façade and features geometric decoration and a shed roof clad with Zoar tile. An interior brick chimney on the eastern elevation has an exposed firebox. The western elevation has an exterior chimney with a large stone firebox and brick stack that is a much smaller than that at the eastern end of the building. This chimney had the same appearance in a 1937 HABS drawing. An interior chimney is situated at the eastern end of the log portion, and sits below the ridge line. A 1985 frame addition is attached to the center rear and consists of a pass-through to a 1½-story barn-like structure with clapboard siding, board and batten doors, and 9-over-6 double hung windows and 6-light fixed sash windows. The modern addition has a wood shingle roof. The house is contributing. This building was documented in the HABS survey of 1937.

**East Third Street**

**117 E. Third Street**

**#12 - House No. 12 - The Assembly House (1856)**

**#82 - Shop (1856)**

**#83 - Garage (1856)**

**#84 - Shed (1856)**

The Assembly House (#12) was the home of one of the three trustees of the Society. Each morning, the trustees would meet here with the heads of the various industries to plan the day's work. A bell in the cupola sounded the call for meetings and also served as a lunchtime signal. The house is a 2-story brick 4-over-4 block situated atop a slightly raised foundation of tooled sandstone block. (Photo 41, Attachment E - Image 7) The building is 5 bays wide on the front (southern) facade and 2 bays in width on the sides. The brick is laid in common bond. The house is topped by a slate roof with gable returns and an octagonal cupola at the western end. The cupola is open and features 8 round columns, dentil molding and a copper roof with a weathervane. Two interior chimneys are centrally located on the ridge line. The windows are 6-over-6 wood double hung with sandstone lintels and sills and operable wooden shutters. The shed-roofed front porch extends along the entire southern façade. It has a brick deck, square posts that taper to an octagon, and a shaped frieze board with a shaped arch around the doorway. The porch is at grade level, and sandstone steps lead up to the threshold.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

The main entrance consists of a wooden 6-panel door that is flanked by 5-light sidelights. An oval cartouche with shield and the date "1856" is situated above the door. The rear porch and door configuration was originally identical to the front, except for the cartouche. There is a stone vaulted cellar beneath the house. A gable-roofed walkway extends from the rear door and leads to a lean-to structure that is attached to a 1½-story gable-roofed shop building (#82) that was built in 1856. (Photo 42) The walkway is enclosed on the western side with clapboards and has wood shingles on the roof. The shop building has clapboard and board and batten siding, 6-over-6 wood double hung windows, a board and batten entrance door, and a wood plank loft door. To the east of the shop building is a severely deteriorated small shed (#84), which may have been a privy. The tax auditor records show this building as constructed in 1856, but it is not visible on the early 20<sup>th</sup> century aerial photos. Also to the east of the shop building is a 1-story frame front-gabled garage (#83) that was built in 1856. The garage is faced in clapboard with wide planks in the gable and is capped with a slate roof. The garage has a 4-over-2 wood double hung window, a wood plank door, and a modern garage door. There is an integral porch on one side and an attached low shed roof on the opposite side that is collapsing. The house, shop, small shed and garage are all contributing. This building was documented in the HABS survey, but it was listed as the "Kuecherer House", which is next door.

**160 E. Third Street**

**#13 - House No. 13 - First Zoar School (1836)**

**#107 - Garage (1997)**

The first school in Zoar was held in the building at 160 E. Third Street (#13). Classes were taught in both English and German. When the new school building was constructed in 1868, this building was converted into a residence. The structure is a 2-story frame 4-over-4 block with a 1½-story gable addition and a screened porch with a shed roof at the rear. (Photo 43) The front (northern) façade has a configuration of 3 symmetrical bays at the first floor level and 4 asymmetrical bays at the upper level. The bay arrangement on the side elevations is also asymmetrical. The house sits atop a sandstone block foundation and is faced with clapboard siding. It is capped with a wood shake roof with gable returns. The windows are 1-over-1 double hung replacements with 6-over-6 grille inserts and are flanked by operable shutters. The main entrance consists of a 4-panel wooden front door with 2 arched panels at the top. The entry porch, which is centered on the front façade, features decorative moldings and brackets and is capped by a hip roof. Three interior brick chimneys are located on the ridgeline. A stone vaulted cellar is located beneath the house. The house is contributing. A 1997 frame 4-car garage (#107) sits to the rear of the very deep lot. It is non-contributing due to a date of construction that is more recent than the Period of Significance.

**171 E. Third Street**

**#85 - Kuecherer House (1870)**

**#86 - Shop (c. 1930)**

**#87 - Garage (c. 1980)**

The Kuecherer House (#85) is a 2-story common-bond brick 4-over-4 block with a 1-story brick attachment at the rear. (Photo 44) A stone vaulted cellar is located beneath the house. The front (southern) facade is 3 bays wide, and the side elevations are 2 bays in width. The house sits atop a sandstone

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

block foundation and is capped with a gable roof clad in slate. Interior chimneys are located on the ridgeline near each gable end. Windows are 6-over-6 wood double hung with operable shutters and 6-light fixed sash at the attic level. The entrance consists of a wood 6-paneled door flanked by 6-light sidelights. An oval cartouche reading "1870" is affixed above the door. The entrance is accessed via a porch centered on the southern façade that features decorative moldings and is capped by a hipped roof. The roof of the rear attachment extends down to cover a porch, which intersects a shed-roofed porch located on the rear of the main wing. This ell porch is screened with clapboard siding on the ends and connects to a breezeway that leads to a shop building. The shop (#86) is a 1-story frame structure with, vertical wood siding, 6-light fixed pane windows, and a deeply pitched shake roof. Further to the north on the lot is a garage (#87). This building is a frame 1½-story structure with a deeply-pitched roof, board and batten siding and a side-rolling door. Attached perpendicularly is a shorter 1½-story building with clapboard siding, a board and batten door, and 6-over-6 double hung windows. Both wings sit atop brick foundations and are capped with roofs clad with asphalt shingles. The tax auditor lists both outbuildings as 1980s, which is clearly in error. There were no outbuildings identified on this lot on the 1898 map, but the shop appears in an aerial photo from the mid-1930s. The garage does not appear on the 1967 aerial photo. It may be modern construction done with historic styling, or it may be an older building relocated to this site. The house is contributing, and the outbuildings are non-contributing due to construction dates that are more recent than the Period of Significance.

**194 E. Third Street**

**#19 - House No. 19 - Cider House (1854)**

**#108 - Garage (1962)**

**#109 - Shed (1962)**

The Cider House (#19) is identified in tax records as being constructed in 1890, but it is much older. The building contains a large arched cellar that extends under the full length of the house and was used to store the town's winter supply of cider. The residence is a New England One and a Half frame side gable residence with a shed-roofed attachment in the rear that extends approximately 3/4 of the length of the southern side of the house. (Photo 45) A section of the attachment is enclosed, while the remainder is a covered porch. The front (northern) façade is 7 bays in width and is symmetrical, with pairs of windows on the ends, and a central 3-bay area with the front door flanked by windows. The house sits atop a sandstone foundation, and two outside cellar doors are visible. The building is primarily faced with clapboard siding, but there is also a narrow board and batten horizontal siding on one gable end. The reason for this cladding configuration is unknown. The roof is asphalt shingle. Windows are 2-over-2 wood double hung with a row of frieze windows at the upper level on the front and rear elevations. The house retains operable shutters. The entry porch is located in the central bay and features a wooden deck, and decorative wooden posts and moldings, and is capped by a hipped roof. The front door is not visible behind a modern storm door. This house's New England style side gable form is unique within the town. The house is contributing. A garage (#108) and shed (#109), both built in 1962, are located to the rear, and both are non-contributing due to construction dates that are more recent than the Period of Significance.

**Zoar Historic District (Amendment)**

**Tuscarawas, Ohio**  
County and State

Name of Property

**199 E. Third Street**

**#14 - House No. 14 - David Beiter House (1820)**

**#88 - Garage (1988)**

The David Beiter House (#14) is a 2-story log structure and a frame addition to the west, with both sections under a continuous gable roof clad with wood shingles. (Photo 46) The addition is sided in beaded clapboard, and there is also clapboard siding in the gable ends of the log portion. The front (southern) façade is a total of 4 bays in width, with 2 bays in the original log structure and 2 bays in the frame addition. The eastern elevation of the original log structure has 2 bays, but the western elevation of the frame addition has only 1 bay. The house sits atop a sandstone block foundation. An interior chimney is located off the ridgeline in the log structure, and another interior chimney is located on the ridgeline at the gable end of the frame addition. Windows are 6-over-6 wood double hung, and the entrance consists of a paneled wooden door flanked by 6-light sidelights. A shed-roofed front porch extends across the width of the front façade. A 1-story shed roof attachment is located at the rear. It is faced with clapboard and capped with a wood shingle roof. The rear attachment has been enclosed with multi-light panels that reference the windows. The house is contributing. A 1½-story frame garage (#88), built in 1988, is non-contributing due to a date of construction that is more recent than the Period of Significance.

**203 E. Third Street**

**#17 - House No. 17 - Boys' Dormitory (1828)**

**#97 - Garage (c. 1930)**

**#98 - Shed (c. 1940)**

**#77 - Privy (c. 1940)**

When children of Zoar reached three years of age, they were removed from their homes and raised in nurseries. This arrangement allowed the mothers to work in the various industries in the Village. The young girls were kept in a nursery located in the second Meeting House (now demolished), which was located across Third Street from the Boys' Dormitory. The practice of removing children from their families was discontinued in 1840. The Boys' Dormitory (#17) is a 2-story frame 4-over-4 block with a 1-story gabled addition at the rear. (Photo 47) The front (southern) façade is 5 bays in width, and the side elevations are 2 bays in width. The structure sits atop a sandstone block foundation and is faced with clapboard siding. It is capped with a side-gabled slate roof with gable returns. The windows are 6-over-6 wood double hung with operable shutters (though some are missing), with window hoods that gently taper to a point. The front porch extends along the entire width of the southern facade and has a shed roof cover which is supported by poles that are square at the bottom and taper to octagonal shape at the top of the balustrade. The front entrance is located in the central bay of the southern façade and consists of a door that is flanked by 6-light sidelights and round pilasters and is topped by a 5-light transom. A stone vaulted cellar is located beneath the house. The house is contributing. A detached frame garage (#97), probably constructed around 1930, is situated behind the house and facing the alley. Also on the lot are a frame shed (#98) and a privy-style building (#77) that date from around 1940. All the outbuildings are non-contributing due to construction dates that are more recent than the Period of Significance.

**245 E. Third Street**

**#18 - House No. 18 - Bauer House (1828)**

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

The Bauer House (#18) was originally a storehouse at the Society's furnace between Bolivar and Zoar. In 1857, the storehouse was no longer being used, so it was dismantled and moved to its current location to be used as a dormitory for farmers (bauer in German means farmer). This building replaced an earlier Bauer House that was located on a different site but was no longer habitable. The building is a large 2-story frame structure faced with clapboard that is situated atop a raised sandstone block foundation. (Photo 48, Attachment E - Image 16) It has a side-gable roof clad in asphalt shingles and gable returns. The front (southern) facade is 7 bays in width and the side elevations are 3 bays in width. There is a small 1-story lean-to attachment at the eastern end of the building which shelters a kitchen entrance. Front and rear porches extend the full width of building. The porches are covered with shed roofs and feature simple styling. Windows on the first floor level are 9-over-6 wood double hung and on the second floor level are 6-over-6 wood double hung. The main entrance consists of a wood paneled door that is flanked by 5-light sidelights and is capped by a 4-light transom. There are four chimney stacks that appear to be constructed of concrete block. As it was moved during the Period of Significance by the Zoarites, the building is counted as contributing. It was documented in the HABS survey of 1937.

**South side of E. Third Street**

**#102 - Red Shed (c. 1898, relocated c. 1930)**

The outbuilding (#102), located on the south side of E. Third Street, is not associated with a residence. According to locals, this was a Society-related building that was moved from an unknown location to this site. It is non-contributing due to relocation post Period of Significance.

**294 E. Third Street**

**#103 - Front Gable House (1930)**

**#104 - Garage (1996)**

The front gable frame house (#103) and its associated garage (#104), built in 1996, are non-contributing due to a date of construction that is more recent than the Period of Significance.

**East Second Street**

**121 E. Second Street**

**#22 - House No. 22 - Cobbler Shop (1834)**

The Cobbler Shop (#22) is a large 2-story frame 4-over-4 block that is 8 bays in width at the front (southern) facade and 3 bays in width at the side elevations. (Photo 49) The structure sits atop a sandstone block foundation and is faced with clapboard siding. The roof is clad with slate in a decorative pattern and features gable returns. Two interior chimneys are situated on the ridgeline, and there is an exterior chimney on the eastern elevation that appears to have been rebuilt. Windows are 4-over-4 wood double hung with operable shutters. There are 2 doors at the main entrance. One of the doors is wood paneled with a 4-light transom, and the other is wood paneled with no transom. One of the doors may have lead to the shop and the other was likely for the residence. The unadorned entrance porch is located in the center of the southern façade at the two front entrance doors and is capped by a hipped roof. An enclosed porch with a shed roof extends along the length of approximately  $\frac{3}{4}$  of the northern elevation. The house is



Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

contributing. The Wash House next door is being used as a garage for this property.

**121 E. Second Street**

**#113 - Wash House/Zoar Hotel Laundry (1828)**

The Wash House/Zoar Hotel Laundry (#113) is currently being used as a garage for House No. 22 to the west. The building is a 1-story front gabled structure with a lean-to attachment at the rear (northern) elevation. The structure sits on a foundation composed of sandstone and concrete block. It is faced with wooden drop siding and is capped with an asphalt-shingled gable roof with exposed rafter tails. Windows are single and paired fixed sash units with 6 lights and appear to be original. Removable, non-original decorative shutters have been added to the windows, and a modern garage door has been added to the front façade. Despite the addition of the garage door, the building maintains a basic level of historic integrity. The building is contributing.

**171 E. Second Street**

**#111 - Late Queen Anne House (1905)**

**#112 - Garage (2004)**

The Late Queen Anne house (#111) is a 2-story frame gabled ell with additions. It has a modern garage (#112), built in 2004. Both are non-contributing due to a date of construction that is more recent than the Period of Significance.

**198 E. Second Street**

**#117 - Cider Mill / Cabinet Shop (1863)**

The Cider Mill / Cabinet Shop (#117) is a 2-story frame building with a large addition, built in 1974, that consists of a modern residence with a 3 car garage. The Shop has a foundation of half timbering with brick nogging. The building has replacement siding and modern windows, including non-historic window shapes. The gable roof is asphalt shingle with a 3-window dormer. This building was documented in the 1937 HABS survey. It appears that it has been reduced considerably from its original length. The current version of the building bears almost no resemblance to the 1937 measured drawing in form or materials. The building is non-contributing due to lack of integrity.

**East First Street**

**118 E. First Street**

**#120 - Wagon Shop (1825/1972)**

Due to its poor condition, the Wagon Shop (#120) was largely reconstructed on its original site in 1972 using historic photographs and the extant foundation as references. The building is a frame 1-story structure with a gable roof and a shallow hay hood at one end. (Photo 50) It sits atop a sandstone block foundation and is faced with beaded clapboard siding. It is capped with a wood shingle roof. Windows are 9-over-6 wood double hung with 4-over-2 wood double hung windows at the loft level. There are 3 vertical wood plank doors - 2 man doors and a double door that was used to accommodate the wagons. A wooden ramp leads from grade level to the double doors. The building is contributing.

**130 E. First Street**

**#121 - Blacksmith Shop (1834/1972)**

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

The Blacksmith Shop (#121) was largely reconstructed on its original site in 1972 due to its poor condition. Historic photographs and the existing remains were used as references. The building is a frame 1-story structure that sits atop a sandstone block foundation and is faced with beaded clapboard siding. (Photo 51) It is capped with a gable wood shingle roof. Windows are 6-over-6 wood double hung. There are 2 vertical wood plank access doors on the northern elevation, 1 of which is a double door to accommodate equipment. A wooden ramp leads from grade level to the double door. A gabled, clapboard sided cupola rises from the center ridge to provide venting. A brick chimney stack is located within the roof plane. Documentation from the HABS survey of 1937 shows that this building at one time had a residence attached. The building is contributing.

**SR 212, east of 151 E. First Street  
#118 - Brown House (c. 1950)**

The frame house (#118) is set into a hill and is two levels. It is non-contributing due to a date of construction that is more recent than the Period of Significance.

**151 E. First Street  
#119 - Apartment Building (1976)**

The 2-story apartment building (#119) has a rubble stone veneer and an asphalt-shingle mansard roof. It is non-contributing due to a date of construction that is more recent than the era of significance.

**Outlying Areas (see Zoar Historic District map)**

**East of central grid**

**373 E. Second Street  
#124 - Mid-century House (1955)  
#125 - Pole Building (1983)  
#126 - Pole Building (2002)  
#127 - Shed (1975)**

The 1955 frame house (#124) sits on land that was part of the Society's "Sheep Hill". Outbuildings include two pole buildings constructed in 1983 (#125) and 2002 (#126) and a shed (#127) that was constructed in 1975. All are non-contributing due to construction dates that are more recent than the Period of Significance.

**461 E. Second Street  
#128 - Shepherd's House (1830)  
#129 - Shed (c. 1890)  
#130 - Garage (c. 1940)  
#131 - Sheep Barn (c. 1850)**

The Shepherd's House (#128) is a 2-story frame house and a 1½ story ell with 2 bays on each elevation. (Photo 52) The building sits on a sandstone block foundation and is faced with non-original siding. It is capped with a slate roof. Windows are 9-over-6 double hung and 6-over-6 double hung. The entrance consists of double doors with multiple lights and do not appear original. There is no porch at the entrance. Wooden window boxes are situated on wooden brackets at the lower level. A single interior chimney is located in each section of the structure. The 1½ story frame garage (#130) features board and batten siding and double doors, 6-over-3 double hung

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

windows, and hay hoods at both gable ends. (Photo 52) The auditor's records indicate that the garage was constructed in 1979, but it appears that this building was more likely constructed around 1940. A dilapidated frame shed (#129) with a slate roof is located near the garage. (Photo 52) The dilapidated gable-roofed sheep barn (#131) is 2½ stories in height with post and beam construction and is faced with vertical wood siding. (Photo 52) The barn has some concrete block infill at the lower level. **The house, shed and barn are contributing**, and the **garage is non-contributing** due to a date of construction that is more recent than the Period of Significance.

**NOTE: The Shepherd's House is included in the proposed boundary increase.**

**Site of Lime Kiln and Agricultural Buildings (1975 National Register Boundary Update)**

The 1975 Boundary Update grouped the sites of the Lime Kiln and various agricultural buildings into one resource, and the specific locations of agricultural buildings in the area were not identified. Current research has identified 4 ruins in this area: 2 storage sheds, the horse hospital and a wheat storage barn.

**East of East Street, just north of 3<sup>rd</sup> Street**  
**#A11 - Lime Kiln Site**

Current research indicates that the Lime Kiln (#A11) was a 20<sup>th</sup> century resource (built after 1917) and was not associated with the Separatists.<sup>3</sup> As with other potential archaeological sites, the site location is within the modified boundary, but it has not been individually evaluated as archaeological investigation has not been completed.

**East of East Street, just north of 3<sup>rd</sup> Street**  
**#138 - Eastern Storage Shed Ruin (c.1850)**

The Eastern Storage Shed site (#138) consists of a number of cut sandstone blocks on the ground at the top of the bank overlooking the Wheat Storage Barn. A building appears in this location on the 1898 map and is also shown on a 1935 map. The ruins are a contributing site.

**East of East Street, just north of 3<sup>rd</sup> Street**  
**#139 - Western Storage Shed Ruin (c. 1850)**

The Western Storage Shed site (#139) consists of a cut sandstone foundation at the top of the bank overlooking the Wheat Storage Barn. A building appears in this location in photograph from 1892 and is also shown on a 1935 map. The ruins are a contributing site.

**East of East Street, north of 3<sup>rd</sup> Street**  
**#140 - Horse Hospital Foundation Ruins (c. 1850)**

The Horse Hospital (#140) was located across East Street from the Horse Barn. A cut stone foundation is located at this site and may be the remains of the Horse Hospital. The building does not show on the 1898 map, but the 1923 aerial photograph shows a shed in this location. The ruins are a contributing site.

**Southeast of the corner of East and 3<sup>rd</sup> Streets**  
**#141 - Wheat Storage Barn Ruins (c. 1850)**

<sup>3</sup> Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.2.35.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

The Wheat Storage Barn (#141) was a 2-story frame building that measured approximately 70' x 40'. Grain was stored in the large basement area that was around 15 feet below grade. Remnants of the cut sandstone block foundation remain in this location. The ruins are a contributing site.

South of central grid

**91 Main Street**

**#123 - Pump House (1928)**

The Pump House (#123) is identified in tax records as an R&D facility, built in 1928. It is non-contributing due to a date of construction that is more recent than the Period of Significance.

**326 Michael Lane**

**#25 - House No. 25 - Henne Berg/Poultry Hill (1828)**

**#78 - Garage (c. 1920)**

The Henne Berg house (#25) was so named because of its proximity to the Society's poultry raising operation. Several mills were located in close proximity, and this house served as the home of a miller. Additionally, a storeroom for the short-lived Zoar Pottery was located on this property. The building is a 2-story side-gabled frame 4-over-4 house. (Photo 53, Attachment E - Image 15) The structure is 3 bays in width at the front (western) facade and 2 bays in width at the side elevations. A 1½-story rear addition is screened in the back portion and also has a screened porch to one side. The house sits atop a sandstone block foundation and is faced with wood clapboard siding. It is capped with an asphalt shingle roof. Windows are 9-over-6 and 6-over-6 wood double hung with operable shutters. The front entrance consists of a 6-panel wood door flanked by 5-light sidelights and is topped by a 4-light transom. The front porch extends almost along the entire length of the front facade and is accessed by sandstone treads that are located at the northern end due to the steep terrain in front of the house. The porch sits atop sandstone block piers. It has a wood deck and plain square posts and balusters and is capped with a hipped roof. There are two interior chimneys situated on the ridgeline of the 2-story portion of the house, and the rear addition has 1 centrally-located chimney. A detached frame 1-1/2 story garage (#78) is situated to the east. The auditor lists the garage as built in 1972, but it has features such as 4-light fixed sash windows and operable shutters that could date it to an earlier time. It did not appear in this location in a 1958 aerial photo, so it is possible that it was constructed elsewhere and moved to this location in the 1970s. The house is contributing and the garage is non-contributing due to a date of construction that is more recent than the Period of Significance. The house was photographed in the 1937 HABS survey. It is referenced as "House on Hill, Planing Mill vicinity".

South Main Street Vicinity

**South of village, east of State Route 212**

**#A12 - Foundry Site (c. 1850)**

The 1975 Boundary Update grouped the sites of the Foundry, Woolen Factory and Grist Mill into one location. Further research has determined that the foundry location may have been misidentified in the 1975 update. Current research places the Foundry (#A12) location east of State Highway 212, rather

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

than near the woolen and grist mills.<sup>4</sup> This area was covered with several feet of fill dirt during levee construction activities of the 1930s and 1950s. No remnants of the Foundry are visible. The site location is within the district boundary, but the site has not been individually evaluated as archaeological investigation has not been completed.

**South of village, west of State Route 212**

**#142 - Woolen Mill Site (1830)**

The Woolen Mill (#142) was a large 3-story frame building with a cut stone foundation and a slate roof. It was constructed in 1830 along the mill race south of the village. The mill was converted into a broom factory shortly after the dissolution of the Society and was torn down in the late 1930s. Parts of the sandstone block foundation are still visible. The remains of this mill are a contributing site.

**South of village, west of State Route 212**

**#143 - Custom (Grist) Mill Site (1847)**

The Custom Mill (#143) was constructed in 1847, possibly on the foundation of a previous mill. It was a 2-1/2 story frame building with a sandstone foundation and a gambrel roof. The mill operated until 1917, and the building was moved to Zoarville around 1940. A partial foundation of brick and sandstone block is intact. The remains of this mill are a contributing site.

**Southwest of central grid**

**East side of the Tuscarawas River**

**#A4 - Zoar Mill Race Guard Lock (c. 1830)**

The Mill Race Guard Lock (#A4) was constructed to allow canal boats to use the mill race to reach the mills to the south of the Village. It was built by the Society around 1830. The lock was comprised of a sandstone foundation and several cast-iron gates (paddle valves) that regulated the flow of water into the mill race. Reportedly, the guard lock on the eastern side of the river is the oldest unaltered example of stone canal lock design in Ohio.<sup>5</sup>

**East side of the Tuscarawas River**

**#A5 - Mill Race Ruins (c. 1830)**

The Mill Race (#A5) led from the Tuscarawas River at the Zoar Dam (outside the historic district) through the Guard Lock. It then turned to the southwest where it serviced a number of mills. It eventually connected back to the Tuscarawas River south of the Village. Remnants of the Mill Race are visible, although some areas have been disturbed.

**East side of the Tuscarawas River**

**#A6 - Zoar Sawmill/Powerhouse Ruins (1878)**

The Sawmill and Powerhouse complex (#A6) was located along the Tuscarawas River near the Zoar Dam. The complex was constructed in 1878 and may have replaced an earlier sawmill (c. 1830). The mill was a 1-story frame building with ramps to feed logs into the mill. The mill was converted to an

<sup>4</sup> Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.3.60.

<sup>5</sup> Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.4.77.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

electrical power house in about 1906. The complex was demolished around 1935. The remains consist of the sandstone foundation of the Sawmill and a concrete foundation associated with the Power House.

**East side of the Tuscarawas River**

**#A7 - Zoar Dike Remains (c. 1840)**

The Zoar Dike (#A7) was constructed by the Society along the east bank of the Tuscarawas River. It was a thick sandstone block wall that extended from the Zoar Iron Bridge northward to the Sawmill at 1<sup>st</sup> Street. Remains are visible on the east side of the river.

**East side of the Tuscarawas River**

**#A10 - Wheeling & Lake Erie Railroad Bridge Remains (partial) (c. 1882, 1908)**

The Wheeling & Lake Erie Railroad Bridge was constructed around 1882, but the original bridge was washed away soon after construction. It was immediately rebuilt and received an application of concrete parge around 1908. The railroad was forced to move south of town by the construction of the Zoar Levee in 1935. The bridge remains consist of stone abutments and piers that supported the 3-span bridge. Only the remains that lie to the east of the Tuscarawas River are located within the historic district.

**West side of the Tuscarawas River**

**#A8 - Ohio & Erie Canal Bed Ruins (c. 1827)**

The Society constructed approximately 3 miles of the Ohio and Erie Canal (#A8) in the Zoar vicinity. The area of the canal that resides within the historic district is directly southwest of the Zoar Iron Bridge on the west (south) side of the Tuscarawas River.

**Section of abandoned County Road 82 over Tuscarawas River**

**#122 - Zoar Iron Bridge (1883, restored 2004)**

The Zoar Iron Bridge (#122) was constructed in 1883 by the Wrought Iron Bridge Company of Canton, Ohio. It replaced an earlier wooden covered bridge (c. 1830) that was constructed by the Society to connect the village with the canal area. The earlier bridge appears on the 1875 township map and appears to be the only bridge across the Tuscarawas River in this area. The Zoarites would have used the covered bridge and the current iron bridge to reach their lands south of the river. The structure is a 3-span pin-connected Pratt through truss bridge. (Photo 54) It is constructed of wrought iron, steel, and cast iron and is supported by piers and abutments of sandstone.<sup>6</sup> A wooden staircase leads down to the former Ohio and Erie Canal towpath. Presently, the bridge is pedestrian use only and was restored in 2004 as part of the Zoar Valley Trail. It is contributing.

**NOTE: The Zoar Iron Bridge is included in the proposed boundary increase.**

**8806 Towpath Road NE**

**#132 - Zoar Canal Inn (1832)**

**#133 - Gazebo (1992)**

<sup>6</sup> In the late 19th and early 20th centuries, the Pratt truss (patented 1844) was the most commonly used truss type for short spans. The bridge type was favored for railroads, due to its simplicity of design, relative affordability, and dependability. See Parsons Brinckerhoff and Engineering and Industrial Heritage, *A Context for Common Historic Bridge Types* for more detail.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

**#134 - Shelter (1992)**

The Zoarites were paid a considerable sum by the State of Ohio for their help in building the section of the Ohio and Erie Canal located near Zoar. Soon after the canal opened, the Society was able to acquire three canal boats which carried much of their product to market. The Zoar Canal Inn (#132) was built 1832 to accommodate travelers on the canal. After the Zoar Hotel was built in 1833, both the Inn and Hotel served travelers. The Canal Inn was closed due to management infractions in 1845. Subsequently, due to its proximity to the large flour mill, built at the canal in 1837, the Canal Inn became the home of the miller and his family. The building is a large rectangular 2-story structure with a side gable roof. (Photo 55, Attachment E - Image 18) The front (northeastern) façade is 9 bays in width at the lower level and 8 bays in width at the upper level. A 1-story hipped-roof addition is situated at the rear (southwest) on the southern end of the elevation. The Inn sits atop a sandstone block foundation and is clad in clapboard siding. It is capped with a side gable roof clad with asphalt shingles. The replacement windows are double hung with 4-over-4 grilles, and the shutters are also replacements. The porch, which covers the central 5 bays of the front façade, is at grade and features a brick deck. It is capped by a slightly flared hip roof that is supported by square wooden posts. Two entrance doors are accessed by separate sets of sandstone treads with wrought iron handrails. The doors are wood paneled in a chevron pattern with a sunburst at the top. The southern door is topped by a 4-light transom, but the transom area has been blocked off on the northern door. A stone vaulted cellar is located beneath the building. The Inn is contributing. A gazebo (#133) and shelter (#134) are located on the property. Both were constructed in 1992 and are non-contributing due to construction dates that are more recent than the Period of Significance.

*NOTE: This property was included in the 1975 Boundary Update but was located incorrectly on the 1975 map. The proposed boundary increase includes this resource in its correct location and removes the land around the incorrectly identified location of 1975. The incorrectly identified location is marked with an "X" on the Historic District Map and Photo Key.*

**Northwest of central grid**

**End of West Fifth Street**

**#135 - Zoar Brewery Site (1832)**

The Zoar Brewery (#135) was located on the northern shore of Zoar Lake and was one of the Society's most successful industries. (Attachment E - Image 19) Beer was produced for local consumption and was also produced for sale outside the community. After dissolution of the Society, the Brewery was used as a tavern and later a dance hall. The building burned in 1959, and a picnic shelter is currently situated on the old foundation. The foundation is constructed of sandstone block and has been extended at the northern end with concrete block, which appears to be a later addition. The structure retains some vaulted stone cellars that were used for beer storage. The Brewery was documented in the 1937 HABS survey. The Brewery remains are contributing.

**End of West Fifth Street**

**#A9 - Slaughterhouse Ruins (c. 1850)**

The Slaughterhouse (#A9) was located northwest of the Brewery. The sandstone foundation is all that remains of this building.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

**End of West Seventh Street**

**#136 - Zoar Cemetery (c. 1818)**

**#137 - Cemetery Road - Lake Drive (c. 1818)**

The Zoar Cemetery (#136), also known as "God's Acre" was established soon after the immigrants arrived in Zoar. The early graves, which were unmarked, serve as a physical manifestation of the Society's belief that all are equal in death. Included in the unmarked section are 56 graves of victims of the 1834 cholera epidemic that swept through the town. Later graves (mid 19<sup>th</sup> century) were marked with painted wooden markers, some of which still exist, although they are no longer legible. (Photo 56, Attachment E - Image 20) Plots were allocated as needed, and there were no family plots in the early days. Later graves are marked with stones. The grave of Zoar leader Joseph Bimeler was marked with a stone long after his death in 1853. The cemetery has been enlarged several times and is still in use. However, the core historic section of the cemetery maintains integrity and also reflects the evolution of grave marking during the Zoarite era. The road leading to the cemetery (#137) was originally connected to West 4<sup>th</sup> Street. It was described as a "tree-lined path" that ran along the lake, past the Brewery, and up the hill to the cemetery.<sup>7</sup> The portion of the road between 4<sup>th</sup> and 5<sup>th</sup> Streets appears to have been removed when the levee was constructed, but the remainder of the path is intact and is known as Lake Drive. The road provides a historic connection between the village and the cemetery. The cemetery is a contributing site and the road is a contributing structure.

**NOTE: The Cemetery and road are included in the proposed boundary increase.**

## **Concluding Summary**

Zoar retains an exceptional sense of integrity as a small village that is primarily residential in character and is set in a rural agricultural landscape. Most individual historic buildings have been retained, and there are very few that have been demolished or have been significantly altered. Importantly, the civic buildings and spaces which convey a sense of the communal aspect of the Society are intact. Most individual structures retain a significant level of integrity and retain historic character-defining features, materials, and details. The individual structures have very few non-contributing intrusions.

In addition to the individual components, the overall village morphology remains significantly intact. The original street grid remains, and the sense of place within the village, defined by small-scale buildings generally set back from the streets with open lawns and few sidewalks, remains intact. Importantly, the sense of the village as a distinct entity with defined boundaries and visual gateways has been retained. Open fields remain to the north of the community, while woods and open fields abut the village at the eastern edge. The levee, which was constructed after the district's Period of Significance, bounds the community on the southern and western sides. Though it is a later feature, it nonetheless reinforces the sense of clear boundary and has prevented non-compatible growth along these sides of the village. The aerial photographs of Attachment B provide clear evidence of Zoar's agricultural surroundings. The village's rural sense of place is very much

<sup>7</sup> Morhart, *The Zoar Story*, p.105.



Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

intact today and the historic setting exhibits a great deal of historic integrity.

The exceptional physical integrity of Zoar is particularly notable when compared with nearby National Historic Landmark-listed 19<sup>th</sup>-century communal societies in the region. Old Economy Village in Ambridge, Pennsylvania (located approximately 100 miles east of Zoar and 20 miles northwest of Pittsburgh) retains a small core of buildings as a state historical site. However, the integrity of the overall community has been significantly impacted by the development of the town of Ambridge in the 20<sup>th</sup> century. During the early 20th century when the regional manufacturing based economy flourished, Ambridge was built immediately adjacent to Old Economy, and the scale and type of development that occurred completely overwhelmed the sense of place of the historic Rappite settlement. Subsequently, the de-industrialization that occurred in Western Pennsylvania in the latter quarter of the 20<sup>th</sup> century decimated the community of Ambridge and resulted in further loss of integrity of the former Old Economy due to decay, abandonment, and loss of fabric. Likewise, the community of Harmony (located approximately 135 miles east of Zoar and 30 miles north of Pittsburgh) has suffered from non-contributing intrusions and development at its southern edge. Due to this development, the village no longer retains a distinct boundary and visual gateway in this area. Harmony also has several blocks of residential structures at the western side of the community that date from the 20<sup>th</sup> century and post-date the Period of Significance. Additionally, the village has been traversed with a rail line, and industrial complexes are located within the community at the western and southeastern quadrants.

While Zoar has some historic sites with interpretive components, they are limited, and the community does not feel like a museum, but rather a functioning rural village that is primarily residential in character. The community retains this integrity both within the confines of the village as well as its external rural agricultural setting. This exceptional historic integrity provides a clear and enduring sense of place in which the Separatist community existed. The Zoar Separatist community was uniquely significant due to the enduring nature of its 19<sup>th</sup> century communal society. The exceptional integrity of the architecture and setting of the village serves as an intact physical legacy of the Zoar community.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

**List of Resources**

\*Map identification:

i - resource identified on Inset Map

d - resource identified on District Map

(Resources in BOLD TYPE are newly added to Historic District in Boundary Increase)

Number	Map *	Name	Contributing	Non-contributing
1	i	House No. 1	X	
2	i	House No. 2 - Coverlet Weaver's House	X	
3	i	House No. 3 - Cowherd's House	X	
5	i	House No. 5 - Sewing House	X	
6	i	House No. 6 - Jacob Buehler House	X	
7	i	House No. 7 - School Teacher's House	X	
8	i	House No. 8 - August Bimeler House	X	
9	i	House No. 9 - Zeeb's Cabin	X	
10	i	House No. 10 - Bimeler Cabin	X	
11	i	House No. 11 - Gardener's House and Greenhouse	X	
12	i	House No. 12 - Assembly House	X	
13	i	House No. 13 - First Zoar School	X	
14	i	House No. 14 - David Beiter House	X	
15	i	House No. 15 - Silk Factory	X	
16	i	House No. 16 - Schlather House & Print Shop	X	
17	i	House No. 17 - Boy's Dormitory	X	
18	i	House No. 18 - Bauer House	X	
19	i	House No. 19 - Cider House	X	
20	i	House No. 20 - John Beiter House	X	
21	i	House No. 21 - Breymaier House	X	
22	i	House No. 22 - Cobbler Shop	X	
23	i	House No. 23 - Doctor's House	X	
25	d	House No. 25 - Henne Berg/Poultry Hill	X	
26	i	House No. 26 - Strum House	X	
27	i	Bimeler Museum	X	
28	i	Bimeler Museum (#27) - outbuilding		X
29	i	House No. 1 - Dining Room/Kitchen and Laundry	X	
30	i	The Magazine	X	
31	i	Zoar Town Hall	X	
32	i	Restrooms behind Town Hall (2 separate buildings)		X
33	i	Treasurer's House	X	
34	i	Treasurer's House (#33) - wash house	X	
35	i	Treasurers House (#33) - garage		X

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

36	i	Zoar Store	X	
37	i	Dairy	X	
38	i	Tailor Shop / Doctor's Office		X
39	i	House No. 23 - outbuilding	X	
40	i	Post Office		X
41	i	House No. 3 - carport		X
42	i	House No. 3 - shed		X
43	i	House No. 3 - garage		X
44	i	Zoar Tavern Guest House		X
45	i	Zoar Tavern Guest House (#44) - outbuilding		X
46	i	Cow Barn Foundation [Site]	X	
47	i	House No. 2 - shed		X
48	i	Garden [Site]	X	
49	i	Late Queen Anne		X
50	i	Late Queen Anne (#49) - garage		X
51	i	Frame House	X	
52	i	Frame house (#51) - garage		X
53	i	House No. 6 - garage		X
54	i	House No. 6 - shed	X	
55	i	Frame House		X
56	i	Frame House (#55) - garage		X
57	i	Frame House (#55) - shed		X
58	i	House No. 5 - garage		X
59	i	Modern Log House		X
60	i	Modern Log (#59) - shed		X
61	i	Modern Log (#59) - gazebo [Structure]		X
62	i	Modern Log (#59)- carport		X
63	i	Frame House		X
64	i	Frame House (#63) - garage		X
65	i	House No. 8 - garage		X
66	i	House No. 7 - shed		X
68	i	Linen Weaving House	X	
69	i	Linen Weaving (#68) - garage	X	
70	i	Linen Weaving (#68) - shed		X
71	i	Late Queen Anne		X
72	i	Late Queen Anne (#71) - garage		X
73	i	The Bakery	X	
74	i	Restrooms		X
75	i	House No. 10 - garage		X
76	i	House No. 9 - shed		X
77	i	House No. 17 - privy		X
78	d	House No. 25 - garage		X
79	i	Tinner's House	X	

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

80	i	Tinner's House (#79) - garage		X
81	i	Tin Shop	X	
82	i	House No. 12 - shop	X	
83	i	House No. 12 - garage	X	
84	i	House No. 12 - shed	X	
85	i	Kuecherer House	X	
86	i	Kuecherer House (#85) - shop		X
87	i	Kuecherer House (#85) - garage		X
88	i	House No. 14 - garage		X
89	i	Zoar Meeting House	X	
90	i	Fire Department		X
91	i	Fire Department (#90) - shed		X
92	i	Zoar School	X	
93	i	The Hermitage (#99) - garage across street		X
94	i	House No. 20 - outbuilding	X	
95	i	House No. 20 - shed	X	
96	i	House No. 20 - garage		X
97	i	House No. 17 - garage		X
98	i	House No. 17 - shed		X
99	i	The Hermitage	X	
100	i	Bungalow		X
101	i	Bungalow (#100) - garage		X
102	i	Red Shed - no house associated		X
103	i	Front Gable House		X
104	i	Front Gable House (#103) - garage		X
105	i	Kappel House / Watch Shop	X	
106	i	Watch Shop (#105) - garage		X
107	i	House No. 13 - garage		X
108	i	House No. 19 - garage		X
109	i	House No. 19 - shed		X
110	i	House No. 21 - garage		X
111	i	Late Queen Anne		X
112	i	Late Queen Anne (#111) - garage		X
113	i	Wash House/Zoar Hotel Laundry	X	
114	i	House No. 26 - former privy		X
115	i	House No. 26 - shed		X
116	i	Zoar Hotel	X	
117	i	Cider Mill / Cabinet Shop		X
118	i	Brown House		X
119	i	Apartment Building		X
120	i	Wagon Shop	X	
121	i	Blacksmith Shop	X	
122	d	<b>Zoar Iron Bridge [Structure]</b>	X	

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

123	d	Pump House		X
124	d	Mid-century House		X
125	d	Mid-century House (#124) - pole building		X
126	d	Mid-century House (#124) - pole building		X
127	d	Mid-century House (#124) - shed		X
<b>128</b>	d	<b>Shepherd's House - "Sheep Hill"</b>	X	
<b>129</b>	d	<b>Shepherd's House - shed</b>	X	
<b>130</b>	d	<b>Shepherd's House - garage</b>		X
<b>131</b>	d	<b>Shepherd's House - barn</b>	X	
132	d	Zoar Canal Inn	X	
133	d	Zoar Canal Inn (#132) - gazebo [Structure]		X
134	d	Zoar Canal Inn (#132) - shelter [Structure]		X
135	d	Zoar Brewery [Site]	X	
<b>136</b>	d	<b>Zoar Cemetery [Site]</b>	X	
<b>137</b>	d	<b>Cemetery Road - Lake Drive [Structure]</b>	X	
138	d	Eastern Storage Shed Ruin [Site]	X	
139	d	Western Storage Shed Ruin [Site]	X	
140	d	Horse Hospital Foundation Ruins [Site]	X	
141	d	Wheat Storage Barn Ruins [Site]	X	
142	d	Woolen Mill Site [Site]	X	
143	d	Custom (Grist) Mill [Site]	X	
A1	i	Kettle House Foundation Ruins		
A2	i	Tinner's House (#79) Outbuilding Foundation		
A3	i	House No. 15 Outbuilding Foundation		
A4	d	Zoar Mill Race Guard Lock		
A5	d	Mill Race Ruins		
A6	d	Zoar Sawmill/Powerhouse Ruins		
A7	d	Zoar Dike Remains		
A8	d	Ohio & Erie Canal Bed Ruins		
A9	d	Slaughterhouse Ruins		
A10	d	Wheeling & Lake Erie Railroad Bridge Remains (partial)		
A11	d	Lime Kiln Site		
A12	d	Foundry Site		

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

## 8. Statement of Significance

### Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

### Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

### Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: European

SOCIAL HISTORY

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

ARCHITECTURE  
LANDSCAPE ARCHITECTURE

**Period of Significance**  
1817-1898

**Significant Dates**  
1817

**Significant Person**  
(Complete only if Criterion B is marked above.)  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Cultural Affiliation**  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Architect/Builder**  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

**Statement of Significance**

The Zoar Historic District meets Criteria A and C at the national level of significance. Initially listed in 1969, with a boundary increase in 1975, the district was listed at the national level in both previous nominations. The Period of Significance extends from 1817 to 1898. The Zoar Historic District is an intact example of an early 1800s utopian community. Its architecture and well-documented history reflect the village's important contributions to the understanding of communal societies of 19<sup>th</sup> century America.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

The Zoar Historic District meets the Criterion Consideration for Religious properties. Because Zoar was constructed and owned by a religious entity and is being nominated under Criterion A, Criteria Consideration A applies. The district has significance for association with historic themes outside of religion. Zoar's long history as a commune falls into the themes of 19th century social history and utopian movements. The historic district also derives significance from its Germanic architectural heritage, meeting Criterion C. Although three buildings were reconstructed by the Ohio Historical Society in the early 1970s, Criteria Consideration E is not being applied. Within the historic district, there is a total 70 contributing properties; therefore the three reconstructed buildings do not constitute a large percentage of the contributing, or total, resource count.

The settlement created by the Society of Separatists of Zoar was unique - a German village sprouted in the middle of rural northeastern Ohio, complete with separate customs, traditions, religious beliefs, and European inspired buildings. Yet, at the same time, it was part of a broader national context, where social reformers and religious separatists formed their own communities, wishing to live life on their own terms. The present nomination amendment provides further documentation about the Zoar Historic District and its significance within a national context.

Religious and secular utopias of the 19<sup>th</sup> century are subdivided into European and American categories. Of the European derived religious utopias, the German communes are typically considered by scholars and historians as being the most successful of the religious utopias. Aside from the Shakers, the German groups had the greatest durability and influence on other utopias throughout the United States. The Society of Separatists of Zoar completes the story of the 19<sup>th</sup> century utopian communities in the United States and fits into the context of the German-based communal settlements. The Zoar Historic District maintains historic integrity and illustrates the same national level of significance as other national-level listed or National Historic Landmark listed utopian properties.

The Zoar Historic District (Amendment) completes our understanding of 19<sup>th</sup> century utopian communities in the United States. As one of the best representations of a German-based communal settlement, Zoar clearly conveys all aspects of the Society of Separatist's founding, development, prosperity, and eventual dissolution of such a communal society.

Zoar represents the only permanent home the Society of Separatists ever had in the United States and as such best reflects the evolution of a 19<sup>th</sup> century utopian community from its earliest establishment through its maturity. Zoar reflects the economic rise and fall of a communal settlement as well as the forces that brought about their dissolution. Zoar stands out among other German-based communal groups in what can be learned from their existence at a single location. Other similar groups can only provide a snapshot of their total historic existence and significance through their communities due to their settlement and relocation at more than one location. The Rappites established three separate locations through their history and the Inspirationists had two.



Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

Zoar stands out for its intact community setting, distinctive architecture, and landscape features. The Zoar community's ability to convey its successful existence is further enhanced by the retention of its rural setting, distinctive architecture, and key landscape features best represented by the Zoar Garden of Happiness. The retention of these physical features provides one of the best understandings of the Society of Separatist's world view and how they translated their vision through the built environment they created. Through Zoar's distinct landscape and architecture we can physically understand and interpret the Zoarite's world view. The intact rural setting is a visual reminder of the agrarian and industrial economy developed at Zoar. The Garden of Happiness represents the physical manifestation of the Zoarites faith. Zoar's architecture stands out through its combination of transmitting old world construction techniques and Germanic architectural characteristics but combining these with contemporary mid-19<sup>th</sup> century American architectural styles and building types.

Zoar's influence upon other similar groups is singular in the significance it established in legal precedents through the Supreme Court case which clarified the status of communal societies under law.

The Zoarite's practice of treating women as equals provides an important understanding of 19<sup>th</sup> century religious and secular communal societies varying attitudes toward gender equality and the role of women within the social and economic organization of the community.

Zoar best reflects the role tourism played for 19<sup>th</sup> utopian communities; not only as an economic factor but as a means of communicating their beliefs and enabling a broader awareness of their successful existence to the outside world, other similar societies, and potential new members.

Additionally, Zoar provides an important understanding of Ohio's role within the national context of the settlement of 19<sup>th</sup> century religious utopian communities. As the first state settled within the Northwest Territory, Ohio represents the grand American ideal of freedom of religion associated with the establishment and settlement of the Northwest Territory. Zoar represents the best example of this settlement pattern in Ohio.

The Zoar Historic District retains a very high degree of integrity through its location as a single site associated with the group; its intact rural setting; the materials and workmanship of its architecture and landscape designs; and its overall feeling and association of a 19<sup>th</sup> utopian community. Zoar's exceptional integrity provides a complete physical and historic sense of place that rises above other similar communities. The village of Zoar has witnessed only minimal commercial development and redevelopment. Within the community all of the significant buildings and landscape features have been preserved including the No. 1 House, the Zoar Store, the Hotel, the Church, and the Garden. These major historic properties exist within the historic setting defined by a large number of surviving 19<sup>th</sup> century houses and related buildings. Other similar communities have experienced much greater modern impacts to their historic setting and character. Amana has witnessed a tremendous amount of industrialization. New Harmony has lost several of the key buildings conveying their historic community and has witnessed redevelopment of the 19<sup>th</sup> century building fabric. Economy has been greatly

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

impacted and surrounded by the growth and development of Ambridge. Harmony has been impacted by later 19<sup>th</sup> and early 20<sup>th</sup> century development.

### Definition - Utopian Communities

A utopia is generally defined as a place of perfection and harmony, where the occupants live in sync with each other. Residents of a utopia place the greater good of the community above their own self interests. They seek to live free of society's ills, constraints, or persecutions. In the case of religious based utopias, residents desired to create a heaven on earth. In the case of the Zoarites, they believed "communism is the real life, because in heaven all is communistic; and Communities in this world are schools of preparation of the next world."<sup>8</sup>

Sociologists further define utopian societies, particularly the communal ones, as a subculture. "In a true subculture, the shared beliefs and values may have more influence on members' behavior than does the larger society. In fact, voluntary subcultures are often formed because of dissatisfaction with society at large. The American communal movement is a good case in point. Most communes, in both the nineteenth and twentieth centuries, arose because of specific or general disillusionment with 'the way things were.'"<sup>9</sup>

Establishment of utopias is sometimes related to, or parallels, reform movements. Whereby the majority of reformers sought to create social change through the governmental process, some reformers proclaimed that cooperative living was the solution. The United States has witnessed various time periods when reformers believed that the best way to correct society's evils was to create havens with new social orders. In so doing, the utopian community would prove to the larger society that another, better way of living was possible.

An important influence on the formation of religious utopias was the Burned-over District. "It all started in the 1820s in western New York State - an area known as the "burned-over district" because of the innumerable religious revivals held there. Never in our history has so much religious fervor been packed into one geographical area. Bibles, revelations, preachers, and prophets came (and went) with startling rapidity."<sup>10</sup> Strong beliefs from these intense revivals frequently resulted in the establishment of a religiously separate community.

The idea of living separate from the greater society persisted throughout the United States' history into the late 20<sup>th</sup> century. Particularly in the 1960s and 1970s, communes were formed in response to the tumultuous Civil Rights and Vietnam War decades. These communities were formed much in the same manner that utopias were formed in the 19<sup>th</sup> century, when people responded to the difficulties of their times, including economic instability, anti-slavery sentiments, and temperance. Despite continued experimentation with utopias, in the late 20<sup>th</sup> century, "the combination and intensity of religious, reform, and utopian activity was unique to the nineteenth century."<sup>11</sup> In addition to

<sup>8</sup> Hinds, *American Communities* (Revised Edition), p.113.

<sup>9</sup> Kephart, *Extraordinary Groups: The Sociology of Unconventional Life-Styles*, p.93.

<sup>10</sup> *Ibid.*, p.233.

<sup>11</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.150.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

seeking reforms, utopianists reacted against rapid industrialization and the increasingly competitive nature of capitalism. These alternative communities were usually established in rural areas, but not too far from a sizeable city, and most often had an agricultural component as a central core to the organized living arrangement. In comparison to the rapid pace, polluted air, and drive for capitalistic success in an urban center, an agrarian life was a simpler way to provide sustenance for members of the utopia.

Utopias are separated into two basic classifications: spiritual and secular. Consisting of both types of utopias, most were concentrated in the New England states, particularly New York, and the Midwest, especially Ohio. Secular utopians varied in their beliefs depending upon the theories of their founder. At their core though, they endeavored to create a social structure different than the predominant society. Often, economics were at the root of the desired social changes. Religious utopias, of course, were formed around specific theological beliefs, which usually differed from the more commonly accepted denominations, specifically Protestantism. Both groups, sacred and secular, tended to promote economic stability, cooperation, harmony, and peace.

While the concept of a utopia was about creating a perfect world on earth, the communal sharing of property was sometimes part of the guiding philosophy of a utopia and sometimes was an economic survival mechanism. Not all utopian settlements operated on the principle of communal property, where everything was owned collectively by the members, rather than by individuals. Furthermore, communism was not specific to either religious or secular communities. However, some of the religious communities did view communism as a return to primitive Christianity.<sup>12</sup> For example, the Shakers, arguably the most widely known communists, believed "that Christian virtues like humility and charity were best exemplified through common ownership."<sup>13</sup>

Religious and secular utopias can also be subdivided into European and American derived movements. Some of the 19<sup>th</sup> century utopias were either inhabited exclusively by Europeans, who had migrated to the United States, or were established based upon philosophies of a European reformer. One example of a purely European religious utopian group is the Janssonites, an enclave of Swedish separatists, who settled in Bishop Hill, Illinois. The Shakers are an example of religious communal groups, which were founded by Europeans, but continued under American guidance. One secular example, of European philosophers who gained prominence under American leadership, includes the utopian communities based upon the theories of Charles Fourier. Other utopian movements were purely American, such as the Mormons, who flirted with communal living during their formative years. The Society of Separatists of Zoar is an example of a European religious utopian community. The following sections detail the history of the Zoarites and provide an understanding of their place within the broader theme of 19<sup>th</sup> century communal societies.

## **Historic Background - Society of Separatists of Zoar**

<sup>12</sup> Hartzog, *The National Survey of Historic Sites and Buildings: Theme XXII - Social and Humanitarian Movements*, p.48.

<sup>13</sup> Kephart, *Extraordinary Groups: The Sociology of Unconventional Life-Styles*, p.209.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

The following five paragraphs constitute the Statement of Significance from the 1975 amended National Register nomination:

*The village of Zoar, Ohio, was established in 1817 by a group of Separatists from Germany. Although founded primarily as a religious community, the Separatists soon introduced a communal system in order to pay their debts for the land and to guarantee their economic and social security.*

*The village contained the church, a communal bakery, tin shop, blacksmith shop, a store furniture shop, weaving and sewing houses, a pottery, several mills, a brewery, a large ornamental garden with greenhouse, as well as the residences. Commodious barns and stables were situated on the outskirts of the town. A hotel was erected along the canal which ran nearby, while another hotel stood within the village, catering to visitors and tourists. Perhaps the most ambitious project was the operation of two blast furnaces in the vicinity.*

*Under the able leadership of Joseph Baumeler (Bimeler), the community prospered in agriculture and industry, and at his death in 1853 the society's holdings were valued at more than a million dollars. Baumeler reinvested the community profits in society enterprises. This practice was abandoned by the later leaders and the subsequent economic decline was a major cause of the society's eventual disruption. Waning idealism and internal dissention finally brought the dissolution in 1898.*

*Since then many of the barns and houses have been torn down, but the nucleus of the village remains almost intact. Several of the early log houses exist. The bakery, tin shop, garden and greenhouse, sewing house and Number One House were acquired by the Ohio Historical Society some years ago and are now in the process of restoration.*

*Zoar has remained somewhat isolated, thereby retaining much of the simplicity of its earlier days. It offers an excellent study of European culture and architecture transplanted to Ohio.*

In order to more fully understand Zoar's historic development, additional information is being added to the National Register nomination. By the nature of their being founded during eras of reform or as a result of persecution in the 'old country', many of the 19<sup>th</sup> century utopias shared similar social values that deviated from the larger society. Tying Zoar's history to its national context, additional historic information corresponds to typical utopian themes of the 1800s.

#### Religion

The group that would become the Society of Separatists of Zoar was from Wurttemberg, Germany. Living under Lutheran doctrine, the Separatists did not believe in many of the rules and teachings of the state church. They fervently believed in the Bible and did not like the introduction of new hymns and rituals, which were thought to be too worldly. They refused to send their children to the Lutheran run schools and were punished for that action.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

The Separatists were part of a larger movement of sects opposed to the Lutheran church, known as Pietists. "Pietism demanded a purer moral life which was to be attained through a conscious rebirth of the individual."<sup>14</sup> A simple wholesome lifestyle was espoused, whereby frivolities such as playing cards and dancing were not permitted. The Zoarites did not believe in or participate in religious ceremonial rituals, such as baptisms, weddings, and confirmations. Wishing to worship God by their own definition, the Separatists thought the state-run Lutheran church to be corrupt. Members of the group, especially the leaders, were often imprisoned and persecuted in Germany, because of their pietistic views and nonconformity.

Following the visions of Swiss mystic, Barbara Gruberman, the Separatists decided to leave their homeland in 1816. During one of her trancelike visions, she declared that the pietistic Separatists should relocate to America for religious freedom. Gruberman died before the group departed Germany and Joseph Baumeler (Bimeler) became the group's leader. He was their steadfast leader during the difficult journey to America and over the next three decades. Roughly 300 people followed Bimeler to the United States. English Quakers helped finance the Separatists trip to America, and upon their arrival in Philadelphia, the immigrants were assisted by local Quakers, who fed and housed them. The Quakers also financially helped Bimeler, by loaning money for purchase of the Ohio lands.

Like many of the other religious utopianists, the Zoarites believed that they were the children of God. With respect to faith, the Zoarites were also part of a larger millennialist doctrine. Also known as Chiliast, the millennialists believed in the prophecy of the Second Coming of Christ. After a period of great upheaval and violence, Jesus Christ would return to earth and reign for 1,000 years (there was disagreement among millennialists as to whether the reign was literal or figurative). Many Chiliasts believed that 1836 was the year in which Jesus would return. As such, for the Zoarites, "time, then was of the greatest essence to put their spiritual house in order, and the seclusion of Ohio seemed to be the perfect place, far removed from the secular world."<sup>15</sup>

Having escaped the persecution of their homeland, the Society of Separatists named their new Ohio settlement Zoar. Zoar was the name of Lot's biblical refuge (Genesis 11), and the moniker was fitting in both its religious connotation and the sense of sanctuary the Separatists had in Ohio. The Zoarites would remain in their Ohio refuge for the entirety of the utopia's existence.

Communal Property

For some religious utopian groups, communism was a part of their Christian beliefs and that mode of living was intentionally adopted. The Zoarites did not come to America with the intentions of living communally. However, they did wish to live as a group, where they could worship freely separate from outside influences. After two years of toiling, the group struggled to sustain their fledgling settlement and repay their debts. Furthermore, some Separatists had to seek employment outside Zoar, which contradicted their

<sup>14</sup> Ohio Historical Society. *Zoar: An Ohio Experiment in Communalism*, p.11.

<sup>15</sup> Hurt, *The Ohio Frontier: Crucible of the Old Northwest, 1720-1830*, p.303.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

desire to live separately. The group was also concerned about the care of its elderly and infirm population.

As a result of their economic hardships, the Zoarites determined that communal living was the best solution for their survival. Initially Joseph Bimeler, the group's leader, was against it, but he quickly acquiesced as the concept was widely supported by the community. On April 15, 1819, fifty-three men and 104 women of Zoar signed the Articles of Association, where each member renounced their rights to property ownership and agreed to live by society regulations.<sup>16</sup> Strengthening the administrative structure of the community, the Articles were revised in 1824. During the intervening five years, the Zoarites increasingly came to view their communal arrangement as part of their religious doctrine. "In the 1824 document, the members continued to give reverence first to their Christian duty...Out of their Christian love, they wanted 'to unite our several personal interests, into one common interest.' So their religious ideals would lead to the development of a temporal order."<sup>17</sup>

In 1832, the State of Ohio recognized the Society of Separatists of Zoar as a corporation, which allowed the community to conduct business, pass laws, and own common property. The following year, a constitution was adopted, which fine-tuned the 1824 Articles. The constitution outlined a democratic process for election of directors and trustees, plus a mechanism for amending the constitution. Significantly, the document also defined membership rules, including departure from the Society. Membership was divided into two categories: full associates (second class) and novitiates (first class). All novitiates participated in the society for a one-year probationary period, without having to give up their private property, and were voted in, if found to be desirable associates. The first class also included the children of full associates. Most new members were friends or relatives arriving from Germany or an outsider who married a Zoarite.

The Zoarites 1833 constitution remained the community's guiding document until the group disbanded in 1898. Even when Zoar was incorporated as a village in 1884, requiring the election of governmental officials, the Society merely elected the same people to the corresponding positions. In essence, a double government was formed for the community, but day to day communal life continued unchanged.

With respect to daily living, Zoar's communal arrangement combined shared property and investments with some familial autonomy. The Separatists owned their land, buildings, agricultural businesses, commercial enterprises, industrial concerns, church, and school collectively. There was a central bakery and dairy, where members collected bread and milk. At the sewing house members manufactured the majority of the Zoarites' clothing. Household items purchased outside Zoar, such as coffee, sugar, and matches, were available at the Magazine. Unlike some communal groups, individual Zoarite families prepared their own meals. There was no central kitchen and dining room. Families were also permitted to grow vegetables and raise chickens in their yards. When the occasion arose that a Separatist was paid by an

<sup>16</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.60.

<sup>17</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.61.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

outside entity, such as the school teacher, the member submitted their earnings to the trustees.

#### Celibacy

Some religious utopian groups were celibate out of religious belief. While the Zoarites believed that marital relations were a necessary evil of propagating the human race and that celibacy was best, they were not celibate as a rule. However, out of economic necessity, the Separatists adopted a policy of celibacy c.1822. The community was in debt over their land purchase and all able hands were needed to work in the fields and industries. Because having babies and small children to care for reduced the number of women available to work, it was decided that celibacy was the best course for economically protecting the community. No marriages were permitted and married couples were to live apart. The policy lasted until 1830, when it was lifted. By this time, the Separatists had gained financial stability and having the work capacity of every woman was not as critical.

#### Equality

Because the Zoarites believed that all men were created equal before God, they did not bow or tip their hats in respect to other people. Reverence was for God only. Their beliefs in the equality of men lead them to be pacifists. To serve in the military or go to war was to murder a fellow human being. Pacifism got the Separatists arrested by German authorities, resulting in imprisonment, but in America they could refuse to serve in the military on religious grounds. During the Civil War, the Zoarites avoided conscription for its young male members by paying a \$200 stipend.

Belief in the equality of mankind included the Zoarites opposition to slavery. As such, they supported the Union during the Civil War and sent Zoar made products, such as woolen blankets, to the troops. And, despite the purchased immunity and protestations of the elders, fourteen young men did enlist in support of the war effort.

Pacifism and anti-slavery sentiments were fairly common among utopian groups. The equal treatment of women was a little less universal. The Zoarites were especially advanced with respect to the treatment of women. From the beginning of the Separatists formation of communal living in 1819, women were given equal standing in the community. They had the same political rights as men under Zoar's constitution. Women signed the 1819 Articles of Association, the subsequent 1824 revised Articles, and the 1833 Zoar constitution. They had the right to vote for the Society of Separatist's elected leadership. In essence, Zoar's female members were given the right to vote in their community 100 years before women in mainstream society. In 1876, Simon Beiter, Zoar school teacher, reported that women "generally exercise their right to vote."<sup>18</sup> Additionally, women were permitted to hold office, although none ever did.

Women also performed many tasks that were traditionally completed by men. As noted in Nixon's dissertation, "when the girls reached womanhood, there were few tasks from which they were barred because of their sex."<sup>19</sup> Women cared for the cattle, including all milking duties, worked in the agricultural

<sup>18</sup> Hinds, *American Communities* (Revised Edition), p.98.

<sup>19</sup> Nixon, "The Society of Separatists of Zoar," Diss., p.79.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

fields, and worked as threshers. Threshing was "another job usually done elsewhere by men but done in Zoar by women."<sup>20</sup> While this was born of necessity to support a communal society, it still scandalized "the Victorian writers outside the Society."<sup>21</sup> A September 18, 1859 article in the *Ohio Statesman* made special note of how "[The women of Zoar] delve into the gardens and toil in the fields, carry huge bundles on their heads and rake with their stout arms..."<sup>22</sup>

Economics

The Zoarites quickly established the typical industries of a small 19<sup>th</sup> century village: mills, tin shops, wagon makers, etc. Additionally, they embarked on agricultural pursuits, including livestock, crops, and orchards. It was the fortuitous routing of the Ohio & Erie Canal that really allowed the Zoarites to be prosperous. In 1827, the Separatists contracted with the State of Ohio to dig the seven miles that traversed Zoar's 5,500 acres. The contract to build the canal enabled the Separatists to pay off the debt from their initial land purchase. The Zoarites took full advantage of the canal by using it to ship their surplus agricultural products and fabricated goods, by operating their own canal boats (the *Industry*, the *Economy*, and the *Friendship*), by contracting with the state to sell supplies and bread to other canal-related contractors, and by opening an inn on the canal. By the mid 1830s, Zoar was prospering and several new buildings and industrial enterprises were added to the village.

The Zoarites did not have any internal conflict between their spiritual dogma and financial gains from the outside secular world. Being an economically sound community afforded them the opportunity to maintain the integrity of their life ways and religious beliefs. Economic stability facilitated the ability to remain separate from mainstream society. In this regard, the Separatists were operating in much the same way as several of the other religious utopias. Many of them found a niche product that they manufactured for outside sales and became known for.

Throughout their history, the Zoarites were known for a few different specialized products, including iron ore, stoves, flour, dairy products, harness leather, and fruit trees. Ore was discovered on the Zoar property, and beginning in 1834, the Separatists established two blast furnaces. Pig iron, as well as iron products such as skillets and kettles produced in the Zoar foundry, was shipped on the Ohio & Erie Canal to Detroit, Chicago, Buffalo, and Pittsburgh. The Zoar Stove was another iron product manufactured by the Separatists that enjoyed commercial success in the mid-1800s. The iron-related products fizzled by the late 1800s: the blast furnaces were closed by the mid-1850s and the foundry closed by 1875. Flour milled in Zoar's mill was a widely sold product transported as far as Washington and Baltimore. "Shipping from four to six thousand pounds of butter annually," butter (and cheese) was a key export item for the Zoarites, distributing to urban centers in Baltimore, Washington D.C., Chicago, and New York.<sup>23</sup> In the mid to late 19<sup>th</sup> century, it was determined that a market

<sup>20</sup> Fernandez, *A Singular People: Images of Zoar*, p.95.

<sup>21</sup> Ibid., p.94.

<sup>22</sup> Ibid., p.94.

<sup>23</sup> Nixon, "The Society of Separatists of Zoar," Diss., p.129.



Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

existed for surplus harness leather. It was sold to customers in Iowa, Illinois, Michigan, and Pennsylvania.<sup>24</sup>

The Zoar garden and greenhouse also generated income for the community. Beginning as early as 1836, plants and bulbs from the garden were sold throughout the Midwest. Geraniums, roses, and hydrangeas were shipped to Cleveland on the Society's canal boat, Industry. Eventually, the Zoar hothouse even served as winter storage for rare plants, as residents of the Lake Erie shore shipped precious houseplants to Zoar for safekeeping. And, Simon Beuter, the society's gardener after 1840, developed the Zoar Sweeting Apple and Zoar Beauty Pear, which were widely admired. "The flowers and trees raised in Zoar held much value in outside markets."<sup>25</sup> By 1853, Zoar's nursery contained "twenty-five varieties of cherries, thirty-seven kinds of apples, and many other kinds of fruit."<sup>26</sup>

Relationship with Neighboring Community

With their austere simplicity the Zoarites were visibly different than larger society. Their plain, nearly uniform-like clothing also made them stand out from the general population of northeast Ohio. Despite the Separatists' simplicity, clothing, and different customs, the community lived harmoniously with its surrounding neighbors. Part of the Tuscarawas County system, the village school served both the Zoarites and non-member children. The county paid for the school teacher, while the Zoarites owned and operated the school building. Employment and commerce were also key factors in the relationship between Zoarites and their neighbors.

In 1833, the Separatists opened a general store to serve adjacent township residents. In addition to general farming supplies, the store sold surplus products made by the Zoarites, such as wool blankets, coverlets, and stockings, yarn, cloth, and flour. Outside neighbors came to Zoar to buy shoes from the cobbler. The Zoarites, continuing their German customs, operated a brewery and excess beer was sold to the general public. (See Attachment E - Image 19) Similarly, extra bakery items were also sold. A *Cleveland Herald* article, 'Zoar and Its People in 1878,' noted that "goods of all descriptions are kept on hand and sold to people living in the surrounding country, many of whom prefer trading there to going anywhere else."<sup>27</sup> Because of the Zoarites industrial and agricultural success, it was necessary for them to hire outside labor. Many of the hired laborers were from the surrounding countryside. They were paid in a combination of cash and credit at the general store.

Where some utopian groups experienced hostility from their neighbors, sometimes resulting in literally being run out of town, the Zoarites were able to balance their peculiar existence with outside commercial endeavors. It likely helped that the Zoarites did not seek converts among the village's visitors or surrounding countryside. "No one marched or protested against them; in fact, their neighbors looked them on fondly and possessively. The Separatists, despite their different lifestyle, were accepted by mainstream

<sup>24</sup> Ibid., p.131.

<sup>25</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.70.

<sup>26</sup> Nixon, "The Society of Separatists of Zoar," Diss., p.130.

<sup>27</sup> *The American Socialist (Devoted to the Enlargement and Perfection of Home)*, p.243.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

America and used the system to succeed and put their own particular German stamp on life in nineteenth-century America."<sup>28</sup>

Architecture and Landscape

In addition to their religious beliefs and social customs, the Zoarites also carried architectural traditions and landscape patterns with them. Architecturally, they brought construction techniques, such as half-timbering, and were able to manufacture clay tiles for roofs. "Tile roofs were common in the Separatists' German homeland and graced most of the roofs in early Zoar."<sup>29</sup> Maximilian, Prince of Wied, briefly visiting Zoar while traveling on the Ohio & Erie Canal, commented on the red tiles in his reminiscences of the stop. "In the year 1833, this colony had sixty very neat buildings, all roofed with new red tiles, which are not common in America, and which looked remarkably well in the green valley."<sup>30</sup> The designs of both the 1835 House #1 and the 1853 Meeting House are very similar in appearance to buildings that still exist today in Württemberg, Germany. Nineteenth century travel writer, Constance Fenimore Woolson, described Zoar's European charm in an 1870 *Harper's Monthly* article. "The architecture was quaint, and reminded one of Old World pictures. The red-tiled roofs projected over the street and great cross beams filled in with mortar, formed the walls; little dormer windows were perched here and there with no attempt at regularity."<sup>31</sup>

Germanic landscape patterns brought with the Zoarites include the layout of the village including agricultural functions, individual gardens, abundant fruit trees and the public garden. The village was arranged in the tradition of the Separatists' homeland with the farmers living in the settlement and going out to the fields for work. This was opposite of the prevailing norm in the surrounding countryside of isolated, individual farmsteads surrounding a village or city. As such, in Zoar, the large animal barns could be found at the edge of the village plat. The animals, and tasks such as milking the cows, were not far removed from the residential and commercial components of the settlement. The village's horticultural landscape was further defined by the vegetable and flower gardens that accompanied each individual house and by grape vines growing up the sides of houses on an attached trellis. (See Attachment E - Image 21: Trellis can be seen on the side of Number One House)

The preponderance of fruit trees was common among communal settlements, including the Mormons, the Aurora Colony, and the Harmonists' sites. Zoar was no exception and visitors routinely mentioned the number of apple trees within the village and how buildings were often obscured by them. Zoar had so many apple trees that by the 1870s writers commonly referred to it as the 'little city hidden in an apple-orchard.' Hinds noted in *American Communities* about his Zoar visit that "fruit-trees are certainly a conspicuous and pleasing feature of this communistic settlement, as they are of nearly every other one I have visited; and so are the gardens."<sup>32</sup>

<sup>28</sup> Fernandez, *A Singular People: Images of Zoar*, p.21-22.

<sup>29</sup> Fernandez, *A Singular People: Images of Zoar*, p.32.

<sup>30</sup> Thwaites, *Early Western Travels*, p.155.

<sup>31</sup> Fernandez, *A Singular People: Images of Zoar*, p.29.

<sup>32</sup> Hinds, *American Communities* (Revised Edition), p.94.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

In addition to the agricultural landscape, some utopians were interested in landscape design, particularly public gardens. The Oneida Perfectionists were known for landscape ornamentation and the Harmonists, the Zoarites' fellow German separatists, featured an elaborate garden and labyrinth in each of their successive villages. The Zoarites designed a geometric garden that was symbolic of their religious views. Sometimes referred to as a Biblical garden, the "Garden was laid out exactly like the New Jerusalem, as revealed in the twenty-first chapter of Revelations. In the center of the garden is an Evergreen Tree, which represented the Tree of Life."<sup>33</sup> Additionally, "from the central spruce tree symbolizing salvation, which was surrounded by twelve trees representing the apostles, radiated twelve paths to righteousness. Other paths on a grid pattern stood for the routes to temptation."<sup>34</sup>

Zoar's central 2½ acre garden was designed and planted by 1829.<sup>35</sup> Containing a variety of shrubs, flowers, and vegetables, the garden was a place of recreation and reflection for the Zoarites. A contemporaneous greenhouse, built on the north edge of the garden, contained exotic plants and citrus trees. Almost immediately, the Zoar Garden was a favorite among the community's visitors. From 1829 to the present day, journalists and travel writers never failed to mention it. Subsequently, the garden became a huge tourist draw for Zoar. (See Attachment E - Image 2)

Tourism

While utopian groups sought to live separately from outside society, those same outsiders were interested about the communal settlements and the people living there. It was common in some utopias to host guests and curiosity seekers. Some utopianists viewed an open door toward guests as an opportunity to prove that their way of life was the correct way to achieve Christian living through Biblical communism. One example is the Oneida Community of New York which welcomed hundreds of sightseers and picnickers every summer Sunday, ultimately becoming a popular tourist attraction in that region, during the 1860s-70s. The Shakers were well known for their hospitality, but they also recruited to gain new members and hosting outsiders had its own incentive. Residents of Portland, Oregon made use of the nearby Aurora hotel as a summer resort. The Aurora communists also allowed the use of their grounds for picnics.

The Zoarites began accommodating travelers pretty early in their history. Recognizing the financial potential, in 1832, the Separatists built an inn on the Ohio & Erie Canal. Across the river and canal, a half mile southwest of the village, the Zoar Canal Hotel provided a convenient overnight stop for canal boat crews and passengers. Problems with drunkenness and mismanagement at the Zoar Canal Hotel resulted in Zoar's Trustees' decision to close it in 1845. The building was later converted to a home for the mill manager.

In 1833, the Zoarites added a second hotel to the village. This one, built concurrently with the general store across the street, formed a business hub for Zoar. Although the Separatists were not concerned with gathering recruits to their society or exhibiting their community as a utopian model, "Bimeler encouraged the outsiders to visit Zoar. He planned and directed the

<sup>33</sup> Sarbaugh, *A Brief History of Zoar*, booklet does not have page numbers.

<sup>34</sup> Reps, *The Making of Urban America: A History of City Planning in the United States*, p.456.

<sup>35</sup> Fernandez, *A Singular People: Images of Zoar*, p.116.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

building of a large hostelry, known as the Zoar Hotel, a structure, three stories high, containing many spacious rooms."<sup>36</sup> Constructed during the height of Zoar's greatest expansion, the Zoar Hotel could serve general travelers passing through northeast Ohio, Germans freshly arrived in America, or people from the surrounding region that may have had occasion to conduct a multiple-day business trip in Zoar.

The Zoar Hotel quickly gained a good reputation for its accommodations and German country food. That combined with the unusual Biblical garden soon had travelers writing about their stay in Zoar. "By the 1830s numerous travelers were writing their findings not only of the Shakers, Harmonists, and Owenites, but also of the German Separatists of Zoar in Ohio."<sup>37</sup> One such example is German prince Maximilian, who wrote fondly of his 1833 stop in Zoar, the beauty of the village, and his surprise at hearing "genuine Swabian German"<sup>38</sup> and seeing German fashions, "a costume very uncommon in America." Due to the brevity of his visit, he wrote, "I regret that I was unable to make myself better acquainted with this interesting place."<sup>39</sup>

As early as 1836, the *Tuscarawas Advocate* noted the number of local visitors strolling in the Zoar Garden and indicated that it was fast becoming a regional attraction. "At the time I visited the garden the many visitors were there admiring the flowers and plants and promenading the walks. A considerable portion of the fashion and beauty of Massillon were there, nearly the entire population of Bolivar, several from New Philadelphia and Canal Dover, and numbers from other places; it is consequently becoming a fashionable resort."<sup>40</sup>

As the 19<sup>th</sup> century progressed, outside interest in Zoar amplified. Increasingly, "...a good many came, attracted by the fame of this interesting community and the reputation of the inn"<sup>41</sup> Travel to Zoar was facilitated by the arrival of the railroad in the mid-1850s. The Cleveland & Pittsburgh Railroad established a stop, Zoar Station (later named Zoarville), two miles from the village. Wagons regularly brought visitors from Zoar Station to the hotel, which had small additions added to it in 1850 and 1880.

In the final decades of the 19<sup>th</sup> century, the Separatists were receiving visitors as recreational tourists, versus the earlier travelers or traders who were just passing through. Even for locals, visiting Zoar became a leisurely pursuit rather than a business driven visit. In the 1899 *Separatists of Zoar: Annual Report of the American Historical Association*, the regional popularity of Zoar was mentioned. "Zoar has always been popular with its neighbors. The country people came in on Sundays to enjoy

<sup>36</sup> Dobbs, *Freedom's Will: The Society of the Separatists of Zoar -- An Historical Adventure of Religious Communism in Early Ohio*, p.64.

<sup>37</sup> Pitzer, *America's Communal Utopias*, p.495.

<sup>38</sup> People of Swabian heritage hail from southwestern Germany, the location of Wurttemberg. Swabia is a distinct linguistic and cultural region. Nixon notes that nearly all of Zoar's hired laborers were Swabian ("The Society of Separatists of Zoar," Diss., p.125).

<sup>39</sup> Thwaites, *Early Western Travels*, p.156.

<sup>40</sup> Fernandez, *A Singular People: Images of Zoar*, p.124.

<sup>41</sup> Shotwell, *Driftwood: Being Papers on Old-time American Towns and Some Old People*, p.2.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

the novel conditions and have all the fun they could..."<sup>42</sup> (See Attachment E - Image 3)

Regional visitors came for a variety of recreational purposes. "Sunday school classes from New Philadelphia and Massillon, German societies from Cleveland and Akron, and factory workers from Canton, all found Zoar an admirable place for their picnics and reunions. In winter, sleighing parties made Zoar their terminus, and there enjoyed the good food and drink to be had at the hotel."<sup>43</sup> Even local and state politicians were not immune to the charms of Zoar. Arriving from nearby Canton, William McKinley made periodic visits to Zoar before his election to the U.S. presidency.

Ultimately, tourism became an important part of the Zoarites' economy, particularly in the 1880s and 1890s. Due to declining industrial and commercial revenues, the Separatists actively began to court tourists. Also, by this time, the community was becoming dominated by second or third generation Zoarites, who did not have the same hesitations about outsiders as the preceding generations did. By the 1880s, Zoar "was gaining much interest with people all over the state of Ohio. Even travelers from the continent were visiting quaint communistic Zoar."<sup>44</sup>

In 1884, the Wheeling & Lake Erie Railroad constructed a station in Zoar proper. The arrival of a second railroad line caused an explosion of tourists. "After the railroad was built, weekly excursions brought literally hundreds of people from Canton, Akron, and Cleveland. They went boating on the river, visited the garden, and in between times, stared at the strange communists. An advertisement of the Valley Railroad Company of July 19, 1883, thus extolled the attractions of the town: "...a quaint town of about 300 quaint people, with quaint customs...forms one of the finest picnic grounds known to pleasure seekers..."<sup>45</sup>

Recreational activities were developed for the tourists in the late 19<sup>th</sup> century. Hotel guests could rent horses for buggy rides into the country. In addition to the public garden and tree lined streets, sightseers could walk the pathway along the river. A boat landing was built, and row boats could be rented by the hour for touring on the river or Zoar Lake.

To maintain quiet in the village, picnic grounds were created for the large parties of local visitors. Located on the west side of the village, the picnic grounds were situated between 3<sup>rd</sup> and 4<sup>th</sup> streets west of the Sewing House, extending to Zoar Lake. The wooded grove was encircled by apple trees and pine trees along the lake. The grounds contained picnic tables under the trees, a bandstand, and a confection stand. The Zoarites used the picnic grounds for their Schwaben feast, which brought crowds by the train load from regional cities.

Visitors now wanted to stay longer, resulting in a shortage of rooms at the Zoar Hotel. As a result, hotel guests were sometimes placed in the Garden

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<sup>42</sup> Landis, *Separatists of Zoar: Annual Report of the American Historical Association*, p.186.

<sup>43</sup> Nixon, "The Society of Separatists of Zoar," Diss., p.207.

<sup>44</sup> Dobbs, *Freedom's Will: The Society of the Separatists of Zoar - An Historical Adventure of Religious Communism in Early Ohio*, p.82.

<sup>45</sup> Nixon, "The Society of Separatists of Zoar," Diss., p.206-207.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

House and a second floor was added to the Greenhouse, providing extra bedrooms. Additionally, a large Queen Anne addition was added to the hotel in 1892. This three-story addition did not match the Germanic architectural character of the village. The addition was massive in scale and reflected the popular Queen Anne-Shingle style of architecture that could be found in communities outside Zoar. The new fifty-room wing essentially doubled the hotel's capacity. Large porches were part of the hotel's addition, where guests could congregate and play games.

Once the Zoar Hotel was enlarged, many of the tourists stayed for weeks, some even stayed for the whole summer. *The Separatists of Zoar: Annual Report of the American Historical Association*, printed in 1899, outlines Zoar's resort status. "Zoar in late years became popular as a summer resort, especially so since to the old hotel has been added a new wing, fitted up in good taste 'with all modern appliances,' as the advertisements say. Here in the summer come many visitors to enjoy the restful quiet of the place, and a school of artists, who find in the picturesque houses, the quaint people and the varied beauty of the surroundings, interesting subjects for their brushes and their brains."<sup>46</sup>

Among the summer boarders were artists from Cleveland. As early as 1888, Frederick C. Gottwald, a new instructor at the Cleveland School of Art, was taking students to Zoar for summer painting excursions. A *Cleveland Plain Dealer* article, printed June 24, 1889, mentioned Gottwald's return to Zoar that summer. The article discussed the appeal of Zoar for painters. "Zoar is original. It is like no other town in this state, in this country, in the world. It is slow, sleepy, listless, and communistic...It is a world in itself." In 1897, Gottwald, along with Ora Coltman, organized a formal artists' summer school in Zoar. Advertising in January of that year, the ten-week program was promoted in the *Plain Dealer*, noting that "the project will have the support and encouragement of the Zoar community."<sup>47</sup> One way the Zoarites supported the visiting artists was by allowing them to use the former Meeting House for their studio. The early 19<sup>th</sup> century log building served as an artists' studio during the 1890s, including the addition of two dormer windows for northern light.

In January 1889, Geoffrey Williston Christine wrote in *Peterson's Magazine*, a national women's magazine, "...Zoar is the quaintest, most interesting, and most absolutely unique village that...the subscribers of 'Peterson' could find in all the length and breadth of our magnificent country." He ends the detailed account imploring the reader to visit Zoar for himself, noting that it's worth the trip. "There are almost countless other points of interest connected with Zoar and the Zoarites which the limits of this article forbid me to touch upon; but, if I have excited in the mind of the reader a desire to know more of this most singular place and people, he may easily gratify it by paying them a visit, which will amply reward him for any trouble or expense he may thereby incur."<sup>48</sup>

Post-1898 History

<sup>46</sup> Landis, *Separatists of Zoar: Annual Report of the American Historical Association*, p.182.

<sup>47</sup> <http://www.clevelandareahistory.com/2011/03/cleveland-artists-in-zoar-ohio.html>

<sup>48</sup> Christine, 'Zoar and the Zoarites,' p.39.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

In March 1898, the Society of Separatists of Zoar decided to dissolve their association. In *Creating a Perfect World*, the author succinctly summarizes the dissolution. "The society explained its several reasons for disbanding. First, the society noted its economic difficulties. For forty years, the income of the society could not meet its expenses. Second, the religious faith of the community had declined. Third, many members did not follow the society's constitution pertaining to industrial and economic matters, which hurt the society economically. Fourth, members did not fulfill their roles to help the society and instead acted in their own interests. Fifth, many members had grown opposed to the theory of a community of property and came to advocate individual ownership."<sup>49</sup>

The Zoarites' 7,300 acres and \$357,070 were divided among the remaining 222 members. Everything was equally divided, but also based upon a members' full or probationary status within the society. In general, members received \$200 in cash, personal possessions, and the house they lived in (or partial ownership, if it was a multi-family residence). Additionally, shares were divided for the commercial related properties, but typically given to the person or family that had managed the enterprise. In some cases, such as the Zoar Hotel or the mill, the manager and his family made out better financially than a member who did not oversee a business. Public places, such as the church, town hall, school, and the cemetery site were given to the municipality of Zoar to remain as public entities.

Despite the dissolution, tourism continued to be a part of Zoar's story. The artists from Cleveland continued to summer in Zoar, painting the environs, local people continued to spend a relaxing day in the village, and President William McKinley, arriving by special train, had a leisurely lunch at the Zoar Hotel a month before his assassination in 1901. By the early 1920s, the Zoar Lake and Resort Co. owned the lake and the former brewery, near the lake's edge. The brewery ceased operation around the time of dissolution and at the turn of the century was converted to a public library for the community. Under the ownership of Zoar Lake and Resort Co., a tavern was installed in the building, a dance pavilion was added, and the enterprise was advertised as a vacation destination.

Although Zoar continued to attract tourists, some changes did occur in the village. For decades the village's focal point, after 1898, the Zoar Garden was not tended and became overgrown. By 1915, tennis courts for the Zoar Hotel were placed in the former garden. Homeowners started to sell to outsiders and alterations, such as replacing the red tile roofs with slate, began to take place. Tourism mostly dried up during the Great Depression of the 1930s. No longer needed and considered to be of inferior construction the Zoar Hotel's 1892 addition was demolished in 1947. In 1959, the Zoar Brewery, which had become the Zoar Dance Hall, burned.

Tourism and the threat of outsiders had once worried Zoar's inhabitants. In the 1920s, a different outside threat concerned Zoar's residents. In the mid-1920s, the federal government, via the United States Army Corps of Engineers (USACE), was planning a flood control district, the Muskingum Watershed Conservancy. The dam system was in response to Ohio's devastating 1913 floods. The Army Corps' plan called for a dam on the Tuscarawas River,

<sup>49</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.84-85.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

3½ miles from Zoar, which would have resulted in the village being flooded. The plan further called for the relocation of buildings to higher ground, which was done to the buildings of Zoarville.

"This idea horrified the Zoar residents and made them reflect on their heritage. 'We can't move Zoar,' they said. 'Something important happened here.'"<sup>50</sup> The threat of removal and/or destruction led to the recognition of Zoar's historic value and then to historic preservation efforts. By 1929, Zoar's concerned citizens were earnestly restoring the old Biblical Garden and petitioning the state and federal government to save Zoar. Additionally, they were gathering artifacts to start a museum in Joseph Bimeler's home, Number One House. By this time, village residents included a mix of descendants of original Zoarites and newer transplants, who had purchased houses from Zoarites after the 1898 dissolution.

The cooperative efforts of all involved with the Zoar Garden's restoration spurred the founding of the Zoar Historical Society in 1930. The preservation activities of the Zoar Historical Society began to attract the attention of larger state entities. A small booklet, published by the Ohio State Archaeological and Historical Society in 1935, applauded the efforts of the local group. "The Zoar Historical Society was formed January 28, 1930. The purpose of the society is to stimulate interest in the study of local history and to locate, mark, and commemorate historic places in the community; to memorialize the events of the preceding years; and to preserve property of a historical nature. Commendable progress has been made in restoring the famous 'Zoar Garden' and in preserving relics, which are in the Museum located in the Bimeler Home"<sup>51</sup> (See Attachment E - Image 1)

The Zoar Historical Society and its supporters were successful in saving the village from being flooded. The Army Corps of Engineers completed the Dover Dam in the mid-1930s as planned, however instead of flooding or relocating Zoar, an earthen levee was constructed to protect the village. Zoar's historic importance appears to have factored into the Army Corps' decision. "Original documentation concerning the decision to construct the levee verses remove the town from Dover Dam's flowage easement, which was done in at least one other case (e.g. Zoarville), is vague. However, extant data indicates that the USACE considered the historical significance of the community when it originally constructed the levee. A 1949 design memorandum concerning the capacity of the Zoar pump station states that '*...protection of the village instead of evacuation was adopted because of its historical significance...*'"<sup>52</sup>

Despite the slowing of tourism in the 1930s, the threat of destruction revealed an awakening recognition of the historic significance of Zoar by various individuals and organizations. The efforts of the Zoar Historical Society inspired private restoration endeavors. The Ohio State Archaeological and Historical Society became involved with the establishment of the museum. In 1936-1937, many of Zoar's buildings were documented by the Historic American Building Survey (HABS), a Depression era back-to-work

<sup>50</sup> Fernandez, *A Singular People: Images of Zoar*, p.16.

<sup>51</sup> Sarbaugh, *A Brief History of Zoar*, booklet does not have page numbers.

<sup>52</sup> Sewell, *Management Summary: Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Draft], p.58.



Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

federal program for architects, draftsmen, and photographers. (See Attachment E for typical examples)

In 1941, the Ohio State Archaeological and Historical Society acquired the Number One House, the Zoar Garden, and Garden House, thus beginning Zoar's status as a state memorial. The state memorial has grown to include eighteen buildings and sites. Many were restored in the 1960s through state bond issues. The Ohio Historical Society, as it's now named, continues to restore and acquire buildings to the present date. Additionally, the Zoar Community Association, formed in 1967, began its own restoration efforts of village buildings. That organization now owns the Zoar Town Hall, which it has restored and operates as a museum, the school house and the historic outbuilding, now a garage, behind 171 East Third Street.

Restoration and reconstruction efforts by both the Ohio Historical Society and the Zoar Community Association have been supported by diligent historic research. The 1930s HABS documentation, in particular, has served to provide a blueprint for directing preservation-related construction. Both organizations have a wealth of historic photographs, which also provided evidence for the original or historic appearance of Zoar buildings. Due to stringent research and abundant documentation, reconstructed buildings meet Criteria Consideration E. See Section 7 for more detail on building descriptions.

In 1902, Hinds updated his 1878 *American Communities* book. Published on the heels of Zoar's demise, he envisioned an altered village and lamented, "Who can view such changes, even in imagination, and not regret that Zoar could not have continued the quiet pure life of its early Communism a thousand years?"<sup>53</sup> Today, Zoar functions as a combined historic site and private residential village. It maintains a great deal of historic integrity. So much so, that Hinds would be pleasantly surprised that his dire predictions of massive new construction and countless social miseries did not happen.

## Historic Background - Utopias in Ohio

The nascent state of Ohio was fertile territory for the establishment of utopian communities in the early 1800s. As a separate sect, the Zoarites were second chronologically, only to the Shakers, in finding a welcoming home in Ohio. While the Zoar settlement predates the religious zealotry of the 1820s and falls into a national context, understanding the role of Ohio within the larger pattern of utopian development is helpful. From 1805 to 1912, utopias were scattered across Ohio, concentrated mostly in the northeastern and southwestern part of the state.

"Ohio far surpassed neighboring western states as a haven for utopian groups, with twenty-one in total. In fact, between 1830 and 1860, Ohio had the largest number of utopian experiments by state..Ohio's utopian experiments were a continuation of the activities in western New York."<sup>54</sup> In the 1820s, a sustained level of religious fervor permeated New York, predominantly in the

<sup>53</sup> Hinds, *American Communities* (Revised Edition), p.123.

<sup>54</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.5.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

regions that followed the Erie Canal. As settlers migrated westward from New York and other New England states, they brought their religious beliefs with them, and in many instances, relocated to Ohio with the intended purpose of creating havens where they could more fully and openly explore their spiritual beliefs.

Additionally, land was inexpensive, in the sparsely settled young state, making it an affordable option for buying large parcels to create new communities. The diversity of established utopias during the 19<sup>th</sup> century reflected the ethnic and cultural diversity of the state, which made the state more hospitable to alternative settlements. As long as they were industrious and not too different from the larger society, some of the utopias coexisted peacefully with their mainstream neighbors.

United Society of Believers in Christ's Second Coming (The Shakers)

The United Society of Believers in Christ's Second Coming was a religious movement that began in France in the 17<sup>th</sup> century, and then migrated to England in the 1700s. The English converts branched off from the Quaker denomination. Prone to ecstatic dancing and trembling during worship, the group became known as the "Shaking Quakers." Although a derogatory moniker at first, the Believers eventually accepted the "Shaker" designation.

Like other millennialists, the Shakers believed in the second coming of Christ. They also believed in male/female duality, which was manifested by gender equality, simplicity of daily life, and celibacy. Notably, the Shakers espoused communal living, as an appropriate living arrangement for achieving spirituality. In order to live a selfless life of piety, thereby attaining salvation, the Shakers desired to live secluded from the influence of the everyday world. Placing the good of the community above self, private property had no place within the Shaker fold. Communal ownership of property, shared labor, and a collective economic structure facilitated the virtues of humility and equality that Shakers sought to live by.

The Shakers came to America seeking religious freedom in 1774. After settling several communities in New England, they established their first colony outside of New England, in 1805, in Ohio. Known as Union Village, it was located north of Cincinnati. Headquartered in New York, the Shaker leadership desired to capitalize on the religious fever sweeping nearby northern Kentucky and to gain a foothold in the developing western states. Through missionary work and recruitment, Union Village gained 370 residents within the first year.<sup>55</sup> The Union Village community spun off three other Shaker settlements in Ohio: Watervliet, 1806, near Dayton; North Union, 1822, near Cleveland; Whitewater, 1825, northwest of Cincinnati. Union Village served as the western center of Shakerism. Eventually Union Village recorded 3,873 members, even more than that recorded for New Lebanon, New York, the original and national administrative center for the Shakers.<sup>56</sup> The Ohio Shaker communities lasted for decades, with Union Village surviving the longest, 1805-1912.

Church of Jesus Christ of Latter-day Saints (Mormons)

<sup>55</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.17.

<sup>56</sup> Kephart, *Extraordinary Groups: The Sociology of Unconventional Life-Styles*, p.208.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

Unlike the Zoarites and the Shakers, Mormonism did not have European roots. Founded "in the 1820s in western New York State - an area known as the 'burned-over district' because of the innumerable religious revivals held there,"<sup>57</sup> the Mormons followed the teachings and visions of Joseph Smith. At the age of 18, in 1823, Smith had a vision, which ultimately led to his writing of the Book of Mormon over the next five years. Utilizing his writings as a foundation, Smith, along with five other men, formed a church in 1830. Although the church "grew rapidly - a thousand members in less than a year,"<sup>58</sup> it also suffered great persecution and Smith was jailed multiple times.

Wishing to escape local hostility, Smith sent scouts westward in pursuit of a new haven. One of the appointed missionaries had a friend in Kirtland, Ohio, Sidney Rigdon, a former Baptist minister, and stopped to visit with him. At the time of the 1830 visit, Rigdon had already separated from the Baptist church, had lived with the German utopianists, known as Rappites, in Economy, Pennsylvania, and had then converted to the Campbellite sect, forming his own communal group in Kirtland in 1827. He immediately accepted Mormonism, upon his friend's visit. Rigdon was well known in the region, and he was instrumental in the conversion of 120 people to Mormonism within a week's time.<sup>59</sup>

Due to the success of the missionary excursion in Ohio, Joseph Smith concluded that Kirtland was a more suitable location for his church. He and his wife relocated there in February 1831. The presence of the prophet bolstered the Kirtland Mormon community and construction on a temple began in 1833. Smith stayed in Ohio until 1838, when he left, for a concurrent Missouri settlement due to a financial controversy.

It is noteworthy that for the first three years of Joseph Smith's residency in Kirtland he operated the enclave as a communal enterprise. Again, following Rigdon's lead, Smith declared a vision for a Mormon society based upon economic equality and communal property. Despite the zeal for Mormonism, converts remained dedicated to their individual economic pursuits and ideals of personal property. Thus, the shared property experiment failed within the Mormon doctrine, and Smith disbanded the system in 1834.

Secular Utopias

In addition to the religious utopias of the Zoarites, Shakers, and Mormons, Ohio hosted a number of secular communal societies. These utopias tended to be philosophical or economic based, and most "attempted to address the ill effects of the Industrial Revolution, namely poor working and living conditions for laborers."<sup>60</sup> No matter what the motivation, it was believed that an improved social order could be achieved through communal living. The two most popular secular utopian movements in Ohio were those of the Owenites and the Fourierists.

The Owenites adhered to the principals of Robert Owen, a wealthy Scottish industrialist. Through his experience in England, Owen believed that the

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<sup>57</sup> Ibid., p.233.

<sup>58</sup> Ibid., p.240.

<sup>59</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.92.

<sup>60</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.110.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

government would not make social changes, including improved working conditions for laborers; therefore someone like himself would have to institute change. He sought to establish financial equality through communal ownership and personal equality through education and the elimination of social hierarchy. After a decade of publishing his ideals, Owen came to the U.S. in 1824 ready to establish a model community.

Despite the fact that his planned villages did not include religion and that his arrival occurred during the height of the various religious revivals, Owen was well received in the U.S., including by the very spiritual Shaker community. He quickly purchased the former Indiana site of the Rappites, dubbing it the New Harmony Society. Due to Owen's lack of dedicated leadership, the New Harmony Society failed after only two years. However, its brief existence was inspirational to other believers and over twenty other Owenite utopias were established, including four in Ohio. The Ohio Owenite settlements included the Yellow Springs Community (1825-26), Kendal Community (1826-29), Equity (1833-35), and Fruit Hills (1845-52). The participants of the Owenite societies came from differing religious and ethnic backgrounds. Though they believed that "the harmony of the societies would bring about a virtuous state,"<sup>61</sup> it was typically their differences and the inability to completely put aside individual desires that caused the Owenite utopias to fail after only a short time.

Charles Fourier, a Frenchman, was the founder of the Fourierist movement. Like Owen's writings, Fourier's published papers and journal captured the attention of like-minded Americans. Enamored with math and numerology, Fourier asserted that mankind had to pass through thirty-two stages to achieve Harmony. Using his model of communal development, known as a phalanx, man could skip some of the stages, reaching Harmony quicker. Essentially anti-capitalist, Fourier sought to establish utopias based upon agriculture, cooperation, and a sense of individual destiny, which allowed community inhabitants to do the type of work that they wanted to do. As with the Owenite utopias, participants in the Fourierist phalanxes came from differing backgrounds, but joined out of a desire to gain a better way of living through shared responsibilities. In some respects, the Fourierist movement was considered an intellectualist pursuit, undertaken by freethinkers.

The economic Panic of 1837 in the U.S. inspired the acceptance of Fourier's theories and the establishment of phalanxes. Over thirty phalanxes were founded in the U.S. from 1841 to 1870. Utilizing some portion of Fourierist dogma, eight utopias were settled in Ohio, tying New York for the most established in a single state. Ohio's phalanxes included the Marlborough Association (1841-45), Social Reform Unity (1842-43), Ohio Phalanx (1844-45), Clermont Phalanx (1844-46), Trumbull Phalanx (1844-48), Columbian Phalanx (1845), Utopia (1847-58), and the Memnonia Institute (1856-57).

A few utopias, not associated with Owen or Fourier, were also established in Ohio. Among these independent secular utopias of Ohio were the Free Lovers at Davis House, located in Erie County, and the Spirit Fruit Society, located near Lisbon. The Free Lovers at Davis House (1854-58) practiced Spiritualism and eschewed the concept of marriage, which caused much friction with the

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<sup>61</sup> Ibid., p.112.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

outside community and the subsequent disbanding of the group. The Spirit Fruit Society, started in 1899 by Jacob Beilhart, formed as a society "dedicated to showing man how to act on the truths taught by Christ."<sup>62</sup> Beilhart published a monthly newsletter, which attracted a lot of attention and visitors to the community, including a visit from Warren G. Harding. Due to Beilhart's assertion of androgyny and somewhat open attitude regarding homosexuality, the Spirit Fruit Society became known as a free love group. Residents of nearby Lisbon soon began to frown upon Spirit Fruit and perceive it as a dangerous enticement for women. In 1904, the utopia relocated to the Chicago area, under threats of mob attack.

Many of the secular utopias failed for economic reasons. Acquiring a lot of debt in the formation of the communities, members often argued about the best course for resolving financial woes. That coupled with the fact that participants didn't have a singular religion or other commonalties to draw upon diminished the focus of utopian leaders to achieve long term success for their respective communities.

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<sup>62</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.143-144.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

## Historic Significance – National Level

Whether seeking to create a separate religious closed society or to improve the state of the family, by forgoing the current societal structure, utopianists envisioned a life that was better, more economically stable, or more egalitarian than found in the predominant society. This basic premise motivated both the founders and members of utopias throughout the country. It has been estimated that "between 1787 and 1919, approximately 270 utopian communities existed in the United States."<sup>63</sup> A few of the well-known or long-lived utopias are described below, which is essential for understanding the broad pattern of utopian development. (See *Utopias in Ohio* for discussion on Shakers, Mormons, Owenites, and Fourierists)

Communal settlements were established in the New World as early as 1680, in northern Maryland (Labadist Community of Protestant mystics) and in 1694, in Pennsylvania (Community of the Woman in the Wilderness). The communal settlement, known as Ephrata, near Lancaster, Pennsylvania, is generally considered to be the first successful religious community in America.<sup>64</sup> Begun in 1732, this group of former Dunkers was founded by Conrad Beissel. The society was incorporated in 1812 and lasted until the early 1900s. It had a high population of 300, but ultimately began a gradual decline after Beissel died in 1786.

The Church of the United Brethren, more commonly known as the Moravian Church, originated in Bohemia in the 1467. The Brethren had separated from the Catholic Church and for a time were allied with the Lutheran Reformation of the early 1500s. The United Brethren believed in a Christian life and were not so concerned with doctrine, expression of faith through day-to-day living was more important than to them, than faith alone. The Brethren were persecuted by the established church, but experienced periods when the Catholic Church left them alone, allowing the Brethren Church to reach a population of tens of thousands. After a particularly violent round of persecution, 1624-1628, the Brethren fled to Moravia, Poland, Saxony, and Prussia. As an organized group, the United Brethren were dormant for nearly one-hundred years, when a group of Moravian families sought to revive the religion. Count Nicolas Zinzendorf offered refuge to the Moravians on his estate in Saxony, a kingdom of present-day Germany. The Moravian refugees established a communal settlement called Herrnhut, meaning Under the Care of the Lord, in 1722.<sup>65</sup> Within five years Herrnhut had three-hundred inhabitants, which included Poles, Moravians, Germans, and Bohemians. The majority were Moravians, thus establishing the common name for the church. Count Zinzendorf soon became the leader of the Brethren, and it was his strong belief in missionary work that ultimately led to the establishment of twenty Moravian settlements around the world.<sup>66</sup> In 1734, a band of Moravians

<sup>63</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.4.

<sup>64</sup> Hartzog, *The National Survey of Historic Sites and Buildings: Theme XXII - Social and Humanitarian Movements*, p.49.

<sup>65</sup> Davis, *Moravians in Europe and America 1415-1865: Hidden Seed and Harvest*, p.11.

<sup>66</sup> *Ibid.*, p.15 & 19: The Moravians sought to bring the message of Christ to heathens, but did not seek to gain converts to their own church. "They were not evangelists, for they did not preach, but, rather, traveling messengers...By 1735 this handful of people had launched the most ambitious mission program the protestant world had ever known."

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

left for the New World to spread the gospel to the native peoples. After a stint in Georgia, the Moravians settled Bethlehem, Pennsylvania in 1741. Bethlehem grew to be the seat of the Moravian Church in the Americas. Always using Herrnhut as a model for development, Moravian congregation settlements were also created in North Carolina, New Jersey, and Wisconsin. Missionary settlements were established in many states to teach Christianity to Indians. Three were located in eastern Ohio (Schoenbrunn, 1772, Gnadenhutten, 1772, and Lichtenau, 1776), and the Moravians were the first European settlers in what would become Ohio. None lasted more than a few years, due to hostilities during the Revolutionary War. The communal aspects of the Moravian Church began to dwindle in the early 1800s one community at a time, a trend which continued throughout the 19<sup>th</sup> century. The Moravian Church still exists with over 900,000 members around the world and Bethlehem, Pennsylvania still serves as the American headquarters.

The most similar in background and economic structure to that of the Zoarites was the Harmony Society or Harmonists. Also like the Zoarites, the Rappites were a persecuted separatist offshoot of the Lutheran church and from Wurttemberg, Germany. Following their leader, George Rapp, from Germany, the group was also known as the Rappites. They immigrated to the U.S. in 1804, settling in western Pennsylvania. The Harmonists were communal from the beginning, and a "community of equality was formally established under which all cash, chattels, and land were owned in common and administered by superintendents appointed by 'Father' Rapp."<sup>67</sup> Desiring better farmlands, the entire community of 800 moved to southern Indiana, in 1815, naming that settlement Harmony too. After ten years, it was decided to move the entire community again, to another western Pennsylvania location, which they dubbed Economy. At the Economy settlement, the Harmonists were prosperous manufacturers of a variety of products, but were especially known for their wool, cotton, and silk industries, which were sold throughout much of the U.S. Commercially, the community began a slow decline after the deaths of George Rapp, in 1847, and his son, Frederick Rapp in 1834. Additionally, as the 19<sup>th</sup> century progressed, the Rappites' manufacturing equipment became outdated and the community relied instead on investments. Due to increased debts, some poor investments, and reduced income from manufacturing, the communal enterprise at Economy was dissolved in 1905.

Another German Lutheran pietistic group of 800 people, the Community of True Inspiration, arrived in the United States in the 1840s. The Inspirationists adapted a communal way of life "as a means of furthering their religious life."<sup>68</sup> They believed that certain individuals were inspired instruments and that God spoke through them. The instruments would enter a trancelike state, have visions, speak of their divine revelations, and with their eyes closed "could move about the meeting house without bumping into anything and stop here and there and speak to any person by name."<sup>69</sup> Beginning in 1854-55, they began relocating, in small groups over a number of years, from their initial home in Ebenezer, New York to 26,000 acres in rural Iowa. Divided into seven villages, the Amana Colonies were incorporated in 1859. By the early 20<sup>th</sup> century, the self-sufficient villages grew to contain 1800 members

<sup>67</sup> Hartzog, *The National Survey of Historic Sites and Buildings: Theme XXII - Social and Humanitarian Movements*, p.49-50.

<sup>68</sup> Fogarty, *Dictionary of American Communal and Utopian History*, p.128.

<sup>69</sup> Webber, *Escape to Utopia: The Communal Movement in America*, p.287.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

collectively. The Amana villages had the typical small industries of any village, such as wagon makers, cabinet shops, and brewers, as well as machine shops, mills, and small factories. As with the other German religious utopias, the Amana Society began a gradual decline after the last original leader, Barbara Heinemann, died in 1883. Economic concerns eventually superseded sacred concerns and the communal society was dissolved in 1932, becoming the Amana Society, a stock corporation, and a separate church society.

The Oneida Community, initially called the Putney Perfectionists, was founded by John Humphrey Noyes, who believed in and preached about Perfectionism, the concept that "man could lead a perfect, or sinless life."<sup>70</sup> After a few fledgling years, the Putney Perfectionists adopted a communal lifestyle in 1844. In 1847, the group was run out of Putney, Vermont, after the commune's spouse sharing, or complex marriage, philosophy was exposed. Relocating in Oneida, New York, in 1848, the Noyes' group grew from a membership of 87 to 300 in 1880. Beginning in the 1850s, the Oneida Community flourished economically, manufacturing animal traps using the design of one of its members. The traps were sold internationally, with the community factory producing nearly 300,000 traps annually by the late 1860s.<sup>71</sup> In 1877, the utopia began producing silverware. By 1879, social changes were occurring within the utopia, there was a general shift away from religion, and Noyes was no longer living there or overseeing it. It was determined to dissolve the commune and a joint-stock arrangement was undertaken in 1881. Continuing to manufacture silverware, the former utopia became Oneida, Ltd.

The Bethel-Aurora Colonies were established by William Keil, a German immigrant, whom Nordhoff describes as religious fanatic.<sup>72</sup> In 1844, Keil took a band of Rappite dissidents from Pennsylvania to Bethel, Missouri. The commune was prosperous and numbered 600, within three years. In 1856, Keil took a group to Aurora, Oregon, establishing a concurrent settlement. It too was quickly successful and well populated. Both communities were comprised exclusively of Germans, either from Germany or from Pennsylvania, although they represented different Protestant variations. With respect to religion, the inhabitants of Bethel and Aurora adhered to simple Christian values, a strong belief in the Bible, and the general teachings of Keil. Upon his death in 1877, the two colonies faltered. Bethel disbanded in 1880 and Aurora in 1881.

The Janssonists represent a Swedish version of anti-Lutheran perfectionism. Fleeing a jail sentence over his radical religious views, Erik Jansson, along with 400 hundred followers, arrived in Bishop Hill, Illinois in 1846. The group quickly built a village, complete with agricultural and industrial operations. By 1850, there were over 1,000 members of the utopia. The Janssonists "believed that they were the chosen people that were to restore primitive Christianity, and that Janson [sic] stood in the place of Christ to them, and through him God's present will was made known. He was to build the New Jerusalem, and he and his heirs were to be its perpetual sovereigns."<sup>73</sup> Jansson was assassinated in May 1850, bringing his strict rule to a swift

<sup>70</sup> Kephart, *Extraordinary Groups: The Sociology of Unconventional Life-Styles*, p.95.

<sup>71</sup> *Ibid.*, p.117.

<sup>72</sup> Nordhoff, *Communitic Societies of the United States*, p.307.

<sup>73</sup> Hinds, *American Communities* (Revised Edition), p.308-309.



Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

end. The colony persevered under new leadership, with a growing emphasis on its broomcorn, flax, and linen production and less on its spiritual manifestations. Communal living was established in Bishop Hill more for survival purposes than religious or social reasons. Although the community had prospered economically, poor investments proved its undoing. In 1861, the society was dissolved.

Another European group to found a utopia in America was the Icarians. French in nationality, the group's leader was Etienne Cabet. Cabet was a political agitator and writer. In 1839, his book *Voyage en Icarie* was published. Promoting secular communal living, Cabet lectured often of his utopian vision for an egalitarian state, where "the earth would be a fairyland; the habitations palaces; the labors of the people mere pastimes; and their whole lives pleasant dreams."<sup>74</sup> Under persecution from the French government, Cabet and a band of followers went to America, in 1848. After a brief foray in Texas, 480 Icarians relocated to Nauvoo, Illinois two years later. Taking over properties recently vacated by the Mormons, the Cabet followers continued to recruit more Icarians and planned for a future community in Iowa. Although prosperous, internal dissention caused a split in 1856, resulting in Cabet's departure for St. Louis, with 180 loyalists. He died shortly thereafter, but his disciples continued on together until 1864. The Nauvoo faction moved to the Iowa property, continuing in the communal creed until 1895. Although a few members of other nationality did join Icaria, it remained a predominantly French community.

The Hopedale Community represents an American based religious utopia. Founded in 1842, by Adin Ballou, a Universalist minister, the purpose of the community was to promulgate "practical Christian socialism - the only kind of socialism likely to establish a true social state on earth."<sup>75</sup> Although a Christian utopia, the members merely had to be devoted to the teachings of Jesus Christ and could worship any way that they chose. Located in Milford, Massachusetts, Hopedale had 175 members by 1851 and many were involved with social reform movements of the day. The settlement was not a pure expression of communism, as families did maintain separate ownership of their homes and joint-stock ownership was utilized for the business interests. The Hopedale Community was financially solvent. Nearly 20 years after it began, the community was dissolved when two brothers acquired controlling stock of the enterprise and decided to abandon it.

### Travel and Communication Between Utopias

Sacred or profane, the various American utopian communities did not operate in complete isolation. "Public curiosity always has demanded news about communitarian groups and the movements that spawn them. Their unorthodox beliefs and practices, isolated and sometimes mysterious or threatening character, potential solutions to societal and metaphysical problems, and the secrets of their economic strengths and weaknesses perpetually attract attention."<sup>76</sup> By 1760, European and American travel writers were visiting and writing about utopian settlements. In America through 1830, most writers

<sup>74</sup> Ibid., p.331.

<sup>75</sup> Ibid., p.217.

<sup>76</sup> Pitzer, *America's Communal Utopias*, p.495.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

focused on the Shakers, the Harmonists, and the early Owenites, but articles about Zoar joined the others by the 1830s.

For instance, an English publication, *The Penny Magazine*, published a short article about Zoar in October 1837. The essay provided a brief history of the Zoarites, the present conditions of the village, a synopsis of the community's agricultural and industrial output, and the governing operation of Zoar. As was so often the case with travel writers, the author made special mention of the garden. "The recreation of the community has also been provided for in a very extensive garden in the centre of the town; which, besides abundance of flowers and vegetables, contains greenhouses for citrons and pomegranates. It is much frequented by strangers who take up their abode in the little inn, where they find a good table in the German style, and pianofortes."<sup>77</sup>

People who participated in utopian societies were well aware of other communal villages, either through periodicals and journals or word of mouth. Evidence of travel and communication between utopian groups is abundant. It is also well documented that individuals, couples, or families moved from one utopian community to another. Sometimes, they travelled from settlement to settlement looking for the right fit or philosophy, and more often, they relocated when their own community dissolved.

Beginning in the 1820s, Ohio Shakers routinely made the journey across the state to visit other Shaker villages, as well as traveling to New Lebanon, New York, the Shakers' administrative and ministerial center. Active recruiters and travelers, the Shakers readily accepted those who declared a belief in their religious and communal life. The Shakers, in particular, seemed to take in many people, who had already experimented with communal living. One way, in which the Shakers were influenced by the beliefs of other utopianists, was the concept of gender equality. "When utopian experiments failed, some of their former members joined Shaker communities and contributed their ideas about reform, including women's rights. Frederick Evans, an Owenite, joined the Shakers in 1830...Evans advanced radical ideas, including women's rights..."<sup>78</sup>

As noted in the statewide context section, the early rapid growth of Mormonism in Ohio was greatly facilitated by an influential regional preacher, Sidney Rigdon. Following the teachings of Alexander Campbell, Rigdon had formed his own utopia in 1827, after a number of years living with the Rappites' in Economy, Pennsylvania. Known as Campbellites, or Disciples of Christ, Rigdon's new group believed in a universal Christian church and the coming millennium. In fact, for all his experiences, Rigdon could be labeled a "professional" utopian. "He was familiar with the communitarian efforts of Robert Owen, the Rappites, and the German Separatists at Zoar, Ohio."<sup>79</sup>

<sup>77</sup> 'The Colony of Zoar', *The Penny Magazine of the Society for the Diffusion of Useful Knowledge*, p.411-412: Penny Magazine was published weekly on Sautrdays.

<sup>78</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.43.

<sup>79</sup> Firmage, *Zion in the Courts: A Legal History of the Church of Jesus Christ of Latter Day Saints, 1830-1900*, p. xxv.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

Robert Owen, the Scottish proponent of secular communal living, (see Utopias in Ohio section) communicated a great deal with the Shakers and Rappites. Owen had been reading about the Harmony Society (Rappites), before his arrival in the United States. Accounts of America's communal societies were frequently published abroad. As a result, when Owen arrived in the U.S. in 1824, he was already aware of the Harmony, Indiana settlement, which the Rappites were preparing to vacate, and immediately purchased it. In the summer of 1828, Owen visited Zoar. In the early 1840s, he "included descriptions of the Shakers, Rappites, and Zoarites in his *Home Colonies* (2<sup>nd</sup> ed., 1841)."<sup>80</sup>

In the 1840s, Owen met and influenced Etienne Cabet, during Cabet's government imposed five-year exile in London. It was Owen who proposed that the Icarians should settle in Texas, upon their migration to America. Just as he had looked to America's established utopias for inspiration, Owen sought to provide the same encouragement for a fellow European utopianist.

Perhaps because the Owenite movement was secular and participants weren't beholden to specific religious dogma, Owenites commonly relocated to other communities. In 1825-26, when the short-lived Owenite community of Yellow Springs, Ohio folded, some members went to the New Harmony, Indiana community or to Shaker villages. Conversely, it was members from New Harmony that established Ohio's most successful Owenite community, near Massillon, in 1826. Known as Kendal Community, it had roughly two-hundred members two years after founding, which included twenty-seven members from a failed New York Owenite community.

Similarly, the secular Fourierists bounced from phalanx to phalanx. Sometimes, a Fourierist phalanx was founded by a former Owenite participant or on the site of a former Owenite community. In the case of the Trumbull Phalanx, near Warren, Ohio, considered one of the most successful phalanxes in the U.S., its early membership included followers of the Campbellite group.<sup>81</sup>

The Swedish Janssonists of Bishop Hill, Illinois are known to have communicated with "several major communal societies including Amana, Oneida and various Shaker communities..."this exchange of ideas and information played a significant role in the development of various techniques that shaped their economic systems. It also led to a clear knowledge of their respective Christian theologies."<sup>82</sup>

The Oneida Perfectionists in New York published a journal, which was widely distributed. In *American Communities*, the author poses a series of questions and answers regarding life at the Oneida Community. One question is related to the longevity of Oneida in comparison to other utopias. "Other Communities have gone to pieces after a few years; yours is still prosperous, and, for aught I can see, harmonious; what is your explanation of this?" The answer indicated an awareness of other societies, "Many Communities in this country have had a short-lived existence, but not all. The Ephratans, the

<sup>80</sup> Bestor, *Backwoods Utopias: The Sectarian and Owenite Phases of Communitarian Socialism in America: 1663-1829*, p.48.

<sup>81</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.132.

<sup>82</sup> Lidfors, *Bishop Hill Colony*, p.8:24-25.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

Shakers, the Rappites, the Zoarites existed long before the Oneida Community or the Putney Community, which antedated it, was thought of; and they are still in existence. We think that religion and able leadership have been chiefly responsible for their success as well as our own."<sup>83</sup>

Society of Separatists

The Zoarites also communicated with other communal societies. In particular, they had a close relationship with the Rappites, and they also corresponded with the Inspirationists. Given that all three groups were from the same region of Germany, had similar religious beliefs, had suffered persecution, and lived communally, it was only natural that there would be an association between them. "Zoar and the Harmonists corresponded from the Zoar Society's very beginnings. Many of the Separatists had relatives and friends in the Harmony Society. Johann Henger, a Zoarite, had a brother Wilhelm, a shoemaker in the Harmony Society."<sup>84</sup>

When the Zoarites arrived in America in 1817, they were assisted financially and logistically by the Quakers. The Quakers established a committee to help the Separatists find land for settlement. Thomas Rotch, a committee member who was from Canton, Ohio, pushed the Separatists farther west, when no Pennsylvania lands proved acceptable. The Harmonists also assisted the Separatists while they were still on the east coast. Frederick Rapp (son of the Harmonists' leader) was in Philadelphia at the time of the Separatists arrival and arranged for his business agents to assist them with land recommendations. Godfrey Haga, a friend of the Harmonist Society, sold his tract of 5,500 acres of Ohio land which they would occupy for the duration of their existence. The Zoarites bought the land sight unseen, but being located south of Canton, the acreage would have been roughly familiar to their Quaker assistant, Rotch. In actuality, the tract was known to the Harmonists too, as it was reported in *American Communities* that the land purchased by the Separatists was the "very ground visited by Rapp when seeking a location for his Community."<sup>85</sup>

At this fledgling stage of Zoar's establishment, ties with the Harmonists were strong enough that "there is some question as to whether the proposal had ever been made to settle the Separatists with the Harmonists. A letter dated September 30, 1817, from George to Frederick Rapp, gives question: 'No one need be surprised if the Quakers give them [the Zoarites] that land; they will have their own advantage from it. I regret the trick. I would prefer them on our land.' Which land Rapp refers to is not known."<sup>86</sup> Despite the early assistance from the Rappites and a brief regret, on the part of Father Rapp that the Zoarites did not settle with them, the two utopian groups never merged and the Zoarites developed their own distinctive way of life.

When the Zoarites settled in Ohio, the Rappites were at their New Harmony, Indiana settlement. After they returned to Pennsylvania in 1825, establishing Economy, the Rappites were only 90 miles from Zoar. Once the two communities were in closer proximity, they traded and visited on a regular basis throughout the remainder of the 19<sup>th</sup> century. The Rappites

<sup>83</sup> Hinds, *American Communities* (Revised Edition), p.187.

<sup>84</sup> Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.2.

<sup>85</sup> Hinds, *American Communities* (Revised Edition), p.92.

<sup>86</sup> Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.2.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

acquired raw materials, such as flax, wool, rye, and clover seed, from the Zoarites. The Rappites provided technical knowledge with respect to machinery operations, silk manufacture, and cider milling. Zoar's cider mill serves as an example of the Rappites providing expertise for their friends. After admiring the cider mill at Economy, the Zoarites wanted one like it. Subsequently, the Harmony Society sent someone to supervise construction of a new cider mill in Zoar, which was completed in 1863.

People traveled between Economy and Zoar, visiting friends and relatives. Zoarites often wrote letters of recommendation for persons, such as hired laborers, wishing to join the Harmony Society. In some cases, Zoarites petitioned the Rappites for one of their own to join. "Michael Miller asked the Harmonists to take in his son and give him work", and Jacob Albert requested an opportunity for his son, stating, "if you can make a good Harmonite out of him, I shall bless you forever; bitter would it be for me if he should fall among the world"<sup>87</sup>

The two communities socialized together as well. Both groups sponsored bands, which were a major source of entertainment, and music was another situation where the folks of Zoar asked the Harmonists for suggestions, such as the purchase of a piano. Known as Schwabenfest, the Zoarites regularly hosted a festival for people of Swabian descent, drawing attendees from as far away as Cleveland, Wheeling, and Pittsburgh. The Harmonists attended the festival, their band performing with the Zoar band. In honor of their friends, one year, during Schwabenfest, the Harmonist band leader composed a song for Zoar. Lyrics for the ditty were: "To Zoar, to Zoar, Today there will be many Swabians here; And Tomorrow, and tomorrow, many more will come. O Zoar, O Zoar, I cannot keep it a secret; They may steal the brewery!"<sup>88</sup> The last visit to Zoar by the Harmonists was for Schwabenfest in 1896, shortly before the dissolution of Zoar.

Maintaining their respective customs, the Harmonists and Zoarites continued to trade, correspond, and visit with each other throughout the history of both groups. However, the Zoarites and the Harmonists had their differences. The Harmonists were celibate, while the Zoarites had only mandated celibacy for a few years when the community was struggling financially. Whereas the Rappites were a communistic theocracy, dictated by George Rapp, the Zoarites were a democratic commune. Zoar had regular elections, and even its revered leader and founder, Joseph Bimeler, was technically elected to the position. "Zoar was the most democratic of the so-called religious Communities...There was no religious hierarchy, and every form of aristocracy was carefully guarded against."<sup>89</sup>

As with the Harmonists, the Zoarites and the Inspirationists corresponded, visited and developed friendships between members. Visitation and trade between the Zoarites and the Inspirationists was most intensive when the latter group was in Ebenezer, New York. Likely due to the greater distance, commerce and visiting between Zoar and the Inspirationists ceased once the latter moved to Iowa. After their relocation to the Amana Colonies in Iowa, mutual correspondence continued between the communities, and the

<sup>87</sup> Ibid., p.7.

<sup>88</sup> Morhart, *The Zoar Story*, p.115-116.

<sup>89</sup> Hinds, *American Communities* (Revised Edition), p.118-119.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

Inspirationists continued to seek the Zoarites' advice. For example, in 1881, they inquired whether the Separatists had to pay taxes on beer brewed and consumed within Zoar.

Despite the friendly relationships, the two communities did not agree on the specifics of each other's daily religious life. The Zoarites thought the Inspirationists' trances and contortions were too sensational, and the Inspirationists thought that Zoar meetings had "no inner life" and "that Bimeler had '...lost and forsaken the true purpose and way of God.'"<sup>90</sup> As such, the people of Zoar were not as intertwined with the people of Ebenezer/Amana as they were with the Rappites.

Zoar: Influence on Other Utopias

In 1876, William Hinds visited Zoar gathering research for his book, *American Communities*. Interviewing Simon Beiter, Zoar's long time school teacher, Hinds posed the question, "Do you expect your system will some time be generally accepted?" Beiter responded, "I formerly believed it would spread all over the world. I thought every body would come into communistic relations. I believe so still, but I don't know how far our particular system will prevail. In heaven there is only Communism; and why should it not be our aim to prepare ourselves in this world for the society we are sure to enter there? If we can get rid of our willfulness and selfishness here there is so much done for heaven."<sup>91</sup>

The Society of Separatists of Zoar was known among the various 19<sup>th</sup> century humanitarian movements. It also attracted the attention of mainstream newspapers, for example an article about the Zoarites appeared in the *New York Tribune* in October 1859. The newspaper article, entitled 'The Separatists of Ohio,' inspired a kindred spirit to write to the Zoarites, inquiring if she could be a member of the church without residing in Zoar.<sup>92</sup>

Zoar was financially sound and by the late 1870s had proven that communal living was a valid economic alternative. Upon the publication of *Communistic Societies of the United States*, 1875, and *American Communities*, 1878, Zoar gained much attention. Both books, published shortly after the Panic of 1873, incited a great deal of interest in Zoar as a better, more secure way of life. Following the publicity of the books, many people wrote to Zoar petitioning for membership, validating Beiter's thought that there would be interest in Zoar's system of communism.

Summarizing extant letters of application from 1875 to 1880, Kathleen Fernandez places the potential applicants into six distinct groups. "The first are those from unhappy Germans, longing for a taste of home. Next, and most prevalent, are seekers of religious truth, who after reading Nordhoff's (as well as Williams A. Hinds') cursory look at the Separatist religion, felt they had found a spiritual home. Freethinkers and self-proclaimed 'socialists' were another group. The dismal economy brought letters from those looking for jobs and security as well as former Civil War soldiers

<sup>90</sup> Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.8.

<sup>91</sup> Hinds, *American Communities* (Revised Edition), p.101.

<sup>92</sup> Nixon, "The Society of Separatists of Zoar," Diss., p.117.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

seeking refuge. Lastly are several letters from Shakers or former Shakers, who knew communal life, but wanted a change."<sup>93</sup>

In comparing the American utopias described in Nordhoff and Hind's books, some applicants declared Zoar to be the best. Whether a fellow Ohioan or from as far away as the mid-Atlantic region, aspiring Zoarites pleaded their case in complimentary letters. "T.H. Rose of Marietta, Ohio, wrote, 'I have been reading...Nordhoff's book and have been captured by it...Of all the communes I have read about, yours meets my unqualified approval.'" and "H. Cadwallader of Wilmington, Delaware, wrote, 'Having read something of communities of late in general and of yours in particular...I think I like your mode of living rather better than the others, as it seems to be more liberal than the Shakers, Inspirationists or Harmonists...I think the life of a Communist is pre-eminently the best life to lead...'"<sup>94</sup>

Several former or current Shakers petitioned for membership at Zoar. Some simply wanted a safe place to retire, some believed in communal living, but not Shaker theology, and some wanted different family living arrangements, or German education. In the case of Karl Gustav Andler, a native German from Wurttemberg, he proclaimed a desire to participate in religious communism. "Andler, a former Shaker who had lived at South Union, Kentucky for three years, said he still had '...a thirst within me for something higher. Christian unity is and shall be my motto.'"<sup>95</sup>

"Zoar did accept some individuals who had joined other communal societies, including the Shakers."<sup>96</sup> The Zoarites were most particular about ethnicity, as they only wanted fellow Germans when considering new members. They were also very careful to only accept new members who shared their religious beliefs, not just communal living beliefs. Compared to other religious communal groups, such as the Shakers, the Zoarites accepted few new members and only one that was not of German heritage (although he was a former Shaker).<sup>97</sup> The bulk of Zoar's new membership occurred 1830-1834, when 170 people were accepted into the community. These new members were from Germany, most already having a familial or religious connection in Zoar, and brought Zoar's population to its peak of nearly 500.<sup>98</sup>

By the 1870s, when they were most actively being solicited, the Zoarites were at a comfortable capacity of 254 members and rejected the requests for membership, in an effort to maintain community balance.<sup>99</sup> Among the various communal groups, some retained strict membership guidelines, while others allowed a variety of people to live within their environs. The Shakers were more liberal in their inclusiveness. The Moravians allowed members and non-members to live in their settlements. Zoar stands out as a communal society which was stricter in its membership acceptance policies, despite the numerous visitors who partook of the village's "resort" charms. This more

<sup>93</sup> Fernandez, *Unwanted Publicity: Zoar's Reaction to Nordhoff's Book*, p.2.

<sup>94</sup> *Ibid.*, p.3.

<sup>95</sup> *Ibid.*, p.4.

<sup>96</sup> Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.67.

<sup>97</sup> Fernandez, *Unwanted Publicity: Zoar's Reaction to Nordhoff's Book*, p.4.

<sup>98</sup> Hinds, *American Communities* (Revised Edition), p.96.

<sup>99</sup> *Ibid.*, p.96.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

aloof stance towards membership partially accounts for Zoar's 81 year history.

Christian Metz, leader of the Inspirationists, believed that communal group life was the appropriate course for Christian living. "The True Inspirationists were well aware of the existence of such groups. In fact Christian Metz had visited one -the Zoar Society in Ohio- shortly after arriving in New York, and he returned to Ebenezer convinced that the Inspirationists should adopt communal organization."<sup>100</sup> Just as the Zoarites had sought the advice of the Harmonists some twenty years earlier, the Inspirationists were inspired to live communally, following Metz's visit to Zoar in 1843. Later, as the Inspirationists were more settled in Ebenezer and gaining new converts, they again sought advice from Zoar. For example, in 1853, Charles Keilman wrote to Jacob Sylvan, Zoar's leader after Bimeler's death that year, inquiring about Zoar's membership qualifications. In 1858, as the Inspirationists were in the process of migrating to Iowa, Ph. Zimmer, a mason from Ebenezer, sent a letter to Zoar praising the life that the Separatists had created for themselves. "What pleased me especially concerning you was that you had kept your simplicity, and are not so proud and ambitious as many here are who would be addressed only as Sie; Brother Mayer agrees with me, that in Zoar there is generally more humility than here. But that is just the reason why we have to leave this place by God's command and go west, and with but little inclination, because the intimacy of our young people with the world becomes greater and greater."<sup>101</sup>

In his 1933 Zoar dissertation, Edgar Nixon details the impression that the Separatists made on a German Methodist preacher, Emil Baur, stationed in nearby Canal Dover. Baur visited Zoar in 1861, learning about the society's operations and befriending members. Two years later, Baur relocated to Michigan, establishing a utopia, called Ora Labora. It was during his time in Canal Dover that Baur planned for the Michigan colony, located near Lake Huron. Ora Labora contained log houses for 160 members, a saw mill, and a dock. In June 1864, Baur wrote to Zoar for guidance and requesting to do commercial trade. "Since we are yet young and eager to learn, I should like to open a correspondence with you and the brethren, so that we may receive such advice and instruction in communal living as you have tested by experience...Remember, that although we have not had such great difficulties as you had, when you first came to Tuscarawas county, we still have great obstacles to overcome, and as you then needed the friendship and sympathy of the stronger, so do we now, and are thankful for advice and deed. God has richly blessed you, and He will be with us also."<sup>102</sup> Nixon indicates that there is no evidence to signify that Zoar fulfilled Baur's requests. Regardless, whether the Zoarites were willing to mentor a fledgling communal society or not, they were viewed by Baur as an accomplished society that he very much wished to emulate.

Another admirer of Zoar was Albert Kimsey Owen (no relation to Robert Owen). A Quaker-raised Pennsylvanian, he was a railroad engineer, entrepreneur, and utopianist. Before embarking on his railroad career, he lived in New Harmony, Indiana with the Owenites. Establishing the Credit Foncier Company,

<sup>100</sup> Jonathan G. Andelson, "The Amana Colonies" in *America's Communal Utopias*, ed. Donald E. Pitzer, p.188.

<sup>101</sup> Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.8.

<sup>102</sup> Nixon, "The Society of Separatists of Zoar," Diss., p.162.



Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

Owen founded a planned community, near Sinaloa on Topolobampo Bay. Located on the west coast of Mexico, Owen's new socialist community, dubbed Pacific City, began in 1886. The last large-scale utopian project of the nineteenth century, Albert Owen looked to earlier communal enterprises for inspiration, including Zoar. "His plan was drawn from such diverse sources as San Marino, Italy; Salt Lake City, Utah; Zoar, Ohio; St. Pierre, the Isle of Guernsey; and Pullman, Illinois."<sup>103</sup> Pacific City was short-lived, only lasting until 1894. In addition to using Zoar as one of his city-planning models, Owen commemorated Zoar via his publications. During the late 1870s and the 1880s, he published a variety of journals aimed at promoting his integral co-operation theories, as well as his speculative railroad and utopia schemes. One such publication, the *Credit Foncier of Sinaloa*, contained an article about Zoar. "Articles by Felix Adler ("On Cooperation"), about the Separatists of Zoar, and about anarchists and socialists were mixed in with lavish descriptions of the proposed colony."<sup>104</sup>

One way in which the Zoarites were very influential was their travails within the U.S. legal system. Like other communal associations, the Separatists had detailed contracts and covenants whereby the rules of their communal life were spelled out and members signed these contracts. The stipulations of an individual's rights and what the member was entitled to, upon leaving the community, were very clearly defined. Occasionally, a disgruntled former member would sue the community for financial compensation of their contributions while a participant. This scenario happened in Zoar a number of times. The Harmonists, Bethel Colony, and other groups also suffered similar challenges.

In March 1845, the Standing Committee in Zoar expelled Johannes Goesele, manager of the Canal Tavern, from the Society of Separatists. Goesele had been previously warned of his infractions, which included hoarding illicit luxury items, drunkenness at the tavern, and mismanagement. Although the committee was acting within the bounds of Zoar's Articles of Agreement, Goesele sued, lost, and appealed his way to the U.S. Supreme Court. "Goesele would cost the Society almost twenty years of litigation, thousands of dollars in legal fees and, in 1852, set a precedent in the United States Supreme Court to be cited in similar cases by other communal groups, including the Harmony Society, the Oneida Community and the Amana Society."<sup>105</sup>

Zoar's U.S. Supreme Court case was heard in December 1852, and the majority opinion was written in 1853. The Harmonists carefully observed the lawsuits brought by Goesele against Zoar. They too were in the midst of a protracted legal battle. Correspondence was traded between the two communities, regarding various legal cases. After Zoar won the Goesele lawsuit, "the Harmony Trustees congratulated the Zoarites on the outcome of the case."<sup>106</sup> The precedent set by Zoar's case was later of great help to the Harmonists, as they appealed a lower court's decision to award a former Economy member nearly \$4,000. In 1857, the Harmonists appeal before the U.S. Supreme Court reversed the earlier award, further strengthening the sovereignty of communal societies.

<sup>103</sup> Fogarty, *All Things New: American Communes and Utopian Movements, 1860-1914*, p.124.

<sup>104</sup> *Ibid.*, p.126.

<sup>105</sup> Fernandez, 'The Society of Separatists of Zoar vs...': Zoar and the Court,' p.106.

<sup>106</sup> Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.4.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio  
County and State

Upon the Harmony Society's court win, R.L. Baker, a trustee, wrote a celebratory letter to Jacob Sylvan, a Zoar trustee. In it, he stated, "It means that here (in this country) the communal spirit has the freedom to stay alive, although in many regards this is offensive to the prevailing Zeitgeist. Therefore, be of good cheer thou faithful Zoarist and also thou faithful Harmonist, suffer, endure, and bear patiently whatever may be in store for you, so that the communal rose under [illegible] affliction will fully develop and be fit to be incorporated and entwined eternally into the flowery wreath of the Great Higher Community."<sup>107</sup>

Analysis: NR/NHL Listed Utopias

Several communal society sites are presently listed in the National Register of Historic Places (NR) or as National Historic Landmarks (NHL). Given that the Zoar Historic District is already listed in the National Register at the national level of significance, it is informative to compare it with other utopian sites that are also designated at the national level, whether NR or NHL.

Shaker sites listed as NHLs include Canterbury Shaker Village (listed 1992), Hancock Village (listed 1983), Shakertown (listed 1971), Mount Lebanon (1983), Sabbathday Lake, Maine. Nineteen Shaker villages were established, in the United States. Living communally, separate from everyday society, the Shakers needed to be self-sufficient. Because they had a centralized administrative ministry, the villages shared common architectural features and site plans. Typical among the villages were large-scale residence halls, meetinghouses, workshops, factories, mills, and agricultural buildings. Shaker villages were organized with the founding members of a settlement, known as the Church Family, occupying the center of the village. As a village grew, separate family sections (Second, Branch, North, West, East, or South) were added in order to make operation of the village more manageable.

Canterbury Shaker Village, New Hampshire, was NHL listed as the "most intact and authentic of the surviving Shaker villages," and "a unique vantage point into two hundred years of American building technology."<sup>108</sup> At the time of nomination, Canterbury retained 700 acres of village lands, thereby preserving its historic setting, but had lost about three quarters of its original 100 buildings, including family, agricultural and industrial buildings. Hancock Shaker Village, Massachusetts, was already established as a museum (1960) when it was NHL listed. The nomination includes 1,000 acres of associated land and nineteen restored buildings from the central section (Church Family buildings) of the village. Although they are quite intact, only the buildings of the Church Family remain from the entire village's historic arrangement of six family sections, and the historic district's meetinghouse was relocated to Hancock Village from another Shaker community in Massachusetts. Shakertown in Pleasant Hill, Kentucky also operates as a museum, established in 1968. The village contains nearly thirty restored buildings and 2,200 acres, retaining its historic character and much of its agrarian setting. Mount Lebanon, in New York, served as the Shaker

<sup>107</sup> Ibid., p.4.

<sup>108</sup> Mausolf, *Canterbury Shaker Village*, p. 21.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

headquarters and contained multiple family sections on 300 acres. At the time of nomination, the village had been sold and divided among different owners. The NHL nomination included the original acreage and the North, Church, and Center Family buildings, occupied by the Darrow School since 1930. Several of these buildings have been adaptively reused, including the meetinghouse. The Second and South Families buildings were not included within the nomination, and the East Family had been demolished. The Zoar Historic District incorporates several acres of village lands, historic setting, a majority of its buildings restored, and 20<sup>th</sup> century museum uses and is most comparable to the Canterbury Shaker Village. Zoar is also quite intact and architecturally conveys building technology of German persuasion.

All three of the Harmony Society communities have been designated as NHLs. Harmony, Pennsylvania, the group's first settlement was listed in 1973 and included all the remaining original buildings. In addition to the ten buildings, the Harmonist cemetery was also in the district boundaries. Their next home, New Harmony, Indiana, was nominated (1966, amendment 2006) for its significance as a utopian society associated with the Harmonists, as well as for its later association with socialist Robert Owen. The more recent boundary increase was expanded to include all of George Rapp's original plat and to provide further information about Rapp and Owen's national context. Because New Harmony served another communal society before transitioning to private ownership, it contains a greater number of buildings that reflect the different styles and eras of 19<sup>th</sup> century architecture, resulting in more typical Midwestern commercial blocks interspersed with the historic Harmonist buildings. Economy, Pennsylvania, listed 1987, the third and final community of the Harmonists, included all the remaining buildings of this important and influential utopian site. Like the Zoarites, the Harmonists also had a symbolic garden in each of its settlements. In Economy, "George Rapp's house...was adorned by their symbolic garden of paradise, which included fruit trees, a botanical garden, and a pond and grotto, and it was filled with fine examples of American decorative arts."<sup>109</sup> However, as noted in the NHL nomination, the associated landscape has been lost, the Economy Hotel, which served visitors and curiosity seekers, has been demolished, the original street grid has been disrupted with new streets, resulting in reduction of lot sizes, and the village has lost its sense of historic setting due to 20<sup>th</sup> century development around it.

The Bishop Hill Colony was NHL listed in 1984 for its architecture, manifestation of the 19<sup>th</sup> century utopian movement, and association with Swedish immigration. Architecturally, the district reflects Swedish heritage and building traditions. Considered to be one of the most intact of the communal societies, there is minimal 20<sup>th</sup> century development and the agrarian landscape is intact. In the same way that Zoar does, the ethnic architecture of Bishop Hill Colony visually stands out from the more prevalent styles of neighboring communities. The listed district also derives much of its significance for ethnic heritage, as the most important site of Swedish immigration in the U.S. Although it was on a smaller scale and likely less organized than Bishop Hill, Zoar also served as an entry point for new German arrivals. "Many German immigrants got their start as hired workers in Zoar. Some came with letters of introduction from Separatists' relatives in Germany, while others learned of the village by word of mouth. The Zoar

<sup>109</sup> Karl Arndt, "George Rapp's Harmony Society" in *America's Communal Utopias*, ed. Donald E. Pitzer, p.73.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

community, with its comfortable German language and customs, was a gentle transition into life in America."<sup>110</sup>

The Amana Colonies NHL nomination, listed 1978, includes the original 26,000 acres associated with the society, plus their seven villages. The nomination points out that the villages suffered from unsympathetic mid-20<sup>th</sup> century development, insensitive additions to older structures, and instances of later siding to individual buildings. While the Amana Colonies are one of the longest-lived and important communal examples, historic integrity and future alterations seems to have been a concern when the nomination was completed. However, like Zoar, the villages retain their rural, agricultural setting (with the exception of Middle Amana, which is home to the Amana Refrigeration factory) and promote heritage tourism.

The large communal house of the Oneida Community was NHL listed in 1983. Often referred to as the Mansion House, the communal house was a large rambling structure that housed all members of the community and was considered the most important building of the utopia. The building was being used as a private apartment building when designated. While the history of the Oneidans is significant for their contributions to American utopias, they did not have the same impact with respect to architectural development, town planning, or cultural customs as other communal groups did.

Three of the earliest Moravian associated settlements are listed as National Historic Landmarks. The Historic Moravian Bethlehem Historic District (listing under review) in Pennsylvania encompasses 14.7 acres and 29 contributing resources, including an archaeological site and residential, sacred, and institutional buildings. Operating as a collective enterprise for 69 years, it is significant for its Moravian communal association, Germanic architecture, and town planning. The draft nomination notes that "Bethlehem is a physical manifestation of the artistic, architectural, cultural, religious and industrial attributes that set the Moravians apart from other colonial settlers."<sup>111</sup> By comparison, the same could be said of Zoar and the Zoarites. They too were set apart from the settlers of the Ohio frontier, architecturally, culturally, ecclesiastically, and economically.

Bethabara Historic District, listed 1999, contains 85 resources, of which 79 are contributing, and 73 acres. Acquiring nearly 100,000 acres in 1752, the Moravians embarked upon a string of colonies in North Carolina. Established in 1753, Bethabara was the first settled. Only three of the original Moravian buildings are extant, plus two graveyards, making the listed historic district predominately an archaeological site, with 39 contributing sites. Bethabara is a historic park with walking trails and interpretive signage, within in a wooded setting. The Bethania Historic District, listed 2001, includes 500 acres and 207 resources (34 contributing). The nomination recognizes the original residential town plan, plus the associated historic landscape. One of six Moravian settlements in North Carolina, it is significant as the only one to feature the Germanic open field method of agricultural layout. The nomination asserts, "the fact that the town plan is basically a medieval idea transplanted to the North American frontier is particularly interesting and has world wide research implications. Work at

<sup>110</sup> Fernandez, *A Singular People: Images of Zoar*, p.110.

<sup>111</sup> Noble, *Historic Moravian Bethlehem Historic District*, p.16.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

Charlestowne and Brunswick Town, North Carolina has suggested that attempting to use a European town model on the New World frontier caused considerable cultural stress, which led to failure of the settlement."<sup>112</sup> Although established 58 years later, Zoar shares many physical similarities to Bethania with respect to town planning, individual residential gardens, and agricultural self-sufficiency. Zoar's use of the Medieval open field arrangement in the Northwest Territory illustrates that transplanted Old World principles did not stop with the colonial frontier of 18<sup>th</sup> century America, but continued with 19<sup>th</sup> century westward expansion through groups like the Zoarites.

The sites associated with the communal Bethel-Aurora Colonies were listed in the National Register in 1970 and 1973 respectively. The Bethel Colony nomination included 26 contributing resources; however there is a significant amount of buildings constructed post dissolution. The core section of the village "contains a mix of communal buildings bearing Germanic influences with those displaying standard American commercial architectural styles of the late nineteenth and early twentieth centuries...In comparison to Zoar, there appears to be less of a unified historical character about the town."<sup>113</sup> The Aurora Colony Historic District encompasses 33 contributing resources. The historic district suffered some demolitions, due to the Pacific Highway cutting through the village, and a fair amount of mid to late 20<sup>th</sup> century development. "Interestingly, the nineteenth century frame houses strongly resemble those of the same period in Zoar. As a whole, Zoar Village has much higher overall integrity than is possessed by Aurora."<sup>114</sup>

When analyzing the other National Register and NHL listed sites, it becomes apparent that the Zoar Historic District has an important place in the national context of 19<sup>th</sup> century utopias. Zoar's National Register listing at the national level, or a potential future National Historic Landmark listing, completes the story of the communal society movement of 19<sup>th</sup> century America. Zoar's historic development falls within the broad pattern of 19<sup>th</sup> century social and humanitarian movements. It reflects traditional Germanic architectural features and medieval agricultural landscape patterns.

A secondary consideration of significance is the evolution of tourism and historic preservation in Zoar, which reflects a curiosity about cultural heritage beginning in the 19<sup>th</sup> century. Tourists flocked to Zoar for its picturesque ambiance and to view firsthand its illustration of traditional European life ways. In the early decades of the 20<sup>th</sup> century, tourism grew into a broader recognition of Zoar's historic significance. Threat of demolition for construction of a dam system, during the 1920s by the Army Corps of Engineers, served as a call to arms to preserve Zoar. It is momentous that by the mid-1930s a federal agency (Army Corps) found Zoar important enough to avoid its destruction, making it the lone location where historic worth was accommodated. "Zoar Village is a prime example of the importance placed on American heritage that developed in the early twentieth century, and historic preservation efforts included the construction of a

<sup>112</sup> Brown, *Bethania Historic District*, p.55.

<sup>113</sup> Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.2.96.

<sup>114</sup> Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.2.97.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

massive levee - the only such flood control structure built to protect a historical resource."<sup>115</sup>

Zoar is extremely comparable with respect to historic integrity. In some cases, its overall historic integrity is greater than that of other listed utopian sites. "Perhaps what makes the Zoar Historic District stand out among its peers is the level of retention of historic buildings associated with the period of significance...The integrity of the historic district is almost unparalleled among historic communal societies listed in the National Register."<sup>116</sup>

Zoar retains a large number of its original buildings including major commercial and public buildings, its public garden (restored to its Biblical inspired design), its rural surroundings, and its sense of time and place. Furthermore, Zoar exhibits longevity in both its lengthy history as a utopia and in its setting. Where quite a few of the separatist and communal groups moved their villages to different locations, the Zoarites remained in one place for the entirety of their existence.

**Conclusion - Zoar's National Significance**

Criterion A

The Zoar Historic District meets Criterion A for its association with social history and utopian movements. For the most part, the Separatists of Zoar wished to remain separate, dedicated both to their life of religious pietism and to their German traditions of living. Despite their desire to remain separate from the outside world, they catered to tourists, they were financially successful, their way of life generated curiosity, and they conducted commerce with non-Zoarites. Their existence was not a secret. E.O. Randall begins his 1899 book on the Zoar Society claiming "...the 'Zoarites' have attracted much attention not only in the United States but even in Europe, especially among the students of history and Sociology..."<sup>117</sup> Given its endurance and that it was established years before the religious revivals of the Burned-over District occurred in the 1820s, which spawned an interest in utopian living, what is Zoar's place among the 19<sup>th</sup> century communal societies?

In 1947, author Catherine Dobbs criticized the communism of Zoar, but with the bias of a post WWII denizen. Despite the Cold War era prejudice, Dobbs recognized the contribution of Zoar's social experiment and its national context. "The records of life in old Zoar should not fail to interest all those who are seriously investigating communism, especially the early characteristics of pioneer American communism. Old Zoar community practiced such a form of government among themselves as a colony which was peaceable, orderly and remarkably free from excesses of all kinds. Zoar's communism, an unfortunate word, whose history has been similar to many other early American

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<sup>115</sup> Ibid., p.2.98.

<sup>116</sup> Ibid., p.1.166.

<sup>117</sup> Randall, *History of the Zoar Society from Its Commencement to Its Conclusion: A Sociological Study in Communism*, Preface note.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

communities, based the establishment of its Society on communism of property and freedom of religion."<sup>118</sup>

By the mid-19<sup>th</sup> century, the Society of Separatists of Zoar, the Harmony Society, and the Shakers were leaders in the communal movement. All had existed as shared-property utopias for decades, were grounded by their particular faith, were pacifists, and economically successful. The Zoarites and Shakers shared a more egalitarian treatment of women, while the Rappites and Shakers shared a belief in celibacy that the Zoarites had abandoned after a few years. Discussing the infatuation with communal societies during the early 1840s, author Everett Webber asserts that the three groups considered uniting. "By this time, communalism had become the chief tenet of some religious groups, one cherished above their 'other' religious principles, so that the Shakers, Rappites, and Zoarites seriously considered merging on the strength of it. Indeed, communalism had become so sacred a thing that, viewing themselves as the head of the movement, they welcomed even nonreligious Association..."<sup>119</sup> A similar claim is made in the *Dictionary of American Communal and Utopian History*. "The Zoarites, the Rappites, and the Shakers gave some consideration to the proposal for a union of all three societies in the 1850s, but because of religious differences nothing materialized."<sup>120</sup> These statements imply, if not lend credibility, to the idea that Zoar was influential among the various communal societies and was on equal footing with them.<sup>121</sup>

Although Zoar's way of life shares some similarities with many differing communal groups, it belongs to the subset of European immigrant communes and most specifically to the German migration to the United States, during the 1800s. "But it was the Germans who were conspicuously successful as communitarians. In the 1840's the Rappites were rich and vigorous. The alternately celibate and uxorious Zoarites in Ohio, whom Father Rapp had helped to settle, were making money at manufacturing in their drab, paintless town. Elsewhere various groups of Hutterites, Mennonites, and Moravians were living in one degree or another of communalism or cooperation."<sup>122</sup>

The German communes were predominantly Protestant, but the settlement of St. Nazianz represents a German Catholic community. The settlement was established in the 1850s by a group of 113 immigrants from the Black Forest region. Located in Wisconsin, the group lasted until the late 1870s. Led by Ambrose Oswald, the colony declined upon his death in 1873 and by the end of the decade had lost its communal characteristics. Robert Fogarty compares this community's development to other German utopias. "This rather extraordinary group reminds one of Ephrata, of Zoar, of Amana - all German in origin, all led by singular men, all close readers of the book of Revelation. Amana lasted as a corporate entity until the 1930s even though it was

<sup>118</sup> Dobbs, *Freedom's Will: The Society of the Separatists of Zoar - An Historical Adventure of Religious Communism in Early Ohio*, p.95.

<sup>119</sup> Webber, *Escape to Utopia: The Communal Movement in America*, p.190.

<sup>120</sup> Fogarty, *Dictionary of American Communal and Utopian History*, p.178.

<sup>121</sup> Bestor also references the merger in *Backwoods Utopias: The Sectarian and Owenite Phases of Communitarian Socialism in America: 1663-1829* and footnotes Bole. It seems that John Archibald Bole's 1904 thesis, "The Harmony Society: A Chapter in German American Culture History," is the source for the merger discussion, p.126-127.

<sup>122</sup> Webber, *Escape to Utopia: The Communal Movement in America*, p.278.

Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

considerably altered by the turn of the century; Zoar struggled on until 1898, though much of its community life had gone by the 1870s. Both remained part of larger communities well after their end as cooperative colonies. All of them tried to create village life with a communal core, and all three had remarkably little conflict with their neighbors or state authorities."<sup>123</sup>

The success and fortitude of the various German communal settlements is recognized by most authors of utopian publications. "Apart from the Shakers, the most firmly established and longest-lived communities in America were all German sectarian groups. The Rappite Society lasted ninety-eight years, the Zoarite eighty-three; and the Inspirationists of Amana, now flourishing in their one hundred and fifth year, spent eighty-seven of those years in a state of successful communism. All these groups, together with the shorter-lived German societies of Bethel and Aurora (1844-81) and the Swedish colony of Bishop Hill (1841-62), stand outside the main stream of development in community life."<sup>124</sup>

The Inspirationists, the Harmonists, and the Zoarites are repeatedly held up as the three most successful of the German groups and it is this context within which Zoar should be placed. "The history of the three groups is parallel in some respects. They all had their roots in the German Pietistic movement, and the writings of the mystics are evident in their beliefs. All endured persecution in Germany and therefore emigrated to the United States to escape such persecution. Their religions were similar in that all eschewed formal religious ceremonies and had an ascetic attitude toward life. Their chief differences were in the application of this attitude and their views on revelation."<sup>125</sup>

As outlined previously, the Zoarites were most closely allied with the Harmony Society, which is considered by scholars to be one of the most successful and influential communes of the 1800s. Zoar's establishment and historic development is nearly identical to the Harmony Society's, and very similar to the Inspirationists. Although very much a separate entity, Zoar is another chapter in the 19<sup>th</sup> century German immigrant commune story. "From the early eighteenth-century Ephrata Community in Pennsylvania to the controversial expansion of the Hutterites in the twentieth century, German Anabaptism or radical pietism has made a continuous contribution to the history of American communitarianism."<sup>126</sup>

The Society of Separatists lived by their own creed, yet their history is analogous to other utopian communities of the era. While they were attempting to create their own idea of a perfect society, none of the utopias were operating in complete isolation and they learned from each other's example, whether by visiting, through correspondence, through word-of-mouth, or through publications. Evaluated against the profusion of 19<sup>th</sup> century American utopias, the history of Zoar stands out as an important chapter of this social theme. When assessing the national significance of communal settlements, particularly the subset of German utopias, the story is not completed, if merely looking at the Inspirationists and Harmonists. Zoar

<sup>123</sup> Fogarty, *All Things New: American Communes and Utopian Movements, 1860-1914*, p.38.

<sup>124</sup> Holloway, *Heavens on Earth: Utopian Communities in America 1680-1880*, p.159.

<sup>125</sup> Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.1.

<sup>126</sup> Ahlstrom, *A Religious History of the American People*, p.496.



Zoar Historic District (Amendment)

Name of Property

Tuscarawas, Ohio

County and State

contributes to the comprehensive understanding of the national theme of communal living and the utopian contribution to 19<sup>th</sup> century religious life styles. Zoar expands and completes the narrative.

Criterion C

The Zoar Historic District meets Criterion C for its illustration of Germanic architectural traditions. The village's cultural and designed landscape also meets Criterion C. Zoar's overall architectural character, including the observations of 19<sup>th</sup> century visitors, is discussed in the Zoar Historic Background section. See also the Narrative Description for further detail of architectural features.

The Society of Separatists of Zoar came to the United States in 1817 with the intention of living a cloistered life, practicing their religious faith as they wished without outside interference or persecution. Like many immigrants before them, they brought their architectural knowledge and customs with them. The Zoarites' goal was to exist as a unified group and they did not wish to assimilate into the broader society once settled. Retaining the architectural traditions of their native homeland was a deliberate decision, which allowed them to maintain the culture of their heritage. Arriving decades after the defined period of German Colonial ended, the Zoarites kept their homeland culture intact, in part, by incorporating their architectural traditions as part of their life and religion.

Since the late 1600s, German immigrants had been importing their traditional construction methods to America. The bulk of these new arrivals settled in Pennsylvania, building either hewn log structures with clapboard siding or substantial stone edifices in the manner of their homeland. Known as German Colonial architecture, the period is defined as roughly 1680 to 1780, extending from Pennsylvania as far west as Wisconsin and as far south as North Carolina.<sup>127</sup> Other sources, such as the Bethlehem Historic District NHL nomination, Schaeffer House NHL nomination and the Antes House NHL nomination, all located in Pennsylvania, also define the characteristics of Germanic architecture.<sup>128</sup>

Among the defined Germanic characteristics are steep-pitched roof often with two-story attics, limited fenestration, massive internal fireplaces, paling insulation, tile roofs, vaulted cellars, half-timbering. All of these Germanic architectural features can be found in Zoar, plus hewn log construction, cupolas, and brick and/or stone nogging.<sup>129</sup> (See Photo 40 and Attachment E - Image 14) Of particular note in Zoar are the tile roofs, Dutch biscuits, half-timbering, and vaulted stone cellars. These features or construction techniques provided the Old World comfort of home for the

<sup>127</sup> Harris, *American Architecture: An Illustrated Encyclopedia*, p.152.

<sup>128</sup> Noble, *Schaeffer House*: This NHL nomination provides a comprehensive analysis of Colonial German architecture in early America, p.12-20. *The Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], Andrew Sewell et al, provides an analysis of Germanic architecture in Ohio, p.2.9-2.16.

<sup>129</sup> Whiffen notes "the Germans...were another people who had built with hewn logs in their homeland and continued to do so in America," *American Architecture, Volume 1: 1607-1860*, p.24. Hewn logs were often later covered with clapboard or were left exposed, but with clapboard additions later added.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

Zoarites and the quaintness that outside visitors marveled over during the 19<sup>th</sup> century.

The Zoarites began manufacturing clay tile roof shingles in 1819. Until about 1850, the Zoarites also manufactured the tile for outside commerce. "The design of the tiles was based on similar tiles used in southern Germany and Switzerland. Grooves on top were used to direct rainwater away from the joints on the roof. A lug on the reverse of the roof tile helped secure it to the roof. All the early buildings in Zoar had these tiles."<sup>130</sup> (See Attachment D - Image 12)

The distinctive red tile roofs are considered one of the defining characteristics of the German Colonial style and can be found in other traditional Germanic buildings outside Zoar. A tile roof is found on the ancillary building of the 1753 Keim Homestead in Oley Township, Pennsylvania. Several buildings in the Moravian settlement of Bethlehem, Pennsylvania have tile roofs, including the Waterworks Building, 1762, the Tannery, 1761, and the 1758 Sun Inn.

To accommodate the weight of a clay tile roof, as well as additional snow load, Germanic roofs necessarily needed to be steeply pitched. A secondary Germanic feature that occurred because of the steep roof pitch was the attic space, which was used for storage. It was common for Germanic attics to have two stories. Small windows in the gable end or dormer windows allowed light into the functioning attic space. Roof truss systems were substantial and designed to carry heavy roof loads, but also allow for maximum open space within the utilitarian attic. The steeply pitched roof and small windows within the gable end are seen in a majority of Zoar buildings.

Identified in the Antes House and Schaeffer House NHL nominations, paling insulation is a "traditional German practice of insulating between floors with straw and clay called 'stroh-lehm' (straw-mud). The method employed by Antes used oak slats (paling) set into notches cut longitudinally into the massive timbers spanning the full width of the building."<sup>131</sup> (See Attachment D - Images 9-10) Other 18<sup>th</sup> century Germanic houses containing the "culturally distinctive Stroh Lehm paling insulation" include the 1740 Hager House in Hagerstown, Maryland.<sup>132</sup>

The Zoarites made use of the same late medieval construction technique,<sup>133</sup> although the method of attaching the paling to the joist system is slightly different. In Zoar, there is a ledger, a piece about the size of a 1x2 that is attached on each side of each joist for the straw and mud wrapped slats to rest on. In comparison to the Antes House where joists are square, Zoar joists were narrower and deeper, more like a modern joist, so cutting into them would have impacted their strength, especially a continuous slot.

<sup>130</sup> Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.1.86.

<sup>131</sup> Noble, *Antes, Henry, House*, p.7-4.

<sup>132</sup> Noble, *Schaeffer House*, p.16.

<sup>133</sup> *Ibid.*, p.8: The NHL asserts that "Important, characteristically Germanic details such as the Liegender Stuhl truss, the interior Stroh Lehm paling, and the clay-straw plaster are excellently preserved, rare surviving examples of late medieval construction techniques."

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

In Zoar, the stroh-lehm paling is known as Dutch biscuits, likely in reference to Pennsylvania Dutch, the anglicized Deutsch. Contemporary architectural historians, also refer to the Harmonists' paling as Dutch biscuits.<sup>134</sup> The important Germanic feature of stroh-lehm paling was used in all of Zoar's buildings and is known to have been used as late as 1868, as seen in the house at 198 W. Third Street (Bimeler Museum). (See Attachment D - Image 8)

The Tin Shop's half-timbering, with brick nogging, reflects a "medieval system of timber-framing" called fachwerk by the German immigrants.<sup>135</sup> Throughout Zoar, fachwerk construction can still be seen in the Blacksmith Shop, Cider Mill, and the Zoar Store. (See Attachment D - Image 7) "The Canal Hotel is also an excellent example of Fachwerk construction that was later covered with plaster on the interior and wood siding on the exterior."<sup>136</sup> With respect to other notable Germanic properties, fachwerk is seen at the Harmonists' New Harmony settlement and the 1741 Hans Mirtel Gerick House in Exeter Township, Pennsylvania.

Vaulted stone cellars have been identified as a Germanic architectural characteristic. These ample cellars can be found in standard floor plans, as well as the German bank house type where a storage room is built into a hillside. Cellars provided storage space that remained temperate year-round. Notable 18<sup>th</sup> century examples of vaulted cellars are found in Germanic houses. The Hans Herr House, built 1719, has a vaulted cellar. The c.1749 Moyer House in Lebanon County, Pennsylvania, has a cellar "of the vaulted stone type, a feature typical of these early buildings in this region."<sup>137</sup> A 1771 addition, containing a barrel vaulted cellar, was completed on the 1736 Schaeffer House. Located in Schaefferstown, Pennsylvania, the cellar was a necessary component of Schaeffer's distillery business, providing cold storage for household and commercial goods. (See Attachment D - Image 2)

At least eighteen buildings in Zoar have vaulted stone cellars (See Section 7 where cellars are denoted within individual descriptions). Buildings of varying size and function contained vaulted cellars, including smaller residential houses, larger commercial buildings such as the hotel, and industrial buildings such as the brewery. Although the brewery was destroyed by fire in 1959 and is now an archaeological site, the vaulted cellar is intact. Number 1 House has a large vaulted cellar with a brick paved floor. (See Attachment D - Image 3 & Attachment E - Image 5) The vaulted stone cellar feature is found in Wurttemberg, the region of Germany that the Zoarites fled. A vaulted cellar with brick paved floor in Rottenacker, a German city in the Wurttemberg state, illustrates the direct influence that homeland architecture had on Zoar buildings. Attachment D, image 1 shows a stone cellar in the 17<sup>th</sup> century Rottenacker town museum.

<sup>134</sup> Hurdis, *New Harmony NHL District Boundary Increase*, p.5.

<sup>135</sup> Harris, *American Architecture: An Illustrated Encyclopedia*, p.121. Nogging materials could be of brick, but was often a mix of clay or stone and straw. The nogging provided additional strength to the framing, as well as insulation. Timbers were left exposed or sometimes covered with a plaster material for protection.

<sup>136</sup> Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.2.12.

<sup>137</sup> Noble, *Schaeffer House*, p.15.

Zoar Historic District (Amendment)

Tuscarawas, Ohio

Name of Property

County and State

Just as the Zoarites made a deliberate decision to utilize their traditional architectural methods, they also made a deliberate decision to maintain their traditional agricultural landscape. The village was platted so that the inhabitants resided within the village proper, commuting to the surrounding farm fields for work. The Zoarites' agricultural-village arrangement dates to the Middle Ages of Europe. "This design has been called both a German agricultural town and a German linear town and consists of a core group of residences surrounded by 'open field' agriculture. It is related to the early European village form called 'Landschaft'"<sup>138</sup> Although it differed from the typical individual farmsteads of the surrounding countryside, the open field configuration was familiar to the Zoarites and they recreated the Old World agricultural pattern in their new Ohio home.

Creation of a German agricultural village plan on the American frontier can be seen in other utopias. The German Inspirationists employed the open field method of farming at their Amana Colonies. William Keil's utopias at Bethel and Aurora also employed the German open field village arrangement. The Moravians, who settled Bethania, North Carolina in 1759, utilized the form out of familiarity, practicality and protection. Living in close quarters provided a measure of defense against Indian hostilities. While the Zoarites did not have this concern in early 19<sup>th</sup> century Ohio, they had come to the United States because of religious persecution and creating traditional living arrangements for security purposes would not have been unthinkable.

Other small ways in which the Zoarites retained their Germanic agricultural and horticultural landscape included placement of agricultural related outbuildings and barns within the village, the use of trellis on buildings, and individual gardens. Barns and stalls located within the village can be seen in other German communities such as Rappites' New Harmony, Indiana settlement and the Moravian settlement at Bethania, North Carolina. In Zoar, the large-scale cow barn (See Attachment E - Image 17) was only a block away from the Zoar Hotel and the horse barns were behind the dormitories. All hailing from Württemberg, the people of Zoar, Amana, and Economy attached trellis to their buildings for the purpose of growing grapes. This simple feature made these three communities architecturally distinct from non-German communities. A profusion of individual flower and vegetable gardens was also found among Germanic communal villages. Zoar houses were located close to the street in order to accommodate gardens. The Moravians at Bethania had individual gardens within the residential section, houses at the Aurora Colony had gardens, and the Rappites planned both Harmony and New Harmony to have individual gardens accompanying residences.<sup>139</sup>

In addition to utilizing a European derived agricultural landscape, the Zoarites also created a designed landscape within the village. As noted in the Zoar Historic Background section, other utopians, such as the Oneida Perfectionists had an affinity for landscape design. The Harmonists had a decorative labyrinth in each of their three villages, which has been attributed to European baroque tradition.<sup>140</sup> The Harmonist labyrinths, composed of flowering shrubs, vines, and trees, with a small shrine in the

<sup>138</sup> Brown, *Bethania Historic District*, p.44.

<sup>139</sup> Hurdis, *New Harmony NHL District Boundary Increase*, p.31. New Harmony differed in that the individual gardens were placed at the front of the lot.

<sup>140</sup> Karl Arndt, "George Rapp's Harmony Society" in *America's Communal Utopias*, ed. Donald E. Pitzer, p.72.

Zoar Historic District (Amendment)

Tuscarawas, Ohio  
County and State

Name of Property

center, was a recreational garden. However, like Zoar's Biblical garden, which imparted a religious lesson, Harmonist labyrinths were also meant to be meditative, reflecting on life's convoluted choices and reaching true harmony. Bethabara, the first Moravian settlement in North Carolina, contained an elaborate, formally designed community and medicinal garden. Dating to 1759 and 1761 respectively, "these gardens demonstrate how European settlers created gardens in the New World patterned after those they had known in the Old."<sup>141</sup>

Summary

Zoar is a great exemplar of European tradition conveyed on the Ohio frontier. Through its Germanic architectural features, numerous buildings that exemplify the Zoarites' communal life, open field (landschaft) village pattern, and German culture, the Society of Separatists of Zoar created a comprehensive community that fully represented their Old World way of life. Even simple cultural customs, such as the night watch, were performed during the existence of the utopia. Zoar members took turns performing night watch duties in two or four hour shifts. The night watchmen made rounds throughout the village visiting the barns to check on the animals, be sure there were no fires, and make sure the shops were secure.<sup>142</sup>

The village that the Society of Separatists constructed at Zoar exhibits the same national level of significance as the other German utopias. Although there have been some changes and alterations within the village, Zoar maintains a high degree of historic integrity. Reviewing the following passage from 1947, it becomes evident that Zoar has never lost its sense of time and place and its historic setting remains intact. "The quaint and peaceful village radiated an atmosphere of the middle 19<sup>th</sup> century, as if time stood still... the simple beauty of old Zoar is ageless...and the archaeological landmark seems to be asleep with a deep mysterious peace."<sup>143</sup>

The village continues to provide a glimpse into a fascinating, unique sliver of rural life in 19<sup>th</sup> century communal America. So much so, that contemporary authors persist in acknowledging Zoar's historic integrity and largely unchanged appearance, just as researchers of the late 19<sup>th</sup> century did. In 1965, Cornell urban planning professor, John Reps, recognized Zoar's unchanged presence. "Fortunately modern civilization has largely bypassed the village...Zoar remains as a reminder of what utopian America was like a century or so ago."<sup>144</sup> In 2000, Elwin Robison, Kent State University professor of architectural history, described Zoar in a similar fashion. "Because little economic development occurred in Zoar, much of the nineteenth century town has survived. Just as a century ago, travelers coming from Bolivar to Zoar turn sharply to the right to align with Main Street and descend the

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<sup>141</sup> [http://www.ci.winston-](http://www.ci.winston-salem.nc.us/Home/Departments/RecreationAndParks/BethabaraPark/HistoricArea/Articles/ColonialAgriculture)

[saalem.nc.us/Home/Departments/RecreationAndParks/BethabaraPark/HistoricArea/Articles/ColonialAgriculture](http://www.ci.winston-salem.nc.us/Home/Departments/RecreationAndParks/BethabaraPark/HistoricArea/Articles/ColonialAgriculture)

<sup>142</sup> Nixon, "The Society of Separatists of Zoar," Diss., p.202 and Morhart, *The Zoar Story*, p.29: Morhart contends that the night watch was practiced until the society was disbanded in 1898.

<sup>143</sup> Dobbs, *Freedom's Will: The Society of the Separatists of Zoar – An Historical Adventure of Religious Communism in Early Ohio*, p.92.

<sup>144</sup> Reps, *The Making of Urban America: A History of City Planning in the United States*, p.456.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

slope into the town. All that is missing from the scene is the boat landing at the foot of the street where the levee now stands."<sup>145</sup>

In 1883, a railroad advertisement stated, "The village of Zoar or the 'Dominion of the Separatists,' at the southern terminus of the line, is a spot which no one should fail to visit..."<sup>146</sup> One-hundred and thirty years later, Zoar is still a place that no one should fail to visit. The character of Zoar is intact - its rural setting, its landscape features, and its Germanic architecture. Because the Society of Separatists of Zoar only existed in one place, the historic district demonstrates not only the longevity of the utopia's history, but also of its site.

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<sup>145</sup> Robison, Elwin C. 'Heavenly Aspirations and Earthly Realities: Four Northeast Ohio Religious Utopias,' *Timeline*, p. 19.

<sup>146</sup> Nixon, "The Society of Separatists of Zoar," *Diss.*, p.206-207.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

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Name of Property

Tuscarawas, Ohio  
County and State

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Name of Property

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County and State

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### Archives

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### Interviews and Correspondence

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

Robert S. Fogarty - Nathalie Wright, December 12, 2012: Email communication concerning possible merger of the Shakers, Rappites, and Zoarites. Mr. Fogarty is the editor of the Antioch Review and the author of several books about utopias.

Kathleen Fernandez - Nathalie Wright, August 13-14, 2012, December 12 & 17, 2012, and April 19-20, 2013: Email communication regarding Zoarites' relationship with other communal societies, technical questions, and Zoar's national context. Ms. Fernandez is the Ohio Historical Society's former site manager at Zoar Village State Memorial. She is presently the Executive Director of the Communal Studies Association.

Heritage Architectural Associates and Nathalie Wright would like to thank the Zoar Community Association for their invaluable input and assistance with field work. A special thank you is extended to Kathy Fernandez for her generous time in corresponding about Zoar and reviewing draft text.

**Previous documentation on file (NPS):**

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_
- recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
  - Other State agency (Ohio Historical Society)
  - Federal agency
  - Local government
  - University
  - Other
- Name of repository: Zoar Community Association

**Historic Resources Survey Number (if assigned):** \_\_\_\_\_

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**10. Geographical Data**

**Acreeage of Property** 208  
Use either the UTM system or latitude/longitude coordinates  
**Latitude/Longitude Coordinates**

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

Datum if other than WGS84: \_\_\_\_\_  
(enter coordinates to 6 decimal places)

- |              |            |
|--------------|------------|
| 1. Latitude: | Longitude: |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

**Or**

**UTM References**

Datum (indicated on USGS map):

NAD 1927 or  NAD 1983

- |             |                 |                   |
|-------------|-----------------|-------------------|
| 1. Zone: 17 | Easting: 463532 | Northing: 4496235 |
| 2. Zone: 17 | Easting: 464725 | Northing: 4496235 |
| 3. Zone: 17 | Easting: 464725 | Northing: 4494972 |
| 4. Zone: 17 | Easting: 463532 | Northing: 4494972 |

**Verbal Boundary Description (Describe the boundaries of the property.)**

Beginning at the midpoint of the intersection of Fifth Street and East Street (40.615353, -81.419806), proceed east to the eastern boundary of Tuscarawas County Auditor's parcel 38-00064-000 (no address: E. Fifth St.). Follow this boundary southeast, west, south and southeast until it becomes the eastern boundary of parcel 38-00063-000 (no address: E. East St.). Continue south along the eastern boundary of 38-00063-000 until it intersects the northern boundary of parcel 38-00094-000 (no address: E. Second St.). Follow the northern boundary to the east and then follow the eastern boundary south until it meets the northern boundary of parcel 38-00305-000 (no address: E. Second St.). Follow the northern and eastern boundaries of 38-00305-00 until it meets the northern boundary of parcel 38-00306-000 (461 E. Second St.). Follow this boundary east to the corner and then follow the eastern boundary of 38-00306-000 south to the northern curb line of East Second Street.

Proceed west along the northern curb line of Second Street to the midpoint of the intersection of Second Street and East Street. From this point, proceed south approximately 1604 feet to the line dividing parcels 38-00049-000 (326 Michael Ln.) and 38-00074-000 (390 Michael Ln.), immediately to the south of Michael Lane. Proceed 284 feet along the eastern boundary of 38-00049-000 to a point 50 feet north of the southeast

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

corner of the lot. Proceed west approximately 1375 feet to the east bank of the Tuscarawas River. Follow the bank of the Tuscarawas River northwest to the southern edge of County Road 82-A.

Turn to the southwest following along the eastern edge of the Zoar Iron Bridge to the southern curb line of Towpath Road. Turn to the southeast and follow the boundary of parcel 34-00614-001 (8806 NE Towpath Rd.) clockwise around the lot until it intersects with the western edge of the Zoar Iron Bridge. Proceed to the northeast across the river, along the western edge of the bridge. Turn to the north and follow the eastern bank of the Tuscarawas River to the north and west to a point 253 feet southeast of the southwestern corner of parcel 38-00096-000 (no address: Fourth St.). Turn to the northeast and proceed in a straight line for 1045 feet, to a point at the same latitude as the centerline of West Fifth Street. Proceed to the east aligned with the centerline of Fifth Street to the western edge of Lake Drive. Follow the western edge of Lake Drive northwest to the Zoar Cemetery. Proceed to the northwest along the boundary of parcel 38-00432-000 (no address: Seventh St.). At the northwest corner, turn east and proceed along the northern boundaries of parcels 38-00432-000 and 38-00345-000 (no address: Seventh St.). At the northeast corner of 38-00345-000, turn south and follow the eastern boundary south and west to the eastern edge of Lake Drive. Follow the eastern side of Lake Drive to the center line of Fifth Street. Proceed east along the center line of Fifth Street to the starting point.

### **Boundary Justification (Explain why the boundaries were selected.)**

The present amendment to the Zoar Historic District predominantly retains the boundaries of the nomination listed in 1975. However, there are a few alterations to the 1975 boundary. Due to an error in the previous nomination, the Canal Inn was denoted in an incorrect location. The location has been corrected, constituting a parcel being added to the boundary. A historic bridge over the river and former canal bed is being added to the nomination, as it affords a logical connection from the village to the Canal Inn. The previous, incorrect parcel of the Canal Inn is being removed from the boundary. The original Zoar cemetery is being added, along with the connecting access road, to the boundary. An associated agricultural property is being proposed for addition to the eastern edge of the boundary.

The boundary includes the historic center of the village and a few associated outlying properties. Encompassed within the boundary are numerous resources that reflect the historic significance of the nominated property. There are minimal noncontributing resources (most being small-scale outbuildings). The Zoar Historic District maintains a high level of historic integrity.

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### **11. Form Prepared By**

name/title: Steven Avdakov & Debbie Griffin / Nathalie Wright  
organization: Heritage Architectural Associates / Nathalie Wright  
street & number: 2307 Chapline Rd, Suite 2 / 349 E. Tulane Rd.

Zoar Historic District (Amendment)  
Name of Property

Tuscarawas, Ohio  
County and State

city or town: Wheeling / Columbus state: WV / OH  
zip code: 26003 / 43202  
e-mail \_\_\_\_\_  
telephone: 681-207-9975 / 614-447-8832  
date: May 2013

### Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

### Photo Log (See continuation Sheet)

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.





United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET**

Section number      Photos/  
   Figures      Page      2      Zoar Historic District (Amendment)  
   Tuscarawas County, Ohio

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- 0027      View of the Gardener's House and Greenhouse (#11), looking northeast.
- 0028      View of the Bimeler Cabin (#9), looking northwest.
- 0029      View of Zeeb's Cabin (#10), looking northeast.
- 0030      View of the Bimeler Museum (#27), looking southeast.
- 0031      View of the Sewing House (#5), looking north.
- 0032      View of the Cow Barn Foundation (#46), looking southwest.
- 0033      View of the Tin Shop (#81), looking northeast.
- 0034      View of the Kappel House/Watch Shop (#34), looking northeast.
- 0035      View of the Strum House (#26), looking southeast.
- 0036      View of the Zoar Hotel (#116), looking southeast.
- 0037      View of the Hermitage (#99), looking southwest.
- 0038      View of the Zoar Meeting House (#89), looking southeast.
- 0039      View of the Zoar School (#92), looking northwest.
- 0040      View of the Schlather House & Print Shop (#16), looking southwest.
- 0041      View of the Assembly House (#12), looking north.
- 0042      View of Assembly House Shop (#82), looking southwest.
- 0043      View of First Zoar School (#13), looking southeast.
- 0044      View of the Kuecherer House (#85), looking northeast.
- 0045      View of the Cider House (#19), looking southeast.
- 0046      View of the David Beiter House (#14), looking northeast.
- 0047      View of the Boy's Dormitory (#17), looking northeast.
- 0048      View of the Bauer House (#18), looking northeast.
- 0049      View of the Cobbler Shop (#22), looking northeast.
- 0050      View of the Wagon Shop (#120), looking northeast.
- 0051      View of the Blacksmith Shop (#121), looking southeast.
- 0052      View of the Shepherd's House and outbuildings (#128-131), looking northwest.
- 0053      View of Henne Berg (#25), looking southeast.
- 0054      View of the Zoar Iron Bridge (#122), looking north.
- 0055      View of the Zoar Canal Inn (#132), looking south.
- 0056      View of the western section of the Zoar Cemetery (#136), looking north.









ATTACHMENT A – Historic Maps  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio

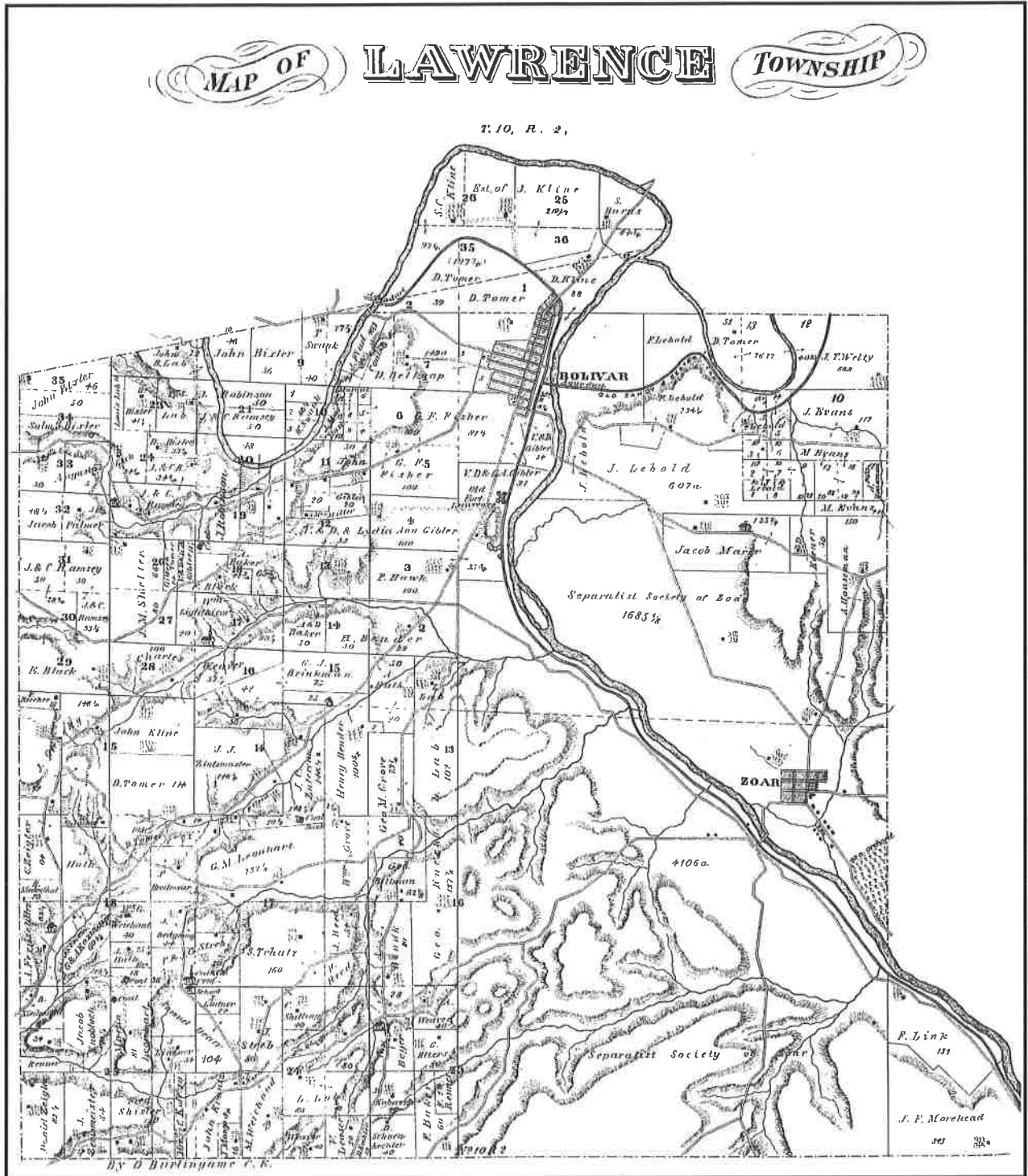


Figure 1. Map of Lawrence Township, Tuscarawas Co., Ohio, 1875.

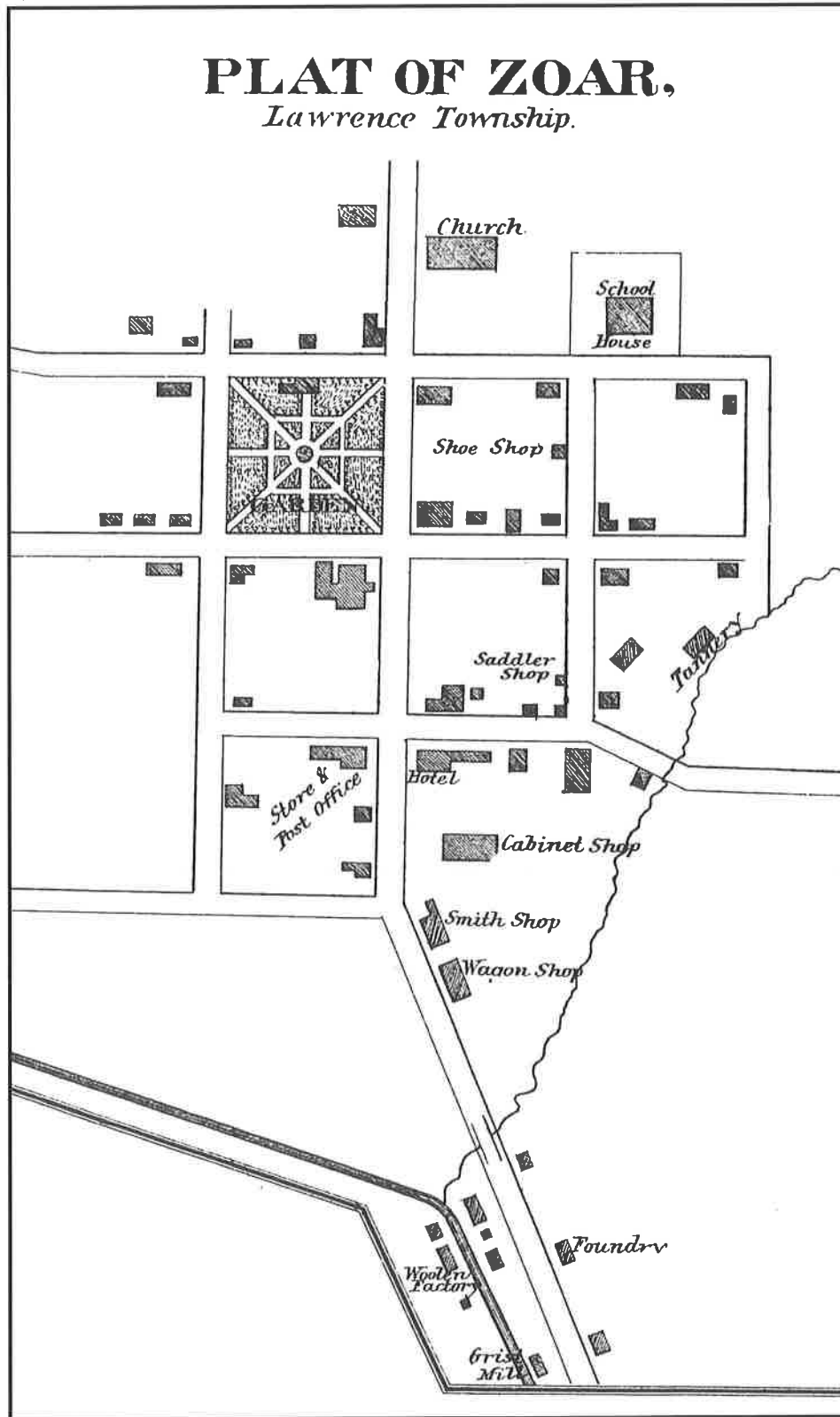


Figure 2. Plat of Zoar, 1875.  
(Note: not all buildings are marked, and some are misidentified.)

ATTACHMENT A – Historic Maps  
 Zoar Historic District National Register nomination (Amendment)  
 Tuscarawas Co., Ohio

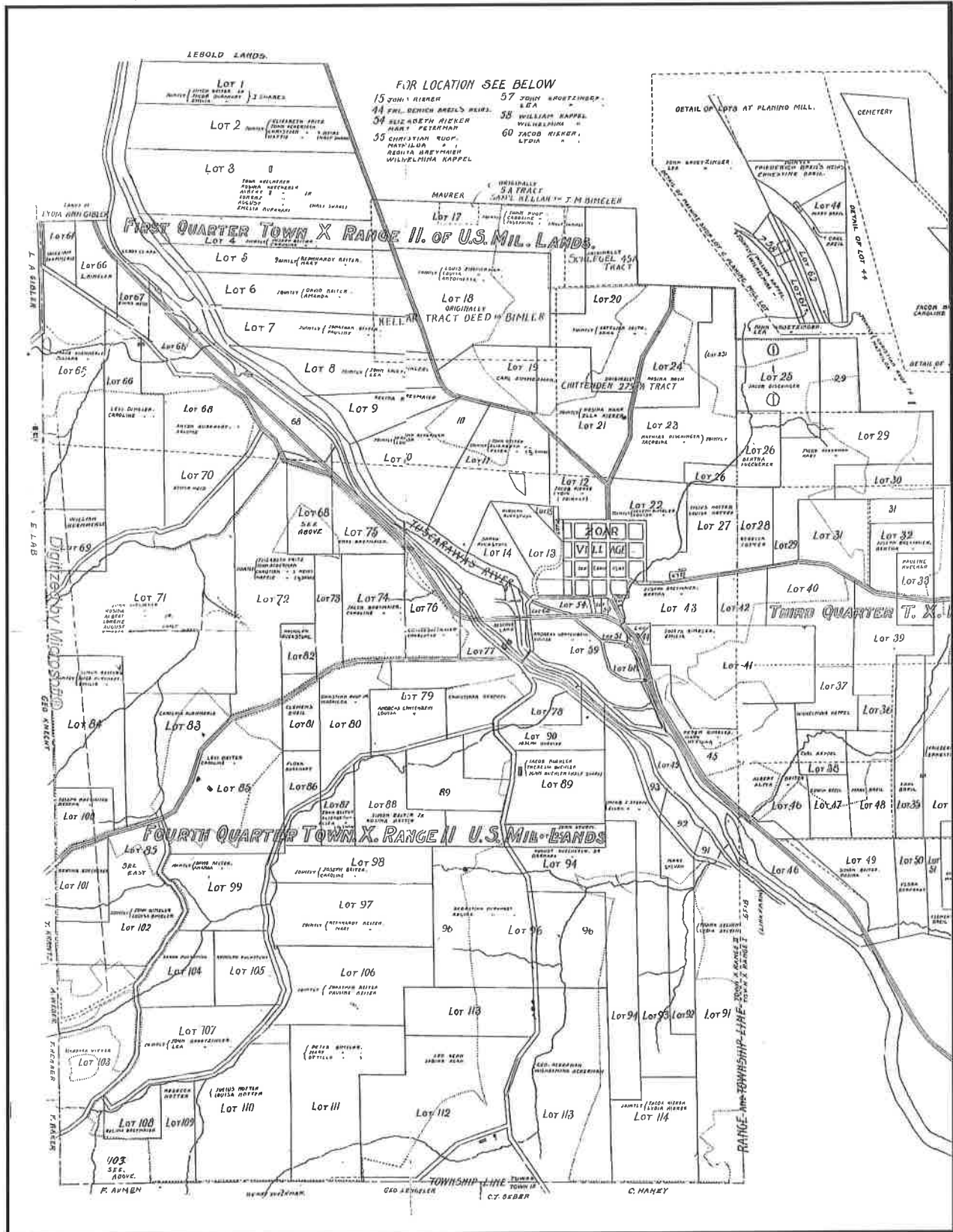


Figure 3a. Western portion of map showing subdivision of the lands owned by the Society of the Separatists of Zoar, 1898.



ATTACHMENT A – Historic Maps  
 Zoar Historic District National Register nomination (Amendment)  
 Tuscarawas Co., Ohio

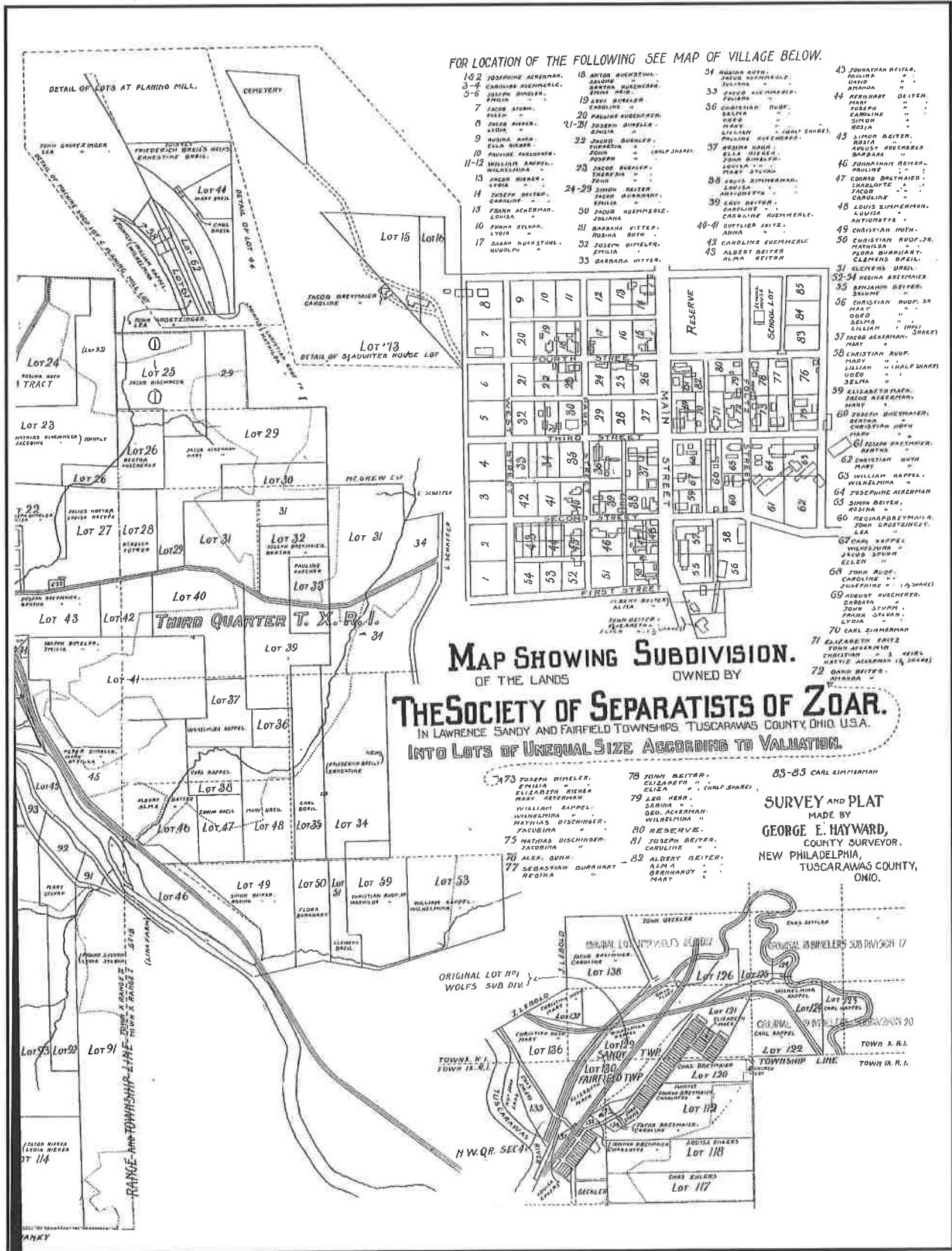


Figure 3b. Eastern portion of map showing subdivision of the lands owned by the Society of the Separatists of Zoar, 1898.

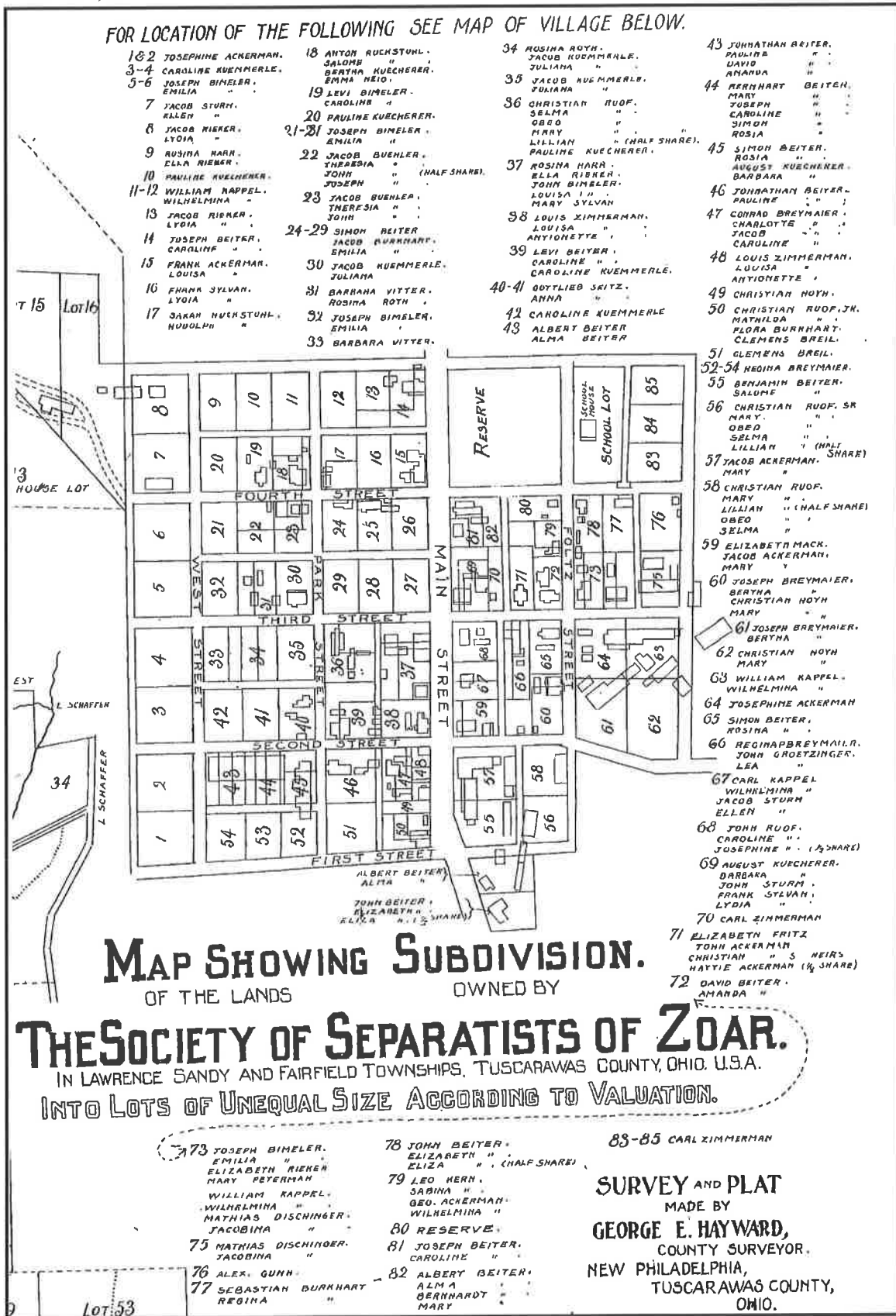
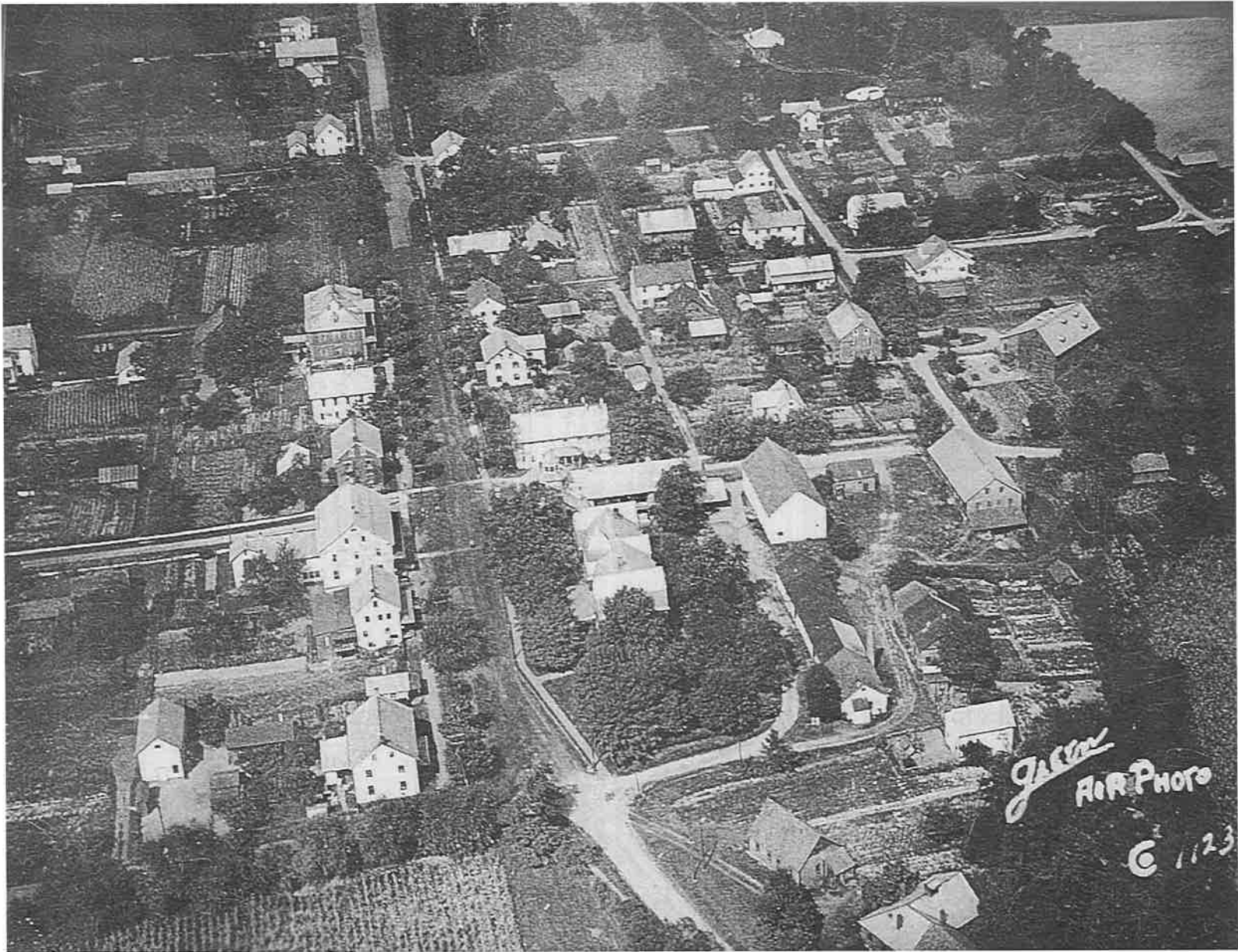


Figure 4. Detail of village section of subdivision map, 1898.

ATTACHMENT B – Aerial Photos  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 1. Aerial view of Zoar, looking north, 1923.*

ATTACHMENT B – Aerial Photos  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 2.* Aerial view of Zoar, looking northeast, 1967.

ATTACHMENT B – Aerial Photos  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 3.* Aerial view of Zoar, looking northeast, 2013.

ATTACHMENT C – Village Setting  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 1.* Looking south toward northern edge of Village along North Main Street.



*Image 2.* Looking northwest at open landscape north of Village.

ATTACHMENT C – Village Setting  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 3.* Looking west toward eastern edge of Village along East Second Street.



*Image 4.* Looking east away from Village at open landscape along East Second Street.

ATTACHMENT C – Village Setting  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 5.* Looking north toward southern edge of Village along South Main Street.



*Image 6.* Looking south away from Village along South Main Street.



ATTACHMENT C – Village Setting  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 7.* Looking northeast toward southern edge of Village from Dover-Zoar Road on top of levee.



*Image 8.* Looking southwest away from Village from visitor parking lot at southern edge of Village.

ATTACHMENT C – Village Setting  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio

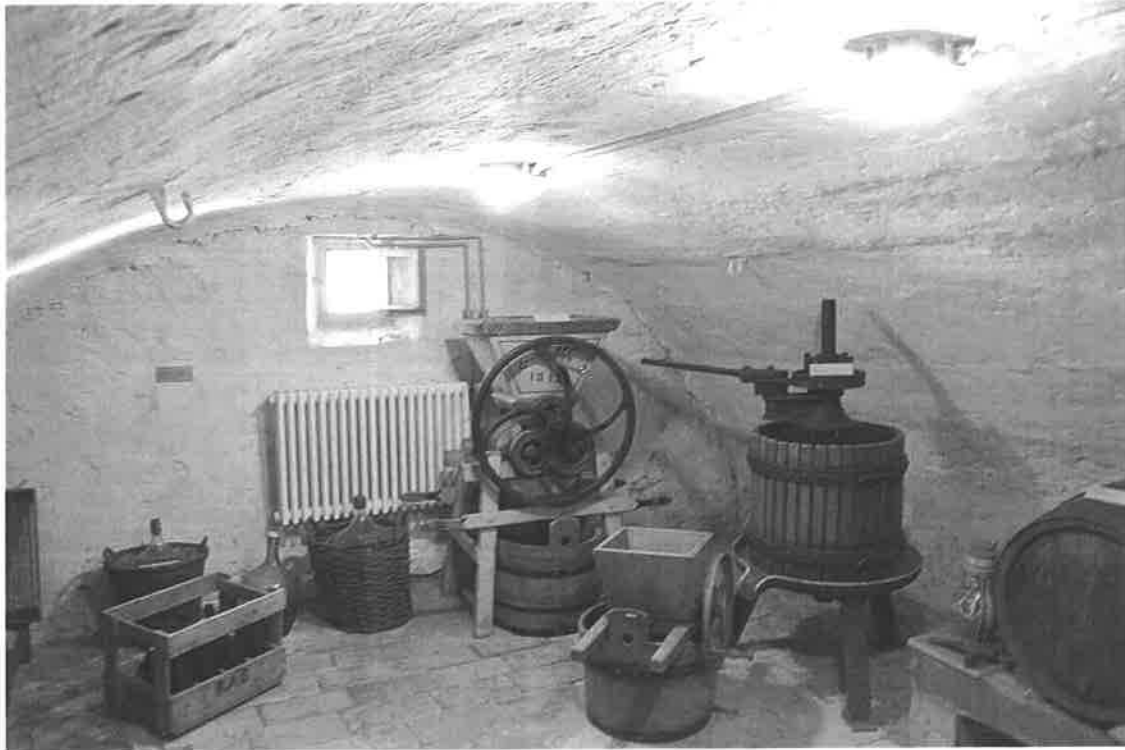


*Image 9.* Looking southeast toward Village from Lake Drive on top of levee.



*Image 10.* Looking north away from Village at open landscape from Lake Drive on top of levee.

ATTACHMENT D – German Folk Architectural Features  
Zoar Historic District (Amendment)  
Tuscarawas Co., Ohio



*Image 1.* View of the cellar at Rottenacker Museum, Rottenacker, Wurttemberg, Germany, 2012. The former residential structure was constructed c. 1470, rebuilt 1685-87.

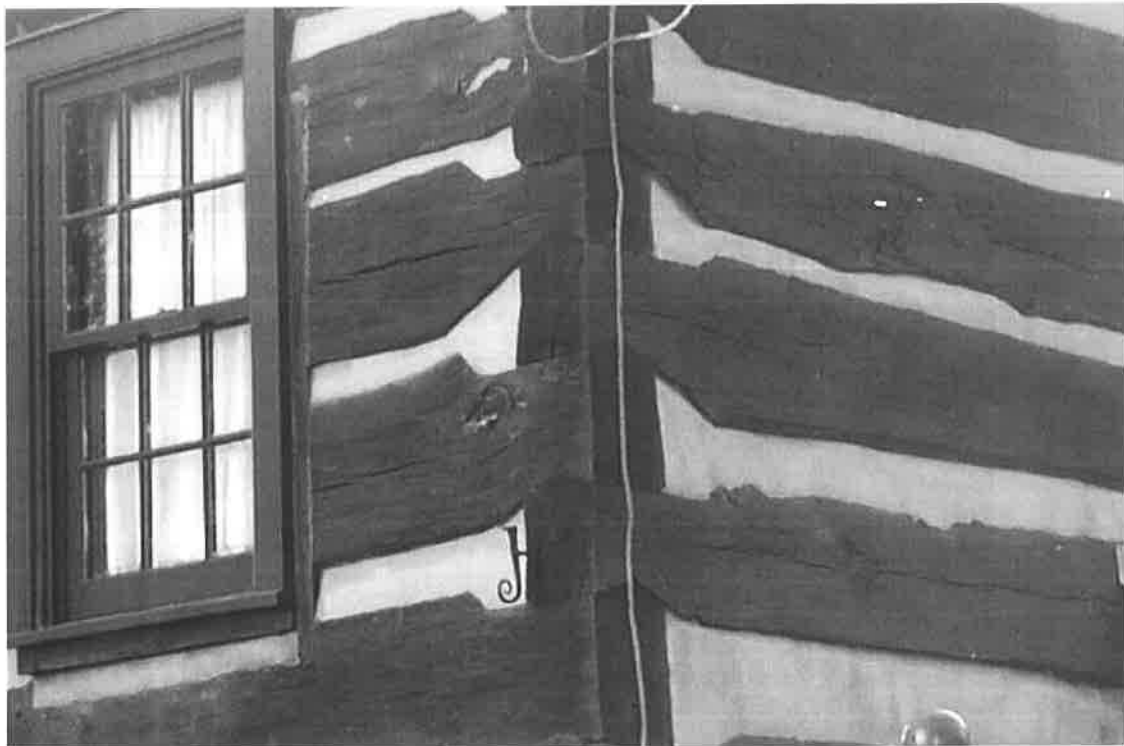


*Image 2.* View of the vaulted cellar of the Schaeffer House (1736), Schaefferstown, Pennsylvania, 1997.

ATTACHMENT D – German Folk Architectural Features  
Zoar Historic District (Amendment)  
Tuscarawas Co., Ohio



*Image 3.* View of the cellar at Number One House (1835), Zoar, Ohio.

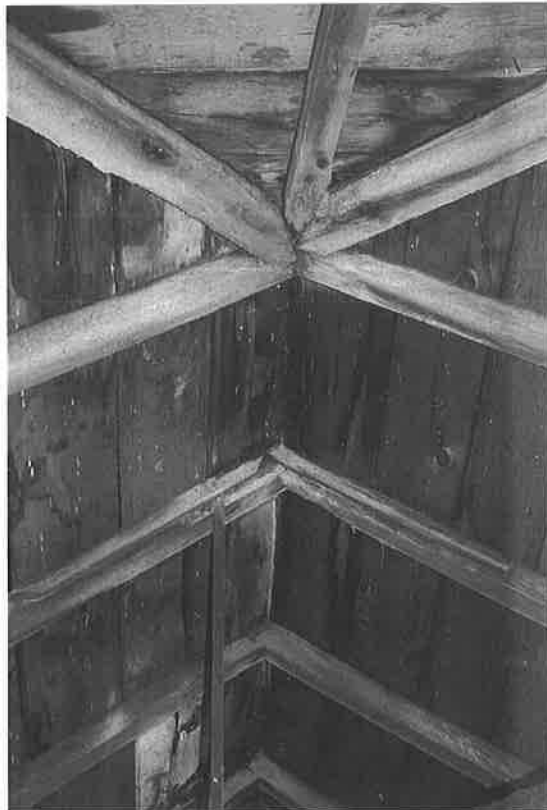


*Image 4.* Detail of notched-corner log construction on the David Beiter House (1820), Zoar.

ATTACHMENT D – German Folk Architectural Features  
Zoar Historic District (Amendment)  
Tuscarawas Co., Ohio

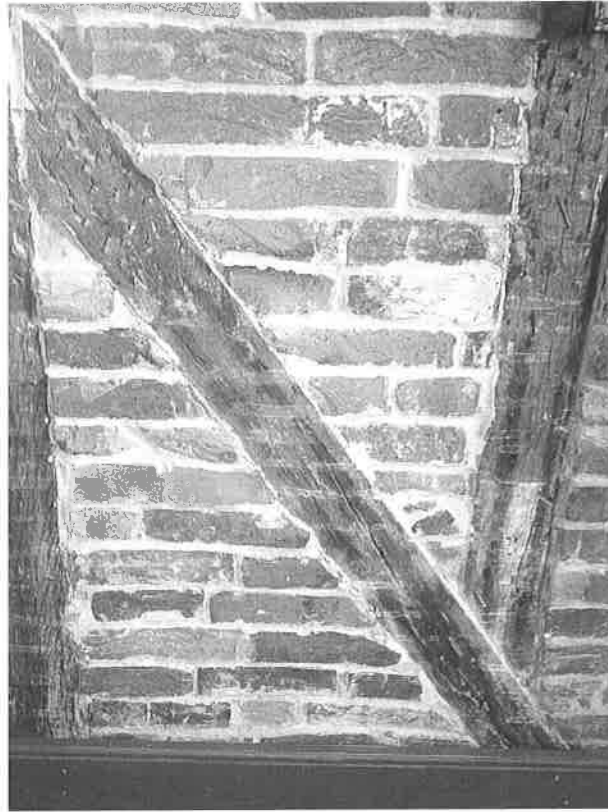


*Image 5.* Detail of post and beam construction in the attic of Number One House.



*Image 6.* Detail of roof framing in the attic of Number One House.

ATTACHMENT D – German Folk Architectural Features  
Zoar Historic District (Amendment)  
Tuscarawas Co., Ohio



*Image 7.* Detail of half timbering with brick nogging at interior of Zoar Canal Inn (1832).



*Image 8.* View of Stroh-lehm paling insulation (Dutch biscuits) at rear façade of Zoar Store (1833).

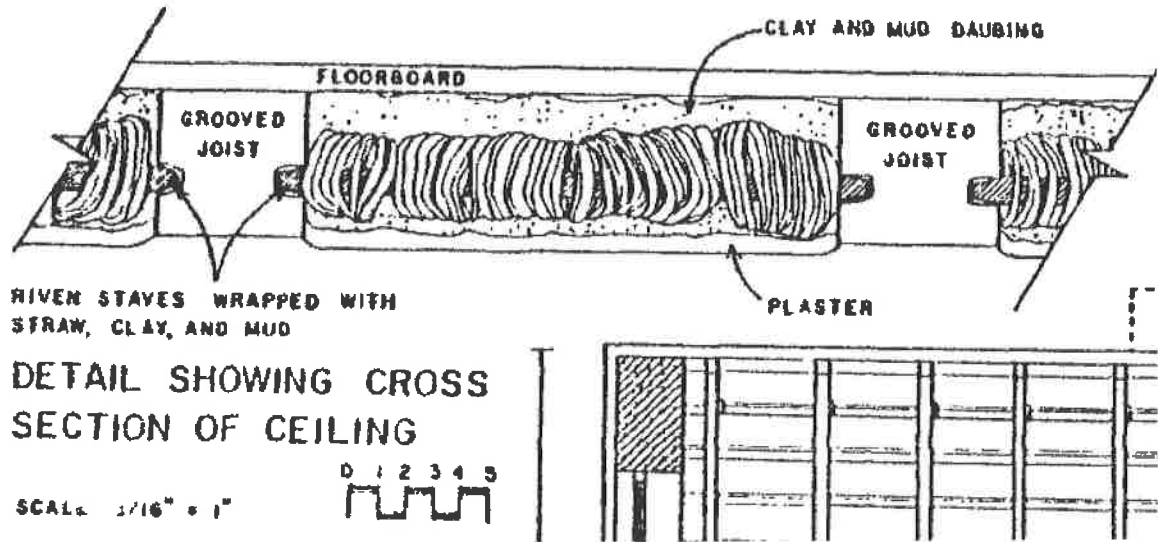


Image 9. Diagram of Stroh-lehm paling insulation, Antes House, Montgomery Co., Pennsylvania (1736).

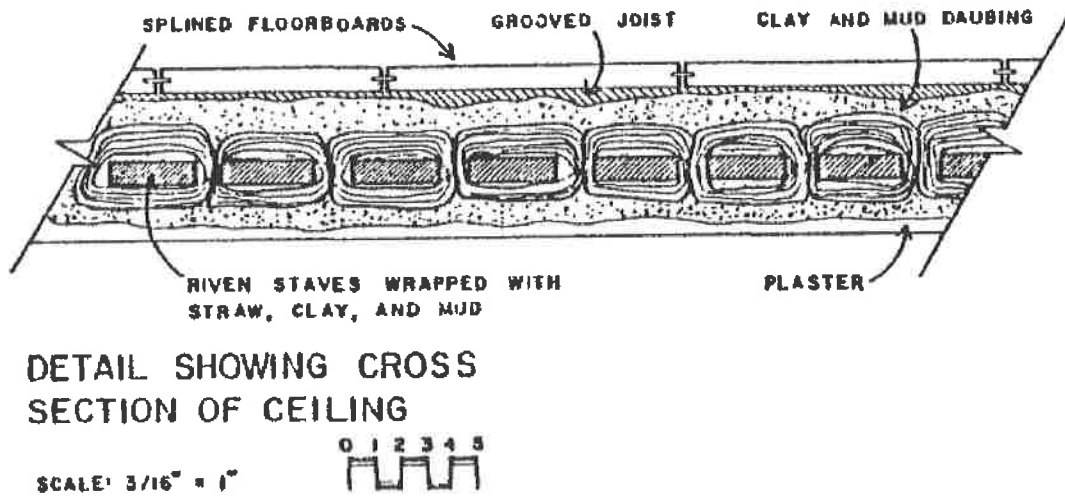
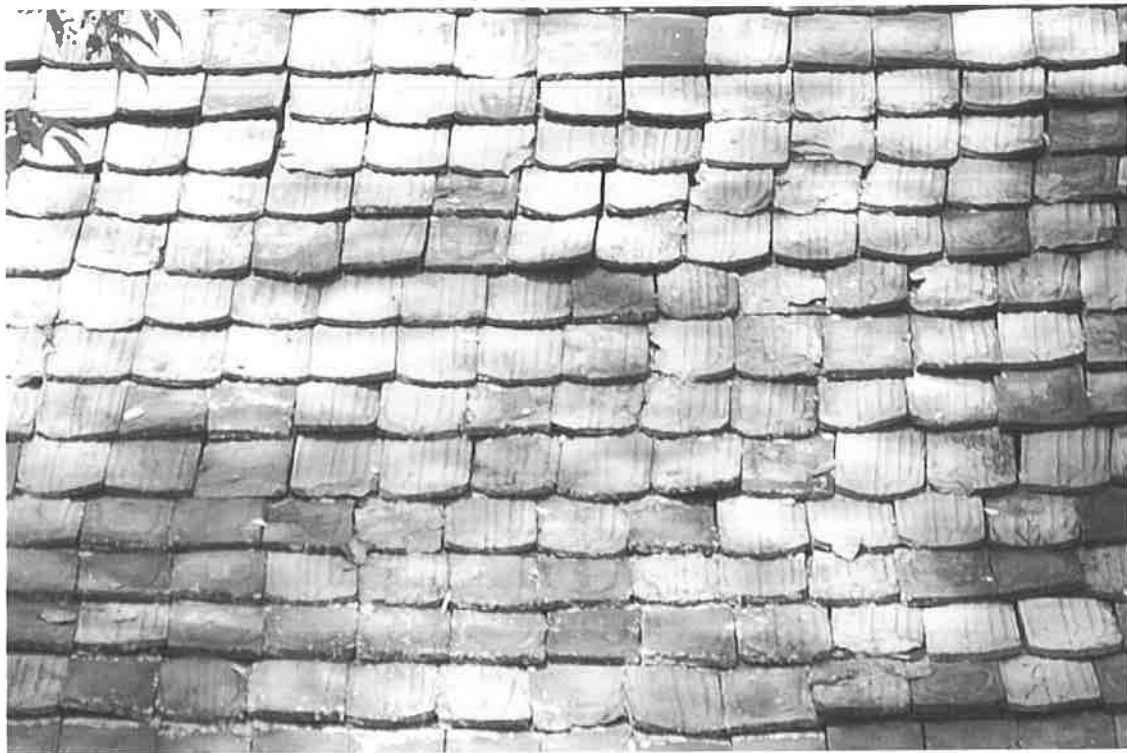


Image 10. Diagram of Stroh-lehm paling insulation, Antes House (1736).

ATTACHMENT D – German Folk Architectural Features  
Zoar Historic District (Amendment)  
Tuscarawas Co., Ohio



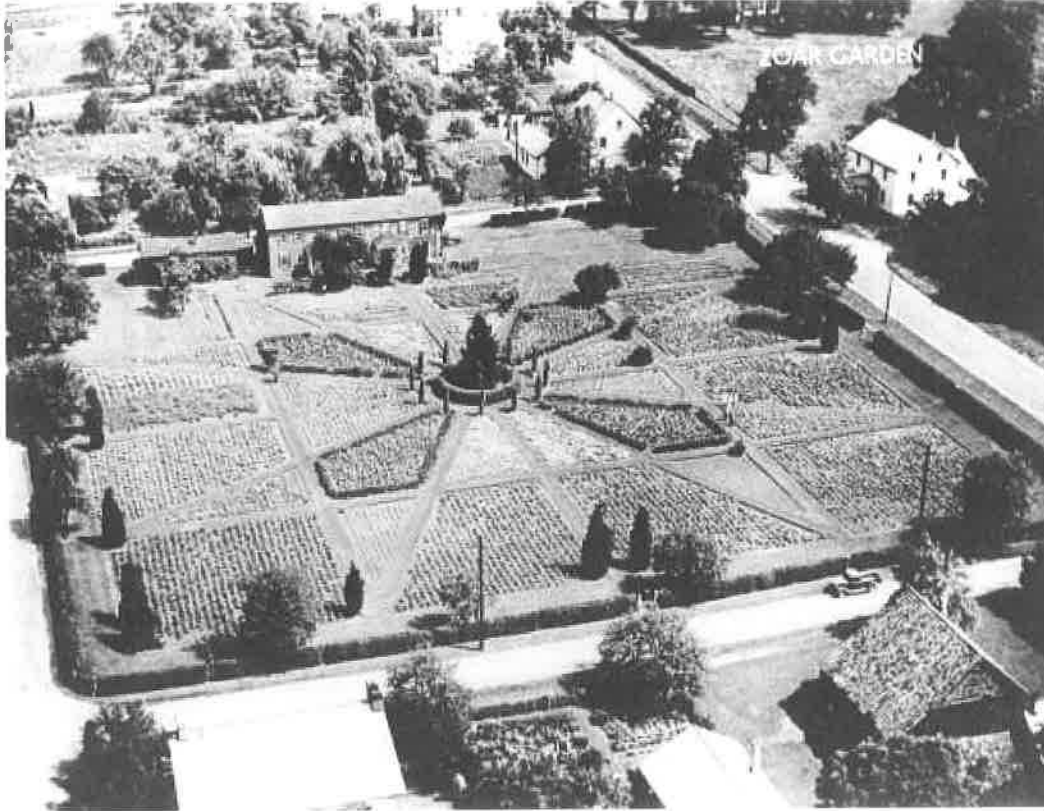
*Image 11.* Detail of stone window surround at the Number One House.



*Image 12.* Detail of Zoar tile on roof of the Bimeler Cabin (1817).



ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 1.* Postcard showing aerial view of Zoar Garden, looking north, 1940s.



*Image 2.* Zoar Garden, looking northwest, 1892.

ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio

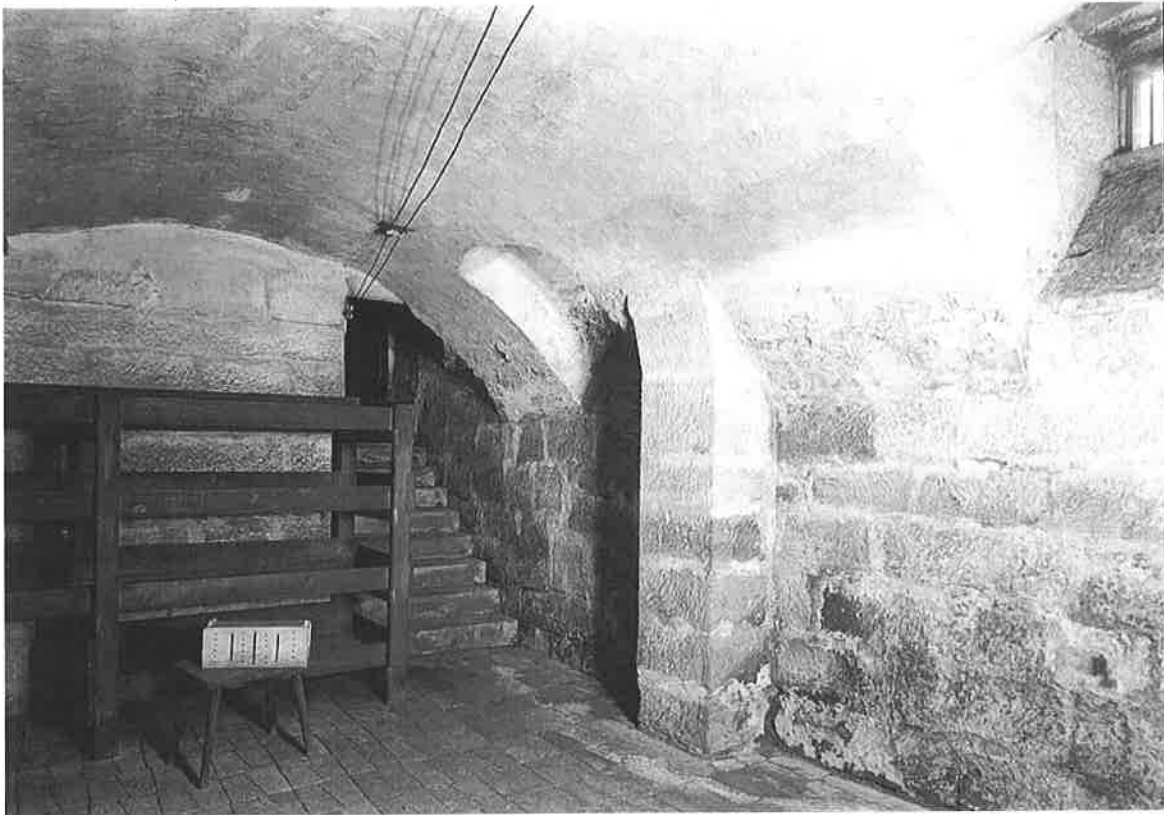


*Image 3.* Spring house at Zoar Garden, looking northwest, 1898.



*Image 4.* View of Number One House, looking northwest, 1936.

ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 5.* View of cellar in Number One House, 1936.



*Image 6.* View of the Magazine, looking southwest, 1936.

ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 7. View of Assembly House (#12), looking northeast, 1890s.*



*Image 8. View of Town Hall, looking west, c. 1920.*

ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 9. View of Zoar Store, looking northwest, 1870.*

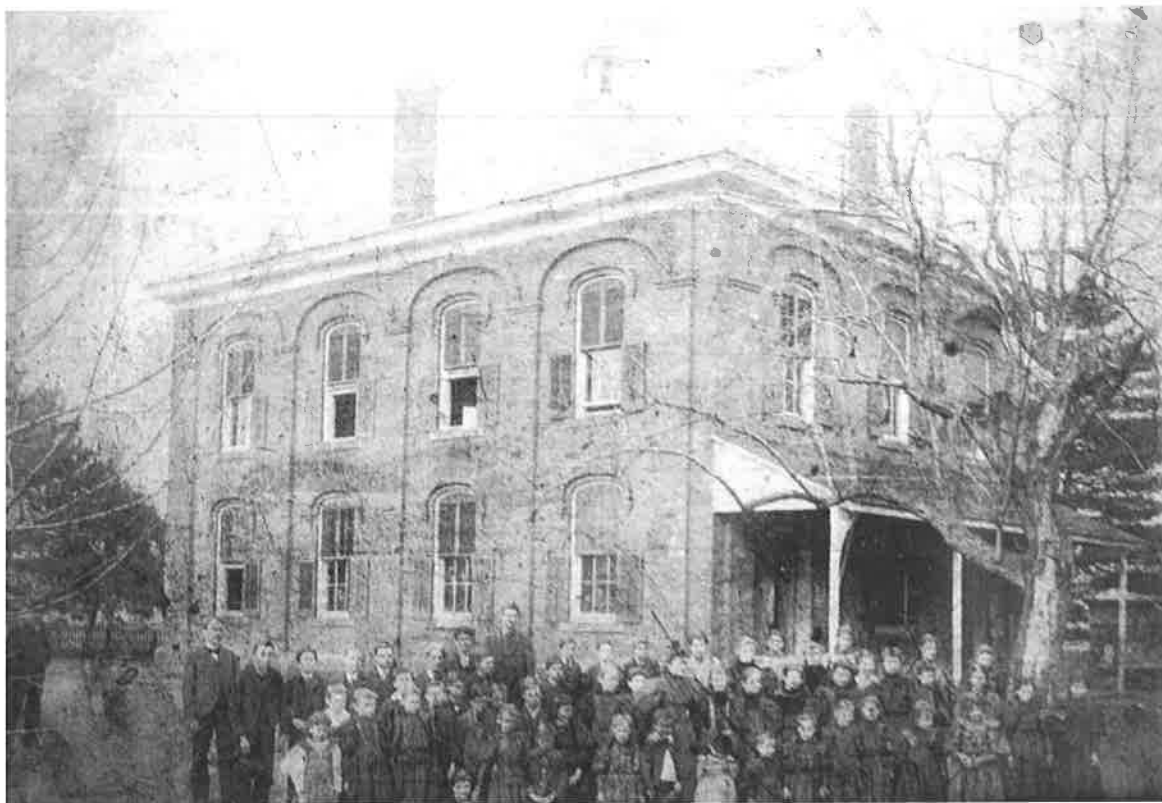


*Image 10. Postcard showing Zoar Hotel, c. 1909.*

ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 11. View of Meeting House, looking south, 1890s.*



*Image 12. View of Zoar School, looking northeast, date unknown.*

ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 13.* View of 4<sup>th</sup> Street at Park, looking west, date unknown.



*Image 14.* View of Print Shop (#16), looking southeast, 1936.

ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



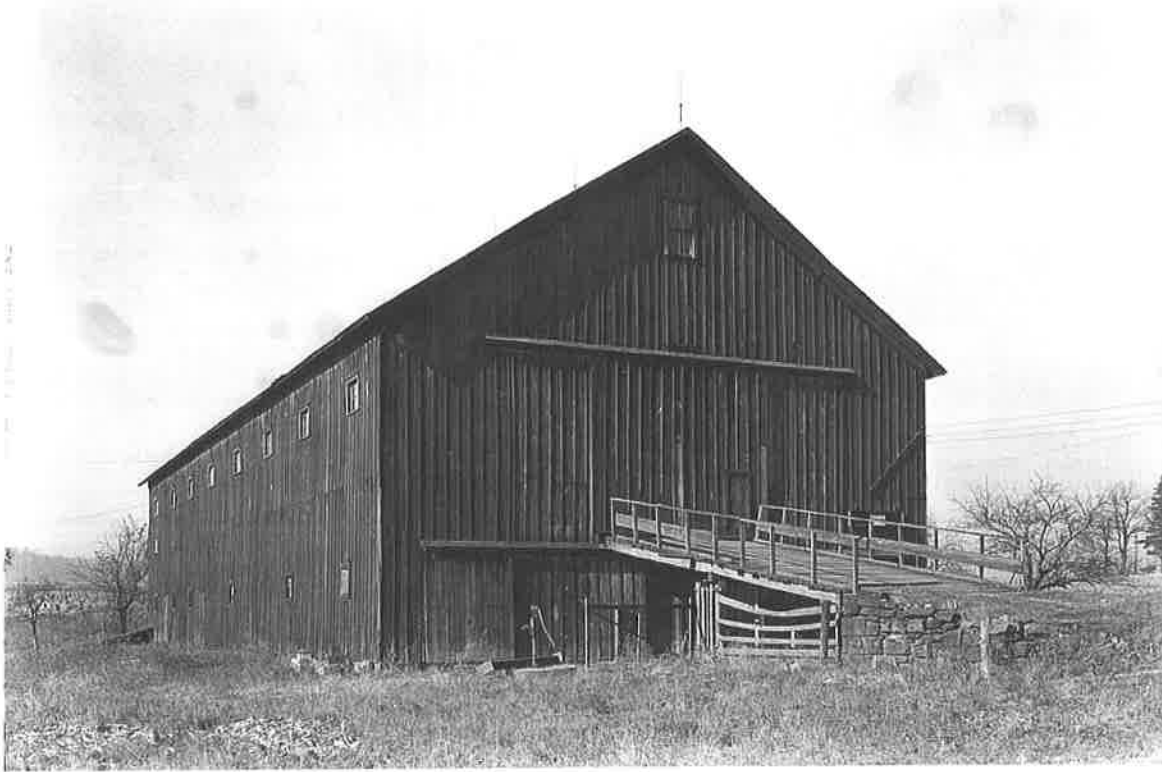
*Image 15. View of Henne Berg (#25), looking southeast, 1936.*



*Image 16. View of Bauer House (#18), looking northwest, 1936.*



ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 17.* View of Cow Barn, looking northwest, 1936.



*Image 18.* View of Canal Tavern, looking southwest, 1890.

ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio

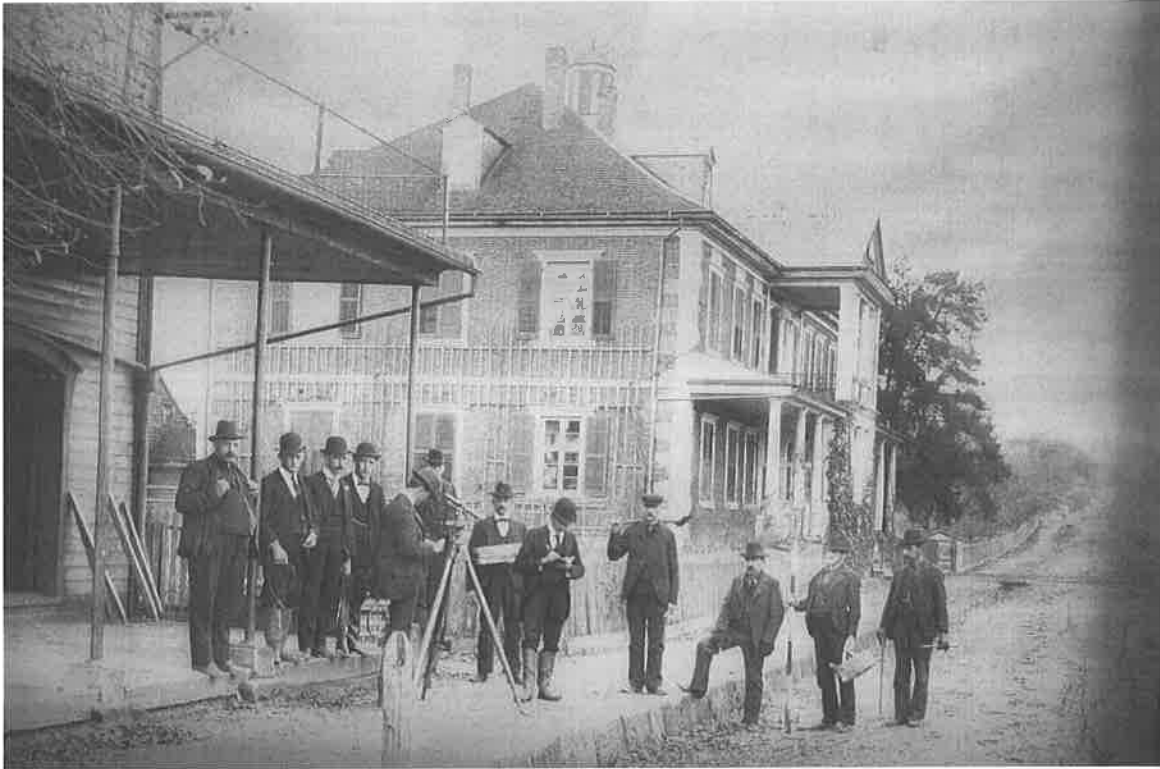


*Image 19.* Postcard showing Zoar Brewery, date unknown.



*Image 20.* View of northern section of Zoar Cemetery, 1930s.

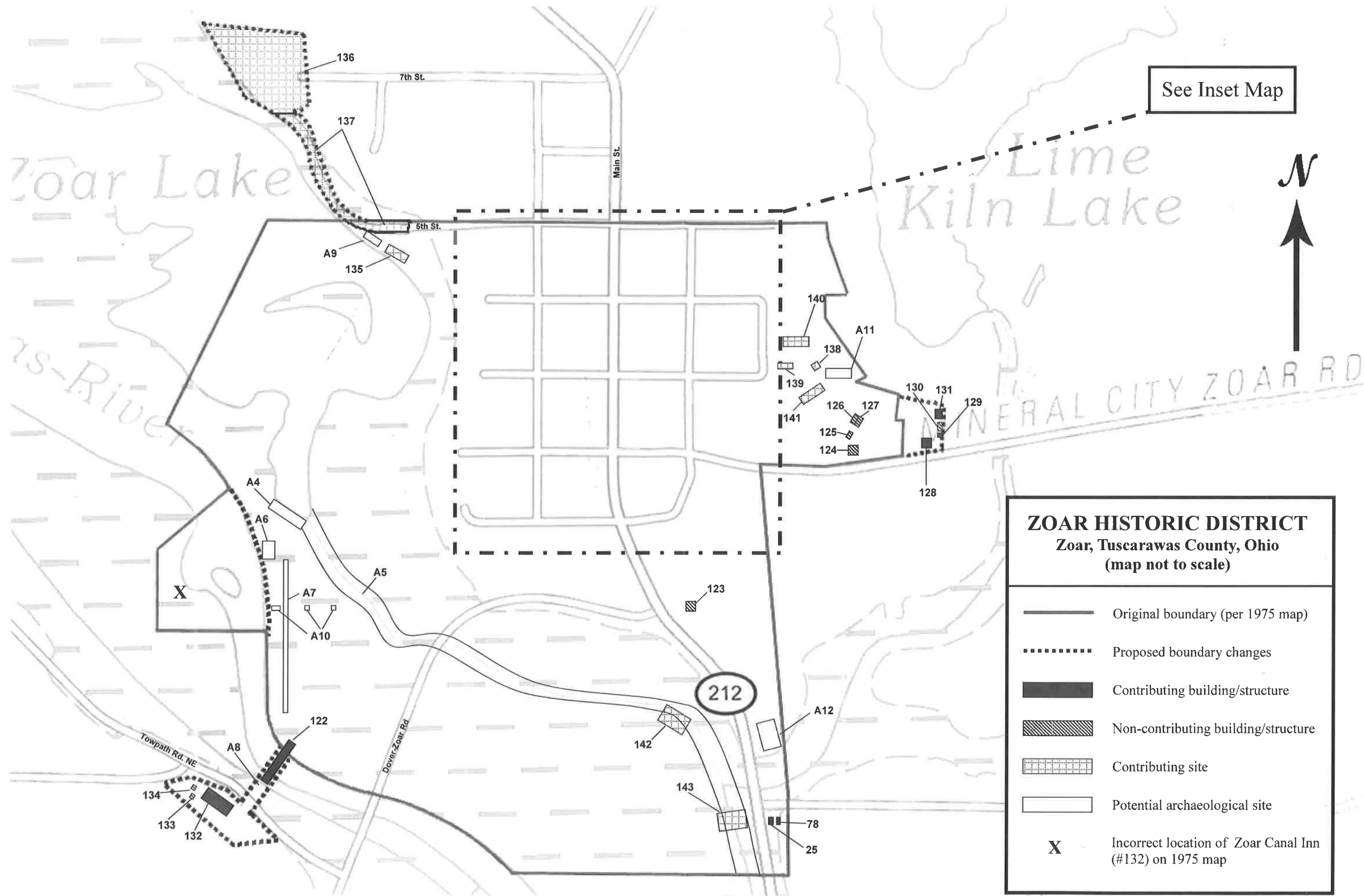
ATTACHMENT E – Historic Images  
Zoar Historic District National Register nomination (Amendment)  
Tuscarawas Co., Ohio



*Image 21.* View of Survey Team preparing for dissolution of Society, 1898.










*Image 22.* View of Hotel and Main Street at Zoar Centennial celebration, 1917.

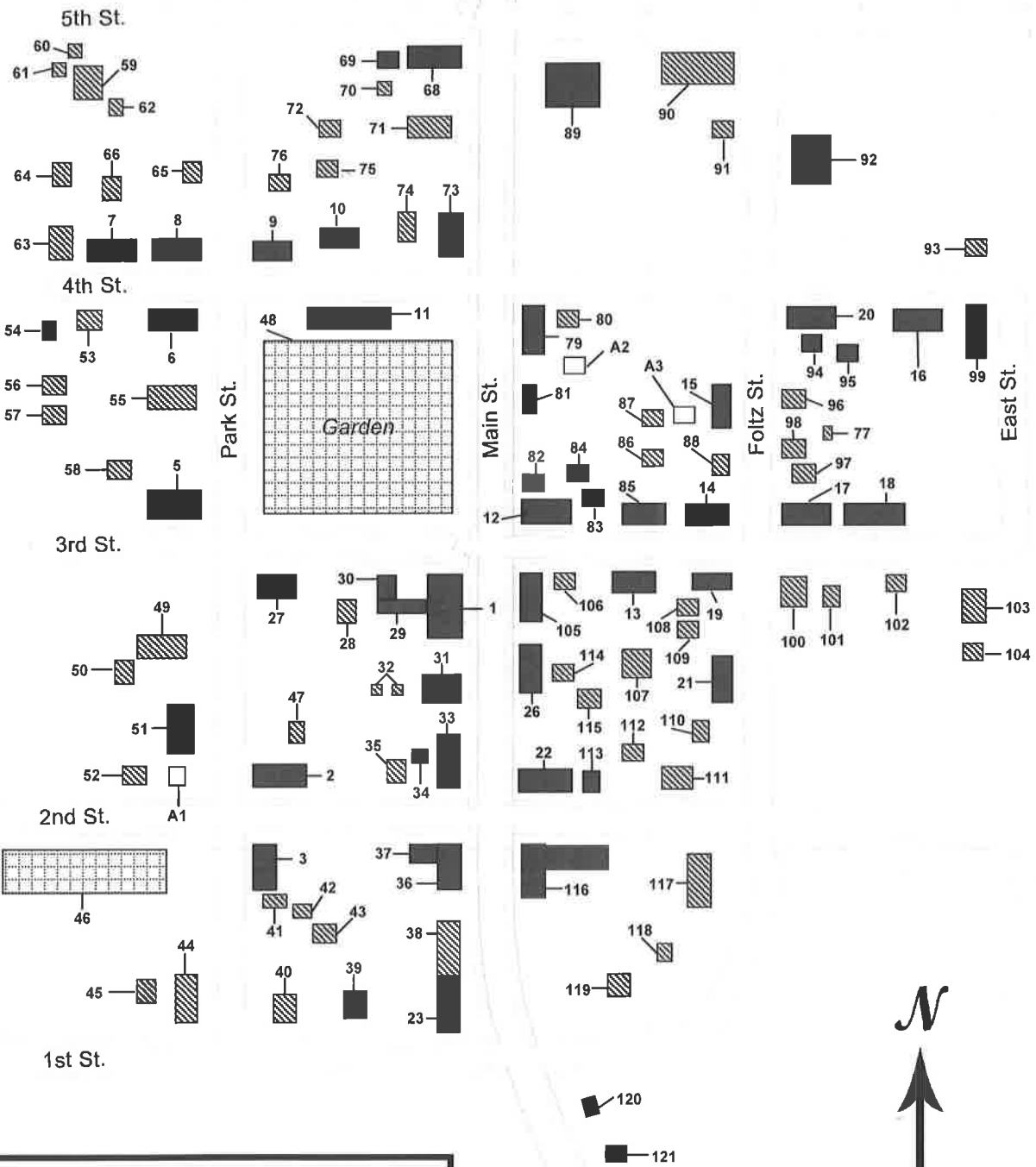


See Inset Map







**ZOAR HISTORIC DISTRICT**  
 Zoar, Tuscarawas County, Ohio  
 (map not to scale)

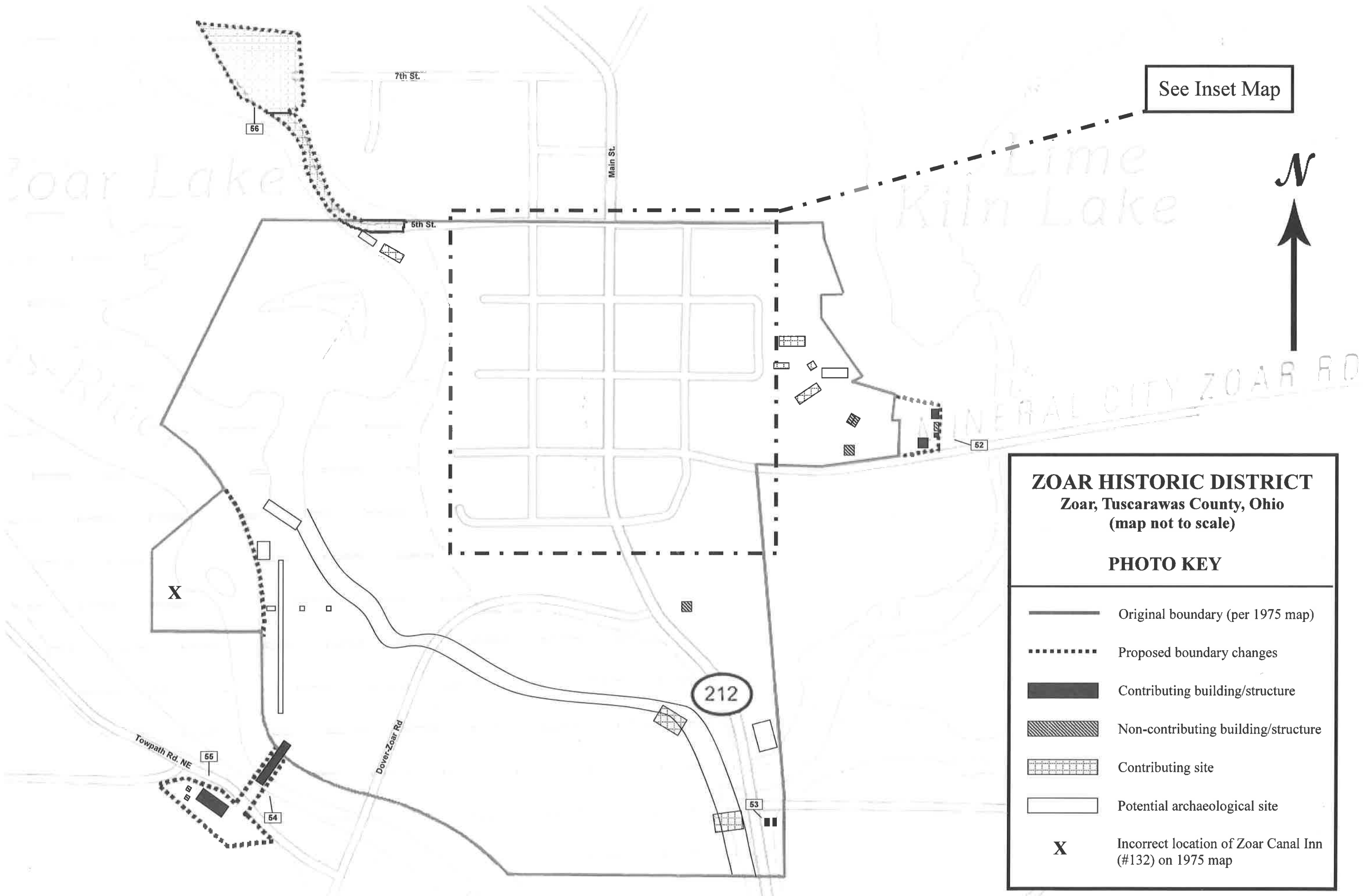
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-  Proposed boundary changes
-  Contributing building/structure
-  Non-contributing building/structure
-  Contributing site
-  Potential archaeological site
-  Incorrect location of Zoar Canal Inn (#132) on 1975 map



**ZOAR HISTORIC DISTRICT**  
 Zoar, Tuscarawas County, Ohio  
 (map not to scale)

-  Contributing building/structure
-  Non-contributing building/structure
-  Contributing site
-  Potential archaeological site

**INSET MAP**



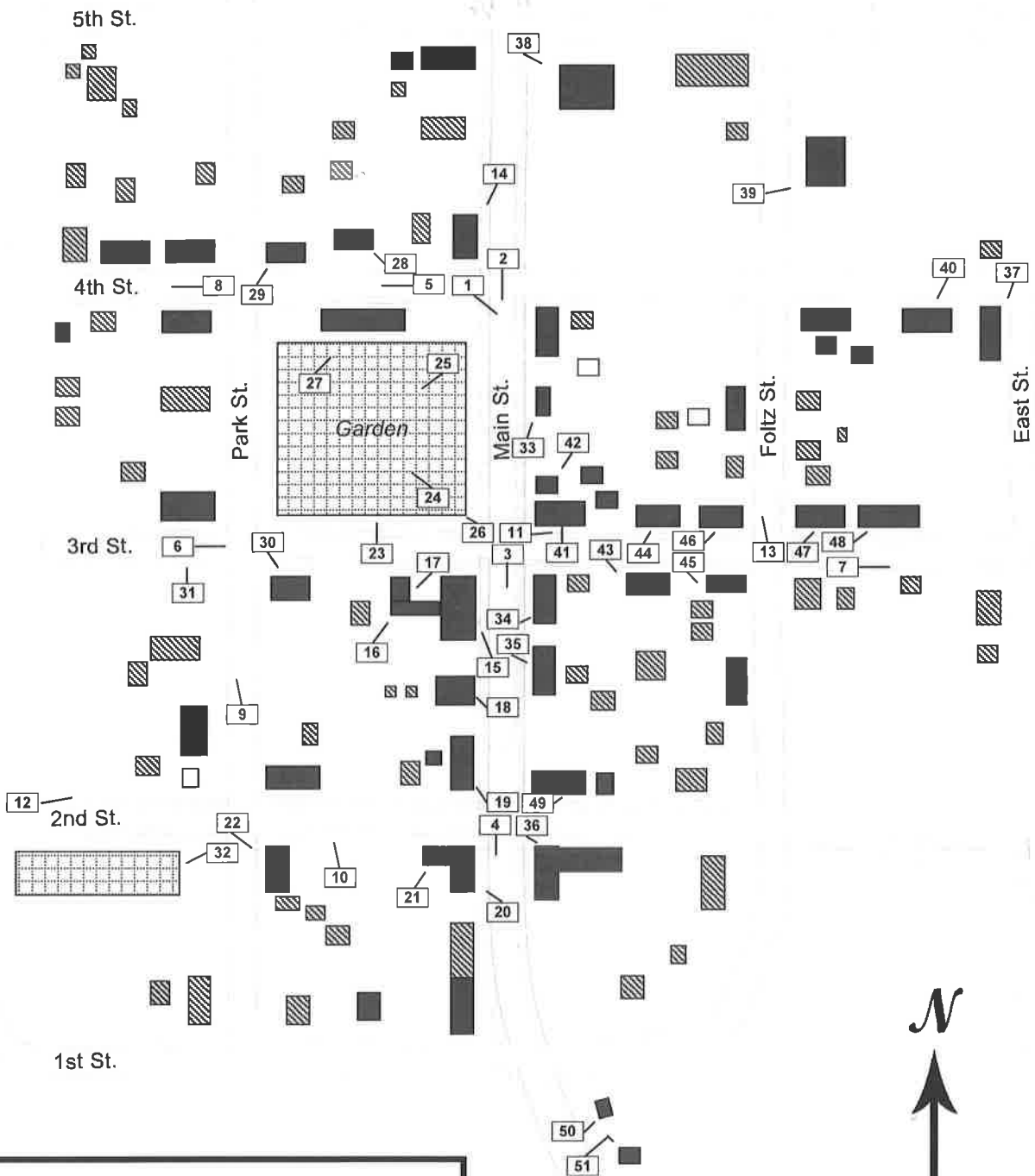
See Inset Map







**ZOAR HISTORIC DISTRICT**  
 Zoar, Tuscarawas County, Ohio  
 (map not to scale)

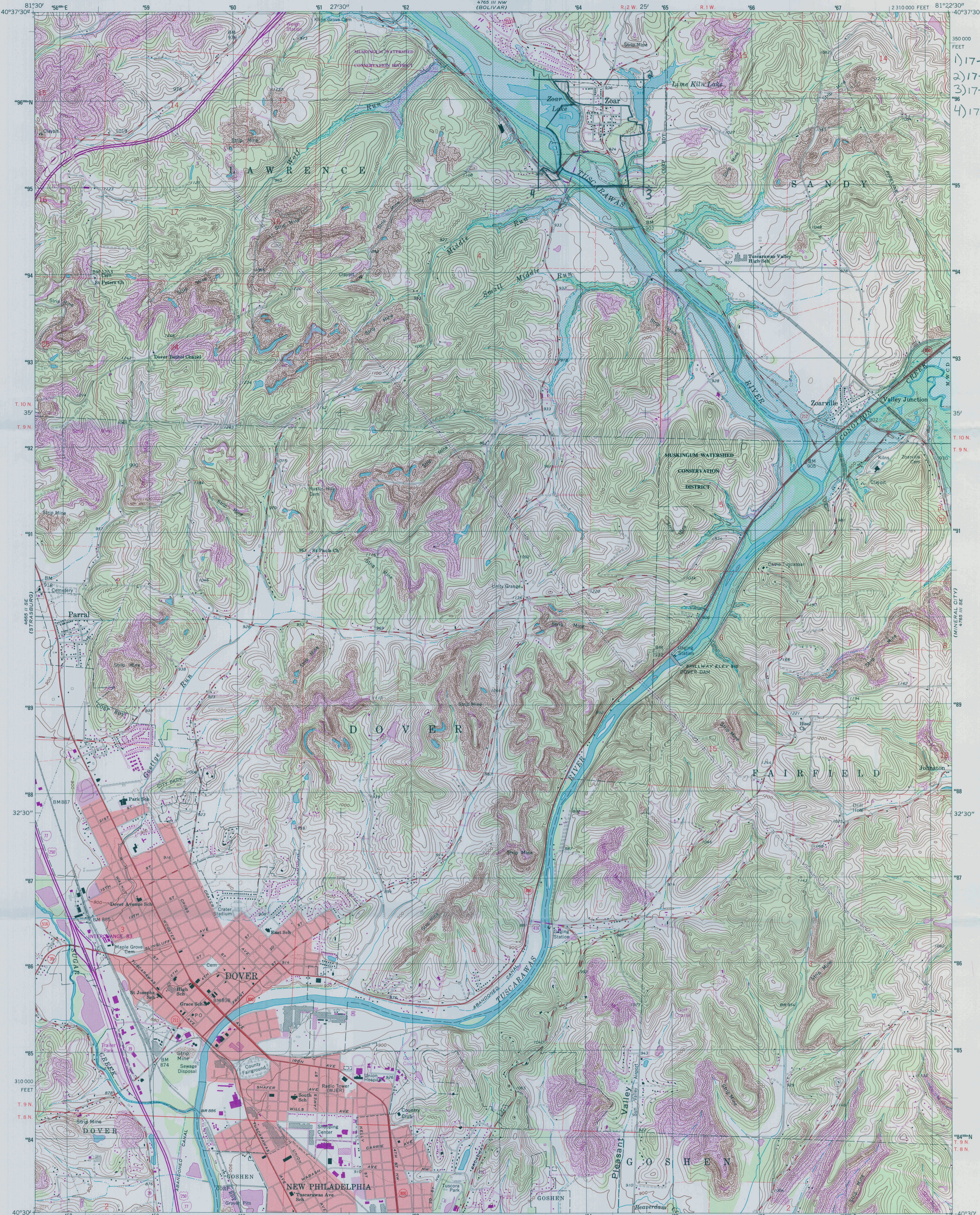
**PHOTO KEY**

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	Proposed boundary changes
	Contributing building/structure
	Non-contributing building/structure
	Contributing site
	Potential archaeological site
<b>X</b>	Incorrect location of Zoar Canal Inn (#132) on 1975 map



ZOAR HISTORIC DISTRICT Zoar, Tuscarawas County, Ohio (map not to scale)	
	Contributing building/structure
	Non-contributing building/structure
	Contributing site
	Potential archaeological site

**INSET MAP  
PHOTO KEY**



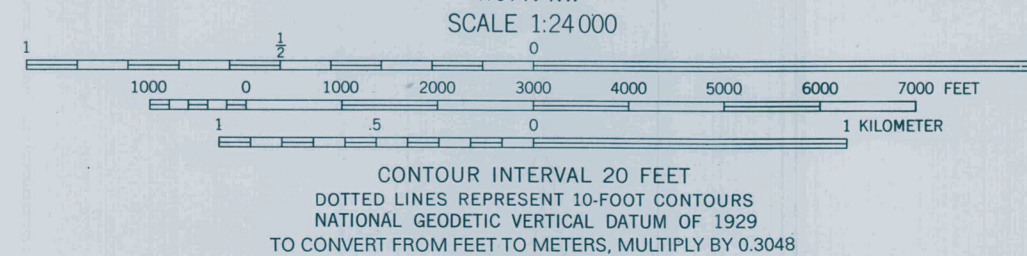
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2) 17-464725-4496235  
3) 17-464725-4494972  
4) 17-463532-4494972

Produced by the United States Geological Survey  
Topography compiled 1960. Planimetry derived from imagery taken 1982. Photoinspected using imagery dated 1994; no major culture or drainage changes observed. Survey control current as of 1961 boundaries, other than corporate, revised 1997.  
North American Datum of 1927 (NAD 27). Projection and 10 000-foot ticks: Ohio coordinate system, north zone (Lambert conformal conic).  
1000-meter Universal Transverse Mercator grid, zone 17  
North American Datum of 1983 (NAD 83) is shown by dashed corner ticks. The values of the shift between NAD 27 and NAD 83 for 7.5 minute intersections are obtainable from National Geodetic Survey NADCON software.  
There may be private inholdings within the boundaries of the National or State reservations shown on this map.  
Entire area lies within the United States Military District.  
Land lines based on the Base Line of the United States Military District.  
Information shown in purple may not meet USGS content standards and may conflict with previously mapped contours.

UTM GRID AND 1997 MAGNETIC NORTH DECLINATION AT CENTER OF SHEET

7.5°  
133 MILS  
0.17°  
5 MILS

Areas covered by dashed light-blue pattern are subject to controlled inundation



ROAD CLASSIFICATION

Primary highway, hard surface	Light-duty road, hard or improved surface
Secondary highway, hard surface	Unimproved road
Interstate Route	U. S. Route
	State Route

DOVER, OHIO

1994

NIMA 4765 III SW - SERIES V852









NO  
PARKING  
←

Help Us Save Historic Zoar  
www.savehistoriczoar.org

STOP  
FOR  
PEDESTRIANS



OPEN

MUSEUM  
OPEN  
PLEASE PURCHASE TICKETS  
AT THE MUSEUM

THIRD ST  
← ADAMSON'S ANTIQUES  
← WESTBROOK'S CANNERY →  
← ZOAR CHANDLERY →  
← STAMP PAD  
← ZOAR SCHOOL  
← INN & O  
ZOAR STITCHERY



RESTROOMS →



ZORR  
HOTEL

SECRET ST  
PRESERVE THE PAST  
CIDER MILL OF ZORR

OPEN





SHOP  
OPEN  
TODAY

STOP

1234 STITCHERY





#6 EARLY 1830'S























THE  
MAGAZINE



NO  
PARKING

250

ZOAR

OPEN



The Keeping Room  
BED & BREAKFAST  
410-874-0101



ZOAR STORE

OPEN

THE ZOAR STORE

Historic Zoar Village  
America's 11 Most  
Challenged Historic Places

INFORMATION & ADDRESS  
THE ZOAR STORE  
1000 W. MAIN ST.  
ZOAR, OHIO 44685  
(330) 325-1234

NO  
TRUCKS  
PARKING

PUBLIC RESTROOM

Joseph  
P. Freeman



















ROBERT BUCKING  
4 2001  
4 1907 1000 1/4  
JOHN BULL  
1000 1000 1/4

LOG CABIN



PARK ST  
FOURTH ST





THE  
BIMELER MUSEUM  
1841-1880  
FRANKLIN COUNTY  
10 WEST 100 STREET W



221  
Westbrook's  
Cannery  
and Bulk Food  
PARKING

SHOP  
OPEN  
TODAY

OPEN

THE  
SEWING HOUSE  
BUILT 1890  
22 WEST THIRD STREET







THE  
TIN SHOP  
1850-1860  
1000 N. 1st St.  
Mankato, MN





26



**ZOAR  
HOTEL**







SCHOOL 1868







1856

The Assembly House





137 FIRST SCHOOL

18







14 EARLY 1820S

199



203

HERITAGE  
HOMES  
OF  
MASSACHUSETTS







#22 COBBLE SHOP





THE  
BLACKSMITH SHOP  
1840-1850  
1000 1000









