1. NAME OF PROPERTY

Historic Name: Zoar Historic District

Other Name/Site Number: Zoar Village; Zoar State Memorial

Designated a National Historic Landmark by the Secretary of the Interior on October 31, 2016.

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

Not for publication: N/A

City/Town: Zoar Vicinity: N/A

State: Ohio County: Tuscarawas Code: 157 Zip Code: 44697

3. CLASSIFICATION

Ownership of Property	Category of Property
Private: X	Building(s):
Public-Local: X	District: X
Public-State: X	Site:
Public-Federal:	Structure:
	Object:

Number of Resources within Property

Contributing		Noncontributing	
buildings	58	buildings	67
sites	10	sites	0
structures	2	structures	3
objects	0	objects	0
Total	70	Total	70

Number of Contributing Resources Previously Listed in the National Register: 64

Name of Related Multiple Property Listing: N/A

4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, 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.

Signature of Certifying Official Date

State or Federal Agency and Bureau

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

Signature of Commenting or Other Official Date

State or Federal Agency and Bureau

5. 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): _____

Signature of Keeper Date of Action

6. FUNCTION OR USE

Historic:		Sub:
	Domestic	Single Dwelling; Hotel
	Commerce/Trade	Department Store; Restaurant
	Recreation & Culture	Outdoor Recreation
	Agriculture/Subsistence	Agricultural Field; Animal Facility; Horticultural Facility
	Industry	Manufacturing Facility
	Landscape	Garden
	Funerary	Cemetery
Current:		Sub:
	Domestic	Single Dwelling
	Commerce/Trade	Department Store; Restaurant
	Recreation & Culture	Outdoor Recreation, Museum
	Landscape	Garden
	Funerary	Cemetery

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: COLONIAL: Georgian
EARLY REPUBLIC: Federal
LATE VICTORIAN: Italianate; Queen Anne

MATERIALS:

Foundation:	Stone (sandstone)
Walls:	Brick; Wood (weatherboard) (Log)
Roof:	Stone (slate); Wood (shake); Ceramic tile
Other:	

Describe Present and Historic Physical Appearance.

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 county seat. The Zoar Historic District consists of approximately 208 acres with 140 total resources. Of the total resources identified, 70 are considered contributing and 70 resources have been identified as noncontributing. Of the 67 noncontributing buildings, 51 are small-scale garages, sheds, and other outbuildings. Twenty-one of the noncontributing buildings were built between 1900 and 1940. These properties, while outside the period of significance associated with the Separatists (1817-1898), 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 Criteria Considerations 1 and 6, where applicable.

The Zoar Historic District maintains a high degree of historic integrity and the overall rural setting remains intact. The caliber of Zoar's historic integrity is such that it favorably compares with, and often exceeds, that of other National Historic Landmark listed utopian sites. The reflection of Zoar's distinctive national history is expressed through the village's built environment, landscape design and patterns, intact village plat, and Germanic architectural customs.

The Zoar Historic District retains a very high degree of integrity, being the only site associated with the Separatist group; its intact rural setting; the materials and workmanship of its architecture and landscape designs; and its overall feeling and association of a nineteenth century utopian community. Zoar's exceptional integrity provides a complete physical and historic sense of place that rises above other similar utopian communities. The village of Zoar has witnessed only minimal commercial development and redevelopment. Within the community all of the historically 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 as defined by a large number of surviving nineteenth century houses and related buildings. Other similar Germanic communities have experienced greater modern impacts to their historic setting and character. The Amana Colonies, Iowa (NHL, 1965) have witnessed a tremendous amount of industrialization. New Harmony, Indiana (NHL, 1965) has lost several of the key buildings which conveyed its historic community and has witnessed redevelopment of the nineteenth century building fabric. Old Economy, Pennsylvania (NHL, 1965) has been greatly impacted and surrounded by the growth and development of the town of Ambridge. The Harmony Historic District, Pennsylvania (NHL, 1974) has been impacted by later nineteenth and early twentieth century development.

Location and Setting

The community of Zoar 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 contributing resources in the district, except two, 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 laid out in a grid pattern, with five streets aligned east-west and four streets aligned north-south. The primary street is Main Street (State Route 212), which bisects the community as a north-south axis. 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. 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. At the north-central end is the Gardener's House and Greenhouse (#11), which is the only structure located in the garden square. Residential buildings that are generally two stories in height line the streets that face the Garden.

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 nineteenth 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 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.

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 has some twentieth century development along the west side of State Route 212, the small housing cluster is not visible from the historic district. The landscape to the east of the highway primarily consists of open agricultural fields, just as it has for decades. To the east of the village are wooded stands of deciduous trees and a rolling open agricultural landscape. At the western and southern edges, the levee system serves as the visual boundary for the village.

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. The only sidewalks in the community are located adjacent to the civic and commercial core of the village on the southern two blocks on the west 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. Many residences have smaller detached outbuildings located in the rear. 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 under Criterion Consideration 6. The overall appearance and sense of place of the Village is one which strongly retains its architectural and landscape integrity and relationship to its unique history of development.

Traditional German Architecture and Cultural Landscapes in Zoar

The Separatists employed traditional construction techniques that were derived from the traditional architecture of central Europe and brought to this country, principally by German immigrants in the eighteenth century. Several of these features are visible on residences and other buildings in Zoar. The following is an architectural description of these features. Further information regarding the cultural aspects of traditional Germanic construction is located in Section 8.

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. The cellar at the Number One House (#1) has foundation walls that are nearly four feet thick. 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.[1]

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 finished corners that allowed for the later application of siding. 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 characteristic of central Europe, was a traditional building technique employed by the Separatists. Evidence of this method is visible in the attic of the Number One House (#1). 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. The Zoar Store also features 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.

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. 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.

The community is defined in large part by the intact character of the landscape features of the village. In the middle of Zoar is the feature that defines the landscape design of the community, the central garden on West Fourth Street between Main and Park. Known by Zoarites as, "The Garden of Happiness" (#48), it 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. 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. 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. 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

[1] List provided by the Ohio History Connection. Vaulted stone cellars are denoted within the individual descriptions.

is situated at the southeastern corner of the garden. 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.

Resources

Contributing and noncontributing 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.[2] 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 numbered houses, all but two (#4 and #24) are extant. To avoid confusion, the numbered houses retain 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 27 and above have been assigned to both contributing and noncontributing resources. This includes both buildings, structures and sites.

Like all nineteenth-century town sites, Zoar is likely to have an abundance of archeological features and deposits associated with extant and removed structures. In addition to the obvious archeological remains that can be readily observed on the surface, such as structural foundations and infrastructure associated with the Ohio and Erie Canal, typical archeological features that probably are also present include privies, refuse dumps and middens, and more subtle subsurface remains of former structures—especially early log cabins. Unfortunately, little archeological survey and testing has been done at Zoar to date, chiefly small projects associated with minor undertakings such as the addition of restroom facilities. Some archeological sites have thus been encountered, but about half of them are prehistoric and the few Historic period sites have gone unevaluated. Accordingly, the full extent and depositional integrity of archeological resources at the town site is not known. Systematic investigation of the entire townsite informed by geophysical prospection would be especially useful in focusing archeological attention on areas of high potential. The eventual location and excavation of various archeological resources at Zoar holds the promise of revealing new information about communal societies that someday might well meet the high standards of national significance demanded by NHL Criterion 6.

Certain potential archaeological sites and features already have been identified in the *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study* [Revised Draft]. These date to the period of significance (1817-1898), and although initial documentation indicates that they have the potential to contribute to additional information about the history of the Society of Separatists of Zoar, they have not been individually evaluated as contributing or noncontributing because thorough archeological investigations have not been completed as of the writing of this nomination. In addition, appropriate 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. As such, the Zoar historic district cannot and is not being nominated under NHL Criterion 6. Archeological features identified in the list of resources and maps are numbered separately with an "A" preceding each number.

Historic American Buildings Survey (HABS) documentation was conducted on Zoar during 1936-1937. Measured drawings, photographs, or both were done for approximately 30 significant buildings. Twenty-three of these buildings are still standing. HABS documentation is denoted within the individual descriptions.

[2] Morhart, Hilda Dischinger. *The Zoar Story* (Dover, Ohio: Seibert Printing Company, 1967), p.126.

Although the current acreage of the historic district (208 acres) is much smaller than the original 5,500 acres of the original acquisition and ultimate total of approximately 9,000 acres, the district today retains the historic core of the village, with its dense residential resources, and much of the outlying agricultural setting indicative of its historic context. 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)
The 2-story frame house (#71) and its detached frame garage (#72) are noncontributing due to a date of construction after 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. 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 a historic outbuilding. It is noncontributing 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 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 with a rectangular plan and a 2-story front gabled entrance portico in an eighteenth century Renaissance style, commonly known as "Georgian". 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 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. 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. 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 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. 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. 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 1st floor level front façade. An arcaded porch with cast iron columns extends across the width of the front (eastern) façade and is capped with a metal balustrade at the 2nd 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 pyramidal roofs. They were built in 1960 and are noncontributing 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 (ca. 1890)
#35 – Garage (2007)
The 2-story brick Treasurer's House (#33) has a 1-story gabled addition in the rear. 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

horizontal 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 noncontributing 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. 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 façade. 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. 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, 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. 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 façade. 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 composed of two historic buildings and their subsequent late twentieth century additions. The one-story additions (ca. 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 ca. 1920, it was known as the 2nd 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 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 2nd 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 ca. 1970, most recently containing Antoneio's Restaurant. This addition extends to the location of the ca. 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 second 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 (ca. 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 ca. 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, ca. 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 2nd 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 ca. 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)
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 noncontributing 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 noncontributing 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 el 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 noncontributing due to a construction date after the period of significance. The Kettle House (#A1) was located on this parcel, directly across 2nd 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. 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 capped with a transom. The No. 3 House was 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 noncontributing 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 noncontributing 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 façade. 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 ridgeline. 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 noncontributing 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 (ca. 1992)
#62 – Carport (2000)
The 2-story modern log house (#59), along with a 1982 shed (#60), a ca. 1992 gazebo (#61), and a 2000 carport (#62), are all noncontributing 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 (1829)
The date of the Zoar Garden is often assigned as 1834. However, Kathleen Fernandez includes an 1829 quote in her book, which documents that a sizeable one-acre garden existed at that time. It was described as “very neat and pleasant, being well supplied with walks which cross each other at right angles, with the intermediate

spaces under skillful cultivation, presenting to the eye the various fruits and vegetables of the season."[3] The present 2½ acre garden covers the entire block between Third, Fourth, Main, and Park Streets. A large Norway spruce, surrounded by 12 shrubs, is located at the center of the garden. 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. 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. 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 and is counted as a contributing site in the list of resources.

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. 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 doors, a new skylight and other work based on late nineteenth 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 (ca. 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. 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 second floor

[3] Fernandez, Kathleen M. *A Singular People: Images of Zoar* (Kent & London: Kent State University Press, 2003), p.116. The quote is from George Washington Hayward's diary of a trip from Massachusetts to Zanesville, Ohio. The Zoar Garden entry from Hayward's 'Journal of a Trip to Ohio' is dated September 26, 1829.

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 ca. 1950, is located at the rear of the property. It is noncontributing 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. The front (southern) façade 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 façade 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 noncontributing 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 all appear to be non-original. Upper level windows are 2-over-2 wood double hung and the 1st 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 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 noncontributing 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 1½ story triple garage

with a shake roof (#53) that was built in 1978. The garage is noncontributing 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 noncontributing 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 noncontributing due to construction dates that are more recent than the period of significance.

West Third Street

198 W. Third Street
#27 – Bimeler Museum (1868, undergoing restoration 2012-13)
#28 – Garage (ca. 1900)
The Bimeler Museum (#27), built as a residence in 1868, is a 2-story Federal house with neoclassical and Italianate elements. 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 façades, with quarter round windows in the gable ends. The house is constructed of common bond brick which is now painted 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. The foundations of the house were recently rebuilt because of periodic unstable soil conditions. As a part of that work, the stone vaulted cellar under the northeastern part of the building was rebuilt. The ca. 1920 front porch was recently removed in preparation for the planned exterior restoration of the house, which will include reconstruction of the Separatist-era porch. Other restoration plans include restoring the 6-over-6 window sashes and stripping the paint, both of which were added ca. 1920. The house is contributing. A ca. 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 noncontributing due to a construction date after 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. 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 1st 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 three-car frame garage (#58) built in 1960 is located to the northwest of the house. It is noncontributing 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.

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 Street (#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) façade 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 the 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 noncontributing due to material loss.

South side of W. Second Street, west of Park
#46 – Cow Barn Foundation (ca. 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. The Cow Barn was a 2½ story bank barn that was constructed of heavy oak timbers. 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 noncontributing 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 (ca. 1960)
#A2 – Outbuilding Foundation (ca. 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 (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 façade that features a hipped-roof and wood scroll ornamentation. There are no existing chimneys. A mid-twentieth century concrete block garage (#80) is connected to the house by a breezeway. The house is contributing; the garage is noncontributing 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. 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. 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) façade is 5 bays in width, and the side façades 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 ridgeline. 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 noncontributing 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 (ca. 1910)
#115 – Shed (ca. 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. A 1-story covered and screened porch is located within the rear ell. The front (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 twentieth century construction. Both outbuildings are noncontributing 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. 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. The original section is a large 2½-story frame building. The front (western) façade 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 façades 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 façade. 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, 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 (ca. 1920)
#101 – Garage (ca. 1920)
The frame bungalow (#100) and garage (#101), both built ca. 1920, are noncontributing 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 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 noncontributing 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 (ca. 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 façades and board and batten siding on the gable ends. 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 façades 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 façade 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 noncontributing due to a date of construction that is more recent than the period of significance.

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 its northern edge. The building is a rectangular front-gabled brick and stone structure in the Federal style. 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 composed 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-twentieth 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 noncontributing 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)
#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 1½ 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 noncontributing 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. 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 façade, 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 the entrances to the school. Entrance doors are located in the two outer bays of the 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. 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 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 ridgeline. 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. The building is 5 bays wide on the front (southern) façade 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 ridgeline. 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. 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. 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 twentieth 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. 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 noncontributing 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 (ca. 1930)
#87 – Garage (ca. 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. A stone vaulted cellar is located beneath the house. The front (southern) façade is 3 bays wide, and the side elevations are 2 bays in width. The house sits atop a sandstone 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 noncontributing 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 ¾ of the length of the southern side of the house. 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 noncontributing due to construction dates that are more recent than the period of significance.

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. 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 noncontributing 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 (ca. 1930)
#98 – Shed (ca. 1940)
#77 – Privy (ca. 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. 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 façade 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 noncontributing due to construction dates that are more recent than the period of significance.

245 E. Third Street
#18 – House No. 18 – Bauer House (1828)
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. It has a side-gable roof clad in asphalt shingles and gable returns. The front (southern) façade 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 the 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 (ca. 1898, relocated ca. 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 noncontributing 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 noncontributing 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) façade and 3 bays in width at the side elevations. 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 ¾ of the northern elevation. The house is 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 noncontributing due to a date of construction that is more recent than the period of significance.

198 E. Second Street
#117 – Cider Mill/Cabinet Shop (1863/1974)
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 noncontributing 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. 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)
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. 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 (ca. 1950)
The frame house (#118) is set into a hill and is two levels. It is noncontributing 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 noncontributing due to a construction after the period 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 noncontributing due to construction dates that are more recent than the period of significance.

461 E. Second Street
#128 – Shepherd's House (1830)
#129 – Shed (ca. 1890)
#130 – Garage (ca. 1940)
#131 – Sheep Barn (ca. 1850)
The Shepherd's House (#128) is a 2-story frame house and a 1½ story ell with 2 bays on each elevation. 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 windows, and hay hoods at both gable ends. 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. The barn has some

concrete block infill at the lower level. The house, shed and barn are contributing, and the garage is noncontributing due to a date of construction that is more recent than the period of significance.

East of East Street, just north of 3rd Street
#A11 – Lime Kiln Site
Current research indicates that the Lime Kiln (#A11) was a twentieth century resource (built after 1917) and was not associated with the Separatists.[4] As with other potential archaeological sites, the site location is within the boundary, but it has not been individually evaluated as archaeological investigation has not been completed.

East of East Street, just north of 3rd Street
#138 – Eastern Storage Shed Ruin (ca. 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 3rd Street
#139 – Western Storage Shed Ruin (ca. 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 a photograph from 1892 and is also shown on a 1935 map. The ruins are a contributing site.

East of East Street, north of 3rd Street
#140 – Horse Hospital Foundation Ruins (ca. 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 3rd Streets
#141 – Wheat Storage Barn Ruins (ca. 1850)

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 noncontributing due to a date of construction that is more recent than the period of significance.

[4] Sewell, Andrew R., Christine Trebellas, Anne B. Lee. *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft] (Columbus, OH: Hardlines Design Company, January, 2013), 2.35.

326 Michael Lane
#25 – House No. 25 – Henne Berg/Poultry Hill (1828)
#78 – Garage (ca. 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. The structure is 3 bays in width at the front (western) façade 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 façade 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 1½ 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 noncontributing 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 (ca. 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 than near the woolen and grist mills.[5] 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 2½ 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.

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

Southwest of central grid

East side of the Tuscarawas River
#A4 – Zoar Mill Race Guard Lock (ca. 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 composed 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.[6]

East side of the Tuscarawas River
#A5 – Mill Race Ruins (ca. 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 (ca. 1830). The mill was a 1-story frame building with ramps to feed logs into the mill. The mill was converted to an 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 (ca. 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 1st 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) (ca. 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 (ca. 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.

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

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 (ca. 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. It is constructed of wrought iron, steel, and cast iron and is supported by piers and abutments of sandstone.[7] 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.

8806 Towpath Road NE
#132 – Zoar Canal Inn (1832)
#133 – Gazebo (1992)
#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. 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 noncontributing due to construction dates that are more recent than the period of significance.

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. 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.

[7] In the late nineteenth and early twentieth 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.

End of West Fifth Street
#A9 – Slaughterhouse Ruins (ca. 1850)
The Slaughterhouse (#A9) was located northwest of the Brewery. The sandstone foundation is all that remains of this building.

End of West Seventh Street
#136 – Zoar Cemetery (ca. 1818)
#137 – Cemetery Road – Lake Drive (ca. 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-nineteenth century) were marked with painted wooden markers, some of which still exist, although they are no longer legible. 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 4th Street. It was described as a "tree-lined path" that ran along the lake, past the Brewery, and up the hill to the cemetery.[8] The portion of the road between 4th and 5th 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.

Evolution of the Zoar Property

The original land, purchased by Joseph Bimeler for the Separatists in the autumn of 1817, contained 5,500 acres in northern Tuscarawas County, located in the Allegheny Plateau. Four-thousand acres were in Lawrence Township, comprising the entire southeastern quadrant, and 1,500 in adjacent Sandy Township to the east. The land was bought from Godfrey Haga, a Philadelphia land speculator, who had purchased it in 1804.

Before sections of landscape were cleared for village and agricultural development, beginning in the early nineteenth century, Tuscarawas County is described as densely forested, except in the Tuscarawas River valley. Topography around the river tended to be bottom lands, with mostly flat plains, overgrown with weeds, bushes, wild rye, and grass. The Tuscarawas River winds its way through fifty miles of the county in a general north-south direction. It is the main body of water in the county, with a number of tributary creeks and small streams. Beyond the flat river valley, Tuscarawas County is hilly with the northern portion of the county having rolling hills, while the south is more rugged.

When the advance party of Separatists arrived at their newly purchased Ohio land, it was an 'unbroken wilderness,' as described in an 1884 county history,[9] and northern Tuscarawas County was sparsely settled. Most settlement in Lawrence Township was near the confluence of the Tuscarawas River and Sandy Creek, a little over three miles north of the Zoar settlement. The confluence site was once the location of an early Delaware tribal center. Known as Tuscarawas, it was long abandoned before the Separatists arrived, but the river valley was still blazed with Indian trails, a legacy of their existence in the region. In the early 1800s, white settlers slowly began populating the confluence area, and a plat was laid out for a new village, called Lawrenceville. It did not prosper though, never gaining more than a handful of houses. As such, Zoar was the

[8] Morhart, *The Zoar Story*, p.105.
[9] *History of Tuscarawas County, Ohio* (Chicago: Warner, Beers & Co.), 1884, p. 573.

first village in Lawrence Township. Bolivar, which was the next planned settlement at the Tuscarawas and Sandy confluence, was not platted until 1825, in anticipation of the Ohio & Erie Canal.

The small band of Separatists first reached Sandyville, a tiny settlement of pioneer huts in Sandy Township, in November 1817. Traveling further west, they carefully chose a spot near the center of their vast acreage. Located on a rise above the Tuscarawas River, about a half mile east of it, the proximity to several large springs was also an incentive for the village site. They also were near the river plains, once used by Indian tribes for corn cultivation, and could begin farming immediately without having to clear land.

As was the custom among all pioneer settlers, initial shelter was a quickly-built primitive cabin of round logs with the bark still attached and a roof of thatch or rough shingles. As pioneers became more established, hewed-log cabins, with floors and framed-window openings, replaced the simple shelters. The Zoarites too followed this pattern, and the first frontier house was completed around December 1, 1817.[10] They built as many houses as possible in the following weeks, before the winter weather halted their progress. "The colonists were as fast as possible to cluster their humble homes about this chosen center, after the custom of the German peasant farmers who settle in a common locality rather than scatter their dwellings upon their respective and more or less distant farms."[11]

During the period of significance, 1817-1898, Zoar grew from its initial cluster of a few "rude slab huts partially covered with earth"[12] to a fully functioning village that could provide for all of its inhabitants needs. Aside from choosing a strategic place on their property for settlement, the Separatists did not have a predetermined plan for the development of their village. "On the very spot where white-oaks and black-walnuts were cleared, they built their log huts. They had no blueprints for building nor did they survey the ground."[13]

Analysis of the historic district map against construction dates of extant buildings shows that the earliest concentration of buildings is in the area that is present day 4th Street. Fourth Street likely represents the first street of the fledgling village, "…as most of the known locations of the log houses built in 1817 are found here. This street also has springs bubbling up along it, which was one of the key features that attracted the Separatists to place their settlement in this location."[14] At least twenty-eight buildings were constructed in Zoar between 1817 and 1829, including a grist mill and sawmill.[15] Evidence suggests that the Zoar Garden was also planted by 1829. Given the location of the Garden, the 1825 Weaving House (#68), Tin Shop (#81), and Wagon Shop (#120), as well as the extant sprinkling of buildings from the 1820s on the east side of Main Street, it is plausible that Main Street itself was intact by the mid-1820s. The Ohio and Erie Canal, constructed on the west side of the Tuscarawas River the length of the county, dramatically improved the fortunes of the Zoarites. As a result, a burst of construction occurred in the early 1830s that included the Zoar Store, Cobbler Shop, Tailor Shop/Doctor's Office, and first Zoar School. A cluster of these large-scale communal and commercial buildings formed to the south, pushing development further away from the initial settlement along 4th Street, although houses continued to be constructed there including two in 1830.

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[10] Nixon, Edgar Burkhardt. "The Society of Separatists of Zoar," Diss. The Ohio State University, 1933, p.23.

[11] Randall, E.O. *History of the Zoar Society from Its Commencement to Its Conclusion: A Sociological Study in Communism* (Columbus, Ohio: Press of Fred J. Heer, 1904), p.6.

[12] Meyers, David William. "The Machine in the Garden: The Design and Operation of the Separatist Society of Zoar," (Thesis. The Ohio State University, 1980), p.146.

[13] Dobbs, Catherine R. *Freedom's Will: The Society of the Separatists of Zoar – An Historical Adventure of Religious Communism in Early Ohio* (New York: The William-Frederick Press, 1947), p.40.

[14] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.1.84.

[15] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.1.62.

Throughout their tenure, the Zoarites continued to acquire land, adding to the original 5,500 acres. In June 1832, Bimeler purchased another 1,275 acres, located north of the initial land purchase in Lawrence Township, bringing the total to 6,775 acres. By 1837, within twenty years of arrival, the Zoarites had cleared nearly 1,000 acres of forest for agricultural purposes.[16]

In 1846, artist and historian Henry Howe visited Zoar, during his travels through Ohio documenting cities and villages. His sketch from the visit shows the commercial node of the Zoar Hotel and general store. The Number One House is in the middle background, and the eastern edge of the Zoar Garden and the bakery can be seen in the distant background. The hotel is engulfed by trees, with only the upper portion of the 2½-story building visible. Vines are growing on the south side of the Number One House and Zoar Store. The sketch shows a dirt street without sidewalks. The caption for the drawing notes "cedar trees of some twenty feet in height, trimmed to almost perfect cylinders."[17] One such cylindrical tree is depicted between the Store and Number One House.

Of Zoar, Howe wrote, "Everything is for use—little for show. The dwellings, twenty-five in number, are substantial and of comfortable proportions; many of them log, and nearly all unpainted. The barns are of huge dimensions, and with the rest are grouped without order, rearing their brown sides and red-tiled roofs above the foliage of the fruit trees, partially enveloping them. Turning from the village, the eye is refreshed by the verdure of the meadows that stretch away on either hand, where not even a stick or a chip is to be seen to mar the neatness and beauty of the green sward."[18] Howe also noted that in 1846, the Zoar property consisted "of nine thousand acres of land in one body, one oil, one saw and two flouring mills, two furnaces, one woolen factory."[19]

The Separatists land holdings, all in Lawrence, Sandy, and Fairfield townships, never had any more than 2,448 acres in farm production.[20] The Zoar lands were rich in natural resources, including clay, iron ore, sandstone, and coal. Clay deposits were in the hilly section of the property west of the village and Tuscarawas River. In 1831, the Zoarites purchased an extant iron furnace, located to the south in Fairfield Township. The purchase included extensive ore fields.

In 1875, the Zoar property was worth $1,500,000,[21] but the Society was beginning to struggle financially. By the 1870s, Zoar's leaders had stopped investing in the commune, instead focusing on outside investments. Many of these investments were not successful and the Zoarites lost thousands of dollars. As a result, they had to sell tracts of land and lease mineral and timber rights elsewhere on the property.[22] The 1875 County Atlas shows a total of 7,217 acres of Separatist Society of Zoar holdings in Lawrence, Sandy, and Fairfield townships. A forty-acre orchard is indicated to the southeast of the village. About a half-dozen isolated buildings and six farm properties with small orchards are shown in Lawrence and Sandy townships. Most of these farms were likely leased to tenant farmers, as was the custom for a number of years.

Edgar Burkhardt Nixon, who wrote a dissertation on Zoar in 1933, provided this detailed description of the community as it appeared in the nineteenth century:

> The streets of Zoar were unpaved, and the walks were of ashes or gravel. The ditches between the walks and the streets were covered with grass, always kept closely trimmed. Oil lamps,

[16] Meyers, "The Machine in the Garden: The Design and Operation of the Separatist Society of Zoar," p.135.
[17] Howe, Henry. *Historical Collections of Ohio: An Encyclopedia of the State, Volume 3* (Columbus, Ohio: Henry Howe & Son, 1891), p.387.
[18] Ibid., 388.
[19] Ibid.
[20] Meyers, "The Machine in the Garden," p.142.
[21] Randall, *History of the Zoar Society*, p.53.
[22] Meyers, "The Machine in the Garden," p.255.

> placed high on wooden posts, furnished a meager illumination at night. There were trees everywhere, in the yards and between the walks and the streets. On Main Street, which extended through the center of the village from north to south, there were a few maples. But most of the trees were apple trees, with an occasional peach or cherry. Zoar was virtually a town buried in an apple orchard.…As the community grew, the original log houses were gradually replaced by larger and more comfortable homes of brick or frame, although some of the log structures continued to be used throughout the life of the Society. The simply-built, white, frame houses, with their wide weather-boards and green shutters, were somewhat suggestive of the colonial home, but there were frequent indications of the German origins of their builders…The side-walls of the houses were sometimes cross-barred, and invariably covered with lattices upon which grape vines were trained…There were always porches in the rear of the homes. These porches looked upon paved courts, formed of the walls of the adjoining buildings, the wash-house, the wood-shed, and the carpenter shop. On the sides, and to the rear of the house and out-buildings, were the vegetable and flour [sic] gardens.[23]

Water features within the Zoar land included the Tuscarawas River, which supplied the early power for the Separatists' industries, streams and mill races off of the river, natural springs, and a fishing pond northeast of the village. The fishing pond was created in the 1880s, by damming Goose Run with an earthen dike.[24] Another pond was northwest of the village, east of the river and below the plateau where the Zoar Cemetery is located. This pond was not much more than a swampy wetland, which was primarily used for waste drainage from the Zoar Brewery and slaughterhouse.[25] Located on the west bank of the Tuscarawas River, the Ohio & Erie Canal was built on the Zoar property in the late 1820s. Within the Zoarite's land, the Ohio & Erie Canal also included Canal Lock #10 and a canal feeder guard lock, which regulated water flow from the river.

In 1875, Zoar contained nine blocks, six west of Main Street and three to the east. As noted by Nixon, the streets were not named by the Separatists, until after dissolution.[26] As county roads were developed during the nineteenth century, Zoar was connected with Bolivar, Sandyville, Mineral City and Dover. Between 1886 and 1890, Henry Howe revisited the Ohio places he had documented in the 1840s. Upon his second visit, he wrote, "the condition of the Zoar community has not changed materially since the foregoing was written…their log-houses have been largely replaced by spacious brick structures..."[27]

In 1898, as the Separatist Society of Zoar was preparing to disband, E. O. Randall, Secretary of the Ohio State Archaeological and Historical Society, travelled to Zoar. Documenting the proceedings, Randall included a description of the village at the time of dissolution:

> The Ohio and Erie canal passes nearby and the town is a station on the Wheeling & Lake Erie Railroad. Alighting from the train one seems to have left the modern American civilization and to have suddenly dropped into a little German village that dates its origin to a century or more ago. One of the county highways passes through it and forms its principal thoroughfare called Main Street, and the only one having a name—and running almost due north and south. The village consists of not more than seventy-five buildings—of various shapes and sizes—and scattered irregularly upon eight or nine streets, two of which on either side are parallel to Main,

[23] Nixon, "The Society of Separatists of Zoar," p.61-62.
[24] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.1.27.
[25] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.2.37.
[26] Nixon, "The Society of Separatists of Zoar," p.61.
[27] Howe, *Historical Collections of Ohio*, p.389.

> the other four crossing these at right angles and extending east and west. Excepting Main, the streets are narrow and unimproved, there being no curbs or gutters, and on the side streets no distinctive walks unless created by packed ashes or gravel, making a footway slightly raised above the level of the road… The streets, however, were cleanly; the village for the most part had a trim and swept appearance, characteristic of the German habit… The total population did not exceed 300 including the Zoarites proper and the employed help. The natives lived in some forty dwellings—a fewer number than usually obtains in a settlement of an equal number of inhabitants. Many of the domiciles were double and accommodated two or possibly three families. The other buildings were for public or common purposes, —factories, barns, store-houses, hotel, town hall, church, schoolhouse, etc. The living houses were of various ages and styles—antiquity prevailing. Some of the log cabins still stood in part—if not entire—mementoes of the pioneer life of the Society… The houses stood close to the street, upon which the steps often projected, but in nearly every instance an extent of yard surrounded the house on the sides and rear… Their devotion to floriculture was evidenced by public recognition, in the maintenance of a flower garden or park situated in the center of the village, facing the main street and occupying a full square, an acre or more of ground. In the midst of this space was an arbor uniquely devised by spruce trees so planted and trimmed as to form a tree cabin, in which were wooden seats—offering a most suitable trysting place for the Zoar Romeos and Juliets. From this bower, so curiously combining art and nature there radiated, like spokes from a hub a series of narrow walks flanked with beds of blossoms and rows of small shrubbery. This garden was the special pride and pleasure of the villagers and from time memorial has been cared for by some member especially delegated as the gardener. It has been the admiration of all visitors and the subject for many an artist.[28]

The 1898 dissolution created a reasonably equitable separation of the Zoar property that was based upon value, rather than lot size. Land subdivision necessitated the need to create more blocks within the village. On the north edge of the historic village, a row of four blocks, two on each side of Main Street, was added. Two blocks were added on the southeast edge of the village, and a column of four half blocks was added on the west edge. A decade after dissolution, photos from the 1908 *First Centennial History and Atlas of Tuscarawas County* show that village buildings were still surrounded by heavy foliage. The 1908 map also shows the former rural Zoar lands in relationship to the eastern part of Lawrence Township. The irregularly-shaped parcels created from the former Zoar lands are often oddly-angled in contrast. Many family surnames, such as Beiter, Breymaier, Zimmerman, and Bimeler, on the map are those of well-known Separatist members.

The Ohio & Erie Canal was abandoned by the state in 1913. Enhancing the overall setting of Zoar, the Ohio & Erie Canal bed, Canal Lock #10, and remnants of the canal feeder guard lock are intact. Constructing six rearing ponds, culverts, and channels, the Ohio Division of Wildlife established a fish hatchery in the Zoar canal section in the early 1920s. Unsuccessful, the hatchery only lasted until 1935, but the concrete and stone infrastructure is still largely present. Hoping to create a resort, the pond associated with the Zoar Brewery was dammed and flooded to create Zoar Lake in 1923.

In 1938, the United States Army Corps of Engineers completed an earthen levee around the western and southern edges of the village. Part of the Muskingum Watershed Conservancy, the Zoar Levee was constructed to protect the village from flooding. In 1950, the height of the earthen levee was raised to 45 feet.[29] "The Zoar Levee is a rolled-earth embankment with a crest length of 3,893 feet. The levee is constructed of zoned earthen

[28] Randall, *History of the Zoar Society*, p.31-33.
[29] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.1.150.

fill with a central impervious core, sandy inner shells and impervious outer shells."[30] Outside the historic village center, a rolled-earth diversion dam, diversion channel, culverts, and a pump station are associated with the Zoar Levee.

The southern edge of the village was most impacted by the construction of the Zoar Levee. The Wheeling & Lake Erie railroad tracks were rerouted and the train depot relocated behind No. 1 House. And, some buildings were demolished, including the Machine Shop, First Planning Mill, Lumber Drying House, and House No. 24. Roadways, including S.R. 212 (Main Street) and Dover-Zoar Road were raised up and over the levee. On the western edge, views of the river were reduced, although by most accounts the western side of the village was wooded and the river may not have been fully visible anyway.

"Maps from the 1930s indicated that the fields around Zoar were still intact. However, by 1958, many of the fields had been allowed to grow back into woods, but there was minimal development of the built environment. Today, the area west and southwest of Zoar is most similar in appearance to the way it was in the Separatist era: the area known as the 'Great Woods' continues to be mostly wooded. The area east and southeast of town have moderate residential development. Some of the farm fields are still present, but most have become wooded. The area north of town has developed the most with numerous subdivisions, industrial development, and the remaining fields are scarred as a result of being used as borrow pits."[31] The historic core of Zoar did not change much during the later decades of the twentieth century. The largest areas of development occurred on the fringes of the village center, to the north and south, and due to topography, are largely not evident from within the historic village.

Historic Integrity

Zoar retains an exceptional degree 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 been subjected to very few modifications or alterations.

With respect to Criterion 5, the individual historic components and the overall village morphology remain 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. Contributing sites, such as the Zoar Brewery and Cow Barn foundations are visibly intact, which enhance Zoar's sense of time and place. 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. Aerial photographs provide clear evidence of Zoar's agricultural surroundings. The village's rural sense of place is very much intact today and the historic setting exhibits a great deal of historic integrity.

The Zoar Levee, which was constructed after the district's period of significance of 1817-1898, bounds the community on the southern and western sides. The 45 foot grass embankment that comprises the levee creates a visual presence in this area of the village. However, it does not diminish the overall setting of Zoar or impact the historic integrity of individual interrelated village components. Although a few structures were lost due to

[30] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.1.147.

[31] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.2.31.

the levee's construction, much of this area was undeveloped land, as seen in the 1923 aerial view. The levee does not appear to have greatly impacted the historic street grid. Where the east-west streets are truncated today is roughly the way they appeared on the 1875 map. Streets were extended to the west at the 1898 dissolution, and as the additional platting on the west side only constituted a half block, there was no defining north-south street in this location. This is the area most effected by the levee's construction, on the west side. Zoar Lake did not exist during the Separatists time, therefore its loss from the view shed, due to the levee, does not impact the setting's historic integrity. A 2010 Comprehensive plan for the village contends that "[T]he Federal Lands that constitute the Zoar Levee can be perceived as open space while serving an essential flood protection function."[32] Though it is a later feature, the levee nonetheless reinforces the sense of clear boundary and maintains a sense of open landscape.

The exceptional physical integrity of Zoar is particularly notable when compared with National Historic Landmark-listed nineteenth-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 historic site. However, the integrity of the overall community has been significantly impacted by the development of the town of Ambridge in the twentieth-century. During the early twentieth 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 overwhelms the sense of place of the historic Rappite settlement. Subsequently, the de-industrialization that occurred in Western Pennsylvania in the latter quarter of the twentieth 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 noncontributing 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 twentieth 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.

Although Zoar has some historic sites with interpretive history components, the community does not feel like a museum, but rather a functioning rural village that is primarily residential in character. Operated by the Ohio History Connection (formerly known as the Ohio Historical Society) and the Zoar Community Association, nearly two dozen buildings function as museum sites for the two organizations. The intertwining of living history demonstrations, interpretation of traditional Zoar crafts and life ways, intact Germanic architectural construction techniques, the historic setting, and historic preservation collectively illustrate the cultural way of life for the nineteenth-century Separatists, reinforcing Criterion 5. The continued private residential use of Zoar, combined with the museum sites, strikes a balance between the interpreted living history aspects of the community and the need to evolve as a modern village. In addition to the museum institutions, private citizens contribute to the floriculture legacy of Zoar through its scheduled garden tours. Zoar maintains historic integrity, still able to express its communal past through the built environment.

Since the Zoar Garden was restored in 1929-1930, a historic preservation ethic has been present in Zoar. The threat of Zoar's demolition for construction of a proposed dam system served as a call to arms for residents to preserve the village, and the Garden was the first feature of the village to benefit from this renewed effort. It is momentous that by the mid-1930s a federal agency (Army Corps of Engineers) found Zoar important enough to avoid its destruction, making it a location where historic worth was recognized and accommodated. "Zoar Village is a prime example of the importance placed on American heritage that developed in the early twentieth

[32] Floyd Browne Group, et al. *Village of Zoar Comprehensive Plan*, July 2010, p.10.

century, and historic preservation efforts included the construction of a massive levee—the only such flood control structure built to protect a historical resource."[33]

Beginning with its 1941 purchase of the Number One House, the Zoar Garden, and the Garden House, the Ohio History Connection has been instrumental in village preservation efforts. In 1967, the Zoar Community Association joined the effort, acquiring and restoring its own buildings. A recent, 2010 study summarized attitudes toward zoning and historic preservation issues. "Zoar residents value the small-town feel of the Village as well as the agricultural land and open space surrounding it. This setting has endured over the years despite influences of growth patterns in the County and nearby cities. Local land use decisions are in part guided by the desire to keep the Village as it is. In recent years the Village has modified its Zoning Code to strengthen the historic preservation and design regulations."[34] The Comprehensive Plan also noted that, "in the public meetings, residents have given high priority to preservation of open space and important environmental and historic areas."[35] A philosophy of preservation planning has persisted in Zoar to the great benefit of its historic integrity.

The community retains a high level of historic 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 nineteenth-century communal society. The exceptional integrity of the architecture and setting of the village serves as an intact physical legacy of the Zoar community, which in turn reflects the historic district's national significance.

[33] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.2.98.
[34] Floyd, *Village of Zoar Comprehensive Plan*, p.15.
[35] Ibid., 23.

List of Resources

***Map identification:**
i – resource identified on Inset Map
d – resource identified on District Map

Number	Map*	Name	Contributing	Noncontributing
1	i	House No. 1 - 1835	X	
2	i	House No. 2 - Coverlet Weaver's House–1831	X	
3	i	House No. 3 – Cowherd's House–1831	X	
5	i	House No. 5 - Sewing House–1850	X	
6	i	House No. 6 - Jacob Buehler House–1830	X	
7	i	House No. 7 - School Teacher's House–1830	X	
8	i	House No. 8 - August Bimeler House–1883	X	
9	i	House No. 9 – Zeeb's Cabin–1817	X	
10	i	House No. 10 - Bimeler Cabin–1817	X	
11	i	House No. 11 – Gardener's House and Greenhouse–1850, restored 1970	X	
12	i	House No. 12 - Assembly House–1856	X	
13	i	House No. 13 - First Zoar School–1836	X	
14	i	House No. 14 - David Beiter House–1820	X	
15	i	House No. 15 - Silk Factory–1820s	X	
16	i	House No. 16 - Schlather House & Print Shop–1817	X	
17	i	House No. 17 - Boy's Dormitory–1828	X	
18	i	House No. 18 - Bauer House–1828	X	
19	i	House No. 19 - Cider House–1854	X	
20	i	House No. 20 - John Beiter House–1881	X	
21	i	House No. 21 - Breymaier House–1827	X	
22	i	House No. 22 - Cobbler Shop–1834	X	
23	i	House No. 23 - Doctor's House–1831	X	
25	d	House No. 25 - Henne Berg/Poultry Hill–1828	X	
26	i	House No. 26 - Strum House–1879	X	
27	i	Bimeler Museum – 1868, restored 2012-13	X	
28	i	Bimeler Museum (#27) – outbuilding–ca. 1900		X
29	i	House No. 1 - Dining Room/Kitchen and Laundry–1845, restored 1993	X	
30	i	The Magazine–1845, restored 1993	X	
31	i	Zoar Town Hall–1887	X	
32	i	Restrooms behind Town Hall (2 separate buildings)–1960		X
33	i	Treasurer's House–1877	X	
34	i	Treasurer's House (#33) - wash house–ca. 1890	X	
35	i	Treasurers House (#33) - garage–2007		X
36	i	Zoar Store–1833, restored 1980	X	
37	i	Dairy–1842, restored 1990-94	X	
38	i	Tailor Shop / Doctor's Office–1831		X
39	i	House No. 23 – outbuilding–ca. 1890	X	

Number	Map*	Name	Contributing	Noncontributing
40	i	Post Office–1978		X
41	i	House No. 3 – carport–2000		X
42	i	House No. 3 – shed–1988		X
43	i	House No. 3 – garage–1973		X
44	i	Zoar Tavern Guest House–1983		X
45	i	Zoar Tavern Guest House (#44)–outbuilding–2007		X
46	i	Cow Barn Foundation [Site]–ca. 1850	X	
47	i	House No. 2 – shed–age unknown		X
48	i	Garden [Site]–1829	X	
49	i	Late Queen Anne–1901		X
50	i	Late Queen Anne (#49) – garage–1920		X
51	i	Frame House–1877	X	
52	i	Frame house (#51) – garage–1920		X
53	i	House No. 6 – garage–1978		X
54	i	House No. 6 - shed–1830	X	
55	i	Frame House–1927		X
56	i	Frame House (#55) – garage–1927		X
57	i	Frame House (#55) – shed–1975		X
58	i	House No. 5 – garage–1960		X
59	i	Modern Log House–1992		X
60	i	Modern Log (#59) – shed–1982		X
61	i	Modern Log (#59) – gazebo [Structure] – ca. 1992		X
62	i	Modern Log (#59)- carport–20000		X
63	i	Frame House – 1930s		X
64	i	Frame House (#63) – garage–1960		X
65	i	House No. 8 - garage–1983		X
66	i	House No. 7 – shed–1960		X
68	i	Linen Weaving House–1825	X	
69	i	Linen Weaving (#68) – garage–1860	X	
70	i	Linen Weaving (#68) – shed–1918		X
71	i	Late Queen Anne–ca. 1910		X
72	i	Late Queen Anne (#71) – garage --1930		X
73	i	The Bakery – 1845, restored 1970	X	
74	i	Restrooms–2001		X
75	i	House No. 10 – garage–ca. 1950		X
76	i	House No. 9 – shed–1982		X
77	i	House No. 17 – privy – ca. 1940		X
78	d	House No. 25 – garage – ca. 1920		X
79	i	Tinner's House–1874	X	
80	i	Tinner's House (#79) – garage–ca. 1960		X
81	i	Tin Shop – 1825/1970	X	
82	i	House No. 12 – shop–1856	X	
83	i	House No. 12 – garage–1856	X	
84	i	House No. 12 – shed–1856	X	
85	i	Kuecherer House–1870	X	
86	i	Kuecherer House (#85) – shop–ca. 1930		X

Number	Map*	Name	Contributing	Noncontributing
87	i	Kuecherer House (#85) – garage–ca. 1980		X
88	i	House No. 14 – garage–1988		X
89	i	Zoar Meeting House–1853	X	
90	i	Fire Department–1954		X
91	i	Fire Department (#90) – shed–1985		X
92	i	Zoar School–1868	X	
93	i	The Hermitage (#99) – garage across street–ca. 1950		X
94	i	House No. 20 – outbuilding–1890	X	
95	i	House No. 20 – shed–1890	X	
96	i	House No. 20 – garage–1980		X
97	i	House No. 17 – garage – ca. 1930		X
98	i	House No. 17 – shed – ca. 1940		X
99	i	The Hermitage–1817	X	
100	i	Bungalow – ca. 1920		X
101	i	Bungalow (#100) – garage – ca. 1920		X
102	i	Red Shed – no house associated – ca. 1898, relocated ca. 1930		X
103	i	Front Gable House–1930		X
104	i	Front Gable House (#103) – garage–1996		X
105	i	Kappel House / Watch Shop –1830	X	
106	i	Watch Shop (#105) – garage–1960		X
107	i	House No. 13 – garage–1997		X
108	i	House No. 19 – garage–1962		X
109	i	House No. 19 – shed–1962		X
110	i	House No. 21 – garage–1976		X
111	i	Late Queen Anne–1905		X
112	i	Late Queen Anne (#111) – garage–2004		X
113	i	Wash House/Zoar Hotel Laundry–1828	X	
114	i	House No. 26 – former privy – ca. 1910		X
115	i	House No. 26 – shed – ca. 1910		X
116	i	Zoar Hotel – 1833, exterior restored 2001	X	
117	i	Cider Mill / Cabinet Shop–1863		X
118	i	Brown House – ca. 1950		X
119	i	Apartment Building–1976		X
120	i	Wagon Shop – 1825/1972	X	
121	i	Blacksmith Shop – 1834/1972	X	
122	d	Zoar Iron Bridge [Structure] – 1883, restored 2004	X	
123	d	Pump House–1928		X
124	d	Mid-century House–1955		X
125	d	Mid-century House (#124) – pole building–1983		X
126	d	Mid-century House (#124) – pole building–2002		X
127	d	Mid-century House (#124) – shed–1975		X
128	d	Shepherd's House – “Sheep Hill”–1830	X	
129	d	Shepherd's House – shed–ca. 1890	X	
130	d	Shepherd's House – garage–ca. 1940		X
131	d	Shepherd's House – barn–ca. 1850	X	

Number	Map*	Name	Contributing	Noncontributing
132	d	Zoar Canal Inn–1832	X	
133	d	Zoar Canal Inn (#132) – gazebo [Structure]–1992		X
134	d	Zoar Canal Inn (#132) - shelter [Structure]–1992		X
135	d	Zoar Brewery [Site]–1832	X	
136	d	Zoar Cemetery [Site]–ca. 1818	X	
137	d	Cemetery Road – Lake Drive [Structure] – ca. 1818	X	
138	d	Eastern Storage Shed Ruin [Site] – ca. 1850	X	
139	d	Western Storage Shed Ruin [Site] – ca. 1850	X	
140	d	Horse Hospital Foundation Ruins [Site] – ca. 1850	X	
141	d	Wheat Storage Barn Ruins [Site] – ca. 1850	X	
142	d	Woolen Mill Site [Site]–1830	X	
143	d	Custom (Grist) Mill [Site]–1847	X	
A1	i	Kettle House Foundation Ruins–1880s		
A2	i	Tinner's House (#79) Outbuilding Foundation–ca. 1898		
A3	i	House No. 15 Outbuilding Foundation–unknown date		
A4	d	Zoar Mill Race Guard Lock–ca. 1830		
A5	d	Mill Race Ruins–ca. 1830		
A6	d	Zoar Sawmill/Powerhouse Ruins–1878		
A7	d	Zoar Dike Remains–ca. 1840		
A8	d	Ohio & Erie Canal Bed Ruins–ca. 1827		
A9	d	Slaughterhouse Ruins–ca. 1850		
A10	d	Wheeling & Lake Erie Railroad Bridge Remains (partial)–ca. 1882, 1908		
A11	d	Lime Kiln Site–unknown date		
A12	d	Foundry Site–ca. 1850		

8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties:

Nationally: X Statewide:__ Locally:__

Applicable National Register Criteria: A X B__ C X D__

Criteria Considerations (Exceptions): A X B__ C__ D__ E X F__ G__

NHL Criteria: 1 and 5

NHL Criteria Exceptions: 1 and 6

NHL Theme(s): II. Creating Social Institutions and Movements
2. reform movements
III. Expressing Cultural Values
5. Architecture, landscape architecture, and urban design

Areas of Significance: Ethnic Heritage: European

Social History

Architecture

Landscape Architecture

Period(s) of Significance: 1817-1898

Significant Dates: 1817

Significant Person(s): N/A

Cultural Affiliation: N/A

Architect/Builder: N/A

Historic Contexts: XXXI. Social and Humanitarian Movements
A. Communitarianism and Utopianism

State Significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.

Statement of Significance

As an exceptional example of an early nineteenth-century communal utopian society, the Zoar Historic District is nationally significant under NHL Criteria 1 and 5. Under NHL Criterion 1, the Zoar Historic District outstandingly represents broad national patterns by expanding understanding of communal utopian societies in nineteenth-century America. Zoar, the only permanent home the Society of Separatists had in the United States, clearly conveys the founding, successful development, and eventual dissolution of the Society of Separatists, a nationally significant communal utopian society. Under NHL Criterion 5, the Zoar Historic District represents a significant, distinctive, and exceptional entity that embodies and reflects the traditional landscape design, architecture, and way of life inherent in the Society of Separatist's world view and beliefs. Founded during the nineteenth century, a period which witnessed an explosion in the creation of religious and secular utopias and communal societies, Zoar became a communal society within two years of its founding. This allowed the community to pay the debts they had acquired when purchasing their land while also guaranteeing their economic and social security. The settlement created by the Society of Separatists of Zoar in 1817 was distinctive—a German village established in the middle of rural northeastern Ohio, complete with separate customs, traditions, religious beliefs, and its own architecture. Zoar was one of several nineteenth-century religious societies which had originated in Germany. With the exception of the Shakers, these German societies had the greatest durability and the most significant influence on American utopian societies overall, with Zoar being one of the most successful and influential. Under the able leadership of Joseph Bimeler (Baumeler),[36] the community prospered and upon Bimeler's death in 1853 the society's holdings were valued at more than a million dollars. However, waning idealism and internal dissention during the second half of the century led to the dissolution of the society in 1898.[37]

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."[38]

Zoar is comparable to the other two noted successful German communal groups, which are considered nationally significant. Zoar's role, in the establishment of legal precedents which clarified the status of communal societies under law, was influential. Zoar also provides important insights into nineteenth-century religious and secular communal societies' varying attitudes toward gender equality and the role of women within the social and economic organization of these communities. Finally, Zoar is unique in its ability to provide an overall snapshot of the emergence, evolution, and decline of a communal society based in one location. Because other similar communal groups, such as the Rappites and the Inspirationists, had separate and multiple locations during their history, the Zoar Historic District reflects not only the evolution of a nationally

[36] The original spelling of Zoar's founder's name was Baumeler, but he changed it at an unknown date to Bimeler. There is no consistency among sources (nineteenth or twentieth century), some continue to use the old spelling, while others use the later. The nomination will use Joseph Bimeler (consistent with Ohio History Connection references and his descendants used the Bimeler spelling), unless referencing a direct quote using the original spelling.

[37] Darbee, Jeffrey & Charles Pratt. *Zoar Historic District Boundary Increase*, 1975, p.6.

[38] Fernandez, Kathleen M. *Communal Communications: Zoar's Letters to Harmony and Amana*, 1985, p.1.

significant nineteenth-century utopian community from its economic rise to its decline but also the forces that brought about its dissolution.

Zoar's ability to convey this unique history is enhanced by the retention of its rural setting, distinctive architecture, and key landscape features such as the Zoar Garden of Happiness. These physical features provide one of the best understandings of the Society of Separatist's world view as reflected through the built environment. The intact rural setting provides a visual reminder of the agrarian and rural industrial economy as it developed at Zoar, while specific properties within this district such as the Garden of Happiness represent the physical manifestation of the Zoarites' faith.

Zoar Historic District meets NHL Criteria Exception 1 for religious properties. Although Zoar was constructed and owned by a religious entity, the district is significant under the themes of social history and utopian movements. Three buildings within this district were reconstructed by the Ohio History Connection in the early 1970s. Because these reconstructions were based on strong research; the reconstructions were built on the same site as the originals; and these reconstructions are essential components in the historic district, Exception 6 also applies for this property. The district was initially listed in the National Register of Historic Places in 1969, with a boundary increase in 1975. A substantial National Register nomination amendment was completed in 2013. The 2013 amendment provided further documentation about the Zoar Historic District and its significance within a national context and the District was listed at the national level of significance.

Nineteenth-Century Utopian and Communal Societies

Sociologists define utopian societies, particularly communal ones, as subcultures within a broader and more dominant culture. Operating as distinct entities with their own unique set of values, these voluntary subcultures often emerge in response to "a specific or general disillusionment with 'the way things [are].'"[39] The creation of both secular and religious subcultures which operated outside the confines of mainstream society has been a constant theme in American history. But while the creation of utopian societies has continued into the early twenty-first century, "the combination and intensity of religious, reform, and utopian activity was unique to the nineteenth century."[40]

During the nineteenth century, most utopian communities were concentrated in the New England states, New York, and the Midwest, especially Ohio. The establishment of many nineteenth-century utopian societies was related to, or paralleled, broader social reform movements. In fact, the Burned-Over District in New York, which reflected more broadly based reform movements such as the call to abolish slavery, played a central role in shaping the emergence of several religious utopian societies during this period.[41] However, unlike the reformers associated with the Burned-Over District, most of whom sought to create social change within the established governmental process, utopian reformers advocated the creation of new and radically different communities with unique social structures. Because many of these nineteenth-century utopians were reacting against rapid industrialization and the increasingly competitive nature of capitalism, the alternative communities which they established were typically in rural areas, although they were usually located not too far from a sizeable city. Most nineteenth-century utopian societies had, as a result, an agricultural emphasis as a central belief to the organized living arrangement. In comparison to the rapid pace, polluted air, and drive for economic

[39] Kephart, William M. *Extraordinary Groups: The Sociology of Unconventional Life-Styles* (New York: St. Martin's Press, 1982), p.93.
[40] Rokicky, Catherine M. *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio* (Athens: Ohio University Press, 2002), p.150.
[41] Kephart, *Extraordinary Groups*, p.233.

success associated with urban areas, agrarian life was seen as a simpler way to provide for members of these utopian societies.

Scholars have divided nineteenth-century utopian societies into several different categories, including and perhaps most importantly, secular and religious groups. Secular utopians varied in their beliefs depending upon the theories of their founder. 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."[42] No matter what the motivation, it was believed that an improved social order could be achieved through communal living. The two most well-known secular utopian movements were those of the Owenites and the Fourierists.

The secular Owenites adhered to the principals of Robert Owen, a wealthy Scottish industrialist, who sought to establish financial equality through communal ownership and personal equality through education and the elimination of social hierarchy. Ready to establish a model community, Owen came to the U.S. in 1824, where he was well received. He purchased the former Indiana site of the Rappites, dubbing it the New Harmony Society. The participants of the numerous Owenite societies, located in multiple states, came from differing religious and ethnic backgrounds. Though they believed that "the harmony of the societies would bring about a virtuous state,"[43] 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, including the New Harmony Society, which failed after only two years.

Charles Fourier, a Frenchman, was the founder of the secular Fourierist movement. Essentially anti-capitalist, Fourier sought to establish communal utopias, known as phalanxes, 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. 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.

In contrast, religious utopias were formed around specific theological beliefs which usually differed from mainstream Protestantism, the dominant religion of nineteenth-century America. Members of most nineteenth-century religiously based utopian societies specifically sought to create a heaven on earth. Zoarites, for example, came to believe that "communism is the real life, because in heaven all is communistic; and Communities in this world are schools of preparation of the next world."[44] With respect to nature, creating a heaven on earth, for some utopians, translated to their relationship with the physical landscape. As noted above, this often played out through the adoption of an agrarian lifestyle. John Humphrey Noyes, founder of the 1848 Oneida Community, lamented that too many new communalists relied too heavily on agriculture as a means of income and that land ownership was a financial strain. His theory was likely correct, as many communes didn't last more than a few years, frequently folding under a burden of debt. But, the temptation to own land was great, and it correlated to a sense of security. Land created a buffer from the undesirable outside world. The Zoarites easily reflect this sentiment, as "owning so much more land than they actually needed or could use undoubtedly provided the Separatists with considerable psychic comfort. The Separatists had mastery over all that transpired within the boundaries of their community."[45]

Although they had a number of small industries, the Separatists were primarily an agricultural community, living close to nature in their wooded village. Their leader, Joseph Bimeler, in his sermons "instructed the

[42] Rokicky, *Creating a Perfect World*, p.110.
[43] Rokicky, *Creating a Perfect World*, p.112.
[44] Hinds, William Alfred. *American Communities* (Revised Edition), (Chicago: Charles H. Kerr & Company, 1902), p.113.
[45]Meyers, "The Machine in the Garden," p.142.

Separatists to look to nature if they wanted to understand God's plan. The lessons of the seasons applied to the spiritual life of man as well…Sunday was not reserved as a day of rest by the Zoarites because, as Bimeler noted, the crops sown on that day thrived as well as those sown on any other. To the Zoarites, one day was just as sacred as the next."[46]

Religious and secular utopias reflected both American and European influences. Some nineteenth-century utopias were either inhabited exclusively by Europeans, who had migrated to the United States, or they were based upon philosophies of a specific European reformer. The Janssonites, an enclave of Swedish separatists who settled in Bishop Hill Colony, Illinois (NHL, 1984), were, for example, a purely European religious utopian group. Several secular American communes were based upon the theories of European reformers, including Robert Owen and Charles Fourier. But other utopian societies reflected a mixing of influences; Europeans may have founded the Shaker movement but Americans shaped the society as it grew. Still other utopian or communal movements, such as the Mormons, who flirted with communal living for three years during their formative period in Kirtland, Ohio, were purely American. Although the Society of Separatists were located in the American Midwest, the group's German origins made Zoar one of the many European-influenced religious utopian communities in nineteenth-century America.

Regardless of their origins, many nineteenth-century utopian societies sought to promote economic stability, cooperation, harmony, and peace. Not every nineteenth-century utopian community advocated the communal sharing of property but this practice did tend to be fairly common. For some societies, this practice was central to their guiding philosophy but communal sharing was also adopted as an economic survival mechanism. Some religious utopian communities viewed communism as a return to primitive Christianity.[47] For example, the Shakers, arguably the most widely known communists, believed "that Christian virtues like humility and charity were best exemplified through common ownership."[48]

Historic Background: The Society of Separatists of Zoar

Although members of the Society of Separatists in Zoar lived by their own creed, their history paralleled and also shaped other utopian communities of this era. Evaluated against the profusion of nineteenth-century American utopian communities, Zoar, along with the communities of the Shakers, Inspirationists, and Harmonists, was especially influential in American society.

The group that would become the Society of Separatists of Zoar originated in Wurttemberg, Germany. Although the state religion of Wurttemberg was Lutheranism, the Separatists were part of a larger movement of sects opposed to the Lutheran church, known as Pietism. Pietists rejected many of the rules and teachings of the Lutheran church, demanding instead "a purer moral life which was to be attained through a conscious rebirth of the individual."[49] This entailed the adoption of a simple lifestyle in which frivolities such as playing cards and dancing were not permitted. In contrast to their Lutheran neighbors, Separatists did not believe in or participate in religious ceremonial rituals, such as baptisms, weddings, and confirmations; they also rejected new Lutheran hymns and rituals which they deemed too worldly. This rejection of Lutheran beliefs and practice led many Separatists to refuse to send their children to Lutheran run schools, an action for which they were often punished. In fact, Separatists overall, but especially their leaders, were often imprisoned and persecuted in Germany because of their pietistic views and nonconformity.

[46] Meyers, "The Machine in the Garden," p.149-150.
[47] Hartzog, George B. Jr., Director. *The National Survey of Historic Sites and Buildings: Theme XXII - Social and Humanitarian Movements*, United States Department of the Interior, 1965, p.48.
[48] Kephart, *Extraordinary Groups*, p.209.
[49] Ohio Historical Society. *Zoar: An Ohio Experiment in Communalism*, Columbus, 1997, p.11.

During one of her trancelike visions, the Swiss mystic Barbara Gruberman had declared that the pietistic Separatists should relocate to America for religious freedom. Because Gruberman died before the group could leave Germany Joseph Bimeler became the group's leader during the difficult journey to America in 1817; he held this position over the next three decades. English Quakers helped finance the Separatists' trip to America and roughly 300 people followed Bimeler to the United States. American Quakers assisted the Separatists upon their arrival in Philadelphia, providing them with food and housing. The Quakers also provided Bimeler and the community with financial assistance by loaning money for purchase of land in Ohio.

Like many other nineteenth-century religious utopians, the Zoarites believed that they were the children of God and as part of this belief, they adhered to a larger millenarian doctrine. Also known as Chiliasts, millenarians believed that after a period of great upheaval and violence, Jesus Christ would return to earth and reign for 1,000 years.[50] Many Chiliasts believed that Jesus Christ would return in 1836. 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 [to do this as it was] far removed from the secular world."[51] Having escaped the persecution of their homeland, the Society of Separatists named this new and isolated Ohio settlement Zoar. Zoar was the name of Lot's biblical refuge (Genesis 11), and the name reflected the sense of sanctuary the Separatists hoped to find in Ohio. The Zoarites would remain in their Ohio refuge throughout the society's existence.

Communal Property

Although some religious utopian groups embraced communal living as part of their Christian beliefs, the Zoarites did not come to America with the intention of living communally. However, they did wish to live together as a community, which would enable them to worship freely, separate from outside influences. Within two years, the Zoarites found themselves struggling to sustain their fledgling settlement and repay their debts. Additional concerns included the fact that some Separatists had had to seek employment outside Zoar, as well as the need to care for the community's elderly and infirm population. As a result of their economic hardships, the Zoarites decided that communal living presented the best solution for their survival. Initially Joseph Bimeler opposed communal living, but he quickly acquiesced in this practice 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, wherein each member renounced their rights to property ownership and agreed to live by society regulations. To strengthen the administrative structure of the community, the Articles were revised in 1824.[52] During the intervening five years, the Zoarites had increasingly come to view their communal arrangement as part of their religious doctrine. 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 property in common. The following year, a constitution was adopted, which slightly altered 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. If the community found these novitiates to be desirable associates, they were then voted in. Most new members were friends or relatives arriving from Germany or an outsider who married a Zoarite. The first class also included the children of full

[50] Millenarians disagreed as to whether this reign would be literal or figurative.

[51] Hurt, R. Douglas. *The Ohio Frontier: Crucible of the Old Northwest, 1720-1830* (Bloomington & Indianapolis: Indiana University Press, 1996), p.303.

[52] "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." Rokicky, *Creating a Perfect World: Religious and Secular Utopias in Nineteenth-Century Ohio*, p.61.

associates. 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, a shift which required 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 between 1884 and 1898.

Zoar's communal arrangement combined shared property and investments with some familial autonomy. The Separatists owned the 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. But 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 a Separatist was paid by an outside entity, the member submitted his or her earnings to the trustees.

Celibacy

Like many Christian sects, the Zoarites believed that celibacy was preferable to sexual relations. However, sex was seen as a necessary evil for the propagation of the human race. The Zoarites were not celibate as a rule but out of economic necessity, the Separatists adopted a policy of celibacy ca. 1822. The community was in debt over their land purchase and all members were needed to work in the fields and industries. Because having babies and small children reduced the number of women available to work in the fields or in Zoar's fledgling rural industries, the Zoarites became celibate, seeing in celibacy the best course for economically protecting the community. No marriages were permitted and married couples lived apart. The policy was lifted in 1830. By this time, the Separatists were financially stable and they did not need to have all of their members engaged in work outside the family unit.

Equality

Because the Zoarites believed that all men were created equal before God and reverence was for God only, they did not bow or tip their hats in respect to other people. This belief in the equality of man was linked to their practice of pacifism. To serve in the military or go to war was, for the Zoarites, to murder a fellow human being. In Germany, the Separatists had been arrested and imprisoned for their pacifism, but in America they could, and did, refuse to serve in the military on religious grounds. The belief in the equality of mankind had led the Zoarites to oppose slavery, and they supported the Union during the Civil War, by sending Zoar-made products, such as woolen blankets, to the Union army. Their pacifism led them to pay the required $200 to avoid conscription for their young male members. Despite this 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. Starting with the adoption of the Separatists' practice 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 also had the right to vote for the Society of Separatist's elected leadership. In 1876, Simon Beiter, Zoar school teacher, reported that women "generally exercise their right to vote."[53] Additionally, women were permitted to hold office, although none ever did.

[53] Hinds, *American Communities* (Revised Edition), p.98.

Women also performed many tasks that were traditionally completed by men. As Edgar Nixon has noted, "when the girls reached womanhood, there were few tasks from which they were barred because of their sex."[54] Women cared for the cattle, including all milking duties, and worked in the agricultural fields. Threshing was "another job usually done elsewhere by men but done in Zoar by women."[55] While this work was born of necessity to support a communal society, it still scandalized "the Victorian writers outside the Society."[56] 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…"[57]

Economics

The Zoarites quickly established the typical industries of most small nineteenth-century villages: mills, tin shops, wagon makers, etc. Additionally, they embarked on a variety of agricultural pursuits, including the cultivation of livestock, crops, and orchards. The growing prosperity of the community stemmed from the fortuitous routing of the Ohio & Erie Canal, along the west bank of the Tuscarawas River. In 1827, the Separatists contracted with the State of Ohio to dig the seven miles that traversed their land. The contract to build the canal enabled the Separatists to pay off the debt from their initial land purchase. The Zoarites then 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 early 1830s, Zoar was debt-free, prospering, and several new buildings and industrial enterprises were added to the village.

The Zoarites did not see a conflict between their spiritual dogma and the financial gains they earned from the outside secular world. Being an economically sound community enabled them to maintain the integrity of their life ways and religious beliefs. Economic stability also facilitated their 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 these societies found a niche product that they manufactured for outside sales and for which they became known. 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 third quarter of the nineteenth century; 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, distributed in the urban centers of Baltimore, Washington D.C. , Chicago, and New York.[58] In the mid to late nineteenth century, it was determined that a market existed for surplus harness leather. It was sold to customers in Iowa, Illinois, Michigan, and Pennsylvania.[59]

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

[54] Nixon, "The Society of Separatists of Zoar," Diss., p.79.
[55] Fernandez, *A Singular People: Images of Zoar*, p.95.
[56] Fernandez, *A Singular People: Images of Zoar*, p.94.
[57] Ibid., p.94.
[58] Nixon, "The Society of Separatists of Zoar," Diss., p.129.
[59] Ibid., 131.

for rare plants, as residents of the Lake Erie shore shipped precious houseplants to Zoar for safekeeping. 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."[60] By 1853, Zoar's nursery contained "twenty-five varieties of cherries, thirty-seven kinds of apples, and many other kinds of fruit."[61]

Relationship with Neighboring Community

With their austere simplicity the Zoarites differed visibly from their mainstream American neighbors. Their plain, nearly uniform-like clothing, for example, made them stand out from most northeast Ohioans.[62] Despite the Separatists' simplicity and different customs, the community lived harmoniously with its surrounding neighbors. As part of the Tuscarawas County system, the village school served both the Zoarite and non-member children. The county paid for the school teacher, while the Zoarites owned and operated the school building.

In 1833, the Separatists opened a general store to serve adjacent township residents. In addition to selling general farming supplies, the store sold surplus products made by the Zoarites, such as wool blankets, coverlets, and stockings, yarn, cloth, and flour. Non-member neighbors came to Zoar to buy shoes from the cobbler and following German customs, the Zoarites operated a brewery and sold their excess beer to the general public. 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."[63]

The Separatists first hired outside labor in 1832, because of a cholera outbreak. Fifty-six Separatists died from the disease, resulting in a labor shortage. After their financial status improved from the Ohio & Erie Canal profits, the Separatists were in their peak years of industrial and agricultural development. Their success in these areas made it necessary for them to hire outside labor to keep pace. The decision to do so was a contradiction with the concept of remaining separate and self-sufficient, but the barrier to hire outsiders had been broken during the cholera epidemic and the practice persisted through the remainder of the group's existence. Many of the hired laborers were from the surrounding countryside. They were paid in a combination of cash and credit at the general store.

Some utopian groups experienced hostility from their neighbors, sometimes resulting in their literally being run out of town. One such example is the Spirit Fruit Society, of northeast Ohio. Formed in 1899 as a society "dedicated to showing man how to act on the truths taught by Christ,"[64] it was started by Jacob Beilhart. 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. However, unlike the Spirit Fruit Society, the Zoarites were able to balance their unusual 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 on them fondly and possessively. The Separatists, despite their different lifestyle, were

[60] Rokicky, *Creating a Perfect World*, p.70.
[61] Nixon, "The Society of Separatists of Zoar," Diss., p.130.
[62] Meyers, "The Machine in the Garden," p.230. An 1820 letter from Joseph Bimeler to Frederick Rapp, in New Harmony, indicates that the Society of Separatists did experience some persecution or harassment early on. Bimeler did not detail the nature of the persecution, and "it does not seem to have been particularly long-lived."
[63] *The American Socialist (Devoted to the Enlargement and Perfection of Home)*, Vol. III – No.31, Oneida, NY, August 1, 1878, p.243.
[64] Rokicky, *Creating a Perfect World*, p.143-144.

accepted by mainstream America and used the system to succeed and put their own particular German stamp on life in nineteenth-century America."[65] In general, the Separatists' hardworking qualities caused outsiders to admire and respect them. "Their neighbors in the Tuscarawas valley openly marveled at the Germans' skill in cultivating the land and making prosper."[66] The Zoarite's diligence in agricultural cultivation and property management had a positive, tangible impact on the outside population. "It has been estimated that the presence of the Zoarites in the Tuscarawas valley raised general property values ten percent, simply because they were so industrious."[67]

Architecture and Landscape

In addition to their religious beliefs and social customs, the Zoarites followed European architectural traditions and landscape patterns. They brought construction techniques, such as half-timbering, to Ohio and they manufactured clay tiles for roofs. These "[t]ile roofs were common in the Separatists' German homeland and graced most of the roofs in early Zoar."[68] Maximilian, Prince of Wied, briefly visiting Zoar while traveling on the Ohio & Erie Canal, commented on the red tiles, noting "[i]n 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."[69] 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."[70]

Germanic landscape patterns were brought with the Zoarites from the Old World. These patterns include the layout of the village which consisted of agricultural functions, individual gardens, abundant fruit trees surrounding the buildings, 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 the opposite of the prevailing norm in the surrounding countryside of isolated, individual farmsteads surrounding a village or city. 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.[71]

Zoar's central 2½ acre garden was designed and planted by 1829, although at that time it was only about one acre in size.[72] Containing a variety of shrubs, flowers, and vegetables, the garden was a place of recreation and spiritual reflection for the Zoarites. A 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.

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[65] Fernandez, *A Singular People: Images of Zoar*, p.21-22.
[66] Meyers, "The Machine in the Garden," p.135.
[67] Meyers, "The Machine in the Garden," p.97.
[68] Fernandez, *A Singular People: Images of Zoar*, p.32.
[69] Thwaites, Ruben Gold, Ed. *Early Western Travels*, *Vol. 24*, (Cleveland: Arthur Clark Co., 1905), p.155.
[70] Fernandez, *A Singular People: Images of Zoar*, p.29.
[71] The trellis structure has been removed from buildings, but the flower garden tradition is still active, with sponsored garden tours held every other year.
[72] Fernandez, *A Singular People: Images of Zoar*, p.116.

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 during the 1860s-70s, ultimately becoming a popular tourist attraction in that region. 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 early in their history. In 1832, recognizing the financial potential, 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 the 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 building of a large hostelry, known as the Zoar Hotel, a structure, three stories high, containing many spacious rooms."[73] 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 to 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."[74] 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"[75] 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."[76]

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."[77]

[73] Dobbs, *Freedom's Will: The Society of the Separatists of Zoar*, p.64.
[74] Pitzer, Donald E., Ed., *America's Communal Utopias* (Chapel Hill and London: The University of North Carolina Press, 1997), p.495.
[75] 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).
[76] Thwaites, *Early Western Travels*, p.156.
[77] Fernandez, *A Singular People: Images of Zoar*, p.124.

As the nineteenth-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"[78] Travel to Zoar was facilitated by the arrival of the railroad in 1862. The Cleveland & Pittsburgh Railroad established a stop, Zoar Station, two miles southeast of the village. Located on the Separatists' lands, a general store with Zoar products was established at Zoar Station. 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 nineteenth-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 the novel conditions and have all the fun they could..."[79]

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."[80] 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."[81]

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..."[82]

Recreational activities were developed for the tourists in the late nineteenth 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.

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 3rd and 4th streets west of the Sewing House, extending to what is now Zoar Lake, a former pond. The wooded grove was encircled by apple trees and

[78] Shotwell, Walter Gaston. *Driftwood: Being Papers on Old-time American Towns and Some Old People* (London: Longmans, Green and Co. Ltd, 1927), p.2.
[79] Landis, George. *Separatists of Zoar: Annual Report of the American Historical Association* (Washington: Government Printing Office, 1899), p.186.
[80] Nixon, "The Society of Separatists of Zoar," Diss., p.207.
[81] Dobbs, *Freedom's Will: The Society of the Separatists of Zoar*, p.82.
[82] Nixon, "The Society of Separatists of Zoar," Diss., p.206-207.

pine trees along the pond. 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 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 resort hotel 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* 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."[83]

As noted, among the summer boarders were artists from Cleveland. As early as 1888, Frederick C. Gottwald, a new instructor at the Cleveland School of Art, took 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. Zoarites supported the visiting artists by allowing them to use the former Meeting House for their studio. The early nineteenth-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."[84]

Post-1898 History

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

[83] Landis, *Separatists of Zoar: Annual Report of the American Historical Association*, p.182.
[84] Christine, Geoffrey Williston. 'Zoar and the Zoarites,' *Peterson's Magazine*, Vol. XCV, No. 1, Philadelphia, January 1889, p.39.

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."[85]

Through acquisitions in the 1830s-40s, the Zoarites eventually amassed about 9,000 acres. Some of it was subsequently sold, resulting in roughly 7,300 acres remaining in 1898. 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.

After the Society disbanded, many people moved away, especially the younger members. By the mid-twentieth century, the presence of former Separatists was recorded in Zoar. "Six former Separatists were still present in Zoar in 1948, along with several descendants of Separatists, but largely, the population of Zoar Village had become more diverse with the influx of new residents over the 50 years since the dissolution of the Society of Separatists of Zoar. The effects of the dissolution on the population of Zoar included an outflow of former Separatists and an influx of new residents."[86] Later in the century Zoar's population still included some Separatist connections. In a 1980 Master's (?) thesis written by David William Meyers, it was noted that "a few of the residents of Zoar are descendants of members of the Society."[87]

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. In 1923, Zoar Lake was created by flooding a former pond near the brewery. Zoar Lake Resort was the creation of the Zoar Lake and Resort Co., which included former Separatist Levi Bimeler on its board.[88] The Zoar Lake and Resort Co. owned the lake and the former brewery building. (Zoar Brewery had ceased operation around the time of dissolution and at the turn of the century had been converted to a public library for the community.) Under the ownership of Zoar Lake and Resort Co., a tavern was installed in the former brewery, a dance pavilion was added, and the enterprise was advertised as a vacation destination. However, the concept for Zoar Lake Resort did not fully materialize as a tourist destination. The Great Depression reduced tourism and minimized the demand for further recreational activities. Additionally, the intended resort area fell within the Dover Dam flooding easement after 1935.[89]

Although Zoar continued to attract tourists, some changes did occur in the village. After 1898, the Zoar Garden, the village's focal point for decades, 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

[85] Rokicky, *Creating a Perfect* World, p.84-85.
[86] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.1.149-1.150.
[87] Meyers, "The Machine in the Garden," p.264.
[88] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.1.xii.
[89] ibid

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.

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. This dam system was in response to Ohio's devastating 1913 floods. The Army Corps' plan called for a dam on the Tuscarawas River, 3½ miles from Zoar, which would have resulted in the village being flooded. The plan further called for the relocation of the buildings to higher ground, which had happened to the buildings of Zoar Station, renamed Zoarville after relocation.

"This idea horrified the Zoar residents and made them reflect on their heritage. 'We can't move Zoar,' they said. 'Something important happened here.'"[90] The threat of removal and/or destruction led to the recognition of Zoar's historic value and ultimately historic preservation efforts. By 1929, Zoar's concerned citizens were earnestly restoring the old Zoar 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, the 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."[91]

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…*'"[92]

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

[90] Fernandez, *A Singular People: Images of Zoar*, p.16.

[91] Sarbaugh, Howard A. *A Brief History of Zoar* (Columbus: Ohio State Historical Society, 1935), booklet does not have page numbers.

[92] Sewell, Andrew R., Christine Trebellas, Anne B. Lee. *Management Summary: Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Draft], Hardlines Design Company, Columbus, Ohio, August 2012, p.58.

Historic American Building Survey (HABS), a Depression era back-to-work federal program for architects, draftsmen, and photographers.

In 1941, the Ohio State Archaeological and Historical Society acquired the Number One House, the Zoar Garden, and the Garden House, thus creating Zoar 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 History Connection, as it's now named, continues to restore and acquire buildings today. 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 History Connection 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.

In 1902, Hinds updated his 1878 *American Communities* book. Published on the heels of Zoar's dissolution, 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?"[93] Today, Zoar functions as a combined historic site and private residential village. It maintains a great deal of historic integrity. Hinds would be pleasantly surprised that his dire predictions of massive new construction and countless social miseries did not happen.

Utopian Communities in the United States

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."[94] In the early 1800s, Ohio was fertile territory for the establishment of utopian communities. After the signing of the Treaty of Greenville in 1795, opening up former Indian lands to white settlement, pioneers streamed into the territory. Gaining statehood in 1803, Ohio represented the first westward migration for people from New England, the Mid-Atlantic States, and the South. They brought their religious beliefs with them, and in some instances, relocated to Ohio with the intended purpose of creating havens where they could more fully and openly explore their spiritual beliefs. Land was inexpensive in the sparsely settled young state, making it an affordable option for buying large parcels to create new communities.

Ohio was nationally important with respect to utopian settlements. 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."[95]

[93] Hinds, *American Communities* (Revised Edition), p.123.
[94] Rokicky, *Creating a Perfect World*, p.4.
[95] Ibid., 5.

A representative sampling of the well-known or long-lived American utopias is described below:

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 Cloister (NHL, 1967), near Lancaster, Pennsylvania, is generally considered to be the first successful religious community in America.[96] 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.

Moravian Church

The Church of the United Brethren, more commonly known as the Moravian Church, originated in Bohemia in 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 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 from 1624 to 1628, the Brethren fled to Moravia, Poland, Saxony, and Prussia. As an organized group, the United Brethren were dormant for nearly one-hundred years, until 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.[97] 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.[98] In 1734, a band of Moravians left for the New World to spread the gospel to the native peoples. After a stint in Georgia, the Moravians settled in Bethlehem, Pennsylvania (NHL, 2012) 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 (Old Salem Historic District, NHL,1966; Bethabara, NHL, 1999; and Bethania Historic District, NHL, 2001), 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). In fact, 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 nineteenth-century. The Moravian Church still exists with over 900,000 members around the world and Bethlehem, Pennsylvania still serves as the American headquarters.

The Shakers

The United Society of Believers in Christ's Second Coming (The Shakers) was a religious movement that began in France in the seventeenth century, and then migrated to England in the 1700s. The English converts branched

[96] Hartzog, *The National Survey of Historic Sites and Buildings*, p.49.

[97] Davis, Chester S. *Moravians in Europe and America 1415-1865: Hidden Seed and Harvest* (Winston-Salem, North Carolina: Wachovia Historical Society, 2000), p.11.

[98] Davis, *Moravians in Europe and America*, 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."

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 that region in Ohio in 1805. 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.[99] The Union Village community spun off three other Shaker settlements in Ohio: Watervliet, near Dayton (1806); North Union, near Cleveland (1822); and Whitewater, northwest of Cincinnati (1825). 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.[100] The Ohio Shaker communities lasted for decades, with Union Village surviving the longest, 1805-1912.

Harmony Society or Harmonists

The most similar in background and economic structure to that of the Zoarites was the Harmony Society or Harmonists. Also like the Zoarites, the Harmonists 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."[101] Desiring better farmlands, the entire community of 800 moved to southern Indiana in 1815, naming that settlement Harmony also. 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 United States. 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 nineteenth-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.

Community of True Inspiration

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

[99] Rokicky, *Creating a Perfect World*, p.17.
[100] Kephart, *Extraordinary Groups*, p.208.
[101] Hartzog, *The National Survey of Historic Sites and Buildings*, p.49-50.

religious life."[102] 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."[103] 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 (NHL, 1965), were incorporated in 1859. By the early twentieth century, the self-sufficient villages grew to contain 1800 members 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.

Oneida Community

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."[104] 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 by 1880. Beginning in the 1850s, the Oneida Community (Oneida Community Mansion House, NHL, 1965) 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.[105] 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.

Bethel-Aurora Colonies

The Bethel-Aurora Colonies were established by William Keil, a German immigrant, whom Nordhoff describes as a religious fanatic.[106] In 1844, Keil took a band of Rappite dissidents from Pennsylvania to Bethel, Missouri. The commune was prosperous and within three years numbered 600. In 1856, Keil took a group to Aurora, Oregon, establishing a concurrent settlement. It too became quickly successful and well-populated. Both communities were composed 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.

Janssonists

The Janssonists represent a Swedish version of anti-Lutheran perfectionism. Fleeing a jail sentence over his radical religious views, Erik Jansson, along with 400 followers, arrived in Bishop Hill, Illinois, (NHL, 1984) in

[102] Fogarty, Robert S. *Dictionary of American Communal and Utopian History* (Westport, Connecticut: Greenwood Press, 1980), p.128.
[103] Webber, Everett. *Escape to Utopia: The Communal Movement in America* (New York: Hastings House Publishers, 1959), p.287.
[104] Kephart, *Extraordinary Groups: The Sociology of Unconventional Life-Styles*, p.95.
[105] Kephart, *Extraordinary Groups*, p.117.
[106] Nordhoff, Charles. *Communistic Societies of the United States* (New York: Harper & Brothers Publishers, 1875), p.307.

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."[107] Jansson was assassinated in May 1850, bringing his strict rule to a swift 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.

Icarians

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."[108] 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 nationalities did join Icaria, it remained a predominantly French community.

Hopedale 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."[109] 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 the 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.

Historic Context – Similarities and Differences Among Utopian Groups

"It has frequently been observed that, as a rule, the German sectarian groups—the Harmonists, Zoarites, Inspirationalists—were the most successful communitarians during the nineteenth century. They were an extremely homogeneous band, sharing a common nationality, religion, culture, social-economic class. They were much more like one another than they were like their American neighbors. There [*sic*] sense of communion or oneness was undoubtedly enhanced by their emigration to the United States."[110] All three of the Harmonists' village sites are designated as National Historic Landmarks, as is the Inspirationists' second

[107] Hinds, *American Communities* (Revised Edition), p.308-309.
[108] Ibid., 331.
[109] Hinds, *American Communities* (Revised Edition), p.217.
[110] Meyers, "The Machine in the Garden," p.221.

settlement in Amana, Iowa. Examining the similarities and differences between these three utopian groups, Zoar is shown to be equal and similar to the others, and through their much stronger overall democratic societal development and, even more specific, the equality of women within their society, Zoar stands out from the others and broadens the understanding of all of these nineteenth-century Utopian groups.

Nineteenth-Century Travel Writing and Recognition

It is reflective of Zoar's national prominence, during the 1800s, that the community was often visited, by travel writers and future communalists. 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, communication, and membership between utopian groups is abundant. 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."[111] By 1760, European and American travel writers were visiting and writing about utopian settlements. Accounts of America's communal societies were published in the U.S. and abroad.

In America, most writers focused on the Shakers, the Harmonists, and the early Owenites, but articles about Zoar joined the others by the 1830s. For example, in October 1837, an English publication, *The Penny Magazine*, published a short article about Zoar. 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."[112] In 1833, the Separatists built a sizeable hotel within their village, catering to outside visitors. They were prosperous, their manufactured goods were being shipped by canal to large cites in other states, and the village was growing physically with new construction. In short, by the 1830s, Zoar had proven itself and national recognition of it had risen, matching that of the older, more well-known utopias. National publications were beginning to take notice of Zoar, recognizing that it was an equally interesting communal society with its own story to tell.

In the summer of 1828, Robert Owen visited Zoar. Owen, the Scottish proponent of secular communal living, traveled to utopian sites, while working to establish his own. He arrived in the United States in 1824, purchasing the Rappite settlement in Harmony, Indiana the following year. In the early 1840s, Owen "included descriptions of the Shakers, Rappites, and Zoarites in his *Home Colonies* (2nd ed., 1841)."[113] Unlike the general interest magazine articles about utopias, Robert Owen was a famous utopian, and his publications were aimed at an audience that was interested in communal living in a much deeper manner. The inclusion of Zoar in his publication speaks to the Separatists significance among people who promoted communal living as a better life.

The same was true of the Oneida Perfectionists in New York, who published a widely distributed journal, called the *American Socialist*, including an 1878 descriptive article about Zoar. In the 1902 book *American Communities*, the author poses a series of questions to an Oneida member, regarding life at the community. One

[111] Pitzer, *America's Communal Utopias*, p.495.
[112] 'The Colony of Zoar', *The Penny Magazine of the Society for the Diffusion of Useful Knowledge*, Charles Knight & Co., London, October 28, 1837, p.411-412. Penny Magazine was published weekly on Saturdays.
[113] Bestor, Arthur Eugene. *Backwoods Utopias: The Sectarian and Owenite Phases of Communitarian Socialism in America: 1663-1829* (Philadelphia: University of Pennsylvania Press, 1950), p.48.

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 member's answer indicated not only an awareness of other societies, but an assessment of which ones were important and successful. "Many Communities in this country have had a short-lived existence, but not all. The Ephratans, the 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."[114] Noting the commonality of religion, the response of the Oneida interviewee acknowledged Zoar as being one of the nationally significant utopian communities in the United States.

One example of a fellow communalist who had studied the Zoarites for inspiration was Sidney Rigdon. The early rapid growth of Mormonism in Ohio was greatly facilitated by Rigdon, an influential regional preacher. 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."[115]

Society of Separatists—Relationship and Comparison with Harmonists and Inspirationists

Utopian scholars, including those who were visiting and writing about communal societies during their existence and current historians, repeatedly come to the same conclusion—that aside from the Shakers, it was the German utopians that were the most successful. There were numerous German utopian settlements of varying size and longevity during the nineteenth century. The three most significant among these groups were the Zoar Separatists, the Harmonists/Rappites, and the Amana Inspirationists. The Zoarites 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. Indeed, some Separatists had relatives or friends from Germany that were members of the Harmony Society.

When the Zoarites/Separatists 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 an Ohio tract of 5,500 acres land to Joseph Bimeler(?), which would become the community of Zoar. Haga, a wealthy Philadelphian, visited Ohio in June 1803 to examine his three 4,000-acre tracts in Tuscarawas County, some of the discontiguous acreage being from an 1800 military grant. The Zoarites bought the land sight unseen, but being located south of Canton, the acreage also 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."[116]

[114] Hinds, *American Communities* (Revised Edition), p.187.
[115] Firmage, Edwin Brown & Richard Collin Mangrum. *Zion in the Courts: A Legal History of the Church of Jesus Christ of Latter Day Saints, 1830-1900* (Champaign, IL: University of Illinois Press, 2001), p. xxv.
[116] Hinds, *American Communities* (Revised Edition), p.92.

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."[117] Despite the early assistance from the Rappites and a brief regret, on the part of Father George 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 nineteenth century. The Rappites 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."[118]

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. However, after their relocation to the Amana Colonies in Iowa, mutual correspondence continued between the communities, and the Inspirationists continued to seek the Zoarites' advice. In 1881, they inquired whether the Separatists had to pay taxes on beer brewed and consumed within Zoar.

Although the Separatists had a relationship with its fellow German communalists, there are some contrasts between the three groups, which enhance the broader understanding of nineteenth-century utopian societies. 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 same was true of the Separatist and Inspirationists relationship. A closer look at the themes of their daily lives and beliefs reveals not only their commonality, but their contrasts, both of which tell a fuller picture.

Religion/Celibacy/Communism

Many Christian utopian groups adopted celibacy and communal living as part of their religious doctrine. For example, the Shakers, arguably the most well-known of all utopians, were both celibate and communal. The Shakers, active recruiters and travelers, readily accepted those who declared a belief in their religious and

[117] Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.2.
[118] Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.7.

communal life. Another example, the Oneida Perfectionists were communal, but decidedly un-celibate, incorporating complex marriages into their religious beliefs.

Despite the friendly relationship between the Separatists and the Inspirationists, 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.'"[119] As such, the people of Zoar were not as intertwined with the people of Ebenezer/Amana as they were with the Rappites. The Community of True Inspiration was also communal based, largely inspired by the model their leader, Christian Metz, witnessed at Zoar.

For the Harmony Society, like others, celibacy and shared property allowed the group to live what they believed was a spiritual life. The Harmonists were always communal, and they adopted celibacy three years after their arrival in the United States. They embraced celibacy when a "deep religions [*sic*] fervor pervaded the society; and a remarkable result of this 'revival of religion' was the determination of most of the members to conform themselves…"[120] Conversely, the Zoarites had only mandated celibacy for a few years when the community was struggling financially. The Inspirationists were more similar to the Zoarites in their view of celibacy, in that it was a better spiritual path, but that marriage and childrearing were necessary for continuing their community. Marriage was permitted for the Inspirationists, although it was restrictive, and the couple underwent a spiritual reduction within the church hierarchy upon marriage and at the birth of each child.[121]

In 1819, the Separatists adopted communal living as a means of financial survival. Three years later, in 1822, when the Separatists were still struggling economically, they made the decision, as a group, to adopt celibacy. This was done only when it became apparent that too many small children in their midst was reducing the community's labor pool. Women were needed for their work contributions and children were a distraction. For the Zoarites, celibacy only lasted about eight years, abandoning the concept when it was no longer needed for economic purposes.

The Zoarites believed in moral living and an individual relationship with God, eschewing Lutheran doctrine, with its hierarchical clergy. However, the expression of their spiritual beliefs evolved over time. Once part of the mysticism movement, they eventually stopped subscribing to visions or trances as part of their faith. And, communism, which was a fiscal decision, later came to be part of their belief system, stating that communal living expressed an earthly version of what heavenly life would be like. The evolution of the Zoarites' faith system provides an additional understanding of the ways in which communal societies were able to maintain their religious freedom different from the outside world and expand their own religious world view, while living as one unified group with a singular spiritual belief.

Democracy and Equality

Perhaps one of the biggest differences between Zoar and other communes was its application of democracy and equality. "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."[122] 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's democracy also included equality for women, who were fully voting participants of the Society. While

[119] Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.8.
[120] Nordhoff, Charles. *Communistic Societies of the United States*, p.72.
[121] Nixon, "The Society of Separatists of Zoar," Diss. p.152.
[122] Hinds, *American Communities* (Revised Edition), p.118-119.

this equal treatment did not impact women outside Zoar, it represents something outside the norm of American society during the era. In the Inspirationists' community, only women who were over thirty and without a male representative could vote on communal matters.

In Zoar, democracy and equality extended to the level of discipline that the community had over members. There was minimal discipline, as the Zoar Trustees mostly chose to appeal to a member's conscience for minor infractions and expelling them for the rare major infraction. The Zoarites had an expectation that all members would attend the one weekly worship service and contribute to the work of the village. They did not employ the same control mechanisms as was used in other utopias. For example, "The Shakers were honor bound to voluntarily report their own transgressions, but in some villages they were also subject to being watched by the Elders from towers,"[123] and the Oneida Perfectionists mandated public confessions.

In the Harmony Society, Father Rapp had more of an authoritarian role, than in Zoar. "The atmosphere in Zoar lacked the paranoia which must have pervaded New Harmony, giving rise to the rumor that George Rapp had a network of tunnels running beneath the society's property to enable him to spy on the activities of his followers."[124] In Zoar, "the Separatists received guidance from the Society, but they were still allowed to exercise some discretion in conducting their own affairs."[125]

Although the Zoarites lived communally, sharing ownership of all property and profits, they maintained a basic level of familial autonomy in contrast to other utopias. During the celibacy years, 1822-1830, the Zoarites lived in groups, unconnected by family lines. After 1830, they returned to living with their families. For about a decade afterward, children between the ages of three and fourteen were sent to a nursery and lived in dormitories. This system was employed to allow for the mothers to remain in the community workforce. When one of Zoar's trustees refused to send his children to the nursery this practice was no longer compulsory. Provisions, such as bread, butter, milk, and meat, were allotted to each family, but there was no central kitchen and dining hall in Zoar, making individuals or families responsible for their own meals. Families could also grow their own vegetables and raise chickens, thereby supplementing what was provided by the community.

Individuals and families also had the time and freedom to have a hobby, such as Peter Bimeler's construction of a piano, or pursue recreational pastimes. In the *Zoar Story*, Hilda Morhart details that the Separatists enjoyed fishing, ice skating, sleigh riding, and row boating. Conversely, the Shakers heavily programmed the lives of its members, and the Oneidas were required to take evening meals together and engage in public criticisms. The Inspirationists also had a fairly regimented life. Families could live together, but meals were shared by about 35 people in small kitchen houses. There were two meetings on Sundays, as opposed to Zoar's one, plus a meeting every evening.

The Zoarites had equality not only in day-to-day life, but in spiritual matters as well. As noted above, there was no religious hierarchy for the Separatists. This was not so at other utopias. In Oneida, John Noyes, the founder crafted a hierarchy with himself at the top. With the Inspirationists, church seating was arranged according to the members' degree of piety, where seating position was a key tool for controlling social, civic, and spiritual order. "Spiritual differentiation was not as well institutionalized in the community of Zoar."[126]

The Society of Separatists reflect a democratic world view that encompassed their religious expression, communal living, women's equality, and daily life. Their story of democracy rises to the top of the discussion, when compared to other utopias, illustrating a national example of communal democracy that did not occur

[123] Meyers, "The Machine in the Garden," p.234.
[124] Ibid.
[125] Ibid., 244.
[126] Meyers, "The Machine in the Garden," p.236.

elsewhere. This component of the Zoarite's cultural life ways has national significance and is a part of the history of nineteenth-century utopias that only Zoar can tell.

Landscape and the Built Environment

The Zoarites, like the Moravians before them and the Bethel-Aurora Colonies after them, brought the traditional Medieval European agricultural landscape pattern with them. The open field configuration surrounding central residences and farm buildings was common among the Germanic utopians, including the Harmonists and Inspirationists.

The preponderance of fruit trees was common among utopian settlements, including the Mormons, the Aurora Colony, the Moravians, and the Harmonists. Zoar was no exception and visitors routinely mentioned the number of apple trees within the village and how buildings were often obscured by them. 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."[127] Zoar had so many apple trees that by the 1870s writers commonly referred to it as the 'little city hidden in an apple-orchard.'

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 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."[128] 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."[129]

While Zoar's agricultural landscape and designed public garden places the community within the same national context as the other utopias, the development of the village imparts a new story with respect to the Society's world view as expressed through its built environment. "Except for the multiple family dwellings, the architecture of Zoar does not stand as a physical manifestation of the religious doctrines of the Zoarites in the way or to the same extent that the buildings of the Shakers, the Perfectionists, and the Harmonists do."[130]

"Unlike the Harmonists, Shakers, or Perfectionists, the Zoarites did not make use of large communal dwelling and dining halls. Instead, they occupied a middle ground between familialism and communalism."[131] The lack of these types of typical communal buildings in Zoar becomes a statement about the variety of building forms that could be found in a utopian community and that the buildings physically evoke the life ways of the group.

Frederick Rapp, Father Rapp's son, designed the Harmonists' consecutive village sites. Serving as the society's architect, he organized the villages symmetrically and designed the houses. Not only were the Harmonists' villages highly organized, but temporary buildings were constructed on the fringes of each new settlement in order to construct Rapp's predetermined plan. George Rapp's house at Economy was intentionally built to be larger and more elegantly appointed than other Rappite houses. Dubbed the Great House, it was intended to

[127] Hinds, *American Communities* (Revised Edition), p.94.
[128] Sarbaugh, *A Brief History of Zoar*, booklet does not have page numbers.
[129] Reps, John W. *The Making of Urban America: A History of City Planning in the United States* (Princeton, New Jersey: Princeton University Press, 1965), p.456.
[130] Meyers, "The Machine in the Garden," p.167.
[131] Meyers, "The Machine in the Garden," p.227.

impress visitors and represent the greater spiritual status of Father Rapp, the society's patriarch. "Supposedly, the closer a person lived to the 'Great House,' the higher his status in the community."[132]

The Shakers also expressed their spiritual and social structure through the arrangement of buildings. At Shaker sites, the founding members, designated the Church Family, lived in the primary buildings. As the community grew, new groupings would be built, but the village's leadership always remained in the center. The Shaker's built environment reflected its spiritually layered world view.

Admittedly, Joseph Bimeler, the Zoarites' leader lived in the largest, most architecturally distinctive house in the village. However, the house was not built for him, it was built as a retirement facility for elderly Zoarites, who ultimately decided to remain in their homes. Subsequently, Number One House was offered to Bimeler in recognition of his exceptional service to the Separatists. Though Bimeler was considered the patriarch of the Separatists, through their constitution, he technically could have been voted out of his position. Furthermore, the house was available to the subsequent leaders of Zoar, although none moved in.

As mentioned earlier, Zoar was not planned. Begun along modern day Fourth Street, the village spread a little north, but mostly south of the initial settlement. The central Biblical Garden is a designed landscape feature, and its construction may have been intended all along, but the village grew organically. "The houses in Zoar were placed more or less at random. A member's status could not be deduced on the basis of the house he occupied…The lack of a planned community in the manner of the Harmonists may have reflected not only their egalitarianism, but their disconcern for worldly matters."[133]

The sense of fairness and democracy that the Separatists endeavored to live by is expressed through their modest houses and their modest village. The Society of Separatists desired to live a simple, sincere, pious life, and the simplicity of their village illustrates this concept. The built environment of Zoar is nationally significant, and it reveals a different approach to religious communal living that accommodated democracy.

National Historic Significance – Zoar Historic District

The Society of Separatists of Zoar falls into the European, specifically German, subset of nineteenth-century communes. The Zoar Historic District represents one of the three most successful, influential nineteenth-century utopian communities. Aside from Zoar, the Harmonists (Rappites) and the Inspirationists (the Amana Colonies) are the two Germanic utopias, which are consistently acknowledged as the most prosperous, long-lived, and prominent. While the three groups tell a similar story, the Zoarites' differences highlight a multi-faceted understanding of utopian history in America. Evaluating the community through commonalities and contrasts, it is evident that Zoar both compliments and illustrates a different component of utopian history in the United States. The nationally significant Zoar Historic District meets NHL Criteria 1 and 5, representing diversity of culture and life ways between the prominent utopian groups.

Criterion 1

The Zoar Historic District meets Criterion 1 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

[132] Meyers, "The Machine in the Garden," p.143.
[133] Meyers, "The Machine in the Garden," p.144.

Europe, especially among the students of history and Sociology…"[134] 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, it is unmistakable that Zoar was influential among the nineteenth-century communal societies and has a place alongside the other NHL listed utopian sites.

The Society of Separatists of Zoar was known among the various nineteenth-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.[135]

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 publication of the books, many people wrote to Zoar petitioning for membership, expressing interest in Zoar's system of communism. This attention coming from all over the U.S. shows contemporary recognition and helps make the case that Zoar was equally nationally significant among its peer communal groups.

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 seeking refuge. Lastly are several letters from Shakers or former Shakers, who knew communal life, but wanted a change."[136]

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….'"[137]

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.

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[134] Randall, *History of the Zoar Society from Its Commencement to Its Conclusion: A Sociological Study in Communism*, Preface note.

[135] Nixon, "The Society of Separatists of Zoar," Diss., p.117.

[136] Fernandez, Kathleen M. *Unwanted Publicity: Zoar's Reaction to Nordhoff's Book*, October 2, 2004. Paper for Communal Studies Conference, Hancock Shaker Village, Massachusetts, p.2.

[137] Ibid., 3.

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).[138] "Zoar did accept some individuals who had joined other communal societies, including the Shakers."[139] 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.[140]

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.[141] The Separatists had the amount of people in the community that they felt was necessary to operate it. "Even those with German backgrounds who might have been accepted in earlier times were rejected. In his study of Zoar's applicants for membership, Edgar Nixon theorizes that by the 1870s, Zoar's population had become constant, and new members were a destabilizing force, one that would have to work hard to learn the concept of community."[142]

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."[143] 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. 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."[144]

In his 1933 Zoar dissertation, Edgar Nixon details the impression that the Separatists made on a German Methodist preacher, Emil Baur, located 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 near Lake Huron, called Ora Labora. It was during his time in Canal Dover that Baur planned for the Michigan colony. 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

[138] Ibid, 4.
[139] Rokicky, *Creating a Perfect World*, p.67.
[140] Hinds, *American Communities* (Revised Edition), p.96.
[141] Ibid.
[142] Fernandez, *Unwanted Publicity*, p.5.
[143] Jonathan G. Andelson, "The Amana Colonies" in *America's Communal Utopias,* ed. Donald E. Pitzer, p.188.
[144] Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.8.

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."[145] 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, Owen founded a planned community, near Sinaloa on Topolobampo Bay, 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."[146] 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."[147]

One way in which the Zoarites were very influential was their struggles within the American 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 situation 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 for compensation of his labor, 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."[148]

Zoar's U.S. Supreme Court case was heard in December 1852, and the majority opinion was written in 1853. Part of Goesele's suit was directed against Joseph Bimeler, claiming that he lived in luxury, while community members barely survived. Goesele and six other former Zoar members, who had joined the suit, wanted financial restitution for their contributions to Zoar's success. "In an 1853 decision, the Supreme Court disagreed, ruling that because the society's members had agreed to hold all property in common, former members had no claim to it."[149] The lawsuit against Zoar was the first such case against a communal society to

[145] Nixon, "The Society of Separatists of Zoar," Diss., p.162.

[146] Fogarty, Robert S. *All Things New: American Communes and Utopian Movements, 1860-1914* (Chicago: University of Chicago Press, 1990), p.124.

[147] Fogarty, Robert S. *All Things New: American Communes and Utopian Movements,* p.126.

[148] Fernandez, Kathleen M. 'The Society of Separatists of Zoar vs…': Zoar and the Court,' *Communal Societies,* Vol. 26, No. 1, 2006, p.106.

[149] Sreenivasan, Jyotsna. *Utopias in American History* (Santa Barbara, CA: ABC-CLIO, Inc., 2008), p.389.

reach the U.S. Supreme Court. When the Separatists won, a legal precedent was set for other communal groups nationwide, where their way of life and governing articles would be upheld in a court of law. After the court battle, "[T]he members and Trustees could return to the business of being a communal society in the midst of a capitalist world, with the secure knowledge that their rights, different though they might be from their fellow citizens, were protected by the highest courts in the land…"[150]

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."[151] 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.

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."[152]

In 1947, author Catherine Dobbs criticized the communism of Zoar, but with the bias of a post-World War II 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 communities, based the establishment of its Society on communism of property and freedom of religion."[153]

By the mid-nineteenth 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…"[154] 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."[155] These statements imply, if not lend

[150] Fernandez, 'The Society of Separatists of Zoar vs…': Zoar and the Court,' p.112.
[151] Fernandez, *Communal Communications: Zoar's Letters to Harmony and Amana*, p.4.
[152] Ibid.
[153] Dobbs, *Freedom's Will: The Society of the Separatists of Zoar*, p.95.
[154] Webber, *Escape to Utopia: The Communal Movement in America*, p.190.
[155] Fogarty, *Dictionary of American Communal and Utopian History*, p.178.

credibility to, the idea that Zoar was influential among the various communal societies and was on equal footing with them.[156]

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."[157]

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 Oschwald, the colony declined upon his death in 1873 and by the end of the decade had lost is 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 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."[158]

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."[159]

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 nineteenth 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."[160]

Criterion 5

The Zoar Historic District meets Criterion 5 as a property that, "collectively compose an entity of exceptional historical or artistic significance, or outstandingly commemorate or illustrate a way of life or culture." Zoar's

[156] 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.

[157] Webber, *Escape to Utopia: The Communal Movement in America*, p.278.

[158] Fogarty, *All Things New: American Communes and Utopian Movements, 1860-1914*, p.38.

[159] Holloway, Mark. *Heavens on Earth: Utopian Communities in America 1680-1880* (London: Turnstile Press, 1951), p.159.

[160] Ahlstrom, Sydney E. *A Religious History of the American People* (New Haven, Conn.: Yale University Press, 2004), p.496.

significance under Criterion 5 includes the landscape and setting, as well as the intact nineteenth century buildings, many of which reflect medieval building traditions brought over by its German American settlers. Combined with nineteenth century American building traditions, the citizens of Zoar created a rich panoply of architecture and landscape with a high degree of integrity.

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 major period of German settlement in the eighteenth century, 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 commonly as "Pennsylvanian German" for the high concentration of settlers in that colony, the period is defined as roughly 1680 to 1780, extending from Pennsylvania as far west as Wisconsin and as far south as North Carolina.[161] Individual sites, such as the Schaeffer House (NHL, 2011), the Henry Antes House (NHL, 1992), the Rittenhouse Homestead in the Rittenhouse Historic District (NHL, 1972), and the Historic Moravian Bethlehem Historic District (NHL, 2012) reflect those traditions in Pennsylvania.[162]

Among the defined Germanic characteristics are steep-pitched roofs often with two-story attics, limited fenestration, massive internal fireplaces, paling insulation, tile roofs, vaulted cellars, and half-timbering. All of these Germanic architectural features can be found in Zoar, plus hewn log construction, cupolas, and brick and/or stone nogging.[163] 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 Zoarites and the quaintness that outside visitors marveled over during the nineteenth 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."[164]

The distinctive red tile roofs are considered one of the defining characteristics of central European architecture 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

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[161] Harris, Cyril M. *American Architecture: An Illustrated Encyclopedia* (New York & London: W.W. Norton & Company, 1998), p.152.

[162] Noble, Tim. *Schaeffer House*, 2010. 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.

[163] Whiffen, Marcus and Frederick Koeper. *American Architecture, Volume 1: 1607-1860* (Cambridge, Massachusetts: The MIT Press, 1981). Whiffen notes "the Germans…were another people who had built with hewn logs in their homeland and continued to do so in America," p.24. Hewn logs were often later covered with clapboard or were left exposed, but with clapboard additions later added.

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

settlement of Bethlehem, Pennsylvania have tile roofs, including the Waterworks Building (1762) (individual NHL, 1981), 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."[165] Other eighteenth century Germanic houses containing the "culturally distinctive Stroh Lehm paling insulation" include the 1740 Hager House in Hagerstown, Maryland.[166]

The Zoarites made use of the same late medieval construction technique,[167] 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.

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.[168] 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).

The Tin Shop's half-timbering, with brick nogging, reflects a "medieval system of timber-framing" called fachwerk by the German immigrants.[169] Throughout Zoar, fachwerk construction can still be seen in the Blacksmith Shop, Cider Mill, and the Zoar Store. "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."[170] 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.

A building tradition integral to the significance of eighteenth-century examples in Pennsylvania and Maryland is the floor plan reflecting distinct arrangements for domestic economy, such as the *flurkuchenhaus*. While the floors plans in Zoar houses generally do not reflect those traditions, one exception is the vaulted stone cellars that have been identified. These ample cellars can be found in standard floor plans, as well as the German bank

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[165] Noble, Timothy M. *Antes, Henry, House*, 1992, p.7-4.

[166] Noble, *Schaeffer House*, p.16.

[167] 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."

[168] Hurdis, Jr., Frank D. *New Harmony NHL District Boundary Increase*, 2006, p.5.

[169] 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.

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

house type where a storage room is built into a hillside. Cellars provided storage space that remained temperate year-round. Notable 18th century examples of vaulted cellars are found in Germanic houses. The Hans Herr House, built 1719, has a vaulted cellar. The ca. 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."[171] 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.

At least eighteen buildings in Zoar have vaulted stone cellars. 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 cellar foundation is intact. Number 1 House has a large, vaulted cellar with a brick paved floor. The vaulted stone cellar feature is found in Wurttemberg, the region of Germany that the Zoarites fled. In the 17th century town museum of Rottenacker, a city in the Wurttemberg state of present day Germany, a vaulted cellar with brick paved floor illustrates the direct influence that homeland architecture had on Zoar buildings.

Another important reflection of European traditions imported by early settlers of Zoar is House Number One, built in 1835 and which became the home of the founder of the community, Joseph Bimeler. This house, with features such as the pavilion roof, central portico, stone quoins and window trim contrasting with brick walls, reflects eighteenth century Renaissance architecture. Commonly associated with English Georgian in this country, it is not necessarily specifically English in derivation. House Number One can be interpreted as another example of the persistence of eighteenth-century architectural traditions in Zoar, and especially significant since it was Joseph Bimeler's own house. The Meeting House, designed by Joseph Bimeler in 1853, is another example of this European Renaissance architectural influence.

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 European Middle Ages. "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'"[172] 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 nineteenth 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,

[171] Noble, *Schaeffer House*, p.15.
[172] Brown, Claudia and John Clauser. *Bethania Historic District*, 2001, p.44.

North Carolina. In Zoar, the large-scale cow barn 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.[173]

In addition to utilizing a European derived agricultural landscape, the Zoarites also created a designed landscape within the village. As noted earlier, 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.[174] The Harmonist labyrinths, composed of flowering shrubs, vines, and trees, with a small shrine in the 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.

Analysis: NR/NHL Listed Utopias

Zoar Historic District

When analyzing the other NHL designated utopian communities and National Register listed sites, it becomes apparent that the Zoar Historic District has an important place in the national context of nineteenth-century utopias. Zoar completes the story of the communal society movement of nineteenth-century America. Zoar's historic development falls within the broad pattern of nineteenth-century social and humanitarian movements. It reflects traditional Germanic architectural features and medieval agricultural landscape patterns.

Zoar is extremely comparable to other nationally significant Utopias with respect to historic integrity. In some cases, its overall historic integrity is greater than that of other recognized 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."[175]

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.

Shaker Villages

Nineteen Shaker villages were established in the United States. Shaker sites designated as NHLs include Canterbury Shaker Village, NH (NHL, 1993), Hancock Shaker Village, MA (NHL, 1968), Shakertown at Pleasant Hill Historic District, KY (NHL, 1971), Mount Lebanon Shaker Society, NY (NHL, 1965),

[173] 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.

[174] Karl Arndt, "George Rapp's Harmony Society" in *America's Communal Utopias*, ed. Donald E. Pitzer, p.72.

[175] Sewell, *Baseline Planning Assessments for Zoar Levee & Diversion Dam, Dam Safety Modification Study, Historic Property Baseline Study*, [Revised Draft], p.1.166.

Sabbathday Lake Shaker Village, ME (NHL, 1974). 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 was designated an NHL as the "most intact and authentic of the surviving Shaker villages," and "a unique vantage point into two hundred years of American building technology."[176] At the time of its designation 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 had already been established as a museum in 1960 when it was later designated as an NHL. 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 its meetinghouse was relocated to Hancock Village from another Shaker community in Massachusetts. Shakertown in Pleasant Hill 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 Shaker Village served as the Shaker headquarters and contained multiple family sections on 300 acres. At the time of its designation, 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 buildings had been demolished. The Zoar Historic District incorporates several acres of village lands, its historic setting, and a majority of its buildings have been restored. Zoar is quite intact and architecturally conveys building technology of German persuasion.

Harmony Society Communities

All three of the Harmony Society communities have been designated as NHLs. Harmony Historic District, PA was the group's first settlement and includes all the remaining original buildings. In addition to those ten buildings, the Harmonist cemetery was also within the district boundaries. The Harmonist's next home, New Harmony Historic District, IN was nominated for its significance as a utopian society associated with the Harmonists, as well as for its later association with socialist Robert Owen. (A more recent National Register 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 nineteenth century architecture. This results in more typical Midwestern commercial blocks interspersed with the historic Harmonist buildings. Old Economy, PA, the third and final community of the Harmonists, includes 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."[177] 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

[176] Mausolf, Lisa. *Canterbury Shaker Village*, 1992, p. 21.
[177] Karl Arndt, "George Rapp's Harmony Society" in *America's Communal Utopias*, ed. Donald E. Pitzer, p.73.

reduction of lot sizes; and the village has lost its sense of historic setting due to twentieth century development around it.

Bishop Hill Colony

The Bishop Hill Colony, IL was designated for its architecture, its manifestation of the nineteenth century utopian movement, and its 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 twentieth century development and the agrarian landscape is intact. In much the same way as Zoar, the ethnic architecture of Bishop Hill Colony visually stands out from the more prevalent styles of neighboring communities. The NHL also derives much of its national significance in ethnic heritage, as the most important site of Swedish immigration in the United States. Although it was on a smaller scale and likely less organized than Bishop Hill, Zoar 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 community, with its comfortable German language and customs, was a gentle transition into life in America."[178]

Amana Colonies

The Amana Colonies include the original 26,000 acres associated with the society, plus their seven villages. The nomination notes that the villages suffered from unsympathetic mid-twentieth century development, insensitive additions to older structures, and instances of modern siding added to individual buildings. While the Amana Colonies are one of the longest-lived and more important communal groups, historic integrity and future alterations seem 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.

Oneida Community

The large Oneida Community Mansion House in New York 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 it was designated. While the history of the Oneidans is nationally 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.

Moravian Settlements

The earliest Moravian associated settlements are designated as National Historic Landmarks. The Historic Moravian Bethlehem Historic District, PA 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 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."[179] 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.

[178] Fernandez, *A Singular People: Images of Zoar*, p.110.
[179] Noble, Tim. *Historic Moravian Bethlehem Historic District*, 2012, p.16.

Acquiring nearly 100,000 acres in 1752, the Moravians embarked upon a string of colonies in North Carolina. Established in 1753, Bethabara, NC (NHL, 1999) was the first settled. Only three of its original Moravian buildings are extant, plus two graveyards, making this NHL predominately an archaeological site with 39 contributing sites. Comprising 73 acres, today Bethabara is a historic park with walking trails and interpretive signage within in a wooded setting. The Old Salem Historic District, NC, represents another nationally significant Moravian site (NHL, 1966). The Bethania Historic District, NC (NHL, 2001) includes 500 acres and 34 contributing resources. The nomination recognizes the national significance of 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 worldwide research implications. Work at 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."[180] 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 18th century America, but continued with nineteenth century westward expansion through groups like the Zoarites. This attribute of Zoar's landscape development is evidence for national significance.

Bethel-Aurora Colonies

The sites associated with the communal Bethel-Aurora Colonies were listed in the National Register in 1970 and 1973 respectively. The Bethel Colony, MO 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."[181] The Aurora Colony Historic District, OR 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 twentieth 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."[182]

Summary

Zoar is a nationally significant example 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.[183]

[180] Brown, *Bethania Historic District*, p.55.

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

[182] Ibid., p.2.97.

[183] 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.

As detailed previously, the village that the Society of Separatists constructed at Zoar exhibits a comparative level of national significance in relation to the other German utopias. The rise and fall of the Separatists, in association with their original and only village site, imparts information that cannot be learned from the other groups. Zoar's subthemes, such as religion, democracy, and the built environment, chronicle a historic narrative that differs from the other nineteenth century utopian groups. Zoar articulates another account of utopian life in the United States and provides a deeper understanding of communal societies, within the context of American history.

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 nineteenth century, as if time stood still… the simple beauty of old Zoar is ageless…."[184]

Due to its high level of integrity, the village continues to provide a glimpse into a fascinating, unique sliver of rural life in nineteenth 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 nineteenth century did. Cornell scholar John Reps, for many years this country's leading authority on the history and planning of cities and towns in America, 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."[185] 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 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."[186]

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…"[187] One-hundred and thirty years later, Zoar is still a place that no one should fail to visit. The historic 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 singular location and setting.

[184] Dobbs, *Freedom's Will: The Society of the Separatists of Zoar*, p.92.
[185] Reps, *The Making of Urban America: A History of City Planning in the United States*, p.456.
[186] Robison, Elwin C. 'Heavenly Aspirations and Earthly Realities: Four Northeast Ohio Religious Utopias,' *Timeline*, Ohio Historical Society, Volume 17, Number 6, Nov-Dec. 2000, p. 19.
[187] Nixon, "The Society of Separatists of Zoar," Diss., p.206-207.

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Interviews and Correspondence

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.
_X_ Previously Listed in the National Register. NR#69000150, Listed 06/23/1969
__ Previously Determined Eligible by the National Register.
__ Designated a National Historic Landmark.
_X_ Recorded by Historic American Buildings Survey: #
__ Recorded by Historic American Engineering Record: #

Primary Location of Additional Data:

_X_ State Historic Preservation Office
_X_ Other State Agency (Ohio Historical Society)
__ Federal Agency
__ Local Government
__ University
_X_ Other (Specify Repository): Zoar Community Association

10. GEOGRAPHICAL DATA

Acreage of Property: 208

UTM References:	**Zone**	**Easting**	**Northing**
A	17	463532	4496235
B	17	464725	4496235
C	17	464725	4494972
D	17	463532	4494972

Verbal Boundary Description: 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 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: The proposed boundaries for the Zoar Historic District include the historic center of the village and a few associated outlying properties that historically have been part of the community of Zoar and which maintain historic integrity. The outlying areas include the Zoar cemetery, along with its original access road, the Shepherd's house, and the Canal Inn, connected to the core district by a historic bridge over the river and former canal bed. Encompassed within the boundary are numerous resources that reflect the historic

significance of the nominated property, and which maintain integrity to the period of significance. There are minimal noncontributing resources (most being small-scale outbuildings) within the boundary.

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NATIONAL HISTORIC LANDMARKS PROGRAM

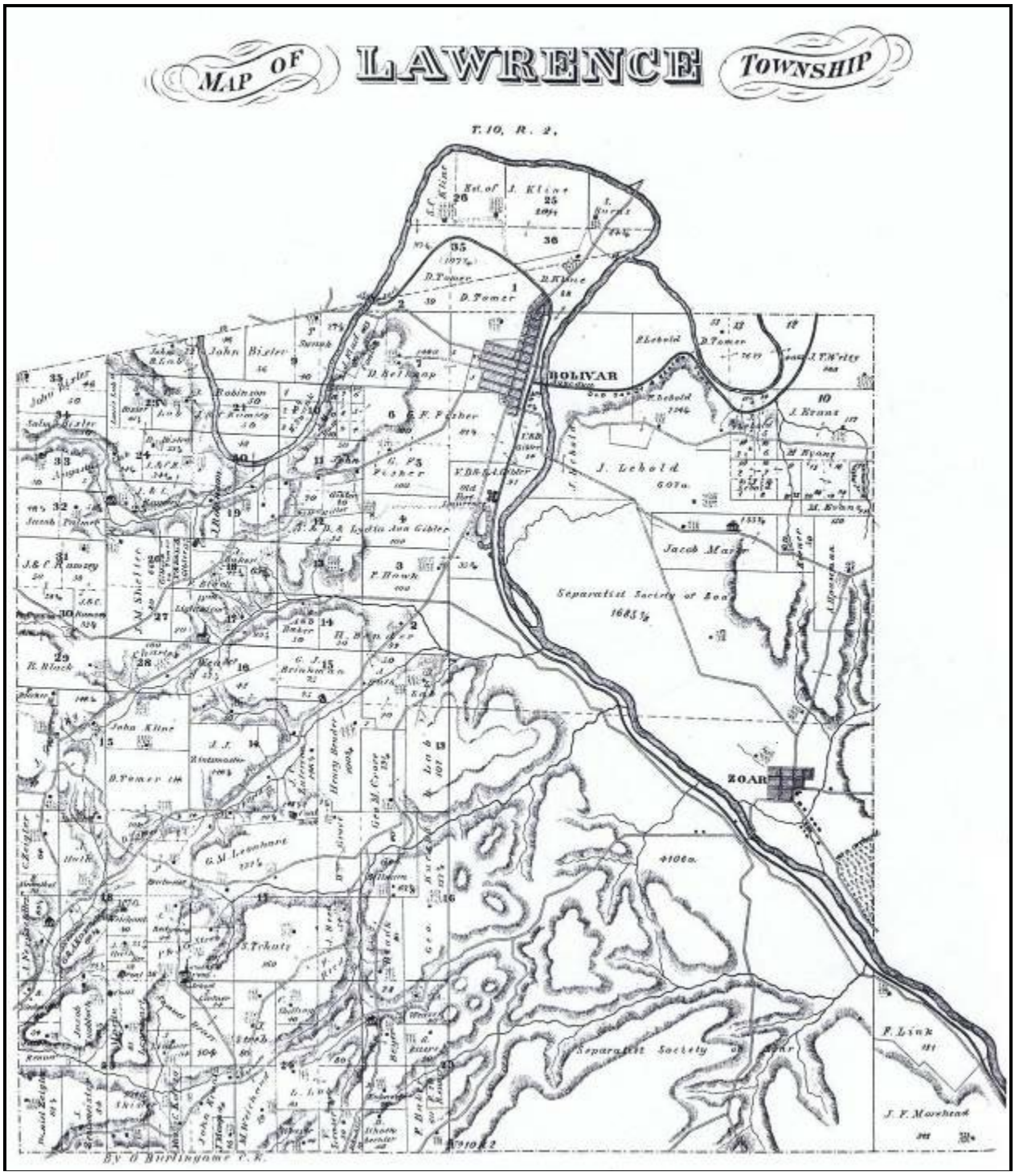


Figure 1. Map of Lawrence Township, Tuscarawas Co., Ohio, 1875.

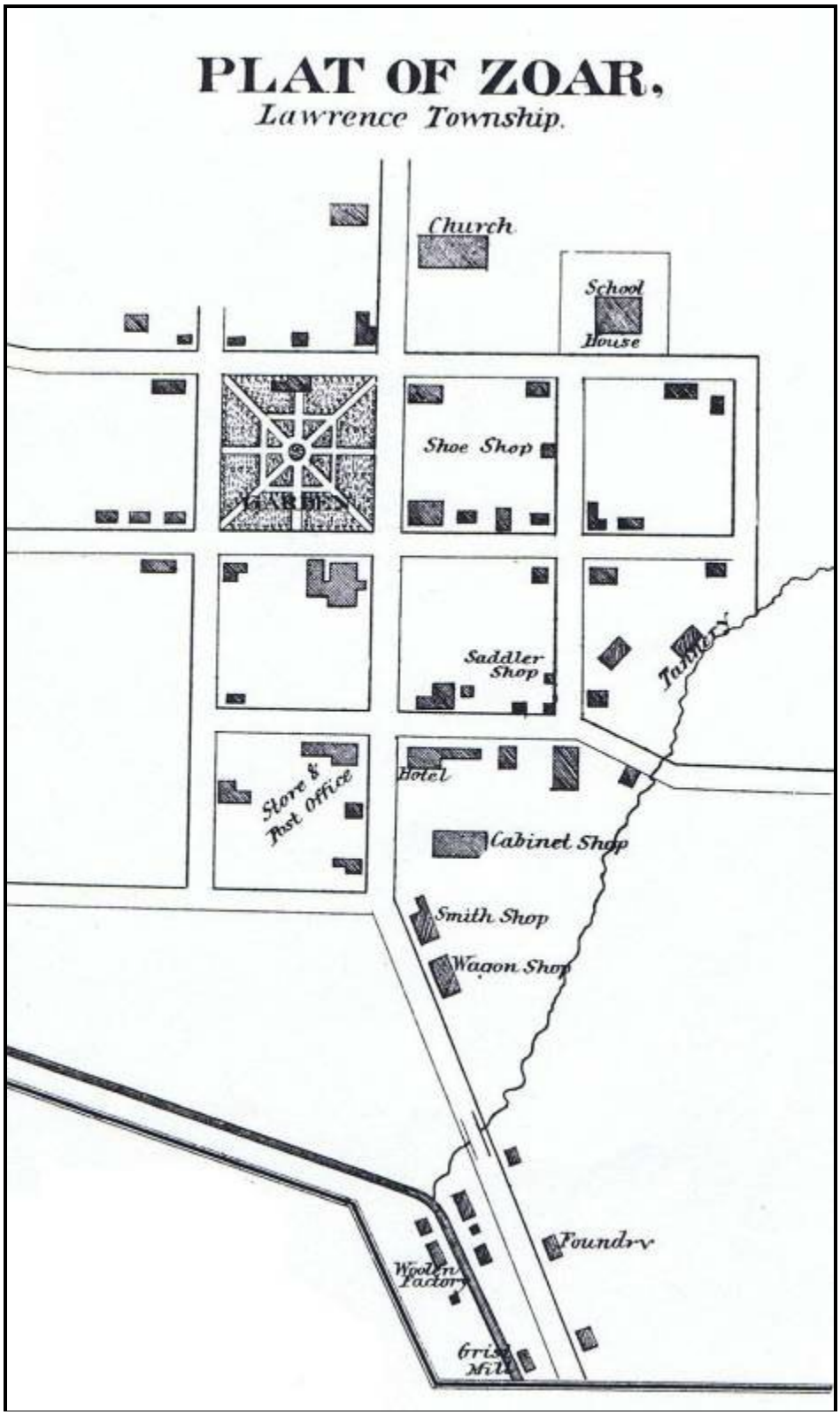


Figure 2. Plat of Zoar, 1875.
(Note: not all buildings are marked, and some are misidentified.)

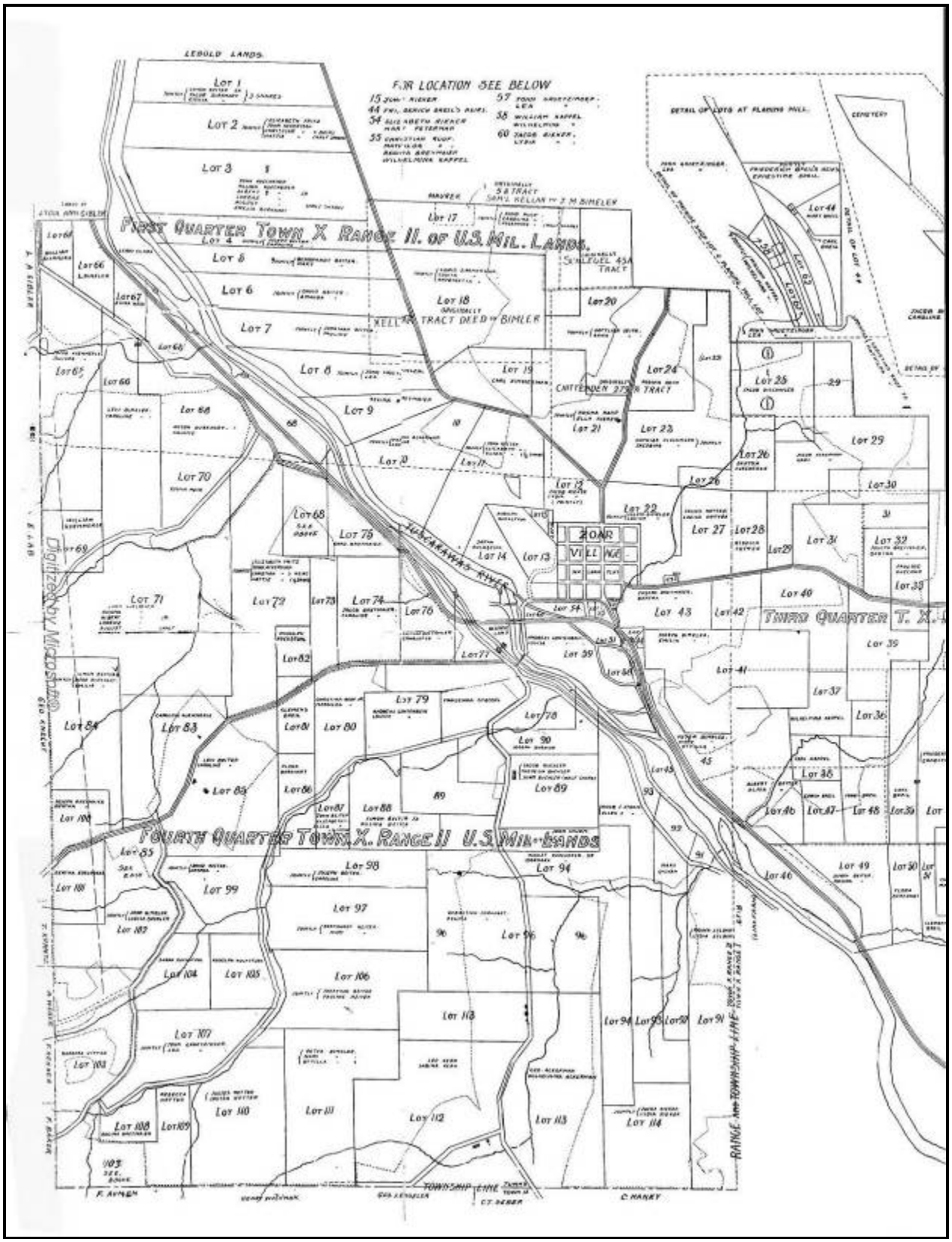


Figure 3a. Western portion of map showing subdivision of the lands owned by the Society of the Separatists of Zoar, 1898.

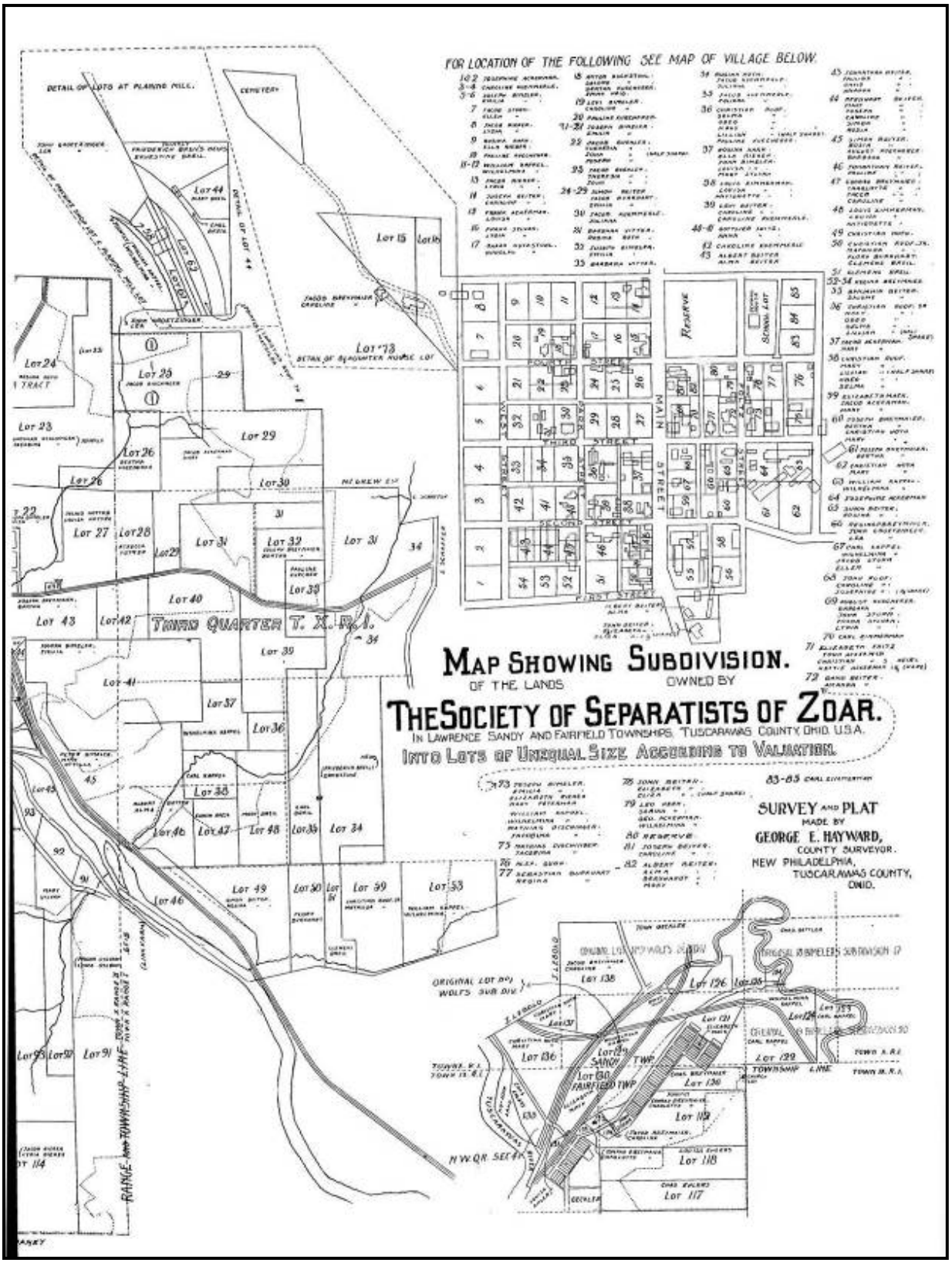


Figure 3b. Eastern portion of map showing subdivision of the lands owned by the Society of the Separatists of Zoar, 1898.

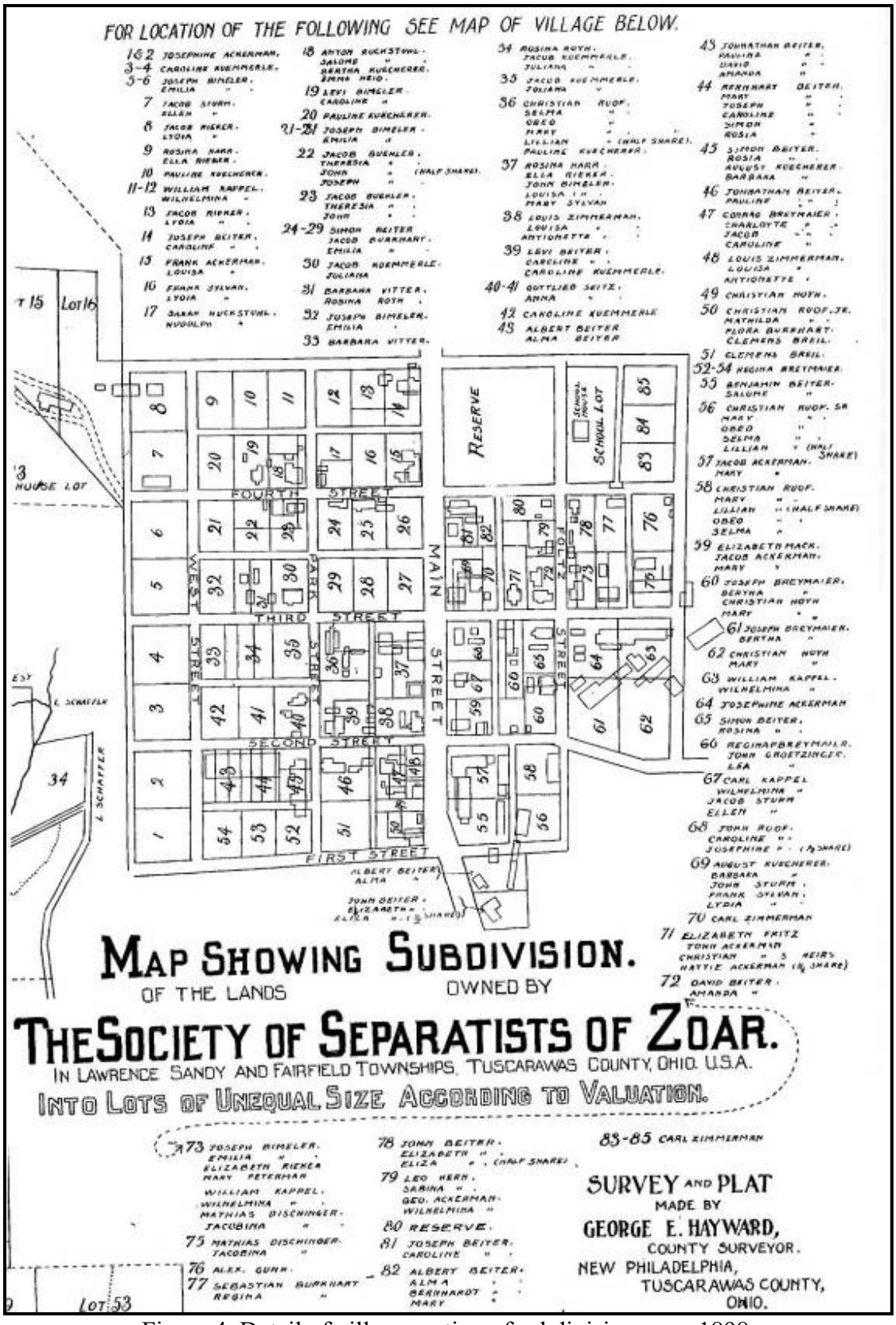
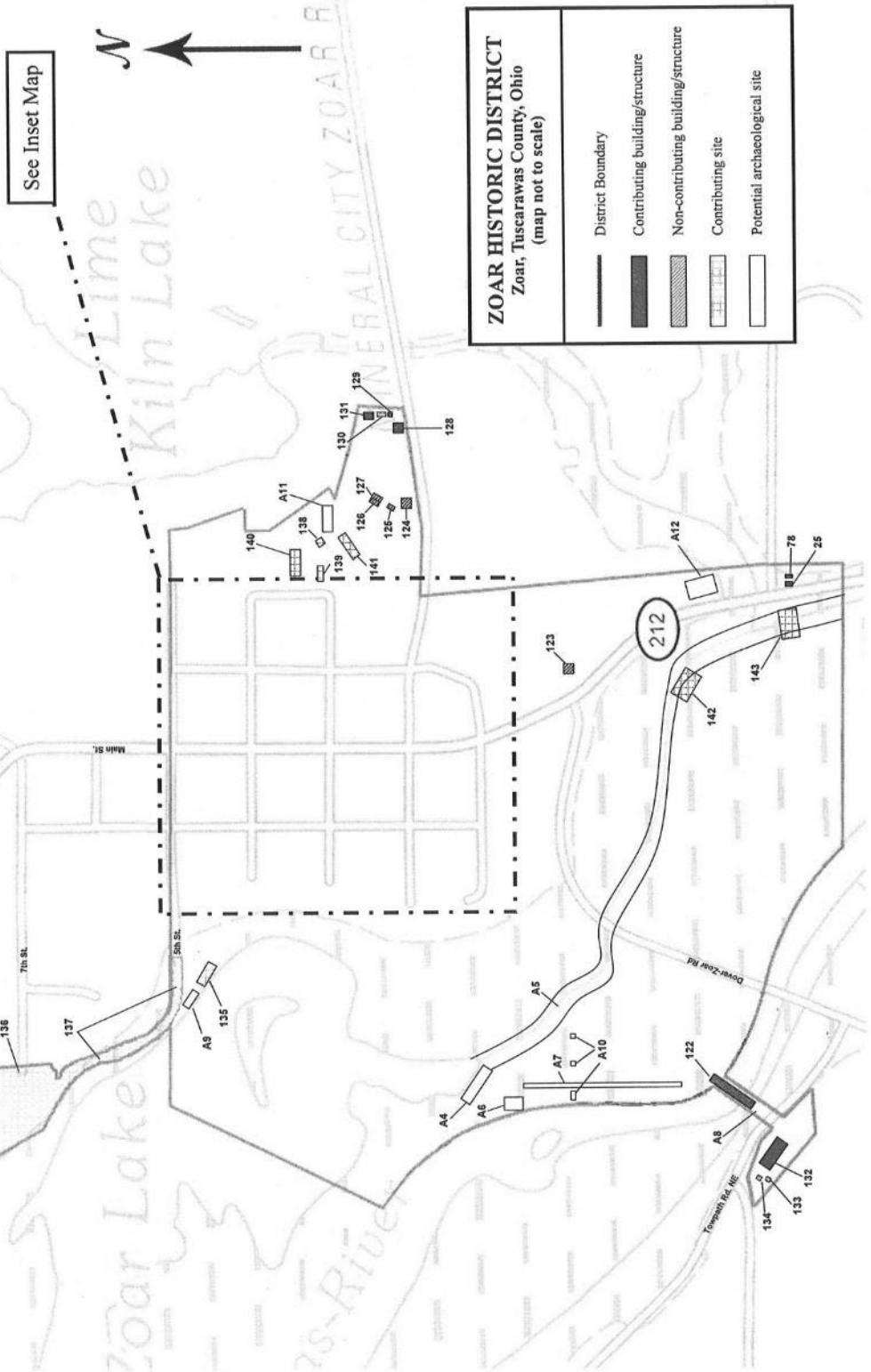
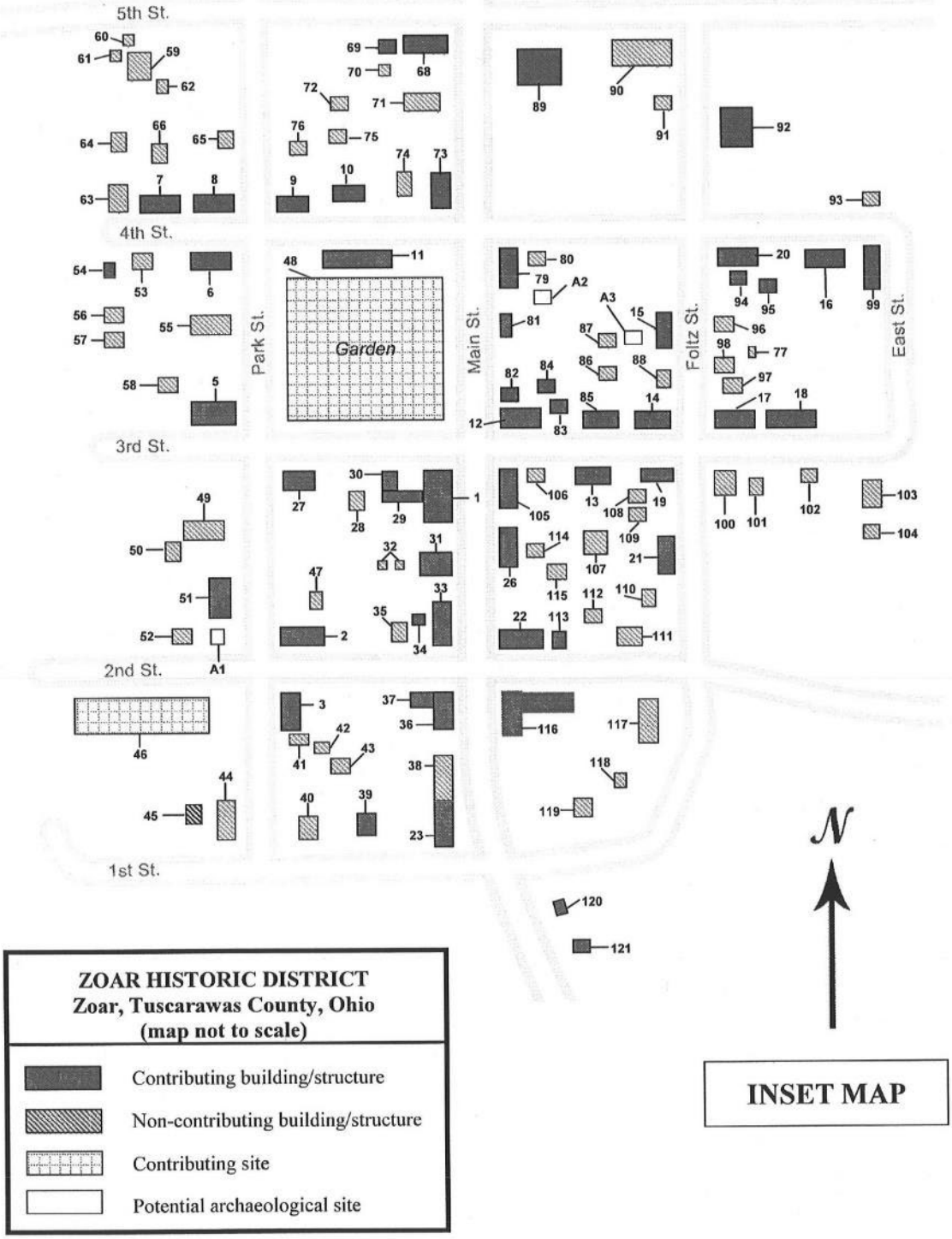


Figure 4. Detail of village section of subdivision map, 1898.


ZOAR HISTORIC DISTRICT
Zoar, Tuscarawas County, Ohio
(map not to scale)
District Boundary
Contributing building/structure
Non-contributing building/structure
Contributing site
Potential archaeological site
See Inset Map
N
Lime Kiln Lake
MINERAL CITY ZOAR RD
212
Main St.
7th St.
5th St.
Dover-Zoar Rd
Towpath Rd. NE
Zoar Lake
129
131
130
128
A11
127
138
126
125
124
140
139
141
A12
78
25
123
143
142
136
137
135
A9
A5
A7
A10
122
A4
A6
A8
132
133
134


5th St.
4th St.
3rd St.
2nd St.
1st St.
Park St.
Main St.
Foltz St.
East St.
Garden
N
INSET MAP
ZOAR HISTORIC DISTRICT
Zoar, Tuscarawas County, Ohio
(map not to scale)
Contributing building/structure
Non-contributing building/structure
Contributing site
Potential archaeological site



Aerial view of Zoar, looking north, 1923
Image courtesy of Zoar Community Association



Aerial view of Zoar, looking northeast, 1967
Image courtesy of Zoar Community Association



Aerial view of Zoar, looking northeast, 2013
Image from Google Earth

The following images were taken on the following dates: June 20, 2012; August 3, 2012; September 15-16, 2012; December 21, 2012; and March 4, 2013. All photographs by Steven Avdakov.



East side of Main Street looking southeast from 4th Street (above)
Main Street looking south from 3rd Street (below)





Bakery (above); Number One House (below)





Number One House Dining Room/Kitchen and Laundry (above); Zoar Store (below)





Dairy (above); Garden looking north (below)





Garden looking northwest; Gardner's House and Greenhouse in background (above); Bimeler Cabin (below)





Sewing House (above); Tin Shop (below)





Zoar Hotel (above); Zoar Meeting House (below)





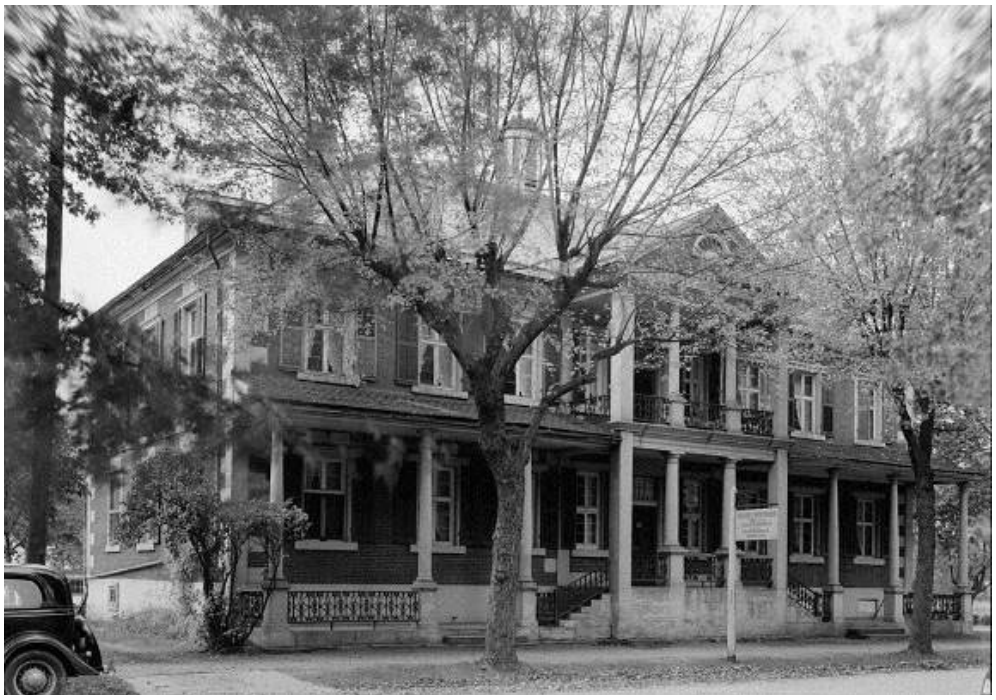
Zoar School (above); Assembly House (below)





Wagon Shop (above); Zoar Canal Inn (below)





Number One House, looking northwest, 1936.
Photo courtesy of Historic American Buildings Survey, Library of Congress, Washington, DC



Assembly House, looking northeast, 1890s.
Photo courtesy of Ohio Memory, Ohio History Connection, Columbus, Ohio



Zoar Store, looking northwest, 1870.
Photo courtesy of Ohio Memory, Ohio History Connection, Columbus, Ohio



Postcard of Zoar Hotel, ca. 1909
Photo courtesy of Zoar Community Association, Zoar, Ohio



Zoar School, looking northeast, date unknown.
Photo courtesy of Zoar Community Association, Zoar, Ohio



Canal Tavern, looking southwest, 1890.
Photo courtesy of Ohio Memory, Ohio History Connection, Columbus, Ohio