GUIDE TO

HISTORIC COMMUNAL SITES

of the UNITED STATES

prepared by the

Communal Studies Association

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Photo credits:
Cover: Zoar Separatists cutting lumber. *Ohio Historical Society, Louis Baus Collection, P223.*
Page 1: Koreshan band at Estero. *Collection of Lynn Rainard.*
Page 2, top: Zoar girls with baby carriages. *Ohio Historical Society, P 365 Properties Collection.*
Page 2, bottom: Amana women gardening. *Amana Heritage Society.*

"And all that believed were together, and had all things common; and sold their possessions and good, and parted them to all men, as every man had need."

Acts 2:44,45

"…the character of man is, without a single exception, always formed for him."

Robert Owen, A New View of Society (1813)

A VISION OF COMMUNITY

The United States in the 18th and 19th centuries was fertile ground for ventures in communal living. The promise of religious and social freedom acted as a magnet for those who sought to escape the orthodoxies of state churches, or who were being persecuted, or who simply sought room to live according to their consciences. Others felt communal living, combined with humanitarian socialism, science and education, held promise of Utopia.

Each communal site presented here has its own unique story to tell. There are similarities. Often a dominant, charismatic leader was the force which held the community together. Members usually excelled at crafts, from quilting to weaving to furniture making or printing. Groups were largely self-sufficient. Some practiced celibacy; others did not. Some were religious; some were secular, even political. Yet no matter what the similarities or differences, each society shared a common bond – a vision of communal living.

To understand the dynamic that inspired many communal living experiments, it is necessary to understand the religious and social turmoil which arose in the 1700s in northern Europe. People became dissatisfied with the beliefs and rituals of the established churches and they began to rebel. Splinter groups broke off into small sects, such as radical Pietists, Hutterites, Inspirationists, Dunkards, Shakers and mystics. Some of these groups placed great emphasis on personal religious experience and the inspiration of the believer. For others, the opportunity to live communally was an opportunity to live closer to God's word, and even to prepare for the Second Coming of Christ. Still others came to believe that a communal society represented the reworking of the social order.

There were hundreds of communal experiments in the early United States; the Shakers alone founded over 20 settlements. This brochure profiles a number of significant sites which have substantial areas intact and open to visitors. We invite you to visit these and other historic communal sites as you travel around the country, and find out more about an intriguing aspect of our culture.

The Shakers

1. **Canterbury, New Hampshire**
2. **Hancock, Massachusetts**
3. **Mt. Lebanon, New York**
4. **South Union, Kentucky**
5. **Pleasant Hill, Kentucky**
6. **Sabbathday Lake, Maine**
7. **Watervliet (Colonie), New York**
8. **Harvard (Fruitlands), Massachusetts**

Ann Lee (1736-84) was an English religious visionary who joined the "Shaking Quakers" near Manchester, England, in 1758. In 1770, she began to assume the leadership of the group after a powerful visionary experience convinced her that lust was the root of human evil and that she had a special mission to redeem humanity. In that same vision, she claimed to have seen Christ and she began to believe that His Second Coming was being fulfilled by the Shaker Church, which thus became know as the United Society of Believers in Christ's Second Appearing. The more widely known name of the Shakers came from the group's unstructured, highly emotional services during which members sang, shouted, danced, spoke in tongues, and literally shook with emotion – practices that were common only in the early years of the church and which were soon replaced with more stylized singing and dancing.

In 1774 Mother Ann led a band of eight followers to America, where they established the first Shaker settlement at Watervliet, near Albany, New York. Lee died in 1784, and the leaders who succeeded her transformed what had been a charismatic movement into a more routinized organization. New Shaker settlements continued to be built and by 1830 there were 4,000 members functioning in New York, Connecticut, New Hampshire, Maine, Kentucky and Ohio.

During their heyday the Shakers were known for their unorthodox religious convictions, which included a belief in a deity with male and female matures. The group practiced celibacy and strict pacifism, separation from the world, confession of sins, and communal ownership of property, as

gious convictions, which included a belief in a deity with male and female matures. The group practiced celibacy and strict pacifism, separation from the world, confession of sins, and communal ownership of property, as well as jobs for women at every level of religious leadership.

In their long, influential history in the American communal movement, the Shakers became known for their architecture, simple furniture, fine crafts, distinctive songs, dances and rituals, and their ingenuity in agriculture and mechanical invention. The simplicity of form and function in their creations is evidenced in inventions such as the flat broom.

Today, Sabbathday Lake is now the last practicing Shaker community. The other sites listed are maintained as museums and offer a wide range of visitor services interpreting the Shaker experience. Pleasant Hill, for example, is the only site to offer lodging in Shaker buildings, while Hancock offers an extensive historic farm program illustrating agricultural activities of the Shakers in the 19th century. Mount Lebanon was the largest Shaker community and was the site of the central ministry from 1787 to 1947. In addition to these sites, restoration is going on at Whitewater, near Cincinnati, Ohio. There are also museums at Old Chatham, New York and Enfield, New Hampshire, among other locations.

Oneida Community

9. Oneida (Sherrill), New York

After leaving Yale Theological School in 1831 because of his unorthodox religious convictions, John Humphrey Noyes traveled New England on foot to preach the doctrine called Perfectionism, based on his belief that the Kingdom of Heaven could be realized on earth. Noyes became interested in communal living in the 1830s and by the end of decade had gathered family and a few followers in Vermont in a group called the Putney Community.

Through his newspaper, *The Perfectionist*, and other publications, Noyes advocated such controversial ideas as male continence for birth control, plus the practice of "complex marriage," which the group adopted in 1846. This brought outrage from neighbors and led the group to leave Putney and establish a commune at Oneida, New York in 1848.

At Oneida, the group practiced "Bible Communism," including complex marriage which involved "neither a plurality of wives, nor a community of wives, but a nullity of wives." Members considered themselves married to the group, not to a single partner. Education was of paramount importance for all ages. Children lived apart from their parents, without "the luxury of a sickly maternal tenderness," and communal child care enabled women to work side-by-side with men.

At Oneida's peak, its membership numbered about 300 people. The group achieved economic success through manufacture of animal traps, and later the famous Oneida silverware.

Ill health led Noyes to resign in 1876, and he left his son in charge of the community. A vote to end complex marriage unraveled the threads of Oneida's social structure by 1881, and the community reorganized as a joint stock corporation. Today, Oneida descendants occupy apartments in one section of the 200-room Mansion House, while other rooms contain exhibits on community history with space available for overnight stays by outsiders.

Ephrata Cloister

10. Ephrata, Pennsylvania

Rigid self-denial and austere plainness characterized life at Ephrata, a monastic community led by Johann Conrad Beissel that thrived in Pennsylvania during the 1700s. Beissel had connections to the Pietists and Inspirationists

and headed a Dunker congregation. In the late 1720s he took to the wilderness intending to live as a hermit, but soon many of his former followers sought him out. A settlement of Seventh-Day Baptists at Ephrata gradually came into being, practicing a unique blend of German Pietism, mysticism, Rosicrucian theosophy, early Christian asceticism and Biblical Judiasm.

Residents at Ephrata ate meager, largely vegetarian diets, slept on narrow wooden benches with block pillows, prayed regularly and wore Capuchin-like habits. Time was divided between labor, meditation and worship; every practice of daily life was designed to promote the Christian virtues of humility, chastity, temperance, fortitude and charity.

Ephrata was known for beautiful and ethereal music, fine printing, hospitality and kindly acts of charity. The latter weakened the group's ability to survive. While nursing wounded soldiers following the Battle of Brandywine in 1777, typhus set in, killing both soldiers and residents. Some of the larger buildings were burned to prevent spread of the disease. By the end of the century, the cloister's vitality was gone.

The surviving buildings at Ephrata are remarkable examples of continental medieval architecture in America. The site includes numerous buildings and artifacts, as well as working demonstrations of printing and other skills of the cloister.

The Harmonists

11. Harmony, Pennsylvania
12. New Harmony, Indiana
13. Old Economy Village, Ambridge, Pennsylvania

In 1804, several hundred separatists from the Lutheran Church followed "Father" George Rapp from Württemberg in Germany to the near-wilderness of southwest Butler County, Pennsylvania, thirty miles north of Pittsburgh. They called their new home Harmonie, and in February 1805 created the com-

munal Harmonie Society.

The Harmonists developed a simple, pious lifestyle based upon that of the early Christian church. Believing that Christ's second coming was immanent, they adopted celibacy in 1807. Rapidly clearing farmland and establishing a variety of mills and manufacturing plants, the society was soon wealthy.

The pacifist Harmonists refused military service in the War of 1812, engendering ill will from their neighbors. They also needed better access to water transportation for their goods. These and other reasons led them to move in 1814 to the Northwest Territory on the Wabash River in what is now southwest Indiana. They sold their Pennsylvania town and lands to Abraham Ziegler, a Mennonite from eastern Pennsylvania, for $100,000.

The Harmonists established their New Harmony on 30,000 acres and built another remarkable wilderness town of 180 buildings, known as "that Wonder of the West." They marketed their superior products in 22 states and ten foreign countries.

In 1824, Father Rapp led his communal followers back to Pennsylvania to establish a third and final town, which they called Oekonomie (Economy). The town of New Harmony was sold to social reformer Robert Owen of New Lanark, Scotland, and his financial partner William Maclure.

The Harmonists began building Economy on a forested site overlooking the Ohio River in Beaver County. By 1825 they had constructed cotton and woolen mills and developed centralized steam laundries and a dairy.

The group's success, however, was not permanent. In 1832, a third of the members left under the leadership of a self-proclaimed millennial prophet, Count de Leon. Some of these disaffected members later joined William Keil's Bethel and Aurora Colonies. In 1847, Father Rapp died. By the end of the century only a few Harmonists remained, and in 1905 the Society was dissolved.

The Owenites

12. New Harmony, Indiana

Robert Owen was a wealthy cotton manufacturer and social reformer from New Lanark, Scotland. In 1825 he purchased New Harmony, Indiana from George Rapp's Harmony Society, and some 800 Americans accepted his invitation to form a model nonsectarian "community of equality."

Between 1825 and 1827, the Owenites attempted to demonstrate that education, science and socialistic organization could begin a New Moral World of peace, plenty, happiness and "Rational Religion." They pioneered social science to control behavior and tried to ensure a superior character for each individual from birth, through loving communal care, liberal education and freedom of thought. America's first socialistic town featured infant and Pestalozzian schools, scientific lectures, an advanced level of social and gender equality and debates that resulted in seven constitutions.

Noted Philadelphia natural scientists and Pestalozzian educators, led by geologist William Maclure, arrived on the "Boatload of Knowledge" in January 1826. But the social solidarity and socialistic economy of Owenite New Harmony soon broke down. Owen was often absent, unscreened residents lacked commitment, conflicts grew between working class residents and the intellectual elite and Owen and Maclure clashed over the educational program.

Socialistic community life ended in 1827, but New Harmony's scientists and educators made it an intellectual center well into the century.

Today, public interpretation at New Harmony connects visitors to the Owenite heritage of buildings, artifacts and archival materials. New Harmony's Workingman's Institute, Indiana's oldest public library and the nation's principal Owenite repository, is one of 160 libraries founded by William Maclure to place knowledge, and therefore power, in the hands of the working class.

The Moravians

14. Winston-Salem, North Carolina
15. Bethlehem, Pennsylvania

The roots of Old Salem reach back to 15th century Czech religious reformer Jan Hus, who was burned at the stake for his belief that scripture superseded the authority of the church. Nearly 300 years after Hus's death, a renewal took place in Saxony among his followers, and in American the church founded Bethlehem, Pennsylvania. It is still the center of the North Moravian Church, or United Brethren, which has some 60,000 members in the United States, and

there is a museum at Bethlehem. Winston-Salem is the center of the church in the South.

Old Salem was the permanent settlement for Moravians who journeyed to North Carolina along the great wagon road from Pennsylvania in the mid-1700s. They settled into the frontier life of the Piedmont area, bringing their skills as craftsmen, farmers and merchants. Moravians valued democracy and education; their love of music pervaded everyday life.

On view today is the town of Old Salem, with restored and reconstructed buildings built between 1769 and 1861. Authentic foods, crafts and demonstrations of 18th century living skills are demonstrated.

Zoar

16. Zoar, Ohio

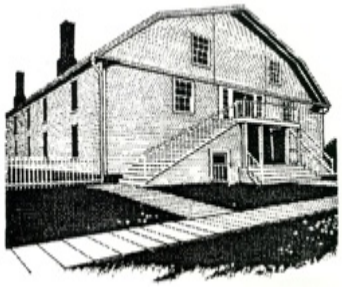
Rebelling against the new religious tenets set down during the advent of rationalism in the Lutheran Church, some 300 dissenters, mostly women and children, led by Joseph Bäumeler left Württemberg, Germany to seek religious freedom in the U. S. in 1817, and were aided by English and Philadelphia Quakers. They found 5,500 acres to purchase in Ohio. Though they had not intended to live communally, two successive years of bad weather and poor crops led them to organize in order to pay the debt for their land.

Under Bäumeler's leadership, the Society of Separatists of Zoar turned the village into a thriving community that was able to pay off its debt and build a surplus by 1834. Besides producing farm items, the community had a woolen mill and a foundry which made stoves and other items for general sale. The Zoarites added more to the Society's income by building the seven-mile por-

tion of the Ohio & Erie Canal that crossed their land. A hotel drew visitors from afar. By 1852, the assets of the Society were valued at more than $1 million.

With Bäumeler's death in 1853, Zoar lost both its spiritual and business leadership. Gradually, members lost their initiative. Young people drifted away. Zoar failed to keep pace with technological developments in agriculture and industry. By 1898, remaining members were ready to disband, and each received about 50 acres and $200.

Because of its relative isolation, Zoar today retains much of its original character. An historic site of twelve restored buildings reproduces the appearance of the village at the peak of its prosperity.



Bishop Hill

17. Bishop Hill, Illinois

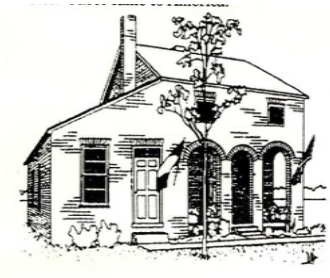
Bishop Hill Colony was founded by a group of Swedish religious dissenters led by Eric Jansson, who had been jailed for his beliefs. Firm in the conviction that the Bible was the true word of God, the Janssonists left Sweden for Illinois to live simply and communally.

After walking 160 miles from Chicago, the first settlers arrived at a site on the Illinois prairie in the early fall of 1846. The built dug-outs for the winter, but lost 96 of their members due to lack of supplies and cold weather. Buoyed by another wave of immigrants from Sweden, they were able to begin building permanent structures in 1848.

An outbreak of cholera in 1850 gave the colonists another setback: 140 members of the community died. Far more disruptive was the 1850 murder of Jansson, considered as almost a second Christ by his followers. He was killed following a long-running feud over his cousin's marriage to an "outsider." After Jansson's death, the colony was run by a seven-man board of directors.

Between 1846 and 1861, the colonists established thriving industries which produced bricks, linen, brooms and buggies, items they used themselves and sold as far away as Boston. But bad financial decisions by the trustees and internal disagreement over religious issues led the colony to disband in 1861,

with property divided among members. Today, many original buildings are on view, restored by the state or by private groups.



The Mormons and the Icarians

18. Kirtland, Ohio
19. Nauvoo, Illinois

Joseph Smith's Church of Jesus Christ of Latter-Day Saints was founded in 1830 after Smith claimed to have discovered and translated golden plates that were published as the Book of Mormon.

Smith and his followers established their first headquarters at Kirtland, Ohio, in 1831, where they experimented in a partial communal economy, but conflicts with neighbors forced them to flee, and they settled in Nauvoo, Illinois in 1839. There, friction over polygamous marriage and other Mormon beliefs led to further clashes with neighbors, and in 1844, Joseph Smith and his brother Hyrum were murdered by a mob near Nauvoo. After a divisive fight over leadership succession, most Mormons, led by Brigham Young, began their trek to Utah's Great Salt Lake in 1847.

Meanwhile, Frenchman Etienne Cabet, born in 1788, had brought the ideals of the French Revolution to America's communal movement. Cabet's novel, *Voyage en Icarie*, described a social organization he believed would bring peace, justice, equality and brotherhood to the world.

Cabet was forced to leave France because of his political beliefs, and he and his Icarian followers came to the U. S. While in Texas, they learned that the Mormons had evacuated Nauvoo. Cabet's group began settling Nauvoo in 1849, using stones from the ruins of the Mormon Temple to build their school. The Mormon arsenal became the Icarian center for constructing wagons, wheels, furniture and other items.

Differences between the older and younger generations caused Cabet and 180 followers to leave Nauvoo for St. Louis, where Cabet died in 1856. The Icarian settlement in Nauvoo remained until 1860, and that at St. Louis lasted until 1864. Other branches in California and Iowa continued until 1886 and 1898 respectively – some 50 years after Cabet came to America. Today visitors can see the two Mormon Temples and other museums commemorating the Mormons at Kirtland, Ohio and Nauvoo, Illinois, and the Icarians at Nauvoo and Corning, Iowa.

Amana

20. Amana, Iowa

The 17th century German Pietism and mysticism that influenced members of the Ephrata community also inspired another German group, the Community of True Inspiration. Persecuted in Germany, the Inspirationists sent a committee headed by Christian Metz to America in 1842 to find a new home. The community purchased a portion of the Seneca Indian reservation near Buffalo, New York, and soon 800 Inspirationists were on their way to America to live communally as the Ebenezer Society.

By 1854, the group had outgrown its land. A committee went to Iowa and found 26,000 acres along the Iowa River with the water power, rich soil, timber, sandstone, limestone and clay for the brick necessary to start a new community. The first village, Amana, was laid out in 1855. Six more villages were soon established nearby.

In addition to farming, the industries from Ebenezer were re-established in the Amanas. These included cabinetmaking, wagon shops, woolen mills, flour mills and calico printing. Again all property was held in common and families were assigned to living quarters in Society-owned houses. Meals were cooked in communal kitchens with several families assigned to each. Each person over school age worked at a designated job. Religious life was the strong unifying factor.

By the early 1930s, the influences of improved communication and the Great Depression had weakened Amana's economic fiber. In 1932, members

voted to incorporate their holdings, and private enterprises were established. The Amana Church Society continues as the religious foundation of present-day Amana. Today, the seven Amana villages remain both a tourist mecca, with museums, food and shopping, and home for many Colony descendants.

Bethel and Aurora

21. Bethel, Missouri
22. Aurora, Oregon

Many threads of the American communal movement came together in two colonies founded by Wilhelm Keil. This tailor and self-trained "hexendoktor" left Germany for Pennsylvania in 1836 at age 25. The charismatic Keil, who had been heavily influenced by the 16th century mystic Jakob Böhme and the Pietist movement, began preaching as a German Methodist minister, but decided a minister should not accept pay. He soon had an independent following of former Methodists, as well as some ex-members of George Rapp's Harmony Society and disaffected followers of Count de Leon.

In 1844, Keil's group selected a site in Missouri to establish a communal colony. They built large, German-style brick buildings, and Bethel Colony craftsmen became known for fine furniture and textiles, outstanding music and "Golden Rule" whiskey.

By 1855, Bethel had 650 residents and nearly 4,700 acres of property. Yet Keil felt the need to venture further west. The colonists sent their first major migration of settlers across the Oregon Trail in 1855. Keil eventually selected a site south of Portland at Aurora and several waves of settlers arrived in the 1860s, bringing a rash of building activity.

The Aurora Colony flourished. Its band members played from San Francisco to Seattle. Its hotel became a prime stop for stagecoaches and later the railroad. Textiles, furniture and agricultural products from the fields and

orchards brought additional repute.

Keil's magnetic personality enabled him to continue his leadership of Bethel from Aurora. Both groups held together until Keil died in 1877, and were formally dissolved in 1883. Today visitors can see museums at both towns.

House and City of David

23. Benton Harbor, Michigan

Benjamin and Mary Purnell established a community in Benton Harbor in 1903 comprised of followers of the Christian Israelite faith. Following a long tradition of the recognition of prophets, the Purnells were believed to be the seventh prophet, and the one that would directly precede the beginning of the millennium. Because of their Adventist philosophy, they focused on preparing for the ingathering of believers that would precede the millennium of heaven on earth. Israelites from as far away as Australia were "called home" to Benton Harbor. The House of David operated several very successful businesses (including a well-attended amusement park) and their financial stability no doubt added to their longevity, and by the 1920s they numbered more than a thousand.

By 1920 the colony was embroiled in several legal problems and suffered an onslaught of public scorn and tabloid-like national newspaper coverage. In 1927 Benjamin was put on trial in a very high profile case brought by the state of Michigan. Of all the charges, Benjamin was found guilty of only perjury. Shortly after this ruling Benjamin died, and the factions within the House of David began warring openly over control of the colony and its resources. More legal action followed, and in 1930 a settlement was reached, and the property divided into two communities, the House of David and the City of David.

The City of David, led by Mary Purnell, started over, rebuilding and redefining their community. Both the House of David and the City of David continued to expand their business enterprises for several years, albeit with very different emphases. Their farms and barn-storming baseball teams are probably the most famous of these endeavors. Both communities persist to the present day, although the population of each is now less than a dozen.

The Koreshan Unity

24. Estero, Florida

Cyrus Reed Teed was born in upstate New York in 1839, served in the Civil War and studied medicine. Strongly interested in the occult and alchemy, Teed had a mystical experience in which a goddess reveled the true, biune, male/female, nature of God to him and indicated that he would become one with a female counterpart and usher in a new age led by the biune Sons of God. Teed began to call himself "Koresh," a Hebrew version of his given name, and abandoned his family to fulfill his divine mission.

In 1886, Koresh organized a communal order in Chicago called "the Koreshan Church Triumphant," formed the "College of Life" and launched the Guiding Star Publishing House to disseminate his visionary theology.

In 1894 a follower deeded Koresh 320 acres along the Estero River, near Ft. Myers, Florida. Members dug trenches to drain wetlands and removed palm and pine trees to prepare land for farming, and constructed over 50 buildings to house their various artistic, scientific, publishing and business concerns.

While in Florida the Koreshans conducted experiments to support Koresh's assertion that humans inhabit the interior walls of a hollow earth. Koreshans also advocated celibacy, communal living and an imminent millennium. By 1906, the group, which never numbered more than 200 resident members, owned 7,000 acres of land and claimed a quarter million dollars in assets.

After Koresh died in 1908 and failed to rise from the dead, as promised, the group experienced disenchantment and began to falter, although adherents continued to live on the site well into the 1970s.

In 1961 the remaining resident Koreshans donated a tract of land, including the Founder's Home, the Planetary Court, Art Hall, bakery and other buildings to the state of Florida for the Koreshan State Park. The Florida Division of Recreation and Parks restored and maintains eleven remaining structures, and interprets the site for visitors.

Site Addresses and Websites

1. **Canterbury Shaker Village**
   288 Shaker Rd.
   Canterbury, NH
   603/783-9511
   www.shakers.org

2. **Hancock Shaker Village**
   1843 W. Housatonic St.
   Pittsfield, MA 01202
   413/443-0188
   www.hancockshakervillage.org

3. **Mt. Lebanon Shaker Village**
   202 Shaker Rd.
   Lebanon Springs, NY 12125
   518/794-9100
   www.shakermuseum.us/mount-lebanon/

4. **Shaker Museum at South Union**
   896 Shaker Museum Rd.
   Auburn, KY 42206
   270/542-4167
   www.southunionshakervillage.com

5. **Shaker Village of Pleasant Hill**
   3501 Lexington Rd.
   Harrodsburg, KY 40330
   859/734.5411
   www.shakervillageky.org

6. **United Society of Shakers (Sabbathday Lake)**
   707 Shaker Rd.
   New Gloucester, ME 04262
   207/926-4597
   www.maineshakers.com

7. **Shaker Heritage Society**
   25 Meeting House Rd.
   Albany, NY 12211
   518/456-7890
   www.shakerheritage.org

8. **Fruitlands Museum**
   102 Prospect Hill Rd.
   Harvard, MA 01451
   978/456-3924
   thetrustees.org/place/fruitlands-museum/

9. **Oneida Community Mansion House**
   170 Kenwood Ave.
   Oneida, NY 13421
   315/363-0745
   www.oneidacommunity.org

10. **Ephrata Cloister**
    632 West Main St.
    Ephrata, PA 17522
    717/733-6600
    www.ephratacloister.org

11. **Historic Harmony, Inc.**
218 Mercer St.
Harmony, PA 16037
724/452-7341
www.harmonymuseum.org

12. **Historic New Harmony**
P. O, Box 579
New Harmony, IN 47631
812/682-4488
usi.edu/hnh

13. **Old Economy Village**
14th and Church Sts.
Ambridge, PA 15001
724/266-4500
www.oldeconomyvillage.org

14. **Old Salem, Inc.**
P. O. Box F, Salem Station
Winston-Salem, NC 27108
335/721-7350
www.oldsalem.org

15. **Historic Bethlehem**
505 Main St.
Bethlehem, PA 18018
610/882-0450
www.historicbethlehem.org

16. **Zoar Village**
P. O. Box 612
Zoar, OH 44697
330/874-3011
www.historiczoarvillage.org

17. **Bishop Hill Heritage Assn.**
P. O. Box 92
Bishop Hill, IL 61410
309/927-3899
www.bishophillheritage.org

18. **Historic Nauvoo**
Young St.
Nauvoo, IL 62354
877/399-3046
www.nauvoohistoricsites.org/

19. **Icarian Living History Museum**
2025 Green Trails Street
Lisle, Illinois 60532
icarianfoundation.org

20. **Amana Heritage Society**
705 44th St.
Amana, IA 52203
319/622-3567
www.amanaheritage.org

21. **Historic Bethel German Colony**
127 N. Main St.
Bethel, MO 63434
660/284-6493
historicbethel.org

22. **Aurora Colony Historical Society**
P. O. Box 202
Aurora, OR 97002
503/678-5754
www.auroracolony.org

23. **Mary's City of David**
1158 E. Britain Ave., P. O. Box 187
Benton Harbor, MI 49023
269/925-1601
www.maryscityofdavid.org

24. **Koreshan State Historic Site**
3800 Corkscrew Rd.
Estero, FL 33928
239/992-0311
www.floridastateparks.org/parks-and-trails/koreshan-state-park

COMMUNAL STUDIES ASSOCIATION

The **Communal Studies Association** links historic sites, communal descendants, scholars, current communitarians and the interested public through an annual conference, usually the first weekend each October at an historic communal site. It also publishes a journal, a newsletter and has a website,

www.communalstudies.org

For more information, consult the website or contact us at

P. O. Box 122, Amana, IA 52203

E-mail: info@communalstudies.org

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