

**NATIONAL PARK SERVICE  
NATIONAL UNDERGROUND RAILROAD NETWORK TO FREEDOM**

**GENERAL INFORMATION**

Type (pick one):          X   Site                    \_\_\_ Facility        \_\_\_ Program

Name (of what you are nominating): Putnam Presbyterian Church

Address: 467 Woodlawn Avenue

City, State, Zip: Zanesville, Ohio 43701

County: Muskingum

Congressional District: Ohio 18th

Physical Location of Site/facility (if different):

Date Submitted: January 3, 2012

**Summary: Tell us in 200 words or less what is being nominated and how it is connected to the Underground Railroad.**

Built in 1835, the brick Greek Revival Building in Zanesville, OH, is home to the Putnam Presbyterian Church. Although now part of Zanesville, the Church was the major religious center of the Putnam's abolitionist community. Its members actively supported the anti-slavery movement and the Underground Railroad. In fact it was the radical anti-slavery beliefs of the members that led to the church's founding. At one time, the members had attended the Zanesville Presbyterian Church, but when they found that their more radical anti-slavery beliefs were not embraced, they decided to start their own church.

The UGRR activity of other members is well documented in the Siebert Collection, county histories, and personal reminiscences. Oral history indicates that the church might have been used to shelter freedom seekers, but so far this has not been corroborated.

The church, which still has an active congregation, was recognized for its involvement in the Underground Railroad on the National Register as part of the Putnam Historic District and by Ohio's Friends of Freedom Society.

**FOR NATIONAL PARK SERVICE USE ONLY**

I hereby certify that this \_\_\_ site \_\_\_ facility \_\_\_ program is included in the Network to Freedom.

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

\_\_\_\_\_  
Date



**Owner/Manager** (Share contact information  Y  N)  
**Name:**

**Address:** 467 Woodlawn Avenue

**City, State, Zip:** Zanesville, Ohio 43701

**Phone:** 740-452-2445                      **Fax:**                      **E-mail:** none

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**Owner/Manager** (Share contact information  Y  N)  
**Name:**

**Address:**

**City, State, Zip:**

**Phone:**                                      **Fax:**                                      **E-mail:**

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**Owner/Manager** (Share contact information  Y  N)  
**Name:**

**Address:**

**City, State, Zip:**

**Phone:**                                      **Fax:**                                      **E-mail:**

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**Application Preparer** (Enter only if different from contact above.) (Share contact information  Y  N)  
**Name:** James Geyer

**Address:** 115 Jefferson Street

**City, State, Zip:** Zanesville, Ohio 43701

**Phone:** 740-454-9500                      **Fax:** 740-454-950                      **E-mail:** phsome@sbcglobal.net

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**Privacy Information:** The Network to Freedom was established, in part, to facilitate sharing of information among those interested in the Underground Railroad. Putting people in contact with others who are researching related topics, historic events, or individuals or who may have technical expertise or resources to assist with projects is one of the most effective means of advancing Underground Railroad commemoration and preservation. Privacy laws designed to protect individual contact information (i.e., home or personal addresses, telephone numbers, fax numbers, or e-mail addresses), may prevent NPS from making these connections. If you are willing to be contacted by others working on Underground Railroad activities and to receive mailings about Underground Railroad-related events, please add a statement to your letter of consent indicating what information you are willing to share.

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Park Service's National Underground Railroad Network to Freedom to nominate properties, facilities, and programs to the Network to Freedom. A Federal agency may not conduct or sponsor, and a person is not required to respond to, a collection of information unless it displays a currently valid OMB control number. Response to this request is required for inclusion in the Network to Freedom in accordance with the National Underground Railroad Network to Freedom Act (P.L. 105-203).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 25 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the National Coordinator, National Underground Railroad Network to Freedom, NPS, 601 Riverfront Drive, Omaha, Nebraska 68102.



**SITES:**

In addition to the responses to each question, applications must also include the following attachments:

- 1) Letters of consent from all property owners for inclusion in the Network to Freedom (see sample in instructions)
- 2) Text and photographs of all site markers
- 3) Original photographs illustrating the current appearance and condition of the site being nominated
- 4) Maps showing the location of the site

S1. Type:

Building                      \_\_\_ Object                      \_\_\_ District (neighborhood)

\_\_\_ Structure                      \_\_\_ Landscape/natural feature                      \_\_\_ Archeological site

\_\_\_ Other (describe):

S2. Is the site listed in the National Register of Historic Places?  Y \_\_\_ N

What is the listing name: part of the Putnam Historic District in Zanesville, Ohio

S3. Ownership of site:

Private                      \_\_\_ Private, non-profit (501c3)                      \_\_\_ Multiple ownership

\_\_\_ Public, local government                      \_\_\_ Public, state government                      \_\_\_ Public, federal government

S4a. Type(s) of Underground Railroad Association (select the one(s) that fit best)

\_\_\_ Station                      \_\_\_ Assoc. w/ prominent person                      \_\_\_ Rebellion site                      \_\_\_ Legal challenge

\_\_\_ Escape                      \_\_\_ Rescue                      \_\_\_ Kidnapping                      \_\_\_ Maroon community

\_\_\_ Destination                       Church w/active congregation                      \_\_\_ Cemetery                      \_\_\_ Transportation route

\_\_\_ Military site                      \_\_\_ Commemorative site/monument                      \_\_\_ historic district/neighborhood

\_\_\_ Archeological site                      \_\_\_ Other (describe)

S4. Describe the site's association and significance to the Underground Railroad. Provide citations. Timelines are encouraged.

The Putnam Presbyterian Church, a brick Greek Revival Building, was built in 1835. The church was intimately linked to the abolitionist and Underground Railroad movements. While the church was built in 1835, the church's founding dates back to 1833 when on March 6, a meeting was held to plan for a new Presbyterian church on the Putnam side of the river. Those in attendance were Edwin Putnam, Levi Whipple, Dr. Increase Mathews, Matthew Gillespie, Horace Nye, C.P. Buckingham, Alvah Buckingham, J.C. Guthrie, M.B. Cushing, Dr. Robert Safford, J.C. Brown, Hezekiah Sturges, William Silvey, R.P. Burlingame, J.B. Burlingame, William Thorp, S.H. Guthrie, and Austin Albert (A.A) Guthrie. While the members of Putnam (formerly Springfield) community, some of which were former Congregationalists, had worshipped at the Presbyterian Church in Zanesville they realized that their more radical stance towards the abolition of slavery would not be welcome in the pro-slavery town of Zanesville.<sup>1</sup> While Zanesville had supported earlier colonization efforts, "they began to feel alarm when the Muskingum County Emancipation Society to Promote the Abolition of Slavery and Oppressive Laws" formed.<sup>2</sup> The

<sup>1</sup> The name of the town was changed from Springfield to Putnam in 1814.

<sup>2</sup> Norris F. Schneider, "Stone Academy Faced Abolition Rage," *Zanesville Times Recorder*, 31 July 1983.



society advocated for immediate emancipation and the also for the citizenship rights of African Americans including the right to testify in court. A potential divide had first appeared when those from Putnam began holding a monthly prayer for the abolition of slavery at the Stone House Academy (listed in the Network to Freedom), located on the Putnam side of the Muskingum River and away from pro-slavery Zanesville. Those in attendance at these prayer meetings included Levi Whipple, Major Horace Nye, and Solomon Sturges, all of whom would later unite with the Putnam Presbyterian Church and play a prominent role in Underground Railroad activities.<sup>3</sup> After the Putnam church was established, the prayer service was removed from the Stone Academy into the basement of the new church. The society also formed a Bible Class and Sabbath School for African Americans, which eventually united with the Putnam Presbyterian Church's Sabbath School.<sup>4</sup> The church was committed to promoting the equality of African Americans. In 1842, when the church was invited to a "united" meeting of Sunday Schools of different churches, they refused to comply with requests to exclude the African American members of their classes from the meeting, bringing them anyway.<sup>5</sup>

Putnam had a reputation as "a strong anti-slavery place."<sup>6</sup> The church's first pastor was William Henry Beecher, eldest brother of Harriet Beecher Stowe. When Stowe visited in 1837, in a letter to her husband, she reported that half of Putnam's residents were abolitionists.<sup>7</sup> Beecher left the church in 1839 when the congregation refused his request to raise his \$500 salary. Supposedly, "the response to this request was so insulting that he felt his self-respect required him to resign."<sup>8</sup>

The longest serving pastor (38 years) of the Putnam Presbyterian Church, Addison Kingsbury, described the early days of the church in his 1877 account of its history:

This church was organized during the excitement which grew out of the Anti-Slavery movement in the country, and no history of it would be complete which left this subject out of view; not only because some of the founders of the church were among the originators and active promoters of the movement in this section of the State, but because also, from the diversity of sentiment in the congregation for many years it operated as an irritant, and rendered the duties of its pastor more difficult and embarrassing.<sup>9</sup>

According to Kingsbury, as a result of the hostilities, Putnam Presbyterian was "almost entirely isolated, and [was] shut out from ecclesiastical relations. The taint of abolitionism and hersy [sic] attended to [them]."<sup>10</sup> Kingsbury comments reflect the contentiousness of the slavery issue during the period. They also underscore the fact that the antislavery and UGRR participation of Putnam residents was closely related to the church, as their activism was an extension of their religious beliefs. In noting the "principal UGRR" operators in Putnam, Rev. Steavenson of Marietta referred to them as "new school Presbyterians."<sup>11</sup> In a list of the church's charitable donations, one of the line items reads "freedmen," which possibly refers to

<sup>3</sup> Thomas J. Sheppard, —An Abolition Center,|| *Ohio Archaeology and Historical Society* 19 (July 1910): 267.

<sup>4</sup> Addison Kingsbury, *Retrospection: A Historical Resume of the Putnam Presbyterian Church, Zanesville, OH*, (Zanesville, OH: Sullivan & Parsons, 1877), 28.

<sup>5</sup> Kingsbury, *Retrospection*, 33.

<sup>6</sup> Rev. T. M. Steavenson, "Letter to Wilbur Siebert," 22 August 1892. *Wilbur H. Siebert Collection* [microfilm] (Columbus: Ohio Historical Society), reel 11.

<sup>7</sup> Charles Stowe, *The Life of Harriet Beecher Stowe* (Boston: Houghton, Mifflin & Co., 1890), 87. Also see, Norris F. Schneider, *Y Bridge City: The Story of Zanesville and Muskingum County, Ohio* (Cleveland: World Publishing Co, 1950), 202.

<sup>8</sup> Lyman Beecher Stowe, *Saints, Sinners and Beechers* (Freeport, NY: Books for Libraries Press, 1970), 141.

<sup>9</sup> Kingsbury, *Retrospection*, 27.

<sup>10</sup> Kingsbury, *Retrospection*, 33.

<sup>11</sup> Congregation here does not refer to the church members, but to the Presbyterian denomination.



monetary contributions made to assist freedomseekers.<sup>12</sup> In 1850 and 1852, the church also hosted an anti-slavery lectures by Frederick Douglass.

Oral history suggests that the church's basement was used to shelter freedom seekers. Church members also worked in concert with African American resident, William Harris, who lived behind the Church and whose hayloft provided shelter for freedomseekers.<sup>13</sup> However, the association and significance of the Putnam Presbyterian Church to the Underground Railroad is best illustrated by examining contributions of some of the church's original members which included Matthew Gillespie, the Guthries, the Nyes, the Sturgeses, and Levi Whipple.<sup>14</sup>

#### **Matthew Gillespie:**

Listed as a conductor by Siebert, Gillespie "took an early and active part in the Anti-Slavery movement, and in various ways labored for its success." For Gillespie, the anti-slavery stance of the church was crucial to deciding his membership. Before the Putnam Presbyterian Church had formed, Gillespie had refused to unite with the Zanesville Presbyterian Church because it was not committed to anti-slavery principles. He later served as an elder of the Putnam church.<sup>15</sup>

#### **The Guthries:**

The congregation's most active members in the UGRR were the Guthries. Brothers Albert Austin (A. A.), Stephen, and George were among the church's earliest members. A.A. Guthrie was one of the church's original elders and he also served as the superintendent of the Sunday School.

Stephen, wrote the following concerning the Guthries' involvement in the Underground Railroad:

We repudiated the infamous law in every way. If a poor bondsman came to us fleeing by the twinkling light of the north star to the realms of liberty where no slave could breathe air, we can say, and thank God for it, he never asked in vain. We have helped many on their way to Canada, and as far as we know it, no slave was ever taken and returned to bondage from here. Out Underground Railroad was safe and sure, and no train was ever ditched or run of the track. And the blessing of freedmen in Canada has been wafted to us from that land of liberty many times to cheer our hearts.<sup>16</sup>

In a book by one of the Guthrie descendants, Stephen was referred to as "a lover of freedom and [he] proved it by help to the slave when such opinions were costly and such aid dangerous."<sup>17</sup> However, of the brothers, A.A. Guthrie was the most prominent in Underground Railroad, his house, is currently listed in the National Underground Railroad Network to Freedom. Siebert referred to A.A. Guthrie as "the most fearless station agent and conductor."<sup>18</sup> A.A. was named in several of the correspondences that Siebert received inquiring into Underground Railroad activity. He was also a delegate for the county to the anti-slavery convention and a renowned anti-slavery lecturer.

<sup>12</sup> Kingsbury, *Retrospection*, 52.

<sup>13</sup> Stephen H. Guthrie, *A Sketch of Stephen Guthrie, Senior, and his Children: A Pioneer Family of the Ohio Land Company of 1787* (Zanesville, OH: n.s., 1891), 27-28. See also, Norris F. Schneider, "Zanesville Rioters Attacked Putnam Conductors of the Underground Railroad," *Zanesville Times*, 17 October 1943. While Guthrie does not specifically name the African American man who lived behind the church, Schneider uncovered the name of William Harris in his research.

<sup>14</sup> Wilbur H. Siebert, *The Underground Railroad from Slavery to Freedom* (New York: Mac Millian Co: 1898). All but the Sturgeses were listed by Siebert as Underground Railroad "operators" in Muskingum County.

<sup>15</sup> Kingsbury, *Retrospection*, 31.

<sup>16</sup> Stephen H. Guthrie, *A Sketch of Stephen Guthrie, Senior, and his Children*, 26-27.

<sup>17</sup> Seymour Guthrie, *A Brief History of a Branch of the Guthrie Family* (Chicago, IL: n.s., 1889), 22.

<sup>18</sup> Siebert, *Mysteries of the Underground Railroad Mysteries of the Ohio Underground Railroad* (Columbus, OH: Longs Bookstore, 1951), 217.



The brothers often worked in concert with the county's African American residents. In another recorded incident, Guthrie and his wife helped hide a female freedom seeker and "her four children in the attic of a colored townsman in 1852."<sup>19</sup> Recalling the incident, Stephen wrote:

In the month of August when the corn was in the milk and fit for roasting, the slaves commenced coming. Our work was done by our colored friends, and never was our trust or confidence betrayed. At one time in 1852, we had a poor woman with four small children hid in the loft of a colored man here, when the slavehunters passed within one hundred yards of them. A friend slyly informed them of an old abandoned coal mine upon the top of Putnam Hill, and said it was quite possible the fugitives were hidden there. The slaveholders took the hint, and while they were groping their way underground, the woman and the children were removed to a place of safety...<sup>20</sup>

The women and children were sent along in "large store boxes" (which the Guthries would have had access to as operators of a general store) and made their way to Canada. From the store, the A.A. Guthrie also provided freedomseekers with items they needed including clothing and shoes.<sup>21</sup>

George's wife, Sarah McFarland Guthrie, in her unpublished recollections divulged hiding freedom seekers in their home. She wrote: "I well remember hiding three children in our attic one Sabbath while their owners were riding through our streets in pursuit."<sup>22</sup>

#### **The Nyes:**

Major Horace Nye was referred to as one of the "most bravest and fearless conductors."<sup>23</sup> Major Horace Nye and his second wife, Lucinda Belknap were active abolitionists and participants in the Underground Railroad. Major Nye was among the original members of the county's anti-slavery society. Though deaf, Nye, did not let his disability stop him from being a strong advocate for the cause. He served as a delegate to the 1835 Ohio State Anti-Slavery Convention in Putnam and presided over the 1839 state convention. Nye also submitted statements to the American Anti-Slavery Society, which were featured in the publication, *American Slavery as It Is: Testimony of a Thousand Witnesses* (1839) by Theodore Weld. Nye's statements detail the horrors of slavery in the south as detailed to him by those who had traveled in southern states. One of the statements also includes one of his own memories of seeing a captured freedomseeker in Marietta, OH when he was twelve years old.<sup>24</sup>

His son, Dr. H.S. Nye (by his first wife), wrote correspondence to Siebert indicating his father's as well as other Putnamites' involvement in the Underground Railroad. The son, too, had been involved. As a doctor, he had been called upon to give medical attention to freedomseekers. In one incident he tended to an escapee who had been "poisoned by the wild vine on his way through the woods."<sup>25</sup>

<sup>19</sup> Guthrie, *A Sketch of Stephen Guthrie*, 27. See also, *Siebert, Mysteries of Ohio's Underground Railroads*, 218. Siebert cites a newspaper article, but does not give its title or date. However, it seems the article is "Zanesville Rioters Attacked Putnam Conductors of the Underground Railroad."

<sup>20</sup> Guthrie, *A Sketch of Stephen Guthrie*, 28.

<sup>21</sup> Hudson Champlin Ward, "Letter to Wilbur Siebert," 10 September 1895. *Wilbur H. Siebert Collection* [microfilm] (Columbus: Ohio Historical Society), reel 11. Ward began working at the store located on Main Street in 1847.

<sup>22</sup> Norris Schneider, "Guthrie Home in Putnam Served As 'Underground Railroad' Stop," *Zanesville Times Recorder*, 4 February 1973. The unpublished manuscript by Sarah McFarland Guthrie which Schneider cites, is currently in the private hands of a Guthrie descendant.

<sup>23</sup> Dr. H.S. Nye, "Letter to Wilbur Siebert", 24 June 1893. *Wilbur H. Siebert Collection* [microfilm] (Columbus: Ohio Historical Society), reel 11.

<sup>24</sup> Theodore Weld, *American Slavery as It Is: Testimony of a Thousand Witnesses* (New York: American Anti-Slavery Society, 1839), 64, 66, 74, 157.

<sup>25</sup> Nye, "Letter to Wilbur Siebert", 24 June 1893.



Lucinda was the President of the Female Muskingum County Anti-Slavery Society. While she is not specifically named by Siebert, it should be noted that he rarely mentions wives' involvement. Another indication of the Nye's involvement is his correspondence with other known UGRR participants. One such letter is a letter to Major Horace Nye from Hiram Wilson. Wilson, one of the Lane Rebels, worked among fugitive slaves in Canada for the American Anti-Slavery Society and the American Missionary Society. While he is primarily recognized for his efforts to establish schools for freedomseekers, he also provided shelter and food for refugees. In the letter Wilson recounts encounters with freedomseekers including his activities in Canada. Wilson ends the letter by saying, "Let us be faithful, dear brother, in this cause of the Lord—then victory will be certain." He also includes the complimentary close, "Yours in behalf of the perishing."<sup>26</sup>

#### **The Sturgeses:**

Also included among the original members were Solomon and Lucy Hale Sturges.<sup>27</sup> Mrs. Sturges was instrumental in building the Sunday School Hall. The Sturgeses are not mentioned by Siebert as conductors, however, it seems likely that they were. Their daughter, Kate Sturges Benton, proudly recalled that Lucy "had hid in the dark depths of our big cellar several negro families, fugitive slaves from Kentucky. She secreted and clothed, and fed them by day, and helped them forward by night on their journey to the Canadian border."<sup>28</sup>

The Sturges were connected to other UGRR operators not only through church membership, but through familial ties. Solomon Sturges's sister, Amelia, was married to prominent conductor A.A. Guthrie.

#### **Levi Whipple:**

Whipple was named along with Nye, Guthrie, and Gillespie as one of the "most bravest and fearless conductors."<sup>29</sup> Whipple was the chairman of the anti-slavery society that formed in 1833. Whipple was also a delegate at the Ohio State Anti-Slavery convention that took place in Putnam in 1835. Whipple was instrumental in the building of the church, as he donated the land on which it was built and served on the Building Committee. He also was one of the original church elders.

The following timeline represents significant events in the history of the congregation of the Putnam Presbyterian Church:

1807 ... Prominent Springfield (later Putnam) residents, including Horace Nye, Benjamin Tupper, Dr. Increase Mathews, and Levi Whipple met to form a Congregational Church. Ebenezer Buckingham joined them later in the year.

1809 ... members of the Congregational Church in Springfield united with Presbyterians across the Muskingum River to form the United Presbyterian Church on Zanesville and Springfield.

1817 ... The First Presbyterian Church was built on the northeast corner of Fourth and South Streets in Zanesville. From 1809 until 1817, the combined congregation had no regular place of worship often alternating between the court house in Zanesville and the Stone Academy in Putnam.

1833 ... On March 6, a meeting was held to plan for a new Presbyterian church on the Putnam side of the river. Those in attendance were Edwin Putnam, Levi Whipple, Dr. Increase Mathews, Matthew Gillespie,

<sup>26</sup> "Interesting Story of 'A Window in Putnam' and Miss Ida Potts Who Sits Beside It," *Sunday Times-Signal* (Zanesville, OH), 22 July 1928. Miss Ida Potts the subject of this article was a descendant of the Sturgeses and at the time of this article, the 1836 letter from Hiram Wilson to Major Horace Nye was in her possession. The story contains a reprint of the letter in its entirety.

<sup>27</sup> Ebenezer Buckingham, *Solomon Sturges and His Descendants: A Memoir and a Genealogy* (NY: Grafton Press, 1907), 49.

<sup>28</sup> Buckingham, *Solomon Sturges and His Descendants*, 48.

<sup>29</sup> Nye, "Letter to Wilbur Siebert", 24 June 1893.



Horace Nye, C.P. Buckingham, Alvah Buckingham, J.C. Guthrie, M.B. Cushing, Dr. Robert Safford, J.C. Brown, Hezekiah Sturges, William Silvey, R.P. Burlingame, J.B. Burlingame, William Thorp, S.H. Guthrie, and A.A. Guthrie.

1833 ... On July 4, the first meeting of the Muskingum County Emancipation Society to Promote the Abolition of Slavery and of Oppressive Laws was held at the Zanesville Presbyterian Church.<sup>30</sup>

1833 ... On October 23, the monthly Concert of Prayer for the abolition of Slavery was established. This group met on the last Monday of every month at the Stone Academy (part of the NTF) and later in the basement of the church. Also formed was a Bible class for colored adults and Sabbath school.<sup>31</sup>

1835 ... On January 1, Levi Whipple, Edwin Putnam, and A.A. Guthrie were selected as the first elders of the church. They were installed by Rev. William H. Beecher on February 21<sup>st</sup>.

1835 ... On March 11, Rev. Beecher was selected pastor by a vote of 148 to 2.

1838 ... The Putnam Female Seminary was built next to the church. It was a separate institution but allied with the church. Trustees were William Beecher, Levi Whipple, Alvah Buckingham, Julius Guthrie, and A.A. Guthrie.

1839 ... Rev. Beecher's pastorate at the church ends on January 18. The Putnam Female Seminary, was erected.

1850 ... Frederick Douglass spoke at the church.

1852 ... Frederick Douglass again spoke at the church. These appearances are not as well documented as one might think. Not everyone in Putnam was anti-slavery. In addition, anti-slavery activities were sometimes controversial as indicted by Dr. Kingsbury when he wrote that such activities "rendered the duties of its pastor more difficult and embarrassing."<sup>32</sup>

S5. Provide a history of the site since its time of significance to the Underground Railroad, including physical changes, changes in ownership or use.

1860 ... A Sunday school hall was added next to the church where the current chapel is located. "The total cost for the one story, 60 x 20 feet, board-and-batten building was approximately \$2000. The building carried the name 'Union Sunday School,' and it remained, as originally, open to children of all denominations. Mr. Mr. Will Guthrie, in his history of the Sunday School, says that the frame for the new building was that of an old tobacco barn that stood 'on the east side of Woodlawn Avenue, near Adams Street.'"<sup>33</sup>

1866 ... The entrance was remodeled, a slate roof installed, and the steeple added.

1892 & 1893 ... The sum of \$4800 was used on the "most extensive improvements undertaken by the church since 1866."<sup>34</sup> Included was the installation of the pipe organ as a memorial to Dr. Kingsbury.

1910 ... On October 2, the cornerstone for the new chapel was laid.

<sup>30</sup> Kingsbury, *Retrospection*, 28.

<sup>31</sup> Kingsbury, *Retrospection*, 28.

<sup>32</sup> Kingsbury, 27.

<sup>33</sup> Linn, Vincent B. "A Brief History of the Putnam Presbyterian Church (1835-1985), an unpublished paper prepared for the 150<sup>th</sup> celebration Sunday, June 23, 1985," 10.

<sup>34</sup> Linn, "A Brief History of the Putnam Presbyterian Church," 12.



1913 ... In March the most serious flood to affect Zanesville occurred. The basements of both the church and chapel were flooded. "No large new homes were built in the area afterwards, but instead a constant exodus to the high ground of the Terrace began."<sup>35</sup> The community surrounding the church has been economically challenged ever since. Not much has changed since 1913.

?... Perhaps the most striking change to the church added over the years has been the addition of nine large stained glass memorial windows. Among congregation members memorialized are Ebenezer and Eunice Hale Buckingham, A.A. Guthrie, Levi Whipple, Julius C. and Pamela Guthrie, Alvah and Ann Hale Buckingham, Hugh J. Jewett and his wife Sarah E. Guthrie, and Solomon and Lucy Hale Sturges.

S6. Describe current educational programs, tours, markers, signs, brochures, site bulletins, or plaques at the site. Include text and photographs of markers.

There is currently none at the site. However, the church's role in the Underground Railroad is mentioned on a marker that

S7. Include a bibliography. Discuss historical sources of information and how you used them.

Barnes, G.H. and Dumond, D.L, eds. *Letters of Theodore Weld, Angelina Grimke Weld and Sarah Grimke, 1822-1844*. Gloucester, MA: Peter Smith, 1965.

In a letter to abolitionist dated March 9, 1936, Weld is responding to Lewis Tappan's accusation that African Americans had been excluded from the Antislavery Convention in Putnam. In responding to the accusation, which he says is unfounded; he gives an account of the events that occurred during his time in Putnam. According to Weld, the exclusion of African Americans was the result of racial hostilities that existed in Zanesville and not because of racial discrimination by participants in the convention.

Stowe, Lyman Beecher. *Saints, Sinners and Beechers*. Freeport, NY: Books for Libraries Press, 1970.

First published in 1934, and written by a descendant of Harriet Beecher Stowe, the book is a history of the Beecher family. Contains biographical information on William Henry Beecher, the eldest brother of Harriet Beecher Stowe and the first pastor of the Putnam Presbyterian Church. The chapter on William Henry refers to him as "the Unlucky" because of his learning and employment difficulties. It seems William had a hard time holding on to pastorates.

Buckingham, Ebenezer. *Solomon Sturges and His Descendants*. New York: The Grafton Press, 1907. Contains biographical information on the Sturges connecting them with other families involved in the Underground Railroad. It also includes a biographical sketch of Lucy Sturges written by her daughter, Kate Sturges Benton, which describes Lucy's involvement with the Underground Railroad.

Everhart, J. F. *History of Muskingum County with Illustrations and Biographical Sketches of Prominent Men and Pioneers*. JF. Everhart & Co., 1882

The Everhart work was compilation of earlier material. He specifically mentions relying on articles written by Elijah Hart Church and Addison Kingsbury's Retrospection. He also relied heavily on public records.

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<sup>35</sup> Linn, "A Brief History of the Putnam Presbyterian Church," 17.



Guthrie, Seymour. *A Brief History of a Branch of the Guthrie Family*. Chicago, IL: n.s., 1889.

A genealogical publication by a Guthrie descendant. Contains biographical information about the Guthrie brothers including their abolitionist and UGRR activities.

Guthrie, Stephen. H. *A Sketch of Stephen Guthrie, Senior, and his Children: A Pioneer Family of the Ohio Land Company of 1787*. Zanesville, OH: n.s., 1891.

Contains information about abolitionism in Putnam, including the Ohio Antislavery Convention of 1835. Guthrie also provides information on the Underground Railroad activity of the Guthrie family. While Siebert lists only A.A. Guthrie (Stephen's brother) as being involved, Stephen mentions himself and another brother named Erastus who lived in Morgan County, OH.

Addison, Kingsbury. *Retrospection: A Historical Resume of the Putnam Presbyterian Church, Zanesville, OH*. Sullivan & Parsons, 1877.

A history of Putnam Presbyterian Church written by Kingsbury Addison who was the pastor of the church for almost 40 years. Also, contains biographical information about the church's earliest members.

Linn, Vincent B. "A Brief History of the Putnam Presbyterian Church (1835-1985), an unpublished paper prepared for the 150<sup>th</sup> celebration Sunday, June 23, 1985."

Is a history of the church includes information about changes to the structure that have occurred over the years.

National Register of Historic Places. Putnam Historic District. 75001511

The Putnam Historic District was originally listed on the National Register of Historic Places in 1976. In 2003 the nomination was amended to include Underground Railroad Activity. The nomination gives an account of Putnam properties involved in abolition and the Underground Railroad, which includes the church and the homes of various church members who were involved in the Underground Railroad.

Schneider, Norris F. *Y Bridge City: The Story of Zanesville and Muskingum County, Ohio*. Cleveland: The World Publishing Co., 1950.

Norris Schneider was a Zanesville High School English teacher hired by the Zanesville Publishing Company to write columns about local history for the Signal and Times Recorder. While his columns relied heavily on the works of earlier local historians his passion for his work often produced new insights to previous accounts. Y Bridge City was originally to be a compilation of his earlier writing but instead was written as a general survey of Zanesville and Muskingum County history. He also served as president of the Pioneer and Historical Society of Muskingum County for many years. His papers are currently in the holdings of the Ohio Historical Society. The book contains the history of Putnam, including a discussion of anti-slavery activities.

Schneider, Norris F. "Zanesville Rioters Attacked Putnam Conductors of Underground Railroad". *Zanesville News*, 17 October 1943.

This article discusses the attacks from Zanesville on the Antislavery Conventions. He also identifies Putnam residents who participated in the conventions and their connection to the Underground Railroad. In the article, he mentions an unpublished autobiography of Mrs. George Guthrie, which details both her and her husband's involvement in the Underground Railroad.



However, this autobiography could not be located.

Sheppard, Thomas J. "An Abolition Center," *Ohio Archaeology and Historical Society* 19 (July 1910): 266-269.

This article includes information the settling of Putnam. According to Sheppard, abolitionism played a central role in Putnam's development. In the article, he relates the violence that surrounded abolitionist activities including the lecture of Theodore Weld and the Ohio Antislavery Conventions of 1835 and 1839.

Siebert, Wilbur. *The Underground Railroad: From Slavery to Freedom*. NY: Macmillan Company, 1898.

In an appendix, Siebert lists those involved in the Underground Railroad organized by county and state. The listings from Muskingum County include the following residents of Putnam: A.A. Guthrie, Buckingham, Levi Whipple, and Major Horace Nye. Buckingham was not included in the narrative because at this time there is no strong evidence corroborated his involvement besides being a member of the church. Furthermore, his home was not listed in the National Register nomination for Underground Railroad involvement.

Siebert, Wilbur. *Mysteries of Ohio's Underground Railroad*. Columbus: Long's Bookstore, 1951.

Siebert includes Putnam on his "Ohio's Underground Trails." Section 4, includes "Zanesville vs. Putnam, Muskingum County," which gives information on routes from Deavertown to Putnam, the Ohio State Abolitionist Conventions of 1835 and 1839, Abolitionism in Putnam including Underground Railroad activity, and a Zanesville Fugitive Slave Case.

Siebert, Wilbur. Wilbur Siebert Collection [microfilm]. Columbus, OH: Ohio State Historical Society.

The collection contains correspondence, notes, manuscripts, student papers, maps, and photographs related to the Underground Railroad. Roll 11 of the microfilm collection contains information regarding Putnam's involvement in the Underground Railroad. Contains correspondence from others involved attesting to the participation of the Guthries, Nyes, and Whipples in the Underground Railroad.

Weld, Theodore. *American Slavery as It Is: Testimony of a Thousand Witnesses*. New York: American Anti-Slavery Society, 1839.

Contains four correspondences from Major Horace Nye detailing the horrors of southern slavery as detailed to him by informants. Also contains Nye's own remembrance of a capture of a fugitive slave in Marietta, OH when he was a young boy.

S8. Describe any local, state, or federal historic designation, records, signage, or plaques at the site.

The church is listed on the National Register of Historic Places as part of the Putnam Historic District which recognizes Putnam's historic role in abolitionism and the Underground Railroad. The church is mentioned on the National Register's "Aboard the Underground Railroad" Travel Itinerary website: <http://www.nps.gov/nr/travel/underground/oh13.htm>.

S9. Is the site open to the public? Describe accessibility conditions.



The church is open to the public for Sunday morning worship at 10:00 am. Tours of the church are also available by appointment. There is a ramp providing handicap accessibility into to building.

S10. Describe the nature and objectives of any partnerships that have contributed to the documentation, preservation, commemoration, or interpretation of the site.

The Pioneer and Historical Society of Muskingum, of which the writer of this application is director, maintains and operates a local history library and archives at the Stone Academy. Included in the files are documents, bulletins, some hand-written records, and a copy of the Kingsbury booklet on the history of the Putnam Presbyterian Church. There are also files with information on the Manse and Female Seminary. The collection includes a very nice deacons bench and a few other artifacts from the church.

Since 2005, the Pioneer and Historical Society has partnered with the church to provide educational opportunities for school children visiting the Putnam Historic District on field trips. Classes rotate between the Stone Academy, Dr. Increase Mathews House, and the church. In 2007, when the Historical Society opened the new Military Room exhibit at the Mathews House the dedication program was held in the church. In 2009, during the celebration of the 200th anniversary of the Stone Academy, the Society partnered with the church and others in the Historic District to provide a walking tour/open house for visitors.

In 2010, the Director of Museums began working with a tour planner for Eastern Ohio Tours to create itineraries to bring motor coach groups to the Historic District. The UGRR and anti-slavery connections of the Stone Academy and the Putnam Presbyterian Church are the central focus of those tours. Last year the tours attracted a half dozen or so groups and attendance is expected to double that this year.

The Friends of Freedom Society (FOFS) has also honored the church as an Underground Railroad site. A banner given by the FOFS attesting to the church's involvement in the Underground Railroad hangs proudly in the church's sanctuary. The church is also recognized on the FOFS's marker, "Zanesville Underground Railroad" (located on Muskingum Ave) and included in its publication, *Freedom Seekers: Ohio and the Underground Railroad* (2004). The FOFS also held its annual meeting in Zanesville in 2001.

S11. Additional data or comments. (Optional)



**Attachment 1: Letters of Consent**

Putnam Presbyterian Church  
467 Woodlawn Ave., P.O. Box 672  
Zanesville, Ohio 43701

February 9, 2012

Deanda Johnson  
National Underground Railroad Network to Freedom  
National Park Service  
601 Riverfront Drive  
Omaha, Nebraska 68102

Dear Ms. Johnson,

The Session of Putnam Presbyterian Church, Zanesville, Ohio, approved the inclusion of Putnam Presbyterian Church in the National Park Service National Underground Railroad Network to Freedom at their October 9, 2011 meeting.

The Board also consents to share the mailing address, phone number with others engaged in Underground Railroad commemoration for purposes such as receiving newsletters or informational mailings, announcements of events, or research queries.

Sincerely,

Gloria K. Kreis

  
Clerk of Session



**Attachment 2: Current Photos of the Site**



Photo Submitted by Jim Geyer (February 2012)



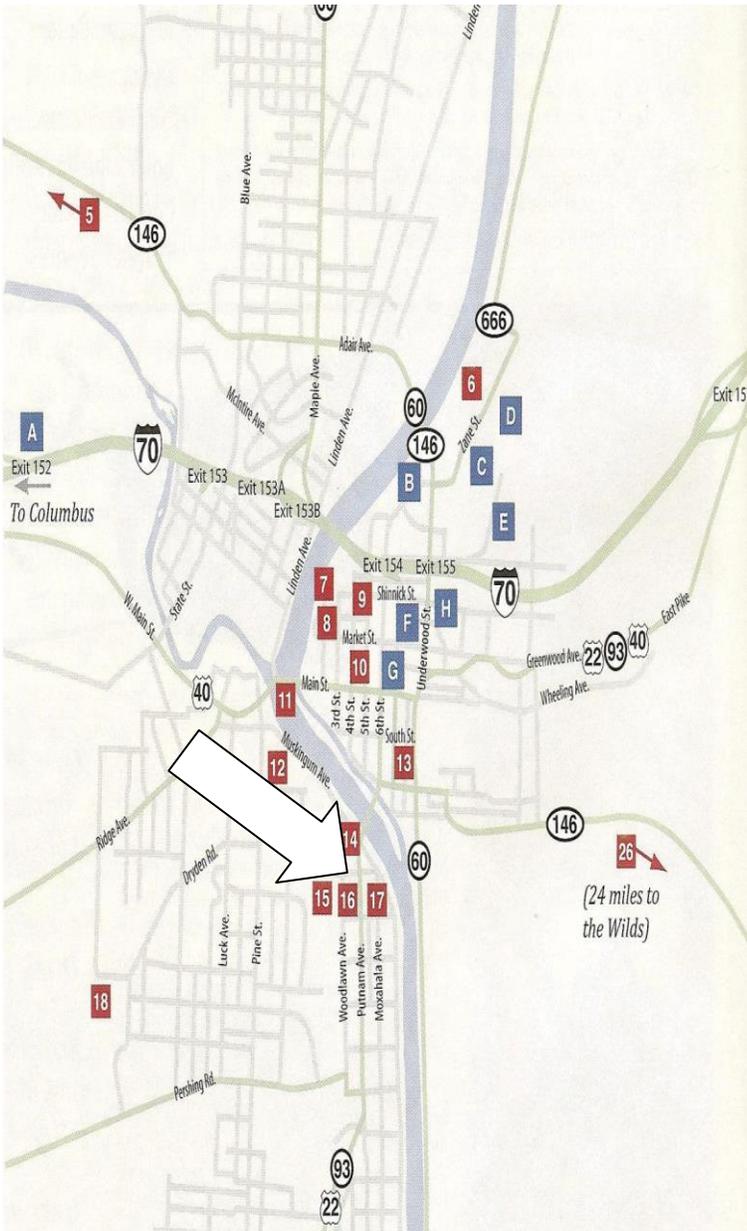
**Attachment 2: Current Photos of the Site (cont.)**



Photo Submitted by Jim Geyer (February 2012)



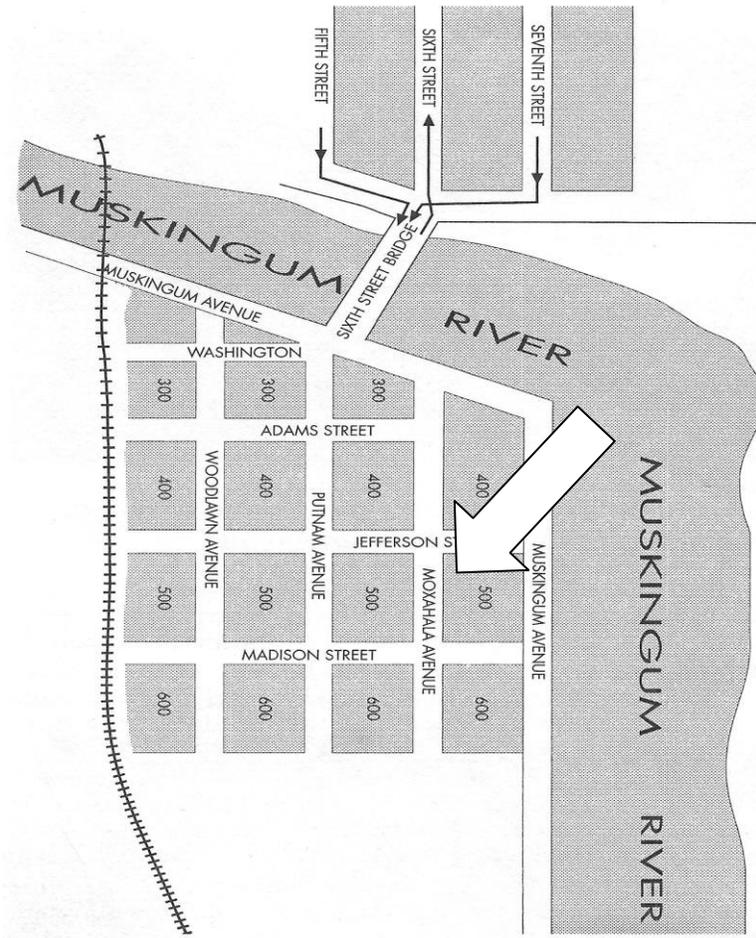
Attachment 3: Maps



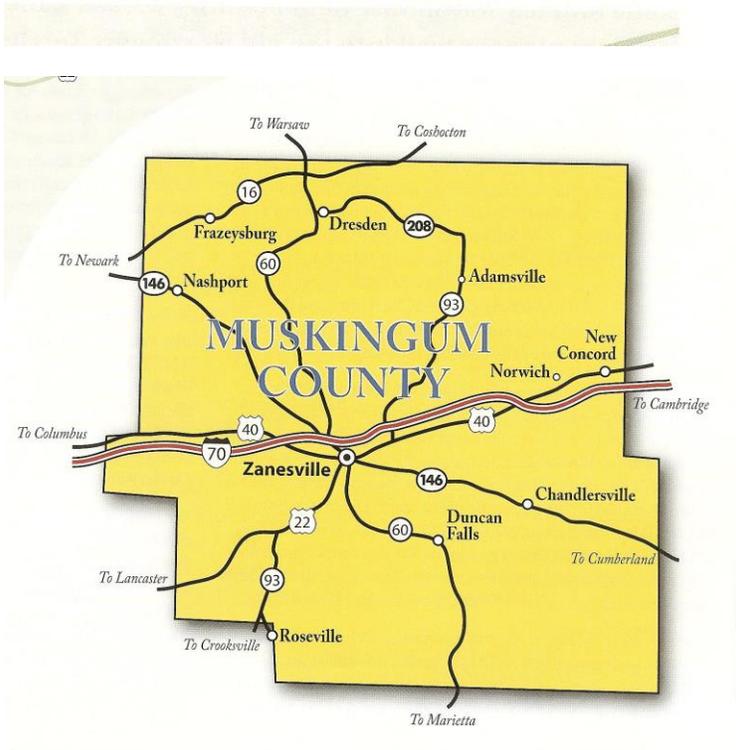
Putnam Presbyterian Church is identified by the number 16 on the map.



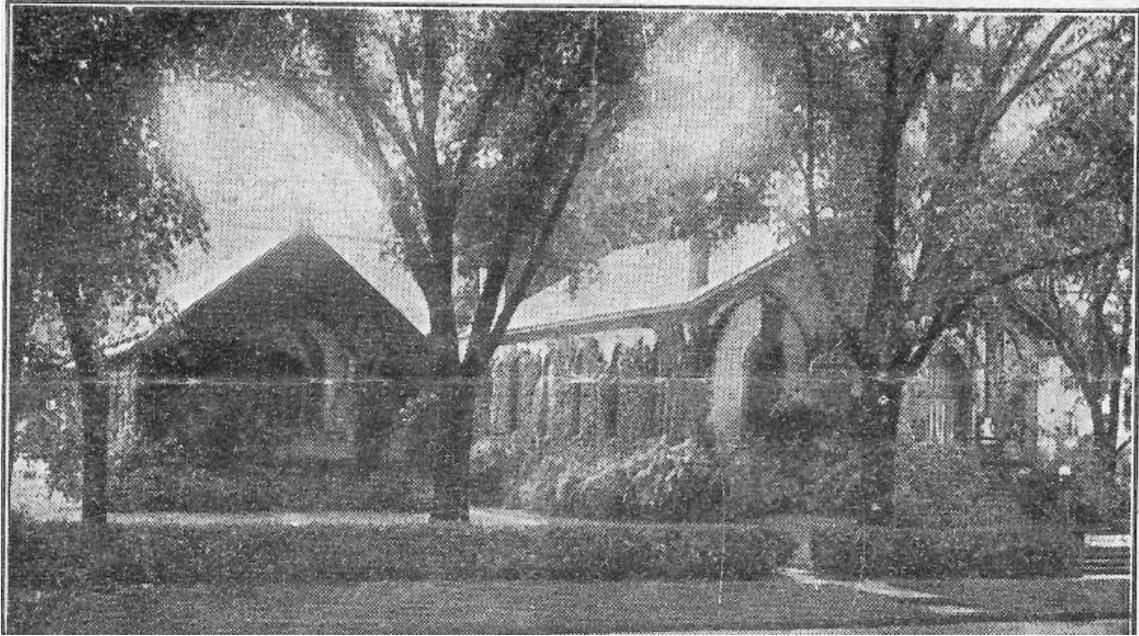
Attachment 3: Maps (cont.)



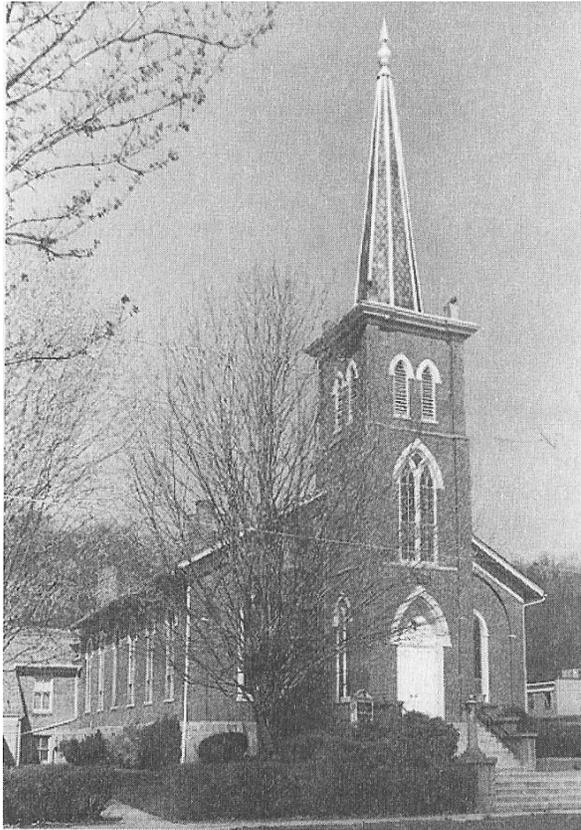
Attachment 3: Maps (cont.)



**Attachment 4: Historic Photos**



Putnam Presbyterian Church (1930)



Putnam Presbyterian Church (1970)

