

United States Department of the Interior  
National Park Service

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

## 1. Name of Property

Historic name: Blue River Quaker Settlement Rural Historic District

Other names/site number: \_\_\_\_\_

Name of related multiple property listing:

N/A

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

## 2. Location

Street & number: A corridor roughly lining Quaker Road north of State Road 56 to Trueblood Lane in Washington Township

City or town: Salem State: IN County: Washington

Not For Publication:  Vicinity:

## 3. State/Federal Agency Certification

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

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

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

national  statewide  local  
Applicable National Register Criteria:

A  B  C  D

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

\_\_\_\_\_  
Date

Indiana DNR-Division of Historic Preservation and Archaeology

State or Federal agency/bureau or Tribal Government

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

\_\_\_\_\_  
**Signature of commenting official:**

\_\_\_\_\_  
**Date**

\_\_\_\_\_  
**Title :**

\_\_\_\_\_  
**State or Federal agency/bureau  
or Tribal Government**

#### 4. National Park Service Certification

I hereby certify that this property is:

- \_\_\_ entered in the National Register
- \_\_\_ determined eligible for the National Register
- \_\_\_ determined not eligible for the National Register
- \_\_\_ removed from the National Register
- \_\_\_ other (explain:) \_\_\_\_\_

\_\_\_\_\_  
Signature of the Keeper

\_\_\_\_\_  
Date of Action

#### 5. Classification

##### Ownership of Property

(Check as many boxes as apply.)

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

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**Category of Property**

(Check only **one** box.)

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

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>55</u>	<u>55</u>	buildings
<u>6</u>	<u>0</u>	sites
<u>7</u>	<u>1</u>	structures
<u>0</u>	<u>1</u>	objects
<u>70</u>	<u>57</u>	Total

Number of contributing resources previously listed in the National Register 2

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

RELIGION: religious facility

FUNERARY: cemetery

DOMESTIC: single dwelling

DOMESTIC: secondary structure

AGRICULTURE/SUBSISTENCE: storage

AGRICULTURE/SUBSISTENCE: agricultural field

AGRICULTURE/SUBSISTENCE: animal facility

AGRICULTURE/SUBSISTENCE: agriculture outbuilding

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**Current Functions**

(Enter categories from instructions.)

RELIGION: religious facility

FUNERARY: cemetery

DOMESTIC: single dwelling

DOMESTIC: secondary structure

AGRICULTURE/SUBSISTENCE: storage

AGRICULTURE/SUBSISTENCE: agricultural field

AGRICULTURE/SUBSISTENCE: animal facility

AGRICULTURE/SUBSISTENCE: agriculture outbuilding

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**7. Description**

**Architectural Classification**

(Enter categories from instructions.)

EARLY REPUBLIC: Federal

MID-19<sup>TH</sup> CENTURY: Greek Revival

LATE VICTORIAN: Romanesque

LATE VICTORIAN: Queen Anne

LATE 19<sup>TH</sup> AND EARLY 20<sup>TH</sup> CENTURY AMERICAN MOVEMENTS:

Bungalow/Craftsman

OTHER: Log Single-Pen

OTHER: I-House

OTHER: Ranch

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

foundation: STONE

walls: BRICK

WOOD: Weatherboard

roof: ASPHALT

other: METAL

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### **Narrative Description**

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

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### **Summary Paragraph**

The Blue River Quaker Settlement Rural Historic District is a district composed of early farmsteads, churches, and cemeteries developed largely by Quakers who migrated into Indiana from North Carolina in the early 1800s. Much of the district lines each side of Quaker Road as it leads northeast from the east edge of Salem, over rolling countryside dotted with farmhouses, spring houses, and agricultural buildings from about 1808 through the 1950s. Fencerows, tree-lined lanes, and geography carved by brooks and streams provide character to the landscape that stretches over about 1670 acres of northeast Washington Township.

Much of the district's earliest architecture includes examples of log single-pen homes, I-Houses, and barns built in the cultural heritage of the Piedmont area. The district includes four early cemeteries, one of which is an African American burial ground, and two churches belonging to the Religious Society of Friends, or Quakers.

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### **Narrative Description**

The Blue River Quaker Rural Historic District is an area stretching northeast from the east side of Salem in northeast Washington Township. The district is comprised of approximately 1670 acres situated across portions of sections 2, 3, 9, 10, 11, and 35, almost all entirely north of State Road 56 and east of Jim Day Road. Effort was made to follow roads and section lines, or half or quarter section lines, for district boundaries where concentrations of contributing resources are found. While there are a few other roads that have resources lining them, most of the resources line Quaker Road which functions as an organizing corridor for the district. Quaker Road leads northeast from State Road 56, then makes multiple right or left turns due east and due north until it leaves the district east of Trueblood Lane. Other minor roads that include resources are Jim Day Road, State Road 56, Quaker Lane, Trueblood Road, and Trueblood Lane. The resources on these roads far fewer in number than Quaker Road which stretches about four miles through the district.

The district's landscape is characterized by low rolling hills carved with small brooks and streams, some of which are spring-fed and feed small ponds in low areas. While a large majority of the district features agricultural tilled land or pasture, some of the land is wooded, particularly along narrow glens carved by brooks. Aerial photography best illustrates the topography which shows highlands in the north/west part of the district with water shedding to the southeast until

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the brooks join a principal stream near the southeast border of the district along State Road 56. This stream joins with another to form the headwaters of the Blue River that flows south to the Ohio River.

The Quakers who settled the district came in the early 1800s and brought with them a cultural heritage of building, most evident in a few surviving barns of the settlement period. Also included among the early resources are a few single-pen log homes and I-Houses which are often the centerpiece to homesteads and farmsteads that dot the district. A few mid-period homes and barns of the late 19<sup>th</sup> and early 20<sup>th</sup> century also characterize farms of the district. Changes in agriculture by the mid-20<sup>th</sup> century resulted in several later farm developments that include a few homes but are mostly marked by the introduction of dairy facilities and implement storage buildings from the 1930s-1950s. The district's agricultural heritage and continued use is marked by extensive fencerows, tree-lined lanes, and farmsteads with mature trees.

Besides homes and buildings related to agriculture, there are also two churches, both of which were started by Quakers. The original Quaker Meeting (Hicksite) House (1815, photos 05-07) is located near the southwest corner of the district and is a simple gable-front building with large trees and an early cemetery behind (north of) the church. A second church and cemetery were established closer to the middle of the district at the intersection of Quaker Road and Quaker Lane. The extant Orthodox church was built in 1900 in a combination Gothic/Romanesque Revival style with a corner entry tower that creates a high focal point at the northeast end of Quaker Road before the road turns due north then east (photos 15-17). A cemetery and parsonage are east of the church and the site of the former Blue River Academy, a school built for the Quaker settlement in the 1860s, is east of the cemetery (photo 18).

There are two other cemeteries located in the district. The African Methodist Church Cemetery on Jim Day Road is located on the west edge of the district (photos 01-02). The cemetery retains no gravestones, nor a church building, but is populated with graves of early Black residents, some who traveled with Quakers from North Carolina. Only a modern memorial stone is located at the cemetery. The other cemetery is a small family cemetery belonging to the Denny family in the northeast corner of the district. The Denny Cemetery (1844-1861) contains only three graves and is located on the original 1813 Denny farmstead but located at the farm's north edge along Broadway Road. Other existing sites and a few structures relate mostly to agricultural uses in the district.

There are approximately forty major contributing resources in the district. These include houses, large barns, churches, and cemeteries. Several smaller buildings, like corn cribs, carriage houses, and spring houses are also part of the resource count and provide a fuller context to the agricultural character of the district and its farmsteads. Land splits have resulted in several new homes constructed in the district, again mostly lining Quaker Road. There are approximately twenty modern (late 20<sup>th</sup> or early 21<sup>st</sup> century) homes or commercial buildings constructed in the district. There are also several modern agricultural buildings and garages associated with farms and homes located in the district which increases the number of non-contributing buildings but does not significantly impact the rural character of the district.

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A complete list of resources follows. The resources are organized according to roads; addresses increase numerically west-to-east or south-to-north depending on the road. Each address is marked with north/south or east/west side of the road. This is due to the meandering nature of Quaker Road. The roads are listed from the southwest corner of the district to the northeast corner in this order: Jim Day, State Road 56, Quaker Road, Quaker Lane, Trueblood Road, and Trueblood Lane. Each address contains contributing and non-contributing resources at that site, most of which are farmsteads. Descriptions of resources that are considered significant follow. These are at times secondary buildings to farmsteads that have non-contributing houses.

*Historical information about the original owners or buildings is provided in section 8 under the appropriate areas of significance.*

### COMPLETE RESOURCE LIST

#### JIM DAY ROAD

No Address. N. Jim Day Road (west side). Salem African Methodist Episcopal Cemetery.

Contributing (site)

Section Map A

Photos 01-02

The burial site is approximately 120' wide by 200' deep (east to west) on the west side of Jim Day Road. The site is thought to contain approximately one hundred graves of the early African American settlement in the township. This was also the site of an African Methodist Episcopal Church from the 1830s until the 1860s after the congregation disbanded and moved. The site contains no grave markers. A modern granite marker was placed at the site in 1981 and reads, in part, site of the Black African Methodist Church and notes the death and burial of John Williams in the cemetery in 1863. The site is bordered on the south, west, and north by a fencerow and trees with a few more mature trees in the lawn on the site.

*See section 8/Ethnic Heritage for additional historical information about this site.*

#### STATE ROAD 56

1900 E. State Road 56 (north side). Pierson-Hollowell Forest Products

Section Map A

Building, 1990. Non-contributing

Building, 1990. Non-contributing

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1901 E. State Road 56 (south side). General Marston G. Clark Farm, aka Maple Shade Farm  
(Jane Clark)

Section Map A

I-House, 1827. Contributing

Photo 03

The side-gabled house features a cut-stone foundation and vinyl siding. The house has 1/1 wood windows with simple trim. The roof features cornice returns and is covered with asphalt shingles. A two-story addition is on the back of the house and the side gabled walls have two bays of windows. In-wall brick chimneys are located in the side gables.

The front (north) façade is divided into three bays. A concrete porch with four posts that support a shed roof extends across the bays on the first story. The entry has a wood door with carved bottom panel and segmental-arched window. A wood transom is above the door. The first story has wide 1/1 wood windows with a short upper sash. The second story features 1/1 wood windows.

Louden Barn/English Barn, 1891. Contributing

Photo 04

A long, side-gabled barn with central front gable is located southeast of the house. It has a rubblestone foundation and wood plank siding. The low-pitched gabled roof features brackets that support the eaves and is covered with metal. A square cupola rises from the center/ridge of the barn and features gables on each wall. The front (north) façade features a large door on rollers centered on the façade and a 2/2 wood window centered in the gable. Smaller doors on rollers flank the large center door. A pair of wood doors is immediately east of the large door. A modern metal door with window is in the west end of the façade.

Carriage House, side-gabled, c. 1880. Contributing

Shed, front-gabled, c. 1880. Contributing

Shop, parapet-front, c. 1970. Non-contributing

The Marston G. and Lucy Harper Green Clark Farm was established by the Clarks in 1827. The couple arrived in Louisville in 1798, then moved onto Clark's Land Grant in Indiana Territory in 1800. Marston, a native of Virginia born in 1771, was a cousin to George Clark to whom the grant was given. He accompanied George Clark in exploration of the Northwest Territory in 1790. In 1813, Marston and Lucy Clark moved to what would become Washington County and was heavily engaged in its formation. In 1827, the couple established this farm and built the house on the main route leading east-west through Salem on the east side, at the south edge of the Blue River Settlement. William Henry Harrison was said to have stayed at the home on trips through the area. Marston Clark was a friend to the Quakers coming into Washington County. He was the highest-ranking Mason in Salem's lodge in 1818 and was Most Worshipful Grand Master of the Grand Lodge of Indiana in 1825. Marston Clark served in the Indian Wars, War of



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1812, and at the Battle of Tippecanoe and in both houses of the Indiana legislature.<sup>1</sup> He died in 1846 and Lucy died in 1876. The couple were buried in a corner of the farm with two daughters who died in 1832 and 1836. In 1881, the couple were disinterred and reburied in Crown Hill Cemetery in Salem. It is believed that the daughters' graves remain at the farm.

*See additional information on Marston G. Clark in section 8: Settlement.*

The large barn on the property was built in 1891 for the Thomas A. Loudon family who owned the farm after the Clark family. The barn includes an interior silo, automated feature to fill wagons from a second story grain loft, and milking parlor. It was constructed by Isaac Brooks and Lew Stanley.<sup>2</sup>

2900 E. State Road 56 (north side)

Section Map D

Randall & Susan Bills House, 1978. Non-contributing

Pole Barn, 1940. Contributing

Garage, 2019. Non-contributing

*See section 8: Settlement-Religion for additional information on Nathan Trueblood*

3000 E. State Road 56 (north side). Earl & Vesta Nolan House, 1972. Non-contributing

Section Map D

Garage, 1995. Non-contributing

Pole Barn, 1995. Non-contributing

3100 E. State Road 56 (north side). Joseph/John Parker Moore House

(Bryon & Margaret Naugle)

Section Map D

Log, double-pen, c. 1820/1870. Contributing

The one-and-a-half story, side-gabled, log house has been modified to change its front entry to its east-facing gable wall. This façade features a one-story addition with shed roof and wood entry door centered on the wall. A short 1/1 wood window is south of the door and a 1/1 wood window is north of the door. A short 1/1 wood window is centered in the gable. The east façade is covered with vinyl siding while the original front (south) façade is exposed logs. The south façade has a porch with pent roof and retains four openings on the first story. One of the openings is a door and the others are windows. The roof is covered with asphalt shingles.

<sup>1</sup> BlueRiverFriends.org

<sup>2</sup> BlueRiverFriends.org

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Garage, 2001. Non-contributing

*See section 8: Settlement-Religion for additional information on the Moores.*

3700 E. State Road 56 (north side). Oliver Albertson Farmstead

(Joey & Patricia Murphy)

See inset on Site Plan

I-House, c. 1855. Contributing

The two-story, side-gabled house has aluminum siding and 6/6 wood windows. The roof is covered with asphalt shingles. The front façade has a porch with a hipped roof supported by turned posts between which are frieze panels of spindlework. The façade features three bays with an entry centered in the first story. The entry is a wood door with a window in the top half. The entry is flanked by 6/6 windows on the first story. The second story has three 6/6 windows.

House, 1997. Non-contributing

Utility Shed, 1938. Contributing

Side-gabled barn, 1902. Contributing

Gable-front barn, 1940. Contributing

*See section 8: Settlement-Religion and Agriculture for additional information on the Albertsons.*

## **QUAKER ROAD**

N/A N. Quaker Road (west side). Old Blue River Friends Hicksite Meeting House & Cemetery

Photos 05-08

Section Map B

Meeting House, gable-front, 1815. Contributing

The one-story, gable-front building is located at a curve in Quaker Road and features prominently to northbound travel. The building has a rubblestone foundation and clapboards. The building has a simple arrangement of 6/6 wood windows, two on each façade, and wood doors. The front (south) façade features a wood door with short transom divided into three panes. The entry is flanked by 6/6 windows and topped by a sign board with a church-founding date of July 1, 1815. A pair of doors is in the north end of the west façade and a door is in the north end of the east façade.

Hicksite Cemetery, c. 1815. Contributing (site)

The cemetery wraps the church site on the west and north sides. The cemetery is hemmed by a vinyl board-style fence on the south, west, and north sides. A c. 1970 stone sign for the cemetery is west of the church. The cemetery contains a wide variety of grave marker types. Several larger carved granite markers are located in the southwest corner and north end, but most are simple,

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smaller, marble or slate markers in rows that extend north from the church. The cemetery contains over 650 graves of both Quaker and African American pioneers to Washington County.

*See section 8/Settlement-Religion for additional historical information about the church and cemetery.*

1225 N. Quaker Road (east side). Wade Pennington House, Ranch, 1968. Non-contributing  
Section Map B

1293 N. Quaker Road (east side). James Marks House, 1999. Non-contributing  
Section Map B  
Right side of photo 08

1298 N. Quaker Road (west side). Bungalow, c. 1920. Contributing (Andrea Little)  
Section Map B  
Left side of photo 08  
Garage, c. 1920. Contributing

1364 N. Quaker Road (west side). James Hobbs House, 2004. Non-contributing  
Section Map B  
Shop, side-gabled, c. 1950. Contributing  
Left side of photo 10/background

1370 N. Quaker Road (west side). Elisha & Lydia Coffin Hobbs Farm/Dr. Seth Hobbs House  
(Veronica Lindley)

Section Map B

Photos 09-10

I-House, 1863. Contributing

The two-story, side-gabled house faces south and includes a side-gabled garage addition on its west end. The house has vinyl siding and 6/6 wood windows. The roof features cornice returns and is covered with asphalt shingles. The front (south) façade is divided into four bays of 6/6 windows on each story. A full-width porch is on the first story and features a shed roof supported by rows of square wood columns. A modern entry door with side-lite and transom is in the bay, second from the east end of the house. The east façade, facing Quaker Road as it extends in a northeast direction, has two bays of 6/6 windows, reinforcing the I-House design.

Carriage House, c. 1870. Contributing

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Hobbs Grove, c. 1850. Contributing (site)

This site is located west of the Hobbs farm on the original settlement by the Hobbs Family. The site was large enough to host agricultural fairs, so no doubt a large portion of the land was cleared from any trees, however, as the name implies, there were likely trees to create the grove. While there are some trees in the fence line that help form the district border, no trees remain in the agricultural field south of that line.

*See section 8: Settlement-Religion and Agriculture for additional information on the Hobbs.*

1415 N. Quaker Road (east side). Aaron & Malea Fordyce House, 2015. Non-contributing  
Section Map B

Photo 35 shows an entry to the former Nathan Trueblood Farm from Quaker Road

N/A (west side) Charles Lindley Orchard, c. 1895. Contributing (site)  
(Tony & Deborah Trueblood)

Section Map B

A portion of the former orchard site is seen in photo 10.

This is the site of Charles Lindley's orchard, though no longer attached by ownership to his former home to the north. The site features several mature trees of uncommon, non-native variety like Osage Orange and Cedar which likely date to the period Lindley used the property. The area remains grazed and/or mowed and modern fruit trees are located along its north end.

Pole Building, c. 1990. Non-contributing

Livestock Shed, c. 1930. Contributing

1508 N. Quaker Road (west side). Charles Lindley House, Queen Anne, c. 1895. Contributing  
Section Map B

Photo 11

The two-story house features steeply pitched side gables and a two-story, front-gabled section in the east half of its front façade. The house has a cut stone foundation, clapboards, and a variety of trim boards including skirt and corner boards and wood belt courses that divide some of the facades into panels of vertical beaded boards. A panel of beaded boards wraps the bottom of the first story. The house has 1/1 wood windows with simple trim boards. The gables are enclosed at the bottom by a cornice with rows of corbels just above panels of carved, square blocks. The gable walls are covered with diamond-shaped wood shingles and have small attic windows. The roof is covered with asphalt shingles and features carved fascia boards on its gables.

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Both the west gabled section and front gabled section feature cutaway corners on both stories with 1/1 windows in each of the cutaway and front walls. The three windows in the first story of the front-gabled section feature bands of colored art glass around the inside perimeter of the upper sash. The gable wall overhang for the cutaway corners is supported by large, carved brackets. A panel of beaded boards wraps the west gabled section, across the front façade, also wrapping the front-gabled section between the first and second story. A porch with a shed roof supported by turned posts is in the west half of the front façade. A wood entry door is in the east end of the porch's back wall. The door has a carved bottom panel and window in the top half. A 1/1 window is west of the entry. The west half of the façade's second story features a small

porch with turned posts and door in its east end. The porch features a hipped roof that is part of the home's gabled roof. The hipped roof is topped by a metal cornice and flat section. A 1/1 window is west of the second story porch door. The east end of the front façade, east of the front-gabled section, features a 1/1 window in each story.

The east-gabled section (east façade) features a narrow pair of 1/1 windows centered in the first story. These are sheltered by a shed roof supported by intricately carved brackets. A 1/1 window is centered in the second story.

Carriage House, c. 1895. Contributing

Dry-stack stone fence, c. 1900. Contributing (structure)

*See section 8: Agriculture for additional information on the Lindleys.*

N/A (east side) Samuel and Mary (Braxton) Lindley Farm, c. 1808.

(Amanda Bills)

Section Map C

Photo 12

Single-Pen Log Cabin, c. 1808. Contributing

The two story, side-gabled log cabin has early, one-story gabled ends constructed on its south side and back (east façade). The cabin faces northwest to front Quaker Road. A portion of the cabin's walls are exposed log, the remaining portion is covered with clapboards. The roof is covered with asphalt shingles. The front façade features a wide wood door centered on the first story. The door has two panels in the bottom and a window in the top half. The door is flanked by 1/1 wood windows. The short second story wall features short wood windows. The north gabled wall has 1/1 wood windows centered in the first and second story and a small wood window centered in the gable wall.

Barn, c. 1880. Contributing

*See section 8: Settlement-Religion and Agriculture for additional information on the Lindleys.*

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1648 N. Quaker Road (west side). Glenwood Farm

(Noah & Anna Schmidt)

Section Map C

Photos 13-14

This farm was originally part of the Samuel Lindley Farm, then owned by the Trueblood family

Spring House, c. 1870. Contributing (structure)

Seen in the right side of photo 13.

A small spring house, not more than a small structure, is located along the hillside off Quaker Road and faces south. The structure is composed of rubblestone with a small opening in its front (south) wall topped by a stone lintel. The structure has a shallow domelike roof of stone and concrete.

English Barn, c. 1860. Contributing

Photos 13-14

The side-gabled barn features vertical wood plank siding and metal on its roof. The barn has a large door on rollers in the south half of its front (east) façade. Two windows divided into four panes are in the top of the front façade. The barn's north-facing gable features a hay hood with hatch door.

Milk House, 1949. Contributing

Left side of photo 14/foreground

The one-story, side-gabled milkhouse has walls composed of concrete block and a metal roof with exposed rafters. A stack of block forms a chimney centered on the east façade facing Quaker Road. A metal window is north of the chimney. The front (south) façade features a wood door in its west half and metal window in its east half.

House, side-gabled, 1944/2022. Non-contributing

Garage, c. 2000. Non-contributing

Pole Barn, c. 1950/2022. Non-contributing

Concrete silo, 40' tall, 1950. Contributing (structure)

Concrete silo, 60' tall, 1973. Non-contributing (structure)

Chicken coop, 1951. Contributing

Quaker Acres/Trueblood Gateposts, c. 1950. Contributing (structure, photo 14)

1757 N. Quaker Road (east side). Gable-front House, 1942. Contributing

(Chris & Lorie Howard, Jana Ewen & Chris Fordyce) Fordyce Farm

Section Map D

Pole Barn, c. 1980. Non-contributing

Pole Barn, c. 1990. Non-contributing

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1811 N. Quaker Road (east side). Ralph & Doris Fordyce Farm

Section Map D

Ranch House, 1971. Non-contributing  
Garage, c. 1980. Non-contributing  
Pole Barn, c. 1980. Non-contributing  
Pole Barn, c. 1980. Non-contributing  
Pole Barn, c. 1980. Non-contributing  
Pole Barn, c. 1980. Non-contributing

Pole Barn, c. 1980. Non-contributing

1931 N. Quaker Road (east side). Blue River Friends Orthodox Church & Cemetery

Section Map E

Photos 15-18

Corner tower church, Gothic Revival/Romanesque Revival, c. 1900. Contributing  
The building plan is composed of a large, nearly square sanctuary with a tower and large three-sided bay with cutaway corners on its west side. The building has a brick foundation, vinyl siding, and 1/1 wood windows. The tall, hipped roof is covered with asphalt shingles. The entry tower is off the southwest corner of the sanctuary and each wall of the sanctuary, except for the west, features a gable with large window composition of three 1/1 windows topped by a wide, full-round arched transom that is divided six panes by lancet-like mullions.

The entry tower features a set of limestone steps with carved flanking walls that lead to a pair of entry doors in the south and west walls of the tower. The wood entry doors have multiple panels and are topped by full-round arched transoms divided into lancets. The entries are sheltered by a gabled roof supported by wood braces; the gable is open with trim at the top. The belfry is covered with vertical vinyl siding and features a row of three tall full-round arched louvered openings in the south and west walls. The steeply pitched tower roof has flared eaves supported by carved brackets attached to a tall frieze board at the top of the walls. The tower roof is covered with metal shingles and capped with a finial. The three-sided bay features pairs of 1/1 windows in its north and south walls and three 1/1 windows in its west wall. The bay is centered on the west façade. The south façade's large window composition beneath the gable is flanked by 1/1 full-round arched windows. This fenestration arrangement of the south façade is generally the same on the east and north facades.

Blue River Orthodox Friends Cemetery, c. 1829. Contributing (site)

The cemetery lies east of the church and is hemmed in with chain link fence on all sides. The cemetery contains approximately 600 graves with markers of varying styles and materials. The majority of the markers are simple, small tablet stones of white marble, particularly in the front and north portion of the cemetery. Larger, carved granite markers are located in the south half and back portion of the cemetery.

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Academy Memorial, 1964. Non-contributing (object, photo 18)

Blue River Friends Church Parsonage, side-gabled, c. 1945. Contributing

*See Section 8: Settlement-Religion for more information on the church and memorial.*

2794 E. Quaker Road (north side). William Penn Trueblood Farm

(Michael & Rebecca Missi)

Section Map E

Photos 19-21

I-House, c. 1835. Contributing

The two-story, side-gabled house has a foundation composed of clay block under the front part and concrete under a one-story rear ell. The house has vinyl siding and a metal roof with enclosed cornice returns. The windows are modern 1/1 vinyl. A full-width concrete porch is on the front (south) façade and features wood posts that support the shed roof. A wide brick chimney is centered in the east side gabled wall. The front façade has three bays of 1/1 windows with a historic wood entry door with window centered in the first story.

Barn, c. 1860/1953. Contributing

Milk House, c. 1930. Contributing

The one-story, front-gabled milkhouse has walls composed of clay block on a concrete foundation. The building has metal windows divided into three panes and concrete sills. A wood door is in the north half of the east façade. The roof is covered with metal and has exposed rafters.

Equipment Shed, c. 1930. Contributing

Pole Building, c. 1950. Contributing

*See section 8: Settlement-Religion and Agriculture for additional information on the Truebloods.*

2909 E. Quaker Road (south side). David & Janet Hinds House, 2004. Non-contributing

Section Map E

2015 N. Quaker Road (east side). Roy & Janet Hinds House, 1994. Non-contributing

Section Map G



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2041 N. Quaker Road (east side). James & Kathy Passerani House, T-plan, 1896. Contributing  
Section Map G  
Garage, c. 1990. Non-contributing

2293 N. Quaker Road (east side). William Nathan & Isabella Trueblood Farm

(John & Tina Williams)

Section Map G

Photo 22

I-House/Federal, 1829. Contributing

The side-gabled, two-story brick house is situated well off Quaker Road in a vale and faces southwest. The house has a modern ell addition on the back and a modern wrap-around porch on its front and north side. The house has 1/1 wood windows with wood sills and brick lintels. A narrow trim board is at the top of its walls and the roof is covered with asphalt shingles and features cornice returns. The house has in-wall chimneys in each side gable and small attic windows composed of four panes to the side of the chimney. The front façade has a simple division of three bays with a pair of historic wood entry doors centered in the first story. The entry also features a wood transom.

Transverse-frame Barn, c. 1910/1950. Contributing

Utility Shed, 1997. Non-contributing

*See section 8: Settlement-Religion and Agriculture for additional information on the Truebloods.*

2297 N. Quaker Road (east side). House, c. 1990. Non-contributing

Section Map G

3000 E. Quaker Road (north side). Leonard Bowsman House, 1995. Non-contributing

Section Map H

Garage, 1997. Non-contributing

3052 E. Quaker Road (north side). Robert & Carol Green Farm, 2013. Non-contributing

Section Map H

Pole Barn, 2017. Non-contributing

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2517 N. Quaker Road. Little Jimmy & Elizabeth Trueblood Farm

(Harold & Karen Gamble)

Section Map H

House, 1970. Non-contributing

Barn, c. 1880. Contributing

The small, front-gabled barn is two stories with livestock pens on the first story and haymow on the second story. The barn is covered with wide, vertical planks and features a historic metal

roof. A wide opening is centered in the first story's west wall (facing Quaker Road) and a hay hatch is centered in the gable of the same wall.

Bungalow, 1907. Contributing

Utility Shed, 1985. Non-contributing

*See section 8: Settlement-Religion and Agriculture for additional information on the Truebloods.*

2624 N. Quaker Road (west side). James Levi & Sally Towel Thompson Farm.

(Lonny & Judy Thompson)

Section Map H

Photo 23

The two-and-a-half story house is an oblong box with a steeply-pitched hipped roof covered with asphalt shingles. The house has a rubblestone foundation, vinyl siding, and 1/1 wood windows. A one-story addition was made on the south side of the house, c. 1950, and a large dormer with hipped roof was added to the front (east) façade. The front façade features an enclosed porch with hipped roof. The porch dates to c. 1910 but was enclosed c. 1950 with 1/1 windows. The porch has a modern entry door centered on the front wall. The façade's second story features three 1/1 windows and the dormer features a modern, full-round arched window.

House, c. 1810. Contributing

Pole Barn, 1997. Non-contributing

Shed, 1986. Non-contributing

*See section 8: Settlement-Religion and Agriculture for additional information on the Thompsons.*

3260 E. Quaker Road (north side). Denny Farmstead

(Kenneth & Wilma Mitchell)

Section Map I

House, 1986. Non-contributing

Barn, 1943. Contributing

Pole Barn, 1974. Non-contributing

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Denny Cemetery, 1844-1861. Contributing (site)

The small family cemetery is located off the south side of Broadway Road on the original Denny Farm. The cemetery contains only two tablet-style marble gravestones and three graves, those of Samuel (1786-1844) and Dorothy (Goff) Denny (1790-1860) and their daughter, Mary Ann (Denny) Hornaday (1820-1861). The pioneer Dennys settled this farm in 1813.

*See section 8: Settlement for additional information on the Dennys.*

3477 E. Quaker Road (south side). Clayton & Autumn Hogan Farm

Section Map I

Photo 32

Bungalow, 1933. Contributing

Transverse-frame Barn, c. 1880. Contributing

Pole Building, c. 1965. Non-contributing

## QUAKER LANE

2660 E. Quaker Lane (north side). Todd & Jana Ewen House, 1993. Non-contributing

Section Map E

Garage, 2008. Non-contributing

Chicken Coop, c. 1955. Contributing

2775 E. Quaker Lane (south side). Chris and Julie Fordyce House, 1994. Non-contributing

Section Map E

Garage, 2014. Non-contributing

2868 E. Quaker Lane (north side). "Colonel" Andrew Jackson Parker Farm

(Chris & Julie Fordyce)

Section Map E

Photos 24-25

House, Gabled-ell, 1884. Contributing

The one-and-a-half story, gabled-ell house has a rubblestone foundation under the original part of the house and concrete foundation under one-story additions that feature shed roofs to the south and east. The house, which fronts Quaker Lane to the southwest, has vinyl siding and modern 9/9 windows. The roof is covered with asphalt shingles. The dominate feature of the front (west) façade is a large porch that wraps around the front-gabled section of the house. The seven-sided porch has turned posts and frieze panels with spindlework that support a low-pitched hipped roof. The porch foundation and floor are concrete. The front-gabled section features a

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wide 20/20 window in the first story and 9/9 window in the second story. An historic six-panel wood entry door is in the north wall of the front-gabled section. A 9/9 window is in the first story of the ell's front wall.

English Barn, c. 1884. Contributing

An English Barn is located southeast of the house and features a concrete foundation and corrugated metal siding. The side-gabled building has a hay hood on its north gable. The roof is covered with metal. The front (west) façade has two wide livestock doors and two narrow doors, all composed of wood planks. Four small hatch windows are between the doors. A large door on

rollers is in a one-story extension with shed roof on the north side of the barn. A similar extension is on the south side of the barn.

Summer Kitchen, c. 1884. Contributing

Corn Crib, c. 1884. Contributing (structure)

Chicken Coop, c. 1900. Contributing

Livestock Shed, c. 1925. Contributing

Spring House, c. 1900. Contributing (structure)

Seen in right side of photo 25.

Andrew Parker was born in Ohio and came to Salem as a railroad agent in 1860. He was highly esteemed, and both farmed and considered himself a capitalist. He became Washington County Treasurer, organized the National Bank of Salem, then briefly went to Florida to engage in the lumber business. He returned to Washington County and purchased this farm in 1884 and constructed the house and other outbuildings.<sup>3</sup>

## **TRUEBLOOD ROAD**

2024 N. Trueblood Road (west side). Linus Trueblood Farm

(Tony & Deborah Trueblood)

Section Map F

Photo 27

House, T-plan, 1908. Contributing

The two-story house is constructed using a T-plan and features a one-story addition with shed roof and a side-gabled garage addition on the back (west side) of the house. The house fronts Trueblood Road to the east. The house has a concrete foundation, vinyl siding, and 1/1 wood windows. The roof is covered with asphalt shingles and features sawn gable trim. The front (east) façade features a concrete porch that wraps the front-gabled section on the front and south side. The porch has turned posts with sawn brackets that support a low-pitched hipped roof. The front (east) wall of the front-gabled section has a 1/1 window centered in the first and second story. The south wall of the front-gabled section has a wood door with window in the top half

<sup>3</sup> Stevens, pg. 802

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centered in the first story and a 1/1 window centered in the second story. The narrow east wall of the south-facing gabled section of the T features a wood door with window in the top half and a 1/1 window in the first and second story, respectively.

Bank Barn, c. 1908. Contributing  
Drive-through corn crib, 1932. Contributing  
Livestock Shed, c. 1900 (near Quaker Road site). Contributing  
Pole Building, c. 2000. Non-contributing

Pole Barn, c. 1960. Non-contributing  
Livestock Barn, c. 1955. Contributing (north of house)

*See section 8: Settlement-Religion and Agriculture for additional information on the Truebloods.*

2318 N. Trueblood Road (west side). Matthew Coffin-Samuel Trueblood Farm  
(Larry & Chris Fordyce)

Section Map F

Photos 28-31

House, side-gabled/gable-front, c. 1830/c. 1900. Contributing

The two-story, front-gabled house was originally constructed as a smaller, two-story side-gabled house that faced north. A renovation c. 1900 reoriented the front of the house to face Trueblood Road to the east and added a porch and extension of the second story. An early ell extends off the back (west) of the house and a modern ell extends off the previously mentioned ell to the north. The house has partial rubblestone and concrete foundations. The house has vinyl siding, though the original house is brick under the siding. The house has 1/1 wood windows with c. 1900 crowns. The roof is covered with asphalt shingles.

The front (east) façade features a porch that wraps around the north and south sides of the house. The porch has a concrete floor and walls composed of molded concrete block. Square columns, covered with stucco, carry the porch's shed roofs on the north and south and a second story extension on the front of the house. The back wall of the porch (front façade) features a wood door with large, oval window flanked by 1/1 windows. The second story of the front façade features two 1/1 windows. The north façade features a 1/1 window in the east end of the back wall of the porch and a diamond-shaped wood window in its west end. The second story features a 1/1 window in the east end and a short 1/1 window in the west end.

Garage, c. 1990. Non-contributing  
Pole Barn, c. 1990. Non-contributing  
Pole Barn, c. 2000. Non-contributing  
Shed, gable-front, c. 1910/1990. Non-contributing

Piedmont Barn, c. 1830. Contributing  
Photos 30-31

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The original barn to the farm is located northwest of the house. The barn form is like an English Barn but features much broader side gabled walls in a form that keeps with barn building traditions in the south piedmont area of North Carolina. The barn has rubblestone foundations and the plank walls are covered with metal. The roof is also covered with metal. The barn's north façade functions as its front wall with a large door on rollers off centered to the east. A smaller livestock door on rollers is in the west end. A hay hatch door is in the upper part of the west half of the façade. The east-facing gabled wall features three doors in its south end with a hatch door just above them. A smaller hay hatch door is centered in the top of the gable.

*See section 8: Settlement-Religion and Agriculture for additional information on the Coffins and Truebloods.*

## **TRUEBLOOD LANE**

3385 N. Trueblood Lane (east side). Stephen & Rita Trueblood Farm

Section Map I

House, 1996. Non-contributing

This farmstead once featured a c. 1830 single-pen log cabin similar to others in the settlement. It was dismantled and moved to a location outside of the settlement in the 1990s.

Piedmont Barn, 1834/c. 1948. Contributing

Photos 33-34

The barn matches the form of the barn located on the Matthew Coffin Farm but was modified in the late 1940s to convert it to a dairy barn. The first story walls are composed of concrete block while the upper walls have metal covering wood planks. The west-facing gabled wall features three livestock doors, covered with metal, and two short metal windows in each end of the façade. Two hatch doors are in the upper part of the façade: one just above the first story and the second is centered in the gable. The north façade features a wide livestock doorway and a large one-story addition with shed roof.

Milk House, 1948. Contributing

Concrete silo, 30' tall, 1950. Contributing

Pole Building, 1987. Non-contributing

*See section 8: Agriculture for additional information on the farm.*

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## 8. Statement of Significance

### Applicable National Register Criteria

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

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

### Criteria Considerations

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

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery

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E. A reconstructed building, object, or structure

F. A commemorative property

G. Less than 50 years old or achieving significance within the past 50 years

**Areas of Significance**

(Enter categories from instructions.)

EXPLORATION/SETTLEMENT

RELIGION

AGRICULTURE

ETHNIC HERITAGE: Black

ARCHITECTURE

**Period of Significance**

c. 1808-1955

**Significant Dates**

1815

1900

**Significant Person (last name, first name)**

(Complete only if Criterion B is marked above.)

Williams, John ("Black")

**Cultural Affiliation**

Quaker

Black Freedman

**Architect/Builder (last name, first name)**



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### **Period of Significance (justification)**

The period of significance begins c. 1808 when the first extant building, the Samuel Lindley Cabin, was constructed on Quaker Road the district and, consequently, used as a block house during the War of 1812. Both 1815 and 1900 are noted as significant years because the two houses of worship were constructed by the Quakers in those years. The period of significance ends c. 1955 with construction of the last historic resource, a livestock barn on the Linus Trueblood Farm on Trueblood Road, related to the district's agricultural development.

### **Criteria Considerations (explanation, if necessary)**

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

Certain areas of significance for the Blue River Quaker Settlement Rural Historic District relate directly to each other and the time period, both geographically and politically, during its development. This portion of Indiana, not yet a state, had been opened for settlement in the first decade of the 19<sup>th</sup> century. That coincided with unrest among members of the Society of Friends, or Quakers, surrounding the issue of slavery in North Carolina which they found in opposition to their religious beliefs. This resulted in a massive migration of Quakers into southern Indiana. Because free Blacks found mutuality and safety among Quakers, many traveled with groups leaving North Carolina and created their own settlements near Quaker settlements. This occurred in other areas of Indiana and in Washington Township where Quakers and African Americans settled near each other during the first half of the 19<sup>th</sup> century.

Because of this combination of events, three areas of significance related to each other are found in the Blue River Quaker settlement. First, the district is eligible using criterion A/exploration-settlement. Several of the district's homesteads and cemeteries originate with initial land entries and c. 1808-1830 settlement of Quakers in the area. The Quakers left North Carolina and settled in Washington Township due in large part because of their religious objection to slavery. Here they built a community with its own churches and school in the district, therefore, the district qualifies under criterion A/religion. Their religious beliefs and migration from North Carolina to Indiana prompted free African Americans, and sometimes those escaping slavery, to travel or find refuge with the Blue River Quakers. Both the African Methodist Episcopal Cemetery and Orthodox Quaker cemetery have graves belonging to members of the early African American community, qualifying the district under criterion A/ethnic heritage. These three areas work in unison to demonstrate significance in the district.

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The district also qualifies under criterion A/agriculture because of the number of farmsteads and extant agricultural buildings, some related to the Piedmont heritage of the Quakers, which are present in the district. The district also qualifies using criterion C/architecture for a few specific examples of buildings or styles in the district. Most of these are vernacular, like I-Houses found in relative significant numbers, some with Federal or Greek Revival features. But there are also examples of a few styles including Queen Anne, Romanesque, and Bungalow.

Finally, criterion B is marked for recognition of a leading African American resident in the district for which no extant resources, aside from his grave, are known to exist. "Black" John Williams, a free Black who arrived early and settled in Washington Township, made his home briefly at the Samuel Lindley Cabin before establishing his own farmstead at the southeast edge of the district. While no extant buildings remain at that site, John Williams, who was murdered at his home in 1863, is buried at the African Methodist Episcopal Cemetery on the west edge of the district. Williams directed proceeds from his estate be held in trust and used for the education of African American students. The trust, operated from Indianapolis, continues to provide funds for children today.

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**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

#### EXPLORATION/SETTLEMENT & RELIGION

Land entries in the first few decades of the 19<sup>th</sup> century and subsequent clearing and cultivation of land by pioneer settlers to Washington County are tangibly connected to the Blue River Quaker Settlement Rural Historic District. The region benefitted from settlers moving north from North Carolina and Kentucky and west from Virginia and Ohio between about 1805 and 1830. A few of the farmsteads have origins to these first settlers and have remained largely intact despite some loss of buildings or later divisions of land. Furthermore, a few buildings served pivotal roles in early settlement days. These include a log cabin constructed about 1808 which served as a garrison or block house protection during the War of 1812 (photo 12). Another building, the Hicksite Meeting House (photo 05), served the religious needs of pioneer settlers when the congregation was organized, and the building was constructed in 1815-1816. The cemeteries that are part of the district include graves of many of these pioneer settlers and were established as early as about 1814.

The religious beliefs of many of the first settlers to the district are what caused their migration from such slave states as Virginia and North and South Carolina. The Religious Society of Friends, also known as the Quakers, inhabited vast parts of East Coast southern states that had laws permitting and protecting slavery and the slave trade. Quakers found these laws to be incompatible with their religious beliefs and during the first decades of the 19<sup>th</sup> century, left in vast droves from North Carolina to settle in Indiana, not yet having attained statehood. The significance that religion played in establishing the settlement is noted by two Quaker meeting

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houses in the district. The older meeting house, built in 1815-1816 (photo 05) by the newly established Blue River Friends congregation underwent a split when the Hicksite and Orthodox congregants split. The Blue River Orthodox Church was built in 1900, replacing an earlier building (photo 16). Each church has its own cemetery, and the congregations supported the Blue River Friends Academy, a school for Quaker children, east of the Orthodox Church. See photo 18 for the site and memorial stone.

The region of southern Indiana that became Washington County features rolling hills and numerous streams, mostly small tributaries of Blue River that flows south to the Ohio River in Harrison and Crawford Counties, south of Salem and Washington County. Forests and water sources, like springs, were plentiful, as were the rich soils amiable for raising crops. Rock outcroppings and forests provided ample building materials for settlers. The land was occupied by various Native American tribes, foremost among them were the Delaware, particularly in the central and eastern part of what would become Washington County and the Blue River settlement.

While there was interaction between Native Americans and the first explorers and settlers of Washington County, known resources associated with native inhabitants are scarce. Two are located in the Blue River settlement roughly in the southwest quarter of section 10 on the former farm of Nathan Trueblood, later owned by his son, Joseph, in the late 1800s. A mound from the ancient peoples who occupied southern Indiana was located on the property and was explored through digging prior to 1916. In it were found human bones, fragments of pottery, and flint arrowheads among other items.<sup>4</sup> The other feature on the former Joseph Trueblood farm was a spring known as Indian or "Injun Spring" because of its use by native peoples before it was used by the first white settlers. The spring flowed from a hillside and had an embankment of stone, though it is unclear if anything of the spring remains extant. Quaker settlers used the water source as a community spring.<sup>5</sup>

With the creation of the Indiana Territory in 1800, the formation of Clark and Harrison Counties occurred in 1801 and 1808, respectively. At that time, the territorial capital was in Vincennes, in Knox County, that had been formed in 1790 when Indiana was still a part of the Northwest Territory. Land sales began to occur in, but prior to the establishment of, Washington County in what was part of both Clark and Harrison Counties.

One of the first visitors to Washington Township, in which are located the Blue River settlement and Salem, county seat for Washington County, was a man named Jesse Spurgeon, a Quaker, of North Carolina. He visited the area in a prospecting tour in 1804, visited the Lick, an area east of Salem near the Blue River settlement, then went back to North Carolina to advise people of his positive findings in the Indiana Territory.<sup>6</sup> He came back to the area in 1805 and built a cabin on section 14 southeast of what would become the Blue River settlement. The Samuel Lindley

<sup>4</sup> Stevens, pg. 1048

<sup>5</sup> [www.BlueRiverFriends.org](http://www.BlueRiverFriends.org)

<sup>6</sup> Stevens, pg. 540

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family arrived in the fall of 1808 and settled on section 10 northeast of the Blue River Hicksite Meeting House. Lindley purchased the first mill that operated in the county, built in 1811 by Moses Hogatt, on property just southwest of the Blue River Orthodox Church. The Lindley home also served as a block house into which early settlers assembled for protection from Native Americans during the War of 1812.<sup>7</sup> See photo 12.

After about 1809, Washington Township's population grew substantially through the settlement of many Quakers from North Carolina, most creating their homes northeast of Salem in the Blue River settlement.<sup>8</sup> These Quaker families included the Matthew Coffin family who arrived in 1809 from Salem, North Carolina, and settled on section 3 in the Blue River settlement (this would become the Samuel Trueblood house in the 1840s, see photos 28-31). Coffin built the first tannery in Washington County in 1820. The Levi Thompson family moved from North Carolina to Washington Township in 1810 and first stopped at a cabin near Evans Lick and in the fall of that year, entered a section of land about a mile and a half north of the Lick where his son, James Levi Thompson, also made his residence during the middle part of the 1800s (see photo 23).<sup>9</sup>

The Elisha and Lydia (Coffin) Hobbs family moved from North Carolina and built a log cabin on section 9 in the Blue River settlement in 1812. This would later be replaced by a more substantial home by Dr. Seth Hobbs in 1863 (extant, photos 09-10). Hobbs Grove, a gathering place in a grove of trees west of the home, was used by area Quakers for outdoor social events, the formation of Washington County's Old Settlers' Days, and was the site of a brief encampment by Confederate General John Hunt Morgan's troops during the Civil War. Photo 02 looks toward the area of Hobbs Grove from Salem AME Cemetery. Joseph and Peninah (Parks) Moore, married in 1809, were also part of the Quaker migration from Perquimans County, North Carolina. They arrived in Washington County about 1815 and settled in section 11. Their son, John Parks Moore, would later own the farm in the settlement off State Road 56 (extant). The father died in 1827 and is buried at the Blue River Hicksite Cemetery.

Other non-Quakers also settled in this area including the Samuel Denny family who arrived about 1810 and settled on the southwest quarter of section 35.<sup>10</sup> A Denny family is mentioned as taking refuge in one of the block houses established in the county during the War of 1812. The Denny farm was inherited by their son, Joel S. Denny and his wife, Elizabeth Thompson Denny, who farmed it through the remainder of the 19<sup>th</sup> century. The graves of Samuel and Dorothy (Goff) Denny, and their daughter, Mary Hornaday, are located on a corner of the farm and date to 1844-1861.

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<sup>7</sup> Goodspeed, Pg. 679

<sup>8</sup> Stevens, pg. 540

<sup>9</sup> Stevens, pg. 644

<sup>10</sup> Stevens, pg. 733

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Washington County was formed from portions of Harrison and Clark Counties, located in the Indiana Territory, officially on January 17, 1814, by legislation passed in December 1813.<sup>11</sup> Five men from the counties were appointed commissioners to designate a location for the county seat of government. One of those individuals was Marston G. Clark. He, with the other men, were required to meet at the home of William Lindley (relative to Samuel Lindley) on January 17, 1815, to discharge their duties. William and Mary Lindley had originally settled at the site of the William Penn Trueblood farm (photo 19) but moved to the forks of Blue River and Brock Creek where Lindley's house would serve as the temporary location for the new county's courts for justice.<sup>12</sup> Lindley was commissioned as Washington County surveyor, Jeremiah Lamb was named coroner, Jonathan Lindley, Moses Hogatt, and Simeon Lamb were named judges. The Lindleys and Lambs were Quakers. Washington County's boundaries at this time included large portions of other counties that would ultimately be created and divided from the boundaries drawn in 1814.

William Lindley, as surveyor, accompanied the five men who were charged with locating the county seat. There were several options, but Lindley's recommendation of an area with forks of the Blue River on each side for waterpower proved most desirable. Lindley and Benjamin Brewer owned the 174-acre parcel that would be purchased for the county seat. Mrs. Lindley, William's wife, is credited for recommending "Salem" for the new seat. Salem was the name of the town the Lindleys left in North Carolina.<sup>13</sup> Lindley's house would again be used to convene the first circuit court on April 11, 1814, during which time the county was organized into five townships. William Lindley's home continued to serve as the temporary seat of justice in Washington County until 1815, when both a courthouse and jail were constructed in Salem. The jail was built by Marston G. Clark.<sup>14</sup> Marston G. Clark later purchased property and built a home in 1827 on the road leading into the Blue River Quaker settlement (extant) east out of Salem. After the formation of the state of Indiana in 1816, county government converted to a board of commissioners, the first of which were Robert McIntire, Alexander Huston, and Nathan Trueblood instated on February 3, 1817.<sup>15</sup>

An even larger influx of Quakers arriving from North Carolina began following the end of the War of 1812 and defeat of Native American uprisings in the region. With the formation of Washington County, additional sections of land were purchased by members of the Trueblood family in 1815 and the Chalkley Albertson family during the late 1820s<sup>16</sup>. Both families came from North Carolina and settled in sections 2, 3, 10, and 11. The Trueblood family probably has the most enduring legacy in the Blue River Quaker settlement. Several farms were either built by Trueblood family members or are, today, owned by descendants of original settlers. These include the Nathan Trueblood farm, William Penn Trueblood farm, William Nathan Trueblood

<sup>11</sup> Stevens, pgs. 77-78

<sup>12</sup> Stevens, pg. 78

<sup>13</sup> Stevens, pgs. 83-84

<sup>14</sup> Stevens, pg. 92

<sup>15</sup> Stevens, pg. 87

<sup>16</sup> Goodspeed, pg. 851

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farm, James “Little Jimmy” Trueblood farm, Linus Trueblood farm (now Tony Trueblood farm), and the farm now owned by Steven & Rita Trueblood. The Trueblood name is also evident in the district’s county road names of Trueblood Road and Trueblood Lane, just at the Quaker name is prominent in the district with Quaker Road and Quaker Lane.

The first Trueblood to settle in Washington County was Quaker Caleb Trueblood, of Pasquotank County, North Carolina, who purchased the northwest quarter of section 1 in Washington Township in 1814. This is located six miles northeast of Salem, also just northeast of the Blue River Quaker Settlement.<sup>17</sup> His son, Samuel Trueblood, a prominent minister in the Quaker Church, purchased the Matthew Coffin farm by the 1850s (photos 28-31). Samuel’s son, Linus Trueblood, settled on the south portion of his father’s farm and built his residence about 1907-08 (photo 27).<sup>18</sup> Both the Coffin-Trueblood farm and Linus Trueblood farm are extant and located on Trueblood Road in the district.

The Nathan and Patience (Newby) Trueblood Farm (1817) was called Cypress Hill because of seeds brought with families who migrated from North Carolina that were planted at the Nathan Trueblood Farm and next to many of the Quaker homesites. One of these old trees is growing at the Samuel Lindley Cabin (photo 12). Patience Newby Trueblood was the daughter of Joseph and Huldah Newby, who also immigrated with a caravan of Quakers from North Carolina to Washington County. The Nathan Trueblood homesite was in the southwest quarter of section 10 and featured a large, two-story, side-gabled house with veranda. It was later owned by his son, Joseph Trueblood, born in 1812. The house burned during the 1920s, but a grand allee of trees remains and extends from Quaker Road to the former homesite (photo 35).

William Penn Trueblood was also a son of Nathan and Patience Trueblood and built his farm (c. 1835, photos 19-20) in the southeast quarter of section 3, across from the Quaker Orthodox Church. The oldest son of Nathan Trueblood, William Nathan Trueblood, took over his father’s farming and milling operations and settled on the southwest quarter of section 2 and built a large brick home (1829, photo 22). Both farms are extant on Quaker Road. James “Little Jimmy” L. Trueblood married Elizabeth Trueblood in North Carolina in 1814 and was part of the caravan of Quakers who arrived in the settlement in 1815. He purchased 80 acres east of the farm his father-in-law, Joshua Trueblood, owned. Joshua Trueblood was also a part of the Quaker migration from North Carolina to the settlement. Only a small barn from the James Trueblood farm remains on the east side of Quaker Road.

The relocation of so many Quakers into non-slave states occurred during the early part of the 19<sup>th</sup> century with as many as 8000 Quakers who moved to Ohio, Indiana, and Illinois from North Carolina and Virginia. A law that was passed in North Carolina allowed for any person who had been a slave and had been freed could immediately be re-enslaved. The Quaker’s religious anti-slavery beliefs had freed many slaves in the South, which prompted a hurried removal to non-

<sup>17</sup> Stevens, pg. 855

<sup>18</sup> Stevens, pg. 856

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slave states where legislation prohibited slavery. It is no wonder that many of the former slaves or free African Americans traveled with Quaker caravans leaving North Carolina. According to North Carolina Yearly Meeting Minutes, an annual record by the Religious Society of Friends/Quaker Church, 784 families received certificates for removal from their associated meeting houses as they immigrated to Indiana from North Carolina.

The importance Quakers placed on holding religious services and in education was evident early in the settlement of the Blue River district. The Religious Society of Friends, or Quakers, organized themselves into communities of faith under broader auspices of yearly, quarterly, and monthly meetings, those being regulated into districts of several smaller local congregations. The Lick Creek Monthly Meeting in nearby Orange County had formed in 1812. By virtue of proximity to it, and newness of the settlement that was increasing in size in Washington County, the Lick Creek Monthly Meeting sent a request to West Branch Quarterly Meeting in Ohio to have a monthly meeting established for the Friends at Blue River in Salem. The request was granted and in 1815, the Blue River Monthly Meeting was created.

While a crude cabin had been built for meetings as early as 1812 on land owned by Albert Hollowell, a proper meeting house was built between 1815-1816 on land donated by Matthew Coffin (photos 05-07). The original building was larger than it is currently, with two rooms: one for meetings and the other for women to conduct business. The meeting house, now called the Hicksite Meeting House, was only the fourth meeting house established in Indiana. In time, due to the significant number of Quakers leaving southern states, an estimated thirty meeting houses were constructed throughout southern Indiana in the early 1800s.

Because of the care taken in recording events in the Quaker community during monthly meetings, births, deaths, marriages, and certificates for removal from and to monthly meeting congregations were recorded. The vast number at Blue River had formerly been associated with meeting houses in Pasquotank, Perquimans, Guilford, and Randolph Counties in North Carolina. The first school constructed for Quakers in the region was located just west of Canton, southeast of the settlement, in 1817, and named Washington Academy. The original meeting house was also used for school purposes after it was constructed. But in 1831, a brick schoolhouse was constructed closer to the settlement a mile east of the meeting house and was named Blue River Academy.<sup>19</sup>

There was a division in the Society of Friends, across the denomination, in 1828. Many of the monthly meetings were divided among the Hicksites, named for minister Elias Hicks who promoted a more progressive approach to the understanding of tenets of the faith, and orthodox members who embraced a more traditional approach that emphasized understanding of Biblical Scripture. Such was the case in the Blue River Settlement. The Hicksites remained at the meeting house established in 1815 while the Orthodox Friends began meeting in the homes of members

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<sup>19</sup> BlueRiverFriends.org

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and at Nathan Trueblood's mill house.<sup>20</sup> In 1829, the Orthodox Friends erected a meeting house north of the original meeting house, at the corner of Quaker Road and Quaker Lane on land donated by Samuel Trueblood. By 1864, the Blue River Academy building was growing overcrowded, so a new schoolhouse was constructed east of the Orthodox Church site on Quaker Lane. The list of teachers are familiar names among early settlers in the region: Joseph Trueblood, as well as many other in the Trueblood family, Barnabas Hobbs, Samira Lindley, Benjamin Albertson, and Joseph Moore.<sup>21</sup>

Blue River Academy, which prided itself in excellence and equality in education, was consolidated with Salem High School in 1905 but continued as a township school. It was razed in 1960, though a plaque to the memory of the school and students remains at the Quaker Lane site (photo 18). The original Orthodox Church was replaced in 1900 with the current building used for a meeting house by Quakers (photos 16-17). A parsonage was also constructed north of the church by about 1950. Both the church and parsonage are extant. These, along with the original meeting house called the Hicksite Meeting House, and the cemeteries adjacent to both churches form the foundation on which the settlement was created. When the Orthodox Church was constructed in 1900, it was positioned with its tower on axis with Quaker Road so when approached from the south, the building clearly becomes a landmark in the Quaker settlement (photo 15).

The two cemeteries associated with Quaker meeting houses should be noted as the burial place of many of the early pioneer settlers who arrived from North Carolina and their succeeding generations who farmed the Blue River settlement. Both cemeteries were established early in the settlement, the Hicksite Cemetery (original meeting house) by about 1814 and the Blue River Orthodox Cemetery by 1829. Most of the early stones are small marble tablets while later stones are more substantial granite. Notable members of the settlement interred at the Hicksite Cemetery include Chalkley Albertson, one of the earliest interments in 1817, Matthew Coffin Sr. (1754-1832), Elisha Hobbs (1788-1846) and his wife Lydia Coffin Hobbs (1789-1865) and Dr. Seth Hobbs (1816-1875). Also buried in the cemetery are Joseph Moore (1770-1827) and his wife Penina (1781-1875), and several members of the Lindley and Trueblood families.

Similarly, several names of note are found in the Orthodox cemetery including Dr. Benjamin Albertson (1784-1845), Samuel Lindley (1773-1853) and his wife Mary Baxter Lindley (1775-1846), John P. Moore (died in 1887), James L. Thompson (1804-1880) and his wife Sarah Towell Thompson (1805-1891), Linus Trueblood (1854-1929), Nathan Trueblood (1781-1871) and his wife Patience (1785-1863), William Nathan Trueblood (1809-1901) and William Penn Trueblood (died in 1853). Several members of the Newby, Morris, Nixon, and White families are also represented at the Orthodox Cemetery. Both cemeteries continue to have burials.

<sup>20</sup> Stevens, pg. 363

<sup>21</sup> BlueRiverFriends.org



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The practice of their religious beliefs also came to characterize the Blue River Quakers. In the early days of settlement, Quakers concerned themselves with the remaining villages of Native Americans in the region. They formed a committee who visited and looked after the needs of Native Americans in Washington and adjoining counties and sought to retain peaceful relationships with them.<sup>22</sup> This occurred within a year of the organization of the Blue River Monthly Meeting, and at the same time, educational needs for their children were being addressed.<sup>23</sup> Quakers saw themselves as equals, without consideration of gender or race, which became the emphasis in many of their actions with Native Americans, education, and in their reaction to the issue of slavery.

Quakers were interested in promoting peace. This was evident in the early years with their concern with Native Americans, but it was also more formerly recognized in the creation of the Salem Indiana Peace Society in 1818. A meeting was held at the then-new courthouse in Salem in January 1818. An advertisement in the newspaper asked for those who favored peace over war to assemble at the courthouse to organize the society. Fifty-seven men answered the call to this meeting, and many were prominent members of the Blue River settlement. Beebee Both was elected president, Dr. Benjamin Albertson was elected secretary, Nathan Trueblood was elected treasurer and the following men were selected as trustees: Matthew Coffin, David Denny, William Hobbs, Jonathan Lyon, Zacharia Nixon, and Samuel Lindley. The society met again in 1819 and continued their efforts of promoting peace in the following decades. It was thought that this movement influenced men to not join military service or muster with the state militia. In February 1822, the Washington County Commissioners required a tax levy of \$4.00 on individuals who were conscientiously opposed to bearing arms. In 1823, seventy-two names appeared on a roster of those who paid the levy, mostly being Quakers, among them again were leaders in the Blue River settlement like members of the Hobbs, Trueblood, Coffin, Bundy, Bogue, Hollowell, Overman, Albertson, Nixon, Moore, Denny, Lindley, Thompson, Morris, Newby, White, and Dennis families.<sup>24</sup>

The issue that most characterized the beliefs of the Religious Society of Friends during the first half of the 19<sup>th</sup> century involved the question of slavery in the United States. Quakers had been forbidden from owning slaves since 1776. Given the regions in which so many Quakers had settled, the issue of slavery was at the forefront in many of their lives. While members of the Religious Society of Friends were dispersed along the Atlantic Coast from Massachusetts to South Carolina, large communities of Quakers lived in Virginia and the Carolinas which depended heavily on slave labor. Quakers had often contributed to the freeing of African American slaves by legal means and found compatibility in working with free Blacks in the South. North Carolina passed a law in 1808 that sought to undermine the federal trend toward dismantling slavery by permitting the seizure of any person of color that had formerly been a slave, and then selling the individual again with proceeds going to the state.<sup>25</sup> Any person, free or

<sup>22</sup> Stevens, pg. 364

<sup>23</sup> Goodspeed, pg. 820

<sup>24</sup> Stevens, pg. 205

<sup>25</sup> North Carolina Act: Slaves and Free Persons of Color, 1808

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enslaved, of any color found to be in defiance of the act, or undermining the act, could also be severely punished. This created an incompatibility between the Religious Society of Friends in North Carolina and their religious beliefs.

The North Carolina law led to a massive migration of Quakers and free Blacks to northern states. By some estimates, North Carolina lost nearly a third of its population in the first half of the 19<sup>th</sup> century. North Carolina, the third largest state by population in 1790, had become twelfth by 1860.<sup>26</sup> While not all of these leaving the state were Quakers, or necessarily for issues involving slavery, clearly the state's stance on slavery exacerbated the migration and drove many of the Religious Society of Friends to seek states where slavery was prohibited. Indiana and Ohio were such states.

Levi Coffin, famed Quaker abolitionist who relocated from Guilford County, North Carolina to Wayne County, Indiana in 1826 stated "The laws relating to slavery were constantly made more oppressive. A law had finally been passed prohibiting a slave who had been set free by their masters remaining in the state...Slavery and Quakerism could not prosper together."<sup>27</sup> Indiana was poised to easily receive an influx of immigration as lands opened for purchase after the Indiana Territory was established in 1800 and the state was established in 1816. The population of Indiana grew from 4875 in 1800 to 343,031 in 1830, with over 3600 being African Americans. Some of the first areas settled by Quakers in Indiana included Wayne and Henry Counties (Richmond had the second largest number of Quakers in the country, second to Philadelphia), Tippecanoe County, and the counties represented by the Blue River region in south-central Indiana. The height of Quaker migration in Washington County occurred between 1815-1817, coinciding with Indiana's statehood. The county's first census, in 1820, shows a population of 9,039 and by 1830 it had grown to 13,064. It grew only marginally over the following one hundred years.

African Americans found safety in traveling with Quakers to Indiana from southern states. This is understood in relationships attributed to various records in Washington County, but maybe most notably are freedom certificates for African Americans filed in Washington County court records. For example, in the 1828 certificate of freedom for John Coen, the Quakers who signed the document were Nathan Trueblood, Thomas Lindley, Ebenezer Patrick, Beebee Booth, and Micah Newby. The document states that Coen, at the age of 21, moved from North Carolina in company with the Nathan Trueblood family.<sup>28</sup> Another certificate for Eli White, dated 1839, refers to Quaker removal of Eli White from Perquimans County, North Carolina, in 1823 and that he was turned over to the African Committee for the Society of Friends in Indiana as stated by the certificate signed by Benjamin Albertson. The certificate states that Eli White had resided in the neighborhood of the Society in Washington County and was a freeman. The witnesses

<sup>26</sup> <https://www.ncpedia.org/culture/religion/quaker-emigration>

<sup>27</sup> Coffin, Levi Reminiscences of Levi Coffin, 1880.

<sup>28</sup> Robbins, pg. 51

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were John Harned, Thomas Green, Eli Overman, H. D. Jones, James White, Nathan Trueblood, William Hobbs, Benjamin Albertson, Edmund Albertson, and James Trueblood.<sup>29</sup>

Manumission papers provided for emancipation also point to relationships between Quakers and African Americans. One filed in adjacent Jackson County in 1850 for Amy Parks, a black woman, states that she was freed from slavery on April 26, 1826, by John Lamb and David White of Perquimans County, North Carolina. These men were authorized by the Society of Friends to make such emancipations; Joseph Moore and Benjamin Albertson were also assigned to the document, postmortem, by another signatory, Henry Wilson. Willis Newby was another for whom a document was recorded stating that he had been emancipated in 1826 in Perquimans County, North Carolina, and resided in the area of the Blue River settlement.<sup>30</sup> Wilson affirmed this document as well and was a Quaker with the reputation of working on the underground railroad.<sup>31</sup>

Other records in Washington County point to mutuality and codependency between Quakers and African Americans. This is most clear in the case of John Williams, a free black man from Louisville, who relocated to the Blue River settlement to ply his trade as a blacksmith at the behest of the Lindley family, who aided in the purchase of his farm near the settlement. African Americans who traveled north founded the Salem African Methodist Episcopal Church and Cemetery (photos 01-02) on land owned by John Reyman, who married a Quaker, in the settlement. And further evidence of Quaker beliefs of equality and mutuality is the integration of the Blue River Orthodox Cemetery which contains at least fifteen graves of Black individuals.

As settlements of Quakers grew stretching northward in Indiana and into Michigan, many became participants in aiding African Americans who were escaping slavery. The 1850 Federal Fugitive Slave Act and Indiana's 1851 law which prohibited African Americans from moving into the state also made Indiana a dangerous place to traverse since slave hunters could be dispatched to Indiana and reclaim a southern slave-owner's escapee. Conditions like this created the need for a network of safe routes to pass through southern and midwestern states, such as Indiana and Ohio, to Michigan and into Canada which were considered to be safe harbors for African Americans. The network of routes developed the name "underground railroad" with names given to helpers such as conductor and agent, and station for hiding sites, like railroad terminology. The opposition to slavery and the religious belief that in each person is the light of God, regardless of race or gender, caused many Quakers to abide by a higher law and aid African Americans seeking freedom in the North.

Because aiding escaping slaves could result in persecution, if not prosecution, tales of these activities were rarely recorded or reported. Most knowledge of aiding escaping slaves came from accounts handed down orally from family members a generation removed from the events. Early histories written in Washington County record activities of a few Quakers and African

<sup>29</sup> Robbins, pgs. 52-53

<sup>30</sup> Robbins, pg. 43

<sup>31</sup> Robbins, pg. 43

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Americans aiding in this endeavor leading up to the Civil War. It is not the intent to provide evidence supporting the claim to any one site in the settlement as a location for hiding escaping slaves, rather, the narrative concerning participation in these activities by members of the Blue River settlement further demonstrates unifying religious beliefs among Quakers in the settlement.

A hand drawn map of Washington County from the early 20<sup>th</sup> century demonstrates what was understood as two lines that passed through the county, coming from the south then dividing at Salem with the one that passed to the west known as the Reid Line, which was routed through the Highland Quaker community, and the one to the east as the Thompson Line.<sup>32</sup> The Thompson Line passed through the east side of Salem, called Africa Town in its early days because of an exclusive population of African Americans, then northeasterly through the Blue River settlement.<sup>33</sup>

Two Quaker men from the settlement seem foremost in endeavors to aid escaping slaves. Thomas H. Trueblood, a minister in the Society of Friends, and James L. Thompson are mentioned in historical documents as participants in what became known as the underground railroad. In a history by Bula Trueblood Watson, she wrote that Thomas “was ever the friend of the oppressed, regardless of blood or color, one of the few men that shielded and piloted the escaping slave from bondage in the dark days of chattelism.”<sup>34</sup> Thomas Trueblood’s home was part of the Reid Line and was a “recognized station and frequently watched.”<sup>35</sup> William Penn Trueblood, whose home would have been on the Thompson Line (photo 20), was called “perhaps the advisory head as well as an active operator” of the underground railroad.<sup>36</sup> William Penn Trueblood, and his adjoining neighbor, James L. Thompson, were members of the Society of Friends. Thompson was called “perhaps the most active operator and conductor” on the east line.<sup>37</sup>

The Harvey Morris book on the Underground Railroad in Washington County (1924) states that Thompson, unlike W. P. Trueblood, “talked freely of his experiences after slavery had terminated, and gave accounts of many of his personal experiences, some of which involved Mr. Trueblood and others of his neighbors, none of whom seemed to object to these disclosures, although they did not attempt to go into the details of the transactions themselves.”<sup>38</sup> The Morris history indicates an evolution of the Thompson house from a one-story home with large attic during the middle part of the 19<sup>th</sup> century to its appearance in the 1920s, which is its appearance today (photo 23). Thompson had once been “betrayed and attacked on the road while conducting

<sup>32</sup> Morris, pg. 54

<sup>33</sup> Morris, pg. 57

<sup>34</sup> Morris, introduction

<sup>35</sup> Morris, pg. 62

<sup>36</sup> Morris, pg. 67

<sup>37</sup> Morris, pg. 70

<sup>38</sup> Morris, pgs. 70-71

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two fugitives over the line, knocked from his horse by a blow from a club in the hands of his assailant, beaten into unconsciousness and left helpless on the ground.”<sup>39</sup>

The Morris history on the Underground Railroad in Washington County includes recollections by Elias Hicks Trueblood, recalling his father “Little Jimmy” Trueblood’s experience in aiding an escaping slave. James Trueblood was the brother-in-law of William Penn Trueblood. Another recollection was by the daughter of James Thompson who found an escaped slave hiding in their barn.<sup>40</sup> Another story concerning the Thompson farm is relayed concerning Edmund and George Trimble, two African American men who had escaped in 1842 and found their way to the east side of Salem, then were directed on to the Trueblood Mill, then the Thompson farm. A notice was posted on the courthouse door announcing a reward if the men were captured and returned to the owners’ farm in Larue County, Kentucky.<sup>41</sup> It was in this escort of escaping slaves that Thompson was beaten as previously noted.

The Morris history contains additional stories concerning escaping slaves that passed through Washington County, some with the aid of African Americans living in the Salem area. In Coy Robbins book, Reclaiming African American Heritage at Salem, Indiana, he highlights Elias Hicks Trueblood’s assertion that African Americans “often born an important relation to the working of the U.G.R.R. through the county.”<sup>42</sup> Robbins questions aspects of the histories written concerning the Underground Railroad by Harvey Morris (1924), Elias Hicks Trueblood (newspaper columns during the 1890s), and Warder Stevens (1916), but not the general understanding that Quakers, among the staunchest abolitionists, aided in efforts to find safe passage to the North. The matter of slavery was settled with the Emancipation Proclamation, end of the Civil War, and repeal of the Fugitive Slave Act in 1864.

By the close of the Civil War, the Blue River Quaker settlement was over fifty years old and had already transitioned into residents one and two generations removed from the first pioneer settlers. The strength of the settlement has been found in agricultural pursuits, education for its children, and continued adherence to the principles of the Quaker faith. During the first half of the 20<sup>th</sup> century, advances toward reunification and common understanding between Orthodox and Hicksite Quakers began to emerge through joint meetings and activities. This began as early as 1901 and culminated in reunification adopted in 1955. The Blue River Quaker settlement retains its historic, original meeting house constructed in 1815-1816 as a historic site (photos 05-07) and its Orthodox Quaker Church, built in 1900, for religious services (photos 16-17).

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<sup>39</sup> Morris, pg. 72

<sup>40</sup> Morris, pgs. 84, 92

<sup>41</sup> Morris, pgs. 94-97

<sup>42</sup> Robbins, pg. 167

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ETHNIC HERITAGE: BLACK

Due to the religious beliefs of Quakers, and their convoys that left slave states like North Carolina, many free Blacks found a place of safety and refuge among the Religious Society of Friends. Due to this mutuality, many African Americans also left North Carolina and moved to Indiana to live in close proximity to Quaker settlements. Washington County's Blue River Quaker settlement enjoyed this diversity and commonality as many of the Blacks who arrived in Washington County knew their Quaker neighbors from the Carolinas. Sadly, evidence of much of the Black community's settlement in the region has been lost. The most tangible connection to this history is the African Methodist Episcopal Cemetery (photos 01-02) located on the west edge of the district where an African Methodist Episcopal Church was also located until about 1870. While the cemetery's graves are unmarked, a modern marker notes the location and a fence line with trees hems the borders of the site. The African Methodist Episcopal Cemetery is not the only burial place for Blacks who settled in the area. The Blue River Orthodox Cemetery (photo 18) also has several early burials of African Americans making it one of the earliest known integrated cemeteries in the state. There were over 250 African Americans living in Washington County in 1850. By 1870, because of threats and intimidation, the community had all but vanished.

African American migration into Washington County occurred in tandem with Quaker migration from North Carolina. At times in the same years or in the same convoys of Quakers leaving the state because of slavery laws. Much of this occurred as early as 1808 and through the 1830s. When the Indiana State Constitution was adopted in 1816, it included Article 1 which declared that all men were born equally free and prohibited slavery, thereby making Indiana a free state. Two African American settlements in Washington County, both centered on African Methodist Churches, emerged in the first half of the 19<sup>th</sup> century. One was located southwest of Salem near Becks Mill in Howard Township. The other was immediately northeast of Salem adjacent to, and in some respects, integrated with the Blue River Quaker settlement.

There were eight certificates of freedom recorded by African Americans in Washington County between 1826 and 1851. Though not required, some African Americans took this step, which incurred filing fees, in order to provide further evidence of their status. Moses Pettyford filed papers that were dated 1826 from two separate counties in North Carolina. In 1828, John Coen, Robert and Elsie Mitchell, Henry Cousby, and Clarky Anne Coen filed certificates of freedom in Washington County. Enoch Delano recorded papers in 1830 and Eli White recorded papers in 1839. Zulpha Newby was the last known to have recorded papers in 1851. Zulpha had been born to free people of color in Perquimans County, North Carolina. Many of these certificates were by the testimony of members of the Society of Friends. Nathan Trueblood and Thomas Lindley testified on behalf of John Coen, a native of North Carolina, that he was removed from the state by Nathan Trueblood. Eli White was also a native of Perquimans County, North Carolina, and was delivered to the African Committee for the Society of Friends by Benjamin Albertson. Nathan and James Trueblood, Benjamin and Edmund Albertson, James White, and William

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Hobbs, all prominent Quaker members of the Blue River settlement, signed the document as witnesses.<sup>43</sup>

By 1851, Blacks could no longer settle in Indiana and the population in Washington County had peaked with fifty-four households equaling a population of 255 “free colored persons.”<sup>44</sup> The population of African Americans in Washington County had grown from just eight households and 50 persons in 1820 each decade except for a small decline between 1830 and 1840. The first marriage recorded in Washington County between African Americans was between Dick Konn (Coen) and Lucy Barnes on October 11, 1821; a total of seventy-one marriages between Blacks occurred between 1821-1861.<sup>45</sup> In 1830, census records indicate there were thirty-six households and a population of 205 African Americans. In 1840, there were thirty households and the population had declined to 187 people. Through the 1850s-1860s, the Black population of the county were overwhelmingly engaged in farming, either owning or laboring on farms, and had been born in slave states or in Indiana with parents born in slave states. Occupations included a few servants and one minister in the 1850 census. The Indiana Legislature required Negro Registrations in 1852 to enforce the 1851 legislation forbidding any Blacks from settling in the state after 1851. Washington County retains its Negro Registry which includes 78 entries between 1853 and 1865. The most to register occurred in 1853 with thirty-five persons listed with thirteen having been born in North or South Carolina.<sup>46</sup>

The friendly coexistence of African Americans and Quakers in the settlement is maybe best exemplified by the graves of African Americans located at the Blue River Friends Orthodox Cemetery. While it is unknown if any graves of Black residents of the township exist at the Hicksite Meeting House Cemetery, there are at least fifteen Black residents who were buried at the Orthodox Cemetery beginning by 1830. The cemetery was established with the creation of the Orthodox Friends Church by 1829 when a division in the Quaker church occurred in the country. In 1934, a record of the Orthodox Cemetery was made by Lillian Trueblood, Chairwoman of the Friends Records for the Washington County Historical Society. In the record, Trueblood denotes graves of African Americans with the letter “C” for “Colored.” Unfortunately, only one gravestone is extant for Berry Cristy who died April 11, 1837, at 24 years old.<sup>47</sup> Trueblood records the following names of African Americans buried at the Orthodox Cemetery<sup>48</sup>:

<sup>43</sup> Robbins, pgs. 51-53

<sup>44</sup> 1850 census for Washington County, IN

<sup>45</sup> Robbins, pg. 83

<sup>46</sup> Robbins, pg. 106

<sup>47</sup> Robbins, pg. 95

<sup>48</sup> 1934 Survey of Blue River Friends Orthodox Cemetery by Lillian Trueblood

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Clarkey (Adkisson) Cowen (wife of John Coen/Cowen) married in 1828.  
Richard Cristy  
Elizabeth White  
Mary White  
Temperance Cristy (daughter of Mary Christy, aged 10 years or 11 months)  
Harriet Cristy  
Elizabeth Cristy  
Jesse Cristy  
Hiram Cristy  
Robert Lyles  
Berry Cristy (died 1837)  
John Cristy  
Mitchell Bishop (likely father of Eliza who married Drayton Christy)  
Amanda Cristy  
John Cowen (husband of Clarkey Adkisson Cowen), died about 1830

At least two African American churches organized in Washington County leading up to 1850. This includes the Salem AME Church near the Blue River Quaker settlement on Jim Day Road on December 12, 1836, and an AME Church in Howard Township by 1847. The Washington Township/Blue River settlement AME Church deed states that Thompson Newby (listed as a Black person in the 1850 census) was the surviving trustee of the church from a deed dated September 6, 1851. In it, the property was “to have and hold for the use of the African M. E. Church.” The Howard Township site was an indenture between David Cousins and Ary, his wife, and Ezekiel Evens, James Roberts, Alfred Jones, Trustees of the church for a consideration of \$5.00 “in trust that they shall erect a house or place of worship thereon for use of the members of the African Methodist Episcopal Church.”<sup>49</sup>

The Salem AME Church and Cemetery at the Blue River settlement was the principal and oldest burying grounds specifically for African Americans in Washington County. “On December 12, 1836, church trustees Thompson Newby, Dempsey Nixon, and Levi Christy purchased one-half acre of land from the Quaker owners, John and Charity Nixon, for the purpose of a graveyard and erecting a building to be used for a meeting and school house for the Black people in the vicinity of Salem.”<sup>50</sup> African Americans were buried in other cemeteries in Washington County prior to 1836, including the Blue River Friends Orthodox Cemetery in 1830.<sup>51</sup> The AME church was described as follows “for years the colored people held their meetings and great revivals at this old church. Peter Garland of Mitchell, Indiana was one of their leading members.”<sup>52</sup> Garland, a delegate to the Indiana AME Conference in 1867, was one of several trustees

<sup>49</sup> Deed research by Lulie Davis, Washington County History Museum

<sup>50</sup> Robbins, Pg. 74

<sup>51</sup> Robbins, Pg. 75

<sup>52</sup> Robbins, Pg. 74



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appointed to a newly established Union Institute at the Graysville settlement in order to access potentially available funds from the John Williams' estate, discussed later.<sup>53</sup>

There is one reference to an incident that would provide evidence of an integrated school in the Salem area in Goodspeed's history of Washington County. The Salem AME Church was likely the principal school for African American children in the Salem area since its purpose was for both religious and school use. The 1850 census indicates there were eleven children of color, nine boys and two girls, attending school in Washington County.<sup>54</sup> The total number of school-age children was 102. The AME Church in Salem also reported having a day school in the AME Conference minutes of 1845. This would conclude that the site where the former Salem AME Church and extant cemetery are located, also had educational purposes.

With the onslaught of the Civil War, Washington County experienced some backlash to the war through southern sympathizers, many of whom had migrated from southern states to the county outside of those who were part of the Quaker influx seen in early decades of the 19<sup>th</sup> century. A former enlistee in the Union Army, Horace Heffren, returned to Salem to run the Democratic newspaper in 1862. Democrats, who originally opposed war with the South, were emboldened as antiwar sentiments grew in Indiana, particularly after the election of 1862 when they gained control of both houses in the state legislature. Heffren, using the power of the pen to sway public sentiment against the war and blacks, joined the Sons of Liberty. The group was secretly amassing weapons in the Midwest to extract states from the Union and to kidnap the governor of Indiana. Heffren provided his own racist editorials, including one in response to an abolitionist sermon at the Methodist Church in Salem on Thanksgiving 1862.<sup>55</sup>

A year prior, the Washington County Democratic Party included a resolution that underscored Indiana's economic symbiotic relationship with slave states and that if there would be a divide, "the northern line of division must run north of us."<sup>56</sup> Heffren included other stories in the *Salem Democrat* that exhibited his anti-Black, anti-war sentiment in 1862 and 1863.<sup>57</sup> By 1864, Heffren was charged with conspiracy against the Union, to which he turned against fellow conspirators and got off scot-free.<sup>58</sup>

With tensions as they were, the Black population in Washington County began to relocate. This is most evident in census records. In 1860, the number of households began to decline slightly, to forty-eight and a population of 187 people. However, after the incidents that left both John Williams and Alexander White dead, the number of households of African Americans dropped to ten in 1870 with a population of 15 people. The decline is noted in the Blue River Meeting of Friends in October 1864 in a report to the Committee on the Concerns of People of Color. The

<sup>53</sup> Robbins, Pg. 148

<sup>54</sup> Robbins, Pg. 91

<sup>55</sup> Jaspin, pg. 22

<sup>56</sup> Jaspin, pg. 23

<sup>57</sup> Jaspin, pgs. 23-24

<sup>58</sup> Jaspin, pg. 26

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previous year's entry was brief, but the 1864 entry stated that "by inducements held out to enter the army and increase of prejudice and other difficulties surrounding them their population within the limits of our quarterly meeting has been much reduced."<sup>59</sup> By the 1867 report, it was noted that "but few colored people" were living in the county.<sup>60</sup>

In 1880, there were no African American households remaining in the county and a population of only three Blacks. Washington Township, where John Williams had made his home and the location of an African Methodist Episcopal Church, saw the same decline. In 1850, the township had a population of 139 persons of color. It began to decline in 1860 to 122 people, and by 1870, there were only nine African Americans living in the township. In Coy Robbins book Reclaiming African Heritage in Salem, Indiana, nine family biographies of African Americans who lived in Washington County are given. They include the surnames Alexander, Burkett, Christy, Cousins, Newby, Parker, Roper, Scott, and White. The Christy, Newby, Parker, and Scott families trace their roots to the Carolinas.

By 1893, Salem was known as a place where it was unsafe for African Americans, as noted in a front-page story in the Black newspaper, *The World*, published in Indianapolis.<sup>61</sup> Washington County Historian, Elias Hicks Trueblood wrote that persecution, intimidation, and all manner of ill treatment was used against them (Blacks) and did no doubt from these causes they sought homes elsewhere.<sup>62</sup> In 1934, historian Lillian Trueblood wrote about the exodus of African Americans from Washington County with this understanding "A strong feeling against negroes existed among the pro-slavery element (which) felt sure that negroes would receive citizenship to which they were deeply opposed. Impelled by the heat of the situation, they proposed to destroy the colored people who would not leave the neighborhood."<sup>63</sup>

The mass exodus of Blacks from Washington County resulted in the abandonment of the African Methodist Episcopal Church in the Blue River settlement in 1860. The church and cemetery headstones were razed and removed from the site (photo 01-02). It is thought that there are approximately thirty graves at the location, including John Williams and the following others: "Black" Alice White, Drayton and Eliza Christy (husband and wife), "Sofa" or Sophia White, Peter Cloud, and members of the Webb family. The cemetery is the oldest African American cemetery in Washington County and is included in a 1924 archaeological and historical survey of the county.<sup>64</sup> The location of the cemetery at that time was given as 20' west of Salem & Delaney Creek Pike (now Jim Day Road) and that the "old church and cemetery were abandoned during 1860 when the colored people moved out of Washington County."<sup>65</sup> According to the

<sup>59</sup> Jaspin, pg. 21

<sup>60</sup> Jaspin, pg. 22

<sup>61</sup> Jaspin, pg. 24

<sup>62</sup> Jaspin, pg. 25

<sup>63</sup> Jaspin, pg. 25

<sup>64</sup> Washington County, Indiana Archaeological & Historical Survey, 1924. Pg. 33

<sup>65</sup> Robbins, Pg. 74

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cemetery survey, the cemetery yard had no protection and there were no tombstones to the mark the graves, nor were there any Black residents in the county.

### “BLACK” JOHN WILLIAMS

One of the African American community’s most distinguished citizens in Washington County, having made his home in and near the district, was a blacksmith and farmer named John Williams. Sometimes referenced as “Black” John Williams because of another white gentleman in Salem who had the same name, Williams came to Washington County at the behest of the Samuel Lindley family. Williams resided with them for a time (see photo 12 for the Samuel Lindley Cabin) before Lindley aided John in the purchase of his own farm which he cleared and constructed a home upon. John Williams entered a partnership with fellow entrepreneur and Black resident, Alexander White, and prospered in the community. It is believed that Williams died at the hands of a white assailant and left a small fortune from his estate to the education of Black children, which still distributes funds from the Williams estate today. Williams’s partner, Alexander White, was one of the last African Americans living in Salem when he was murdered in 1867, again by a white assailant.

John Williams was born in Tennessee between 1800 and 1805, though no records exist for his exact birthdate. Williams was a blacksmith in Louisville, Kentucky, with no family, where two of Samuel and Mary (Braxton) Lindley’s sons, Thomas and William, became acquainted with him during their regular travels to the city. The Lindleys convinced Williams to move to the Blue River settlement where his trade was needed. It is believed that Williams lived with the Lindleys during the early time of his relocation, about six years, until he saved money to purchase his own farm of 160 acres from John Reyman, Sr., with the help of Thomas Lindley immediately southeast of the Quaker settlement. Reyman himself was not Quaker, but his wives were connected to the settlement including his first wife, Hannah Lindley Reyman.

Williams is first found in Washington County in 1834, when a note is received from John Williams, as assignee of Thomas Lindley, for a sum of money toward the purchase of Williams’ farm.<sup>66</sup> The 1840 census for the Samuel Lindley family includes two free persons of color living in the household. One is a male the age of Williams. Williams is listed as being 50 years old in the 1850 census of Washington Township, Washington County, Indiana, where his place of birth is listed as Tennessee and his occupation is listed as farmer. The value of his property is given as \$2500.

Williams became a member of the African Methodist Episcopal Church when it was established at the southwest edge of the Blue River settlement. Through clearing land and agricultural pursuits, as well as his trade as a blacksmith, Williams began to amass considerable wealth. He formed a partnership with Alexander White, another Black man from Salem, dealing in

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<sup>66</sup> Robbins, pg. 142

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livestock. White was born in Virginia about 1800 and married Eliza Demars in Washington County in 1830. Having no family, Williams named William Lindley, who was like a brother to Williams, executor of his estate and in the event of his death in a will drafted on January 15, 1857.<sup>67</sup> Funds from his estate were to be applied to assist African American children in Indiana receive an education. To wit:

All of my property, both personal and real, I hereby bequeath to William Lindley, to be held in trust for the education of the colored race in the state of Indiana; and further I appoint the said William Lindley as executor of this my last will and testament.

The number of African Americans living in Washington County, Indiana had been on the decline leading up to the Civil War, in part due to pro-slavery sentiment that existed in the county. There were only about forty-five people listed under about ten households as Black or Mulatto in the 1860 census for Washington Township. Most of these families were living among the numerous Quaker families in the township. While John Williams is not found in 1860, he still owned the property and maintained his residence in the township in 1860.

In December 1864, John Williams had sold livestock and was seen leaving Salem with a large amount of cash.<sup>68</sup> The next morning, Thomas Rodman approached Williams' cabin to purchase cattle and found Williams laying in the doorway of his cabin with a mortal gunshot wound to the back while still in his nightclothes. News quickly spread through the Quaker community given the affinity many had for John Williams. While the murder was never investigated, robbery does not seem like the probable cause since the cash Williams had on-hand in his cabin was easily found in a purse he kept. John Williams' death was reported by the pastor of the AME Church he attended to the denomination's headquarters in Indianapolis. The pastor also took charge of the burial.<sup>69</sup> Most believe that the murder was carried out by a group of individuals given the anti-Black sentiment that had been growing in the area since the Emancipation Proclamation, and that jealousy had existed between certain whites and Williams. The growing animosity is demonstrated in the previous section and in the book, Buried in the Bitter Waters, where John Williams' story is told in part.<sup>70</sup>

Per John Williams' wishes in his will, probated on December 22, 1864, his estate was to be sold and funds directed to benefit education among African American children. The resulting funds from the estate equaled \$5,537.58.<sup>71</sup> A Washington County judge, however, directed that the funds must go to the county. William Lindley appealed the ruling which ultimately was decided by the Indiana Supreme Court in 1869. William Penn Trueblood purchased the Williams property for more than the assessed price and William Lindley donated the monetary value to the

<sup>67</sup> Hughes, pg. 187

<sup>68</sup> Hughes, pg. 187

<sup>69</sup> Elliott, pg. 28

<sup>70</sup> Jaspin, pgs. 16-29

<sup>71</sup> Trueblood, pg. 151

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Indianapolis Asylum for Orphaned Colored Children about 1870 in the form of a fund from which only interest could be used for education, the corpus to remain intact. Management of the fund was through the Indianapolis Monthly Meeting of Friends Church. When the asylum ceased to exist about 1922, the fund, named the John Williams Educational Trust Fund, was transferred to the Friends Educational Fund for Negroes. At that time, the fund was worth over \$18,000.<sup>72</sup>

Today, the John Williams fund continues to make scholarship awards from a corpus of over \$250,000. In 1989, the fund awarded 39 scholarships to African American students seeking higher education. Former Washington County historians, John Hughes and Lillie Trueblood offer reflections on the murder but remarkable legacy of John Williams. Hughes writes “he left a legacy for the betterment of his race worth more than a quarter-million dollars. He truly is one of Washington County’s greatest.”<sup>73</sup> Trueblood writes “It may be said in conclusion that while Black John did not wield a great influence when alive, rather the opposite, the circumstances connected with his untimely death...is being used in our commonwealth-these things may make their impress on future generations.”<sup>74</sup> Contemporary historian, Jeremy Elliott states that the fund honors “the legacy and providing atonement for the sad ending to the life of John Williams.”<sup>75</sup> Another contemporary historian and author, Coy D. Robbins, writes Williams was an outstanding pioneer who created a legacy which still endures.<sup>76</sup>

The John Williams Educational Trust Fund is the most evident residue of the life of John Williams in Washington County and Indiana. Williams’ farm, located in the northeast corner of section 15, Washington Township, has no clear extant resources from Williams’ occupation of the land. As stated previously, it is believed that Williams lived with the Samuel Lindley family at the extant Lindley cabin on North Quaker Road for about six years. John Williams’ grave, though unmarked, is located at the Salem African Methodist Episcopal Church Cemetery on Jim Day Road at the southwest corner of the settlement and is included in the district boundaries. A granite marker was erected for Williams in 1981 by local historian Lulie Davis at the AME Cemetery.<sup>77</sup> Neither the church building nor any gravestones are extant at this site. See photo 01-02.

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<sup>72</sup> Elliott, pg. 28

<sup>73</sup> Hughes, pg. 187

<sup>74</sup> Trueblood, pg. 152

<sup>75</sup> Elliott, pg. 28

<sup>76</sup> Robbins, pg. 141

<sup>77</sup> Elliott, pg. 28

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AGRICULTURE

The prosperity of the fledgling settlement grew in great part due to the agricultural pursuits by most of its members. As land was cleared and broken the first time for cultivation, the early settlers created small farmsteads dotted with buildings that supported agricultural pursuits including livestock shelter and grain storage. A few of these early 19<sup>th</sup> century buildings, notable for their southern form, remain in the district. As agriculture changed in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, so did the methods by which livestock was housed and grain stored. This change accelerated dramatically by the middle of the 20<sup>th</sup> century as many farms converted or built buildings for dairy operations that are readily apparent throughout the district. Farm fields, fence rows, and tree-lined lanes give evidence of the land's use for farmstead and livestock, just as barns, cribs, pens, and silos demonstrate the evolution of agriculture from the district's settlement period to the development of dairy farms at the end of the period of significance.

There are eighteen historic farmsteads in the district. Many of the farmsteads feature complexes of several agricultural buildings, or supporting buildings and structures, and land use throughout the settlement remains firmly agricultural. A few of the farms that feature nice collections of buildings, including chicken coops, corn cribs, and early spring houses are the Glenwood Farm (photos 13-14), Colonel Parker Farm (photos 24-25), both feature spring houses, and the Linus Trueblood farm at 2024 North Trueblood Road (photo 27). While there are a number of non-contributing buildings in the district, the high majority of these are modern pole buildings used for agricultural purposes built in the last fifty years.

The historic barns and other agricultural buildings located in the Blue River settlement are important to note for their architectural significance. Some of the later barns constructed in the settlement were in response to the scientific development of agriculture and livestock care that came during the golden age of farming in Indiana. Subsistence farms from the first years of the settlement had largely been expanded and developed into profitable farms by the middle part of the 1800s.

Some of the oldest buildings in the district are related to the first settlers' agricultural pursuits. Members of the convoy of Quakers moving north from North Carolina settled the Blue River region by purchasing large tracts of land and quickly converted much of the acreage into agricultural and livestock production. Both livestock and crops required storage on the new farms established. Likely the earliest of these buildings were simple log sheds or crib barns, but as early as the 1830s, the Quaker settlement had produced a few larger barns constructed with building practices that reflected their southern Piedmont roots. Two extant barns located at 2318 North Trueblood Road (Matthew Coffin Farm, c. 1830, photos 30-31) and 3385 North Trueblood Lane (1834) were constructed within about fifteen years of the first arrival of Quakers to the area. The side-gabled barns have the form of the Midwest three-portal barn, but entry is gained from the sides rather than the gable ends similar to English barns. Both barns feature heavy hewn timber, mortise and tenon, pinned construction with livestock pens on the first story and hay storage on the second story. The barn on Trueblood Lane (photos 33-34) was converted to a

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dairy barn and features concrete block first story walls along with a silo, milk parlor, and storage building constructed at the same time (c. 1948).

The traditional way of building Piedmont barns faded in the region in the second half of the 19<sup>th</sup> century and more traditional Midwestern style barn types emerged on farms in the settlement. These include ten barns built between about 1860 and 1915 with all but two located on Quaker farms. Samuel Lindley's farm features two such barns, one located near the original house and the second built across the road at 1648 N. Quaker Road, later named Glenwood Farm. The one at the original residence is a smaller carriage and livestock barn constructed c. 1880 (left side of photo 12). The one at Glenwood Farm is a larger, more traditional English barn constructed c. 1860 (photos 13-14). The barn located at the William Penn Trueblood Farm, 2794 East Quaker Road (c. 1860, left side of photo 21), was also converted for a dairy operation about 1953.

Two transverse frame barns are located at 3477 East Quaker Road (c. 1880, right side of photo 32) and 2293 North Quaker Road (c. 1910, left side of photo 22). The latter features a gambrel roof and was converted to a dairy barn c. 1950, incorporating concrete block first story walls. A bank barn (c. 1908, left side of photo 27) with steeply-pitched side gables is located at 2024 North Trueblood Road. One of the more interesting English barns is located at the Marston G. Clark Farm (1905 East State Road 56, photo 04). The large, side-gabled English barn features a central front gable and cupola with gables on each of its four walls. Built in 1891, it featured an interior silo and automated system to convey grain to and from wagons to the second story of the barn. Many of these barns were constructed during the Golden Age of Agriculture which lasted into the first decade or two of the 20<sup>th</sup> century.

Development of technology and dissemination of information regarding agricultural education and best farming practices grew rapidly between 1860 and 1900. During the 1850s Indiana established the State Board of Agriculture and the first state fair was held. County agricultural fairs also began to be established throughout the state. In 1874, the Indiana State Board of Agriculture began to publish the *Indiana Farmer*, a publication which touted the latest trends in farming practices. An agricultural society had begun in Washington County as early as 1835, though it became inactive in following years. In the early 1850s, Washington and Orange County created a combined agricultural society, but by 1855, Washington County established their own. The first officers elected were Oliver Albertson, President; John W. Reyman, Vice-president; Robert Morris, Secretary; and Lewis J. Reyman, Treasurer. In 1856, six acres of land were leased to hold annual fairs. It went dormant during the Civil War but was reborn in 1881.<sup>78</sup> Oliver Albertson, the first president of the association, was the grandson of Washington County Quaker pioneer Chalkley Albertson. Oliver Albertson's farm was located in the northwest quarter of section 11, but he also established a large nursery west of Salem. The nursery was said to be one of the largest in the state in the 1870s, before he sold it and moved to Marion County to create a large nursery near Bridgeport.<sup>79</sup>

<sup>78</sup> Goodspeed, pg. 726

<sup>79</sup> Stevens, pg. 550

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In 1862, the Morrill Act was passed by Congress which provided for the establishment of agricultural colleges in each state. Purdue University was founded in 1874 in response to the Morrill Act. Agricultural experiment stations were developed from these colleges in order to carry out research in connection to agricultural practices. The Grange was a fraternal organization that was founded in 1867 in Fredonia, New York. The first chapter in Indiana was established in 1869 in Vigo County. It promoted the social, cultural, educational, and economic advancement of its farmer-members. Combined these organizations contributed to the advancement of farming practices in Indiana. Hobbs Grove (looking east from photo 02), a site for social functions in the settlement, also became the location for Granger's Picnics highlighting agricultural successes. In 1896, the grove hosted Indiana Governor Matthews and Senator Mount at the Washington County Farmers Institute Fair.<sup>80</sup> Between 1900 and 1920, known as the "Golden Age" of agriculture, the value of farm property grew rapidly due to progress in farming technology. Horse-drawn equipment was replaced with power-driven machinery and larger amounts of land could be more easily and efficiently cultivated.

It was during this time of agricultural advancement that the development of larger barns that incorporated a wide variety of operations on the farm began. Barn designs that were developed to allow for a more efficient use of labor, storage, and general operations appeared frequently in farm journals of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Round and polygonal barns, gambrel and round-roofed barns, and other designs encouraged farmers to rethink traditional barn-building practices. During the late 1800s the University of Wisconsin responded to its state's growing dairy industry by developing a sanitary and efficient dairy barn design that reflected its origin the "Wisconsin Dairy Barn". The barn became popular for large-scale dairy operations during the first decades of the 20<sup>th</sup> century throughout the Midwest. The conversion of many of the settlement's barns for dairy operations generally follows these concepts.

The late period of agricultural development in the district is best exemplified by buildings or structures associated with dairy operations. Three farms specifically have a complex of resources related to the dairy industry. The farm at 1648 North Quaker Road (Glenwood Farm) features a concrete block milk house and silo from 1949-1950 (left side/foreground of photo 14). The farm at 3385 North Trueblood Lane features a concrete block milk house and silo from 1948-1950 (photo 33). The farm at 2794 East Quaker Road features a clay block milk house, the district's oldest, from c. 1930 (left side of photo 21). Several other implement sheds and livestock buildings also date to this period. One of the latest contributing resources in the district is a large pole building constructed for livestock c. 1955 at the north extents of 2024 North Trueblood Road.

One of the settlement's leading agriculturalists emerged during the golden era and created a reputation in Indiana for his horticultural knowledge and practices. Charles Lindley (1865-1932) was the son of William and Martha Lindley and grandson of pioneer Quaker settler Samuel and Mary Lindley. The Lindleys farmed a major portion of section 10 of Washington Township

<sup>80</sup> [www.BlueRiverFriends.org](http://www.BlueRiverFriends.org)



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which today includes the property on which the Samuel Lindley cabin is located, as well as Glenwood Farm, and the estate and orchard of Charles N. Lindley at 1508 North Quaker Road. Charles Lindley pursued higher education from Earlham College where he attended one year and two years at DePauw University. At DePauw, Lindley received horticultural training under William Ragan between 1884-1886. He received half of his father's estate upon his death in 1876 and named his farm "Sweet Brier Farm".<sup>81</sup> Lindley constructed his home on his half of the estate by about 1895 (photo 11) and added several barns and outbuildings in his agricultural pursuits. Specializing in his horticultural interests in apples, Lindley established an orchard southwest of the home site and leased two other orchards in the area.

Lindley was elected president of the Indiana Horticultural Society in December 1909 and served five years in that role. During that time, he promoted Indiana's apple production through the Indiana Apple Show that gave its first exhibition in Tomlinson Hall, Indianapolis, in 1911. Lindley also promoted Washington County's advantages in growing apple crops through booklets and marketing campaigns and in easy markets connected through the Monon Railroad that operated in the county. Lindley was prominent in farmers' institute work throughout Indiana under direction of Purdue University and received special recognition for the work he did with the Indiana State Horticultural Society in their exhibit at the Panama-Pacific Exposition in California in 1915. Lindley was a charter member of the Farmers' Club of Salem, founded in 1892. In 1916, Lindley was elected to the Indiana State Board of Agriculture to represent a six-county region in south-central Indiana and was appointed superintendent of the horticultural hall at the state fair.<sup>82</sup> When Lindley died in 1932, his obituary was carried in the *Indianapolis Star* which called him a prominent farmer and horticulturist with a state-wide recognition as an apple grower.<sup>83</sup> Mrs. (Charles) Kate (Humston) Lindley founded and was chairwoman for the Indiana State Fair for Girls under the State Board of Agriculture in 1919, which featured a new Women's Building dedicated that year. In 1919, it was only the second such school for women in the country, Illinois being first.<sup>84</sup>

## ARCHITECTURE

The high majority of the district's architecture is vernacular in form with few or no features applied that are related to styles popular during the period of significance. Common types of houses are found in the district including a high number of I-Houses. A few of these have simple Federal or Greek Revival features applied to their side-gabled form, with one exceptionally old brick example. Most notable among the district's remaining architecture are single examples of the Queen Anne and Romanesque Revival styles and a few examples of basic Bungalows. There

<sup>81</sup> Stevens, Warder. *Centennial History of Washington County*, 1916. Indianapolis: BF Bowen. Pg. 1051

<sup>82</sup> Stevens, Warder. *Centennial History of Washington County*, 1916. Indianapolis: BF Bowen. Pg. 1053-54

<sup>83</sup> "Charles Lindley, former Farm Board head, Dies" *Indianapolis Star* 6 March 1932. Pg. 34. Col. 6

<sup>84</sup> "Girls Try for School at Fair" *Indianapolis Star* 30 Aug 1919. Pg. 21. Col. 4

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are also several Ranch homes constructed in the district, some as second-generation homes on farmsteads, but these generally fall outside the period of significance.

There are five examples of the I-House type in the district. I-Houses received their name from where they were most popularly constructed in the Midwestern states of Illinois, Iowa, and Indiana. The form has earlier roots to British folk forms that were common in pre-railroad America. These are found in both the South and midland areas, often in log construction. Their popularity in the Midwest was due in part to their larger size being more desirable for spending long confining winter months indoors.<sup>85</sup> The form is related to the smaller hall-and-parlor plan. The true I-House form is two rooms wide separated by a central stair hall, one room deep, and two stories in height with a side-gabled roof. Some modified examples were constructed as partial or two-thirds I-Houses. The I-House form was popular from about the 1820s through the 1880s. They were popular both in developing urban areas and rural areas; in rural areas they were often a second generation building taking the place of small cabins. The type was easy to apply features of popular architectural styles, but most commonly are found with little or no stylistic features other than symmetrical arrangement of the façade and cornice returns on the side-gabled walls. Most of the district's examples have these features, some lend themselves to the Federal Style while others are more typical of Greek Revival architecture.

Two of the oldest, and best, examples date to about 1830 and are located at 1901 State Road 56 and 2293 Quaker Road and are known as the Marston G. Clark House and William Nathan Trueblood Farm, respectively. The Clark House (photo 03) is a wood-framed house while the Trueblood House is brick (right side of photo 22). Both have symmetrically arranged facades with three bays of windows and center entry on the first story. The side gables feature in-wall chimneys and cornice returns. The returns on the Clark House are a little larger and may indicate a more formal Greek Revival influence while the Trueblood House has smaller returns and a narrow frieze board at the top of the wall, which indicates more Federal influence.

The one example of Queen Anne architecture is the Charles Lindley House, c. 1895 (photo 11). The Queen Anne style was popular between 1880 and 1910; it was named and popularized by a group of 19<sup>th</sup> century English architects led by Richard Norman Shaw. The historical precedents used had little to do with the Renaissance style popular during Queen Anne's reign; rather they borrowed from late medieval examples of the preceding Elizabethan and Jacobean eras.

Spindlework popularly used with the style and free classic subtypes are American interpretations and became the most dominant form of the style in the United States. Charles Lindley's house carries many of the features popular in the use of the style. The home's gabled sections exhibit features such as cutaway corners, framed panels, shinglework, and other patterned woodwork. Simple use of art glass windows and spindlework porches also point to the style.

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<sup>85</sup> McAlester, pg. 96

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The one example of Romanesque Revival architecture is the Blue River Friends Orthodox Church (photos 16-18). The style was made popular by architect Henry H. Richardson, particularly on public buildings located along the east coast. Buildings in the style often have large, rusticated stone blocks or belt courses for their wall construction. Wide arched windows and towers or turrets were also frequently used. The style has an unusual application with the Friends church because the building is frame and rural churches constructed in this period were typically constructed with Gothic Revival details. Instead, the Friends turned to wide-arched windows, a rounded bay, steeply pitched hipped roofs and a corner tower for their new house of worship in 1900.

There are three very basic examples of the Bungalow form in the district. The American form of the bungalow began with construction of simple seaside vacation cottages in New England in the 1880s and 1890s. California builders adopted the "bungalow" label and the simple house type spread quickly through the country as an acceptable and desirable style for the growing middle class in quickly developing suburbs. These homes were popularized in pattern books and other home magazines, again through the work of the Greene brothers of California. At the same time, on farms across the United States, second or third generation homes were being constructed either on the original homestead or on small tracts that were part of the farm. Bungalows were fairly simple and affordable and became a popular choice in rural parts of the country as well. The house at 1298 Quaker Road represents the simplest form of Bungalow with a basic hipped roof and façade with front porch (left side of photo 08). More standard are the other two examples at 2517 and 3477 Quaker Road (photo 32) that feature side-gables and front dormers and porches.

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**Developmental History/Additional historic context information**

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## 9. Major Bibliographical References

**Bibliography** (Cite the books, articles, and other sources used in preparing this form.)

1934 Survey of Blue River Friends Orthodox Cemetery by Lillian Trueblood

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McAlester, Virginia. A Field Guide to American Houses. New York: Alfred A. Knopf, 2006.

Morris, Harvey. *The Underground Railroad*. Salem, IN: Washington County Historical Society, 1993.

North Carolina Act: Slaves and Free Persons of Color, 1808

North Carolina Encyclopedia: <https://www.ncpedia.org/culture/religion/quaker-emigration>, accessed May 25, 2023

Robbins, Coy D. Reclaiming African Heritage at Salem, Indiana. Westminster, MD: Heritage Books, Inc., 1995.

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Stevens, Warder. Centennial History of Washington County, 1916. Indianapolis: BF Bowen, 1916.

Trueblood, Lillie "The Story of John Williams, Colored" *Indiana Magazine of History*. Vol. 30. March-December, 1934.

United States Federal Census Records: Washington County: 1820, 1830, 1840, 1850, 1860, 1870, 1880.

Washington County, Indiana Archaeological & Historical Survey, 1924. Pg. 33

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

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

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: \_\_\_\_\_

**Historic Resources Survey Number (if assigned):** 175-326-25002, 037-040, 042-043, 056-057

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### 10. Geographical Data

**Acreeage of Property** Approximately 1670 acres

Use the UTM system

#### UTM References

Datum (indicated on USGS map):

NAD 1927 or  NAD 1983

- |          |           |           |
|----------|-----------|-----------|
| 1. Zone: | Easting:  | Northing: |
| 2. Zone: | Easting:  | Northing: |
| 3. Zone: | Easting:  | Northing: |
| 4. Zone: | Easting : | Northing: |

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

Beginning at the northwest corner of the southwest quarter of section 35, Washington Township, face east and follow Broadway Road, crossing Trueblood Lane, to the northeast corner of the southeast corner of section 35. Turn south and follow the east line of section 35 to East Quaker Road, then turn west and follow East Quaker Road to a line extended north from the east property line of 3477 East Quaker Road. Turn south and follow the east property line of 3477 East Quaker Road to its south property line, then turn west and follow its south property line to the north/south dividing line of section 2. Turn south and follow the north/south dividing lines of section 2 and 11 to the north side of East State Road 56.

On the north side of East State Road 56, turn southwest and follow the north side of the highway to a line extended south from the east property line of 2535 East Nathan's Way. Turn north and follow the east property lines of 2535 and 2540 East Nathan's Run to the north property line of 2540 East Nathan's Run, then turn southwest and follow the north property lines of 2540 and 2512 East Nathan's Run and 1266 North Settler's Way to a line extended north from the west property line of 2300 East State Road 56. Turn south and follow the west property line of 2300 East State Road 56 to the north side of the highway, then continue west in a line with the north side of the highway to a line extended north from

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the east property line of 1901 East State Road 56. Turn south and follow the east property line of 1901 East State Road 56 to its south property line, then turn west and follow the south line to the west property line of 1901 East State Road 56. Turn north and follow the west property line of 1901 East State Road 56 to the north side of State Road 56.

On the north side of State Road 56, turn west and follow a line to the west property line of 1800 East State Road 56 then turn north and follow the west property line to its south property line that extends west to Jim Day Road. Turn west and follow the line to the east side of Jim Day Road, then turn north and follow the east side of Jim Day Road to a line extended east from the south property line of the Salem African Methodist Episcopal Cemetery. Turn west, crossing Jim Day Road, and follow the south property line to the cemetery's west property line, then turn north and follow the cemetery's west property line to its north property line which is also the middle dividing line of section 9 (north/south halves) in Washington Township. Turn east and follow the middle dividing line to the west line of section 10, then turn north and follow the west lines of sections 10 and 3 to the middle dividing line of section 3 (north/south halves) which is overlaid by Bowsman Road.

Follow Bowsman Road east to the west line of section 2 which is at the intersection of Quaker and Bowsman Roads. Turn north and follow the west line of section 2 to the northwest corner of section 2, then turn east and follow the north line of section 2 to the west line of section 35. Turn north and follow the west line of section 35, Washington Township, to the northwest corner of the southwest quarter section of 35, or the place of beginning.

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

The boundaries for the Blue River Quaker Settlement Rural Historic District were derived from the concentration of historic farmsteads and community resources developed by Quakers in the first decades of the 19<sup>th</sup> century. The resources generally flank the main route through the district known as Quaker Road and are further grouped together by section lines that were often the principal boundary lines of these early farmsteads. While Quaker settlement was not limited to the area being nominated, within this area are the most contextually-important resources, the two Quaker meeting houses and cemeteries, as well as the farmsteads of many of the original Quaker settlers to the region.

Due to some modern development along State Road 56, such as a large commercial development and a suburban residential development, boundary lines do not neatly follow section lines. In two other locations, section lines were also not followed but boundaries were extended to incorporate additional important resources that provide further context to areas of significance. These are the Marston G. Clark Farm on the south side of State Road 56 and the Salem African Methodist Episcopal Cemetery on the west side of Jim Day Road. Marston G.

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Clark was one of the most integral men in the formation of Washington Township and locating Salem as the county seat of government. The Salem AME Cemetery is the oldest extant resource representing the African American settlement in Washington County during the first half of the 19<sup>th</sup> century.

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### 11. Form Prepared By

name/title: Kurt West Garner  
organization: Blue River Friends Congregation  
street & number: 12954 6<sup>th</sup> Road  
city or town: Plymouth state: IN zip code: 46563  
e-mail: kwgarner@kwgarner.com  
telephone: 574-780-1423  
date: May 30, 2023

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### Additional Documentation

Submit the following items with the completed form:

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



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### Photographs

Submit clear and descriptive photographs. The size of each image must be 3000x2000 at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

### Photo Log

Name of Property: Blue River Quaker Settlement Rural Historic District

City or Vicinity: Salem

County: Washington State: Indiana

Photographer: Kurt West Garner

Date Photographed: February 4, 2023

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northwest into Salem AME Cemetery from Jim Day Road

1 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast from Salem AME Cemetery toward Hobbs Grove site

2 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southeast at Marston G. Clark Farm

3 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southwest at Loudon Barn on Marston G. Clark Farm

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking north at Hicksite Meeting House from Quaker Road

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southeast at Hicksite Meeting House from cemetery

6 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southwest inside Hicksite Meeting House

7 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking north along Quaker Road from Hicksite Cemetery toward Hobbs Farm

8 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast at Dr. Seth Hobbs House

9 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southwest at Dr. Seth Hobbs House from Quaker Road

10 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast at Charles Lindley House from Quaker Road

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking east at Samuel Lindley Cabin from Quaker Road

12 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast along Quaker Road toward Glenwood Farm

13 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking west into Glenwood Farm from Quaker Road

14 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast along Quaker Road toward Blue River Orthodox Church

15 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast at Blue River Orthodox Church

16 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast inside Blue River Quaker Orthodox Church

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northwest toward Blue River Orthodox Church and Cemetery from former Blue River Academy site with memorial

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast toward William Penn Trueblood Farm from Quaker Road

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northwest at William Penn Trueblood House

20 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast at William Penn Trueblood Farm buildings

21 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking east toward William Nathan Trueblood Farm from Quaker Road

22 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southwest at James L. Thompson House

23 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast at Colonel Andrew Parker House and Barn

24 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northwest at Colonel Andrew Parker Farm from Quaker Lane

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southeast toward Blue River Orthodox Church and William Penn Trueblood Farm from Linus Trueblood Farm on Trueblood Road

26 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking west at Linus Trueblood Farm from Trueblood Road

27 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking west at Matthew Coffin Farm/Samuel Trueblood Farm from Trueblood Road

28 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southwest at Matthew Coffin/Samuel Trueblood House

29 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southwest at Matthew Coffin Barn

30 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southwest inside Matthew Coffin Barn

31 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking east toward Hogan Farm from North Quaker Road

32 of 35.

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking east at barn on Steve Trueblood Farm

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking west in upper part of barn on Steve Trueblood Farm

34 of 35.

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southeast down lane on former Nathan Trueblood Farm

35 of 35.

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

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