

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 How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an 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. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Roberts Chapel  
other names/site number \_\_\_\_\_ 057-020-05026

2. Location

street & number 3102 E. 276th St. N/A  not for publication  
city or town Atlanta  vicinity  
state Indiana code IN county Hamilton code 057 zip code 46030  
IN

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 36CFR Part 60. In my opinion, the property  meets  does not meet the National Register criteria. I recommend that this property be considered significant  nationally  statewide  locally. ( See continuation sheet for additional comments.)

*Patricia R. Roberts*

8-5-96

Signature of certifying official/Title

Date

Indiana Department of Natural Resources

State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria. ( See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

entered in the National Register.  
 See continuation sheet.

determined eligible for the National Register  
 See continuation sheet.

determined not eligible for the National Register

removed from the National Register

other, (explain): \_\_\_\_\_

Signature of the Keeper

Date of Action

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Roberts Chapel

Hamilton IN  
County and State

Name of Property

5. Classification

Ownership of Property  
(Check as many boxes as apply)

Category of Property  
(Check only one box)

- private
- public-local
- public-State
- public-Federal

- building
- district
- site
- structure
- object

Number of Resources within Property  
(Do not include previously listed resources in the count)

Contributing	Noncontributing	
3	0	buildings
1	0	sites
0	0	structures
0	0	objects
4	0	Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed  
in the National Register

0

6. Function or Use

Historic Functions  
(Enter categories from instructions)

RELIGION: Religious Facility

FUNERARY: Cemetery

EDUCATION: School

Current Functions  
(Enter categories from instructions)

RELIGION: Religious Facility

FUNERARY: Cemetery

7. Description

Architectural Classification  
(Enter categories from instructions)

OTHER: Gable front

Materials  
(Enter categories from instructions)

foundation BRICK, CONCRETE

walls ASBESTOS

roof ASPHALT

other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

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.)

- [x] 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.)

Property is:

- [x] A owned by a religious institution or used for religious purposes.
[] B removed from its original location.
[] C a birthplace or grave.
[] D a cemetery.
[] E a reconstructed building, object, or structure.
[] F a commemorative property.
[] G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

ETHNIC HERITAGE: Black

Period of Significance

1847-1946

Significant Dates

1847

1858

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Walden, Peter

Robbins, Alf

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographic References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

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 #

Primary location of additional data:

- [] State Historic Preservation Office
[] Other State agency
[] Federal agency
[] Local government
[] University
[x] Other

Name of repository:

Personal collection of Stephen Vincent, Dept. of History, U-Wis. Whitewater; Whitewater WI 53190

Roberts Chapel  
Name of Property

Hamilton IN  
County and State

## 10. Geographical Data

Acreeage of Property 1

### UTM References

(Place additional UTM references on a continuation sheet.)

1 

1	6	5	7	5	4	2	0	4	4	4	9	0	8	0
Zone		Easting				Northing								

3 

1	6													
Zone		Easting				Northing								

2 

1	6													
Zone		Easting				Northing								

4 

1	6													
Zone		Easting				Northing								

See continuation sheet

### Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

### Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

## 11. Form Prepared By

name/title Mrs. Tonja Goodloe  
organization \_\_\_\_\_ date \_\_\_\_\_  
street & number 11060 Queens Way Circle telephone 317/844-1209  
city or town Carmel state IN zip code 46032

## Additional Documentation

Submit the following items with the completed form:

### Continuation Sheets

#### Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

#### Photographs

Representative **black and white** photographs of the property.

### Additional items

(Check with the SHPO or FPO for any additional items)

## Property Owner

(Complete this item at the request of SHPO or FPO.)

name Roberts Chapel Homecoming & Burial Association  
street & number 3102 East 276th St. telephone \_\_\_\_\_  
city or town Atlanta state IN zip code 46031

**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. 470 *et seq.*).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 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 Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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Roberts Chapel, Hamilton County, Indiana

## 7. Narrative Description

Roberts Chapel, part of the African- American Roberts Settlement, is located in western Jackson Township, Hamilton County, Indiana, approximately one mile east of U.S. 31 on 276th Street. The site, which includes the church, two outhouses, and a cemetery, faces south on a one-acre square lot, and is lightly wooded, with scattered specimens of sycamore, walnut, fir, cedar of Lebanon and silver maple trees (photos 1, 2). Cicero Creek, its banks covered with various types of native vegetation, flows to the north of the site. Surrounding countryside is gently rolling farmland, forming the site's east, south, and west boundaries.

The chapel, a simple gable-front building with a medium-pitched roof, was constructed in two stages. The gable- front portion, which measures twenty-four feet by twenty-four feet, was built in 1858, and has a brick foundation. There is no basement or crawl space. The three-story belfry tower was attached to the main mass in 1916. It has an ashlar, smooth-faced concrete block foundation. The chapel is sheathed in horizontal, painted asbestos siding, which covers original wood clapboarding. Soffit areas on the main mass are closed and plain. Soffit areas on the belfry tower roof overhangs are accented by beaded boarding. Roofing material over the entire mass is composition shingle.

Access is gained to the chapel through the belfry tower that dominates the main facade. A concrete sidewalk leads up three concrete steps to the church's small porch. Simple iron railings are located to the east and west of the steps. A triangular attached roof, supported by wooden plank columns, shelters the double doors that afford entry to the church. The original wooden doors, featuring horizontal panels, are protected by modern aluminum storm doors.

The belfry tower itself is segmented in structure and appearance. The tower's square base, or first story, houses the inner vestibule, or foyer, which leads to the sanctuary. Two small, square, fixed-pane windows are located on the east and west sides of this portion of the tower at a height of approximately six feet. The secondary element of the tower, wrapped at its base by a roof overhang, contains a double- hung, round arched window. This segment of the tower is then topped by a roof overhang and the cupola that houses the cast iron church bell. Four simple, plank columns support the cupola roof. Wooden spindle railings, containing rows of six spindles, span the spaces between the cupola's columns on each side. The ceiling of the cupola (bell tower) is

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comprised of beaded boarding. The cupola has a steep-pitch pyramidal roof with flared eaves, and is topped by a metal finial.

The chapel's east (photo 3) and west (photo 4) facades are comprised of three double-hung windows, placed approximately six feet apart. A single-stack brick chimney, used to vent the forced-air furnace within the chapel, is attached to the east wall, near the southeast corner of the building. No openings exist on the building's north facade.

Access is gained to the chapel through the double doors (photo 5) located in the principal (south) facade. The small vestibule, measuring eight feet by eight feet, is located immediately inside the chapel's wooden front doors. The walls in this area of the chapel are plaster, and wooden crown molding accents the twelve foot ceiling height. Two square, fixed-pane windows are located in the east (photo 6) and west (photo 7) walls of the vestibule. They are framed in wide, plain wooden detailing that is painted. A small opening, which affords access to the bell tower above and accommodates the bell pull, is located along the ceiling's eastern edge. The structural elements of the tower are visible through this opening. A glass display case, which houses information regarding the history of the chapel and the Roberts Settlement, spans nearly the entire lower portion of the vestibule's eastern wall. A water fountain is located in the northeast corner of the space. A bench is located along the vestibule's western wall. Flooring in the vestibule is linoleum, made to resemble parquetry.

Swinging double doors (photo 8), containing four vertical panels each, lead into the central-aisle sanctuary. Sanctuary walls are of painted plaster, as is the ceiling, which features two hanging, Art Deco-era light fixtures. The entire room is wrapped in dark-stained wainscoting that extends approximately three feet up from floor level. The east (photo 9) and west (photo 10) walls each feature three double-hung windows. These windows are framed in a fashion similar to those in the vestibule- with simple, wide wooden detailing. Flooring in the sanctuary is of dark-stained, wide, oak planking that is approximately four inches in width. Pews in the sanctuary are arranged in rows of six and eight, respectively, on the room's east and west sides. The rear three rows on each side are slightly angled to fit into the room's corners. The building's furnace is located on the east side of the room. Six additional, separate rows of pews (three on each side) are located to the east and west of the pulpit.

The sanctuary's center aisle (photo 11), covered by beige all-weather carpet, leads to a one-foot-high raised dais. This carpeted dais is encircled by a wide, pine-plank railing that is approximately two feet off floor level. The original oak minister's podium (photo 12) is in place upon the dais. Painted on the plaster of the church's north wall, immediately behind the pulpit area, is an arch. This painted arch represents a chancel-or

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apse-like element. The interior of the arch, the columns and arc of which are painted black, is tinted gray and houses a framed relief of the Last Supper.

The chapel's twenty rows of pews are not original to the congregation, having been acquired from nearby Salem Church upon its dissolution, in 1937 or 1938, according to Roberts Chapel records. The pews are of solid oak, and feature ornate, saw-cut ends. They are stained the same dark color as the floor and wainscoting.

Located to the north of the church building are the site's two outhouses, sheathed in gray asbestos siding. Church records indicate that the outhouses were constructed in 1916, at the time of the belfry tower addition to the chapel building. Roofing material on the outhouses is, like that used on the chapel building, composition shingle. New wooden privacy fences were recently constructed around the outhouse entrances; these replaced fences which had sustained storm damage.

The cemetery located on the site's northern edge was laid out in 1831, though the first recorded burial there did not take place until 1843. Two fieldstone columns, the eastern-most of which is marked with the year 1831, mark the entrance to the burial grounds. The cemetery is encircled on its south and west sides by chain-link fencing, and on its north and east by woven-wire fencing. Grave markers in the cemetery are modest and range from nineteenth-century marble tablets and obelisks to modern granite slabs. Two hundred thirteen stones, 175 of which are upright, indicate the marked graves, although church members relate that there are many unmarked resting places.

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Roberts Chapel, Hamilton County, Indiana

## 8. Statement of Significance

Roberts Chapel qualifies for the National Register under Criterion A, as a property associated with the ethnic heritage of African Americans. Since 1847 the church site has served as the religious and social center of Roberts Settlement, one of the more than twenty-five well-defined black settlements that played a critical role in the development of the Midwest's early African-American heritage. The church and its cemetery are located on land originally purchased in 1835 by one of the community's founders. Situated at the center of an all-black settlement, the legal land title to the site was transferred to a group of neighborhood residents in 1847 in order to build a common school for area children. A community church affiliated with the Wesleyan Methodist Church held its meetings at this initial log schoolhouse from the late 1840's until the late 1850's. The present frame church was built on the same site in 1858, and has been the home of Wesleyan and unaffiliated congregations ever since. From the early 1920's Roberts Chapel has also been the site of annual homecoming reunions of former Roberts neighborhood residents and their descendants.

Until the late nineteenth century Midwestern African Americans lived primarily in rural settings. More than two dozen well-defined black farm communities were established in western Ohio, central Indiana, southwestern Michigan, and southern Wisconsin. Black families settled in smaller numbers in hundreds of other locales as well. Most of the larger settlements were founded by small free black landowners of mixed racial heritage from the Old South, and were located near Quakers or other racially tolerant whites. These settlements generally enjoyed a stable community life in the Midwestern countryside over several generations, with all-black churches and schools at the literal and figurative center of each neighborhood. During the decades immediately following the Civil War almost one hundred thousand blacks lived in the rural Midwest. A disproportionate number of nationally prominent black clergymen, educators, and politicians came from these communities, and many religious and fraternal groups trace their Midwest origins to these neighborhoods as well.

Roberts Settlement, located in north-central Hamilton County, Indiana, was in many respects typical of the region's all-black farm settlements. Its founders were mostly "free people of color" who migrated from northeastern North Carolina to the Hamilton County frontier in the mid-1830's, establishing homesteads within a few miles of Quakers and other white abolitionists. Six men from the settlement purchased small-to-moderate-sized acreages from the U.S. government between 1835 and 1840, and another approximately ten families joined the community before 1860. By the 1880's, roughly forty families totaling over 250 residents lived in the Roberts area, which was spread over an area covering approximately four square miles. The community's population declined



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thereafter as many small farmers, like small farmers in the Midwest generally, faced increasingly difficult times during the last decades of the nineteenth century and first decades of the twentieth century. Today four families of African-American descent live at or near Roberts Settlement.

Roberts Chapel itself is located on land purchased by Dolphin Roberts from the U.S. land office on November 5, 1835. Roberts was one of six community founders to purchase government land between 1835 and 1840. Twelve years later, Roberts' brother and surviving heir, Elias Roberts, transferred title to one acre of this land to three fellow community residents, "Trustees of school district No. One," because "the Inhabitants of said District are in want of a piece of land whereon to build a school house." The subsequent schoolhouse, like most similar structures throughout the frontier Midwest, served a variety of functions, acting as a central educational, social, and religious meeting place for surrounding black families. Wesleyan newspapers from 1852, 1854, and 1857 refer to religious quarterly and protracted services held at the "Roberts school house," an apparent allusion to the structure. Burials at the rear (north) end of the property date from 1843, another early indication of the site's importance to the surrounding community. Frequent burials occurred at the cemetery from the mid-1850's through the early twentieth century.

The present frame church was built in 1858. Initially it too was used as a multi-purpose community structure, serving as both a school and church building. Hansel Roberts, the most prominent landowner in the neighborhood until his death in the early 1870's, reportedly donated much of the funding for the building. Quakers from the Union Quarterly Meeting of the Western Yearly Meeting of Friends donated a small amount of money to aid with the project as well. The principal builder was probably Peter Walden, the black neighborhood's most prominent carpenter and the grandson of a Revolutionary War veteran, Drury Walden, himself a carpenter. The church building was later modified in 1916, when a belfry was added by Alf Robbins, another community resident. (The building probably ceased being used as a school in the late 1860's, when Indiana public school laws were modified and a new community school was opened one-quarter mile to the east.)

In the rural Midwest, as throughout rural America generally, churches typically functioned as centers of community life. This was certainly true in black farm neighborhoods, where churches served not just to meet the social, religious, and cultural needs of surrounding residents, but also to act as a vehicle through which the exceptional problems of American race relations could be addressed. The history of the present Roberts Chapel, from its establishment in 1858, followed the basic historical contours of rural churches in general and black Midwestern farm neighborhoods in particular.

Roberts Chapel, like several other black rural churches in Ohio and Indiana, embraced the Wesleyan Methodist faith partly because of the denomination's evangelical

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Protestant beliefs and partly because of its radical, uncompromising stand in favor of racial equality. Wesleyan services both promoted the religious doctrine of Holiness and, at least until the late nineteenth century, vigorously attacked racial injustices. The Roberts Chapel congregation's adherence to Wesleyanism also promoted exceptionally warm relations with surrounding whites, many of whom shared a commitment to the Wesleyan faith. Interracial revivals and quarterly meetings were frequently held at the Roberts Settlement church and the congregation shared the services of a circuit minister with surrounding white churches from the mid-1840's until 1924. Many of the funerals at the church in the late-nineteenth and early-twentieth centuries were conducted by white Wesleyan ministers from the surrounding area, one measure of the cordial race relations promoted by alliance with the Wesleyans.

At the same time, Roberts Chapel acted as the focal point of life at Roberts Settlement in other ways as well. Sunday services brought together the largest regular gatherings the neighborhood experienced, and were normally followed by extensive visiting during the remainder of the day. During the late-nineteenth and early-twentieth centuries, as increasing numbers of Roberts Settlement natives moved to surrounding cities and towns, attendance at Sunday services at Roberts Chapel became an integral part of extended visits between residents and relatives and friends who had moved away to towns and cities such as Noblesville, Kokomo, and Indianapolis. Funerals for former residents were often held at the adjoining cemetery, and often drew together both remaining and former residents.

Like most rural Midwestern churches, Roberts Chapel faced increasing difficulties as the population of the surrounding countryside declined, especially after World War I. As Roberts Settlement's population dropped to less than fifty members during the 1920's and 1930's, Roberts Chapel's formal affiliation with the Wesleyan Church was severed. The congregation remained active, nonetheless, and continues to hold services. Currently attendance at Sunday meetings normally includes fewer than ten individuals, most of whom are elderly.

While few African-American families remain at Roberts Settlement, Roberts Chapel continues to have a central role in both the community and its heritage. Since approximately 1920, annual homecoming reunions have been held at the Chapel during the first week in July. Each year the families of dozens of Roberts Settlement descendants from across the United States come together at the site to visit the community graveyard, take part in a commemorative service, reminisce with family and friends, and generally celebrate the common heritage they share. Formally organized by the non-profit Roberts Chapel Homecoming Association, which tends to the upkeep of the property, the homecomings serve a vital function in keeping alive the rural community's memory. Many community descendants feel very strongly that their personal ties to such an exclusive and illustrative past has played a very positive role in their own lives as African Americans, and

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have tried to cultivate a similar sense of pride and belonging in their children. Roberts Chapel thus acts as a vital symbol of Roberts Settlement today.

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### BIBLIOGRAPHY

#### Primary Sources

*American Wesleyan*, 28 December 1870. Obituary, Hansel Roberts. Newspaper available on microfilm at Archives and Historical Library of Wesleyan Church, Indianapolis. Includes reference to Roberts' donation for building of current Roberts Chapel building.

Cemetery records, Roberts Chapel. Unpublished transcriptions of Roberts Chapel tombstone markings. Available in Indiana Room, Noblesville [IN] Public Library. Transcriber(s) and dates of transcription not indicated.

Land deed books, Hamilton County, L:435. Available at Recorder's Office, Hamilton County Courthouse, Noblesville, IN. Deed of 22 March 1847, from Elias and Martha Roberts to School Trustees [Hansel Roberts, Stephen Roberts, Gifford Brooks], transferring land at site of Roberts Chapel.

Oral history interview with Herbert Rice, June 28, 1994. Conducted by Stephen Vincent. Original tape in possession of interviewer; copy of tape with transcript to be provided to Indiana Historical Society Library, summer 1995. Information on addition of belfry is from Rice interview.

Roberts, Cyrus W. "Autobiography." *Noblesville [IN] Daily Ledger*, 2 July 1925.

-----"History of Roberts Settlement." *Noblesville [IN] Daily Ledger*, 25 July 1925. Notes that the current Roberts Chapel was built "in 1858 or 1860."

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Elijah Roberts Papers. Financial receipts of Elijah Roberts, a prominent founder of Roberts Settlement, ca. 1830–1850. Available at the Indiana Historical Society Library, Indiananapolis.

Jonathan Roberts Papers. Personal and financial papers of the Roberts family in North Carolina, ca. 1780–1835; letters between Roberts family members in North Carolina and family members at the eastern Indiana frontier, 1828–1835; extensive genealogical materials collected by Carl Roberts, a prominent early 20th century Roberts Settlement resident. Available at the Library of Congress, Washington, D.C.

*True Wesleyan*, 3 January 1852, 30 November 1854, 30 December 1857. Newspaper available on microfilm at Archives and Historical Library of Wesleyan Church, Indianapolis. Descriptions of early church meetings at the Roberts Chapel site.

Western Yearly Meeting of the Society of Friends. *Minutes of the Western Yearly Meeting of Friends. . . 1858*. Rare pamphlet available at the archives of the Western Yearly Meeting, Plainfield, IN. The benevolent Committee on the Concerns of People of Color for Union Quarterly Meeting notes that \$32.60 was spent in helping to build a school house in a black neighborhood. As Roberts Settlement was the only black settlement within the quarterly meeting's territory at the time, this apparently is an allusion to aid in building the present Roberts Chapel.

### Secondary Sources

Conkling, Edgar. "Roberts Settlement: A Mixed-Blood Agricultural Community in Indiana." Masters thesis, University of Chicago, 1957.

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Cooper, Zachary. *Black Settlers in Rural Wisconsin*. Madison: State Historical Society of Wisconsin, 1977.

Gerber, David. *Black Ohio and the Color Line, 1860–1915*. Urbana: University of Illinois Press, 1976. Chapter One provides discussion of Ohio antebellum black rural communities. Subsequent chapters outline their decline.

Haines, Lee Mark. "The Story of Wesleyan Methodism in Indiana, 1843–1867." Unpublished manuscript, available at Archives and Historical Library of Wesleyan Church, Indianapolis. Discusses development of Wesleyanism in general, with brief description of churches at and near Roberts Settlement.

----- "A History of the Indiana Conference of the Wesleyan Methodist Church, 1867–1971." Masters thesis, Christian Theological Seminary, 1973. Available at Archives and Historical Library of Wesleyan Church, Indianapolis.

Hesslink, George K. *Black Neighbors: Negroes in a Northern Rural Community* [Cass County, Michigan]. 2nd ed. Indianapolis: Bobbs-Merrill, 1974.

Litwack, Leon. *North of Slavery: The Negro in the Free States, 1790–1860*. Chicago: University of Chicago Press, 1961.

Thornbrough, Emma Lou. *The Negro in Indiana Before 1900: A Study of a Minority*. 1957; reprint ed., Bloomington: Indiana University Press, 1993.

Vincent, Stephen. "African Americans in the Rural Midwest: The Origins and Evolution of Beech and Roberts Settlements, ca. 1760–1900." Doctoral dissertation, Brown University, 1991.

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----- "Cultivating Freedom in the Midwestern Countryside: The Origins and Evolution of Two African-American Farm Communities, 1760-1920." Book manuscript in final stages of preparation for publication by Indiana University Press. Available from the author: Dept. of History, U. Wisconsin-Whitewater, Whitewater, WI 53190; 414-472-1116.

Wilson, Benjamin C. *The Rural Black Heritage Between Chicago and Detroit: 1850-1929*. Kalamazoo: Western Michigan University Press., 1985.

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Roberts Chapel, Hamilton County, Indiana

## Verbal Boundary Description

Township 20, Range 4, Section 7, corner section of West Southeast, Begin in southeast corner of W SE, go north 16 poles, west 10 poles, south 16 poles, east 10 poles.

## Boundary Justification

The boundary for Roberts Chapel encloses the chapel and cemetery grounds historically associated with the Roberts Settlement during its period of significance, 1847- 1946.



ROBERTS CHAPEL  
HAMILTON CO. IN

ZONE 16

E 575420

N 4449080

