

United States Department of the Interior
National Park Service

For NPS use only

National Register of Historic Places
Inventory—Nomination Form

received

date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic Friends Spring Meeting House

and/or common

2. Location

street & number S and N side SR 1005 and jct. SR 2338 not for publication

city, town Newlin Township X vicinity of Snow Camp

state North Carolina code 037 county Alamance code 001

3. Classification

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational
<input checked="" type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input checked="" type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
	N/A	<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input type="checkbox"/> private residence
			<input checked="" type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input type="checkbox"/> other:

4. Owner of Property

name c/o Mrs. Mary Perry, Clerk of the Friends Spring Meeting House

street & number Rt. 1, Box 247

city, town Snow Camp vicinity of state North Carolina 27349

5. Location of Legal Description

courthouse, registry of deeds, etc. Alamance County Courthouse

street & number Courthouse Square

city, town Graham state North Carolina 27253

6. Representation in Existing Surveys

title Carl Lounsbury Alamance County Architectural / Heritage has this property been determined eligible? yes no

date 1980 federal state X county local

depository for survey records Survey and Planning Branch, Division of Archives and History

city, town Raleigh state North Carolina 27611

7. Description

Condition		Check one	Check one
<input checked="" type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved date _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

Describe the present and original (if known) physical appearance

Friends Spring Meeting House, constructed in 1907, is situated near the center of a large lot at the southeast corner of the intersection of the Greensboro-Chapel Hill Road (SR 1005) and Stockard Road (SR 2338), about six miles east of Snow Camp in scenic, sparsely populated, rural southeastern Alamance County. The intact, small (approximately 15 x 30 feet) rectangular frame one-story gable-front Quaker meeting house is surrounded by approximately five acres of grassy lawn and is shaded by large oak trees and smaller maples and dogwoods. Spring Meeting House faces west, is one bay wide, five bays deep and has a shallow gable-roof wing at the rear. The building is set on a low common bond brick foundation and is roofed with tin. The meeting house is sparsely ornamented with some typical early twentieth century Gothic Revival style elements including large, lancet arch sash windows with simple tracery and opaque white glass which are evenly spaced along each side (north and south) elevation; a double-leaf main entrance with molded horizontal and vertical panels topped by a lancet arch transom with simple tracery and white glass; and lancet arch louvered ventilators above the main and rear entrances. Other decorative elements include a short, plain rectangular cupola with pyramidal roof and louvered ventilators set at the gable peak of the main elevation; simply scalloped exposed rafter ends; and low, random coursed stone steps laid with raised joints at the main and rear elevations. The rear elevation features twin entrances to two small rooms located in the rear wing; these doors have three narrow glass panes above molded horizontal panels. The wing is lit by rectangular two-over-two sash windows, one on each side elevation.

On the interior, a carpeted center aisle separates two short banks of eleven simply carved varnished pine pews; two rows of three pews face each other near the front of the sanctuary. A hemispherical rail with turned posts marks the small, slightly raised pulpit with lectern. The interior has been altered by the application of acoustical tiles and sheathing to the ceiling and walls, and replacement of the original wood stoves, which stood on either side of the sanctuary, with gas space heaters.

Two other structures (non-contributing) are located on the approximately five acres of the meeting house grounds. The lot slopes downward at the rear (north) to a spring for which the meeting house is named. The spring is located near SR 1005 and marked by an open, gable-roof pavilion supported by square wood posts, and by a "Memorial Spring" sign, both erected in 1952. The spring forms a rivulet which flows north-south near the rear of the grounds. Just south of the meeting house is the Fellowship Hall, a one-story, four-bay wide, two-bay deep, gable-roofed painted cinder block building constructed in 1969. It has a tin-covered roof and awning style windows.

8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	humanitarian
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation
		<input type="checkbox"/> invention		<input type="checkbox"/> other (specify)

Specific dates 1907

Builder/Architect unknown

Statement of Significance (in one paragraph)

Friends Spring Meeting House is an intact, small, one-story frame gable-front weatherboard-clad Quaker meeting house constructed in 1907 and located at the intersection of the Greensboro-Chapel Hill Road (SR 1005) and Stockard Road (SR 2338) about six miles east of the village of Snow Camp in rural southeastern Alamance County. The structure is typical of early twentieth century North Carolina meeting houses in its size, form and plain appearance. The building's austerity is relieved by the use of simple Gothic Revival style pointed-arch windows and door surround, a stylistic embellishment usually found on meeting houses located in more urban areas. Spring Meeting House is the oldest intact, and best representative example of a Quaker meeting house in Alamance County. It is the third house of worship for the Spring Meeting, one of piedmont North Carolina's oldest Quaker congregations, organized in 1751 and formally established in 1773. The adjacent site of the first log meeting house (destroyed) is marked by a cemetery, also established in 1751. The cemetery is the burying ground for many of the earliest members of the Spring Meeting, as well as for approximately twenty-five soldiers killed in the 1781 Battle of Lindley's Mill, a locally significant Revolutionary War battle, in which General John Butler led the Whig forces in a bloody and unsuccessful attempt to free North Carolina Governor Thomas Burke and approximately 200 men kidnapped from Hillsborough, the colonial capital, by Tory Colonel David Fanning. During the battle, Fanning reportedly secured his prisoners in the original Spring Meeting House until the Whig troops withdrew. Spring Meeting House is a locally significant symbol of the traditional center, and continuing presence, of the Quaker religion (Society of Friends) in Alamance County.

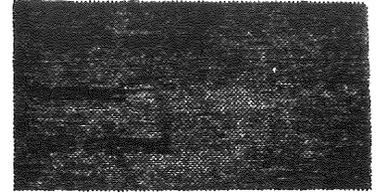
Criteria Assessment:

A. Friends Spring Meeting House is the third house of worship (constructed 1907) for one of the oldest piedmont North Carolina Quaker meetings, organized in 1751 and formally established in 1773. The meeting house grounds are associated with the Revolutionary War Battle of Lindley's Mill (1781) fought by Tory soldiers commanded by Colonel David Fanning and Whig General John Butler, and the original log meeting house (destroyed) was reportedly used as a temporary prison for North Carolina Governor Thomas Burke and 200 others captured by Fanning.

C. Friends Spring Meeting House is the oldest unaltered and best representative example of a Quaker meeting house in Alamance County. It is typical of other early twentieth century meeting houses in North Carolina and exhibits the representative characteristics of a simple, small one-story gable-front form, weatherboard siding and pointed arch, Gothic Revival style windows and door surround.

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Exceptions:

- A. Friends Spring Meeting House derives its significance both from its architectural style as a representative example of a typical simple early twentieth century frame Quaker meeting house, and from the meeting's historic association with the Revolutionary War Battle of Lindley's Mill.
- D. The adjacent cemetery dates from about 1751 and contains the graves of some of the earliest Quaker settlers in Alamance County, as well as the unmarked graves of approximately twenty-five Revolutionary War soldiers killed in the 1781 Battle of Lindley's Mill, fought on and around the meeting house grounds. The cemetery also marks the site of the first, log Spring Meeting House, c. 1751, now destroyed.

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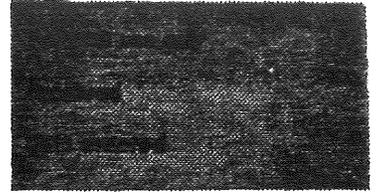
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The history of the Quakers in North Carolina dates to the seventeenth century. The first Quaker preacher visited the colony in 1672 and a monthly meeting for worship was organized as early as 1680. A quarterly meeting was formed in 1681 and a yearly meeting was organized in 1698.¹ Until the mid-eighteenth century the Quakers, or members of the Society of Friends as they are more formally known, were largely concentrated in the northeastern Albemarle region of the state where they were both politically and socially powerful.² They were active proselytizers of a faith which had "a great appeal to 'the unchurched classes' because of what [Royal Governor Richard] Burrington called 'the regularity of their lives, hospitality to strangers, and kind offices to new settlers.'"³

About 1750 a substantial number of Quakers emigrated from Pennsylvania and New Jersey to North Carolina's central, piedmont region. Most of these newcomers settled in neighboring (present) Alamance, Chatham, Guilford and Randolph counties. Between 1749 and 1751 two Quaker communities, named Snow Camp and Spring, were established about six miles apart in southeast Alamance County's Newlin Township. The Cane Creek Monthly Meeting was established in Snow Camp in 1751, making it the oldest documented Quaker meeting in the Piedmont.⁴ Also in 1751, eight families from Pennsylvania established the Spring Community and Spring Meeting. According to tradition, their first meeting for worship was held that year in a log meeting house erected on six acres of land donated by Thomas Lindley, one of the community's settlers.⁵

The first Spring Meeting House was located a short distance north of the present one on what was then the main road between Hillsborough, the seat of Orange County and a major colonial "back-country" trading center, and Wilmington, a major port city. The meeting was named for a nearby spring which continues to flow to the present. A cemetery was established close by the meeting house. Most of the earliest headstones in the graveyard are worn to illegibility; the earliest legible marker is that of William Braxton who died in 1771.⁶ The first recorded mention of the Spring Meeting was made in 1761 by Daniel Stanton, an itinerant Quaker minister from Pennsylvania, who described the meeting as "small."⁷

In 1755 Thomas Lindley and Hugh Laughlin, another of Spring community's first settlers, became partners in one of the area's earliest flour mills, located approximately two miles west of the community. Lindley's Mill still stands on its original site, but has been considerably altered.⁸ The surrounding rural community continued to grow throughout the late eighteenth century as more settlers, mostly farmers, moved into the area. Small-scale and subsistence farming was the mainstay of the Spring community until the early part of the twentieth century. The area around Spring Meeting House continues to be rural to the present.⁹

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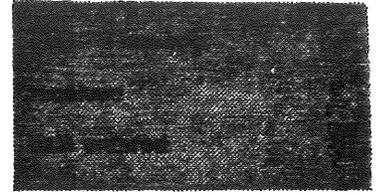
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Spring Meeting was "indulged" by Cane Creek Monthly Meeting in 1764, the first step toward official recognition by the Society of Friends as a monthly meeting.¹⁰ (Until they became a separate monthly meeting, members of Spring Meeting held memberships in and remained "under the care of" and a "particular" meeting governed by Cane Creek.) Spring Meeting was considered formally "established" on August 14, 1773 when it was officially recognized by the Western Quarterly Meeting which oversaw the affairs of all Friends' meetings in four piedmont counties.¹¹ The second step toward monthly meeting status occurred during the Revolutionary War in 1779 when Spring Meeting became a "preparative" meeting. This meant it was considered capable of preparing items of business to present to the mother meeting.¹²

The Society of Friends had been associated from its inception in 1648 with non-violence. Colonial America, however, was far from tranquil. Quakers faced persecution from both opposing sides during the French and Indian War (1754-1763) for refusing to assist the war effort. At Spring Meeting one Friend was disowned by the congregation for serving with the militia during that war.¹³ No active members of Spring Meeting fought during the Revolutionary War. However, the location of the community near the main Hillsborough-Wilmington Road made its farms prime targets for both Whig and Loyalist soldiers in search of supplies, and the original meeting house itself played an important role in the Battle of Lindley's Mill.¹⁴

On September 12, 1781, David Fanning, a colonel in the Tory militia, led about 1,000 soldiers in a daring raid on Hillsborough (then the capital of North Carolina) where he captured Thomas Burke, the Whig governor, his council and about 200 men.¹⁵ The next day, Fanning marched his prisoners toward the British forces in Wilmington. Whig General John Butler lay in ambush along the road, about one mile east of Lindley's Mill and near the Spring Meeting House. Butler had the initial advantage of surprise, but Fanning quickly regrouped and, according to accounts of the battle, secured his prisoners in the Spring Meeting House, perhaps the only nearby structure large enough to house 200 men.¹⁶ The battle raged around the meeting house for about four hours until the outnumbered Whig troops withdrew without freeing the prisoners who were delivered, as planned, to the Tories in Wilmington. Fanning was seriously injured and he reportedly hid in the woods until he recovered enough to travel on to Wilmington. After the battle, the residents of the Spring community were left with the task of burying approximately fifty-one dead soldiers and caring for 150 wounded men. About one-fifth of the men who fought in the Battle of Lindley's Mill were wounded or killed, a casualty rate higher than many Revolutionary War battles.¹⁷ About half of the dead soldiers were buried in unmarked graves in the Spring Meeting Cemetery. In 1979 a granite marker was placed on their burial site.

The membership of Spring (Preparative) Meeting grew substantially in the years following the Revolutionary War, and in 1793 Spring attained the status of a monthly meeting. Preparative and monthly meetings were designed to separate business affairs (such as disownment of members or marriage requests) from Sunday worship. Men and women held simultaneous, separate meetings; moveable shutters divided the meeting room and each group appointed a clerk to transcribe "the sense of the meeting."¹⁸ The shutters were raised for a joint worship service.

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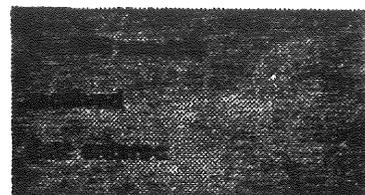
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During the first half of the nineteenth century, the lure of cheap, available frontier land and the Quaker abhorrence of the southern institution of slavery, combined to dramatically reverse the growth of the Spring Monthly Meeting and other particular meetings under its care.¹⁹ The membership of Spring Monthly Meeting was virtually decimated by this era of "the Great Migration." Between 1805 and 1855 an estimated 450 people from the four particular meetings governed by Spring Meeting moved west, primarily to Indiana and Ohio.²⁰ A last wave of migration occurred between 1852 and 1864 when sixteen families, all Woodys, settled in west central Indiana.²¹ Spring Meeting never fully recovered from the westward exodus. Its membership was reduced to three or four people by 1854, and one of its charges, Eno Particular Meeting, was "laid down" or disbanded in 1847. Other religious denominations began moving into the Spring vicinity for the first time during the 1830s; the Methodists established three churches and the Baptists, one church.²²

The issue of slavery was a problem for Friends in North Carolina and throughout the south. It was an accepted social institution, but Quakers who owned slaves were disowned by their meetings. It was a divisive issue not only within the meetings, but within individual families as well. For example, John Newlin, an active and influential member of Spring Meeting, was appointed by the state-wide Yearly Meeting as a manumission lobbyist at the North Carolina General Assembly; Newlin's brother-in-law, William Lindley, was disowned by Spring Meeting in 1828 for owning slaves, and Newlin's son, Oliver, was disowned for the same reason in 1842.²³

A few Quakers joined the Confederate forces, but the majority attempted to avoid military service in keeping with their religion's emphasis on non-violence. North Carolina Quakers appealed to the Confederate Congress in Richmond for exemption from the Conscription Law of 1862. The Congress granted exemption to members of the Friends, Brethren, Mennonites and Nazarenes upon payment of a \$500 tax or provision of a hired substitute. Quakers accepted this compromise uneasily: the Yearly Meeting opposed it on the grounds that it forced Quakers to contribute to the war effort, but members who chose to pay the tax were not disowned by their meeting.²⁴

Although the exact number of members at Spring Meeting after the Civil War is unknown, the meeting grew to such an extent that the monthly meeting decided to build a new house of worship. The second Spring Meeting House was completed between 1876 and 1877. Little is known about the appearance of the new meeting house, which was reportedly located somewhere between the present meeting house and the cemetery, nor is the fate of the original log meeting house known. It is known that the second meeting house faced south and had separate entrances for men and women and, following long-established Quaker tradition, the meeting room was divided by a partition of shutters that could be raised during the joint worship service; men sat on the west side, with women on the east side. A gallery at the north end seated the elders, appointed by the members, and the "resident" minister, a lay leader active in the meeting.²⁵ Until 1902 there was no formal pastoral system or ritualized worship in the Quaker religion. Worship was generally silent with each member listening to "the still small voice that lies within." Men and women who were inspired to speak participated in the "vocal ministry."²⁶

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In 1902 the Society of Friends adopted the Uniform Discipline which instituted a number of significant changes in the sect's organization and practices. A pastoral system was formally adopted, bringing to an end silent worship in most meetings. The preparative meetings were eliminated and many new monthly meetings were established.²⁷

The adoption of the Uniform Discipline had little immediate effect on Spring Monthly Meeting. The resident minister system continued until the pastoral system was formally adopted by Spring's congregation and funds allocated for a pastor in December, 1918. Fleming Martin, then serving as pastor of the Graham Friends Meeting, was chosen first pastor of Spring Meeting and served until his death in 1920. Twenty-two other pastors have served Spring Meeting to the present, most ministering there an average of three to four years.²⁸

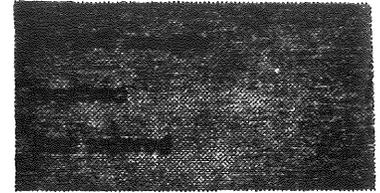
The third, and present, Spring Meeting House was constructed in 1907 and it reflects, by design, some of the changes promulgated by the Uniform Discipline. The meeting house has one main entrance, used by both men and women, rather than the traditional separate entrances; the interior is a single, open room with a center aisle dividing short banks of pews, rather than the traditional partitioned areas for men's and women's meetings. The meeting house is similar to others constructed in Alamance County and elsewhere in North Carolina during the first decades of the twentieth century. In Newlin Township, the Spring, Chatham, and West Grove meeting houses are similar in their one-story gable-front form and weatherboard sheathing, but Spring is the most distinctive due to its Gothic arch windows and main entrance and its small cupola. Both Chatham and West Grove meeting houses have multi-pane rectangular sash windows. In general, Gothic style embellishments appear more often in urban area meeting houses constructed during this period, including the 1909 Graham Meeting House (destroyed), and the Mt. Airy Friends Meeting House (NR) constructed in 1904.

There were fifty-five members of Spring Meeting in 1910 and memberships rose to a twentieth century high of eighty-two in 1942. Currently there are thirty-nine members of Spring Meeting.²⁹ The current pastor, Sarah Beth Terrell, serves both Spring and Chatham Meetings. Services are conducted once a month at Spring, and Sunday School is held weekly in the Fellowship Hall built just south of the meeting house in 1969.³⁰ The spring for which the meeting house was named is located on the lawn, a short distance north of the meeting house; in 1952 a simple open pavilion was built over it as a memorial to life-long community members, Alfred N. and Ada B. McBane.

Spring Meeting celebrated its 200th anniversary on October 13-14, 1973 with a commemorative worship and celebration. A North Carolina historical highway marker inscribed with the major dates associated with the Spring Meeting's development was unveiled then.³¹

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FOOTNOTES

¹Hugh Talmage Lefler and Albert Ray Newsome, The History of a Southern State: North Carolina, 2nd ed. (Chapel Hill: University of North Carolina Press), p. 125.

²Lefler, p. 126.

³Ibid.

⁴Seth B. Hinshaw, The Carolina Quaker Experience 1665-1985, An Interpretation (Greensboro: North Carolina Yearly Meeting North Carolina Friends Historical Society, 1984), pp. 6, 18, 23. Cane Creek has had four, possibly five, meeting houses in its long and continuing history. The meeting is currently conducted in a brick building of recent vintage.

⁵Algie I. Newlin, Friends "At The Spring", A History of Spring Monthly Meeting (Greensboro: North Carolina Friends Historical Society, 1984), pp. 2-4, 12, 136. Lindley's son, Thomas, formally deeded the property in 1790 to two Spring Meeting trustees, Robert Morrison and James Newlin. Orange County Register of Deeds, Book 5, p. 325. Additional acreage was purchased from various members in 1889 and 1902. Spring Meeting History File, Friends Collection, Guilford College, Greensboro, North Carolina; and Alamance County Register of Deeds, Book 201, p. 259.

⁶Algie I. Newlin, The Battle of Lindley's Mill (Burlington, North Carolina: The Alamance Historical Association), pp. 6, 11; and Seth B. Hinshaw and Mary Edith Hinshaw, Carolina Quakers Our Heritage Our Hope Tercentenary 1672-1972 (Greensboro: North Carolina Yearly Meeting, 1972), p. 120.

⁷"Life of Daniel Stanton," Friends Library, XII, 169, quoted in Newlin, Friends, p. 10.

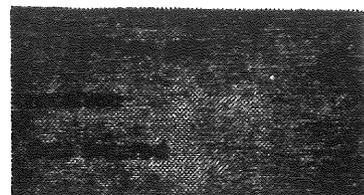
⁸Lindley's Mill is located on Cane Creek. The dam for the mill was on Laughlin's property and the mill was built on Lindley's land. Laughlin's descendants sold their half interest in the mill to Thomas Lindley, the grandson of the first Thomas Lindley, in 1796. The Lindley family retained complete ownership of the mill until 1844 when it was sold to Paris Benlow. John and Joshua Dixon purchased the mill in 1854 and changed its name to Lower Dixon Mill. The mill passed through a number of owners and has been rebuilt several times. Juanita Owens Euliss, compiler, History of Snow Camp, North Carolina (Snow Camp: Snow Camp Historical Drama Society, 1971), p. 35.

⁹Newlin, Friends, pp. 101-102.

¹⁰Ibid., pp. 13-14.

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¹¹Ibid., pp. 14-15, 39.

¹²Ibid., p. 23-24; and Hinshaw Carolina Quaker Experience, p. 43. Spring Preparative Meeting consisted of four "particular" meetings: Spring Meeting; Eno Meeting (no longer in existence) in Orange County; Chatham Meeting, located across Cane Creek in what is now Chatham County (Chatham Meeting House, c. 1888 survives but was moved in 1978 when a new building was constructed); and South Fork Meeting, also in Chatham County. The geographic limits of Spring Preparative Meeting extended almost forty-five miles. See Newlin, Friends, pp. 24, 31.

¹³Newlin, Friends, p. 16.

¹⁴Ibid., pp. 17-18.

¹⁵Accounts of the Battle of Lindley's Mill are found in several sources. Probably the fullest account is found in Algie I. Newlin's, The Battle of Lindley's Mill, cited above. In 1981 the Alamance County Historic Properties Commission and the Alamance Historical Association produced an informative slide/tape show on the battle for public school students. It incorporates information contained in Newlin's book as well as an account found in Eli Caruthers, Revolutionary Incidents published in 1854. Caruthers was a Presbyterian minister who conducted extensive interviews of people who had lived through the Revolutionary War in North Carolina. The Battle of Lindley's Mill was not a major Revolutionary War, but is considered of great local significance in Alamance County.

¹⁶Newlin, Battle of Lindley's Mill, pp. 9-21.

¹⁷Dale B. Thompson, Teacher's Guide to "Ambush on Cane Creek: The Battle of Lindley's Mill," (slide/tape show cited in footnote number 15), p. 21.

¹⁸Newlin, Friends, pp. 27-19; Richmond P. Miller, "What is a Quaker?" in Religions in America (New York: Simon and Schuster, Inc., 1963), p. 167. Mary Laughlin Woody was elected to serve as the first clerk of the women's monthly meeting.

¹⁹Newlin, Friends, p. 56; Hinshaw, Carolina Quaker Experience, pp. 138-139.

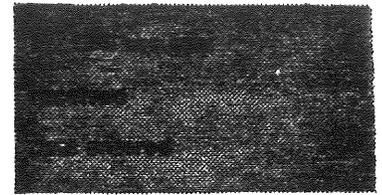
²⁰Newlin, Friends, pp. 57, 61-69.

²¹Ibid., pp. 70-71.

²²Ibid., pp. 72-73; and Hinshaw, Carolina Quaker Experiences, p. 144.

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²³Newlin, Friends, pp. 75-78; Hinshaw Carolina Quaker Experience, pp. 120-133. John Newlin was considered to be one of the wealthiest men in Newlin Township which is reportedly named for him. He founded a mill in Saxapahaw in 1850. Algie I. Newlin, The Newlin Family: Ancestors and Descendants of John and Mary Pyle Newlin. (Published by the author. Greensboro, North Carolina, 1965), p. 51. William Lindley's property adjoined the Spring Meeting Cemetery. The trees north of the cemetery shelter the unmarked graves of slaves who worked the Lindley farm before and after William Lindley purchased the farm. Newlin, Friends, p. 78.

²⁴Newlin, Friends, pp. 80-81; Hinshaw, Carolina Quaker Experience, pp. 154-155.

²⁵Newlin, Friends, pp. 94-95.

²⁶Quakers believe that everyone can communicate with God by experiencing the "inward light" without an intermediary such as a minister. Miller, "What is a Quaker?", p. 166; and Hinshaw, Carolina Quaker Experience, pp. 31-32.

²⁷Newlin, Friends, pp. 125-126; and Hinshaw, Carolina Quaker Experience, pp. 222-226.

²⁸Spring Monthly Meeting Minutes, Volume III: 1898-1951, Friends Collection, Guilford College, Greensboro, North Carolina; and Personal interview with Mary Ruth Perry, present Clerk of the Spring Meeting, Residence, Snow Camp, North Carolina, August 4, 1986.

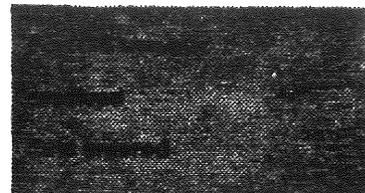
²⁹Newlin, Friends, p. 124; and Hinshaw, Carolina Quaker Experience, p. 284.

³⁰Interview with Perry.

³¹Newlin, Friends, pp. 138-139.

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Orange County Register of Deeds, Volume 5.

Perry, Mary Ruth. Residence. Snow Camp, North Carolina. Interview, 4 August 1986.

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Hinshaw, Seth B. and Hinshaw, Mary Edith. Carolina Quakers: Our Heritage Our Hope Tercentenary 1672-1972. Greensboro: North Carolina Yearly Meeting, 1972.

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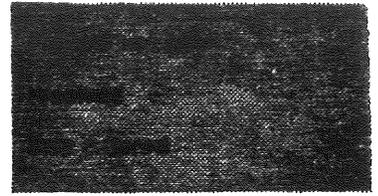
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United States Department of the Interior
National Park Service

**National Register of Historic Places
Inventory—Nomination Form**



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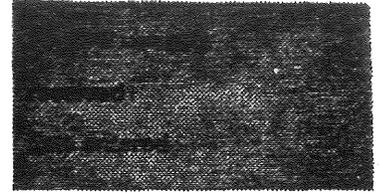
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Continuation sheet Bibliographical References Item number 9

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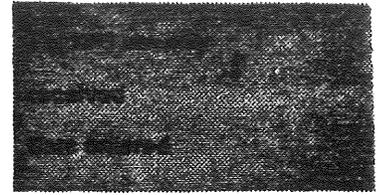
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Continuation sheet Bibliographical References Item number 9

Page 2

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9. Major Bibliographical References

See Continuation Sheet

10. Geographical Data

Acreeage of nominated property 8 acres

Quadrangle name Saxapahaw, NC

Quadrangle scale 1:24,000

UTM References

A

1	7	6	5	1	0	4	0	3	9	7	14	2	10	15
Zone		Easting				Northing								

B

Zone		Easting				Northing								

C

Zone		Easting				Northing								

D

Zone		Easting				Northing								

E

Zone		Easting				Northing								

F

Zone		Easting				Northing								

G

Zone		Easting				Northing								

H

Zone		Easting				Northing								

Verbal boundary description and justification

Alamance County Tax Maps, Sheet 8-13, Block 6

List all states and counties for properties overlapping state or county boundaries

state N/A code county code

state code county code

11. Form Prepared By

name/title Patricia S. Dickinson, Consultant; Sheila Bumgarner, Researcher

organization date November 10, 1986

street & number Rt. 2, Box 1034 telephone (919) 732-5439

city or town Hillsborough state North Carolina 27278

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

title date

For NPS use only

I hereby certify that this property is included in the National Register

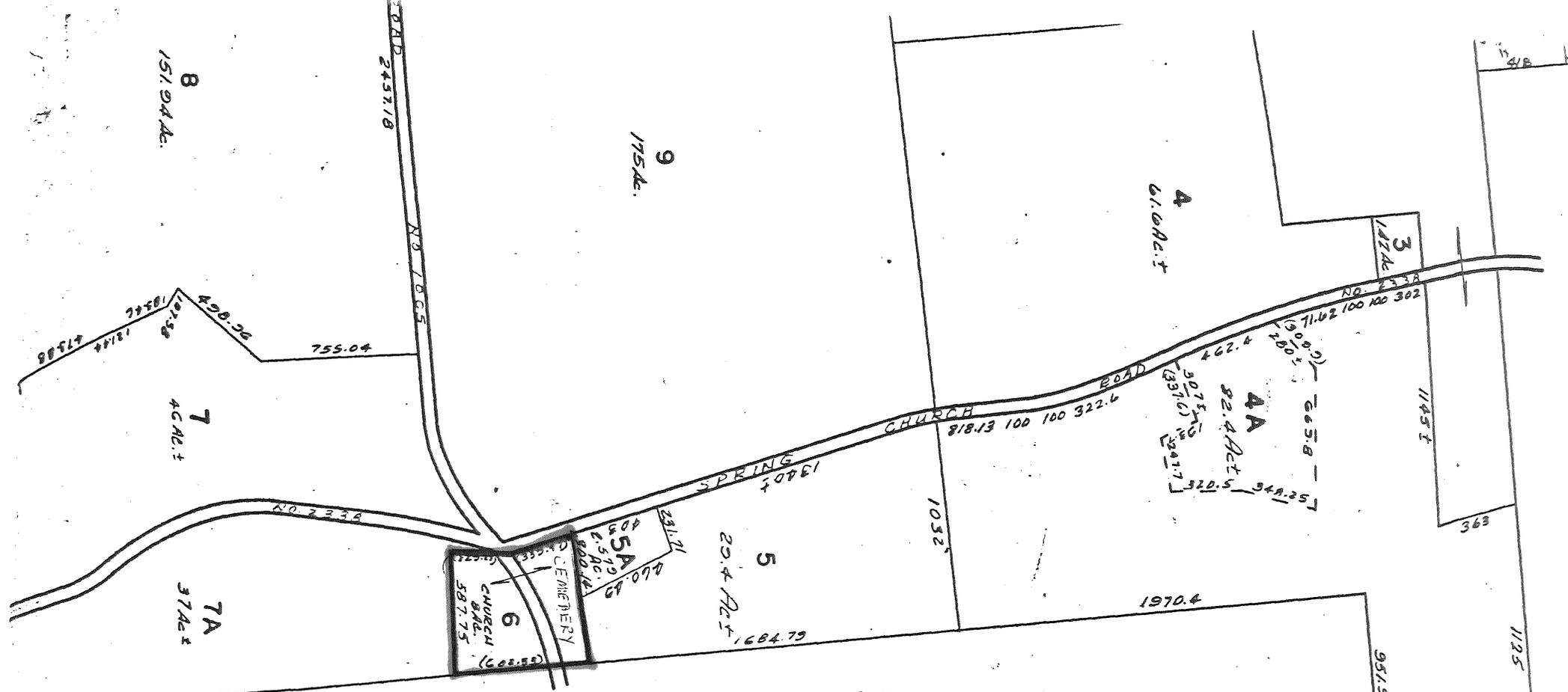
date

Keeper of the National Register

Attest:

date

Chief of Registration



FRIENDS SPRING MEETING HOUSE AND CEMETERY

Alamance County, N.C.
 Newlin Township
 S and N side SR 1005 at jct. SR 2338
 UTM 17/6510401/3974205
 Alamance Co. Tax Map 8-13 Block 6
 nominated area 8 acres (church
 grounds, approx 5 acres; cemetery
 approx. 3 acres

8-12

