

**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 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. 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 Lane's Chapel Methodist Church and Cemetery

other names/site number Lane's Chapel Church and Cemetery

2. Location

street & number 144 Lane's Chapel Road not for publication N/A

city or town New London (Eldorado Township) vicinity X

state North Carolina code NC county Montgomery code 123 zip code 27371

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X 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 X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant ___ nationally ___ statewide X locally. (___ See continuation sheet for additional comments.)

Signature of certifying official: State Historic Preservation Officer Date _____

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 commenting or other official _____ Date _____

State or Federal agency and bureau _____

4. National Park Service Certification

I, hereby certify that this property is:	Signature of the Keeper	Date of Action
___ 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): _____	_____	_____
_____	_____	_____
_____	_____	_____

5. Classification

Ownership of Property

(Check as many boxes as apply)

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

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	
2	2	buildings
1	0	sites
0	0	structures
0	0	objects
3	2	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

N/A

6. Function or Use

Historic Functions

(Enter categories from instructions)

Cat: RELIGION

FUNERARY

Sub: religious facility

cemetery

Current Functions

(Enter categories from instructions)

Cat: RELIGION

FUNERARY

Sub: religious facility

cemetery

7. Description

Architectural Classification (Enter categories from instructions)

No Style

Materials (Enter categories from instructions)

foundation BRICK

roof METAL

walls BRICK

other GLASS

STONE

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)

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 a 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)

Social History

Architecture

Art

Period of Significance

1829-1975

Significant Dates

1829

1884

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Not known

Narrative Statement of Significance

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

9. Major Bibliographical 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

Other

Name of repository: _____

Lane's Chapel Methodist Church and Cemetery
Name of Property

Montgomery Co., NC
County and State

10. Geographical Data

Acreage of Property 2.71 acres

UTM References (Place additional UTM references on a continuation sheet)

Zone Easting Northing

1 _____
2 _____

Zone Easting Northing

3 _____
4 _____
 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 Laura A. W. Phillips, Consulting Architectural Historian

organization _____ date April 12, 2025

street & number 59 Park Blvd. telephone 336/727-1968

city or town Winston-Salem state NC zip code 27127

12. 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 the SHPO or FPO.)

name Trustees of Lane's Chapel Methodist Church (Western Conference, United Methodist Church); Kirksey Shaver**, Steve Poteat, and David Isenhour

street & number **110 S. Gold Branch Road telephone 704/463-5150

city or town Richfield state NC zip code 28137

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 the 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 Project (1024-0018), Washington, DC 20503.

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Lane's Chapel Methodist Church and Cemetery
Montgomery County, North Carolina

DESCRIPTION

Summary and Setting

Tucked into Eldorado Township in the northwest corner of Montgomery County, North Carolina, Lane's Chapel Methodist Church and Cemetery occupy 2.71 acres—all part of a single tract—at 144 Lane's Chapel Road (SR 1162). Although the church and cemetery are part of a single parcel with a common history, for the purposes of this nomination they are considered a district because of the distinctly different physical characteristics of the church and cemetery. The church and its accompanying outbuildings stand on the south side of the road, while the cemetery stretches out on the north side of the road. Each side holds approximately the same amount of land.

Lane's Chapel Methodist Church and Cemetery epitomizes the highly rural character of most of Montgomery County, despite the fact that today the property is near some of the active recreational development associated with nearby Badin Lake. Helping to retain its isolated setting, a roughly paved road (formerly gravel) leads southeast from Uwharrie Point Parkway to the church and cemetery and stops just beyond them, no longer continuing onward to wherever it once may have gone. High brush and woods flank Lane's Chapel Road leading to the church and cemetery, increasing the isolated feel of the place.

On the southern half of the parcel, a small lawn surrounds the late-nineteenth-century/ca. 1965 church, extending outward especially to the northwest as part of the entry to the site. Near the northwest edge of the lawn, an old roadbed leads southward into the woods; its final destination is unknown. Southeast of the church, a gravel drive circles from the road around a tree. South of the circular drive stretches a long, late-1960s' picnic shelter. West of the picnic shelter and south of the church are two 1990s' privies. The land south of the church is filled with a combination of hardwood, pine, and deciduous trees that shelter the remains of another old roadbed. Two minor resources associated with the church are considered part of the setting but do not merit counting. One is a small metal sign from the third quarter of the twentieth century. Located northwest of the north corner of the church, it displays the church's name in script on a rectangular placard that hangs from a standard composed of three metal pipes. The other minor resource is a submerged well with a surface plate located near the western edge of the property. The well likely dates from the late-twentieth century.

On the north side of the road, the cemetery is more open than the church side of the property. A line of trees runs along the west property line, and some shallow woods are found along the east property line. Bushes and young planted pines run along the north boundary providing a wide buffer from Uwharrie Point Parkway. Along Lane's Chapel Road, not far northwest of the church, a minor resource in the form of low granite curbs is associated with the

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cemetery and is considered part of its setting but does not merit counting. The curbs mark a vehicle passageway from Lane's Chapel Road into the cemetery across a ditch that parallels the road. Several trees—mostly pines and cedars—rise within the cemetery, along with some yucca plants, but there is no formal landscaping. Otherwise, the cemetery is filled with approximately 475 gravestones, 253 of which are inscribed or partially inscribed. The large number of uninscribed stones are broken up slate or field stones found both in large groups near the church and scattered around the cemetery. The cemetery's inscribed gravestones date from 1829 to 2005.

Inventory

Lane's Chapel Methodist Church. Late-nineteenth century/ca. 1965. Contributing building.
Picnic Shelter. Late 1960s. Contributing building.
Two privies. 1990s. (2) Non-contributing buildings.
Cemetery. 1829-2005. Contributing site.

Narrative

Church: Exterior

Lane's Chapel¹ typifies traditional country churches frequently built during the mid-to-late-nineteenth century in Piedmont North Carolina. Usually displaying little or no stylistic features, these single-story, frame churches normally featured weatherboard siding, a front-gable roof, a pair of front doors, and sash windows down either side and across the rear. Originally, Lane's Chapel was weatherboarded and had a wood-shingled roof. Photographs show that by the mid-twentieth century, the wood shingles had been replaced by sheet metal and, in an effort to preserve the church, it was brick-veneered ca. 1965.² Still, its form and most of its details—certainly its interior—remain true to the type. The church's date of construction is not certain (see history), but based on original physical details, it was likely built during the late-nineteenth century.

Lane's Chapel measures thirty-one feet wide by fifty feet deep with a front-gable roof sheathed with 5-V metal. The shallow boxed eaves are plain on both front and rear gables and along the sides of the church. Ca. 1965, the church was veneered in running-bond brick, and

¹ For expediency, in most cases throughout the text, or at least throughout Section 7, Lane's Chapel Methodist Church will be referred to simply as Lane's Chapel.

² *Denton Daily News*, November 1, 1964. "Old Methodist Church May Become Memorial."

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along the bottom of each side wall, vents were created by four spaced vertical bricks. Near the middle of the utilitarian façade there are two entrances, each aligned with an interior aisle and framed by plain post-and-lintel surrounds. Each entrance has a double-leaf door with two recessed flat panels in each leaf, the upper panel taller than the lower panel. Two brick steps rise to each entrance with a granite sill directly beneath each door. Four twelve-over-twelve wood sash windows line each side elevation, while two additional windows of the same type are on the rear. A brick stove flue rises near the rear of the church on the southeast elevation. At the rear of the church, a small, low, wood door allows a view of the church's structural supports—hefty log joists running crosswise beneath the building.

Photographs that appear to have been made in the 1950s prior to the brick-veneering of the church show that at that time the building was weatherboarded and had a metal roof. The two double-leaf front doors were present, but the doors, themselves, appear to have expressed a different arrangement of panels, suggesting the current doors are replacements. The rectangular wood-louvered vents now present in both the front and rear gable peaks appear not to have been present when the church was weatherboarded. Originally, the frame church had a plain frieze running beneath the boxed cornice on front, rear, and side elevations, cornice returns, and plain, slender corner pilasters with simple molding at the top. One photograph shows an exterior bell mounted on a small platform projecting from the eave of the front gable slightly southeast of its peak. It no longer survives. Still, the photographs show how much the form of today's church continues to reflect that of the original church.

Church: Interior

The church's two front doors open to the remarkably intact single-room interior with its fourteen-foot-high ceiling. The floor, walls, and ceiling are all sheathed with six-inch, tongue-and-groove, painted pine boards installed with cut nails. The front entrances have plain surrounds with a simple mitered molding on the outer edge. Austere wooden pews with a slanted back and a closure board at each end are divided into three sets by two aisles. At the southwest end of the church, facing either side of the pulpit area, there are also two pairs of pews set perpendicular to the main body of pews in the church. These may have been meant, at one time, for choir seating, since a piano is also located in this section of the church.

A boxed plate runs from front to rear down the center of the church to support the ceiling. Three vertical boxed posts support the center ceiling plate. Two of the posts have a small, bracketed shelf for holding a candle or oil lamp. On the front, northeast post, the shelf is on the east side and on the rear, southwest post, the shelf is on the west side. Several of these bracketed shelves are also positioned along the walls of the church. The church has never been electrified. Most illumination has always been provided by the vast amount of light entering the many large

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windows, which are set in flat casings with moldings along the inner and outer edges and a wide panel beneath the sill. However, heat has been more of a problem. After the church was brick-veneered and the brick flue was built, a woodstove was placed within the southeast side near the rear. In Spring of 2022, the church was vandalized and the stove was stolen.

At the rear, southwest, end of the church, opposite the pair of front entrances, a low, U-shaped platform outlined with a balustrade with turned balusters and a hefty turned newel at each open end of the U, identifies the pulpit area. Set back within the U, a paneled pulpit stands atop a second low platform centered between the rear windows. A pew runs from one end of the back of the pulpit platform to the other. It is like the other pews in the church, except that its end closure boards are paneled.

Picnic Shelter:

A picnic shelter dating from the late 1960s stands southeast of the church, south of a circular driveway from Lane's Chapel Road and just in front of the woods. Supported on either side by hefty wood posts, the shelter is six bays long. Wood plates along either side support wood joists and rafters that, in turn, support a shallow gable roof sheathed with 5-V metal. The gable ends and the tops of the support posts are covered with triangles of particle board. The timber for the shelter was provided by Albert Smith, and church supporters bought the metal for the roof and did the work on the structure. Running down the center of the picnic shelter is a table measuring approximately sixty feet long with concrete-block supports and a concrete slab top that runs from one end to the other. Given by Jennie Lee Talbert, the table is a substantial platform for holding an ample amount of food for Lane's Chapel's annual September Homecoming celebration.³

Privies:

Just within the woods behind (south of) the church are two frame privies, one for women (closest to the church) and one for men. Set apart from each other at different angles, each is weatherboarded, has a batten door at one corner, and is covered by a shed roof that is higher on the front, has overhanging eaves with exposed rafter ends, and is covered by 5-V metal. The privies are believed to have been built approximately thirty years ago in the 1990s.⁴

³ *Denton Record*. September 10, 1981. "Lane's Chapel Homecoming Set."

⁴ According to Kirksey and Billy Shaver, Gerald Redwine, who constructed the privies, died in 2001. (Kirksey Shaver is a trustee of the church, and she and her husband, Billy, are long-time supporters of the church and cemetery.)

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Cemetery:

Lane's Chapel Cemetery stretches out across the road from the church. It exhibits a collection of approximately 475 gravestones, of which only 253 retain legible inscriptions dating from 1829 to 2005.

Making up the difference between the 253 inscribed stones and the approximate 475 total stones is a substantial collection of gravestones of slate and various fieldstones. These are largely broken in various ways. A few still retain partial inscriptions, but for most, no inscriptions are visible. A large concentration of these is found near the east end of the cemetery in front of the church. However, they are not confined to this one area. Instead, they can be seen as they spread outward to the north and west throughout most of the cemetery, mixed in with more recent, larger stones of stronger materials. In the absence of legible inscriptions, the dating of the slate gravestones is uncertain. They may have been the earliest stones, or at least among the earliest stones, or they may date from well into the nineteenth and early twentieth centuries (see Section 8). At any rate, they have a significant effect on the visual character of the cemetery.

Of the inscribed stones, one is from the 1820s, two are from the 1830s, three are from the 1850s, three are from the 1860s, nine are from the 1870s, and 25 are from the 1880s, so that a total of 43 date from the 1820s through the 1880s. However, the volume of gravestones changed immediately thereafter, when the following three decades (the 1890s, 1900s, and 1910s) saw a total of 132 inscribed gravestones added to the cemetery. After that, the number of gravestones dropped precipitously in the two following decades (1920s and 1930s) to 30, and even more so after that. Between 1940 and 2005, there were only 29 burials with inscribed stones.⁵ Eighteen additional stones are marked with names but no dates.

Following the Christian tradition, the cemetery's gravestones are primarily oriented in an east-west manner. In their materials, design, and craftsmanship, they generally reflect the cemetery's chronology. In addition to the common slate and fieldstone used for gravestones in the cemetery, other known materials include sandstone, granite, marble, and concrete.

Introducing the artistically distinctive gravestones in Lane's Chapel Cemetery are those belonging to **Morning Naylor** (1776-1829) and her husband **Joshua Naylor** (1751-1835) that are located near the southeast end of the cemetery near the church.⁶ Joshua Naylor, whose ancestors had emigrated to Pennsylvania from Ireland around 1730, was a native of Frederick County, Maryland. He later moved to Montgomery County, North Carolina, where he married

⁵ Findagrave.com/cemetery/2325317/lanes-chapel-church-cemetery. Accessed April 12, 2025.

⁶ Find a Grave lists Zachariah Coggin with birth and death dates of 1772-1834. However, there is no grave photograph, and this researcher did not see the grave, itself, for verification. Accessed April 12, 2025.

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his second wife, Morning Harril, in 1799.⁷ The Naylor gravestones are discoid in form, appropriate given Joshua Naylor's Irish background, and both are made of sandstone. Each Naylor gravestone has a pronounced discoid (circle) at the top resting on a sharp collar above scooped-out sides that culminate with straight sides down to the ground. The lettering on each is done in uppercase lettering within scored lines. Joshua's stone is more elongated than Morning's, and his is more refined in that the wording "THE SACRED MEMRAY [sic] OF" is inscribed in a circle within the discoid with the name and dates following in straight lines beneath it. Because the forms of the Naylor stones are so nearly identical, the two may have been executed by the same artisan, but the name of that artisan has not been identified. Each Naylor stone is accompanied by a round-arched tablet foot stone.

Rebecca Redwine (1790-1868) is the oldest known of twelve members of the area Redwine family to be buried in Lane's Chapel Cemetery between 1868 and 1959. Her grave marker is a rough-looking stone that appears to have been made by an amateur craftsman who cut asymmetrically inward on either side to form a peak at the top taking on the form of a shield. Printed neatly in capital letters between scribed lines on the bottom third—where the stone is flatter—are Rebecca's name and birth and death dates.

Lane's Chapel Cemetery contains a group of gravestones for infants and children. Most are small, reflecting the size of the bodies they mark, and while some are largely plain, others display delicate designs or designs reflective of childhood. **John Lefler's** (1867-1871) slate gravestone appears to be the oldest of a diamond-shaped type. The lowest point of this four-year-old's stone is stuck in the ground, but the other examples of the type are set on low, rectangular bases. The Lefler gravestone has a pronounced line incised just within its outer edge that creates a distinctive padded border. Unlike the slate Lefler stone, the other examples, numbering approximately seven, are marble and do not have the padded-edge feature. They date from 1893 to 1920, with most being from the first decade of the twentieth century. The best example of these is the gravestone of **Robert Leroy Hurley**, who died in 1912. His displays incised decorations—fans in the side corners of the diamond and leaves and a blossom in the top corner. Four more gravestones of this type display the same designs, while two others are plain, or their designs have worn away. Another, less typical, but definitely noticeable, form of gravestone used at Lane's Chapel Cemetery for infants and children includes a resting lamb atop a marble tablet stone whose top curves under on the sides. These gravestones date from between 1894 and 1917. There are three examples of this type, one being that of **Infant Hall**, who was born and died on April 4, 1894. Lane's Chapel Cemetery also has other gravestones for infants and children that are merely simple tablet stones, sometimes plain, sometimes with a base, sometimes

⁷ Ancestry.com.: Cpl. Joshua Naylor. Accessed April 12, 2025.

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with a name but no date, and occasionally across the top displaying an incised decoration such as a bird in flight flanked by palm fronds.

Lane's Chapel Cemetery has a surprising group of obelisks and related gravestones that bestow a sense of monumentality to this country graveyard. They are located in the western half of the cemetery where there is a broader range in the dating of the gravestones in general. Numbering approximately six, they date from between 1884 and 1916, those years during which the cemetery's surrounding community was most active and before the work on the nearby hydroelectric dam on the Yadkin River brought great changes to the area (see Section 8). All of the obelisks appear to make use of marble, which had become popular in County.

Two are particularly good examples. The **Talbot Family Obelisk** (1897) is bold in its simplicity. After a two-step base, its plain sides (except for inscriptions) rise to the top, where they cut inward forming upside down Vs that criss-cross at the top. The 1910 **Arthur W. Taylor Obelisk** is more elaborate. Its chamfered sides rise from a two-step base to "crayon-tipped" molding on each side and from there to several circular bands and finally to a round basin that holds a half ball topped by a smaller nearly whole ball.

In addition to the group of obelisks that stand out in Lane's Chapel Cemetery, in part because of their verticality, there are other gravestones, or groups of gravestones, of particular merit from the late-nineteenth century through the mid-twentieth century whose visual traits add artistic character to the cemetery as a whole. Among the first of these is the 1895 gravestone of **Margaret Lefler Hatley**. Set on a raised base, the tall marble gravestone is markedly different from most earlier stones in the cemetery in its bold thickness and obvious professional design. Each side rises to a small volute, where a low segmental arch connects the two across the top. Classical designs fill the space beneath the arch, and Hatley's name and dates are neatly inscribed below.

Not more than a decade later, the 1909 granite tablet gravestone of **Willie S. Loflin** is distinguished by the neoclassical feel of its design, unlike any other in the cemetery. With a smooth front but rough sides and top, the gravestone has a central inscription bordered on the two sides and across the top by a band of four inscribed lines that make a ninety-degree turn at the top corners, and dip inward on sides and top about a half-foot from each corner as if pointing to abstract floral designs in squares near the top of the tablet.

Lane's Chapel Cemetery possesses what most cemeteries of any size have—family plots. There are several here, and most are surrounded by a low curb of concrete or marble. The one that stands out most at Lane's Chapel Cemetery is the plot for the Redwine Family, which includes burials for six, including both headstones and footstones.⁸ Anchoring the northwest end of the plot is the newest stone, a granite one with rough sides and a segmental-arched top for

⁸ The burials in this group are not all of the members of the Redwine family in the cemetery. Others are located just outside the rectangular concrete border, while others are buried elsewhere in the cemetery.

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husband and wife **L. Kennedy Redwine** (1915) and **Mattie L. Redwine** (1959). [The stone is presumed to date from 1959.] Anchoring the southwest end is **Martha Redwine's** 1906 tablet. Between these two are three small gravestones for three Redwine infants and children: **James Albert Redwine** (1913), **Infant Redwine** (1902), and **Mary Redwine** (1893).

Ca. 1920 a marble gravestone was installed in Lane's Chapel Cemetery that led stylistically to a pair of more elaborate stones in the 1930s. Set on a hefty base, the ca. 1920 stone is inscribed only with the name **REEVES** across the bottom of the front.⁹ Its primary features include a column on the right front corner with a wreath at the bottom and a modified Corinthian capitol at the top along with webbing that drapes across the base, up the left side, across part of the top, and down the back side of the gravestone.

The following decade, what was started at the Reeves gravestone was taken farther stylistically with the pair of gravestones installed for **Tiny Leonard Taylor** (1930) and her husband, **William H. Taylor** (1933). Among the fanciest gravestones in the cemetery, they seem to have reflected the economic status of William Taylor, who was not only a farmer, but also a merchant. Like the Reeves stone, these two appear to be made of marble. Set on a raised base, the stones are nearly square in their vertical and horizontal dimensions. At the center of the front of each stone is a shield with crossetted corners and a wavy bottom that bears the names, dates, and epitaphs for each Taylor. Along the right side of the shield façade is a lush vine border. Along the left side of the shield, around the base, on the sides and top, and across the back, each gravestone is covered in webbing that is much more substantial than is the webbing on the earlier Reeves gravestone. In addition to their stylistic relationship to the earlier Reeves gravestone, the Taylor gravestones are also part of another family plot, in that the 1910 obelisk of their son, Arthur W. Taylor, is located to the north of their gravestones, connected to them by a rectangular marble curb.

Some gravestones at Lane's Chapel Cemetery honored soldiers who lost their lives in American military conflicts. One such stone is that of **David D. Deberry**. It is a tall, marble stone with a peaked top set on a concrete base. Deberry enlisted in the Confederate Army as a private on March 1, 1862, but was soon promoted to captain, serving in Company F of the 44th NC Infantry. On April 27, 1862, he died from disease at Stokes Ferry. The stone gives Deberry's death date and data concerning his service in the Confederacy. His gravestone dates from October 1930, when the War Department provided it.¹⁰ This delay in the date of a gravestone provided by the War Department was not uncommon.

A group of similar gravestones began to dot the landscape in the 1930s and continued through the late twentieth century. They have many common characteristics: set on a base, the

⁹ Find a Grave reveals that this was the grave of Daniel Harris Reeves (1858-1919) and Nancy Louise "Nannie" Ingram Reeves (1856-1920). Accessed April 12, 2025.

¹⁰ Ancestry.com. David D. Deberry. Accessed April 12, 2025.

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rectangular gravestones are granite, have segmental-arched heads, smooth fronts and backs, rough sides and sometimes tops, and a decorative floral or geometric border across the top and partway down the sides. While these can be found in other cemeteries as well, it certainly can be said that they help form the visual character of Lane's Chapel Cemetery's later years. The Smith family favored this style and used it for at least five of their primary gravestones, often accompanied by infants' and children's stones, near the western end of the cemetery, and other families utilized the style, as well. Two of the Smith gravestones have features that make them stand out from the others. Each of the upper corners of **Thomas and Ada Smith's** 1942 gravestone is accented by a bold flourish of lilies. **Pearlie Asbury Smith's** 1963 gravestone distinguishes itself in a different way. Rather than having visually conspicuous features like the large lilies of Thomas and Ada Smith's gravestone, it more quietly asserts itself with its familial sweetness. On her stone, Pearlie Smith's name and dates are inscribed on an open book with simple flowers on either side. Beneath her book is a smaller open book that lists the names of her ten children.

The most recent gravestone seen at Lane's Chapel Cemetery¹¹ is that of **Robert T. Kling** (2001). Interesting in its utter plainness, it could not be more modest. The small, rectangular, ledger stone of granite rests on the ground and bears only the name and dates of the buried. Its design is no different from some gravestones of a century earlier in the cemetery.

In addition to the previously discussed gravestones of note in Lane's Chapel Cemetery that stand among similar stones and the large number of uninscribed stones, there are also scattered throughout the cemetery a number of mostly marble and granite vernacular gravestones that typify many found throughout the Piedmont during the last quarter of the nineteenth century and the twentieth century. (Some may predate the last quarter of the nineteenth century, but at this point, their inscriptions are too difficult to read.) Most of these stones date from prior to 1930, but others date from the decades following that.

Various forms are seen among these vernacular gravestones. Perhaps the largest group includes tall, vertical tablets, but within this group there are several subgroups. **Elizabeth Walker's** 1870 stone has no base but features a semicircular top. Very similar to hers are the 1886 stone of **Carinner Hurley** and the 1908 stone of **Pleasant Stokes**, both of which have a base and a segmental-arched top. The 1902 marble stone of **Sirona Coggin** is like those of Hurley and Stokes in form, but Coggin's stone is enhanced beneath the top curve with the symbol of a farewell handshake. Other examples of tablets are those of the 1887 gravestone of **Eugeni Coggin** and the 1920 stone of **Riley Hurley**. Eugeni Coggin's differs from the others in having a pointed-arch tympanum. Riley Hurley's granite stone differs in being not as tall and in having a top that cuts across before curving upward.

¹¹ The most recent gravestone is said to date from 2005, but it was not seen by this consultant.

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Other types of vernacular gravestones are quite different in character from the tablet stones mentioned above. These simple ledger stones date from the late 1880s to the early 1900s. The first, the 1889 marble stone of **Ellen Hurley**, is a chunky rectangular marker set on a low base. Its inscription of name and dates has a simple geometric border around the edge. Three stones—**Prudy Loflin**, 1891; **Nancy Hall**, 1895; and **Clinton Dewitt Hall**, 1902—are nearly identical to the Hurley stone, but they are granite, have no base, and have a one-line border around the edge of the inscription. Decades later, in 1982, **Silas Eudy** had a plain ledger gravestone which indicated that he served in the US Navy in World War II. At the top of the ledger is a cross within a circle.

Still another form of vernacular gravestones appears at Lane's Chapel Cemetery. Examples mentioned here date from the second quarter of the twentieth century. Though low to the ground, this gravestone type was intended to make it easier for viewers to read the inscriptions by being trapezoidal in shape. Thus, the front, on which the inscriptions were written, leans back. Two examples include the 1931/1934 gravestone of **David and Dell Hurley** and the 1942 gravestone of **Alsen Clyde Lambeth**. Both are granite.

These types of vernacular gravestones are common to cemeteries throughout the Piedmont. Along with the gravestones of artistic note and the bounty of largely unscribed slate and other broken fieldstone gravestones throughout the cemetery, these make up the entirety of the gravestone population at Lane's Chapel Cemetery.

Integrity Assessment

Together, Lane's Chapel Methodist Church and Cemetery exhibit strong integrity in the areas of location, setting, feeling, association, and workmanship, but mixed integrity in the areas of materials and design. Overall, the integrity of the church and cemetery amply supports listing in the National Register.

The church and cemetery retain their original location near the northwest corner of Montgomery County. Always in a rural setting, they remain quietly isolated along either side of a short country road. Although the largely well-maintained church (except for some worn interior boards around the stove flue on the southeast wall and on the northwest wall between the first and second windows) no longer holds regular services, it is still associated with its original use, and it and the cemetery together provide an undisturbed image of the prominent rural church community that was nearly lost to the industrial progress of hydroelectric power introduced to the neighboring Yadkin River just over a century ago.

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Around 1965, the church was brick-veneered as part of a preservation effort. This compromised the original appearance of its exterior, which had been weatherboarded, and in the process, several exterior features were modified, including the removal of the cornice returns on front and rear, the addition of wood louvered vents in the front and rear gable peaks, and the replacement of what is believed to have been the original double-leaf front doors (which are still double-leaf). Nevertheless, the church retains its original simplicity, one-story boxy rectangular form, front-gable roof, two front doors, twelve-over-twelve wood sash windows on sides and rear, and most significantly, its unaltered interior. There, almost all the original features survive, including two aisles, all pews, a developed pulpit area, center posts, and board walls and ceiling. The church continues to have no electricity or plumbing.

Across the road, the cemetery displays a distinctive collection of gravestones that reflect its period of use from the 1820s until the first decade of the twenty-first century. At the same time, there has been a loss of some material integrity within the cemetery due to the large number of broken slate gravestones. Yet these broken gravestones reflect an important part of the history of the cemetery in its use of locally available materials which are subject to deterioration over time.

Statement of Archaeological Potential

One previously recorded archaeological site, 31MG118, is located between Lane's Chapel and Lane's Chapel Cemetery. The archaeological site was recorded in 1971 and was described as a light prehistoric lithic scatter and moderate historic scatter. The area of the site within the project boundary has been heavily disturbed by the construction and use of County Road 1162, and Lane's Chapel and Cemetery. The site was determined to be not eligible for listing in the National Register of Historic Places.

Given the heavy disturbance of the Lane's Chapel Methodist Church property, is unlikely to contain intact and significant archaeological resources that either predate or contribute to the period of significance of the church building. However, the Lane's Chapel Methodist Cemetery is closely related to the surrounding environment and landscape. Archaeological features produced by former fence lines, paths, and plantings, and well as materials that have accumulated through use of the cemetery, can provide information valuable to the understanding and interpretation of the property. Therefore, archaeological remains may well be an important component of the significance of the cemetery and landscape, and those potential remains should be considered in any future improvements to the property. Important information also may be gained through archaeological analysis of cemetery features. A material culture analysis of the surviving markers, along with archaeological investigations to identify graveside offerings and

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subsurface features can contribute to the broader understanding of rural North Carolina funerary traditions over time, consumer behavior, and community networks. Other aspects of cemeteries documented as having information potential include the location and grouping of graves, details of vernacular grave marker production, and specific characteristics of graves including burial container hardware, grave goods, clothing, and the human remains themselves.

At this time no investigation has been done to investigate these archaeological deposits and determine the full extent of the cemetery, and this should be considered in any development of property. In addition to having the potential to yield important information about the past, cemeteries and unmarked graves are protected by North Carolina General Statutes 65 and 70, and this should be considered in any future archaeological research, landscaping, or restoration activities in the cemetery.

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SIGNIFICANCE

Summary

Lane's Chapel Methodist Church and Cemetery represent what was once a prominent rural church community that was nearly lost as a result of the damming and development of the nearby Yadkin River for a hydroelectric power project during the early years of the twentieth century. Many congregants sold their farms and moved away during that period, but the church managed to continue holding services while also conducting a school and presenting a variety of events that served the broader area. Although Lane's Chapel Methodist Church was brick-veneered ca. 1965 in a long-term preservation effort, it retains and expresses well the distinctive primary features of country churches typically built during the second half of the nineteenth century in Piedmont North Carolina by displaying its original simplicity, one-story rectangular form, front-gable roof, two front doors, twelve-over-twelve wood-sash windows on sides and rear and, most significantly, its unaltered interior. Lane's Chapel Cemetery exhibits a wide range of artistically notable gravestones ranging from early-nineteenth-century hand-carved stones to mid-twentieth-century professionally designed and produced stones. The cemetery also demonstrates a notable feature of the area's history in its multitude of slate gravestones which reflect the natural availability of slate in the area and testify to the fact that more than a century ago people frequently made use of harvested slate and other fieldstones for gravestones. Lane's Chapel Methodist Church and Cemetery are of local significance in Montgomery County, North Carolina. The property is eligible for listing in the National Register of Historic Places under Criterion A in the area of Social History. As a rare surviving historic church building in rural northwestern Montgomery County, Lane's Chapel Methodist Church represents the significant contributions such churches once made to the broad patterns of local history. The church and cemetery also meet Criterion C for Architecture and Art, respectively, by expressing both the distinctive characteristics of a nineteenth-century rural church type in Piedmont North Carolina and for possessing prominent artistic designs of nineteenth- and twentieth-century North Carolina gravestones. At the same time, the combined church and cemetery meet Criteria Consideration A, for although they constitute a religious property, they derive their primary significance from both their distinctive architectural and artistic characteristics and from the importance of their social history. The cemetery also meets Criteria Consideration D by deriving significance from its distinctive design features. The Period of Significance for Lane's Chapel Methodist Church and Cemetery spans the years from 1829, the date of the oldest known inscribed gravestone, to 1975, fifty years ago, when Sunday afternoon services and events were still being held in the church and both the church and cemetery were still being maintained. The years subsequent to 1975 are not of exceptional significance.

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Historical Background and Social History Context

Lane's Chapel Methodist Church History from the Early-Nineteenth Century into the Early-Twentieth Century

Local tradition suggests that Lane's Chapel Methodist Church was organized during the early years of the nineteenth century or even during the late-eighteenth century.¹² While no documentary records are known to verify this tradition, if one assumes that an early church was present when burials began occupying the adjacent cemetery, then one can surmise that a church building was present at least as early as the 1820s, since the oldest known of the surviving gravestones dates from 1829.

Another long-held local tradition claims that the church gained its name in the following way. When it was being erected, various church members were working on its construction. One, by the name of Lane, fell from the building and died as a result. After that, the congregation decided to name the church "Lane's Chapel" in his honor.¹³

The record books of the Western Conference of the Methodist Episcopal Church South survive only from 1855 to 1882 and again from 1916 through 1925. They are largely uniform in their presentation from one quarterly meeting to the next, and while they provide limited information on the various churches within the conference, still, they share helpful details. The first knowledge concerning Lane's Chapel comes from the reports of the quarterly meetings of the 1855 Yadkin Circuit. Lane's Chapel is mentioned, which means that a church with that name existed by at least that time. In 1856, the Uwharrie Circuit was established, and from that year through 1882, Lane's Chapel was part of that circuit.¹⁴

In 1863, the trustees of the Uwharrie Circuit compiled a report on the appearance and condition of the twelve churches that comprised that circuit. Lane's Chapel Methodist Church was described at that time as:

a log building 35 feet long and 30 feet wide; the roof is very much rotten, and the whole building is damaging. One acre of land has been deeded to Kindrick Chandler, J. W. Reeves, James Elliott, John Lomax, Harris Reeves, A. Y. Lomax,

¹² After an initial fire in the 1840s, the Montgomery County Courthouse burned again in 1863, destroying the county's public records up to that time. Thus, there are no early property records to help discern the early official records of the church.

¹³ Mack Ivey Cline. "Some Events in the Life of Lane's Chapel Methodist Church." September, 1991, p. 1.

¹⁴ Minutes of the Quarterly Meeting Conference of the Yadkin Circuit, 1855; Minutes of the Quarterly Meeting Conferences of the Uwharrie Circuit, 1856-1882.

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J. S. Redwine. James Elliott is dead and T. S. Redwine has removed. The deed has not been recorded.¹⁵

From this we learn that Lane's Chapel initially was of log construction. Also, it was wider in relationship to its length than the present church. Of the other churches in the Uwharrie Circuit, four did not file a report, two were log (in addition to Lane's Chapel), two were weatherboarded over logs, two were weatherboarded frame structures, and one was new and had not been enclosed.¹⁶

Exactly when the first, log, church of Lane's Chapel was replaced by a weatherboarded frame one is not known. However, its current physical appearance (minus its ca. 1965 brick veneer)—including its gable-front roof, two double-leaf front doors, and four twelve-over-twelve sash windows on each side elevation and two on the rear—strongly suggests that the frame building was erected during the late-nineteenth century. The pristine interior continues to suggest that construction date for the frame church. Period-suggestive features include six-inch, tongue-and-groove, painted-board floors, walls, and ceiling; two aisles that establish three sets of plain wood pews with slanted backs and end boards; three boxed center posts, two with brackets for candles or lamps (the church was never electrified), supporting a boxed ceiling plate down the center of the church; and at the south end a low, U-shaped platform with a turned balustrade and a hefty turned newel at each open end of the U that sets off the pulpit area with its paneled pulpit atop a low inner platform and a pew with paneled ends behind the pulpit. Additional pews on either side of the pulpit area face the pulpit.

Although deeds do not survive to clarify some of the earliest history of Lane's Chapel Methodist Church and Cemetery, deeds from the later nineteenth century fill in some of the property's history. On September 6, 1884, N. M. Thayer, C. S., surveyed Lane's Chapel Church creating a plat that shows the church, two intersecting roads, one of which was Pennington Ferry Road, and the two-acre church lot. The survey also included an additional one-third acre strip of land running along one side of the original church lot.¹⁷ On November 4, 1884, two months after Thayer created the plat of the church lot, James and Elizabeth Elliott sold two acres of their property to Kindred Chandler, R. L. Loftin, and J. K. Keith, Trustees in Trust of the Methodist Episcopal Church of North America.¹⁸ This deed was probably meant to formalize the ownership of Lane's Chapel Church. The placement of the church within the roadways on Thayer's 1884 plat can be seen once again on N. M. Thayer's Map of Eldorado Township, Montgomery County, NC, published in 1910. In 1911, H. C. and Julia Smith sold land totaling 43 ¾ square

¹⁵ Trustees Report, Minutes of the Quarterly Meeting Conferences of the Uwharrie Circuit, Fourth Quarter 1863.

¹⁶ Trustees Report.

¹⁷ Montgomery County Deed Book 27, p. 532.

¹⁸ Montgomery County Deed Book 28, pp. 83-84.

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rods to J. P. Elliott, G. W. Lefler, and H. P. Hatley, who were then the Trustees of Lane's Chapel Church, to be used to expand the church graveyard.¹⁹

Methodist Conference records help provide a picture of Lane's Chapel's place among the Methodist churches in northwest Montgomery County during the late-nineteenth and early-twentieth-century years. The Church Register for the Jackson Hill Circuit, of which Lane's Chapel was a part between 1883 and 1913, gives the names of sixteen pastors who had one-, two-, three-, or four-year appointments to serve the churches in the circuit, including Lane's Chapel. Between 1884 and 1914 there were 244 members of Lane's Chapel—a goodly number for a rural congregation—and twenty-two baptisms between 1888 and 1899. During a single year, the eight-church Jackson Hill Circuit—which one pastor based at Jackson Hill served—had a total membership of 620, of which the membership of Lane's Chapel made up approximately 100. It was difficult, if not impossible, for one minister to serve all the needs of the members of his circuit. Thus, there were usually laymen in each community who could substitute for the minister in conducting weddings and burial services. Graves were dug by men in the neighborhood, and neighbors filled the graves.²⁰

Lane's Chapel played an active role within its assigned Methodist circuits as revealed by the minute books of the quarterly conference meetings. Three particular areas of reporting for all the churches, including Lane's Chapel, were: the locations of the quarterly conferences, the money the various churches contributed to the conference, and the progress of Sunday (or Sabbath) Schools. Early in its recorded history, when Lane's Chapel was a member of the Yadkin Circuit, it hosted the fourth quarterly conference in 1855. The following year, when it was part of the Uwharrie Circuit, Lane's Chapel was again the site of the fourth quarterly conference. Finally, when Lane's Chapel was a member of the Jackson Hill Circuit, it hosted one of its quarterly conferences in 1903.²¹

Support for the Methodist Episcopal Church South came from the various individual churches giving through their circuit. While Lane's Chapel was one of the fourteen member churches of the Uwharrie Circuit (1856-1882), that circuit kept records in its quarterly minutes of what each church gave. Usually there was one quarter out of the year when the churches gave substantially more than during the other quarters. Looking at these records gives some sense of Lane's Chapel's status in terms of monetary giving. Of the fourteen churches, Lane's Chapel was the third highest giver in 1856. During one quarter in 1857, it was the second highest giver, and

¹⁹ Montgomery County Deed Book C-5, p. 74.

²⁰ Register of Pastors, Register of Members, and Register of Baptisms, The Complete Church Register, Jackson Hill Circuit, Western North Carolina Conference, Methodist Episcopal Church South; Cline, pp. 3-4.

²¹ Minutes of the Fourth Quarterly Meeting Conference of the Yadkin Circuit, September 24, 1855; Minutes of the Fourth Quarterly Meeting Conference for Uwharrie Circuit, September 22, 1856; *The Stanly Enterprise*, October 1, 1903, p. 4.

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in the fourth quarter of 1879, Lane's Chapel contributed more money than did any of the other churches in its circuit.²² These records suggest that at least during this period, Lane's Chapel was on solid financial footing and took its role in supporting the Methodist Church seriously.

As with other types of information, the inclusion of data about Sunday (or Sabbath) Schools in the minutes of the quarterly meeting conferences of the Uwharrie Circuit makes clear that this was considered a highly important activity of the Methodist denomination. Between 1864 and 1877, in particular, Sunday Schools were mentioned in the minutes for Lane's Chapel, sometimes including the Sunday School Superintendents. Among the superintendents were George Smith Sr. (1864), James Reeves (1866), A. G. Lomax and G. W. Reeves (1867) together, and T. H. Hall (1876).²³ The size of the Sunday Schools was also occasionally listed, as in 1869, when Lane's Chapel had eight teachers and fifty students. In 1870 Lane's Chapel had four teachers for sixty-five students. These were sizable numbers for the church. There were also times in the Uwharrie Circuit as a whole, such as in the winters of 1877 and 1879, when Sunday Schools were not held in the circuit at all because the extreme cold made the buildings too uncomfortable to be used.²⁴

In addition to the roles Lane's Chapel played within its Methodist circuits over many decades, there were other activities associated with the church that were of importance to the area, as indicated by late-nineteenth and early-twentieth-century newspaper notices. In 1889, the *Carolina Watchman* reported that a new school had started at Lane's Chapel called the Carolina Normal and Business Institute. Its principals were M. L. Redwine and J. A. Rackley. It advertised teaching a full course in English and ancient languages with a business college soon to start. No longer standing, the building is said to have been located just down the road southeast of the church. In 1915, *The Dispatch* noted that the school at Lane's Chapel was progressing under the supervision of Miss A. Wendell.²⁵

Newspapers also noted church services to be held at Lane's Chapel Methodist Church. In 1908-1910, the schedule of services for the Jackson Hill Circuit was published, with those for Lane's Chapel taking place on the third Sunday of each month at 11 a.m. Services of a broader

²² Stewards Meeting of the Uwharrie Circuit, May 31, 1856; Minutes of the Fourth Quarterly Meeting Conference of the Uwharrie Circuit, October 26, 1857; Minutes of the Fourth Quarterly Meeting Conference of the Uwharrie Circuit, November 15, 1879.

²³ These are all surnames that appear on gravestones in Lane's Chapel Cemetery.

²⁴ Minutes of the Quarterly Meeting Conferences for the Uwharrie Circuit in 1864, 1866, 1867, 1869, 1870, 1876, 1877, and 1879.

²⁵ *Carolina Watchman*, July 11, 1889, p. 2 (this newspaper was published in Salisbury, the county seat of nearby Rowan County); *The Dispatch*, January 27, 1915, p. 8 (this newspaper was published in Lexington, the county seat of Davidson County, immediately north of Montgomery County).

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nature were also announced in area newspapers. Among those, "protracted meetings," usually known today as revivals, were held at Lane's Chapel in August of 1890 and in August of 1915.²⁶

In addition to religious services, Lane's Chapel Methodist Church served as a meeting place for events of various organizations in the surrounding area. These, too, were announced in area newspapers. In September 1909, the Farmers' Union scheduled a picnic at Lane's Chapel to which everyone was to bring provisions, such as beef, mutton, turkey, and chicken. In October 1912, political candidates for Montgomery County and the state legislature conducted a joint canvas, giving campaign speeches throughout the county. The speakers were to include "the democratic, the independent, and probably the republican candidates." Among the nineteen places where the candidates spoke was Lane's Chapel. In March 1914, the Bombay Council 314, Jr. O.U.A.M. (Junior Order of United American Mechanics) selected Lane's Chapel as the location for its annual service. Together, these newspaper notices give an impression of the numerous and varied roles Lane's Chapel Methodist Church played in the lives of people in this section of Montgomery County during the late-nineteenth and early-twentieth-century years.²⁷ Places for holding meetings and events in this area of Montgomery County were limited, making the social role of Lane's Chapel, in addition to its religious role, all the more important. Today, the building's rare survival is an important reminder of the role some rural churches played in Montgomery County during the late-nineteenth century and much of the twentieth century.²⁸

Major Changes to the Community Served by Lane's Chapel Methodist Church in the Twentieth Century

As Lane's Chapel Methodist Church continued to develop its prominent place among the people of northwestern Montgomery County in the early-twentieth century, a series of events ultimately had a detrimental effect on the community the church served. Only a few miles west of Lane's Chapel, the Narrows of the Yadkin River became the site of an ambitious plan for hydroelectric power in North Carolina's Piedmont.

²⁶ "Schedule of Services, Jackson Hill Circuit." Name and date of newspaper not given, but it lists the name of the pastor, E. M. Avett, who served from 1908-1910; *The Davidson Dispatch* (Lexington, N.C.), August 27, 1890, p. 3 and August 11, 1915, p. 8.

²⁷ *The Courier* (Asheboro, N.C.), August 19, 1909, p. 8; *The Montgomerian* (Troy, N.C.), October 3, 1912, p. 1(?); *The Dispatch* (Lexington, N.C.), March 18, 1914, p. 8.

²⁸ According to Kelly Molloy, Architectural Survey Specialist for the North Carolina Historic Preservation Office (March 25, 2025), a recently completed (2025) comprehensive architectural survey of Montgomery County confirmed that there are no more historic properties—churches or otherwise—in the area of Lane's Chapel Methodist Church that served a community function.

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In 1898, English mining engineer E. B. C. Hambley, who had settled in Salisbury, proposed the idea of developing the Narrows.²⁹ The following year, he organized the North Carolina Power Company and engaged the interest of Pittsburgh financier George I. Whitney. Whitney purchased a controlling interest in Hambley's company, forming the Whitney Development Company. The central element of the company's plan was to build a hydroelectric power dam at the Narrows. However, for a variety of reasons, the Whitney Company failed within its first decade, going bankrupt in 1910.³⁰

Two years later, the Southern Aluminum Company, a subsidiary of L'Aluminum Francaise, purchased the Whitney property along the Yadkin River, abandoning the original Whitney dam site in favor of building its power facility directly at the Narrows a few miles downstream. In 1913, the company cleared ten acres of land and began constructing the dam, other facilities, and the company town of Baden on the Stanly County side of the river. However, with the outbreak of World War I in 1914, that construction project came to a halt, and in 1915, Southern Aluminum sold out to the Aluminum Company of America (Alcoa). The following year, work on the dam began again, and in the summer of 1917, the Narrows Dam—216 feet high and 1654 feet long—was completed, along with the creation of a reservoir, Badin Lake, which consisted of more than 5300 acres and a shoreline of 115 miles.

For many, the hydroelectric dam and the positive impact it had on the economy of much of the region as well as the eventual recreational impact of Badin Lake cannot be overstated. Still, the project had a negative impact on the area around Lane's Chapel Methodist Church that played out over the following decades.³¹ Early on in the overall project, the Whitney Company had purchased 30,000 acres of farmland in several counties on either side of the river—including much of it in Montgomery County. The land was intended to provide the basin for the water that would back up to form a lake when the Yadkin River was dammed. Many of the small farmers who sold their land to the company and moved away were members of the Lane's Chapel congregation. In addition, when the dam project was temporarily shut down during World War I, much of the lake basin had been only partially flooded before timber and other debris could be removed, and the stagnant water created a breeding ground for mosquitoes. The resulting infestations caused many still living in the area to become ill. A period of unhealthy living conditions before the dam could finally be completed in 1917, combined with the sale of many

²⁹ Brent D. Glass, "Hambley, Egbert Barry Cornwall" in NCpedia, 1988.

<https://www.ncpedia.org/biography/hambley-egbert-barry>. Accessed April 12, 2025.

³⁰ Brent D. Glass and Pat Dickinson, *Badin: A Town at the Narrows: An Historical and Architectural Survey* (Stanly County Historic Properties Commission, 1982), pp. 5-12.

³¹ Glass and Dickinson, *Badin*, pp. 11, 13-16.

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farmsteads, led to a large part of the Lane's Chapel membership departing the area, leaving the church with a greatly diminished congregation and a less-than-promising future.³²

While the Alcoa dam was being built, the Methodist circuits were again being revised, and Lane's Chapel became part of the New Hope Circuit. Regular services continued until around 1919 or 1920, and D. H. Reeves, who was a life-long member of Lane's Chapel, ensured that the pastor's salary was paid as long as he lived. After Reeves's death in 1919, tradition asserts that the Methodist Conference discontinued its monetary support of Lane's Chapel.³³

Nevertheless, with the loss of membership brought on by the hydroelectric projects on the Yadkin, the minutes of the quarterly conferences of the New Hope Circuit reflect that the demise of Lane's Chapel in the early 1920s was gradual, not sudden. During 1920 and 1921, Lane's Chapel was still contributing money to the circuit, but by the end of 1921, the church no longer sponsored a Sunday School. In 1922, Lane's Chapel continued to give money to the circuit. During part of 1923 it gave money, but during another part, it did not. In 1924, Lane's Chapel was still listed in the minutes of the circuit's quarterly meeting, but in 1925 and thereafter, nothing was said or listed about Lane's Chapel, and it simply disappeared from the conference records.³⁴

Although the Methodist Conference apparently had discontinued its financial support of Lane's Chapel by the early 1920s, the Journal of the Western North Carolina Conference for 1978 reveals that it was not until that year that the Conference formally disconnected itself from Lane's Chapel. According to Conference Archivist Jim Pyatt, this was a matter of cleaning up an oversight from decades earlier. The 1978 resolution states that:

WHEREAS, the Lane's Chapel Church is no longer used as a place of regular worship, but does have an annual homecoming service and has a cemetery maintained by the continuing interest of former members: and

WHEREAS, there is no prospect of holding regular services at this church or of appointing a minister to serve it; and

WHEREAS, consultation has been had with the Western North Carolina Conference Board of Trustees, which holds the opinion that this church should be officially discontinued;

THEREFORE, BE IT RESOLVED, that Lane's Chapel Church be discontinued and abandoned as a place of United Methodist worship and that the property be held by the Davidson County Board of Missions and Church Extension, of the Thomasville District, which hereafter, unless legislation changing this arrangement is made by the Western

³² Cline, p. 7.

³³ Cline, p. 7.

³⁴ Quarterly Conference Records, New Hope Charge, Methodist Episcopal Church South, 1919-1925.

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North Carolina Annual Conference, will exercise the sole responsibility of matters concerned with property and program.³⁵

The country church that had played such an active role in its northwestern Montgomery County territory during the nineteenth and early twentieth centuries, until its membership was greatly diminished following the damming of the Yadkin River, was not ready to give up simply because its Methodist denomination had stopped supporting it financially. There were still enough families who remained bound to the church and its cemetery to not allow that to happen. Though few in number, these devoted people have done what they could to keep Lane's Chapel Church and Cemetery alive in some fashion since the early 1920s.

In that decade, the surviving congregation began holding a Homecoming at the church annually on the second Sunday of September. Collections raised at the Homecomings helped to maintain the church and cemetery, and in the early 1970s, a committee was appointed to raise an endowment fund for the perpetual care of the cemetery.³⁶

As part of a general effort to maintain the church and cemetery, in the mid-1960s the congregation chose to brick-veneer the exterior of the weatherboarded church. With the congregation's desire to preserve the building but with dwindling finances, they needed an economical approach to long-term preservation that minimized maintenance. Brick-veneer was popular in the mid-twentieth century for new construction and was often used to update earlier frame buildings. Although the addition of brick veneer at Lane's Chapel, accompanied by the removal of the eaves cornice returns, affected some of the original features of the exterior of the building, the overall simple rectangular form with its front-gable roof, two front entrances, and twelve-over-twelve wood sash windows remain in place to allow the little church to retain a strong sense of its original exterior character. At the same time, the original interior has managed to remain remarkably intact.

After the Homecoming celebrations were started, a small group of people eventually began holding an afternoon service at Lane's Chapel on the last Sunday of the month. Various retired and lay preachers, including Baptist minister Lloyd Elliott, Methodist student minister Hal Varner, and retired Methodist minister Vernon Morton, served freely on a regular basis at Lane's Chapel for years. By the early 1980s, only around eight-to-ten worshippers of retirement age remained in attendance at the Sunday afternoon services, and after 2000, the Sunday afternoon services ceased, as the few remaining attendees had died. However, the September Homecomings continue for all those who have long-time connections with Lane's Chapel, and the church, cemetery, and grounds continue to be maintained.³⁷

³⁵ Journal, Western North Carolina Conference, 1978.

³⁶ "Lane's Chapel Homecoming Set," *Denton Record*. September 10, 1981; Cline, p. 7.

³⁷ Cline, 8; Kirksey Shaver, Interview by Laura Phillips, June 27, 2023.

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In February 2003, the trustees of Lane's Chapel Methodist Church, by which name it was legally known, had the 2.71 acres that made up the church and cemetery property surveyed by Thomas J. Fields. On March 5, 2003, they executed a warranty deed clearly laying out the boundaries of the property, which remain the boundaries today.³⁸

Architecture Context:

In North Carolina's Piedmont region, most of the earliest churches—especially those in rural locations—were of log construction, as was Lane's Chapel. After the mid-nineteenth century and increasingly so during the last quarter of the century, most log churches were replaced by weatherboarded frame churches. Typically, like Lane's Chapel Methodist Church, these houses of worship were largely plain, rectangular structures with a front-gable roof often with front and rear cornice returns. Two front doors were common and there were any number of sash windows along both sides and across the rear. Interiors were simple, with one or two aisles and a defined pulpit area at the end opposite the front doors. Over time, many of these churches were remodeled or demolished. Lane's Chapel, itself, was brick-veneered ca. 1965 in an effort to preserve it. Yet, the church has continued to impart its original appearance in essential ways—its overall simplicity to the point of plainness, its rectangular form, its front-gable roof, four twelve-over-twelve wood sash windows along each side elevation and two across the rear, and its remarkably intact interior. Churches like Lane's Chapel that continue to convey their original appearance in these key ways are significant in telling the story of this important property type in the architectural history of North Carolina's Piedmont.

Surviving examples of this church form in Montgomery County are few, but there are several additional examples of note in surrounding counties. The best examples in Montgomery County are Shiloh Church, followed by the older Mt. Carmel Presbyterian Church and Zion Methodist Church before its remodeling.

Located not far northwest of the county seat of Troy, Shiloh Church appears worn but is remarkably unaltered in that it retains its unpainted weatherboard siding, a front-gable roof sheathed with wood shingles, overhanging eaves, a pair of paneled front doors, and like Lane's Chapel, four large twelve-over-twelve wood-sash windows along each side and two in the rear. Unlike Lane's Chapel, its design is a bit fancier with a pyramidal-roofed belfry rising from the front end of the roof ridge. Originally a Methodist congregation, Shiloh was built ca. 1883, and like Lane's Chapel, today has only an annual reunion service.³⁹

³⁸ Deed Book 474, p. 74.

³⁹ <https://shilohchurchtroy.net>. Accessed April 12, 2025.

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Standing in the southeast corner of Montgomery County on its line with Richmond County, the old Mount Carmel Presbyterian Church—along with its 1946/1964 building, cemetery, and pump house—was listed in the National Register in 2019. Initially the frame church was built ca. 1830 as a side-entry meeting house for a Highland Scots congregation, but in 1891 the old meeting house was altered and its orientation changed. About one-third of the building was removed, the pulpit was situated in the west end, and two doors were placed so that they opened to the east. The simplicity of the weatherboarded building with its front-gable roof, cornice returns, and pair of front doors is evocative of many of the typical churches built during the late-nineteenth century in Piedmont North Carolina. Smaller than some, it has only two sash windows per side. An unusual feature on the rear is a shed-roofed apse.⁴⁰

The oldest known example of this church form in Montgomery County is Zion Methodist Church in the Mt. Gilead vicinity at the south end of the county. The congregation was established in the late eighteenth century, but the present church was built in 1854. A photograph likely dating from the mid-twentieth century (in Bill Sharpe, *A New Geography of North Carolina*, p. 1483) shows the church at that time, illustrating its classic features. More impressive than many of the churches of its type, at that time it was a larger-than-usual weatherboarded-frame structure with a steep front-gable roof, a pair of paneled front entrances—each with a six-over-six sash window above it—and a louvered vent with a pointed head and a decorative feature hanging from its peak. Along each side of the church were five twelve-over-twelve wood-sash windows. Unfortunately, state architectural survey photographs show that by 1985, the two front entrances had been reduced to one, and it was covered by a metal shed-roofed canopy. Steps with metal handrails led to the entrance. Additionally, a slender steeple had been added to the front end of the roof ridge. A polygonal apse of unknown date—possibly original—is seen projecting from the rear. By 2022, more changes had been made. Vinyl siding covered the original weatherboarding, the doors and original windows had been replaced with vinyl ones, and an ADA ramp had been built from the entrance across the front and down the right side of the church.⁴¹ All these changes diminish the architectural character of Zion Methodist Church.

North of the northwest section of Montgomery County, a classic example of this late-nineteenth-century rural Piedmont North Carolina church type is Mount Ebal Methodist Protestant Church (NR 1984), located on rolling hills near Denton in Davidson County. Built in 1883, the notably intact example is weatherboarded, has a front gable roof with cornice returns, a pair of front entrances headed by transoms, and three sash windows down each side and across the rear. As at Lane's Chapel, the interior has center support posts, two side aisles dividing the pews into three sections, and a balustrade with turned balusters and a molded handrail separating

⁴⁰ J. Daniel Pezzoni, Mount Carmel Presbyterian Church and Cemetery, National Register of Historic Places Nomination. Listed 12/19/2019.

⁴¹ Survey materials for Zion Methodist Church, North Carolina State Historic Preservation Office, Raleigh.

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the pulpit area from the congregational seating area. Today the church is used only for homecoming services.⁴²

Two other similar churches in Davidson County are Old Mount Vernon Church near Gumtree and Tom's Creek Primitive Baptist Church near Denton. The difference with Old Mount Vernon Church, which was built during the first decade of the twentieth century, is that it has only a single front door instead of a pair of them. Tom's Creek Church, built ca. 1903, has two front entrances and has the same form as the other churches. However, it differs markedly from the others in having lancet-arched transoms over the front entrances as well as lancet-arched windows and front louvered vent, upgrading the whole to a fancier Gothic Revival appearance out of character with the more characteristic plain churches.⁴³

Immediately north of Montgomery County, Randolph County has, or has had, at least two excellent examples of this late-nineteenth century church type. Believed to have been built ca. 1860, Mt. Tabor Methodist Church in Concord Township is one. As with other such churches, it has weatherboard siding, a front-gable roof, a pair of front entrances, and large double-hung sash windows along each side. An unusual feature is in the front gable, where a pair of round-arched windows are held together beneath a molded pediment—a definite flair not usually seen on these simple churches. Today the building is used only for occasional reunions and special events.⁴⁴ Another such building is said to have been erected by the Methodists within the present Asheboro City Cemetery around 1834—rather early for this form. Only a photograph of its façade—with its weatherboard siding, front-gable roof with cornice returns and diamond-shaped vent, and pair of paneled front entrances survives, as the church was demolished in 1888.⁴⁵

Another early church built in this traditional form is St. Andrew's Episcopal Church in Woodleaf, Rowan County. Remarkably intact, it was listed in the National Register in 1982. Larger than usual, the weatherboarded building remains unpainted on both exterior and interior. A pair of widely spaced front entrances has a window between the two, and two sash windows fit within the front and rear gables to allow light for an upper floor. Sash windows line both sides and rear of the church. The interior has two aisles and a balcony that runs around three sides.⁴⁶

⁴² Catherine W. Bishir and Michael T. Southern, *A Guide to the Historic Architecture of Piedmont North Carolina*. (Chapel Hill: The University of North Carolina Press, 2003), p. 45; Ruth Little, Mount Ebal Methodist Protestant Church, National Register of Historic Places Nomination. Listed 1984.

⁴³ Paul Baker Touart, *Building the Backcountry: An Architectural History of Davidson County, North Carolina*. (The Davidson County Historical Association, 1987), pp. 220, 230.

⁴⁴ Lowell McKay Whatley, Jr., *The Architectural History of Randolph County North Carolina* (City of Asheboro, County of Randolph, and North Carolina Division of Archives and History, 1985), p. 138.

⁴⁵ Whatley, p. 232.

⁴⁶ Davyd Foard Hood, *The Architecture of Rowan County: A Catalogue and History of Surviving 18th, 19th and Early 20th Century Structures* (Rowan County Historic Properties Commission, 1983), pp. 78-79.

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Directly west of Montgomery County in Stanly County, there remain two known churches of the traditional nineteenth-century type seen at Lane's Chapel—Morgan Memorial Church in Furr Township and Bear Creek Primitive Baptist Church in Almond Township. Before it became a church used for reunions, Morgan Memorial was used as a house of worship for Lutherans, Baptists, and Presbyterians. Built in 1884, it is a weatherboarded frame building with a low-pitched front-gable roof and a louvered vent within the gable peak, a pair of front doors, and six-over-six sash windows on either side. The date of construction of Bear Creek Primitive Baptist Church is not known, but it is an excellent example of this church type. The weatherboarded frame structure has a steep gable roof with a pointed louvered ventilator in its peak, a pair of double-leaf paneled front entrances, and a row of five four-over-four sash windows on either side elevation.⁴⁷

There may be other examples of this traditional nineteenth-century rural church type in this area of North Carolina's Piedmont, but most have been lost or heavily remodeled. Those that survive relatively intact, including Lane's Chapel—with its pristine interior and key exterior elements, including its simple rectangular form, front-gable roof, pair of front entrances, large twelve-over-twelve wood sash windows along each side and across the rear—even with its ca. 1965 brick veneer siding added as an economical preservation measure—are of architectural significance.

Cemetery Art Context:

Within its Art Context, Lane's Chapel Cemetery possesses a variety of gravestones from the early-nineteenth century through the twentieth century. Among these are materials and designs that help define the visual character of this rural cemetery.

Among its various materials, Lane's Chapel Cemetery demonstrates, in particular, the historic use of locally available slate and other fieldstones for gravestones. According to North Carolina gravestone expert Ruth Little, various types of indigenous stones were readily available for use in creating gravestones in both the Piedmont and mountain regions of North Carolina. In addition to slate, soapstone was popular, and common fieldstones were also used, though they were often difficult to shape.⁴⁸ A report on the Cid Mining District of Davidson County, immediately north of Montgomery County, prepared by the North Carolina Geological and Economic Survey and published in 1910, suggests why there is a large presence of slate gravestones at Lane's Chapel Cemetery. The Cid Mining District was located near the western

⁴⁷ Donna Dodenhoff, *Stanly County: The Architectural Legacy of a Rural North Carolina County* (Albemarle-Stanly County Historic Preservation Commission, 1992), pp. 133, 248.

⁴⁸ M. Ruth Little, *Sticks and Stones: Three Centuries of North Carolina Gravemarkers* (Chapel Hill: The University of North Carolina Press, 1998), pp. 77-78, 298.

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boundary of volcano-sedimentary rocks known as the "Carolina Slate Belt" which crosses North Carolina in a southwest-northeast direction, extending northeast from the Yadkin River. The Cid Mine was discovered during or before 1882. A dark greenish-blue, bedded slate was mined, along with lenses of greenstone schist. By 1903, the mine was operated on a small scale for a short time, but by 1908 the mining industry did not add to the activity of the region.⁴⁹

Although Lane's Chapel Church and Cemetery are south of the Cid Mining District, the physical characteristics of the district apply largely to their location and surroundings as well. While the multitude of slate gravestones at Lane's Chapel Cemetery (at least 200 counted) may not have come from Cid's or another nearby mine, it seems likely that slate and other related stones were highly accessible in the landscape itself for such things as gravestones. Slate was also ideal in that it was a stone that could be easily inscribed. However, the gravestones in Lane's Chapel Cemetery demonstrate that the nature of the material did not lend itself well to endurance over time, breaking easily, a characteristic that the local people must not have realized at the time of use. While the accessibility of slate seemed to make it an ideal material for creating gravestones, the large areas of broken slate stones seen today in Lane's Chapel Cemetery attest to the problem with that material's longevity for this purpose.

In addition to its plethora of slate stones and fieldstones at Lane's Chapel Cemetery, there are scattered throughout the cemetery simple vernacular gravestones that typify those found in cemeteries throughout the Piedmont during the nineteenth and twentieth centuries. Most of these date from prior to 1930, though others date from the decades following that. Various forms are seen among these vernacular gravestones. Perhaps the largest is a group of vertical tablets finished in several ways. A few have semicircular tympanums but more have a segmental-arched tympanum. At least one with a segmental-arched tympanum is enhanced with the symbol of a farewell handshake beneath the top curve. Other tablets have a pointed-arch tympanum or a top that cuts across before curving upward. Another type of vernacular gravestone is the simple ledger stone dating from the late 1880s to the early 1900s. These rectangular markers, set on a low base or no base at all, have a one-line border around the edge of the inscription. Decades later, in 1982, Silas Eudy had a plain ledger gravestone of this type that indicated that he had served in the US Navy during World War II. At the top of the ledger is a cross within a circle. Yet another form of vernacular gravestone appears among those at Lane's Chapel Cemetery beginning in the second quarter of the twentieth century. Though low to the ground, this gravestone type was intended to make it easier for viewers to read the inscriptions by being trapezoidal in form. Thus, the front, on which the inscriptions are written, leans back a little.

Lane's Chapel Cemetery displays a broad range of artistic designs that span decades of development of the cemetery and reflect forms often used in the Piedmont. Rough-cut fieldstones

⁴⁹ Joseph E. Pogue, Jr. "Cid Mining District of Davidson County, North Carolina," *North Carolina Geological and Economic Survey*. (Raleigh: Edwards & Broughton Printing Co., State Printers, 1910), pp. 15-17, 117.

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inscribed with sometimes hard-to-read printing and script and limited artistic design prepared by an amateur craftsman to carefully planned stones with specific designs and precisely laid out inscriptions prepared by professional carvers are all there.

The cemetery's two oldest-known gravestones happen also to be among the most artistically distinctive. Marking the sandstone graves of Morning Naylor (1776-1829) and her husband, Joshua Naylor (1751-1835), these stones are nearly identical in their overall discoid design, consisting of a pronounced circle (discoid) at the top resting on a sharp collar above scooped-out sides that culminate in straight sides down to the ground. Joshua Naylor's background suggests the source for the design of these two gravestones. Naylor, whose ancestors had emigrated to Pennsylvania from Ireland around 1730, was a native of Frederick County, Maryland. He later moved to Montgomery County, North Carolina, where in 1799 he married his second wife, Morning Harril. The key to the gravestone type lies in his Irish ancestry.

North Carolina gravestone expert Ruth Little provides information on cultural influences on the designs of gravestones in Piedmont North Carolina during the late-eighteenth and first half of the nineteenth centuries, including the discoid form. According to Little, the Scots-Irish had arrived in Pennsylvania, Maryland, and Delaware and eventually moved on to Virginia and North Carolina, bringing their cultural influences with them. Some of these influences appeared on the gravestones of cemeteries, especially those of Presbyterian churches. A popular gravestone type of the Scots-Irish was the discoid, a vernacular form whose uppermost circular tympanum resembled an abstract head resting on an equally abstract torso.⁵⁰

In addition to the Naylor gravestones at Lane's Chapel Cemetery, other known examples of this discoid gravestone type in Montgomery County are limited. The most prominent locations are at Mount Carmel Presbyterian Church (NR 2019) on the county line with Richmond County, where there are approximately fifteen examples, and Old Scottish Cemetery (also known as Scotch Cemetery) in Candor in eastern Montgomery County. Mount Carmel Church was built for a predominantly Highland Scot congregation whose roots reach back to the late colonial period. Unlike the discoid stones at Lane's Chapel, those at Mount Carmel are not inscribed. In addition to what may be the county's largest collection of discoid gravestones, Mount Carmel has numerous fieldstone markers composed of indigenous iron-stained sandstone, probably numbering between seventy to one hundred, most of which do not appear to be inscribed.⁵¹ At Old Scottish Cemetery there is a cluster of fourteen discoid gravestones along with some other stones. Those discoid stones are inscribed, with death dates ranging from 1821 to 1855, most being from the 1820s and 1830s.⁵² Discoid markers are common in several central North

⁵⁰ Little, *Sticks and Stones*, pp. 12-13, 72.

⁵¹ Pezzoni, pp. 7/8, 8/13, 15-16.

⁵² Find a Grave, Old Scottish Cemetery, Montgomery County, NC. Accessed April 12, 2025.

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Carolina counties including Richmond County, but in three cemeteries there, there is only a handful of discoid stones.⁵³

Rebecca Redwine's 1868 gravestone is far less refined than either of the Naylor gravestones, but it is among the most revealing of the cemetery's early stones because it exemplifies what could be done by an amateur craftsman with a locally obtained fieldstone. The rough stone has been cut asymmetrically inward on either side to form a peak at the top that looks much like a shield. Printed neatly in capital letters between scribed lines on the bottom third—where the stone is flatter—are Rebecca's name and birth and death dates.

Virtually all cemeteries had not only gravestones for adults, but for children, too. Particularly common throughout cemeteries were marble tablet gravestones for children topped with lambs, and Lane's Chapel has several of these dating between 1894 and 1917. However, the most popular type of gravestone for infants and children at Lane's Chapel Cemetery was the small, diamond-shaped stone epitomized by John Leftler's 1871 slate stone, the earliest of its type at this cemetery. It is stuck directly in the ground with a pronounced line incised just within its outer edge giving it the look of a padded border. The others in this group of small diamond-shaped gravestones, dating from 1893 to 1920, have a low base, appear to be made of marble, and have incised designs. The best example is Robert Leroy Hurley's 1912 gravestone, which has fans in the side corners of the diamond and leaves and a blossom in the top corner.

As the nineteenth century progressed, more cemeteries in Piedmont North Carolina, even in rural areas like Lane's Chapel Cemetery, began to use more refined, professionally created gravestones. This was made possible in part due to the coming of the railroad which brought materials and the opening of tombstone shops that were relatively nearby. Among these shops were the Timms Memorial Company in Rockingham, a tombstone shop in the eastern Montgomery County community of Candor, and the Montgomery Monument Company in Biscoe, also in eastern Montgomery County.⁵⁴ A variety of refined gravestones that spanned the late-nineteenth century through much of the twentieth century began to appear in Lane's Chapel Cemetery.

As more sophisticated gravestones appeared in larger numbers in Lane's Chapel Cemetery, so did an outgrowth of the neoclassical movement—the obelisk. This column or shaft set on a base proved to be the most elite type of gravestone in nineteenth-century North Carolina cemeteries.⁵⁵ Lane's Chapel Cemetery has a group of approximately six obelisks that add a surprising sense of monumentality to this country graveyard. Made of marble, they date from between 1884 and 1916, years during which the Lane's Chapel Methodist Church community was not only active, but for some, obviously prosperous, and before the work on the nearby

⁵³ Pezzoni, 8/15-16. Discoid markers are more common in Northern Ireland, which has cultural links to Scotland.

⁵⁴ Pezzoni, 8/16.

⁵⁵ Little, *Sticks and Stones*, p. 15.

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hydroelectric dam on the Yadkin River brought unfortunate change to many in this area of Montgomery County (see Historical Background). The 1897 Talbot Family Obelisk and the 1910 Arthur W. Taylor Obelisk are both good examples—the first bold in its simplicity and the second considerably more elaborate—but each in its own way projecting a desired sense of grandeur. The cemetery's other obelisks find their own distinguished expressions, some highly individual while others are more reserved.

Two other gravestones, far from being obelisks, still show a strong influence of neoclassicism in the cemetery. The first of these is the 1895 Margaret Lefler Hadley marble tablet, where each side rises to a classical volute and classical designs fill the space beneath the segmental arch that connects the volutes. The other is the 1909 granite tablet of Willie S. Loflin. Its simple neoclassicism is seen in the four parallel lines that surround the two sides and top of the stone and the two squares filled with neoclassical floriate designs.

Cemeteries frequently featured gravestones honoring those who fought in American conflicts, and after the Civil War, it was not uncommon in the South to see gravestones that singled out Confederate soldiers. The gravestone of David D. Deberry in Lane's Chapel Cemetery is an example. While not an obelisk, the stately marble ledger stone has a pointed tympanum and tells DeBerry's story in the Confederate Army—how he enlisted as a private on March 1, 1862, was soon promoted to captain, and died on April 27, 1862, from disease at Stokes Ferry. At the rear of the gravestone, a low ironwork cross with Confederate symbols is stuck in the ground. Despite the fact that DeBerry died in 1862, his gravestone, itself, dates from 1930, when the War Department provided it. This practice of the government providing a gravestone at a much later time than the death was not uncommon.⁵⁶

As the twentieth century moved into its second quarter, the rural community that made up Lane's Chapel Methodist Church was not a place of great wealth as it evolved after the installation of the nearby hydroelectric dam on the Yadkin River. This was reflected in the cemetery, where over time the gravestones were professionally built but mostly of the same, reasonably modest designs as one would find in countless other cemeteries of the period. However, following up on the earlier obelisks, there were also some newer gravestones that presented designs of great stylistic interest. Two in particular are the fancy side-by-side marble stones of Tiny Leonard Taylor (1930) and her husband, William H. Taylor (1933). Set on raised bases, the nearly identical gravestones are square in shape. The focal point of each is a large central shield with a wavy bottom and crossetted corners onto which each Taylor's information and an epitaph is inscribed. A lush vine rises along the right side of each shield and curves around the top. To the left of the shield, as well as across part of its top, and on the sides, top, and rear of the gravestone, along with on the base, lush, wave-like webbing is draped. These

⁵⁶Ancestry.com. David D. Deberry. Accessed April 12, 2025.

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gravestones doubtless reflect the economic status of William Taylor, who was not only a farmer, but later in life a merchant who operated a grocery store.⁵⁷

Most community or church cemeteries of any size have family plots. Depending on where these are, they are marked by some sort of enclosure or identifier—maybe an ironwork or wood fence or a low stone or concrete encircling curb. Lane's Chapel Cemetery has several family plots, but like most features of this cemetery, they are not elaborate. Although it does not include all members of the family who are buried in the cemetery, the Redwine Family Plot is the most noticeable one in the cemetery. It includes burials for six, with headstones and footstones for each ranging in date from 1893 to 1959. All stones are connected by a low, rectangular, concrete curb. It is anchored at the north end by a granite stone with a segmental-arched top for married couple L. Kennedy Redwine (1915) and Mattie L. Redwine (1959) and at the south end by a 1906 marble tablet stone for Mattie L. Redwine. Along the row between these two large stones are three small ones for Redwine children who died in 1893, 1902, and 1913.

As the 1930s progressed to the 1960s and later at Lane's Chapel Cemetery, more gravestones with a newer look began to be planted closer to the cemetery's western boundary. This newer type was widely popular in cemeteries in general but colored the appearance of Lane's Chapel Cemetery's later years in particular. The granite gravestones are set on a base, have segmental-arched tympanums, smooth fronts and backs, rough sides and sometimes tops, and a decorative floral or geometric border across the top and partway down the sides of the façade (and sometimes the rear). Because of the size of these larger stones, they were frequently used for married couples. Although multiple families utilized this gravestone form, the Smith family seemed to be particularly inclined to use it. Between the 1930s and 1990s, at least seven Smith families chose this type of stone to mark their graves. Two examples in particular are those of Thomas and Ada Smith (1940s) decorated with bold flourishes of lilies in its upper corners, and Pearlie Asbury Smith's (1963) stone with information on herself and her children inscribed on large and small open books.

The last photographed gravestone in Lane's Chapel Cemetery is not elaborate, but leaves the place with a great sense of quietude. Robert T. Kling's gravestone (1920-2001) is a small, granite ledger stone with no more inscribed on it than his name and dates of birth and death.⁵⁸

⁵⁷Ancestry.com: U. S. Federal Census, for William Taylor, 1910, 1920 and 1930. Accessed April 12, 2025.

⁵⁸The most recent gravestone is said to date from 2005 but could not be located.

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GEOGRAPHICAL DATA, cont'd.

Latitude/Longitude references:

Latitude: 35.479799

Longitude: -80.108460

Verbal Boundary Description:

The National Register boundary of Lane's Chapel Methodist Church and Cemetery is delineated by the heavy black lines on either side of Lane's Chapel Road which define the property's two-part tax parcel—6673 17 01 9209.

Boundary Justification:

Although the boundary of the nominated property is split by Lane's Chapel Road, the two sections—with the cemetery on the north side of the road and the church on the south side of the road—comprise the 2.71 rural acres on which Lane's Chapel Methodist Church and Cemetery stand and have always stood and which make up the property's tax parcel.

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Name of Property here
COUNTY, North Carolina

PHOTOGRAPHS

Photo #1 is the Lane's Chapel Road entrance to the site. Photos #2-8 are on the church (south) side of Lane's Chapel Road. Photos #9-20 are on the cemetery (north) side of the road. Except for photos #9 and 10, which are overall photos of the cemetery, the cemetery photos are numbered in the order in which they are mentioned in the physical description and in the cemetery context. However, not all gravestones mentioned in the text are included in this photo collection. The locations of the individual gravestones are shown on the map as close to their actual locations as possible.

All photos were taken by Laura A. W. Phillips. Photos #11 and 17 were made in October 2022. Photos # 2, 3, 4, 5, 6, and 7 were made in June 2023. Photos # 1, 8, 9, 10, 12, and 19 were made in July 2023. Photos 13, 14, 15, 16, 18, and 20 were made in January 2025.

1. Entrance to site, view to southeast down Lane's Chapel Road.
2. Church with sign, façade and west side, view to southeast.
3. Church, rear and east side, view to northwest.
4. Church interior, overall view from north to south.
5. Church interior, showing raised pulpit area with railing, paneled pulpit and paneled pew behind pulpit, view to southwest.
6. Church interior with light coming through large windows onto pews, view to northeast.
7. Picnic shelter, view to southwest.
8. Two privies (2 noncontributing resources) with rear of church in background, view to northwest.
9. Façade and west side of church along with section of cemetery with mostly native slate gravestones, view to south.
10. Overview of cemetery, view from southeast to northwest.
11. Joshua and Morning Naylor gravestones, view to southeast.
12. Rebecca Redwine gravestone, view to southeast.
13. John Lefler gravestone, view to east.
14. Robert LeRoy Hurley gravestone, view to southeast.
15. Arthur W. Taylor Obelisk, view to east.
16. Willie S. Loflin gravestone, view to east.
17. Tiny Leonard Taylor and William H. Taylor gravestones, view to east.
18. Redwine Family Plot, view to north.
19. Thomas and Ada Smith gravestone, view to west.
20. Robert T. Kling gravestone, view to east.