

**A BRIEF HISTORICAL SKETCH OF THE VILLAGE OF BEARDEN.**  
*Courtesy, McClung Historical Collection*

TO THE MEMORY OF W. L. KENNEDY.

The historical sketch of the village and community of Bearden was delivered Sabbath morning, June 11, 1899, in Erin Presbyterian church. Much of the information obtained concerning the community was from W. L. Kennedy. Mr. Kennedy died before the sketch was finished. I was asked to prepare the historical sketch for publication, and to let the proceeds of the sale of the publication be used in placing a monument at the grave of W. L. Kennedy. I have therefore prepared this Historical Sketch with a view to preserving the names and knowledge of men whose memory might otherwise in the course of time be lost to the community. For the general information obtained I am indebted to Hon. Will A. McTeer, Major A. A. Barnes, W. L. Kennedy, William Poston and D.G. Wardell. I therefore cheerfully dedicate the work which I have done for the purpose above specified, and hope that the readers will find as great pleasure in reading as I have found in gathering up and writing this Brief Historical Sketch of the Village and Community of Bearden.

*John B. Cressell*

**A BRIEF HISTORICAL SKETCH OF THE VILLAGE OF BEARDEN.**

Every inhabited place in the beautiful valley of the Tennessee has many isolated incidents worthy to be noted, and many fragments of history worthy to be written. The historian, with his busy pen, is careful to note the places, characters and incidents which mark the general course of history, but cannot stop in his record of the great march of progress to note all the places, characters, and incidents that have contributed toward the general national history.

Every family has a history. And lasting benedictions would have been conferred upon posterity, had every family had a historian, and had he made careful note of all the prominent and important events in the family life and history. In some cases, no doubt, inducement might thus have been given to improve upon the family record, and in others, inducement might have been given to hold up the standard of the family record. So every village has a history, and valuable services would be rendered our country, had every village a historian.

I have many times listened, with pleasure, to the reminiscences of this village and community, and have often wished that someone would gather up some of these reminiscences, and record them for the consideration and edification of those who would be disposed to listen to such a narrative.

Through the struggles and toils of benefactors, we, the citizens of this village and community, have come into the possession of an inheritance. Could we know the struggles and toils through which our benefactors have come, in securing for us the inheritance we hold, we might be more grateful citizens. But these vicarious services we can never know in full, and only the thoughtful minds appreciate in part that which may be known.

In gratitude for the valuable services rendered by noble and patriotic men and women to the great work of American civilization, I have with great interest and pleasure undertaken to gather up some of the reminiscences, from the citizens now living, concerning the early or first settlers in this community.

These hills around the humble little village now called Bearden, were evidently once beautiful with the luxuriant growth of the primeval forest, and were known to the red man as a part of a great, happy hunting ground. But now as you look upon the faces of many of these hills, turned toward this humble village, furrowed not with the wrinkles of age, but with the gullies of neglect, not hoary with the frost of many winters, but red with the exhausted vitality of vegetable matter, we are made to wonder at the white man's civilization. But these hills and valleys passed from the great happy hunting grounds of the red man to the governmental possessions of the white man, and from the governmental possession of the commonwealth to the homesteads of citizens. The red man seems to have been contented in the possession of the great happy hunting ground. And the presence of the white man was a great disturbance and one to be resented as an infringement and an encroachment upon territorial rights. The Indian looked upon the white man as an intruder, and therefore to be driven out or scalped, and his carcass to be left to the wild beasts of the forest.

The white man looked upon the Indian as a kind of worthless and barbarous piece of humanity, and as scarcely worthy of the existence which he had. The white man looked upon the Indian's possessions with an envious eye. He looked upon the Indian as having more land than he needed, and as having more land than he was properly using, and land that was a very desirable possession. The white man looked upon lands obtained by a squatter's right, or obtained by the right of conquest, as a legitimate and an honorable possession. The white man looked upon the principle of obtaining land by conquest as legitimate and honorable. Thus the white man penetrated the great happy hunting grounds of the Indian, and began to clear and settle up and cultivate the land.

Thus the white man was in the land. He had come to stay, whether his presence was desirable or undesirable, whether he had obtained possession of the land in an honorable or a dishonorable way. However, his continuation in the land for a time seemed somewhat doubtful. The Indians were roaming up and down the country all the time, seeking by strategy and in every possible way to annihilate the intruder; so that the continuation and safety of the white man depended upon some kind of material protection and upon some kind of organized co-operation. Self-defense necessitated some kind of fortification against the Indian uprisings and some kind of co-operation against such attacks. Hence suitable places were selected and strong buildings were erected and arranged so that the men, women, and children could be

gathered into the building, and thro' the portholes by means of rifles the men could keep the Indians at a distance from them. These buildings were called forts. These forts were located in various places in the valley of the Tennessee. A little colony consisting of a few families would come into a place, and build a fort and then establish their homes near it, so that in times of an uprising of the Indians, they could protect themselves in it.

The place where the village of Bearden now stands was noted first in the history of the civilization of the white man as a place where there stood such a fort. The building was perhaps designed only as a dwelling, but used also as a fort. Neither tradition nor history has handed down to us the name of the fort. The building stood on the little mound of a hill where the street intersects the pike that crosses the railroad and the Kingston pike at right angles. This building was erected perhaps more than 110 years ago, but was still standing within the recollection of men now living. And some of the logs of that old fort are now in the barn of John Bearden. The place where the village of Bearden now stands was noted, secondly, in the history of the civilization of the White Man as a "muster ground."

As the country became more- thickly populated with the white man more substantial defense was needed from the uprisings and attacks of the Indians. And this second form of defense was provided in a kind of military organization. This military organization was called the "Muster," the design and history of which are exceedingly interesting to the thoughtful mind.

In the first place, a central location for a given territory, and suitable grounds were selected for the purpose of "mustering" or of training and being trained in military tactics. All the men between the ages of 18 and 45 years were eligible to service, and were required to drill in this military organization, and to respond to the call of duty whenever circumstances demanded. This in one sense was a kind of military school, and a very valuable discipline in the development of the patriotic spirit and in the preparation of men in the tactics of war for ready service.

The first settlers of this country were neither numerous enough nor possessed of sufficient wealth to maintain a standing army. The men, therefore, from 18 to 45 represented both the cultivators of the field and the standing army, by being trained and ready for service in either line. This military organization had authority to impose fines, to court martial, to command order and service. The citizens between the ages of 18 and 45 were required to "muster" by batallion once a year, in the month of April, and by companies twice a year.

The idea of the military organization called the "muster" was not of American origin, but was evidently brought from England. It is said that prior to and in the early part of the reign of Alfred the Great, King of England (from the years 872 to 901), the Saxons were required to be armed and ready for the defence of their homes and their country. When their country was invaded, it was the duty of all to respond to the call, and to go to war. Taken from their homes in this manner, they were unorganized and inefficient.

The Danes made incursions into England, and being drilled and under discipline, the Saxons were helpless before them. King Alfred organized the citizens into the militia, and appointed certain days for training, and in that time and even in the earliest period of our own national history, the days were known as "training days," and afterward as "muster days."

When the Saxons had been organized and trained, and placed under officers who could command, Alfred the Great succeeded in conquering the Danes, and in giving peace to England. Alfred was counted one of the greatest monarchs of his day, and worthily so. He was a scholar as well as a soldier, and did much for England.

So you see that the "muster days" lasted nearly a thousand years, were a stepping stone to our liberties, and a breast-work to our civilization. You see that the thought that was incorporated into a military organization upon English soil for the defence of the country, by a Saxon king nearly a thousand years ago, was reproduced upon American soil in a similar organization, and for a similar purpose; and the place where the village of Bearden now stands, was one of the places where this thought was annually and semi-annually reproduced. The village of Bearden is not enrolled among the great places of earth, but this little place has had a part in the great drama of American history, and some of the great principles of earth have been here exemplified.

It would be interesting to know the names, and the places of residence, and to have a brief character sketch of all the early settlers, but the lack of knowledge and the lack of time place limitations upon this phase of these reminiscences.

JAMES MILLER.

According to the most reliable tradition, the first white man to locate in the place that is now the village of Bearden, was James Miller, familiarly known as Jimmy Miller. The house in which he lived was located upon the somewhat mound-shaped little hill where the street now intersects the pike between the railroad and the Kingston pike. Neither history nor tradition furnishes any reliable information as to the date of his locating here, unless it should be found in the grant of land from the government. If the governmental record has been preserved, the date could probably be obtained.

Miller is said to have been a man of considerable wealth. He owned a thousand acres of land extending up and down the valley. It is true that the land in those days was not valued at \$100 per acre, but the soil was far more fertile than in later days. Miller is said to have owned quite a number of slaves, and had his land cultivated by slaves. He raised thousands of bushels of corn, and sometimes sold corn at one dollar a bushel. It was generally believed that he had hoarded away a considerable amount of gold and silver, but the treasure has never been unearthed.

Altho' possessed of wealth and many of the material requisites to make a beautiful and happy home, nestled among the hills in the great valley of the Tennessee, between the two great ranges of mountains, he is said to have lived and died in the state of bachelorhood. He died very suddenly, and it might be said that his life had a tragic end. It was generally believed that he was poisoned, by his nephews, his brother's sons, who were living in the house with him. One morning he went over to Mr. John Reynolds before breakfast, very much troubled and even weeping, because of some unkind treatment on the part of his nephews that morning. He was invited to eat breakfast with Mr. Reynolds and consented so to do. When the call to breakfast was made, Mr. Miller had stepped out of the house; they waited a few moments, and sent someone to look for him, who found that he had fallen prostrate near the gate and was dead. The nephews were accused of poisoning the old man, and the matter was taken into the courts. Mr. and Mrs. Reynolds were summoned to appear at the trial as witnesses, and had to ride about a hundred miles. This was in the days when court houses were far apart. It was noticed that one of the nephews wore the boots to the burying which the old man had on when he died:

His grave is on the little mound-shaped hill on the opposite side of the Lyons' View pike from the large oak, now the corner of Crippen's field. The man is almost forgotten. No monument marks his tomb. Such is the end of the man who dared to blaze the way to a new civilization, and to open the wilderness. But the blood of his ancestors was perpetuated in one of his sisters who married a man by the name of Gray, the grandfather of Marsh Gray.

This was within the memory of Maj. Robert B. Reynolds, and perhaps about seventy-five years ago, as Mr. Reynolds was only a boy.

#### JOHN REYNOLDS.

Another one of the first settlers of this community was John Reynolds. He was the father of Maj. Robt. B. Reynolds. He lived in a large log house located near where the Reynolds residence is now standing. John Reynolds was born in Louthe County, Ireland, in March, 1773. He was a son of James and Mary (Bannon) Reynolds. He came to America in 1784, was sixteen weeks in making the voyage on the ship "Snow Mary." In 1787 he moved to the Holston settlements. And in 1788 he planted himself on Flat Creek, fourteen miles north of Knoxville, where he resided until the year 1817, when he settled five miles west of Knoxville. He was 44 years old when he came to this community.

In 1788 he served as a private soldier under Gen. Joseph Martin against the Cherokees. In 1789 he served under Gen. Sevier against the same tribe of Indians. He served as a lieutenant under Col. John Williams in the Floridas in 1811 and 1812; and again under Gen. James White, in 1813. He was the commander of a batallion in the Creek war.

He began his military career when he was but fifteen years of age, and continued his military career whenever his services were needed, for about twenty-five years. In 1807 he married Barbara White Frazier. To them were born eight children, four boys and four girls. James Reynolds, the first-born, was born in 1807. He married Miss Margaret Reddick, of Illinois. Major

Thomas J. Reynolds died in April, 1834, aged 24 years.

Robert Bannon Reynolds was born on the 11th of November, 1811. He married Miss Alice Kennedy, and six children were born to them: Rebecca Julian Reynolds; Clarinda Anna Reynolds, who died at the age of twelve years; John Reynolds, who also died young; Barbara Reynolds, who married Col. John F. Pate; and Mary Reynolds, who married William Helms, of Knoxville. She was the authoress of many beautiful poems, one of the best being, "East Tennessee, My Mountain Home."

The military record of John Reynolds indicates the character of the man as recognized in the estimation of his fellow countrymen. He was recognized by his fellow citizens as a man possessing the commendable qualities of integrity, truthfulness and honesty. In addition to the honorable military record which he made, he was appointed to the official position of justice of the peace by the governor.

There is a reliable traditional incident in the official life of Mr. John Reynolds, which throws some light upon the character of the man, and upon the times in which he lived, and upon the way in which men respected authority when vested in an executor of the law. The justice of the peace in those days was recognized as a peace maker among men. Upon one occasion during one of the "muster" days, a difficulty arose between two of the citizens. These two men undertook to settle the difficulty in the usual pugilistic way. But 'Squire Reynolds was called upon to make the peace between them. He hastened to the scene of battle, carrying the scepter of authority and power in his hand (a walking-cane), and he administered the rod of correction over the backs of the two men with such telling effect as to be effectual in making the peace. The battle immediately ended, and peace was restored. Mr. Reynolds died on July 27, 1835.

JACOB LONES.

According to the most reliable information to be obtained, the second man to locate along the creek which is called "Fourth Creek," was Jacob Lones.

One thing in the brief sketch of the early settlers is worthy to be noted, viz: lands were purchased and homes erected upon these lands, and every man lived under his own vine and fig tree. The system of the proprietorship and ownership of property is very effective toward breaking up the nomadic tendency in human nature, and is influential in settling men in the occupations of life, and in developing a nobler citizenship. The centralization of wealth is natural, but the renting system that results therefrom, is influential in developing the nomadic spirit in man.

Jacob Lones was an American by birth, born in the state of Pennsylvania. But his parents were from Holland, and the Hollanders were commonly called the Black Dutch. In possession of Mrs. Sally Dowell are old deeds that contain some valuable history as to the lands and value of lands one hundred years ago. The oldest deed to the lands of which I speak, bears the date of January

12, 1794. This was a governmental grant from the state of North Carolina, made to Stockley Donelson of two hundred acres for the sum of fifty shillings a hundred acres, or \$8.33 1-3 a hundred acres. In this deed the name of the governor with his titles appears thus: "Richard Dobbs Spaight, Esquire, Governor, Captain-General, and Commander-in-Chief;" while the capital is given as Newbern.

This general territory of country was known then as the Eastern District of the State of North Carolina. Two men by the name of James King and Stockley Donelson seem to have been land magnates and land speculators. James King is represented as having five thousand acres of land stretching across the Grassy Valley from the Holston to the Clinch rivers.

Stockley Donelson seems to have had some kind of an option upon a territory of unentered governmental lands, stretching across the Grassy Valley from the Holston to the Clinch rivers, and was to receive a clear title to one hundred acres for every fifty shillings paid into the treasury of the state of North Carolina, provided someone else did not have an older and better title.

The first tract of land which Jacob Lones purchased was from Stockley Donelson, and consisted of two hundred acres for which he paid the sum of \$150. This title bears the date of August 6, 1794. Another title to 100 acres for which he paid the sum of \$33, bears the date April 3, 1796. Another title to 200 acres for which he paid the sum of \$300, bears the date of August, 1818. According to reliable tradition, Jacob Lones made a trip from Pennsylvania to this valley two years previous to the time he came to settle here.

He came to the place where the city of Knoxville is now located, but there was not a house anywhere to be seen. He assisted in building the first house in Knoxville, which was erected without the use of rule, level, saw or hammer. The building material was the simple growth of nature, viz.: pine poles. Because of an uprising of the Indians in the valley, Jacob Lones returned to Pennsylvania, and remained two years, and then returned to this valley, bringing two brothers and perhaps others with him. One of the brothers continued his journey and settled near or in Nashville. Henry Lones purchased land, and settled west of Knoxville. Among his descendants are his daughter, Mrs. Sally Knott, now living on the Middlebrook pike, and his grandsons, Buck Lones and Henry Lones, of Grassy Valley, and Ferd Lones, of Mossy Creek; Lyons, of the firm of White, Chapman & Lyons, of Knoxville, and also McClellan, of Knoxville, are grandsons.

Jacob Lones purchased the tract of land already referred to, which included the Big Spring, the head of Fourth Creek, and located his house near the spring. Jacob Lones married Miss Mary Stickley. It is probable that they were married in Pennsylvania, but that is not at all certain. Mrs. Lones had two sisters and a brother. Catherine Stickley married John Covington, and lived up there on the place now called the Gerlie Place. Barbara Stickley married Thomas Summers, and lived south of the river and near Mt. Olive church. Daniel Stickley lived near where Chas. Lones now lives.

Jacob Lones had ten children, six boys and four girls, viz: Jesse, Daniel, Isaac, George, Henry and Charles, Nancy, Charlotte, Mary and Elizabeth.

Jesse, Daniel and George never married. Isaac married, moved to Alabama, came back to Tennessee, enlisted as a soldier in the Confederate army, and died in the army. Nancy married Nathan Kelly, and moved away. Mary married Nelson. Elizabeth married Carter, moved to Booneville, Texas, became wealthy, all the children died but one. She moved to Utah and became a Mormon sister. She corresponded with her uncle, Chas. Lones, since the war. Charlotte Lones married David Nelson, near Ebenezer. Bill Hart, of Ebenezer, Cain Fox, of Concord, and James Turner, of Knoxville, married Nelsons, and Joseph Nelson married a Nave, Mrs. Lizzie Nelson. Charles Lones married They had eight children; Jacob, Jeremiah, Charles, Jefferson, Mary, James, Elizabeth, Samuel and Sally.

Jacob Lones belonged to the Lutheran church. Six miles northeast of Knoxville is a place called Millertown. In that place is a Lutheran church. Upon the record of that church appears the name of Jacob Lones, as I am told by Jacob Lones, his grandson.

#### MOSES RALSTON.

A biographical sketch of this man must necessarily be brief. No accessible records have been preserved. The little, therefore, that I have been able to obtain was from the general recollections of Mr. W. L. Kennedy. The residence of Moses Ralston was located near where the King residence is now located. Moses Ralston came from Rock Bridge county, Va., to the valley of the Tennessee, perhaps not far from the year 1810. He bought a tract of land, and upon that tract of land he erected a house in which to live. In that home were eight children, two boys and six girls, the names of whom were Samuel, William, Annie, Nancy, (never married) Harriet (died), Polly, Malinda, (died.) and Margaret, who married a man by the name of King. The Kings of this community, are the descendants of Moses Ralston.

Ralston was simply an humble and civil citizen, but he is said to have sustained the name of being an honorable and noble citizen. He is said to have been a man with but little to say, but is represented as possessing the commendable qualities of industry, honesty, and a disposition to save that which he had gained. He was a Presbyterian. There is not much accessible knowledge concerning this man, but the little that has been preserved, would indicate that his life was a valuable contribution to the community.

#### HUDIBURG.

I have been able to find but very little concerning the life of this man. He lived in a house where the residence of Dr. Brooks is now located. I have not been able to obtain any information concerning the place from which he came or the time when he settled there. He owned the tract of land, and probably built the house in which he lived. He is said to have been an interpreter and an expounder of the Sacred oracles of truth. He was a Baptist preacher. He was also a cultivator of the fields. He was not a distiller of the fruits of the land, but a dispenser of the fermented fluids therefrom.

There is a traditional incident which throws some light upon the character of the man and the times in which he lived. There was no church building in the community, and no school house in which the people could assemble for christian worship. So Mr. Hudiburg opened his door and tendered a room for the worship of God. The incident of interest is this:

Once while he was giving interpretation to the sacred oracles of truth to some of the neighbors and citizens there assembled in Christian worship, some travelers called at the gate, desiring some of the fermented liquid held for sale in that place. Mrs. Hudiburg quietly slipped out at the door, and kindly waited upon the customers in dispensing to them the fermented liquids. This in many respects is a celebrated community. It is a celebrated community in that it was settled early in the settlement of the valley of the Tennessee. It is celebrated in that the men who located here were men of general integrity. It is celebrated in that the early settlers were men who purchased lands and erected homes, and in the commercial sense were thrifty and aggressive.

But this community so far as I have been able to read between the lines, has never been celebrated for its educational institutions, and its religious institutions, viz., the school and the church.

#### HAYWOOD G. BENNETT.

Bennett lived where the residence of O. B. Henderson is now located. He owned a large tract of land consisting of 800 acres or more. I have not been able to obtain dates and facts that would enable me to give a respectable biographical sketch of the man. Mr. Bennett lived in the community a great many years, and for some reason moved to some other county. He was a member of the Presbyterian church, and a superintendent of a Sabbath School in the community. Mr. W. L. Kennedy told me a short time ago that Mr. Bennett was the first Sabbath School superintendent that he ever remembered to have seen.

#### CAPTAIN WILLIAM LYON.

Captain William Lyon is a familiar name to the people of this community. He was born in the city of Baltimore, of Scotch ancestry, and was one of twelve children. He came to the valley of the Tennessee when he was eighteen years old, in the year 180&, and located first in South West Point, now known as Kingston, Tennessee. In South West Point was a fort and a little colony of enterprising, business men.

Mr. Lyon married a young lady by the name of Miss Mary Clarke, the daughter of Thomas Norris Clarke, who was one of the leading men in that place. In an obituary he is represented as being "prominent in public affairs, and a gentleman of large hospitality." Miss Mary Clarke was born in Fluvanna county, Virginia. Miss Clarke, who became Mrs. Lyon, leaves the monument to her memory of a most beautiful Christian character. She adorned the home in which she lived, with a beautiful life.

Captain William Lyon purchased a tract of land consisting of several hundred acres, a part of which is now the state farm. His dwelling was located near the asylum barn, and most of you have seen the building. He came to this community probably in the latter part of the year 1809 or in the early part of the year 1810.

Capt. Lyon was a man of wealth and enterprise. He was a public-spirited man, and very conservative and pronounced in his political opinions and aspirations. He represented the typical southern character. He was large-hearted and very hospitable. His home was a great social center, and always in order to entertain. A hearty and generous welcome greeted the friend and the stranger.

Dr. Isaac Anderson, the great exponent of Presbyterianism, and the great promoter of Christian education in this valley, used to make Mr. Lyon's one of his stopping places on his way from Knoxville to Maryville.

All ministers were accorded the same generous welcome to his home. General Jackson, while he was president of the United States, made Captain Lyon's one of his stopping places. General Jackson then lived in or near Nashville, and made his trips to Washington in a carriage drawn by four horses, with a man on horseback as a military escort. When the arrival of the president was made known before hand to Capt. Lyon, he would send out invitations to his political friends, and they would gather in, fifty strong or more, and would march out in military procession to meet the President, each holding in his hand a hickory pole. General Jackson was called Old Hickory, and the hickory pole procession was a unique idea.

Six children were born in the home of Mr. and Mrs. Lyon. The name of the first was Washington. He became a physician, graduating from the Medical College in Baltimore, and practiced in Clinton, Mississippi, New Orleans, Baltimore and Knoxville. He died at the age of seventy years. The name of the second child was Thomas. He became a lawyer and was at one time judge of the Supreme Court of Tennessee. He was very wealthy, and contributed \$100,000 to the Southern Confederacy. The name of the third child was Susan. She married Major Campbell Wallace, a prominent and influential business man at one time in Knoxville and then in Atlanta. Twelve children were born in that home. Those now living are in Atlanta. , The names of the next two were Charles and Robert, who died young, one at the age of nine and the other younger.

The name of the fifth child was Mary, who married Mr. John Craig, of Knoxville, a well-known business man. Mrs. Craig is yet living and is about eighty years of age. Seven children were born in that home, three of whom are living.

The name of the youngest child was Louise. She married Mr. A. A. Barnes, whom we all know. Three children were born in that home, two of whom are yet living, Mrs. Mayme Ford, and Mrs. Lula Sturges, of Natick, Massachusetts.

## WALTER KENNEDY.

Walter Kennedy was born in Virginia. He had two brothers younger than himself, whose names were Matthew and John. John settled in Indiana, and Matthew in Pennsylvania. The father of these boys was in the Revolutionary war, and at the close of the war, he went to Georgia to receive a tract of land in payment for the military service rendered the government. His health began to decline, and he set out for his home in Virginia. He succeeded in reaching his home, but became delirious and was never able to relate what he had done concerning the land. He lived but a short time. His wife soon followed him to the grave. But before she died she bound the three boys to a man whose vocation was the interpretation of the sacred oracles of truth, and his avocation was that of weaving.

The man was close and rigid with the boys, and Walter Kennedy left before his time expired, because of the rigid discipline to which he was subjected. At the age of seventeen years he left the man, but afterward paid for the unexpired time. He learned the weaver's trade under the tutelage of the man to whom he was bound. He did not receive an education in the popular definition of the term education, but he received an education in a trade. This was valuable knowledge and valuable training to the young man. He went to school two years. He worked and paid his way. After leaving the home of this man, he went to Pennsylvania, and became acquainted with an English family by the name of Passmore. The Passmores were of the true blue Quaker stock. Walter Kennedy was of Irish descent. Mr. Kennedy married into the Passmore family. He and the Passmore family moved to Kentucky. They lived in Kentucky a number of years. Then Mr. Kennedy came to Tennessee, to a place called Scotts, somewhere near Knoxville. Eight children were born to them. Mrs. Kennedy died. Then Mr. Kennedy married another Miss Passmore, a sister of his wife.

In the year 1815 or 1816, Mr. Kennedy moved to Fourth Creek and bought land, and located on the tract of land now owned by E. H. Weisgarber. Mr. Kennedy erected a carding machine, a corn mill, and fulling mill, and also made linseed oil. He was also a practicing physician. He never took a medical course of study, but practiced medicine after the style of a medical nurse. When called to administer medicine, he would stay and wait upon the patient himself. The names of the children were, Malinda, Casandra, Walker, Julian and others who died in childhood, of the first wife; and George, Walter, Isabella, Elizabeth Ann, Julian, Phoebe Houston, William Lyon and James, of the second wife. George married a Browder; thirteen children were born to them.

They moved to Texas; George Kennedy died only a few years ago, over eighty years of age. Walter married, and nine children were born in that home. Isabella married John Murray, of Third Creek, and nine children were born to them. Elizabeth died. Julian married Ruth Stevenson, and lived but a short time. Phoebe Houston became insane at the age of about twenty, and lived to be over eighty years of age. William Lyon married Miss Martha Jane Johnston. Three children were born to them, Walter, Isabella and Matthew. Mrs. Kennedy died and Mr. Kennedy married Miss Isabella Johnston, a sister of his wife. James married a Barger. One of his children is now living.

## INSTITUTIONS.

Let me now turn your attention for a few moments toward the institutions of this village and community.

According to reliable tradition, the first institution to be set up in this community was a distillery. I am not able to give you its exact location, neither do I care about that. I can safely and truthfully say this, however, that that institution has left its impress upon the history and character of this community. Whatever you may be able to say of the fruit of the vine as a medicine, you can put this down, that as a beverage it has in every age, in every nation and in every community proved a great curse. Many years came and passed before there was set apart and dedicated a piece of land to Almighty God. This building in which we are now gathered, is the first building erected in this community for christian worship.

The land was given by Mrs. Cooper, the wife of Gen. Cooper, and the building was erected in the main by the citizens of the community, about twenty-five years ago. By the advice of General Cooper the property was deeded to the Presbyterian church by Mrs. Cooper, with the provision that other denominations should have the privilege of using the property subject to the direction of the Trustees of the Presbyterian church, when the Presbyterians were not using it. It was used for a number of years by all the denominations in the community as a place of worship. All the denominations contributed toward its erection. All the denominations had the use of the building. The Sabbath School conducted in this place was a union Sabbath School until just a few years ago. This building is not very old. It has not been here very long. The community has been settled a hundred years, but the church building is not thirty years old. Yet the place is a historic and sacred place. This piece of land and building were dedicated to the worship of the living God. It is said that Rev. Wm. Aiken, who exercised a great influence in the erection of the house, preached the first sermon that was preached in the building. The first funeral service to be held in the church after it was completed was over the remains of Mrs. Cooper, who gave the land for the church.

The last funeral service that has been held in this church, was over the remains of Mr. W. L. Kennedy, who was one of the trustees of the church property. He was elected to fill a vacancy in this board made by the death of one of the original trustees. This church has been a great battle ground. Men differ in their opinions concerning some of the great biblical doctrines. There have always been differences in men's opinions. Men are so constituted as not to be able to see the same things in the same ways. And hence differences of opinions arise. It appears that four different organizations, embodying four different systems of the same religion have used this church building and have worshiped in it.

There were two Methodist classes that made their homes in. this church. I have not the historical information to tell you where or when they were organized, but it is quite probable that it was in this church. Their members died out and moved away until the organizations died out. The Methodists are great believers in the doctrine of falling from grace. Other denominations do not incorporate that doctrine into their systems of theology. Nevertheless

there is a state of affairs which exists in the churches of other denominations that exists in the Methodist church: the Methodists say that it is caused by falling from grace, and other denominations say that it is caused by back-sliding. Whatever the biblical teaching concerning this doctrine may be, there is one thing certain, and that is that all the churches open the back doors and let some of their unworthy members out sometimes. The differences of opinions concerning this doctrine have given rise to controversies.

The Baptists made this church the home for a time of what they called an arm of the Mars Hill Baptist Church. The Campbellite or Christian church had a home in this church edifice for a time. The records of that church have been lost or destroyed. Tracing the history of that church, therefore, is somewhat difficult.

Some claim that the Christian church was organized in the year 1874, and others claim that it was organized in the year 1875. It was probably organized in the year 1875 or 1876. The Rev. L. H. Steine is said to have been the man who introduced that system of doctrine into this community. But Mr. James Ventis probably introduced Mr. Steine into the community. That, however, is not certain. James Ventis came to this community thirty-seven years ago in September. He was a member of the Christian church when he came to the community. But he united with the Methodist church after he came. An attempt was made to build a Methodist church down on the Geisentaner place. A difficulty arose. That difficulty was never satisfactorily adjusted. Rev. L. H. Steine came into the community about that time, and probably by the invitation of Mr. Ventis. Mr. Steine is said to have been a man of considerable ability. He conducted a series of meetings and succeeded in effecting an organization.

A difficulty arose among the people concerning the use of this church building, and the Christian church moved its place of worship to a grove up the creek, and then to Mr. Rhoel's home, and held services there for a time. Then they secured a piece of land, and erected a church building of their own across the creek. The Presbyterian church was organized September 30th, 1877. Rev. Wm. Aiken, of Knoxville, had been preaching for some time in this place. The citizen who perhaps took more interest in the organization than did anyone else, was Mr. W. L. Kennedy. The men appointed by Presbytery to assist in constituting the organization of this church were Revs. Wm. Aiken, P. M. Bartlett, D. D., and Isaac Emory.

#### W. L. KENNEDY.

A historical sketch of the village and community of Bearden would hardly be complete without a biographical and character sketch of W. L. Kennedy.

W. L. Kennedy was born February 23, 1824, in a log house located near where the residence of E. H. Weisgarber is located. He died May 15, 1899, in a log house near the quaint little mill which he owned and operated, located on Fourth Creek, between the station and the Lyon's View Asylum. Truly a landmark in the history of this community passed in the passing away of

W. L. Kennedy. His entire life, with the exception of a few years, was spent in this community. He was well known by everybody in the community, and also well known in the city of Knoxville. For a great many years Mr. Kennedy owned and operated the little corn mill and carding machine, which stands beside the road between the Station and the Asylum.

Mr. Kennedy was a typical miller. His venerable figure was a familiar object in the little mill in his daily passing up and down the pike and in all public gatherings. He was always on hand ready to listen or to take part in discussions of general interest to the community or country. Mr. Kennedy was the next to the youngest of 16 children. He was blessed with the inheritance of a sound physical constitution, and endowed with a clear, keen intellect, a strong will and a splendid memory. He was of a peculiar temperament and a very remarkable character. He was sometimes called a typical Irishman. And in many respects this was true. But when we come to analyze his general make-up, it is not so difficult to account for the peculiar type of character which he represented.

His father was Irish, and his mother was English. The father was of the old Virginia type of Irish-American character. The mother was of the old Pennsylvania Quaker stock of the general type of William Penn. In personal appearance Mr. Kennedy was a typical Irishman, being a man of medium weight and build, active and strong. In type of intellect he seemed to be a combination of Irish and English. In disposition he was of the Irish type, and in sympathy and devotion to principle, he was of the Pennsylvania Quaker type. In general tone of temperament he was Irish, always ready to accept a challenge, quick to resent an infringement or an injury, quick to forgive an acknowledged wrong, and free to acknowledge a wrong when convinced of the wrong. In his likes and dislikes he was very pronounced and outspoken. If a thing did not suit him," he did not fear or hesitate to tell the man who differed in opinion from him. One Sabbath morning, the first of April, Mr. A. A. Barnes approached Mr. Kennedy in the church between Sunday School and church service, and said to Mr. Kennedy, "I believe I will put out some little cedars in the church yard."

Mr. Kennedy put one hand upon Mr. Barnes' shoulder and looking him straight in the face said, "Mr. Barnes, you can put the cedars out, but I hope they will every one die." Mr. Barnes was a very aged man, and did not wish to do anything that would in any way offend Mr. Kennedy. But Mr. Kennedy's style was to speak out what he thought.

The educational facilities in this county, in the boyhood days of Mr. Kennedy were of the primitive type. There was not very much in the schools of those days that was animating and inspiring, except the rod.

The instructors were more skillful in the use of the rod than in imparting knowledge. No one in those days, however, ever questioned the authority of the teacher to administer discipline with the rod. Hence, in the educational development of Mr. Kennedy, the chief thing with which he was familiar in the school room and in the home was the rod. He was taught in the home, however, two of the great lessons in life, viz., obedience to constituted authority, and a trade.

He learned to operate a carding machine, a fulling mill, and a corn mill. In the school room he was taught to read, write and cipher a little. This was the equipment with which he entered the service of his country.

In the general contact with the rough world in which he lived, Mr. W. L. Kennedy learned to defend himself and the principles which he espoused. The weapons of defense which he always delighted to use when occasions demanded were the common modes of pioneer warfare, and the quick-witted powers of intellect with which he was liberally endowed. And he was quite skillful in either. He enjoyed a skirmish now and then. He was always ready for it. And if by superior strength or superior skill he was knocked out of the ring, the matter with him was settled. He was ready to acknowledge the man to be of superior strength. But not so in the intellectual contest. When pushed into the corner by substantial argument contrary to his views of the matter in question, he would lose control of his temper. But as soon as the heat of temper would subside, he would make due acknowledgement if courtesy demanded it.

This combative disposition was very prominent in his nature and general make-up, and gave him great notoriety in the political and religious life of the community in which he lived. The general condition of things in the community furnished a wide sphere for the display of such a disposition, and also for the development of such a nature.

When a young man Mr. Kennedy enlisted as a volunteer in the Mexican war, but through some physical ailment contracted after enlistment, and aggravated by the rough camp life of soldiers, he was honorably discharged, and permitted to return home. Soon after his return he married and settled in the community in which he was born and reared. His father, upon his death bed, asked him to take care of his mother and two sisters, one of his sisters being insane; and wanted to will him the estate. Mr. Kennedy refused to accept more than his pro rata of the estate, but cared for his mother and sisters as long as they lived. He was true to his promise. The insane sister preceded him to the grave only two months, being about eighty-three years of age. Mr. Kennedy selected the place in which her body was to rest, and at the same time selected the place for his own body by the side of her grave. He had cared for her more than forty years.

Mr. Kennedy was a plain man, but was neither afraid nor ashamed to let men know the platform upon which he stood politically or religiously. During his life a change was wrought in his mind politically and religiously. He changed his political views and also his religious views. Politically he was once a very pronounced Republican, but afterward became a very pronounced Democrat. Religiously he was once a Baptist, but afterward became a very pronounced Presbyterian.

He was a great Sabbath-school man. He entered the Sabbath-school when a boy, and continued in it until two Sabbaths before his death. He was in the Sabbath-school as scholar, teacher, assistant superintendent, superintendent, and closed his days as a faithful scholar in a class of old men. He always said that he was indebted to the Sabbath-school for the little education which he possessed. The Sabbath-school directed his attention and tastes in the study of the

one great Book, and along the line of good history, and hence was the leading instrumentality in making the man what he was as a citizen and as a christian man.

Mr. Kennedy made a profession of faith in Christ, and united with the Third Creek Baptist Church. He married into a Presbyterian family, and then he went into the Presbyterian church. He united with the Presbyterian church at Ebenezer. Rev. Robert H. Snoddy received him into the church. He became a very pronounced and ardent Presbyterian.

L. H. Steine, a Campbellite minister, was preaching in the Erin church once, and in the discourse said: If there is any one present who is not willing to accept immersion as baptism, will you hold up your hand." He waited a moment. Mr. Kennedy accepted that as a challenge and held up his hand, and then asked permission to say a word. He was granted the floor on the condition that he would not be too long. He said that it would take him only a moment to say all he had to say. He then said: "I was once a member of the Baptist church, and was baptised by immersion.

And when I went to join the Presbyterian church, the minister said to me: 'Are you ready to receive the ordinance of baptism?' I replied to him, 'I was baptized by immersion in the Baptist church.' The minister said, 'I am not willing to accept that as scriptural baptism,' and then said to me, 'Are you ready to receive the ordinance of baptism?' Like Saul of Tarsus, I arose, and was baptized' (Acts 9:18.)" Mr. Kennedy then took his seat.

You can imagine how a congregation would feel with such a discourse from the pew sandwiched into a discourse from the pulpit.

The favorite hobby with Mr. Kennedy was baptism. He delighted to study the debates and controversies upon that subject; and collated all the apt sayings and pointed arguments against immersion and in favor of sprinkling and pouring as the scriptural mode of baptism. He was like a champion prize fighter, ready to challenge or accept a challenge upon that subject, and always ready for the ring. He studied the subject and was thoroughly grounded in the belief that immersion was not scriptural. And hence he was ready to debate with any man upon that subject. He was also a strong believer in the great doctrine of predestination. He did not have much respect for the creed of the man who did not accent the doctrine of predestination. He was strongly Calvinistic in belief, and the historical characters whom he most admired were Jacob, David, Paul, Augustine, Justin Martyr, Luther, Calvin and John Knox. He believed in the eternal sovereignty of God, the divinity of Christ and the inspiration of the Bible, and was always ready to summon all his powers of intellect and wit to combat any theory that refused to acknowledge the sovereignty, wisdom and justice of God, the divinity of Christ, and the inspiration of the Bible.

Robt. D. Reynolds was a nephew of Mr. Kennedy by marriage, and in religious views claimed to be of the Unitarian type. He and Mr. Kennedy often collided in their opinions upon the great doctrines concerning God and man.

Mr. Kennedy called upon Mr. Reynolds one evening, and while he was there the church bell rang, calling the people to religious devotion and worship in the public assembly in the church. Mr. Kennedy in response to the call of the bell got up to start, and Mr. Reynolds invited him to stay with him and said, "It will do you no good to go over there." He further said, "Mr. Kennedy, do you believe that the crossing of the Red Sea was a miracle?" Mr. Kennedy said: "Now, Major, you might as well ask me if I believe in the inspiration of the Bible. You know my position. I believe in the inspiration of the Bible, and I believe that the crossing of the Red Sea was a miracle." Mr. Reynolds said: "I don't believe that the separating of the waters of the Red Sea was a miracle. I believe that the children of Israel just watched and when the tide receded they went over." Mr. Kennedy said, "Well, the Israelites were smarter than the Egyptians any way, for the Egyptians started over and got drowned."

Mr. Kennedy was ready to combat any theory privately or publicly, which in his estimation was not soundly scriptural or orthodox. The Seventh Day Adventists undertook to introduce their faith into the community, but they found a substantial obstacle to the progress of that doctrine in the person of Mr. Kennedy. A sanctified brother moved into the community and undertook to establish his creed, but Mr. Kennedy prepared himself to defend the orthodox view of sanctification. One Wednesday evening, at prayer meeting, the subject under consideration was taken from this text, "Be ye holy; for I am holy." (1 Peter, 1:16.) The subject, of course, was Holiness. The sanctified brother took that as a favorable opportunity to air his views of holiness, and dwelt at length upon the holy character of Abraham. When he finished and sat down there was silence for a short time.

Finally Mr. Kennedy arose and adjusted the chair in front of him, and said, "Well, Abraham 'was called the friend of God' (James 2: 23), but he would lie. He had a mighty pretty wife, and another man wanted her. And hence through fear of losing his own life, Abraham said that she was his sister." Mr. Kennedy sat down. He had completely knocked the bottom out of the sanctified brother's speech. And he was satisfied.

There is another little incident which Mr. Kennedy delighted to tell. In the incident is seen something of the disposition to favor a man in need, to bring a man to the line of duty, and to appreciate the disposition of honesty. Mr. Kennedy approached a man by the name of Bill Price one day and said, "Bill, when are you going to pay me for that meal you got? You have been owing me for a long time." Price, with an air of independence that indicated his attitude toward the debt, said, "Yes, and I will be Owing you a long time to come." Mr. Kennedy saw that he did not intend to pay the debt, and knew that he could not make him pay it. So he admired the disposition of honesty in him in practically saying that he did not intend to pay it. He turned around and laughed. He enjoyed telling the incident as a good joke.

— W. L. Kennedy was venerable in appearance, and venerable with age. He was in the seventy-sixth year of his age when he died. His life could not be said to be free from blame. He had spent too much of his life in the service of Satan. And no one appreciated or regretted that fact

more than did he himself. But in the life of Mr. Kennedy is one of the beautiful evidences of the transforming power of the gospel in the character of men. And as in the case of Jacob of old, a knotty disposition, and an overbearing, disagreeable temperament, under the influence of grace, were smoothed and transformed, and the life as lived in the community leaves behind the monument of a strong christian character.

One of the most beautiful and commendable things in the life of Mr. Kennedy was the cheerful spirit of christian benevolence shining so brightly thro' the clouds of incumbrances hanging over his home. For more than forty years he cared for a sister who was unable to care for herself. He cared for an invalid son for more than eight years. He also provided and cared for seven grandchildren, as a father would have done. In all this nobody ever heard him murmur or complain. He was ready to contribute to every worthy enterprise according to his ability. He delighted to see the work of God prosper.

In his humility Mr. Kennedy often quoted with reference to himself, the words of Jacob: "Jacob said unto Pharaoh, the days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been." Gen. 47: 9.

With equal truth he might have quoted as his own the words of David: "But He hath delivered me out of all my troubles."

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