

waters between Little river and the Tennessee river. That was the only treaty by the State of Franklin.

North Carolina did not recognize the State of Franklin as having any rights or powers, and therefore ignored the provisions of the Dumplin treaty, and Sevier being powerless to render the protection or provisions agreed on in behalf of the Indians, they also ignored the treaty. It will be seen under the terms of this treaty that part of the territory east of the dividing line above shown between the rivers of the hunting grounds as provided under the Act of the Legislature was opened for occupation by the whites.

The result was that there was a tide of immigration, in which the pioneers brought all they had, and rapidly formed settlements, building their cabin homes. This, of course, angered the Indians, and they attempted to drive the whites back, so there were massacres, butcheries, bloodshed, tortures and troubles such that our imagination at this time can not fully picture the horrors.

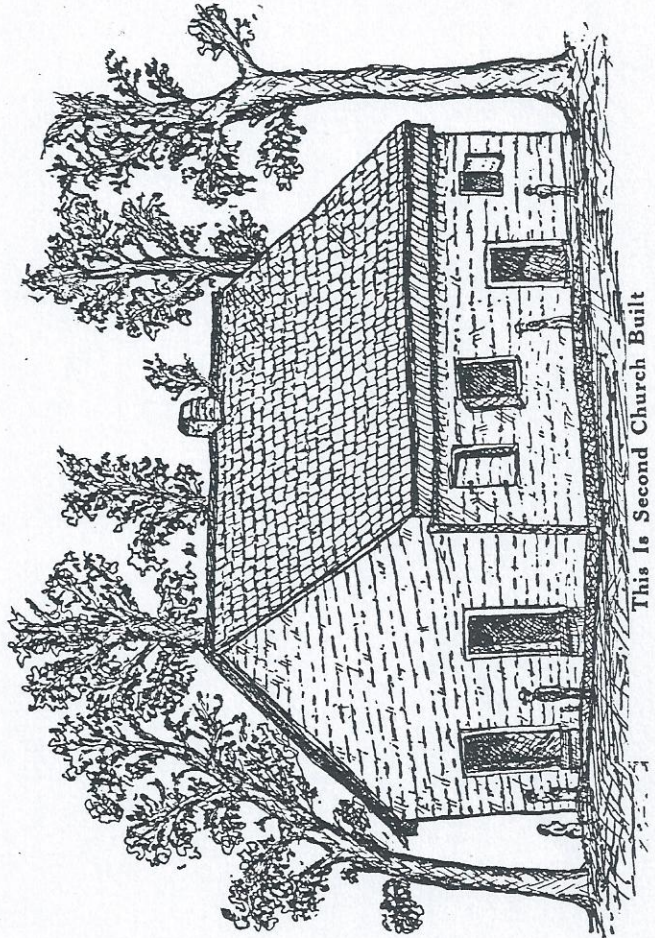
With, perhaps, the first company of immigrants coming here there was a sick woman, who soon died. There was no material from which to make a coffin, so the boards were taken from a wagon bed, and a rough box nailed together, in which the body was lain and she was buried, being the first burial in these grounds. Her name and the particular spot of the grave has been lost and is not known with certainty. At one of our home comings the principal speaker told of this burial just as given above, and added that he was pleased to say that the particular grave had been found, and that he had seen it that morning. I was delighted at the statement, and as soon as the assembly was dismissed, called on some one to show me the grave, and was taken to a very old stone near the center of the grounds, which was roughly finished, and these letters "I. B. Sept. 6, 1790."

I could not recall that I had ever seen it, so I took it for correct as being the grave of the woman; then passing down to the older parts at the lower end of the grounds, and there my cousins John McTeer and James Bogle and I got together, examining the older inscriptions, especially of the Boggles, when my eyes fell on a very old stone with dim but plain letters "Joseph Bogle, died September 6, 1790." I asked my companions what that meant, referring to the other old stone, remembering that in the olden time, the letter "J" was not used, and "I" was the letter for both sounds. John McTeer replied he was present when the grounds were being cleaned and stones set up, and that the first stone above was a mere guess, that it had been buried at considerable depth, and in digging was unearthed and set up to fill in the space. Perhaps three or four years after that I found the will of Joseph Bogle, who died September 6, 1790, being the first will recorded in Knox County, and in the will he gave the names of his sons, Andrew, Hugh, Joseph, and Samuel. It proves to be one of my great, great grand fathers. The inscription on another one of the monuments out in the grounds, shows that Andrew Bogle was the first owner of the lands, and he was my great grand father, and one of the most prominent men in the formation and establishment of our county. He was a member of the court for many years as shown by the records.

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We may understand from this that there were as many as two graves in the grounds as early as 1790, and of course that attracted attention to the spot where tender memories centered, and when the time should come at which to locate and establish a house of worship.

In 1786, Rev. Archibald Scott came down to the frontier on an evangelistic and missionary tour, and organized Eusebia and New Providence churches. These pioneers were nearly all of the Scotch-Irish Presbyterian, coming from the Cumberland valley in Pennsylvania to Rockbridge and



Augusta County, Virginia, and thence on here. Tradition coming from our fathers inform us that the first preaching place was under the shade of a large beech tree that stood near the spring. Evidently there was no regular pastor or supply from the organization until 1792, but the ministers of the early times were active, and services were held from time to time by traveling preachers until Dr. Blackburn was licensed.

We have no record to show when the first house of worship was erected. In 1880 I was in attendance at Court at Sevierville, and there had a long conversation with Col. James C. Murphy then

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