

DESCENDANTS' REVIEW OF CADES COVE



Descendants' Review of Cades Cove is a gathering of stories about Cades Cove historic structures by descendants of the families that resided within the Cove.



THEY NEVER FORGET

Introduction

Cades Cove was reportedly named for the Cherokee Chief Kade who was living in the cove at the time of the initial white settlement. Records from Peter Snyder's transaction with the Chief dates back to the late 1700's on his ledgers for the trading post located near Tuckaleechee, at which time was the only source of supplies except the trading post where Hitch's farm in Rockford is now located on Little River.

Cades Cove became the home of John and Lurana Frazier Oliver of Carter County, TN known then as the Wattuaga settlement. John, a young soldier of the War of 1812, noted for valor at the battle of Horseshoe Bend brought his pregnant young wife and 14 month old "Polly" Mary Oliver. Their second daughter, Martha, according to Oliver history, gave her birth date as July 28, 1819. It is unclear as to whether other settlers came at the same time. This area still belonged to the Cherokee Territory. According to records, the first initial grant of 5,000 acres was granted to Hugh Dunlap by the state of North Carolina prior to the establishment of Tennessee's statehood. This land grant was actually illegal this being Cherokee land. Nestled at the base of Rich Mountain in an area the Old Folks called the upper end of Cades Cove, the John Oliver Cabin stands northwest of the land grant, which was issued to William Tipton (Fighting Billy Tipton) for 640 acres surveyed the second day of May 1820. Also located on this property is 320 acres, which was granted to George Snyder the 5th day of September 1820. John Oliver already living on the claimed land of Snyder actually took possession of the 45 acres in December 1826 (as the deeds show), from Isaac Hart, the son in law of William Tipton who had purchased it from Snyder.



John Oliver Cabin (1930s)

John Oliver Home

The Great Smoky Mountains National Park exhibits a log structure with half dove tail locking notch with doors that were wood hinged, wood bolted, and secured with wooden pegs. It has 332 sq. ft of floor space measuring 19'3" x 12'3" with a loft, shake roof, (only a rifle window in the loft existed originally), with an 8 ft based chimney, which was used for warmth and cooking. When the weather was feasible, however, the cooking was done outside. It has been said that this home was built by John Oliver's sons, however, by the statements of Russie Whitehead, a long time resident of Cades Cove as well as my father James Oilie Oliver (his father "William Flat Bill" 1872-1934 being born in this home, the youngest son of William "Bill" Oliver 1837-1901 who was also born in this home) stated that this was the home of his father Old John Oliver, Flat Bills grandfather. This home was used as a meeting place prior to the establishment of the Primitive Baptist Church, with open doors to all of those who would pass by. Some have noted the foundations and chimney northeast from the cabin as being the first cabin of John Oliver. This was actually his grandson Arless" home. This log structure has been the shelter of the following children of John Oliver and his wife Lurana: Mary Shields Oliver, Martha Shields Oliver, Lazarus Oliver, Elijah Oliver, Ruth Gregory Oliver, whose second husband was Nathan Burchfield, and William "Bill" Oliver, and John Oliver. These were the children of John and Lurana Frazier Oliver. My dad's grandfather, William "Bill" Oliver also reared his family in the walls of this old log structure. There are as follows: the eldest, Elijah, John, George, Jasper, William, Lurana "Raine" Oliver Effler, Ruth Oliver Wilson, Adeline Oliver Effler, and Leander "Lee" Oliver who was a photographer in Cades Cove, James, Ephrim, Zechariah, Jane Oliver Bryant, and Sara who never married. Great Grandmother Lurana Frazier lived on with this family until her passing in 1888. According to my father, James O. Oliver, William "Bill" Oliver added a kitchen and sleeping area around the parameter of the north and the west side of the house. You have to keep in mind, the age difference in this large family. They actually never all lived there at the same time. Martha Harviston Oliver the wife of Bill Oliver and the mother of the above, was a mid wife in Cades Cove, actually there probably are many names of the residents of Cades Cove who were born in this cabin acquiring the service of a mid wife.

In 1912, the heirs of Bill Oliver, of which there were 17, deeded this property to Bill's son James R. "Jim" Oliver who was an educator in the Cove after his father's death in 1901. While Jim actually owned this property from 1912 until the sale of this tract for the establishment of the GSMNP, he never lived there. The Oliver family, however, remained residents until the late 1930's to mid 40's. The son of George Drake Oliver's son Crawford, a great grandson of John Oliver, was the last one to reside in this homestead. After acquiring the property the National Park Service removed the weather boarded kitchen, and living space from the parameter of the original structure, also was the removal of the smoke house, corn crib, barn, and storage shed, being located near the home. Remnants of a stone foundation and pictures from the late 1800's to the near turn of the century are the only evidence this was a farm that provided the stability of life in the early pioneer settlement of Cades Cove. The cabin itself was repaired during the 1950's. Scientific studies to date the logs were done with the cooperation of the National Park by Colonel Hugh Oliver who with his own financing secured dendrochronology in 1991 to settle somewhat the discrepancies of the age of this structure. Their findings confirmed the stories of the generations of Oliver's that said this was the home place of Old John Oliver of Carter County, TN the first permanent white settler of Cades Cove.

This home has been displayed as art in homes from coast to coast throughout our nation. The history of this home dictates that many, many folks, had ties to this structure either through birth, residence, friendship, or spiritual emphasis. It is more than a building and now more than a historical exhibit, it is the home place of our fathers, cousins, uncles, aunts, and a place of solitude where one can only ponder and be touched by the spiritual atmosphere of all of those who have dwelt there. It is the place that our father's referred to as the Old Home Place in Cades Cove.

The Sermon Has Ended

The sermon has ended, the Bible is closed, the congregation is gone.

Listening closely, I hear the echo of their unending song.

Did I see Sunday shadows occupying their favorite pew?

Shadows of Tiptons, Olivers, and Ledbetters, to name a few.

I still hear my Father's voice thundering. "Upon this rock,"

Or a quieter, "Behold I stand at the door and knock."

Remnants of things long passed into history and gone,

Cling to the recesses of my heart, in sermon, prayer and song.

The door is bolted, I stand tall to peer through the high window,

The sun's fading rays turn dust particles into a lovely rainbow.

My mind travels back through the decades as I strive to recall,

Exactly how I felt about this place, when I was still small.

I was too young to know why, tho I knew it was a good place to be.

For I felt a kinship to the whole universe, and it with me.

They may lock the door, the key they may hide,

They lock only a building. "The Church" in my heart does abide.

Edna Tipton Phillips



Cades Cove Primitive Baptist Church

Research by Durwood Dunn¹ found that John and Lurany (Lucretia) Oliver began working for the establishment of a Baptist church in Cades Cove during the early 1820s.

In the March 5, 1825 records from the Miller's Cove Church, "Brother Davis request the church to visit in church order in Cades Cove to receive members and the church agreed to go and set to wait on and appoint the fourth Saturday (sp) of this instant (sp) and appoint Brethren Augusteon Bowers, James Taylor, William Blair, James Williams, Richard Williams, George Snider, William McKey, Issac Russell and two of them to site on a church with members that's (sp) is there and so dismiss (sp) to First Saturday (sp) in Aprile (sp) at meeting house."²

By June of 1825, the church was called "Church of Christ of Miller's Cove in Cades Cove." They worked to prove their knowledge of the Baptist faith and that they were orthodox. On November 3, 1826 the church members asked for letters of dismissal from Miller's Cove. The church then became a branch of Wear's Cove Baptist Church.

June 16, 1827 was recorded in the church book purchased by John Oliver as the first meeting of the fellowship of the following persons: Richard Davis, pastor; William Davis, Clerk and brother of Richard; John and Lucretia Oliver; James Oliver, brother of John; James and Emily Johnson; Christopher Winters; Edmand James; and John Lacy. The doctrine and theology of the church was based on the London Confession of Faith in 1644 and the American reinstatement of 1742 as the Philadelphia Confession of Faith. They were Calvinistic and believed in a complete separation of church and state.

The church became independent on June 19, 1829 and became the Cades Cove Baptist Church. A meeting house was crudely constructed of logs in 1832. Prior to the construction, meetings had been held in homes or the schoolhouse. As recorded in Blount County deed book M, page 178, William Tipton deeded 1/2 acre to the church. John Oliver and Peter Cable were the agents for the church. The current building was constructed in 1887 to replace the log structure.¹

Johnson Adams became the pastor in 1833 following a period of visiting preachers. However on August 16, 1845, he was removed for joining the Missionary Baptist Church. Between the years 1825 and 1845, the Great Baptist Division affected the Cades Cove Baptist Church. The division came over the topics of missions, Sunday School, Baptist Church Conventions, and temperance societies. The conservative members declared these practices to be without scriptural authorizations and not acceptable to the church. Thirteen members and pastor Johnson Adams left the church to form the Missionary Baptist Church. On May 15, 1841, the church became the Cades Cove Primitive Baptist Church.

From 1845 until the Civil War, members of the church (i.e. John Chambers and John Oliver) served as moderator/pastor. Stock Creek Primitive Baptist Church provided Ace Delosus and Humphrey Mount as circuit riding preachers during this time frame. On May 17, 1856 Absalom Abbott was ordained as Elder and minister. On October 28, 1871, Jackson B. J. Brickey became Elder. Around this time, the Primitive Baptist began to sponsor traveling elders. After 1880, William Brickey, Jackson B. J. Brickey, William H. Oliver, W. A. Oliver, John Abbott, James Abbott, Giles P. Dunn, John H. Brickey and G. P. Adams served the Cades Cove Primitive Baptist and other area churches.

During 1910–1912, the congregation divided over the age of salvation or accountability. The factions were led by Elder William Andrew Gregory and Elder William H. Oliver, these two Elders were first cousins. The "Oliver" group determined twelve years to the age of accountability. The "Gregory" group could not accept that younger children could not be saved.³ The factions met at different times each month in the same building.

¹ Durwood Dunn, *The Life and Death of a Southern Appalachian Community*, 1818–1930, The University of Tennessee Press, Knoxville, TN.

² Minutes of the Miller's Cove Baptist Church, Book II, March 5, 1825 - McClung Collection, Lawson McGhee Library, Knoxville, TN.

³ A. Randolph Shields, *The Cades Cove Story*, Great Smoky Mountains Natural History Association, Gatlinburg, TN, 1977.

Elder Gregory's group meet on the fourth Saturday of the month.⁴ The Oliver group continued to meet until the expiration of the lease with the National Park Service. Oliver family photographs shows work sessions that involved painting the building and cemetery renovations. The Gregory group continued meeting until memberships were transferred to other churches closer to their new homes.

Both groups held weekend meetings that featured visiting preachers, foot washing, and "dinner on the ground." The "dinner on the ground" was actually a wire table that stretched between the trees at the front of the church. Following the noon meal, worshippers would return inside for more preaching sometimes lasting long into the night.

Date	Pastor	Clerk	Messengers	Membership
October 1905	Elder W. A. Gregory	Elder W. H. Oliver	Elder W. A. Gregory, Elder W. H. Oliver, Elder C.C. Self, Brethren S. J. Roberts and A. W. Shields	125
October 1911	Elder W. A. Gregory	Elder W. H. Oliver	Elder W. A. Gregory, Elder W. H. Oliver, John B. Oliver, Willie Roberts, and A. W. Shields	126
October 1918	Elder W. A. Gregory	A. W. Shields	Elder W. A. Gregory, S. J. Roberts and letter of A. W. Shields	49
October 1919	Elder L. M. McCarter	Andy Gregory	Elder W. A. Gregory, and Sam Roberts	45
October 1920	Elder W. A. Gregory	Walter A. Gregory	Elder W. A. Gregory, Walter A. Gregory	53
October 1921	Elder H. Russell Clabo	Andrew Gregory	Elder W. A. Gregory, J. M. Ledbetter, and John B. Oliver	93
October 1922	Elder W. A. Gregory	Andrew Gregory	Elder W. A. Gregory, and John B. Oliver	62
October 1923	Elder L. M. McCarter	Eva Sparks Gregory	Elder W. A. Gregory, James Cooper, Cassie Myers, William Ledbetter	50
October 1924	Elder H. R. Clabo	Elder W. A. Gregory	Elder W. A. Gregory, James Cooper, J. E. Gregory, and Andrew Gregory	50
October 1925	Elder H. R. Clabo	Elder W. A. Gregory	Elder W. A. Gregory, Elder Shade Tipton, Brethren James Cooper and J. M. Ledbetter	54
October 1926	Elder Shade Tipton	Elder W. A. Gregory	Elder Shade Tipton, Elder W. A. Gregory, and Brother J. M. Ledbetter	54
October 1927	Elder Shade Tipton	Elder W. A. Gregory	Elder Shade Tipton and Elder W. A. Gregory	48
October 1928	Elder Shade Tipton	Elder W. A. Gregory	Elder Shade Tipton and Elder W. A. Gregory	46
October 1929	Elder Shade Tipton	Elder W. A. Gregory	Elder Shade Tipton and Elder W. A. Gregory	42
October 1936	Elder Shade Tipton	Elder W. A. Gregory	No messengers present	Not listed

The church was a member of the Tennessee Primitive Baptist Association. Later that organization merged with the Nolichucky to become the Tennessee - Nolichucky Association. The preceding table shows the pastor, clerk, and messengers sent from the Cades Cove Primitive Baptist Church to the annual October Association.

The church and land comprised of 1.5 acres was conveyed to the National Park Service of the United States Government by condemnation action by the State of Tennessee on December 8, 1939 as recorded in Blount County, Tennessee Miscellaneous Book 5, page 574. At that time members were given a 20 year lease to use the premises for religious, memorial and burial services. They were given the right to maintain building and grounds, right of ingress and egress. Number of graves was noted as 230. Property became Park Track 459.

⁴ Tennessee Association of Primitive Baptists Minutes of the 118 Annual Sessions, October 1918.



Cades Cove Methodist Church

Looking from Rich Mountain Road the Cades Cove Methodist Church is the picture of serenity. It is easy to imagine former residents of this cove gathering at this tidy white building to worship, pray, to mourn and to celebrate. The Holston Conference of the Methodist Episcopal Church was formed in 1824. Cades Cove is listed, as one of the five churches on Holston's Little River Circuit in 1830. However, the church did not build a meetinghouse until 1840, when three acres of land was deeded to the Methodist Trustees. The selling price was twenty dollars.

It was recorded on October 5, 1901 that "know all men by these presents, that I William A. Feezell, in consideration of my love for the Church of Christ, and my desire to promote the cause of Christianity do hereby transfer and convey to Drury Gregory, J. Houston Gregory, William A. Feezell, D. B. Lawson, N. H. Sparks, James W. Sparks and M. W. Tipton, as trustees of the M.E. Church South, all my right, title and interest in the following described tract of land lying in Cades Cove, Blount County, Tennessee and bounded as follows. Beginning on a stake in the road in the line of J. S. Brown, two chains from the south west corner of the church house, thence north 12 poles to a stone thence east 10 poles to a stake. Thence south 12 poles to a stake in the line of said Brown. Thence with said line 10 poles to the beginning containing one acre more or less, but I retain a right of way east of graveyard for wagon road across said land to public road. The said tract of land to be held in trust by the above named Trustee's and three successors in office for the use and benefit of the Methodist Episcopal Church South as a place of worship. I do hereby covenant and bind myself and heirs to forever warrant and defend the title to said tract of land to the trustees aforesaid and their successors against the lawful claims of all persons whomsoever. Witness my hand and seat this 20 day of February 1874. William A. Feezell Attest: John B.J. Brickey, Elijah Oliver".

A "pine-pole" building was constructed on the site. The church was described as a house of very crude nature, built of logs notched down at the corners covered with hand made shingles and weighted down with eight poles. The seats were made of split puncheons and set on round wooden legs without back rests, and were used for school and church. A furnace of stone and earth was built up in the center to build a fire and the smoke went up through the roof. The building was without any floor, as there were no sawmills in those early pioneer days. Later puncheon floors were put in. Puncheons were split and hewed slabs. During the time before the Civil War, the Methodists frequently participated in joint revivals with the Primitive Baptists, with whom they were on friendly terms. During the Civil War the Methodist Church began to break apart. The church remained closed for the duration of the war. Soon after the war ended, a small group of Methodists drew apart and began meeting in one of the cove's schoolhouses. In 1880 they organized the Hopewell Methodist Church. The church was built on the hillside just east of the Peter Cable Place. Hopewell Church and the first Missionary Baptist Church on Hyatt Lane are two of the churches that are no longer standing. Membership in the Methodist Church in Cades Cove remained small after the close of the Civil War. Methodists were not as numerous as the dominant Baptists in the cove and often depended on circuit riding preachers.

In 1902 the log structure which housed the church was replaced by a frame building which stands today. It was built about one hundred yards east of the original meeting house. The frame church was the work of Mr. John McCampbell of Tuckaleechee. He was paid \$115 for 115 days of work it took to complete the building. Mr. McCampbell hand planed the lumber for the church. Soon after the completion of the church Mr. McCampbell was licensed to preach, and served many years as pastor of the church.

The church building is twenty-eight feet wide by forty-two feet long and is of timber and shake frame construction. It is built of poplar, which was sawed at one of the gristmills in the cove. The foundation of the church is dry-laid stone piers, the gabled roof is galvanized sheet metal and supports a simple bell tower. The bell was removed during the Depression to be used at the nearby CCC Camp but was returned later.

All the interior of the church is original with the exception of the paint. The furnishings were a simple unpadded pine pew and a three-piece pulpit arrangement of black walnut. The Methodist church is distinguished from the others in the cove by the fact that there are two entrances into the church. The women and children entered through the left door and men through the right. Most of the churches practiced divisional seating, only the Methodist had a physical divider which split the room lengthwise and which caused some frustration to courting couples.

The Methodist Cemetery is the second oldest cemetery. The exact number of graves is unknown but believed to be around 100. Decoration Day was one of the most anticipated days of the year. It consisted of the making of lots of paper flowers and lots of cooking. The services were prepared memorial speeches and singings. An enormous dinner on the ground followed the services.

The Methodist Church became Park Track 448 sold by church trustees as recorded on December 29, 1936 in Blount county Tennessee Deed Book 118, page 43. Lease was to expire on December 31, 1982. Eighty-one graves were recorded as been in the cemetery.

Cades Cove Methodist Church Rolls 1855–1883⁵

(Spelling is maintained as in original roll)

Members 1855

C. Lemons, CL (Class Leader)	
Mary E. Lemons	
Nathan Burchfield	
Elizabeth Burchfield	
J. L. Reagin	
George Feasell	
Margaret Feasell	removed by letter
Ann Lemons	
Charles Fisher	removed
Amanda Fisher	removed
Margaret Frazier	removed
Elizabeth Sparks	removed
Bennett Bradford	
Irma Bradford	gone by letter
Susan Sparks	
Mary Nivens	gone to the Baptist
Wm. L. Brannan	rem
Melvina Brannan	rem
Martha A. Brannan	rem
Nathan Sparks	
Eliza Sparks	
Mariah Anthony	removed
Druary Gregory	
Martha A. Gregory	
Mary Jane Andersen	rem by letter Nov. 8, 1855
Eveline Rorax	gone to the Baptist
Addison Rorax	probationer Nov 21, 1855
Aminta Anthony	probationer Dec 5, 1855 rem
Wm. Feezell	
Alpha Feezell	dead
Nancy K. Gregory	probationer May 1853
Martha Stuart	rem
Mary Stuart	rem
Catherine J. Feezell Sparks	
Susan Stuart	rem
Sarah Campbell	

Members April 1858

C. Lemons, Class Leader
Mary E. Lemons
Nathan Burchfield
Elizabeth Burchfield
J.L. Reagan
Elizabeth Reagan
George Feazel
Margaret Feazel
Bennett Bradford
Susan Sparks

Members Oct. 16, 1883

C. A. Gregory, CL	withdrawn Feb 20, 1883
Emeline Gregory	withdrawn Feb 20, 1883
M. A. Gregory	
Angeline Gregory	
W. A. Feezell, St.	
M. P. Feezell	
Laura A. Feezell	
J. H. Feezell C.C.Sec.	
Emeline Feezell	
Nathan Sparks	dropped by the Ch. Con.
E.J. Sparks	
Catherine Sparks	on Little River
M.W. Tipton	
N.K. Tipton	
M.L. Tipton	
George Tipton	
Frances Brown	gone to Baptist
Nathan Spradling	
Josie Spradling	
Margaret Stephenson	
Hannah J. Cooper	
M.E. Lequire	
Modena Sular (Shuler)	
Martha Sular (Shuler) Tipton	in Tuckaleechee
Alpha Hodge	
Jane McCallie (McCaulley)	
Lenna Fisher	married Sular (Shuler)
Clemmy Myers	gone to the Baptist

⁵ Compiled by Ms. Laurie Gregory, Sources: Register of Deeds, Book 53, Page 546 & A. Randolph Shields, *The Cades Cove Story*, Great Smoky Mountains Natural History Association, Gatlinburg, TN, 1977.



Cades Cove Missionary Baptist Church

Introduction

The Cades Cove community was established by pioneer settlers who received strength, comfort and values based on a strong belief in God. Their beliefs were a unifying force which eventually resulted in the establishment of churches, initially as "arms" of existing, established churches in neighboring coves, and later as independent church bodies, reflecting the independent nature of the settlers themselves. The Oliver and Davis families provided the unifying leadership for the first Baptist Church established in the Cove on June 16, 1827. This Cades Cove Baptist Church served the needs of the entire Cades Cove Baptists until 1838.

The "Church" Split

One long-standing characteristic of the Cades Cove community was a "streak of independence". Very seldom would all residents share common beliefs and perspectives and they would not hesitate to express those differences. Within East Tennessee and perhaps elsewhere, significant disagreements arose within the Baptist faith over the issue of "missions". The underlying concept of "missions" was a responsibility and accountability of organized Baptist churches to communicate the tenets of the Baptist faith to "convert" the uncommitted or uninformed to Christianity. Also at issue were the Baptist church convention, Sunday schools and temperance societies. The conservative or fundamental Baptist membership provided no endorsement of such concepts, strictly relying on the direct and indirect interpretation of the Bible as the sole basis for Church tenets. The Primitive Baptist were Calvinistic in concept, believing in "preordination for salvation". Thus there existed little justification for the concept of missions. This debate grew in intensity until major distinctions appeared between the "Primitive Baptists" and the "Missionary Baptists" in the 1837-1838 period.

During the latter part of 1838 and during 1839, the debate seethed within the Cades Cove Baptists with the eventual expulsion of 13 members from the exiting Cades Cove Baptist Church for their beliefs "without scriptural authorization". The Tennessee Association of Baptists sent an investigation committee to evaluate the situation. These gentlemen found that the 13 members who had been expelled from the Church maintained the tenets of the Baptist Church and encouraged the Cades Cove Church to readmit them and to "treat them with brotherly kindness"(2). The identity, other than that of the Preacher, of these 13 members is unknown.

In spite of the evaluation and recommendations from the Tennessee Association of United Baptist, the 13 members, including the Preacher, Johnson Adams, were finally expelled from the church and subsequently established the Cades Cove Missionary Baptist Church. The initial group of 13, with families, met in May 1839, calling Brother Johnson Adams as Preacher and Brother Green Hill as clerk. The division of the original Church was completely signified by the naming of the "Primitive Baptist Church" on May 15, 1841 with the continuing operation of that body based on their fundamentalist beliefs. The Primitive Baptists were called "Old School" or "Hard Shell" and the Missionary Baptists, "New School" or "Soft Shell".

Subsequent to the "split" between the membership into "Primitive" and "Missionary" doctrines, a real "split" occurred in the current church building. The floor of the building itself split more or less from the pulpit to the entrance door. This was "healed" and the boards installed to correct the split could be seen for many years. Time and traffic have obliterated any sign of this "split". (Johnnie Sparks Interview) Note: The current Primitive Baptist Church was built in 1887, long after the church membership initially split. Perhaps this was a "delayed reaction"?

The Meeting Place

The membership of the Missionary Baptist Church met either at members' homes or shared the current Primitive Baptist Church or the Methodist Church buildings until a church building was built on Hyatt Lane in 1895. This building was called the Hyatt Hill Missionary Baptist Church. In 1915, the Missionary Baptist Church built the existing church house just west of Hyatt Lane and near the intersection of the Rich Mountain Road and the Cades Cove Loop Road. This appears to have been a very strategic and visible position for the church house as the majority of traffic into and out of the Cove used the Rich Mountain Road. The old Indian Road, the Ekaneetlee Trail, also passed very close to the church on Hyatt Hill and, more or less, parallels the Rich Mountain Road into Tuckaleeche Cove. The circumstances of property acquisition and building construction at either the Hyatt Hill or current site is unknown. Also to be established are the burial practices for membership of the Missionary Baptist Church. The majority of graves at the current cemetery are of reasonable recent age with none approaching the Church establishment date of 1838. Perhaps the early members were permitted to bury their loved ones at the Primitive Baptist Church cemetery. Some undoubtedly used small, isolated family cemeteries. There may have been old graves at the Hyatt Hill location which have been obliterated with time and use. It was not uncommon for the grave markers of old cemeteries to be removed to facilitate land use for farming or other purposes. There has been some speculation of graves near the Hyatt Hill location and some faint remembrances of grave markers piled near Abrams Creek. No trace of such graves is detectable today.

Growth, Leadership and History

From the creation of the Missionary Baptist Church in 1838 until 1846, very few additions to the Church roll occurred. A notable number of additions occurred in 1846. Membership of the church numbered less than 20 until after the Civil War. Brother Robert Burchfield was appointed church clerk in 1846 and served in this capacity until 1858. It was not uncommon for a Burchfield to be associated with the church. "Uncle" Noah Burchfield was the self-appointed custodian of the church. He reportedly seldom missed a Sunday, arriving early in his mule drawn buggy, to prepare the church building for the morning services. This probably consisted of a little housekeeping and building a fire in winter or opening windows for ventilation in the summer.

History has established that clerks were of equal importance to the church as the preachers. The clerk was elected by the congregation, as was the preacher. The clerk's tenure however was normally of longer duration than that of the preacher. The clerk was responsible for all correspondence and usually interjected their personal biases into the correspondence and also within the official records, the church book. These books provide much information into the politics, morals and beliefs of the church. As Dunn reports, the church book was equivalent to their "ark of the covenant".

Services were typically held once a month, starting on Saturday and completing on the following Sunday. Prominent leaders of the church included Henderson Brown, Noah Burchfield, Calvin Gregory and Will Wilson. They were responsible for getting the church building ready for services. Drinking water was supplied, probably in buckets, from the Hyatt well at the Hyatt Hill church. A lot of water was probably consumed during those long, summer sermons! The church was heated with a wood stove during the colder months.

There were several changes in preachers during the 1850s. Leadership included Brothers Giles Dunn, John Wallace, James Russell, and William Adams. J.Y. Burchfield was clerk until 1862.

It's probably a distortion of reality to imply that religion ceased during the Civil War but there was a stoppage of all church meetings during the conflict. Although the Cove, in the majority, appears to have favored the Union cause, loyalties were divided, even within a family unit. This intensively divisive conflict rendered any attempt at organized religion futile. Upon resolution of the War, the church met and made a new inventory of membership. A few former members apparently never returned from the conflict either from death or by choice of an alternative home site.

Brother Nathan Burchfield was clerk in 1867 and Brother Andy Greer preacher until 1868. Brother Greer and others migrated to the west "in search of greener pastures", perhaps residual from the devastation of war. However, they were replaced by new Cove residents and membership decisions. These included John Primer Cable and wife, the new Cove miller, John Myers and wife, and Alfred Potter and wife.

John P. Cable was named clerk in 1871, a position he held until 1890. Brother J.M. Sauls, who maintained a residence along Forge Creek and doubled as a medical doctor, was ordained to preach in 1873. Brother William Boring was preacher from 1874 to 1879. Brother Boring's residence was at the intersection of the Forge Creek and Parsons Branch roads, at the location later occupied by Taylor Whitehead. If one searches diligently enough, the Boring Cemetery can be found underneath a couple of cedar trees. The church went into somewhat of a dormant state from 1880 until 1890 with no regular preacher identified.

Brother T.J. Calhoun became preacher in 1890 and Brother Homer Lemons was chosen clerk. Brother William M. "Billie" Lequire was ordained as deacon also. Brother Lequire lived across the Cove near the Witt Shields property. Brother Shields was a prominent leader of the Primitive Baptist Church. Brother Lequire was married to Mary Catherine Cable with her father maintaining a leadership role in the Missionary Church.

Apparently, marriage caused several Cove residents to "change their ways". For example. Brother George Shields was raised in the Primitive Church where his father was a dominant leader. Brother Shields married Polly Gregory, a daughter of Calvin Gregory, prominent in the Missionary Church. It didn't take long for Brother Shields to acquire a different appreciation for missions and he soon joined up with the Missionary Baptist Church!

Calvin Shields, youngest son of Uncle George and Aunt Polly Shields recalls going to the Missionary Baptist Church as a youngster of five or six. The family traveled to church in a horse drawn hack, sitting on a sheepskin for warmth and comfort. Upon arrival at the church house, and after securing the horse to the anointed hitching post, his father would roll the sheepskin up, tuck it under his arm, and lead his family into church. The family would proceed to the "family pew" where the sheepskin would be unrolled under the pew. Young Calvin would then lie down and eventually dream "sweet dreams"⁹ while his parents, brothers and sister focused on "the message".

Another brief "sabbatical" occurred from 1891 to 1893. An event occurred in 1893 which apparently caused quite a stir among the Cove community. Brother Thomas Sexton, the "Blacksmith Preacher" showed up to lead a great revival. Elizabeth Timmons in "Tizzy's Corner" of the Maryville Alcoa Daily Times reported, "It was not any trouble for Tom to get the people to church and hold them there. Each day the attendance increased; families came in wagons, buggies and on horseback, and some families even came over the mountain in oxen wagons to hear his message". This revival was apparently a turning point for the Missionary Baptist Church of Cades Cove. Brother Sauls, previously ordained to preach in 1873, was called as preacher shortly after the great revival. After his first sermon, 20 people joined the church. Additions occurred on just about every service thereafter until the church could support a regular preacher for one day a month.

Another account of a revival of the Blacksmith Preacher's in the Cove provided by Ms Timmons stated, "I started on horseback to the Cove to hold a revival meeting. Going along the several mile journey, praying and repeatin' my sermon, I came to a beautiful spot on the mountainside, said to myself", this is a good place for me to feed and water my horse and pray. I knelt on the mountain and looked at my horse and he was on his knees; I prayed, 'O Lord, O Lord, send a big revival at Cades Cove.' About that time the horse got up and was very restless; he wanted to go on as if he knew they needed a great revival. I said 'Stand still. I am waiting for the Lord to answer.' Then in a few minutes I began to shout. Then the old horse knew I was ready to take off, and when I got there, the crowd was waiting to welcome me."

The Hyatt Hill Church was built in 1895. Preachers from then until 1915 included Brothers W.T. Campbell, G.P. Rice, W.H. Hodges, Butler Tipton, J.M. Sauls and William Brown. The church boasted 95 members in 1915, perhaps straining the capacity of the old church and resulting in the building of the current church. Brother L.G. Cames was preacher until 1922, increasing the membership to 114 under his ministry. A highlight during this period was the ordination of J.W.H. (Hamp) Myers to the ministry.

Brother William S. Boring became preacher in 1922 and added another 14 to the membership. In 1922, Brother Hamp Myers wrote about the "old pioneer preachers", "They never lived in vain and no doubt if they had lived in our day, they would have been cared for much better, but where would the church have been had they not been faithful to their Great Commission?"

After the majority of residents had left the Cove due to creation of the Great Smoky Mountains National Park, the Missionary Baptist Church formally "closed its doors" in 1944. However, as the Park officials soon established that maintenance of the beautiful Cove could best be accomplished through lease agreements, former residents soon started reappearing. In 1951, the Missionary Church once again became active, providing the new tenant dwellers with a church home once again.

Church acquired by the United States National Park Service through condemnation proceedings by the State of Tennessee. It became Park Track # 429 recorded on August 12, 1939, in Blount County, Tennessee Miscellaneous Book 5, page 490. Special lease permit due to expire on June 10, 1983. Thirty graves were identified.



Elijah Oliver Cabin

The Elijah Oliver house is located in the western section of the Cades Cove Historic District in the Great Smoky Mountains National Park. In 1849, John "Jack" Anthony purchased 98 1/2 acres of land, which included the site of the "Elijah Oliver" house. Anthony built this house, some say intended for his fifth child, who in 1856 married Thomas Herron; and it is speculated that Anthony actually lived in the home for a period of time himself. According to Randolph Shields, he had been told that Herron had constructed the kitchen section of the present Elijah Oliver home, soon after the couple's marriage.

In 1865 Elijah Oliver bought this property and moved back into Cades Cove from the Tuckaleechee Cove in Townsend. Elijah, the second son of John Oliver, first permanent white settler of Cades Cove, had moved to Tuckaleechee after his marriage to Mary "Polly" Lawson the sister of Squire Daniel B Lawson, in 1852. It is uncertain actually how many of the outbuildings that Oliver built, but the weatherboarding is accredited to Elijah Oliver, the lumber being sawed at the Cable Mill. He also constructed a room on the front porch for those who would pass by in the region with nowhere to stay. In 1880, Census shows Elijah's mother Lurana living with his family. The later Censuses show her as living in the Oliver cabin first built by Elijah's father with his younger brother William. According to the Blount County Deed records, in 1904 Elijah Oliver deeded this property to his youngest daughter Elizabeth. Elijah died in 1905. In all probability "Aunt Bett", as she was called, and her husband Nathaniel Abbott already had an established home, and therefore never lived in this house. They are not found in the Cades Cove Census for that time.

In 1907 John Winston Oliver bought this property from his Aunt Elizabeth. He neither lived in this house; his home stood east of the Elijah Oliver homestead. John Winston Oliver did however rent this property and allow those to live in it as tenant farmers. According to James Ollie Oliver, his Uncle Ephrim moved into this house in 1907 and lived there for a time. Ephrim was the nephew of Elijah Oliver, the son of his younger brother William. Also his Aunt Phoebe Wilson Snodgrass Cable, a widow and her two daughters Elsie and Josie lived there from 1908 to 1913. John Myers married Rebecca Oliver, sister of John Winston Oliver, and lived there for a while, and later Jim and Lydia Lawson Hatcher and their family resided on the property for a number of years.

Other than those passing through, working for the timber companies who would only stay for a few days of shelter, the Hatcher family was the last known to live in the Elijah Oliver homestead. This property was eventually sold to the people of the United States for the establishment of the Great Smoky Mountains National Park by John Winston Oliver. After a defeated battle to keep his land, these court battles reaching the Tennessee Supreme Court, the eminent domain law won. At the present time, the property has many outbuildings, including the springhouse, smoke house, corn crib, and a barn, the builder of these buildings is unknown. Several historical interviews from those who have passed believe that the building date back to the era when Elijah Oliver lived there. There has been no mention of these buildings being moved from any other area and placed at the site. In addition to the buildings, it is remembered by James Ollie Oliver and his cousin William Wayne Oliver, that there also was a blacksmith shop close by near the branch that runs below the corn crib.



Dan and Rebecca "Aunt Becky" Cable Home

Dan and Rebecca (Aunt Becky) were children of John Primmer Cable and Elizabeth Whitehead Cable. This home was a two story home that had been built by Leason F. Gregg of lumber sawed at the Cable Mill. It is considered the first frame house built in the Cove. The land had originally belonged to John Cable who sold it to Gregg. Aunt Becky⁷ and Dan bought the property in 1887. Aunt Becky and Dan operated the store that occupied the first floor for about eight years. They sold the goods to J. M. Saults who established a store "just down the road." The house became too small when Dan married Mary Alice White and they began their family. The house was remodeled and enlarged to include a large wing on the rear. There is no evidence of that addition on the existing house.

Although Aunt Becky never married, she had many children that she loved, protected and cared for. Many rumors exist about why she never married, but she left a lasting impression on the entire Cove community. An example of her caring was that she supported Dan and Mary Alice's children when they became unable to provide the necessary food, clothing and shelter. Dan became hospitalized in Knoxville and Mary Alice suffered from tuberculosis. Aunt Becky also took care of Mary Alice. Trying taking a trip back in time and remember that all the work surrounding a Cove home place was performed by this outstanding woman. She worked as hard as any man did and today still gains the respect and love due to such a hard working and loving person.



The current site of the home is approximately 1/8 mile from its original site. The home was moved to its current location by the National Park Service.



Cable Mill

The existing Cable mill structure is only one of the several structures that once occupied the area during the primary years of operation. John Primmer Cable married Elizabeth Whitehead in 1842. They had ten children before moving from Carter County, Tennessee to Cades Cove. Their children included Sarah, Rebecca Ann (Aunt Becky), Mary Catherine, James V., Martha J., Hannah Lurany, Casper, Elizabeth "Bett", Benjamin, and Daniel. Rebecca Ann never married. Mary Catherine married John C. Post, II and then W. M. "Billie" Lequire. James V. married Susannah Burchfield then Phoebe Wilson Snodgrass. Martha J. never married. Hannah Lurany married Tom Thompson. Casper never married. Elizabeth married J. Monroe Lequire. Benjamin married Florence Carroll. Daniel married Mary Alice White.

John bought his property from G. W. Feezell in 1868. John and his sons built the water-powered lumber and grist mill. Water for the mill was supplied by constructing a dam on Forge Creek and constructing a diversion canal that extended to the mill.



Many Cades Cove residents remember tying a sack onto the saddle of the family's horse or mule and riding to the Southwestern corner of the Cove to have the corn ground. The fresh ground corn would be used in corn bread and especially in "sawmill gravy." The mill provided a valuable service for the Cades Cove community until the community was disbanded by the establishment of the national park.



The Henry Whitehead House

The history of Henry Whitehead house begins really when Frederick Shields, (who married Mary "Polly" Oliver daughter of the fast old John Oliver) bought over 600 acres of land including the Shields mill property after the Civil War. Frederick built the largest log house (three stories) in Cades Cove.

Frederick's daughter, Matilda (1843-1924), at age twenty-seven years old, was married on January 6, 1870 to Ebenezer Gregory, son of Druary Gregory.

The same year, a son was born, Josiah Jonathan (JJ, or more commonly known as "Joe Banty" because of his small stature) Gregory. Ebenezer Gregory (sometimes known as "Azer") deserted his wife Matilda and small son, and went to Texas, where he remarried. Matilda then divorced him. Matilda's brothers built the small cabin back of Henry Whitehead's house.

For seventeen years, Matilda and her son lived there. On August 12, 1887, she married widower Henry Whitehead (1850-1914), whose first wife was Sarah Margaret Boring. He had three daughters, Mary Jane (1876-1946, married Russell D. Burchfield, 1874-1925), eleven; Nancy Ann (1878-1948, married John Walter Oliver, 1878-1966), nine; and Susan M. (1880-1929, married Walter Gregory, 1878-1934), seven. Henry and his girls moved to Cades Cove from the Crooked Creek community in Maryville in the fall of 1887.

The larger house was built by the family. In 1893, Henry Whitehead built a saw-log house connected by a breezeway porch to Matilda's one-room log house, which then became the kitchen. Clay for the hand made bricks for the chimney was taken from a hill on the left of the home place. The girls made the bricks for the chimney of their new home. Jim McCauley, a master chimney builder, built the chimney (info from Johnny McCauley).

Mr. Whitehead lived there the remainder of his life. In his active years he was a farmer, beekeeper, and an avid hunter. He later became incapacitated and bed ridden with rheumatism After Henry Whitehead died, Matilda lived the rest of her life with Russell and Jane Burchfield. Except for the small area in the immediate vicinity of the house, all of the Henry Whitehead farm has long since completely reverted to forest.



Carter-Shields Cabin



Originally Nathan Sparks owned the property. His son, Will, built the cabin in 1880 and lived in it a few years with his bride, Kate Tipton. They moved to North Carolina, where Will was killed in a logging accident. The cabin was home for several families after that. William Oliver was the next owner. The Oliver family lived in the house for eleven years before they moved to the Tipton house, where they stayed for thirty-five years. In 1896, William Oliver sold the Carter Shields property to Samantha Anthony. This is the Anthonys' that operated a general store on the south side of Sparks Lane.

The house was sold by the Anthony's in 1900 to James McCaulley. James owned a house just east of the cabin so he never lived in a cabin. However, his son, Bill did live there for a while. In 1908, the property was sold to John Sparks. Who sold it to George W. "Carter" Shields in 1910, and became known as the Carter Shields cabin. Carter had fought with the Union Army during the Civil War and was severely wounded by a minnie ball at the Battle of Shiloh. Although he was crippled, this did not stop him from returning to the Cove and marrying Lina Gregory. They moved to Kansas where Carter prospered financially.

They returned to Cades Cove in 1910 when Carter was sixty-six years old. He later sold the cabin to Bud Gregory, a son of Walter Gregory. In 1922 he sold the cabin to Wade Tipton. Wade sold it to the State of Tennessee. Russie Whitehead's family lived in the house around this time.



Tipton-Oliver Place

In 1845 J.W.H. "Col Hamp" Tipton began to buy land in Cades Cove. According to Judge William Wayne Oliver's Memoirs, the original house was built in 1875 by a carpenter named Jackie Stephenson for Col J.W.H. Tipton. His memoirs also state that the house was built for his daughter, Louisa Katherine, and her husband. Another story recorded that the house was built for Col. Tipton's daughters Lucy and Lizzie who taught school in the cove. It is also reported that a son of Col. Tipton's also lived in the house. The son farmed, ran a general store and acted as "head" of the household. The Tipton house was located on the south side of the Cades Cove Loop Road. It appears, from oral history, that Col. Hamp Tipton never moved into Cades Cove but lived in nearby Tuckaleechee Cove.

In the fall of 1879 Jim McCauley moved into this house and lived until he completed a home on his land close by. McCauley was known for his iron working skills —this explains the presence of the blacksmith shop in the hollow beside the house.

William H. Oliver bought the house and moved there in 1887 and raised his family. Oliver lived there until the Great Smoky Mountains National Park acquired his property. Mr. Oliver expanded the size of the house to meet the needs of a growing family. A fifteen-foot extension was added on the end next to the road, and a room on to the end of the kitchen. Both of these extensions were removed after the property was acquired by the park. Also constructed were grain bins in the upstairs for storage. He also built a bee stand or apiary on the opposite side of the house. Honey was a money crop and also a common confection. The shed sheltered the hives from the weather. A smoke house, springhouse, (now gone) shop and barn were also constructed.

Located across the road is a double pen corncrib, larger than average having a driveway through the center. Beside the corncrib stands a replica of a cantilevered barn. The original barn that stood on the site was a solid log structure. The barn built by the park, replaces a newer style framed barn built by William H. Oliver, which had occupied the same location until being burned by moonshiners in 1921. Located in the front yard is the smokehouse, which held the winter's supply of meat and the woodshed, kept firewood handy.

Mr. Oliver operated a mercantile store, which was located about fifty yards directly south of the shop. In the right wall of the kitchen there are two small wooden boxes, each with a small hole in the bottom or outside surface. Two similar boxes were located in the store. A piece of rawhide was attached by wood pegs to cover the holes on the inside of the boxes. By stretching small wire from the boxes in the kitchen to those in the store, constant communication was possible. This telephone system worked very well for the distance of about two hundred yards. William Oliver was a farmer, blacksmith, furniture maker, merchant for a number of years, and also a shoemaker. He was also ordained as a Primitive Baptist Minister in 1882. In 1934 Roy and Eleanor Tate Dalton moved into the Tipton-Oliver house. Mr. Dalton was a mail carrier for the cove and lived there for a couple of years. Their oldest child, Delores, was born there.



George Caughron Barn

The barn was on the property of George Caughron. George was married to Delia Myers of Townsend. Their children included Kermit, Joe and Jay. Kermit married Lots Shuler and they had four children - Rex, Ruth, Kay, and Roy. Kermit and Lois were the last remaining family in Cades Cove until Kermit's death in 1999. Joe and Jay never married.



On Christmas Eve, 2009, high winds in Cades Cove collapsed the 98-year-old barn like a house of cards. During its day, the barn was used to store hay and farming equipment. Unlike the log, cantilevered barns of Cades Cove, it was made from light lumber. Park officials say the structure will not be rebuilt. It is sad today to come down that hill and approach that curve expecting to see the barn. So sad. You take something for granted and expect it to always be there, and now it's not.



Dan Lawson Home

The Dan Lawson house lies on the South side of the current Cades Cove Loop Road in the Cades Cove historic district of the Great Smoky Mountains National Park. It is named for Daniel Bird Lawson whom is generally credited as being the principle builder and first owner of this dwelling. Lawson is believed to have built his house ca. 1856 according to Dr. Randolph Shields.

Born in Green County, Tennessee in 1827, D. B. Lawson later moved with his family to either Tuckaleechee or Wear's Cove, according to Dr. Randolph Shield's Families of Cades Cove. In 1850, he married Peter Cable's daughter, Mary Jane, and began working for his father-in-law in Cades Cove. One of the earliest settlers in Cades Cove, Peter Cable had purchased his first property in the Cove from Jabez Thurman of Knox County in 1825. The Lawson couple is shown as living in Tuckaleechee Cove (15th District) at the time of the 1850 census, but had moved into the Cove by the mid 1850's. In 1856, Lawson bought his father-in-law's property, according to Dr. Shields, although the deed was not officially registered until a month before Cable's death in 1866. Dan Lawson continued throughout his life to add to the original Peter Cable estate. Like many others in the cove, Lawson took special advantage of the public sale of lands belonging to the D. D. Foute estate. He was postmaster of the Cove for over 25 years, Justice of the Peace for a time, and acknowledged as one of the most influential men in Cades Cove and Blount County. By the time of his death in 1905, Lawson owned a large strip of land from the top of Tennessee/North Carolina state line ridge in the South, across the Cove, to the top of Cades Cove Mountain in the North.

In his will, Lawson left his home place and "150 acres of (his) home farm lying in Cades Cove" to his unmarried daughters, Mary Catherine, "Kate", and Leannah. In July of 1907, Leannah married Lafette "Fate" Chambers. In that same year, she transferred her share of the Lawson home place to her sister Kate, in exchange for full ownership of another mutually owned tract on the Northern side of the Cove, near the Methodist Church. On this land, Leannah and Fate Chambers took up residence. Kate Lawson continued to live in the Lawson house until shortly before her death in 1932. "Aunt Kate" was remembered warmly by Dr. Shields, Dulcie McCaully, and Kermit Caughron. She was described as being outgoing, a good manager of her property, and a woman who could talk your ear off.

According to Dulcie McCaulley, ca. 1909, Kate Lawson's younger sister, Rhoda, her husband, John Abbott, and their family moved to the Lawson property. In 1911, Kate Lawson deeded two-thirds of her property "undivided" to John and Rhoda Abbott on the condition that she be cared for during her later years. Ironically, John Abbott died in 1925, seven years before Kate Lawson. Rhoda Abbott continued to live in the Abbott house with her youngest son, Stanley "Slick" Abbott until 1933-34 when they moved out of the newly established Park. Kermit Caughron remembered helping to tear down the Abbott house before he was married in 1942.



During the 100+ years of human inhabitation on this property, four different houses have been built here. In an effort to lessen confusion, these houses shall be referred to in this text as the Peter Cable house, the Dan Lawson house, the East house, and the John Abbott house, respectively.

Approximately one hundred yards west of the Dan Lawson house, across the branch, was where the Peter Cable house stood. According to oral traditions in the Cove, this was the first house built on the property by Peter Cable in the late 1820's. Dulcie McCaulley, as a little girl, could remember the Cable house (or the remains of it) still standing. Dulcie McCaulley thought the house was torn down while she was still young, quite possibly by her father, John Abbott. Kermit Caughron recalled plowing up remains of that house.

The Dan Lawson house is the only house that still remains standing on this property. It is a two-story log house with four rooms, a small room on the West end of the porch, a large center room, a small back (South) room

and an upstairs. No one could identify Dan Lawson as the builder of this house, however, the supporting evidence is convincing that he did. Peter Cable, in his 60's, was living in the house near the branch when Lawson and his wife moved onto this property. Lawson is the earliest owner of this house that anyone could remember. Since the Lawson family moved into the Cove in the mid 1850's, it is assumed that Lawson built his house at that time. Use of the individual rooms in the Lawson house, quite logically, varied with time. According to Dulcie McCaulley, in Dan Lawson's time, the upstairs was for the young folks while the adults slept downstairs. The post office stood for many years in the center room along the East wall by the stairs. The small room on front porch with window (inside) was where we were told people picked up their mail. D. B. Lawson is credited as being the leading force behind bringing a telephone line over the mountain from Tuckaleechee Cove. Dulcie McCaulley believed that the telephone ran into the house and was located on the west wall, south of the fireplace. Lawson died in this room, his bed in the same corner as the telephone. In later years, Kate Lawson occupied this center room. The Abbott boys often used to sleep in the back room after they had moved to the property. The small room on the porch was Aunt Kate's private kitchen. According to Dulcie McCaulley, Aunt Kate preferred to fix breakfast for herself in her later years, although the other two meals she ate with the Abbott family.

On the East side of the Lawson house, separated by only a narrow walkway, stood another log house, referred herein as the East house. A portion of its rock foundation stones and a depression marking the location of its shallow cellar were visible for years. The history of the East house remains vague, yet intriguing. Kermit Caughron believed based on stories he had heard from his elders that this house likely predates the Lawson house. According to Caughron, Peter Cable probably was the principle builder of this house. Dulcie McCaulley remembered the East house quite well. It was into that house the Abbott family moved ca. 1909, rather than the Lawson house which Kate Lawson occupied. Dulcie McCaulley had always assumed that the East and Lawson houses were built close to the same time. Russie Whitehead expressed a similar assumption. No one else has been able to shed light on this matter. Dulcie McCaulley remembered the East having one large room» the center room, with an additional room off the porch. A fireplace, larger than the fireplace in the Lawson house, stood on one side of the main room.

According to Dulcie McCaulley, quite a few years after the Abbotts moved to the Lawson property, John Abbott constructed a house several feet North and East of the other two houses. This building was a framed box house with three rooms downstairs, and an upstairs room. Pictures of this house can be found in the GSMNP archives. Two bedrooms stood North and South, sharing a common fireplace. John and Rhoda Abbott occupied the south bedroom, the Abbott children, the North. The kitchen wing stood East of the North bedroom. The Abbotts moved from the East house into this house after it was completed (although the Abbott boys slept most the time in Kate Lawson's back room.) The East house was used for storage, and as a weaving room after the move. Kate Lawson continued to reside in the Lawson house until shortly before her death. During her fatal sickness, she was moved into the Abbott house where she died.

The site contained numerous out buildings including a smokehouse and a granary during its working history. Dulcie McCaulley and Kermit Caughron remembered the following: East of the granary across the driveway to Kermit Caughron's home stood a double cribbed corn house. Later Kermit Caughron had his bee stands there. A large drive-through barn stood North of the corn crib in approximately the same location as the current barn. A blacksmith shop stood on the East corner of the intersection of the former Kermit Caughron driveway and the current Loop Road. A rock lined spring, 100-200 yards north of the Lawson house, supplied the household's water demands. The spring is on the West bank of the creek. According to Dulcie Abbott, ca. 1919, the Abbotts started piping their water from this spring to an area behind the Lawson house. With no "on-off" switch, the water continually ran through the pipe. When not collected for use internally, the water ran down the hill West of the house. There it formed a small pond. Abbotts stocked the pond with fish. Fifty to one hundred yards downstream from the spring stood a springhouse. The springhouse was located, not on the main stream, but a West side branch that ran through the springhouse. In later years, John Abbott operated a molasses mill near the former site of the old Peter Cable house. A large vegetable garden was tended directly in front (North) of the Lawson house and an apple orchard occupied most of the land East of the Abbott's corncrib and barn. Later additional bee stands of Kermit Caughron's used to occupy this spot.

The following poem by a descendant of the Cove expresses our feelings about Cades Cove.

A Walk Through the Past

Walking in Cades Cove you feel
There is a story still untold,
Veiled in silence and shadowy
Walk in reverence and it may unfold.

You don't have to be a native to
Feel a sense of history while walking,
Just listen with your hear and
You may hear Cades Cove talking.

Recalling the anguish of a mother
As the feeble cry of her newborn
Tells her it will not survive to
See the light of a lovely mom.

Faintly echo the hoof beats as
The "Circuit Rider" makes his round,
Years have passed, times changed,
It's still consecrated ground!

Remnants of a path leads to a cabin
Where long ago, with joy and pride,
The tall, straight bridegroom
Started life with his unspoiled bride.

There's the weathered picket fence
Where Grandmother's garden did grow,
Now more than half a century later,
Pause and let the happy memories flow!

Passing a small, white country church,
"Amazing Grace" is blowing on the wind,
Although the door is closed and locked,
It's part in history will never end!

"A Union Soldier," declares the marker,
Stand in silence and linger long,
Contemplate brother fighting brother,
To keep our nation united and strong!

The schoolhouse, foot log, spring branch,
And grist mill, what a kaleidoscope,
Memories are a monument for a place
Built on hard work, faith and hope.

You'll feel a special kinship when
Walking where pioneers once trod,
Always very close to nature
And never very far from God!

Edna Tipton Phillips