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REUNION

OF THE

KNOWLES & FAMILY

OF THE UNITED STATES.

HISTORICAL ADDRESS

GIVEN BY REV. LEVIN WILSON, SEPTEMBER 24, 1896, AT
THE KNOWLES REUNION, NEAR MOUNTS,
GIBSON COUNTY, INDIANA.

Princeton, Indiana:
PRESS OF THE CLARION.
1898.

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REUNION OF THE KNOWLES FAMILY OF THE UNITED STATES.

IN THE WINTER of 1895 and 1896, Eli W. Knowles, of Mounts, conceived the idea of a reunion of the Knowles family some time in 1896, and talked the matter



*JOHN W. KNOWLES.

over with the relatives living in this section of our country. And finally a meeting was called at the residence of Enos A. Knowles. A dozen or more met and formed an organization. Eli W. Knowles was chosen chairman of the organization and John W. Knowles secretary. It was voted that some able man be selected to deliver a historical address. Rev. Levin Wilson was unanimously selected

for that duty. This was a high compliment to his unequalled historical knowledge of the Knowles family of North America. The woodland of John L. Knowles, a half

*JOHN W. KNOWLES.—Democrat, Abolition, last a Republican. My religion is, be honest and truthful, do unto others as you would have them do to you, read the Bible and let your daily walk conform to its teaching. Born in Gibson county, Indiana, August 18th, 1826. Married Rachel C. Carter, June 21st, 1853.

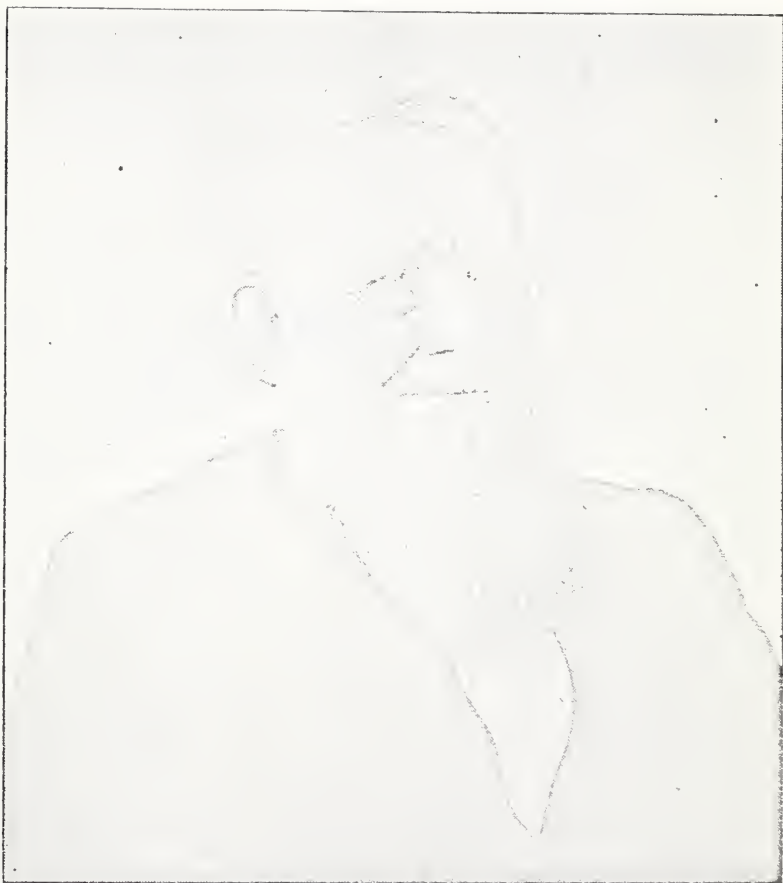
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mile west of Mounts Station, on branch of E. & T. H. R. R., was selected as the place to hold the reunion, and September 24th the time.

Everything necessary for the occasion was arranged and every Knowles whose address we could ascertain had been notified. The 24th of September came and was as beautiful a day as could be desired. By ten o'clock one thousand or more people were on the ground. Eight states were represented. A half hour was spent in social chat and handshaking, when it was presumed time to commence the program that had been arranged. The audience was called to order by the chairman and the choir rendered some nice and appropriate music. Then Uncle Asa Knowles, of Kansas, offered a fervent prayer, after which the moderator made a very touching address of welcome and the origin and importance of family reunions. At the close of the chairman's very able address, Rev. Levin Wilson was called who responded to the call by stepping to the front of the platform, and, in one of his most happy and pleasing moods, delivered the following historical address.

JOHN W. KNOWLES.

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LEVIN WILSON.

Abolitionist, Prohibitionist, and minister of the Gospel. Was born
January 6th, 1820.

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HISTORICAL ADDRESS

GIVEN BY REV. LEVIN WILSON, SEPTEMBER 24, 1896, AT
THE KNOWLES REUNION, NEAR MOUNTS,
GIBSON COUNTY, INDIANA.

Mr. President, Knowles and Friends:

I feel honored to appear upon this platform as your speaker, though feeling my incompetency.

It has often been said there is nothing in a name. But this is not always true. Some names have much significance as showing the character or condition of the person or persons to whom it was first applied. This is true of the name Knowles, the proper orthography of which is K-N-O-W-L-E-S, not as some, K-n-o-l-e-s, and others, N-o-l-e-s, and had its existence in the formation of the English language, and from it the word knowledge draws its primary make-up. The word Knowles having formerly represented the great and wise, has largely contributed to the present signification of knowledge. The name antedates history and was evidently first given to a class or profession, and not to a family or individual, conveying the pertinent signification of "knowing ones."

As civilization advanced and its elevating influence spread over the country, and the light of the sun of righteousness had illuminated the minds of the people, and barbarism had passed away and the roasting of war victims ceased, the Knowles family diffused themselves through the country, each seeking the locality best adapted to his avocation. Some came to America at an early day, one family, at

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least, settling in Connecticut; and some years ago we had a New England Knowles to preach in this section of country:

At this point in the telling of our story, mention will be made of several persons wearing the honored name of Knowles. James Sheridan Knowles was a noted author and dramatist. He, however, performed the noble act of forsaking the stage for the pulpit. His father, James, was master of language, an eminent teacher of elocution, and author of a dictionary. Mr. Simon Knowles was born in Connecticut in 1786. He married in 1802 a girl of fifteen, and lived in Meredith, N. Y., from 1818 up to the time that he was ninety-nine years of age, at which time he could half-sole a shoe as quickly and neatly as any man. He served through the war of 1812, for which he received a pension of eight dollars a month. His wife, after having lived with him eighty years, died at the age of ninety-five. The name shows that Richard Knowles, of Marietta, Ohio, was a member in common of the great family of Knowles. He was a ship carpenter and keelboater. He was at New Madrid when it sunk during the great earthquake of 1811 and saved his life by clinging to the branches of a tree. He afterwards became a farmer and settled near Fairfield, Ill., where he died not many years since. I will mention John H. Knowles, who had a common origin with us all, a prominent business man of Fremont, Neb., who is now East attending to business affairs.

I now bring before your minds James D. Knowles, who was pastor for seven years in Boston. His preaching was of a sublime as well as edifying character. He was professor of sacred rhetoric for some time in Newton, Mass. And last, but not least in this miscellany of names, I call up the natural and true poet, Herbert Knowles, who died before his feet had walked through his twentieth year, and give a sample of his composition:

"The first tabernacle to hope we will build,
And look for the sleepers around us to rise!
The second to faith which insures it fulfilled;
And the third to the Lamb of the great sacrifice.
Who bequeathed us them both when he rose to the skies."

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In giving the history of any family the surroundings make it necessary to give a partial history of other families. Especially is this true in America, where they marry and intermarry in all families and among all nationalities.

The Knowles and Marvel families have long been connected. Both were English. Andrew Marvel was a member of Parliament about the middle of the seventeenth century and did his whole duty. There was not gold enough in the King's exchequer to make him swerve from the right. He was an author and poet of considerable note. It is a well known fact that the Marvels and Knowles came at or about the same time, constituting a part of the colony of Sussex county, Delaware. The Marvels turned their attention to the raising of peaches and fine horses. From the first they made their brandy which became an indispensable article for the family and for public gatherings. They were fond of a well-trained saddle horse and in their estimation speed was an addition to his other good qualities. And no young man in all that country rode a finer horse and more richly mounted saddle than did David Marvel, who was himself dressed in the finest blue *broadcloth*.

There was also living in the same country a wealthy French family by the name of Prettyman, whose daughter was the prettiest girl in all the land. To her, after obtaining the consent of her parents, young David made suit and Miss Comfort Prettyman became the wife of David Marvel. Their family occupied the front in society, being composed of daughters, with only one son who was born in 1760, and they named him Prettyman. This boy when he grew to manhood was very small and an expert rider of race horses which he made profitable as a business. And when he wished a wife he sought and obtained the hand of Miss Lavina Rogers, whose near relative was Governor of Delaware. His cousin Elisha married her sister Orpha.

All who have tried it will agree that finding dates for the past happenings is not only a tedious but a laborious business. We have readily arrived at the fact that a large fam-

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ily of Knowles' migrated from England to Delaware during the first part of the eighteenth century. So far anything more definite has not been obtained. After a careful research the first name of the head of the family remains in obscurity. However, there was a son in this family who was strong and ambitious and by his recklessness got a name which has come down through the generations to the present time. Dissatisfied with the peaceable surroundings, and feeling as if he were the equal of half a dozen Indians in mortal combat, he crossed over and joined the Virginia



*NATHAN KNOWLES.

army in a war of extermination of the Indians. But he soon returned satisfied with his sojourn in the virgin land, leaving for a memento a piece of his brain covering, and had inserted instead thereof a sheet of silver. He stands first in the history of the family with a given name, and there are none of his numerous descendants but what will remember to refer back to old *Silverhead Knowles*. After his Virginia lesson he became more sober in his

habits and proved himself worthy of the respect and confidence of all who knew him. He was noted for intelligence and integrity. He married a lady of distinction, said to be of Swedish extraction. She was an excellent wife and he proved to be a worthy husband. They raised a family of honorable notoriety. They had a son of whom it was said that he was

*NATHAN KNOWLES.—Democrat; belonged to no church organization, believed them all wrong. Born June 17, 1795, in Delaware. Married Temperance Boren in 1822. Died at Knowles Station, Indiana, February 2, 1892.

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a perfect pattern of humanity, not only in the figure and make of his body, but in a well-balanced mind and sterling moral qualities. His name was Richard. He obtained one of those hardy, energetic Finnish ladies for a wife. She possessed a large portion of that religious culture for which the people of her country were noted at that time. She bore him several children, named Richard, Zechariah, Edmund, and Prudence. (The Noles of Posey county, Indiana, are descendants of Zechariah). After her death he married a second wife, said to be a sister of his former one. She bore him Thomas and James. The last mentioned was born May 9th, 1757. In him is first manifested the head of this grand and happy throng before me to-day. Richard and boys joined to their farming the business of logging, which gave them plenty of work at all seasons of the year and added something to their yearly income.

Young James, when he arrived at manhood, looked upon Patience, a daughter of David Marvel, who was born January 31, 1758, a good girl and one who was admired by all that were so fortunate as to obtain her acquaintance, and loved her. And by the consent of her parents she became his wife in the twenty-first year of his age. For about seventeen years, in the land of their nativity, they lived happily and toiled hard for a plentiful support. There was born unto them six sons and one daughter who were named Prettyman, James, Eddy, Jesse, Comfort Marvel (for her grandmother), and Nathan, who died in infancy and was buried in Delaware. There followed June 17, 1795, the birth of another son and they called him Nathan. They now had upon their hands an increasing family, with enlarged expenses, without the corresponding growth of an income.

The unsurpassable climate of Georgia and the adaptability of her soil to the cotton plant was everywhere known. The excitement produced by the invention of Eli Whitney in 1793 of the famous saw cotton gin, was well-nigh universal. The glow of cotton enamored the farmers. They saw

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through it the sure and immediate way to wealth. Among those affected were Prettyman Marvel and James Knowles; these determined to leave the Diamond state for the Empire state of the South.

During the summer of 1795, James and Patience prepared to leave the land of their nativity, and when the autumn leaves had changed their hues and the noon rays fell more obliquely, they packed their goods and at the appointed time their wagon moved off through the adjacent part of Maryland to the Chesapeake Bay. They boarded a schooner which had been previously engaged. The Captain said, "I insure safe passage to all." So, according to promise, he landed them safely on the Virginia shore. An incident occurred on board the vessel which was alarming. Jesse, who was always a venturesome and risky fellow, being about seven years of age, was missed, which created some excitement; but he was discovered standing outside of the boat on a margin of less than a foot. One of the sailors ordered all to keep quiet and said he would save the child. He approached him by saying, "Little boy, you have a pretty place—I will go and stand with you," and when near enough he took hold of him and took him into the ship. They took their long and tedious journey through Virginia and the Carolinas into Greene county, Georgia, fifteen miles from Greensborough, the county seat, and sixty miles north of west from Augusta.

James and his faithful wife settled down apparently satisfied for life. They found many things plenty and convenient. But he, being a Presbyterian of the strictest and purest type, had no church privileges nearer than the county seat, where, however, he often spent the Sabbath "with a multitude that kept holy day." Patience, his loved and loving wife, was never known to utter a word against his theory of religion; but could, as she conceived, see much in the various church organizations which was contrary to the spirit of Christ, and of a selfish character. She preferred not to join any of them, feeling that she had "joined herself

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to the Lord in a perpetual covenant that shall not be forgotten ” She was baptized in infancy and was fully satisfied with her relations to the new Covenant.

Their surroundings as well as the pleasantness of the family rendered all happy. And in the midst of general prosperity, on the 25th of October, 1797, another son came and they called him Ephraim, a name properly applied, for it signifies fruitful. James and Patience were faithful in their house, for notwithstanding the great pressure upon their time to provide for so large a family, they remembered the moral and spiritual need of their children and gave them all to the Lord in the holy ordinance of baptism, and as regular and certain as the first day of the week came they were thoroughly catechised. By this means they had stored in memory a fair knowledge of the scriptures and a strong system of theology, which no doubt exerted a wonderful influence in giving to all these sons and the daughter the unprecedentedly high moral characters which they possessed.

Time passed on and there was added to their family two more boys, Eli and Asa, which made eight living sons. Yet they became somewhat dissatisfied, which feeling daily increased. For they very soon, to their sorrow, learned that they had made a poor exchange of countries. Delaware was a plain without hills and retained the fertility of her soil with an increasing ratio, while Georgia was hills without a plain and two or three years' cultivation exhausted her soil.

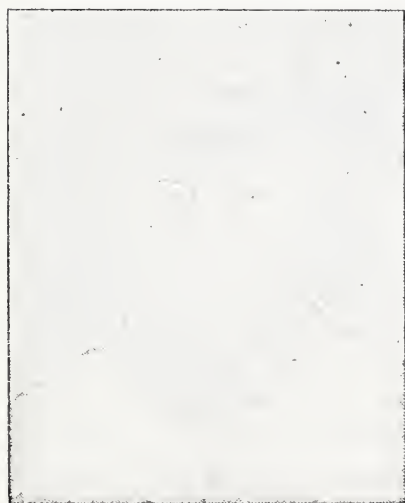
Prettyman Marvel and James Knowles were not only near relatives by marriage, but great friends, differing somewhat in their religious views, yet they were just what the spirit of Christ always makes, *good men*. They had the utmost confidence in each other and did not wish to be far separated. So we find that Prettyman, with his increasing family, under like influences with those of James and actuated by similar motives, went down into Georgia, taking with him David, the son of his sister, Prudence, and Richard

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Knowles, junior. The two friends were neighbors in Georgia.

David Knowles was small and resembled his uncle, physically and mentally. There was in that country a young lady by the name of Nancy Piper whose industry, energy, and perseverance knew no bounds. David formed her acquaintance and she became his wife. Unto them were born two sons. After this, under the influence of his uncle, whom he loved and obeyed as a father, he gathered his stuff and family and left with him for Indiana. But when in

Kentucky, unpleasant rumors met them from beyond the Ohio River. So they halted and remained until two more sons were given unto them, and in the spring of 1812 they came into Indiana, stopping for a few years in another locality, and then came into this neighborhood and made their final home upon the Fisher farm, near where the Black River school house now stands. In this state they had an addition to their family of four boys



*ASA KNOWLES.

and four girls, making twelve in all, named William, Richard (for his grandfather, Richard Knowles), Marvel, Archibal, Betsy, Comfort, John, David, Lavina, Henry, Permelia, and Logan. These all grew to manhood and womanhood and had families of their own, except Permelia, who died a maiden lady. This family helped largely to remove the wilderness of the

*ASA KNOWLES. — Democrat; Cumberland Presbyterian; of almost unbounded ambitions and firmness. When he formed his opinions he was immovable. Born March 5th, 1802, in Georgia. Now lives near Quincy, Kansas.

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country, for they were industrious to a fault. They, however, scattered into various parts of the country. But I rejoice with you to know that a number of their descendants are with us to-day.

Prettyman was like James—things were not satisfactory, and, to use his own language, he “had enough of Georgia.” They heard many things favorable of Indiana, which at that time embraced Illinois. After a long and serious consultation, circumstances being such that James could not leave at that time, it was determined that Prettyman should make the venture, fully assured that if their circumstances were not bettered they would not be worsted. So he gathered up his goods and family and left for the Northern wilderness, meeting with many trials and hardships such as bear heavily upon the very soul of man. Yet this man of faith as well as works pressed forward through all obstacles, for morning and evening the sweet incense of prayer arose from his tent to God. But evil tidings came out of the North, and floods of water retarded their journey. So to be safe every way they stopped through the summer of 1809 in Kentucky. But in the fall they came over into Indiana and pitched their tent near “Old Fort Branch,” where they remained until the spring of 1812, when they, after having first prepared a cabin, came upon the farm now owned by our worthy citizen, Samuel Marvel, just across the way south of where we now are.

Prettyman, having left some business unfinished, in the fall of 1810 returned to Georgia, settled up his affairs, arranged with James to come the next fall, and came back, Jesse Knowles and wife coming with him. Their goods were all packed upon the back of an old horse; the wife, with a babe in her arms, was seated on top of them, while Jesse walked in front. Thus they made their way through to this country. On their leaving, James took his boy by the hand and said: “Jesse, be a good boy and always do as your uncle tells you, for he will tell you nothing wrong.” And some account for his strong prejudice in favor of the

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Methodists upon this ground, his uncle being one. The children of Prettyman and Lavina were John, Patience, Comfort, Prettyman, James, Wiley, Elizabeth, Nancy, and George.

Now there was a certain Robert Montgomery, a good-hearted Presbyterian, who attended the same church in Georgia that James Knowles did. He came over to Indiana in advance and was making his home with a Mr. Moore, near Patoka River, but when he heard of the arrival of the Knowles' and Marvel's, he came down among them. He was one of those fellows who was always handy when about and would as soon help the girls milk as not. So, being at Prettyman Marvel's, he was out assisting the girls in milking and, without seeking any particular opportunity, when seated upon a stump, holding the calf by the ears while Patience milked, he popped the question by saying, "Pacie, will you milk my cows?" She answered, "No, I won't milk your cows, Yobin." But after a more sober thought she was not satisfied with her answer, and she said, "Say that again, Yobin." "Say what?" he replied. "That you said awhile ago." "Pacie, will you milk my cows?" "Yes, Yobin, I will milk your cows." So in a few weeks the Methodist preacher came around and, without legal authority, they were made husband and wife. This took place in 1812 and was the first marriage in the neighborhood, and the only one which was wholly in the Lord. Robert was a soldier in the war of 1812, and in after years when his widow applied for a pension she failed, because no record of their marriage could be found; until Nathan Knowles, the only living witness, went forward and testified to the above facts.

Prettyman, the oldest son of James, accompanied his father to a meeting about forty miles from their home, and while there he saw and made the acquaintance of a Miss Martha Greer, who was said to be the prettiest girl in the state. This was before Daguerreian picture-taking was in fashion, therefore they could not exchange. Nevertheless,

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the image of Miss Greer was so implanted upon the very soul of Prettyman that he could look no way but what she was facing him; in short, he loved her. And as he took much pride in having the prettiest as well as the best, in a proper manner he privately signified the desires of his heart to her. And when she looked upon his manly form, his beautiful blue eyes, fair complexion, and ivory teeth, she neither had nor wished for power of resistance, and he became her husband. They constituted the head of a large family. There was born unto them in Georgia three sons and one daughter.

There is a great difference in the circumstances which are brought to bear upon men, causing them to choose their destiny for life. Miss Anna Reed came to James Knowles' to assist Comfort in doing the work, and a noble hand she was. She also understood the art of being attractive without any great effort, and in the eyes of young James she was truly lovely. She became his wife and to them were born a son and daughter in the state of Georgia.

Eddy Knowles disliked a little stingy act, especially if he was the sufferer. It came to pass that he and one of his brothers were working for some well-to-do people and they gave them very fat meat and sour milk to eat. The folks were very religious and always had "grace" at the table. So it came around Eddy's time to say "grace" and he did what very few could do. In a very solemn way he raised his hand and said: "Glory be to thee, oh fat. The fat has lost its lean, and I will swear, by my old hat, the milk has lost its cream. Amen." The grace had the desired effect, for without an apology lean meat and sweet milk were served at the next meal.

Eddy married Miss Nancy Fitzpatrick. She proved to be a woman of much endurance, for she walked all the way from Georgia to this country. It became necessary for them to start for the North before the others were ready. So they packed their goods upon the back of a horse and the shoulders of a negro, and for their defence he took his

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gun upon his shoulder. His wife walked by his side, the negro and horse in front, and a big dog behind. It was after this style they made their way to Indiana and settled the quarter section of land upon which Mr. Lemuel Weldon now lives. It was here he made the model red elm pole fence. He sold this improvement to Mr. Samuel Montgomery, who was afterwards justice. He then bought the tract southwest of Black River school house, where he raised a family of nine children: Ezekiel, Solomon, Patience, Jackson, Patsy, Lorenzo D., Ruth Ann, John R.,

and Priscilla. He cut some timber upon a little girl and killed her, and in after years his son, Solomon, killed his little brother after the same manner. Two sad accidents in the same family.

Comfort M., the only daughter of James and Patience, was married to Joshua Wilson on the 9th of April, 1807. He was a farm superintendent and had but few equals in his business. To them were born a daughter and a son in Georgia. In getting



*JOHN L. KNOWLES.

ready to come to this country he swapped a woman and child for a horse to work in his cart. The woman was considered of more value than the horse; the remainder was paid in money years afterward.

All things being ready, about November 1st, 1811, James and Patience Knowles, having condensed their property, procuring all the money possible—Patience, with the house-

*JOHN L. KNOWLES.—Democrat; no church member, but a firm believer in the Christian religion; a hard worker; a man who always attended strictly to his own business and left everyone free to do the same thing.

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hold goods, in the wagon, the four boys afoot, and James on "the near horse"—moved off and left Georgia forever. Then followed Prettyman with his cart, wife and four children. After them came James with his cart, wife and two children. The son-in-law brought up the rear with his cart, wife and two children. Besides this family of twenty, two or three young men came with them. They traveled slowly, but each day shortened the distance. They passed through the Cherokee Indian country and found them friendly, willingly furnishing them with all the provision needed. The Indians were "sharp" and as well posted in regard to the value of eatables as the Knowles'.

They met with some mishaps in the mountain region by turning over and breaking down carts. But they were prepared for almost any emergency with tools and a knowledge of how to use them. They were an independent traveling community, doing their own cooking, sleeping on their own beds, having their own camp-fires. They were not destitute of morals, for their head was a Presbyterian elder and the Sabbath was remembered by them. However, one Sunday as they were camped some wild fowls settled on a tree near by, and he said, "Nathan, get the gun and shoot one." He obeyed and down came the bird. The boy, with fowl in hand, approached his father and said, "This will be good, for I killed it on Sunday." Thus the old man was reproved, for he had given the order without thinking it was the Sabbath.

They had two objective points, Nashville and the Red Banks. Before reaching the first, upon Lookout Mountain, part of their company were below in the midst of a hard rain storm while the others were above in the beautiful sunshine. Having reached Nashville, they replenished their stock of provisions, crossed the Cumberland River, and for many miles had a fine road which was highly appreciated by them. The weather was mild and pleasant and they were healthy, full of life and hope.

However, the warmth of their glee was cooled on hearing

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of the battle of Tippecanoe, on November 5th, where many were slaughtered while it was yet dark, by Tecumseh's Indian warriors, marshaled under the Prophet; and the herald reported that "it was owing to the imbecility of General Harrison who was made the dupe of the Prophet." Some one brought up a proposition to stop in Kentucky, but it was at once voted down, saying, "We started for Indiana and to Indiana we will go." They slowly but perseveringly traveled on until the Red Banks were reached and in full force the Ohio River was crossed, and at evening tide of December 16th they encamped upon its northern shore, the very border of the "promised land."

That night they were called to witness, as a remembrance, the earth reel to and fro like a drunken man. It was the time of the great earthquake of 1811. James, senior, as he lay in his wagon, was aroused by the shaking and, hearing others up, said, "Jimmy, I wish you would scare the hogs away from my wagon, for they are shaking it terribly." A young Mr. Reed, who was sleeping by the fire, on awaking cried out, "The chairs are at it, too." This was one of the times the Knowles' were much frightened, but soon prepared and ate their first breakfast in Indiana, and with greater haste than usual took up the line of march.

A few miles brought them to a Mr. Wagoner's, where to their great joy they met Jesse Knowles and John Marvel, who came to meet them and pilot them to Old Fort Branch, and late in the day of the 17th of December, 1811, to the joy of all, they arrived at Prettyman Marvel's. After a day's rest they came down here, by way of Mr. Walter Montgomery's, and about eighty rods from where we are to-day, on this quarter section of land, they built their cabin of poles, of which there were plenty, and procured some provisions from Mr. Nicholson, who resided where our esteemed friend and relative, John L. Knowles, now lives. He gave them all the pumpkins they wished, of which he had plenty uninjured by the frost. It was here in a dense forest, surrounded by howling wolves, screaming panthers and grunt-

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ing bears, they spent their first Christmas in Hoosier land, with thoughts running back to the Cross and the redemption of the world by it.

James and boys cleared some ground and in the spring planted it in corn, which produced a large crop, and from straw brought with them a grain of wheat was taken and planted, which yielded many fold, and in a few years of careful planting and harvesting gave them all the wheat they wanted and supplied the whole family. The grain was very small, almost round and white. It was a small beginning, but, like the Knowles', increased prodigiously. They built a better round log cabin, in which they were more comfortable, and afterwards a neat hewed log house, with a good and nice floor made of white wood puncheons, dressed and prepared by Nathan, who was an expert with the broadax. The roof was made of shingles eighteen inches long, rived and shaved by hand, each one fastened with a wooden pin. All the holes for the pins were bored with a bit owned by Joshua Wilson. The house had a porch on the south side. They made brick and built the chimney.

They were now fixed for comfortable living, but Patience, who had symptoms of consumption years before leaving Georgia, fell a victim to that dreadful disease May 5th, 1817. She was placed in a coffin of native black walnut, the lumber of which was sawed by hand. The lid was self-fastening. The coffin was made by that expert workman, Judge Thomas Alcorn, and in every respect neatly finished, for which he charged three dollars. Her funeral was preached by the Rev. James McGready, an eminent, vigorous and zealous minister of the Gospel, who resided at the Red Banks. His text was "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours; and their works do follow them."

"Her flesh shall slumber in the ground
'Till the last trumpet's joyful sound:
Then burst the grave with sweet surprise,
And in her Saviour's image rise."

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Happy is the true way of life, serene, ever brightening as it nears the clearing of all clouds, the ceasing of all storms as it more and more clearly sees the Author of all life. Patience had never suffered herself to be drawn away from the great central truth of christianity, "Christ the hope of glory," by the advocates of external churchanity. Her christianity was of the generic kind and her piety of the purest type.

James was left without a wife and the boys without a mother and there was no woman to keep the house. However, Nathan, who was now a full-grown man and capable of turning his hand to anything needed, was very soon ready to contend with any woman for the mastery in getting up an elegant meal. Yet that way of living was not satisfactory to James, for he realized the truth of what God had said, "It is not good that the man should be alone." So he married Mrs. Clark, whose maiden name was Elizabeth Smith. She had five children, two sons and three daughters. She was careful, full of business, and knew nothing else but to be industrious. Elizabeth bore James two children: Prudence, who died in infancy, and our own John Lowery, who by industry and economy has accumulated a large land property.

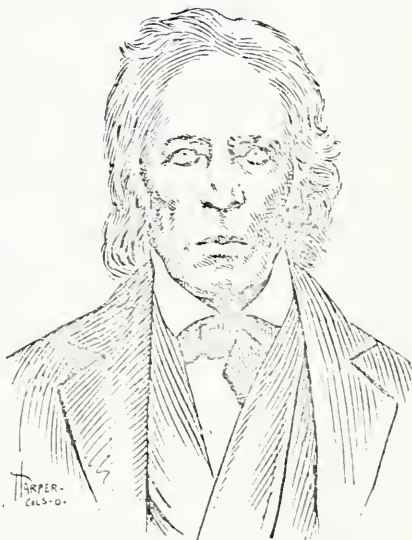
James Knowles, in connection with Samuel Montgomery, who was also an elder in the Presbyterian Church, consented, through the urgent entreaties of the Rev. William Barnett, to become a basis for the organization of a Cumberland Presbyterian Church, without reordination or relinquishing any part of their former faith, "For the sole purpose of advancing the cause of Christ." Around these men was gathered the first Cumberland Presbyterian society in Indiana in the autumn of 1814. James never changed his theological views, but remained a staunch Presbyterian to the day of his death.

James passed the meridian line of life. His head was frosted, the activity of youth had departed, and he was an old man. It was at this period of his life that he saw fit to

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divide his farm with his son, Ephraim, retaining the western half, with the houses, for himself. Slowly his strength failed and his powers were broken down, and having lived more than four score years in this world, he bid adieu to all earthly things and yielded up the ghost and was gathered unto his fathers October 23d, 1839. He was of the good of earth and was taken away from the evil of this world to an inheritance incorruptable and undefiled, one which will remain forever. His body was laid to rest beside that of his beloved Patience, not far from their residence. His funeral sermon was preached by Rev. Wm. McClusky to a large concourse of people.

Prettyman and Martha raised the following named children: Burton, James, Elizabeth Ann, Wiley, Martin, Allen, Asa, Berry, Crawford, and Susanna, six of them born in this country. Prettyman, by the advice of his uncle,



*PRETTYMAN KNOWLES.

bought the quarter section of land joining his on the south, which was considered a "first-rate tract of land." Here he built his cabin and lived in it. He, however, made a division with his brother, Jesse, giving him all the land on the east side of Black River. Some years afterward he bought Jesse out, but sold twenty-five acres off of the north side of his land to his uncle, Prettyman Marvel.

Prettyman obtained some knowledge of the coopers' trade

*PRETTYMAN KNOWLES.—Democrat; Cumberland Presbyterian; Elder in Mount Zion Church; for many years conducted a weekly prayer meeting and Sabbath school. Born 1780 in Delaware. Died near Petersburg, Ills., in 1871.

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through his brother-in-law, Joshua Wilson, which was worth something to him. When he had opened out a farm he put together a massive pile of hewed logs for a dwelling, with two huge brick fireplaces, and became one of the most prosperous farmers of the neighborhood. He and his faithful wife went into the organization of the first C. P. congregation called "Hope Well." He soon became an elder and remained one as long as he lived in the country. When he was old, through the influence of his sons, he disposed of the farm he had made and loved so well and moved to central Illinois, where, after having well served his generation in a long life, he was called to the home of his fathers, March, 1871. He was born in Delaware, the 16th of September, 1780: he died in Illinois, and only two of his children are alive to-day, Martin and Allen. Two of his grandsons became ministers—James, son of Burton, and Wiley, son of Martin—and two, attorneys—Samuel and Thomas, both sons of Asa. Anyone, whether he wears the name Knowles or some other, may justly be proud to know that Prettyman was his ancestor.

James and Anna designed to build a cabin on the quarter section north of his father's, with the intention of buying it, but being necessarily slow, a Mr. Sharp bought the land and so notified James with orders to leave, but on measurement it was found that his cabin was on his father's land. He finally bought some five miles east of where we are to-day, made a farm and a comfortable living. He learned the cooper's business under his brother-in-law and it proved to be of advantage to him. His honesty insured good work. He professed to be a Christian and became a member of the first C. P. society in the state, and an elder. The church was a great gainer by his membership and Christianity honored by his profession.

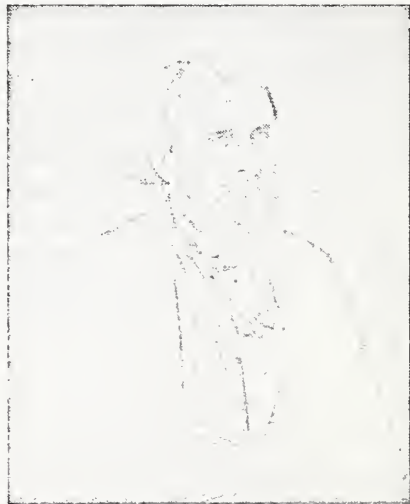
James was highly esteemed by his neighbors and his influence over them was great. His example and precepts were only good. His noble wife was truly a help in every good thing. James spent a dozen years of his early life in

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the state of Delaware and more than that number in Georgia. He was born August 3, 1783, and after living in Indiana about fifty years he closed his eyes upon all the loveliness of earth and entered into that rest prepared for him, March 1, 1861. James and Anna raised nine children: Rhessa, Nancy, Patience, Sarah, Alberry, Comfort, Marticia, Keturah and Barnett; only one-third are alive to-day, namely, Keturah, Marticia and Barnett.

Jesse married a Miss Elizabeth Reed. They raised nine children, named Emily, Reubin, Eli, Jesse, Eliza Ann, Samuel H., Martha, Lucilla and Elizabeth. Only Emily remains on earth and we rejoice to know that we are favored with her presence to-day.

Jesse, after disposing of his Black River property, bought and lived on a farm a few miles east of this place, which he sold to the late Warrick Montgomery and moved to central Illinois after his family were all grown.



*LEWIS WILSON.

Jesse imbibed the principles of the M. E. Church and became an enthusiastic religionist, had preaching in his house, gave land for a church and camp-meeting ground. He took a lively interest in the prosperity of *his church*. He filled the responsible place of "class leader." He was a man who read his Bible daily and gave his own interpretation, from which he was not easily swerved, and seemed to take much comfort in the application of its truths. Jesse was very decided in his convictions and uncompromising

*LEWIS WILSON —Minister of the Gospel and foremost in every reform. Was born October 15, 1814, and died July 22, 1890.

with what he conceived to be wrong, and the last man in the world to cover up or hide sin or shield and fellowship the sinner. A very true illustration of his characteristics may be drawn from the following incident: A Mr. Blythe, a prominent Methodist, and Jesse got so situated that things looked very different to them, which resulted in alienation and almost a state of irreconciliation which made matters in the class unpleasant and things in general disagreeable, so the "circuit rider" went to work to fix things up. He was successful in getting the two brothers in meeting before him. When he called upon them to "arise" they each obeyed. He then requested them to go forward. They moved a few steps toward each other when the preacher said, "Now, Brother Blythe, shake hands with Knowles." He reached out his hand. "Brother Knowles, take the hand of Brother Blythe." But Brother Knowles looked into the face of his preacher with a defiant sternness and said, "No, sir; I would as soon shake hands with the devil as his imps."

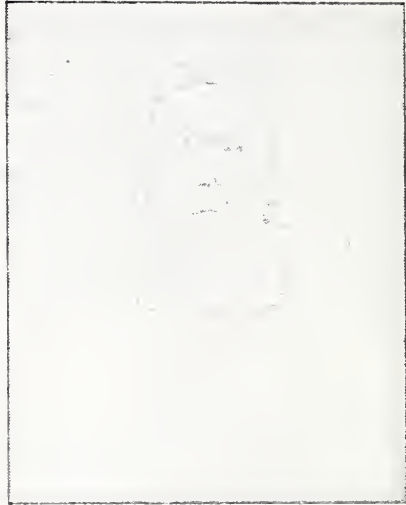
Jesse never lost sight of his Bible nor swerved from his Methodism, but took both with him into Illinois. However, he was not long in that state before the Divine messenger came for him. He was born in Delaware, July 10, 1787, and died in Illinois, March 14, 1852. He was the first of the nine children of James and Patience that came from Georgia to die and his life was the shortest.

Comfort M. was born February 14, 1790, in the state of Delaware, and was married to Joshua Wilson, April 9, 1807, and died December 31, 1868. Joshua was born June 18, 1775, and after a protracted sickness of winter fever died April 11, 1839. His father's name was Joshua and was of Scotch descent, and from either Maryland or Virginia. He moved into North Carolina when his son was but a babe, where he died, leaving a wife and several children, among them his namesake. Joshua worked at the cooper's trade for several years in North Carolina. He spent a few years in Georgia, where he was farm overseer. He returned to

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his old home and friends in North Carolina. But they offered him better wages in Georgia, so he went back and several years he was the superintendent of Mr. Amasa Palmer's farms previous to his coming to Indiana. On their arrival in this country he bought the quarter section of land adjoining Prettyman Knowles on the south, where Mrs. Elinor Wilson now lives. Four years later he bought the quarter section west. He afterwards bought two other quarter sections and the eastern half of the Daniel Fisher quarter section. They

were living on the first named land at Christmas, 1811, in a camp made by placing one end of poles in forks and the other on the ground, with cross poles upon which the covering of boards was laid. There were boards set up on end at the sides. The beds were where the roof came near the ground and the fire in the opposite end. They remained there all winter and were comfortable and happy. It was in this tenement their third



*EPHRAIM KNOWLES.

child was born March 12, 1812. That spring they put up a neat house of round logs and lived in it until the year 1822. Joshua put up a shop at the west end of the cabin and there plied his trade with success. About seventy rods south from where he first settled he built three large rooms of hewed logs and lived in them until the day of his death. ..

*EPHRAIM KNOWLES was born October 25th, 1797, in Green county, Georgia. Moved to Gibson county, Indiana, December, 1811. Married Cynthia Kimball, October 20th, 1825. In politics was a Whig, then an Abolitionist, and later a Republican. Was a member of the Congregational Church at his death, which occurred August 17th, 1882.

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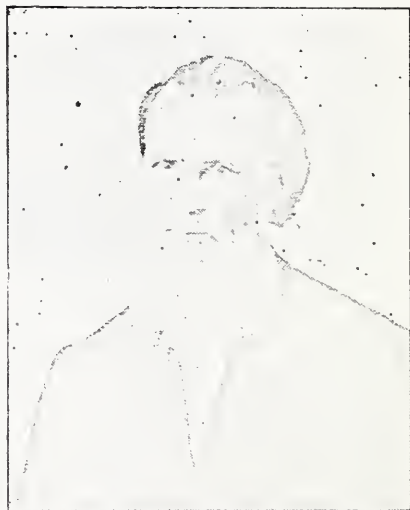
Joshua and Comfort raised nine children, their names as follows: Asenath, James, Elizabeth, Lewis, Nathan, Levin, Anna, Henrietta and Amasa Palmer. These all lived to have families of their own. Joshua and Comfort were very strict with their children; however, they gave them the utmost liberty in the right, but none in the wrong. Not one of these children at any time of their lives was heard to swear an oath. The Bible was made the source of council from their youth all through life. James, Lewis and Amasa were popular school teachers in their young days. James was associate judge for some years. He studied medicine and practiced for several years. Lewis represented Pike county in the state legislature. Lewis and Levin turned their attention to the study of theology and became noted ministers of the gospel through their strong opposition to slavery and received their share of persecution. Nathan was accidentally killed by the falling of a log at a house-raising. Amasa was an excellent mathematician; he died before he was old. They are all dead but Levin and he has lived longer than any one of the others.

Nathan was born in the state of Delaware, June 17, 1795, and was married to Miss Temperance, the daughter of Nicholson Boren (who was from Tennessee,) January 31, 1822, by Samuel Montgomery, Esq. She was the mother of seven children, all of whom are alive to-day. She died September 13, 1835. Nathan lived until February 2, 1892.

Nathan bought land joining Joshua Wilson on the south in 1817. He cleared two acres in 1818 and built around it the strongest fence ever seen on Black River. It was in almost every respect proof against the depredations of the wild animals. The deer were numerous at that time. Nathan planted an orchard in 1819. He cultivated his two-acre farm in potatoes the summer of 1820 and the next year in tobacco. In 1821 he built the best log house in the neighborhood and had it ready for the reception of his wife when he married, and without delay they commenced house-keeping. They were happy in each other's society, their

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seven children were healthy and strong fellows and were named Serelda, Enos, John W., Asbery, Louisa, Martha and Melissa. In process of time he added the quarter section of land west to his farm and also eighty acres on the east which made him 400 acres of farm which he managed successfully. Nathan when more than eighty years of age cut the timber and made fence rails. He said that an old man was under as much obligations to work as a young one. Nathan took the position that a man ought never to marry but one time; he proved his faith by his works, and as he had studied the subject thoroughly and argued from a moral standpoint he could make a plain case. He was fond of reading the Bible; he took a peculiar delight in Christ's sermon on the mount, because he said it told him just how to live. He planted a vineyard and drank of the wine, but whatever may have been the influence left upon others he kept himself from the awful curse of drunkenness and was largely a model citizen. He possessed the ability of generally letting people manage their own affairs while he claimed the right to look after his own business. To him the needy never applied in vain nor suffering humanity turned



*ELI KNOWLES.

*ELI KNOWLES, the subject of the above sketch, taught the first school of the community about midway between Cynthiana and Owensville, when only thirteen years of age. From early youth he was a close and diligent student, and was one of the foremost mathematicians in the state. He was an Eclectic medical practitioner for the last thirty-five years of his life and met with eminent success. Politically he was a Whig until the formation of the Republican party, casting his fortunes with it. He first united with the Cumberland Presbyterian Church, but afterwards attached himself to the Congregationalists.

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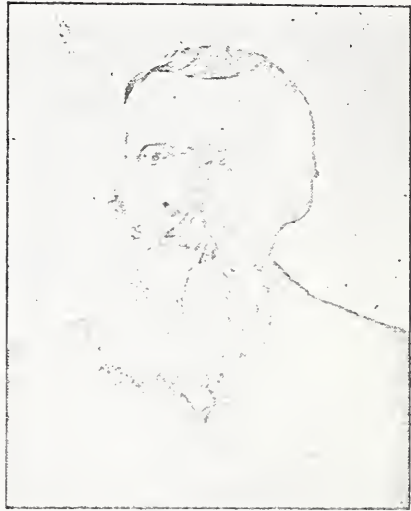
away without relief. His rule of life was "All things whatsoever ye would that men should do to you do ye even so to them;" there was little or no deviation from this rule during a long life. After the death of his wife Nathan had to assume all inside work as well as that without, also the care of seven small children. In the midst of these heavy demands upon his time and labors, he was frequently called to assist his neighbors in work they could not do of themselves. "The old settlers" could not do well without him and the next generation was equally dependent upon him. He was a man of peace and his upright life insured the good will of all his neighbors. His children are living monuments "seen and read of all men" of the success with which he performed the office of both father and mother. They are all with us to-day, but Asberry, in the enjoyment of this grand *reunion of Knowles*'. Where everyone can shake hands to his or her full satisfaction. Your speaker never knew a better man than *Nathan Knowles*.

Ephraim was the eighth child and seventh son, was born in Green county, Georgia, October 25, 1797. He was a boy of fourteen years when he came with his father to this state in the fall of 1811. He grew to full six feet in height, being the tallest Knowles in Hoosier land.

Before the surveyor's marks on the trees were dry Jesse Kimball, a live and intelligent Yankee fresh from Connecticut, had made his home near what was afterwards called "Kimball's big spring." He was a man of genius and very useful in a new country. He cut the first road from the "Red Banks" to his spring and rolled a set of mill stones like a cart over it from Kentucky to his place. He made for himself the first fanning mill known in this country. Unto him was born April 1st, 1809, a daughter named Cynthia. In her characteristics she displayed much of the German mother as well as the Yankee father. On the 20th of October, 1825, she married Ephraim Knowles and to them were born fourteen children, eight daughters and six sons. One died in infancy. The others were named William,

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Mary, Lucinda, James, Elizabeth, Patience, Mahala, Jessie, Eli (our worthy and noble president before us here), Lamira, Cynthia, Franklin and Eliza. Nine of them are now living, namely, Lucinda, James, Elizabeth, Jesse, Eli, Patience, Lamira, Cynthia and Eliza. They are all here to-day to help increase the numbers, form the guiding power and aid in giving the finishing touch to this grand reunion of Knowles'. Ephraim obtained the east half of his father's farm, upon which he lived and died. He added more to his farm on the north. Cynthia died October 4, 1865, and to her memory a sermon was preached by Rev. Lewis Wilson and her body deposited in the Antioch cemetery, there to remain until the resurrection. About the year 1857 Ephraim fell upon ice and was so injured that he never fully recovered. Oct. 28, 1866, he was married to Mrs. Louisa Fairchilds, a well known and respectable lady.



*F. D. S. KNOWLES.

Ephraim held to the grand truths of the bible and the christian religion and said "I have never in a single instance doubted the truths of the bible or the realities of christianity." He believed in the eternal sovereignty of God and his un-

*F. D. S. KNOWLES was born in Gibson county, Indiana, July 13th, 1842. He enlisted in Co. E, 24th Ind. Vols., on July 6th, 1861, and served as a private in said company until September 30th, 1862, when he was discharged by reason of a wound received in the battle of Grand Prairie, Arkansas, July 6th, 1862. After returning home he taught in the public schools for a number of years. October 20th, 1870, he married Miss Ellen S. Scudder, of Daviess county, Indiana. Four children were born unto this union, of whom two sons, only, are living: Forman E. and Lawrence A. The first mentioned enlisted in Co. K, 1st Reg., I. N. G., when war was declared against Spain by the United States.

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changable purposes and that an upright life is the only evidence of a pure heart. Ephraim was afflicted for a long time and suffered much but his days were numbered and the end came August 17, 1882. His funeral discourse was delivered by Rev. Levin Wilson and his body deposited beside his wife in the Antioch cemetery. The narrow way which christians travel is a high way resting upon the strong foundation of love. The narrowness of the road makes it a perfect guide and insures perfect safety to the traveler.

It was the second day of September, 1799, in Green county, Georgia, that Eli Knowles was born. He was very small, but well proportioned, and was a real beauty. From childhood he was fond of books and read so as to understand them. His knowledge was such that the "settlers" induced him to teach his *first* school in the fall of 1812, when but a boy of thirteen, in a cabin north of the house where Henry Knowles lives. His next school was two years later. He used all the helps within his reach. His motto was "what others have done I can do." By consecutive thinking he formed a masterly mind that gave him superior power as a logician. Perhaps the prime reason of his wonderful success as a student grew out of the fact that he thoroughly mastered everything he undertook. He delighted in the study of mathematics and philosophy and in them he excelled. Eli was in a great measure "a self-made man," and the more thorough for that because he studied the collaterals. He taught school for a number of years.

John Scott was born in South Carolina, 1775, and Mary Dodds was born in the same state in 1778. They married and lived in Wilson county, Tennessee. From there they came to Indiana. Elizabeth, one of their daughters, was born in Tennessee, April 2, 1803, and was married to Eli Knowles October 7th, 1824, Rev. Joseph Wasson officiating. She died October 22, 1858. Eli and wife went to "house-keeping" in Cynthia, where he was teaching school. He afterward bought the farm and made it their home, where their son, F. D. S. Knowles, now lives. Eli for years com-

bined teaching and farming. He never ceased to be a student. His knowledge of the human system, its needs and adaptiveness, was good. He made himself acquainted with the science of medicine. So thorough was he in these things that his friends entreated him to become "a Doctor." He did and was successful in his practice. Eli filled official positions in the Cumberland Presbyterian Church, but when the Indiana Presbytery joined affinity with the demoralizing institution of slavery, he withdrew from that body. Four of the nine children raised by Eli and Elizabeth are alive to-day, namely, Arminda, Nancy, Lydia and F. D. S. The dead are Mary Jane, James W., Ephraim, Albert and Charles.

Eli did not seem to have the full enjoyment of life. He married again, but youth was gone, old age was upon him, and a combination of circumstances with which he was surrounded was calculated to render him uncomfortable. What the mind had to do is not known in bringing

on the lingering and singular disease which terminated in his death February 15th, 1868, and he was buried by the side of his Elizabeth, near where his father's home and his grave were. The following shows the firmness of purpose of the man: As Eli was returning from meditation and prayer he was called by



*ELI W. KNOWLES.

*ELI W. KNOWLES was born in Gibson county, Indiana, July 23d, 1844. Was a member of Company F, 80th Ind. Infy., during the war of the rebellion of 1861 to 1865. Married Fanny Blythe, September 13th, 1866. Is a deacon in Cumberland Presbyterian Church. Is Republican in politics. Is engaged in merchandise, and is postmaster and railroad agent at Mounts, Indiana.

one at his side, "Eli Knowles." At the second call he answered and said, "here am I; what is wanted?" The voice replied, "*Eli Knowles*, you are acting the hypocrite and you know it." Eli turned his face towards the voice and answered quickly, "*you are a liar, sir.*" Eli was troubled no more with that fellow. Surely it is true, "Resist the Devil and he will flee from you."

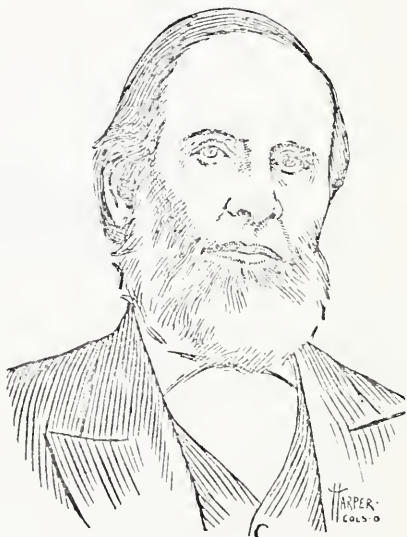
It was the 5th day of March, 1802, that James and Patience had born unto them their ninth son, and they called him Asa; and it was said that his mother so petted and spoiled him that he passed the point of being humored. He always had great respect for his parents. In his young days he was frequently found with those who, for the want of a more appropriate term, were designated as rowdies, and it will do the man or name no injustice to state he was a fair practitioner of rowdyism. Asa, after he had pledged his word to his father that he would horse race no more, was sorely tempted, but the fixed principle of truth triumphed and he kept his pledge. Asa thought there was a right way of doing a wrong thing, so when two men were fighting, a third party, a large man, showed "foul play." Asa stepped up and knocked him down, with the remark, "now, behave yourself." Asa called upon a man in Kentucky to collect a note which he held against him. A young lady wished to see it and as soon as it was in her hands she cast it into the fire. Asa snatched it out and hurled the girl to the back of the room, followed by unpleasant imprecations.

Asa married Walter Montgomery's amiable daughter, Matilda. A noble wife she was and a woman above reproach. She did much to soften the impetuous and somewhat rough way of Asa, producing in him an easy and pleasant manner of life. But beyond a beloved wife came the voice of a dying mother, "Asa your mother is going to die and leave you. Be a good boy and meet me in heaven." With these came the faithful warnings of a father's love. The spirit of God fastened all these good things upon the mind of Asa and he became a *Christian*. All his former habits and wrong prac-

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tices were sacrificed for Christ. He put on the new man. Asa and Matilda raised seven daughters, and they were proud of their girls. The wife and mother was faithful in her family and served her generation well and was called to receive her reward of eternal life. Four of their daughters are alive to-day, namely, Sally, Martha, Elizabeth and Patience. Those who are dead, America, Nancy, and Serelda. Asa was not content to live alone so he married the second woman, Mrs. Susan Warmick, who was Miss Brown, and she bore him four children, James, Clinton, Viola and Enos, all living.

Asa, being in his ninety-fifth year, came all the way from Kansas alone to be with you to drink in the joys and pleasures of this the first reunion of Knowles' in the United States. His feet press hard upon the threshold of the century, his hands reach forward to take hold of the knob of the door that opens into the next. Asa is realizing that the weight



*JAMES WILSON.

of his many years is a burden beneath which he bows his former strong and stately form. He gives evidence of being an old man. Asa takes an interest in public affairs, both civil and religious. He recently wrote an argument on baptism which shows the clearness of his perceptions. During a long life Asa has kept clear of alcoholic poisons. The nauseous scent of tobacco is not emitted from his

*JAMES WILSON.—Second child of Joshua and Comfort M. Wilson. Associate Judge of Gibson county, Indiana, and successful physician. Born in Green county, Georgia, December 31st, 1809. Died in Illinois, November 26th, 1882.

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person. Of him it can truly be said, he shows his faith by his works.

John Lowery Knowles received his middle name from an eminent Cumberland Presbyterian minister and one of the founders of that denomination. J. Lowery was the tenth son of his father and the only one by his second wife and twenty-one years younger than the youngest of his nine brothers on his fathers side. Lowery was born March 1, 1823, and married to Miss Patsy, the daughter of William Montgomery and his wife, Margeret (Stone), November 5, 1846 Patsy was born May 4, 1828. Her father and mother were of large and influential families. Mr. Montgomery represented Gibson county in the legislature, which position he filled with honor to himself and satisfaction to the people.

J. Lowery and Patsy were the parents of a large family. Their names are here given: Lucinda, Serelda, Isaac Newton, Calvin, Charity, Cordelia, George Alvin, William Henry, Samuel Nathan, Ellis, Francis Marion, Martha Wilmina, James, Cynthia and Sarah Ellen. There are five sons and two daughters living. All have families of their own and are prosperous and respectable citizens. Three of those who are dead left families. Lowery and Patsy have been industrious and their motto has been "success." They have made considerable property and have plenty and *more* in their old age.

This, the Knowles' first reunion, is a grand affair and their history instead of being compressed into an hour's talk would do credit to a large volume.

I now wish you all long lives, with plenty of the good things of this world, and that all in whom is found any Knowles blood, and all others, may be prepared for that reunion when *Christ* shall make up his *Jewels*.

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