

THE KIVETTS – SOME EARLY HISTORY

INTRODUCTION:

This is a general interpretation by the author of the times and events beginning in the early 1700's which is presented in an attempt to allow family members to better understand the early history of the Kivett family. It is not a thoroughly documented and referenced piece, but based on conditions condensed from many sources which have become available over the years. The reader is encouraged to not get too hung up on the precise accuracy of the details, but to try to absorb the flow of the history, and how the Kivett family members seem to have participated in it.

EUROPEAN EXITS TO THE NORTHERN COLONIES:

Western Europe in the early 1700's had become a very difficult place to live, unless you happened to be part of some ruling royal family. The right of land ownership was key to economic success, and such right was closely reserved by a few aristocrats. The rulers of the many small fiefdoms jealously guarded their power to hold most of the lower class population in de-facto bondage. This stranglehold on the people also extended to their religion, controlling how the masses worshipped, and their very spirit. About this time some Protestant leaders began to speak up against such oppression, which only made life more difficult for those who would see hope in such alternate beliefs.

By this era, most of the English Colonies in America had become pretty well established. Word spread of the freedom to own land and to worship differently, and to hope and dream of a better life there. It became more commonplace for ships to make the voyage across the Atlantic, as the required ocean navigation skills were acquired by more captains and number of ships expanded. England still controlled the American Colonies tightly, however. This even applied to the transport of passengers and goods to and from these Colonies, being considered by them as just another part of England. A part of this control was the legal requirement that all ships bound for the Colonies from other parts of Europe must stop in a port in England before completing the voyage to America.

In addition to more English settlers, large numbers of Germanic people with no hope of anything but further persecution and misery began leaving the regions along the upper Rhine River for a life in this promised land. The Rhine itself became the highway of escape, downstream to the lowlands of what is now Holland. Some of the Dutch also joined these similar cultured neighbors, and set out from the ports of Amsterdam and Rotterdam. Stopping on the way in England, as required, many made their way to the good port already in existence in New Amsterdam (New York), but more predominantly Philadelphia. Sometimes unscrupulous travel agents of the day would cheat the poor travelers out of their exit funds, leaving them enough to only buy passage part way. Many had to spend some time in Holland or England, maybe years, until they found a way to buy passage for the remainder of the journey.

Most of the New England Colonies had strict religious rules and still primarily attracted immigrants from England even into the mid 1700's. William Penn had built his colony of Pennsylvania more on the concept of religious freedom. As such, it was the preferred destination for the Quakers, the Lutherans and others of Germanic origins. The German languages were spoken by many of the transplanted settlers there. It was a comfortable place for these new escapees. So they came in droves in the early 1700's to "Penn's Colony". So many came that by the mid 1700's it was getting seriously overcrowded.

ON OUT FROM PENNSYLVANIA – MIGRATIONS TO NORTH CAROLINA:

Although there had been settlements in the Carolinas for many years, almost all were confined to the coastal regions along the Albemarle Sound which was accessible by ocean, although port facilities were not well established along this mostly marshy shoreline. The colonies of Maryland and Virginia were strongholds of British immigrants, mostly loyal to their English Colonial governors. The many rivers in North Carolina mostly ran North to South, and impeded the expansion of these Eastern NC settlers to the West. Hence, the central parts of what we know as today's North Carolina remained largely uninhabited until the mid 1700's.

Aware of these physical barriers, the Colonial government of the North Carolina Colony saw the need to provide incentives to encourage expansion to the West. Governmental extensions of the New Bern Capital were established in this largely wilderness country at Hillsboro and Salisbury. A rough road following Indian trading paths was improved between these two governmental centers. Free land was offered, as "King's Grants" in what was called the Granville District. This huge parcel was bordered on the North by what is the present NC/Virginia line, and on the South by a line roughly from New Bern all the way to near today's Charlotte. The Western boundary was ill-defined, but ran about along the Yadkin River. This part of the Colony was still inhabited in the mid 1700's by Cherokee and Catawba Indians. A large part of this Granville District soon came to be known as Orange County, the forerunner of today's Randolph and Alamance Counties.

These incentives worked, but not exactly as intended. Instead of causing the largely loyal British born settlers to move West, the Pennsylvania Germans and Dutch, along with some new Scottish and Irish immigrants began heading down the Shenandoah Valley through Maryland and Virginia to escape the overcrowding and claim some of this new free land. Some took a while to get there, stopping along the way in these other Colonies for a year or more. But, the gates were open, and soon the central part of today's North Carolina became populated with several European immigrant settlements. German was as likely to be heard spoken as English, it often laced with some Scottish and Irish accents. These were all hard working, clannish people who had experienced hardship before. They found in this wilderness an opportunity to thrive. Many retained their European culture and traditions, and their various religions which were such an integral part of their lives. There were also some migrations to this part of NC of English ancestry, but the Pennsylvania migrants did not have much to do with them, preferring their own life style. And, more importantly, these Germanic people had little or no loyalty to the NC Colonial Government, which they saw as too controlling of their precious new freedoms.

About the only compromise they made with Governor Tryon's rules was the taking of a second oath of allegiance to the British Crown after the required several year stay in the Colonies. All non British subjects had been previously required to take an initial oath immediately off their ship of arrival. They hated the idea of having to share by way of taxation their little hard earned wealth wrested from the not so fertile earth with the pompous Colonial Governor in far off New Bern. This disrespect for British authority and the ways of their Tory neighbors was to become a recipe for great trouble in North Carolina.

THE REGULATOR MOVEMENT:

This ever increasing taxation issue, was the spark that led to formal petitions of protest by many of the settlers of the frontier of NC. These were known as “Regulator” petitions as an attempt to regulate the amount of influence of the government on the people. The Colonial Governor Tryon saw such petitions as a direct threat to his authority which must be stopped at all costs. He ordered a large complement of Militia to be dispatched to the wilderness to bring these upstart rebels to their senses, and enforce their loyalty to England. Near the small town of Alamance, this well equipped force camped and a last demand was issued to the renegade settlers to cease and desist their protest. By then a good size group of the settlers had gathered nearby and armed themselves with whatever crude weaponry they could muster and refused to give in to such demands. Far too much had been invested by them in their successful escape from European oppression to see their treasured freedoms robbed. A bloody battle ensued, but was over quickly which resulted in the sound defeat of the poorly equipped and untrained settlers.

Follow-up action was conducted to bring these outlaws to Colonial Justice. Most escaped and were never punished, although a few were captured and hanged in the town of Hillsboro. Reports have been seen that some events of “Frontier Justice” were likewise later dispensed by the surviving Regulators on their Tory (British supporter) neighbors. This 1771 event pre-dated the Revolutionary War by several years. It is important because it showed the Colonial Government that some of the population was unhappy enough to take up arms to seek to change an increasingly oppressive rule. Word of the battle, although its outcome was unsuccessful, soon spread to other Colonies. Some see it as the key event which sparked in Colonist the confidence to formally get on with the Independence Movement.

A KIVETT PRESENCE IN TIMES OF ADVERSITY:

No Kivett names are seen on the roster of participants in the actual battle, but Pieter and his sons’ names appear on some of the multiple petitions. Names of the Kivett neighbors are found on the lists of battle participants. Some reports show that Pieter Kieviet and his sons were included on the list of “Outlaws” published by Lord Tryon after the skirmish. The Kivett family was in the thick of the American struggle to obtain freedom from the beginning, and later provided material support to the cause. For his contributions, Peter Kivett is listed among the Patriots in the official roster of the Daughters of the American Revolution.

It is in this context that Pieter made his migration to America. His ancestors may have fled their original German homeland down the Rhine River. Some may have dwelled in Holland for an extended period. Whether born there or in Germany, Pieter may have in Holland put together the funds required for his final escape to America. He may have even been forced to remain for a while in England before eventually arriving around 1749 at the port of Philadelphia. Other friends or relatives may have made the difficult sea journey with him. He may have stayed for a while in Pennsylvania before himself acquiring a Granville Grant for land of his own in North Carolina. Somewhere along the line he must have met and married Anna Barbara, herself possibly a daughter of another family with a similar immigration background. They may have even been married and started their family before claiming their Carolina land and moving there. At any rate, is against this background that Pieter and Anna continued their life in the wilderness, raised their eight children, and thrived amidst a time of turmoil with their government and some of their Tory neighbors.

This informal feud seems to have festered between neighbors of different political or religious beliefs for generations. Although close by, the mainly Tory attendees at Sandy Creek Baptist Church was not attended by Kivetts of the first two generations. Two of Pieter's daughters chose to marry into families of the distant German conclaves to the northeast. Only after some of the old wounds had apparently healed were Kivetts found on the roles of Sandy Creek and Shady Grove Baptist Churches, and the daughters found marrying into previously documented Tory families like the Yorks. The discontent would surface again as States' Rights and Slavery issues again divided neighboring families of Central NC, and helped to set off further Kivett migrations to other parts of the country to again seek peace and the freedom to live as they wished. Many others chose to again defend their beliefs as soldiers of the Confederate forces. A few from prior migrations to Indiana fought their NC cousins as Union soldiers. An astounding number of Pieter's descendants paid the ultimate price during the Civil War with deaths in battle, later in hospitals or miserable prisons.

THE GERMANS IN EARLY NORTH CAROLINA

Around 1740 the new immigrants to Penn's Colony arrived to find so many German families already there, that available land was too scarce to allow much farming. Word of larger tracts available in North Carolina led many of them to apply for their "Granville Grant" and move on down the Shenandoah Valley to claim it. Although it involved a journey of about 400 miles, the terrain was relatively flat and no major rivers had to be crossed. Soon a "Wilderness Road" was formed by these increasing numbers of migrants through Virginia into central North Carolina. On their arrival, many stayed in the groups they had traveled with, often joining others who had arrived before. What resulted were separate settlements of ethnic groups of Quakers, Lutherans, Moravians, etc. which survived and retained their little altered distinct European cultures for generations.

DER KALPP KIRCHE (THE CLAPP CHURCH):

The story is told of such a small group of 1748 migrants whose descendants are known today by the last name of Clapp. Two brothers and their wives and their sister and her husband all stopped near the end of their journey one Saturday evening to rest over the coming Sabbath in Orange County on a hill overlooking Beaver Creek. They were headed to their final destination on the headwaters of the Yadkin River, a few days travel on to the West. The wife of one of the Clapp brothers had often told of a recurring dream of hers of a church on a hill overlooking a beautiful little stream. In the dim light of that Saturday evening she proclaimed, "This is the Place", and convinced her husband and his brother to settle there and build such a church. On Monday morning their brother in law and their Clapp sister continued on toward their original destination. This couple was never heard from again, maybe killed by the Indians still so prevalent that far West.

George Valentine Clapp and his brother John Ludwick Clapp and their wives and at least one other former neighbor from Pennsylvania stayed and founded "Der Klapp Kirche". Back then, the Church to German families was far more than a place of worship. It was also their cultural and educational center around which all community lives revolved. Soon a school was established as the growing German colony thrived. Much is omitted here, but this original German Reformed Lutheran Church was eventually replaced by a structure made from hand made bricks. As the first of such in the area, it became known as it remains today as "The Brick Church" Outside this lovingly restored structure one may today see evidence of the founders of this transplanted German culture on the tombstones in the graveyard. The now Americanized names of Foust, Albright, Clapp are today seen on some of these stones as originally engraved in the native German language. Excellently preserved records were kept in German by the leaders of The Brick Church, and it's

subsequent nearby Stoner's Church on into the 1800's. Although now affiliated with a different religious denomination, the legacy of The Brick Church continues with services each week in a nearby modern structure.

STEINER'S CHURCH (STONER'S CEMETERY):

As the Orange County German community around The Brick Church grew, the need for another place of worship was seen desirable to be closer to those German settlers farther to the East. Around 1758, another German Reformed Lutheran Church called Steiner's Church came into being on another hill above the confluence of Alamance and Stinking Quarter Creeks. Perhaps because of the uncomplimentary name of one of these streams, or more likely the scarcity of ordained ministers, after many years of existence Steiner's Church eventually ceased to hold services and was abandoned, eventually to be destroyed. This was not until after an adjacent sizable graveyard had been established, however. Now, all that is left on this historic site is the graveyard, many of its stones now also lost forever to time. Recent efforts by dedicated local historians, and descendants of those buried there have resulted in reclamation of some of what is now called Stoner's Cemetery. More complete records of burials there are in the process of being relocated. A few have so far been determined, at least one of which has special meaning to the Kivett family.

THE GERMAN KIVETT CONNECTION:

It has been pretty well documented that two of Pieter Kivett's daughters married brothers of the Foust family. The Faust (Americanized to Foust) family was there among the founders of Der Klapp Kirche and Steiner's Church. Records abound to document these Foust family connections. It is believed that a stone has been preserved in the reclaimed Stoner's Cemetery that attests to the burial there of Anna Barbara Kivett and her husband George Foust. It is thought that several of their descendants are likewise buried at this site filled with so much German tradition. Anna Barbara's sister Charity Kivett is recorded to have married Jacob Foust. Their burial place is uncertain, but may be here in now unmarked graves also.

Another of Pieter Kivett's daughters Anna Margaret is thought to have married William Sr. Wolfe, of the same community, but his ancestry is unknown. His fourth daughter Elizabeth is reported to have married John S. Scotten, of Scottish ancestry. But, we see that the first two generations of American Kivetts seem to have some strong ties to this German community, in political philosophy and the willingness of Pieter to allow two of his daughters to intermarry with them. Some speculate the even Pieter's wife Anna Barbara [Unknown] may have been of German ancestry. One need only note the myriad of other "Anna Barbaras" among the German families that became known today as Albrights, Clapp, and Foust. Perhaps someday we may find additional evidence to help solve this most perplexing of continuing Kivett family mysteries.

RANDOLPH COUNTY SETTLEMENT – THE GEOGRAPHICAL SETTING:

A primary feature of what was to become Randolph County, North Carolina was the stream named Deep River and its several tributaries. Arising in the Northern part of present day Randolph, Deep River continues along the Eastern part of the county to the South before it merges with other streams in adjacent counties to form what is now the major Cape Fear River which empties into the Atlantic Ocean below Wilmington. The Deep River system provides drainage for the Eastern side of the Uwharrie Mountain range which runs through present Randolph just West of Asheboro. This most ancient of American mountain ranges is thought to have once been a chain of giant volcanic peaks which were responsible for another of Randolph County's famous features – its rocks. Rock

outcroppings from the remains of past Uwharrie volcanic activity figure into Randolph history, as do the many fragments responsible for its mostly marginally tenable farm lands.

Farming in this part of North Carolina has always been a tough go. Stretches right along the Deep River tributaries may have been the only desirable land for early settlers. Streams like Sandy Creek and Mt. Pleasant Creek are frequently mentioned on early deeds, in support of this proposition. Maybe, after the more fertile lands in today's Alamance part of early Orange County were taken, other settlers moved on down the "Road" between Hillsboro and Salisbury to claim the remaining Granville Grants along these streams in today's eastern Randolph. It is this Deep River that would a couple of generations later prove so central to the industrialization of this part of North Carolina. It was here in eastern Randolph that the Deep River crossed the Appalachian "Fall Line", providing the conditions for future water-powered textile mill construction. Kivett family members would lead this industrial development of Randolph.

EARLY RANDOLPH SETTLERS AND SANDY CREEK BAPTIST CHURCH:

One of the earliest known settlers to today's eastern Randolph was Semore York who in 1750 obtained his first Granville Grant on the waters of Sandy Creek. He had come from an earlier settled Granville County, NC along the Roanoke River. Farther back, this York family of English ancestry was found in Virginia. In the early 1750's other members of the York family seem to have come to Sandy Creek to join him. In 1755 the Rev. Shubal Stearns and his family arrived with about 10 other families from Virginia to also settle along Sandy Creek. They immediately organized a Separatist Baptist Church and called it Sandy Creek, after the nearby stream. Most of these families were, like the Yorks, of English ancestry, but some may have been born in Virginia to an earlier generation of immigrants. Other families settling in this area of apparent English or Scottish backgrounds were ancestors of today's McMasters, Aldridges, Welborns, and Trogdens. Mysteriously, about 1750 there also came to settle right among all these folks along Sandy Creek and Mt. Pleasant Creek, another immigrant family with an apparently very different background – that of Pieter Kieviet.

All these hardy settlers seemed to thrive as farmers along the banks of these streams. Many from these families intermarried. Two of Pieter's sons are recorded to have married Aldredge sisters. Two others of his children are recorded as marrying siblings from the Scotten family, believed to have Scottish ancestry. But Pieter and Anna are not found attending church at this nearby Sandy Creek Baptist Church, and are instead buried at a private cemetery known as McMasters. Maybe their beliefs and customs were too closely aligned with the Lutheran Reformed Germans of eastern Orange County to permit closer associations themselves.

SHADY GROVE CHURCH(S) AND OLD SHADY GROVE CEMETERY:

A large graveyard with a monument to its founding families and a restored early church building can be found today on the original site of Sandy Creek Separatist Church. This mother church to one division of the today's Baptist faith later fostered a satellite church several miles to the East, also once known as Sandy Creek. It then became known as Shady Grove, after a nearby school and private burying ground of the same names. The church subsequently relocated about a mile to the West of this original site, and is now still known as Shady Grove Baptist Church. One-room Shady Grove School is now long gone. A few remnants of what is now known as "Old Shady Grove" cemetery may still be found with great difficulty by very diligent and adventuresome history buffs. These later era sites are included here to relate their relationship to Subal Stearn's original Sandy

Creek Church. Graves of Kivett family members can be found at both of these two different era graveyards of varying conditions of maintenance.

McMASTERS CEMETERY:

This old family graveyard is the documented burial site of the earliest known American Kivett ancestor Pieter Kieviet and his wife Anna Barbara [Last Name Unknown]. Also located there are stones indicating some later generation Kivett, other area family member burial sites. Through continuing voluntary contributions from generous family members only, The Peter Kivett Family Association proudly provides maintenance of this most treasured of Kivett family sites. All with Kivett ancestors are encouraged to visit this place at least once, to there quietly sense the presence of their rich heritage, and renew their sense of responsibility to pass it on to their descendants.

Mt. PLEASANT BAPTIST CHURCH:

The original church on this site was reportedly built by Andrew Jackson Kivett, a great grandson of Pieter Kieviet. He and his father Henry Kivett, along with his brothers may have been the first Kivetts to begin making their living from occupations other than farming. These possible genetic abilities may be responsible for the appearance in later years of so many Kivetts as builders, electricians, engineers, aircraft pilots, and similar technical professionals. Land for the original building and the graveyard was once a part of Pieter Kivett's several land grants. From this, and all the many Kivett family members who were charter members, this place for years was known as "Kivett's Church". In the modern adjacent fellowship hall, the surviving Mt. Pleasant Baptist Church welcomes back Kivett family members the last Sunday in October each year for a covered dish luncheon and annual business meeting of the Peter Kivett Family Association. The adjacent cemetery contains the largest collection of stones marking burial sites of Kivett family members across the generations of any site in America.

EARLY KIVETT INDUSTRIALISTS:

Beginning with Pieter and Anna's grandchildren, some of these later adult family members recognized the limitations of continued farming enterprises in Randolph County. By this third generation in America there were now 70 Kivett families, far too many to all earn their livelihood from the several hundred acres that Pieter had eventually amassed as part of his belongings. Additional nearby quality land was too expensive or not available for purchase. So, some again solved the problem by migrating. Some went to Indiana, others to Missouri, and a few to Tennessee to find greener pastures. But one, John Matthew's son Henry Kivett saw his future right there in Randolph County. He turned part of the land he had inherited from his grandfather into a tannery. From cattle grown on his farm and those of his brothers and neighbors, Henry Kivett and some paid helpers began making leather from these hides. Some reports indicate that he and some others may have operated a small shoe factory, further providing added value to farm products. Apparently buoyed by the successes of this non-farming venture, Henry later joined in a corporate style venture with several other neighbors and relatives to build two dams and adjacent water powered textile factories along the Deep River. Their first mill, probably patterned after an earlier one upstream near today's town of Central Falls gave rise to a small town called Naomi (today's Franklinville). A second Deep River town known as Columbia (now Ramseur) grew up around the second mill owned by Randolph Manufacturing Company.

Because of the reports of tanning supplies and dividend payments seen as part Henry's and later generation Kivett estates, one can deduce that both ventures were quite successful. Subsequent textile operations continued on these original sites, under different ownership even into the 20th century. Henry and his sons also became skillful builders, one above mentioned as responsible for the construction of the original "Kivett's Church".

THE CUMBERLAND COUNTY KIVETT CLAN:

This business success was interrupted by the Civil War. It's drain and the subsequent sometimes even more devastating disruption and displacement of commerce by Reconstruction policies caused an aging Henry Kivett and his sons to seek other opportunities in the late 1860's. They learned that the huge wooden Clarendon Bridge across the Cape Fear River near Fayetteville was to be rebuilt. It had been burned in 1865 by Confederate troops in a vain attempt to slow Sherman's punitive march of destruction through the South. So, Henry and builder son Andrew Jackson Kivett moved for a while down river to Cumberland County where their skills were applied to successfully rebuild this main passage over the river. Already having moved to this area around 1845, another son of Henry's - David Lawrence Kivett helped with the project. David's pre-war jobs managing a local bobbin factory and general store had been lost in the turmoil. David Lawrence Kivett's young son Zachary Taylor Kivett learned building skills by helping his grandfather, father and uncle on the project. Henry and son Andrew returned to Randolph County following completion of this long duration project, but son David Lawrence Kivett, and his children remained in Cumberland County. Zachary Taylor had become acquainted with a local young lady whose Scottish origin McNeill family had continued to operate the ferry across the river while the bridge was unavailable. They were married in 1880 and they began what was to be a large and distinguished Kivett family in the Fayetteville, NC area.

Mr. Z. T. KIVETT AND THE BEGINNINGS OF CAMPBELL ACADEMY

Like his grandfather, father, and uncle, construction skill genes were strongly prevalent in Zachary Taylor Kivett. He became known as a man of many talents and many ventures, including building the adjacent Harnett County courthouse and starting the first telephone system in the area. Pretty much a successful self-educated person himself, Mr. Z. T. as he came to be known, was keenly aware of the need for a quality education for his children. The story is told that one night a young Bible salesman knocked on his door - a recent graduate from Wake Forest College named Archibald Campbell. It is said that Mr. Z. T. saw before him in the dim light that night, not a Bible salesman, but an opportunity to provide a better education for his children. Using his also powerful skill of persuasion, he talked the salesman into remaining and becoming head teacher at a school house that he would build.

All of Mr. Z. T.'s children, and many of his friends and neighbors began attending this private school, first begun in a one room building in 1887. It's growing reputation for excellence and enrollment soon allowed it to become a boarding school known as Campbell Academy. Over the years Mr. Z. T. helped build there a much larger wooden classroom building, a tabernacle where religious services were held, and some living facilities for the boarding students from other parts of the state. Although he never had any official connection with the school, he remained Mr. Campbell's closest friend, unofficial construction supervisor, and staunch Campbell Academy booster.

THE FIRE AND A KIVETT-BORN PHOENIX FROM THE ASHES:

On the night of December 20, 1900, just after the students had left for Christmas break, the only classroom building at Campbell Academy burned to the ground in a fire of suspicious origins. Learning of the disaster, a distraught Archie Campbell first phoned his friend Mr. Z. T. Kivett, who comforted him, telling him to “get a hump on, like the Camel he had been named for”. Not really knowing what he was committing to, Mr. Z. T. promised to rebuild the school’s classroom building, this time with brick.

Thus challenged, Mr. Campbell had classes resumed after Christmas in the tabernacle building. Mr. Z. T. accompanied by three of his sons, and 14 year old daughter Virginia, moved from his home across the river a few miles away into a hastily constructed shack on site, and began building a crude brick factory. He also set up a saw mill on site that he had salvaged as it floated during a flood down the Cape Fear, having broken loose from its former site somewhere upstream. With this timely stroke of good fortune, hard work, and newly acquired skills of brick making, Mr. Z. T. and his sons over the next three years built what survives today as Kivett Hall at Campbell University. Virginia Kivett dutifully cooked and washed for her father and brothers and kept the shanty reasonably clean. Mr. Z. T. and his family only took a small salary for this three years of their life’s dedication, and donated some of that back to the school, and charged little or nothing for the building materials he could not scrounge.

It’s extra thick walls and many innovative architectural features were all designed by Mr. Z. T., who never had any special training in structural engineering, but made skillful drawings from which he worked. He had never before made bricks, but taught himself to shape them from local clay, and fire them in kilns he built on site. Students from the school helped with the construction labor and the brick making. Details of the project are related in a publication by his grandson Everett Kivette. On November 2, 1903, the new building was ready for occupancy. With renovations done in recent years, this original Kivett Hall is now just one of many buildings at a modern Campbell University. But with it’s distinctive bell tower and uneven handmade bricks of the exterior walls, it remains the signature feature of the University, and houses its distinguished law department.

From this rebirth led by Zachary Taylor Kivett, Campbell University even today feels a deep debt of gratitude to the Kivett family who showed so much love for this school. The official book which tells the story of Campbell is subtitled “Big Miracle on Little Buies Creek” – in part from what many see as its miraculous rebirth. Mr. Z. T.’s son Willis Ervin Kivett, himself an area industrialist and father of Everett Kivette of Burnsville, NC later served on the board of directors at Campbell. Other descendants of this part of the family went on to distinguished non-farm careers, but those are other of many Kivett stories left for a later telling.

THE KIVETT LEGACY:

This very small part of the far bigger story of Kivett history is proudly presented primarily for those to take home with them from an October, 2001 visit to some of the sites herein described. These Kivetts are just a few of so many who were not afraid to take chances in the pursuit of freedom, adventure, and a better life. It is proudly told, for others to wonder at the marks these particular Kivett family members have made on their world. But there are far more unheralded family members who just went about an honest, ordinary life that we also need to remember with just as much pride.

Especially in these trying times it is comforting to learn from our Kivett history that ours is not the first generation of our family to be visited by uncertainty and adversity. We each owe it to all those who have gone before to maintain a steadfast spirit and to continue to defend our freedom and be builders of an ever greater America. As one family researcher put it, "Throughout history the Kivetts have proved to be a particularly ingenious and especially resilient clan."

With thanks to 'Old Pieter' who first committed the family to America as the place to be for a better life, and to all those generations between him and now, let us draw from what we know of this proud heritage and now more firmly than ever resolve that it will strengthen us in the current conflicts. May this legacy forever endure to help sustain the "Greatest Generations" of Kivetts which may be yet to come.

Bill Kivett

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