THE SOUTHERN MOUNTAINEERS

By

SAMUEL TYNDALE WILSON, D.D.

14

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The southern mountaineers

THE
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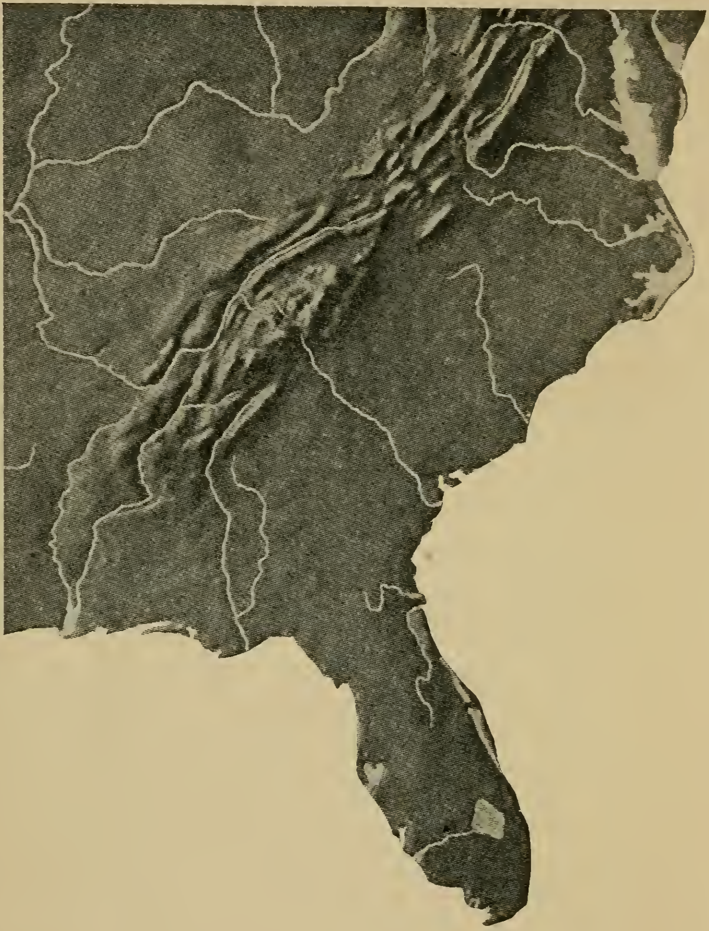

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THE SOUTHERN APPALACHIANS

THE SOUTHERN MOUNTAINEERS

BY

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SYNOD OF TENNESSEE

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FOREWORD

The home mission field of the American Church extends over our entire land. It includes city, town, village, and country, throughout the North, the South, the East, and the West. Every division of this wide field is intensely interesting to the loyal Christian. No other part of the field appeals to the heart with more romantic interest than does that included in the southern Appalachians. In this little book the story of the southern mountaineers is told by one who has been all his lifetime identified with them, and loves them, and has been their ready champion whenever occasion offered. The Board is glad to have the story so authoritatively and sympathetically presented to the Church at large.

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THE SOUTHERN MOUNTAINEERS

CHAPTER I

THE SOUTHERN APPALACHIANS

Relief maps of the United States show two extensive mountain systems traversing the country northward and southward on lines approximately parallel to the Mississippi river.

The Rocky Mountain System

In the West the great Rocky Mountains and the Sierras lift eleven states and territories to their own lofty elevation, and to a large extent decide the character of the industries of the populations that occupy those states and territories. The course of empire has pushed irresistibly into, among, and over these mountains, until now almost every nook of them has been occupied in the interests of mining, lumbering, cattle-raising, farming, manufacturing, and health-seeking. That which Daniel Webster once referred to contemptuously as a desert has come to be regarded by the world as an exhaustless storehouse of wealth and health.

The Appalachian Mountain System

In the East, corresponding to the Rockies of the West, there stretches another less massive and yet most noble mountain system, the worthy counterpart of the sister system of the Occident. While second to the Rocky Mountains, the Appalachians are not second to the Alpine system of Europe, for the southern Appalachians alone have a greater area than have the Alps. Geologists find the genesis of the system as far northeast as the hills of Newfoundland, and its exodus among the hills of northern Alabama. Within its limits the system embraces about 175,000 square miles of mountain territory as against 980,000 included in the Rocky Mountain system, exclusive of the Sierras.

In the early history of our country the Appalachians were looked upon as the natural western limit of the country and the formidable enemy of all progress sunsetward. As population increased, however, mountain passes were discovered and highways established and natural and artificial waterways utilized, until the Alleghany barriers became only a difficulty to be overcome and a temporary hindrance to predestined advance. Ere long the mountains came to be ignored as soon as passed; and when railroads completed the victory of transportation and made easy the passage of these American Alps, the people almost forgot the mountains and, to all intents, the Alleghanies ceased to be; and the Rocky Mountains usurped, in their turn, the place of dread and importance. But the Appalachians, in slighted state, reigned on in their silence and isolation, awaiting the time of their rediscovery.

The Northern Appalachians

The northern Appalachians are not so compact or continuous or extensive as are their southern sisters; consequently, since they did not so seriously bar the progress of westward emigration, they were not so much dreaded nor, when conquered, were they so much ignored. Their population was for the most part assimilated into the economic and social life of the surrounding country. The development of the coal industry in the Pennsylvanian Alleghanies contributed largely to the victory of society over the mountains, and even founded among them many important and prosperous cities. So also the Green Mountains, the White Mountains, the Adirondacks, the Catskills, the Hudson Highlands, and the Pennsylvanian Alleghanies are in social and economic and political life either part and parcel of the commonwealths in which they lie, or are so much overrun by health-seekers and pleasure-hunters and wealth-exploiters as to be perforce largely identified in culture and interests with the territory contiguous to them.

The problems presented by the northern Appalachians have been in the main satisfactorily solved by the people of the states in which the mountains lie; and good schools and the other agents of civilization have in the main equalized the culture of these sections with that of the surrounding territory. The mountains in themselves naturally attract much attention, being located as they are so near the great centers of population. There is even an Appalachian Mountain Club, organized in the patriotic cycle of 1876, to preserve the mountain forests and resorts, to provide accurate maps, and to publish scientific data respecting the northern Appalachians.

The Southern Appalachians

The Appalachians south of Mason and Dixon's line extend from the southern border of Pennsylvania to the northern counties of Georgia and Alabama. They include the mountain masses and the enclosed valleys and coves of nine states. The region they occupy is about six hundred miles long and two hundred miles wide. Geologists and others familiar with the Appalachians tell us that the southern highland region may be said to contain forty-two counties of western Virginia, four of Maryland, thirty-five of West Virginia, twenty-eight of eastern Kentucky, forty-six of East Tennessee and of the eastern border of Middle Tennessee, twenty-four of western North Carolina, four of western South Carolina, twenty-six of northern Georgia, and seventeen of northern Alabama. The total area is 101,880 square miles. This area is much larger than that of England, Wales, and Scotland combined; almost half as large as Germany and France respectively; twice as large as the Empire State of New York; and as large as all New England together with New Jersey, Delaware, and two Marylands. Indeed this mountain domain of the South is imperial in its dimensions.

Their Scenery

The scenery in the Appalachians is sublime in the extreme. The mountains increase in height as they fare southward, until in Carolina and Tennessee they tower six thousand feet heavenward. About twenty of them rise higher than Mount Washington, while the tragedy-crowned head of Mount Mitchell reaches an elevation of 6,711 feet above the sea. Their wooded summits, plateaus, declivities, and gorges present an endless variety of views that in many places rival in picturesqueness those seen in the most famous of mountain ranges.

The flora and the fauna of the northern temperate zone flourish as if in a national exhibit of a zone's riches. Peaks and ranges, cliffs and crags, cascades and waterfalls, laurel glade and fern brake, lie in a great silence broken only by the song of many birds and the shrill stridence of insistent insects. The charm of the mountains enthralls more and more those visitors that are familiar with them, until at least some sojourners would fain remain within their magic circle forever.

Their Climate

The climate is equable and invigorating, the ozone-laden air being a tonic that to the initiated renders the mountains an ideal health-resort. Health is in every breeze and gushes from thousands of purest springs of freestone and mineral waters. The section is fitted to be a playground and sanitarium for a great nation, and ere long will so be recognized. Many diseases yield to the salubrious influences of the air and water and quiet.

Products and Resources

The cultivated sections in the great and fertile valleys produce liberally the usual crops to be found in the central states, the staples being corn and wheat. The purely mountain soil, sandy and light, yields more reluctant crops of corn and potatoes. Fruits flourish when cared for. North Carolina apples are famous throughout the South. Hogs and cattle are produced in large numbers; and, were it not for sheep-killing dogs, the section might be the greatest sheep-raising country in the world.

The natural resources of the Appalachians are almost limitless. A king's ransom is in every county, if it were only collected. The almost unbroken forests are rich with timber; and the earth is bursting with coal, iron, copper, zinc, salt, mica, lead, and other minerals. Marble and other building stones are found in exhaustless store. The region in its scientific aspect is one of richest interest to zoologist, entomologist, botanist, dendrologist, geologist, and mineralogist; while in a practical way it is of most alluring attractiveness to the wide-awake prospector and investor.

Population

The population of the region is collectively large and comparatively small. In the two hundred and twenty-six counties that may be said to make up the southern Appalachian region, the census enumerators found in 1900 as many as 3,921,555 people. This total exceeds the combined populations of the commonwealths of Montana, Wyoming, Colorado, Arizona, Utah, Nevada, Idaho, Washington, Oregon, and California. Yet this large aggregate was scattered over so vast a territory that the average to the square mile was only thirty-eight, making the teeming mountains after all an exceedingly sparsely settled part of the Union.

Collected in one body, the mountaineers of the South would make one state almost the size of Ohio; or one city a trifle larger than Greater New York; but the 13,305 square miles of Massachusetts and Connecticut contain as many inhabitants as do the southern Appalachians with their 101,880 square miles, an area nearly eight times that of Massachusetts and Connecticut.

Seclusion

The tide of westward emigration, as has been said, flowed over the southern Appalachians, but ebbed away from them as the advancing flood flowed westward. Domestic emigration and foreign immigration alike pushed on toward the magic West. The Civil War served also to divert attention from the mountain ranges of the South. And so the nation went on about its toil and expansion, practically oblivious of one of its most valuable possessions. The southern mountains were for a long time almost as much a *terra incognita* to the American people as was the far Northwest before the Lewis and Clark expedition.

And as the entire section rested in seclusion from the nation's knowledge, so did each part of the purely mountain region live in practical isolation from the rest of the section. There were no pikes or well-built highways; oftentimes only bridle-paths led from settlement to settlement or from cabin to cabin. There are almost no natural lines of travel or transportation, such as are so liberally afforded in the northern Appalachians by navigable rivers and lakes. For several hundred miles north and south no railroad crossed the mountains. Even at present there are many counties that are not entered by a railroad. And during the rainy season, travel even by horseback is difficult in the mountain recesses.

Thus the mountaineer's horizon was limited by the summits that rose on every side, shutting him in from the rest of the nation and forcing him to find his world in his own small neighborhood. And so the mountains have merely rested in what Ruskin would call their "great peacefulness of light," unknown and unknowing so far as the outside world has been concerned.

CHAPTER II

THE SOUTHERN MOUNTAINEERS

A Composite Stock

LIKE the rest of Americans, the mountain people are of a composite race. There is probably no unmixed strain of blood in any community of the United States. While it is true that family origin is not so important as personal character, it is nevertheless true that heredity has much to do with accounting for that character, and merits consideration from every thoughtful student of history.

Principally Scotch-Irish

While it is undeniable that the mountain people of the South are a composite race, the fact remains that they are probably of about as pure a stock as we can boast in America. The principal element is Scotch-Irish, as is indisputably proved by history, by tradition, and by the family names prevailing in the mountains. All the region about the mountains was settled principally by Scotch-Irish; the unbroken traditions of the mountaineers agree that the pioneers were Scotch-Irish; while the names of the people are, fully fifty per cent. of them, Scotch or Scotch-Irish. It may be added, too, that there still survive most interesting phases of life and idioms of language that are Scotch or Scotch-Irish in origin. No argument based on the present condition of the mountaineers can suffice to render doubtful this proof of the prevailing strain in the mountain stock.

Other Strains

There are, especially in the valleys, numerous Huguenot names that once belonged to the noble people who were driven from France by the revocation of the Edict of Nantes, and the dragonades that followed that revocation. Most of these Huguenots came to the mountains by the way of Charleston and Savannah, the great Huguenot ports of entry for the South; while others came with the Scotch-Irish from Ulster where they had taken refuge.

English and German names are also frequent in the Appalachians, as is to be expected; though the German names are not of any recent immigration but rather may be traced back in many cases to "the Pennsylvania Dutch." Occasionally the student of sociology may stumble upon a community that is a puzzle, as, for example, that one occupied by the "Malungeons" of upper East Tennessee.

Scotch-Irish Evolution

In this composite race, then, the Scotch-Irish element largely predominates. And surely that fact lends an added interest to the study of the problem of the mountains, for there is no sturdier element in American character than that contributed by the Scotch-Irish. That the "Plantation of Ulster," which took place as long ago as the days of James the First and Shakespeare, should directly and prevailingly affect the character and possibilities of the Atlantic highlands of America, is one of the facts that emphasize the value and the romance of the philosophy of history.

The Irish rebellion against Queen Elizabeth had been suppressed with relentless energy and the confiscated estates of Ulster were peopled by the so-called "Plantation of Ulster." Protestant emigrants, mainly from the Scotch Lowlands but partly from London itself, at the command of King James took the places of the evicted Irish, and established the most intensely Protestant section of the British dominion. Scotch the colonists entered, and Scotch they remained in blood, for intermarriage with the Romanists was prohibited by law and by religion; but Scotch-Irish they became, as we Americans call them, in consideration of their Irish home.

At first they prospered greatly; but as early as 1633 England began to maltreat them, violating all her pledges and forfeiting all her claims to their loyalty by a policy of perfidy and persecution. The English State spoiled the Ulster yeomanry, and the English Church cropped the ears of the non-conforming Presbyterians. But just as all of Laud's emissaries and Claverhouse's dragoons could not force the Covenanters in old Scotland to conform to Episcopacy, so were all the acts and agents of Parliament unable to coerce the Scotch-Irish cousins of the Covenanters in their Ulster home. But so unbearable did their position become that there occurred what Dr. McIntosh called a "Transplantation of Ulster" to America and religious freedom. Three hundred thousand of them found their way to America in search of liberty of worship. And in the New World, this prolific race became a nation-founding people. Their annals have been recorded by many historians and their achievements have made imperishable their history.

"Transplantation of Ulster"

They landed at Boston, and Philadelphia, and Charleston, and leaving behind them the sea-coast and the colonies that had their established religions, they advanced inland to form a second tier of colonies. From

Pennsylvania they pressed southward down the Shenandoah Valley and under the Blue Ridge till they spread out southeastward to meet the Charleston immigrants, or pushed down southwestward past Abingdon into the valley of East Tennessee and up the trail of Daniel Boone into Kentucky. As they advanced they took possession of the mountains and valleys of the Appalachians.

The gravestones in eastern Pennsylvania and Virginia and East Tennessee mark the successive migrations of some strong old Presbyterian families. These immigrants brought with them their Scotch-Irish convictions and characteristics branded into them by the fires of persecution. Their invasion of the mountains began in the latter part of the eighteenth century.

Roosevelt's Tribute

In the "Winning of the West" Mr. Roosevelt pays the following tribute to the Scotch-Irish pioneers: "The backwoodsmen were Americans by birth and parentage, and of mixed race; but the dominant strain in their blood was that of the Presbyterian Irish—the Scotch-Irish as they were often called. Full credit has been awarded the Roundhead and the Cavalier for their leadership in our history; nor have we been altogether blind to the deeds of the Hollander and the Huguenot; but it is doubtful if we have wholly realized the importance of the part played by that stern and virile people, the Irish, whose preachers taught the creed of Knox and Calvin. These Irish representatives of the Covenanters were in the West almost what the Puritans were in the Northeast, and more than the Cavaliers were in the South. Mingled with the descendants of many other races, they formed the kernel of the distinctively and intensely American stock who were the pioneers of our people in their march westward."

Three Classes of Mountaineers

A century and a half have passed away and the men of the mountains of to-day are the descendants of some of those sterling pioneers. They have held lonely state for several generations in their Appalachian homes; but they are still there to give account of themselves, and to face the providential future. There have developed among these dwellers in the mountains three distinct classes, that must be recognized by every judicious student of their history.

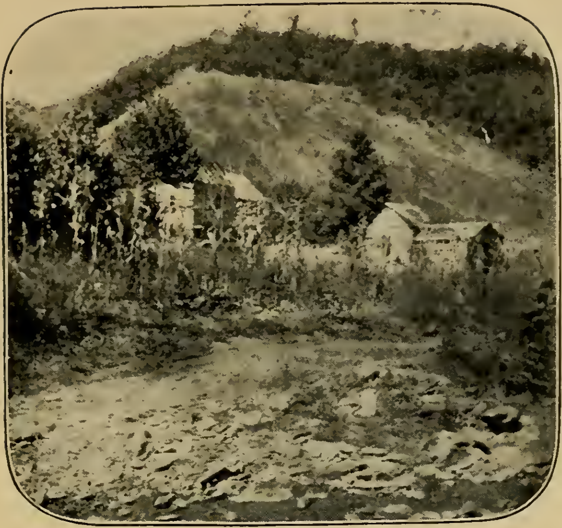
Class One Is Helping

(1) There are the large numbers of them that have occupied the fertile and extensive valleys of the Shenandoah and East Tennessee, and other rich valleys and pla-

teaus, and have established centers of trade and commerce that have developed such prosperous cities and towns as Chattanooga, Knoxville, Johnson City, Bristol, Asheville, Salem, Roanoke, Lexington, Stanton, and Harrisonburgh. These mountaineers, or rather valley-dwellers, have to deal only with such questions as affect other intelligent sections of our land. They send out missionaries to the ends of the earth, and have as rich and pure a life as have any urban or country people of our southland. They outnumber the other two classes combined. To apply to them any hasty generalizations suggested by a study of the third class is simply unpardonable.

Class Two Will Help

(2) Away from these centers of wealth or competence, and culture, and refinement, there are two other classes more affected by their mountain environment than are these others that merely live in sight of the mountains or in highland communities that are "lowland" in their development. There are, first, the true, worthy mountaineers that deserve far more of praise than of dispraise. While their isolated and hard life, remote from the centers of culture, has contracted their wants and the supply of those wants, and has forced them to do without a multitude of the "necessities" and conveniences and



A MOUNTAIN FARM

ON THE HILLSIDE

luxuries that seem indispensable to many other people of the twentieth century, they have kept that which is really worth while, namely, their virility and force of character.

The fact is that Nature, in accordance with her marvelous method of compensations, has endowed these hardy mountaineers with some sterner qualities in lieu of the more Chesterfieldian ones of more favored society; qualities that render them in some respects stronger and more resourceful than their more pampered kinsmen of the valley or the plain. They have escaped many of the vices and follies that are sapping the life of modern society. They have nerves, in this day of neurasthenia and neuremia. They know something of all the necessary arts, in these days when centralized labor gives each workman only a part of one art to which to apply himself.

The mountaineer of this class eats what he raises, and applies to the store for only coffee and sugar to supplement what his acres produce. He does his own horseshoeing, carpentering, shoemaking, and sometimes he weaves homespun. He is the most hospitable host on earth and heartily enjoys his guest, providing that guest has the courtesy to show his appreciation of what is offered him. His honesty coexists with a native shrewdness that is sometimes a revelation to the unscrupulous visitor that would take advantage of him in a trade. He is usually amply able to take care of himself. Indeed no American has a livelier native intelligence.

To speak of this class of mountaineers as meriting patronizing disdain is to show oneself to be a most superficial observer. Many of these men of the mountains do perhaps need much that can be given from without the Appalachians, but they have a reserve strength that, when aroused, will speedily prove them the peers of any people.

Class Three Needs Help

(3) There is a third and much smaller class of mountaineers of which not so much good can be said. They correspond to, while entirely different from, that peculiar and pitiable lowland class of humanity that was one of the indirect products of the institution of slavery—" the poor whites " or " mudsills," as they used to be called. They are the comparatively few, who are very incorrectly supposed by many readers of magazine articles to be typical of the entire body of southern mountaineers. By this mistaken supposition a mighty injustice is done to a very large majority of the dwellers in the Appalachians. As fairly judge England by " Darkest England "; or London by White-

chapel; or New York by the slums; or any community by the submerged tenth.

This third class consists of the drift, the flotsam and jetsam that are cast up here and there among the mountains. They are the shiftless, ambitionless degenerates, such as are found wherever men are found. Usually they own little or no land and eke out a precarious existence, as only a beneficent Providence that cares for the birds and other denizens of the forest could explain.

The proportion of Scotch-Irish names may not be so great among these people, but many such names are found among them. This class would be a very hopeless one were it not for a quality that will be referred to again —namely, the fact that it can be made over in one generation.

Modifications of These Classes

It need hardly be said that, as in all classifications of men on the basis of character and condition, there are many gradations among these three classes; and, indeed, that the classes themselves merge into one another, so that at times it is impossible to say just where one ends and another begins. But why be too nice in determining metes and bounds? Is there not even in the great metropolis a slum problem, and is there not a Fifth Avenue problem—both with indeterminate boundaries? The worthiest question anyone can ask himself is: How can I best help any brother man of mine, of any rank and race, submerged or non-submerged, to realize his high calling in Christ Jesus?

"Mountaineers," not "Mountain Whites"

A nomenclature that is objectionable to the persons named should, in courtesy, be modified to remove all unnecessary offense. Some writers have gotten into the habit of calling us modern Appalaches "mountain whites," a term that implies peculiarity and, inferentially, inferiority. We are not deeply in love with that nomenclature. It sounds too much like "poor white trash," the most opprobrious term known in the South. Fancy how it would sound to hear the inhabitants of the Buckeye State spoken of as "Ohio whites"! They call themselves Ohioans, and we call ourselves "southern mountaineers" or "highlanders," and of that name we are humbly proud. There is no evil hint in the word mountaineer in the Appalachians, but rather the reverse—an honorable ring. Better use no class name at all, if possible; but if one must be used, let it be a generous one.

A letter was not long since received at a mountain post-office addressed, "To the Teacher of the Mountain White School." Put yourself in the place of the proud-spirited people of that village, and you can the better appreciate the fact that the thoughtlessly addressed letter was of no help whatever to the teacher.

The ancestors of the mountaineers left Europe in search of a land where a man might be " a man for a' that," and the descendants of those ancestors are jealous of their American peerage. They are courteous only to the courteous. They can endure no "I-am-greater-than-thou" air. Surely they have a right to expect of their friends the courtesy of an acceptable designation and the avoidance of what is to them an objectionable epithet. They are mountaineers or highlanders, and never " mountain whites."

CHAPTER III

THE SERVICE OF THE MOUNTAINEERS

If we take the term southern mountaineers in its broadest extent, all must agree that the service rendered the nation by the mountaineers of the South has been a notable one.

They conquered the Alps beyond which untold millions of later compatriots were to find their fruitful Italy. It was, indeed, no small service that Boone, and Robertson, and Bean, and Sevier, and the Shelbys lent the struggling colonies and later the infant republic, by pressing backward the long-time frontiers until those frontiers practically vanished in the sunset West.

The Nation's Frontiersmen

As backwoodsmen, clad in buckskin, and bearing their trusty rifles, the pioneers took their lives in their hands and scaled the mighty barriers that Nature had piled before them, and braved wild beast and wilder Indian, and defied the dread of unknown evils in an unknown wilderness. What we pass in review in a day cost them the efforts of the best part of a lifetime. Their days were spent in arduous toil, and their nights were too often wasted in anxious vigils. The annals of the frontiersmen are full of the stories of daring exploits and uncomplaining endurance.

Such service was the cost that civilization pays for new conquests, but it was paid not by the salaried emissaries of an organized government, nor by the subsidized forces of great trading companies, but by individuals that went always at their own charges, and sometimes at the cost of all things; more often than not, hindered rather than encouraged by the unappreciative governments they had left behind them when they plunged into the depths of the forest.

Established Christianity

They took with them the Bible and Protestant Christianity, and established their hereditary faith in every district of the mountains. There is no infidelity native to the Appalachians. An infidel is an imported monstrosity. The only heresy is that of conduct. Men believe in the Bible as the only infallible rule of faith and practise. "Thus saith the Lord," when once ascertained, is the end of all their frequent theological controversies.

The legends of Londonderry may have

faded from the memory, but the Orangemen of Ulster are not more inveterate foes of Romanism than are the southern mountaineers. A traveler in the Blue Ridge stopped at a cabin for a gourdful of water. As the mistress of the cabin, "on hospitable thoughts intent," was bringing the water, a little child clung to her skirts and hindered her. In her annoyance she reproved the child, and in a warning voice said, "You must be good or Clavers will get you." Thus has the once-dreaded name of Claverhouse survived as a bogie among those that are unfamiliar with the pages of history. In somewhat the same way has a deep-seated hatred of Roman Catholicism been inherited from the past. Strange to say, Rome has as yet made no effort to win the mountain people; she either overlooks them or deems them an unpromising field of proselytism.

Established Protestantism

Established Democracy

Mr. Fiske, in his "Old Virginia and her Neighbors," tells of a great service rendered by the Scotch-Irish of the Appalachians. He says: "In a certain sense the Shenandoah Valley and adjacent Appalachian region may be called the cradle of modern democracy. In that rude frontier society life assumed many new aspects, old customs were forgotten, old distinctions abolished, social equality acquired even more importance than unchecked individualism. . . . This phase of democracy, which is destined to continue so long as frontier life retains any importance, can nowhere be so well studied in its beginnings as among the Presbyterian population of the Appalachian region in the eighteenth century."

Established Civil Government

Out of the chaos of individualism, the frontiersmen soon evolved all the necessary elements of civil government. In many places they founded law and order as substantially as they exist anywhere in the states. In some sections they introduced a good observance of the Sabbath—a better one than is now to be found in most of the cities of our land. There are worthy citizens in the remotest coves that do not hunt on the Sabbath, even at the present day; and the author recalls one instance where the people of a very mountainous region discussed the advisability of using mob law to rid their neighborhood of an intruder from another country, who, despite their protests, persisted in hunting on the Sabbath day. Another mountaineer apologized, on his own initiative, for having been out with his team after midnight of Saturday night, justifying himself on the good old

Shorter Catechism ground that his work was one of "necessity and mercy." In many places, however, the Sabbath is in as extreme peril as it is in our great cities.

Established Education

The fatal mistake of the pioneers, if it was not in many cases an unavoidable necessity, was their allowing the hardships of their lot to prevent them from giving their children as good an education as they themselves had enjoyed. As Mr. Roosevelt investigated the early documents that deal with the settlement of the Alleghany frontier, he noted the absence of signatures made by mere signs or marks. In 1776 out of one hundred and ten pioneers of the Washington District who signed a petition to be annexed to North Carolina, only two signed by mark. In 1780 two hundred and fifty-six pioneers of Cumberland signed the "Articles of Agreement," and only one signed by mark.

But the mistake referred to was by no means a universal one. In the case of the people of the rich valleys and plateaus, the first care of the pioneers was to establish their log church; their next was to plant by it an academy. Many such schools perished either during our Civil War or in the course of the years; yet there remain as the lineal descendants of such schools, supported and perpetuated at the cost of unbounded sacrifice on the part of able Presbyterian ministers, at least six of the so-called "small colleges" to which the people of our generation are so generously paying eloquent tribute.

Service to the Nation

The service that the southern mountaineers have rendered in national matters can hardly be overestimated. They were possessed by a fierce love of liberty, and so the birthplace of American liberty very appropriately was in the mountains. In Abingdon, Virginia, at the junction of the valleys of the Blue Ridge and East Tennessee, as early as January 20, 1775, a council met that as Bancroft says, "was mostly composed of Presbyterians of Scotch-Irish descent." "The spirit of freedom swept through their minds as naturally as the wind sighs through the fir trees of the Black Mountains. There they resolved never to surrender, but to live and die for liberty."

This was four months before the Scotch and Scotch-Irish Presbyterians of the lowland hills of North Carolina issued the "immortal Mecklenburg Declaration," which in its turn antedated the Declaration of Independence by the Continental Congress.

While the very fewness and the inaccessibility of the mountaineers were their best defense from the armies of the redcoats, on the other hand, their insignificant numbers and remoteness from their only friends exposed the frontiersmen to the deadly assaults of the Indians, the allies of Britain. The mountaineers have been called by Gilmore in the title of one of his books, "The Advance Guard of Civilization"; and with equal appropriateness, in the title of another of his books, "The Rearguard of the Revolution."

Share in the Revolution

Twice during the Revolution, "the grand strategy" of the English planned simultaneous assaults upon the colonies from the coastline and the Indian frontier; and twice did the little band of Watauga settlers frustrate the successful carrying out of those sagacious and most sinister plans of campaign. In 1776, while four hundred and thirty-five men behind palmetto logs in Charleston beat off the British fleet with its five thousand sailors and seamen, Sevier and Shelby and their two hundred and ten backwoodsmen repulsed and defeated the Cherokees led by Oconostota and Dragging Canoe. Then from Georgia northward to Virginia, the frontiersmen swept in retributive wrath upon the Tory-led Indians, and dealt them such a blow as extorted from them an unwilling but at least a temporary peace. At the same time the Tories that infested the frontier were either driven out or forced to take the oath of allegiance to the Confederation.

In 1779 when, on the coast, Savannah had been taken by Clinton's expedition, the frontier invasion was forestalled by the timely capture of all the ammunition stored for the coming campaign by the British and their allies at what is now Chattanooga, by seven hundred and fifty mountaineers led again by Shelby and Sevier. Thus were the southern colonies protected without help from the Colonies, by the woodsmen who while fighting for their own existence also contributed materially to the saving of the infant nation.

Nor was this all the service that the frontiersmen rendered during the Revolution.

Kings Mountain

The darkest hour of the War of Independence in the South was in 1780, when Charleston was captured by the English, Gates and DeKalb were defeated at Camden, and the interior was overrun by the victorious British soldiery. Washington said: "I have almost ceased to hope."

Especially troublesome was the presence of Colonel Ferguson, who established himself with two hundred regulars in the western border counties, attempting to draw to the royal banner the rougher element that inhabited the foothills and were neither planters nor mountaineers. Two thousand Tories had joined the standard, and Ferguson was threatening the frontier.

In August he sent word to Shelby threatening to "march his army over the mountains, to hang the patriot leaders, and to lay the country waste with fire and sword." The Indians had rallied from their confusion of the previous year, and were menacing the settlements; but not for a moment did the "rear-guard" hesitate when they saw their duty and their opportunity. When all other opposition in the South was practically dormant, Shelby and Sevier formed the instant purpose not to act on the defensive by guarding the mountain passes against the foe, but the rather bravely to issue from their natural defenses and to assault and capture Colonel Ferguson and his force.

The story of the Battle of Kings Mountain is too long to tell here, but no more heroic or romantic chapter is found in our nation's history. The mountain clans mustered on the Watauga and a draft was taken, not to decide who should go, but who should stay to defend the settlements. By September twenty-fifth, eight hundred and forty mountain men were ready for the fight, including four hundred "Backwater Presbyterians" under Colonel Campbell. Of the six leaders, five were Presbyterian elders. Dr. Doak, the founder of Washington College, committed the expedition in prayer to the God of battles, and addressed the volunteer soldiery, closing his address with the words:

" Go forth, my brave men, go forth with the sword of the Lord and of Gideon."

A few days later, at Kings Mountain, after great hardships and sufferings, nine hundred and sixty militiamen surrounded and took by storm an entrenched natural fortress, and captured over eleven hundred English soldiers.

" That glorious victory," said Jefferson, " was the glorious annunciation of that turn in the tide of success which terminated the Revolutionary War with the seal of independence."

The mountaineers had, without order, without pay, without commission, without equipment, and without hope of monetary reward, struck a decisive blow for the entire country. And then, upon their arrival at their cabin homes, without a day's rest they had to hurry into the Indians' territory to check the warlike expeditions that were about to descend upon the settlements.

Thus were the trusty rifles of the pioneers used within one short month against the British regulars at Kings Mountain, and against their savage allies at Boyd's Creek, three hundred miles distant.

War of '12 and Mexican War

The mountaineers again guarded the frontier for the Government during the second war with Britain. Many volunteers served in the northern armies, but most of them served under General Jackson in the "Creek War" and at New Orleans. The intensity of the patriotism may be judged by a philippic against laggards preached in 1813 by Dr. Isaac Anderson in his Maryville pulpit. His text was, "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

"British rum and Albion gold have roused the Creeks' lust for rapine and blood. We are exposed to their incursions; let us carry the war into their country, and go in such numbers as to overwhelm them at once. Apathy on this subject would be criminal. The call of country is the call of God."

A few weeks later one of the patriot doctor's patriot schoolboys, young Ensign Sam Houston, was the second to mount the breastworks of the Indian stronghold on the Tallapoosa. Three severe wounds he received that day, but he lived to be a figure of national

BIBLE-READERS' HOME, JARROLD'S VALLEY, W. VA.

importance. The men of the mountains crushed the Creeks in a campaign of many battles; and then at New Orleans struck the British the heaviest blow that they received during the war.

In 1817 the only volunteers General Jackson took with him to the Seminole War were eleven hundred Tennesseeans. In the war with Mexico, so eager were the mountaineers that, at the first call in Tennessee for three thousand men, thirty thousand volunteered their services. The state became known as "the Volunteer State," but the entire Appalachian section also merited the name.

The Civil War

Naturally in the days of the Civil War, there were divisions and alienations and feuds in the Appalachians. Many on the Virginian side of the mountains and among the North Carolina, Georgia, and Alabama mountains, espoused the cause of the Confederacy, and made as good soldiers as the valorous hosts of the South could boast. "Stonewall" Jackson was a mountaineer indubitably of the first class, and his famous "Stonewall" brigade was made up largely of the men of the hills. The West Virginia, Kentucky, and East Tennessee mountains were overwhelmingly for the Union; while, also, there were many men of the other sections referred to that fought for the Union. No better soldiers were found on either side of the great debate at arms than were those that enlisted from the mountains.

While it may be an exaggeration to say that the loyalty of the Appalachians decided the great contest, that loyalty certainly contributed substantially to the decision; for the mountains cleft the Confederacy with a mighty hostile element that not merely subtracted great armies from the enrollment of the Confederacy, but even necessitated the presence of other armies for the control of so large a disaffected territory. The Federal forces actually recruited from the states of the southern Appalachians were as considerable in number as were the armies of the American Revolution gathered from all the thirteen colonies and considerably exceeded the total of both mighty armies that fought at Gettysburg, while those from East Tennessee alone numbered over thirty thousand men.

These soldiers were not conscripted or attracted by bounty, but rather in most cases ran the gantlet through hostile forces for one, two, or three hundred miles to reach a place where they could enlist under the flag of their country. The congressional district in East Tennessee in which the writer lives claims the distinction of having sent a larger percentage of its population into the Union army than did any other congressional district in the entire country.

The story of the loyal mountaineers is as romantic and thrilling a one as was ever told by minstrel or by chronicler of the halcyon days of chivalry. No doubt their position was one of the divinely ordained influences that contributed to that outcome of the fratricidal strife which all Americans now recognize to have been providential and, therefore, best.

Spanish-American War

The happy union of later days was most auspiciously manifested in the service rendered side by side by the sons and grandsons of the veterans of both armies of the sixties, as these younger Americans united to free Cuba from Spanish tyranny. Of the men enlisted during the Spanish-American War, a little army gathered from the states of the southern mountains—a number far in excess of the quota to be expected from those states. The officers testified heartily to the superior quality of the young mountaineers as soldiers and campaigners. Said one of the officers: "The soldiers from the mountains of the South were the best soldiers we had in the war."

This chapter would be incomplete were it not to call attention, before closing, to the service rendered their country by individuals of this mountain region. A mere mention of a few representative names will emphasize the great part that, in spite of all their seclusion, the Appalachians have had in the affairs of the nation. There are the pioneers Boone, Sevier, the Shelbys, Davy Crockett, and Sam Houston; the presidents Andrew Jackson, James K. Polk, and Andrew Johnson; the famous Confederates Zebulon B. Vance, John H. Reagan, and "Stonewall" Jackson; the renowned Unionists Parson Brownlow and Admiral Farragut; the inventor Cyrus H. McCormick; and the man of the nation, Abraham Lincoln.

Service of Individuals

Surely the annals of the country would be the poorer were the deeds of the men of the Appalachians not found recorded in them.

CHAPTER IV

THE APPALACHIAN PROBLEM

Dixie's Two Problems

The problems that America confronts and must solve are legion in number. There are problems national and problems sectional; but the national problems belong also to the sections, and the sectional ones belong also to the nation. Away down South in Dixie land, there are two great problems—one, black; and the other, white.

The Black Problem

The black problem is of vastly the greater importance because it affects the peace, prosperity, and civilization of the entire South, if not of the entire nation. It is a problem to the right solution of which the best efforts of patriots must, perhaps for a long time to come, be most faithfully dedicated. It demands the best human wisdom, and, above all, that wisdom which cometh from above, profitable to direct.

While we lend our most loyal endeavor to the right solution of this supreme problem—

a solution that shall please our common Lord and Master—we should imitate the methods of the divine Mathematician, and not confine ourselves to one problem alone, but rather seek also the solution of other contemporary, coincident, and pressing problems.

The White Problem

The second problem is a white one; it is the Appalachian one. It is presented principally by the third class of the mountaineers of the South. Among the total four millions inhabiting the Appalachians there are a considerable number (how many, though some say two hundred and fifty thousand and others five hundred thousand, there is no statistician wise enough to give exact data) that are sorely in need of our Christian sympathy and help.

To use one metaphor, they are our belated brethren; they are behind the times; "they have fallen behind in the race of life and progress"; they have thus far missed the twentieth-century train. As they have aptly been called, they are our "contemporary ancestors." To use another metaphor, they form a submerged class—not submerged by the waves of advancing civilization, for these waves have rolled up against the rocky bulwarks and fallen back in spray upon the lowlands; but submerged in sylvan solitudes and seclusion, and sometimes buried in backwoodsman idleness and illiteracy.

The Problem and Its Peculiarities

The problem is simply this: How are we to bring these belated and submerged blood brothers of ours, our own kith and kin, out into the completer enjoyment of twentieth-century civilization and Christianity?

The Appalachian problem has certain peculiarities that cannot fail to engage our attention.

An American Problem

Whatever else may be said of our problem, it must be agreed that it is a peculiarly American one. In most of the heights of the Appalachians, a foreigner is almost as rare an object as an American would be in the wilds of Tibet. An Indian in his warpaint in a crowded city street would hardly excite more genuine interest and curiosity than does a non-English-speaking visitor in the recesses of the Great Smokies. The percentage of foreign-born population in the mountains is less than one per cent. There is at least one spot undisturbed by foreign immigration. Only in some mining communities are there many foreigners. West Virginia has five mountain counties that have an average of less than seven persons of foreign birth to each county. Kentucky has one county with no foreigner, and thirteen counties with only from one to seven of foreign birth. Virginia has thirteen counties with from none to eight of foreign birth. Tennessee has twelve counties with from none to seven of foreign birth. North Carolina has six counties containing together a grand total of eleven foreigners, the equivalent of just one ordinary mountain family. South Carolina has a county with a lonely half dozen foreigners. Georgia has eight counties with from none to seven of foreign birth. And Alabama closes the procession with three counties that have an aggregate foreign population of fifty-one.

A Protestant Problem

The problem is also a purely Protestant one. There is no other locality in the English-speaking world where a parallel in this regard can be found to the conditions in the Appalachians; for, except in a few towns in the valleys, not a Roman Catholic can be found! And the Protestant prejudice is intense.

When the writer was only a lad, he once found himself in very bad repute among some mountaineers because he was mistaken for a Roman Catholic. He rose to his feet to lead the opening prayer in a mountain Sabbath school. In that locality it was for some reason the universal custom to kneel in prayer, and some one explained the innovation of the visitor by saying that it was rumored that Roman Catholics stand in prayer. The stranger was not reinstated in public confidence until he told the people that Presbyterians, too, stand, as did Ezra and the congregation of Israel in the offering of prayer.

Mission teachers have sometimes occasioned serious trouble for themselves by teaching their pupils the Apostles' Creed with its fatally misunderstood sentence, "I believe in the holy catholic Church." No amount of footnotes or oral explanation could render the sentence innocuous, or restore confidence in the supposed heretic who had attempted to teach it to the children. The mountaineers are unanimously and unequivocally Protestant; and, as has already been stated, Rome has, for some reason, made no effort whatever to proselyte these dwellers in the hill country.

A White Problem

The Appalachian problem is almost solely a white one. In 1860, there were but few slaves in all the Appalachians, and almost all of these were in the valleys. Even in 1900 there were but comparatively few colored in the Appalachians. There are some people in the recesses of the southern mountains that have never seen a colored man. In "The Little Shepherd of Kingdom Come," the hero Chad saw a negro for the first time in his life. He was amazed, and asked what was the matter with the man's face. When informed, he braced up and said: "It don't skeer me."

Five mountain counties of West Virginia have within their borders from twelve to thirty-six colored people. Kentucky has two counties that report only one and two colored respectively. Virginia has one county without a colored inhabitant, and another with only five. North Carolina has one county with only twenty-six. Tennessee has five counties with from eleven to seventy-nine. Even Georgia and Alabama have five counties with only from seven to one hundred and eighty-one colored people.

The only part of the South that is not directly concerned in the race problem is the purely mountain region. The two problems of the South—the colored and the white one—in their territorial application almost exclude each other.

A Country Problem

The Appalachian problem is, of course, a country problem. Perpetuating, as the geographical adjective does, the name of a tribe of Indians, the Appalaches, it suggests an outdoor problem, one near to Nature's heart. Save in an exceptional case like Asheville, there are no cities in the very mountains, though they flourish in the great valleys of the Blue Ridge and East Tennessee. The people are practically all farmers, and are unspoiled by the contaminations of city life. And their life is ideally bucolic. As has already been said, if it were not for the sheep-killing dogs, the mountaineers might easily be the greatest pastoral people of modern times.

A Varied and Complex Problem

Nevertheless the problem is a varied and somewhat complex one. The endless variety of conditions among the various settlements is apparent to one who has any intimate acquaintance with the people. The mountaineers are homogeneous as to race, and heterogeneous as to conditions.

It is an utter mistake to assume that, because some—by no means all—of the mountain counties of Kentucky are cursed by the vendetta, that reminder of the clan vengeance of the Gaels, it is also true that the mountains of East Tennessee and western North Carolina are likewise afflicted by the same scourge. The feud is unknown in most of the Appalachians. So also is it a mistake to suppose the feudists themselves the incarnation of all evil. The Presbyterian bishop who knew them best declared: "Feud leaders were usually among the best, most honest, and successful men of the mountains; and when they removed to other localities, made some of the best citizens."

To assume that, because "wildcat" illicit distilling is done in some places in the mountains, the favorite occupation of the mass of the mountaineers is moonshining is absurd, and besides does great injustice to a valiant host of temperance men scattered all over the mountains. There are many counties that have not a saloon within their limits.

Could a spiritual and moral barometer test the condition of all the purely mountain communities, a vast variety of records would be given. Some neighborhoods have stood by the Sabbath, the home, morals, and religion, while many others have wandered far astray.

Then, also, as might be expected, superficial estimates are often as apt to be too harsh as they are to be too favorable. For example, one of the most inaccessible counties of western North Carolina has been widely advertised as a very immoral county. One of our ministers, however, after a residence of several years in the heart of that impeached county while engaged in educational and religious work, declared that he never before lived in a place where there is so little secret vice, and that he has known of almost no illegitimate births in the county during his residence there. While the conditions there are primitive, and large families are being reared in single-roomed cabins, the logically inferred immorality does not after all prevail. Sometimes under a rough, suspicious, and repellent exterior, the heart beats true.

There are, however, many places in the Appalachians where the conditions are deplorable and call loudly for reformation. Some must receive help from outside sources or perish; while, as we have seen, others will themselves lend a most effective helping hand in the making of the new mountains that patriotism and philanthropy unite in desiring. The problem is, of course, not so complex as is that which concerns the redemption and evangelization of the exceptional populations of the great West, or the hordes in the polyglot city of New York; but it is nevertheless sufficiently complex to challenge the best zeal and discretion of the Church of Christ.

A Delicate Problem

It must also be said with emphasis that our problem is an exceedingly delicate one. The highlanders are Scotch-Irish in their high-spiritedness and proud independence. Those who would help them must do so in a perfectly frank and kindly way, showing always genuine interest in them but never a trace of patronizing condescension. As quick as a flash the mountaineer will recognize and resent the intrusion of any such spirit, and will refuse even what he sorely needs, if he detects in the accents or the demeanor of the giver any indication of an air of superiority.

The worker among the mountaineers must "meet with them on the level and part on the square," and conquer their oftentimes unreasonable suspicion by genuine brotherly friendship. The less he has to say of the superiority of other sections or of the deficiencies of the mountains, the better for his cause. The fact is that comparatively few workers are at first able to pass muster in this regard, under the searching and silent scrutiny of the mountain people.

An Urgent Problem

Whatever else may be said, the problem is surely an urgent one, whether we take into account local or national considerations. The men of the mountains need us; and surely we need them. We must add their sturdy strength to the embattled forces of our Christian Americanism in the great war of the ages that is being waged in our day and in our land for the supremacy of sound government and for the spread of God's glorious gospel.

Most of the Appalachians are with us already; what added strength it would give us to have the entire army of the four millions on our side in this momentous conflict! They are ours by traditions and prejudices; the day will come when they will be ours as intelligent and efficient allies.

CHAPTER V

THE MOUNTAINEERS' REASON FOR BEING

Before going further into the discussion of the problem, it will be an interesting task to search out somewhat more in detail the philosophy of the formation of the problem.

How They Became Mountaineers

How did the mountaineers ever become mountaineers? It might be enough to ask in reply: How has it come to pass that all mountains have their population? Nature abhors a vacuum, and wherever men can support themselves, they take possession and establish their homes. The mountains of earth all have their inhabitants. Even the bleak coasts of Greenland have their Esquimaux, the deserts of Syria have their Bedouin, and the lava lands of our West have had their Indians.

In trying to give the reasons for the choice the earliest settlers of the mountains made of their wild home, we can but approximate the truth. In many cases, probably, the reasons for the choice were entirely different from those that we usually assign.

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Hunting and Fishing Attractive

Some pioneers, whom Izaak Walton would call Piscators and Venators, chose the mountains for the game that then still frequented every mountainside. They had such love of Nature and of the wild life, of hunting and of fishing, that they shrank away from civilized society because it lessened the opportunities for the pursuit of their craft. Like Cooper's Leatherstocking, they tried to keep a few days' march in advance of the vexations and annoyances of civilization. The survival of the savage strain that is in all of us is to be reckoned with. It is hard even now for all the allurements of business and society to win some men back from that blessed spot in field or by flood where they tent in vacation days.

Rip Van Winkle fled to the Catskills to escape domestic turmoil, and he slept away twenty long years before he returned. In the early days many of the frontiersmen crept up into the coves and along the slopes of the mountains and found Sleepy Hollows, where now, "each in his narrow bed forever laid," they lie in the sleep of death; and where now some of their descendants, metaphorically speaking, lie in a sleep almost as profound as is that which their forefathers enjoy. These sleepy survivors, however, are the hunters and trappers of to-day, learned in all the lore and craft of the woodsman.

Only Land Available

Some of the later pioneers—for few of the earlier ones settled in the mountains—chose the mountain land as Hobson's choice, because it was available and the choicer "flatwoods" were preempted. Poverty decided their location, as it decides in the city who shall live in the cheapest tenements and who shall vegetate in the "Cabbage Patch" in which Mrs. Wiggs plants her humble home.

Some of the many victims of the harrying and dragooning of Virginia and the Carolinas during the Revolutionary War were forced in ruin and desperation to abandon their lowland homes and to press westward. While the more vigorous reached the better lands beyond the mountains, others with more incumbrances, or with less daring and energy, or with Fox's "broken axle," stopped in the mountains, and their descendants have never abandoned the rocky acres that became their modest patrimony.

Few "Outlaws"

It has been a theory with some that the remoter mountaineers are the descendants of criminals and outlaws that took refuge in the mountain fastnesses to escape the punishment of their crimes. Fiske says in his " Old Virginia and Her Neighbors " that, in the earlier days—before lawbreakers were in the habit of fleeing to New York and other large cities to hide from the officers of the outraged law—there were some criminals from among the " indentured white servants " of Virginia who took refuge in the mountains and planted permanent homes there.

Gilmore insists that there was a " low-down " class in the mountains in the days of the Revolution. " They were mostly descended from the more worthless of the poor white settlers who, driven back from the seaboard, had herded among these wooded hills with the hordes of horse-thieves and criminals who had escaped from justice in the older settlements. The progeny of these people are even at this day a foul blot on American civilization."

But in the Appalachians as a whole the percentage of such settlers must have formed almost a negligible quantity in the analysis that the historian may attempt. The mountains have not been, to any larger extent than other sections of the country, a Botany Bay or Pitcairn Island. The original " old man of the [Appalachian] mountain " was neither a wild man nor an assassin.

The natural and economic antagonism between slaveholders and non-slaveholders was so great that it was to be expected that wherever, as in the case of the mountains, opportunity offered itself for the non-slaveholders to live at a comfortable distance from the cause of friction, they would seize that opportunity. Slavery did not pay in the mountains, and so it did not exist there to any appreciable extent. This common antagonism was a cause of the settling of the mountains; it was also an effect of that separation, taken in connection with the opposing interests that it occasioned.

Influence of Slavery

Gilmore says of our mountaineers: " Their ancestors being too poor or conscientious to hold slaves were, more than one hundred years ago, forced back to the mountains by the slaveholding planters of the seaboard and insulated there, shut out from the world, and deprived of schools and churches. The present condition of these people is directly traceable to slavery; for, in making the slave the planter's blacksmith, carpenter, wheelwright, and man-of-all-work, slavery shut every avenue of honest employment against the working white man and drove him to the mountains or the barren sand hills."

The aristocratic slaveholder from his river-bottom plantation looked with scorn on the slaveless dweller among the hills; while the highlander repaid his scorn with high disdain and even hate. For this reason, as well as for inherited love of the Union, the mountaineers of this vast region that almost bisected the territory of the Confederacy stood by the national Government in the Civil War. It is a question as to who suffered more from the effects of slavery, the slave or the slaveless white man.

Mountain Fecundity

The greatest cause of the populating of the hill country, however, is yet to be mentioned; it is simply the natural increase of the original families. This mightiest of all causes for the existence of the four millions is often overlooked, though it explains what might otherwise be inexplicable. The population at first was thin and scattering, not too large to be accounted for by the several reasons for their immigration that have here been adduced. There was abundant room at first, game was plentiful, and only select tracts of land were tilled.

The fiat of the Creator, "Be fruitful and multiply," was heeded; and the pioneer family in the course of years increased to twelve or fifteen; then harder lines were encountered. The young people, when they mated—and they married very young—took a less desirable part of the family domain, built a cabin, cleared a few rocky acres, and in turn began their struggle for existence. Game disappeared, trade was non-existent; times grew harder; and faster grew the families. This process was continued for several generations, and now we see the natural and inevitable result.

A sight that may still be witnessed is that of a young mountaineer at work, in the face of the jovial gibes of his friends, clearing for himself and his "intended" or his already "obtained" a field or so on a hillside that has never felt the profanation of a plow. The field will provide corn for his "pone" bread; and a few razor-backed pigs grown, not fattened, on the mast in the woods will furnish his "side-meat."

The writer, not long since, conducted the funeral of a mother in Israel who united with the Presbyterian Church as long ago as 1837. She had a hundred and six direct descendants —eight children, fifty-two grandchildren, and forty-six great-grandchildren. The writer also recently matriculated a new student from a cove, a splendidly developed young woman, who told him that she had to earn her own way, "for," said she, "father has sixteen children." And the sixteen all had the same mother.

Since these human bees from our mountain hives almost invariably settle just as nearly in sight of the old bee-gum as possible, there need be no wonder that the woods are full of them. There is no suspicion of "race suicide" in the Appalachians. Out of mountaineers' loins proceed armies. A corporal's guard becomes a great people.

A staid little towhead, almost crowded out of the cabin by his multitudinous brothers and sisters, once said—and it was his parents of whom he was speaking, "Clay and Sally Ann has heaps of children"; and as the youngsters were gamboling about the cabin door, there were literally "heaps" of them.

When we take into account facts such as these just related, and the additional one that early death is rare in the mountains, we can easily see that fecundity and longevity unite to make the Appalachian problem a growing one. The millions did not go there; as Topsy might say, "They just growed there." And in the near future even greater clans will people the rocky hills and prove that the story of Deucalion and Pyrrha is no fable, but rather is veritable history that repeats itself even in the reputedly childless twentieth century.

A graphic map showing the relative number of births in the different sections of our country would bear eloquent testimony to the prolific fruitfulness of the Appalachians.

Such are some of the reasons that account for the peopling of the Appalachians. But

Why Remain in the Mountains?

why do not the mountaineers emigrate to Oklahoma and elsewhere, as do the people of the valleys? Why have four or five generations held to the same simple life?

Some of the young men who have come into contact with people from the outside world

Few Do Migrate

do go into the "flatwoods," and even migrate to the West. In the early part of the nineteenth century many migrated in search of a free-soil country, to Indiana, Illinois, and adjacent territory; and their descendants are, as a rule, substantial citizens of to-day. Soon after the Civil War, many migrated to Texas; and more recently some have gone to Oklahoma, Indian Territory, and even as far northwestward as Oregon and Washington. The mass of the people, however, live and die where they were born. This fact can be accounted for in different ways.

The principal reason is found in the inertia that is the concomitant of a life of isolation.

Inertia Hinders

What has been tends to continue. The unmoved waters no longer quicken; they rather stagnate.

Only give Nature time, and she will even yet produce fossils; and surely in the mountains there is "all the time in the world." The lack of prosperity induces shiftlessness, and where shiftlessness rules, there is little initiative; and it requires a strong spirit of initiative to break loose from time immemorial associations. Conservatism dominates in the secluded sections of the Appalachians.

Local Attachment

The mountaineer's bump of locality is fully developed. He has a strong attachment to his native heath, its bracing air, its refreshing water, its unrestrained liberty. "'Pears like I cain't live nowhere else," he tells you.

"Dear is that shed to which his soul conforms,
And dear that hill which lifts him to the storms.
So the loud torrent and the whirlwind's roar
But bind him to his native mountains more."

Ambition Dormant

Ambition lies dormant in his nature. There is nothing in his immediate environment to arouse it; and all else is vague and uncertain rumor.

"Though poor the peasant's hut, his feasts though small,
He sees his little lot the lot of all."

The geologist speaks of "the Appalachian type of folding"; and so may we speak of the folding away of the human ambitions petrified in the strata of Appalachian existence. Nature yields to a man's utmost endeavor hardly more than enough to keep soul and body together; and if there is a surplus of products, there is no market for that surplus. So the mountaineer yields to the orderings of fate, and throws away ambition, and contents himself with raising what is absolutely necessary for actual existence, and philosophically comforts himself with the backwoods aphorism, "Enough's a plenty."

Timidity Dominant

A native timidity also dominates the mountaineer. Bold as a lion in physical danger, he shrinks from the society of the lowlands. Though he makes occasional trips to the valley town to sell apples, huckleberries, chestnuts, and "sang-root," he is not at his ease until his striding steps are again turned mountainward.

Precedent Lacking

In addition to these reasons for his home-keeping, there is what to him is the decisive one of a lack of precedent. No one of his "kinfolks" ever left his native hills, and why should he leave them? Until a tangible and success-attended precedent is set for him by some one he trusts—and probably even then—he will remain just where birth and breeding have placed him.

Poverty Prevents

Their extreme poverty discourages those who would leave the mountains from doing so. They battle for existence with sterile, unproductive soil. The narrow valleys and the mountainsides, so steep that sometimes they must be cultivated by the hoe if at all, return to "the man with the hoe"—or for that matter to the woman and children with the hoe—only enough corn and potatoes to provide for the daily bread. No money to pay for removal to a new country or for setting up new homes comes to hand to give the ability to realize the dream of new homes in a new world.

So, Populous Mountains

Whether our philosophy may or may not explain the fact, a fact it nevertheless remains that, rude and inhospitable and sparsely settled as those regions are, the Appalachians abound in human beings, as in the other works of God; that those people are there in most cases for no fault of their ancestors or of themselves; and that they deserve our sympathy and not our scorn.

CHAPTER VI

THE PROBLEM'S REASON FOR BEING

The Problem Restated

The problem has been stated to be: " How are we to bring certain belated and submerged Appalachian blood brethren of ours out into the completer enjoyment of twentieth-century civilization and Christianity? " We have seen that many of the pioneers in the mountains were of superior lineage and of the best development of their day. How are we to account for the lapsing of many of their descendants to a lower civilization than was that which their forefathers enjoyed?

The answer to this question will decide the amount of exculpation that may be accorded the contemporary mountaineers, and the degree of sympathy that may be felt for them. There is a world-wide difference between the degeneracy that Nordau tells of, and the provincial limitations that we find in mountain districts.

Theirs is a case of what has been termed "arrested development." While they have stood still, and held what their fathers had several generations ago, the world has forged far ahead, and left them far in the rear. There is a great difference between the America of 1780 and the America of 1906, a century and a quarter later. There are some purely mountain communities that for various local and providential reasons have substantially retained the high degree of intelligence and force of character with which the first settlers endowed them. True, their characteristics belong to colonial days rather than to those of the twentieth century.

Some *In Statu Quo Ante*

On the other hand, there are, doubtless, other communities in the mountains, as elsewhere, that started with comparatively low standards of intelligence and conduct, for, though their founders were of noble race, they themselves were but indifferent representatives of that race. Even the Edinburgh, the Glasgow, and the Londonderry of to-day can parallel from "the masses," as distinguished from their "classes," any cases of departure from racial excellence that we may discover among the mountain "masses."

But, after deducting these two classes from the total of our purely mountain people, the fact still remains, and is fully confirmed and established by local history and family tradition, that the present generation, in many cases, lack much of the intelligence and culture and force of character for which their pioneer ancestry were distinguished when they entered the mountains to make homes for themselves and their children.

Reasons for the Problem

There are, however, several good and sufficient reasons to be adduced to account for the losses sustained by these children of the original mountaineers, where losses have been experienced. They are such as merely need mentioning in order to be recognized by every student of history as being real and adequate and precedented.

Lack of Live Neighbors

Confessedly, many who settled in the mountains were less energetic and aspiring than their brethren that pushed forward to the better lands in the valley below. Professional hunters are poor farmers. The influence that such people would exert upon those possessed of more energy would increase by intermarriage and constant example and intercourse. In such society the ambitious and energetic family would be unpleasantly conspicuous, and feel so much out of place as to lead it to seek other environment, or to abandon some of its energy so as to do in the mountains as the mountaineers do.

Lack of Varied Society

Indeed, the fact that in their isolation the mountaineers have not enjoyed the stimulus of a varied society accounts for part of that retrograde movement. "All nature's difference keeps all nature's peace"; and society's differences prevent social stagnation. Solitary confinement, even within the walls of the mountains, has its disadvantages. Society's range of ideas is decided by the kind of society that exists. In a few of the more isolated mountain districts there has been, owing to their isolation, too much intermarriage, even; and what injures European royalty does not improve mountain society. Premature marriage also has the unhappy result of causing some of the women to age prematurely.

Dr. W. S. Plumer Bryan has well said:

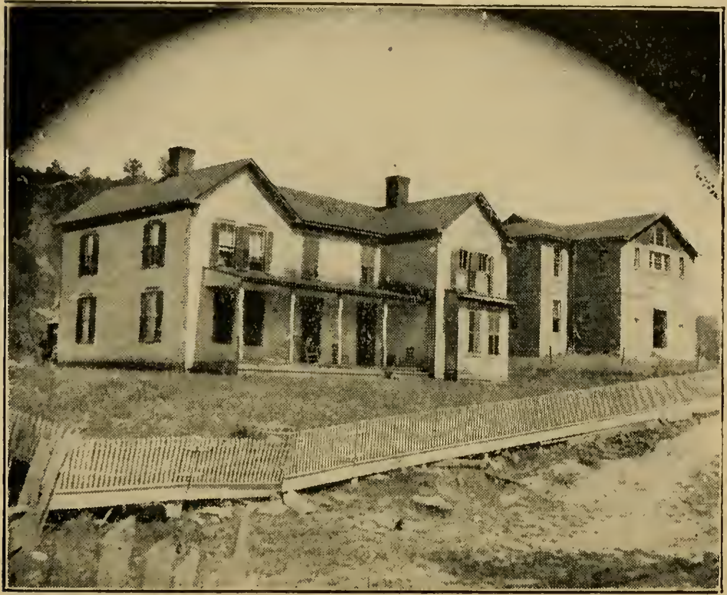
"They have been reduced to their present condition of poverty and ignorance by the strenuous conditions under which they have been compelled to live. No one who has never himself experienced those conditions can realize how terrible is their effect upon the individual life, or how great their effect must be upon the life of a family from generation to generation. To live on the mountainside and perhaps in the depths of a forest, without roads, without means of transportation, on such products as the soil outside the cabin door provides, and in climates of great severity, will tell upon any man or woman, or family or stock, however fine its origin may be.

"The physical effect is only exceeded by the mental. Imagine your own condition if you were compelled to live year after year in the same house, and with the same surroundings, engaged in the drudgery of the house or in the drudgery of the field. The nearest neighbor's house is often too far for a visit; and if it be near enough, the house is often but little better than the one from which the visitor comes. The conversation centers on the crops and the household events, with only now and then a vague report from the great world outside.

"Anyone who would not degenerate under hard conditions like these would be more than human; and in my opinion these strenuous conditions are quite enough to account for the peculiarities and deficiencies of the class under discussion."

Lack of Incentive to Labor

After the days had largely passed when the greater part of a living could be secured by the hunt or chase, and the mountaineers found themselves constrained to have recourse to the unproductive soil for the



HYDEN ACADEMY AND INDUSTRIAL HOME, KY.

corn and potatoes that must supplement their ham and bacon in sustaining life, they were taught by sad annual experience that their best efforts could not insure any adequate return for their labor; that the thin sandy soil never would yield abundantly enough to pay except niggardly for the toil expended.

If it is every season demonstrated that by no expenditure of toil or energetic effort can farming be made remunerative, why, pray, should men expend that hopeless toil and energy? Let enough be secured to supply the simplest wants, and then let all bootless labor be economized. By Nature's decree they were destined to hopeless poverty; then why not submit to the decree, eat the modest fare provided, drink the delicious water gushing from a thousand springs, and be as merry as such a hard life may allow?

No reward for labor, no stimulus to labor! "A Scotchman even will not work when there is no incentive." Idleness was a logical result of despair of substantial reward for industry.

Lack of Trade

Not only was there the absence of reward for labor on the little home place, but there was also the almost complete deprivation of opportunities for trading with others of the same neighborhood or of more distant communities. For a long time there were not even the lumber and the tanbark industries. Almost everything that was consumed in the cabin was produced on the place. Even the limited wardrobe was woven on the old-fashioned loom; and the illumination was provided by beeswax tapers, or tallow dips, or "light pine" torches.

Thus trade was severely limited to a little neighboring swapping and bartering. In the typical mountain glen, the wants are sternly restricted to what Nature provides. There can be no considerable trade without somewhat adequate means of communication and transportation.

Lack of Means of Communication

Almost the only means of communication among the southern Appalachians has been that provided by the rocky, gully-gashed roads leading from one settlement to another. As a glance at the map will show, the region is singularly devoid of navigable watercourses, such as in other sections of our country provided comfortable and inexpensive means of intercommunication even before the days of railroads. A corresponding lack of railroad facilities has existed until very recently, and even yet exists to a remarkable degree. A journey of fifty or a hundred miles over the almost impassable mountain roads will readily explain what seems so strange to most visitors to the mountains—the fact that so many mountaineers have never traveled beyond the limits of their native county.

Lack of Money

The lack of trade and the prohibitive distance from all markets naturally resulted in the almost complete dearth of money in the practically quarantined cabins and coves. Some economists are ready to maintain the thesis that the preservation of society demands the coinage of money; and all students of sociology must agree that "no money" does undoubtedly mean the decline of civilization. Which is the cause and which the effect, one may sometimes be puzzled to decide, but the fact is demonstrated beyond all question. Many Appalachian mountaineers do not have ten dollars in money from one year's end to the other. No money and no trade cruelly exclude means of comfort and all books and other aids to mental culture and illumination. The writer once visited a cabin in which the only literature was an out-of-date copy of a patent-medicine almanac. Money is an advance agent of civilization.

Lack of Schools

One of the most evident and potent reasons for the retrograde movement has been the lack of public schools—and of any schools, for that matter. The mountains are to the nation a permanent object-lesson of the absolute necessity of popular education to safeguard even our most virile stock. In ante-bellum days there were in the Appalachians practically no schools. Since the war there has been much improvement, but yet not very much. Owing to the small school funds of the states involved, and to the fact that these funds are prorated according to the enumeration of the school population, the sparsely settled regions of the mountains have few schools, and far between; and even these schools in many cases are open but two or three months in the year.

Southern Education Board's Statistics

In the carefully prepared statistics employed by the Southern Education Board in its campaign for better public schools, startling facts are presented. In the bulletin for May, 1902, entitled "Educational Conditions in the Southern Appalachians," appear the following paragraphs:

"In that portion of West Virginia, Virginia, Kentucky, North Carolina, Tennessee, South Carolina, and Georgia contained between the foothills of the Blue Ridge on the east and those of the Cumberland Mountains on the west, there were in 1900, in a total number of 870,537 male whites twenty-one years of age, over 142,312, or 16.34 per cent., who could not read and write. The table herewith gives the figures for the Appalachian section of each state.

"Condition of white voters in the southern Appalachian region as to literacy:

	Literates	Illiterates	Per cent. Illiteracy
West Virginia	202,459	24,229	10.68
Virginia	107,790	20,422	15.94
Kentucky	93,530	25,851	21.65
North Carolina	102,918	25,460	19.83
East Tennessee	134,138	30,127	18.34
South Carolina	42,577	6,572	13.37
Georgia	44,813	9,651	17.72
Totals	728,225	142,312	16.34

"Figures for illiteracy may not be very accurate, but where sixteen per cent. of the white voters report themselves to the census as illiterate it means that at least fifty per cent. of the white population over ten years of age is wholly without letters."

The eight states of the southern Appalachians are all found among the eleven states and territories that have the largest number of illiterates to the thousand inhabitants of native-born white population, the number varying from one hundred in West Virginia to one hundred and ninety-five in North Carolina, as against five in Washington and eight in Oregon. They are also among the thirteen states that have the largest number of native-born white illiterate youths of from ten to twenty years of age.

Kentucky, Tennessee, and North Carolina have nearly one illiterate youth of this age to every square mile of their territory. The number of illiterates of this class in North Carolina exceeds the aggregated sum of all such illiterates in the following thirty-two states and territories: Nevada, Wyoming, District of Columbia, Montana, Idaho, Utah, Washington, Oregon, South Dakota, North Dakota, Connecticut, New Hampshire, Delaware, Nebraska, Rhode Island, Vermont, Arizona, California, Kansas, Colorado, Oklahoma, Minnesota, Massachusetts, Iowa, New Jersey, Maine, Wisconsin, Michigan, Indiana, Ohio, New York, and Illinois.

These distressing statistics were collated by loyal citizens of the states of the Appalachians who are connected with the Southern Education Board, and who very justly insist that a correct diagnosis of the condition of the section must be made before remedial treatment is applied.

The sway of illiteracy is a most malign one. To be shut out from the sweet world of sacred Scripture, of science, of history, of biography, and of literature in general, is to live in the shadow of a perpetual eclipse of intelligence, and in a twilight that borders hard on the region and shadow of mental death. This illiteracy alone is sufficient to account for whatever deterioration may be observed among our kinsmen of the mountains. There is no race of men on earth, be it French or German or Scandinavian or Anglo-Saxon or Celtic or Scotch-Irish, that can either attain to their true sphere or retain that sphere without the help of schools and of the periodical and book-world.

Lack of Books

It is among the bookless and the unschooled that false teachers find their prey. As the writer has personally and repeatedly seen the emissaries of the Mormon abomination plying their mission of perversion and seduction among the Smokies, he has felt the same deep indignation that on other occasions he has felt upon hearing, at night, in his mountain vacation camp, the baying of the bloodthirsty dogs in too successful pursuit of bleating and panic-stricken sheep. And what must the Shepherd of the sheep feel as he sees his flocks on a thousand hills the quarry of the tireless wolverenes of the West?

Mormons

Lack of Educated Leaders

Another cause of the deterioration in the mountains can hardly be emphasized too strongly. It is the lack of an educated ministry, and, indeed, the lack of educated leadership of any kind. Even the Highlands of Scotland would have sadly degenerated had there been no educated ministry to bring weekly influences of an ennobling sort to bear upon the people. To be deprived of an intelligent ministry would be calamitous enough even in a community of books and lectures; but to lack it where there were no other educated leaders, and few if any books, would be fatal to high ideals or attainments.

Let it be said here, however, that any generalization regarding the mountain preachers that would ignore the splendid service that has been rendered to civilization and Christianity in thousands of communities in the southern highlands by numberless humble servants of God who have preached his glorious gospel with all the powers they had, would be at once ungracious and unjust.

From the pioneer days God has had his loyal servants of different faiths that, often at their own charges and often at much heroic self-denial, have for long lifetimes called the mountaineers to repentance, right living, and the Saviour of men. Uncommissioned by mission boards, unpraised and unsupported by outside bodies or churches, uncomplainingly and unflaggingly they have served Him who had called them to be prophets of the Great Smokies. And they have fought drunkenness and licentiousness and murder and all the other evils of the mountains, and have fearlessly raised a standard about which the redeemed might rally. They were men

> "Who all their lives in silence wrought,
> And then their graves in silence sought,"

never having suspected that they were, what God some day in the presence of all the Church triumphant will proclaim them, worthy to reign over many celestial cities.

No "Old Mortality" can chisel deeper their names in the orderly kirkyards, for the poor parsons of the hills lie in hillocks unmarked unless by a couple of sandstones picked up by the grave-diggers from the rocky hillside. But the God of all the earth keeps their names graven on his mighty and loving hand. Their fame is great in heaven, and let us not forget them—whether they were Wesleyan circuit-riders, or Lutheran ministers, or Baptist preachers, or our own Presbyterian parsons.

But after we have done full justice, were that possible, to the faithful though often illiterate mountain preachers, it is of course a notorious fact that there have been many others, in many communities, that have been utterly unfitted by culture or nature or grace for the position of leaders of God's people. Illiterate, narrow, and bigoted, and sometimes wrong in life, such men have been blind leaders of the blind, and both preacher and people have fallen, sorely injured, into the mountain gulch.

Where such leadership has existed, the confusion of thought and ethical standards has been great and sad. On the other hand, whenever educated, or at least somewhat educated, and naturally intelligent and wise men have stood for God in their strength of character and zeal, they have had an influence that would be utterly impossible in the lowlands. In those exceptional cases in which our own Church or some other has, through a succession of educated ministers, stood by the work for generations past there is light to-day on the mountain, and the fruit of the handful of corn shakes like Lebanon in that light.

A doctrine in vogue nowadays is evolution. There is certainly a very strong social tendency that well merits the name "de"-volution. Unless the social environment and the forces of labor and intelligence and religion are favorable, even Scotch-Irishmen created in the image of God will lose much that would otherwise indicate their proud descent. It is by no means unprecedented that isolation should injure even strong races. As Goldsmith says of the dweller in the Alps:

Devolution Versus Evolution

"But calm, and bred in ignorance and toil,
Each wish contracting fits him to the soil.
And as refinement stops, from son to son
Unaltered, unimproved, the manners run."

It cost the Scotch-Irish Protestants, besieged by James II within the walls of their Londonderry, the most heroic and strenuous endeavors on their own part, even under wise and able leadership, to save the city and to drive the Roman Catholic army from before its walls. Indeed, their efforts had to be reinforced by the relief that William III sent them before they could see Rosen and the Jacobite army raise the siege. Equally will it require heroic and strenuous endeavor on the part of the beleaguered mountains aided by wise and able leaders within, and reinforced by expeditions of relief from without, to raise the siege, and to make all the mountains what our forefathers made Londonderry—the happy home of thrift, intelligence, morality, and religion.

CHAPTER VII

PIONEER PRESBYTERIANISM AND THE PROBLEM

Presbyterians Were Dominant

The dominant faith of the pioneers in a large part of the southern Appalachians was Presbyterianism. This is fully recognized by the historians of the different states in which the mountains lie. Says Phelan in his "History of Tennessee":

"Religion in our state was coeval with immigration. The Presbyterians at first had every outlook to obtain a complete ascendency in the religious thought and life of Tennessee. As they went they built churches, they established congregations, they formed presbyteries. Presbyterianism was first upon the ground, and its ministers were leading figures in the state. They were men of strong characters, and the minds of men had not yet been turned to spiritual affairs. Besides this, they were practical school-teachers."

Similar testimony is given by the other

historians of the border. The first Christian ministers that attempted to win the mountains for Christ were of the faith of Calvin and Knox. The Presbyterian ministers that were found in the first influx of pioneers lived exceedingly busy lives. They founded churches and schools, and took prominent part in all that contributed to the welfare of the new settlements. They participated in military expeditions and in the defense of cabin and blockhouse and took prominent part in constructive work in political affairs. They were preachers, educators, warriors, statesmen, and, in general, men of affairs among the frontiersmen with whom they had cast their lot.

Presbyterians Were Active

The early ministers were indefatigable preachers, addressing the people in private houses, forts, the forest, and then in the log churches that frontier reverence erected for the worship of Almighty God. They organized churches at central places, and maintained there divine services as often as their large fields would allow; and in these centers the people within a radius of ten miles or more gathered at the stated services, rejoicing that Providence had placed the means of grace at their very doors! The woods around the

Founded Churches

church were filled with the horses of the surrounding country, for all the people that did not walk came horseback by the various trails that converged at the house of God.

And these primeval preachers planted Christian churches in many of the more thickly settled sections of the Appalachians. Take Abingdon Presbytery, situated in the heart of the Appalachians, as an example. The members of that presbytery reported by name to the General Assembly of 1789 twenty-three congregations, and eight years later twenty-two additional ones. The indefatigable efforts of the pastors of the pioneers were crowned with most gratifying success.

Founded Schools

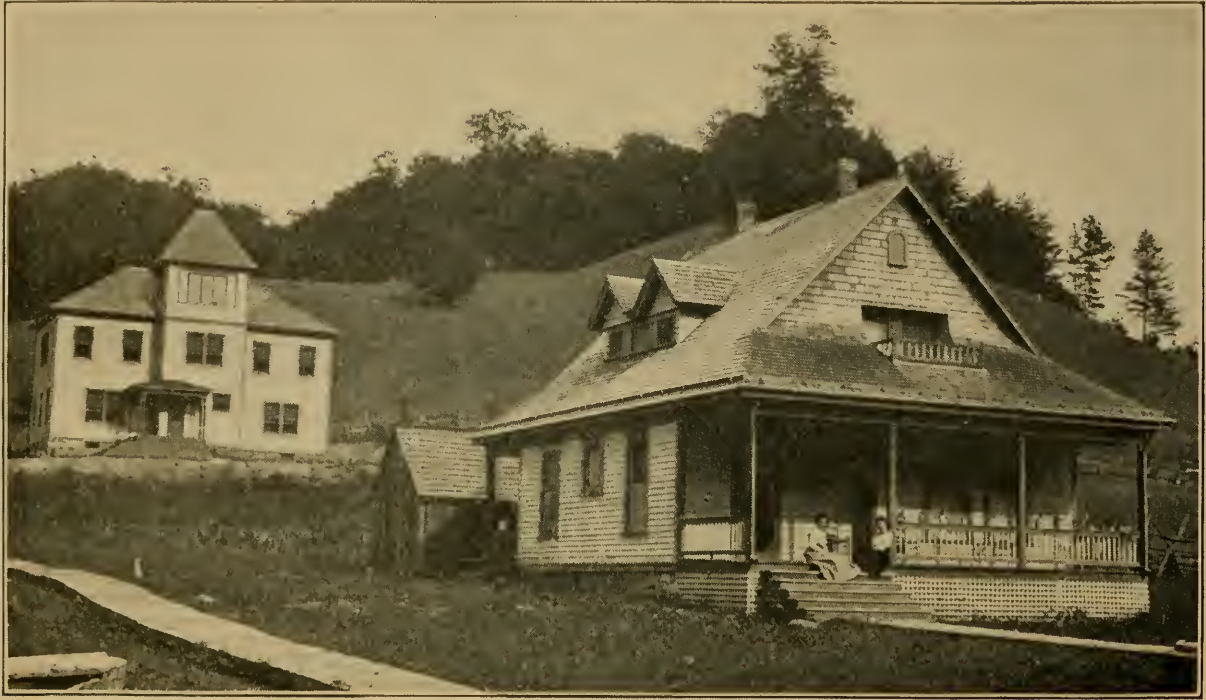
The pioneers of the Church were also the pioneers of Christian education, and, indeed, of education in general, upon the frontiers. Their creed was, " Christ and his Church: education and its schoolhouse." Practically all the frontier forces of education were in their hands. The parsons were, almost all of them, pedagogues, " the first and the best " that the backwoods young people enjoyed.

In these schools the men that were to shape the affairs of state received the rudiments of their education. The ministers, however, were not yet satisfied with what they had accomplished, and in a number of cases established and conducted academies, in which thorough work was done by the founders who had, many of them, been educated in the best eastern institutions of learning.

In 1776 the Presbytery of Hanover founded Liberty Hall Academy, in Lexington, Virginia; but its predecessor, Augusta Academy, was established by Robert Alexander as early as 1749. Dr. Samuel Doak in 1783 secured a charter for Martin Academy, while in 1818 he founded Tusculum Academy. Dr. Hezekiah Balch established in the eighties his school at Greeneville. Dr. Anderson in 1802 founded Union Academy near Knoxville. And there were other academies scattered throughout the Presbyterian Marches.

Founded Colleges

All the early colleges established within the range of the Appalachians were Presbyterian. Out of the day-school grew the academy; and to the academy was added a college department which was planned, founded, and conducted by Presbyterian parsons. Without other endowment than their fervent love for God and his mountain people, and their indomitable purpose and perseverance, these consecrated men conducted colleges that served the cause of God even more grandly than the founders dared to dream.



SCHOOLHOUSE AND TEACHERS' HOME, FLAG POND, TENN.

The story of the Appalachians would be only imperfectly told were no mention made of the splendid early service of Washington and Lee University, as it is now called; Washington (Tennessee), chartered in 1795; Greeneville and Tusculum, chartered as Greeneville in 1794, and as Tusculum in 1844; Blount College, now the University of Tennessee, founded in 1794; and Maryville College, founded as The Southern and Western Theological Seminary, in 1819. Hampden Sidney, founded in 1775, and Centre College, founded in 1819, though located outside the Appalachians, contributed to their illumination. These several institutions provided many of the leaders of Church and State not merely for the Appalachians, but also for the great Southwest.

Just as the first of these institutions trained among many other pioneer educators, the founders and first presidents of Washington, Blount, Maryville, Tusculum, and several other colleges, so did these institutions in their turn raise up a host of educators for the Southwest. Indeed, most of the professional men and other leaders of that great region received what training was theirs in the humble halls of these colleges of the frontier. The records of these institutions, where any records have survived the ravages of time and of the Civil War, bear eloquent tribute to the unparalleled service our Presbyterian forefathers of the log colleges rendered in the making of the West.

Helped Found the State

The pioneer ministers, in view of their education, culture, and ability, were naturally deferred to even in political matters. They assisted materially in the foundation of the political institutions of the frontier. The elders of the Presbyterian churches were also commonwealth builders of no mean importance and ability.

Among the laymen trained in the school of experience and some of them educated in the log colleges, there were many who contributed largely to the establishing of civil government in the new settlements, and, as the years went by, to the foundation of territory and state. A book could be written specifying such political service rendered the cause of the nascent states of the Appalachians. The heroes of the Alamance, while foes of tyranny, were champions of civil government.

And Were Successful

The early ministers of the Appalachians were, like Paul, abundant in labors, in journeyings often, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness, besides being burdened with the care of all the churches. Like Paul, too, their labors were blessed of heaven. They laid the foundations of Christian commonwealths, tamed the wildness of frontier human nature, and won great numbers of souls for Him who preached the Sermon on the Mount. They established many churches, and replenished the fires on many family altars. They never suspected themselves of heroism, but their figures loom up through the mists of more than a century as worthies of true heroic race. Inspired by their creed and more still by their Christ, they consecrated their learning and their lives to the Christianization of their brethren of the Scotch-Irish border.

And Their Work Abides

Their own generation might well rise up to call them blessed, while succeeding generations have not done well if they have forgotten what these brave chaplains of the wilderness did for the militant fathers of the frontier. Those faithful men builded not so successfully as they wished, but more wisely than they knew. While, for reasons that shall be enumerated, the purely mountain regions were not adequately or permanently possessed, the more thickly populated sections were occupied by presbyteries and synods, which are to-day continuing and extending the work of the fathers. The statistical tables of the assemblies of the various Presbyterian churches occupying the field tell of the work that is being done.

CHAPTER VIII

LATER PRESBYTERIANISM AND THE PROBLEM

Partial Failure of Presbyterianism

How did it come to pass that Presbyterianism failed to hold the predominance in the country after the pioneer period? There are many causes that conspired to limit the spread of Presbyterianism. Nowhere does the creed or the polity of our Church appeal to all classes of people and all types of mind in the community any more certainly than do other denominational creeds and polities.

Decay of Education Made It Less Welcome

The rapid decay of education that followed the settling in the mountains necessarily made a Church less welcome that insisted so much upon an educated ministry. The Presbyterian ministers recognized this fact, and very naturally many of them went where they were wanted, and where they could take their families with fair hope of supporting and educating them. They could hardly be expected to go where they were not especially welcome.

Territory Too Vast

It was physically impossible for the pioneer preachers to reach the recesses of so vast a parish. The territory contains, as we have seen, 101,880 square miles; and the long and lonely roads are almost impassable during a large part of the year. As well expect a handful of merchants to do business for all the broad Appalachians. The population was far more sparsely settled in the early days than at present; and so all that the preacher could find at the end of a weary journey might be only two or three families.

Ministers Few

Let it be remembered that those were the days of small things—beginnings only, in religious matters — in America. There was no General Assembly until Hanover presbytery was thirty-five years old. So were Lexington, Abingdon, and Transylvania presbyteries older than the Assembly. There were only 266 Presbyterian ministers in the entire United States in 1799. If the 7,750 ministers even now belonging to our Church were to settle in the southern Appalachians, there would be room for all, and a parish of 506 souls for every one. The ministers of the early day had to be provided by the frontier

Church, for the demands for ministers by the rest of the rapidly growing country exhausted the entire supply, in an epoch at the beginning of which there was no Presbyterian theological seminary in the United States. Practically no more volunteers could be expected from the North and the East.

If the cost of an education in these better days hinders many from entering our ministry, as it confessedly does, what must have been true in those days of hardship and struggle for existence, when every male inhabitant was needed for the clearing of the wilderness, and "the winning of the West?" The few frontier ministers did, amid their many other toils, educate such young men as they could find, who could support themselves and who, they thought, would be useful in the ministry; but what were they among so many? The Presbyterian Church adhered to its time-honored requirements of a thorough training for the ministry, and made no modification of its conditions for entrance into its ministry. All its ministers in the mountains must have attained its high standard of education. Other Churches profited by this fact.

No Mission Boards

The pioneer was practically penniless, so far as money was concerned; and after he had kept the wolf of poverty from his own door, he had little strength to devote to the support of the Church. What was needed then is what is immensely useful now—a home mission board that should tide the backwoodsmen over the days of privation until they might be able to care for themselves. But not till 1802 did the General Assembly even appoint a Standing Committee on Home Missions; and at the end of a generation the entire income of the Board of Missions was only $27,654. The entire income of even the present great Home Mission Board would be found sadly inadequate were that Board to attempt to supply the gospel to all the people of the southern highlands. Had there been a strong Home Board in the days of the pioneers, the story in the southern mountains would, however, have been very different. But the whole land was then mission territory without any organization that could assist in its evangelization; so the places that could support the gospel enjoyed the dispensation of it; while the poorer sections were, too many of them, forced to dispense with it. The Sustentation Scheme worked wonders in the Highlands of Scotland, and a similar scheme with financial backing would have greatly improved the condition of affairs in the American highlands.

There was a constantly enlarging field of work lying to the south and west, and the ministers heard the insistent calls from every direction, "Come over and help us!" It was merely a choice among mission fields, and many chose to go westward. A very large number of the early ministers of the Southwest and of the Northwest were originally from East Tennessee and the valleys still farther eastward.

Many Ministers Went West

Indeed, the Presbyterian churches of the Appalachians have been, from the first, constantly depleted in strength by a steady and uninterrupted stream of emigrants to the West. Hundreds of churches from Indiana to Texas and across to Oregon were founded largely by the Presbyterians of the mountains. In some cases entire churches removed to the West.

The workers in the mountains saw all that we now see of the need and the strategic importance of their position, and some of them made herculean efforts to meet their opportunity. The records of the presbyteries and synods that had to do with the region bore frequent testimony to the solicitude those bodies felt, and to the efforts they made to reach the destitute fields in the mountains. Long-distance criticism of the fathers'

But Workers Did Their Utmost

work would be silenced if the critics were to do as the writer has had the pleasure of doing—read the entire official records of one hundred years' proceedings of one of those Appalachian presbyteries. The wants of the field were keenly realized, and noble efforts to meet those needs were made by a pitifully inadequate force. Their cry was an echo of the Master's: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Southern and Western Theological Seminary

Rev. Isaac Anderson, D.D., who had been educated at Liberty Hall Academy in old Rockbridge County, Virginia, found himself in early manhood an ordained minister settled in the center of East Tennessee. As he viewed the religious destitution of the valley and the mountains, his heart bled for the hurt of the daughter of his people. He made the weary pilgrimage to seven-year-old Princeton Theological Seminary in the hope that he could induce some of the young men about to graduate from that school of the prophets to reinforce the inadequate band of toilers in the Tennessee mountains. In vain was his pleading, however, for were not many fields nearer home in dire need? And why not "begin at Jerusalem"?

Sorely disappointed, but dauntless in his devotion and courage, this Presbyterian prince turned his horse's head homeward. During the two weeks' journey down the Shenandoah and onward to his home, the shadow of the Appalachians was upon his spirit and conscience. In that shadow a mighty resolve was made—that since he could not bring the Princeton boys to his help, he would found a Princeton for the Southwest. He soon laid his plans before the newly formed Synod of Tennessee, and that body founded at Maryville *The Southern and Western Theological Seminary.* With a very little amount of help from man and with a vast amount of help from God's grace and providence, he put the rich gift of his life into the seminary, with the one purpose of raising up workers for the great mountain field of the South.

His broad shoulders bore an Atlas' load of toil, responsibility, and privations, till they tottered and fell under the burden. But he had given thirty-eight years to his seminary —or Maryville College, as it came to be called —and had the unspeakable joy of seeing, besides hundreds of trained Christian laymen, as many as one hundred and fifty of the graduates of his school enter the Presbyterian ministry. At times a majority in some of the mountain presbyteries were graduates of his training. And no one can compute the indirect influence of his great work and life upon the other churches of the highlands. God showed in Dr. Anderson what one consecrated life could do for the redemption of the mountains.

The Divisions of Presbyterianism

We may here anticipate a little. The troubles that led to the separation from us of what was called the Cumberland Presbyterian Church, and to the division of the mother Church into the Old and New Schools, had perhaps a more paralyzing effect in the Appalachians than elsewhere, because of the already weak condition of the Church. It resulted in the extinction of the Church in some places, and reduced it in many other sections to a state of mere existence. And as if these internal difficulties were not enough, the national strife culminating in the Civil War added another line of cleavage to an already twice-bisected Church. Thus several disunions took away much Presbyterian strength.

Few who were not present in the section can imagine the overthrow of church life that was wrought, especially by the cataclysm of the Civil War. The most conscientious and earnest men of both sides of the controversy, including no small number of elders and ministers, went to the front, and armies of them offered up their invaluable lives as a pledge of their consecration to what they deemed right.

Other Denominations

Let us revert now to the condition in which the pioneers discovered themselves when the Presbyterian Church found the region too immense to cover with the resources at its command. There could not be an educated ministry provided or supported in most sections of the mountains, and so the region was thrown upon its own devices as it sought to secure a ministry.

Since educated ministers could not be found or supported if found, men without special education were necessarily made preachers. The denominations that did not have an educational standard for the ministry took the places of the absent Presbyterians. A great number of these ministers served absolutely without compensation, except the reward of conscience that comes to men who please Christ. None of them received any adequate salary; and so preachers were farmers for six days of the week. They organized their churches and the Presbyterians in the mountains united with those churches.

These men preached the gospel with all

earnestness, and were of untold benefit to the mountains in which they prosecuted their simple-hearted ministry. The pity is that their number was inadequate to meet the needs of the mountains. Their successors are still upholding the cause of Christ in the Appalachians, and they deserve generous reinforcement and appreciative recognition at the hands of all Presbyterians.

Some Unchurched Neighborhoods

Since there was a general lack of organized efforts to provide the gospel for all the sections, a considerable number of thinly populated districts were left without any religious leadership of any kind, and so have remained to this day. The deplorable results of such deprivation can easily be imagined. And in such communities the children of the Presbyterians, to their sorrow, shared in the heart-famine that prevailed.

The Post-Presbyterian Age

When the Presbyterians in the remoter mountains became absorbed in the denominations that took possession, so far as any possession was taken, they did not cease to impress their hereditary influence upon the region in which their distinctive name was lost. It is believed that they contributed to the mountains as a permanent legacy and reminder of their existence these distinctive principles: (1) The supremacy of the Scriptures; (2) the sovereignty of God; (3) man's direct responsibility to God; (4) the vital interest of theology; (5) the Christian Sabbath; and (6) the dignity of the individual. There were several principles that too nearly vanished or passed into eclipse in the mountains with the passing of the Presbyterians. These were: (1) The imperative need of an educated ministry; (2) the equally imperative need of popular education; and (3) the supremely imperative need of the family altar. And the Presbyterians of to-day have something to do in replacing these losses of a century of neglect.

CHAPTER IX

PRESENT-DAY PRESBYTERIANISM AND THE PROBLEM

How Solve the Problem?

THE formation, the analysis, and the early Presbyterian treatment of the Appalachian problem have thus far engaged our attention. But a problem exists to be solved, just as a proposition of Euclid is a Q. E. D. The all-important question then is before us—How is this present problem to reach solution?

The answer is simple though triple; it is this: The Appalachian problem is to be solved by means of three agencies—the development of trade, the perfecting of the public school system and the multiplication of the home mission agencies of the various Churches and of other philanthropic organizations.

(1) Development of Trade

In order that industry and energy may have full development and exercise in the Appalachians, labor must become remunerative, wages must be available, markets

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must become accessible, trade must flourish. Money and markets will be two mighty motives to help arouse the mountains to new life. American enterprise may safely be trusted to provide this first-named element of the solution of our problem—that is, the development of trade.

The Appalachians are one of Nature's choicest storehouses of treasures. The very air and water are assets, and make the mountains the sanitarium of the states east of the Mississippi. The tide of immigration is beginning to turn from the West to the South. Exploitation companies are developing the vast timber and mineral resources, and prospectors are penetrating every recess of the mountains in search of new investments and hopeful fields of operation, and their search is being rewarded. Railroads and even white lines of turnpikes are beginning to penetrate the mountains. Mines are being developed and manufactures established. Even the soil will in many places yield a fair reward for the labor expended upon it.

This industrial invasion will introduce much evil, but it will, in part at least, prepare the way for better things. It will break up the isolation. Shiftlessness will disappear if the rewards of labor are forthcoming. The days of no trade and no money are passing away. The mountaineer sees it, dreads it, and will profit by it.

(2) Perfecting of Public Schools

The second element in the solution of the Appalachian problem is the perfecting of the public school system. In most of the states in which this Appalachian range is located, there is a marked increase of interest and effort in behalf of good common schools for all the people of all the sections of the states. Noble, large-minded leaders are preaching the new crusade against ignorance and in favor of public instruction, and more and more of the people and of their legislators are joining the crusading armies. Increased appropriations are being made, and improvements in the system of public schools are being introduced. Progress hitherto has been slow and delayed. It may be the work of a generation to attain to a satisfactory system, but every patriot must trust that something better lies in store for the children of the highlands. Hope deferred has made the heart sick; but now a better day is surely dawning. It may be added that in the public schools of the mountains the reading of the Bible will be welcomed. The people want it.

The other element in the solving of the problem of the Appalachians is the multiplication of the home missionary agencies of the Churches and of the other philanthropic organizations. Now what share in this great work the Presbyterian Church is to have is a matter that concerns all those who love the old Kirk.

(3) Multiplication of Home Missions

Is there any special phase of the work for which our Church has special equipment and adaptation? What is the special mission of present-day Presbyterianism in the Appalachians? We may well take a little time to blaze out our course over the mountains. It is a happy fact that we have but to follow the course of the Home Board as it has followed the leadings of Providence during the past quarter of a century to find a safe trail already blazed out very distinctly over these mountains of the South.

What is the Mission of Our Church?

In general, the mission of present-day Presbyterianism in the Appalachians is, so far as in it lies, to discharge here as elsewhere, the duty that Christ's world-wide commission lays upon its heart and puts into its hands. The apologies that the Church owes are to God for not more promptly carrying its share of the gospel message to the mountains, and are not to any

To Preach to Every Creature

men or denomination of men for now carrying it there.

To Discharge Debt to Brethren

The present duty of Presbyterianism is also to discharge the debt that it owes its brethren in the Appalachians. It owes a duty to brother Americans "beleaguered by Nature in the mountain fastnesses"; for ours is a national Church, with a duty to perform to all sections of the land. It owes a duty to the descendants of the Scotch-Irishmen; for, though not all Presbyterians are Scotch-Irish, most Scotch-Irish were originally and even yet the majority are, by principle or prejudice or tradition, Presbyterians; and Presbyterianism exercises but common sense in recognizing that fact. It certainly owes a peculiar duty to the descendants of a Presbyterian ancestry, to us the proudest lineage on earth. "Blood is thicker than water." The Presbyterians of these halcyon days of Presbyterian strength and achievement should do what their hard-pressed fathers longed to do, but were prevented by their providential limitations from being able to do.

The Presbyterian Church is the broadest and most tolerant in Christendom. It would not reënter the mountains with any spirit of denominational zeal or with any word of depreciation of the other Churches of the Appalachians. Besides being unchristlike, it would be exceedingly out of keeping with the proprieties of the case for us to criticize the brethren that have "tarried by the stuff."

To Help Other Denominations

Rather do we turn with deep gratitude to the faithful servants of Christ, of whatever name, who have cared for the religious interests of the Appalachians in spite of difficulties that have tried men's souls. It is the duty of present-day Presbyterianism to run to the aid of our hard-pressed brethren of other denominations and contribute to the common cause that which will make their work far more effective and satisfactory, while at the same time it introduces a fresh body of workers into a region where the force now employed is on every hand confessed to be pitifully inadequate.

To Employ, in Part, Usual Methods

The time-honored means of preaching and teaching the Word by evangelism and Sabbath-school are of course necessary in the mountains, as elsewhere. The holding of tent meetings has recently been of service in gathering together new congregations for organization into churches; and the efficient missionaries of our

Sabbath-school Board have organized and fostered many Sabbath-schools, sometimes in regions where there had never been such schools. For the organization of churches, no more speedy or efficacious means can be employed than are those put into practice by the heroic and energetic missionaries of the Sabbath-school Board. And here valuable assistance is also rendered the other denominations, who oftentimes are greatly benefited by the services given by our Sabbath-school missionaries. This phase of Christian work needs to be indefinitely increased in view of the providential favor that has been manifested to it.

The organization of a Presbyterian church in the mountains, however, should mean more than the organization of a nucleus of ill indoctrinated or untrained church members to be ministered to once or twice a month. It should rather create a center where earnest and all-the-year-round efforts should be made by every method known to the wise winner of souls to render it a city set on a hill, a light set on a stand.

No less than in other communities does the pastor here need to be a shepherd, safefolding his flock from grievous wolves. Here no less than elsewhere is the Bible-reader and catechist justified by the results of her work.

A permanent, shining Presbyterian church will be one of the greatest contributions to a mountain county that our zealous Church can make; and the benefit rendered will be many fold greater than can be computed merely in terms of advantage to the mother Church that established it.

But, Principally, to Educate

The Presbyterian Church, however, has reached a practical consensus of opinion as to what is its chief mission in the southern mountains. That mission is to educate, to provide Christian education for the young. This is, of course, recognized as an exceptional case.

Usually the Church looks upon itself as an evangelizing agency. But in the Appalachians it recognizes the fact that here the most successful way to contribute to the coming of the glad day when the mountains will be fully evangelized is to educate the young people of the mountains. What hope of building up good Presbyterianism or good Christianity of any type if the majority of the people cannot read, or search the Scriptures that testify of Christ? What hope of founding a substantial work so long as no educated leaders exist with desire for improvement and progress? It is evident that the Appalachian worker must lay broad and deep the foundation of education and intelligence before he can erect a permanent Christian church that shall largely improve the people for whose good it is consecrated.

Not Usurping Functions of State

When this Presbyterian policy was at first in process of formulation, some of our people were uneasy lest the Church might pervert its funds in doing work that the State is supposed to do. But such doubters have now come to see that in this respect the southern mountaineers are an exceptional population, and need an exceptional treatment; and that the speediest way to revolutionize the region they inhabit is to give a large body of the young people such a thorough Christian education and religious training as will render them the great evangelizing and elevating force of the future; and that the states involved are not yet giving even the "flatwoods" at all adequate schools, and that they can never give the Christian education and religious training so absolutely indispensable to the new mountains that all Christian patriots wish to see. And as the work has been to some extent developed, the workers have not merely had the satisfaction of seeing the young people that have been reached vastly benefited by the privileges afforded them, but have also been deeply gratified by the reflex influence of the efforts made by the Church, as they have stimulated the civil authorities to do more than they had been doing. So long as our schools supplement schools of only two or three months' duration, there can be no question in any quarter that the work done by these agencies of ours is not merely Christian but magnificently philanthropic.

Schools the Key to the Situation

The bane of the mountains is due to the absence of education and Christian education at that; and the remedy for the evils that exist, so far as there is a remedy, is to be found in Christian education. This fact is keenly appreciated by the discerning ones in the mountains, and they eagerly long for the wondrous panacea for their ills. The broad-minded ones will welcome and encourage and aid all efforts made by any Church to contribute what it may to the education of the mountains.

Schools Will Train the Leaders

The people of the Appalachians will hear their own sons as they speak of needed advance and improvements; but they will not listen to strangers. They are too proud-spirited to do so. The schools, then, are the best means for reaching comprehensively and collectively our brothers of the mountains. The schools will create the new generation that, as Grady said of the New South, will see "their mountains showering down the music of bells, as their slow-moving flocks and herds go forth from their folds; their rulers honest and their people loving, and their homes happy, and their hearthstones bright, and their conscience clear." They will mold public opinion and change time immemorial conservatism, and introduce the best and most wholesome gifts that the modern world can put into church and home and heart.

And Pay a Debt to Other Churches

Such Christian schools best pay the debt we owe to the Churches that have been left comparatively alone in the mountains. Their best workers and many of their ministers will receive the benefits of these Presbyterian schools. And as we gladly train their workers for the common service of our Lord and his mountain vineyard, there will disappear from men's hearts the fear that we are merely a proselyting agency, seeking our own advancement in the way of territorial expansion or numerical growth. The mere fact that for various reasons some will not appreciate the educational invasion, and that others may be expected even to antagonize it with all the means in their power, will not prevent the service rendered from being a real and far-reaching one.

And Stimulate to Similar Work

Another happy result of the carrying out of this mission of present-day Presbyterianism will be to stimulate other denominations on the field and away from the field to similar efforts to afford the Appalachian youth the Christian education that they so much desire. This is an indirect result of Presbyterian efforts, but one that should be hopefully looked for by the Church; for thus Christian education is extended to the rising generation in the mountains, and the common cause of the Lord of the mountains is conserved.

And Thus More Light

What matters it if credit be not always given to the real cause, and even ingratitude sometimes greet the best sacrifices the Board and its workers can make? Jesus, our Master, was kind, for love's sake, to the unthankful. The great heart of the mountain people will beat gratefully, and the future will cheerfully acknowledge the debt it owes to the old Church of their fathers. The statistics of the good done by the Church will be accurately kept in heaven, even if much of it does not find tabulation in the "Minutes of the General Assembly."

CHAPTER X

THE DAY-SCHOOLS

A Notable School System

The entire Presbyterian Church should acquaint itself with the magnitude of the school work conducted in the southern highlands under the direction of its accredited agents, who have by heroic and herculean labors built up an Appalachian Presbyterian school system that is the pride of the mountains and that ought to be the pride of the Church. The colleges, most of them, were founded by the pioneers, and are venerable in age and service; but almost all the rest of the noble roster of schools have been organized within the past quarter of a century.

The Board of Home Missions and its officers have been unswerving in their devotion to the service of the mountaineers. The synodical superintendents and the superintendent of Sabbath-school Work have counted no labor too arduous for them, and have zealously assumed personal obligations, and raised special funds to continue or to advance the work dear to their hearts. The rank and the file of the mountain workers, a consecrated band of ministers, teachers, Sabbath-school missionaries, and Bible-readers, have toiled and moiled, planned and executed, struggled and triumphed in the cause that led them often far from home, but always near to Nature's heart and humanity's heart and the great heart of God. No wonder that a cause championed by brave souls should prosper bravely even beyond human expectation.

A Triple System

If we leave out of account the colleges, which are not connected with the operations of the Home Mission Board, it will be seen that Home Missions have evolved a triple system of schools: (1) Primary or day-schools; (2) academies and boarding-schools; (3) normal schools. The day-schools first call for our notice.

Day-schools—Their Genesis

A remote mountain community has no public school and has never had any; or, if it has had any, the school was one of only a few weeks' duration. And the children live on and exist, but do not develop. Tidings come by some mysterious Appalachian wireless telegraphy, announcing that the people of T'other Mountain or somewhere beyond the barriers have had an eight months' school taught by some women that came there to live; and the tidings report, too, the beneficial effect the school has had upon the children. And chimney-corner councils are held, and meditative pipes are smoked; and so one day the cause of the children sends out an embassy to beg for a school for Daddy's Mountain, too. And the good mission teachers of T'other Mountain are touched by the awkward but eloquent plea for the unknown children, and they write a letter.

In the course of time, a man with a mule reaches the mountain. Both the man and the mule have an interrogative air about them. Did circuit-riders ever reach that wilderness, the man might be a circuit-rider. But, in fact, he is a Presbyterian preacher, perhaps the synodical superintendent himself. He investigates the needs of the field; and the people readily promise to give some land, and perhaps to build a temporary cabin home and a cabin schoolhouse. Then the mule and the man pick their slippery way down the rocky trail and disappear. "Out in the flatwoods" things happen—Presbyterian system makes them happen—until, in the fulness of time, the epochal event takes place: a teacher and her helper reach the spruce-pine cabins and begin to live for the rising generation of Daddy's Mountain. "God made two great lights. And God saw that it was good. And the evening and the morning were the fourth day."

Conditions of the Renaissance

There are now on Daddy's Mountain all the elements that are needed for such a renaissance as the old dead mass has long needed. The advent of the miners, or even of the sawmill man and his godless "hands," has sometimes transformed a "Sleepy Hollow" into an amphitheater of revelry by the introduction of wild recklessness and the vices of the valley. But the coming of the teachers means the regeneration of the community.

(1) A Model Home

Everything that is best in our civilization centers about the Christian home. The teachers ere long have a neat cottage home that becomes, in its furnishings, its comfort, its neatness, and its genuine homelikeness, an ideal and a model for the people that come from far and near to see it for themselves.

(2) The Teachers' Consecrated Lives

The consecrated lives in the cottage, however, are the principal agents in the renaissance of Daddy's Mountain. The spiritual forces of these lives are the heavenly dynamics that God employs in the vitalizing of dead lives and the quickening of inert purposes. The most observant eyes on earth surely must be those that all day long, with X-ray penetrativeness, observe these teachers. And when those eyes see in the heart of the teachers unselfishness and genuineness and Christlikeness, they brighten with hope and emulation. Of none is it true more completely or in more senses than of these teachers, that they do not " live unto themselves "; they could not do so if they would.

(3) Instruction in School and Home

Though the strongest influence these teachers exert is the silent influence of their daily lives, their words have a power such as in less unsophisticated communities would be utterly inconceivable. They become the oracles of the children and, to a considerable extent, the authority of the adults. They open the book world—and that is, after all, the entire world—to the delighted eyes of their pupils. To have a *tabula rasa* put into their hands for such inscriptions as they may choose to write makes their work a serious responsibility, but also awakens an enthusiasm that nerves them in their isolation. The pupils have little to distract their attention, and make most cheering progress.

The activities of the teachers are by no

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means confined to the schoolroom. Even there the work is as diversified as the time and strength of the teachers will allow. Industrial instruction is being developed, and an inexpensive method of industrial training is being introduced by transferable teachers. Christian settlement work, the only kind worth much, has its many opportunities of service amid homes of want and sickness and sorrow. Zenana work may seem more unique, but it can hardly be more useful than is the house-to-house visitation on Saturdays and on other providential days. Mothers' meetings arouse maternal hearts, and thus in turn bless the boys and the girls at home. The day-school work is indeed diversified and rich enough to satisfy all one's missionary ambitions.

(4) Bible Study

The Presbyterian Church and its mountain teachers believe that the entrance of God's words giveth light; and so they make every day-school a Bible-school. Every day's work contains its study of the Book of books. The synodical superintendent of Tennessee, the Rev. C. A. Duncan, D.D., has prepared an eight years' Bible course for the home mission schools of the Synod of Tennessee. The primary grades of this course are being taught in the day-schools of the synod. The memories and the hearts of the children are being enriched with the truth of God.

(5) Religious Instruction

The morning's work is opened with reverent worship and religious instruction; and the whole day's work is permeated with the spirit of obedience to Christ's injunction, "Feed my lambs." Then, too, once or twice a month the nearest Presbyterian minister comes and holds services in the schoolhouse, with the mountainside gathered about him. Occasionally, too, the Sabbath-school missionary visits Daddy's Mountain, and reinforces with all his might the Sabbath-school of the mission settlement. Thus do all branches of the work unite in one common flood of blessing for the neighborhood and the school. And thus is ushered in the new generation on the old mountain.

Results: (1) Community Aroused

The results of a day-school appear with almost miraculous swiftness. The influence of the school appears first of all in the children, but it is not long until the entire community reveals a new movement and life and ambition. The women "red up" the cabins, and the men begin at least to plan for something new on the farm. Windows appear in the cabin homes. Morals tone up, and temperance men grow aggressive. The

Sabbath becomes a marked day, and every day has sung into it the new songs of hope and activity. The people have heard the sound of a going in the tops of the trees, and have bestirred themselves.

(2) Old People Helped

Of course the school must encounter opposition and misunderstandings. There are prejudices of conservatism that would not be disturbed, and of inertia that would not move, and of pride that is hurt. But the difficulties are not greater than are those that must be met in city mission work. Much of this opposition is honest and can be overcome; such part of it as is selfish must be endured in the strength that God gives. But where the children go the hearts of the parents follow, even if at a distance; and so the older people, too, are influenced by the teachers, who instruct them principally by proxy. And they are helped so far as adults fixed in their ways can be helped. And many appreciate the teachers as they deserve to be appreciated, namely, whole-heartedly.

(3) Young People Transformed

However, the principal effect of the schools, as was to be expected and desired, is found to be in transforming the new generation, the hope of the future. A few years of day-school life put lights of intelligence flashing in their eyes, irradiating their minds, and illumining their hearts; for God's will has been done, and there is light! Instead of aimlessness, a definite mission is theirs! Life has possibilities and opportunities for them. And, while all step up to higher thoughts and deeds than were their fathers', some look out beyond the tree tops and mountain ridges toward a higher school of which they have heard. And now and then, by the election of God and God's children, one of them is led off of Daddy's Mountain, out to that higher school to prepare for—God knows what.

(4) Usually Church Established

In the course of the years, the people call for a church organization; and so the far-off presbytery is communicated with; and the desire of the people is granted, and the church is founded. And now to the teachers' home and the schoolhouse there is added a church house, to prepare them the more fully for that home of the soul of which the pupils have learned so much since the teachers came to Daddy's Mountain.

And all this change has taken place in a few short years; for in the Appalachians men do not have to wait, in the day-school work, so very many days for the finding of the bread they have cast upon the waters. The harvest is speedy.

Testimony of a Visitor

A minister of another denomination has written the following tribute to the day-school: "No one who has observed the progress of the schools established by the Northern Presbyterian Church can fail to be impressed with the wonderful transformation they are working. I remember having sent an appointment to preach at a schoolhouse in a community that I had never before visited. It was in a remote country district, and I expected to find a rude, ill-favored people, rough in voice, manners, and dress, such as I had frequently met in this section before. Arriving at the place a few minutes before the hour for preaching, I thought I was to have no congregation, because I had been accustomed to see the people stand in crowds around the church door and chew tobacco and crack rude jokes until the preliminary services were over and the minister was ready to commence the sermon.

"On this occasion no one was to be seen, but as I dismounted a handsome, bright-eyed youth came out and introduced himself with an easy grace unusual in one reared in a remote country home. I remarked to him that I supposed my congregation would be small, judging from the present outlook. He informed me, however, that the house was full.

"I entered the building and to my astonishment faced as neatly dressed and intelligent an audience as you usually see. I was astonished when I heard them sing, and I could hardly preach for wondering at the evidences of refinement, intelligence, and good taste before me. When the service was over, three or four bright, intelligent ladies came forward, introduced themselves, and told me they were conducting a school there under the auspices of the Presbyterian Church. The appearance of the population had been transformed in a few years by this school.

"If Christian philanthropists all over the country could really understand the fruitful field that lies before them in this section, they would not stop until a model home and a model school were maintained in every community. Some denominations have spent all their energy and their money in this section in evangelistic work. Evangelistic work is well, but it is of little use to get people converted unless you put into operation some means by which to develop them in piety, and instruct them in the practical duties of Christian life."

An efficient evangelizing agency akin to the school, but employed when schools are not yet possible, is found in the Bible-readers. First used in West Virginia by the Rev. Christopher Humble, M.D., superintendent of Sabbath-school missions in the southern Appalachians, they are now used both by the Board of Home Missions and the Board of Publication and Sabbath-school Work. In 1905 the Home Board had thirty commissioned Bible-readers. Dr. Duncan gives the following outline of the methods they pursue:

Bible-readers

"The women employed as Bible-readers establish a model home where Christ is first in all things. The house is inexpensive, yet neat and comfortable. It is kept clean within and without. Great care is taken to comply with all sanitary conditions. Choice flowers bloom in the yard, and the premises are made as attractive as possible. Mothers' meetings for prayer and Bible study, sewing of garments and helpful conversation, are held in this home. Then the homes of the people are visited, the sick and dying are ministered to, and words of comfort are spoken to the bereaved. In some instances medicines are supplied and administered. The Sabbaths are full of work, these women often superintending the Sabbath-school, leading the singing, and doing most of the teaching. Then there is the young people's meeting and the prayer-meeting work. It seems to me that if our

Saviour were here on earth he would be doing just such work as these good women."

Statistics

The first day-school under the Board of Home Missions was established in June, 1879. In May, 1905, the superintendent of mission school work reported mountain missions and schools of all kinds under the Board's care as being 61; missionaries and teachers, 181; boarding pupils, 871; day pupils, 3,522 (total, 4,393); Sabbath-schools, 67; Sabbath-school scholars, 3,514; members of young people's societies, 1,555; number of conversions, 243.

CHAPTER XI

THE ACADEMIES AND BOARDING-SCHOOLS

The establishment of day-schools in the remoter rural districts is justified by the spirit of Christianity, which is especially interested in the individual and in the unfortunate. And God has set his seal of approval upon this form of his Church's activity.

The Strategic County Seat

Christian statesmanship, however, calls also for the occupation of whatever centers of population may exist. Life proceeds from the heart to the extremities. Thus the Church has always reasoned, and so has occupied the strategic points that command other points. The pioneers established their academies, if in the country—there was little but country in their day—at any rate in the most thickly settled parts of the frontier. The mountain county seat is sometimes only a village, but is always the largest place within the county limits. From it roads radiate to all the civil districts of the county. Its character affects the entire county. Capture for education and morality the people within sight of the court-house, and the county itself will ere long also capitulate.

Presbyterial Academies

These facts have led our mountain synods and presbyteries and their synodical superintendents — especially those men of apostolic labors, the Rev. Donald McDonald, D.D., superintendent for Kentucky, and the Rev. Calvin A. Duncan, D.D., superintendent for Tennessee—to endeavor to locate in the county seat of each mountain county destititute of such a school a Presbyterian academy either under presbyterial control or under the control of the Board of Home Missions. In 1887 the Synod of Tennessee had nine such academies under the care of its presbyteries. The local friends, aided to some extent from abroad, provided the necessary buildings; while the modest sums required for current expenses were secured from tuition, donations, the Board of Aid for Colleges and Academies, self-denial—and always faith. The property of some of these academies has since that time been conveyed to the Board of Home Missions, and the schools have become " day-schools," but of a high grade.

In 1905 there were within the limits of the Appalachians and of the Synods

Academies and Boarding-schools

of Kentucky and Tennessee nineteen academies and boarding-schools, all Presbyterian, though not all of them connected with the Board of Home Missions. There are also several listed by the Synod of Tennessee as "day-schools" that have done and are doing academic work; they are Grassy Cove, Huntsville, Sneedville, Elizabethton (Harold McCormick School), Flag Pond, Erwin (John Dwight School), and Marshall. So there may be said to be twenty-six schools, aside from the preparatory departments of the colleges, where an academic education can be secured. And many people in the mountains of Kentucky, Tennessee, and North Carolina would be bereft indeed were they to lose these schools and the opportunities afforded by them.

Nearly Thirty Such Centers

As the Presbyterian patriot reads the distressing statistics that the Southern Education Board has collected regarding these mountain counties and as he hears that Board's clarion call to patriotic action in behalf of these counties, he may experience a sense of solid satisfaction in the knowledge that one division of the old Kirk that boasted Knox and his school system has made this substantial and beneficent contribution to the educational interests of nearly thirty counties of the Scotch highlands of America. As men count polls, the mountain synods connected with the Northern Assembly are but a feeble folk; but nevertheless they have large love for the mountains, and they have behind them a mighty Church that also feels "the call of the blood," and behind much of the work stands a sympathetic Home Board which knows no points of the compass, but believes that only the farthest sweep of America's horizon should mark out the limits of our Lord's American domain.

Policy and Purpose

The purpose sought in the establishment of the schools of high grade is the same as in the case of the day-schools—to train Christians for life's opportunities. The policy is to make each academy and boarding-school a center of influence in all the county or region from which the students gather; to train new envoys of intelligence and send them out into many neighborhoods to pass the truth and training on to their friends; and thus to exemplify the cheering truth of mathematics—that ten times one is ten.

Buildings

The different schools have plants varying in cost from $3,000 to $67,500, or $122,000 if we include the Asheville Normal and Collegiate Institute. The local contributions in some places have been considerable, but in the case of most of the schools under the direct care of the Home Board, the money has largely come from the benevolent givers of other sections. In the construction of the buildings, everything has been made to yield to considerations of utility. Plain as the county academies are, however, they seem considerable indeed to their students, and are usually known throughout their counties as "colleges."

Teachers

The teachers are carefully chosen for their happy blending of scholarship, teaching ability, genuine character, and Christian devotion. They enter upon their work in the fear of God and the love of souls. They uphold high scholarship, and insist upon as extensive a curriculum as the conditions will permit. And in the carrying out of the general policy of the Church in the establishment of these academies and boarding-schools, they spend their days and nights in the endeavor to send back into every part of the mountains earnest and scholarly and efficient men and women to share with others their acquisitions in education and character.

The names of these schools should become familiar to the Church they represent so hon-

A Kentucky Trio

orably amid the mountains. Were a patriotic Presbyterian to make a pilgrimage to the academies of Kentucky, he would be thankful for the courage and statesmanship that had sought the remotest mountain counties of western Kentucky and founded there stanch academies to battle for the younger generation and the hope of a better day. Nested together in the westernmost extremity of western Kentucky lie the three sister counties of Pike, Floyd, and Martin. There in Pike we see the Pikeville Collegiate Institute silhouetted against its mountain background; it is already approved by its results, and is destined to become the base for a thoroughly articulated system of schools. In Floyd, amid the lofty hills, stands Prestonburg Academy, young and promising, the ward of the Third Church of Pittsburg and its Kentuckian pastor, Dr. McEwan; while in gaseous Martin County is Inez Academy on Rockhouse Creek. It is just getting ready for its mission. The Warren Memorial Church of Louisville is working for the mountains through its agency.

Just west of this trio of counties lies a quintette of counties, some of which have made martial but discordant music within the memory of men. The five counties are

Harlan, Leslie, Perry, Clay, and Owsley. Those patriots who shook their heads hopelessly as they spoke of the reign of the feud should visit Harlan Academy today and see what improved conditions in every respect Christian education can help forward in a few short years. And in Harlan's next neighbor, Leslie County, is Hyden Academy, the protégé of the Central Church of New York. And Hyden boasts itself upon a revolution that in eleven short years has wrought wonders in civil order and prosperity in a place sixty miles removed from a railway. And in Perry County is Buckhorn Academy; Nature and science surely meet here, if a name signifies anything! Across in Manchester, county seat of far-famed Clay, stands the Edward Hubbard Memorial Academy, contributing a large influence to the rapid revolutionizing of public sentiment, and to the development of young manhood and young womanhood that will be the pride of New Clay. And a little farther on, in Owsley County, is Booneville Academy, another enterprise fostered by the Third Church of Pittsburg.

A Kentucky Quintette

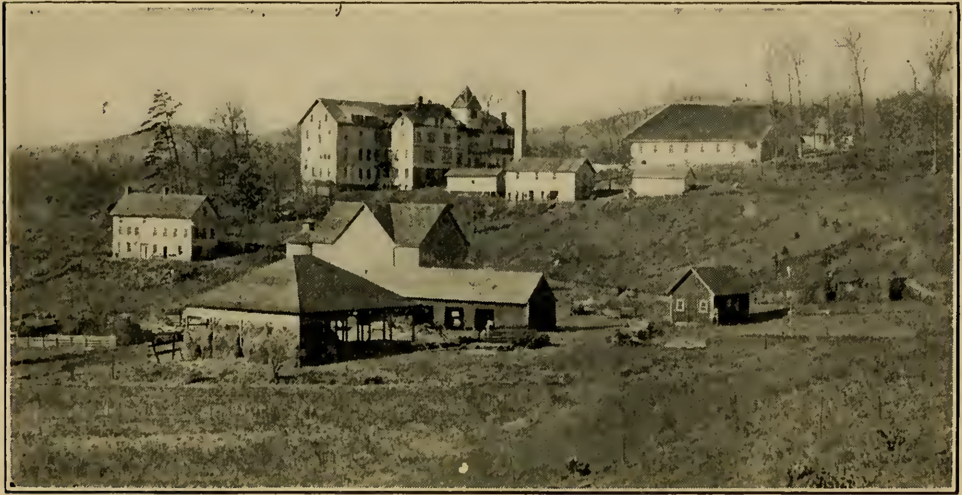
The hill country on the western edge of the Kentucky mountains also has its three academies posted for the welfare of the people.

And Another Trio

In Rockcastle County is the Mount Vernon Collegiate Institute, a mission of the Brown Memorial Church of Baltimore; three counties westward, in Adair, is the Columbia Male and Female High School; and in Cumberland County, on the Cumberland River, and on the Cumberland plateau, a few miles from the Tennessee border, is Alexander College, built a generation ago through the efforts of Rev. James P. McMillan, D.D., and nobly serving the present generation.

East Tennessee Academies

On the Cumberland plateau, which forms the western edge of "God's country"—East Tennessee—two Presbyterian academies have rendered invaluable service. Grassy Cove Academy nestles in a unique and picturesque valley, once the bed of a large and deep mountain lake, that suddenly appears sunken in the great Cumberland plateau. And its sons and daughters attribute much of the substantial life and energetic movement in that lively little county to the modest school in the Cove. And up the Cincinnati Southern, in Scott County, is Huntsville Academy, where at comparatively small outlay an immense benefit has been meted out in the education of the young people, in the renovation of the public



THE FARM SCHOOL, NEAR ASHEVILLE, N. C.

schools, and in the establishment and multiplication of Sabbath-schools. One of the leading men of Huntsville, after enumerating the many ways in which the county had made remarkable progress, bore this voluntary testimony: " Your Board is not entitled to all of the credit for these improvements, but your church and school should be given more credit than all of the other agencies known to me."

Then near Knoxville, in the center of the broad and undulating valley of East Tennessee, is New Market Academy, the pride of Union Presbytery and the lowland Presbyterians. It is a standing proof of the fact that what is good for the mountains, is good for the staid and substantial valley. Within sight of Cumberland Gap is Hancock County with its Sneedville Academy, young but already helpful to as choice youth as the hill country ever brought forth. And eastward in Carter County, under the Unakas, and upon the beautiful Watauga, where the heroes of Kings Mountain rendezvoused, is the Harold McCormick Academy of Elizabethton, one of the many tokens of the interest that Mrs. Nettie F. McCormick has taken in the Appalachians. To make a worthy rounding out of the academic establishments of East Tennessee, Unicoi County, though tucked away under the shadows of great borderland mountains, has its two academies, the John Dwight School of Erwin, and the Flag Pond School beyond the Nolachucky. Both these academies are provided with school buildings and teachers' homes, and with an outlook upward and around about that does the teachers' hearts good every day in the year.

Favored Old North State

Our Church has been strongly drawn to the Old North State. Mt. Mitchell's lofty summit looks down upon six of our boarding-schools and academies, all of which are within one hundred miles of the mountain.

Dorland Institute

At the state line as one goes up the French Broad River from Tennessee is Hot Springs and its Dorland Institute. Dr. Dorland established the Institute in his old age—and it stands as a providential approval of his life of service to his Master. A plant valued at thirty thousand dollars provides seventy girls with their boarding department, and thirty boys with their farm and home, and two hundred more with day-school privileges. The beautiful church edifice itself must exert much silent influence upon the congregation that gathers within its walls.

Marshall Academy

A few miles farther up the river, Marshall clings to the mountainside, and expands almost horizontally. The academy has developed from work established in 1894, and has modestly and efficiently contributed much to the well-being of Madison County. Over two hundred students make good use of the eight-thousand-dollar plant.

Burnsville Academy

In Burnsville, the county seat of Yancey County, is the Stanley McCormick Academy, fostered by Mrs. McCormick. About forty thousand dollars has provided excellent buildings and equipment. It was ably directed in its formative years by Prof. C. R. Hubbard. Now under the management of a large and efficient corps of teachers the academy is most worthily justifying its right to the enviable vantage ground it occupies.

Laura Sunderland

At Concord, in the Piedmont region, out beyond Asheville and the mountains, the Laura Sunderland Memorial School is fulfilling its beneficent mission. Its property is valued at about twenty-five thousand dollars, but the value of its service is beyond estimate in legal tender. The seventy-five bright girls, gathered from farm and mountain and mill, and trained for the service of the Kingdom, deserve a chapter rather than this brief mention. Did the limits of this booklet permit, an entire chapter might justly be devoted to each one of these schools of our Church.

At Asheville stand the three schools that form, as it were, the apex of the Presbyterian Home Mission school system of the Appalachians, as representing the largest investment in money and workers and effort. As representative of the entire school work they will be spoken of in a separate chapter.

Where the Graduates Go

When the course of study has been completed, the graduates of these schools go forth to live their future lives and to exert their future influence. Some are already at home, and take up their share of the responsibility for continued advance in the community that is the home of the school. Others return to their homes in the country to improve them, and to introduce a new life into the neighborhood. They become leaders in public sentiment and public progress. They hurry up the evolution of the hill country. In some counties almost all the public school teachers are former students of our boarding-schools or academies. They also wake up the Sabbath-schools.

The danger of conservatism is petrifaction. Galdos tells of little Celipin Centeno as setting out from the mines of Socartes, with his little budget in his hands, in search of the place where he could become "a useful man"; and what Galdos says of Celipin might be said of many an Appalachian youth trained in these schools: "Geology has lost a stone, and society has gained a man." Some of the young people push on, with help, through the colleges of the synods, and then go out to serve the Church at home and abroad; the number of such recruits is considerable, and is increasing. The purpose of the establishment of the schools is abundantly justified.

CHAPTER XII

THE ASHEVILLE SCHOOLS

Ideal Location

Asheville is an ideal site for any school, and especially for such as are intended to contribute to the solution of the Appalachian problem. Picturesque America can hardly boast a panorama of more impressive grandeur and surpassing beauty than is that presented from any eminence in this queen city of the " land of the sky." The romantic Swannanoa and the French Broad unite their waters near the city and contribute the only addition that the lover of natural beauty could ask to complete the perfection of this North Carolinian landscape. Just above this junction of the rivers, the estate of Biltmore lies in all that unique attractiveness which nature and art have given it. A climate that is believed in by the physicians of all the states attracts every year tens of thousands of rest-seekers and health-seekers to Asheville, to the Sapphire country, and to all the mountain region within easy access of the capital city of western North Carolina.

Rich Investment

In such a noble natural setting the Presbyterian Church has located three schools of magnificent achievement and even more splendid promise. The money invested in the permanent plants of these schools amounts to about two hundred and fifty thousand dollars; but so economically has the investment been made, and so wisely administered, that it is equal in efficiency to what twice that amount would be in many places. Nearly seven hundred young people were gathered in the three schools during the year 1905.

Threefold Object

The plan of the schools prevents any unnecessary duplication of work. The very names suggest the difference in the scope of the institutions. The Home Industrial gives a home industrial training to girls from the first grade to the ninth. The Normal and Collegiate Institute affords to girls and young women a four years' course of normal training. The Farm School provides for boys and young men instruction in the common school branches, and in industrial training in the shop and on the farm. Thus is a wisely coordinated and yet differentiated work carried on in three institutions with the economy and efficiency of a single institution. Let us look at the work of these schools somewhat in detail, as being typical of the work of the other worthy schools that have been merely mentioned in the foregoing chapters.

The Home Industrial School

The Hand of Providence

Several lines of providential guidance led to the establishment of the Home Industrial School. In 1870, Rev. L. M. Pease and his wife, broken in health by their labors at the Five Points Mission in New York City, went to Asheville in search of health. Childless themselves, they were giving their lives to the service of childhood; and so they naturally became deeply interested in the children of the mountains. Business reverses frustrated the purpose they formed to found a school for these children, and they were compelled to open their home to boarders. In their Christian home many visitors, including the Rev. Thomas Lawrence, D.D., and Miss Elizabeth Boyd, afterwards the wife of the Rev. D. Stuart Dodge, D.D., became interested in their efforts in behalf of the mountain children, some of whom Mrs. Pease was training as helpers in the home.

Miss Boyd, while spending the winter of 1884 in South Carolina, became deeply interested in the poor children near her, and gathered some of them about her and gave them lessons in kitchen-garden, and at the same time instructed them in the saving truths of the Scriptures. At the annual meeting of the Woman's Executive Committee in Saratoga in May of the same year, she made a fervent appeal for the opening of mission schools for the neglected children of the more destitute parts of the South.

The appeal could not be granted until the General Assembly should enlarge the scope of the committee's work and until funds should be provided. Later on these hindrances were removed, and the Board of Home Missions upon the authorization of a liberal friend took steps for the purchase of property. By an opportune and providential telegram sent the Board by Dr. Lawrence, a location in the mountains was chosen. Mr. and Mrs. Pease transferred to the Home Board their property, including their home and thirty-three acres in the suburbs of Asheville, reserving for themselves an annuity for their lifetime. Thus the location of the projected school was most happily decided, and a property valued at thirty thousand dollars was secured.

Miss Florence Stephenson, of Butler, Pa., assistant principal in one of the public schools of Pittsburg, was appointed principal of the new school, and that position she has filled to the present with unvarying efficiency and success. Before the end of the year four other teachers were assisting her; while Mr. and Mrs. Pease for six years devoted their entire time to the interests of the school. The Home Industrial was opened in the fall of 1887, and was soon filled with seventy boarders and forty day-pupils. The building has grown by successive additions until it now accommodates one hundred and ten boarding-pupils and their eight teachers. Were the building three times its present size, it could be filled immediately by eager pupils.

The Devotion of the Founders

The school is a great home in which a healthful, sane, and earnest Christian life is lived. The family life is permeated with the spirit of daily worship, Bible study, honest toil, and unselfish service that fill the busy round of each day's duties. The teachers have turned aside from higher salaries elsewhere to give themselves to this work, and they put their lives into their holy task. The making of wholesome and Christian homemakers is their constant aim. The school is an industrial home. All the girls, as daugh-

The Scope of the School

ters in a home, engage in the household duties under direction of the household mothers. All are trained in kitchen-garden and cooking classes, in sewing, dressmaking, and in other domestic arts. The nine common-school grades are provided, the three lowest grades reciting in the practice school of the Normal and Collegiate Institute.

The Support of the School

Scholarships of seventy-five dollars each sustain the pupils, most of whom come from the remote mountain districts. Last year $2,400 was paid in tuition and board by such as were able to contribute toward their own support; while the entire cost of the school, including the annuity, was $11,962. The broad Appalachians and the honor of the Saviour and of his Church receive rich returns from this investment in the making of new homes for the mountains.

The Annex that Must Come

There is imperative need of an additional building for girls under twelve years of age. Necessity and mercy have already admitted from ten to twenty under the twelve-year age limit, and the pressure of applicants is becoming stronger every year. Roman Catholics count those early years the choicest for the making of lasting religious impressions; and Presbyterians cannot afford to fail to provide for such mountain girls of that age as for various reasons have no access to the day-schools. Many motherless children are pleading for entrance, and the fathers of some of them can pay their way. A house that will accommodate fifty girls can be erected for from $8,000 to $10,000. Surely the Church will supply this logical and richly deserved extension of one of its most signally successful schools.

The Farm School

Its Development

In 1893 plans that had been maturing for at least two years were realized in the inception of a work for the boys and young men of western North Carolina that should be similar to that for girls already so well established in the Home Industrial School. The Home Board purchased a farm of four hundred and twenty acres lying on the beautiful Swannanoa, about nine miles from Asheville. The school was opened in November, 1894, with three instructors and twenty-five boys. Since that time the school has steadily expanded, until in 1905 it reported property to the value of nearly seventy thousand dollars; total expenditures of the year, $16,000; and receipts from tuition, $2,767; while the value of farm and garden produce was estimated at three thousand dollars.

Its Design

The Farm School is first of all a "school" in which the boys are thoroughly instructed in the various grades of the common schools. Then, as the word "farm" suggests, it is an industrial school, planned to train its students especially as farmers, but also to some extent as carpenters. The boys do most of the housekeeping also, a fact that ought largely to enhance their value in the matrimonial market. The third design of the school is not mentioned in its name, but it is all-pervasive in its life. That design is to make good Christians as well as good farmers. A Sabbath well spent, followed by a week of practical Christianity, including the reverent and daily study of the Bible, results in an overmastering Christian sentiment that, for example, has been manifested during the past six years in very many ripening characters and in two hundred and forty-five professions of faith in Christ.

Its Rich Fruitage

The threefold design of the school is happily realized. A steady supply of sturdy lads and manly young men is sent out into the Appalachians with the deep impress of their manual, intellectual, and religious training manifest in all their being. Some go on to college, and will enter the ministry and other professions; some become teachers, or enter business life; but, as was hoped, many more return to their homes to practice and pass on to others the new ideas and ideals with which their life in the Farm School has endowed them. Faithfully did the superintendents, Prof. Samuel Jeffrey and the Rev. G. S. Baskervill, and their consecrated coworkers administer the trust for the Church; and now under J. P. Roger, M.D., and his colleagues, it deserves liberal support at the hands of the Church it so admirably serves.

The Normal and Collegiate Institute

The Keystone School

" In the founding of this school the Woman's Board have placed the keystone in the arch of their work in the mountains of the South." In 1893 there was established on the property given by Mr. Pease to the Home Board an additional school, for which the growing educational work in the Appalachians had prepared the way and also created the necessity. There were already many mission schools, and there would be many more. These and the public schools were calling for teachers to the manner born. The Church saw the opportunity to do a most efficient service to the mountains and the adjacent regions by providing teachers thoroughly prepared to direct these schools. And so by the benevolence of philanthropic friends the keystone in the Appalachian Home Mission school system was put into place; and the Normal and Collegiate Institute was that keystone.

The Plant

Just across the lawn from the Home Industrial, an extensive four-story building was erected, which in 1905 provided a school home for two hundred and forty-three boarding students and ninety-four day-pupils. At the entrance to the grounds stand the manse and the Elizabeth Boyd Memorial Chapel. The chapel was erected by Dr. Dodge, the president of the Board of Home Missions, as a memorial to his wife. In it gather for the Sabbath worship the girls of both schools and residents of the neighborhood. The church organization, bearing the name Oakland Heights, is self-supporting. In such a commodious plant, then, the Normal and Collegiate Institute has enjoyed its thirteen years of uninterrupted prosperity under the principalship of Dr. Lawrence.

The girls of the Normal come from the

Its Clientage

South Atlantic states and from the states adjacent on the west. They range from fourteen to twenty-two years of age. They are principally—though not exclusively—from country and village homes, and are a very earnest and substantial body of young people.

Its Teachers

It requires a faculty of sixteen teachers and officers to direct the manifold activities of the institution. The ladies of the faculty have been selected from the best normal and training schools of the country and are experts in their various lines of work. The result is an admirably conducted institution.

Courses of Study

There are five departments of study: (1) Normal, providing as good a training for teaching as the state can boast, and including a practice model school of three grades; (2) commercial, including typewriting, stenography, bookkeeping, and English; (3) domestic art, including dressmaking and millinery; (4) domestic science, affording a training in the utilities — sewing, cooking, and housekeeping; (5) music, both vocal and instrumental.

Dr. Lawrence sums it all up as follows: “The Institute provides a systematic education—the whole girl goes to school: hand,

NORMAL AND COLLEGIATE INSTITUTE, ASHEVILLE, N. C.

head, and heart; she has to do, in turn, with every part of the work of the school home; the work schedule changes every six weeks; and when the pupil leaves us, aside from her thorough training, whether as teacher, stenographer, or dressmaker, if she does not know how to care for a home from cellar to garret, it is her own fault. Our girls cook the food, care for the dining-room, chapel, classrooms, their own dormitories, and the laundry, largely make their own clothing, and take care of the sick, except where the case is extreme."

"Systematic Education"

The religious character of the school permeates every part of it. The chapel exercises, the systematic Bible study, the young ladies' meetings, and the personal efforts of the administration have all been made so successfully to bend toward the development of Christian character that no one has yet graduated from the normal department who was not a professing Christian.

Religious Life

The girls that have graduated at the Normal have justified the hopes and plans of its founders. They have gone into home life and business pursuits and school work, and have everywhere rendered skilled service and at-

The Outcome

tained to great usefulness in many ways. The state legislature of North Carolina, county superintendents of public instruction, judges, and other prominent citizens have at various times manifested the high esteem in which they have held the Institute, and the confidence they have had in its graduates. The alumnæ of the school are everywhere in demand, and they prove that they merit their popularity by the schools they conduct, the Sabbath-schools they establish, the church work they do, and even by the civil order and public welfare they promote. Right worthily do their lives reflect credit upon the "Keystone school" that they have loved so well.

CHAPTER XIII

THE APPALACHIAN PROMISE

We have seen that the development of trade and the perfecting of the public-school system may be confidently expected, within a reasonable period, to make their valuable contributions to the enlightening of the mountains. There remains, then, only the contribution that the Christian Church is to make. The establishment of mission and industrial schools and academies, and of a church by every school, and of a Sabbath-school in every church, will be the mightiest service that the Presbyterian Church can render our kindred of the mountains. When the ground is thus thoroughly covered by our Church and her sister Churches, our third of the problem will soon be satisfactorily solved.

A Preventive May Cure

Why so confident a statement? Because there is no peculiar problem in those sections where the Presbyterian Church and similar Churches have occupied the field and conducted continuous work; and the presumption is that the things for which we stand—thrift, schools, and an educated ministry—will remedy what they would have prevented, had they been present.

Our greatest ground of hope lies in the stock with which we have to do, and the marvelous rehabilitating power that it possesses.

Presbyterian Antecedents

The original mountain stock was made up, as we have seen, very largely of Presbyterian Scotchmen and Scotch-Irish and nonconformist English, and also included some Lutheran Germans, and a few French Huguenots. What better human pedigree could men boast than is that which the mountain Americans of to-day can claim? Even where the name "Presbyterian" has almost been forgotten—to our shame be it said—by these Macs of the mountains, the visitor will be invited to eat "Presbyterian bread," a kind of corn bread that is good while cold, and that was prepared by the foremothers on Saturday, so that they might not have to work on the Sabbath day. Occasionally some one will bring out for exhibition an heirloom copy of a "Confession of Faith" that had crossed the sea from Londonderry. Recently the writer met a mountain preacher whose grandfather was a Presbyterian elder in a cove where now

Presbyterianism is only a tradition. It was gratifying to hear the brother emphasize most earnestly the duty of old-fashioned Sabbath-keeping. And this preacher is a representative of numberless similar instances of latent Presbyterianism with which the workers in the Appalachians are constantly meeting. Small wonder is it, in view of such facts, that many mountaineers when given the opportunity gravitate rapidly toward Presbyterianism.

Rapid Rehabilitation

Now, this mountain stock is capable of very rapid rehabilitation where favorable conditions obtain. It took several generations to retrograde, but it requires only one to come back to the ancient patrimony.

For twenty years the writer has been watching this miracle take place, as the mountain boys have entered the junior preparatory year at Maryville College and have struggled manfully onward until, at the end of seven long years, some of the elect have left college the peers of any and able to hold their own in the best professional and technical schools of our land; while those that have spent only two or three years in school have gone back home transformed in thought and purpose, and destined to transform many others. A hundred times has he thought of the advertiser's "Before taking" and "After taking."

The boys and girls of the mountains are naturally quick, and have the strength of the hills in their hearts and brains. It is the consensus of opinion among those that have taught them that they are, on the average, quicker and more alert than are the ordinary "flatwoods" country students. One telling suffices. Fox touches off this quality well:

"'Don't little boys down in the mountains ever say "sir" to their elders?' inquired the Major.

"'No,' said Chad; 'no, sir,' he added gravely."

Ready Assimilation

Their ambition is easily aroused, and they will undergo great hardships to realize its object. They assimilate new ideas and adapt themselves to new surroundings with a celerity and an ease that are akin to magic. In Asheville, Knoxville, Chattanooga, and other towns, there are many well-groomed and prosperous business men that were born in cabin homes. And they would feel at home in the White House, after a week or so. The writer used to be anxious about the students from the mountains when they entered college, lest they might feel ill at ease, or invite chaffing by manifest embarrassment, or lest they might become homesick. But long since he found that his concern was unnecessary. They are abundantly able to take care of themselves, to conceal their embarrassment when they experience any; and, when they decide to conquer their sometimes almost overmastering homesickness, speedily to make themselves as much at home in the college as if it were their old cabin home.

The fact is that the young man of the far mountain, when separated from his dwarfing environment, and aroused by ambition, is a most attractive character. The discerning soul is constrained to love him.

He has drunk in the mountain air and water and scenery until he has partaken of their strong qualities.

Strength of Body

He has strong nerves and a strong body. He can hold out his old home-made twenty-five-pound rifle, and with unflinching nerve duplicate the best work of the best shot of the day. Whether he belong to the immediate stock of Abraham Lincoln, Andrew Jackson, Davy Crockett, and Sam Houston or not, he belongs to their stalwart people, and looks it. The average height and weight of the southern Appalachian soldiers of the Union, as recorded by the recruiting officers, considerably exceeded that of the soldiers enlisted in any other section of the country.

Strong and Keen Mind

The young mountaineer has a strong and keen mind. A close observer, like Cassius, "He looks quite through the deeds of men." When you think him dreaming, his photographic and phonographic observation is recording all that is taking place about him. The self-complacent visitors from civilization make an egregious blunder in their hasty inference from his taciturnity and seeming stolidity that the young mountaineer is intellectually their inferior. In native ability that youth is fit to stand before princes.

Resolute Will

He has a resolute and dauntless will. What he wishes to do, he will do without asking license. His will, in the absence of worthier objects of concern, may have been exercised in matters of trifling import, and thus may have seemed to be mere personal caprice or stubbornness; but give it nobler objects to elicit its powers, and it will reveal those noble qualities of high purpose and indomitable perseverance that have filled the world with heroes and the world's arena with victors. The young mountaineer is no invertebrate, but, if he thinks the occasion demands it, will stand alone against the whole world. He is made of good staying stuff of the kind that God and men like to employ when great deeds must be done.

Supreme Self-confidence

This confidence is not self-assertive or combative or egotistical, but is matter-of-fact and unconscious. The youth has by intuition what others secure as the result of training and experience. He takes it for granted that what others do or have done, he can do. This quality, which is his by nature, is of untold advantage to him. It fills his efforts with the world-conquering characteristic of dogged persistence. When at last success crowns his efforts, he is satisfied, but not surprised.

Spirit of Independence

He sees no earthly reason why, if he is called out of the mountains for any reason, he should not be the peer of any man, "Lowland or Highland, far or near." Such a Scotch heritage he could never lose in the freedom of the hills. His independence is a passion. In the Civil War the mountaineer made a fierce fighter, and was an ideal soldier in all respects save one—he would not remove his cap to any martinet, any more than would William Penn, in the older day, to the King of England. He does not have to be educated to self-respect. He has this quality by inheritance. He resents the arrogance of wealth or position, and would rather die than submit to any form of tyranny. Sometimes it is even hard for him to yield due respect to the authority of the civil law when it comes in conflict with his individualism.

Initiative for Leadership

The young man of the mountain, when once educated, is so confident of himself, and so positive of opinion, that he is admirably adapted to be a leader of those who may not be so strong as himself. True, the individualism of the mountains renders it difficult to find anywhere among them any considerable following for anybody; but no section of our land could provide more men adapted by nature for leadership than could the mountains were there only those that would be content to follow any brother man.

A Simple Faith

The mountaineer lives "the simple life" in close touch with nature in its varied manifestations. From nature, but more yet from the Scriptures, and perhaps principally from strong heredity, he has acquired an absolute faith in a personal, omnipotent, omniscient, and omnipresent God, who has to do with him in "all the good and ill that checker life." He believes in the substitutionary sacrifice of Jesus as the Saviour of the world. He has no doubt that Jesus will "come to judge the quick and the dead"; while "the forgiveness of sins, the resurrection of the body, and the life everlasting" are unquestioned tenets of his creed.

A Strong Religious Nature

His faith is not merely intellectual or theoretical but it takes strong hold of his thinking and, in many cases, of his life and conduct. The southern mountaineers are grave by nature. The few native ballads that they have are, like those of most mountain dwellers, somewhat weird and are written in the minor key. The native character is a serious one. Nothing interests a mountain audience so much as does a debate on some question of Biblical interpretation or doctrinal dispute; and where the Spirit of God is moving upon hearts, nothing holds the attention more fixedly than does a discussion of some point of Christian duty. The one book that is read in the Appalachians more than are all others combined is the Bible; and many readers have an intimate acquaintance with its contents.

As has been said of the race of Shem, it may be affirmed of the mountain race, "It has a genius for religion." Too often, as everywhere else, this religious nature is dwarfed and misshapen by environment and natural depravity; but though stunted and deformed, it often. by many a token that is recognized by the quick vision of sympathetic lovers of souls, proclaims its latent strength and future possibilities. There is always something responsive to appeal to, in the man of the mountains.

Will Save the Appalachians

All that our mountain brethren ask for at our hands is "a chance." Give the choice and noble spirits among them the intellectual and religious training that they desire, and they will take care of their native hills. Already the elect youths trained in the various Presbyterian institutions are in charge of many of the schools that have been established in the mountains; and as the work progresses, the number of volunteers will far exceed the demand.

The policy of the Presbyterian Church is the same at home and abroad; that is, to train up workers in every land and region to carry forward the work of evangelization among those to whom they are attached by ties of family and patriotism. Such laborers know the people and are known of them, and so meet with such a reception as can never be extended to one of alien birth, however kindly his heart and faithful his service.

Kept for the Master's Use

Besides this filial service that they will render their own noble section, the southern mountaineers have evidently been providentially held in reserve by the great Head of the Church to be sent in his " fullness of time " into the battle for righteousness that is waged for the entire nation. Surely men of strong body and intellect and will, endowed also with self-confidence, the spirit of independence, and capacity for leadership, and yet honoring Heaven with a simple faith, and favored of Heaven with a strong religious nature, must be destined for conspicuous service not merely in their native Appalachians, but beyond in the great world-field wherever men of such caliber and character are needed by the kingdom of heaven. The miracle of the waters may be repeated. Out of the mountain reservoirs flow ten thousand streams that unite to bless the lowlands with mighty rivers, and to provide refreshment and wealth for town and county. Out of the mountain reservoirs of reserve strength and virility there may at no distant day proceed streams of living waters to make glad not merely plain and valley, but even the City of our God.

Every morning, as the writer rises for his day's work, he looks out of his bedroom window, across the tops of Tennessee forests, upon the glory of God as it is spread out in Chilhowee's proud length, and heaped up in the towering piles of Old Thunderhead and Gregory's Bald. And they are never the same Smokies that they were the day before. Throughout the year, kaleidoscoping every day and shifting every hour, a new panorama lies in majesty before delighted eyes. The geologist tells of the mighty metamorphosis of the Appalachians that has taken place since the mountains were thrown up twelve thousand feet above the primeval plain. The daily and annual metamorphosis of light and shade, of brown and purple, of vegetation and snow, proclaims the infinity of the Builder of the mountains.

Inspiring View

As the delighted spectator drinks in the sublime inspiration of the scene, he almost forgets the problem of the Appalachians, and thinks rather of their *providence* and *promise*. God rolled those mountains up for the good of America; and our American Congress is recognizing this fact in planning for the vast Appalachian Forest Preserve, to be a blessing in all the future to all the cis-Mississippian country. So has God stored away in this great mountain reservoir of

The Appalachian Providence

humanity four millions of sturdy race to be a source of refreshment and strength to the nation in trying days to come, the days of struggle to preserve our civil and religious institutions unimpaired in the Armageddon with which the hordes of foreign immigrants are threatening our nation.

The Appalachian Promise

Yes, the mighty Appalachians are a promise as well as a problem. The problem will be solved, and when solved will be a means to the solution of other and wider problems—a *pou sto* on which the Christian Archimedes of the future will lift up the plans of God for America's welfare toward their fuller consummation. A day will come when the Christian philosopher and historian will tell not of the APPALACHIAN PROBLEM, but of the APPALACHIAN PROVIDENCE.

APPENDIX

SCHOOL WORK

The following tables will convey some idea of the extensive Presbyterian school system of two of the synods of the mountains. The table of the Kentucky schools has been provided by the Rev. Donald McDonald, D.D., synodical superintendent of the Synod of Kentucky; the Tennessee table, by the Synod's Permanent Committee on Schools, but revised to date by the Rev. Calvin A. Duncan, D.D., synodical superintendent of Tennessee.

Some of the schools are controlled and conducted by the local presbyteries and synods; some by boards of trustees, in which the majority of the members are required to be Presbyterians; many are conducted by the Woman's Board of Home Missions; while a number are directed by the co-operation of two of the agencies that have been mentioned.

Pamphlets descriptive of such of the schools as are under the care of the Woman's Board of Home Missions may be had upon application at the Board's rooms in New York City. Information regarding any of the schools listed in the tables may be secured by correspondence with the synodical superintendents of Kentucky and Tennessee.

KENTUCKY.	No. of Teachers, 1905.	Value of Property, 1905.	No. of Pupils, 1905.
Colleges.			
* † Central University, embracing: (a) Centre College; (b) Preparatory School, Danville; (c) College of Law, Danville; (d) College of Medicine, Louisville; (e) College of Dentistry, Louisville; (f) Lee's Collegiate Institute, Jackson; (g) Hardin Collegiate Institute.	65	$675,000	1,395
* Caldwell College	14	60,000	215
Alexander College	5	13,000	145
Academies.			
Wilson Memorial	4	6,000	145
Columbia Male and Female Academy	5	8,000	116
Edward Hubbard Memorial	3	6,000	101
Prestonsburg Academy	2	4,000	65
Booneville Academy	2	3,000	90
* Princeton Collegiate Institute	5	50,000	85
* Hayswood Academy	5	10,000	80
Home Mission Boarding-schools.			
Brown Memorial Academy	6	14,000	109
Hyden Academy	5	8,000	220
Harlan Academy	4	8,000	240
Pikeville Collegiate Institute	6	27,000	230
Witherspoon Memorial (Buckhorn)	7	12,000	245
Camp Nelson Academy	3	12,000	85
Total	141	$937,000	3,566

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* Not in the mountain section.

† Controlled jointly by the Northern and Southern Synods of Kentucky.

TENNESSEE.	No. of Teachers, 1905.	Value of Property, 1905.	No. of Pupils, 1905.
Colleges.			
Maryville, Tenn.	25	$457,000	604
Greeneville and Tusculum, Tenn.	14	66,643	232
Washington, Tenn.	11	66,500	137
Academies.			
Burnsville, N. C.	7	38,000	200
New Market, Tenn.	4	4,912	147
Home Mission Schools.			
a—Boarding-schools.			
Home Industrial, N. C.	8	54,050	140
Normal and Collegiate, N. C.	15	122,000	337
Dorland Institute, N. C.	10	30,000	336
Farm School, N. C.	16	67,500	201
Laura Sunderland, N. C.	6	23,600	75
b—Day-schools.			
Allanstand, N. C.	4	1,630	66
Big Laurel, N. C.	2	3,800	70
Spillcorn, N. C.	1	635	35
Gahagans, N. C.	2	1,100	38
Little Pine Creek, N. C.	2	2,700	65
Walnut Springs, N. C.	2	1,600	55
Walnut Run, N. C.	2	1,500	92
Marshall, N. C.	4	7,800	201
Paint Rock, N. C.	2	100	44
Paint Creek, N. C.	1		
Big Pine, N. C	1	1,800	87
Shelton Laurel, N. C.	2	1,200	75
Upper Shelton Laurel, N. C.	1	1,000	75
Revere, N. C.	2	1,500	48
Brittain's Cove, N. C.	1	1,000	
Jupiter, N. C	2	2,500	99
Bank's Creek, N. C.	2	1,800	95
Jack's Creek, N. C.	2	1,500	38
Low Gap (Lower Pensacola), N. C.	2	1,800	72
Riceville, N. C.	1	2,000	
Rice Cove, N. C.	1	600	20
Patterson Mills, N. C.	2		49
Juniper, Tenn.	2	1,600	100

TENNESSEE.—*Continued.*	No. of Teachers, 1905.	Value of Property, 1905.	No. of Pupils, 1905.
b—Day-schools.—*Continued.*			
Flag Pond, Tenn.	4	3.000	108
Rocky Fork, Tenn.	1	1,200	60
Erwin, Tenn.	4	3,500	70
Elizabethton, Tenn.	2	6,000	85
Vardy, Tenn.	2	1,000	65
Jewett. Tenn.	2	1,250	73
Sneedville, Tenn.	3	4,000	135
Huntsville, Tenn.	4	3,000	175
Grassy Cove, Tenn.	3	2,500	115
Crab Orchard, Tenn.	2	1,300	108
Ozone, Tenn.	2	1,500	85
Total	188	$997,620	4912

In the Synod of West Virginia especial emphasis has been put upon the work of Bible-readers. At Acme, Brush Creek, Clear Creek, Dry Creek, Jarrold's Valley, and Racine, the Bible-readers carry on their beneficent work. They conduct sixteen Sabbath-schools in which are gathered 980 pupils. At Dry Creek a medical mission is also accomplishing a great deal of good among the people. At Lawson there is a boarding- and day-school for girls, with an attendance of twenty-seven boarding-pupils and twelve day-pupils.

WORK OF SABBATH-SCHOOL BOARD

The following table sums up the work done in the Appalachians from 1892 to 1904 by the Sabbath-school Missionary Department of the Presbyterian Board of Publication and Sabbath-school Work:

	Sabbath-schools Organized.	Sabbath-school Members.	Churches Organized.	Families Visited.	Professed Conversions.
West Virginia.....	386	20,526	19	40,199	809
Kentucky	377	20,404	12	32,325	715
Tennessee..........	261	14.453	21	39,770	719
Total........	1,024	55,383	52	112,294	2,243

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