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ARTICLE V.

THE KENTUCKY MOUNTAINEER.

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FROM most that has been written about the Kentucky mountaineer, in newspaper and novel, people have gained a misconception of him. When they come into actual contact with him, they find that a great deal of high light has been cast upon his virtues, the romantic side of his life, and upon his faults. The desire to make a good story has so contorted facts as to make it impossible to call them falsehoods, and yet they are presented in such a manner as to mislead the reader in his understanding of the mountain man as he is, the result of inheritance and environment. In many States of our Union one can hit upon certain rural districts, describe a few of the extraordinary characters and their mode of living, and people will wonder that such a state of things exists in this day and age. It is the purpose of this study to present the mountaineer as I know him after six years of association, showing that he is but the natural result of his inheritance and environment, and that any class of people subjected to the same influences for the same length of time would become much the same as he.

When one travels over a portion of the mountain country, noting the difficulty of travel, the lack of fertility, the little promise of future development and prosperity (remembering that there was and is practically little knowledge of natural resources), he wonders how a people could have been satisfied to stay there. People migrating there in a body would never

have chosen the mountain country for a home when it became known that there were fertile plains beyond for the taking. When we consider the process of westward migration, we can easily understand that a hunter, finding game scarce about his locality, and discovering that it was plentiful in the mountains, would naturally build a cabin, clear enough land to raise corn, and bring his family to abide with him. Thus it may be said that the mountain people are the descendants, in most cases, of those who preferred a roving life, and close contact with nature, to the restraint and conformity of life in a community. Such people would readily find means of existence as long as game lasted, then substitute domestic animals when it disappeared. One might think that they would have migrated when game became scarce, and either have sought another locality where it was plentiful, or have entered upon a more extensive agricultural career in a more productive region. Probably many acted according to the above supposition; yet it must be remembered that game disappeared less rapidly in the mountain country than elsewhere, and that it takes but a few generations of environment to make people think that there is no other than their own. When a man is secluded in his own little radius and seldom comes in contact with things from the outside, even big stories of big things beyond are but slowly comprehended. It is hard to realize to what extent these people were isolated before the introduction of railroads. As remnants of this isolation, writers have cited instances of finding characters who spoke of events which took place many years ago as though they had just happened. It is quite common to find among old men some very peculiar notions concerning the solar system, and no amount of talk from those who have "book larnin" can make them change their ideas. A young mountain boy who had been away to

school took his chum (a Northern boy) home with him. The mountain boy took his visitor to see an old uncle. In the course of conversation they spoke of books and learning, and the old man appealed to the Northern boy thus: "Do ye believe all this yer talk about the airth a bein' round? I've lived nigh on to eighty years, n' I low I've never seen anything to make me think hits round." The Northern boy was a quick judge of human nature, and saw that any amount of argument would not convince the old man. Being of a very humorous turn of mind, he sided in with the old man, and they argued against the mountain boy and, as the old man thought, utterly overthrew his nephew's arguments, much to his delight. Instances have come to the writer's notice of children arguing with their teacher that the sun goes around the earth. This shows they hear such ideas in their homes.

It is easy to understand some of the causes of the mountaineer's suspicion of "furriners," as he calls outside people, and also to understand some of the difficulties under which the people who are working for their uplifting are laboring. Plenty of natural resources lay all about him of which he knew nothing, and, had he known, would have had no way of getting them to market. The same state of things exists to-day. Coal and oil have been discovered in large quantities and are being worked where accessible by railroad. A very pitiful thing is the way he has literally slaughtered his forests, and allowed others to gain possession, for a small pittance. Vast tracts of walnut and oak have been bought for a song. A certain lumber company for years paid one dollar a tree for the finest grades of timber. All trees at that price must measure twenty-four inches or over; smaller trees were bought at lower rates. He, to gain enough space to cultivate his corn, has "deadened" tracts of his finest timber and left it

standing, in many cases, to decay before he attempts to utilize it. Even to-day the mountain people are bringing in their best timber in the shape of logs, railway ties, and staves, and receiving so small a price that they are really giving away their timber, and getting a very small amount for the labor and wear and tear on their implements. Capitalists are grabbing up their coal, oil, and timber, and the railroads are controlling the approach to the same. The freight rates are so excessive as to make it impossible for a shipper to bring to the mountain people, at a price within their reach, many of the commodities that are enjoyed by other portions of the country at a greater distance from the base of supplies. Were it possible, their mode of living might be relieved of much of its barrenness by the introduction of many things, considered (by people of no more prosperous condition, in other regions), to be common necessities. These excessive rates are charged by the railroad controlling the immediate approach to the mountains. This is due to the lack of competition, and the fact that the stockholders of the railroad are probably large investors in the natural resources of the mountains, thus controlling competition. The writer has known of cases where the above-mentioned road has absolutely refused to lessen their freight rates, below the rates for the single hundredweight when quotations for car-load lots were asked for, even though an appeal was made to the general freight agent. It is easy to be seen from the above that they intend to make good use of their power to prevent competition as long as it is within their grasp; and if any business is to be done, they and their ring intend to do it. It is almost a parallel case with recent events of history, where our government and philanthropical people have striven to introduce beneficent influences among the

peoples of our possessions, and have had to contend with the evil influences of unscrupulous and grasping speculators.

The country is grand and picturesque. Imposing hills with precipitous cliffs loom above the traveler as he journeys. Nestling valleys and beautiful alcoves await him at every turn. In many cases his way leads over the highest peaks, again he must follow creek-beds. The country abounds in picturesque caves, whose formations make an interesting study. If one wishes to free himself from dull care, and loves the seclusiveness and the strength to be derived from direct contact with nature, with the power of her might and beauty all about him, let him seek the mountains of Kentucky. The climate is such as makes it unnecessary for the mountaineer to prepare so thoroughly for winter as his neighbor a few degrees north. A mountain man remarked on this point: "We don't have to work much, cause we don't need much." His spring comes two or three weeks ahead of that of the country north of the Ohio, and he is that much in advance with his crops. Where spring comes slowly in the States north of him, it seems to come all at once in his hills; and the beauty of his trees and hillsides in spring and autumn makes many a poet, however obscure his talent.

One who has been in different localities of the mountains, or has seen many representatives of the different neighborhoods gathered together, cannot but say that it would be rather a difficult task to describe the typical mountaineer. He is the offspring of all the different nationalities that were to be found in Virginia and the Carolinas at the close of the French and Indian wars. These nationalities have mixed and remixed, yet they are readily picked out by feature and name. It may be safely advanced that in the great majority of cases he is tall and lanky, of a wiry, rather than a large muscular develop-

ment. There is a keenness to his visual expression, received by inheritance and developed by environment, which strikes the stranger very forcibly, as the mountain man sizes him up from head to foot with a glance. A certain stolidity of expression is very noticeable in his moments of unconsciousness of the presence of others. O. P. Temple, formerly an equity judge of Tennessee and closely associated with the mountain people for a number of years, says on this point: "Strangers have remarked that the rural population of East Tennessee, especially those of the mountain regions, are a sad, silent, almost sorrowful-looking people. Causes for this mental and moral development are obvious and numerous. For generations the ancestors of the majority of these people had endured sufferings, trials, and persecutions, such as rarely fall to the lot of man. Care and anxious solicitude were ever present with them. Their bitter struggles with their enemies, with the hardships of the wilderness, with fierce savages, and often with want, stamped their countenances with an austerity and a gravity almost amounting to sadness." The young women are of a buxom form, with the bloom of health written all over them. Their life has given them plenty of healthful employment, and they have been unhampered by improper clothing. It is sad to note, however, that the burden of motherhood and excessive work and care, in too many cases, rob them of their maidenly charm.

The mountaineer has been described, in extreme cases, as attired in buckskin clothing, or in homespun with clumsy boots, and other parts of his clothing quite as ancient. Extreme cases may be found in very remote regions, and, although some homespun is still made and worn for common attire, yet one will be greatly surprised, when attending some important gathering, to see the amount of "store clothes" worn. When-

ever they are near enough to a railroad themselves, or whenever it is possible for a country merchant to send for outside things, they are ready purchasers. Drummers from various wholesale houses cover large sections of territory, introducing as many of the modern things as come within the mountaineer's purchasing power. As yet they are rather rustic in tastes in the matter of dress, due to the fact that the best is not often offered them, and that it is beyond the purchasing power of the majority. Then, again, it is not economy for them to dress richly, as their mode of travel, and life in general, is such as to quickly ruin the best material. Their sense in regard to the selection of colors is not very highly developed, which is especially noticeable in the hats of the women. Of course there are mountain towns, accessible by railroad, which surprise the traveler by the "style" put on in proportion to that in the country. The best and wealthiest class of mountain people in railroad towns are very sensitive to writings describing the life and dress of the mass of the rural people; which, for the most part, is probably due to ignorance of the actual state of things beyond their own circle of life, and range of travel.

For generations the mountain man built his own buildings, furniture, and implements. The chinked log cabin is as common as the frame building. Cooking stoves are used somewhat, but the fireplace is the common source of heat, and in a great many cases is used for cooking. The splint-bottomed chairs show skill in their manufacture. Brooms, made by whittling a stick into long strips, down to a certain point, and then turning them over a knob at the end and tying them, are used. The old dip-lamp, that was used from the time of the Greeks till the beginning of the improvements on lamps one hundred years ago, may be found among them. The old-

fashioned broiler that supports by three legs a revolving disk is also found. Although the modern lumber wagon has been widely adopted by them, the wooden sled is used for "toting" where a wagon could not be used. The ox team is still used, though it is being fast displaced by horses and mules. The mules are more valuable to the mountaineer and bring higher prices. The chief mode of travel is by horseback.

One of the most natural characteristics possessed by the mountaineer is seclusiveness. He has been in seclusion for generations, only interrupted as he sought his kind, or as his neighbor paid him a friendly call. Even after he has enjoyed larger opportunities, he is quite satisfied to withdraw himself to the mountain fastnesses. He loves to be much alone. He has been subjected to none of the annoyances of travel and traffic. This seclusion has given a certain mental training which only such an environment could give. He has had plenty of opportunity to think out his own problems and understand himself, thus laying a foundation for a keen insight into the nature of others. He may be justly characterized as a man who thinks before he acts. History demonstrates that some of our greatest men have come out of this secluded mountain environment—Lincoln, Jackson, Justice Harlan. It is predicted by many who know the mountain people thoroughly, that they will supply some of our best mentalities and staunchest characters, as soon as the masses are educated, and enter upon greater activities than their present environment gives them.

In connection with their seclusiveness may be mentioned a characteristic that is both a virtue and a fault. The love of home country and home is one of the greatest sources of patriotism that a people can have. It is the one thing that makes a rover feel that there is one spot on earth to which he belongs,

and from which place a large part of his inspiration emanates to do and to be. It is a good thing for a man to be bound to his home to such an extent, but when it goes one step farther, as it often does with the mountaineer, and draws him away from larger activities and opportunities, it becomes a fault. It is a common thing to meet people in the mountains who have had several years of outside environment with good prospects, yet who returned to their old home to spend the rest of their days in peace and solitude with their eternal hills; although (as they will tell you) they left much greater opportunities and prosperity. It should be admitted, however, that the majority of those thus affected were those of only a fair education and engaged in only moderate activities. Still they were a class of people who had backbone enough to bestir themselves to undertake things outside. A mountain man surprised the writer with the following speech: "You don't need to think that I hain't ever been out of these mountains. I had a ranch down in Texas; was doin' well nuff, but that country was too level fer me. I just had to come back. Since I came back, I've been called to preach and I reckon I'm jess es well off." At that time he was digging over a little side-hill farm, and raising enough corn to keep bread in the mouths of his family. He preached the gospel to the best of his ability, and accepted what little the people were willing to give him to help keep his family alive. He seemed perfectly contented. The traveler could hear him a mile away as he sat in his cabin door and sang his salvation tunes.

These is an indolence in the mountaineer that is very exasperating to one brought up in a hustling environment. It is impossible to get along with him amicably until one understands the source of his indolence, and learns the art of persuading him to greater activity. For generations moderate

activity comprised his environment. His wants were simple above a bare existence. The only things that forced him to move faster than his inclinations directed were the change of seasons and their accompanying occupations. If things are not done to-day, to-morrow will do just as well. Since his own environment has been thus, he naturally thinks others are constitutionally alike. When he says he will comply with your requests "directly," he means that he will when he gets around to it; and if things are not done to-day, he seems quite surprised that you are in such a big hurry about it. It is a pleasure to say that, in most cases, among young men who are trusted with duties, and are shown the importance of their being done promptly and well, they are faithful. It is not to be expected, however, that they are to be as constitutionally alert as the boy whose inheritance and early environment have been permeated with push and energy. A Northern man hired a mountain man and his team for a certain afternoon. The teamster did not appear at the appointed time; so his employer waited and waited for him until it was too late to hire another team, and he had to abandon his project for the afternoon. Two or three days afterwards, the man met the teamster, and asked why he did not appear. He replied that he did not feel much like going, so had stayed away; but that he was then on his way to see if the man did not want his work done. He made no apologies, nor did it seem to occur to him but that the man would hire him just as quickly as though he had not disappointed him. In other instances where it was absolutely necessary that work should be done at a certain time, the writer has known mountain men to display the same characteristic, with no sense of responsibility in keeping an appointment.

There is a lack of ability for organization in the mountain-

eer that may be traced in the history of nearly every mountain people, from the time of the Samnites and their contests with the Romans down to the present day. His whole environment tends toward "Every man for himself"; so that, when he comes to united efforts for the good of all, he is found wanting in many cases. It is very noticeable among the young men in their school sports which require organization. He has been so accustomed to doing as he pleases, and yielding to his inclinations, that when he is called upon to sacrifice his personal wants for the common good, he seems constitutionally incapable of continued effort in that direction; without the prospect of immediate action toward accomplishing the end for which his continued effort is preparing him. If he is plunged into the field of immediate action, he will fight it to a finish, even though he realizes that he is outclassed. He will stand with his clan in a matter of life and death; but, as for promoting those things which require continued and concerted effort, he fluctuates with his personal feelings. Like the Samnites of old, he is dashing and fiery in action requiring courage and bravery, but, like them, after he has gained his territory, lacks the organization necessary to retain it, and put forth continued and united effort for its progression. To this lack is to be attributed, for the most part, his negligence in the enforcing of law and order, his slowness in building a public school system, his want of progress in establishing many institutions for the common good. It is to be noticed that he gradually overcomes this fault, as he is placed in environment requiring closer contact with his fellows and the sacrificing of personal desires. Another powerful influence in making him stand to his post is the control and influence that may be exercised by some strong leader, whom he recognizes as far his superior in

ability, and whom he respects enough to accept instruction from.

His will has been his code of law, and he feels that other people have the same privilege of pleasing themselves, as long as they do not infringe on his rights and the rights of his "kinfolks." Moreover, he naturally feels under very little obligation to bring a man to justice as long as the man has not done him or his "kin" any harm. This, then, may be said to be the underlying reason for the present laxity of enforcing law and order. He has not lived in close enough contact with his fellows to show him the absolute necessity of strict enforcement of law and order; and the idea of rigid punishment of law-breaking for the common protection, has been slow in developing.

The mountaineer, like the rest of the South, has clung to the ideas and practices of chivalry in the matter of carrying side-arms and avenging his wrongs. Where the Northern boy hears of black eyes and bloody noses as the result of a cause and effect meeting to settle a dispute, the mountain boy hears of killing as the proper remedy. When the Northern boy comes home and tells about his troubles, he is instructed to pommel his opponent with his fists. Although the mountain boy resorts to the same method, as a boy, still he hears of "killins" so much from his elders that the idea has already taken root. In the pockets of young boys, pistols and dirk knives are to be found and are too often used to settle boyish disputes. The Northern boy says, in warning, to an anticipated opponent, "I'll smash your face." The mountain boy says, "I'll kill ye ef ye don't leave me alone." The law regarding the carrying of concealed weapons is not enforced; so that the first thing that suggests itself, when trouble arises, is to shoot. Many a good, law-abiding citizen is compelled to

carry a concealed weapon to protect himself against some desperate character who has picked trouble with him. The writer has known mountain men, honest, industrious, peaceful, and sober, who have been compelled to go armed for months because they had been told that some bad character, who had sought a quarrel, was looking for them, and intended to shoot at sight. In some cases the good man has seen his opponent first, and been obliged to shoot in self-defense. A well-educated and prosperous mountain man related an experience parallel to the above; and, although it was known that he had shot in self-defense, his trial cost him several thousand dollars, and he very narrowly escaped a term of imprisonment. However, in most cases, where bad men have done the shooting, the courts are too lenient. It is quite a common thing for a man to receive a term of ten years' imprisonment for a murder. One thing that encourages short sentences is the granting of new trials and the prolonging of proceedings. It is the same in this region as in other sections of the world, the desire to see a man brought to justice for crime is lessened by the prolonged and wearisome wait in proceedings. At present there is a bad character waiting in a county jail for a new trial. He was sentenced to be hanged at a certain date, but shortly before his day of execution he was granted a new trial. He has killed seven persons in all, and his last victims were two young boys, whom he shot down in cold blood, while on a drunken spree. The degree of hatred which requires the sacrificing of an opponent's life is not confined to the South or to the mountains; yet the greater number of murders, which are the results of petty quarrels, would be done away with, if the chivalric idea of settling disputes could be eradicated, and general disarmament brought about.

Much has been written about moonshine and the moonshin-

ers. The mountaineer brought his taste for "firewater" with him when by migration he became a mountaineer. Since it was not to be obtained readily, he naturally felt that he had a right to make it himself. His position upon the question is given fully by a prominent novelist in a dialogue between a mountain boy and a blue-grass girl: "It wasn't no harm once. Ever'body made liquor. Some fellers was jes born to it, and, say, sposin' ye had a field 'o corn in some deep holler. You caint tote it out an', ef you did, ye couldn't sell nary a grain. An' sposin' ye had a big family an' ye jes had to have somep'n to eat—coffee 'n sweetnin an' sech. Whar you git the money? Thar's the corn an' thet's all. Well, the corn's yourn' hain't it? Yes. Wal, you can do whut you please with whut's yourn caint ye? You can put thet corn in a pile an' burn it ef ye want to, caint ye? You can give it away. Wal the only way ye can git money fer thet corn is to build ye a still an' turn it into moonshine an' carry it over into Virginny an' sell it. An' I'd jes like to know whut right the govermint—whut all our folks fit fer—has to step up, all of a sudden, an' say: 'Here, gimme some o' the money you got fer thet corn o' yourn, or go to jail.'" Wherever whiskey is used it is a curse to the home and to the community. The habitual drinker must have it, regardless of all other wants. He will get it from some source, even though moonshining is not carried on nearby, and though it has been voted out of his community by local option. The greater per cent of the crimes committed in the mountains can be traced to the direct influence of whiskey. The mountaineer is peaceful and law-abiding until he becomes intoxicated, then the devils that are let loose are legion. It seems that all that is opposite to his naturally quiet and peaceful life breaks forth. Very few beverages, such as beer and wine, containing a small amount

of alcohol, are drunk. It is mostly "old corn," which is nearly clear alcohol. Habitual drinking meets with censure from the mountaineer, yet it is regarded too much as a natural thing for the young fellows to vent their pent-up energy on a spree. Most of the young men become addicted to drinking during the age when they think it smart to do as their older companions do. Thus the ranks of imbibers are constantly recruited, even though many are killed during their sprees, and though many young men as soon as they marry give up their wild ways, if drink has not obtained too strong a hold on them.

He has felt but little need of education for his simple life. "Readin,' Ritin,' an' Rithmetic" are all that he has considered necessary for dealings with his fellows. The State of Kentucky provides six months school for the mountaineer. The buildings are not properly equipped for efficient work. They are of about the same type as our grandfathers took pride in telling about, as well as the hard times they had to get learning. In too many cases they are rude frame buildings (or occasionally a log school house), improperly heated and ventilated, with rough benches, and an insufficient number of blackboards and general school supplies. Many instances are known where the teacher had to depend on his own inventive genius and the ideas acquired in the town schools to enable him to have anything in the way of teaching apparatus. One teacher I know made a blackboard himself, and colored it with a mixture of soot and oil. He also used spools for a self-constructed counting board. As in most rural districts, not enough stress is laid on the importance of education, by the parents. They keep their children out on the slightest provocation. They think they can begin any time and quit any time they wish. They are not alive to the importance

of continued and definite effort, to complete a given amount of work. Some efficient schools have been established for the training of teachers. Berea College, Williamsburg Academy, Williamsburg Institute, and schools at Cumberland Gap may be named as representative of the work. Much depends upon the teacher for the real progress of the cause of education in the mountains. Much hope is placed in the work that the educated mountain teacher may do among his own people, in carrying new ideas, new standards of attainment, and interest in education. They must elevate themselves, and it is thought that the best way to help is to open the way to attainment to the more promising ones, and let them go back to their own people and fight out their own difficulties. Again, it is a good thing for them to have the contact with outside people, if they can be made to feel that they are paying for what they are getting, and are thus attaining to something better. In some ways, in some places, too much has been given them, and they have come to think that aid is due them. Some good people are thinking that too much aid has been given from outside the State of Kentucky, and that thus the State is relieved, and is neglecting its duty; nor will it assume its burdens as long as they receive aid. However diverse opinions are, as to methods, it is a living fact that much has been, and is being, done for them.

The burden of educators is to enlarge and broaden the mountaineer's sympathies beyond his locality. Much stress needs to be put upon this phase. He has nothing in his environment that naturally calls his attention to things outside. Where the common people elsewhere spend the evening hours in reading to become acquainted with the news of the world in general, the mountaineer uses these hours in local gossip, or retires as soon as his supper is eaten. He either has no news-

paper or, if he has one, has not yet cultivated an interest in outside matters. The rural mail routes bring him his letters and papers, in some places daily and in others weekly, yet he hails their arrival more for the local news than for that of the world. Even with these rural mail facilities the greater part of the news is carried by word of mouth. When he says, "Thar haint much doin' in this yer country," he refers to his immediate locality or county.

The workers who labor among them to do effectual work must meet them in a plain, kindly, offhand manner. Any manifestation of sanctimoniousness or assumed manner which may lead them to think the worker considers himself better than they, kills all effort. The most effectual workers are those who sow their seed during their daily walks with them, in a plain manner, rather than those who stand off and preach at them. They are quickly alive to any stereotyped religion, and keenly feel the least lack of love and sincerity in the worker.

A very evident characteristic of the mountain man is his independence. His ancestors for generations knew what it was to be in the wilderness, wholly dependent upon themselves for existence in the contest with nature for dominancy. To become victor in that contest is quite enough to make a man have a feeling of self-sufficiency. He obtained a livelihood for himself and family by the conversion of raw material into the realm of utility. He asked for almost no aid from his fellows. Then why should he cater to the wants of his fellows other than to win their regard? If his fellows care not for his regard or offend him, he naturally returns to his solitude. The mountaineer absolutely refuses to receive dictation in matters that he considers are to be governed by his own judgment. This is easily observed, from the

school boy who refuses to submit to dictation beyond what he considers a school's proper sphere, to the mature man who allows no dictation in his political and social relations. It is a common thing for a school boy to sacrifice his chances for an education by packing up and going home if he thinks the authorities have overstepped their bounds. Many times it is over some little thing that an ordinary boy, with a proper amount of self-respect and independence, would pass over, and submit himself to the inevitable. O. P. Temple relates an instance of the political independence of the mountain people thus: "And yet so independent were these people of Sevier County, that, in 1840, when their favorite of 1823, General Jackson, tried to force Van Buren on them for president, they indignantly repudiated him, and voted nearly unanimously for General Harrison. They admired Jackson because many of them had fought under him, in 1812–14, but they firmly refused to yield to his dictation." Again he says: "Personal influence and popularity have their place, and justly so, but there is no abject subserviency, no surrender of noble manhood, to the exacting of arrogant headship, or personal imperialism." The mountaineer has thought out a system of philosophy and religion for himself, and you need not expect to move him from his mature convictions.

The mountaineer admits of no superior. Position and display do not awe him in the least. Because somebody else has more money and dresses better than he, is no reason, thinks he, why he should be considered better. If he sees that the possessor is puffed up by his good fortune, he only despises him. If the events of life call him out of his sphere somewhat, he takes things as he finds them, and expects you to receive him as he is. He is simple and straightforward, and takes it for granted that others are the same. Two prominent

writers have thus characterized him: "Many of these men know nothing of lineage, and care nothing about it. They have inherited in some way a brave, proud spirit that feels no inferiority even in the highest presence. Breathing from infancy the subtle ether of his mountain elevation, he feels within himself an irrepressible spirit of individualism that forgets and ignores all social distinctions." Again: "The pride of the Southern mountaineer is so intense that it recognizes no superior; so inordinate, that one is tempted to cry out, 'Here are the Republicans,' or indeed, 'Here are the only aristocrats.'" Their whole bearing shows this feeling of equality with the greatest. There is no ostentatiousness about it, but their attitude seems to say that the idea of inferiority has never entered their heads. Whatever of reverence for royalty, power, and position was entertained by their European ancestors has surely been thoroughly disseminated in the atmosphere of freedom and liberty of the Kentucky mountains. When they call upon any of the dignitaries of a town, their pleasant salutation, "Howdy!" is the same as to a neighbor. A mountain woman made a call upon the principal of a leading academy. After finishing their business, they conversed on every-day events. Putting her hand on the iron network that inclosed the inner office, she ventured, as a side remark, "Yer 'fraid somebody'll git ye, ain't ye?" The same principal invited some mountain men to take dinner with him. Although they were keen enough to observe that the other people at the table had different table manners, they did not show the least sign of an attempt to modify their own usual home manners. They leaned back in their chairs, rested their arms on the table when they wished, enjoying their meal without the least show of embarrassment, or of confusion at any little mishaps.

The least betrayal of a lack of genuineness is readily detected. His keenness of judgment of persons borders on instinct. Very adroitly at times will he get one to talk, then again by the most blunt questions, which almost take one's breath and which require a direct answer, or he becomes suspicious. He waits for you to relate your sentiments, and in a very short time will have made a careful estimate of you.

The mountaineer is noted for his hospitality, as is the South in general. He is glad to see new faces and hear the news, like the Southern planter in the days before the revolution, who used to send a colored boy to intercept travelers. The common form of invitation to a passing acquaintance is, "Come stay all day with me," and to a close friend, "Come stay a week with me." And he literally means what he says. He has plenty of time to visit, and takes great pleasure in sitting around and whiling away the time with discussion and reminiscence. A lapse of silence is not considered out of place. He waits for the muse of conversation, and expects others to do the same. His "kinfolks" and neighbors come to spend Sunday with him, then this trait is particularly noticeable. Each new arrival will be greeted with the usual salutations and a few questions as to how the folks are at home. Then he may maintain a long silence before he has anything with which to break the general pause in the conversation. You may be sure that you will have the best that he has in the way of bed and board as long as you wish to stay. You must visit him in the autumn, if you wish to see how he can exert himself to entertain you. He has plenty then, and it is used liberally as long as it last. When he lives on the highway, and is burdened with travelers considerably, the traveler may expect to pay a small sum for his entertainment. But if he lives back from the road, he rarely accepts anything from a

stranger. He has his "corn shuckin's," dances, and "school meetin's," which are carried on in much the same manner, and with as great zest, as they were one hundred years ago. When he announces that he is going to have a "corn shuckin'," or dance, it is understood to be a general invitation to his neighbors for miles around. His school meetings are occasions for the exhibition of what the rising generation can do in the reproduction of time-honored selections and for the airing of particular views and hobbies, intermingled with good advice for the young, by honored citizens.

Besides converting raw material into common necessities, he has developed, what are to him, a few fine arts. He has attained considerable skill as a carver, making musical instruments, combination gate locks, fancy walking sticks, etc. The women are not only proficient in weaving necessities, but have developed great skill in making their products in different designs. Mountain people are very fond of music, and the fiddle and banjo are in very common use. Melodies are simple, with few intervals, short phrases, and are generally in a minor key. The melodies are used to relate past events, both tragic and comic, and the ballads consist of a great number of verses. Many of these ballads have come down from their ancestors in the original Chaucerian form, and are valuable as an addition to folk lore. A verse from the popular song "Sourwood Mountain" runs thus:—

"I've got a gal at the head of the holler,
Hi-o-dee-dum-dee-deedle-daddy-dee.
She won't come and I won't foller,
Hi-o-," etc.

From the old German swapping story they have made a ballad that is very amusing. The swapper starts out with a little of nothing, and finally succeeds in getting a horse, then his prosperity declines thus (with some omissions):—

"Swapped my horse and got me a mule,
Then I rode like a dog-goned fool.
Wing wong waddle ding, John fair faddle ding,
Jack straw straddle ding a long way home.

"Swapped my mule and got me a cow,
And in that trade I just learned how.
Wing wong waddle," etc.

"Swapped my sheep and got me a hen,
And O, what a pretty thing I had then.
Wing wong," etc.

"Swapped my rat and got me a mole,
And the dog-goned thing went straight to its hole.
Wing wong," etc.

Although the mountains have as yet produced no great poets, they bid fair to appear when a greater number of the mountain people receive a higher education. They love nature intensely, and their whole environment brings them close to it. They love to sing of their hills and their life, and the mountain boys and girls, as a class, show ability in composing jingles to express themselves. The following were written by mountain boys in compliance with the demands of their literary societies:—

SUNSET.

"Low in the west the setting sun,
Far over the hills of blue,
Within the vail of evening haze,
Is sinking from our view.

"Dim grows the light, but inky clouds,
With tenderness enfold,
The beauty of the parting day,
In loveliness untold.

"The silver stars in Eastern skies,
Add to the scene of bliss;
The world in rapture blushes 'neath
The parting golden kiss."

A-GOIN' HOME FROM SINGIN'.

"We walked across the paster field
A-goin' home from singin',
The good, old, solemn meetin' tunes
In both our years a-ringin.'

"The moon a-hangin' on his end,
He lengthened out our shadders,
While now and then a bull frog's note
Was fetched across the medders.

"The calico that wrapped her form,
The lace that trimmed her bonnet—
I loved it, every thread and stitch,
An' every button on it.

"I wished that I'd a been the grass
The dew was bendin' over,
So I could kiss her pretty feet,
As she walked through the clover.

"We'ed nearly got across the field
When, what should we diskiver,
But Bates' bull, a raisin' sand,
Like hell was in his liver.

"She jumped, I caught her in my arms
For fear the brute 'ud horn her.
I wish this world was full of bulls
On every side and corner."

If the great mass of our people could be privileged to look into the humble homes of the mountain people and see the peace and happiness, in spite of the discomforts and the difficulties, they would go away with one of the greatest lessons that life can teach us anywhere, that there is a happy medium between the superfluities of civilization and the plain livelihood of the mountaineer, that the greatest success and happiness is to be attained by not being overburdened by the one, nor hampered by the other.