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THE EDUCATION
OF THE
SOUTHERN HIGHLANDER

by

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(Submitted in partial fulfillment of the requirements for the degree of Master of Arts in the School of Education, New York University, 1928-29.)

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THE EDUCATION OF THE SOUTHERN HIGHLANDER.

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FOREWORD.

This subject, The Education of the Southern Highlander, is very closely related to my life. I was born and have always lived in Greenville, South Carolina, which is in the foothills of the Blue Ridge Mountains. Greenville is within forty miles of some very beautiful scenery and also of real mountain life. During my childhood a large part of each summer was spent with the rest of my family in some isolated section in the near-by mountains of North or South Carolina. I can hardly remember the time when I first became interested in the mountain log houses and the unique people within these houses.

I was fortunate enough to teach one year in a small town in the mountains, Andrews, North Carolina, which is on Highway number 10 between Asheville, North Carolina, and Atlanta, Georgia. By following almost any creek three or four miles out of Andrews, I was able to find many genuine mountain people. These interested me to such an extent that I started two Sunday Schools - one up Hickerson Creek and the other up Beaver Creek in a Mormon section. The latter was finally broken up because of a small-pox epidemic and I was unable to continue the work later because of the bitter opposition among the Mormons. In connection with the Hickerson Creek Sunday School I went up once during the week in the afternoon and conducted a small week-day school. I tried to teach some of the boys and girls to read and write along with giving some religious

instruction. One interesting event during my stay at Andrews was a sixty mile trip on mule-back. One of the women in the Hickerson Creek Sunday School and her little ten year old girl went with me. We not only climbed Bald Mountain, which is 5500 feet above sea level, but we stayed in mountain homes along the way and visited a public school for Cherokee Indian children.

I have also had the opportunity of visiting a number of interesting mountain missions and mountain schools. I have a number of intimate friends who have been and are in mountain work.

The following study is not all from my own limited experience, but has been gathered from various authors of this and related subjects. When I have quoted another, however, I have indicated it by means of foot notes.

K.O'N.

THE EDUCATION OF THE SOUTHERN HIGHLANDER.

CHAPTER I. INTRODUCTION.

1. The problem of the Study.

Of the Southern Highlander and his educational opportunities very little is known by the average American. From time to time some books and a few magazine articles dealing with this large and isolated group of people have been written, but almost nothing has been written dealing directly with his educational opportunities and possibilities. The problem of this study is to collect such information concerning the present educational opportunities and the future educational possibilities of the Southern Highlander as working with him, consulting persons who have had an active part in the educational program for him, and reading will afford.

2. The Purpose of the Study.

The purpose of the study is not to hold up the Southern Highlander to ridicule, as was thought by one State Superintendent of Education when asked for information concerning the educational work among the mountain people of his state; but the purpose of the study is first to give as a background for the study some important contributing factors in the education of the Southern Highlander, to give a survey of the various types of mountain schools

now in existence, to show that these are inadequate to meet the educational needs and demands, and to give suggestions as to the enlargement of the educational program for the Southern Highlander.

3. The Importance of the Study.

Though little is known about the Southern Highlander by the people of the United States, he is among the very first settlers of our country, he is of pure blood, of high intelligence, of good physique, and hence would be a great asset to our nation if he had the educational advantages which are given others within our borders. The importance of this study, therefore, is to furnish such information about the present educational opportunities and to give such suggestions about the educational possibilities of the Southern Highlander as to arouse the interest of the people of the United States in an adequate secular and religious educational program for the people of our Southern mountains.

4. The Method of Procedure in the Study.

The study will be introduced by a chapter on some important contributing factors in the education of the Southern Highlander. These factors include the present home, the past history, the present population and some characteristics of the Southern Highlander. Next will follow the importance of the education of the Southern

Highlander, and the demands made upon education in the Southern Highlands. The study will continue with an investigation into the present educational opportunities and why these are inadequate. A suggested set of aims which progressive education should set up in the Southern Highlands will follow and the last chapter will be a short concluding statement. The special points in each chapter will be found in the outline at the beginning of the study and a bibliography will be found at the end of the study.

CHAPTER II. IMPORTANT CONTRIBUTING FACTORS IN THE EDUCATION OF THE SOUTHERN HIGHLANDER.

1. The Present Home of the Southern Highlander.

Massed in our Southland covering parts of eight states, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, and Alabama, an area larger than that of England and Scotland combined, we find the Southern Applachian Mountains, the greatest mountain system of eastern America. "In all regions north of Virginia and east of the Black Hills of Dakota, there is but one summit, Mt. Washington in New Hampshire, that reaches 6,000 feet above sea level, and there are only a dozen others that exceed 5,000 feet. By contrast, south of the Potomac there are 46 peaks, 41 miles of dividing ridges that rise about 6,000 feet, besides 288 mountains and some 300 miles of divide that stand more than 5,000 feet above the sea. In North Carolina alone mountains cover 6,000 square miles with average elevation of 2700 feet, with twenty-one peaks that overtop Mt. Washington."[1] North Carolina claims the highest peak east of the Rockies Mt. Mitchell, which towers 6,711 feet above sea level.

It is gratifying to know that the Government has recognized the beauty and the granduer of these mountains and has recently selected a large area in the Great

[1] Kephart, Horace, Our Southern Highlanders, p.15.

Smokies for a national park. Robert Sterling Yard, Secretary of the National Parks Association, says, "The Great Smoky National Park, seven hundred square miles in area, straddling the high divide separating North Carolina and Tennessee, will soon add another great picture to our National Gallery of Scenic Masterpieces, the National Park System. To the five million dollars raised in the two states, Mr. John D. Rockefellow, Jr., has added an equal sum, making the purchase possible.

"The area is the only one east of the Rockies comparing in scenic grandeur with Western national parks. Rising from a base altitude of fifteen hundred feet, the mountains sometimes exceed six thousand, excelling in net height all but very few in the West as measured from their own base levels of four to nine thousand feet. They are masses, ridged, canyoned and tumbled as confusedly as the high Sierras of California. If their heavy blanketing of primeval forest has saved them from the carving, doming and splintering that erosion has performed upon the bared summits of many Western mountains, it has preserved to them the pleasing beauty of gracious outline.

"The park will contain the only great area left of the vast original forest of a hundred and thirty-seven species of trees that once covered our East from the Atlantic to the prairies.

"This incomparable forest, saved just in time from the ax that felled all but comparatively tiny areas of

original growth elsewhere in the East is, after all, Great Smoky's most precious possession."[1]

The whole Appalachian chain is rich in timber, it being estimated that about twelve per cent. of the 75,000,000 acres of the Southern mountains are covered with forests of virgin growth. The Appalachians are literally a storehouse of timber supply for the nation.

So much of the land is steep and rocky and thin that the mountaineer's saying is often justified, "God Almighty never built this land for farming." But beneath this land that seems worthless are exhaustless quantities of coal, of valuable marbles, phospate rock and the most useful minerals - iron, zinc, lead, copper, salt and the like. The natural gas and petroleum fields have added new sources of power to our supply. West Virginia, in 1911 gave the nation mineral products to the value of $105,958,000, over one-fourth of the mineral products of the entire South.

All the land, however, is not poor for agriculture. It is estimated that about 74,000 square miles in the Appalachian section is agricultural. Much of the land is fertile if it were only handled right. Where proper methods of tillage and rotation of diversified crops are emplpyed, Appalachian farming, favored by seasonable rains and abundant sunshine, has had its full share of prosperity. It could grow practically all it needs, especially when we consider the great possibilities for fruit growing and stock raising.

[1] Yard, Robt. S. The Mentor, August 1928, p.11

The greater part of the water power in the states south of the Ohio and the Potomac originates in the heart of the Southern Appalachians. Very few of these many streams are navigable before they leave the land of their birth, but they have in them the mighty resources of power which have gone to waste for many centuries. "Almost any 'hollow' of any length has its running water and myriads of springs burst out at all elevations and streams that they form must descend many hundreds of feet before they reach the great rivers of which they form a part that bear their tide to the Gulf of Mexico or to the Atlantic Ocean. The amount of water generated by this descent is almost incalculable .... The Little Tennessee River, while making its way through the Great Smokies out of the North Carolina mountains, turns upon its edge in rock-walled narrows, and is no mean reminder of Niagara's whirling rapids; while enough unutilized power runs away down streams to provide, as will ere long be practically demonstrated, both power and illumination for great industries."[1]

There is also stored away in the mountains of the Southland great steam-producing power. There are deposits of coal large enough to supply the South for many years to come, and to send to needed areas large surplus supplies. The United States Geological survey in 1908 credits the Southern States a coal area of 87,000 square miles as against 44,000 square miles for the combined seven principal coal

[1] Samuel T. Wilson, The Southern Mountaineers, p.154.

producing countries of Europe; and also assign to the Southern states reserve supply of coal amounting to a total of 530,000,000,000 short tons. Almost all of the coal supply of the South is found in the Appalachian region, hence it looks as though we will be able to count on this region to supply steam for the ages to come.[1]

2. The Past History and Cultural Background of the Southern Highlander.

Not only is this Appalachian region rich in timber, minerals, farm products, water power, and steam power, but there is hidden away in the coves a race of true Americans. The origin of these people is more or less obscure. Some one hundred and fifty years ago the north of Ireland was settled, not by Irish but by the Scotch, who had been imported by James I to take the place of native Hibernians whom he had dispossessed from the three northern counties. These people came to be known as the Scotch-Irish. They learned the Irish practice of making poteen in little stills and to defend the stills from intrusion, just as the Irish. Later the same Scotch-Irish fell out with the British Government and emigrated in large bodies to America, settling largely in western Pennsylvania. Quite naturally they were a fighting race and fell in gladly with the fighting of the Indians. They brought with them a deep hatred of excise law and a spirit of unhesitating resistance to any authority

1. [1] cf op. cit. p. 155.

that sought to enforce such laws.

The first generation of these Pennsylvania frontiers-men knew no laws except those of their own making, because they were too far away, too scattered and too poor for the British Government to pay any attention to them. It was very natural for them, therefore, to support new America when the Revolution came along. They not only fought off the Indians from the rear but they sent many of their incomparable riflemen to fight at the front. "They were the first English speaking people to use the weapon of precision, the rifle. They were the first outside colonists to assist their New England brethren at the siege of Boston. They mustered in as the First Regiment of the Foot of the Continental Army (being the first troops enrolled by our Congress, and the first to serve under a Federal banner.) They carried the day at Saratoga, Cowpens and King's Mountain. From beginning to the end of the war, they were Washington's favorite troops."[1]

It is strange with all of this glorious history that these very men were the first rebels against the authority of the United States Government. Washington himself, their commander-in-chief, had the ungrateful task of bringing them to order by the show of the bayonets. This was brought about in this way. Years before this time, in 1701 an excise tax had been passed in order to raise a much-needed larger revenue. The people of western Pennsylvania and southward

[1] Kephart, Horace Our Southern Highlanders, p. 152.

had a certain fondness for whiskey and unusual knack at making it. Living as these people did where the roads - when there were any - were impassable they found it very hard to dispose of their produce except in concentrated form. It was necessary that they get the greatest value for the smallest size and weight. This new excise law interfered very little with the wealthy farmers of the lowlands who could dispose of their corn and other grain with little difficulty, but it hurt the poor mountaineers acutely. Quite naturally they thought that the law was aimed directly against them. The passing of this law marked the beginning of strong dissatisfaction against the government. Washington was informed in about 1791 that the people in the whole section were ready to revolt at any time. Horace Kephart describes the situation as follows: "When the Federal exciseman came among this border people and sought to levy tribute, they blackened or otherwise disguised themselves and treated him to a coat of tar and feathers, at the same time threatening to burn his house. He resigned. Indignation meetings were held, resolutions were passed calling on all good citizens to disobey the law and whenever anyone ventured to express a contrary opinion, or rented a house to a collector, he, too, was tarred and feathered. If a prudent or ultra-conscientious individual took out a license and sought to observe the law he was visited by a gang of 'whiskey boys' who smashed the still and inflicted corporal punishment upon its owner."[1] On

[1] Our Southern Highlanders, p. 156.

July 16, 1794, a mountain militia marched to the house of the inspector, General Neville. He opened fire upon them, the result being that in the skirmish several men were wounded and one killed. This only incited the mountain people all the more. "Tome the Tinker" gathered over 500 men together and again attacked Neville, burning his house and forcing him to flee for his life. The trouble grew until finally Washington had to call a militia of 15,000 to settle the insurrection. The army arrested eighteen of the ringleaders of the mob and the insurrection vanished in such a way that, when the troops arrived, there was nothing at all for them to do. The mob leaders were tried, found guilty and sentenced but finally pardoned. The expedition cost the Government one-third of the total expenditures for all other purposes of that year. The effect on the nation was good, for it showed that the Federal Government could maintain order at home, but the effect on the mountain people was very uncertain. Jefferson wrote Madison that the militia was really not an object of fear but of laughter among the mountaineers. He states that 1000 mountain men could have cut off their whole force in a thousand places in the Allegheny mountains. Six years later Jefferson became president, repealed the excise law and it was not introduced again, except as a war measure, until recent years. It is interesting to note that the mountain people know little or nothing about this early affair.[1]

1. [1]cf. Kephart, Horace, Our Southern Highlanders, p. 157f.

The story given above accounts for the people who first settled the mountains of Pennsylvania, but what of the people of the Southern Highlands? The importance of the account given above is that many of these very people moved southward into the Appalachian regions. Very early the overflow from Pennsylvania moved southward and not westward as it is often thought. Until the nineteenth century there was but a small sprinkling of English throughout the Valley in Virginia, the population being made up almost entirely of Scotch-Irish and German. The Piedmont of the Carolinas was fed through several sources, the main source being Pennsylvania through the Valley of Virginia. Others, such as the Highland Scotch and the French Huguenots, reached the Piedmont from the ports of Charleston, South Carolina and Wilmington, North Carolina. The lower Piedmont of North Carolina bears the marks of many Highland Scotch even today. It was to this section that Flora MacDonald went, and today there is in Red Springs, North Carolina, a Presbyterian College for women which bears her name.

In this period of about thirty years, from 1730 to 1760, a generation of settlers poured into the southern uplands, making a new social and economic area in the South. It is interesting to note that in this moving mass, in the middle of the eighteenth century, many prominent men are found. Among them are Daniel Boone, John Sevier, James Robertson, and the ancestors of John C. Calhoun, Abraham Lincoln, Jefferson Davis, Stonewall Jackson, James K. Polk,

Sam Houston and Davy Crockett. Andrew Jackson's father came to the Carolina Piedmont about the same time and the home of Thomas Jefferson was in this frontier at the edge of the Blue Ridge. "We perceive that these names represent the militant expansive movement in American life. They foretell the settlement across the Alleghenies in Kentucky and Tennessee; the Louisiana Purchase, and the Lewis and Clark's transcontinental exploration; the conquest of the Gulf Plains in the War of 1812-15; the annexation of Texas; the acquisition of California and Spanish Southwest. They represent, too, frontier democracy in its two aspects personified in Andrew Jackson and Abraham Lincoln. It was a democracy responsive to leadership, susceptible to waves of emotion, of a 'high religious voltage' - quick and direct in action."[1]

The language of the Southern Highlander is an evidence that he has good blood in his veins. This will be discussed presently. Another fact which shows the same thing is that many of the names given the children have been taken from the classics. Jacques Busbee says, "One of the surprising things is the number of classic names encountered - Jason, Pliny, Orpheus, Orestes, Phryne, Artemisia, Helen (pronounced as Chaucer spoke it), Cassandra; and a full list of Old Testament names - Abijah, Jonah, Elijah, Hezekiah, and Tobit. Surnames run the gamut of old English names - Hussey, Spinx, Moore, Dunlay, Aard,

[1] Frederick J. Turner, The Old West, p. 218.

Sheffield, Craven, Needham, Wren, Moffitt. "[1].

It is very difficult to get any authentic data on the exact origin of the Highland people. "Perhaps.... the designation 'Anglo-Celtic' may be a name under which we can unite the contending forces that have arrayed themselves as supporters on the one hand of the claim to Scotch-Irish blood, and on the other to Anglo-Saxon lineage - meaning thereby pure English. Without a doubt these two elements are strongest in the mountain population, though the Highland people are not different from the Lowland Southerners in this respect. The Scotch-Irish strain is strongest in some mountain sections; the English in others; and in some communities may be surmised an influence of German ancestry..... However, we have been unable to trace distinguishing characteristics, whether in Laudermilks - by tradition Pennsylvania Dutch, Westmorelands, - English from Virginia, or Campbells - be they Highland, Lowland, or Scotch-Irish. The vast majority of the Highlanders are descendants of settlers who were native born, and who, by their common interests, hardships, and struggles, were blended into a homogeneous people - the type which has come to be called 'American'." [2].

3. The Present Population of the Southern Highlands.

[1] Busbee, Jacques "Elizabethan Settlement in North Carolina", The Mentor, August 1928. p.21.

[2] Campbell, John C. The Southern Highlander and His Homeland, p.71.

A very difficult task is that of determining just how many people belong in this group called the "Southern Highlanders." Even statistics lead us astray because they show the entire population of mountainous sections. It might be supposed that all the people living in a certain mountainous section are "mountaineers," but this is a mistaken idea. Following Scenic Highway number 10 from Asheville, North Carolina, to Atlanta, Georgia, there are many towns of considerable size which are in the very heart of the mountains. The people in these towns of course would not be included in the estimate of the mountain group. On This Highway some one hundred miles from Asheville is the town of Andrews, North Carolina, with a population of about 3,000. There are four nice churches, a public library, a splendid new hotel, a number of fairly well constructed and stocked stores, residences that any town of 3,000 inhabitants would be proud of, a well equipped and well conducted grammar school and a State accredited, Class B, high school. It is quite evident that we would not call the inhabitants of this town "mountaineers," yet they would be included in the statistical reports on population and education of the Southern Highland group. However, in this very section living within three miles of Andrews there are a number of genuine mountaineers. In a Sunday School which was held some three and a half miles from Andrews, up Hickerson Creek, there were gathered some thirty to forty people very few of whom knew enough to find the numbers in the song book. It is a known fact that these people will not in any

way mix with the town people, and that possibly is the reason for their lack of education. The city of Asheville, North Carolina, which is in the heart of the Blue Ridge mountains, can boast of a population of 80,000. Yet, only short distances from the city can be found mountain people of practically no education and living just as their grandparents did.

The above has been said in order to show that the census report includes more than just the rural population, and hence the educational statistics for the Highlands do not present an accurate account. The census for 1910 states that the population of the Southern Highlands is 5,330,111 persons. This would naturally include cities like Asheville, N.C., Knoxville, Tenn. and many other large and small towns. It is estimated, however, by those who are now working among the mountain people that the rural population of the Southern Highlands is about 3,000,000. It is this rural population of about 3,000,000 with which this study is dealing. They must not only look to the churches, which are already doing a great work among them, but to the United States which stands for democracy in educational facilities and opportunities.

4. Some Characteristics of the Southern Highlander.

a. Individualism.

It is certainly true that the mountaineer knows very little of the outside world, yet it is equally true

that he knows as much about the outside world as the outside world knows about him. His life is made up of nature - trees, the crops, the streams, the animals - and the fight for a living. He lives his life within his own small group - the same kind of life that has been lived for generations. He has no books, no news papers and hence the news that reaches him is of the most startling kind - that of shootings, murder and the like. There is no wonder that he acts as an animal when strangers pass by. It is a common occurence to hear all the children called to come see the "furiner" pass. At the shutter window will be a mother holding the baby and just as many children as can possibly get a space at the window. One feels almost as though he is on parade as he passes these mountain homes. We should not be surprised at this when we consider the fact that many of these people have never seen a railroad, an automobile or a negro - not to mention a telephone or a radio. At the Red Bird Mission at Beverley, Kentucky (which, by the way, is fifteen miles from Pineville, Kentucky, and must be reached by horse-back up a creek bed and across one mountain peak of ten percent grade) a group of mountain people were invited to hear the radio. The operation of the machine was explained and a very enjoyable evening was had. One man tarried after the others and said to the Superintendent, "You shore did have them people fooled, but I knowed all the time you had a graphaphone behind the screen."

As one becomes acquainted with these people a a great many commendable qualities are discovered. It takes

a long time for the Highlander to become friendly, but when he does there is nothing too good that he can do for you. "Grandpa Gabby" (it is really Gibby, but as he said, "We jes calls it Gabby".) in Cherokee County, North Carolina, who has served a number of sentences in a county jail for making whiskey, finally became interested in the Sunday School up Hickerson Creek, and became a very faithful member. He felt very grateful for the Sunday School and wanted to show his appreciation. One day he came with two twenty-five pound flour sacks filled with string beans and said, "Miss, I aint even told the ole 'oman, but I want to tell you that I aint the same since you have been havin' the Sunday School, an' here's a mess o' beans fur your dinner." The last bit of meat (pork) and the last bean would be divided with one they like. Just as a friend can never be forgotten, so an enemy can never be anything but an enemy. A stolen sheep, a hog accidentally killed by a neighbor will be remembered for generations. Often various members of the family will be killed in a feud caused by some such trivial thing.

"Moonshining", which has been touched upon in the past history of the Highlander, is still prevalent today. The passing of the Prohibition Amendment has not lessened the making of whiskey to any extent. In some ways it has encouraged what is known as "bootlegging." The opening up of roads in certain sections of the mountains has made moonshining an easy task. Automobiles come in the cover of darkness and carry the whiskey from the very doors of the

mountain homes. It is hard for the poor mountain people to refuse to make the so-much-needed money when it is claimed in certain sections that "a bushel of corn, which under ordinary circumstances would bring from $1.50 to $2.00 in the market, could, by distilling and adulteration with water and extracts of lye and buckeye, be made to yield $53. A more recent claim is made of two gallons of whiskey produced from one bushel of corn and sold at $40 a gallon."[1] There is quite naturally a connection between whiskey and feuds, for when men are drinking almost a suggestion of grievance can start a riot.

There is more to a Highlander than moonshining and fighting feuds. He is a person of sterling qualities. He is dependable, self-reliant, determined, courageous, alert, shrewd, logical, self-complacent, independent and a close observer. "One is reminded often by friends of the Highlander that he is the true American, and the type of American usually seized upon as representative of all Highlanders is the early pioneer type. The pioneer is, indeed, still to be recognized in many of his mountain descendants - tall, lean, clear-eyed, self-reliant, never taken by surprise, and of great endurance."[2]

b. Speech.

(13) Horace Kephart[3] says that the Scotch in-

[1] John C. Campbell, The Southern Highlander and His Homeland, p.110.
[2] Ibid, p.72.
[3] cf. Our Southern Highlanders, p. 280ff.

fluence does occur in one vital characteristic of the pronunciation, and that is that the Southern Mountaineer, with few exceptions sounds the r wherever it occurs. He says that he has never heard a mountaineer say "niggah" or "No'th Ca'lina," but the r is quite often dropped out and we find such words as "dast" (dare)," "fust" (first), "gal" (girl), "hoss" (horse),"nuss"(nurse), "passel" (parcel), "wuth" (worth). It is quite common to hear the vowels interchanged. The various sounds of a are confused with e, with i and with u, as "hed" (had), "kem" (came), "keerful" (careful), "grit" (grate), "rifle" (raffle), "toper" (taper), "wrop" (wrap), "fur" (for), "ruther" (rather). So also any other vowel may serve in the palce of e or i or o or u, as "sarve" (serve), "upsot" (upset), "whope" or "whup" (whip), "erap" (crop), "Bresh" (brush), "sich" (such). The diphthongs give the mountain people trouble also. We hear "haar" for hair, "cheer" for chair. The word "woman" gives some trouble. Often the w is dropped. At a certain meeting an old man was asked who he was, and pointing to an old woman in the next room he said, "I am the man to that ole 'oman". Something of an unconscious sense of euphony seems to govern the use of "hit" or "it", "that" or "there".

"It is a mistaken idea, " says Horace Kephart, "that the vocabulary of the mountaineer is limited, for I have taken from the lips of Carolina mountaineers some 800 dialectical or obselete words, to say nothing of the greater number of standard English words they command..... In mountain vernacular many words that serve as verbs are only

nouns of action or adjectives or even adverbs. 'That bear'll meat me a month.' 'They churched Pitt for tale-bearing.' 'Granny kept faultin' us all day.' 'My boy Jesse book-kept for the dam. .. A verb will be coined from an adverb: 'We better git some wood, bettern we?' Everywhere we hear biscuit-bread, ham-meat, rifle-gun, rock-clift, women-folks, granny-woman, neighbor-people. ... Double and even triple negatives are used, 'I ain't never seen no men-folks of no kind do no washin.'"[1]

"A queer term used by Carolina mountaineers without the faintest notion of its origin is doney (long o) or doney-girl, meaning sweetheart. Its history is unique. British sailors of olden time brought it to England from Spanish or Italian ports. Doney is simply doña or donna a trifle Anglicized in pronunciation. Odd, though, that it should be preserved in America by none but the backwoodsmen whose ancestors for two centuries never saw a tide."[2]

That the mountaineer is intrinsically and stubbornly English is shown by the fact that his dialect contains no Indian words even though he has lived among the Cherokees for such a long time.

c. Religion.

The people of the Southern Highlands are incurably religious. And not only so, they are almost universally

[1] op.cit. p.282.
[2] Ibid, p.289.

Protestant. The first settlers were almost all Presbyterians because of the Scotch-Irish influence. However, today, except where the Presbyterians have recently opened up work, a Presbyterian is almost an unheard-of person. The strict educational requirements for the ministers kept many of the native men from preaching and so they had to get into a church where the requirements could be met. A Catholic is never found among the mountaineers and an Episcopalian is almost as rare. Recently Morman prophets, Holy Rollers and Holiness people have enrolled many of the mountain people on their church rolls. This is true not because the people believe in the creeds and programs of these sects, but because nothing better is offered them. An added reason for following these sects might be their love of religious excitement. "In these backwoods revival meetings we can witness today the weird phenomema of ungovernable shouting, ecstasy, bodily contortion, trance, catalepsy, and other results of hypnotic suggestion and the contagious one-mindedness of an overwrought crowd."[1] Yet it is not all just the excitement that they crave, for they are truly religious. They are a little too primitive to understand that religion is an everyday thing and must be lived as well as acted. The mountain preachers have little education and hence can do almost nothing in lifting the people to a higher plane. The preachers are evidently paid according to their education. A preacher "over the hill" from

[1] Kephart, Horace, Our Southern Highlanders, p.270.

the Beaver Creek section near Andrews, North Carolina, drew a salary of $40 per year, it was reported. While investigating that section for the possibilities of establishing a Sunday School, it was necessary to take dinner somewhere, so the preacher's home was selected. The house, the food, and the hospitality was just like most of the poorer mountain homes. The preacher was found out on the farm working, for of course he had to farm all the week to make a living, even though he did preach on Sunday.. It was customary not to have church if the weather proved unfavorable or too cold, and there was no pretense at having a Sunday School or furnishing any real religious training of any kind. What could be expected of a $40 per year preacher!

At the Hickerson Creek Sunday School, there would often appear three mountain preachers. (It is to be understood that these mountain preachers have no special church to which they belong. They just "take to preaching" and preach when and where they have an opportunity.) One of these preachers had learned to read after he had decided to "take to preaching." It was a tiresome job to hear him read the scripture, but it was quite gratifying to know that he had been so determined to learn and had learned. These preachers would never preach when they came, although they were duly invited to do so. They would always say, "We just come over to hear the lady preach." The majority of the people in the Sunday School had never been in any such service before and most of them had never heard the

simplest of the Old Testament stories.

In general, where no religious groups have gone into a section, the people have a great aversion for the Sunday School and call it the work of the devil. However, when they are shown what it really is, they enjoy it and support it wholeheartedly.

The singing in the mountains is one of the things that is closely connected with the religion. Of all the mournful sounds that have ever been heard, one hears them when approaching a mountain church. There is really no tune in the singing. They sing by shaped notes and the more weird and harsh the sound the better it seems to them. As a rule they have no musical instruments and no one is supposed to sing except the ones in the choir. The choir is made up of those who think they can sing and wish to "come forward." Not only are the tunes void of any musical value but the words are meaningless and overly sentimental. After a year's use a song book is no good because the songs have all been sung. A new book is bought, the songs of which are of exactly the same type as the previous one. However, the people are by no means void of musical ability and appreciation of good music. When taught properly, the great hymns of the church are sung well with genuine love and understanding.

d. Folk Songs.

A most interesting study could be made of the

folk songs of our Southern Highlanders, but in a short study of this kind, this subject can be only touched upon. These folk songs actually breathe of the life of the people. They of course have been originated by the people themselves and are still in the process of being made, for almost every community has its own version of the same song. Often a number of new or different stanzas of the same song will be found. The sentiment of the songs is usually very sad - dealing with love, hatred and death. The one that follows was picked up near Andrews, North Carolina, and is very typical of most of the ballads:

John Lewis.

I'll tell you a story
Of little 'Omy Wise
And how she got diluted
By John Lewis' lies.

He told her he'd meet her
At Adams' Spring,
He'd bring her money
And other fine things.

He bro't her no money
Nor other fine things,
But said, "We'll get married,
'Twill be no disgrace.

So git up behin' me
And away we'll ride,
We'll go and git married,
And you'll be my bride."

She got up behind him
And away they did go -
They went to the river
Where the dark waters flow.

"John Lewis, John Lewis,
Please tell me your mind,
Is your mind for to marry me,
Or to leave me behin'."

"Little 'Omy, little 'Omy,
I'll tell you my mind;
My mind is to drown you
And leave you behind."

"Have pity, have pity,
And spare my poor life;
I'll go out a-beggin'
And I won't be your wife."

"No pity, no pity,
I'll not spare your life,
You'll not go out a-begging
And you won't be my wife."

He hugged and he kissed her,
And he turned her around,
And he throwd her in the deep waters
Where he knowed she would drown.

Her mother stepped forward,
And this heard her say,
"John Lewis has drownded
Little 'Omy today."

He's gone to Milwaikie,
And this understand,
They have him in prison
For killing a man.

They have him in prison
With iron chains bound down.
He wrote out his confessions
And sent themaround.

A little boy was fishing
One Tuesday morn
When little 'Omy's body
Came floating along.

He cast nets around her,
And brought her to shore,
And said to his companions,
"We'll hunt little 'Omy no more."

They sent for John Lewis
To come view the place;
They set little 'Omy up
So he could view her face.

"My name is John Lewis,
My name I'll not deny,
I've drownded my true love
And I'll never reach the sky."

So far very little has been done to commercialize the folk songs. There is, however, a man from the mountains near Martinsville, Virginia, who has made money on them. He first made himself known by coming to town and singing for the people in Martinsville. Every time he would come he would have some new songs, so it was soon learned that he was not only singing the songs that had always been known around in that section of the mountains, but that he was adding to and revising them in such a way that he was literally composing mountain ballads.

CHAPTER III. THE IMPORTANCE OF THE EDUCATION OF THE SOUTHERN HIGHLANDER.

1. The Southern Highlander is Primitive.

Civilization is repellent to the Highlander until he is shown what he can gain from it. He cares nothing about it because he knows nothing about it. His manner of living is very much the same as that of his fore parents of the eighteenth century. All water for all purposes is brought from a near-by spring, which is not cleaned out any too often. The houses are bare except for the walls which are covered with pages from some mailing-house catalog. Many of the houses are built with no windows, or only shutters which of course must be kept closed in the winter, making the house absolutely void of sunlight. There is, however, usually enough air because the houses are so poorly put together of either logs or rough planks, that the air passes through the cracks in the floor and the walls. In the majority of the homes, the whole family may be found sitting around the open fire perfectly silent, dipping snuff or chewing tobacco. All the long winter days and the rainy days in the summer are spent in this manner. In the average home, there are no books, no clocks, no candles and few lamps (the ones they have have no chimneys, because of the long journey on horse back to any mountain store.) If the family is not too large, all sleep in one room. The bed-room is always used as a living room, and when some-

one wishes to retire he simply seeks his own corner, takes off his shoes and possibly his outer garment and is soon in slumber-land. Living in such conditions, there is no privacy and delicacy.

In this enlightened age when so much exists for the child, it is pitiful to see what little of real childhood children in the mountains enjoy. They know nothing about play and even if they did there would be no one to play with except the members of the family. As soon as a child is old enough he is given certain tasks to perform, such as carrying water from the spring, helping in the field, etc. The baby is the honored member of the home. Everyone must give in, notice and help nurse the baby. Boys are always given the preference over the girls, just as the men are over the women. The men and the boys are served first at the table and the women and girls are considered very little more than servants. One man in speaking about his wife said, "Well, she's made me a good wife. She's the best help I have in the corn field."

"Extremely early marriages are tolerated, as among all primitive people. I knew a hobbledehoy of sixteen who married a frail, tuberculous girl of twelve, and in the same small settlement another lad of sixteen who wedded a girl of thirteen. In both cases the result was wretched beyond description."[1] In the Highlander's mind marriage is a necessity. In Cherokee County, North Carolina, a

[1] Kephart, Horace Our Southern Highlanders, p.223.

promising young girl of fifteen was persuaded by her guardian to marry an old, worthless man of more than sixty. It was necessary for her to do almost all the work about the farm and the home, care for their only child, and take her eggs, honey and other produce to the near-by town on mule-back in order to have some necessities in the home. There was no congeniality or love between the two and as she said, he was really no fit companion for their little girl.

The people have no faith in medicine and, just as primitive people, they have very little use for one who is sick. They know little about how to offer sympathy and less what to do in time of sickness. Smallpox often takes its toll, but, as one woman said, they would much prefer dying to being vaccinated. Never having tried it they consider the vaccination a much more terrible thing than it is. It is almost impossible to persuade parents to have anything done for an afflicted or mentally deranged child. Some years ago near Cedar Mountain, North Carolina, there was a grown girl in one of the homes suffering from pressure on the brain. She had been in some kind of accident, had suffered a fracture of the skull which had left her totally and dangerously insane. It was necessary to keep her tied in a chair and locked in a room without windows. Some doctor had tried to persuade her parents to let him take her to Greenville, South Carolina, and have an operation which would cure her, but they would not consent because they said that it would hurt her.

If better homes are to be established, if better living conditions are to be had, if higher standards are to be maintained, if ignorance and superstition are to be wiped out, then education, both secular and religious, must be given these people.

2. The Southern Highlander has not had Opportunities for Development.

"The education of any community is more dependent than we realize upon facility or transportation and communication. Sparsely settled populations are never able to support good schools. Children from widely scattered families always have a somewhat ragged record of attendance. In pioneer places where sudden emergencies are constantly arising, the larger or more dependable children are frequently kept at home to help in this or that unforeseen need. Then, there is always a tendency on the frontier to measure one's ability by the practical tasks that confront every dweller there. The qualities necessary for success, or even for survival, are not those taught in the schoolroom. "Book-larning" is not of such immediate importance as skill with an ax and gun, courage in danger, and resourcefulness in meeting the severe conditions of pioneer life. In such a situation it is always extremely difficult to make schooling seem as important to the young people, or to their parents, as the competing activities that tend to crowd it out.

"In the Mountains we have all these conditions existing at once. The isolation is accentuated. The people are cut off not only from the outside currents of modern life, but often they are unbelievably separated from 'near' neighbors. Two families living on parallel creeks only a mile or two apart may be separated by a mountain, over whose shattered cliffs there is not even a path. Down near the mouth of a creek the people are waterbound whenever there are heavy rains. Even the agile and hardy animals sometimes slip on the wet mountain paths and break their legs or their necks. Slips or landslides are a constant danger in the rainy season. Every strong wind breaks down dead limbs and often large trees. How resolutely would you send your children to school in the face of these dangers?"[1].

There is no small wonder that there are so many people in the mountains who can not read or write when we consider the above conditions. We should add that the schools are far apart, poorly equipped, uncomfortable, and poorly taught and managed by teachers who are not prepared for the task and who are not paid a living wage. Then, too, the Mountaineer does not value the ability to read and write as one does who lives in the atmosphere of books and has time to make use of his abilities. Literacy is of minor importance in the minds of the people in the most isolated sections. The term "illiterate" must not suggest

1. [1] James W. Raine, The Land of Saddle-bags, p.163.

mental deficiency. "The common opinion of educators in the Appalachians is that, other things being equal, there is a peculiar strength of intellect and a quickness of perception among students from the purely mountain people that exceeds that found among the dwellers in the flatwoods."[1]

Yet when we consider that in the mountain counties in Kentucky, "Of the women over twenty-five years of age and men over forty, 80% can neither read nor write",[2] we realize that little opportunity has been afforded these people to show their strength of intellect and quickness of perception.

"Here then is Appalachia: one of the great land-locked areas of the globe, more English in speech than Britain itself, more American by blood than any other part of America, encompassed by a high-tensioned civilization, yet less affected to-day by modern ideas, less cognizant of modern progress, than any other part of the English-speaking world."[3]

3. The Southern Highlander is Not Capable of Educating Himself.

With the large percentage of illiteracy among the mountain people, we see that they are not capable of carrying on their own educational program. Progress demands direction, and direction must be given by those who

[1] Wilson, Samuel T. The Southern Mountaineers, p. 162.
[2] Semple, Ellen. Anglo-Saxons of the Kentucky Mountains, p.30.
[3] Kephart, Horace. Our Southern Highlanders, p. 380.

are prepared to direct. "At a recent teachers' Institute (for teachers of mountain schools) where there were fifty-six public school teachers, the subject was brought up of devotional exercises in the schools. Only one in eight knew the Lord's Prayer, a majority did not know where it came from, a majority did not own a Testament, and only two or three possessed a Bible." [1]. This shows, of course, the lack of Christian education among the teachers, but when we consider the fact that a Highlander is more apt to know more about the Bible than any other book, we get an insight into how very ignorant the teachers are in the ordinary mountain school. "County superintendents are still living who eked out their regular salaries by selling to prospective teachers advance copies of the examination questions they intended to ask the candidates for certificates. When with even such assistance the way was barred to pedagogical progress, there were other avenues. On one occasion two brothers appeared for examination. The older brother was alert and acquainted with the usual subject matter, the younger brother was ignorant and rather stupid. The examiner placed the questions before them. They sat down and wrote for an hour. When the superintendants's attention was elsewhere, they exchanged papers, signed them, and handed them in. The stupid brother was given a certificate and was employed to teach school. The brighter brother, of course failed; but he went into the next county, took an examination there, received a certificate, and secured

[1] Semple, Ellen C. Anglo-Saxons of the Ky. Mountains, p.31.

a school."[1]

At present, the great need is leaders in the schools and in the communities who will develop leadership among the people themselves. They are peculiarly endowed with leadership capacities, but this is worthless unless developed. There should be forces in every community to help create favorable sentiment to good schools and efficient teachers. There is great need for Parent-Teacher Associations, Womens Clubs, men's clubs such as the Rotary, the Kiwanis, local newspapers, church societies, and literary circles. These cannot, at present, be developed without outside leadership.

4. The Southern Highlander Does Not Know How to Make Use of What He Possesses.

That the Highlander does not know how to make use of what he possesses, in one sense, is untrue, for he has mastered his enviroment so as to be able to make a living after a fashion. However, there is much in his own environment he knows nothing about. Much of his land goes to waste because he knows nothing about modern farming, rotation of crops and such things. Because he does not know how to make the proper use of good farming land, he also loses the use of the land not fit for farming. On this poor land he could have much live stock, but as it is, he has nothing on which to feed the live stock if he had it.

[1] James W. Raine, The Land of Saddle-bags, p.170.

He knows nothing of the precious minerals, the coal, the marble, etc. stored away beneath his ground. The great water power on his property goes to waste because he does not know the value of it nor how to put it ot use. He sells his land for a song, only to see his forests leveled away, his rivers and streams dammed by concrete walls and shot into turbines, and coal, marble, and minerals dug from his ground, and much of the good farm land planted in apple and peach trees, which produce much fruit for the market. Likewise, his personal possessions are going to waste. "The genius of the mountaineer is the keenest sort known in our nation",[1] yet it has no outlets because he does not have the opportunities to use it. It is the task of the nation to furnish such education as will show these people how to make adequate use of their forests, their lands, their water power, and their own intellects.

5. The Southern Highlander Does Not Know the Laws of Health and Sanitation.

"Housing, food, and sanitation are not mere fads. They are matters of prime importance." [2]

Even log houses may be made comfortable to a certain extent and sanitary. Of course as the cool breezes find their way into the house through the cracks, one must pull his chair closer to the fire place, and if the floor

[1] Samuel T. Wilson, The Southern Mountaineers, p. 162.
[2] Raine, The Land of Saddle-bags, p. 208.

is made of logs because of the absence of a saw mill, one has a hard time keeping the floor looking decent. Possibly the worst thing about most of the homes is that they have no windows at all, and if they do manage to have one, it is built in so that it is immovable. The conveniences in the home are very few. "There are many homes where even the moderate luxury of kerosene is not found. A sliver of pine knot gives an even more smoky light (than a lamp without a chimney), and occasionally a 'ladle' is used. It is preferably made by a blacksmith, an iron saucer with a handle to hang it by. Narrow strips of cotton cloth twisted or plaited together, are laid in the ladle in grease. The end of the rag is hung over the edge and ignited. Its illumination is not measured in candle power."[1] Dried gourds are used in many instances to hold the salt and the sugar. The more crowded a room is, the better the Mountaineer seems to like it. One family living on Hickerson Creek, who had eight children, gladly offered their spare room in their four-room house for the meeting place of the Sunday School until another place could be found.

Poor food is a great menace to the health of the Highlander. Bread, made of corn meal, dried beans, pork and black coffee constitute the food for the average mountain family. Milk and butter are great rarities in most of the homes. Usually the baby only is given a small cup of "Cream" (sweet milk), the other children drink, along with

[1] James W. Raine, The Land of Saddle-bags, p. 209.

the older folks, black coffee which has been made over the same grounds times innumerable. Eggs, when there are any, are taken to the nearest store and bartered for sugar, salt, coffee and the like. Aside from having no variety whatsoever, the food is very poorly prepared. The corn bread is thick, soggy, and partly raw, and the beans are usually cooked in a great deal of pork fat which makes them very indigestible and unpalatable.

Because of the unsanitary conditions around the homes, tuberculosis and typhoid take their toll. In many of the homes, chickens walk through the house as though they belonged there, the pig is kept in the front yard or very nearby so that it wont be any trouble to feed it, the cow, which usually must "pick" (make its own living) four or five months out of the year, stays in a near-by, poorly kept shed, and added to these conditions, the spring, from which all the water for all purposes is obtained, is at the foot of the hill below the house. The family bath-tub is a small wash basin, kept on the shelf on the back porch.

Improper care at the time of child birth leaves many a woman a constant sufferer. It is very difficult and often impossible to secure any kind of doctor or nurse at such times, and of course they must do the best they can which is very poor. "Conditions are aggravated by the fact that the Mother rarely ceases to work until it is practically time for the birth of her child, and begins again as soon afterward as she can get about. This getting about is often a matter of pride with her. It is by no

means unknown for women to get up and do the household chores, even the milking and the churning, within three or four days after her child is born. Before she has time to regain her strength, with the many calls upon her, there is a new little one in her arms."[1] Almost nothing is known about the proper feeding and caring for babies, consequently infant mortality is very high.

Another thing that the Highlander does not know about his body is the the effect that snuff, tobacco and alcohol have upon it. These practices are not only indulged in by the men, but also by the women and the children. It is not uncommon to see boys and girls of six and eight years of age, and sometimes even much younger, dipping snuff and chewing tobacco. Intemperance among the young men and the older ones leads to degeneracy and often to immorality.

The teaching of sanitation and the laws of health must be made a very vital part of the school curriculum if the people are to know how to prevent tuberculosis, smallpox, reduce the infant mortality rate, and maintain a higher health standard.

6. The Southern Highlander Does Not Know His Place in Society.

The Southern Highlander does not understand what it means to live happily and helpfully with his own people, much less with the outside world. He has a decided attach-

[1] John C. Campbell, The Southern Highlander and His Homeland, p. 139.

ment for the mountains and for his own people, but he has no means of expressing what he really feels. Often four or five mountain boys will be encountered in the woods strolling along in absolute silence. They never seem to have things about which to laugh and discuss as other boys do. Even in gatherings, such as Sunday School or Church, there seems to be no congeniality among them, but there must be or they would not love to congregate as they do. The trouble is that they really have no means of conversing, nor do they have anything of special interest to talk of - that is, after they have asked how the neighbors' families, their live stock and their crops are.

Love and hate both run high in the mountains. Much of the trouble caused by feuds is begun in the family. In fact, some have considered the feud the outbreak of perverted family affection. Any news of trouble in a family spreads wildly and others take up the trouble. "There is no romance about the real mountain feud. It is marked by suave treachery 'double-teaming', 'way-laying', 'blind-shooting', and general heartlessness and brutality. If one side refuses to assassinate but seeks open, honorable combat, as has happened in several feuds, it is sure to be beaten. Whoever appeals to law is sure to be beaten. In either case he is considered a fool or a coward by most of the country-side."[1] The idea of fair play and forgiving one's enemy is beyond the comprehension of the mountaineer.

[1] Horace Kephart, Our Southern Highlanders, p. 347.

These conditions, which make social life among them impossible, exist simply because the Highlander has not been given ample opportunities through education, both secular and religious, books, magazines, newspapers, music, art, etc, to train him to be a social being.

As for the outside world, living in the eighteenth century naturally makes the Highlander a misfit in the twentieth century. The reason civilization is repulsive to him is because he has no part in it. Every individual should be drawing from society such things as will make his life more worthwhile, and still at the same time he should be contributing to society so as to make it happier and more helpful for others. Shut off from civilization by physical and mental barriers, it is impossible for the Highlander to be an asset to society. It is quite certain that we cannot transport all the mountain people to our towns and cities, nor do we wish to do so. The mountain people can be helped more and can make a far greater contribution to society if they are left in their native environment and are given appropriate educational and social opportunities, equal to those afforded the other children and youth of our nation. Only through the channels of a wide-visioned twentieth century educational program will the Highlander see that he has an important place to fill in the present-day society of his nation.

7. The Southern Highlander Lacks a True Understanding of Life.

Life to the average Highlander is a hum-drum existence. Time means very little to him. Today is to be lived just as yesterday, and tomorrow holds no special interest for him. With no books and no contacts with the outside world, it is hard for him to be interested in the days, and the months and the years. Not having been taught, he understands little of what real life is. It is true that he holds the Bible in great reverence and says that he believes it from "kiver to kiver", yet he knows practically nothing of what it contains. His religion is not derived from any personal study of the Bible, nor in many cases is it a result of individual thought; it is what we might term an inherited religion. "The mountain man has an inherited conviction of God, a vivid sense of His management of the world. You would probably call him a fatalist. He bears disappointment or sorrow quietly. 'Hit was to be, I reckon'. His mind is still tinctured very strongly with the Calvinism of his foreparents."[1] His religion is something severe, and rather removed from the everyday life. "The attention of the Mountain People is largely caught by the mysterious or the magnificent. The unexpected approach of Death, the accurately detailed horrors of the Judgment, the somewhat sentimental satisfactions of Heaven, these are favorite topics. ... Sermons are often

[1] James W. Raine, The Land of Saddle-bags, p. 191.

delivered in a sort of monotoned ecstasy. This produces in many of the hearers a temporary semi-hynoptic state. There is little connection between it and their daily life. Their emotions may be powerfully stirred, but there is too frequently no issuance in action."[1] . The Highlander thoroughly enjoys theological debate. It is much easier for him to argue divine grace versus free will than it is to put into practice, consider or understand the Golden Rule and what Jesus taught about living in peace, harmony, and helpfulness with others. The trouble is that he understands so little of what it means to be a Christian, he is given no practical means of expressing what he does understand, and hence these "beliefs" which he holds so tenaciously do not effect his daily life. In order to have a true understanding of what life is and what it should mean, a graded religious education program must be provided. The task of furnishing an adequate program belongs to the Churches. In no other way will the Mountain people have an opportunity of having that abundant life which Jesus came to give.

8. Summary.

The importance of the education of the Southern Highlander rests upon the following facts: he is primitive to a certain extent, he has had very few opportunities for development, he is not capable of educating himself at

[1] op. cit., p. 198f.

present, he does not know how to make use of what he possesses, he does not know the laws of health and sanitation, he does not know his place in society, and he lacks true understanding of life.

CHAPTER IV. THE DEMANDS MADE UPON EDUCATION IN THE SOUTHERN HIGHLANDS.

1. The Demands Made Upon Education by the Individual.

The demand for an adequate program of education in the Southern Highlands comes from nearly 2,000,000 children of school age,[1] from a large number of students of college age and from a host of illiterates and near-illiterates among adults and youth. "The truth is forced home that for the mountains, as elsewhere in a democracy, free public education is a necessity."[2]

It must not be understood from the title of this chapter that the people are actually voicing their demands about the educational system. Some educated leaders among the mountain people are making demands, but the majority of the children, youth and adults have not come to a definite realization of their great need of a thorough-going, efficient educational program, and therefore are not actually voicing their demands. The great and urgent need of the people for education makes a definite demand that they have it.

a. Demands Made By Primary School Children.

The children who should be in primary schools

[1] John C. Campbell, The Southern Highlander and His Homeland, p. 286.

[2] Ibid, p. 286.

may be divided into three general groups. The first group is made up of those who live in a town, in a community, or a rather scattered group of people, and can attend school regularly. They are demanding that there be a school first of all in their reach and that it be run as long as eight months and that the school work be of the highest type. The second group is composed of those who live in such sections as described, but who cannot attend school regularly because of home and economic conditions. "The assumed higher criticism of decadent cliques in modern society, rich in material things but willingly paupers in paternity, has not yet reached the Highlander to make him skeptical of the olden belief that it is right to increase that his seed may possess the land."[1] The very fact - the large family - often makes it impossible for all the children of school age in the home to go to school every day. With no servants, the mother is not able to attend to the children under school age, cook, milk, churn, sew, and help with the farm work without help from some of the older children. The father also needs help on the farm and with his bartering. Yet, these children who, at present, are not able to attend school regularly are demanding educational advantages and education must provide some way for meeting these demands.

The third group of primary children making demands upon education consists of those who are inaccessible

[1] John C. Campbell, The Southern Highlander and His Homeland, p. 226.

to any school which now exists or which may exist in a town, a community or a fairly well-populated rural section. The county superintendent in one county in North Carolina made the statement that it was quite all that could be expected of the county board to have a school within three miles of as many people as possible. Even three miles is a great distance for children six, seven and eight years of age to walk twice a day, especially when the road or path is steep and rough as it is so often. Sending them by "mule-back" is not a great deal better. If a primary child is the oldest child in the family it would be impossible for him to go alone. If these children who live within three miles of the nearest school are confronted with such obstacles, what of those who live five, six or more miles from any school? These children, though isolated, are demanding primary education within their reach, and that this education shall be up to standard. This problem education will have to meet.

b. Demands Made By Secondary School Students.

The boys and girls who should be in secondary schools are likewise making demands upon education. In the majority of this group lie the great possibilities of life to be lived at its fullest. The demands of this group are different from the demands made by the primary group, though they are divided into similar groups. The demands of these boys and girls include well-equipped buildings,

well-prepared teachers and a curriculum which has a direct connection with life itself. They expect to go into colleges, into homes, into business and they want to be prepared. Education must be progressive enough to supply these demands.

c. Demands Made by Normal School and College Students.

An increasing demand upon education is coming from the group of high school graduates. As public education meets the growing needs for primary and secondary schools, the necessity for normal schools and colleges in the Highlands will be forthcoming. A high school education is not going to satisfy a large number of the young men and women in the future. Though they have not come to the realization yet, many of them are built for Christian leadership which requires training. It is said of McKoy Franklin, that splendid Highland teacher and preacher, that at twenty-one he was not able to read or write and at thirty-one, after having completed college and seminary training, was made principal of Crossnore School at Crossnore, North Carolina. We of course say that he is an "exception", but there are many other "exceptions" and a large number of young people who approach the "exception" line. The hope of economic, religious, social and educational leadership is bound up in this group. What are they demanding of education? Some of them are demanding normal schools which will specialize in the teaching needs of the

Southern Highland public school; others want college training which will help them cope with the economic conditions of their native soil; others need training in the science of home-making; and still others desire to go into uplift work, such as that of the church, welfare work, community work, etc. These who are making such heavy demands may be divided into two general groups, those who can afford to go to normal school or college, and those who cannot afford such training. This places another requirement upon education.

d. Demands Made By the Illiterates and Near-Illiterates Among Adults and Youth.

An adequate educational program should have been begun many years ago in the Southern Highlands in order not to have to face another very urgent and heart-rending cry - that of the illiterates and near-illiterates among adults and youth. Of the five and a half million illiterates in the United States in 1910, a very large portion was found in the Southern Highlands.[1] . . . Cora Wilson Stewart, the great pioneer in education for illiterates, among the Southern Mountain People, describes the demand for education from the illiterates in the following way:

"When I was Superintendent of Rowan County Schools, I acted as voluntary secretary to several illiterate folk - a mistaken kindness - I ought to have been teaching them to

[1] Cora W. Stewart, Moonlight Schools, pp. XIII, XIV.

read and write. Among these folk there was a mother whose children had all grown up without learning save one daughter who had secured a limited education, and when grown, had drifted away to the city of Chicago... Her letters were the only joys that came into that Mother's life and the drafts which they contained were the only means of relieving her needs. Usually she would bring those letters to me, over the hill, seven miles, to read and answer for her ... Once after an absence of six weeks, she came in one morning fondling a letter, I noticed an unusual thing - the seal was broken.

"Anticipating her mission, I inquired, 'Have you a letter from your daughter? Shall I read and answer it for you?'

"She straightened up with more dignity and more pride than I have ever seen an illiterate assume - with more dignity and more pride than an illiterate could assume as she replied, 'No, I kin answer hit fer myself. I've larned to read and write!'

"'Learned to read and write!' I exclaimed in amazement. 'Who was your teacher, and how did you happen to learn?'

"'Well, sometimes I jist couldn't git over here to see you', she replied, '.... and I wanted to read with my own eyes what she had writ with her own hand. So, I went to the store an' bought me a speller, and I set up at night til midnight an' sometimes 'til daylight, an' I

larned to read an' write.'...

"A few days later a middle-aged man came into the office, a man stalwart, intelligent and prepossessing in appearance. While he waited for me to dispatch the business in hand, I handed him two books. He turned the leaves hurriedly, like a child handling its first books, turned them over and looked at the backs and laid them down with a sigh. Knowing the scarcity of interesting books in his locality, I proffered him the loan of them. He shook his head.

"'I can't read or write,' he said. Then the tears came into the eyes of that stalwart man and he added in a tone of longing, 'I would give twenty years of my life if I could!

"A short time afterward, I was attending an entertainment in a rural district school. A lad of twenty was the star among the performers. He sang a beautiful ballad, partly borrowed from his English ancestors but mostly original, displaying his rare gift as a composer of song.

"When he had finished, I went over and sat down beside him 'Dennis,' I said, 'that was a beautiful ballad. It is worthy of publication. Won't you write a copy for me?'

"His countenance, which had lighted up at my approach, suddenly fell, and he answered in a crest-fallen tone, 'I would if I could write, but I can't. Why, I've thought up a hundred of 'em that was better'n that, but I

fergit 'em before anybody come along to set 'em down.'

"These were the three incidents that led directly to the establishment of the moonlight schools. I interpreted them to be not merely the call of three individuals, but the call of three different classes; the appeal of the illiterate mothers, separated from their absent children farther than sea or land or any other condition than death had power to divide them; the call of the middle-aged men, shut out from the world of books, and unable to read the Bible or the newspapers or to cast their votes in secrecy and security; the call of the illiterate youths and maidens who possessed rare talents, which if developed, might add treasures to the world of art, science, literature and invention." 1.

These three groups described above which are making such an appeal to education may be divided into two general groups, those who can leave home and attend some school at night, and those who are unable because of their age, home conditions or isolation, to attend night school. Education must face these demands and put at work such means and methods as will bring light to these darkened minds.

2. The Demands Made Upon Education by Society.

When we consider that society is nothing more or

1. Moonlight Schools, p.9f.

less than "a group of individuals who carry on a common life process by means of interstimulation and response"[1], we see that our problem of demands upon education is largely one which comes from the individual. There are demands made upon education which come from certain agencies or groups or societies, which of course are made up of individuals. These demands are somewhat different from those made by the individual. It was formerly thought that education had as its only task that of teaching the three "R's" to individuals, and that it was not concerned with, nor did it owe anything to the home, the community or the church. We have come to realize now that education must reach and influence for good all of these agencies. Therefore, they should and can require certain things from the system.

a. Demands Made by the Home.

The first and foremost agency or group in society which presents its claims upon education is the home. "The home is the basic unit of civilization, in which appear in latent form all the powers that later life is to realize."[2]

As the basic unit of civilization, the home in the Southern Highlands demands much from education. We have noticed that the average home in the Southern Highlands is primitive (chapter 3, section 1) and that the Highlander

[1] John W. Withers, Determination of Policies in Public Ed., p.29.
[2] Horne, H. H., Philosophy of Education, p. 1.

himself knows little about the laws of health, and sanitation in the home (chapter 3, section 5). These alone give a family a poor physiological basis on which to build a true home. The inequality of the sexes, (the women and girls in most cases are merely the servants for the men and boys), the darkness of the mind - illiteracy-, the lack of literature - even newspapers - , the lack of outside contacts, the lack of congeniality and the lack of Christian love and service, which are the results of poor educational opportunities and in many cases of no opportunities, are the conditions on which the home makes it requirements upon education. The girl or the boy who has the opportunity of seeing what a Christian home is like tries to put the same thing over into his home when he returns. A host of home-makers, both those who are such at present and those who will be in the future, are demanding that the school teach them the laws of health and sanitation, how to care for babies and the sick, how to make the home beautiful to dwell in because of its material simplicity and attractiveness, and how to make a true sanctuary with inward harmony based upon Christian love and service one to another.

b. Demands Made by the Community.

The community, which is a group of families each member of which is living for the highest good of the group, is likewise influenced greatly by education. That this

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influence be for the very best, it, too, must ask definite things of education. The community is coming to the educational system with the requests that its members be taught what community health, hygiene and sanitation mean; what clean political life involves; what real beauty is; what social life consists of; what stand a community should take in regard to morality; and what religious life should mean. Not only is the community demanding that it be shown the ideal situation of community life in respect to the above factors, but it is looking eagerly to education to show its members how to set up and operate effectively programs which will put into practice these ideals.

c. Demands Made by the Church and Uplift Agencies.

Demands are coming, possibly in a more or less unseen way, from the church and uplift agencies. Of course, the church and the state have been separate since the passing of the Act for Religious Freedom in 1785, which means that the church cannot and should not make religious demands upon public education. This does not, in any way, keep the church and state from cooperating. In one sense these cooperative requests are demands. In order to educate its youth for the ministry, for Christian leadership in professional and business fields, and for Christian living in general, the church must demand from the state free and public education on which to base its Christian educational program and further specialized training. In

the same way, uplift agencies depend upon public education, for qualified young men and women to train along the lines of welfare and community work, community nursing, etc. These demands which are coming through the church and uplift agencies summarize to a large extent all the requirement upon education. It is not an ordinary type of education for which the Southern Highlands are asking - it is Christian education of the highest type which they want. Only through the cooperation of the church and the state will they be able to have it.

3. Summary.

Never before in the history of the Southern Highlands has there been such urgent demands made upon education. These come from individuals of all types, from the smallest infant (through its Mother) to the oldest citizen of the section; from the smallest blue-eyed primary child to the most earnest, stalwart and purposeful college man; from every prospective leader and every hopeful follower in the home, in the community, in business or professional life. They emerge from homes shrouded in ignorance and bareness of both material and spiritual possessions; from communities which lack the great community Spirit; and from the church with its great mission to a great people. "We want the highest type of education which the state and church combined can give us," is the cry which sounds from all the hills and valleys of the Southern Highland region.

CHAPTER V. PRESENT OPPORTUNITIES IN THE SOUTHERN HIGHLANDS FOR MEETING THE DEMANDS MADE UPON EDUCATION.

"Information concerning educational conditions in the southern Appalachian region is scattered, fragmentary, and often partisan to the assumption either that conditions are ideal or that they are inconceivably bad."[1]

1. Public Schools.

Public Schools in the Southern Highlands, as else where, are those schools which are supported by public taxation both of the county and state. These schools vary widely in the mountains - not only in the different states, but within a state and even in one county of one state. Very little authentic material, so far as statistics are concerned, is available on the public school in the Southern Mountains. The educational work which is written about most generally is that of the church schools. However, in 1915 Norman Frost made an investigation for the Government on the public schools in the Southern Highlands. He spent six months in six of the ninety-eight mountain counties (the more rugged counties, where the topography and economic conditions are most unfavorable to progress in education) and from this study wrote a bulletin called "A Statistical

[1] Frost, Norman, A Statistical Study of the Public Schools of the Southern Appalachian Mountains, p. 7.

Study of the Public Schools of the Southern Appalachian Mountains." Since this information is authentic, and almost the only available material on the public schools in the Highlands, this bulletin will be referred to and quoted quite frequently in this section.

a. Enrollment and Attendance.

"There are more than 1,500,000 children between the ages of 6 and 20, inclusive, in the Appalachian region. Of these 65.9 per cent are reported as enrolled in school."[1] On the surface, this looks as though there are a large number of children in school and that the per cent of enrollment is rather high. Some explanations are necessary. It is known by those who have worked in the region that enrollment does not mean a great deal. A large number of children may be, and generally are, enrolled at the beginning of the school year, but the average attendance drops very low before many weeks have passed. "There is undoubtedly some duplication in enrollment; that is, the same child may be enrolled in two or more schools during the year. School district lines are not very definite, and a boy or girl who does not like one teacher may try another school. One boy told with glee of having been 'fired' from three schools in two weeks' time. There is seldom any checking up of the school enrollment to prevent such a boy from

[1] Frost, Norman, A Statistical Study of the Public Schools of the Southern Appalachian Mountains, p.11.

attending and being enrolled in more than one school. It happens also more or less frequently that teachers fail to report the enrollment in their school. The county superintendent usually makes an estimate. Influenced as he is by a very laudable desire to make his county compare favorable with other counties, one may readily see that his estimate will not be too low."[1]. It may also be taken into consideration that very often counties do not make any report. The counties which are most apt to fail to report are undoubtedly those which have very poor records. The failure of such counties to report means a higher percentage of enrollment for the section.

"The average attendance of the 98 mountain counties was given as 61.3 per cent."[2]. Here we see that of the 65.9 per cent of the school age children reported enrolled only a little more than half are reported as attending. What we have noted above about the enrollment is no doubt true of the average attendance.

b. School Term.

Not many years have passed since the average length of public school term was three months in the Southern Highland region. "Recent years have seen great improvements in education. Schools for five months are now as

1. [1]Frost, Norman A Statistical Study of the Public Schools of The Southern Appalachian Mountains, p.11.
2. [2]Ibid, p. 13.

common as the three-months' school used to be. And though many districts have only a three-or-four months' school, a great number have gradually increased the term to five or six months, and a few are heroically supporting seven or eight."[1] State Laws and increased taxation are both factors in bringing about this increase. Statistics show that in 1915 the average length of school term in 96 of the 98 mountain counties is 104 days.[2] (Information not available from two counties.) The minimum number of days in almost all public schools in the United States is 180. The mountain child, however, is having the opportunity of attending school only 57.7 percent of the time he should be in school. There will have to be a still greater increase in the length of the school term in the mountain regions if the term is to be equal to that of other rural schools in the United States.

When we say that the average school term is 104 days a year, it does not mean that every child in the mountains will have 104 days of instruction a year. We must consider the average number of days each child attends school during a year. In order to determine this, the enrollment, attendance and length of term must be brought together. On this basis "in the 98 mountain counties the average number of days that each child attends school dur-

[1] Raine, James W. The Land of Saddle-bags, p. 169
[2] Frost, Norman. A Statistical Study of the Public Schools in the Southern Appalachian Mountains, p. 15.

ing a year is 46."[1] This was true in 1915. Raine, writing about the same thing in 1924 says, "The average attendance computed by counties runs from twenty days' attendance in year to ninety. Ninety days of instruction out of three hundred and sixty-five is the highest average attendance that any county shows. Of course many individuals in the county may have been present every day the school was open, but there were doubtless some who did not come at all, and many who came irregularly, making the best average very meager."[2]

c. Teachers.

It is very difficult to secure facts concerning the training of the teachers in the mountain counties. The types of certificates they hold do not give any special clue to the amount of training they have had. Methods of examination and certification vary so widely in the different states that it is hard to know what certain grade certificate means. "In none of the eight States (in which the Southern Appalachian mountains occur) does a second-grade county certificate require more than the completion of the elementary school course."[3] Even with such low requirements as these, many teachers do not hold as much as a second grad certificate. "Of the 3,416 teachers in the

1. Frost, Norman, A Statistical Study of the Public Schools of the Southern Appalachian Mountains, p. 15.
2. The Land of the Saddle-bags, p. 169.
3. Frost, N. A Statistical Study of the Public Schools of the Southern Appalachian Mountains, p. 16.

Appalachian section of the State (Alabama), 1,066, or 31 per cent, hold third grade certificates. The percentage in individual counties varies from 0 to 54.* [1] In the following table Frost gives the number and percentage of teachers with some normal school training. (The States are indicated in the table). This includes graduates and those who have had but a single summer school course as well. Very few are normal graduates.

	Ga.	N.C.	Tenn.	Va.[1]	W.Va.
Per cent of teachers in Appalachian counties with some normal training.....	15	39	5	15	7
Variation of this percentage among counties.....	0-49	7-93	0-26	0-39	0-42

1 In Virginia these figures are for teachers holding first-grade or higher certificates.[2]

There is very little supervision of any type in the mountain counties. The county superintendent is the only person who could possibly supervise the teachers in service. No other official is employed. If the county superintendent is able to visit each school once or possibly twice during the school year he is doing well. Such supervision, even in the case of well-trained men, would be nothing more than a cursory inspection, and could hardly be

[1] Frost, Norman, A Statistical Study of the Public Schools of the Southern Appalachian Mountains, p. 16.
[2] Ibid, p. 17.

termed "supervision."

Each county in the Appalachian region usually has a teacher's institute which lasts for a week and is held during the summer. There are usually one or two instructors from the outside who are employed to conduct the institute. A few of the high schools have teachers' training courses held in connection with the other work. "Cumberland County, Tenn., may be given as an example. The teacher-training course in 1913 lasted four months. The work began in February, after the country schools closed, and was in charge of the county superintendent. The course was open to any teachers, or any who expected to become teachers. The work consisted largely of reviews of elementary subjects, with emplasis on methods of instruction. Teachers were allowed to take a part of the normal work, and to spend the rest of their time in the regular high-school courses, if they desired to do so. Over 30 teachers of the county enrolled."[1]

Salaries for teachers vary a great deal, not only in the counties as a whole, but often within one county. The following table shows something of the variation of the average annual salary in different counties:

Average salaries paid teachers in the Appalachian counties.[2] (214 counties have

[1] Frost, Norman A statistical Study of the Public Schools of the Southern Appalachian Mountains, p. 18.

[2] Adapted from Frost, Norman Statistical Study of the Public Schools of the Southern Appalachian Mountains, p. 18.

been selected, not just the 98 Mountain co's.)

Average salary paid teachers for school year.	Number of counties in the entire region.
$100 - $120	9
$120 - $140	11
$140 - $160	19
$160 - $180	16
$180 - $200	14
$200 - $220	25
$220 - $240	15
$240 - $260	29
$260 - $280	26
$280 - $300	15
$300 - $320	10
$320 - $340	5
$340 - $360	4
$360 - $380	5
$380 - $400	3
$400 - $420	0
$420 - $440	1
$440 - $460	5
$460 - $480	1
$480 - $500	0
$500 - $520	1

Total counties included 214

(One county in Tennessee reports an average salary of $665, and one in North Carolina reports an average of $56.)

"The median of the county average is $237. That is, in 108 counties the average is more than $237, and in 108 counties the average is less than $237. This figure is probably very nearly the average salary in this region."[1]

"The average enrollment per teacher for counties varies from 26 to 70. For the entire region the average is 40. These averages are in few cases excessive."[2]

[1] op cit, p. 18
[2] Frost, W. A Statistical Study of the Public Schools of the Southern Appalachian Mountains, p. 20.

d. Courses of Study, Buildings and Equipment.

The criticism of the course of study in most of the public schools has been that it is too formal and academic. Of late, however, there have been definite steps taken to introduce agriculture, domestic science, handwork of various kinds and like subjects into the curriculum and thus to adjust the high school work to the real needs of the section. Schools which are doing this, at the present are rather rare. We find entirely too many of the old type schools still existing where nothing but the rudiments are taught, and in such a way and by such discarded methods that the child finds it hard to learn. He thinks, and quite naturally, that school is entirely divorced from daily living.

The above condition is still further aggravated by the lack of equipment and the poor buildings. "Buildings are as a rule one-room structures poorly lighted and very inadequately heated. Sanitary provisions are quite generally lacking. Little is provided in the way of equipment - in places not even desks, blackboards, or chalk; and as pupils are usually required to furnish their own textbooks, the supply is noticably deficient."[1]. However, school buildings do vary from the log-cabin type, with shutter windows and homemade benches, to well-built and well-equipped buildings. Although there are not a

[1] John C. Campbell, The Southern Highlander and His Homeland, p. 264.

large number of the latter type, building is going on at a rapid rate in some sections. This building program in many counties means school-consolidation, which in turn must mean better roads for transportation.

2. Church and Independent Schools.

Another type of school found in the Southern Highland region is what is commonly called the "Mountain Mission School." A much better title for such schools is "church and independent" schools, because the former term is generally associated with denominational work and there are a number of influential schools in the mountains which are not under denominational control. The church schools are under some particular denominational body or board and receive their support from or through such an organization. The independent schools are free from denominational connection or control, but at the same time have the same general purpose as the church schools. "There are approximately 200 church and independent schools, the former maintained by thirteen denominations. Those under denominational control form by far the larger group, outnumbering the independent schools ten to one." [1]. Enrolled in these two hundred schools there are 25,000 students. [2].

[1] John C. Campbell, The Future of the Church and Independent Schools in Our Southern Highlands, p. 3.

[2] cf. John Campbell, The Southern Highlander and His Homeland, p. 276.

The church and independent schools are not all of the same character. There are day schools, usually of elementary character; boarding schools of elementary-secondary character and a few so-called colleges which maintain a small college department and a large secondary department.

a. Day Schools.

The day schools are small and usually regarded as temporary in character. Statistics show that 36 per cent of the 200 schools are day schools while only 16 per cent of the 25,000 students are enrolled in these schools.[1] Those denominations which have been for some time in the field realise the importance of the coming of public schools and as soon as a good public school is agitated or comes into the community where they are maintaining a day school, they withdraw. The funds formerly used for the day school will then be applied to other activities in the community or used to establish a day school in a remote community where there is no public school. "As the need for local day schools supported by the church funds becomes less urgent, they will decrease in number, and it would seem to be the part of wisdom for boards still maintaining them, as well as for boards that have in certain communities changed from school to local activities, to strengthen

[1] cf. Campbell, John C. The Future of Church and Independent Schools in Our Southern Highlands, p. 5.

local opinion for public schools. Much can be done by church boards working in one way or another in mountain communities to foster opinion for bettering the public schools that already exist, and to hasten the time when church schools shall not be necessary as their substitutes."[1]

b. Boarding Schools.

"The boarding schools include 117, or more than half of the church and independent schools, and enroll over two-thirds of the total 25,000 students."[2]

The criticism of the boarding schools has been that they have shaped their courses under urban influences and under the preparatory requirements of college and professional life. But more and more the leaders of these schols are seeing that the mountain people need a different type of school from the urban population. The ones to notice this first were those splendid men and women of the mountains who have received their education elswhere and have returned to their own people to help in the educational program. Andrew Jackson Ritchie, the founder and president of the farm school at Rabun Gap, Georgia, belongs in this admirable group. The Rabun Gap-Nacoochee School is one in which boys and girls are taught, along with the academic

[1] John C. Campbell, The Future of Church and Independent Schools in Our Southern Highlands, p. 5.

[2] John C. Campbell, The Southern Highlander and His Homeland, p. 276.

studies, "experimental" agriculture, dairying, poultry raising, dress making, home nursing, homemaking and other such subjects. The expense and difficulty of securing good teachers in these subjects often leads to ineffective work in some of the schools of this type. Frequently such work is considered more in the light of a method whereby scholarships may be earned than as training which will fit students for the highest type of living in their own communities.

c. Colleges.

Only 3 per cent of the 200 church and independent schools are colleges and only 14 per cent of the 25,000 students are enrolled in the colleges.[1] From these statistics it is seen that the college does not play an important part in this group of church and independent schools. "There are a number of mountain 'colleges' whose name gives evidence only of the hope of their founders, and even the 3 per cent here considered, without exception, have preparatory departments that, certainly on the basis of numbers, would place them among boarding schools of the secondary or preparatory type.. From recent catalogues and data generously furnished by the large majority of these colleges, it is found that of the grand total of 3,000 students enrolled in the institutions furnishing the data,

[1] cf Campbell, John C. The Future of the Church and Independent Schools in our Southern Mountains, p.5.

580 (or 19.3 per cent) are in the college department."[1] It must be said, however, that in the college departments of these "colleges" they are doing good work of the traditional kind. Many of these schools are adding to the curriculum such subjects as will serve to fit the students to their environment.

In almost all the church and independent schools religious instruction has a place in the curriculum. This part of the instruction is one of the finest things the church and independent schools have given the mountain people. When public education can take charge of the whole situation in the mountain counties, the churches will still have a big task of furnishing religious instruction to the children, either on school time and property or on marginal time and in the churches. This part of the education must not in any wise be neglected.

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3. Moonlight Schools.

The moonlight schools have been the last type of schools to appear on the scene in the Southern mountains. Properly speaking, they belong under the public schools, because they are in a sense an outgrowth of the public schools. They are generally supported and run by public school funds and teachers. However, they are so unique, that a separate heading seems fitting.

1. [1] John C. Campbell, The Future of the Church and Independent Schools in Our Southern Highlands, p. 7.

"Moonlight schools were first established in September, 1911. They had their origin in Rowan County, Kentucky. They were designed, primarily, to emancipate from illiteracy all those enslaved in its bondage. They were, also, intended to afford an opportunity to those of limited education who desired to improve their store of knowledge... These schools grew out of the only condition that can give to any institution permanent and substantial growth - and imperative human need. This need was expressed, not by any theorist or group of theorists but by the illiterates themselves."[1]

Cora Wilson Stewart, as superintendent of Rowan County schools in Kentucky, started this great movement. Seeing the need, she set about to answer it. After much consideration she decided that the best time to have school for adults who were busy all day was at night. In the mountains it is very difficult to venture forth at night except by moonlight. So it was decided to conduct schools for adults on moonlight nights. The teachers of the county volunteered their services, after conditions were laid before them. After canvassing the entire county and telling every one in the county about the new school which was to open, they anxiously awaited the opening night. They expected about one hundred and fifty, but to their astonishment, they turned out twelve hundred strong.

"The youngest student was aged eighteen, the old-

[1] Cora W. Stewart, Moonlight Schools, p. 8f.

eighty-six. It was a scene to bring tears to the eyes, but surely one to make the heart rejoice, to see those hoary-headed old people and those robust young people seated at their desks studying together, or standing in a row in class to spell, or lined up at the blackboard to solve problems or to write."[1]

The launching of this movement meant that new text-books were needed. These were written, not merely with the object in view of teaching words, sentences and spelling, but also of teaching ideals in the home, in the state, etc. Other elementary subjects were taught besides reading and writing.

The story of the growth of the movement is a romantic episode. Space will not permit a repetition of this story here. Many mountain communities are today profiting by the moonlight school, while others are still waiting for the light which comes with the coming of the moonlight schools.

4. The Church and Uplift Agencies.

Were it not for the church the mountain people would be far more primitive than they are today. Great men like Dr. E. O. Guerrant, a Christian physician who opened up that great section in the Kentucky mountains, one settlement of which bears his name today, and Dr. R. P. Smith of Asheville, North Carolina, who was the first

[1] Stewart, Moonlight Schools, p. 18.

man to go into that vast mountain section in Cherokee County, North Caroling, and thereabouts, to teach and preach, have started the great movement in the Southern mountains for Christian education.

It is almost impossible to discuss what the church, that is, all the various denominations combined, has done apart from the school work. It was found as soon as men got into this section that preaching and attempting to give religious instruction through the Sunday School were not enough. In order to make this work effective, schools had to be established. In many communities the church school is still a necessity, but with the growth of the public schools the church schools will gradually diminish. The church, however, still has a big task. more and more the emphasis of the present-day education is on the home and the community. The churches are beginning to see that the thing to do is not to take all of the young people out of the homes and local communities and put them in boarding schools, but the best policy is to leave them in their own homes in their own communities and teach them there. The most favored policy for the churches is to withdraw their schools when they see the possibilities of a public school coming into a community and to put their money and their workers on the general activities of the community. This means not merely conducting church services two or three times a month and Sunday School each Sunday, but the launching of a religious education program, that is, week-day religious instruction, church societies, local

clubs, such as Mothers' clubs, etc, Daily Vacation Bible schools, and other community activities. Such a program as this is being put over in Jefferson County, North Carolina. A group of workers is kept busy the entire year conducting this religious education program. During the summer months a Daily Vacation Bible School is conducted in every community of any size in the county. Other counties are attempting similar work. Along with this type of work there is very often other uplift agencies at work. Some communities have welfare workers, some have community nurses. Definite statistics about the work of the churches (other than school work) and of public enterprises are not available. It is true, however, that there is an urgent need for a much more extensive program along this line.

5. Summary.

Present educational opportunities in the Southern Highlands are afforded by several agencies. The public schools are functioning to a certain extent throughout the section. Conditions vary from the very worst to very nearly the best. In some sections new buildings are replacing old; modern equipment is being introduced; the school term is being extended; and the curriculum is being revised to administer to the peculiar needs of the people. However, the enrollment, the length of school term, the average term, the average attendance, the courses of study, the teachers' salaries, professional training, and super-

vision are not what they should be.

The church and independent schools are supplementing the work of the public schools. In comparison with the public schools, the school term is longer, the teachers are better trained, and the buildings are better constructed and equipped in general. Some of these schools are doing no better work than the public schools, but others are doing more and better work, and are doing it in places that the public school has failed to reach.

The moonlight schools are helping in a large way to wipe out adult illiteracy and near-illiteracy in the entire section.

Some very fine work is being done in the line of community activities by the churches and other uplift agencies. As the churches close their schools for the public schools to come into their own, they find their largest field of labor in the homes and communities helping the people to experience a higher way of life.

It is quite apparent from the foregoing discussion that the present system of education in the Southern Highlands is inadequate for meeting the demands made upon education. This is evident in any small group gathered at the nearest store or at some common meeting place for a dance or a frolic. "There is no community vehicle, no fluid solvent for the easy dissemination of ideas throughout the whole community. Perhaps even the

term 'community' is a misleading name for the scattered people that live up and down the same creek, each family like a remote constellation, revolving in its own fixed orbit."[1]. This condition would not be true if a thoroughly adequate educational program, in the broadest sense, were in operation. "The school, like the church, should minister to the whole community in everything that tends to growth, to learning, to self-improvement, to breadth, beauty, truth, and brotherhood."[2].

The inadequacy is not in the types of organizations in the field, but in the methods, results and extent of their work. These agencies, if made to function properly in every community of the entire region, could satisfy the necessary demands made upon education.

[1] James W Raine, The Land of Saddle-bags, pp. 172-173.
[2] Ibid, p. 184.

CHAPTER VII. AIMS WHICH PROGRESSIVE EDUCATION SHOULD SET UP IN THE EDUCATIONAL PROGRAM FOR THE SOUTHERN HIGHLANDER.

1. Education Should Help in the Economic Situation in the Southern Highlands.

It must be remembered that there is a decided division of land in the Southern Highlands. There are the agricultural sections, which constitute one of the finest live stock, dairy, farming, poultry, and fruit-growing districts in America, and there are the sections which are rough and sterile or too isolated for successful farming. The existence of poverty, ignorance and degradation which justify the uncomplimentary remarks from those who visit such sections in our Southern mountains is due to a great extent to the fact that many of the people are trying to make a living by farming on lands which are plainly unsuited to crop-growing. Generally speaking, we might say that we have a two-fold aim in seeking to make mountain people productively self-supporting. First, we must educate the people to the fact that they cannot make a living by attempting to farm on land totally unsuited for crop-growing. With this class one of two things must be done. Show them that they must move to sections better suited for farming or teach them to make a living in another way on the places in which they are living. For the other class of people, living on fertile lands, we must

educate in modern methods of crop-growing, fruit-growing, dairying, and the raising of poultry and live stock.

In the mountains of Kentucky (and this is true in the mountainous sections of other Southern states) Indian corn is the chief crop raised, and is the main food-supply for man and beast. Even so, the yield of corn is only from ten to twelve bushels an acre. Usually after two successive crops of corn the hillside is often quite denuded, the soil having washed away from the underlying rocks. Even in level lands, because of the lack of fertilization, a field is exhausted by two crops, and has to "rest" every third year. Clover and cereals, such as rye, wheat, barley and buckwheat, are rarely found, and only a very little hay is grown. The aim along agricultural lines, therefore, should be to instruct in the care of land by fertilization, crop rotation and diversified crops, and in the raising of many food supplies which at present are not produced.

The upland regions in the mountain sections are well adapted to stock raising, but the people have not learned the wisdom of putting the hillsides in grass to prevent washing, and at the same time provide pasturage, and consequently the stock wander at will and remain lean and underfed. Sheep grow best, and there is always an outside market for them, even after driving them for miles to market. "About half the mountain sheep are Merino and English breeds, but they have deteriorated under the rough

conditions obtaining there. While the average yield per fleece for the whole state of Kentucky is over 4 pounds of wool, for the mountain counties it is only 2 pounds and in some localities drops to one and a third pounds."[1] Proper methods in stock-raising should be one of the aims in vocational education in the Highlands.

A large amount of cheese and butter, and any number of eggs and poultry, both chickens and turkeys, could be produced in these mountain counties if the people were taught the value and the economy of such, along with modern methods in the production.

The lumbering pursuit could be improved upon. Because of the ignorance of lumber and care of forests, much fine timber goes to waste. Proper education along this line would mean a good livelihood for many a poverty-stricken family. Large supplies of coal, minerals of all kinds, and marble are hidden away in the hills, but they are doing the people who own the lands on which they are found no good. Because of ignorance, they allow outsiders to come in, buy up their lands for a small amount, and make fortunes before their very eyes. An important aim in an educational program should be instruction in methods of developing the resources of the Highlands by the Highlanders themselves. The Highlander is mentally and physically able to be productively self-supporting in his own environment, provided he is given the right instruction.

[1] Semple, Ellen C. Anglo-Saxons of the Kentucky Mountains, p. 14.

2. Education Should Foster Health, Hygiene and Sanitation in the Southern Highlands.

Aims of education along the lines of health, hygiene and sanitation may be formulated by considering some of the definite needs expressed by health workers in t he Southern Highlands.

"One of the greatest needs of our people in the rural districts, is more knowledge of sanitary surroundings: I mean how to keep clean; a clear knowledge of how to construct all necessary outhouses in relation to the dwelling house. We have a great number of cases of all kinds of diseases in this section that could be greatly eliminated if people had any knowledge of sanitation." [1].

"My experience and observation as a man born in the mountains convince me that the greatest needs of the people are education, sanitation, and religion. From a professional point of view, I regard the food as being the greatest enemy; bacon, corn meal and strong coffee is the principal diet. Tobacco is freely used by men and women, and is often begun at an early a ge. Vaccination against Typhoid, prevention against Trachoma, Dental Hygiene, and Physical Culture are just a few of their greatest needs." [2].

"Two of the most important fields in my line are diseases of children one year of age and the practice of mid-wives in care of women in confinement." [3].

[1] Southern Mountain Workers Conference, p. 56.
[2] Ibid, p. 57.
[3] Ibid, p. 57.

"1st. We need an all-time health officer, a graduate physician, one that can devote his whole time to the work, without doing any practice, who is well posted in health work, and who can teach the people the necessities of health, how to prevent sickness, how to clean up their homes, how to clean up their back yards, and how to take care of their bodies.

"2nd. We need our public school teachers, instructed in better education for health and sanitation, how to instruct the children in better sanitation.

"3rd. We need some one in our counties to take up this work, and get the people interested in it, and take hold of it and push. If someone tries it, who does not live among our people, they will not take to it at all."[1]

"Education on the subject of Health and Sanitation is needed more than anything else."[2]

Education in the schools and in the general communities should include as a very definite part of the instruction the teaching of care of one's body as regards cleanliness, care and proper food; the necessity of sanitary conditions around the home and school; the teaching of obstetrics to certain qualified groups; and the care and feeding of infants. The aim in this instruction should be to give it in such a way in the school, by the health officer, by the community nurse and by the community worker

[1] Southern Mountain Workers' Conference, p. 59.
[2] Ibid, p. 61.

that every man, woman and child would receive it and respond by acting upon it.

3. Education Should Administer to a Higher Type of Political Life in the Southern Highlands.

"It has been claimed by some of Highland birth, whose familiarity with their courts through official position entitles their opinion to respect, that corruption in politics and elections, and such forms of crime as are connected therewith, have steadily increased in the mountains in recent years. In certain sections liquor has been brought in freely at election times and election day disgraced by drunkenness, rowdyism, and the more or less flagrant selling of votes. 'Shameful', it was called by a Highlander, a native himself of a region remote from contact with the outside world; and he added that even in a case where a number of would-be politicians had pooled their money, they were known to have spent more in the pursuit of office than they could hope ever to secure in its performance."[1] The office of the county Superintendent of Education is sought after and there is great rivalry displayed. As a rule, the qualifications are not what the people are most concerned about. Family connections, prejudices, etc., control his election.

One aim in the school curriculum and in the instruction which should be carried on in the various ac-

[1] John C. Campbell, The Southern Highlander and His Homeland, p. 102.

tivities of the communities should be the teaching of practical civics. Clear ideas about our Government and its functioning will be an important part of this teaching, but still more important will be the teaching of good citizenship. Only through such teaching can we expect to correct the corruption which now exists in the majority of mountain counties and to pave the way to a better, purer and higher type of political life.

4. Education Should Develop Appreciation and Love for Nature in the Southern Highlands.

Living in the midst of some of the most beautiful scenery in America, the mountaineer sees little of it. He does not know that along any mountain side in early spring eight or ten different kinds of violets may be found; that there are wild flowers of all kinds; that there are a large variety of beautiful butterflies, birds and insects; and that there are more than a hundred species of trees in plain view. Possibly he does see with his eyes, but not with his intellect, his emotion, and his spirit. He does have a certain kind of appreciation of nature and its beauties, but often his life is so burdened with making a living and doing the many necessary tasks about the home that he really does not notice the wonders around him. A great world of interest and information could be opened up to him by the teaching of nature - the flowers, the trees, the birds, the insects, the animals, the rocks, the soil, etc. Such teaching should be made a definite

aim in the education of the Southern Highlander. This no doubt could be made an excellent approach to the teaching of other less attractive studies.

5. Education Should Teach Economy and Develop an Appreciation for the Beautiful in the Home of the Southern Highlander.

"They was married this mornin'. Yes, they've got something to start on. He's got a nag and some corn, and she's got a bed o' goose feathers, and he's been off at public works and yearned him a leetle money to git some tricks and fixin's for the house. Of course hit ain't what you'd call much, but hit's a right smart for pore folks."[1]

Many of the mountain homes answer the above description. They are truly made up of the bare necessities of life - and some haven't even that much. There is a great difference in the types of homes. Campbell,[2] divides the rural mountain population into two groups. The first of these is composed of the more prosperous rural folk, living in comparatively accessible parts of the rural districts. These homes present a picture of comparative comfort and simplicity. The walls of the three or four room house may be hung with large crayon portraits of the family or crude enlarged photographs or tintypes taken by a traveling photographer. The meals are eaten in the

[1] James W. Raine, The Land of Saddle-bags, p. 220.
[2] cf. The Southern Highlander and His Homeland, p. 81f.

kitchen, and the best bed-room is used for the living room, reception hall and general gathering place for both old and young. The other type of rural home makes a much less pleasing picture. Often these homes are composed of but one room. The poorest of these are dirty, sordid, and comfortless, and all of them lack attractiveness and simple beauty. There is a common element in the homes of both types, and that is hospitality.

There is a great field here for education, for education alone can teach the people what is really desirable in the home. Aims in the school room instruction and in the community service instruction should include (1) the teaching of home economy. This teaching should not only include the expenditure of money in the family, for there is almost no money in the average mountain home, but should be a teaching of economy especially adapted to mountain conditions. It should suggest the best means of obtaining necessary commodities by production and exchange. It should give ideas on organized and delegated home work, so as to make for efficiency and economy of time and material and pleasure in the work. (2) The aim should be the teaching of simple and inexpensive ways of beautifying the home. Where so little of beauty exists there is room for the introduction of many ideas which can make even a one-room log cabin attractive and beautiful. No matter how great variations may exist in standards of taste, utility and simplicity remain as safe ground in seeking to make the home beautiful.

6. Education Should Furnish Adequate and Worthwhile Social Life for the Southern Highlander.

The development of the general social life of the mountain people is included in all other aims, but we wish to use the word "social" in its narrower sense. Social life, the meeting of people for purposes other than business, is one of the essential needs of the people. "Three noteworthy factors still further reduce the social possibilities involved in the presence of three or four families to the square mile. These are : (1) The topography of the square mile, (2) The nature of its flora, and (3) The taciturnity of their inhabitants." [1]

The overcoming of these obstacles must be one of the aims of the education of the mountain people, for no intellectual life is really possible aside from the social life, and no art or religion comes to real meaning apart from it. Even though the home or the school building does occupy the only level space in a whole mile, even that may be used as a social center. Where nothing more than trails exist between homes and the school house, they must be used - until better are afforded - for the bringing of the people together for social purposes. The fact that the homes are too small for social intercourse makes it all the more important to use the school building and the church, where there are such.

1. Walter C. Whitaker, The Southern Highlands and the Highlanders, p. 30.

Play is an essential part of the education of a child's life - and even the life of the youth and the adult. The Highlander does not know how to play. Social education should aim at setting up such a program as will reach into the homes, the schools, the Sunday Schools and all other organizations, and be adjusted to all seasons of the year and to all ages.

The development of community life among the Highlanders is not very far in the future. "The community social center, whether at the school, or in some church, or some building specially constructed for the purpose, the community's common meeting ground, shall become, if intelligence rises to the level of our fleeting intuitions, the well of social life sending forth its health-giving waters to all the community, cleansing and purifying, destroying the evil, making fruitful the soil of community living for the growth of all the finest social virtues and skills, assuring us of that finer community life about which the world has so long dreamed and hoped: a community life into which "there shall enter nothing that is unclean, or that worketh an abomination, or that maketh a lie'."[1]

7. Education Should Lift the Intellectual Level of Life in the Southern Highlands.

"Before the Mountain People migrated into these

[1] Hart, Joseph K. Educational Resources of Village and Rural Communities, p. 137-8.

Mountain fastnesses, they were intelligent and well schooled. There are extant a lot of petitions sent to the Virginia Governor and Assembly by the frontiersmen of Kentucky when the community was organized as a far-off County or District of Virginia. These petitions were for the establishment of ferries, courts, roads, mill-dams, land-titles, and so forth.

"Many of the petitioners lived, as one of them quaintly writes, 'in an Extream of the said County in the hills and Mountains detached from almost Every community or opportunity of information.' Yet most of them signed their own names. There were comparatively few illiterates in those days. Even though they were then in strenuous conflict with the wilderness and the Indians, the frontiersmen made strong efforts to establish the means of education."[1]

It is too bad that these petitions of long ago had no effect, for these are many of the very things the people of today need. Today we find the people ignorant and illiterate - not because they are not capable of learning but simply because opportunities have not come their way. The foreparents of those 80 out of every 100 men over 40 years of age and women over 25 years of age (Chapter III, section 2) who are illiterate were educated people.

That the schools are not reaching the majority of the people and training them to use their minds is shown in the fact that there are so few books, such poor music,

[1] James W. Raine, The Land of Saddle-bags, P. 165-7.

when there is any, and no art in the homes. All of this may be accounted for by the lack of ability to read and appreciate good books. One of the workers in the Dorland Bell Mountain School for Girls in Hot Springs, North Carolina, said that she felt that one of the greatest lacks in the girls was the love of reading. Reading alone, provided the books are well chosen, would open great avenues of thought that would naturally result in making many needed changes in the mountain sections.

A larger aim than that of merely teaching the mechanics of the three "R's" must be maintained in the educational program for the Highlanders. There must be developed in our schools a genuine taste for worthwhile books of biography, science, invention, adventure, nature, art, music, religion, fiction, etc.

8. Education Should Elevate the Moral Life of the Southern Highlander.

Moral principles, as they exist in the Southern Highlands, are a direct product of environment and are quite divorced from religion which is more or less an imported product. The blood-feuds touched upon in chapters II and III are a mere outgrowth and the natural concomitants of primitive ethics and primitive methods of social control. The only possible remedy for the feud-situation is education, both secular and religious. As the people have their sympathies broadened and find that there is more

to the world than their own particular county with its hatreds and killings, the moral life of the people will be lifted.

"In only one respect do the mountain people show a marked moral degradation. There seems to be no higher standard of morality for the women than for the men, and for both it is low. This is true throughout the Southern Appalachians. The women are modest, gentle, and refined in their manners, but their virtue is frail. The idealism of youth generally keeps the girls pure, but when they marry and take up the heavy burdens that mountain life imposes upon them, their existence is sunk in a gross materialism, to which their enviornment offers no counteracting influence. Furthermore, the one-room cabin harbours old and young, married and single, of both sexes."[1]

Education should set up as definite aims the removing, by public sentiment, conditions which foster social evils, and the direct teaching of morals. This teaching should be definitely tied up to the individual, home and community life in such a way as to lead the people to lead pure, peaceful, happy and mutually helpful lives.

9. Education Should Furnish the Highest Type of Religious Life in the Southern Highlands.

Possibly nowhere in the United States is there

[1] Semple, Ellen C. Anglo-Saxons of the Kentucky Mountains, p. 29.

such a fertile ground for Christian education as in the Southern Highlands. The people are almost purely Protestant and American. The problems of competing religions and races do not have to be met. However, there are problems which must be met - problems that are peculiarly mountain problems, such as superstition; unpaid, underpaid, untrained and illiterate preachers; prejudices of families; prejudice against the Sunday School and against all denominations except the numerous varieties of Baptists; various "isms" such as Mormonism, Holiness, and Seventh Day Adventists; over-wrought, emotional revival meetings; and a lack of true understanding and practice of Christianity. This last point really sums up all the others. There is little instruction along practical lines of everyday life. "'Sabbath breaking' may be assailed or 'cussin' or dancing or card-playing; but lying, cheating, slandering, backbiting, murder, adultery, lewd conversation and impure habits, are not touched on from the pulpit or in private exhortation from year's end to year's end by the preachers of the old school."[1]

All these problems must be dealt with in giving the people the highest type of religious instruction. We should strive in our instruction to overcome these difficulties by putting in their place certain definite, attainable and worthwhile goals that shall lead one to live the Christian life. "The aim in teaching the child religion

[1] Whitaker, Walter C. The Southern Highlands and the Highlanders, p. 62.

is therefore definite, even if it is difficult to attain. This aim may be stated in three great requirements which life puts upon the child and every individual;

1. Fruitful knowledge; knowledge of religious truths that can be set at work in the daily life of the child now and in the years that lie ahead.
2. Right attitudes; the religious warmth, responsiveness, interests, ideals loyalties, and enthusiasms which lead to action and to a true sense of what is most worthwhile.
3. Skill in living; the power and will to use the religious knowledge and enthusiasms supplied by education in shaping the acts and conduct of the daily life." [1]

Christian education is the greatest and most outstanding need in the Southern Highlands today. The aims in religious instruction as stated by Dr. Betts give the foundation for all other aims, for these form the basis of good health, economic prosperity, clean politics, appreciation of one's surroundings, social service and high thinking.

10. Summary.

Education for the Southern Highlanders in the larger sense - in the sense in which we must consider it

[1] Betts, George H. How to Teach Religion, p. 47.

today- will not only include the actual school, but will include everything that touches the life of the individual, regardless of whether he is a child, a youth or an adult. Where the present school and community programs are not meeting the economic needs of the individual, the family and the community; where there has been no emphasis placed upon health, hygiene, and sanitation; where the political life is all that it should not be; where the great out-of-doors has not been made to nurture and feed the imagination and inner nature; where the home reflects nothing of beauty, love and culture; where wholesome recreation, play and social amusements find no place; where the intellect of the people has not been developed; where the moral life is on a low level; and where prejudices, feuds and hatreds hold sway and the religious life does not link itself with the ideal purposes of the individual and the race, as set forth in the life of Christ - such as we find in the Highlands of the South- there must modern education administer.

CHAPTER VIII. CONCLUSION.

In the light of this study, several conclusions may be reached. First, the people of the Southern Highlands are of a high type and are fully capable of receiving and making the best possible use of modern secular and religious education. Second, the people have not been given the privilege of such an educational program throughout the entire region, and therefore are making definite demands that they be given such opportunities. Third, the present system of education, both public and private, secular and religious, though accomplishing a great deal in certain sections, is inadequate to meet these demands. And fourth, in order to meet these imperative needs, the present agencies at work in the Southern Highlands must enlarge their vision, reconstruct their aims, produce materials, curricula methods, equipment, instructors and programs suited to the Highlander and his surroundings.

"The democratic ideal says that there shall be no institution or barrier set against helping the individual from where he is to the place he should go." [1] When Christian education is denied the Southern Highlander a great barrier is placed between him and the heights to which he may climb. The light of modern education, com-

[1] Withers, John W., Statement made in New York University class in Determination of Policies in Public Education, February, 1929.

bined with that great Light which is able to overcome darkness of mind and spirit, is the desire of the Southern Highlander. Democracy says he shall have it!

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