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Kentucky Schools in Fiction

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Mariema

1944

KENTUCKY SCHOOLS IN FICTION

BY

MARIEMA ROWLISON

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OF THE REQUIREMENTS FOR THE DEGREE OF
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INTRODUCTION

There have been many reports made on education in Kentucky since it became a state, but these factual reports are one-dimensional. They present the known, concrete facts, but do not give the true picture any more than flat drawings of a landscape is a true representation of the beauty and feeling of the landscape itself. In this study of the reflection of the schools of Kentucky in the mirror of fiction I have tried to present the scene in perspective, to give it color, and to add the fourth dimension of human character.

Figures may leave one unmoved. A factual report on the number of children in Kentucky who have no educational opportunity may not stir one to writing to a congressman, but the exciting stories of Flassie Tyler, of Sairy Ann, of Jason Stoll, and all the other boys and girls of the mountains will stir one to go and do something about it, figments of the imagination though they be.

We are used to the statement that Kentucky schools are poor and ill-equipped. We are in the habit of thinking of ourselves as standing on the bottom rung.

Fiction does not paint so black a picture as the factual reports. Fiction is concerned with pupils and teachers, not with buildings and expensive equipment. Kentuckians should be proud that her fiction writers have written lovingly of many, many teachers and of all

the happy relationship between teachers and pupils. A few stories have told of bad teachers, but the author seems to present these disgraces to the profession as the exception rather than the rule.

May it be remarked that not once has a fiction writer told the story of a school as unsympathetic in its treatment of the children attending it as the situation revealed in Clifford Goldsmith's What a Life or in Betty Smith's A Tree Grew in Brooklyn. A report based on buildings and equipment would place Mr. Bradley's school far ahead of a Kentucky school.

To Kentucky's shame, however, many of these teachers written about so lovingly gave their services for exactly nothing, so far as a cash return is concerned; many others worked for less than the six hundred dollars government experts have set up as the minimum upon which an American can live in decency; none of them received the three thousand dollars which government experts have set up as the basis for an average life.

I wish to express my gratitude to Mrs. Frank Moore and Miss Elizabeth Combs of the Kentucky Library for their valuable help in supplying materials, suggestions, and a pleasant place to work.

To Dr. Gordon Wilson I owe sincere appreciation for his criticism of this paper.

Kentucky Schools in Fiction

Pioneer Schools 1776-1808

The settlers who poured into Kentucky from 1776 to 1792 came for many reasons; some to mend fortunes dissipated in the Revolution; some to claim land grants from Virginia, from Henderson, from Congress; many without fortune seeking adventure and a new life. Many were ignorant, but many, also, were cultured gentlemen who quoted Shakespeare and expounded the Rights of Man around rude camp fires.

Most pioneer literature deals with Indian warfare, building forts and villages, farming, courtship, marriage, birth, death, hardship, and politics. The omission of references to schools silently attests to the fact that education was a family affair. It was a family affair for two reasons--necessity and conviction. No child whose father quoted Rousseau and Tom Paine could grow up without a high respect for book larnin', however, and Kentucky was at one and the same time a frontier outpost and a center of culture.

The first school mentioned in a piece of fiction whose locale is west of the Alleghenies is the one at the head of the Jackson River which was used by the farmers as a meeting place to plan their defense in Lord Dunmore's War. An account of this school is found in Birthmarks, by Matthew Holt. The school was a large log structure of two rooms. The girls sat in one and the boys in the other, though the classes, made up of both, recited in either room. There were two teachers: Jeremiah Tyler, a graduate of Oxford and an elder of the church, who taught the advanced classes, and Grandma McDonald, who taught the little children. The Shorter Catechism and the

Westminster Creed were printed in the back of the primer and were taught all beginners. No one was promoted to the higher grade until he could recite the Catechism without material blunder and could answer the essentials of doctrine propounded by the Creed. The Bible was the textbook of the advanced pupils, not only for its precepts, but for its style and because it was often the only book a family possessed. Friday afternoons the boys and girls of the advanced grade held spelling and quotation battles. The sly old teacher watched to catch a boy exhibiting an interest in a girl pupil; then he chose the boy for the captain of the boy's team and the girl for the captain of the girl's. The side lost whose captain was first quoted or spelled down. All quotations and words were from the Bible, and no quotation could be repeated. Each captain when first called on was supposed to recite such quotation as he knew was known by the opposing captain; but no quotation could exceed a chapter or a psalm in length. One of the lazy boys, having learned from her little brother that his sweetheart knew the 119th Psalm, memorized and recited the 176 verses as his first quotation. When supposed sweethearts were not available, the master would select the laziest boy and girl. Then the school, and sometimes the whole community, would get behind the captains and by threat and persuasion urge each to earnest effort.¹

Actual pioneers, however, had no chance to send their children to a village school. The best pioneer book for children, written "to excite in the hearts of the young people of this land a desire to know more regarding the building up of this great nation....there is no romance, but only a carefully truthful record of the part

played by children,"² opens with this statement: "When a girl fourteen years old, who has never been to a real school, sits down to write her story."³ A much newer book for children, Journey Cake,⁴ which won the Ford Foundation 1942 Award, makes no mention of school. John Fox, Jr., in Erskine Dale, Pioneer, makes Erskine remark to his Virginia relatives that there were no schools in his part of Kentucky, but that he learned to read and write a little from "Dave and Lyddy."⁵ On the other hand, Constance Lindsay Skinner has written an excellent and authentic⁶ historical novel for children in which she takes the liberty of telescoping the happenings of several years into one fictional one. She centers the historical interest around Clark's bringing of the powder for Kentucky's defense from Virginia, so that her story must take place in 177-. The central character is fifteen-year-old Becky, who has learned all the arts of the hunter and warrior, as the "man" of the family. Her mother was of gentle blood, but had married a poor man. They intended to start a new life in Kentucky. The husband was killed as they went through the Gap, and the oldest boy kidnaped by the Indians soon afterwards. Mrs. Landers was loved by all the settlers for her gentleness, and she repaid their kindness by teaching the children--and grown-ups--in her home when there was time to spare from essential duties. Pages 94-107, Chapter 9, is entitled "School in Maybrook." Mrs. Landers taught from such texts as the Bible, Shakespeare's plays, Milton, An American in Paris, Diary of a Young Colonial Lady, A Pilgrim in the Holy Land. That the children did not all understand what was read is evidenced in Ruthie's reciting "caves and all night" for "chaos and old night,"

but Miss Skinner's frontier babies and warriors regard the classics with the proper awe and veneration. As paper was scarce, they used slabs of wood and white birch bark to write on with turkey quills. Jemmy Boone, who was visiting Becky, admitted she could not read. Mrs. Landers said, "You mustn't feel ashamed. You're a frontier child, you know, and frontier children can do without slates and copy books. What they have to know how to handle are a rifle and a tomahawk."⁷

The pioneer school at Harrodsburg has its place in fiction. The schoolmaster is mentioned in The Crossing⁸ because of the beautiful letters he wrote for the members of the community. Elizabeth M. Roberts refers to the school in The Great Meadow: "These are of those who lived in Fort Harrod, who built the stockade, who manned the walls and sallied out to meet the enemy.....They were William Coomes and his wife, Mistress Coomes, who taught the first school at the fortified town, she having no book from which to teach but an arithmetic which she herself transcribed by hand."⁹ James, in The Limestone Tree, attended this little log school and studied Morse's geography out loud, learned Watt's Hymns for Children, and later read Cicero's Select Orations and the New Testament in Greek.¹⁰ Garrett M. Davis says that the school was inside the walls of the fort and that the master had a woman assistant.¹¹

Maria Thompson Daviess mentions a Dame School in Elizabethtown, Miss Killebrew's, in her romanticized story of Nancy Hanks, The Matrix.¹² She also has an amusing account of Nancy cleaning Tom Lincoln up to go to a singing school.¹³ The Matrix was written to emphasize the extent of the nation's indebtedness to Lincoln's mother,¹⁴ but it

seems Miss Daviess let her crusading spirit outdistance her artistic sense.

John Thompson Gray, who proposed "to exhibit by sketches from social annals, as by cross-section, a phase of the early civilization of Kentucky" in his Kentucky Chronicle,¹⁵ and has produced "More than a romance, it is a wisdom book,"¹⁶ indicates that the people who came to Kentucky were anxious for social graces first, and tells of a French lawyer turned dancing teacher who always claimed that he taught dancing instead of practicing law in the Falls because, "I find ze law no respectable in Kentucky, so I take to ze dance." Chapter 14 of the same book is entitled "The Schoolmaster." In it Gray tells of the first "graduation exercises" in Kentucky. When Mr. Thorton came to Kentucky from Virginia, he brought an Irish schoolmaster, Rogan, along. A log school was built for the use of the Thorton children and the children of the neighbors. Rogan was an excellent teacher, but by the time Richard Thorton was nineteen, he had accepted a position in a town. The next teacher was an ignorant sort of fellow. He soon realized that Dick knew more than he did; so he graduated him with these words: "Mr. Richard Thorton, take yo grammar and yo slate an yo cypherin book and go home to yo father. You are as high larnt as I can larn you and fittin for any business whatsoever." Richard always claimed to have received the first diploma issued in Kentucky.¹⁷ The incidents related by Mr. Gray are all true, though some of the historical names are fictionalized.¹⁸

The clearest picture of an early school and its teacher is drawn by James Lane Allen, who holds a secure place among American writers,¹⁹ in his Choir Invisible.²⁰ The schoolmaster, John Gray, is the central figure in the story. He is young, well-educated, and

taught the elementary school at Lexington in 1795. In politics he was a Jacobin--a member of the Democratic Society, and had a friendly acquaintanceship, at least, with that genial meddler, James Wilkinson, for he was invited to a dance at his home. He seems to have been a good teacher--gaining the happy mixture of respect and genuine love from his pupils which marks the successful teacher. He was one of those young men who, desiring to enter the professions, secured the small sum of money with which they started their career by teaching a country school. He was bent on becoming a lawyer. Like his fellow townsmen, he seems to have been more interested in education on the college level than on the elementary. He was appointed on the committee to visit George Washington to solicit funds for the Transylvania Library.

In his own school he appears somewhat as an advocate of "progressive education," as he felt no qualms about abandoning routine if something interesting came up, and his school was most certainly an "activity" school! The school was built not far from where the bronze statue of John Breckinridge stands in Lexington. The children assembled there soon after sunrise and stayed until almost dark. They sat on backless benches which were too far from the floor for the little folks to have any place to rest their feet. The doorstep was a hickory block. His desk was not elevated on a platform, as is indicated by the fact the the fight with the panther took place on one level. Since he taught as late as 1795, there were some children who had been born in Kentucky, but most were from Virginia, Tennessee, North Carolina, and Pennsylvania. "Some were

uncouth, some gentle born, and all starting out to be formed into the men and women of Kentucky."²¹

The account of the school day found on pages 63 to 71 will support my contention that it was an activity school and not a formal one. The day began with the boys barricaded in the school, pretending John was an attacking Indian band. He "attacked" in character, broke the door down--all in great good humor--and restored some order for the morning routine. At noon he took the pupils to the Town Fork to teach the Battle of Blue Licks in a place similar to the actual battle ground. He was not content for the pupils to know the date and outcome of the tragedy, but explained the why. He taught that the battle was lost through false courage and braggadocio--and loyalty. He stressed that military leaders must have intelligence and sound judgment if useless sacrifice is to be avoided. The officer in charge at Blue Licks led his men to their death through poor judgment and rashness. The men followed, knowing better, but Kentucky was conquered by men who stood together in defeat as well as in victory.

His school offered opportunity for the study of nature lore, but perhaps familiarity bred contempt, for we are not told of any effort on his part to interest the children in the love life of the cute rat that played around their feet, nor in the bees and spiders at work in the room. Nor were they witnesses to his fight with the panther.

The incident of the panther is lifted straight from history, for "Wildcat McKinney" is one of Kentucky's famous characters.²⁴

In view of the meager equipment of many pioneer schools it should be noted that his children, city children, if you please, had slates.²⁵

Mr. Allen describes this father of Kentucky teachers in this manner:

"A young fellow of powerful build, lean, muscular; wearing simply but with gentlemanly care a suit of black, which was relieved around his neck and wrists by linen, snow-white and of the finest quality. In contrast with his dress, a complexion fresh, pure, brilliant.....a mass of coarse dark-red hair, cut short and loosely curling. Much of physical beauty in the head, the shape being noble, the pose full of dignity and of strength; almost no beauty in the face itself except in the gray eyes which were sincere, modest, grave."²⁶

Rachel M. Varble, in her fictionalized life of the founder of Science Hill Academy, describes the log school "Julia Ann" attended in 1804.²⁷ The floor was puncheon. The seats were rough, backless benches. The teacher had his desk on a raised platform and walked around the room with a rod in his hand while the children studied out loud. Julia Ann and Quinn, her brother, carried their lunch to school in a reed basket. It contained a square black bottle of milk, waffles, fried eggs, ham, apple turn-overs, butter, bread, and maple sugar. During the two-hour recess the girls swung on grape-vine swings and rolled hoops. The boys climbed trees or wrestled. Quinn told Julia Ann on their way to school the first morning she went, "School is a shut-in place." Julia Ann started when she was four.

Raymond Warren's Abe Lincoln, Kentucky Boy falls in this fictionalized biography class. Chapter 5 is entitled "Schoolin." Abe must have been about six when his mother sent him and his sister Sara to a subscription school taught by Zachariah Riney on Knob Hill. The tuition was one dollar and fifty cents a quarter. Riney seems

to have been an excellent man and teacher, though the parents criticised him for not flogging the pupils enough. The building was log, the cracks unchinked. It was raised off the ground, and hogs lived underneath. The children combated the resulting fleas by trampling pennyroyal on the floor. The benches were the usual backless puncheon. Dilsworth's Speller was used, and on the fly-leaf of Abe's is written:

"Abraham Lincoln
his hand and pen
he will be good but
god knows when."28

The school was a blab school. Children who did not attend were insulted by the shout "school butter", but Mr. Warren failed to discover what it meant.

It is interesting to note that Abraham Lincoln had one other teacher during his three months of education in Kentucky--an unsuccessful son of a tavern keeper, Caleb Hazel. It would be interesting to know if John Fox, Jr., knew of the original Caleb Hazel when he chose that name for his teacher from Kingdom Come. Certainly the real and the fictional Caleb had nothing in common except teaching in Kentucky.

While the fictional Caleb Hazel, the quietly courageous school teacher on Kingdom Come, taught Chad and Melissa to read and write some years after John Gray's Jenny had thrown her books out of the window because it was the last day of the term, I include his mountain school here because it was pioneer in style. Caleb and John are much the same kind of men, though Caleb is steadier. He is more of a professional "school teacher" than John. John, of course, is a "gentleman." Caleb probably taught the blab school on Kingdom Come

in 1850. The school had an earthen floor, no windows, light came from the cracks between the logs, the desks were flat sides of slabs held by wobbly pegs. The girls sat on one side and the boys on the other. The children studied out loud in a droning chorus. While the school was poor, the children did have books. Caleb received some money for his services, but he "boarded around" among the families of the community--a week at each place. It seems he must have received a raise in salary, for the second term he boarded at the Turners' altogether.²⁹

Actual pioneer schools were log cabins with puncheon floor and open fireplaces. The light came from openings between the logs or a window. Sometimes the window was covered with oil paper, though ordinarily it was left open. Writing desks were formed by driving pegs into the walls and using these to support boards. The seats were of split logs. The buildings were easily provided, but competent teachers hard to find. Most were earnest young men anxious to enter the professions who secured the ground work of their own education and a small sum of money with which they started their career by teaching a country school.

The actual texts used were:

1777	Guthrie's Historical and Geographical Grammar
1780	Dilsworth's Speller
1790	Guthrie's Arithmetic
	Horton's Arithmetic
1792	Murray's Grammar
1800	Kentucky Speller and Kentucky Primer
	Weems's Life of Washington
	Weems's Life of Marion
	Weems's Life of Franklin
	The English Reader
	Pleasing Companions
1810	Pike's Arithmetic
1812	Comley's Speller ³⁰

N. P. Willis, in Health Trip to the Tropics, published in 1854, has left an account of his visit to a country school several miles from Harrodsburg. Three or four girls entering on "awkwardhood" had their heads on benches and sat with their chins on the knees, feeling of their toes. One beautiful young girl lay on her stomach on a desk studying spelling. The boys were picking out the clay from between the logs and letting the daylight in. There was one window. The schoolmaster was "the largest supply of dignity for the money" (twenty-five dollars a month) the author had seen in his travels.³¹

Another actual account of an early country school is contained in Life and Times of Elder Reuben Ross, by James Ross. He describes a school he attended in 1808 which was taught by a Mr. Ferrell. There was only one arithmetic book, which was owned by the teacher. The master would put a problem on a pupil's slate, the pupil would retire to the yard to work if he cared to. He could take days to solve the problem, but when it was finally solved (by himself or a compassionate friend, it mattered not to the master), the problem was put in his cyphering book, and the process repeated. The cyphering book consisted of about a quire of common cap paper stitched together and pasted between cardboard backs. Spelling and reading were also taught. There was no classification of pupils. Each recited singly. All had to study aloud with his book held up before his face so he could not look around. The louder a pupil yelled, the better it was. After catching on to the "tune," the boys could discuss anything they cared to without the master's detecting it.³²

Most of the writers of our pioneer fiction who mention schools are romantics. They are likely to idealize all phases of pioneer

life. It is to be expected that such writers would show the school in a pleasant light, if not actually give it a sugar coating.

Perhaps it is unfortunate that these authors are such literate folk; folk who hold Education in high regard, spell it with a capital letter, and do not mind a little discomfort in the pursuit of it. No matter how rude a hut the school building was, it is seen by our writers of pioneer fiction through a rosy haze of soft nostalgia. Would the picture drawn by the boy who wore the dunce cap be the same? Kentucky schools have never deserved a colored halo, though rose-colored glasses are conducive to peace of mind.

- ¹Matthew J. Holt, Birthmarks (Louisville: The Standard Printing Co. Inc., 1922), p. 91.
- ²James Otis, Hannah of Kentucky (New York: American Book Co., 1912), Foreword.
- ³Ibid., p. 9.
- ⁴Isabel McMeeken, Journey Cake (New York: Julian Messner, Inc., 1942)
- ⁵John Fox Jr., Erskine Dale, Pioneer (New York: Charles Scribner's Sons, 1920), p. 53.
- ⁶Book Review Digest, 1926.
- ⁷Constance Lindsay Skinner, Becky Landers, Frontier Warrior (New York: The Macmillan Co., 1943), p. 96.
- ⁸Winston Churchill, The Crossing (New York: Grosset & Dunlap, 1903), p. 294.
- ⁹Elizabeth M. Roberts, The Great Meadow (New York: The Viking Press, 1930), p. 175.
- ¹⁰Joseph Hergesheimer, The Limestone Tree (New York: Alfred A. Knopf, 1931), p. 79.
- ¹¹Garrett M. Davis, In the Footsteps of Boone (Washington: Neale Publishing Co., 1903), p. 200.
- ¹²Maria Thompson Daviess, The Matrix (New York: The Century Co., 1920), p. 118.
- ¹³Ibid., p. 56.
- ¹⁴Dictionary of American Biography
- ¹⁵John Thompson Gray, A Kentucky Chronicle (Washington: The Neale Publishing Co., 1906), pp. 142-153.
- ¹⁶Book Review Digest, 1906.
- ¹⁷Gray, op. cit., p. 23.
- ¹⁸Guide to Historical Fiction, p. 205.
- ¹⁹Dictionary of American Biography
- ²⁰James Lane Allen, The Choir Invisible (New York: MacMillan Co., 1898), passim.

²¹Ibid., p. 61.

²²Ibid., p. 114.

²³Ibid., pp. 132-142.

²⁴Martha Grassham Purcell, Stories of Old Kentucky (New York: American Book Co., 1915), pp. 119-122.

²⁵Allen, op. cit., 114.

²⁶Ibid., p. 9.

²⁷Rachel M. Varble, Julia Ann (New York: Doubleday, Doran & Co., 1939), p. 15.

²⁸Raymond Warren, Abe Lincoln, Kentucky Boy (Chicago: The Reilly & Lee Co., 1931), pp. 84- ✓

²⁹John Fox Jr., The Little Shepherd of Kingdom Come (New York: Grossett & Dunlap, 1903), pp. 39-55. ✓

³⁰Sister Mary Romona Mattingly, The Catholic Church on the Kentucky Frontier (Washington, D. C.: Catholic University of America, 1936).

³¹N. P. Willis, Health Trip to the Tropics (New York: Charles Scribner, 1854), pp. 251-256.

³²James Ross, Life and Times of Elder Reuben Ross (Philadelphia: Grant Faires and Rodgers), pp. 192-196.

Chapter II

Seminaries and Academies

Although elementary education was regarded as a family affair, many of Kentucky's leaders were eager for Kentucky to have colleges equal to those in the East. These men had political influence "back home," for in 1780 the Virginia General Assembly passed an act to aid education.

There are certain lands within the county of Kentucky formerly belonging to British subjects, not yet sold under the law of escheats and forfeitures, which might at a future day be a valuable fund for the maintenance and education of youth, and it being the interest of this Commonwealth always to promote and encourage every design which may tend to the improvement of the mind and the diffusion of useful knowledge even among its remote citizens, whose situation in a barbarous neighborhood and a savage intercourse might otherwise render it unfriendly to science: be it therefore enacted, that 8,000 acres of land, within said county of Kentucky, late property of those British subjects, should be vested in trustees; as a free donation from the Commonwealth for the purpose of a public school, or seminary of learning, to be erected within said county as soon as its circumstances and the state of its funds will permit.¹

This act revealed three significant things relative to higher education. It introduces to us the method of providing funds which prevailed then and has become a fixed part of our scheme for financing higher education; it reveals the attitude of the state as one of friendly encouragement; and it points out the physical limitations under which education had to be developed.

It was under this act that Transylvania Seminary was incorporated in 1783. The Seminary was opened for students in the home of the Reverend David Rice, near Danville, in February, 1785. The first

teacher, the Reverend James Mitchell, received a yearly salary of thirty pounds. Danville citizens did not support the Seminary by private subscriptions; so in 1790 it was moved to Lexington, and on April 10 the first college commencement occurring in the Mississippi valley was held! I am quoting a description of it here, as it upholds the fictional graduations in the fictional schools to be discussed in this chapter:

Friday, the 10th instant, was appointed for the examination of the students of the Transylvania Seminary by the trustees. In the presence of a very respectable audience several elegant speeches were delivered by the boys, and in the evening a tragedy acted, and the whole concluded with a farce. The several masterly strokes of eloquence throughout the performance obtained the general applause, and were acknowledged by an universal clap from all present. The good order and decorum observed throughout the whole, together with the rapid progress of the school in literaturg,² reflects very great honor on the president.

This advertisement appeared in the Gazette for December 6, 1793:

The Transylvania Seminary is now well supplied with teachers of natural and moral philosophy, of the mathematics, and of the learned languages. An English teacher is also introduced into the College who teaches Reading, Writing, Arithmetic, and the English Grammar. This Seminary is the best seat of education on the Western Waters; and it is to be hoped the time is not far distant when prejudice itself will not think it necessary to transport our youths to the Atlantic States, to compleat their education.³

The earliest academy in fiction which I have found is in The Contrast, by Darnall Dowden,⁴ published in 1880, but telling a story of 1800. The locale is Leightonville, in the southern part of Kentucky. The hero, Westerfield Gipson, attended the village academy and, since he was the hero, held first rank in his class. He was so smart, in fact, that the teachers allowed him to help the

poorer students with their lessons. He graduated on July 4, 1800. Independence Day was celebrated with a school exhibition. A bright silver star was pinned on the left shoulder of the next to the best student as a reward of merit and a gold one was pinned on the shoulder of the best student (Westerfield). A patriotic song was rendered by the female pupils. This was followed by declamations, orations, and rustic tragedies. Westerfield's valedictory was on "Eternal vigilance is the price of liberty." He ended with these words:

How many of my fellow students and of this audience will give me their hand as a solemn pledge never to use ardent spirits as a beverage?

Mr. Dowden states that many in the audience grasped his hand in enthusiastic support.

(The book was not written because the author had a story to tell, but as a prohibition tract.)

After his graduation Westerfield went on to College. Mr. Dowden states he went to Georgetown. At the time it would have been necessary for Westerfield to attend Rittenhouse Academy at Lebanon. Elijah Craig had opened a classical school in 1788. Its notice ran,

Lebanon, December 27, 1787

Notice is hereby given that on Monday, 28th of January next, a school will be opened by Messrs. Jones and Worley, at the Royal Spring in Lebanon, Fayette County, where a commodious house sufficient to contain fifty or sixty scholars, will be prepared. They will teach the Latin and Greek languages, at twenty-five shillings a quarter for each scholar, one-half to be paid in cash, the other half in produce at cash prices. There will be a vacation for a month in the Spring and another in the Fall, at the close of each of which it is expected that such payments as are due in cash

shall be made. For diet, washing, and house room for a year, each scholar pays three pounds in cash, or five hundred weight of pork on entrance, and three pounds in cash at the beginning of the third quarter. It is desired that as many as can would furnish themselves with beds; such as cannot may be provided here, to the number of eight or ten boys, at thirty-five shillings a year for each bed.

Elijah Craig

It was not until 1829 that Georgetown College was started. It took over the old Rittenhouse.⁵

Mr. George Robertson, in his autobiography, has an interesting account of his experiences in an academy in 1804. In August he went to Joshua Fry's school five miles west of Danville. He says it was attended by the elite of both sexes. He went to study Latin, French, and geography. After recitation a pupil was free to go wherever he wanted to. He studied when he wished. The boys slept on straw beds and had only bread and milk for breakfast and supper. They did not sit at a table for these meals, but gulped them standing. They washed before dawn, winter and summer, at a large spring two hundred yards from the house. There were thirty boys and twenty girls at the academy. Dancing was indulged in after dinner every evening. With ten more boys than girls there surely weren't any wall-flowers cultivated at the Fry Academy.

In 1805 Mr. Robertson went to Transylvania.⁶

In 1825 an academy was opened in Shelbyville which has been significant in history, biography, and semi-fiction. This is the Science Hill Academy of Mr. and Mr. Tevis. The most authentic and interesting account of the school is found in Julia Ann Tevis's autobiography, Sixty Years in a Schoolroom.⁷ This is a weighty and aged volume, having been published in 1879, but it is of immense value to anyone concerned with education. Rachel M. Varble

has done a great service by condensing Mrs. Tevis's story into her readable Julia Ann.⁸ This school opened on March 25 with about twenty pupils, but in a short time was filled to capacity. It ran calmly on through the Civil War and just recently closed its doors. Mrs. Tevis was a sound educator, but since I have not found a reference to the school in true fiction, I shall not devote more space to it here.

While Rosa Emerson, or a Young Woman's Influence is not a deathless classic from a literary point of view, it is of great significance to the person interested in education. Rosa was a young girl whose father was wealthy and of an independent mind. He sent Rosa to the famous school of Emma Willard at Troy, New York. This was the first institution in America which gave "higher" education to women. Rosa is effectively contrasted with the silly girls who had received the traditional "society" education. Rosa first becomes interested in teaching when she takes on a Sunday School class. She is so successful that, on the death of the mistress of the local academy, the townspeople ask her to take it over. As the former teacher had conveniently left Rosa the school property, she could find no adequate excuse for refusing. Rosa decided to give a wide enough curriculum so that girls would not have to leave Kentucky to get a true education.

On February 1, 1828, she opened "The Mills Seminary." The faculty consisted of Rosa, who taught English, Literature, Composition, history, French, and Bible; Mrs. Wood, of Philadelphia, a Quaker with a nine-year-old daughter, who taught music; Miss Price, of

Massachusetts, a Congregationalist, who taught mathematics, penmanship, bookkeeping, and accounts; Miss Steel, of New York, a Methodist, who taught natural history, science, and chemistry; and Miss West, a local girl, who looked after the youngest children.

"The method of instruction was peculiar, but in harmony with the true philosophy of education."

The first day on the topic the teachers lectured; the next, the pupils studied; then the teacher tested; then the pupil recited. The recitation was to develop the faculty of expression, to cultivate the conversational powers, and to give the pupil a ready command of her resources.

The school had only one rule, "Always do right." The rooms were equipped with comfortable chairs and small tables. There were cots for the little ones if they were tired. Rosa believed "A school (should) be as homelike as possible in its appointments and discipline. Schools.....are too often modeled after our prisons and the young are treated too much like convicts...A sweet, pure character cannot easily be developed in the midst of rude, coarse or cheerless surroundings." Her office was furnished as a parlor.

She had a governing board of four men. Just before she married and gave up the school, she formed a twenty-five-thousand-dollar stock company for the school, built new buildings, and hired a well-trained man and his wife to run the school. The science department at Transylvania had helped her secure books and laboratory equipment unheard of in girls' schools. Rosa was so "advanced" she refused to allow the horrible "public examinations" which were customarily held at the close of the year. Parents had the privilege of visiting

the classrooms when they wished and of seeing the school in action. A musical program was held at the end of the year to raise funds for the library.⁹

Margoleen, from the book of the same name by Mrs. Poca T. Smith, was the honor graduate of an unnamed academy which she attended for seven years which did have public examinations--three days of them.¹⁰

"Tempest and Sunshine" attended an academy in Frankfort. They followed their beloved Mr. Wilmot, who had taught the subscription school and boarded with the Middletons. He is too important as a fictional teacher to overlook, though Mrs. Holmes does not tell us anything about the academy. He had received eight dollars a head at the subscription school.¹¹

Kentucky's best loved hero, Chad, roomed with his old teacher, Caleb Hazel, while going to school in Lexington a short time before the Civil War. The room they shared had one closet, one table, one lamp, two chairs, one bed, and no more. There were two windows.

Chad played a little football, but since the school did not furnish uniforms, he couldn't afford to play much. There were twenty or thirty boys on a side, and the ball was touched only with the foot.¹²

An entertaining story of the Civil War is Bear Wallow Belles by a Bear Wallowian. In the Bear Wallow Academy there were girls enrolled from the Deep South as well as from the local community. The school girls were as divided between Northern and Southern sentiment as Kentucky itself. Nellie Terrill and her cousin Gladys, from the Deep South, boarded at the hotel. Nellie was engaged to the son of the local doctor, who was a Unionist. Nellie spit on the shadow of

the United States flag hanging in front of his office. The doctor made a speech denouncing the unknown girl who perpetrated the outrage. Nellie entered the store in time to hear him. She walked to the front and offered him a challenge for his son to fight a duel with her brother.

The book has no educational significance, except that it so humorously, yet so poignantly, brings out the fact that it is the boys and girls who bear the brunt of war. The girls did not go home. They remained in "neutral" Kentucky for the duration.¹³

Mrs. Tevis brings this situation out in her book. She lost no pupils because of the fighting.

One of the most chuckle-provoking books in the Kentucky Library is Sonny--A Christmas Guest, by Ruth McEnery Stuart. The book is written in the form of monologues by Sonny's doting father. The first tells of Sonny's birth and the last of his marriage. Sonny is a Spoiled Brat. I am happy to state that the locale is actually in Arkansas, but as it could have happened in Kentucky, I shall include it.

Sonny knew exactly what he wanted from the time he was a pink spot on a pillow; so it was natural that he found it impossible to adjust to a schoolroom routine. He solved his difficulty by enrolling in, and paying tuition to, three schools. When he grew tired of one, or got into difficulties with the teacher, he simply walked out and went to one of the others. He always walked out when they got to long division. However, one young woman teacher helped him doctor his injured birds and animals while she taught him natural history and science. She even got him started on long division.

One fatal day he and his parents attended the public examinations of the academy students. Suddenly, Sonny decided that he, too, must have a diploma, although he had not attended the academy a single hour. He suggested to the startled principal that he, too, be asked questions, and that, if he could answer them, he be given a diploma. The only limitation on the questions was that if he couldn't answer, the class was to be asked the question, and if they couldn't answer it, it was not to count against Sonny. The audience thought it a sporting proposition; so the principal had to accede. He got his books and thumbed through them, glancing now at his class and now at Sonny. At last Sonny said that if the professor could not decide on what questions to risk, he would examine himself, and proceeded to give, and take, a technical examination in natural history. He displayed so much knowledge that the trustees promptly hired his favorite teacher, and, after his graduation from college, he taught natural science in the academy.¹⁴

Juletty is a story of Warren County moonshining, but at a fox hunt dinner the men recall college pranks. Most of them had attended Center. In their talk they mention Caldwell Female Institute.¹⁵

Two of the Little Colonel Series reflect the school situation in the 1890's. In The Two Little Knights of Kentucky¹⁶ it is mentioned that Ginger goes to the primary department of the Girl's College in Loydsboro Valley, while Malcolm and Keith are tutored by an old minister. The indications are that there was no school for boys in the Valley; all of the boys in the stories seem to have gone to Louisville to school. The Little Colonel at Boarding School is an account of the term Lloyd spent at the Loydsboro Seminary while her parents were away.

Lloydsboro Seminary was not an especially attractive place viewed from the outside of the high picket fence which surrounded its entire domain. The fence itself was forbidding. Its tall pickets, sharp-pointed and close together, seemed to suggest that strict rules were to be found inside; rules like the pickets, too firm and pointed to be easily broken through or climbed over.

The building was old and weather-beaten, but in its prime the school had been one of the best in the State, and many a woman remembered it loyally in after years when she had a daughter of her own to educate. So it happened that some of the pupils came long distances, and from many parts of the country, to sit at the same old desks their mothers sat at, to study the same old lessons, and to learn to love every rock and tree on the seminary grounds because of their associations with all the warm young friendships formed there.

A group of maples and cedars stood between the seminary and the high green picket gate in front, with a score of rustic seats and wooden swings scattered about in their shade. On the east an old neglected apple orchard sloped away from the house, where during the first few weeks of school, hard juicy winesaps, russets, and bell flowers lay in hiding from hungry school girls, who searched for them in the tall grass, waving knee-deep among the trees. On the other side, the high fence separated the grounds from the closely clipped lawn of Clovercroft, one of the hospitable old homesteads of the Valley, whose wide porches and vine-covered tower made a charming picture from the western window of the seminary.¹⁷

The story is the typical girl's school variety. It is full of midnight feasts and other harmless mischief. Mrs. Johnston insists that one incident could have happened only in Kentucky, where children have imbibed negro superstition.

One of the girls, overhearing Lloyd and her friends talking about boys and love stories, spreads an exaggerated account of their conversation. To punish her for eavesdropping and spreading tales, the girls slip a magic lantern into the school. They have a slide showing Lot's wife looking back at the burning city. They black out all

the picture except the wild-looking Mrs. Lot, talk a lot about a ghost that is supposed to haunt the academy grounds, and, by putting the magic lantern in the transom in the room across the hall, throw the picture on the girl's wall. She, very naturally, is almost frightened out of her wits, but as she believes the ghost is punishing her for tale-bearing, she won't go to the teachers, and the girls get by with it.¹⁸

In The Kentucky Warbler the public and private schools are contrasted. Webster goes to the public school, but his sister, who has a "difficult" disposition, is sent to a private school. Webster remarks, "Of course you get nice marks: that's what private schools are for--to give everybody nice marks. If you went to the public school you'd get what you deserve."¹⁹

While Rosa Emerson had stated as 1828 that schools should not be like prisons, her ideal had not spread very rapidly. In Warwick of the Knobs Warwick's daughter says, "There were many girls in school, only girls. It was only on Sunday mornings that we could leave the grounds, and then a teacher led our line, and a teacher would closely follow it. We walked to church two and two and then back to the school; it is better to live in the knobs than to be watched as if one could not be trusted."²⁰

One of Kentucky's most loved school boys is Alice Hegan Rice's Sandy. Sandy was an Irish immigrant tramp whom "the Judge" took in. "De jedge done start him in plumb at de foot up at de 'cademy, and dey tell me he's ketchin up right along."²¹

Sandy was not only the prize scholar, but the star baseball player as well. To those of us who are in the habit of yielding

things academic before things athletic it comes as a shock to read that on the day Clayton was to play Lexington the trustees were holding the Academy examinations. Everyone could go to the game except those taking the examinations. As was only human, Sandy won the ball game instead of the scholarship.

Maria Thompson Daviess tells a story of boys and girls of academy age in Phyllis.²² The story is told in the first person by Phyllis, who had just moved to a small Kentucky town from a large city. The story does not center around school activities, but several are mentioned. The teacher apparently used the lecture method, as Roxanne, who has to keep house and look after her orphaned brothers, says she learns her lessons by concentrating in class as she has no time for study.

On the last day of April the juniors had a program. Belle's number was typical. She impersonated a society woman talking over the 'phone.

Phyllis expresses her opinion of examinations in these words: "The quadratics were awful. I got ninety-five by a lot of it being luck that I knew the questions, and Tony got eighty by the same process, he says, but Belle and Pink just squeezed through by the skin of their teeth. Sam didn't pass and neither did the tallest Willis. The other one got seventy and the right to take another examination. Cruelty to children like that kind of examination ought to be stopped by law."²³

This is one of Miss Daviess's gems: "School is the sand bank of a girl's life, rather heavy, but supporting the roses of debates and picnics and commencement and expression impersonations."²⁴

The most interesting teacher is Professor Ball, a brainchild of Robert Penn Warren. In Night Rider²⁵ we have a picture of a professor that is unique in Kentucky stories--a picture of a man willing to murder for his ideals. Professor Ball is the manager--the centralizing and motivating force among the bands of Night Riders (The Free Farmer's Brotherhood of Protection and Control). He wore a long black coat, even when the weather was hot, and throughout the story his hands are bandaged because of impetigo. He owned a small academy for boys, who were treated like members of his family. Education as such does not play a part in the story, and here the scenes depicted inside the one-room log schools are coal-oil-lighted gatherings of farmers and agitators to discuss joining the "association." The number of times meetings at the school houses are mentioned is indicative of the school as a center of community life. Professor Ball is a lovable, admirable old terrorist. He was very brave, but, in the end, not brave enough. The "law" had brought an indictment against Dr. McDonald--a fine, gentle doctor and gentleman, and a leader in the night riding--for conspiracy and arson. Because one of the minor riders had turned state's evidence, he was likely to be convicted. Attorney Munn had already left town to avoid arrest. Ball goes to Munn's office in the court house, and, as Turpin, the squealing rider, is being taken from the courthouse to jail, shoots and kills him. As it was not known that Munn, who is the central figure in the story, had gone, it is thought that he fired the shot. Professor Ball thinks that he will just go home to see his family once more and then give himself up. But he never has the courage to confess. Percy Munn is killed in the man hunt, and at the end of the book Professor Ball is a frail caricature of himself--his silence has wasted him away.

Professor Ball has the heroic stature of a patriot fighting the conqueror of his homeland.

A book of local interest by W. A. Weldon, a Glasgow doctor, David Goes to War, tells of a country boy's (his own) experiences at an academy which he entered in 1908.

Bardwell Academy (Lindsay Wilson) was a Methodist school. The cost for one year, including board, books and tuition, was one hundred and fifty dollars. David's father and mother made great sacrifices to send him to the school. He went by stage coach from Caverna (Cameron) the forty miles to Bardwell. It was the first time he had seen sidewalks and brick streets. The school seemed like the most magnificent place in the world. He learned that geography did not stop with Kentucky.²⁶

When David was twenty, he went to Nashville to study medicine. It was only when he tried to enter the medical school that he learned that Bardwell was only a high school and not a "college." He had thought he had a "college education."²⁷

Until Reconstruction days, education was a luxury enjoyed by people with leisure time and money. Academies flourished before the War, and did not actually decline until the War of 1914. The boys and girls of fiction who attended academies were either "upper-crust" or bottom rails working their way to the top with the aid of a patron. A few, like Dr. Weldon, were inordinately proud of their obscure beginnings. He enjoys picturing himself as "country."

There is a country girl at Lloydsboro Seminary--a queer, lonesome, out-of-place little tyke whose parents were making huge sacrifices to send her to school that I did not mention in the general discussion of the school.

The academies served their purpose very well. They were to give social grace to those who by birth and breeding were entitled to consideration, not to give knowledge to all the people. While they were accused of being modelled on the prison pattern, a good deal of freedom was allowed. This is quite clearly illustrated in The Little Colonel at Boarding School. Mrs. Johnston speaks of the high picket fence which suggested strict rules, but in the action of the story the girls easily slip through holes in the fence, and as easily avoid the rules.

Most of the teachers were scholarly folk. A classical education was the only one dreamed of, though Mrs. Tevis "taught" her girls housekeeping and health through daily practice.

"Public" education finally forced most of the academies to close their doors. They had something--an intangible something--of value which a public school can never have. I do not know what the something is--culture, perhaps--perhaps only the charm that all things which the few possess hold for the rest of us. Public education is practical common sense, but it is not romantic.

1893. R. Wilson, *Boarding School* (1893). Boston.

1894. *Century Co.*, 1894. *Century Co.*, 1894.

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1896. *Century Co.*, 1896. *Century Co.*, 1896.

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¹Moses Edward Ligon, A History of Public Education in Kentucky, a Bulletin of the Bureau of School Service (Lexington: University of Kentucky), pp. 265

²Ibid., p. 268.

³Ibid., p. 268.

⁴Darnell Dowden, The Contrast (Louisville: A. C. Caperton & Co., 1880), pp. 51-66.

⁵Reverend William D. Nowlin, Kentucky Baptist History (Baptist Book Concern, 1922), pp. 168-178.

⁶George Robertson, Outline of the Life of George Robertson (Lexington: Transylvania Printing Co., 1876), pp. 24-26.

⁷Julia Ann Tevis, Sixty Years in a School Room (Cincinnati: Western Methodist Book Concern, 1878), passim

⁸Rachel M. Varble, Julia Ann (New York: Doubleday, Doran & Co., Inc., 1939), passim

⁹John Augustus Williams, Rosa Emerson (St. Louis: Christian Publishing Co., 1897), passim

¹⁰Poca T. Smith, Margoleen (Clarksville: W. P. Titus, 1897), pp. 78-108.

¹¹Mary J. Holmes, Tempest and Sunshine (New York: R. F. Tenno), passim

¹²John Fox, Jr., The Little Shepherd of Kingdom Come (New York: Grosset and Dunlap, 1903), pp. 191-194.

¹³C. R. Wilson, Bear Wallow Belles (Louisville: R. H. Carothers, 1903), passim

¹⁴Ruth McEnery Stuart, Sonny--A Christmas Guest (New York: The Century Co., 1894), passim

¹⁵Lucy Cleaver Mc Elroy, Juletty (New York: Thomas Y. Crowell & Co., 1901), p. 230.

¹⁶Annie Fellows Johnston, Two Little Knights of Kentucky (Boston: L. C. Page & Co., 1901), p. 41.

¹⁷Annie Fellows Johnston, The Little Colonel at Boarding School (Boston: L. C. Page & Co., 1903), p. 27.

¹⁸Ibid., pp. 213-228.

¹⁹James Lane Allen, The Kentucky Warbler (Garden City: Doubleday Page and Co., 1913). p. 32.

²⁰John Uri Lloyd, Warwick of the Knobs (New York: Dodd, Mead & Co., 1901), p. 6.

²¹Maria Thompson Daviess, Phyllis (New York: The Century Co., 1914), passim

²²Alice Hegan Rice, Sandy (New York: The Century Co., 1910), p. 23. ✓

²³Ibid., p. 278.

²⁴Ibid., p. 137.

²⁵Robert Penn Warren, Night Rider (Boston: Houghton Mifflin Co., 1939), passim ✓

²⁶W. A. Weldon, David Goes to War (Louisville: Herald Press, 1943), pp. 23-29. ✓

²⁷Ibid., p. 64.

Chapter III

The Public School

A public school system was begun in Kentucky in 1838, but "The unfortunate truth is that during half of the history of Kentucky, common school education was little more than a pretty theory. Up to 1843 the grand total of \$2, 504 had been expended by the state for common school education, and up to 1870 the term was only three months and about all a teacher needed to get a license was the ability to read a little, write a little and add up a simple column of figures."¹

In the early days the teachers were, as has been indicated, likely to be Irish. A little later they were imported "Yankees." In his story What Next? or The Honest Thief Mr. J. T. Patterson tells the story of one of the first "native" teachers, whom he calls John Parsons. He states that the reason for the importation of teachers from the East "was a necessity...Kentuckians chose to hire Yankees to do that which Kentuckians might have done, but which they would not do because of a false pride." The people of moderate circumstances did not have enough education to teach.²

The public school system was organized in 1838,³ but it was some time after the Civil War before it became of much value. The attitude of the "best" people is reflected in the following quotation from

Red Likker: *see book, four years ago*

Free schools were an invention of the Devil or the Yankees, which amounted to the same thing, and most of their teachers were imported Yankees who were let alone by the best people and had trouble finding places to board. They were for the "scrubs"--the "tacky" people. There was beginning to be talk of free schools for the darkies. You'd heard your father say that was what they really were fit for--darkies and Yankees.⁴

The only reference to a negro school I have come across is in Miss Minerva and William Green Hill. Billy and his friends were discussing the opening of school. Billy gave this graphic account of a negro school. Some allowance must be made for Billy's imagination, and probably also for Tabernacle's, but the real picture is most likely there:

Tabernacle sho' had fun when he went to school. He put a pin in the teacher's chair an' she sat down on it plumb up to the head, and he tie the strings together what two nigger gals had they hair wropped with, and he squoze up a rooster foot tell he squalled out loud, an he throwed spit balls, and he make him some watermelon teeth, and he paint a chicken light red an take it to the teacher for a dodo bird, an he put cotten in his pants 'fore he got licked, an he drawed the teacher on a slate.⁵

The chaotic condition of education after the Civil War is pictured in Selina.⁶ This book is not written primarily to show the tragic situation in regard to education; its primary object is to show the difficulties facing a young girl who must either marry money, or earn money in a day when not many Southern men had any too much money, and respectable Southern women were just discovering that women could "work."

Selina's first "job" was that of tutor to several youngsters whose mothers were to pay her, so Selina thought, the exact sum her mother paid her cook, four dollars a week. However, at the end of the first month Selina finds out that education is much cheaper than food, for she gets four dollars a month. In the course of the story she takes the public-school examinations for teachers, but fails them. As there seems nothing for her to do except teach, she takes the examination again and passes it. However, she finds that the

board of education will not hire her until she has had a year's "experience." The board will graciously allow her to teach in their schools one year without salary to gain the "experience", but as Selina feels she must eat, even during that "experience" year, she refuses the offer. She finds that the private schools will not hire an inexperienced teacher, either. Mrs. Martin leaves her facing her problem, determined to conquer it, and, in the background, hovers a male with the proper amount of money should she have to give in and get married. A friend of hers, Judy, was very eager to go to college, but her father thought that would be a disgrace he could never live down. The father of one of the boys is equally determined that Algy shall go to college, while Algy is quite sure college has nothing for him. Algy and Judy solve their problems by Algy's going to work as a mechanic, marrying Judy and sending her to college in his place.

James Lane Allen's Gabriella had more pull "with the powers that be" than did poor Selina. Gabriella "had been gently raised," too. She had no education to speak of, but she got a teacher's certificate from "the elderly gentleman who united in himself the offices of superintendent of schools, experimental astronomer and manufacturer of a high grade mustard"⁷ because he had known her father. She was given a country school. She soon discovered that her older pupils had a better education than she, but she worked hard and was successful. However, she hated teaching school. As her creator was not bothered by feminism, she solved her problems by marrying happily.

I have previously mentioned that Billy Green Hill and his pals had been holding a discussion on school. They were highly incensed because they had heard it rumored that the first grade teacher had asked for a raise in salary because she was going to have to have them the next year. They determined to be..."the squelchingest kids ever she tackle." Their indignation knew no bounds when they discovered Miss Larrimore would not allow anything in the schoolroom except books--no sling shots, no air guns--not even dolls.⁸

Either Miss Larrimore won their hearts, or, with the change in author there is a change in the attitude toward education. Whatever the reason, in Billy and The Major the children are trying to do something nice for Miss Larrimore, rather than to squelch her. They are quite concerned over the fact that she apparently has no "beau." They think that it must be because she stays so busy teaching them she doesn't have time to find one; so they decide to give her a holiday. In order to effect this they expose themselves to "hookin cough." But, alas for man-made plans! Every person in the first grade, including Miss Larrimore, took a light form of it; so school was continued, and they all "hooped" in unison. It did lead to more teacher-pupil rapprochement.⁹

The only book I have seen which is a serious study of the public schools of Kentucky for any period is Emmy Lou.¹⁰ The book was published in 1901. Emmy Lou is supposed to have entered the Primer Class twenty-five years before. Reading the book is like looking at a portrait gallery of a faculty, any faculty, in any year, of a public school.

The Primer teacher was Miss Clair. She "had concealed the kindest of hearts behind a brusque and energetic manner, and had possessed, along with her red hair and a temper tinged with that color, also, a sharp voice that, by its unexpected snap in attacking some small sinner, had caused Emmy Lou's little heart to jump many times a day." She had gone from school directly to teaching, and had been at it for many years when Emmy Lou enrolled---late. There were seventy children in her room before Emmy Lou arrived. Surely she can be forgiven for neglecting Emmy Lou.

The First Reader teacher was a widow, characterized in Emmy Lou's mind as the Large Lady. She wore black bombazine all the time as a symbol of the loss by death that had made it necessary for her to enter the school room to earn a living. Of course Emmy Lou could not know it, but the Large Lady found the First Reader as mysterious as she herself.

"Dear Teacher" presided over the Second Reader. She was a lovely grandmother, with a full life behind her. There was tragedy in that life, for she had her grandchild to raise, but the richness of her previous experiences gave her courage and preserved her sweetness. She loved the children, took a personal interest in them, and they adored her.

The Third Reader began with a Substitute who must have been much like Selina and Gabriella, but without their grit. She was sweet, and the little girls loved her. The principal was attracted, too. She was fired, though, because the Class Average was so very low.

The Real Teacher of the Third Reader was Miss Carrie, who was an elocutionist and was constantly putting on programs. She talked in deep tones, described mysterious sweeps and circles with her hands when she talked, and her Friday afternoon programs were the envy of the school.

The Fourth Reader was "kept in" by Miss Lizzie...."but that was only one of her ways, she had many others. Miss Lizzie placed a deliberate hand on her call bell, and as its vibrations dinged and smote upon the shrinking tympanum, a rigid and breathless expectancy would pervade the silence of the Fourth Reader Room. Miss Lizzie was tall, she seemed to tower up and over one's personality. One had no mind of her own, but one said what one thought Miss Lizzie wanted her to say. But sometimes one got it wrong. Then Miss Lizzie's cold up-and-down survey smote one into a condition something akin to vacuity, until Miss Lizzie said briefly, 'Sit down.'

"Miss Lizzie never wasted a word. Miss Lizzie closed her lips. She closed them so their lines were blue. Her eyes were blue, too, but not a pleasant blue. She kept looking until one became aware of an elbow resting on the desk. In her room little girls must sit erect. Sometimes she changed. It came suddenly. One day it came suddenly, and Miss Lizzie boxed the little girl's ears. The little girl had knocked over a pile of slates collected on the platform for marking."

She had a lean nose that bent toward her chin. Her thin hands were never still--she tore paper into tiny bits constantly while a class recited.

She had one sister in an insane asylum and one locked up at home who was considered "harmless." What Miss Lizzie's rages in the public school room were considered is not recorded, but Emmy Lou was eventually taken out of the school for the remainder of the year.

Miss Fanny, of the Fifth Reader, had a sense of humor and tolerance, but she knew her job depended on whether or not the children could pass the Examination for Grammar School. She had to contend with the demands of Religion on the children's time. She warned the parents that if they continued to allow the children to neglect their lessons for confirmations, protracted meetings, prayer meetings, and other religious festivities they would fail, but the religious fervor kept up. The fury of the parents whose children failed was spectacular, but the board of education must have had some wise men on it, for instead of firing Miss Fanny on the grounds of religious persecution, they promoted her to the principalship of the new school. She was the first woman principal. (Trust Mrs. Martin for that touch).

One of the Grammar School teachers is Miss Amanda. Miss Amanda was given to saying reproachfully, "Please, p-ple-e-ease--young ladies" many times a day--fruitlessly. The girls flattered her and hung around her. She wore a bow in her hair, a gold chain, rings on her fingers, which she showed effectively every time she patted her hair, which she did often with an air of believing it very beautiful. In fact, her attitude said, "Don't you think I'm attractive?" She continually made poor jokes in class. In politics she was a Republican.

Miss Carmichael taught freshman Zoology. She was short, square and had a large nose, which she rubbed with her knuckle like a man. She considered herself a wit, and the pupils were the butt of her jokes. She wasted no time, even clipping her words so that they might not get in each other's way and slow up her speech. She talked too fast for the pupils to understand anything about the subject, however.

Miss Beaton, the history teacher, is loved by the pupils to the extent that they make her the heroine of all the tragic love stories they hear. She had a sweet, strong smile, but slightly absent eyes. Her skirts trail softly, and she always drops her handkerchief when she rises. Her hair is ruddy and brown.

Miss Kilrain came into the high school with the new text-books. She lowered her voice in speaking of "Higher Education" and brought forth the words impressively, reverently, coupling them with another impressively uttered thing, which she styled Modern Methods.

Miss Kilrain walked mincingly on the balls of her feet, and breathed from her diaphragm. She urged her pupils to do the same, but the human nature is contrary, and besides, none of the girls of that day wanted her waist line. She was the kind of teacher who took over a student organization and made it hers, throttling all student initiative. She felt there should be no frivolity, like a debate with the boys from the Boy's High School, but only Earnest Effort. In pursuit of Earnest Effort she sends the girls out to solicit advertising for a school paper, but Uncle Charlie meets them after one

experience of soliciting, sends them home, and talks to the principal. The principal kills the paper by officially forbidding solicitation of "ads."

The principal was Professor Koeing, a lovable old gentleman who might be classified as an educator, but never as an educationist. When Emmy Lou asked her Uncle Charlie what a classic was, he replied that Mr. Koeing was one.

"Just what does it mean, exactly--classic?" persisted Emmy Lou.

"That which we are apt to put on the shelf," said Uncle Charlie.¹¹

The professor was a little, bald-headed man with a grizzled beard. He wore gold spectacles and didn't always hear well. One was conscious of something definite behind his way of closing the book over one forefinger and tapping upon it with the other. It was a purpose. You were conscious that he knew, and that he was making his classes know.

Professor Bryan was a different type. He believed in Modern Methods. He was ready to throw the classics out the window. He, like Miss Kilrain, believed in Earnest Effort. He would allow the girls to undertake the humiliating experience of begging advertising from flirtatious old men, but forbade them activities involving the boys from the High School, such as the planned debate.

Public education has not yet lived down the mistakes of the Professor Bryans..

There are some books in which there is casual mention of the schools of the period covered in Emmy Lou, but since Emmy Lou is so comprehensive, I shall not go into details with the others.

In 1914 Irvin S. Cobb published Going On Fourteen. Mr. Cobb did not attend the public schools very much, and, if his opinion of the institution is reflected in this story, he did not think highly of them. His "heroes" are continually truant, and the reader feels that they are justified.

"The cave man, one guesses, would have known well enough that when the spring of the year comes the younger ones all feel its call. He could have told that it was nature, which is youth, which is puppyhood kicking up its heels, which, by interpretation, is springtime, which, sometimes, by the blinded judgments of a penned-up and housed-in mankind, is the Old Harry aforesaid...." But the ancients called it Pan piping in the woods."¹²

The most laughable incident in the book is the Little Lord Fauntleroy episode.

Juney Custer's mother became a Little Lord Fauntleroy addict. In spite of the fact that her son was a chubby and grubby fourteen, she ordered him a Fauntleroy suit, complete with sash. In this regalia he appeared for the Friday afternoon program. Needless to say, he was the meanest boy his teacher ever saw that afternoon. The costume had to be compensated for in some way. Finally the teacher dressed him in a little girl's large apron, thinking to shame him. It so covered his actual disgrace that he wore it home. Once there, he informed his mother that he preferred the girl's clothes to the suit. She was overcome with remorse, and the suit was given to a little negro boy, who is thus made supremely happy.

So that Mr. Cobb's reputation may be redeemed, I quote from His Mother's Apron Strings:

"As (Judge Priest) moved ponderously down Clay Street, he observed with approval progress on the new Girl's High School; at least a part of the money provided by the recent bond issue for municipal improvements was, to his way of thinking, being spent sanely."¹³

There are many school incidents in The Makin's of a Girl.¹⁴ The heroine is Patty. Her father insisted that she be sent to the public high school, as she seemed intelligent and to have a real thirst for knowledge, rather than to the select private school her aunt preferred. As a freshman she took Latin, algebra, English, etymology, and history. Patty found the teachers like the weather, satisfactory enough if they didn't hinder. She liked the English teacher, Miss Bacon, the best. The Latin teacher, Miss Webster, was a bit chilling, like a dash of sleet. She had the habit of calling on one when she was sure one didn't know the answer rather than when one did. Patty decided to try for the valedictory, even though she and her family doubted its value. They felt it was of some value in training for precision. She won it, wrote the usual speech, but when she was called on, refused to read the prepared speech and gave an impromptu speech on literature that was quite sparkling.

That high school pupils did in actuality inflict severe punishment on their doting friends and relatives is attested to in There is a River, The Story of Edgar Cayce, by Thomas Sugrue. On page 56 it states that Edgar recited "Quinine Jim's" speech on taxation of quinine. It took him 1½ hours.¹⁵

Varena Farnam, from the book Grandmother,¹⁶ had some very interesting school experiences. She had been educated at home until she entered the public high school at fourteen. She had some trouble adjusting, which was not helped by the fact that the principal did not like her. He assigned her a part in a program, which she forgot about. When called on, she had no speech prepared; so she recited a long rule in algebra. It made him very angry, but as she came from too important a family for him to dare punish her, he took the matter up with the board. The board members said the rule was as good as a poem and upheld her. The next time she was to recite a poem she recited "In Kentucky" (the one printed on the post cards) in the manner of an elocutionist. He didn't approve of that any more than he had of the rule; so the next time she said "Mary Had a Little Lamb" in a meek sober little voice, with no gestures. She was not asked again.

James Lane Allen sends his character Webster to the public school. He, "along with thousands of other lusty forward looking Kentucky children went to the crowded public schools. There every morning against his will he was made a prisoner for long hours. "If he failed at his lessons his teachers were not angry; they looked mortified and said as little as possible and all the while pushed him along by hook or crook, until at last they had smuggled him into high school--the final heaven of the whole torment."

The high school had arranged with the two colleges that some of the college professors should lecture the students once a month. The geologist's lecture is given in full.¹⁷

A picture of a modern public high school is given by Jesse Stuart in Wild Plums.¹⁸ The principal of Mason High is Jason Stringer. One day in spring when the wild plum blossoms are at their best, he discovers that forty-one pupils, twenty-one boys and twenty girls, are playing hooky. He informs his student-secretary that he is going out and bring those kids in. He goes out--to play hooky himself. He finds the unmatched boy, a boy who is not a good student, just an average kid, sitting under a tree writing poetry! He and the boy go back to school together. He has the boy gather enough plum blossoms to make twenty-one bouquets. The next day he makes the boys wear the flowers and the name of their sweethearts all day. He also promises them that the next year there will be a spring vacation when the plum trees are in bloom.

The play What A Life has the office of the principal of a high school as the sole scene of the action. It is not a Kentucky play, but since Henry Aldrich is supposed to be the typical American boy and could presumably live in Kentucky, perhaps a discussion of the play is not out of order. It is the only serious study of a modern school in fiction that I know of. It might be thought of as the Emmy Lou of today. Mr. Goldsmith's criticism of the school system and the public school teachers should not be taken lightly by educators. Whether he was writing a play revolving around a social problem, or merely trying to be funny, the indictment is there, and it fits. There are as many ill assorted cranks on Mr. Bradley's faculty as when Emmy Lou went to school. As in Emmy Lou's day, there

are teachers who have a genuine love of children, and understand them, but they are in the minority, and the best, Mr. Nelson, is leaving teaching because he can make more at engineering. Mr. Goldsmith makes quite a convincing case for the educational theory that there are some boys and girls who are injured by the college preparatory course still followed by most high schools, and that something else should be offered. In this specific case, Henry is to be transformed from a problem child and a nuisance to a worthwhile boy by transferring him to a trade school, where he can learn commercial drawing, as he has shown a decided talent for drawing in his various pictures of faculty members in undignified positions.¹⁹

As the public schools became a force in the Kentucky scene, they first attempted to give the children of the masses the classical type of education the private schools had offered the children of the elite. The public schools were at first staffed by Easterners who were, on the whole, well-educated and excellent people to guide the young. After the Civil War a change took place. The Yankee who came to Kentucky was of a different caliber. He came to educate the benighted heathen, and was properly resented. The other source of supply came from the gently raised girls who found the family fortune to be a mirage and began to "teach," though what they taught will forever remain a mystery. A new order was established in the South and the Border. The good of the old civilization was to be shelved as well as the things that were worn out. The schools were to be systematized and operated by people who considered education a science, not an art. The thrilling classical literature, for instance, was to be replaced in the texts by modern,

"moral" stories of easy words and no thought content. This conflict is clearly shown in Emmy Lou. Miss Lizzie burned up the lovely green-and-gold fairy tale took; Professor Koeing was retired and Mr. Bryan made principal.

The struggle between this neo-classic school and a school based on the principles of individual differences in the theme of What A Life.

The confusion resulting from conflicting ideas as to what the public school is to teach is reflected in the novels of the state.

- ¹Courier-Journal Sesquicentennial edition, Jan. 1, 1942.
- ²J. T. Patterson, What Next? or The Honest Thief (Lexington: Transylvania Printing Co., 1899), p. 32.
- ³Moses Edward Ligon, A History of Public Education in Kentucky (Lexington: University of Kentucky, 1942), p. 76.
- ⁴Irvin S. Cobb, Red Likker (New York: Cosmopolitan Book Corporation, 1929), p. 76.
- ⁵Frances Boyd Calhoun, Miss Minerva and William Green Hill (Chicago: The Reilly and Britton Co., 1909), pp. 197-98.
- ⁶George Madden Martin, Selina (New York: D. Appleton & Co., 1914), passim.
- ⁷James Lane Allen, The Reign of Law (New York: The Macmillan Co., 1900), p. 361.
- ⁸Frances Boyd Calhoun, Miss Minerva and William Green Hill (Chicago: The Reilly and Britton Co., 1909), pp. 195-198.
- ⁹Emma Speed Sampson, Billy and The Major (Chicago: The Reilly & Lee Co., 1918), pp. 201-214.
- ¹⁰George Madden Martin, Emmy Lou (New York: Grosset & Dunlap) passim.
- ¹¹Ibid., p. 264.
- ¹²Irvin S. Cobb, Going on Fourteen (New York: George H. Doran Co.) 1924, p. 14.
- ¹³Irvin S. Cobb, His Mother's Apron Strings (New York: Review of Review Corporation, 1923), pp. 226-227.
- ¹⁴Emma E. Meguire, The Makin's of a Girl (Boston: The Gordon Press, 1911), passim.
- ¹⁵Thomas Sugure, There is a River (New York: Henry Holt & Co., 1942), p. 56.
- ¹⁶Sue Fromon Mathews, Grandmother, a Tale of Old Kentucky (New York, J. S. Ogilvie Publishing Co., 1911), passim.
- ¹⁷James Lane Allen, The Kentucky Warbler (Garden City: Doubleday, Page & Co., 1918), passim.
- ¹⁸Jesse Stuart, "Wild Plums," Scholastic (April 28, 1941), p. 25.

¹⁹Bevins Mantle (ed.), The Best Plays of 1937-38 and The Year Book of the Drama in America (New York: Dodd, Mead and Co., 1938)

Chapter IV

The One-Room Rural School

If the situation in the town and city schools is muddled because of conflicting ideas as to the purpose of education, it is calm--stagnant --in the country. The school is neither pioneer nor modern. It is a one- or two-room structure as primitive as the school of the pioneers, but instead of the Bible and the classics, the children read the dog-eared state text-books based on word count and difficulty instead of thought content. The children do, however, learn to read and write and figure. They are given the tools, and if they have the desire, they may use them.

The rural school does serve as a community center for recreation through the ice cream suppers, which have become an institution in themselves.

Most of the modern fiction writers who have depicted the rural Kentucky scene have written of the mountains, but a few have attempted to show the plight of the tenant farmer.

A typical situation is the one in The Tobacco Tiller, by Sarah Bell Hackley.

"My boys haint got no education, nary un but Joey, an he used to slip off to school, and lernt some. They all spent their school days in the terbaccor. I used to beg Eph many a time to quit raisin hit, an let the children git some schoolin, but he wouldn't an if I hadn't jest spread out an nigh killed myself so's the girls could go to school in the fall, they'd 'a' been like the boys."¹

Charles N. Buck opens his success story, Destiny,² in a one-room country school. Ham, a studious boy who doesn't like to fight,

is very uncomfortable because he knows the school bully is going to lick him after school. He decides to run away. He effects his escape from the schoolroom by taking the water bucket out with him as though he intends to fill it. His big brother senses what his object is, goes after him, and forces him to promise to stay and fight. Ham wins the fight. This success gives him so much courage and faith in himself that he forces his parents to sell out and move to town, where he can be educated properly.

Green Bondage³ is woven around the Night Rider era. Maggie, the mother, is ambitious to send the children to school, but her husband thinks school above the sixth grade is silly. He had no real objection to the girl's going, but he felt the boy could do a man's work in the field by that time. Maggie tried hard to dress her daughter much like the town girls, but she had to wear brogans because she had to wade ankle-deep mud. The son got to finish at the rural school, however, because of the Tobacco War. His father knew there would be trouble and sent the boy to school as a safety measure. Incidentally, the father is killed in a raid on a warehouse.

Leaf Gold⁴ is the story of a young tenant who is almost like a son to the owner of his land and who finally owns land of his own. There are two ice-cream suppers described. They were held at the school for the purpose of raising money to buy books for the school. The teacher and two school girls stayed in an improvised booth to sell cold drinks, candy, and ice cream. Lanterns hung on trees gave the light. "Old time" fiddlers furnished the entertainment.

River of Earth⁵ is concerned with the ups and downs, mostly down, of a mining family.

"These chaps ought to be in school. Ought to be larning to read and cipher. No school closer to this place than Ol' Hargett Church-house on Lower Flat Creek. Three miles walking, if it's a foot."

"Larn more meanness than good in Blackjack school. Chaps a-cussing, fighting, and drawing knives."

"They run two teachers off from Ol' Hargett School last year. They've got a little smidgen of a man keeping there now. I figure he won't last the term."⁶

One evening in middle August Father sat on the battling block after supper, whittling a spool-pretty for the baby. "I saw Jonce Weathers, the Flat Creek school-teacher today," he said. "He was going along single stepping, like his bones was about to break at the joints. I caught up with him and he let off a spiel about being tired square to death. He did look a sight tender, and I reckon if he'd been laying flatback, picking slate out of a vein like I had all day, he'd been to bury. I asked him how many scholars he had and he says eighty-six, he thinks, but they wiggle so he couldn't count 'em for shore. I said I had two chaps ought to be in school. He says send them along, now he did."

Mother sat on a tub holding the baby, watching Father notch the spool. "It's a long walking piece," Mother said. "Four miles one way. But I allus wanted my younguns to larn to figure and read writing. I went two winters to school, and I've been, ever since, a good hand to larn by heart. I never put my schooling to practice, though, and I've nigh forgotten how."

"I larned as far as 'baker' in the blue-backed speller," Father said, "but I'm rusty on reading handwrite and print.".....
"I told Jonce Weathers to nail another seat for you chaps."⁷

Besides having eighty-eight scholars Jonce has bats--in the school house. Every morning he had to sweep out the room before the children could enter. The children were scornful of his size, but they had learned to respect him because "size don't count for sense."

The first graders were reading "Henny Penny."⁸ The new pupils would have liked school, but, true to form, Jonce was "run off." He put a boy back from the sixth grade to the fifth. The boy was angry, and Jonce whipped him. The father of the boy, and all his kin, said the boy belonged in the fifth grade, and that they liked Jonce and that he was a good teacher, but no one was going to whip any of their kin.⁹ When it again became necessary to chastise this same lad, Jonce did it right manfully, though he knew it would cost him his job.¹⁰

In The Heart of the Hills John Fox, Jr., brings a mountain family to the Blue Grass as tenant farmers. The daughter, Mavis, enters the country school. The teacher is John Burnham, a typical Fox character of the Caleb Hazel caliber. He is tall and wears a long black frock coat in the school room. Mavis carries a paper bag of lunch, a first reader, and a spelling book to school on her first day. Her experiences are similar to Chad's.¹¹

Mr. Lloyd has created an important teacher in his stories of Stringtown, Professor Drake. He teaches a school in the Blue Grass on the border of the Knobs during the sixties. Many Knob children come to him.¹²

Jane Whitley is a teacher in Sunlight Patch.¹³ Her school is on the border between Blue Grass and Knob, she herself being an immigrant into the land of civilization. The story opens with a schoolroom scene, but quite a different one. It is "after school," and a big, half-witted man who has been allowed to attend the school is trying to force Jane to go to his cabin with him. She is rescued by the

queerest character in fiction, Dale Dawson, mountaineer in search of learning. Dale has some dream of being a Lincoln to his people and is so determined to get an education that he will let nothing stand in his way; he is willing to murder, to get his education at the point of a gun if need be. He has a blind sister who had been taken to a government school and taught. She returned to the mountains and became a patch of sunlight in the lives of the mountaineers. She read to them from her "blind" books, patched up feuds, and made her community a happier place. It was because of her that Dale was so fired to get an education.

In addition to teaching her regular school and Dale, Jane organized a moonlight school, but nothing is told about it in the book. Of course, it evolves that Dale has killed Jane's father in a feud, and Jane turns him over to the police. She then realizes that she is in love with him and that together they can stop the trouble in the mountains.

In the one hundred and sixty-odd years that elapsed between the building of the first log school in Kentucky and the day the Tussies¹⁴ moved into an empty school house for the summer, education seems to have moved at a snail's pace, or gone in reverse. John Gray, Zachariah Riney, or Caleb Hazel would not have found the situation much changed. In their day, the more noise the pupils made, the better the parents thought the school was, now the ideal is absolute quiet; in their day the children drank from a gourd in a wooden bucket, now they drink from a tin dipper in a tin bucket; then the Bible was common text, now the state furnishes some books; then the walls were logs with holes in them; now the

buildings are frame with holes in them, but in essentials there is little change. The biggest difference might be in that in their day the pupils attended because they, or their parents, felt that education was desirable, while now many go because the truant officer makes them. While it scarcely seems possible that the blood of bold adventurers flows through the veins of the lackadaisical youths forced by law to attend the public schools, their sullenness may be a wan reflection of the rebellion against real or fancied oppression which drove their forefathers into the wilderness. Once in awhile a truant officer brings a Sid Tussie into the fold.

On the fourteenth of October a well-dressed man walked around the path toward our house.
"Does Press Tussie live here?"

"Yep, he does," said Grandpa. "I'm Press Tussie."

"I'm Eddie McConnell," the stranger said.

"I'm the county attendance officer."
"What's that?" Grandpa asked.

"I'm to see that children in this county go to school. It's been reported to me that you have a boy here of school age that is not enrolled in the county and has never gone to school a day in his life."

"Who reported that?" Grandpa asked.

"I'm not to tell you that, Mr. Tussie," Eddie McConnell said. "I just want to know if this is a fact. How old is your boy?"

"Don't know exactly," Grandpa said. "'Spect he's in the neighborhood of thirteen, fourteen, maybe fifteen."

"And he's never gone to school a day in his life?"

"Nope."

"Is this the boy?"

"Yep, that's Sid."

"Now, Mr. Tussie, there's a law in Kentucky that compels you to send your children to school. If you don't send your children to school you can be brought before the county judge and fined."

"A law," Grandpa said. "Shucks, I didn't know that."

"You'll find out about this law if you don't have this boy in school by Monday."

"I'll have 'im there before Monday, if that's the law," Grandpa said.¹⁵

On Monday Sid, the first of the family to go to school, dressed in his best suit of clothes. Grandma fixed his lunch out of the scraps he had picked up off the school grounds where the children had thrown them the Friday before.

Miss Clark was the teacher. She had had Tussies in school before, but Sid was a surprise. He made rapid progress and completed the first three grades that winter. He had decided he might just "as well larn it all while I'm here." The classes came to the front and sat on long benches for their recitations. Sid was very proud of his progress and wondered why he had never gone to school before.¹⁶

The theory that education was a family affair has been supplanted by the theory that it is a state affair. In spite of (or because of?) the truant officer and the philosophy he represents, Kentucky is still a "frontier outpost" educationally speaking, not as an advance guard, but as a cultural drag.

In pioneer days a one-room school taught for a few months each year by anyone who had the time to give to it was a noble institution.

The head of the family took the responsibility for his children's education. After the boys and girls had been taught to read and write, they were sent back over the mountains to a good school, provided the family had the means. For the majority, ability to shoot straight was more necessary than the ability to read fluently.

When the education of the young became a state responsibility, it was accepted as a step-child and given grudging care. The politicians waved the flag and shouted about education's being the foundation of democracy, but failed to appropriate enough money to enable the schools to function effectively. They passed compulsory education laws and hired truant officers to force the children to attend the poor schools already in existence. The pioneer teacher, teaching a few children in rude and ugly surroundings, did a magnificent job; the modern teacher, teaching many children in rude and ugly surroundings, cannot even hope to do the job passably well. The drabness of the backwoods life is reflected in the dreariness of the school.

A wistful half-belief in the value of education is shown by the adult characters in the books referred to in this chapter, a half-belief that could be changed to staunch conviction if the schools could become efficient organizations. Under the present set-up, the tenant farmer who refuses to allow his sons to go to school after they have finished the sixth grade is probably showing common sense.

¹Sarah Bell Hackley, The Tobacco Tiller (Boston: The C. M. Clark Publishing Co., 1909), p. 87.

²Charles N. Buck, Destiny (New York: W. J. Watt, 1916), passim.

³Frances Ogelvie, Green Bondage (New York: Fariar & Rinehart, 1939), passim.

⁴W. W. Chamberlain, Leaf Gold (Indianapolis: The Bobbs-Merrill Co., 1941), passim.

⁵James Still, River of Earth (New York: The Viking Press, 1940).

⁶Ibid., pp. 80-81.

⁷Ibid., pp. 67-68.

⁸Ibid., pp. 84-85.

⁹Ibid., p. 84.

¹⁰Ibid., p. 97.

¹¹John Fox, Jr., In the Heart of the Hills (New York: A. L. Burr & Co., 1912), passim.

¹²John Uri Lloyd, Red Head (New York: Dodd, Meade & Co., 1903), pp. 73-102.

¹³Credo Harris, Sunlight Patch (Boston: Small, Maynard & Co., 1915), passim.

¹⁴Jesse Stuart, Taps for Private Tussie, Ladies' Home Journal, (January, 1944), pp. 20-83.

¹⁵Ibid., p. 76.

¹⁶Ibid., p. 88.

Chapter V

Mountain Schools

The most fertile field for fiction writers is the Kentucky Mountain. Here is romance, natural beauty of scene, a "dead" civilization still living excitement and drama. Nobility and villainy live side by side. There are not many schools in the mountains, but those which have been written about in stories compare very well with those in the low lands.

The impossibility of an education for most mountain children is emphasized in In Old Kentucky.¹ The story is founded on C. T. Dazey's play and is still interesting. The heroine has noticed that the people in the little village where she goes to buy things are different from the mountain people who live to themselves. She decides the thing that makes the difference is book-larning; so she buys a spelling book. One day she goes out into the woods by herself to study the book. It is only then that she discovers that she cannot learn without a teacher to tell her what the symbols in the book mean. As in all good stories, a handsome stranger happens along to rescue the damsel in distress--and teach her to read. She says, "Nearest school is twenty mile acrost, over on Turkey Creek."-----"Onct there was a nearer one, but the teacher was a Hatfield, and McCoys got him, of course."²

In The Lonesome Road³ we have recorded the transition from a blab school to a quiet school. Jared Stoll was twelve before he went to school at all. There was no school in his district, but one was opened three miles from his home which he could attend by

paying a small fee. The building was a well-built log structure equipped with rude benches and a teacher's table. The teacher was Elhannon Todd, a near-sighted young man. He took up school by rapping on the door post with a ruler and calling "Books." The girls were seated on the right, the boys on the left. It was a blab school, and its principal text book was Webster's blue-backed speller.

Elhannon opened school with these words:

"Scholars all set! Them that haint had schooling turn to page one of the speller, that with the ABC's. Now, listen diligent at me, whilst I name the first seven letters--A-B-C-D-E-F-G, A-B-C-D-E-F-G, A-B-C-D-E-F-G. Study on 'em, all hands now, backards, upard, and downards. And the first that knows 'em come up and recite."⁴

The principal scholars were Jared, who did well in school; Ben, his "blood-brother," who only did so-so; and Poppet, who grew up to be the "Barbary Allen" of the neighborhood and "ruin" of both boys' lives. After school Jared taught Minta, who couldn't go to school, as she had to look after her invalid mother and the children, and at night he taught his grandmother.

There was no school during corn-husking time, and the term ended in December. Jared went to Elhannon until he had enough schooling to pass the examinations for teacher himself, and, at fifteen, he became a school teacher. He taught the school on Ross's Run, and his first term changed from the customary blab to a silent school. At night he studied high school texts and medical books with the doctor with whom he lived. In that he was different from most of the boys who taught the district schools. Most of them spent what

money they made on fine clothes and fast nags. Jared was saving to go to college.

I know of no novel of Kentucky that is superior to this in interest. It is melodramatic, but the mountaineers seem to be a melodramatic people.

In The Unfinished Rug⁵ we are told that there is a ramshackle, one-room school two miles from the home of the central family where the children could get two or three months of schooling a year.

Fox has one more country school teacher, Iry Combs, from Happy Valley. He boards around, is slight, pale, and has indigestion. His niceties of dress, bearing, and speech rile some of the mountaineers such as Allaphair, though he is a native. He kept the flag flying over his school house and taught the children to sing the national anthem. The rural bully tries to fight him (not shoot him, just an ordinary fight.) Iry has learned boxing while in the Blue Grass, and, slight as he is, he lays the bully out on the cold, cold ground. His stock goes up immediately, and Allaphair marries him.⁶

Buck indicates a change coming to the mountains in his exciting The Code of the Mountains:⁷

"Here and there rose a circuit judge or a prosecuting attorney who dared to talk from an untterrified soul to grand and petit juries, and occasionally a panel harkened. District schools began to pass into the hands of teachers who could teach."⁸

One such school is found in Mountain Girl,⁹ a book of especial interest to junior, and possibly senior, high school students.

Dan Hall, with a sixth grade education, had been teaching the Hollybush school. For an unexplained reason the trustees hire a young man from the Blue Grass, Mr. Lawrence. Dan is angry and plots vengeance on the teacher. His sister, Sairy Ann, foils the plot. Lawrence displayed the first flag the children had ever seen, taught the songs, had enough books to go around, and made them drink from paper cups! He taught them baseball and volley ball. A Washington's birthday party was the first "show" held at Hollybush. A feature of the entertainment was a pretty girl contest, which almost led to the reviving of a smoldering feud. At the end of the term Sairy Ann was offered one of the **district schools** to teach, but, on the advice of Mr. Lawrence, **she refused it and managed to** get her parents' consent to go to the Sloane Creek High School. After she had been in the settlement school awhile, Dan is brought there, not as a pupil (his pride would have seen to that), but as a printer for the paper. After Sairy Ann finds out about the wonderful Christmas celebrations, she obtains permission to take Christmas to the folks on Hollybush. She takes not only tree decorations and toys, but a movie projector.

"Carcassone College," in the same book, is neither **district** nor missionary, in the true sense of either word. Abel Martin had always wanted an education, but has never had a chance to get it. He talked to the teachers at the Sloane Creek school and with their help planned to open a school at Reynold's Fork. He cut the trees from his own woods, hauled them to the mill, took them back as boards, and he and his neighbors built the schoolhouse. His

favorite poem was "Carcassonne," and, since going to high school had been his "Carcassonne," he wanted to call his school Carcassonne College as a pledge that the boys and girls "Who live on the creeks and up the hollows hereabouts are going to have their chance."¹⁰

While there are many characters in our literature who crave learning, many mountaineers probably felt about education as did the Adamses in Here to Yonder Girl:¹¹

"You young-uns are going to school today. Fer why we have a school, lessen hit's to take care of young-uns so's their folks wont have to bother with 'em?"¹²

The story is about a young girl, probably fifteen, who has no family and wanders around from place to place helping with house work or child care for her board and keep. During most of the story she is looking after a family of children whom she finds living like animals by themselves. Tassie is quite sold on learning, and, though she cannot read or write herself, insists that these children go to the district school.

"Is Black William's gal that went Outside to school for a year still teacher?" she asked.

"Yes, but she don't l'arn us nary thing," piped up Nannie. "Miss Carter is right nice, but them big boys jest act to briggarty for her."

"And we haint scarce ary books to study offen," Cora said.

George nodded. "That's right. There is ten young-uns using one 'rithmetic and more'n that taking turns studying offen one

history."

"I wouldn't fault at schooling so much if I ever had a chanct to look on a book," said Henry.¹³

At Christmas time the teacher had a lighted tree and gifts for all. It was the most wondrous sight Tassie had ever seen.

While Hale, of The Trail of the Lonesome Pine,¹⁴ takes June from the hills and puts her in school at the Gap, Mr. Fox does not go into details about the school. It is a shingled building, with several rooms, and a belfry. Miss Ann is an important character. The man teacher is described as pale and little.

The Poet of Fodderstack Mountain tells the story of two Yankees who come exploring into the Kentucky hills selling books. One, Case, stays to teach a district school. He is hired to take the place of a fellow who had started out with eighty pupils, but ends up driving a bark wagon. He'd stop at the school to be sure there were no pupils and collected his pay for teaching and hauling, too.¹⁵

(Todd) "taught the school in the adjoining district of Fodderstack Mountain. He was tall and lank and cadaverous. He might have been thirty or thirty-three, but his long beard, at which he was forever tugging, made him appear older. His hair was unkempt and bushy. His trousers, which were too short by four inches, revealed the fact that he wore no hose. His pocket bulged out with books and papers, and he carried a faded umbrella. Yet he was a mine of information on almost every point, and his greatness of heart was too little appreciated by those who knew

him. He pronounced "Socrates" in two syllables, but was familiar with his whole history, called "Czar" "Caesar," but he knew as much about Russia....."16

One worthy mountain preacher removed his son from school because he feared his son would become an infidel if he continued. Why, the teacher was trying to teach the children that the earth was round! A public debate was held on the subject: "Resolved, The earth is flat and stationary and that the sun goes round it every twenty-four hours." In vindication of the mountaineers may I say that the negative won.

Case wrote letters "Outside" which must have entertained his Northern friends. The mountaineers were as strange as the 'eathen Chinees.

"My school work continues interesting and spicy. Today, for instance, Jim Whittaker went out, and as he passed along by the side of the house, Jack Berry kicked at him through a crack. Jim caught his foot and held it, and each boy tried to pull the other through the crack. Crack one size too small, so the boys see-sawed back and forth till swift retribution overtook them both. Such things keep the school-master from perishing of ennui. I always punish them severely, but I like to have them happen."17

"Cicero's name should be spelled Cysarough. I had no idea he could rise to the performance of any greater deed than blowing paper wads through a corn stalk." Then Case quotes his essay on Pocahontas.

"hur paw wiped his ise with his Hankercher and sed i Am Sorrow Toe let U Go i had done lade, but fer Toe Kill U but i wil Doe hit fer Toe pleas pokeyhontiss."18

In still another letter we find this:

"My school-house has a stove: most of them have only fire-places. But I am not proud, for my stove has no pipe. At least, there are only two joints, and I need four."¹⁹

As has been only too well indicated by sketches of the district schools drawn by our Kentucky writers, public education in the hills was a farce and a travesty. Mr. Fox is probably right in his oft-quoted contention that the only difference between the pioneers who stayed in the mountains and those who went on to the Blue Grass was a broken axle--that is, the only difference between the Blue Grass squire and some of the mountaineers might have been an axle that was broken. In Code of the Mountains the two types of mountaineers are contrasted. McAllister Falkins was head of the Falkins clan. He was a very superior type of man, educated and intelligent. His son had been to college. Nothing had been allowed to break the link with civilization, and he and his immediate family were cultured people. The Spooners, on the other side of the feud, give no evidence of there ever having been genteel blood in the family. They bear all the marks of "trash." Newt Spooner becomes a "gentleman" through the gentling influence of the army in the Spanish-American War. Minervy, Newt's step-sister, goes to the new mission school. For a long time she "found herself in that most pathetic of all positions, the status of being just enough educated to be unplaced at home, and too little educated to be placed elsewhere."²⁰

It is these mission schools which have brought the light of learning to the hills, not the state district schools. They are truly "mission" schools. They attempt to teach every-day living to the boys and girls who come to them. Many of the mountaineers distrusted the schools and the teachers, but when the trouble came they turned to them for help, as Tom Malone, murderer of The Rogue's Badge,²¹ did. "It was the gospel of that school and its small hospital to recognize no difference between friend and foe when a cry for help came, and now the stricken murder lord was in effect calling for help."²²

Over to that new school, hardly two years old, yet already turning away eager pupils, were coming not only children but also applicants who were gray-haired, who sought before they died to learn to read and write.

They were finding a new and different sort of teacher here from those they had known in the old 'blab-schools' where the master knew little more than his charges and where he lived as sort of a charity patient precariously 'boarded' from cabin to cabin. Here were women animated by an enthusiasm that had brought them out of civilization and whose mental equipment was balanced. Here were girls from the colleges of the East, working without salary and others who had never been to college but who were none the less competent.²³

While the school was a missionary enterprise and the teachers "brought-on," the land had been given by "Uncle Jimmy." His philosophy concerning the degradation of the hill people was, "Hit's lack of knowledge and science that's caused the trouble and with good teaching seems like they would be greatly bettered."²⁴

John Fox, Jr., has created a mission school teacher whom he calls St. Hilda, "as one forsaken lover in the Blue Grass has christened her."²⁶ She appears in The Heart of the Hills and in Happy Valley.²⁶ She was a native of the mountains who had gone Outside for a while, but has returned in the guise of a missionary. Her neighbors distrusted her as a "furriner", but even so, she had more pupils than she could care for. The mountaineers who rebelled at change called her school a "slavery school" and burned it to the ground. This brought the school to the attention of the more progressive mountain folk, who awoke to its value and gave money, time, and land for its reconstruction.

The pupil who is important to the story of The Heart of the Hills is Jason. He went to the school, begged to be taken in, even though St. Hilda told him there was no room, and said he would have to sleep in the wood shed. His enthusiasm lasted two hours. He was very much interested in the farm and work shops, but when he saw boys washing dishes and making beds, he would have none of it. Later in the story he returns to St. Hilda and becomes the prize pupil.

Happy Valley is a group of independent incidents built around St. Hilda's school, its teachers and pupils. The mission school taught "living" more than subject matter. Most of these stories deal with the teacher's struggle to keep 'teen age boys from drinking and shooting at each other.

"The Compact of Christopher" is a "refrain from drinking" story. Sitting on either side of the teacher on a log, Christopher compacts with his mother not to drink as long as she will keep from drinking herself

"The Marquise of Queensberry" is a "Barbara Allen" episode. St. Hilda is on vacation, and Mary Holden is in charge of the school. Mary is one of the young, pretty girls who worked in the mountain schools through a desire to render social service and not for pay. The school was sponsoring a dance, but Mary was afraid there would be trouble. The local belle had been playing two of the school boys off against each other. Mary was sure that the boys would do some drinking, and they might get angry and try to kill each other. Before the dance she seeks out each boy and asks him to dance certain dances with her. In short, she pulls a "Barbara Allen" herself. The boys do drink, and they do pull guns on each other over the belle of the ball, but it is Mary, not the mountain girl. She does not realize this, however, prevents their shooting, and talks them into waiting until morning and fighting it out according to the rules of the Marquise of Something. She acts as second for one of the boys, tactfully letting a flip of the coin decide which one. In the heat of the contest she becomes so anxious for her boy to win that she starts to help him slug. The mountain girl has been an unseen witness. She attacks Mary, and civilization might have got a terrible jolt had Mary not seen that her true sweetheart was also a witness. She runs to his arms, and the fight is over. From then on she was known as "The Marquise" to her Outside friends.

"The Angel from Viper" is the story of "the cussenest, gambelinge lyingest boy on Viper--but with the look and manner of an angel."

"The Goddess of Happy Valley" is the story of Juno, a mountain girl who goes Outside for an education. She married a Northern college professor. She learns that many of her people are dying of typhoid and that St. Hilda needs nurses; so she goes home to help. She has asked her husband not to ask to visit her people until they have been married five years, but she takes the fever herself, and he comes to Kentucky. Her caution had been unnecessary, for the professor loved her people, and they accepted him. It was even possible for him to act as nurse and go into the homes to care for the people in the same way Juno had.

Here to Yonder Girl²⁷ emphasizes the need for more money for the mission schools. The heroine does not get to enter the school because there is no room for her. The school is the Singing Branch School. Tassie Tylor walked many miles to seek to enter, but was turned away because no provision had been made to care for pupils as old as she was who had had no education at all.

The teachers of Singing Branch tried to help the mountaineers get more money for land a new coal company wanted. Some of the more ignorant men thought the teachers were trying to keep them from selling at all and, in vengeance, set a forest fire which would burn in the direction of the school and destroy it. Tassie discovered the plot and ran fifteen miles to warn the teachers. The teachers and pupils fought the fire and put it out. As a reward, Tassie and the

children she had been caring for were taken into the school. Tassie had in the meantime picked up enough learning to enter the fifth grade and get around the technicality that had kept her out before. The teachers had, in actuality, secured a good price for the mountaineer's land.

The settlement school which Sairy Ann, of Mountain Girl,²⁸ attends is the Sloane Creek School. All of the girls slept in a rude building, but it seemed palatial to Sairy Ann. She was particularly impressed with the pictures and plaster casts in the various rooms. The regular school course included Latin grammar and algebra. The work in the house and on the farm was done by the students. All the native arts were taught as well as sanitation, economics, house-keeping, and other necessities to modern living. Sairy Ann was especially thrilled over the first birthday cake she ever saw. "To be sure the cake was little more than sweetened bread, and for frosting there was only a very thin sprinkling of sugar. But it was very gay with pink candles. It seemed to Sairy Ann a fairy cake flavored with spices from magic isle. This may have been because the slices had to be cut so thin to go around that there was plenty of chance for it to be flavored with imagination."²⁹

The school children enjoyed debate as much as basketball. Sairy Ann admired Florence Nightingale so much that she persuaded the school to debate the subject: "Resolved that Florence Nightingale did more for progress than Queen Elizabeth." The whole community came to the debate, and, had it not been for Sairy Ann's tact, there would have been a

killing. The judges also used tact; they refused to give a decision, stating that the debate ended in a tie.

Sairy Ann's graduation speech was on "If Florence Nightingale Should Come to Hollybush Creek." She had written it in textbook English, but she gave it in mountain vernacular. It was impressive enough to convince her parents they ought to let her go to the Blue Grass to study nursing.

The rest of the story is of her experiences at the school for nurses, her marriage to the Mr. Lawrence who had taught the district school and shown her the world outside the mountains, and their return to Hollybush to establish a hospital.

No study of the mission school could be made without careful consideration of the books by Lucy Furman.

In an "Afterword" to Sight to the Blind³⁰ a summary of settlement work is given. About 1897 the first rural settlement school was started in the Kentucky mountains by the State Federation of Women's Clubs. Katherine Pettit, Mary Stone, and others spent three successive summers holding singing, sewing, cooking, and kindergarten classes, giving entertainments, visiting, etc., in the mountains. One of the summers they were on Troublesome Creek at Hindman, seat of Knott County. The community was so interested in the work that through cooperation between the local community and the Outside a settlement school was built there. While the school offers excellent academic work, special stress is laid on industrial courses, the aim being to fit the children for successful lives in their own beloved

mountains. The school was to serve the community in any way possible.

Ida Tarbell wrote the introduction to the book: "A more illuminating interpretation of the settlement idea than Miss Furman's stories Sight to the Blind and Mothering on Perilous does not existAmong these victims of our neglect and our blundering methods of teaching the settlement school has gone. It goes to stay. Not three months, but twelve months its teaching goes on; not one Sabbath in the month, but three hundred and sixty-five days in the year it preaches."³¹

The first incident in the story is of a nurse visiting the homes and making a speech on health in the district school.

"The spitting of tobacco-juice over the floor by teacher and pupils abating somewhat as she proceeded."³²

In conversation with the teachers over the lack of opportunity for education, Aunt Dalmanutha says, "That's so, they haint, more shame to the State. Take me, now; I were raised forty-five mile from a school-house or a church-house and never had no chance to l'arn a from izard, and these few pindling present day district schools scattered here and yan only spiles the younguns for work and haint no improvement on nothing."³³

Sight to the Blind is more concerned with social service than with education.

A description of the school is given in Mothering on Perilous.³⁴ The buildings were handsome ones built of logs set in a narrow strip of bottom land along Perilous Creek. The largest one had

twenty-four rooms. It housed the teachers, girl pupils, and the rooms for regular settlement type work. There were a work shop, a loom house, and a hospital. Since the boys and girls had to help with the farm work in May and June, school began in August. Two hundred attended the school. There were sixty who lived at the school. Seven hundred were refused admittance because of lack of room. Many of the boys would come, stay awhile, and then run away. Usually they would return and soon make steady pupils. There was only one man teacher. He lived in a house with the little boys. There was a good deal of trouble there; so it was finally decided that a "mother" could do better with the little boys, and Miss Loring moved in with them. She tried to make it home-like with pictures and little unusual touches.

Again is emphasized the fact that the greatest struggle is to keep the 'teen-age boys from getting drunk and killing somebody. The boys took the teachers for granted to such an extent that there was no self-consciousness in their talks about drunkenness. They freely admitted they had got drunk every Christmas of their lives and could think of no other way to celebrate. The very fact that these teachers could make even a little headway in weaning the boys from their accustomed ways is evidence of the natural respectability of the mountaineer. Of course, the "trash" would not remain at the school. The boys and girls of the mission schools are a selected group.

"Hard-Hearted Barbary Allen"³⁵ is a short story of the school built around a typical mountain story. Beldora was only fifteen,

but two boys had fought a duel over her. One was killed; the other sent to prison for a year. After the trial of the other boy her parents brought her to the school and turned her over to the teachers, thus washing their hands of her. For a time everything went smoothly, but soon two of the most promising boys in the school were in love with her. One morning the teacher finds a note from one of the boys saying he has eloped with Beldora. He knows that he will never be anything but a hill billy now, that it is the end of his dream, but he can't help it.

An explanation for the ignorance of the mountaineer is put into the mouth of a character in Quare Women: "Shut in for upwards of a hundred years, multiplying fast, spreading up from the main creeks to the branches and hollows, but never bettering their condition--you might say, worsening hit...and while many of the first settlers, like my grandsir, had been knowledgeable men, with larning, their off spring grewed up in the wilderness without none, because there wa'n't no money to send the young-uns out to school, or to fotch larning to 'em. An the second crop...was wusser and ignoranter still, being raised up, maybe, like me, eighty mile from a schoolhouse or a church-house, and the third was wusser and meaner yet, and so on down to now, when they haint no better, though a few pindling district schools here and yan."³⁶

The settlement school was so important a factor in the neighboring district school that the two will have to be discussed together. Giles Kent opened the district school in July. He had one

assistant, taught grades on through eight, and had two hundred pupils. The teachers from the settlement school rented two rooms in the hotel across the street from the school and taught cooking and sewing. One girl went to the school every day and taught singing. The experiment was so successful that the community helped to establish a permanent school there.

The latest book published about a settlement school is Cloud Walking,³⁷ by Marie Campbell, the "Little Teacher" of the story.

"Stephen Vincent Benet in reviewing this book said, 'It is like seeing the woods from the point of view, not of the hunter, but of the deer.'"³⁸

The book is prose poetry.

I quote the Introduction.

This is no made-up tale but comes directly from the lives and the talk of the people in a Kentucky mountain community where I taught in a small settlement school. That year when I was the Little Teacher of the first two teachers at the school on Laurel Mountain I began "to take down in writing"--always after I was alone--the conversation of the people. I wanted to keep the unhurried flow of their narrative, the natural poetry of their imagery, and the charm of the folk speech.

When a few years later I returned to the school after going out to the level country to see my kin and neighbors and to pick up some learning for myself, I continued to record much of what mountain people said to me when they felt talky. There were many opportunities to "set a spell and talk" when they came to my cabin at the school or when I rode old Mandy over the hills and hollers.

Working on a manuscript collection of old folk ballads, plays, and legends from this community brought to light all these records of times when mountain folk "set a spell and talked" with me. These conversations I have rearranged

and woven into the continuity of a narrative. I have chosen to use this method rather than put the material into my own brand of English because I wanted to retain the mountain point of view and the folk flavor of mountain speech.

Told in the mountain way these sketches have a native sincerity which my "teacher-English" cannot give them even when they relate what I myself experienced. If this plotless story sometimes seems to move with tedious slowness that is because mountain folk never hurry but take plenty of time to tell things.³⁹

The moonlight school is a feature of the settlement school not taken up in detail elsewhere.

The news got narrated around that the growed folks could come and get learned in the evening of a summer time. A sight of folks hankered to read when they seen how easy it come to the younguns. So's more folks than Nelt made mention how they pined to learn and were right proud to get the chance.

They called the growed folks school a moonlight school on account of it being dusky dark when they took learning. The old folks used the same books and fixings the younguns used for learning in the day time. They never done no fancy learning, though--just reading and writing and figuring.

It was an uncommon sight to see the old folks coming to get learned. They were so kinder shamed and shy, not knowing whether they could learn easy like the younguns. But they traipsed up the mountain after sundown, packing their reading books like real scholars. They never done no fancy learning outen books, but they begged on the teacher women to let them

learn to sing school song ballets with tunes quick and devilish and to do marching--though some folks were so drawed over with hoeing and grubbing and rheumatiz and raising up younguns that they couldn't do no good standing up straight and all rared back. But they made the best show they could standing proper to march and it pleased them a heap.....

The frosty time of year come and the nights were real chilling cool. The moonlight school had to stop then. The old folks were sorry to give up learning, but they had learned a heap in a mite less than three months' time. It was a comfort to set by the fire in the evenings and think how they could read a little grain iffin they were a-mind to. At other places besides home, learning was a comfort to mountain folks.⁴⁰

Educators have often stated that a school must center its attention on the pupil, that education must be for life, and not be merely a matter of presenting subject matter for him to absorb or reject. If this is the true aim of education, the mission schools of the hills are the only ones in Kentucky that seem to approximate the ideal, as the schools are seen reflected in fiction. Whether the story is written by a professional novelist or by someone intensely interested in bringing these schools to the attention of the public, the reflection is the same. Of course, the emphasis in a mission school is on the social side first, with formal educational considerations second. The physical and spiritual man is to be

nourished first, then the mental one. These schools have developed through ideals of social service rather than through any preconceived idea of a school; so their freedom has not been hampered. Even their poverty has been a blessing, for only people who had a great desire to help the mountain people and a talent for mixing with them would work for nothing. Since the principles upon which these settlement schools were built are sound, however, financial prosperity would not endanger them, but widen their influence and bring their help to many more people.

In this reflection of the Kentucky schools there are some ugly, dark blotches, to be sure, but because so many novelists have used the settlement schools in their stories, the general feeling is one of warmth and sunshine. The public school system appears inefficient, but there is kindness and love in the school room in Kentucky fiction.

¹Edward Marshall and Charles T. Dazey, In Old Kentucky (New York: M. A. Donohue and Co., 1910), passim.

²Ibid., p. 40.

³Lucy Furman, The Lonesome Road (Boston: Little Brown & Co., 1928), passim.

⁴Ibid., pp. 38-40.

⁵Gladys Parker Williamson, "The Unfinished Rug," Everyland, February, 1923, pp. 3-6.

⁶John Fox Jr., In Happy Valley (New York: Charles Scribner's Sons, 1917), passim.

⁷Charles N. Buck, The Code of the Mountains (New York: Grosset & Dunlap, 1915), passim.

⁸Ibid., p. 12.

⁹Genevieve Fox, Mountain Girl (Boston: Little Brown & Co., 1941).

¹⁰Ibid., p. 124.

¹¹Esther Greenacre Hall, The Here to Yonder Girl (New York: The Macmillan Co., 1932).

¹²Ibid., p. 26.

¹³Ibid., p. 114.

¹⁴John Fox Jr., The Trail of the Lonesome Pine (New York: Charles Scribner's Sons, 1913), passim.

¹⁵W. E. Barton, Life in the Hills of Kentucky (Oberlin: E. J. Goodrich, 1890), p. 114.

¹⁶Ibid., p. 172.

¹⁷Ibid., p. 227.

¹⁸Ibid., p. 228.

¹⁹Ibid., p. 281.

²⁰Charles N. Buck, The Code of the Mountains (New York: Grosset & Dunlap, 1915), p. 112.

²¹Charles N. Buck, The Rogue's Badge (New York: Doubleday, Page & Co., 1924).

²²Ibid., p. 263.

²³Ibid., p. 252.

²⁴Ibid., p. 258.

²⁵John Fox Jr., The Heart of the Hills (New York: A. L. Burr & Co., 1912), p. 66.

²⁶John Fox Jr., In Happy Valley (New York: Charles Scribner's Son's, 1917).

²⁷Hall, op. cit.

²⁸Genevieve Fox, op. cit.

²⁹Ibid., p. 48.

³⁰Lucy Furman, Sight to the Blind (New York: The Macmillan Co., 1914).

³¹Ibid., Introduction.

³²Ibid., p. 42.

³³Ibid., p. 42.

³⁴Lucy Furman, Mothering on Perilous (New York: Macmillan Co., 1910), passim.

³⁵Lucy Furman "Hard Hearted Barbary Allen", Century Magazine, March, 1912, p. 743.

³⁶Lucy Furman, The Square Women (Boston: Atlantic Monthly Press, 1923), p. 53.

³⁷Marie Campbell, Cloud-Walking (New York: Farrar & Rinehart, 1942)

³⁸Ibid., vi.

³⁹Ibid., p. ix-x.

⁴⁰Ibid., pp. 83-85.

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