

city on October 31, 1873; and Elder Smith in Coalville, Summit County, on June 19th, 1887.

In the above narrative no reference has been made to the many Elders who have died while on missions in foreign lands. Of such there have been no less than four during the last two years; but I feel justified in stating that for the sacrifices these great and noble men have made, in giving their lives for the Gospel's sake, and for the dissemination of truth on the earth, a great and lasting reward awaits them hereafter; while here, among this latter-day Saints, their names will be ever held in grateful remembrance, and esteemed and cherished by this and future generations as among the noblest martyrs that have ever adorned the earth.

JOSIAH BURROWS.

A PECULIAR RACE.

THE region of the Cumberland Mountains is not one which has attracted foreign immigration to any great extent since the Revolution, yet in it is found, in considerable numbers, a race quite distinct from the homogeneous American population which inhabits that portion of the Union. An animated discussion of the traits and peculiarities of this race has lately taken place in the columns of the *New York Christian Union*; aroused by a sketch written by James K. Gilmore, entitled "A Mountain White Preacher." Mr. Gilmore has won an extended and excellent literary reputation over the *nom de plume* of "Edmund Kirke," and is the author of the historical writings relating to the Alleghany and Cumberland mountain regions, and of the part taken by the inhabitants in the civil war.

Mr. Gilmore's sketch portrayed a type of preacher which, he claims, is often met with among the peculiar race referred to, and which forms a considerable element of the population in the mountainous districts of contiguous portions of Tennessee, North Carolina, Virginia and Kentucky. The portraiture was that of a knavish hypocrite, ignorant and dishonest, and being applied to a fraternity, called forth an indignant reply from several correspondents, among whom was a Mr. C. J. Scofield. This gentleman denounces Mr. Gilmore's description of the white preacher of the Cumberland Mountains with vehement indignation, characterizing it as a gross libel upon a worthy class of Christian workers. Of the preacher in the

mountain districts of the states named, Mr. Scofield says:

"Ignorant he no doubt is, but very rarely a fool. Sometimes he may (like his cultured brother in broadcloth) be a knave, but any one even slightly acquainted with the people of that region should know that, in spite of an ignorance which is sometimes grotesque but more often pathetic, they are remarkable for gravity, sincerity, and courage—qualities everywhere and always intolerant of folly and hypocrisy. * * *

"It would be easy to sketch, from personal knowledge, a 'mountain white' preacher far more truly typical of the class than Mr. Gilmore's shabby scamp—but I forbear. Suffice it to say that he would be ignorant indeed, uncouth in speech and manner, fiercely sectarian, like his spiritual ancestor John Knox, but honest, unselfish, and untiring; carrying some poor mention of Christ into every lonely cabin where but for him the savor of that name would never come, and making the remotest coves of the mountains vocal for hours with the strange agonies of his prayer. All this—but neither fool nor knave."

Mr. Gilmore rejoins in a communication in which he explains that his sketch of "A White Mountain Preacher" was not intended to portray the class to whom Mr. Scofield applies it. He describes the class meant; they are the spiritual representatives of a peculiar race of people found in considerable numbers in the regions referred to, but not homogeneous with the bulk of the population. From Mr. Gilmore's account it would seem that among the Cumberland Mountains, and in sections of the southern states adjacent thereto, there dwells an ill-favored race of people, whose origin is more or less mysterious, but whose traits of character and person mark them as being entirely distinct from the Anglo-Saxons. Mr. Gilmore claims to have known this people for forty years, and to have lived among them for nearly four; but instead of citing the results of his personal observations among them, in support of his first portrayal of them, he quotes the following from a letter written by Hon. Landan M. Ewing, a native Tennessean, and one of the most eminent lawyers of that state:

"You must have seen that the genuine Coveite does not belong to the same race of people as those of the valleys and lowlands of the same states. * * * Everywhere and under all conditions they are the same. * * * The men are long and lean, with sallow complexions, round, black, bead-like eyes, and straight, coarse, and almost sooty dead-black hair. They will not work, but spend the most of their time in bunting, fishing, drinking, gambling, and fighting. The women, when young, are sometimes very handsome, and from this source

half the prostitutes of the cities are recruited. At home they do all the work of the garden and the field. Gaitre is the fate of one-half of them, and there is scarcely a family without its cretin. As a race they are far more incorrigible than the negro. I am of opinion that they are descended from the thieves and vagabonds originally shipped to the colonies as a penal settlement. There are more of them in North Carolina than in any other state, and from there as a central point they have spread over the mountains of the adjacent states. The fact of their existence and multiplication is a menace to civilization. * * * They are a mysterious race, and, having among themselves no traditions or history, their origin is unknown. In complexion they resemble the Gypsies or Portuguese. They have intermingled with all inferior races with whom they have come in contact, such as Indians and negroes; but to the pure Anglo-Saxon they bear an inveterate hatred, for which they are alike unable to render a reason or an apology. As a matter of course the above is not applicable to all classes of these mountaineers, many of whom are descended from the best patriot and revolutionary stocks; but such can be as readily distinguished from the mountain Arab as the white man can be distinguished from the quadroon. * * *

"In the Alleghany and Cumberland chains of mountains these people can be found isolated from the rest of the world, not so much by poverty and ignorance as by their own utter incapacity to harmonize with civilized people. Whenever you read in the newspapers about those terrible vendettas which have disgraced the country, you will, on inquiry, find that nine out of every ten of them are traceable to this class or race of men. During the war they were thought to be peculiarly loyal because they resisted conscription and enrolment in the confederate army; but as soon as the federal army took possession of their country, and invited them to aid in putting down the rebellion, they were found to be altogether as hostile to the Union as to the confederate cause. There was but one way to enlist them, and that was to let them organize a guerrilla force, officered by men of their own race, with free license to plunder both sides."

By way of illustrating the general character of this race, and showing how far they are in the rear of civilization's front, Mr. Gilmore relates the following incident from his personal experience among them:

"In the autumn of 1853 I traveled on horseback through the Alleghany and Cumberland mountains, and near the village of Maryville, in Blount County, Tenn., I encountered a native, who had a large roll of cloth on the pommel of his saddle, which he said he was taking to a fulling-mill. We struck up a conversation, and, after some desultory remarks, he informed me, as a piece of news, that he and his neighbors had, a few days before, whipped a