

# NEWS LETTER

APPALACHIAN CENTER  
BEREA COLLEGE



Loyal Jones • Thomas Parrish, Co-Editors

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## Looking Forward

**October 1-2:** Fall festival, John C. Campbell Folk School, Brasstown, N.C. 28902. Crafts (of course), food, demonstrations, music and mountain scenery.

**October 7-9:** Annual fall fair, Kentucky Guild of Artists and Craftsmen, Indian Fort Theater, Berea, Ky. 40403.

**October 13-16:** Hill Skills Arts and Crafts Festival, Greenville Memorial Auditorium, Greenville, S.C. Information from Rachel McKaughan at 803/288-4088.

**October 21-23:** Fall edition of the 41st annual fall fair, Southern Highland Handicraft Guild, Asheville Civic Center, Asheville, N.C. The guild's address is P.O. Box 9545, Asheville, N.C. 28815.

**October 21-23:** Fall music/dance/craft weekend, John C. Campbell Folk School.

**October 28-30:** Berea College Celebration of Traditional Music (*see separate story*).

**November 3-5:** "Health Issues in Appalachia," the third annual University of Kentucky conference on Appalachia, sponsored by the university's Appalachian Center, joined this year by the Chandler Medical Center and the Berea College Appalachian Fund. Speakers will include such notable figures in health care as Richard Couto, Tennessee State University; Robert L. Johnson, president, Appalachian Regional Healthcare; and Dr. Grady Stumbo, former Kentucky commissioner of human resources and present medical director, East Kentucky Health Service Center. For details write the Appalachian Center, 641 South Limestone St., University of Kentucky, Lexington, Ky. 40506.

**November 27-December 3 and December 4-10:** Holiday crafts weeks, John C. Campbell Folk School. Standard crafts in seasonal guise: basketry, pottery, enameling, quilting, and others.

**December 4-6:** 46th annual Professional Agricultural Workers conference, Tuskegee University, Tuskegee, Ala. 36088. The conference theme is elaborate: "Critical Issues and Policy for Rural Disadvantaged People and Communities—the Social Science Perspective—Land-Grant Universities' Outreach Activities." Further information from T. T. Williams, program coordinator, at 205/727-8764 or P.O. Box 681, Tuskegee.

## Celebration!

Through all the years since its first run in 1974, the Berea College Celebration of Traditional Music has remained devoted to the clear and simple aim enunciated by Appalachian Center Director Loyal Jones—to "feature old-time traditional music." There's nothing wrong with bluegrass and other newer forms, Jones said, "but we feel that the old styles traditional to the mountains are not heard so much any more, and we want to encourage them."

Thanks in good part to the continuing impact of the Celebration's programs and workshops, you can hear quite a lot of these "old styles" across Appalachia nowadays. One place you can hear them during the weekend of October 28 is the Berea College campus, when the Celebration returns for its 15th annual incarnation.

The big weekend begins at 7:30 on Friday evening, with a concert by festival musicians. As always, a stellar group of performers will shine from the local stage. The participants will include the Stoneman Family; Ralph Blizard and Phil Jamison; the Bledsoe Family; Clyde Case; Wade and Julia Mainer; Nat Reese; Herschel, Willard and Dillard Anderson; Sarah Singleton; and Johnny Ray Hicks.

Saturday, October 29, will see a day of instrumental workshops and performances, highlighted at 2:00 p.m. by a symposium on the Stoneman family of Virginia, led by Ivan M. Tribe, professor of history at Rio Grande

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### The performing Andersons: Willard, Dillard, Herschel



Robert Cogswell



## CELEBRATION *from page 1*

College (Ohio). That evening all the festival performers will gather again on the local stage for another big music-making session. This show will be topped off by a square dance led by John Ramsay, with music by the popular Lewis and Donna Lamb.

If all that activity hasn't worn you out, you can participate in a Sunday morning hymn sing with festival musicians.

If you need any further information, contact the Appalachian Center at the address on page 4 of the NEWSLETTER or telephone 606/986-9341, extension 5140.

## Carl A. Ross, Jr. 1931-1988

Carl A. Ross, Jr., director of the Center for Appalachian Studies and professor of history at Appalachian State University, died unexpectedly on August 26. He was a founding member of the Appalachian Studies Association and secretary and editor of *Appalink*, its quarterly newsletter. A strong proponent of Appalachian studies, he taught courses at ASU on Appalachian history, ethnography and social conditions. He was also vice president of the Federation of North Carolina Historical Societies, president of the Western North Carolina Historical Association and the Watauga County (N.C.) Historical Society, and past president of the Southeastern Council for Latin American Studies. He is survived by his wife Charlotte, a son Tyler and a daughter Clarinda Ross Clark.

## Taking Technology Home

A couple of issues ago (Winter 1988) we told you that the Appalachian Regional Commission was promoting something called "a special regional initiative to encourage technology transfer." This sounded as if it might be a good idea, although we weren't quite sure what it was—but it was impressive, and we thought that behind those heavy abstract words might possibly lie something of value to the region.

Now all our questions should find answers in a symposium scheduled for Greenville, S.C., at the end of September. Titled "Taking Technology Home to Appalachia," the meeting is supposed to "explore ways to help small and medium-sized businesses in the Appalachian Region modernize through the use of new technologies to increase their competitiveness in world markets." The "transfer" spoken of by ARC seems to involve picking up innovative technical ideas from major national companies and making this information available to small companies in Appalachia. The transfer, according to the governor of South Carolina, Carroll A. Campbell, Jr. (who is also states' co-chairman of ARC), should "enable manufacturers throughout the Region to compete in the world marketplace." These "new technologies create new jobs, and that's our long-range goal."

As we suspected, there really is a concrete idea

behind the abstractions, and it even sounds promising. Already, such northern states as Ohio and heavily Appalachian Pennsylvania have invested extensively in the development of the kinds of technologies spoken of by Governor Campbell. Various ARC studies demonstrate the importance of new technologies for the growth of Appalachian industries.

Speakers and panels at the symposium will explore such topics as how government can supplement the spread of information about technology in the private sector; the need for both "high" and "low" technology; relating modernization to nonmanufacturing as well as manufacturing industries; and working effectively with companies that are located far from major cities.

One speaker should command keen interest. That's David Halberstam, whose book *The Reckoning* reported on a markedly successful instance of technological opportunism—the Japanese auto industry.

## Red Bird and the State

In recent years there's been much talk about voluntarism (or "volunteerism," as politicians like to call it). But in spite of all the noise, many persons who conduct old and useful voluntary operations—schools, halfway houses, many others—find themselves in conflict with government and its strictures.

Sometimes problems between private-sector organization and governmental rule bearers arise simply by chance. Something of that kind happened last year in Leslie County in Eastern Kentucky, when the school board, as a matter of routine, asked the state to survey the local facilities. What was not routine about the Leslie County situation was the arrangement, which had existed since the middle 1920s, between the county school system and the Red Bird Mission School, a religious school now operated by the ministries board of the United Methodist Church.

On taking a look at Leslie County, the representatives of the Kentucky Department of Education discovered the shocking fact that Red Bird and the county school system maintained a cooperative relationship, one offering clear and obvious educational benefits to the county. This, the investigators decided, was in various ways highly irregular.

The result, Red Bird says, was that "by the end of April 1988 it became clear that because of the issues of separation of church and state a cooperative relationship with area county school systems was no longer possible." No longer, it seemed, would state funds go to Red Bird in exchange for use of the facility. Whoever had invited the bureaucratic camel to poke its nose under the Leslie County educational tent had inadvertently (we suppose) brought about a markedly unhappy result.

What Red Bird now must do is operate as a private school, which means that the board and staff must raise money to replace the lost funds and the lost teachers as well. In 1981 the school was struck a terrible blow by a

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**HEADLINERS:** "Legendary" is what country-music fans like to call the Stoneman family of Galax, Va. Patsy, Van, Donna and Jim (l. to r.) will perform during Berea's Celebration of Traditional Music October 28-30.



### REDBIRD from page 2

catastrophic fire; now a few pieces of paper have wrought equal harm. But, say the people at Red Bird, they remain committed to providing "a quality school for an isolated mountain region with critical educational needs." And, of course, they welcome help. Their address is Box 700, Beverly, Ky. 40931.

## "Out of the Hills . . ."

"Out of the hills of Habersham," begins Sidney Lanier's famous poem "Song of the Chattahoochee." What comes out of those hills is, of course, the sparkling water of that Georgia river. But the water now has a surprising kind of liquid company—fluids with names like zinfandel and chardonnay and also Cherokee Rose and Granny's Blush. All this came about because in 1979 an Atlanta businessman named Tom Slick planted Habersham County's first European grapes.

Now up in northeast Georgia, close to an interstate highway, you can find the Habersham Winery, the flourishing business that has grown from Slick's desire to experiment with old-world winemaking. And the winery has acquired a surprising amount of company across southern Appalachia; Appalachian Regional Commission figures show five other wineries in Georgia, and West Virginia has six, Virginia 32, and Tennessee, Alabama and Mississippi a total of 15.

With expert help from enologists at Mississippi State, Slick proved that the delicate European grapes would grow in the hot and changeable climate of the mountain South. But in addition to producing his cabernet sauvignons and similar world-class wines, he has adapted to his market by turning out sweeter varieties from native Georgia grapes. And if you should happen to visit the winery you might find something to buy even if you're a dedicated teetotaler: the gift shop will sell you jelly, grits, pancake mix and even T-shirts.

## EYE on Publications

*Beech Creek: A Study of a Kentucky Mountain Neighborhood*, by James S. Brown (Berea College Press). It was almost 50 years ago that James Brown began his observation of the community to which he gave the protective pseudonym "Beech Creek." A mountain boy himself, Brown at the time was a graduate student at Harvard, and he explained his presence in Beech Creek by telling the people he was "writing a sort of history" as part of his school work. Glad to help a Kentucky boy succeed in his studies, local residents cheerfully cooperated with him—although a few had their doubts about him and a handful even thought he might be a German spy. But the total and utter absence of any military installations and operations in the area rendered this theory unconvincing to most people.

What Brown set out to do, primarily, was to study the family and kinship system of the neighborhood, as he called it. Amply equipped with theory from his work with such luminaries as Pitirim A. Sorokin and Talcott Parsons, he wished to apply these abstractions to the kind of concrete situation with which he was familiar. Besides family and kinship, Brown wanted to see what he could make of the social-class system of the neighborhood, and, further, he was interested in the social values by which Beech Creekers were guided.

The result of Brown's labors was a dissertation which, in spite of changing trends in sociological theory, has through the years remained widely known and widely used—but, strangely, until now has remained unpublished. The publication by the Berea College Press of this classic study rectifies years of curious indifference on the part of university presses.

In noting the puritanism, the familism, the traditionalism and other basic values held by the people of Beech Creek and observing these traits in action, Brown

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**EYE** from page 3

captured in structured detail a way of Appalachian life that war and other forces were rapidly bringing to an end. But the Beech Creekers continued to be important in two ways. As a professor of sociology at the University of Kentucky, Brown himself kept in touch with many of them, dispersed as they were by patterns of migration, and this contact in turn enabled important follow-up work to be accomplished—notably a study by Brown and two colleagues titled *Mountain Families in Transition*, an examination of Beech Creek migrants in their new urban homes.

Other studies go forward as *Beech Creek* continues to exert its remarkable appeal to new generations of researchers. And now, at last, it is available to everybody in convenient form.

*Speech, Chant, and Song in an Appalachian Baptist Church: Powerhouse for God*, by Jeff Todd Titon (University of Texas Press). This interesting 521-page book is the culmination of Titon's more than a decade of work with Rev. John Sherfey and his Fellowship Independent Baptist Church in Stanley, Virginia. In 1982 the author produced a documentary album, also entitled *Powerhouse for God*, which was released through the University of North Carolina Press, and he, with colleagues, released this year a documentary film with the same title. Titon is head of the ethnomusicology program at Brown University, but as a former English professor he is interested in all forms of vocal expression. This book is his exploration of the nature of Brother Sherfey's and the congregation's use of language in the practice of their religion, a specialized language with specific applications as the people express themselves through singing, praying, preaching and teaching. Titon reproduces this language verbatim and gives the reader the benefit of his intense involvement with this church.

*Willie-Boy*, by Alice J. Kinder (Kentucke Imprints, Berea, Ky. 40403). This book fulfills a debt Alice Kinder owed her late father, William McKinley Justice, an eastern Kentucky educator and poet. It is the story of growing up hard in the mountains and of his hunger for

education. It is also about preservation of traditional heritage. When the father failed to find a publisher, he gave up hope and asked his daughter Alice to rewrite what he called his "mountain book." After many years she did so, and we can thank Kentucke Imprints for making this work available to a public that is perhaps more accepting now than it might have been in the father's time. The contents are mostly family stories, such as the account of a grandfather who fought for the Union in the Civil War, read books and speculated on the nature of the stars to the point that a relative told him, "You're a quare human bein' if I ever sighted one. Book larnin' is drivin' you mad." There is another grandfather who fought for the Confederacy, and a host of other interesting relatives and neighbors appear in numerous adventures. This is a work of love and remembrance.

*The Wisdom of Folk Metaphor*, by Jim Wayne Miller (Seven Buffaloes Press, P.O. Box 249, Big Timber, Mont. 59011). Several years ago a Canadian history professor who had carefully selected from essays and term papers the funniest mistakes of his students took all these howlers and wove them together into a continuous narrative conducting the reader from the "Middle Evil" period to the present day. The result was one of the funniest pieces of prose, or whatever it was, ever published. Not to be outdone, the endlessly diligent Jim Wayne Miller has now produced his own comic response to similar stimuli. In this new poem, subtitled "The Brier Conducts a Laboratory Experiment," the protagonist—who, like Miller, is a college teacher—finds himself increasingly depressed by student papers that speak of "The Rape of the Lark" and assert that in 1066 England surrendered to a man named Norman Conquest. But instead of giving way to his dejection, the Brier decides to create a research project "with nine measures and a dozen determining factors." How will this project determine the wisdom of folk metaphor? We really think we shouldn't deprive you of the pleasure of finding out for yourself. The publisher will surely be happy to send you this little (\$3) chapbook.

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