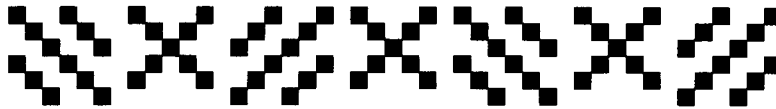


Special Numbers at the Picnic:
The Little York Sunday School
Picnic and Homecoming

*Donald Beikman**



The Setting

Mayfield's Grove lay just outside Little York, the only village in the northeasternmost township of southern Indiana's Washington County. For six decades, from 1902 to 1964, the grove was the site of the Little York Sunday School Picnic and Homecoming, held annually on the first Saturday in August. Considered a red-letter day by young and old alike, this Saturday in midsummer could brighten a face and quicken a step as could no other religious or national holiday. The Christian church at Little York sponsored the event, and at noon its members and its guests assembled for the principal church dinner of the year. Thousands, however, attended the picnic to visit with friends and relatives and to enjoy the program. There were speeches, or at least a few words, by each attending dignitary and music by fife and drum, stringed instrument, and the wind band engaged for the day. In addition, there were the gospel songs of the participating Sunday schools.

Terrain, rather than township or county line, determined in large part those who attended the Little York Sunday School Picnic and Homecoming. Established in 1831, the village of Little York was laid out on the western fringe of the Scottsburg Lowland, a plain running north and south for some ninety miles between the Muscatatuck Regional Slope to the east and the Norman Upland to the west. The upland, the rim of which is clearly visible from the town, rises some four hundred feet above

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the lowland, and any route from the eastern to the western side of the township must cross the intervening Knobs.¹ In former times passage by horse-drawn wagon and buggy must have been arduous, and even during the last decades of the twentieth century the community still turns eastward to Scott County to meet most of its needs. Earlier in Little York's history residents seldom had to travel any appreciable distance for the goods and services that they needed. Most could be had in the hometown. The village had its miller and milliner, its barber and blacksmith, its carpenter, cooper, and cobbler. By 1920 it had no fewer than four general stores and as many lodges, a canning factory, a restaurant, a hotel, and a school.² Only one grocery and a single lodge survive, and were it not for the post office, the two churches, and the roads, there would now be virtually no visible remnant of the past.

Little York's Methodist congregation dates from 1844, its Christian congregation from 1849. In 1883 the Christians raised a new house of worship, and in the following year the Methodists built a new church.³ Both buildings were typical of the white clapboard meetinghouses that once dotted the countryside. The only room generally measured no more than thirty-five by forty feet and had four windows along each side, a panel door or two at the back, and a solid wall at the front. A low platform, usually about fifteen feet in width, ran across the front of the room and held the pulpit, a chair for the minister, and pews for a choir. There were wood stoves for heat and kerosene lamps for light, and there was a reed organ or a piano to accompany the singing. At Sunday school there were as many classes as were feasible. If the congregation was small, the adults met in one corner and the children in another. If the congregation was large, the young people met separately, and the smaller children were possibly removed to a spot of their own. In and around Little York the one-room church, like the one-room school, is now a rarity, for most of the churches have been recently remodeled and enlarged. Today it is unusual to find a class without its own separate room or cubicle.

Sunday school at the Little York Christian Church has changed remarkably little during the last six decades. The school

¹ For information concerning physiographic regions in Indiana see Alton A. Lindsey, ed., *Natural Features of Indiana, 1816-1966* (Indianapolis, 1966), 40-56.

² *History of Washington County, Indiana, 1916-1976* (Evansville, Ind., 1976), 231-34. This county history was compiled under the auspices of the Washington County Historical Society, Salem, Indiana.

³ *Ibid.*, 233.

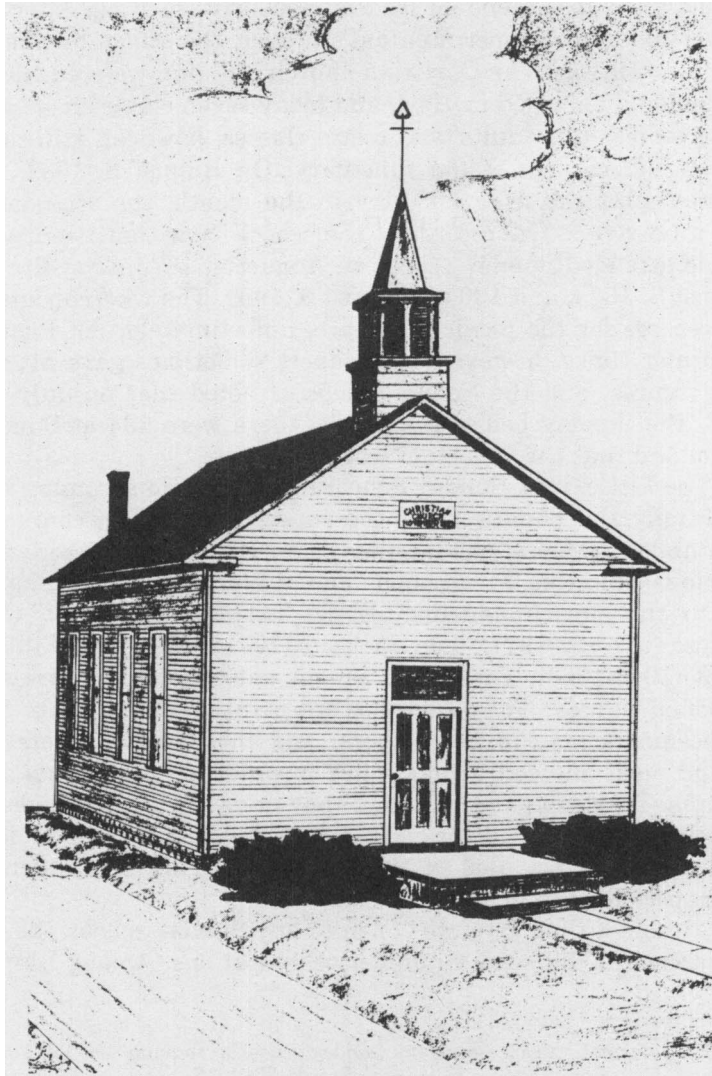
meets on Sunday morning in the sanctuary at half past nine. There is a prelude, and at the conclusion of the two opening hymns, the superintendent leads a responsive reading. After the prayer hymn and superintendent's prayer, the school breaks up into nine classes. The Christian church building was remodeled in 1948 and enlarged in 1964, and today seven classes have separate rooms. The adults' and men's classes, however, still meet in opposite corners of the sanctuary. On August 8, 1982, the Sunday after the first Saturday in the month, the attendance was ninety-two. The records of the school show that twenty-six people attended Sunday school on August 4, 1872, sixty-five on August 3, 1873, and 130 on August 3, 1969. The whereabouts of the records for the picnic years are, unfortunately, not known. In former times, however, newspapers sometimes gave attendance figures, and the Salem *Democrat* noted that on July 27, 1913, the Sunday before the picnic, there were 134 at Sunday school and that the collection was \$1.27.⁴

The Little York Sunday School Picnic and Homecoming was essentially the handiwork of the superintendents in charge of the Sunday school at the Christian church. Although there was a picnic committee, much of the actual planning and arranging fell to the superintendents: Elmer Lester (1912-1929), Carl McCoskey (1929-1941), Lee Jackson (1941-1946), and William Blunt (1946-1965). These men sought out effective orators and qualified judges. They had posters printed. They wrote announcements for the newspapers, and they placed orders for ground meat and soft drinks. They recorded disbursements and receipts. They compiled lists, and they undoubtedly had notes to keep from one year to the next. Blunt, the last superintendent to oversee a picnic, died in 1979, and among his effects were a few papers having to do with the event.⁵

Although the picnic was open to any Sunday school, the superintendents did send a number of invitations. Among Blunt's

⁴ For information concerning the Sunday school in Indiana see William H. Levering, *Historical Sketches of Sunday School Work: Sunday School Work in Indiana, North America and Beyond the Seas* (Indianapolis, 1906); Walter S. Athearn et al., *The Indiana Survey of Religious Education* (4 vols., New York, 1923-1924); and Grover L. Hartman, *A School for God's People: A History of the Sunday School Movement in Indiana* (Indianapolis, 1980). Hartman's preface (pp. ix-xii), largely a description of a rural school in Tippecanoe County, is especially relevant. Also of interest for the rural church is the survey done in 1911: Department of Church and Country Life of the Board of Home Missions of the Presbyterian Church in the U. S. A., *A Rural Survey in Indiana* (New York, n.d.).

⁵ William Blunt's papers are now in the possession of Audra Blunt, Scottsburg, Indiana. The author appreciates Miss Blunt's interest in this account of the picnic and gratefully acknowledges her contributions.



LITTLE YORK CHRISTIAN CHURCH, 1883-1948

Drawing by Herman Gross.
Courtesy Audra Blunt, Scottsburg, Indiana.

memoranda is the wording on one such letter, presumably that mailed in 1952 or 1958.

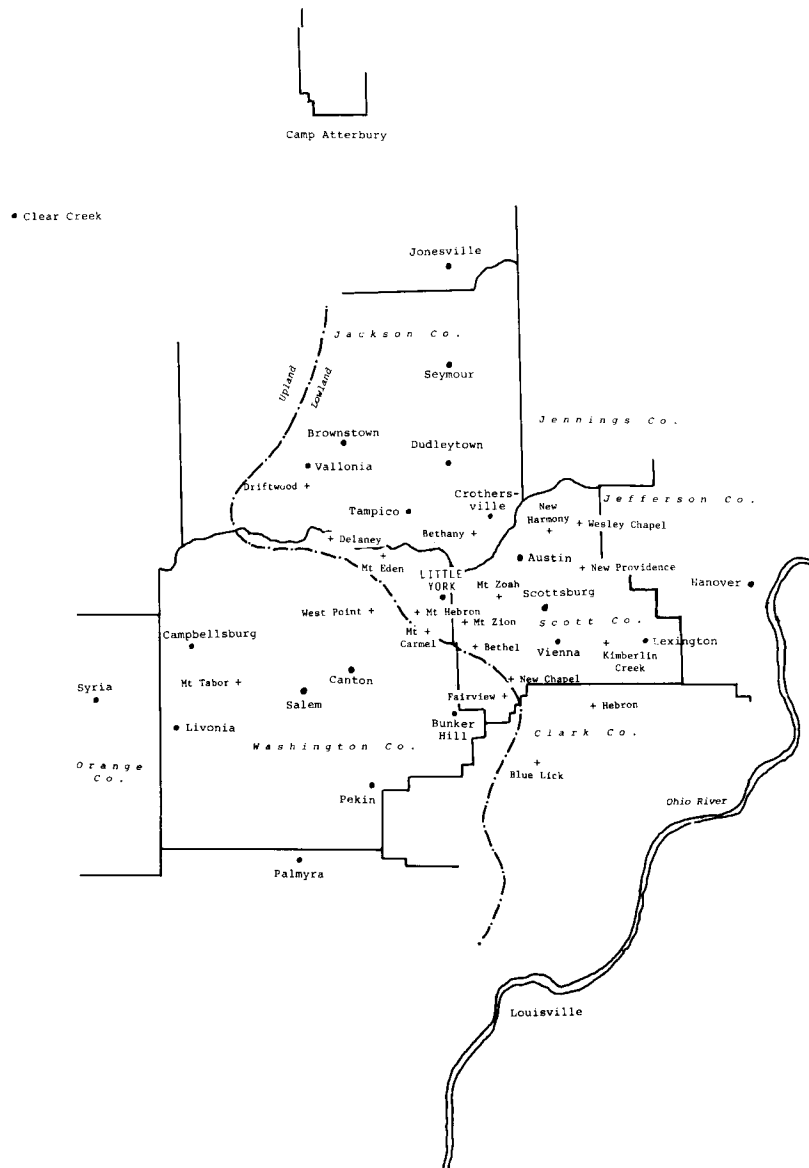
Your Bible School is invited to attend the Little York Sunday School Picnic and Home Coming to be held in the Mayfield Grove at Little York Sat. Aug 2.

Come, if possible in a delegation. Bring special numbers—Adult and Junior Choirs.

The distinction between superintendent and Sunday school, on the one hand, and minister and church, on the other, was easily and naturally, but significantly, drawn; and as the invitation emphasizes, delegations and special numbers were part and parcel of the picnic. One of Blunt's papers lists the twenty-five schools invited in 1955. Another lists twenty-nine schools and still another twenty-six. Neither carries a date, but internal evidence suggests that the first was compiled sometime in the late 1940s, the second sometime in the early 1960s. The names of eighteen Sunday schools appear on each of the three lists, and these schools may well have been the backbone of the picnic. The other local schools, Little York Methodist, Mt. Eden Christian (established 1866), and Mt. Carmel United Brethren (1856), are, of course, among the eighteen. Zoah Christian (1853) and Mt. Zion United Brethren (1855) to the east in Scott County are also within the immediate vicinity and appear on each list. Seven Scott County schools invited to attend the picnic belong to other neighborhoods: Austin Christian (1869), Fairview Christian (1882), Wesley Chapel Methodist (1852), Lexington Christian (1839), Bethel Baptist (1835), Vienna Baptist (1852), and New Providence Baptist (1887). To the north in Jackson County were Bethany Baptist (1867) and, at Tampico, Russell Chapel Methodist (1823), Tampico Christian (1868), and Tampico Baptist (1907).⁶ Only two other Washington County schools are listed: the one, Delaney Presbyterian (1904), is just south of the Jackson County line and the other, Bunker Hill Christian (1842), is the only upland school in the set of eighteen.⁷

⁶ In 1907 Mt. Pleasant Baptist Church (1829) and Freedom Baptist (1836-1840) merged, taking the name Tampico Baptist. *Down Memory Lane: Tampico Baptist Church, 1907-1982* (n.p., n.d.), 4.

⁷ In addition to the clipping files of the Scottsburg Public Library, Scottsburg, Indiana, and personal inquiry, the following sources have been used to determine the founding dates of the churches mentioned in this and the following paragraph. *History of Washington County*; Denver Sizemore, "History of the Church of Christ in Scott County, Indiana" (Bachelor of Divinity thesis, Butler University, 1938); Carl R. Bogardus, *The Centennial History of Austin, Scott County, Indiana* (Austin, 1953); Mary Wilson and Sharon Y. Asher, *Lexington* (n.p., n.d.); J. C. Tibbets, *History of Coffee Creek Baptist Association, Southern Indiana* (revised and extended; n.p., n.d.); Adam Byron Condo, *History of the*



SUNDAY SCHOOL PICNIC COUNTRY IN SOUTHERN INDIANA

Map by Donald Beikman.

In addition to the eighteen Sunday schools that are listed on all three extant rosters, nineteen schools appear on but one or two of the lists. Six of these are in Scott County: Austin Methodist (1859); New Harmony Baptist (1879); Scottsburg Christian (1882), located at the county seat; Kimberlin Creek Baptist (1849); New Chapel Methodist (1886); and Vienna Methodist (1860). Three—Vallonia Christian (1860), Driftwood Christian (1839), and Crothersville Christian (1905)—are in Jackson County. Blue Lick Christian (1860) and Hebron Presbyterian (1894)⁸ are in Clark County, and Syria Christian (1820) is in Orange County. No fewer than seven Washington County Sunday schools appear in this set of nineteen. Salem Christian (1842) at the county seat is at the center of the county; Campbellsburg Christian (1854) and Mt. Tabor (1840) are to the northwest; and Pekin Christian (1860) is to the south. Canton Christian (1890) and West Point Methodist (1861) are to the east, toward Little York. The nineteenth school, Mt. Hebron Methodist Evangelical (1870s), is in Gibson township. It had, however, no regularly scheduled services between 1940 and 1968.

Two observations are significant. First, the Little York Christian Church apparently did not perceive the Sunday schools in the larger county seat churches as kindred. While the schools of the Christian churches at Scottsburg and Salem did receive invitations, they do not seem to have received one every year. The Sunday schools of other denominations in the county seat towns do not appear on any list. Moreover, the distance between the sponsoring school and one school to have an invitation in 1955, Syria Christian in Orange County, is thirty-six miles. Brownstown, the county seat of Jackson County, lies at less than half this distance from Little York, but there is no evidence that its schools were ever sent a letter. Second, Little York considered the majority of the Sunday schools in Washington County as remote. In part because of the terrain, they were to be found, in the minds of the residents of Little York, almost in another part of the state.

Few Sunday schools actually sent official delegations to the Little York picnic. West Point, Mt. Hebron, Delaney, and two

Indiana Conference of the Church of the United Brethren in Christ (n.p., 1926); Brant and Fuller, pub.s., *History of Jackson County, Indiana: From the Earliest Time to the Present . . .* (Chicago, 1886); Mary C. Hauswald, *New Albany District History of the United Methodist Church* (New Albany, Ind., 1984).

⁸ The Sunday schools invited in 1955 include that of a Hebron Christian Church at Henryville. The inhabitants of this town do not recall such a church and suggest that it was the Sunday school at Hebron Presbyterian Church that was invited. Margaret Lewis to Donald Beikman, May 29, 1984.

other schools came in 1910.⁹ In the following year Mt. Hebron, Mt. Carmel, Tampico, Delaney, and Crothersville were represented, and in 1943 Mt. Eden, Mt. Carmel, Russell Chapel, Tampico Baptist, Tampico Christian, Bethany, Bethel, Zoah, and Bunker Hill attended. For four other years there are only numbers: ten schools in 1939, nine in 1914 and 1945, and seven in 1946. In 1918 only Tampico and Russell Chapel brought special numbers.

Mayfield's Grove, consisting of ten to twelve acres of beech trees, sheltered the annual Little York Sunday School Picnic and Homecoming. A weather-beaten stage, the speaker's stand, stood from one year to the next well inside the southeastern corner of the site, but on picnic day it was resplendent with bunting. The stage was not large. In addition to the reed organ of the earlier years or the piano of the later years—brought from the Christian church to accompany the singing—it might have held, in a pinch, as many as twenty-five standing adults and twenty-five songbooks. The church pews were also brought out for the day, and these, together with several makeshift plank benches, were ranged in front of the stage. There was never enough seating, and most people stood to listen to the program or milled about renewing first one acquaintance and then another. A space to the right of the rows of benches was reserved initially for the buggies and afterward for the automobiles of the infirm. Inasmuch as a public address system was not in use until 1934, much of what was said or sung in previous years must have been, despite the best efforts of speakers and singers alike, all but inaudible at any distance from the stage.

Running along the far edge of the area in front of the stage, well behind the last row of pews, were the rectangular plank counters of the sandwich, soft drink, and ice cream stands. These stands were, like the stage, more or less permanent constructions, and on the first Saturday in August they were covered with white cloths. Superintendent Blunt's memoranda for 1962, a year in which attendance was estimated at seven hundred, show that the three stands cleared \$141.45, to which must be added the \$25.00 fee of the picnic's only concessionaire, Tom Baldwin. At his booth Baldwin had balloons in assorted colors for the very young and buttons with snappy sayings and a hun-

⁹ Unless otherwise indicated information concerning the Little York Picnic and Homecoming was found in the files of the *Salem Democrat* and the *Salem Republican-Leader*.



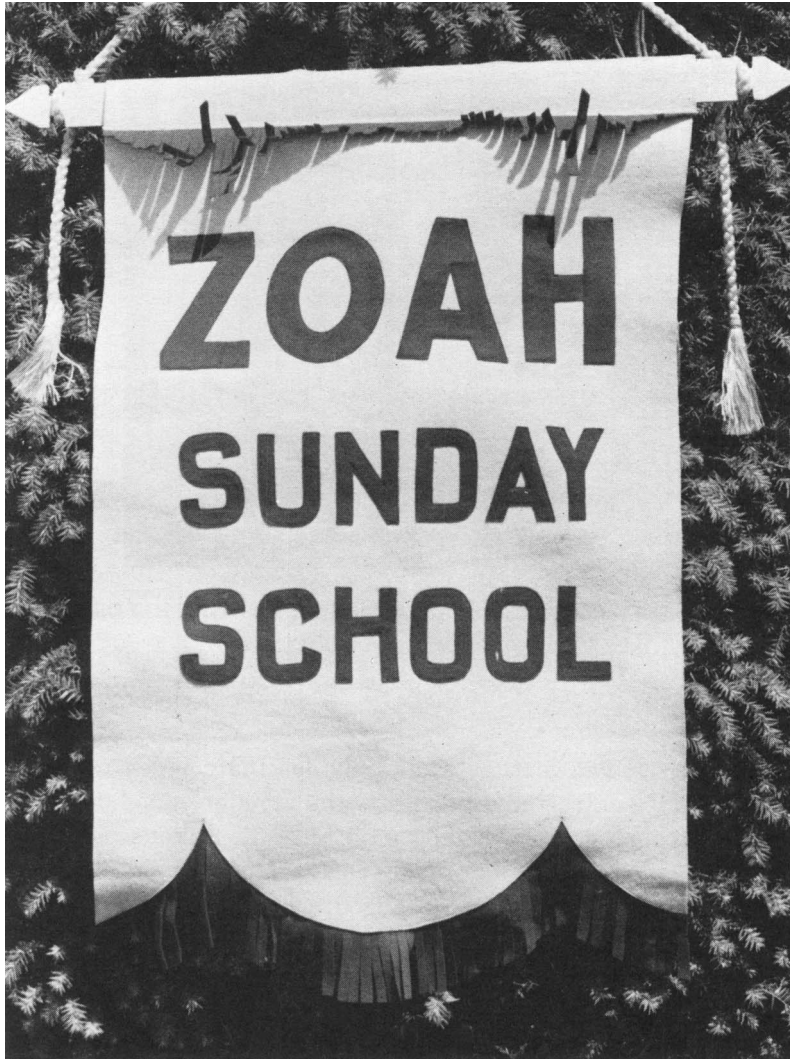
AVIS L. CARLILE, RURAL MAIL CARRIER, AT LITTLE YORK SUNDAY SCHOOL PICNIC, MAYFIELD'S GROVE

Courtesy Roy and Eva Robertson, Salem, Indiana.

dred other gewgaws that seemingly fascinate older children. When Blunt subtracted expenses to the amount of \$54.00, a figure which included the \$20.00 paid to A. E. Baker's band and the \$2.00 allocated for decorating the speaker's stand, he found that his Sunday school had realized a profit of \$112.45 on its picnic.

In the early years of the Little York Picnic and Homecoming members of the various Sunday schools met early in the morning on the first Saturday in August, boarded wagons decorated for the occasion, and departed for Mayfield's Grove; in 1914 the sponsor was prepared to give one dollar to each school coming in a delegation wagon.¹⁰ With the advent of the automobile, however, people began gathering inside the grove itself to form delegations. A banner displaying the name of the Sunday school was raised, a sheepskin band struck up suitable music, and everyone, led by the picnic marshal on horseback, moved forward. Each marcher was counted, and the largest delegation of the day received a prize. Arriving at the southeastern corner of the grounds, the delegation mounted the stage to sing its first special number. Each participating school took its turn at this

¹⁰ Salem *Democrat*, August 1, 1914.



Courtesy Mrs. Delbert Wilson, Zoah Christian Church.
Photograph by Richard Beikman.

bit of pageantry, and the delegation, having arrived, disbanded, leaving its banner standing upright at the back of the stage.

Sheepskin bands were very much in evidence throughout the day. They played when each delegation arrived and again when each adult choir marched to the speaker's stand to sing a special number, and they could be counted on to strike up a tune or two whenever there was a lull in the program. One church history records: "The Sheepskin Band consisted of James Elliott playing fife and snare drum; Silas Monroe, fife; John Hawn, bass drum; Ira Rutherford, fife; Lebert McCoskey, fife and drum; John



**"SHEEPSKIN" BAND WAITING TO ESCORT THE NEXT SUNDAY
SCHOOL DELEGATION TO THE STAGE**

Courtesy Roy and Eva Robertson, Salem, Indiana.

Fleenor, drum."¹¹ An account of a similar group from Salem, one whose members performed at numerous picnics, suggests that the repertoire may well have been a traditional one. "Their music was probably never written in any book but handed down from father to son. They didn't even know the name of some of the tunes until one day an old army major told them the titles of such numbers as Jaybird, Concord Bridge, Paul Revere's Ride, Picnic, Gilroy, and Yankee Squirrel Hunter."¹²

In addition to sheepskin bands, there was often a visiting wind band, and as soon as the instrumentalists had eaten at the table set for them by the women of the sponsoring Sunday school, they took their places and entertained the growing throng. In 1916 the Little York Christians engaged the Pekin Band, in 1917 the Dudleytown Concert Band. In 1918 a service flag of seventy-two stars hung above the stage, and a military band of thirty pieces came from Camp Taylor, a temporary training camp just outside Louisville, Kentucky. In 1919 Will J. Nicholson, a musician often heard at the picnic, led the Salem-Pekin Band. The

¹¹ *Down Memory Lane*, 6.

¹² *History of Washington County*, 134.

Salem High School Band played in 1925, the Scottsburg High School Band in 1948. The Seymour Band was heard in 1935. In 1939 the Morgan Packing Company of Austin, an important employer for the entire area, sent its Drum and Bugle Corps, and in 1953 another band from Austin performed. The Palmyra Modern Woodman Band played in 1926 and again in 1927, and in 1928 a band of twenty-two pieces came from Jonesville.

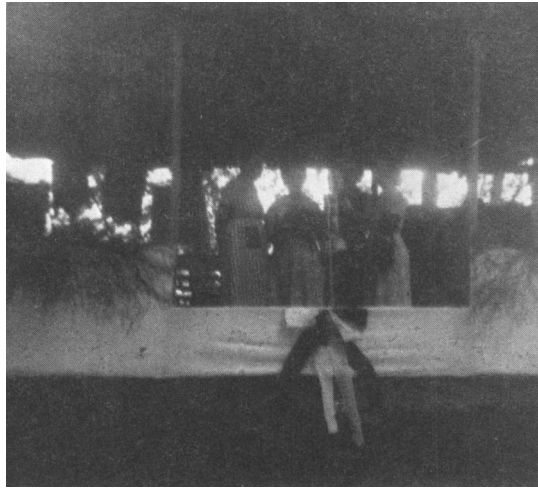
The featured band, having played its selections, departed, and the singing began in earnest. Although until 1948 the Sunday schools sang competitively, the first to take the stage and to sing a special number or two was never a contestant. The Little York Christians could not, of course, compete, but they could lead the way. The numbers they brought were spirited pieces, effective curtain raisers, and the first competing school knew that it already had the attention of many picnickers. Later, when the final contestant had been heard and the three judges had withdrawn for consultation, the sponsors would return with another rousing number.

Contestants competed in five categories, with prizes awarded for quartets, duets, and solos as well as for adult and junior choirs. In addition to the special number to be sung upon arrival, a school could bring as many as five numbers; few brought more than three. The smaller schools did not always have enough children to form a junior choir, and there was never more than an occasional solo. The composition of the quartets varied, there being those of four women and those of four men as well as those of two women and two men. There were always more duets than solos at the picnic, more quartets than duets or junior choirs, and more adult choirs than quartets.

The adult choirs were choirs in name only. Everyone who sang at Sunday school sang at the picnic, and to all intents and purposes it was the school itself that stood on the stage, youngsters alongside grownups. "Even as a very small girl," one woman writes, "I loved to sing at the picnic with the big folks. Altho we usually always had a special as the young people of Mt. Eden."¹³ Each school had a director, and in order to prepare special numbers, members attended rehearsals.

I audibly counted the time while the choir sang. I sang soprano, alto, tenor, and bass as needed to assist and give confidence to any singer. Also our pianist would play the notes of any one of the parts when needed by any singer. It was necessary that I use falsetto tones at times when assisting some singer. Choir members were frequently encouraged to open their mouths and speak distinctly but

¹³ Ruby Jackson to Donald Beikman, October 6, 1982.



LADIES' QUARTET, LITTLE YORK SUNDAY SCHOOL PICNIC
(PROBABLY FROM MT. EDEN CHURCH)

Courtesy Roy and Eva Robertson, Salem, Indiana.

to not try and steal the show by being louder than other singers. Our practice sessions usually lasted for one hour. They were pleasant and business-like with no fooling around. Singers were instructed to watch the director carefully and everyone was to keep the proper sustained tone for every note. When I could feel vibrations in the church pews or chairs as the choir sang, I was quite sure that they were doing about what I expected them to do.¹⁴

Rehearsals were held periodically for a few weeks prior to the picnic rather than year round, for had there been no picnic, there would have been no occasion for special numbers and no need for directors and rehearsals. Parenthetically, the quartets and duets were quite another matter. They were much in demand for funerals and for church functions of one sort or another; consequently, they sang intermittently throughout the year.

The Sunday schools sang in the order in which they had arrived. At the appointed time—the singing of the special number by the Little York Christians was the signal—the first adult choir assembled to the east of the novelty stand. When all was ready and the school announced, the sheepskin band began to play; as the choir made its way to the speaker's stand, the singers of the second competing school were to be seen hastily converging upon the spot just vacated. When the adults had been heard, the juniors sang. The quartets, duets, and solos that followed did not

¹⁴ Elmer Robbins to Donald Beikman, November 22, 1982.

march to the stand and were never accorded the music of fife and drum.

There were three judges. None could be easily identified with any competing school, and each was known to have a discriminating ear for music. The schools brought copies of their special numbers for the judges, who followed the printed music closely during the singing. "The judges of the singing contests based their decisions on such factors as type of song selected, harmony, tone quality, balance of parts, spiritual message conveyed, resonance, expression, attack, distinct pronunciation, volume of tone, reaction of the crowd listening, how well the pianist and the choir director performed their functions, time."¹⁵ The judges, while impartial, were not lenient, and the school taking the first prize proudly returned to sing an encore.

In 1945 the *Salem Republican-Leader* listed the prizes. "Best senior choir, \$5 and \$2; best junior choir, \$3 and \$1; best quartet, \$2 and \$1; best duet, \$1; best solo, 50 cents. The Sunday school having the largest delegation will receive \$3, with \$2 for second award. One dollar will be awarded each Sunday school not receiving another prize. The best fife and drum band present will receive \$1."¹⁶ By 1945, however, serious questions had arisen concerning the competition. The singing of sacred music for prize money had long been an issue. More than one decision of the judges had been an occasion for hard feelings, and it had not gone unnoticed that some schools, notably Mt. Eden and Tampico Baptist, won prizes and others did not. In 1948 the Little York Christians discontinued the competition, and the *Salem Democrat* announced: "\$2.00 will be given to each Sunday School marching with banner and singing two songs, or \$3.00 for each school marching with a banner, singing two songs and a quartet or duet. \$2.00 for the largest delegation; \$1.00 for the second largest delegation. \$1.00 will be given to each fife and drum band present."¹⁷ Apparently there were no further changes, for if the prize for the fife and drum bands is deleted, the prize list is the same as that given on the window cards printed for 1962.

Although the singing of the special numbers undoubtedly drew many people, the speaker was easily the chief attraction at many a picnic. The orators were a mixed bag. The Reverend J. A. Brown of Lyons spoke in 1928, the Reverend Ira M. Boswell of Louisville in 1938, and the Reverend Amos L. Boren of Sey-

¹⁵ *Ibid.*

¹⁶ *Salem Republican-Leader*, August 2, 1945.

¹⁷ *Salem Democrat*, July 28, 1948.

Little York PICNIC and HOME COMING SATURDAY, AUG. 1st, 1942

The 41st Annual Sunday School Picnic Will Be Given On Above Date By
Little York Christian Church School In Mayfield's Grove

— SPEAKERS —

Roy Huckleberry, of Salem, and Harry McClain, of Indianapolis

— PRIZES —

\$5.00 for best Senior Choir, \$2.00 second best; \$3.00 for best Junior Choir, \$1.00 for 2nd best; \$2.00 for best quartette, \$1.00 second best; \$1.00 for best duet, 50c for best solo. All music to be sacred and representing some school. \$3.00 for largest delegation, \$2.00 for 2nd. \$1.00 for each school not receiving other prize. \$1.00 for each Fife and Drum Band present.

BROADCASTING SYSTEM ON GROUNDS. 26 SCHOOLS HAVE BEEN INVITED

Plenty of Music Will Be On the Grounds

Come and Enjoy This Big Day At Little York

All Superintendents Report to Carl McCoskey On Arrival

Courtesy Elmer Robbins, Tampico, Indiana.

mour in 1941. The president of nearby Hanover College, Dr. William A. Millis, came in 1918. Frank P. Manly, president of the Indianapolis Life Insurance Company, and Professor W. A. Thompson of the University of South Dakota, a native of Gibson Township, spoke in 1931 and 1932, respectively. The secretary of the Indiana Farm Bureau, Larry Brandon, gave the address in 1940. In 1951 the commanding officer of Fort Knox was invited to speak, and the Fort Knox Band was asked to play.¹⁸ There must have been last-minute complications, for it was the Reverend T. Maxey, minister at Bunker Hill, who actually spoke and a band from Scottsburg that actually played.¹⁹

Many a campaign trail wound through Mayfield's Grove. A secretary of state, Ed Jackson, spoke in 1923; a dean of the Law School at Indiana University, Paul V. McNutt, in 1928; and a lieutenant-governor, Clifford M. Townsend, in 1935. Each was to serve Indiana as governor, as would Ralph F. Gates who spoke in 1944. Lieutenant-governor Henry F. Schricker spoke in 1939 and again in 1948 during a successful campaign for the governorship. In 1917, shortly after his term of office had expired, Governor Samuel M. Ralston came, and in 1934 the unsuccessful Republican candidate for governor in 1932, Judge Raymond S. Springer, attended. In 1929 Congressman James W. Dunbar stood before the picnickers. His successor, Congressman Eugene B. Crowe, delivered an address in 1931 and another in 1936 during a run for reelection. Frederick Van Nuys and Birch E. Bayh spoke in Little York in 1932 and 1962, the years in which they were elected to the Senate. A third, but unsuccessful, senatorial aspirant and former assistant attorney general, Alexander M. Campbell, spoke in 1950. It was Campbell who supervised the prosecutions of Axis Sally and Tokyo Rose as well as that of Harry Bridges and handled the indictment of Alger Hiss.²⁰

References to the speeches themselves are few. In 1925 W. H. Book spoke on "The Heart of Christianity." In 1943, when "gas and tire rationing kept hundreds of regular attendants from coming,"²¹ the commanding officer of Camp Atterbury, near Columbus, spoke, and appropriately enough the Camp Atterbury Band played. The commanding officer, Colonel Welton M. Modisette, "made an excellent address which was informative, and interesting to those who knew little of army life or training such

¹⁸ *Ibid.*, August 1, 1951.

¹⁹ *Salem Republican-Leader*, August 9, 1951.

²⁰ *National Cyclopedia of American Biography*, LIV (Clifton, N. J., 1973), 362-63.

²¹ *Salem Republican-Leader*, August 12, 1943.

as is being given at Camp Atterbury.”²² In 1945 Congressman Earl Wilson, the heir to Crowe’s seat in the House, described Nazi atrocities, and in 1962 Bayh dealt with the “common problems of government and the people.”²³

When the last speaker finished, stringed instruments were brought out, and although many people were already homeward bound, there would usually be a respectable audience as long as there was any music. In 1934 the Trueblood Boys, then playing over station WOWO in Fort Wayne, performed old-time music. The group, a local one that played in Mayfield’s Grove more than once, consisted of a fiddle, a banjo, a guitar, and a tenor guitar.²⁴ Will J. Nicholson (1886-1953), the leader of the visiting wind band of 1919, often came from Salem with a similar string band.²⁵ In 1928 the *Salem Democrat* announced: “Will J. Nicholson, popular musician of Salem is also on the program for some special numbers.” The newspaper added: “Will is an expert player on the banjo and his services are in great demand.”²⁶ Nicholson played in 1943 and undoubtedly in other years as well. He and many other musicians played the waltzes, the breakdowns, and the other country and western pieces of their day.²⁷

On the first Saturday in August the superintendent of Little York Christian Church became a master of ceremonies. He recognized each Sunday school as it arrived and introduced the judges and the band of the day. He notified the picnickers that a small child had been lost and that another had been found. He announced each special number by title and identified the school bringing it. He read the list of prizewinners and distributed the purses. He introduced the speakers or the dignitary chosen to perform that task. In 1962, for example, he introduced William E. Wilson, the state superintendent of public instruction and a native of the area, who in turn introduced the speaker, Birch E. Bayh.

Unfortunately, no one counted noses on the first Saturday of August. In 1910 the population of Gibson Township was 1,290, and in 1914 attendance at the picnic was conservatively placed at three thousand, in 1915 at two thousand. According to the *Salem Republican-Leader*, someone—perhaps over enthusiasti-

²² *Ibid.*, August 12, 1943. This article is the only detailed account of a picnic to appear in the newspapers.

²³ *Ibid.*, August 8, 1962.

²⁴ Interview with Verne Trueblood, December 31, 1982.

²⁵ Interview with Levi Elliott, May 4, 1983.

²⁶ *Salem Democrat*, August 1, 1928.

²⁷ Levi Elliott interview.



WILL J. NICHOLSON AND HIS BANJO (C. 1920S)
STANDING, GLEN SPURGEON, GUITAR; PAUL ASHABRANER, HARMONICA; CHARLES NUCKLES, JUG

Courtesy Washington County Historical Society, Salem, Indiana.

cally—estimated that between five and seven thousand people attended the picnic of 1917.²⁸ In 1930, 875 people lived in the township, and in 1934 it was thought that more than three thousand came to Mayfield's Grove. In 1940 the population was 1,033, and in 1943 the attendance was set at over a thousand. Finally, in 1960 the population was 1,001,²⁹ and in 1962 attendance was put at seven hundred.

Other congregations also held Sunday school picnics. At one time or another the Zoah Christians, the Bethany Baptists, the Bunker Hill Christians, and the Livonia Baptists sponsored similar festivities, and there were picnics in Warriner's Grove at Delaney.³⁰ All of these celebrations were apparently cast from the same mold. There were always speakers, a band, and prizes for the special numbers; and, in the earlier years, there were recitations, grand marches, and fiddle music, too. A brief notice of a Sunday school picnic at Clear Creek in Monroe County on June 13, 1871, suggests that the mold may have been an old one. There was a dinner and instrumental as well as vocal music, and the attendance was estimated to be between 1,000 and 2,000. This picnic, too, was sponsored by the Christians.³¹ The Little York Christians attended various of these other picnics. From 1892 to 1952 the Russell Chapel Methodists, the Tampico Christians, and the Tampico Baptists in Jackson County cosponsored a picnic on the second Saturday in August.³² In 1913 "the Little York Christian Sunday School went to the picnic at Tampico and carried off the first prize for the best singing and also the prize for the best declamation."³³

At a meeting on July 3, 1965, the Little York Christian Church came to an all but inevitable decision concerning its own picnic and homecoming: the annual event became a thing of the past. The following week a sympathetic editorial with many fine words for the people of Little York appeared in the *Salem Democrat*.³⁴ Other changes have also occurred. There is no longer a church at Mt. Carmel. Services at Hebron Presbyterian were

²⁸ *Salem Republican-Leader*, August 10, 1917; U.S., *Thirteenth Census, 1910*, Vol. II, *Reports by States . . . Alabama-Montana* (Washington, D.C., 1913), 537.

²⁹ U. S., *Fifteenth Census, 1930: Population*, Vol. I, *Number and Distribution of Inhabitants* (Washington, D. C., 1931), 348; *ibid.*, *U. S. Census of Population, 1960*, Vol. I, *Characteristics of the Population*, Part A, *Number of Inhabitants* (Washington, D. C., 1961), 16-19.

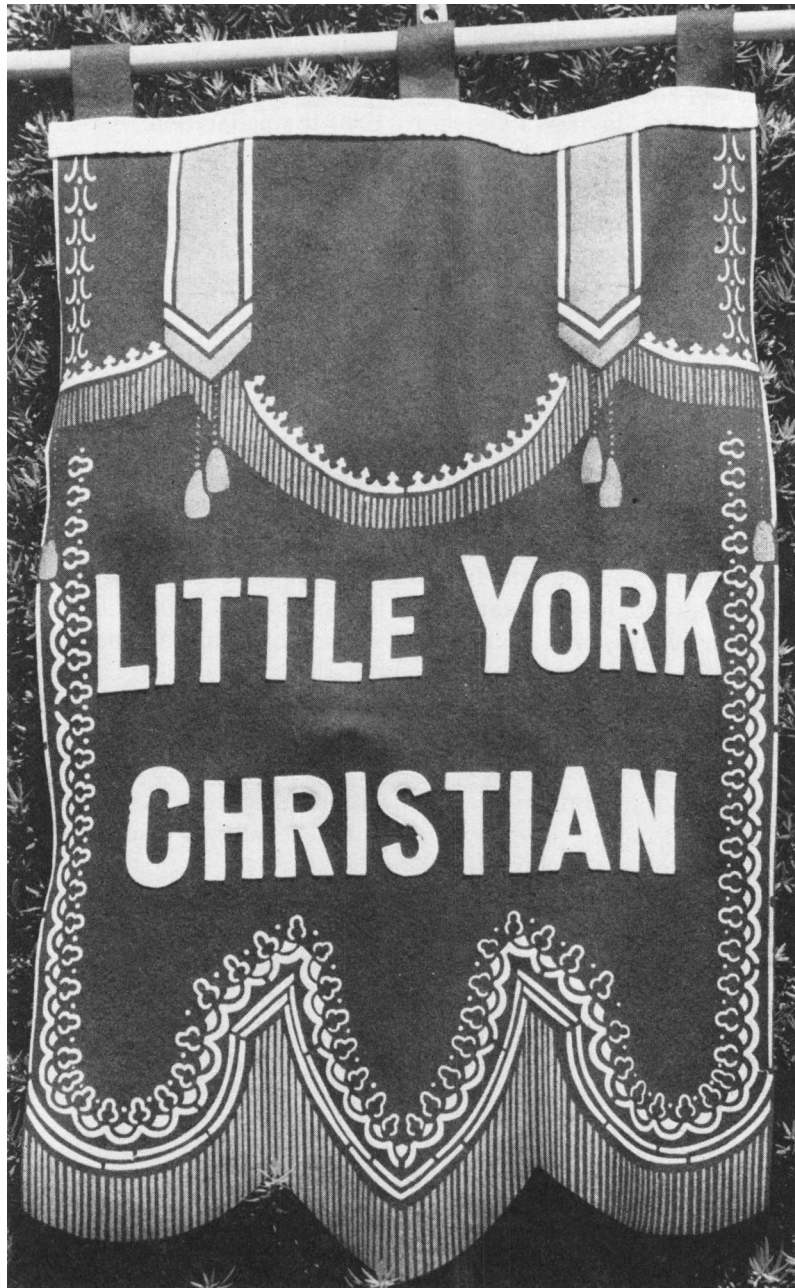
³⁰ *Salem Democrat*, August 1, 1906, July 29, 1908, June 28, 1926.

³¹ W. B. F. Treat, "The Great Picnic," *The Christian Record and Living Laborer*, new ser., V (August, 1871), 362-63.

³² Elmer Robbins has written a short, unpublished account of this picnic.

³³ *Salem Democrat*, July 30, 1913.

³⁴ "With Regret," *Salem Democrat*, July 7, 1965.



Courtesy Audra Blunt, Little York Christian Church.
Photograph by Richard Beikman.

discontinued in 1961, and the old building at Delaney is not now in use as a church. On the other hand, the church at Mt. Hebron, now a Christian church, is thriving.

Mayfield's Grove was cut in 1968.

The Special Numbers

Throughout the years the Washington County newspapers reported a few names of the musical prizewinners at the Little York Sunday School Picnic and Homecoming,³⁵ but the titles of the songs that they sang were not mentioned. In fact, there seem to be no records of any sort—neither handwritten lists nor annotated songbooks—for the special numbers that were presented on that first Saturday in August. There are, however, the recollections of the singers, accompanists, and musical directors at the picnic. When asked to help compile a list of songs that were brought to the festivities, these veteran picnickers 16inforced their memories with whatever songbooks that they had at hand. The books that were used at the picnic itself proved invaluable in putting the list together, but other, fairly recent compilations of later tastes and outlooks contained little beyond perennial favorites. Identification was, on the whole, fairly positive, although none of the participants were willing to assign the date of a particular picnic to any special number.

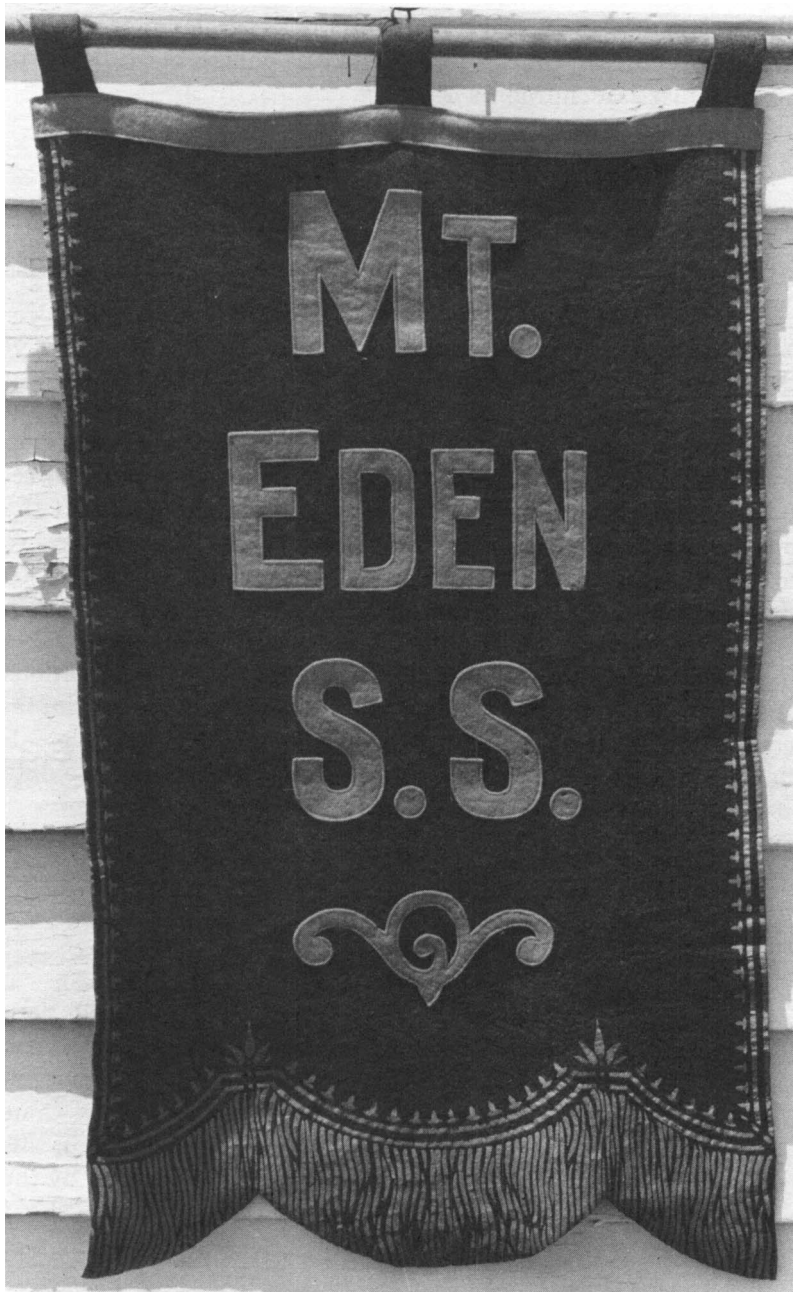
Little York Christian

The pianist who played for some fifty years at the Little York Christian Church identified eleven special numbers from a book that she had on her piano.³⁶ She recalled four others. Using another book,³⁷ two lifelong members of this Sunday school came across eight titles and recalled an additional three. Three in this second group of eleven titles had already been mentioned by the pianist. It is, then, a list of twenty-three titles.

³⁵ In 1910 the first prize for singing went to West Point, and in 1919 it went to Mt. Hebron. In 1938 Tampico Baptist tied with Mt. Eden and in 1946 with Mt. Carmel for first prize in quartet singing and took, in both years, the prize for duets. See *Salem Democrat*, August 10, 1910, August 6, 1919, August 10, 1938, August 7, 1946.

³⁶ *All-American Church Hymnal* (Nashville, 1957).

³⁷ *Great Songs of the Church, No. 2* (Cincinnati, 1937).



Courtesy Ruby Jackson, Mt. Eden Christian Church.
Photograph by Richard Beikman.

*Adult choir*³⁸

- 1869 Praise Him! Praise Him! (Crosby - Allen)
- 1874 Christ arose (Robert Lowry)
- 1874 Master, the tempest is raging (Baker - Palmer)
- 1877 My redeemer (Bliss - McGranahan)
- 1884 The banner of the cross (Nathan - McGranahan)
- 1884 Seeking the lost (W. A. Ogden)
- 1890 Stepping in the light (Hewitt - Kirkpatrick)
- 1890 True-hearted, whole-hearted (Havergal - Stebbins)
- 1891 Faith is the victory (Yates - Sankey)
- 1897 Sunlight, sunlight (Van De Venter - Weeden)
- 1902 When love shines in (Breck - Kirkpatrick)
- 1905 Awakening chorus (Homer - Gabriel)
- 1905 The fight is on (Mrs. C. H. Morris)
- 1906 More like the master (Chas. H. Gabriel)
- 1906 Christ is king (Scoville - Smith)
- 1910 He keeps me singing (L. B. Bridgers)
- 1910 One day! (Chapman - Marsh)
- 1912 What if it were today? (Mrs. C. H. Morris)
- 1914 The old book and the old faith (Geo. H. Carr)
- 1918 Wonderful grace of Jesus (Haldor Lillenas)
- 1923 The Lord God omnipotent reigneth (Hainsworth - Lillenas)

Duets

- 1868 Whispering hope (Alice Hawthorne)
- 1895 I surrender all (Van De Venter - Weeden)

Mt. Eden Christian

The Sunday school at Mt. Eden, one of the mainstays of the Little York picnic, was a fairly large one. In 1938 Mt. Eden took the prize for the largest delegation, and the school's records show that on the following day the attendance was sixty-six. The banner carried on the first Saturday in August is still treasured and now hangs on the front wall of the sanctuary. One pianist contributed eighteen of the twenty-one titles that are listed below. A previous pianist, a woman whose mother was one of the directors at this Sunday school, recalled "I Would Not Be Denied."

³⁸ The special numbers are listed chronologically by category (adult choir, quartet, etc.). The date of copyright is followed by the title and, in parentheses, the surnames of the author and the composer. A date enclosed in parentheses is the earliest date established. Where author and composer are the one and the same person, the most complete name found in the printed source is given. Pseudonyms have been retained.

"Remember very well mother chose it because of the easy time and parts. Yet the parts are pretty when sung well. It seems we won the prize on this."³⁹ She mentioned, in addition, "What If It Were Today?" and "There Is a Fountain Filled with Blood" but was reluctant to identify the latter as a special number. A third woman contributed "Still Sweeter Every Day."

Adult choir

- 1898 Drifting down (Pounds - Hackleman)
- 1899 Still sweeter every day (Martin - Miles)
- 1900 I would not be denied (C. P. Jones)
- 1906 Reapers for the harvest (Rexford - Beazley)
- 1906 I see it differently now (Wm. Edie Marks)
- 1907 Harvest-time is here (Chas. H. Gabriel)
- 1911 Where they need no sun (Haldor Lillenas)
- 1911 Jesus is always at hand (McCauley - Beazley)
- 1912 What if it were today (Mrs. C. H. Morris)
- 1927 Our commander (Shoarley - Loes)

Quartet

- 1886 Calvary (Darwood - Sweney)
- 1911 That is the love for me (Rowe - Lillenas)

Duet

- 1868 Whispering hope (Alice Hawthorne)
- 1914 The heart that was broken for me (J. W. Van De Venter)

Junior choir

- 1886 Little feet be careful (Bateman - Rosecrans)
- 1895 The Sunday-school army (Homer - Adams)
- 1904 Open the door for the children (U. N. O. - Hackleman)
- 1906 Hand in hand (DeArmond - Gabriel)
- 1906 Little soldiers (Thompson - Gabriel)
- 1907 The Sunday-school brigade (Rowe - Gabriel)
- 1911 Tiny tots (Rowe - Fillmore)

Mt. Carmel United Brethren

The Sunday school at Mt. Carmel was a small one. During the 1930s the average attendance cannot have been much over twenty. Three married couples and as many of their twelve children as were living at home drove. If the weather were not in-

³⁹ Fern Bryan to Donald Beikman, May 10, 1983.

clement, two women came on foot, one with her three children. Although the school met every Sunday, church services were, at times, held biweekly. From about 1936 the singing at both Sunday school and church was from *Praise and Service Songs*.⁴⁰ Three people contributed titles for the Mt. Carmel list. One, a lifelong member of this church, sang in its adult choir for many years. He remembered practicing various songs and added that the specials for the picnic were the only songs that the Sunday school learned. His father was the bass and his mother the soprano of its quartet during the 1930s and the 1940s. The other two persons who supplied songs for this list grew up in the Mt. Eden congregation and did not begin attending Mt. Carmel until the 1940s. One, the pianist who contributed eighteen titles to the Mt. Eden list, saw service as an accompanist at both churches. Although these three informants were unable to recall the year in which any one special was sung, it may be surmised that few, if any, were sung prior to 1935.

Adult choir

- 1890 He hideth my soul (Crosby - Kirkpatrick)
- 1902 When love shines in (Breck - Kirkpatrick)
- 1908 Sail on! (Chas. H. Gabriel)
- 1910 Is it the crowning day? (Whitcomb - Marsh)
- 1912 What if it were to-day? (Mrs. C. H. Morris)
- 1916 The captain is calling (Yale - Hall)
- 1922 Jesus will walk with me (Haldor Lillenas)
- 1923 Where we'll never grow old (Jas. C. Moore)
- 1924 He shall reign (Haldor Lillenas)
- 1927 God's love will never grow old (Poole - Shanks)
- 1934 My anchor holds (Frank C. Huston)
- 1934 Praise Him (Haldor Lillenas)

Quartets

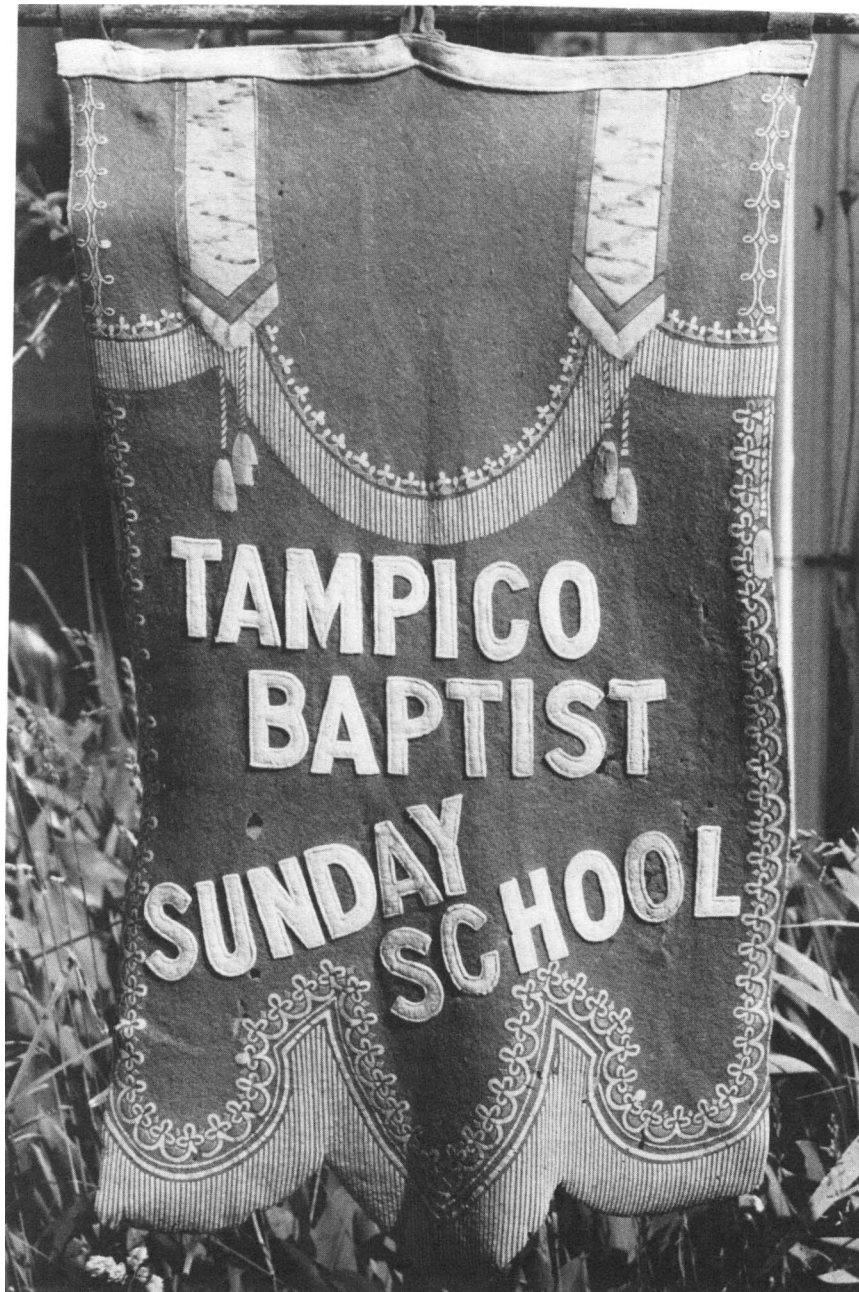
- 1880 Lead me, saviour (Frank M. Davis)⁴¹
- 1934 I will arise and go (Smith - B. D. Ackley)

Duets

- 1908 It's just like his great love (Worrell - Strouse)
- 1912 Sweeter as the years go by (Mrs. C. H. Morris)
- 1922 Take up thy cross (A. H. Ackley)

⁴⁰ Gordon D. Shorney and G. Herbert Shorney, eds., *Praise and Service Songs for Sunday Schools* (Chicago, 1927).

⁴¹ The date given is the date of composition. J. H. Hall, *Biography of Gospel Song and Hymn Writers* (New York, 1914), 167.



Courtesy Elmer Robbins, Tampico Baptist Church.
Photograph by Richard Beikman.

Tampico Baptist

This Sunday school, another mainstay of the picnic at Little York, was also a fairly large one. Records show that on August 7, 1938, the attendance was sixty, slightly smaller than that at Mt. Eden on the same day. Elmer Robbins, the conductor, listed the special numbers for Tampico Baptist. Much of this music is to be found in songbooks printed in the South. It is in shaped notes and belongs to the contemporary shaped-note gospel or "new book" music tradition.⁴² Given the homogeneity of the previous lists, its appearance here is striking and warrants a canvass of the rural Baptist churches in southern Indiana.

Adult choir

- 1885 Where he leads I'll follow (W. A. Ogden)
- (1893) Wear a crown (Watts - English, arr.)
- 1893 His yoke is easy (Warner - Warren)
- (1896) Are you ready? (J. H. Alleman)
- (1901) Beautiful (B. E. Warren)
- 1905 Marching on (Will M. Ramsey)
- 1906 Just over in the glory-land (Acuff - Dean)
- 1907 A soul winner for Jesus (J. W. Ferrill)
- (1912) Wake the song (L. B. Leister)
- 1918 A beautiful life (Wm. M. Golden)
- 1923 Sing his praise (J. R. Baxter, Jr.)⁴³
- 1937 Reapers, haste away (Virgil O. Stamps)
- 1937 A beautiful prayer (Luther G. Presley)
- 1938 When all of God's singers get home (Presley - Stamps)

Mixed quartet

- (1885) Wonderful story of love (J. M. Driver)
- (1912) We're on our way (Spencer - Minas)
- 1924 Kneel at the cross (Chas. E. Moody)
- 1939 My far-away home (E. T. Hildebrand)

Male quartet

- 1889 The beautiful land (White - Jones)
- 1893 Sowing the tares (A convict - Pollock)
- (1901) Bloom brightly, sweet roses (Shaw - Fowler)
- (1918) Redeemed (Rowe - Ganus)

⁴² David H. Stanley, "The Gospel-Singing Convention in South Georgia," *Journal of American Folklore*, XCV (January-March, 1982), 1-32.

⁴³ Copyright dates for this number and the next were kindly supplied by Stamps-Baxter Music of Dallas, Texas.

- 1930 They scandalized my name (Arr. Virgil O. Stamps)⁴⁴
 1938 Kneel at the cross (Chas. E. Moody)

Duet

- 1899 Nailed to the cross (Breck - Tullar)

The Sunday schools that provided the above lists were nothing if not eclectic. Twenty-eight of the special numbers date from the closing decades of the nineteenth century, and this fairly old music would seem to have been a Little York specialty. Fifteen pieces of fairly new music, the music of the 1920s and the 1930s, were sung by the schools at Mt. Carmel and Tampico. Each of the two other schools lists but one number from the 1920s and none from the 1930s. Thirty-six numbers date from the two opening decades of the twentieth century. Some fifty of the eighty-one special numbers first appeared during the picnic years.

There are, somewhat surprisingly, no fewer than fifty-six composers for the eighty-one titles. No one name emerges as a favorite. There are three compositions by William Kirkpatrick and three by Lelia Morris. Three of Charles Gabriel's six compositions were brought by the junior choir at Mt. Eden, but inasmuch as the other schools failed to list children's numbers, it may be well to set these aside, crediting Gabriel, too, with three numbers. Little York brought two of James McGranahan's compositions and two of Winfield Weeden's; the Sunday school at Mt. Eden brought two of Samuel Beazley's and two of William Hackleman's; and that at Tampico brought two of Barney Warren's and two of Virgil Stamps's. There are, in addition, two compositions by William Ogden, the one composer the school at Tampico had in common with the other schools. The showing of Haldor Lillenas, seven special numbers, is, then, impressive. Beginning in 1923 he was active in Indianapolis and set up there the publishing house sold in 1930 to the Nazarene Publishing House of Kansas City.⁴⁵ His showing here may not be altogether fortuitous.

The dotted eighth note and the sixteenth, taken as a pair, are more or less conspicuous in twenty-five of the forty-three numbers in common time. Very little else is in a simple meter, there being but three numbers in 3/4 meter and two in 2/4.

⁴⁴ This is the only spiritual sung at the picnic. It is said to have originated in Alabama. See Sam Dennison, *Scandalize My Name: Black Imagery in American Popular Music* (New York, 1982), 1.

⁴⁵ Haldor Lillenas, *Down Melody Lane: An Autobiography* (Kansas City, 1953), 41-42.

The compound meters are another matter. Seventeen specials are in 6/8 meter, ten in 6/4, two in 9/8, one in 9/4, and three are in 12/8—a total of thirty-three. The dotted eighth and sixteenth pattern can be found in three of the numbers in 6/8 and in the stanza of “Redeemed,” a number in 12/8. The companion pattern, the dotted quarter and eighth, can be found in but one number in 6/4, “Where We’ll Never Grow Old.” There are, perhaps, fewer instances of the dotted eighth and sixteenth pattern and more numbers in compound meters than might have been supposed.

The schools do not seem to have preferred one style of writing to another. There are, on the one hand, specials in which the unrelieved chordal style prevalent in the stanza of the gospel song is used for the chorus (e.g., “It’s Just Like His Great Love”). There are, on the other hand, specials in which stanza and chorus are differentiated texturally, specials in which the independent writing in the chorus is clearly of major importance (“When Love Shines In”). Tunes are not invariably in the uppermost part. In the chorus of one of the quartets, “We’re On Our Way,” the first half of the tune is given to the alto, and the second half is divided between the tenor and the soprano. The melodic line throughout this quartet is a succession of short phrases, each having but one sustained note, and beyond providing this one note with harmony and, at the same time, maintaining the characteristic rhythm, the remaining voices have very little to do. The style is common enough and can be found in more than one special brought from Tampico. Two numbers brought from Mt. Eden and one brought from Little York also employ this style, but it fails to appear in any number brought from Mt. Carmel. Although intricacies of one sort or another were evidently to their liking, these confirmed part-singers were not unaware of the effectiveness of unison singing. From time to time there are passages of it, but “Christ Is King” is the only thoroughgoing unison number listed. Most writing, however, is basically syllabic.

A dozen or so “choir songs,” somewhat ambitious compositions running to as much as two full pages appear on the list.⁴⁶ Ordinarily the stanza of the choir song utilizes the straightforward chordal style, and in one, “Master, the Tempest Is Raging,” it is used for chorus as well. In three of the pieces sung by the Mt. Eden children, the martial touch of the oompah bass line is

⁴⁶ In the songbooks compositions of this sort can be found grouped together and headed “Special Selections,” “Chorus Collections,” or “Two-Page Songs and Anthems.”

found in the accompaniment. In the chorus of "Harvest-Time Is Here" and in that of "Reapers for the Harvest," two choir songs of the same school, the line is, however, sung. There is extensive writing for women's voices with accompaniment in the chorus of "God's Love Will Never Grow Old" and in that of "The Captain Is Calling," two of Mt. Carmel's choir songs. In the former the melody is in the alto part. L. B. Leister's "Wake the Song," a "jubilee anthem" sung by the Tampico Sunday School, could well be the only through-composed special sung at the picnic.

The melodic line in the stanza of "Our Commander," a Mt. Eden choir song, is for male voices in unison, and the writing in the chorus includes a variety of other, contrasting textures. The piece appears in *Wonderful Jesus and Other Songs*,⁴⁷ and in 1945 Mt. Eden's pianist bought two copies of the book at Gypsy Smith's revival in Louisville (May 13-27), later ordering additional copies for the use of the singers.⁴⁸ The Sunday school, then, brought "Our Commander" to Mayfield's Grove in 1945 or, possibly, in the following year. This is a special number to date with confidence. The pianist was playing accompaniments in the late 1930s, and it is unlikely that any of the other seventeen titles she contributed were sung much before that time. "I Would Not Be Denied" and "What If It Were To-day?" were contributed by her predecessor and were undoubtedly sung somewhat earlier, although perhaps later than "Still Sweeter Every Day."

"In 1912 the Tampico Sunday School won the first prize for singing *Just Over in the Glory-Land* at the Little York Picnic. The same year at the Bethany Picnic, they won first prize for singing *Marching On*. Another prize-winner was *Wear a Crown*."⁴⁹ At that time "Just Over in the Glory-Land" and "Marching On" were still very new songs: the former was copyrighted in 1906, the latter in 1905. "Marching On" can be found in *Majestic Praises*, and the endpapers of Elmer Robbins's copy show that the book was in use at the Tampico Sunday School as early as 1912, the year in which the book was published. Three other songs in the same collection, "Wear a Crown," "We're On Our Way," and "Wake the Song," may also have been sung at a fairly early date. The Tampico Baptists frequently sang J. H. Alleman's "Are You Ready?" as an encore. It can be found in the revised edition of *White Wings*, which came out around the turn of the century.

⁴⁷ *Wonderful Jesus and Other Songs Used Exclusively in the Gypsy Smith Campaigns* (Chicago, 1927). The volume contains, however, music copyrighted as late as 1943.

⁴⁸ Interview with Marjorie Garriott, May 5, 1983.

⁴⁹ *Down Memory Lane*, 6.

The publication dates of the books in Robbins's possession suggest that much of the remaining music was sung in later times. Five numbers can be found in the enlarged edition of *Favorite Radio Songs* (1937), and three of the male quartet numbers appear in *Gospel Quartets* (1938). *Favorite Radio Songs, No. 2* (1939) contains "My Far-Away Home," a number which the Tampico Baptists sang as a quartet, and *Favorite Songs and Hymns* (1939) contains four adult numbers of a single page each, two mixed quartet songs, and the only duet of this school. Although these dates are by no means conclusive (the fourth of these books contains "Just Over in the Glory-Land," the prize-winning number of 1912), it would seem fairly certain that much of this music was also sung in later years, at some time after 1935.

In his autobiography Haldor Lillenas noted with satisfaction that his "Wonderful Grace of Jesus" had been put to a use that he had not envisaged. "This number, designed to be a choir song, has been taken over by the general public and has had a phenomenal circulation. It is to be deplored that most people sing it too fast."⁵⁰ The Little York Christians used it as a special number, and it is, of course, the mounted marshal, the delegations and their banners, the groups of instrumentalists, the politician with an eye on the governor's mansion, and the great mass of people enjoying a holiday that distinguish this use and enrich the history of the gospel song.

The Author

It may be well to add that none of this article was written dispassionately. Mt. Carmel stood within sight of my grandparents' house, and the copies of *Praise and Service Songs* in use at the church were a gift of my grandmother and my mother. My mother was said to have a nice "touch" on the piano, and she accompanied the Sunday school's numbers, coming at one time from Columbus by interurban and later from Bloomington by train. The tenor of the quartet, my grandfather's second cousin, was the husband of the director and an uncle to both the wife of the director at Tampico Baptist and the woman from Mt. Eden who contributed "I Would Not Be Denied." The bass of the Mt. Carmel quartet and my grandfather were second cousins once removed. In 1940 my grandfather, a lifelong member of the Ma-

⁵⁰ *Down Melody Lane*, 33.

sonic lodge at Little York, worked as a census taker. His sister was the proprietor of the hotel there, and one of his brothers came from Austin to judge the singing. As for myself, I can remember very little beyond the rehearsals for "I Will Arise and Go" and the endless and often heated discussions about the nature of compound time.