

Knowing no other way to obtain the money for books, he decided in favor of the "sang hoe". "Accordingly", he writes, "I took to the woods and with 'sang hoe' and 'sang bag'." He could "sang" through the mountains to the new schoolhouse in the process of construction, "inspect it," and then "sang" back home. At the age of sixteen, the curriculum of this first school had been mastered.

The father was a mountain circuit rider who had left the hills of eastern Kentucky to get away from the feuds. He died soon after the son completed his course at the country school. It was not long until young Burns returned to the old Kentucky home at the forks of the Bull Skin, then forty miles from the nearest railroad. Here he became involved in a feud, on one side of which his family had been ranged for years. His clothes were sometimes "pierced by bullets". He passed through four years of hair-breadth escapes", but did not lose his life, nor take a life. In the last fight in which he participated, he was beaten over the head with the butt of a rifle, and thrown over a paling fence "into a patch of tall weeds", supposedly dead; but he did not die.

He recovered from the blow. He wandered alone. He pondered deeply. He saw life clearly. His feud days were over. He left the hills. He found his way to Dennison University where he attended college for a few months. Again he returned to the hills of Kentucky, still thinking deeply on his problem. It was not long until he founded The Oneida Institute. This was his plan for stopping the Howard-Baker feud. The Institute still lives, and Burns is still the President. Year after year for almost thirty years, many mountain children have been taken care of at this school. During all these years "Burns of the Mountains" has clung to his ideal. He has the faith of a prophet of old. At the end of his book he says: "The work of Oneida Institute has scarcely begun. It shall be carried on into the ages, a heritage for generations yet unborn."

W. O. L.

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*A History of Vincennes University* in the form of an attractive illustrated pamphlet of twenty-eight pages was published in 1928, copies of which may be secured from the President of the school. The writer of this brief but interesting ac-

count is Mr. Curtis G. Shake of Vincennes, an alumnus of the institution. He is now, and has been for several years, a member of the Board of Trustees. The preparation of this short history was a labor of love for the author who has laudable hopes for the future of his *alma mater*. He closes his modest narrative with this sincere statement:

After all, the greatest asset that the University possesses is the host of alumni, former students, and friends who are determined that it shall live and prosper, for what Daniel Webster once said of Dartmouth may be said of Vincennes University: "She is a small college, sir, but there are those who love her."

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A volume of two hundred fifty-eight pages, *Lincoln the Hoosier*, by Dr. Charles Garrett Vannest was brought out last fall by the Eden Publishing House of St. Louis and Chicago. The volume treats rather extensively that portion of Lincoln's life which was spent in Indiana. From the age of seven to twenty-one, the boy was under the influence of the environment of southwestern Indiana. The period was from 1816 to 1830, when pioneer conditions prevailed. The author declares that his purpose in writing the book was to prove that Lincoln was a Hoosier. He feels that he has succeeded in demonstrating this, and also in showing that the youth of Lincoln was not spent in a "cramped cultural environment." His simple formula is that "Lincoln's blood and environment explain him", and, with this in mind, the volume is mainly devoted to these two factors.

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Mrs. Kate Milner Rabb has written a monograph with the engaging title, *Indiana Coverlets and Coverlet Weavers*. This study has appeared as Number 8 of Volume 8 of the Indiana Historical Society *Publications* (Indianapolis, 1928). The author has gathered much data relative to the history of the art of weaving coverlets in Indiana. Through this process, as through that of "piecing quilts" of colorful and varied patterns, pioneer women satisfied some of their longings for beauty, a thing rare enough in frontier days. The reasons that gave rise to coverlet weaving in pioneer Indiana, are still operative in the mountain areas of the South, where skill in weaving "kivers" has not yet vanished. It is a good sign that there is at present a widespread appreciation of the kind of art which

frontier life fostered. Mrs. Rabb has done well to delve into this subject. She concludes truly that, "perhaps half the charm of coverlet study comes from the fact that in it one reads so much of the story of the Indiana pioneer."

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The Minnesota Historical Society has brought out a substantial volume, *Minnesota in the War with Germany*, I. The book has been prepared with great care by Franklin F. Holbrook and Livia Appel. There is a brief introduction by Dr. Solon J. Buck, Superintendent of the Minnesota Historical Society. The frontispiece is a picture of American troops landing in France. There are eleven additional full-page illustrations. The volume is not just a jumble of miscellaneous matter pertaining to Minnesota's part in the World War, but an actual history of the State's part in the great event at home and abroad, though very little space is given to the foreign service of Minnesota's soldiers. A second volume which will stress civilian activities, as the first has been devoted to military matters, is to follow in the near future. The first volume is one of three hundred seventy-four pages. It came from the press last summer. In some States war books of this nature appeared too soon, and were, therefore, too hastily prepared. Minnesota did well to wait for a reasonable period.