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At the conclusion of Mr. Fox's readings, Vice-President White asked President Emeritus Patterson to occupy a few minutes in conclusion. In compliance with the invitation, he spoke impromptu in substance as follows:

Mr. Fox, ladies and gentlemen: After the elegant entertainment which Mr. Fox has given us, it seems quite superfluous for me to attempt to add anything. I may, however add a few words. Mr. Fox knows the people of the mountain region of Kentucky better perhaps than any other man who is not a native of the mountains. He is able to interpret them, their folk-lore, their legends and their traditions better perhaps than any of themselves.

All legend and all tradition has a historic background upon which to rest, and though not history, form very essential adjuncts for the illustration of history and its interpretation. The man who gathers up these and who by a keen sympathy with those among whom they are current, weaves them into symmetrical shapes, giving them at least a factitious unity, becomes the poet, the skald, the seer, the interpreter, whether he live among the mountains of Kentucky, the highlands of Scotland, the Alps of Switzerland, the Dofrefeld of Norway, or the wild fastnesses of Albania or Montenegro. The same hardihood and daring and uncompromising love of liberty is found among the Pathans beyond the region of the five rivers in the defiles of the Himalayas, and among the Mongols of the Quen Lun in the recesses of Central Asia. Living in constant contact with the awful and the sublime, the mountaineer's conceptions of sublimity and grandeur are coeval with his being. The struggle for existence develops within him a hardihood and endurance and an independence to which the inhabitant of the plains is a stranger. The mountaineer loves his country, its mountains and valleys, its hills and its glens and its torrents, with an intensity of love to which the lowlander is a stranger, and wher-