

the years we may forecast a day when, in another land and perhaps under a warmer sky, there shall arise another temple of the industries and arts, beneath whose arches, beside the other favored nations, a new banner shall be unfurled, bearing upon its folds the names of nations now dwelling in the darkness, but then living in the light in a land through your instrumentality "redeemed, regenerated, and disenthralled."

ADDRESS OF REV. B. M. PALMER, D. D.

I speak with the greater pleasure to this assemblage because it is not, in my judgment, a mere holiday occasion; it is not gathered here for the gratification of a sentiment. There lies in this assemblage, and in this occasion, a purpose so grand and so earnest that it will require years of patient thought and labor to accomplish it hereafter. The problem presented for solution here, my friends, is that of the elevation of an entire people to as high an intellectual and moral plane as can possibly be achieved. You have done me the honor to ask for the utterance of my thoughts on this occasion, and I will take the liberty of speaking with entire frankness all that is in my heart, for I do not know how I can in any other way contribute to the solution of this grand problem.

Let me say at the very outset that I recognize very heartily both the distinction and the instinct of race. Of course, as a Christian man, I believe in the unity of the Christian family, all springing from one original stock, for it is written in the Sacred Book, "God has made of one blood all the nations of the earth." But I believe just as firmly that it is the policy of Almighty God to divide this family up into distinct and separate members for His own beneficent ends. When the great bow was placed in the heavens as the sign of that covenant that God made with man after the Flood, that He would never again destroy the earth with a universal deluge, it had become necessary, in accordance with the principles upon which God's government is founded and organized, that He should put a restraint upon the license and wickedness of man, so that he should not rise to that extravagant height which had brought upon the earth the catastrophe of the Deluge. Hence, it has become a matter of history that He broke the unity of human speech, and stamped upon the peoples of the earth those characteristic marks by which the great families or groups of nations have ever since been distinguished. So much for the distinction of race.

I said that I believed also in the instinct of race. I believe the instinct of race springs from that principle of self-respect which is proper to every man, and which is placed in the human breast as the basis of whatever of good may be developed there; and planted thus in the individual, it widens out into the family when the individual becomes constituted so that the respect and affection which a man properly entertains for himself is developed into that domestic affection which binds together the members of a household; broadening out from that until it

spreads over the world, and becomes what we call patriotism; widening out still, in broader circles, until it overtakes the universe and is recognized in the cause of philanthropy. Now, this instinct of self-respect and self-appreciation, which I hold to be indispensable as the basis of individual and personal character, extends to every race of men that exists. When, therefore, it became apparent in your history, when you were some twenty years ago suddenly thrust to the front to make the most of your own resources, it was perfectly natural that there should be developed in your bosoms, as in mine, and as in that of every honest and true man, the instinct of race.

It was right that you should create those associations among yourselves which should develop and occupy the social element of your people. It was perfectly right and altogether in accordance with the principles of the highest reasoning that you should be gathered in your own schools, and that you should be taught by teachers well instructed of your own race; that you should be gathered in your own churches, and taught by pastors well instructed of your own race. I say again, and with renewed emphasis, that I recognize distinctly, not only the distinction, but the instinct of race.

And now, my friends, permit me to add, as the climax of this thought, that as a race you are put this day upon an elevated platform before all the nations of mankind. Here, in connection with this Exposition, you touch the highest civilization upon earth. You behold with your eyes the products of every part of this great continent. Not only so, but you behold the products which represent the education, and the civilization, and the thought of the more ancient nations of the earth. It was a wonderful history, that of the means by which four million of people—at that time, twenty years ago—by that high Providence which rules over nations as well as over men, were brought out from that state of dependence upon the will of other men and made to develop before all mankind upon a platform as elevated as our own Rocky Mountains, or as the mountains upon the eastern shore of our continent, to work out before the nations of the earth your own history and distinction. I congratulate you upon that event. Providence has brought you as a people and as a race, and put you upon this exalted platform to work out your own history and career. I say, from the depths of my breast, a hearty "amen" to it all. *

But now mark. If you are to be a historic people, you must make yourselves worthy of a history, for it is a law of nature in all of her departments that everything must grow from its own roots. There are parasitic plants that climb about the trees upon which they live, and that sometimes even put forth little flowers of their own, but they have no root of their own, and therefore no strength and no glory. It is an ordinance of Him who has made nature and man, and it is as true of races as of plants, that everything must grow from its own root. And I am here to-day in accordance with your own wishes to emphasize that

thought. You are to be in history just as you are worthy to be, neither more nor less, and I am here to exhort you all, so that your roots may take hold in time. Now, to recur again to the analogy of the plant: there must be a living seed, and that living seed must stand in direct relation to the soil, and when put into the earth it must be strengthened and warmed and refreshed and nourished until it bursts its shell and the hidden life goes forth into the plant; and as soon as it emerges from the soil it must shoot out its leaves, the lungs of the plants, through which it breathes the pure air of heaven, and be painted as to its colors by that highest of all artists, the sun, which God has placed in the zenith of the heavens.

Just so with man. He must have capacities. There must be within him the qualities of courage and patience and hopefulness. There must be those mental and moral traits that give life to the seed that produces corn in harvest time; and there must be time for all this, and there must be the proper surroundings, and the proper agencies at work. Now I come to the point which is submitted for our consideration in the programme of this occasion. What are to be the agencies by which you are to rise to a historic position among the nations of the earth? For here I have to say that you shall have what all other nations have had, just that place in history that you make for yourselves.

When you develop the qualities that are in you, and form a character upon which that history is to be built, unquestionably, according to the appointment of Him who rules the universe, you will have your own orbit described for you. For as there are orbits in which the planets move, orbits in which the solar systems themselves move, all sweeping around that great common center, which for aught we know may be the abode of the Almighty, so there are orbits provided for men and for races and for nations just according to their own fitness. I point again to the responsibility that lies upon you, and I take the full share of responsibility upon myself.

We are here on this occasion standing side by side, white men and black men. We have known each other through the centuries that are past. We white men were born and brought up in the arms of nurses that came of your race. If there are any two classes who should be perfectly friendly one to the other, who should rejoice in their mutual advancement and prosperity, they are the Southern whites and the negroes of America. Now as to that which we call character, the basis of all history, how very remarkable it is that even the nations that belong to the same race yet differ in the characteristics they develop. Look upon the map of Europe. There you find England and France and Germany and Spain and Italy—all of them of the Caucasian stock, all of them bearing the impress of the race to which they belong, yet with individual distinctions by which they are perfectly separated one from the other. You cannot confound the Englishman with the Frenchman, the Frenchman with the German, nor the German with the Italian

or the Spaniard. What are the causes that combine to produce those minute differences that exist between nations of the same stock? I, perhaps, am not competent to indicate. At any rate this is not the place to discuss the subject.

It is the same with regard to the nations of the East. The Arabian and the Persian, for example, came from the same stock; so did the Chinese and the Japanese; and yet, though they have traits in common that have descended to them, they are distinct from each other in the traits they have developed. Hence, as has been suggested by the speakers who have preceded me, there is to be a type of character, perhaps a type of civilization, that is to be peculiarly your own. A type of civilization that shall produce new qualities even. What are the agencies that are to be brought into operation to effect this? I reduce them to three. They are: First, the home; second, the church; third, the school. I say home, because it is the primary state, the first society, out of which all states and societies spring. Home! Knit together by the bonds of chaste affection in which children shall be taught the law of obedience to authority, and in the exercise of that obedience, all their faculties, intellectual and moral, shall be trained. If it were not for the despotism of the family—I say despotism; it is a strong word, but not too strong—I do not believe that men would be capable of subjection under any form of government in the world. Then there is the church. Streams do not rise higher than their sources. Tell me the religion of a people, and I shall know the people themselves. Not until the religious character of a man or of a nation is developed does he become capable of subjection to human law; until then he is entirely useless to the society around him.

But it is more appropriate on the present occasion, seeing the character of the object that has called us together, that I should dwell upon the third and last of the agencies to which I have referred, namely, the schools. Through the generosity of friends at a distance your people have been wonderfully well supplied with the higher class of schools. I have sometimes thought that perhaps there had been a mistake in putting so much of that liberality in that direction, and not a little more lower down in the scale of literary development. However that may be, it so happens that through all this southern country, from the Gulf up to the border of the northern States, you are everywhere provided to a good degree with the institutions that impart a high education.

But besides these institutions there are the technical schools; that have been so eloquently referred to by my friend, Colonel Johnston. These furnish a supplementary education, as it were, an education that should everywhere be encouraged. Such schools bring your young people into intimate connection with those requirements and those pursuits of life in which many of them will have to earn their bread. Let me say, in closing, that in all your efforts to advance yourselves,

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whether socially or educationally, you have the very heartiest sympathy and co-operation of all wise and thoughtful men upon the face of the earth.

ADDRESS OF REV. A. E. P. ALBERT, D. D.

Mr. President and Fellow-citizens—In the spirit of our lamented President Garfield, I bow in reverence before the school-children of to-day, because no one knows what undeveloped possibilities are wrapped up in their tiny suits. Among them are those who are to be the future mas-