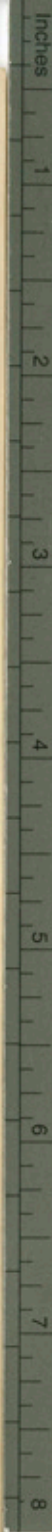


Remarks
at the 21st
Anniversary of the
Hampden Institute
May 23^d 1889

No 35-

Subject
Education of the Negroes



Remarks
at the
General meeting of the
Association held at
New York 1882

No. 30

Chapter
Continuation of the Report

Address of Gen. Howard.

In introducing Gen. Howard, Gen. Armstrong said:

"I have long wished that all the students and teachers of Hampton might see and know General Howard.

As many of you know, General Howard is now in command of the Division of the Atlantic, with headquarters in New York City. General Schofield being in command of the United States Army, General Howard stands next.

But it is of his relations to this work and to this School that I now take occasion to speak. If he should tell you of all his good work for the colored race and the Indians, it would take a good many nights.

If it were not for General Howard, I should not be here. There would have been a school, but it would be a very different one.

I came here in March, '66, under his appointment as an officer of the Freedman's Bureau. The Hampton School was the result of this, two years later. I was sent here to settle the difficulties between the whites and the contrabands. As I have told you before, this ground had become a City of Refuge for the Negroes. As the lines of our army advanced, they swarmed into the homes and lands of the white people. I have told you about the work of arranging all this—restoring the land, and settling the colored people at work and in homes of their own. While doing this I was struck with the suitableness of this spot for an educational work for the people, to teach and train them in industry and develop them in character; and I spoke to the American Missionary Society which had then no permanent work. I urged that they should start a work that should be permanent. They agreed; we found a man that consented to take charge of it; then he backed out, and then in a short time they asked me if I would take it; and I said yes, for it seemed the thing to do next. I kept my position in the Bureau too for a year, and having my salary in that was able to work for the School without expense to it.

The difficulties that arose in starting it were met one after another in an extraordinary way. First, there was the Avery fund. A Mr. Avery, of Pittsburg, Pa., died (before the war) and left \$250,000 for education of the colored people in the United States and Africa. It was the largest amount ever given for that purpose before emancipation. Ten thousand came here. It was the first payment for our land, and was half enough to pay for it. Then \$10,000 was given by Mrs. Stephen Griggs. There never was a finer act of faith in giving. She had heard of the School, and without coming down to see it, as the Commissioners of the Avery fund had, and without any urging, she went to the rooms of the American Missionary Association and offered it, giving it as a memorial to her husband, who had been drowned before her eyes in a pleasure boat, and whom she dearly loved.

The American Missionary Association paid the current expenses of the School, but where should we get our buildings? This ground you know was old Camp Hamilton. General Howard, as Commissioner of the Freedman's Bureau, turned over the barracks at Camp Hamilton to our use, and then appropriated \$1,800 from the Freedman's Bureau fund to put the barracks in order and build our barn—it was afterwards struck by lightning and burned down. The first impulse to start the School, was given, you see, by him. Then we had Academic Hall to build. The plans were made. I had no chance to meet people and get any money for it. We went ahead and made the bricks. General Howard appropriated \$5,000 twice, and then \$10,000 more. If he hadn't been the kindest man in the world, he would have sent me out of his office, for I kept at him, I wouldn't go without the money. In all, \$50,000 were appropriated for us by him, from the Construction Fund of the Freedman's Bureau. Then General Marshall, our treasurer and good friend, called a meeting of the Hawaiian Club in Boston, made up of old residents of the Islands—very nice people—and gave me the opportunity to lay the cause before them. It was a curious fact that the very night the Hawaiian Club had taken up this new, important work of educating the freedmen, the old Abolitionist Society—all that was left of it—met to lay down their arms, and give up their organization, resolving that nothing remained for this society to do.

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Twenty-first Anniversary of Hampton Institute.

The twenty-first anniversary of Hampton Institute was celebrated on Thursday, May 23d. To the few present whose memories could call up pictures of its course through all or nearly all of the twenty-one years, purple rays from the past were continually crossing, transforming, or intensifying the golden light of the present, as in the sunset on the Roads they interweave in every ripple looking forward and backward. Touching by these rays, the gay crowds are swept from the lawns, picturesque contrabands clustered at the door of the Bureau office, and the "Quakeress" spreads her white wing and glides over the bar. Virginia Hall sinks into the earth like a fairy palace, while, in its place, stand long low barracks, Cherokee roses climbing over the door, and the jangling bell calling the twenty pupils in to lessons; then rises again to the music of plantation songs. The Academic sends a fiery geyser from every window, yet is unconsumed. Forty-four of the forty-seven buildings vanish like the baseless fabric of a vision; and are those the canvas walls of Camp Hamilton, or the ice fringed tents where, through two cold winters, Hampton sheltered the brave boys who would not be turned away from the chance of working for an education, because the house was full? The sky darkens, and, at the school wharf, a band of red men is landing at midnight for the first Indian raid on Hampton Institute. That is only a ten years look into the past, and the golden light is growing so fast, that the present rushes upon us again, and the great busy Hampton of to-day lies around us, so distinct in all the brightness of its festival rejoicing that we cannot look away any more, even to look into the future. That, too, will be brought to us by the hand of God, and the people who are His ministers.

THE OLDEST SCHOOL FOR FREEDMEN.

As was only appropriate, the anniversary when this, the oldest permanent school established for the freedmen, has attained its majority, has been marked with more than usual festivities. Every day of the anniversary week has had service or entertainment of its own, either grave or gay.

THE ANNIVERSARY WEEK.

BACCALAUREATE—Gen. Howard's Speech.

The baccalaureate sermon of '68 was preached by Mr. Frissell from Hebrews, 11th chap., 24th and 25th verses. It will often be remembered by the young people who stood to listen to its last good words.

The graduating class numbers thirty-eight; fourteen young women and twenty-four young men, six of the latter being Indians, viz.: two Omahas, from Nebraska; two Sioux, from Dakota; an Onondaga from New York State, and a Pottawatomie from Indian Territory.

On Sunday evening, the school had the great pleasure of listening to an address from Gen. O. O. Howard, full of interesting reminiscences and impressive advice. It will be found, in full, on another page, with the Principal's introduction explaining, to those who have not known the school long, the intimate relation Gen. Howard has with its history.

THE MAY PARTY.

After April's floods and tornadoes, May has brought us a floral deluge that only Cashmere's "Feast of Roses" could rival. Taking a little liberty with the calendar, Hampton sets up its May pole when most of our friends can enjoy it. It is a very pretty sight when, in the lighted gymnasium, the white robed, flower wreathed girls come marching in, bearing wands closely twined with flowers, and, forming long lines, been raised.

The sum needed for the new building has for one of these evangelists. About half of \$500. So he'll take \$225 will provide a room to better things. \$225 will provide a room to live comfortably and lead their people, and farmer, and have thus been able to have combined the duties of teacher, preacher. The men who have gone out from this class habitation and make better work possible. Science Building will afford dormitories and recitation rooms, which will give it a local and has been pressed for room. The new Bible School has had no building of its own, helping their people in the country. This manual labor and study prepares them for with the Night Class. This combination of evening take up their studies in English Bible School in the afternoon, and in the morning, earning their own way, attend the preachers in the country. These work in the near view of it. For the of slavery. Now I was a Northern Brook.

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year a Young Men's Christian Association has been carried on in the town of Hampton; very largely by the graduates of the School. Rooms have been hired and nicely furnished; a secretary, one of the graduates of the last class, has been employed. Social, literary, and prayer meetings have been held. A boy's club has been started, and a reading room where the young colored men and boys can spend their leisure hours with profit.

A visit from Mr. Stagg, and other members of the Y. M. C. A. at Yale College, gave an impetus to the work within and without the School.

An important work is being done, through the Kitchen Garden at the Whittier School, in the improvement of the colored homes in the neighborhood.

The Temperance Committee has had under its care the temperance work in the School. Regular meetings have been held each month, in which both colored and Indian students have taken part. During the year, the Holly Tree Inn has been in successful operation. A building was erected last summer which should afford the students a pleasant place to go and obtain refreshments, and thus avoid the temptations of the Hampton saloons. Rooms were finished off in the upper part of the building, which rented for sufficient to nearly pay the interest on the cost of the building. A pleasant room, with a fire-place, and a chance to obtain eatables at a low rate, has been a great help to the tempted, and has furnished a good object lesson to the students of what can be done by them in other places.

The Committee on Prayer Meetings has had under its care the social meetings of the students. On Sunday morning, the whole School meets together to consider the subject on the prayer meeting cards prepared by the committee. Some of the students have attained a good degree of proficiency in dealing with the truths of God's Word and making them understood by others. Separate meetings are held by the Indians and by the different classes during the week. All these are conducted by the students, and form an important part of their education.

The Committee on Entertainment has endeavored to put the lessons on Habits and Manners, which have been given in the different classes, into practice in the social gatherings which the students have held on their holidays. Much has been done in teaching them instructive and simple games, which they in turn can teach their own children. Each of the classes has been called on at different times to entertain the rest of the School.

Committees have had in charge the "White Cross" movement among the boys, the "Band of Mercy" for teaching the students kindness to animals, and the presentation of the work done in home and foreign missionary fields.

The students and teachers have, by their contributions, done much toward the support of the missionary work in the immediate neighborhood; they have sustained one of their own number, who is laboring in Liberia, Africa, and have helped more needy parts of the South. With the generous help of Prof. Bartlett, of Concord, Mass., who generously gave his time and talent, tableaux were given by the teachers and students, which provided the necessary expenses of the Holly Tree Inn.

There has been more than ordinary religious interest in the School this year. About sixty of the students came out into the Christian life at the time of the week of prayer, and although they are not pressed to join the School Church, as the parents of many of them are Baptists and do not believe in open communion, yet at every celebration of the Lord's Supper there have been several additions, and, in March, twenty-three were added on profession of their faith. The School Church is undenominational. The graduates of the School are urged to unite themselves with whatever Christian Church they find in the field of labor to which they are sent. In the religious services of the Sabbath, as much opportunity is given to the students to take part as possible. They have been more largely attended than ever before by strangers and the people of Hampton. In the absence of the chaplain, the pulpit has been occupied by Rev. J. J. Gravatt, Rector of St. John's Church, Rev. Dr. Woodfin, Pastor of the Baptist Church, and Rev. D. W. Fox, who has had charge of the missionary work in the immediate neighborhood of the School.

All of these gentlemen, with Rev. Mr. Price, the Pastor of the Presbyterian Church in Hampton, have assisted in the School for Bible Study.

Most of the colored pastors of Hampton and its immediate vicinity, have received instruction here, and a number from a distance.

An endeavor is made in the School to help these colored ministers to a proper use of their English Bibles. To many of them who have had little or no advantages of study

payment for our land, and was not enough to pay for it. Then \$10,000 was given by Mrs. Stephen Griggs. There never was a finer act of faith in giving. She had heard of the School, and without coming down to see it, as the Commissioners of the Avery fund had, and without any urging, she went to the rooms of the American Missionary Association and offered it, giving it as a memorial to her husband, who had been drowned before her eyes in a pleasure boat, and whom she dearly loved.

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give up their organization, resolving that nothing remained for this society to do. They failed to see that everything remained—the work was just beginning when slavery was abolished.

As the result of this and other efforts, over \$50,000 were given to the School in the first three or four years after it started. But the first force—the first push, came from General Howard.

He did a large work too for Fisk, Atlanta, Howard and other institutions. A million children were educated by him through the work started by the Freedman's Bureau.

Here is the man that did that work. Here is the man who has made history. He was fiercely attacked and persecuted by political opponents. A faction in Congress did all in its power to crush him. You ought to know of that providential work for your race, which General Howard was brought into the world to do. After fighting for the destruction of slavery, he was of all the generals in the war, the General of Construction, to raise the Negro into civilization and manhood, by the Freedman's Bureau. It was a great machinery for humanity and good. I have not time now to tell you all it did—one thing was the restoration of families separated by slavery and the war. How many letters came to me asking, "Is so and so alive?" Tell us that history you made, General Howard!

Gen. Howard said:

"Young people of the Hampton Normal Institute, General Armstrong, and teachers; I am very glad to be with you again. I asked our friend the chaplain to read that eighth chapter of Deuteronomy to-night, that you might notice, as I did again while he was reading it, its wonderful applicability to the colored people of this country; and our Indian friends too can find something in it to apply to themselves. That second verse, especially, I want you all to notice.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no."

When your chaplain read the chapter he said 'The Lord fed them with manna which they knew not.' So too the people, your people, whose ancestors fell in slavery, have been fed with what they knew not of.

I am exceedingly happy that Gen. Armstrong made the introduction that he did to my remarks. It will make it easier for you to understand them, and save me from having to make some explanations I was going to.

I. CONDITION OF THE PEOPLE IN 1856 AND 1857.

In the winter of 1850, I was stationed with a little family about me, at West Troy N. Y. at Watervliet Arsenal. I suddenly received orders to proceed to Florida and report to Gen'l Harney. It was just at the last of our difficulty with the Indians of Florida. Billy Bowleg's tribe they were called; just before peace was concluded with them forever.

I could not take my little family with me, but started at once down the Hudson, covered with ice then, a very cold winter, to New York city; from there I went to Savannah, Ga. and thence to Pilatka, Fla. a seven days voyage in the old unseaworthy steamboat the Gen. Clinch. From Pilatka I went across the state to Tampa, then down the bay to the Caloosahatchee and into the inte-

WORKMAN.

rior to Ft. Meyers, and reported to Gen'l Harney. Most of the time I was at Ft. Brook.

I was a Northern man, and had known little of slavery. Now I had, for the first time, a near view of it. For instance, at Brunswick Ga. I went ashore, and I saw a colored woman crying bitterly. A young man was with me from St. Louis. A Southerner himself, he felt freer to say what he wanted to than I did. A Northern man felt afraid to say anything about slavery in the South in those days; an army officer, especially, kept his mouth shut. But this young man's father was a slaveholder. He said, "Aunt, what's the matter?" "Oh massa' she said, I has two children. Here's one; the other's a little boy twelve years old, and my master, who's just bought me and him, won't buy the other boy because the slave dealer that brought us here asks too much for him. He wants \$600, and my master won't give but \$500. So he'll take him away, and I shall never see him again!" On my way back to the steamer, I was told she'd "soon get over it." Another man said, "It must be some Yankee dealing; no Southern gentlemen would ever do such a thing. Another said, "Oh, such things were of every day occurrence, and were of little account."

I said nothing, but thought—I thought, a system that makes such things possible, is not a good system, no matter who praises it.

Another time I saw a boy whipped; he was whipped all day long; by a Northern man, too, who had come to the South and hired slaves to work for him. I saw the boy after he was whipped; my heart was nearly broken by the sight; he was suspected of robbing.

Once my washerwoman, an elderly colored woman, was talking to me. I said to her, "You seem happy and contented." She said, "Oh, yes, I'm happy enough!" "You're contented, aren't you?" "Oh, yes, only I don't want to be a slave." "Why," I said, "I thought the slaves about here were all very happy and contented as they are." She looked at me, and exclaimed, "You don't know nothin' about it. We are prayin' all the time to God to set us free." Before I left Florida, I believed it.

I tell you these incidents, among many I saw, to show you something of the condition and feeling of the people at that time.

It would not be a very pretty condition of things for you, would it, to be remanded to the state of such days, when you would be valued only for what you would bring in the market. No such thing is possible; no one thinks of it; no one wants it. But that was the condition only in 1857.

II. EVIDENCE OF GOD'S PROVIDENCE DURING THE WAR.

(a.) The attitude of the two great political parties of the country—the Republican and Democratic parties, toward the main question of the conflict—the question of slavery.

On the Southern side, the leaders said to the North, "You'll have to come to this issue soon. Your object is to destroy slavery. You claim that you only wish to resist its extension, but if you coop it up, it will die out of itself."

They were right.

When the war was brought on, that was the attitude of the South. In the North, with exception of a few—the Abolitionists—the people expected that we should be able, by our great power, to preserve the Union and keep slavery where it already existed. That was what they sought to do; that was why there was so much bitter feeling. When men saw Abraham Lincoln, and a few others, going on ahead of that idea, they called him all sorts of names—an abolitionist, a fanatic—not fit to be President of this great people.

In 1862, or indeed earlier, I became very strongly convinced that we should never be able to settle the question and end the war till we had set every slave free. In '62, I wrote out my opinions in an article and sent it to the New York Times. It called down on me all sorts of abuse, from one end of the country to the other. It was said in Maine, that I "ought to be put beyond the lines of the army; my straps ought to be taken off"—I wore shoulder straps then,—"and my sword broken." Some of my friends told me I "ought to attend to my own business—stay in the field and fight for the Union, and keep my mouth closed."

General Fremont got the same ideas I did, and expressed them too. So did Gen. Phelps and Gen. Hunter. We expressed them in public and private, and wrote them to the heads of the Government—that we must free the slaves, or we should never have substantial success.

I believe that this was the leading of God's providence—God working on our hearts, and the hearts of the Nation. It was remarkable that Western men came earlier than Eastern men to the idea that slavery "must go."

If you study the life of President Lincoln, you will see that he was being led by God's providence.

Remember how he said "God enable me to do right as he gives me the ability to see what is right!"

Remember how he lost his little son, Willie—how he felt; how tender it made him towards other sons—how it turned his heart to God.

Remember that wonderful Gettysburg speech of his. That speech grew out of a heart that was growing.

The Lord was leading him, and the other leaders of our country.

These combined influences were the manna you knew not of:

III. CONDITION OF THE PEOPLE AT THE CLOSE OF THE WAR.

I was then in command of the right wing of Sherman's army with 33,000 men under me. Gen. Slocum commanded the left wing with 30,000, and we had 5,000 cavalry under Gen. Kilpatrick; making an army of 68,000 men. We passed through Atlanta, swept across the country to Savannah, with a breadth varying from 40 to 60 miles. Then through South Carolina, and North Carolina to Washington. As we marched, we fought many battles, and we saw a great deal of the country. That march had a wonderful effect upon the colored people. They flocked into our lines, and joined our march, with their bundles on their backs or with nothing—men, women and children, barefoot, ragged, with nothing, many of them, but what they had on. We turned off at one point over eight thousand of them, sending them to the Sea Islands, and Hilton Head, so as not to have to feed them on our march.

You can hardly imagine the condition of things at the close of the war. The whites had lost most of their property; the colored people had left their homes, gone off in various directions; a great many came here, many went to Washington. Society was in a state of chaos from Washington to Florida, from the east to the west.

The Government had possession of a great many old war buildings; Confederate warehouses and barracks, and Northern ones. They were filled up with colored people and poor whites. They had no food or clothes, their condition was deplorable. You can scarcely imagine it.

But all along there had been—and this is my fourth point,

IV. REMEDIAL AGENCIES AT WORK.

Gen. Grant on the Mississippi, established a sort of industrial agency, cultivating farms, and put Gen. John Eaton at the head of it.

Gen. Butler and Gen. Banks did the same work at Hampton and at New Orleans; Mr. Conway in charge at N. O.

Here, Col. Orlando Brown was the man put—like the others—"In charge of Negro affairs."

Thirty or forty societies were started in the North to educate the colored children. Schools were opened all along the coast. I saw them as we marched. I remember one at Beaufort, the first I ever visited. It was on a Sunday. They were having Sunday School. I called up a little fellow, and asked him "Who was the Saviour of mankind?" "Abraham Lincoln, sir," he shouted.

These schools were remedial agencies in the midst of the chaos.

V. FREEDMEN'S BUREAU.

An Act of Congress was passed in 1865, creating a Department for Freedmen and Refugees.

This act was passed only with great difficulty, and opposition. It established what was called the Bureau of Refugees, Freedmen and Abandoned Lands.

VI. HOW THE COMMISSIONER WAS SELECTED.

When I got to Richmond, the war was ended. Lee had surrendered to Grant, Johnson had surrendered what was left of his army to Sherman. Then President Lincoln was killed. In May, I received an order from the War Department to come to Washington.

When I reported to Mr. Stanton, he took out this Act of Congress and read to me this provision in it. "All matters of this bureau are hereby committed to a Commissioner (who may be detached from the Army), and to Assistant Commissioners to be appointed by him." Another provision was that, "Some rations, old clothing and such revenue as can be raised from abandoned property may be used by these Commissioners, for the relief of refugees and freedmen."

Mr. Stanton said, "Gen. Howard, Mr. Lincoln, before his assassination had been feeling puzzled about whom to appoint as Commissioner of this Bureau. He told me he had concluded to wait till your services could be spared from the field, and then appoint you, if you were willing."

I felt, under the circumstances, a sacred obligation to accept the trust. Indeed I had been reflecting upon the question—What is my next duty now that the war is ending. And when an answer was offered me in such a way, I felt that it was a provi-

dential opening. I saw the chaos in which the war had left things; the distress and trouble; no government; nothing settled; I knew something must be done. I accepted therefore the position.

Mr. Stanton held out to me a great basket full of papers: "There's your Bureau, General; take it." I took my Bureau, and marched out with it.

I think now that God led me and assigned that work to me.

VII. HOW THE ASSISTANT COMMISSIONERS WERE CHOSEN.

The first thing was to appoint my Assistant Commissioners. Mr. Stanton wanted me to take, as part of my force, those already in charge of Negro affairs at different points. So I took Col. Orlando Brown for one.

The first one I thought of was Gen. Wager Swayne. I was with him when his leg was taken off by a shell. As I bent over him, he looked up in my face with a smile, and said "Gen. Howard, Jesus sustains me." I chose him because he was a Christian man, who leaned on God in the time of emergency.

Gen. Saxton too I knew by repute, as a Christian man, and I took him for South Carolina. Gen. Fisk, for the same reason, I gave Kentucky and Tennessee; Gen. Sprague, one of God's noblemen, I appointed for Arkansas. I was exceedingly concerned for Gen. Gregory, my Commissioner in Texas. He was a Christian man too, but a very impulsive man. He took off his coat and rode through Texas, exclaiming to every Negro "You're free—You're free!" They hadn't heard they were free till he told them. I was afraid he would throw his life away. It is a wonder that he was not killed. Many were shot at, some were wounded and some killed; but bold as he was, he was not hurt.

VIII. WHAT THE COMMISSIONER AND HIS ASSISTANTS UNDERTOOK.

The first consideration was how to do the work before us.

The plantations were all left uncultivated; some were abandoned, all had lost their slaves. People said, "We can't raise cotton with only free labor."

Our work was to show them they could. I started some joint stock companies from the North; northern capital undertook the work. The result was, more cotton was raised the first year after the war, than had been raised in any one year before. Other years were not as successful; mistakes were made, many who went into the business failed; but the point was proved, an impulse was given to free labor, and it was proved practicable.

Another work we had to do was to settle the relations between the former master and slaves. Troubles were continually arising. To settle these, we established Courts, made up of one Agent of the Freedman's Bureau, one man selected by the whites and one by the Negroes. These courts settled all such difficulties, till finally the courts themselves were transferred to the State and local authorities, upon condition of the reception of Negro testimony.

Then there were the land troubles. When the owners abandoned their plantations, the colored people settled on them—lived in their houses, and used the land. Most of the land was given back to the owners by Government, under our direction and advice. It was hard on the colored people often. I was sorry for them and would have liked sometimes to do differently. Yet I believe on the whole, it was better for your people. It put them at the bottom of the ladder at once, and from there they began to climb. It is not a bad thing for any one to touch bottom early, if there is a good solid foundation under him, and then climb from that.

Then we had a Hospital Department. That was for the old and decrepit men and women, and the sick and disabled, who could not take care of themselves.

Then we had a department to establish Asylums for the little children whose fathers had been killed in the war, or who had strayed from their homes and been lost, as many were.

But the main point we had to attend to, was the care of

IX. THE SCHOOLS.

When Mr. Stanton first gave me my commission, I said to him: "Mr. Stanton, the true relief for these people is in education."

"Yes," he said, "I believe it is. What do you propose to do for it?"

"Well," I said "you know that various churches and missionary societies have already started schools—here are Methodist, Baptist, Congregational and others. But sometimes they don't pull together exactly, sometimes they work at cross purposes. I believe the Bureau had better work out some combination scheme and take general charge of it all."

So we went at it. We had a conference at Washington, at which were many great men interested in the work, from all the different societies. Dr. Lyman Abbott—just the Rev. Mr. Abbott then—aided me in getting out the first circular the Bureau issued on the subject of education. He amended what I had written, here and there, and we sent it out. We succeeded in getting a consolidation of the school system, with two headquarters in New York; one at the American Missionary Association rooms. The A. M. A., had a good many schools well started, and preferred to keep separate, which was all very well. Afterwards there was something of a general break up. The Baptists had their schools, the Methodists theirs, etc. But when we separated, I found I could still work with them on a certain principle. Out of it grew Hampton, Howard, Fisk, Atlanta, Lincoln, Straight; Berea was built up, and a college in Springfield, Missouri, and one in Arkansas, and one in Euston, Texas. All were on the same basis as Howard or Yale; having a board of trustees which owned the property in trust for the college or school. I said to the boards, you get the money to buy the land, and pay the teachers, and I'll put up the buildings. They agreed, and so these institutions were started. I laid down this principle. For every dollar the Government gives, there must come a dollar from the people. So, as the government gave a million dollars, the people gave another; that made two million dollars given for the education of the Negroes.

Some of our Northern friends said "What's the use of colleges and schools of higher grade? Why not keep the common schools? Common schools are plenty good enough for negroes." I said, "If you don't keep up the higher schools, the lower schools will soon be played out, for want of teachers." How wonderfully has time verified the truth of that principle! The tears have run down my cheeks, as I have seen that prophecy verified; as I have seen how teachers have gone out from here and from the other institutions, knowing how to teach; young women knowing how to teach and also how to keep house and sew, and show their people how to live; boys going out to influence whole communities, to teach and preach the truth, and work at trades and make their people industrious and skilful and intelligent. It is a delightful thought to me. And isn't God working in it all?

X. THE HAMPTON DISTRICT, AND ITS SUPERINTENDENT.

I was going to tell you next, what happened in March '66, not yet a year since I took charge of 144,000 paupers in one day. Ten Cities in Virginia were combined in what was called the Hampton District. Right here, about Camp Hamilton, was the chief point for work. Everything had drifted in here; thousands of refugees—contrabands they were called. There was drinking and license; all sorts of demoralization. The Butler School was started.

I sent your General Armstrong down here to take charge of the Hampton District. Well—he owes a great deal to a good father, good blood, good training. The Lord seems to have taken him in hand to train him for His work. He lives for it—it is a work of love. He does nothing for himself, he asks nothing for himself; he doesn't want to let any one do anything for him. He gives everything, he gives himself. You don't begin to appreciate him; you can't. The time will come when his name, as the names of all God's noblemen,—will be loved and known by all; if it didn't come here, it would in heaven. The Heavenly Father has his own rewards, which he gives to his own dear children.

You will wonder where I got so much money to give to start all these institutions.

There was only one vote to spare, only one more than enough in the House of Representatives, to pass that act of Congress I told you of, the act to establish a bureau for the relief of freedmen. After President Lincoln was dead, the next administration was opposed to it. A friend we had in the House, Mr. Elliott of New Bedford, Mass., Chairman of the Freedman's Committee, a friend of the colored people, said to me, "O General Howard, I wouldn't dare to tell Congress what you are doing for Howard University and the rest; but go on." I went on and on.

In Washington there was a great population of contrabands. They had flocked there, as to the source of light and love. They were in a deplorable condition, with almost nothing to eat or wear. Congress gave them soup; now and then clothing. It was a great question what to do with them or for them. I thought it would be best to transport every able-bodied man and woman to some place where they could get labor. I sent off ten thousand from Washington alone.

Now, though the idea of education, or any of my legislation, or my work to elevate

them, did not commend itself to Congress, or find any favor, the idea of transportation was immensely popular at once. "Transportation, transportation, that's the idea; transport them of course; anywhere; if to Africa, so much the better."

So, then, I got large appropriations for that purpose, repeatedly; as often as I could ask for it, without any trouble; much more than I asked.

But a great many were glad to go and pay their own way in part. So I reduced the population sufficiently without the least trouble, and when it was done there remained a very large surplus from the appropriations. I simply asked Congress that I might transfer what funds were left to educational purposes, and the request was granted without any thought as to what it all meant, or how much they were doing. So Hampton got its plum, and the other institutions were started, all as the result of that quiet, flanking operation.

XI. THE CONTEST FOR EQUALITY OF RIGHTS; FOR RECOGNITION OF MANHOOD.

A hard struggle went on in Washington, over this question. I have not time to describe it now. You know something of it. You young men don't realize it fully; but your manhood had got to be put on a solid foundation; it had got to be recognized and maintained. So we had to have some full-fledged institutions at once. So we called them Universities, to assert for you equality of rights and powers. So, since then, in the Medical Department of Howard University, blacks and whites have been educated together; white students go there because the advantages are so good. And the students of Howard, and the rest, have done magnificently well. I have met them in almost every part of the United States, and they have done well, almost without exception. I have read lately that good lady's report on the Indian students, too, who have gone out from Hampton. I have rejoiced to read it; so many have done so well, against all temptation to go back to the blanket life, I believe they have been and will be sustained by God's special providence. It so gratifies my heart to see these beautiful results of the work for these races. I will say to you, my Indian young friends, as you go from here, remember that when you are weak, then are you strong if you trust in the Lord. He will sustain you.

XII. The Reward which the Veteran Workers look for.

1st. Manhood. Just now a great contest is going on in the South on this question. There is a great cry against "Negro rule." All you've got to answer to them, is, "Negro nonsense," and keep on learning and doing. Work at your trades, put your manhood on a solid foundation and establish character. Character is the great thing. Office is of no account beside it. It makes no matter if you don't have office, so that you have character; manhood. And when I say manhood, some people would think that sufficiently inclusive; but I say, also,

2d. Womanhood.

Manhood, womanhood; everything is included in that. I don't hold out the prospect of office to the young women, though some may be good postmistresses, and if a schoolmistress is paid by the government, a schoolmistress's office is a high office. Now, what belongs to womanhood?

First. Purity. She respects herself, no matter what the temptations may be that surround her. Young women, be pure, be honest, do what good women do; make good homes; a good woman will make a good home; that is a general rule.

THE HOME, THE SCHOOL, THE CHURCH.

Where there are good homes, good schools will spring up; and where there are good homes and good schools, the community will not long remain in degradation.

I knew a man once who said he had never studied anything but arithmetic, and he didn't want his son to. "What was the use of his son's studying any more than he had? He'd got on well enough without this joga-phry; what's the use of joga-phry anyhow?" I told him—I convinced him, I think—that his son, who was not as bright as he was, would learn arithmetic all the better if he studied geography too. Studying what one is interested in, brightens the mind and helps one to study other things.

You will find that the school is the best centre to work from. From the school you can work into the church, into the families, in every direction; assimilating the whole community in the end.

I say the church; I don't say this church or that church. I don't care anything about what denomination it may be. In the army we have a saying, that a skirmish line is good, but nothing in comparison with the main line. The skirmish line is scattered; in the main line the men touch

shoulder to shoulder, in a solid body. We did have a man at Gettysburgh who fought on his own hook, but his fighting was of little account.

You must all assemble together in one body of Christians; touch shoulder to shoulder, under the banner of the Lord Jesus. Get the Lord enthroned in your hearts, then march shoulder to shoulder, and you can carry every fortification of evil you attack.

These, then, are the rewards we veteran workers want in you:

Manhood—strong, pure, noble, real, manly manhood.

Womanhood—pure, holy, true, skilful, helpful, womanly womanhood.

Homes that are centres of purity. And oh, the home, the true home, is the centre of purity; the centre of everything good in life; the cradle of the Lord; the garden of the universe.

Schools—The school is the most efficient of remedial agencies.

The Church—redeeming mankind, bringing the promise of the life that now is and of that which is to come.

And now I thank you, young friends and all who are here, for the kind attention with which you have listened to me; and from my heart I say, "May the Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace."

The Washington Centennial.

Read at its celebration in Memorial Chapel, Hampton Institute, April 30th. *Published by request.*

When nations of earth's earlier time
Were struggling upward from the clod,
They claimed an origin sublime—
"Behold! our father was a god!"

A god—ah, what misshapen forms
They show, those earth-born gods of time;
Thor's blood-stained hammer, dealing storms,
Jove's kingly mantle, foul with crime.

But when God saw the time was good
Himself to show by heavenly plan,
Transfigured human nature stood,
And Earth exclaimed, "Behold the Man!"

So learned what perfect manhood means,
So learned the fatherhood of God,
So learned that, o'er her, heaven leans,
To draw her upward from the clod.

Once only shone the perfect Word
In human flesh—'tis still his plan;
When God would have his message heard
By men, he puts it in a man.

We thank thee, Lord, that, looking back
To where our nation's growth began,
We see, where sprang its shining track,
No earth-born god,—a heaven-sent man.

To say to every child, "Be true,"
To say to every man, "Be strong,"
To say that only those who do
The right, shall triumph o'er the wrong.

We thank thee, Lord, for all the past;
We'll thank thee as the years roll on,
That in this land our lot is cast,—
Our country's Father, WASHINGTON.

Helen W. Ludlow.

Class Day.

The day after Anniversary, the Seniors just graduated, gathered with their friends in front of the Principal's house, for their last good byes. They sang their class songs, grave and gay; their class historian and orator had their say for the past and future; then marching to the Library, they planted the ivy which shall keep their memory green, each one scattering a little earth upon its root, with an appropriate sentiment of prose or verse. A bright little poem was read by its authoress, one of the class. The Chaplain prayed for Heaven's blessing to follow all through life. And so we bid God-speed to the class of '89.

Hampton mourns with Tuskegee, the great loss thus announced:

Died, May 9th, of consumption, at the Massachusetts General Hospital, Boston, Mrs. Olivia Davidson Washington, wife of Booker T. Washington, Principal of the Tuskegee Normal School, Alabama.

A sketch of Mrs. Washington's beautiful life of usefulness will be given in our next number.

As we go to press the sad news comes to us, of which we can now make only this brief mention, of the death of Hampton Institute's beloved friend and trustee, Rev. Henry W. Foote, D. D. of King's Chapel, Boston.

The Annual Report of the "Hampton Club" of Orange has been received for publication, and will appear in our July number.