

## DR. JOHN HALL'S ADDRESS.

*My Dear Christian Friends:* Let me say at the beginning that you may rely upon any statement that I may make to you here for this reason: that I am one of the adopted *alumni* of Washington and Lee University. [Applause.] I see that you applaud that statement. When I recollect and recall to you that one of the highest honors the university can bestow has been granted to me I think you can understand the feeling with which I stand here to address this meeting.

I have, however, a certain degree of anxiety. A gentleman who has very frequently given me good advice said to me to-day: "Now, you had better take care that you say just what is right, for that faculty may withdraw the honor." So you can understand that I appear here to-night not to make a regular address, but to say to you, dear friends, with the deepest sincerity, how much pleasure it gives me to meet with those whom I cannot but call my countrymen and my friends.

I am a Scotch-Irishman in the truest sense of that phrase. By this day three weeks I hope to be at what I am pleased to call "home," on the place and in the house where my forefathers have lived for six generations. The place is not quite as large as an average American estate, but I can tell you it is very dear to me, and I can say to you here with absolute truth as I look over the faces of those that are gathered together here, that I can see comparatively little difference between their form and expression and the appearance of a congregation of my own countrymen in the county of Armagh, in the province of Ulster, in Ireland. I can very well understand and believe the statements as to the large number of Scotch-Irish people that are settled in this beautiful, and picturesque, and historic valley.

I have had the privilege of attending all the Congresses that have been held up to this time, and I need not say that it has been with very great pleasure that I have been at these meetings. I will mention one thing for the benefit of those who listen to me, something that has very frequently been brought to my own mind, from the writings of an English author, who describes a young lady who was in the habit of giving her friends quite a long list of her own personal virtues, just as we hear of the excellent qualities of the Scotch-Irish, and then she always wound up with this simple statement: "But I am not proud, because ma says that is sinful." [Laughter.] You can all understand the point here.

The town of Newry is within six miles of the place where I was born, in the County Armagh. In a couple of years from the little port of Newry there sailed three ships, each bringing from four hundred to four hundred and fifty people, that they might settle upon this continent; and when I tell you that from that same Newry, the nearest town to my birthplace, there came to this country the Tennents, who did so much for the promotion of education from my boyhood, and the Waddels, of whom we have very appropriately heard a great deal here, I think you can understand that I feel a little special satisfaction in being among my countrymen, my friends, and hearing the record that is presented from time to time of the deeds that they have done, of the characters that they have made, and of the share that they have had in the framing and in the maintaining of the institutions, the privileges, and the liberties of this great republic. [Applause.]

There is one thing I think that is proper for me to say here, because of statements that have sometimes been made in my hearing regarding the beginning of the Scotch-Irish race. I have met with some very intelligent people who had the understanding that that meant the descendants of the Scotch people and the Irish people who had intermarried and so became one. That is a mistake; and if it is in the mind of any, I would be glad to correct it. Inter-marriages between the Scotch settlers and the native Irish were very rare occurrences indeed, deep and strong religious sentiment, among other forces, operating against anything of the kind. What is meant by Scotch-Irish is people of Scotch home, Scotch blood, who moved over to Ireland, remained there for a certain time, their families growing up there, but who, for reasons sufficient to them, at length came here from Ireland, and found their homes upon this continent, retaining the convictions, the habits, the usages, the manners, the bearing of the race to which they belong and of the country from which they came in the beginning.

It has been sometimes supposed and said that the Scotch-Irish people were changed to some extent by the Irish element added to their lives. I think it is quite true that certain influences have been brought to bear upon the people who lived for some generations in Ireland by their contact with the Irish people, but to suppose that their character and their convictions had been materially altered by that contact is a great mistake. There is, as you know, a certain Irish humor of which we hear and read a great deal, and it is sometimes supposed that the Scotch have not a little of that

from their continued Irish residence. I shall not argue against the statement. I am ready to admit and give credit to my countrymen of Ireland, the native born, for a great deal of humor, or rather for being the occasion of humor to others. [Laughter.] I have presided at a public meeting, and several eminent speakers made their addresses, and they were loudly applauded; and the things that were most applauded in what they said were quotations from Irish speakers; and I wondered how those gentlemen would succeed in securing public attention if it were not for the Irish from whom they drew so much.

The statement has been made, as you know, by a leading writer that it takes something like a surgical operation to enable a Scotchman to understand a joke. Well, an Englishman was quoting that to a Scotch friend, and I think the Scotch friend made a very appropriate reply. "Yes," he said, "to understand an English joke." [Applause.]

My dear friends, the people who came over from Scotland and settled in Ireland came with their fixed tenets, with definite convictions, and they brought their convictions to this side of the ocean, and, in the historical pictures upon which you have been gazing here since the opening day of this Congress, you have seen the power that was thus obtained and exercised by these Scotch-Irish people.

You will not forget that this Congress is not denominational, as it is not political. We are prepared to take in the people of all the denominations, and we don't ask about politics; but there is one thing that I have noticed yet again and again and again: the speakers have at some point of their addresses brought in that big word "Presbyterian." That sometimes reminds me of a little story which I shall venture to tell for the benefit of some of the very young people that I am glad to see here. They may have heard it before, but it is worth repeating. At the dinner table there was a nice little girl whom we will call "Miss Annie." When the soup was handed around she declined to take any soup; and then the meat was carved, and she declined to take any meat; and a gentleman who was sitting at the table, a guest probably, looked at her and said to her: "Why, Annie, you are a vegetarian." "No, sir," said she; "I am a Presbyterian." [Laughter.]

Now, dear friends, in that connection let me say a grave and serious word. Let us try to perpetuate the principles that made our fathers what they were; let us put our faith in that Being to whom

they gave reverence; let us trust the Redeemer in whom they put their confidence; let us try to follow the Captain of salvation as they sought to do; and let us look for guidance and peace and prosperity through the favor that comes down from above.

There were many of the Scotch people who moved over into Ireland who could not be regarded as serious and religious men, but there was a pronounced religious element, and the members of that religious element were not at rest until they sent the cry to their native land for faithful gospel-preaching ministers, and they secured their services in the North of Ireland; and the result was that under the blessing of God, as you have heard described, these men came over and found their homes in this land.

Let me remind you of the circumstances that induced so many of this race to come here. After 1688, 1689, and 1690, a great quantity of land was put into the control of the favored classes, and they distributed this land to tenants at low rates for the reason that the land needed cultivation, and had to be reclaimed. The leases were generally for thirty-one years, and by the time these leases had expired these industrious Scottish men had built houses, reclaimed the grounds, made the land crop-producing, and tremendously increased its value. Then the landlords would say: "We must double the rent, treble the rent." "Why," they said in reply; "why should you do that? It has been our labor that has made the land what it is, and now you want to make us pay for our own labor," and at once from 1723, 1724, and 1725 there began to be a large emigration to this land.

I have had the privilege of being in Ireland from year to year for many years. I was there last summer. It would be gratifying to you here to say that I have never seen the province of Ulster in better condition than it is at the present time; I have never seen the people in greater comfort; I have never seen the religious institutions in better working order. The General Assembly, representing about six hundred congregations of Presbyterians, has just had its meeting. I had its reports given to me. Delegates came from the Church of Scotland, the United Presbyterian Church, and the English Presbyterian Church, and the state of feeling was of the happiest nature. Among others, there was a layman, a soldier, representing the Church of Scotland, Col. Walker, who made this statement: "I feel at home among you, dear brethren, for I am half an Irishman." And then he went on further to say that he was an officer in the British army who had gone over to the mainland

and had there met a lady who became his wife, and he remarked that the persons present would readily understand that that was the happiest part of his whole life. Well, that gentleman seemed to speak with a serious earnestness, and here is one of the statements that he made: "The British Government was unkind and unjust to a section of people settled here in this province of Ulster. What happened? These people moved away. They went to America, and in the course of time these people were strong enough to rise and use all their power to rescue and redeem the colonies from the hands of the British nation—a lesson," said he, "which politicians ought to be ready to learn." He went on to quote the words of George Washington to the effect that the best supporters he had in that conflict were Presbyterians, or were the sons of Presbyterians that were settled upon this continent; and then he went on to argue that if a government can be punished in this way for injustice and wrong-doing to a section of people under it, the existing governors, the rulers of to-day, ought to keep that fact in mind and learn important lessons from it. I haven't the least doubt that he had in his mind a reference to the proposition of Home Rule, which, if carried out as proposed, would be a most serious evil to the Protestant people of Ireland, and not the least to the Presbyterian people of the province of Ulster. [Applause.]

I shall venture to make one suggestion before I take my seat. Here we represent North and South, and, as you have learned from this most attractive invitation that has come to us from Colorado, we are also East and West. Dear friends, descendants of these heroic Scotch-Irish, here is one thing that you and I can properly aim at: to preserve and extend and deepen the feeling of unity between the North and South, between East and West. [Applause.] There is no particular merit in my feeling the deepest interest in this matter, because I was not in this country when unhappy division prevailed; but, having lived here now eight and twenty years, and having come into thorough sympathy with American institutions, with American ways, with American Christian feeling, I say that one of the strongest desires in my heart is that we might be, in the hand of Providence, in some degree the means of bringing together into sympathy, into mutual confidence, and into hearty coöperation those in the North, those in the South, those in the East, and those in the West. [Applause.]

If we wish to do this, here is one sphere in which I think we can exercise united powers. I have been hearing and reading,

again and again, of a matter which is often brought to my attention in my connection with the Board of Home Missions of the Church to which I belong, and that is the large number of so-called mountain whites, and poor whites that are found over various States, many of whom, I am sure, have more or less of the Scotch-Irish blood in their veins, poorly educated, with few facilities for getting education, with many difficulties with which to contend, and, I am sorry to say, with not a few vices, in illustration of the truth of the old Latin proverb that the corruptions of the best things are the worst. I say we can join together in creating public sentiment in their interest, in trying to move the statesmen to greater educational facilities, and, as Churches, we can combine and coöperate together in bringing to bear upon them the influence which God exerted to make our forefathers what they have been in the history, what they have been in the life, of this great nation, and Oh! what a good thing it would be, whatever our denomination, if we could so reach these hundreds and thousands of our fellow-citizens, not a few of them, I am sure, of our own race, with the glorious and blessed truth which is the strongest elevating force in the world, and lift them up to something like the same plane upon which our forefathers stood, so that they might be permitted to partake of the benefits and blessings which, through the kindness of God, we have been enabled to enjoy.

I shall not take more of your time. I am glad to be with you here. My heart goes out to you on many grounds. I need not try to state them all. May God's blessing rest upon you in your homes, in your social life, in your civil life, in your individual life, and may you have not only a public spirit and a patriotic spirit, but a spirit descended from above, so that you may serve your generation by the will of God, and be a blessing to the nation of which you constitute a portion! [Applause.]

President Bonner :

Dr. John A. Quarles, Professor of Practical Moral Philosophy in Washington and Lee University, will now favor us with a five-minute speech.

Dr. Quarles :

*Mr. President, Members of the Scotch-Irish Society of America, Ladies and Gentlemen:* I have been settled in a conviction that I have had all my life, and that is as to the unity of the race, for it has