

SELECTIONS FROM
LINCOLN

INAUGURALS, ADDRESSES
AND LETTERS

LONGMANS' ENGLISH CLASSICS

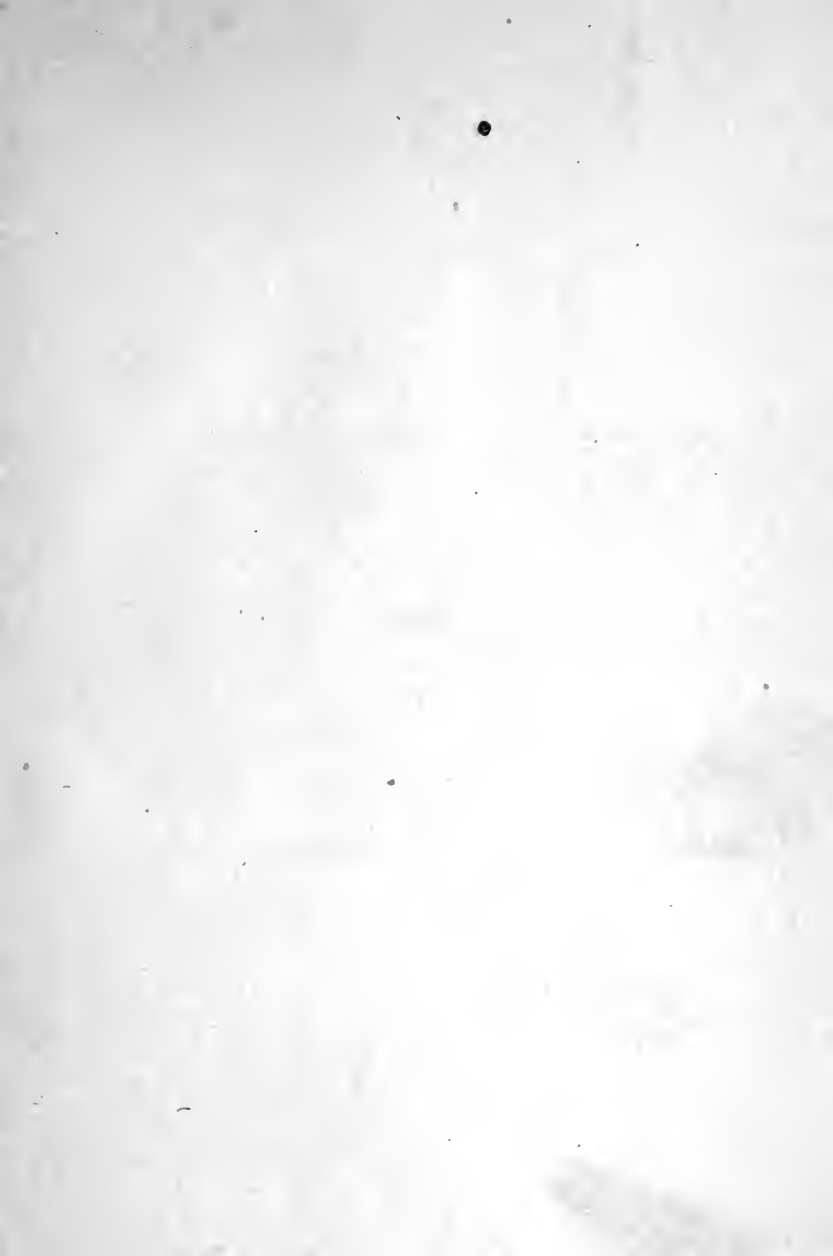
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LONGMANS' ENGLISH CLASSICS

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ABRAHAM LINCOLN

SELECTIONS FROM INAUGURALS,
ADDRESSES AND LETTERS



Longmans' English Classics

LINCOLN'S
INAUGURALS, ADDRESSES
AND LETTERS
(SELECTIONS)

EDITED

WITH AN INTRODUCTORY MEMOIR AND NOTES

BY

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CONTENTS

	PAGE
INTRODUCTION	vii
BIBLIOGRAPHICAL NOTE	xxvi
CHRONOLOGICAL TABLE—LINCOLN	xxvii
INAUGURALS, ADDRESSES, AND LETTERS	
Address to the People of Sangamon County, March 9, 1832	3
The Perpetuation of our Political Institutions, January 27, 1837	9
Speech at Springfield, Illinois, June 16, 1858	20
Second Joint Debate at Freeport, August 27, 1858	30
The Cooper Institute Address, Monday, February 27, 1860	45
Farewell Address at Springfield, Illinois, February 11, 1861	71
Address in Independence Hall, Philadelphia, February 22, 1861	71
First Inaugural Address, March 4, 1861	73
Response to Serenade, March 4, 1861	85
Letter to Colonel Ellsworth's Parents, May 25, 1861	86
Letter to Horace Greeley, August 22, 1862	87
Extract from the Second Annual Message to Congress, December 1, 1862	88
The Emancipation Proclamation, January 1, 1863	93
Thanksgiving Proclamation, July 15, 1863	96
Letter to J. C. Conkling, August 26, 1863	97

INAUGURALS, ADDRESSES, AND LETTERS— <i>Continued</i>	
	PAGE
Gettysburg Address, November 19, 1863.....	102
Letter to Mrs. Bixby, November 21, 1864.....	103
Second Inaugural Address, March 4, 1865.....	104
Last Public Address, April 11, 1865.....	106
APPENDIX. Autobiography, December 20, 1859.....	113
NOTES.....	115

INTRODUCTION

THE facts of Lincoln's early life are best stated in his own words, communicated in 1859* to Mr. J. W. Fell, of Bloomington, Illinois. Unlike many men who have risen from humble surroundings, Lincoln never boasted of his wonderful struggle with poverty. His nature had no room for the false pride of a Mr. Bounderby, even though the facts warranted the claim. Indeed, he seldom mentioned his early life at all. On one occasion he referred to it as "the short and simple annals of the poor." Lincoln himself did not in any way base his claims to public recognition upon the fact that he was born in a log cabin and that he had split rails in his youth, although, on the other hand, he was not ashamed of the facts. More, perhaps, than any other man of his time he believed and by his actions realized the truth of Burns' saying, "The man's the goud, for a' that." The real lesson to be drawn from Lincoln's life is that under any conditions real success is to be won by intelligent, unwavering effort, the degree of success being determined by the ability and character of the individual. Still less profitable is the attempt to contrast the success of Lincoln with that of Washington, or Jefferson or of any other American whose early circumstances were more favorable than Lincoln's.

* See Appendix, page 113.

In each case success has been worthily won, and we Americans of the present generation should rejoice that our country has produced so many great men. True patriotism does not consist in the recognition of only one type of Americanism, but rather in the grateful acceptance of every service that advances the fortunes and raises the reputation of the republic.

Peculiar interest attaches to the character of Lincoln's early reading and especially to the small number of books that were accessible to him. In these days of cheap and plentiful literature it is hard for us to realize the conditions in pioneer Kentucky and Indiana, where half a dozen volumes formed a family library and even newspapers were few and far between. There was no room for mental dissipation, and the few precious volumes that could be obtained were read and re-read until their contents were fully mastered. When Sir Henry Irving was asked to prepare a list of the hundred best books he replied, "Before a hundred books, commend me to the reading of two, the Bible and Shakespeare." Fortunately these two classics came at an early age within the reach of Lincoln and the frequency with which he quotes from both at all periods of his career, both in his writings and in his conversation, shows that he had made good use of them. The boy Lincoln not only read books, he made copious extracts from them, often using a smooth shingle in the absence of paper and depending upon the uncertain light of the log fire in his father's cabin. Such use of books makes for intellectual growth, and much of Lincoln's later success as a writer can be referred back to this careful method of reading.

Lincoln's later reading shows considerable variety within certain limits. He himself once remarked that he liked "little sad songs." Among his special

favorites in this class of poetry were "Ben Bolt," "The Lament of the Irish Emigrant," Holmes' "The Last Leaf," and Charles Mackay's "The Enquiry." The poem from which he most frequently quoted and which seems to have impressed him most was, "Oh, Why Should the Spirit of Mortal be Proud?" His own marked tendency to melancholy, which is reflected in his face, seemed to respond to appeals of this sort. Among his favorite poets besides Shakespeare were Burns, Longfellow, Hood, and Lowell. Many of the poems in his personal anthology were picked from the poets' corner of newspapers, and it was in this way that he became acquainted with Longfellow. Lincoln was especially fond of humorous writings, both in prose and verse, a taste that is closely connected with his lifelong fondness for funny stories. His favorite humorous writer during the presidential period was Petroleum V. Nasby (David P. Locke), from whose letters he frequently read to more or less sympathetic listeners. It was eminently characteristic of Lincoln that the presentation to the Cabinet of the Emancipation Proclamation was prefaced by the reading of the latest Nasby letter.

Lincoln's statement in the Autobiography that he had picked up the little advance he had made upon his early education, or rather lack of education, is altogether too modest. It is known that after his term in Congress he studied and mastered geometry; and, like Washington, he early became a successful surveyor. His study of the law, too, was characteristically thorough, and his skill in debate, in which he had no superior, was the result of careful preparation. During the presidential period Lincoln gave evidence of critical ability that is little short of marvellous in a man whose schooling amounted to less than a year. In a letter to the actor Hackett and in several con-

versations he analyzed passages from "Hamlet," "Macbeth," and other plays with an insight and sympathy that have rarely been surpassed even by eminent literary critics.

At an early age Lincoln's interest was aroused in public speaking and he soon began to exercise himself in this direction and to attend meetings addressed by those skilled in the art of oratory. Many stories are told of his local reputation as a speaker and storyteller even before he moved to Illinois, much of his success then as in later life being due to the singular charm of his personality. Lincoln never overcame a certain awkwardness, almost uncouthness of appearance, and he never acquired the finer arts of oratory for which his rival Douglas was so conspicuous. But in spite of these physical difficulties he was acknowledged by Douglas to be the man whom he most feared in debate; and Lincoln was able to sway the critical, unfamiliar audience assembled in Cooper Union as readily as the ruder crowds gathered about the Illinois stump.

On the subject of Lincoln's religious belief, about which such varying opinions have been held, it is sufficient to state that, although he was not a member of any religious body, he had a firm conviction of the protecting power of Providence and the efficacy of special prayer. This latter characteristic seems to have been especially developed during the presidential period. Both in his proclamations and in many private interviews and communications he expresses himself clearly and emphatically upon this subject. It is probable, too, that Lincoln read more deeply and more frequently in the Bible during the storm and stress of the Civil War than at any other period of his life. There seems to be no authority for the statement sometimes made that after the death

of his son Willie, Lincoln showed a tendency to believe in the doctrines of spiritualism. He was not free, however, from a belief in the significance of dreams as portending important events. He was also not a little of a fatalist, as he himself once stated to his friend Arnold.

Perhaps the most striking characteristic of Lincoln's personality apart from his honesty and sincerity was his perfect simplicity and naturalness. Frederick A. Douglass, the great leader of the colored race, once remarked that President Lincoln was the only white man that he had ever met who never suggested by his manner a sense of superiority. Not that Lincoln was lacking in personal dignity. Neither as a practising lawyer nor as President of the United States, would he permit anyone to take what he regarded as liberties with him. But, on the other hand, he did not allow his elevated position to change his personal relations. His old Illinois friends found in the White House the same cordial welcome and simple manners to which they had been accustomed in the pleasant home at Springfield.

During the first few weeks of the administration it was believed by many persons, including Mr. Seward himself, that President Lincoln would be greatly influenced in his policy by the superior experience in public affairs of his Secretary of State. Mr. Seward even went so far as to draw up a plan of action, which he submitted to his chief. Lincoln soon showed, however, that he was not a follower, but a leader of men, beneath whose good nature and kindly spirit was a power of initiative that has rarely been equalled among the statesmen of the world. Even the dictatorial Secretary of War found it necessary to yield to the President on all points that the latter regarded as being fundamental. Few other presidents have

been so bitterly attacked and so cruelly misrepresented as Lincoln, but nothing could turn him from his purpose when that was once formed. Like the wise man that he was, Lincoln was always ready to listen to the suggestions of others, but the conclusion finally reached by him was always his own. He applied to questions of state the same methods of careful, impartial inquiry that had served him so well as a lawyer on the Illinois circuit, and if, being human, he did not always avoid committing errors, he never acted from impulse or prejudice. Lincoln was a strong leader, but he was at the same time a wise leader.

Turning now from the man to his works, we note first that the development of Lincoln's style was slow. One might almost be tempted to say that Lincoln developed several different styles in succession. This, however, is hardly true, for in spite of the numerous marked changes and improvements in Lincoln's manner of writing, certain fundamental qualities remained, the real expression of his personality, that is, the real style of Lincoln. From the beginning to the end we find an effort to say something and to say it in as clear a manner as possible, an effort without which there can be no real success in writing. After a practice in public speaking of over thirty years Lincoln as President could still say: "I believe I shall never be old enough to speak without embarrassment when I have nothing to talk about."

The first specimen of Lincoln's writings that has been preserved is a communication to the voters of Sangamon County in 1832, when Lincoln was for the first time a candidate for the State legislature. It is significant of Lincoln's imperfect command of English at that time that "some of the grammatical errors" were corrected by a friend before the circular

was issued. Although this circumstance makes it impossible for us to judge exactly what his style was at this period, we may be sure that the changes were comparatively slight and that the general form at least was Lincoln's. The question naturally arises whether there is anything in this first specimen of Lincoln's writing that suggests, however remotely, the Gettysburg Address and the Second Inaugural. A little study will discover suggestions at least of the later manner, just as in the uncouth and awkward young candidate for the Illinois State Legislature, we can note many traits, intellectual and moral, that distinguish the mature and well-poised statesman of thirty years later. It is the same man, but developed and strengthened, it is the same style, strengthened and refined. If Nicolay and Hay go too far when they say of the address: "This is almost precisely the style of his later years," it would be quite as wrong to deny any likeness between the two. In the first place, we have the same severely logical treatment of the subject matter, from which Lincoln, as lawyer and public speaker, never departed. Lincoln's grammar may not have been impeccable at this time, but his thinking powers were already little short of masterly. This, then, is the first element in the makeup of Lincoln's style, the ability to think straight and consequently to write straight. His legal training, which was then very meagre, cannot account for his logical thinking; it is more correct to say that he later became a successful lawyer because of the logical bent of his mind.

Closely connected with this early development of the form of thinking was Lincoln's interest in words, and his desire always to use words with a perfect understanding of their meaning. Even in his boyhood he found pleasure in discovering the exact

meaning of a new word and in later life he was constantly adding to his verbal stores. Shortly before his inauguration Lincoln remarked to a clergyman, who had asked him how he had acquired his remarkable power of "putting things": "I can say this, that among my earliest recollections I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand. I don't think I ever got angry at anything else in my life. But that always disturbed my temper, and has ever since. I can remember going to my little bedroom, after hearing the neighbors talk of an evening with my father, and spending no small part of the night walking up and down, trying to make out what was the exact meaning of their, to me, dark sayings."

In this first address we find no loose use of words. The character of the address does not of course admit of ornament or figurative language, but any subject, however simple, admits of digressions and mental excursions by the illogical and careless writer. Of these there is not a trace. Even in the most informal letters and telegrams, written at post haste and at times under the most extreme pressure of business and anxiety, Lincoln shows a natural feeling for the appropriate expression that is found only in the masters of language.

Five years later, in 1837, the interval being represented by only a few unimportant letters, Lincoln entered upon a period distinguished by qualities that are not usually associated with his name, a tendency to fine writing that we should look for earlier than at the age of twenty-eight. The subject of the address is "The Perpetuation of our Political Institutions," and the complete text is given in this volume. Here for once Lincoln speaks of an Alexander, a Buonoparte, a Washington. The influence of Webster is apparent

in this first purely oratorical attempt of Lincoln's. It could hardly have been otherwise at a time when the great Whig orator was making the whole country ring with his wonderful speeches. It is almost certain, too, that Henry Clay, to whom Lincoln later referred as his *beau ideal* of an orator, had a part in moulding this early manner, though this is probably less apparent here than in the later soberer addresses.

But it must not be supposed that this speech consists merely of what Hamlet would call "words, words, words." Neither are all the figures inferior and commonplace. Although it is more ornate than anything in the later period, the following description of the passing away of the heroes of the Revolution is a fine example of the Websterian style: "They were a forest of giant oaks; but the all-resistless hurricane has swept over them, and left only here and there a lonely trunk, despoiled of its verdure, shorn of its foliage, unshading and unshaded, to murmur in a few more ruder storms, then to sink and be no more." The closing sentence of the address is almost wholly in the later style and might have served for the close of the First Inaugural, which, in its original form, did actually contain a Biblical quotation.

That the rhetorical manner had not gained entire possession of Lincoln at that time, but was simply used by him on what seemed to be appropriate occasions, is sufficiently shown by a speech delivered in the legislature early in 1839, in which we find the strictly logical discussion of the first address. This speech is especially interesting because of the fact that it is the earliest encounter of Lincoln and Douglas that has been preserved. In a way, therefore, it may be regarded as the first Lincoln-Douglas debate.

One other rhetorical effort was made, in 1842, and then we find no more specimens of this class of

speaking until the so-called Lost Speech of 1856. This address of 1842 was delivered before the Springfield Washingtonian Temperance Society, on Washington's Birthday, and it is even more inflated than the first specimen. Combined with the rhetoric, however, there is a mass of sober argument that again suggests the later Lincoln. The arguments, too, are characterized by a sound common sense that is no less characteristic of the speaker. The peroration deserves quotation as being one of the finest and at the same time one of the least familiar passages in Lincoln's writings: "This is the one hundredth and tenth anniversary of the birthday of Washington. We are met to celebrate this day. Washington is the mightiest name of earth: long since mightiest in the cause of civil liberty, still mightiest in moral reformation. On that name a eulogy is expected. It cannot be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it. In solemn awe pronounce the name, and in its naked, deathless splendor leave it shining on." This approaches very closely the beauty and strength of the presidential period.

In 1844 Lincoln wrote several poems, which are not without merit. As a boy he was famous among his companions for his skill in writing humorous verses, but these later specimens of his muse are serious, even melancholy in their tone.

We next come to the congressional period, from 1847 to 1849. The best-known speech from this period, Lincoln's introduction to a national public, is that of July 27, 1848, on General Taylor and the veto, Taylor being then the Whig candidate for the presidency. This speech, which was received with immense applause, owes its special prominence to the fact that it is the only purely humorous speech by

Lincoln that has been preserved. The subject of the attack is General Cass, Taylor's Democratic opponent, whom Lincoln treats in a manner that somewhat suggests Douglas' later treatment of Lincoln on the stump. Its peroration is of peculiar interest, since it consists of a funny story.

To anyone familiar with Lincoln's habit of story-telling the introduction of a story at the end of a speech may not seem strange. But, as a matter of fact, this is the only case of the kind that has been noted, and a careful reading of the speeches shows either that they were not fully reported or that as a rule he confined his story-telling to conversation. Even in the debates with Douglas, when he was addressing Illinois crowds from the stump at a time when stories were even more popular than they are now, Lincoln seldom used this device to rouse interest or to strengthen his argument. A partial explanation of this curious contrast between his conversation and his writing, so far as the debates are concerned, may be found in a remark made by Lincoln to a friend who had urged him to treat the subject more popularly. Lincoln said: "The occasion is too serious, the issues are too grave. I do not seek applause, or to amuse the people, but to convince them." With Lincoln the desire to prove his proposition, whatever it might be, was always uppermost. In the earliest speeches were noted the severe logic and the strict adherence to the subject in hand. To the end Lincoln never changed this principle of his public speaking.

Although the stories, then, have but little direct bearing upon Lincoln's writings, they are so characteristic a feature of the man that they cannot be wholly disregarded. In the two cases already noted the stories were illustrative, and this appears to be true of all of Lincoln's anecdotes, whether they occur in his

conversation or in his writings. He apparently never dragged in stories for their own sake, as so many conversational bores are in the habit of doing, but the story was suggested by or served to illustrate some incident or principle. Indeed, in aptness of illustration Lincoln has never been surpassed. Emerson said of him: "I am sure if this man had ruled in a period of less facility of printing, he would have become mythological in a very few years, like *Æsop* or *Pilpay*, or one of the Seven Wise Masters, by his fables and proverbs." Many of the anecdotes attributed to Lincoln are undoubtedly to be referred to other sources, but the number of authentic stories noted, especially during the presidency, is very large.

The question has often been raised whether Lincoln originated the stories he told so well. Fortunately we have his own words in this matter. To Noah Brooks he said: "I do generally remember a good story when I hear it, but I never did invent anything original. I am only a retail dealer." Slightly differing from this, though probably not contradicting it, is Lincoln's statement to Mr. Chauncey M. Depew: "I have originated but two stories in my life, but I tell tolerably well other people's stories."

During the Civil War Lincoln's stories served a special purpose as a sort of safety valve. To a Congressman, who had remonstrated with him for his apparent frivolity in combining funny stories with serious discussion, he said: "If it were not for these stories I should die." The addresses of the presidential period, however, with the exception of a few responses to serenades, are entirely without humorous anecdotes. Although Lincoln never hesitated to clear the discussion of the most momentous questions through the medium of a funny story, his sense of official and literary propriety made him confine them to informal occasions.

The Eulogy of Henry Clay of 1852 is of interest as being the only address of this kind that Lincoln ever delivered. It might perhaps better be called an appreciation, and because of its sincerity and deep sympathy it may be regarded as a model of its kind. Two years later Lincoln engaged in his first real debate with Douglas on the burning question of the day, the repeal of the Missouri Compromise. From the purely literary point of view the Peoria Speech is superior to the better-known debates of four years later. While it lacks the finish and poise of the two Inaugurals it is far more imaginative than the Debates. One of its most striking features is the comparatively large number of quotations, both from the Bible and from profane writings. Although as a rule Lincoln quotes sparingly, this one speech contains no fewer than twelve quotations, seven of these being from the Bible. The only other speech that equals this one in the number of quotations is the so-called Lost Speech of 1856, the authenticity of which is doubtful. The very much shorter Second Inaugural, however, with its four Bible quotations, has a larger proportionate number. Lincoln's quotations seem to be suggested emotionally rather than intellectually. This is indicated by the fact that the most emotional speeches contain the greatest number of quotations. The first Inaugural, for example, which is in the main a sober statement of principles, intended to quiet rather than to excite passion, is four times as long as the emotional Second Inaugural, but contains only one quotation to the four of the other. We may note in this connection that almost exactly one-half of the total number of quotations occurring in Lincoln's writings are taken from the Bible, and that a large proportion of the profane quotations are from Shakespeare. Lincoln was also fond of using proverbial sayings, a habit that

emphasized his character as a popular or national writer. For most of his proverbs are local and many of them are intensely homely. Quotations of this class occur at all periods of his life, beginning with the first address, and they are sometimes used in such unexpected places as official telegrams to officers in the field. Strange to say, the maxim that is most frequently associated with Lincoln's name cannot with any certainty be regarded as having been used by him, either as a quotation or as an original saying, "You can fool all of the people some of the time, and some of the people all the time, but you cannot fool all the people all the time."

At the first regular Republican State Convention in Illinois, held at Bloomington, May 29, 1856, Lincoln delivered an address on the public issues of the day that roused the enthusiasm of his hearers to such a degree that the reporters forgot to take notes and therefore failed to furnish the text to their respective newspapers. In the course of time it came to be known as the Lost Speech, and such, in the opinion of many who were present on the occasion, it continued to be. Mr. W. C. Whitney, a young lawyer from the neighboring town of Champaign, later prepared a version based upon notes, from which some general idea of the character of the speech can perhaps be gained.

The Lincoln-Douglas Debates furnish perhaps the best example of this class of public speaking that is available. Although they were extempore, as far as the actual language is concerned, they have been preserved in full. In spite of the informal style appropriate to the "stump," these discussions of the Dred Scott decision, Popular Sovereignty, and the other questions suggested by slavery are marked by a closeness of reasoning and a readiness of retort that show

the great master in the difficult art of debate. These qualities are not confined to the one speaker, for his opponent was no less adroit and ready. We may well say in this connection, "there were giants in those days."

Much of Lincoln's success in these historic debates was due to his intense conviction of the righteousness of the cause for which he was pleading. As lawyer and political speaker Lincoln always felt the necessity of believing in his case. He frequently refused to appear in suits because he could not put his heart into them, and he never defended a policy from mere party loyalty. Much of Lincoln's success as a speaker was due to the fact that his hearers felt that they could trust him. This is simply a new application of the old principle that the chief qualification for success in oratory is character. In reading a man's books we may forget his character for the time, but in listening to an orator we have the man himself constantly before us, and he himself makes or mars his success.

In 1859 Lincoln delivered his second and last long occasional address—a discussion of agriculture at the Wisconsin State Fair at Milwaukee. This is the only important non-political speech by Lincoln that has been preserved and it is interesting as showing his ability to treat a subject of general interest. Here, as in his discussions of political questions, Lincoln displayed true statesmanlike insight and foresight, long before the time when experiment stations and farmers' institutes began to teach the very principles that he so wisely and effectively expounded.

In 1860 Lincoln appeared for the first time before a New York audience and we have his own word for it that he suffered a severe attack of stage fright on that occasion. The event showed, however, that he had

no reason to fear the judgment of one of the most critical audiences that ever assembled in the Cooper Union. The Hon. Joseph H. Choate, who was present, writes of his appearance: "When he spoke he was transformed, his eye kindled, his voice rang, his face shone and seemed to light up the whole assembly. For an hour and a half he held his audience in the hollow of his hand." This address may be regarded as a precursor, and a worthy precursor, of the First Inaugural, and by many competent critics it has been given the first place among the discussions of the political situation just before the war. After such a performance there could be no hesitation on the part of those that heard it in acknowledging Abraham Lincoln as one of the most powerful speakers of his day. Before returning to Illinois Lincoln travelled through several of the New England States, making speeches in a number of the larger towns.

The speeches delivered by Lincoln on the journey to Washington in 1860, beginning with the exquisite Farewell Address at Springfield, include some of the best of his shorter addresses. The most interesting of these is the one delivered in Independence Hall.

The First Inaugural Address was not received at the time of its first publication in the newspapers, even at the North, with the general enthusiasm that we should now be inclined to assume; and in the South it was severely criticised for its alleged lack of force and definiteness. Its effect, however, upon the immense audience gathered in front of the Capitol seems to have been immediate. The document had been written with great care at Springfield, some changes being made after the arrival at Washington. The most important of these were the substitution for the original closing paragraph of the beautiful peroration suggested by Secretary Seward. In beauty

of language and elevation of thought this first public utterance by President Lincoln may be compared to the great political utterances of Burke.

First among the little classics of the world stands the Gettysburg Address. At the time of its delivery it does not seem to have been generally accepted as a notable utterance. By many of the newspaper correspondents it was referred to as "remarks by the President," and some of the papers contained no comment upon it. By others it was dismissed with a few words of mild praise. Even after the death of Lincoln there was no general agreement as to its supreme merits as a part of our national literature. Conflicting stories still pass current in books and articles on Lincoln about its composition and original reception. An examination of the testimony shows that the following facts may be accepted as fairly proved. The greater part of the address was written in Washington after very careful preparation and profound reflection. The address was read from MS., but with some variations that apparently occurred to the speaker at the time of delivery. Mr. Everett did not clasp the President's hand while he expressed a willingness to exchange his hundred pages for the twenty lines just read. It is uncertain whether Lincoln said at the time that the address did not "scour," but if he did use such an expression it was not because of a consciousness of having failed to make adequate preparation for the occasion.

One of the best commentaries on the Second Inaugural Address appeared in an article in the *London Spectator*: "We cannot read it without a renewed conviction that it is the noblest political document known to history, and should have for the nation and the statesmen he left behind him something of a sacred and almost prophetic character." Carl Schurz

compared it to a sacred poem, and all discriminating readers agree in placing it by the side of the Gettysburg Address as an almost perfect specimen of pure English prose.

The other addresses of the presidential period are, with the exception of the last speech, on the reconstruction of Louisiana, of minor importance. They consist in the main of responses to serenades, a form of address which Lincoln cordially detested and in which as a rule he achieved only a moderate degree of success. The cares of his great office made such cruel demands upon his time and strength that he declined many requests to speak in public, and whenever he did appear he confined his remarks within the smallest possible limits. Furthermore, Lincoln was not a reader speaker and rarely did himself justice without careful preparation. Writers on Lincoln have failed to note the severe criticisms upon Lincoln's impromptu remarks that appeared in the opposition press and in the English newspapers. Even as late as 1863 newspaper writers not opposed to him did not hesitate to refer to the plainness of the President's public speaking.

The Messages to Congress are distinguished from most documents of that class by their frequent purple patches. To the enumeration of dry facts furnished by the various departments they add an elevation and breadth of thought of the first order.

In a class by themselves are the various proclamations, some of them of a purely formal character, such as those announcing blockades, others of a distinctly literary character, like the announcements of fasts and feasts. Midway between these two classes is the most important of all, the Emancipation Proclamation of January 1, 1863, which, with the exception of the concluding sentence, is entirely free

from ornament. Perhaps Lincoln felt here, as with the Debates, that the occasion was too serious, not only for jesting but even for attempting the mere graces of language.

Finally, mention should be made of the letters and telegrams written by President Lincoln. Although many letters have been preserved from earlier times, none make special claims to attention outside of the information that they furnish. But during the last four years of his life Lincoln wrote some of the most beautiful letters that have ever been composed. One of these, the letter to Mrs. Bixby, has been given a place on the walls of one of the Oxford colleges, as a model of noble English. The Conkling letter and the letter to Horace Greeley are among the most important statements of Lincoln's policy and are really short political tracts.

The First Inaugural can be traced through the Cooper Union Address and the Lincoln-Douglas Debates, the Peoria Speech, and the speeches of 1854 to the seed of 1832, the plain, logical, direct statement of principles of Lincoln's first address to the public. The development of the Gettysburg Address and the Second Inaugural, those supreme expressions of Lincoln's feelings, is not, in the main, to be traced through complete speeches, but it must be sought for in isolated passages, when he left logic for the moment and gave himself up to the passing emotion. The real seed of the majestic simplicity of those addresses is perhaps to be found in those rhetorical speeches of an early period, so lacking apparently in the qualities that we love and admire. In writing, as in so many other things, we reap not what we sow, but its fruition. The effect may seem very remotely related to the cause, but he would be a fool who would deny the relation between them.

BIBLIOGRAPHICAL NOTE

THE complete works of Abraham Lincoln have been compiled and edited by his biographers, John G. Nicolay and John Hay (two vols., Century Company). Their life of Lincoln in ten volumes (Century Company) is the standard authority. There is also an excellent condensation in one volume. Other biographies are by W. H. Herndon, Lincoln's law partner (two vols., Putnam); by Miss Ida Tarbell (two vols., McClure); by John T. Morse, Jr., in the American Statesmen Series (Houghton, Mifflin & Co.); and by Norman Hapgood (Macmillan).

Among the many tributes to Lincoln, are the essays by James Russell Lowell, Carl Schurz, the address by Emerson; and poems by Stedman, Bryant, Holmes, Stoddard, Gilder, and Whitman, and the noble lines in Lowell's Commemoration Ode.

The student of Lincoln's writings should be familiar with the history of the United States, and should consult the standard histories for explanation of the references to events in the long struggle which culminated in the Civil War.

CHRONOLOGICAL TABLE

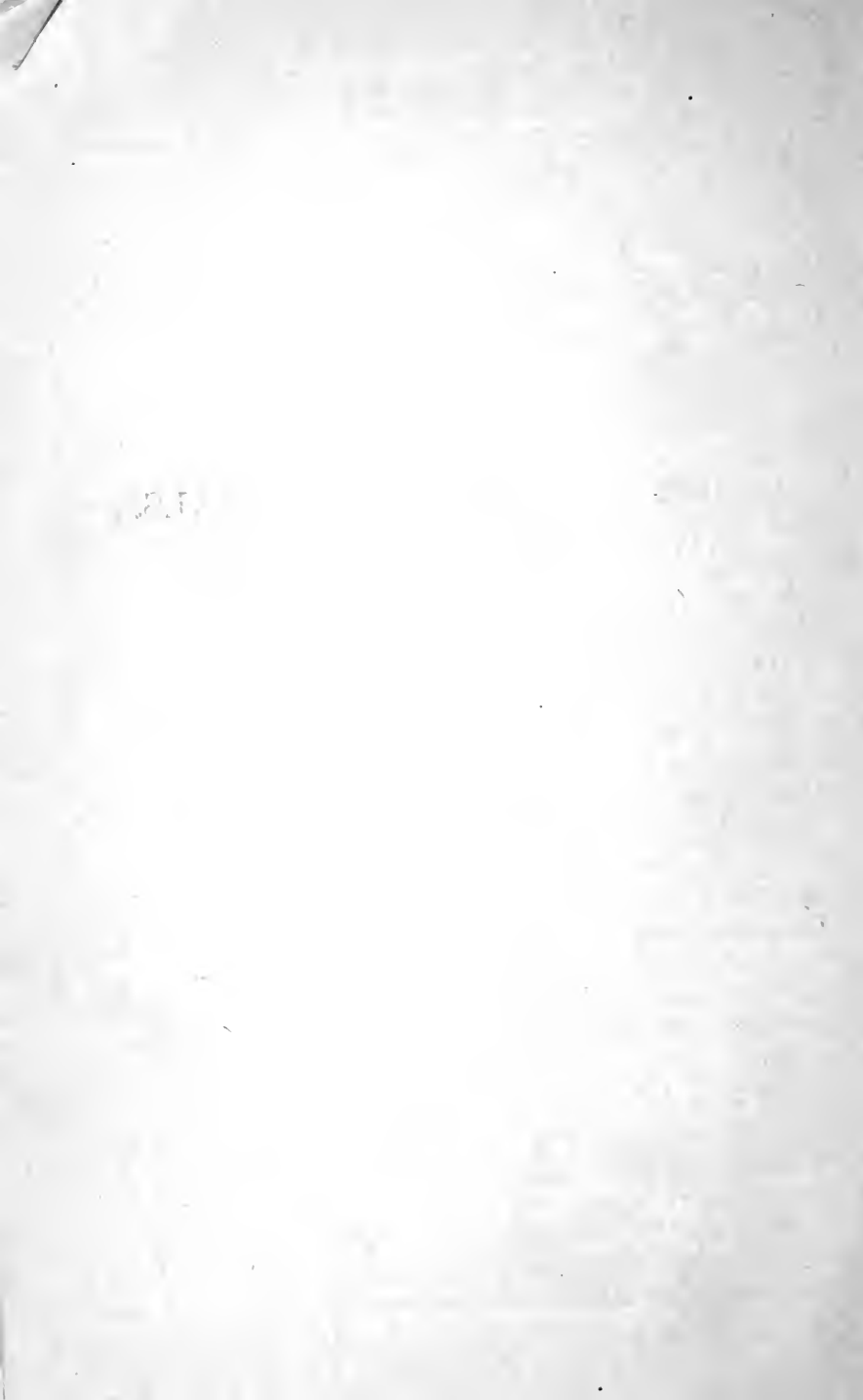
LIFE OF LINCOLN.	CONTEMPORARY BIOGRAPHY.	CONTEMPORARY AMERICAN HISTORY.
1809. Lincoln born, Feb. 12.	1809. Gladstone, Darwin, Tennyson, Poe, Holmes born.	1809. Madison President.
1816. Family moved to Indiana.	1813. Douglas born.	1816. Indiana admitted as a state.
1818. Mother died.		1818. Illinois admitted as a state.
1819. Father married Sarah Johnston.		1820. Missouri Compromise.
	1822. Grant born.	1821. Missouri admitted as a state.
1830. Family moved to Illinois.	1830. Douglas moved to New York.	1829. Jackson President.
1831. Settled in New Salem.		1830. Speeches of Hayne and Webster.
1832. Enlisted in the Black Hawk War; unsuccessful candidate for the legislature.		1831. Publication of <i>The Liberator</i> .
1833. Postmaster of New Salem; deputy surveyor's clerk.	1833. Douglas moved to Illinois.	1832. Founding of the New England Anti-Slavery Society.
1834. Elected to the legislature.	1834. Douglas admitted to the bar.	1833. Founding of the American Anti-Slavery Society.
1836. Re-elected to the legislature. Presidential Elector.	1835. Douglas elected State's Attorney.	
1837. Admitted to the bar. Moved to Springfield.	1836. Douglas elected to the legislature.	1837. Van Buren President. Murder of Owen Lovejoy.
1838. Re-elected to the legislature.	1837. Douglas appointed Register of the Land Office; nominated for Congress.	
1840. Presidential Elector.	1840. Douglas appointed Judge of the Illinois Supreme Court.	
1842. Married to Mary Todd.		1841. Harrison President. Tyler President.

CHRONOLOGICAL TABLE—Continued

LIFE OF LINCOLN	CONTEMPORARY BIOGRAPHY.	CONTEMPORARY AMERICAN HISTORY.
1844. Presidential Elector.	1844. Douglas elected to Congress.	1845. Polk President. Texas admitted as a state.
1846. Elected to Congress.	1847. Douglas elected U. S. Senator; moved to Chicago.	1846-48. War with Mexico.
1848. Presidential Elector.	1850. Death of Calhoun.	1849. Taylor President.
	1852. Death of Clay and of Webster.	1850. Fillmore President. Clay's Compromise Measure.
	1853. Douglas reelected Senator.	1853. Pierce President.
1854. Reelected to the legislature.		1854. Kansas-Nebraska Bill.
1855. Resigned from the legislature. Candidate for the U. S. Senate.		
1856. Candidate for nomination for Vice-President.		1856. Frémont first Republican candidate for the presidency. Civil war in Kansas.
		1857. Buchanan President. The Dred Scott Decision.
1858. Candidate for the U. S. Senate.	1859. Douglas reelected to the Senate.	1858. Lincoln - Douglas Debates.
1860. Cooper Institute Address. Elected President.	1860. Douglas Democratic candidate for the Presidency.	1859. Death of John Brown.
1861. Left Springfield, Feb. 11; inaugurated March 4.	1861. Douglas died, June 3. McClellan Commander-in-Chief.	1860. South Carolina Ordinance of Secession.
1862. The Preliminary Emancipation Proclamation, Sept. 22.		1861. Fall of Fort Sumter, April 12. Battle of Bull Run, July 21. Kansas admitted as a state.
1863. The Final Emancipation Proclamation, Jan. 1. The Gettysburg Address, Nov. 19.		1862. Slavery abolished in the District of Columbia, April 16.
1864. Reelected to the Presidency.	1864. Grant appointed Lieutenant-General.	1863. Battle of Gettysburg, July 1-5.
1865. Inaugurated, Mar. 4. Assassinated, April 14; died, April 15; buried at Springfield, May 4.		1864. Battles of the Wilderness, May 6-7.
		1865. Fall of Richmond, April 3. Surrender of Lee, April 9. Johnson sworn in as President, April 15.

SELECTIONS FROM INAUGURALS,
ADDRESSES AND LETTERS

ABRAHAM LINCOLN



LINCOLN'S INAUGURALS, ADDRESSES AND LETTERS

ADDRESS TO THE PEOPLE OF SANGAMON COUNTY, MARCH 9, 1832

FELLOW-CITIZENS: Having become a candidate for the honorable office of one of your representatives in the next General Assembly of this state, in accordance with an established custom and the principles of true republicanism, it becomes my duty to make known to you—the people whom I propose to represent—my sentiments with regard to local affairs.

Time and experience have verified to a demonstration, the public utility of internal improvements. That the poorest and most thinly populated countries would be greatly benefited by the opening of good roads, and in the clearing of navigable streams within their limits, is what no person will deny. But yet it is folly to undertake works of this or any other kind, without first knowing that we are able to finish them—as half finished work generally proves to be labor lost. There cannot justly be any objection to having railroads and canals, any more than to other good things, provided they cost nothing. The only objection is to paying for them; and the objection to paying arises from the want of ability to pay.

With respect to the county of Sangamon, some more

easy means of communication than we now possess, for the purpose of facilitating the task of exporting the surplus products of its fertile soil, and importing necessary articles from abroad, are indispensably necessary. A meeting has been held of the citizens of Jacksonville, and the adjacent country, for the purpose of deliberating and enquiring into the expediency of constructing a railroad from some eligible point on the Illinois river, through the town of Jacksonville, in Morgan county, to the town of Springfield in Sangamon county. This is, indeed, a very desirable object. No other improvement that reason will justify us in hoping for, can equal in utility the railroad. It is a never failing source of communication, between places of business remotely situated from each other. Upon the railroad the regular progress of commercial intercourse is not interrupted by either high or low water, or freezing weather, which are the principal difficulties that render our future hopes of water communication precarious and uncertain. Yet, however desirable an object the construction of a railroad through our country may be; however high our imaginations may be heated at thoughts of it—there is always a heart appalling shock accompanying the account of its cost, which forces us to shrink from our pleasing anticipations. The probable cost of this contemplated railroad is estimated at \$290,000;—the bare statement of which, in my opinion, is sufficient to justify the belief, that the improvement of the Sangamon river is an object much better suited to our infant resources.

Respecting this view, I think I may say, without the fear of being contradicted, that its navigation may be rendered completely practicable, as high as the mouth of the South Fork, or probably higher, to vessels of from 25 to 30 tons burthen, for at least

one half of all common years, and to vessels of much greater burthen a part of that time. From my peculiar circumstances, it is probable that for the last twelve months I have given as particular attention to the stage of the water in this river, as any other person in the country. In the month of March, 1831, in company with others, I commenced the building of a flatboat on the Sangamon, and finished and took her out in the course of the spring. Since that time, I have been concerned in the mill at New Salem. These circumstances are sufficient evidence, that I have not been very inattentive to the stages of the water.— The time at which we crossed the milldam, being in the last days of April, the water was lower than it had been since the breaking of winter in February, or than it was for several weeks after. The principal difficulties we encountered in descending the river, were from the drifted timber, which obstructions all know is not difficult to be removed. Knowing almost precisely the height of water at that time, I believe I am safe in saying that it has as often been higher as lower since.

From this view of the subject, it appears that my calculations with regard to the navigation of the Sangamon, cannot be unfounded in reason; but whatever may be its natural advantages, certain it is, that it never can be practically useful to any great extent, without being greatly improved by art. The drifted timber, as I have before mentioned, is the most formidable barrier to this object. Of all parts of this river, none will require so much labor in proportion, to make it navigable as the last thirty or thirty-five miles; and going with the meanderings of the channel, when we are this distance above its mouth, we are only between twelve and eighteen miles above Beardstown in something near a straight direction, and this

route is upon such low ground as to retain water in many places during the season, and in all parts such as to draw two-thirds or three-fourths of the river water at all stages.

This route is up on prairieland the whole distance;—so that it appears to me, by removing the turf, a sufficient width, and damming up the old channel, the whole river in a short time would wash its way through, thereby curtailing the distance, and increasing the velocity of the current very considerably, while there would be no timber upon the banks to obstruct its navigation in future; and being nearly straight, the timber which might float in at the head, would be apt to go clear through. There are also many places above this where the river, in its zigzag course, forms such complete peninsulas, as to be easier cut through at the necks than to remove the obstructions from the bends—which if done, would also lessen the distance.

What the cost of this work would be, I am unable to say. It is probable, however, that it would not be greater than is common to streams of the same length. Finally, I believe the improvement of the Sangamon river, to be vastly important and highly desirable to the improvement of the county; and if elected, any measure in the legislature having this for its object, which may appear judicious, will meet my approbation and shall receive my support.

It appears that the practice of loaning money at exorbitant rates of interest, has already been opened as a field for discussion; so I suppose I may enter upon it without claiming the honor, or risking the danger, which may await its first explorer. It seems as though we are never to have an end to this baneful and corroding system, acting almost as prejudicial to the general interests of the community as a direct

tax of several thousand dollars annually laid on each county, for the benefit of a few individuals only, unless there be a law made setting a limit to the rates of usury. A law for this purpose, I am of opinion, may be made without materially injuring any class of people. In cases of extreme necessity there could always be means found to cheat the law, while in all other cases it would have its intended effect. I would not favor the passage of a law upon this subject which might be very easily evaded. Let it be such that the labor and difficulty of evading it could only be justified in cases of greatest necessity.

Upon the subject of education, not presuming to dictate any plan or system respecting it, I can only say that I view it as the most important subject which we as a people can be engaged in. That every man may receive at least, a moderate education, and thereby be enabled to read the history of his own and other countries, by which he may duly appreciate the value of our free institutions, appears to be an object of vital importance, even on this account alone, to say nothing of the advantages and satisfaction to be derived from all being able to read the scriptures and other works, both of a religious and moral nature, for themselves. For my part, I desire to see the time when education, and by its means, morality, sobriety, enterprise and industry, shall become much more general than at present, and should be gratified to have it in my power to contribute something to the advancement of any measure which might have a tendency to accelerate the happy period.

With regard to existing laws, some alterations are thought to be necessary. Many respectable men have suggested that our estray laws—the law respecting the issuing of executions, the road law, and some others, are deficient in their present form, and require alter-

ations. But considering the great probability that the framers of those laws were wiser than myself, I should prefer [not] meddling with them, unless they were first attacked by others, in which case I should feel it both a privilege and a duty to take that stand, which in my view, might tend most to the advancement of justice.

But, fellow-citizens, I shall conclude.—Considering the great degree of modesty which should always attend youth, it is probable I have already been more presuming than becomes me. However, upon the subjects of which I have treated, I have spoken as I thought. I may be wrong in regard to any or all of them; but, holding it a sound maxim, that it is better to be only sometimes right, than at all times wrong, so soon as I discover my opinions to be erroneous, I shall be ready to renounce them.

Every man is said to have his peculiar ambition. Whether it be true or not, I can say, for one, that I have no other so great as that of being truly esteemed of my fellow men, by rendering myself worthy of their esteem. How far I shall succeed in gratifying this ambition, is yet to be developed. I am young and unknown to many of you. I was born and have ever remained in the most humble walks of life. I have no wealthy or popular relations to recommend me. My case is thrown exclusively upon the independent voters of this county, and if elected they will have conferred a favor upon me, for which I shall be unremitting in my labors to compensate. But, if the good people in their wisdom shall see fit to keep me in the background, I have been too familiar with disappointments to be very much chagrined.

Your friend and fellow-citizen,

A. LINCOLN.

NEW SALEM, March 9, 1832.

THE PERPETUATION OF OUR POLITICAL INSTITUTIONS, JANUARY 27, 1837

IN the great journal of things happening under the sun, we, the American People, find our account running under date of the nineteenth century of the Christian era.—We find ourselves in the peaceful possession of the fairest portion of the earth, as regards extent of territory, fertility of soil, and salubrity of climate. We find ourselves under the government of a system of political institutions conducing more essentially to the ends of civil and religious liberty than any of which the history of former times tells us. We, when mounting the stage of existence, found ourselves the legal inheritors of these fundamental blessings. We toiled not in the acquirement or establishment of them—they are a legacy bequeathed us by a *once* hardy, brave, and patriotic, but *now* lamented and departed, race of ancestors. Theirs was the task (and nobly they performed it) to possess themselves, and through themselves us, of this goodly land, and to uprear upon its hills and its valleys a political edifice of liberty and equal rights; 'tis ours only to transmit these, the former unprofaned by the foot of an invader; the latter undecayed by the lapse of time and untorn by usurpation—to the latest generation that fate shall permit the world to know. This task gratitude to our fathers, justice to ourselves, duty to posterity, and love for our species in general, all imperatively require us faithfully to perform.

How, then, shall we perform it?—At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some transatlantic military giant to step the ocean and

crush us at a blow? Never!—All the armies of Europe, Asia, and Africa combined, with all the treasure of the earth (our own excepted) in their military chest, with a Buonaparte for a commander, could not by force take a drink from the Ohio or make a track on the Blue Ridge in a trial of a thousand years.

At what point then is the approach of danger to be expected? I answer, If it ever reach us it must spring up amongst us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen we must live through all time, or die by suicide.

I hope I am over wary; but if I am not, there is, even now, something of ill omen amongst us. I mean the increasing disregard for law which pervades the country; the growing disposition to substitute the wild and furious passions in lieu of the sober judgment of courts; and the worse than savage mobs, for the executive ministers of justice. This disposition is awfully fearful in any community; and that it now exists in ours, though grating to our feelings to admit, it would be a violation of truth and an insult to our intelligence to deny. Accounts of outrages committed by mobs form the every-day news of the times. They have pervaded the country from New England to Louisiana;—they are neither peculiar to the eternal snows of the former nor the burning suns of the latter; they are not the creature of climate, neither are they confined to the slave-holding or the non-slave-holding states. Alike they spring up among the pleasure-hunting masters of Southern slaves, and the order-loving citizens of the land of steady habits.—Whatever, then, their cause may be, it is common to the whole country.

It would be tedious as well as useless to recount the horrors of all of them. Those happening in the State

of Mississippi and at St. Louis are, perhaps, the most dangerous in example and revolting to humanity. In the Mississippi case they first commenced by hanging the regular gamblers—a set of men certainly not following for a livelihood a very useful or very honest occupation; but one which, so far from being forbidden by the laws, was actually licensed by an act of the Legislature passed but a single year before. Next negroes suspected of conspiring to raise an insurrection were caught up and hanged in all parts of the State; then, white men supposed to be leagued with the negroes; and finally, strangers from neighboring States, going thither on business, were, in many instances, subjected to the same fate. Thus went on this process of hanging, from gamblers to negroes, from negroes to white citizens, and from these to strangers, till dead men were seen literally dangling from the boughs of trees upon every roadside, and in numbers almost sufficient to rival the native Spanish moss of the country, as a drapery of the forest.

Turn, then, to that horror-striking scene at St. Louis. A single victim only was sacrificed there. This story is very short, and is perhaps the most highly tragic of anything of its length that has ever been witnessed in real life. A mulatto man by the name of McIntosh was seized in the street, dragged to the suburbs of the city, chained to a tree, and actually burned to death; and all within a single hour from the time he had been a freeman, attending to his own business and at peace with the world.

Such are the effects of mob law, and such are the scenes becoming more and more frequent in this land so lately famed for love of law and order, and the stories of which have even now grown too familiar to attract anything more than an idle remark.

But you are perhaps ready to ask, "What has this

to do with the perpetuation of our political institutions?" I answer, it has much to do with it. Its direct consequences are, comparatively speaking, but a small evil, and much of its danger consists in the proneness of our minds to regard its direct as its only consequences. Abstractly considered, the hanging of the gamblers at Vicksburg was of but little consequence. They constitute a portion of population that is worse than useless in any community; and their death, if no pernicious example be set by it, is never matter of reasonable regret with any one. If they were annually swept from the stage of existence by the plague or small-pox, honest men would perhaps be much profited by the operation.—Similar too is the correct reasoning in regard to the burning of the negro at St. Louis. He had forfeited his life by the perpetration of an outrageous murder upon one of the most worthy and respectable citizens of the city, and had he not died as he did, he must have died by the sentence of the law in a very short time afterwards. As to him alone, it was as well the way it was as it could otherwise have been. But the example in either case was fearful. When men take it in their heads to-day to hang gamblers or burn murderers, they should recollect that in the confusion usually attending such transactions they will be as likely to hang or burn some one who is neither a gambler nor a murderer as one who is, and that, acting upon the example they set, the mob of to-morrow may, and probably will, hang or burn some of them by the very same mistake. And not only so; the innocent, those who have ever set their faces against violations of law in every shape, alike with the guilty fall victims to the ravages of mob law; and thus it goes on, step by step, till all the walls erected for the defence of the persons and property of individuals are trodden

down and disregarded. But all this, even, is not the full extent of the evil. By such examples, by instances of the perpetrators of such acts going unpunished, the lawless in spirit are encouraged to become lawless in practice; and having been used to no restraint but dread of punishment, they thus become absolutely unrestrained. Having ever regarded government as their deadliest bane, they make a jubilee of the suspension of its operations, and pray for nothing so much as its total annihilation. While, on the other hand, good men, men who love tranquillity, who desire to abide by the laws and enjoy their benefits, who would gladly spill their blood in the defence of their country, seeing their property destroyed, their families insulted, and their lives endangered, their persons injured, and seeing nothing in prospect that forebodes a change for the better, become tired of and disgusted with a government that offers them no protection, and are not much averse to a change, in which they imagine they have nothing to lose. Thus, then, by the operation of this mobocratic spirit which all must admit is now abroad in the land, the strongest bulwark of any government, and particularly of those constituted like ours, may effectually be broken down and destroyed—I mean the *attachment* of the people. Whenever this effect shall be produced among us; whenever the vicious portion of population shall be permitted to gather in bands of hundreds and thousands and burn churches, ravage and rob provision-stores, throw printing-presses into rivers, shoot editors, and hang and burn obnoxious persons at pleasure and with impunity, depend on it, this government cannot last. By such things the feelings of the best citizens will become more or less alienated from it, and thus it will be left without friends, or with too few, and those few too weak to make their friendship effectual.

At such a time, and under such circumstances, men of sufficient talent and ambition will not be wanting to seize the opportunity, strike the blow, and overturn that fair fabric which for the last half century has been the fondest hope of the lovers of freedom throughout the world.

I know the American People are much attached to their government; I know they would suffer *much* for its sake; I know they would endure evils long and patiently before they would ever think of exchanging it for another. Yet, notwithstanding all this, if the laws be continually despised and disregarded, if their rights to be secure in their persons and property are held by no better tenure than the caprice of a mob, the alienation of their affections from the government is the natural consequence; and to that, sooner or later, it must come.

Here, then, is one point at which danger may be expected.

The question recurs, "How shall we fortify against it?" The answer is simple. Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and Laws let every American pledge his life, his property, and his sacred honor:—let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and in almanacs;

let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the *political religion* of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.

While ever a state of feeling such as this shall universally or even very generally prevail throughout the nation, vain will be every effort, and fruitless every attempt, to subvert our national freedom.

When I so pressingly urge a strict observance of all the laws, let me not be understood as saying there are no bad laws, or that grievances may not arise for the redress of which no legal provisions have been made.—I mean to say no such thing. But I do mean to say that although bad laws, if they exist, should be repealed as soon as possible, still, while they continue in force, for the sake of example they should be religiously observed. So also in unprovided cases. If such arise, let proper legal provisions be made for them with the least possible delay, but, till then, let them, if not too intolerable, be borne with.

There is no grievance that is a fit object of redress by mob law. In any case that may arise, as, for instance, the promulgation of abolitionism, one of two positions is necessarily true—that is, the thing is right within itself, and therefore deserves the protection of all law and all good citizens, or, it is wrong, and therefore proper to be prohibited by legal enactments; and in neither case is the interposition of mob law either necessary, justifiable, or excusable.

But it may be asked, why suppose danger to our political institutions? Have we not preserved them for more than fifty years? And why may we not for fifty times as long?

We hope there is *no sufficient* reason. We hope all dangers may be overcome; but to conclude that no danger may ever arise would itself be extremely dangerous. There are now, and will hereafter be, many causes, dangerous in their tendency, which have not existed heretofore, and which are not too insignificant to merit attention. That our government should have been maintained in its original form, from its establishment until now, is not much to be wondered at. It had many props to support it through that period, which now are decayed and crumbled away. Through that period it was felt by all to be an undecided experiment; now it is understood to be a successful one.—Then, all that sought celebrity and fame and distinction expected to find them in the success of that experiment. Their *all* was staked upon it; their destiny was *inseparably* linked with it. Their ambition aspired to display before an admiring world a practical demonstration of the truth of a proposition which had hitherto been considered at best no better than problematical—namely, *the capability of a people to govern themselves*. If they succeeded they were to be immortalized; their names were to be transferred to counties, and cities, and rivers, and mountains; and to be revered and sung, toasted through all time. If they failed, they were to be called knaves, and fools, and fanatics for a fleeting hour; then to sink and be forgotten. They succeeded. The experiment is successful, and thousands have won their deathless names in making it so. But the game is caught; and I believe it is true that with the catching end the pleasures of the chase. This field of glory is harvested, and the crop is already appropriated. But new reapers will arise, and *they* too will seek a field. It is to deny what the history of the world tells us is true, to suppose that men of

ambition and talents will not continue to spring up amongst us. And, when they do, they will as naturally seek the gratification of their ruling passion as others have done before them. The question then is, Can that gratification be found in supporting and maintaining an edifice that has been erected by others? Most certainly it cannot. Many great and good men, sufficiently qualified for any task they should undertake, may ever be found whose ambition would aspire to nothing beyond a seat in Congress, a gubernatorial or a presidential chair; but *such belong not to the family of the lion, or the tribe of the eagle*. What! think you these places would satisfy an Alexander, a Cæsar, or a Napoleon? Never! Towering genius disdains a beaten path. It seeks regions hitherto unexplored. It sees no distinction in adding story to story upon the monuments of fame erected to the memory of others. It *denies* that it is glory enough to serve under any chief. It *scorns* to tread in the footsteps of *any* predecessor, however illustrious. It thirsts and burns for distinction; and if possible, it will have it, whether at the expense of emancipating slaves or enslaving freemen. Is it unreasonable then, to expect that some man possessed of the loftiest genius, coupled with ambition sufficient to push it to its utmost stretch, will at some time spring up among us? And when such a one does, it will require the people to be united with each other, attached to the government and laws, and generally intelligent, to successfully frustrate his designs.

Distinction will be his paramount object, and although he would as willingly, perhaps more so, acquire it by doing good as harm, yet, that opportunity being past, and nothing left to be done in the way of building up, he would set boldly to the task of pulling **down.**

Here then is a probable case, highly dangerous, and such an one as could have well existed heretofore.

Another reason which *once was*, but which, to the same extent, is *now no more*, has done much in maintaining our institutions thus far. I mean the powerful influence which the interesting scenes of the Revolution had upon the *passions* of the people as distinguished from their judgment. By this influence, the jealousy, envy, and avarice incident to our nature, and so common to a state of peace, prosperity, and conscious strength, were for the time in a great measure smothered and rendered inactive; while the deep-rooted principles of *hate*, and the powerful motive of *revenge*, instead of being turned against each other, were directed exclusively against the British nation. And thus, from the force of circumstances, the basest principles of our nature were either made to lie dormant, or to become the active agents in the advancement of the noblest of causes—that of establishing and maintaining civil and religious liberty.

But this state of feeling *must fade, is fading, has faded*, with the circumstances that produced it.

I do not mean to say that the scenes of the Revolution *are now or ever will be* entirely forgotten, but that, like everything else, they must fade upon the memory of the world, and grow more and more dim by the lapse of time. In history, we hope, they will be read of, and recounted, so long as the Bible shall be read; but even granting that they will, their influence *cannot be* what it heretofore has been. Even then they *cannot be* so universally known nor so vividly felt as they were by the generation just gone to rest. At the close of that struggle, nearly every adult male had been a participator in some of its scenes. The consequence was that of those scenes, in the form of

a husband, a father, a son, or a brother, a *living history* was to be found in every family—a history bearing the indubitable testimonies of its own authenticity, in the limbs mangled, in the scars of wounds received, in the midst of the very scenes related—a history, too, that could be read and understood alike by all, the wise and the ignorant, the learned and the unlearned.—But *those* histories are gone. They can be read no more forever. They *were* a fortress of strength; but what invading foeman could *never do*, the silent artillery of time *has done*—the levelling of its walls. They are gone. They *were* a forest of gaint oaks; but the all-restless hurricane has swept over them, and left only here and there a lonely trunk, despoiled of its verdure, shorn of its foliage, unshading and unshaded, to murmur in a few more gentle breezes, and to combat with its mutilated limbs a few more ruder storms, then to sink and be no more.

They *were* pillars of the temple of liberty; and now that they have crumbled away that temple must fall unless we, their descendants, supply their places with other pillars, hewn from the solid quarry of sober reason. Passion has helped us, but can do so no more. It will in future be our enemy. Reason—cold, calculating, unimpassioned reason—must furnish all the materials for our future support and defence. ✓ Let those materials be moulded into *general intelligence, sound morality*, and, in particular, *a reverence for the Constitution and laws*; and that we improved to the last, that we remained free to the last, that we revered his name to the last, that during his long sleep we permitted no hostile foot to pass over or desecrate his resting-place, shall be that which to learn the last trump shall awaken our WASHINGTON.

Upon these let the proud fabric of freedom rest, as

the rock of its basis, and, as truly as has been said of the only greater institution, "*the gates of hell shall not prevail against it.*"

SPEECH, AT SPRINGFIELD, ILLINOIS,
JUNE 16, 1858

MR. PRESIDENT, and Gentlemen of the Convention: If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it. We are now far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation. Under the operation of that policy, that agitation has not only not ceased, but has constantly augmented. In my opinion, it will not cease, until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, till it shall become alike lawful in all the States, old as well as new,—North as well as South.

Have we no tendency to the latter condition?

Let any one who doubts carefully contemplate that now almost complete legal combination—piece of machinery, so to speak—compounded of the Nebraska doctrine and the Dred Scott decision. Let him consider not only what work the machinery is

adapted to do, and how well adapted; but also let him study the history of its construction, and trace, if he can, or rather fail, if he can, to trace the evidences of design and concert of action among its chief architects, from the beginning.

The new year of 1854 found slavery excluded from more than half the States by State constitutions, and from most of the national territory by Congressional prohibition. Four days later commenced the struggle which ended in repealing that Congressional prohibition. This opened all the national territory to slavery, and was the first point gained.

But, so far, Congress only had acted, and an indorsement by the people, real or apparent, was indispensable, to save the point already gained, and give chance for more.

This necessity had not been overlooked, but had been provided for, as well as might be, in the notable argument of "squatter sovereignty," otherwise called "sacred right of self-government," which latter phrase, though expressive of the only rightful basis of any government, was so perverted in this attempted use of it as to amount to just this: That if any *one* man choose to enslave *another*, no *third* man shall be allowed to object. That argument was incorporated into the Nebraska bill itself, in the language which follows: "It being the true intent and meaning of this act not to legislate slavery into any Territory or State, nor to exclude it therefrom; but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States." Then opened the roar of loose declamation in favor of "Squatter Sovereignty" and "sacred right of self-government." "But," said opposition members, "let us amend the bill so as to expressly declare that the people of the

Territory may exclude slavery." "Not we," said the friends of the measure; and down they voted the amendment.

While the Nebraska bill was passing through Congress, a *law case* involving the question of a negro's freedom, by reason of his owner having voluntarily taken him first into a free State and then into a Territory covered by the Congressional prohibition, and held him as a slave for a long time in each, was passing through the United States Circuit Court for the District of Missouri; and both Nebraska bill and lawsuit were brought to a decision in the same month of May, 1854. The negro's name was "Dred Scott," which name now designates the decision finally made in the case. Before the then next presidential election, the law case came to and was argued in the Supreme Court of the United States; but the decision of it was deferred until after the election. Still, before the election, Senator Trumbull, on the floor of the Senate, requested the leading advocate of the Nebraska bill to state *his opinion* whether the people of a Territory can constitutionally exclude slavery from their limits; and the latter answers: "That is a question for the Supreme Court."

The election came. Mr. Buchanan was elected, and the indorsement, such as it was, secured. That was the second point gained. The indorsement, however, fell short of a clear popular majority by nearly four hundred thousand votes, and so, perhaps, was not overwhelmingly reliable and satisfactory. The outgoing President, in his last annual message, as impressively as possible echoed back upon the people the weight and authority of the indorsement. The Supreme Court met again; did not announce their decision, but ordered a reargument. The presidential inauguration came, and still no decision of the court;

but the incoming President in his inaugural address fervently exhorted the people to abide by the forthcoming decision, whatever it might be. Then, in a few days, came the decision.

The reputed author of the Nebraska bill finds an early occasion to make a speech at this capital indorsing the Dred Scott decision, and vehemently denouncing all opposition to it. The new President, too, seizes the early occasion of the Silliman letter to indorse and strongly construe that decision, and to express his astonishment that any different view had ever been entertained!

At length a squabble springs up between the President and the author of the Nebraska bill, on the mere question of *fact*, whether the Lecompton Constitution was or was not, in any just sense, made by the people of Kansas; and in that quarrel the latter declares that all he wants is a fair vote for the people, and that he cares not whether slavery be voted *down* or voted *up*. I do not understand his declaration that he cares not whether slavery be voted down or voted up to be intended by him other than as an apt definition of the policy he would impress upon the public mind—the principle for which he declares he has suffered so much, and is ready to suffer to the end. And well may he cling to that principle. If he has any parental feeling, well may he cling to it. That principle is the only shred left of his original Nebraska doctrine. Under the Dred Scott decision “squatter sovereignty” squatted out of existence, tumbled down like temporary scaffolding—like the mould at the foundry served through one blast and fell back into loose sand,—helped to carry an election, and then was kicked to the winds. His late joint struggle with the Republicans against the Lecompton Constitution involves nothing of the original Nebraska

doctrine. That struggle was made on a point—the right of a people to make their own constitution—upon which he and the Republicans have never differed.

The several points of the Dred Scott decision, in connection with Senator Douglas's "care not" policy, constitute the piece of machinery in its present state of advancement. This was the third point gained. The working points of that machinery are:

(1) That no negro slave, imported as such from Africa, and no descendant of such slave, can ever be a citizen of any State, in the sense of that term as used in the Constitution of the United States. This point is made in order to deprive the negro, in every possible event, of the benefit of that provision of the United States Constitution which declares that "the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States."

(2) That, "subject to the Constitution of the United States," neither Congress nor a Territorial Legislature can exclude slavery from any United States Territory. This point is made in order that individual men may fill up the Territories with slaves, without danger of losing them as property, and thus to enhance the chances of permanency to the institution through all the future.

(3) That whether the holding a negro in actual slavery in a free State makes him free as against the holder, the United States courts will not decide, but will leave to be decided by the courts of any slave State the negro may be forced into by the master. This point is made, not to be pressed immediately; but, if acquiesced in for a while, and apparently indorsed by the people at an election, then to sustain the logical conclusion that what Dred Scott's master

might lawfully do with Dred Scott, in the free State of Illinois, every other master may lawfully do with any other one, or one thousand slaves, in Illinois, or in any other free State.

Auxiliary to all this, and working hand in hand with it, the Nebraska doctrine, or what is left of it, is to educate and mould public opinion, at least Northern public opinion, not to care whether slavery is voted down or voted up. This shows exactly where we now are; and partially, also, whither we are tending.

It will throw additional light on the latter, to go back and run the mind over the string of historical facts already stated. Several things will now appear less dark and mysterious than they did when they were transpiring. The people were to be left "perfectly free," "subject only to the Constitution." What the Constitution had to do with it outsiders could not then see. Plainly enough now, it was an exactly fitted niche for the Dred Scott decision to afterward come in, and declare the perfect freedom of the people to be just no freedom at all. Why was the amendment, expressly declaring the right of the people, voted down? Plainly enough now, the adoption of it would have spoiled the niche for the Dred Scott decision. Why was the court decision held up? Why even a Senator's individual opinion withheld till after the presidential election? Plainly enough now, the speaking out then would have damaged the perfectly free argument upon which the election was to be carried. Why the outgoing President's felicitation on the indorsement? Why the delay of a reargument? Why the incoming President's advance exhortation in favor of the decision? These things look like the cautious patting and petting of a spirited horse preparatory to mounting him, when

it is dreaded that he may give the rider a fall. And why the hasty after-indorsement of the decision by the President and others?

We cannot absolutely know that all these exact adaptations are the result of preconcert. But when we see a lot of framed timbers, different portions of which we know have been gotten out at different times and places and by different workmen,—Stephen, Franklin, Roger, and James, for instance—and we see these timbers joined together, and see they exactly make the frame of a house or a mill, all the tenons and mortices exactly fitting, and all the lengths and proportions of the different pieces exactly adapted to their respective places, and not a piece too many or too few, not omitting even scaffolding—or, if a single piece be lacking, we see the place in the frame exactly fitted and prepared yet to bring such piece in—in such a case we find it impossible not to believe that Stephen and Franklin and Roger and James all understood one another from the beginning, and all worked upon a common plan or draft drawn up before the first blow was struck.

It should not be overlooked that, by the Nebraska bill, the people of a *State* as well as Territory were to be left “perfectly free,” “subject only to the Constitution.” Why mention a *State*? They were legislating for Territories, and not for or about States. Certainly the people of a *State* are and ought to be subject to the Constitution of the United States; but why is mention of this lugged into this merely Territorial law? Why are the people of a Territory and the people of a *State* therein lumped together, and their relation to the Constitution therein treated as being precisely the same? While the opinion of the court, by Chief Justice Taney, in the Dred Scott case, and the separate opinions of all the concurring

judges, expressly declare that the Constitution of the United States neither permits Congress nor a Territorial Legislature to exclude slavery from any United States Territory, they all omit to declare whether or not the same Constitution permits a State, or the people of a State, to exclude it. *Possibly*, this is a mere omission; but who can be quite sure, if McLean or Curtis had sought to get into the opinion a declaration of unlimited power in the people of a State to exclude slavery from their limits, just as Chase and Mace sought to get such declaration, in behalf of the people of a Territory, into the Nebraska bill—I ask, who can be quite sure that it would not have been voted down in the one case as it had been in the other? The nearest approach to the point of declaring the power of a State over slavery is made by Judge Nelson. He approaches it more than once, using the precise idea, and almost the language too, of the Nebraska act. On one occasion his exact language is: “except in cases where the power is restrained by the Constitution of the United States, the law of the State is supreme over the subject of slavery within its jurisdiction.” In what cases the power of the States is so restrained by the United States Constitution is left an open question, precisely as the same question as to the restraint on the power of the Territories was left open in the Nebraska act. Put this and that together, and we have another nice little niche, which we may, ere long, see filled with another Supreme Court decision declaring that the Constitution of the United States does not permit a *State* to exclude slavery from its limits. And this may especially be expected if the doctrine of “care not whether slavery be voted down or voted up” shall gain upon the public mind sufficiently to give promise that such a decision can be maintained when made.

Such a decision is all that slavery now lacks of being alike lawful in all the States. Welcome, or unwelcome, such decision is probably coming, and will soon be upon us, unless the power of the present political dynasty shall be met and overthrown. We shall lie down pleasantly dreaming that the people of Missouri are on the verge of making their State free, and we shall awake to the reality instead that the Supreme Court has made Illinois a slave State. To meet and overthrow the power of that dynasty is the work now before all those who would prevent that consummation. That is what we have to do. How can we best do it?

There are those who denounce us openly to their own friends, and yet whisper us softly that Senator Douglas is the aptest instrument there is with which to effect that object. They wish us to *infer* all from the fact that he now has a little quarrel with the present head of the dynasty; and that he has regularly voted with us on a single point, upon which he and we have never differed. They remind us that he is a great man, and that the largest of us are very small ones. Let this be granted. But "a living dog is better than a dead lion." Judge Douglas, if not a dead lion for this work, is at least a caged and toothless one. How can he oppose the advances of slavery? He don't care anything about it. His avowed mission is impressing the "public heart" *to care nothing about it*. A leading Douglas Democratic newspaper thinks Douglas's superior talent will be needed to resist the revival of the African slave-trade. Does Douglas believe an effort to revive that trade is approaching? He has not said so. Does he really think so? But if it is, how can he resist it? For years he has labored to prove it a sacred right of white men to take negro slaves into

the new Territories. Can he possibly show that it is less a sacred right to buy them where they can be bought cheapest? And unquestionably they can be bought cheaper in Africa than in Virginia. He has done all in his power to reduce the whole question of slavery to one of a mere right of property; and, as such, how can he oppose the foreign slave-trade—how can he refuse that trade in that “property” shall be “perfectly free”—unless he does it as a protection to the home production? And as the home producers will probably not ask the protection, he will be wholly without a ground of opposition.

Senator Douglas holds, we know, that a man may rightfully be wiser to-day than he was yesterday—that he may rightfully change when he finds himself wrong. But can we, for that reason, run ahead, and infer that he will make any particular change, of which he himself has given no intimation? Can we safely base our action upon any such vague inference? Now, as ever, I wish not to misrepresent Judge Douglas’s position, question his motives, or do aught that can be personally offensive to him. Whenever, if ever, he and we can come together on principle so that our great cause may have assistance from his great ability, I hope to have interposed no adventitious obstacle. But clearly he is not now with us—he does not pretend to be—he does not promise ever to be.

Our cause, then, must be intrusted to, and conducted by, its own undoubted friends—those whose hands are free, whose hearts are in the work, who *do care* for the result. Two years ago the Republicans of the nation mustered over thirteen hundred thousand strong. We did this under the single impulse of resistance to a common danger, with every external circumstance against us. Of strange, discordant, and even hostile elements, we gathered from the four

winds, and formed and fought the battle through, under the constant hot fire of a disciplined, proud, and pampered enemy. Did we brave all then to falter now?—now, when that same enemy is wavering, dissevered, and belligerent? The result is not doubtful. We shall not fail—if we stand firm, we *shall not fail*. Wise counsels may accelerate or mistakes delay it, but, sooner or later, the victory is sure to come.

SECOND JOINT DEBATE AT FREEPORT,
AUGUST 27, 1858

Ladies and Gentlemen: On Saturday last, Judge Douglas and myself first met in public discussion. He spoke one hour, I an hour and a half, and he replied for half an hour. The order is now reversed. I am to speak an hour, he an hour and a half, and then I am to reply for half an hour. I propose to devote myself during the first hour to the scope of what was brought within the range of his half-hour speech at Ottawa. Of course there was brought within the scope of that half-hour's speech something of his own opening speech. In the course of that opening argument Judge Douglas proposed to me seven distinct interrogatories. In my speech of an hour and a half, I attended to some other parts of his speech, and incidentally, as I thought, answered one of the interrogatories then. I then distinctly intimated to him that I would answer the rest of his interrogatories on condition only that he should agree to answer as many for me. He made no intimation at the time of the proposition, nor did he in his reply allude at all to that suggestion of mine. I do him no injustice in saying that he occupied at least half of his reply

in dealing with me as though I had *refused* to answer his interrogatories. I now propose that I will answer any of the interrogatories, upon condition that he will answer questions from me not exceeding the same number. I give him an opportunity to respond. The Judge remains silent. I now say that I will answer his interrogatories, whether he answers mine or not; and that after I have done so, I shall propound mine to him.

I have supposed myself, since the organization of the Republican party at Bloomington, in May, 1856, bound as a party man by the platforms of the party, then and since. If in any interrogatories which I shall answer I go beyond the scope of what is within these platforms, it will be perceived that no one is responsible but myself.

Having said thus much, I will take up the Judge's interrogatories as I find them printed in the *Chicago Times*, and answer them *seriatim*. In order that there may be no mistake about it, I have copied the interrogatories in writing, and also my answers to them. The first one of these interrogatories is in these words:

Question 1. "I desire to know whether Lincoln to-day stands as he did in 1854, in favor of the unconditional repeal of the Fugitive Slave Law?"

Answer. I do not now, nor ever did, stand in favor of the unconditional repeal of the Fugitive Slave Law.

Q. 2. "I desire him to answer whether he stands pledged to-day as he did in 1854, against the admission of any more slave States into the Union, even if the people want them?"

A. I do not now, nor ever did, stand pledged against the admission of any more slave States into the Union.

Q. 3. "I want to know whether he stands pledged against the admission of a new State into the Union with such a constitution as the people of that State may see fit to make?"

A. I do not stand pledged against the admission of a new State into the Union with such a constitution as the people of that State may see fit to make.

Q. 4. "I want to know whether he stands to-day pledged to the abolition of slavery in the District of Columbia?"

A. I do not stand to-day pledged to the abolition of slavery in the District of Columbia.

Q. 5. "I desire him to answer whether he stands pledged to the prohibition of the slave-trade between the different States?"

A. I do not stand pledged to the prohibition of the slave-trade between the different States.

Q. 6. "I desire to know whether he stands pledged to prohibit slavery in all the Territories of the United States, North as well as South of the Missouri Compromise line?"

A. I am impliedly, if not expressly, pledged to a belief in the *right* and *duty* of Congress to prohibit slavery in all the United States Territories.

Q. 7. "I desire him to answer whether he is opposed to the acquisition of any new territory unless slavery is first prohibited therein?"

A. I am not generally opposed to honest acquisition of territory; and, in any given case, I would or would not oppose such acquisition, accordingly as I might think such acquisition would or would not aggravate the slavery question among ourselves.

Now, my friends, it will be perceived upon an examination of these questions and answers, that so far I have only answered that I was not *pledged* to this, that, or the other. The Judge has not framed his

interrogatories to ask me anything more than this, and I have answered in strict accordance with the interrogatories, and have answered truly that I am not *pledged* at all upon any of the points to which I have answered. But I am not disposed to hang upon the exact form of his interrogatory. I am really disposed to take up at least some of these questions, and state what I really think upon them.

As to the first one, in regard to the Fugitive Slave law, I have never hesitated to say, and I do not now hesitate to say, that I think, under the Constitution of the United States, the people of the Southern States are entitled to a Congressional Fugitive Slave law. Having said that, I have had nothing to say in regard to the existing Fugitive Slave law, further than that I think it should have been framed so as to be free from some of the objections that pertain to it, without lessening its efficiency. And inasmuch as we are now not in an agitation in regard to an alteration or modification of that law, I would not be the man to introduce it as a new subject of agitation upon the general question of slavery.

In regard to the other question, of whether I am pledged to the admission of any more slave States into the Union, I state to you very frankly that I would be exceedingly sorry ever to be put in a position of having to pass upon that question. I should be exceedingly glad to know that there would never be another slave State admitted into the Union; but I must add, that if slavery shall be kept out of the Territories during the territorial existence of any one given Territory, and then the people shall, having a fair chance and a clear field, when they come to adopt the Constitution, do such an extraordinary thing as to adopt a slave Constitution, uninfluenced by the actual presence of the institution among them,

I see no alternative, if we own the country, but to admit them into the Union.

The third interrogatory is answered by the answer to the second, it being, as I conceive, the same as the second.

The fourth one is in regard to the abolition of slavery in the District of Columbia. In relation to that, I have my mind very distinctly made up. I should be exceedingly glad to see slavery abolished in the District of Columbia. I believe that Congress possesses the constitutional power to abolish it. Yet, as a member of Congress, I should not, with my present views, be in favor of *endeavoring* to abolish slavery in the District of Columbia, unless it would be upon these conditions: *First*, that the abolition should be gradual; *second*, that it should be on a vote of the majority of qualified voters in the District; and *third*, that compensation should be made to unwilling owners. With these three conditions, I confess I would be exceedingly glad to see Congress abolish slavery in the District of Columbia, and, in the language of Henry Clay, "sweep from our Capital that foul blot upon our nation."

In regard to the fifth interrogatory, I must say here that as to the question of the abolition of the slave-trade between the different States, I can truly answer, as I have, that I am *pledged* to nothing about it. It is a subject to which I have not given that mature consideration that would make me feel authorized to state a position so as to hold myself entirely bound by it. In other words, that question has never been prominently enough before me to induce me to investigate whether we really have the constitutional power to do it. I could investigate it if I had sufficient time to bring myself to a conclusion upon that subject, but I have not done so, and I say so frankly to you

here and to Judge Douglas. I must say, however, that if I should be of opinion that Congress does possess the constitutional power to abolish the slave-trade among the different States, I should still not be in favor of the exercise of that power unless upon some conservative principle, as I conceive it, akin to what I have said in relation to the abolition of slavery in the District of Columbia.

My answer as to whether I desire that slavery should be prohibited in all the Territories of the United States is full and explicit within itself, and cannot be made clearer by any comments of mine. So I suppose in regard to the question whether I am opposed to the acquisition of any more territory unless slavery is first prohibited therein, my answer is such that I could add nothing by way of illustration, or making myself better understood, than the answer which I have placed in writing.

Now in all this the Judge has me, and he has me on the record. I suppose he had flattered himself that I was really entertaining one set of opinions for one place and another set for another place—that I was afraid to say at one place what I uttered at another. What I am saying here I suppose I say to a vast audience as strongly tending to Abolitionism as any audience in the State of Illinois, and I believe I am saying that which, if it would be offensive to any persons and render them enemies to myself, would be offensive to persons in this audience.

I now proceed to propound to the Judge the interrogatories, so far as I have framed them. I will bring forward a new instalment when I get them ready. I will bring them forward now, only reaching to number four.

The first one is:

Question 1. If the people of Kansas shall, by means

entirely unobjectionable in all other respects, adopt a State Constitution, and ask admission into the Union under it, *before* they have the requisite number of inhabitants according to the English bill,—some ninety-three thousand,—will you vote to admit them?

Q. 2. Can the people of a United States Territory, in any lawful way, against the wish of any citizen of the United States, exclude slavery from its limits prior to the formation of a State Constitution?

Q. 3. If the Supreme Court of the United States shall decide that States cannot exclude slavery from their limits, are you in favor of acquiescing in, adopting, and following such decision as a rule of political action?

Q. 4. Are you in favor of acquiring additional territory, in disregard of how such acquisition may affect the nation on the slavery question?

As introductory to these interrogatories which Judge Douglas propounded to me at Ottawa, he read a set of resolutions which he said Judge Trumbull and myself had participated in adopting, in the first Republican State Convention, held at Springfield, in October, 1854. He insisted that I and Judge Trumbull, and perhaps the entire Republican party, were responsible for the doctrines contained in the set of resolutions which he read, and I understand that it was from that set of resolutions that he deduced the interrogatories which he propounded to me, using these resolutions as a sort of authority for propounding those questions to me. Now I say here to-day that I do not answer his interrogatories because of their springing at all from that set of resolutions which he read. I answered them because Judge Douglas thought fit to ask them. I do not now, nor ever did, recognize any responsibility upon myself in that set of resolutions. When I replied to him on that occasion, I assured him that I never had anything to do with them. I repeat here to-day,

that I never in any possible form had anything to do with that set of resolutions. It turns out, I believe, that those resolutions were never passed at any convention held in Springfield. It turns out that they were never passed at any convention or any public meeting that I had any part in. I believe it turns out, in addition to all this, that there was not, in the fall of 1854, any convention holding a session in Springfield calling itself a Republican State convention; yet it is true there was a convention, or assemblage of men calling themselves a convention, at Springfield, that did pass *some* resolutions. But so little did I really know of the proceedings of that convention, or what set of resolutions they had passed, though having a general knowledge that there had been such an assemblage of men there, that when Judge Douglas read the resolutions, I really did not know but that they had been the resolutions passed then and there. I did not question that they were the resolutions adopted. For I could not bring myself to suppose that Judge Douglas could say what he did upon this subject without *knowing* that it was true. I contented myself, on that occasion, with denying, as I truly could, all connection with them, not denying or affirming whether they were passed at Springfield. Now it turns out that he had got hold of some resolutions passed at some convention or public meeting in Kane County. I wish to say here, that I don't conceive that in any fair and just mind this discovery relieves me at all. I had just as much to do with the convention in Kane County as that at Springfield. I am just as much responsible for the resolutions at Kane County as those at Springfield, the amount of the responsibility being exactly nothing in either case; no more than there would be in regard to a set of resolutions passed in the moon.

I allude to this extraordinary matter in this canvass for some further purpose than anything yet advanced. Judge Douglas did not make his statement upon that occasion as matters that he believed to be true, but he stated them roundly as *being true*, in such form as to pledge his veracity for their truth. When the whole matter turns out as it does, and when we consider who Judge Douglas is,—that he is a distinguished Senator of the United States; that he has served nearly twelve years as such; that his character is not at all limited as an ordinary Senator of the United States, but that his name has become of world-wide renown,—it is *most extraordinary* that he should so far forget all the suggestions of justice to an adversary, or of prudence to himself, as to venture upon the assertion of that which the slightest investigation would have shown him to be wholly false. I can only account for his having done so upon the supposition that that evil genius which has attended him through his life, giving to him an apparent astonishing prosperity, such as to lead very many good men to doubt there being any advantage in virtue over vice—I say I can only account for it on the supposition that that evil genius has at last made up its mind to forsake him.

And I may add that another extraordinary feature of the Judge's conduct in this canvass—made more extraordinary by this incident—is, that he is in the habit, in almost all the speeches he makes, of charging falsehood upon his adversaries, myself and others. I now ask whether he is able to find in anything that Judge Trumbull, for instance, has said, or in anything that I have said, a justification at all compared with what we have, in this instance, for that sort of vulgarity.

I have been in the habit of charging as a matter of belief on my part, that, in the introduction of the

Nebraska bill into Congress, there was a conspiracy to make slavery perpetual and national. I have arranged from time to time the evidence which establishes and proves the truth of this charge. I recurred to this charge at Ottawa. I shall not now have time to dwell upon it at very great length; but, inasmuch as Judge Douglas in his reply of half an hour made some points upon me in relation to it, I propose noticing a few of them.

The Judge insists that, in the first speech I made, in which I very distinctly made that charge, he thought for a good while I was in fun!—that I was playful—that I was not sincere about it—and that he only grew angry and somewhat excited when he found that I insisted upon it as a matter of earnestness. He says he characterized it as a falsehood as far as I implicated his *moral character* in that transaction. Well, I did not know, till he presented that view, that I had implicated his moral character. He is very much in the habit, when he argues me up into a position I never thought of occupying, of very cozily saying he has no doubt Lincoln is “conscientious” in saying so. He should remember that I did not know but what *he* was ALTOGETHER “CONSCIENTIOUS” in that matter. I can conceive it possible for men to conspire to do a good thing, and I really find nothing in Judge Douglas’s course of arguments that is contrary to or inconsistent with his belief of a conspiracy to nationalize and spread slavery as being a good and blessed thing, and so I hope he will understand that I do not at all question but that in all this matter he is entirely “conscientious.”

But to draw your attention to one of the points I made in this case, beginning at the beginning. When the Nebraska bill was introduced, or a short time

afterward, by an amendment, I believe, it was provided that it must be considered "the true intent and meaning of this act not to legislate slavery into any State or Territory, or to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their own domestic institutions in their own way, subject only to the Constitution of the United States." I have called his attention to the fact that when he and some others began arguing that they were giving an increased degree of liberty to the people in the Territories over and above what they formerly had on the question of slavery, a question was raised whether the law was enacted to give such unconditional liberty to the people; and to test the sincerity of this mode of argument, Mr. Chase, of Ohio, introduced an amendment, in which he made the law—if the amendment were adopted—expressly declare that the people of the Territory should have the power to exclude slavery if they saw fit. I have asked attention also to the fact that Judge Douglas, and those who acted with him, voted that amendment down, notwithstanding it expressed exactly the thing they said was the true intent and meaning of the law. I have called attention to the fact that in subsequent times a decision of the Supreme Court has been made in which it has been declared that a Territorial Legislature has no constitutional right to exclude slavery. And I have argued and said that for men who did intend that the people of the Territory should have the right to exclude slavery absolutely and unconditionally, the voting down of Chase's amendment is wholly inexplicable. It is a puzzle—a riddle. But I have said that with men who did look forward to such a decision, or who had it in contemplation that such a decision of the Supreme Court would or might be made, the voting down of

that amendment would be perfectly rational and intelligible. It would keep Congress from coming in collision with the decision when it was made. Anybody can conceive that if there was an intention or expectation that such a decision was to follow, it would not be a very desirable party attitude to get into for the Supreme Court—all or nearly all its members belonging to the same party—to decide one way, when the party in Congress had decided the other way. Hence it would be very rational for men expecting such a decision to keep the niche in that law clear for it. After pointing this out, I tell Judge Douglas that it looks to me as though here was the reason why Chase's amendment was voted down. I tell him that as he did it, and knows why he did it, if it was done for a reason different from this, *he knows what that reason was, and can tell us what it was.* I tell him, also, it will be vastly more satisfactory to the country for him to give some other plausible, intelligible reason *why* it was voted down than to stand upon his dignity and call people liars. Well, on Saturday he did make his answer, and what do you think it was? He says if I had only taken upon myself to tell the whole truth about that amendment of Chase's, no explanation would have been necessary on his part—or words to that effect. Now, I say here that I am quite unconscious of having suppressed anything material to the case, and I am very frank to admit if there is any sound reason other than that which appeared to me material, it is quite fair for him to present it. What reason does he propose? That when Chase came forward with his amendment expressly authorizing the people to exclude slavery from the limits of every Territory, General Cass proposed to Chase, if he (Chase) would add to his amendment that the people should have the power to in-

introduce or exclude, they would let it go. This is substantially all of his reply. And because Chase would not do that they voted his amendment down. Well, it turns out, I believe, upon examination, that General Cass took some part in the little running debate upon that amendment, *and then ran away and did not vote on it at all*. Is not that the fact? So confident, as I think, was General Cass that there was a snake somewhere about, he chose to run away from the whole thing. This is an inference I draw from the fact that, though he took part in the debate, his name does not appear in the ayes and noes. But does Judge Douglas's reply amount to a satisfactory answer? [Cries of "Yes," "Yes," and "No," "No."] There is some little difference of opinion here. But I ask attention to a few more views bearing on the question of whether it amounts to a satisfactory answer. The men who were determined that that amendment should not get into the bill, and spoil the place where the Dred Scott decision was to come in, sought an excuse to get rid of it somewhere. One of these ways—one of these excuses—was to ask Chase to add to his proposed amendment a provision that the people might *introduce* slavery if they wanted to. They very well knew Chase would do no such thing—that Mr. Chase was one of the men differing from them on the broad principle of his insisting that freedom was *better* than slavery—a man who would not consent to enact a law, penned with his own hand, by which he was made to recognize slavery on the one hand and liberty on the other as *precisely equal*; and when they insisted on his doing this, they very well knew they insisted on that which he would not for a moment think of doing, and that they were only bluffing him. I believe—I have not, since he made his answer, had a chance to examine the journals

or *Congressional Globe*, and therefore speak from memory—I believe the state of the bill at that time, according to parliamentary rules, was such that no member could propose an additional amendment to Chase’s amendment. I rather think this the truth—the Judge shakes his head. Very well. I would like to know then, *if they wanted Chase’s amendment fixed over, why somebody else could not have offered to do it.* If they wanted it amended, why did they not offer the amendment? Why did they stand there taunting and quibbling at Chase? Why did they not *put it in themselves?* But, to put it on the other ground: suppose that there was such an amendment offered and Chase’s was an amendment to an amendment; until one is disposed of by parliamentary law, you cannot pile another on. Then all these gentlemen had to do was to vote Chase’s on, and then, in the amended form in which the whole stood, add their own amendment to it if they wanted to put it in that shape. This was all they were obliged to do, and the ayes and noes show that there were thirty-six who voted it down, against ten who voted in favor of it. The thirty-six held entire sway and control. They could in some form or other have put that bill in the exact shape they wanted. If there was a rule preventing their amending it at the time, they could pass that, and then, Chase’s amendment being merged, put it in the shape they wanted. They did not choose to do so, but they went into a quibble with Chase to get him to add what they knew he would not add, and because he would not, they stand upon that flimsy pretext for voting down what they argued was the meaning and intent of their own bill. They left room thereby for this Dred Scott decision, which goes very far to make slavery national throughout the United States.

I pass one or two points I have because my time will very soon expire, but I must be allowed to say that Judge Douglas recurs again, as he did upon one of two other occasions, to the enormity of Lincoln—an insignificant individual like Lincoln—upon his *ipse dixit* charging a conspiracy upon a large number of members of Congress, the Supreme Court, and two Presidents, to nationalize slavery. I want to say that, in the first place, I have made no charge of this sort upon my *ipse dixit*. I have only arrayed the evidence tending to prove it, and presented it to the understanding of others, saying what I think it proves, but giving you the means of judging whether it proves it or not. This is precisely what I have done. I have not placed it upon my *ipse dixit* at all. On this occasion, I wish to recall his attention to a piece of evidence which I brought forward at Ottawa on Saturday, showing that he had made substantially the *same charge* against substantially the *same persons*, excluding his dear self from the category. I ask him to give some attention to the evidence which I brought forward, that he himself had discovered a “fatal blow being struck” against the right of the people to exclude slavery from their limits, which fatal blow he assumed as in evidence in an article in the *Washington Union*, published “by authority.” I ask by whose authority? He discovers a similar or identical provision in the Lecompton Constitution. Made by whom? The framers of that constitution. Advocated by whom? By all the members of the party in the nation who advocated the introduction of Kansas into the Union under the Lecompton Constitution.

I have asked his attention to the evidence that he arrayed to prove that such a fatal blow was being struck, and to the facts which he brought forward in

support of that charge—being identical with the one which he thinks so villainous in me. He pointed it not at a newspaper editor merely, but at the President and his Cabinet, and the members of Congress advocating the Lecompton Constitution, and those framing that instrument. I must again be permitted to remind him, that although my *ipse dixit* may not be as great as his, yet it somewhat reduces the force of his calling my attention to the *enormity* of my making a like charge against him.

Go on, Judge Douglas.

THE COOPER INSTITUTE ADDRESS, MONDAY, FEBRUARY 27, 1860

MR. PRESIDENT and Fellow-Citizens of New York: The facts with which I shall deal this evening are mainly old and familiar; nor is there anything new in the general use I shall make of them. If there shall be any novelty, it will be in the mode of presenting the facts, and the inferences and observations following that presentation.

In his speech last autumn, at Columbus, Ohio, as reported in the *New York Times*, Senator Douglas said:

Our fathers, when they framed the Government under which we live, understood this question just as well, and even better, than we do now.

I fully indorse this, and I adopt it as a text for this discourse. I so adopt it because it furnishes a precise and agreed starting point for a discussion between Republicans and that wing of the Democracy headed by Senator Douglas. It simply leaves the inquiry:

“What was the understanding those fathers had of the question mentioned?”

What is the frame of Government under which we live?

The answer must be, “The Constitution of the United States.” That Constitution consists of the original, framed in 1787 (and under which the present Government first went into operation), and twelve subsequently framed amendments, the first ten of which were framed in 1789.

Who were our fathers that framed the Constitution? I suppose the “thirty-nine” who signed the original instrument may be fairly called our fathers who framed that part of the present Government. It is almost exactly true to say they framed it, and it is altogether true to say they fairly represented the opinion and sentiment of the whole nation at that time. Their names, being familiar to nearly all, and accessible to quite all, need not now be repeated.

I take these “thirty-nine,” for the present, as being “our fathers who framed the Government under which we live.”

What is the question which, according to the text, those fathers understood “just as well, and even better, than we do now?”

It is this: Does the proper division of local from Federal authority, or anything in the Constitution, forbid our Federal Government to control as to slavery in our Federal Territories?

Upon this, Senator Douglas holds the affirmative, and Republicans the negative. This affirmation and denial form an issue; and this issue—this question—is precisely what the text declares our fathers understood “better than we.”

Let us now inquire whether the “thirty-nine,” or any of them, ever acted upon this question; and if

they did, how they acted upon it—how they expressed that better understanding.

In 1784, three years before the Constitution, the United States then owning the Northwestern Territory, and no other, the Congress of the Confederation had before them the question of prohibiting slavery in that Territory; and four of the "thirty-nine" who afterward framed the Constitution were in that Congress, and voted on that question. Of these, Roger Sherman, Thomas Mifflin, and Hugh Williamson voted for the prohibition, thus showing that, in their understanding, no line dividing local from Federal authority, nor anything else, properly forbade the Federal Government to control as to slavery in Federal territory. The other of the four—James McHenry—voted against the prohibition, showing that for some cause he thought it improper to vote for it.

In 1787, still before the Constitution, but while the Convention was in session framing it, and while the Northwestern Territory still was the only territory owned by the United States, the same question of prohibiting slavery in the Territory again came before the Congress of the Confederation; and three more of the "thirty-nine" who afterward signed the Constitution were in that Congress, and voted on the question. They were William Blount, William Few, and Abraham Baldwin; and they all voted for the prohibition—thus showing that, in their understanding, no line dividing local from Federal authority, nor anything else, properly forbade the Federal Government to control as to slavery in Federal territory. This time the prohibition became a law, being part of what is now well known as the Ordinance of '87.

The question of Federal control of slavery in the Territories seems not to have been directly before the convention which framed the original Constitution;

and hence it is not recorded that the "thirty-nine," or any of them, while engaged on that instrument, expressed any opinion on that precise question.

In 1789, by the first Congress which sat under the Constitution, an act was passed to enforce the Ordinance of '87, including the prohibition of slavery in the Northwestern Territory. The bill for this act was reported by one of the "thirty-nine," Thomas Fitzsimmons, then a member of the House of Representatives from Pennsylvania. It went through all its stages without a word of opposition, and finally passed both branches without ayes and nays, which is equivalent to an unanimous passage. In this Congress there were sixteen of the "thirty-nine" fathers who framed the original Constitution. They were John Langdon, Nicholas Gilman, Wm. S. Johnson, Roger Sherman, Robert Morris, Thos. Fitzsimmons, William Few, Abraham Baldwin, Rufus King, William Patterson, George Clymer, Richard Bassett, George Read, Pierce Butler, Daniel Carroll, and James Madison.

This shows that, in their understanding, no line dividing local from Federal authority, nor anything in the Constitution, properly forbade Congress to prohibit slavery in the Federal territory; else both their fidelity to correct principle, and their oath to support the Constitution, would have constrained them to oppose the prohibition.

Again, George Washington, another of the "thirty-nine," was then President of the United States, and as such, approved and signed the bill, thus completing its validity as a law, and thus showing that, in his understanding, no line dividing local from Federal authority, nor anything in the Constitution, forbade the Federal Government to control as to slavery in Federal territory.

No great while after the adoption of the original

Constitution, North Carolina ceded to the Federal Government the country now constituting the State of Tennessee; and a few years later Georgia ceded that which now constitutes the States of Mississippi and Alabama. In both deeds of cession it was made a condition by the ceding States that the Federal Government should not prohibit slavery in the ceded country. Besides this, slavery was then actually in the ceded country. Under these circumstances, Congress, on taking charge of these countries, did not absolutely prohibit slavery within them. But they did interfere with it—take control of it—even there, to a certain extent. In 1798, Congress organized the Territory of Mississippi. In the act of organization they prohibited the bringing of slaves into the Territory from any place without the United States, by fine, and giving freedom to slaves so brought. This act passed both branches of Congress without yeas and nays. In that Congress were three of the “thirty-nine” who framed the original Constitution. They were John Langdon, George Read, and Abraham Baldwin. They all probably voted for it. Certainly they would have placed their opposition to it upon record if, in their understanding, any line dividing local from Federal authority, or anything in the Constitution, properly forbade the Federal Government to control as to slavery in Federal territory.

In 1803, the Federal Government purchased the Louisiana country. Our former territorial acquisitions came from certain of our own States; but this Louisiana country was acquired from a foreign nation. In 1804, Congress gave a territorial organization to that part of it which now constitutes the State of Louisiana. New Orleans, lying within that part, was an old and comparatively large city. There were other considerable towns and settlements, and slavery

was extensively and thoroughly intermingled with the people. Congress did not, in the Territorial Act, prohibit slavery; but they did interfere with it—take control of it—in a more marked and extensive way than they did in the case of Mississippi. The substance of the provision therein made in relation to slaves was:

First. That no slave should be imported into the Territory from foreign parts.

Second. That no slave should be carried into it who had been imported into the United States since the first day of May, 1798.

Third. That no slave should be carried into it, except by the owner, and for his own use as a settler; the penalty in all the cases being a fine upon the violator of the law, and freedom to the slave.

This act also was passed without ayes and nays. In the Congress which passed it there were two of the "thirty-nine." They were Abraham Baldwin and Jonathan Dayton. As stated in the case of Mississippi, it is probable they both voted for it. They would not have allowed it to pass without recording their opposition to it if, in their understanding, it violated either the line properly dividing local from Federal authority, or any provision of the Constitution.

In 1819–20 came and passed the Missouri question. Many votes were taken, by yeas and nays, in both branches of Congress, upon the various phases of the general question. Two of the "thirty-nine"—Rufus King and Charles Pinckney—were members of that Congress. Mr. King steadily voted for slavery prohibition and against all compromises, while Mr. Pinckney as steadily voted against slavery prohibition and against all compromises. By this, Mr. King showed that, in his understanding, no line dividing local from Federal authority, nor anything in the Constitution,

was violated by Congress prohibiting slavery in Federal territory; while Mr. Pinckney, by his votes, showed that, in his understanding, there was some sufficient reason for opposing such prohibition in that case.

The cases I have mentioned are the only acts of the "thirty-nine," or of any of them, upon the direct issue, which I have been able to discover.

To enumerate the persons who thus acted as being four in 1784, three in 1787, seventeen in 1789, three in 1798, two in 1804, and two in 1819-20, there would be thirty of them. But this would be counting John Langdon, Roger Sherman, William Few, Rufus King, and George Read each twice, and Abraham Baldwin three times. The true number of those of the "thirty-nine" whom I have shown to have acted upon the question which, by the text, they understood better than we, is twenty-three, leaving sixteen not shown to have acted upon it in any way.

Here, then, we have twenty-three out of our "thirty-nine" fathers "who framed the government under which we live," who have, upon their official responsibility and their corporal oaths, acted upon the very question which the text affirms they "understood just as well, and even better, than we do now;" and twenty-one of them—a clear majority of the whole "thirty-nine"—so acting upon it as to make them guilty of gross political impropriety and wilful perjury if, in their understanding, any proper division between local and Federal authority, or anything in the Constitution they had made themselves, and sworn to support, forbade the Federal Government to control as to slavery in the Federal Territories. Thus the twenty-one acted; and, as actions speak louder than words, so actions under such responsibility speak still louder.

Two of the twenty-three voted against Congressional prohibition of slavery in the Federal Territories, in the instances in which they acted upon the question. But for what reasons they so voted is not known. They may have done so because they thought a proper division of local from Federal authority, or some provision or principle of the Constitution, stood in the way; or they may, without any such question, have voted against the prohibition on what appeared to them to be sufficient grounds of expediency. No one who has sworn to support the Constitution can conscientiously vote for what he understands to be an unconstitutional measure, however expedient he may think it; but one may and ought to vote against a measure which he deems constitutional if, at the same time, he deems it inexpedient. It, therefore, would be unsafe to set down even the two who voted against the prohibition as having done so because, in their understanding, any proper division of local from Federal authority, or anything in the Constitution, forbade the Federal Government to control as to slavery in Federal territory.

The remaining sixteen of the "thirty-nine," so far as I have discovered, have left no record of their understanding upon the direct question of Federal control of slavery in the Federal Territories. But there is much reason to believe that their understanding upon that question would not have appeared different from that of their twenty-three compeers, had it been manifested at all.

For the purpose of adhering rigidly to the text, I have purposely omitted whatever understanding may have been manifested by any person, however distinguished, other than the thirty-nine fathers who framed the original Constitution; and, for the same reason, I have also omitted whatever understanding may have

been manifested by any of the "thirty-nine" even on any other phase of the general question of slavery. If we should look into their acts and declarations on those other phases, as the foreign slave-trade, and the morality and policy of slavery generally, it would appear to us that on the direct question of Federal control of slavery in Federal Territories, the sixteen, if they had acted at all, would probably have acted just as the twenty-three did. Among that sixteen were several of the most noted anti-slavery men of those times,—as Dr. Franklin, Alexander Hamilton, and Gouverneur Morris,—while there was not one now known to have been otherwise, unless it may be John Rutledge, of South Carolina.

The sum of the whole is that of our "thirty-nine" fathers who framed the original Constitution, twenty-one—a clear majority of the whole—certainly understood that no proper division of local from Federal authority, nor any part of the Constitution, forbade the Federal Government to control slavery in the Federal Territories; while all the rest probably had the same understanding. Such, unquestionably, was the understanding of our fathers who framed the original Constitution; and the text affirms that they understood the question "better than we."

But, so far, I have been considering the understanding of the question manifested by the framers of the original Constitution. In and by the original instrument, a mode was provided for amending it; and, as I have already stated, the present frame of "the government under which we live" consists of that original, and twelve amendatory articles framed and adopted since. Those who now insist that Federal control of slavery in Federal Territories violates the Constitution, point us to the provisions which they suppose it thus violates; and, I understand, they all fix upon

provisions in these amendatory articles, and not in the original instrument. The Supreme Court, in the Dred Scott case, plant themselves upon the fifth amendment, which provides that "no person shall be deprived of life, liberty, or property without due process of law;" while Senator Douglas and his peculiar adherents plant themselves upon the tenth amendment, providing that "the powers not delegated to the United States by the Constitution are reserved to the States respectively, or to the people."

Now, it so happens that these amendments were framed by the first Congress which sat under the Constitution—the identical Congress which passed the act already mentioned, enforcing the prohibition of slavery in the Northwestern Territory. Not only was it the same Congress, but they were the identical, same individual men who, at the same session, and at the same time within the session, had under consideration, and in progress toward maturity, these constitutional amendments, and this act prohibiting slavery in all the territory the nation then owned. The constitutional amendments were introduced before, and passed after, the act enforcing the Ordinance of '87; so that, during the whole pendency of the act to enforce the Ordinance, the constitutional amendments were also pending.

That Congress, consisting in all of seventy-six members, including sixteen of the framers of the original Constitution, as before stated, were preëminently our fathers who framed that part of "the Government under which we live," which is now claimed as forbidding the Federal Government to control slavery in the Federal Territories.

Is it not a little presumptuous in any one at this day to affirm that the two things which that Congress deliberately framed, and carried to maturity at the

same time, are absolutely inconsistent with each other? And does not such affirmation become impudently absurd when coupled with the other affirmation, from the same mouth, that those who did the two things alleged to be inconsistent, understood whether they really were inconsistent better than we—better than he who affirms that they are inconsistent?

It is surely safe to assume that the thirty-nine framers of the original Constitution, and the seventy-six members of the Congress which framed the amendments thereto, taken together, do certainly include those who may be fairly called "our fathers who framed the government under which we live." And so assuming, I defy any man to show that any one of them ever, in his whole life, declared that, in his understanding, any proper division of local from Federal authority, or any part of the Constitution, forbade the Federal Government to control as to slavery in the Federal Territories. I go a step further. I defy any one to show that any living man in the whole world ever did, prior to the beginning of the present century (and I might almost say prior to the beginning of the last half of the present century), declare that, in his understanding, any proper division of local from Federal authority, or any part of the Constitution, forbade the Federal Government to control as to slavery in the Federal Territories. To those who now so declare I give not only "our fathers who framed the Government under which we live," but with them all other living men within the century in which it was framed, among whom to search, and they shall not be able to find the evidence of a single man agreeing with them.

Now, and here let me guard a little against being misunderstood. I do not mean to say we are bound to follow implicitly in whatever our fathers did. To

do so would be to discard all the lights of current experience—to reject all progress, all improvement. What I do say is, that if we would supplant the opinions and policy of our fathers in any case, we should do so upon evidence so conclusive, and argument so clear, that even their great authority, fairly considered and weighed, cannot stand; and most surely not in a case whereof we ourselves declare they understood the question better than we.

If any man at this day sincerely believes that a proper division of local from Federal authority, or any part of the Constitution, forbids the Federal Government to control as to slavery in the Federal Territories, he is right to say so, and to enforce his position by all truthful evidence and fair argument which he can. But he has no right to mislead others, who have less access to history, and less leisure to study it, into the false belief that “our fathers who framed the Government under which we live” were of the same opinion—thus substituting falsehood and deception for truthful evidence and fair argument. If any man at this day sincerely believes “our fathers who framed the Government under which we live” used and applied principles, in other cases, which ought to have led them to understand that a proper division of local from Federal authority, or some part of the Constitution, forbids the Federal Government to control as to slavery in the Federal Territories, he is right to say so. But he should, at the same time, brave the responsibility of declaring that, in his opinion, he understands their principles better than they did themselves; and especially should he not shirk that responsibility by asserting that they “understood the question just as well, and even better, than we do now.”

But enough. Let all who believe that “our fathers

who framed the government under which we live understood this question just as well, and even better, than we do now," speak as they spoke, and act as they acted upon it. This is all Republicans ask—all Republicans desire—in relation to slavery. As those fathers marked it, so let it be again marked, as an evil not to be extended, but to be tolerated and protected only because of and so far as its actual presence among us makes that toleration and protection a necessity. Let all the guaranties those fathers gave it be not grudgingly, but fully and fairly, maintained. For this Republicans contend, and with this, so far as I know or believe, they will be content.

And now, if they would listen—as I suppose they will not—I would address a few words to the Southern people.

I would say to them: You consider yourselves a reasonable and a just people; and I consider that in the general qualities of reason and justice you are not inferior to any other people. Still, when you speak of us Republicans, you do so only to denounce us as reptiles, or, at the best, as no better than outlaws. You will grant a hearing to pirates or murderers, but nothing like it to "Black Republicans." In all your contentions with one another, each of you deems an unconditional condemnation of "Black Republicanism" as the first thing to be attended to. Indeed, such condemnation of us seems to be an indispensable prerequisite—license, so to speak—among you to be admitted or permitted to speak at all.

Now, can you, or not, be prevailed upon to pause and to consider whether this is quite just to us, or even to yourselves?

Bring forward your charges and specifications, and then be patient long enough to hear us deny or justify.

You say we are sectional. We deny it. That

makes an issue; and the burden of proof is upon you. You produce your proof; and what is it? Why, that our party has no existence in your section—gets no votes in your section. The fact is substantially true; but does it prove the issue? If it does, then in case we should, without change of principle, begin to get votes in your section, we should thereby cease to be sectional. You cannot escape this conclusion; and yet, are you willing to abide by it? If you are, you will probably soon find that we have ceased to be sectional, for we shall get votes in your section this very year. You will then begin to discover, as the truth plainly is, that your proof does not touch the issue. The fact that we get no votes in your section is a fact of your making, and not of ours. And if there be fault in that fact, that fault is primarily yours, and remains so until you show that we repel you by some wrong principle or practice. If we do repel you by any wrong principle or practice, the fault is ours; but this brings you to where you ought to have started—to discussion of the right or wrong of our principle. If our principle, put in practice, would wrong your section for the benefit of ours, or for any other object, then our principle, and we with it, are sectional, and are justly opposed and denounced as such. Meet us, then, on the question of whether our principle, put in practice, would wrong your section; and so meet us as if it were possible that something may be said on our side. Do you accept the challenge? No? Then you really believe that the principle which “our fathers who framed the Government under which we live” thought so clearly right as to adopt it, and indorse it again and again, upon their official oaths, is in fact so clearly wrong as to demand your condemnation without a moment’s consideration.

Some of you delight to flaunt in our faces the warning against sectional parties given by Washington in his Farewell Address. Less than eight years before Washington gave that warning, he had, as President of the United States, approved and signed an act of Congress enforcing the prohibition of slavery in the Northwestern Territory, which act embodied the policy of the Government upon that subject up to and at the very moment he penned that warning; and about one year after he penned it, he wrote Lafayette that he considered that prohibition a wise measure, expressing in the same connection his hope that we should at some time have a confederacy of free States.

Bearing this in mind, and seeing that sectionalism has since arisen upon this same subject, is that warning a weapon in your hands against us, or in our hands against you? Could Washington himself speak, would he cast the blame of that sectionalism upon us, who sustain his policy, or upon you, who repudiate it? We respect that warning of Washington, and we commend it to you, together with his example pointing to the right application of it.

But you say you are conservative—eminently conservative—while we are revolutionary, destructive, or something of the sort. What is conservatism? Is it not adherence to the old and tried, against the new and untried? We stick to, contend for, the identical old policy on the point in controversy which was adopted by “our fathers who framed the Government under which we live;” while you with one accord reject, and scout, and spit upon that old policy, and insist upon substituting something new. True, you disagree among yourselves as to what that substitute shall be. You are divided on new propositions and plans, but you are unanimous in rejecting and denouncing the old policy of the fathers. Some

of you are for reviving the foreign slave-trade; some for a congressional slave-code for the Territories; some for Congress forbidding the Territories to prohibit slavery within their limits; some for maintaining slavery in the Territories through the judiciary; some for the "gur-reat pur-rinciple" that "if one man would enslave another, no third man should object," fantastically called "Popular Sovereignty;" but never a man among you is in favor of Federal prohibition of slavery in Federal Territories, according to the practice of "our fathers who framed the Government under which we live." Not one of all your various plans can show a precedent or an advocate in the century within which our Government originated. Consider, then, whether your claim of conservatism for yourselves, and your charge of destructiveness against us, are based on the most clear and stable foundations.

Again, you say we have made the slavery question more prominent than it formerly was. We deny it. We admit that it is more prominent, but we deny that we made it so. It was not we, but you, who discarded the old policy of the fathers. We resisted, and still resist, your innovation; and thence comes the greater prominence of the question. Would you have that question reduced to its former proportions? Go back to that old policy. What has been will be again, under the same conditions. If you would have the peace of the old times, readopt the precepts and policy of the old times.

You charge that we stir up insurrections among your slaves. We deny it; and what is your proof? Harper's Ferry! John Brown!! John Brown was no Republican; and you have failed to implicate a single Republican in his Harper's Ferry enterprise. If any member of our party is guilty in that matter, you

know it, or you do not know it. If you do know it, you are inexcusable for not designating the man and proving the fact. If you do not know it, you are inexcusable to assert it, and especially to persist in the assertion after you have tried and failed to make the proof. You need not be told that persisting in a charge which one does not know to be true, is simply malicious slander.

Some of you admit that no Republican designedly aided or encouraged the Harper's Ferry affair, but still insist that our doctrines and declarations necessarily lead to such results. We do not believe it. We know we hold no doctrine, and make no declaration, which were not held to and made by "our fathers who framed the Government under which we live." You never dealt fairly by us in relation to this affair. When it occurred, some important State elections were near at hand, and you were in evident glee with the belief that, by charging the blame upon us, you could get an advantage of us in those elections. The elections came, and your expectations were not quite fulfilled. Every Republican man knew that, as to himself at least, your charge was a slander, and he was not much inclined by it to cast his vote in your favor. Republican doctrines and declarations are accompanied with a continual protest against any interference whatever with your slaves, or with you about your slaves. Surely, this does not encourage them to revolt. True, we do, in common with "our fathers who framed the Government under which we live," declare our belief that slavery is wrong; but the slaves do not hear us declare even this. For anything we say or do, the slaves would scarcely know there is a Republican party. I believe they would not, in fact, generally know it but for your misrepresentations of us in their hearing. In your political contests among

yourselves, each faction charges the other with sympathy with Black Republicanism; and then, to give point to the charge, defines Black Republicanism to simply be insurrection, blood, and thunder among the slaves.

Slave insurrections are no more common now than they were before the Republican party was organized. What induced the Southampton insurrection, twenty-eight years ago, in which at least three times as many lives were lost as at Harper's Ferry? You can scarcely stretch your very elastic fancy to the conclusion that Southampton was "got up by Black Republicanism." In the present state of things in the United States, I do not think a general, or even a very extensive, slave insurrection is possible. The indispensable concert of action cannot be obtained. The slaves have no means of rapid communication; nor can incendiary freemen, black or white, supply it. The explosive materials are everywhere in parcels; but there neither are, nor can be supplied, the indispensable connecting trains.

Much is said by Southern people about the affection of slaves for their masters and mistresses; and a part of it, at least, is true. A plot for an uprising could scarcely be devised and communicated to twenty individuals before some one of them, to save the life of a favorite master or mistress, would divulge it. This is the rule; and the slave revolution in Hayti was not an exception to it, but a case occurring under peculiar circumstances. The gunpowder plot of British history, though not connected with slaves, was more in point. In that case, only about twenty were admitted to the secret; and yet one of them, in his anxiety to save a friend, betrayed the plot to that friend, and, by consequence, averted the calamity. Occasional poisonings from the kitchen, and open or stealthy assassinations

in the field, and local revolts extending to a score or so, will continue to occur as the natural results of slavery; but no general insurrection of slaves, as I think, can happen in this country for a long time. Whoever much fears, or much hopes, for such an event, will be alike disappointed.

In the language of Mr. Jefferson, uttered many years ago, "It is still in our power to direct the process of emancipation and deportation peaceably, and in such slow degrees, as that the evil will wear off insensibly; and their places be, *pàri passu*, filled up by free white laborers. If, on the contrary, it is left to force itself on, human nature must shudder at the prospect held up."

Mr. Jefferson did not mean to say, nor do I, that the power of emancipation is in the Federal Government. He spoke of Virginia; and, as to the power of emancipation, I speak of the slaveholding States only.

The Federal Government, however, as we insist, has the power of restraining the extension of the institution—the power to insure that a slave insurrection shall never occur on any American soil which is now free from slavery.

John Brown's effort was peculiar. It was not a slave insurrection. It was an attempt by white men to get up a revolt among slaves, in which the slaves refused to participate. In fact, it was so absurd that the slaves, with all their ignorance, saw plainly enough it could not succeed. That affair, in its philosophy, corresponds with the many attempts, related in history, at the assassination of kings and emperors. An enthusiast broods over the oppression of a people till he fancies himself commissioned by Heaven to liberate them. He ventures the attempt, which ends in little else than in his own execution. Orsini's attempt on

Louis Napoleon, and John Brown's attempt at Harper's Ferry, were, in their philosophy, precisely the same. The eagerness to cast blame on old England in the one case, and on New England in the other, does not disprove the sameness of the two things.

And how much would it avail you, if you could, by the use of John Brown, Helper's Book, and the like, break up the Republican organization? Human action can be modified to some extent, but human nature cannot be changed. There is a judgment and a feeling against slavery in this nation, which cast at least a million and a half of votes. You cannot destroy that judgment and feeling—that sentiment—by breaking up the political organization which rallies around it. You can scarcely scatter and disperse an army which has been formed into order in the face of your heaviest fire; but if you could, how much would you gain by forcing the sentiment which created it out of the peaceful channel of the ballot-box into some other channel? What would that other channel probably be? Would the number of John Browns be lessened or enlarged by the operation?

But you will break up the Union rather than submit to a denial of your Constitutional rights.

That has a somewhat reckless sound; but it would be palliated, if not fully justified, were we proposing, by the mere force of numbers, to deprive you of some right plainly written down in the Constitution. But we are proposing no such thing.

When you make these declarations you have a specific and well understood allusion to an assumed constitutional right of yours to take slaves into the Federal Territories, and to hold them there as property. But no such right is specifically written in the Constitution. That instrument is literally silent about any such right. We, on the contrary, deny that such

a right has any existence in the Constitution, even by implication.

Your purpose, then, plainly stated, is that you will destroy the Government, unless you be allowed to construe and force the Constitution as you please, on all points in dispute between you and us. You will rule or ruin in all events.

This, plainly stated, is your language. Perhaps you will say the Supreme Court has decided the disputed Constitutional question in your favor. Not quite so. But waiving the lawyer's distinction between dictum and decision, the court has decided the question for you in a sort of way. The court has substantially said, it is your constitutional right to take slaves into the Federal Territories, and to hold them there as property.

When I say the decision was made in a sort of way, I mean it was made in a divided court, by a bare majority of the judges, and they not quite agreeing with one another in the reasons for making it; that it is so made as that its avowed supporters disagree with one another about its meaning, and that it was mainly based upon a mistaken statement of fact—the statement in the opinion that “the right of property in a slave is distinctly and expressly affirmed in the Constitution.”

An inspection of the Constitution will show that the right of property in a slave is not “distinctly and expressly affirmed” in it. Bear in mind, the judges do not pledge their judicial opinion that such right is impliedly affirmed in the Constitution; but they pledge their veracity that it is “distinctly and expressly” affirmed there—“distinctly,” that is, not mingled with anything else—“expressly,” that is, in words meaning just that, without the aid of any inference, and susceptible of no other meaning.

If they had only pledged their judicial opinion that such right is affirmed in the instrument by implication, it would be open to others to show that neither the word "slave" nor "slavery" is to be found in the Constitution, nor the word "property" even, in any connection with language alluding to the things slave, or slavery; and that wherever in that instrument the slave is alluded to, he is called a "person;" and wherever his master's legal right in relation to him is alluded to, it is spoken of as "service or labor which may be due"—as a debt payable in service or labor. Also it would be open to show, by contemporaneous history, that this mode of alluding to slaves and slavery, instead of speaking of them, was employed on purpose to exclude from the Constitution the idea that there could be property in man.

To show all this is easy and certain.

When this obvious mistake of the judges shall be brought to their notice, is it not reasonable to expect that they will withdraw the mistaken statement, and reconsider the conclusion based upon it?

And then it is to be remembered that "our fathers who framed the Government under which we live"—the men who made the Constitution—decided this same Constitutional question in our favor long ago: decided it without a division among themselves when making the decision; without division among themselves about the meaning of it after it was made, and so far as any evidence is left, without basing it upon any mistaken statement of facts.

Under all these circumstances, do you really feel yourself justified to break up this Government unless such a court decision as yours is shall be at once submitted to as a conclusive and final rule of political action?

But you will not abide the election of a Republican

president! In that supposed event, you say, you will destroy the Union; and then, you say, the great crime of having destroyed it will be upon us!

That is cool. A highwayman holds a pistol to my ear, and mutters through his teeth, "Stand and deliver, or I shall kill you, and then you will be a murderer!"

To be sure, what the robber demanded of me—my money—was my own; and I had a clear right to keep it; but it was no more my own than my vote is my own; and the threat of death to me, to extort my money, and the threat of destruction to the Union, to extort my vote, can scarcely be distinguished in principle.

A few words now to Republicans. It is exceedingly desirable that all parts of this great Confederacy shall be at peace, and in harmony one with another. Let us Republicans do our part to have it so. Even though much provoked, let us do nothing through passion and ill temper. Even though the Southern people will not so much as listen to us, let us calmly consider their demands, and yield to them if, in our deliberate view of our duty, we possibly can. Judging by all they say and do, and by the subject and nature of their controversy with us, let us determine if we can, what will satisfy them.

Will they be satisfied if the Territories be unconditionally surrendered to them? We know they will not. In all their present complaints against us, the Territories are scarcely mentioned. Invasions and insurrections are the rage now. Will it satisfy them if, in the future, we have nothing to do with invasions and insurrections? We know it will not. We so know, because we know we never had anything to do with invasions and insurrections; and yet this total abstaining does not exempt us from the charge and the denunciation.

The question recurs, What will satisfy them? Simply this: we must not only let them alone, but we must somehow convince them that we do let them alone. This, we know by experience, is no easy task. We have been so trying to convince them from the very beginning of our organization, but with no success. In all our platforms and speeches we have constantly protested our purpose to let them alone; but this has had no tendency to convince them. Alike unavailing to convince them is the fact that they have never detected a man of us in any attempt to disturb them.

These natural and apparently adequate means all failing, what will convince them? This, and this only: cease to call slavery *wrong*, and join them in calling it *right*. And this must be done thoroughly—done in *acts* as well as in *words*. Silence will not be tolerated—we must place ourselves avowedly with them. Senator Douglas's new sedition law must be enacted and enforced, suppressing all declarations that slavery is wrong, whether made in politics, in presses, in pulpits, or in private. We must arrest and return their fugitive slaves with greedy pleasure. We must pull down our Free-State constitutions. The whole atmosphere must be disinfected from all taint of opposition to slavery, before they will cease to believe that all their troubles proceed from us.

I am quite aware they do not state their case precisely in this way. Most of them would probably say to us, "Let us alone; do nothing to us, and say what you please about slavery." But we do let them alone,—have never disturbed them,—so that, after all, it is what we say which dissatisfies them. They will continue to accuse us of doing, until we cease saying.

I am also aware they have not as yet in terms demanded the overthrow of our Free-State constitutions.

Yet those constitutions declare the wrong of slavery with more solemn emphasis than do all other sayings against it; and when all these other sayings shall have been silenced, the overthrow of these constitutions will be demanded, and nothing be left to resist the demand. It is nothing to the contrary that they do not demand the whole of this just now. Demanding what they do, and for the reason they do, they can voluntarily stop nowhere short of this consummation. Holding, as they do, that slavery is morally right and socially elevating, they cannot cease to demand a full national recognition of it as a legal right and a social blessing.

Nor can we justifiably withhold this on any ground save our conviction that slavery is wrong. If slavery is right, all words, acts, laws, and constitutions against it are themselves wrong, and should be silenced and swept away. If it is right, we cannot justly object to its nationality—its universality; if it is wrong, they cannot justly insist upon its extension—its enlargement. All they ask we could readily grant, if we thought slavery right; all we ask they could as readily grant, if they thought it wrong. Their thinking it right and our thinking it wrong is the precise fact upon which depends the whole controversy. Thinking it right, as they do, they are not to blame for desiring its full recognition as being right; but thinking it wrong, as we do, can we yield to them? Can we cast our votes with their view, and against our own? In view of our moral, social, and political responsibilities, can we do this?

Wrong as we think slavery is, we can yet afford to let it alone where it is, because that much is due to the necessity arising from its actual presence in the nation; but can we, while our votes will prevent it, allow it to spread into the national Territories, and to

overrun us here in these free States? If our sense of duty forbids this, then let us stand by our duty fearlessly and effectively. Let us be diverted by none of those sophistical contrivances wherewith we are so industriously plied and belabored—contrivances such as groping for some middle ground between the right and the wrong: vain as the search for a man who should be neither a living man nor a dead man; such as a policy of “don't care” on a question about which all true men do care; such as Union appeals beseeching true Union men to yield to Disunionists, reversing the divine rule, and calling, not the sinners, but the righteous to repentance; such as invocations to Washington, imploring men to unsay what Washington said and undo what Washington did.

Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

FAREWELL ADDRESS AT SPRINGFIELD, ILLINOIS, FEBRUARY 12, 1861

MY FRIENDS: No one not in my position can appreciate the sadness I feel at this parting. To this people I owe all that I am. Here I have lived more than a quarter of a century; here my children were born, and here one of them lies buried. I know not how soon I shall see you again. A duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never could have succeeded except for the aid of Divine Providence, upon which he at

all times relied. I feel that I cannot succeed without the same Divine Aid which sustained him; and in the same Almighty Being I place my reliance for support; and I hope you, my friends, will all pray that I may receive that Divine Assistance, without which I cannot succeed, but with which success is certain. Again I bid you all an affectionate farewell.

FAREWELL ADDRESS AT SPRINGFIELD,
ILLINOIS, FEBRUARY 11, 1861

MY FRIENDS: No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him, who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.

ADDRESS IN INDEPENDENCE HALL, PHILA-
DELPHIA, FEBRUARY 22, 1861

MR. CUYLER: I am filled with deep emotion at finding myself standing in this place, where were collected together the wisdom, the patriotism, the

devotion to principle, from which sprang the institutions under which we live. You have kindly suggested to me that in my hands is the task of restoring peace to our distracted country. I can say in return, sir, that all the political sentiments I entertain have been drawn, so far as I have been able to draw them, from the sentiments which originated in and were given to the world from this hall. I have never had a feeling politically, that did not spring from the sentiments embodied in the Declaration of Independence. I have often pondered over the dangers which were incurred by the men who assembled here and framed and adopted that Declaration. I have pondered over the toils that were endured by the officers and soldiers of the army who achieved that independence. I have often inquired of myself what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of the separation of the colonies from the motherland, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence. Now, my friends, can this country be saved on that basis? If it can, I will consider myself one of the happiest men in the world if I can help to save it. If it cannot be saved upon that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than surrender it. Now, in my view of the present aspect of affairs, there is no need of bloodshed and war. There is no necessity for it. I am not in favor of such a course; and I

may say in advance that there will be no bloodshed unless it is forced upon the government. The government will not use force, unless force is used against it.

My friends, this is wholly an unprepared speech. I did not expect to be called on to say a word when I came here. I supposed I was merely to do something toward raising a flag. I may, therefore, have said something indiscreet. [Cries of "No, no."] But I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, to die by.

FIRST INAUGURAL ADDRESS, MARCH
4, 1861

FELLOW CITIZENS of the United States: In compliance with a custom as old as the government itself, I appear before you to address you briefly, and to take in your presence the oath prescribed by the Constitution of the United States to be taken by the President "before he enters on the execution of his office."

I do not consider it necessary at present for me to discuss those matters of administration about which there is no special anxiety or excitement. Apprehension seems to exist among the people of the Southern States that, by the accession of a Republican administration, their property and their peace and personal security are to be endangered. There has never been any reasonable cause for such apprehension. Indeed, the most ample evidence to the contrary has all the while existed and been open to their inspection. It is found in nearly all the published speeches of him who now addresses you. I do but quote from one of those speeches when I declare that "I have no purpose,

directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so." Those who nominated and elected me did so with full knowledge that I had made this and many similar declarations, and had never recanted them. And, more than this, they placed in the platform for my acceptance, and as a law to themselves and to me, the clear and emphatic resolution which I now read:

Resolved, That the maintenance inviolate of the rights of the States, and especially the right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to that balance of power on which the perfection and endurance of our political fabric depend, and we denounce the lawless invasion by armed force of the soil of any State or Territory, no matter under what pretext, as among the gravest of crimes.

I now reiterate these sentiments; and, in doing so, I only press upon the public attention the most conclusive evidence of which the case is susceptible, that the property, peace, and security of no section are to be in any wise endangered by the now incoming administration. I add, too, that all the protection which, consistently with the Constitution and the laws, can be given, will be cheerfully given to all the States when lawfully demanded, for whatever cause—as cheerfully to one section as to another.

There is much controversy about the delivering up of fugitives from service or labor. The clause I now read is as plainly written in the Constitution as any other of its provisions:

No person held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service

or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.

It is scarcely questioned that this provision was intended by those who made it for the reclaiming of what we call fugitive slaves; and the intention of the lawgiver is the law. All members of Congress swear their support to the whole Constitution—to this provision as much as to any other. To the proposition, then, that slaves whose cases come within the terms of this clause “shall be delivered up,” their oaths are unanimous. Now, if they would make the effort in good temper, could they not with nearly equal unanimity frame and pass a law by means of which to keep good that unanimous oath?

There is some difference of opinion whether this clause should be enforced by National or by State authority; but surely that difference is not a very material one. If the slave is to be surrendered, it can be of but little consequence to him or to others by which authority it is done. And should any one in any case be content that his oath shall go unkept on a merely unsubstantial controversy as to how it shall be kept?

Again, in any law upon this subject, ought not all the safeguards of liberty known in civilized and humane jurisprudence to be introduced, so that a free man be not, in any case, surrendered as a slave? And might it not be well at the same time to provide by law for the enforcement of that clause in the Constitution which guarantees that “the citizen of each State shall be entitled to all privileges and immunities of citizens in the several States?”

I take the official oath to-day with no mental reservations, and with no purpose to construe the Constitution or laws by any hypercritical rules. And while I do not choose now to specify particular acts of Con-

gress as proper to be enforced, I do suggest that it will be much safer for all, both in official and private stations, to conform to and abide by all those acts which stand unrepealed, than to violate any of them, trusting to find impunity in having them held to be unconstitutional.

It is seventy-two years since the first inauguration of a President under our National Constitution. During that period fifteen different and greatly distinguished citizens have, in succession, administered the executive branch of the government. They have conducted it through many perils, and generally with great success. Yet, with all this scope of precedent, I now enter upon the same task for the brief constitutional term of four years under great and peculiar difficulty.

A disruption of the Federal Union, heretofore only menaced, is now formidably attempted. I hold that, in contemplation of universal law and of the constitution, the Union of these States is perpetual. Perpetuity is implied, if not expressed, in the fundamental law of all national governments. It is safe to assert that no government proper ever had a provision in its organic law for its own termination. Continue to execute all the express provisions of our National Constitution, and the Union will endure forever—it being impossible to destroy it except by some action not provided for in the instrument itself.

Again, if the United States be not a government proper, but an association of States in the nature of contract merely, can it, as a contract, be peaceably unmade by less than all the parties who made it? One party to a contract may violate it—break it, so to speak; but does it not require all to lawfully rescind it?

Descending from these general principles, we find

the proposition that, in legal contemplation the Union is perpetual confirmed by the history of the Union itself. The Union is much older than the Constitution. It was formed, in fact, by the Articles of Association in 1774. It was matured and continued by the Declaration of Independence in 1776. It was further matured, and the faith of all the then thirteen States expressly plighted and engaged that it should be perpetual, by the Articles of Confederation in 1778. And, finally, in 1787 one of the declared objects for ordaining and establishing the Constitution was "to form a more perfect Union." But if the destruction of the Union by one or by a part only of the States be lawfully possible, the Union is less perfect than before the Constitution, having lost the vital element of perpetuity.

It follows from these views that no State upon its own mere motion can lawfully get out of the Union; that resolves and ordinances to that effect are legally void; and that acts of violence, within any State or States, against the authority of the United States, are insurrectionary or revolutionary, according to circumstances.

I therefore consider that, in view of the Constitution and the laws, the Union is unbroken; and to the extent of my ability I shall take care, as the Constitution itself expressly enjoins upon me, that the laws of the Union be faithfully executed in all the States. Doing this I deem to be only a simple duty on my part; and I shall perform it so far as practicable, unless my rightful masters, the American people, shall withhold the requisite means, or in some authoritative manner direct the contrary. I trust this will not be regarded as a menace, but only as the declared purpose of the Union that it will constitutionally defend and maintain itself.

In doing this there needs to be no bloodshed or violence; and there shall be none, unless it be forced upon the national authority. The power confided to me will be used to hold, occupy, and possess the property and places belonging to the government, and to collect the duties and imposts; but beyond what may be necessary for these objects, there will be no invasion, no using of force against or among the people anywhere. Where hostility to the United States, in any interior locality, shall be so great and universal as to prevent competent resident citizens from holding the Federal offices, there will be no attempt to force obnoxious strangers among the people for that object. While the strict legal right may exist in the government to enforce the exercise of these offices, the attempt to do so would be so irritating, and so nearly impracticable withal, that I deem it better to forego for the time the uses of such offices.

The mails, unless repelled, will continue to be furnished in all parts of the Union. So far as possible, the people everywhere shall have that sense of perfect security which is most favorable to calm thought and reflection. The course here indicated will be followed unless current events and experience shall show a modification or change to be proper, and in every case and exigency my best discretion will be exercised according to circumstances actually existing, and with a view and a hope of a peaceful solution of the national troubles and the restoration of fraternal sympathies and affections.

That there are persons in one section or another who seek to destroy the Union at all events, and are glad of any pretext to do it, I will neither affirm nor deny; but if there be such, I need address no word to them. To those, however, who really love the Union may I not speak?

Before entering upon so grave a matter as the destruction of our national fabric, with all its benefits, its memories, and its hopes, would it not be wise to ascertain precisely why we do it? Will you hazard so desperate a step while there is any possibility that any portion of the ills you fly from have no real existence? Will you, while the certain ills you fly to are greater than all the real ones you fly from—will you risk the commission of so fearful a mistake?

All profess to be content in the Union if all constitutional rights can be maintained. Is it true, then, that any right, plainly written in the Constitution, has been denied? I think not. Happily the human mind is so constituted that no party can reach to the audacity of doing this. Think, if you can, of a single instance in which a plainly written provision of the Constitution has ever been denied. If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might, in a moral point of view, justify revolution—certainly would if such a right were a vital one. But such is not our case. All the vital rights of minorities and of individuals are so plainly assured to them by affirmations and negations, guarantees and prohibitions, in the Constitution, that controversies never arise concerning them. But no organic law can ever be framed with a provision specifically applicable to every question which may occur in practical administration. No foresight can anticipate, nor any document of reasonable length contain, express provisions for all possible questions. Shall fugitives from labor be surrendered by national or by State authority? The Constitution does not expressly say. *May* Congress prohibit slavery in the Territories? The Constitution does not expressly say. *Must* Congress protect slavery in the Territories? The Constitution does not expressly say.

From questions of this class spring all our constitutional controversies, and we divide upon them into majorities and minorities. If the minority will not acquiesce, the majority must, or the government must cease. There is no other alternative; for continuing the government is acquiescence on one side or the other.

If a minority in such case will secede rather than acquiesce, they make a precedent which in turn will divide and ruin them; for a minority of their own will secede from them whenever a majority refuses to be controlled by such minority. For instance, why may not any portion of a new confederacy a year or two hence arbitrarily secede again, precisely as portions of the present Union now claim to secede from it? All who cherish disunion sentiments are now being educated to the exact temper of doing this.

Is there such perfect identity of interests among the States to compose a new Union, as to produce harmony only, and prevent renewed secession?

Plainly, the central idea of secession is the essence of anarchy. A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a free people. Whoever rejects it does, of necessity, fly to anarchy or to despotism. Unanimity is impossible; the rule of a minority, as a permanent arrangement, is wholly inadmissible; so that, rejecting the majority principle, anarchy or despotism in some form is all that is left.

I do not forget the position, assumed by some, that constitutional questions are to be decided by the Supreme Court; nor do I deny that such decisions must be binding, in any case, upon the parties to a suit, as to the object of that suit, while they are also entitled to very high respect and consideration in all parallel cases by all other departments of the government.

And while it is obviously possible that such decision may be erroneous in any given case, still the evil effect following it, being limited to that particular case, with the chance that it may be overruled and never become a precedent for other cases, can better be borne than could the evils of a different practice. At the same time, the candid citizen must confess that if the policy of the government, upon vital questions affecting the whole people, is to be irrevocably fixed by decisions of the Supreme Court, the instant they are made, in ordinary litigation between parties in personal actions, the people will have ceased to be their own rulers, having to that extent practically resigned their government into the hands of that eminent tribunal. Nor is there in this view any assault upon the court or the judges. It is a duty from which they may not shrink to decide cases properly brought before them, and it is no fault of theirs if others seek to turn their decisions to political purposes.

One section of our country believes slavery is right, and ought to be extended, while the other believes it is wrong, and ought not to be extended. This is the only substantial dispute. The fugitive-slave clause of the Constitution, and the law for the suppression of the foreign slave-trade, are each as well enforced, perhaps, as any law can ever be in a community where the moral sense of the people imperfectly supports the law itself. The great body of the people abide by the dry legal obligation in both cases, and a few break over in each. This, I think, cannot be perfectly cured; and it would be worse in both cases after the separation of the sections than before. The foreign slave-trade, now imperfectly suppressed, would be ultimately revived, without restriction, in one section, while fugitive slaves, now only partially surrendered, would not be surrendered at all by the other.

Physically speaking, we cannot separate. We cannot remove our respective sections from each other, nor build an impassable wall between them. A husband and wife may be divorced, and go out of the presence and beyond the reach of each other; but the different parts of our country cannot do this. They cannot but remain face to face, and intercourse, either amicable or hostile, must continue between them. Is it possible, then, to make that intercourse more advantageous or more satisfactory after separation than before? Can aliens make treaties easier than friends can make laws? Can treaties be more faithfully enforced between aliens than laws can among friends? Suppose you go to war, you cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical old questions as to terms of intercourse are again upon you.

This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it. I cannot be ignorant of the fact that many worthy and patriotic citizens are desirous of having the National Constitution amended. While I make no recommendation of amendments, I fully recognize the rightful authority of the people over the whole subject, to be exercised in either of the modes prescribed in the instrument itself; and I should, under existing circumstances, favor rather than oppose a fair opportunity being afforded the people to act upon it. I will venture to add that to me the convention mode seems preferable, in that it allows amendments to originate with the people themselves, instead of only permitting them to take or reject

propositions originated by others not especially chosen for the purpose, and which might not be precisely such as they would wish to either accept or refuse. I understand a proposed amendment to the Constitution—which amendment, however, I have not seen—has passed Congress, to the effect that the Federal Government shall never interfere with the domestic institutions of the States, including that of persons held to service. To avoid misconstruction of what I have said, I depart from my purpose not to speak of particular amendments so far as to say that, holding such a provision to now be implied constitutional law, I have no objection to its being made express and irrevocable.

The chief magistrate derives all his authority from the people, and they have conferred none upon him to fix terms for the separation of the States. The people themselves can do this also if they choose: but the executive, as such, has nothing to do with it. His duty is to administer the present government, as it came to his hands, and to transmit it, unimpaired by him, to his successor.

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world? In our present differences is either party without faith of being in the right? If the Almighty Ruler of Nations, with his eternal truth and justice, be on your side of the North, or on yours of the South, that truth and that justice will surely prevail by the judgment of this great tribunal of the American people.

By the frame of the government under which we live, this same people have wisely given their public servants but little power for mischief; and have, with equal wisdom, provided for the return of that little to their own hands at very short intervals.

While the people retain their virtue and vigilance, no administration, by any extreme of wickedness or folly, can very seriously injure the government in the short space of four years.

My countrymen, one and all, think calmly and well upon this whole subject. Nothing valuable can be lost by taking time. If there be an object to hurry any of you in hot haste to a step which you would never take deliberately, that object will be frustrated by taking time; but no good object can be frustrated by it. Such of you as are now dissatisfied, still have the old Constitution unimpaired, and, on the sensitive point, the laws of your own framing under it; while the new administration will have no immediate power, if it would, to change either. If it were admitted that you who are dissatisfied hold the right side in the dispute, there still is no single good reason for precipitate action. Intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way all your present difficulties.

In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the government, while I shall have the most solemn one to "preserve, protect, and defend it."

I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again

touched, as surely they will be, by the better angels of our nature.

RESPONSE TO A SERENADE, MARCH 4, 1861

FELLOW CITIZENS: I thank you for this visit. I thank you that you call upon me, not in any sectional spirit, but that you come, without distinction of party, to pay your respects to the President of the United States. I am informed that you are mostly citizens of New York. [Cries of "all," "all."] You all appear to be very happy. May I hope that the public expression which I have this day given to my sentiments, may have contributed in some degree to your happiness. [Emphatic exclamations of assent.] As far as I am concerned, the loyal citizens of every State, and of every section, shall have no cause to feel any other sentiment. [Cries of "good," "good."] As towards the disaffected portions of our fellow-citizens, I will say, as every good man throughout the country must feel, that there will be more rejoicing over one sheep that is lost, and is found, than over the ninety and nine which have not gone astray. [Great cheering.] And now, my friends, as I have risen from the dinner-table to see you, you will excuse me for the brevity of my remarks, and permit me again to thank you heartily and cordially for the pleasant visit, as I rejoin those who await my return.

LETTER TO COLONEL ELLSWORTH'S PARENTS

WASHINGTON, D.C., May 25, 1861.

To the Father and Mother of Colonel Elmer E. Ellsworth:

My dear Sir and Madam: In the untimely loss of your noble son, our affliction here is scarcely less than your own. So much of promised usefulness to one's country, and of bright hopes for one's self and friends, have rarely been so suddenly dashed as in his fall. In size, in years, and in youthful appearance a boy only, his power to command men was surpassingly great. This power, combined with a fine intellect, an indomitable energy, and a taste altogether military, constituted in him, as seemed to me, the best natural talent in that department I ever knew.

And yet he was singularly modest and deferential in social intercourse. My acquaintance with him began less than two years ago; yet through the latter part of the intervening period it was as intimate as the disparity of our ages and my engrossing engagements would permit. To me he appeared to have no indulgences or pastimes; and I never heard him utter a profane or an intemperate word. What was conclusive of his good heart, he never forgot his parents. The honors he labored for so laudably, and for which in the sad end he so gallantly gave his life, he meant for them no less than for himself.

In the hope that it may be no intrusion upon the sacredness of your sorrow, I have ventured to address you this tribute to the memory of my young friend and your brave and early fallen child.

May God give you that consolation which is beyond all earthly power.

Sincerely your friend in a common affliction,

A. LINCOLN.

LETTER TO HORACE GREELEY

EXECUTIVE MANSION,
WASHINGTON, August 22, 1862.

Hon. Horace Greeley:

Dear Sir: I have just read yours of the 19th, addressed to myself through the *N. Y. Tribune*. If there be in it any statements or assumptions of fact which I may know to be erroneous, I do not now and here controvert them. If there be in it any inferences which I may believe to be falsely drawn, I do not now and here argue against them. If there be perceptible in it an impatient and dictatorial tone, I waive it in deference to an old friend, whose heart I have always supposed to be right.

As to the policy I "seem to be pursuing," as you say, I have not meant to leave any one in doubt.

I would save the Union. I would save it in the shortest way under the Constitution.

The sooner the National authority can be restored, the nearer the Union will be "the Union as it was."

If there be those who would not save the Union unless they could at the same time *save* Slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time *destroy* Slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is *not* either to save or to destroy Slavery. If I could save the Union without freeing *any* slave, I would do it; if I could save it by freeing *all* the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about Slavery and the colored race, I do because I believe it helps to save this Union; and what I forbear, I forbear because I do *not* believe it would

help to save the Union. I shall do *less* whenever I shall believe that what I am doing hurts the cause, and I shall do *more* whenever I shall believe doing more will help the cause. I shall try to correct errors when shown to be errors; and I shall adopt new views as fast as they shall appear to be true views.

I have here stated my purpose according to my views of *official* duty; and I intend no modification of my oft-expressed *personal* wish that all men everywhere could be free. Yours,

A. LINCOLN.

EXTRACT FROM THE SECOND ANNUAL
MESSAGE TO CONGRESS,
DECEMBER 1, 1862

A NATION may be said to consist of its territory, its people, and its laws. The territory is the only part which is of certain durability. "One generation passeth away, and another generation cometh, but the earth abideth forever." It is of the first importance to duly consider and estimate this ever-enduring part. That portion of the earth's surface which is owned and inhabited by the people of the United States is well adapted to be the home of one national family, and it is not well adapted for two or more. Its vast extent and its variety of climate and productions are of advantage in this age for one people, whatever they might have been in former ages. Steam, telegraphs, and intelligence have brought these to be an advantageous combination for one united people.

In the Inaugural Address I briefly pointed out the total inadequacy of disunion as a remedy for the

differences between the people of the two sections. I did so in language which I cannot improve and which, therefore, I beg to repeat:

One section of our country believes slavery is right and ought to be extended, while the other believes it is wrong and ought not to be extended. This is the only substantial dispute. The fugitive-slave clause of the Constitution and the law for the suppression of the foreign slave-trade are each as well enforced, perhaps, as any law can ever be in a community where the moral sense of the people imperfectly supports the law itself. The great body of the people abide by the dry legal obligation in both cases, and a few break over in each. This, I think, cannot be perfectly cured; and it would be worse in both cases after the separation of the sections than before. The foreign slave-trade, now imperfectly suppressed, would be ultimately revived without restriction in one section; while fugitive slaves, now only partially surrendered, would not be surrendered at all by the other.

Physically speaking, we cannot separate. We cannot remove our respective sections from each other, nor build an impassable wall between them. A husband and wife may be divorced and go out of the presence and beyond the reach of each other; but the different parts of our country cannot do this. They cannot but remain face to face; and intercourse, either amicable or hostile, must continue between them. Is it possible, then, to make that intercourse more advantageous or more satisfactory after separation than before? Can aliens make treaties easier than friends can make laws? Can treaties be more faithfully enforced between aliens than laws can among friends? Suppose you go to war, you cannot fight always; and when, after much loss on both sides and no gain on either, you cease fighting, the identical old questions as to terms of intercourse are again upon you.

There is no line, straight or crooked, suitable for a national boundary upon which to divide. Trace through, from east to west, upon the line between the free and slave country, and we shall find a little

more than one-third of its length are rivers, easy to be crossed, and populated, or soon to be populated, thickly upon both sides; while nearly all its remaining length are merely surveyors' lines, over which people may walk and back forth without any consciousness of their presence. No part of this line can be made any more difficult to pass by writing it down on paper or parchment as a national boundary. The fact of separation, if it comes, gives up on the part of the seceding section the fugitive-slave clause along with all other constitutional obligations upon the section seceded from, while I should expect no treaty stipulation would be ever made to take its place.

But there is another difficulty. The great interior region, bounded east by the Alleghanies, north by the British dominions, west by the Rocky Mountains, and south by the line along which the culture of corn and cotton meets, and which includes part of Virginia, part of Tennessee, all of Kentucky, Ohio, Indiana, Michigan, Wisconsin, Illinois, Missouri, Kansas, Iowa, Minnesota, and the Territories of Dakota, Nebraska, and part of Colorado, already has above ten millions of people, and will have fifty millions within fifty years if not prevented by any political folly or mistake. It contains more than one third of the country owned by the United States—certainly more than one million of square miles. Once half as populous as Massachusetts already is, it would have more than seventy-five millions of people. A glance at the map shows that, territorially speaking, it is the great body of the republic. The other parts are but marginal borders to it, the magnificent region sloping west from the Rocky Mountains to the Pacific being the deepest and also the richest in undeveloped resources. In the production of provisions, grains, grasses, and all which proceed from them, this great interior

region is naturally one of the most important in the world. Ascertain from the statistics the small proportion of the region which has, as yet, been brought into cultivation, and also the large and rapidly increasing amount of its products, and we shall be overwhelmed with the magnitude of the prospect presented; and yet this region has no seacoast, touches no ocean anywhere. As part of one nation, its people now find, and may forever find, their way to Europe by New York, to South America and Africa by New Orleans, and to Asia by San Francisco. But separate our common country into two nations, as designed by the present rebellion, and every man of this great interior region is thereby cut off from some one or more of these outlets—not, perhaps, by a physical barrier, but by embarrassing and onerous trade regulations.

And this is true wherever a dividing or boundary line may be fixed. Place it between the now free and slave country, or place it south of Kentucky or north of Ohio, and still the truth remains that none south of it can trade to any port or place north of it, and none north of it can trade to any port or place south of it except upon terms dictated by a government foreign to them. These outlets, east, west, and south, are indispensable to the well-being of the people inhabiting, and to inhabit, this vast interior region. Which of the three may be the best, is no proper question. All are better than either; and all of right belong to that people and to their successors forever. True to themselves, they will not ask where a line of separation shall be, but will vow rather that there shall be no such line. Nor are the marginal regions less interested in these communications to and through them to the great outside world. They, too, and each of them, must have access to this Egypt of the West

without paying toll at the crossing of any national boundary.

Our national strife springs not from our permanent part, not from the land we inhabit, not from our national homestead. There is no possible severing of this but would multiply, and not mitigate, evils among us. In all its adaptations and aptitudes it demands union and abhors separation. In fact, it would ere long force reunion, however much of blood and treasure the separation might have cost.

Our strife pertains to ourselves—to the passing generations of men; and it can without convulsion be hushed forever with the passing of one generation. . . .

I do not forget the gravity which should characterize a paper addressed to the Congress of the nation by the Chief Magistrate of the nation. Nor do I forget that some of you are my seniors, nor that many of you have more experience than I in the conduct of public affairs. Yet I trust that in view of the great responsibility resting upon me, you will perceive no want of respect to yourselves in any undue earnestness I may seem to display.

Is it doubted, then, that the plan I propose, if adopted, would shorten the war, and thus lessen its expenditure of money and of blood? Is it doubted that it would restore the national authority and national prosperity, and perpetuate both indefinitely? Is it doubted that we here—Congress and Executive—can secure its adoption? Will not the good people respond to a united and earnest appeal from us? Can we, can they, by any other means so certainly or so speedily assure these vital objects? We can succeed only by concert. It is not "Can any of us imagine better?" but, "Can we all do better?" Object whatsoever is possible, still the question occurs,

“Can we do better?” The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves, and then we shall save our country.

Fellow-citizens, we cannot escape history. We of this Congress and this administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down, in honor or dishonor, to the latest generation. We say we are for the Union. The world will not forget that we say this. We know how to save the Union. The world knows we do know how to save it. We—even we here—hold the power and bear the responsibility. In giving freedom to the slave, we assure freedom to the free—honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last, best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just—a way which, if followed, the world will forever applaud, and God must forever bless.

ABRAHAM LINCOLN.

Washington, Dec. 1, 1862.

THE EMANCIPATION PROCLAMATION,
JANUARY 1, 1863

WHEREAS, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:—

“That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

“That the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof respectively shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall on that day be in good faith represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall in the absence of strong countervailing testimony be deemed conclusive evidence that such State and the people thereof are not then in rebellion against the United States.”

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as commander-in-chief of the army and navy of the United States, in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaimed for the full

period of 100 days from the day first above mentioned, order and designate as the States and parts of States wherein the people thereof, respectively, are this day in rebellion against the United States, the following, to wit:—

Arkansas, Texas, Louisiana (except the parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Mary, St. Martin, and Orleans, including the city of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia (except the forty-eight counties designated as West Virginia, and also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth), and which excepted parts are for the present left precisely as if this proclamation were not issued.

And by virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States and parts of States are, and henceforward shall be, free; and that the executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.

THANKSGIVING PROCLAMATION,
JULY 15, 1863

IT has pleased Almighty God to hearken to the supplications and prayers of an afflicted people, and to vouchsafe to the army and navy of the United States victories on land and on the sea so signal and so effective as to furnish reasonable grounds for augmented confidence that the union of these States will be maintained, their Constitution preserved, and their peace and prosperity permanently restored. But these victories have been accorded not without sacrifices of life, limb, health, and liberty, incurred by brave, loyal, and patriotic citizens. Domestic affliction in every part of the country follows in the train of these fearful bereavements. It is meet and right to recognize and confess the presence of the Almighty Father, and the power of His hand equally in these triumphs and in these sorrows.

Now, therefore, be it known that I do set apart Thursday, the 6th day of August next, to be observed as a day for national thanksgiving, praise, and prayer, and I invite the people of the United States to assemble on that occasion in their customary places of worship, and, in the forms approved by their own consciences, render the homage due to the Divine Majesty for the wonderful things He has done in the nation's behalf, and invoke the influence of His Holy Spirit to subdue the anger which has produced and so long sustained a needless and cruel rebellion, to change the hearts of

the insurgents, to guide the counsels of the government with wisdom adequate to so great a national emergency, and to visit with tender care and consolation throughout the length and breadth of our land all those who, through the vicissitudes of marches, voyages, battles, and sieges have been brought to suffer in mind, body, or estate, and finally to lead the whole nation through the paths of repentance and submission to the Divine Will back to the perfect enjoyment of union and fraternal peace.

LETTER TO J. C. CONKLING

EXECUTIVE MANSION,
WASHINGTON, August 26, 1863.

Hon. James C. Conkling:

My dear Sir: Your letter inviting me to attend a mass-meeting of unconditional Union men, to be held at the capital of Illinois on the 3d day of September, has been received. It would be very agreeable to me to thus meet my old friends at my own home; but I cannot just now be absent from here so long as a visit there would require.

The meeting is to be of all those who maintain unconditional devotion to the Union; and I am sure my old political friends will thank me for tendering, as I do, the nation's gratitude to those and other noble men whom no partizan malice or partizan hope can make false to the nation's life.

There are those who are dissatisfied with me. To such I would say: You desire peace, and you blame me that we do not have it. But how can we attain it? There are but three conceivable ways: First, to suppress the rebellion by force of arms. This I am

trying to do. Are you for it? If you are, so far we are agreed. If you are not for it, a *second* way is to give up the Union. I am against this. Are you for it? If you are, you should say so plainly. If you are not for *force*, nor yet for *dissolution*, there only remains some imaginable *compromise*. I do not believe that any compromise embracing the maintenance of the Union is now possible. All I learn leads to a directly opposite belief. The strength of the rebellion is its military, its army. That army dominates all the country and all the people within its range. Any offer of terms made by any man or men within that range, in opposition to that army, is simply nothing for the present, because such man or men have no power whatever to enforce their side of a compromise, if one were made with them.

To illustrate: Suppose refugees from the South and peace men of the North get together in convention, and frame and proclaim a compromise embracing a restoration of the Union. In what way can that compromise be used to keep Lee's army out of Pennsylvania? Meade's army can keep Lee's army out of Pennsylvania, and, I think, can ultimately drive it out of existence. But no paper compromise to which the controllers of Lee's army are not agreed can at all affect that army. In an effort at such compromise we should waste time which the enemy would improve to our disadvantage; and that would be all. A compromise, to be effective, must be made either with those who control the rebel army, or with the people first liberated from the domination of that army by the success of our own army. Now, allow me to assure you that no word or intimation from that rebel army, or from any of the men controlling it, in relation to any peace compromise, has ever come to my knowledge or belief. All charges and insinu-

ations to the contrary are deceptive and groundless. And I promise you that if any such proposition shall hereafter come, it shall not be rejected and kept a secret from you. I freely acknowledge myself the servant of the people, according to the bond of service,—the United States Constitution,—and that, as such, I am responsible to them.

But to be plain. You are dissatisfied with me about the negro. Quite likely there is a difference of opinion between you and myself upon that subject. I certainly wish that all men could be free, while I suppose you do not. Yet I have neither adopted nor proposed any measure which is not consistent with even your views, provided you are for the Union. I suggested compensated emancipation, to which you replied you wished not to be taxed to buy negroes. But I had not asked you to be taxed to buy negroes, except in such way as to save you from greater taxation to save the Union exclusively by other means.

You dislike the Emancipation Proclamation, and perhaps would have it retracted. You say it is unconstitutional. I think differently. I think the Constitution invests its commander-in-chief with the law of war in time of war. The most that can be said—if so much—is, that slaves are property. Is there, has there ever been, any question that, by the law of war, property, both of enemies and friends, may be taken when needed? And is it not needed whenever taking it helps us or hurts the enemy? Armies, the world over, destroy enemies' property when they cannot use it, and even destroy their own to keep it from the enemy. Civilized belligerents do all in their power to help themselves or hurt the enemy, except a few things regarded as barbarous or cruel. Among the exceptions are the massacre of vanquished foes and non-combatants, male and female.

But the Proclamation, as law, either is valid or is not valid. If it is not valid, it needs no retraction. If it is valid, it cannot be retracted any more than the dead can be brought to life. Some of you profess to think its retraction would operate favorably for the Union. Why better *after* the retraction than *before* the issue? There was more than a year and a half of trial to suppress the rebellion before the Proclamation issued, the last one hundred days of which passed under an explicit notice that it was coming, unless averted by those in revolt returning to their allegiance. The war has certainly progressed as favorably for us since the issue of the Proclamation as before.

I know, as fully as one can know the opinions of others, that some of the commanders of our armies in the field who have given us our most important successes, believe the emancipation policy and the use of colored troops constitute the heaviest blow yet dealt to the rebellion, and that at least one of these important successes could not have been achieved when it was but for the aid of black soldiers. Among the commanders holding these views are some who have never had any affinity with what is called "Abolitionism," or with "Republican party politics," but who hold them purely as military opinions. I submit their opinions as being entitled to some weight against the objections often urged that emancipation and arming the blacks are unwise as military measures, and were not adopted as such in good faith.

You say you will not fight to free negroes. Some of them seem willing to fight for you; but no matter. Fight you, then, exclusively, to save the Union. I issued the Proclamation on purpose to aid you in saving the Union. Whenever you shall have con-

quered all resistance to the Union, if I shall urge you to continue fighting, it will be an apt time then for you to declare you will not fight to free negroes.

I thought that in your struggle for the Union, to whatever extent the negroes should cease helping the enemy, to that extent it weakened the enemy in his resistance to you. Do you think differently? I thought that whatever negroes can be got to do as soldiers, leaves just so much less for white soldiers to do in saving the Union. Does it appear otherwise to you? But negroes, like other people, act upon motives. Why should they do anything for us if we will do nothing for them? If they stake their lives for us they must be prompted by the strongest motive, even the promise of freedom. And the promise being made, must be kept.

The signs look better. The Father of Waters again goes unvexed to the sea. Thanks to the great Northwest for it. Nor yet wholly to them. Three hundred miles up they met New England, Empire, Keystone, and Jersey, hewing their way right and left. The sunny South, too, in more colors than one, also lent a hand. On the spot, their part of the history was jotted down in black and white. The job was a great national one, and let none be banned who bore an honorable part in it. And while those who have cleared the great river may well be proud, even that is not all. It is hard to say that anything has been more bravely and well done than at Antietam, Murfreesboro, Gettysburg, and on many fields of lesser note. Nor must Uncle Sam's webfeet be forgotten. At all the watery margins they have been present. Not only on the deep sea, the broad bay, and the rapid river, but also up the narrow, muddy bayou, and wherever the ground was a little damp, they have been and made their tracks. Thanks to all,—for the

great Republic, for the principle it lives by and keeps alive, for man's vast future,—thanks to all.

Peace does not appear so distant as it did. I hope it will come soon, and come to stay; and so come as to be worth the keeping in all future time. It will then have been proved that among freemen there can be no successful appeal from the ballot to the bullet, and that they who take such appeal are sure to lose their case and pay the cost. And then there will be some black men who can remember that with silent tongue, and clenched teeth, and steady eye, and well-poised bayonet, they have helped mankind on to this great consummation, while I fear there will be some white ones unable to forget that with malignant heart and deceitful speech they strove to hinder it.

Still, let us not be over-sanguine of a speedy, final triumph. Let us be quite sober. Let us diligently apply the means, never doubting that a just God, in His own good time, will give us the rightful result.

Yours very truly,

A. LINCOLN.

THE GETTYSBURG ADDRESS, NOV. 19, 1863

FOURSCORE and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation

might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

LETTER TO MRS. BIXBY

EXECUTIVE MANSION,
WASHINGTON, Nov. 21, 1864.

To Mrs. Bixby, Boston, Mass.

Dear Madam: I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be

found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,

A. LINCOLN.

SECOND INAUGURAL ADDRESS,
MARCH 4, 1865

FELLOW-COUNTRYMEN: At this second appearing to take the oath of the presidential office, there is less occasion for an extended address than there was at the first. Then a statement, somewhat in detail, of a course to be pursued, seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself; and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it—all sought to avert it. While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war—seeking to dissolve the Union, and divide effects, by negotiation.

Both parties deprecated war; but one of them would make war rather than let the nation survive; and the other would accept war rather than let it perish. And the war came.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union, even by war; while the government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.

The Almighty has his own purposes. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." If we shall suppose that American slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom

the offence came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

LAST PUBLIC ADDRESS, APRIL 11, 1865

WE meet this evening not in sorrow, but in gladness of heart. The evacuation of Petersburg and Richmond, and the surrender of the principal insurgent army, give hope of a righteous and speedy peace, whose joyous expression cannot be restrained. In the midst of this, however, He from whom all blessings flow must not be forgotten. A call for a national thanksgiving is being prepared, and will be duly promulgated. Nor must those whose harder part give us the cause of rejoicing be overlooked. Their honors must not be parcelled out with others. I myself was near the front, and had the high pleasure

of transmitting much of the good news to you; but no part of the honor for plan or execution is mine. To General Grant, his skilful officers and brave men, all belongs. The gallant navy stood ready, but was not in reach to take active part.

By these recent successes the reinauguration of the national authority—reconstruction—which has had a large share of thought from the first, is pressed much more closely upon our attention. It is fraught with great difficulty. Unlike a case of war between independent nations, there is no authorized organ for us to treat with. No one man has authority to give up the rebellion for any other man. We simply must begin with and mold from disorganized and discordant elements. Nor is it a small additional embarrassment that we, the loyal people, differ among ourselves as to the mode, manner, and measure of reconstruction.

As a general rule, I abstain from reading the reports of attacks upon myself, wishing not to be provoked by that to which I cannot properly offer an answer. In spite of this precaution, however, it comes to my knowledge that I am much censured for some supposed agency in setting up and seeking to sustain the new State Government of Louisiana. In this I have done just so much as, and no more than, the public knows. In the annual message of December, 1863, and in the accompanying proclamation, I presented a plan of reconstruction, as the phrase goes, which I promised, if adopted by any State, should be acceptable to and sustained by the executive government of the nation. I distinctly stated that this was not the only plan which might possibly be acceptable, and I also distinctly protested that the executive claimed no right to say when or whether members should be admitted to seats in Congress

from such States. This plan was, in advance, submitted to the then Cabinet, and distinctly approved by every member of it. One of them suggested that I should then and in that connection apply the Emancipation Proclamation to the theretofore excepted parts of Virginia and Louisiana; that I should drop the suggestion about apprenticeship for freed people, and that I should omit the protest against my own power in regard to the admission of members to Congress. But even he approved every part and parcel of the plan which has since been employed or touched by the action of Louisiana.

The new Constitution of Louisiana, declaring emancipation for the whole State, practically applies the proclamation to the part previously excepted. It does not adopt apprenticeship for freed people, and it is silent, as it could not well be otherwise, about the admission of members to Congress. So that, as it applies to Louisiana, every member of the cabinet fully approved the plan. The message went to Congress, and I received many commendations of the plan, written and verbal, and not a single objection to it from any professed emancipationist came to my knowledge until after the news reached Washington that the people of Louisiana had begun to move in accordance with it. From about July, 1862, I had corresponded with different persons supposed to be interested [in] seeking a reconstruction of a State government for Louisiana. When the message of 1863, with the plan before mentioned, reached New Orleans, General Banks wrote me he was confident that the people, with his military coöperation, would reconstruct substantially on that plan. I wrote him and some of them to try it. They tried it, and the result is known. Such only has been my agency in getting up the Louisiana government. As to sustaining it, my

promise is out, as before stated. But as bad promises are better broken than kept, I shall treat this as a bad promise, and break it whenever I shall be convinced that keeping it is adverse to the public interest; but I have not yet been so convinced.

I have been shown a letter on this subject, supposed to be an able one, in which the writer expresses regret that my mind has not seemed to be definitely fixed on the question whether the seceded States, so called, are in the Union or out of it. It would, perhaps, add astonishment to his regret were he to learn that since I have found professed Union men endeavoring to make that question, I have *purposely* forborne any public expression upon it. As appears to me, that question has not been, nor yet is, a practically material one, and that any discussion of it, while it thus remains practically immaterial, could have no effect other than the mischievous one of dividing our friends. As yet, whatever it may hereafter become, that question is bad as the basis of a controversy, and good for nothing at all—a merely pernicious abstraction.

We all agree that the seceded States, so called, are out of their proper practical relation with the Union, and that the sole object of the government, civil and military, in regard to those States is to again get them into that proper practical relation. I believe that it is not only possible, but in fact easier, to do this without deciding or even considering whether these States have ever been out of the Union, than with it. Finding themselves safely at home, it would be utterly immaterial whether they had ever been abroad. Let us all join in doing the acts necessary to restoring the proper practical relations between these States and the Union, and each forever after innocently indulge his own opinion whether in doing

the acts he brought the States from without into the Union, or only gave them proper assistance, they never having been out of it.

The amount of constituency, so to speak, on which the new Louisiana government rests, would be more satisfactory to all if it contained 50,000, or 30,000, or even 20,000, instead of only about 12,000, as it really does. It is also unsatisfactory to some that the elective franchise is not given to the colored man. I would myself prefer that it were now conferred on the very intelligent, and on those who serve our cause as soldiers. Still, the question is not whether the Louisiana government, as it stands, is quite all that is desirable. The question is, will it be wiser to take it as it is and help to improve it, or to reject and disperse it? Can Louisiana be brought into proper practical relation with the Union *sooner* by *sustaining* or by *discarding* her new State government?

Some twelve thousand voters in the heretofore slave State of Louisiana have sworn allegiance to the Union, assumed to be the rightful political power of the State, held elections, organized a State government, adopted a free-State constitution, giving the benefit of public schools equally to black and white, and empowering the Legislature to confer the elective franchise upon the colored man. Their Legislature has already voted to ratify the constitutional amendment recently passed by Congress, abolishing slavery throughout the nation. These twelve thousand persons are thus fully committed to the Union and to perpetual freedom in the State—committed to the very things, and nearly all the things, the nation wants—and they ask the nation's recognition and its assistance to make good their committal.

Now, if we reject and spurn them, we do our utmost to disorganize and disperse them. We, in effect, say

to the white man: You are worthless or worse; we will neither help you, nor be helped by you. To the blacks we say: This cup of Liberty which these, your old masters, hold to your lips we will dash from you, and leave you to the chances of gathering the spilled and scattered contents in some vague and undefined when, where, and how. If this course, discouraging and paralyzing both white and black, has any tendency to bring Louisiana into proper practical relations with the Union, I have so far been unable to perceive it. If, on the contrary, we recognize and sustain the new government of Louisiana, the converse of all this is made true. We encourage the hearts and nerve the arms of the twelve thousand to adhere to their work, and argue for it, and proselyte for it, and fight for it, and feed it, and grow it, and ripen it to a complete success. The colored man too, in seeing all united for him, is inspired with vigilance, and energy, and daring, to the same end. Grant that he desires the elective franchise, will he not attain it sooner by saving the already advanced steps toward it than by running backward over them? Concede that the new government of Louisiana is only to what it should be as the egg is to the fowl, we shall sooner have the fowl by hatching the egg than by smashing it.

Again, if we reject Louisiana we also reject one vote in favor of the proposed amendment to the national Constitution. To meet this proposition it has been argued that no more than three-fourths of those States which have not attempted secession are necessary to validly ratify the amendment. I do not commit myself against this further than to say that such a ratification would be questionable, and sure to be persistently questioned, while a ratification by three-fourths of all the States would be unquestioned

and unquestionable. I repeat the question: Can Louisiana be brought into proper practical relation with the Union *sooner* by *sustaining* or by *discarding* her new State government? What has been said of Louisiana will apply generally to other States. And yet so great peculiarities pertain to each State, and such important and sudden changes occur in the same State, and withal so new and unprecedented is the whole case that no exclusive and inflexible plan can safely be prescribed as to details and collaterals. Such exclusive and inflexible plan would surely become a new entanglement. Important principles may and must be inflexible.

In the present situation, as the phrase goes, it may be my duty to make some new announcement to the people of the South. I am considering, and shall not fail to act when satisfied that action will be proper.

APPENDIX

FROM A LETTER TO J. W. FELL, DECEMBER 20, 1859.

I was born February 12, 1809, in Hardin County, Kentucky. My parents were born in Virginia, of undistinguished families—second families, perhaps I should say. My mother, who died in my tenth year, was of a family of the name of Hanks, some of whom now reside in Adams, and others in Macon County, Illinois. My paternal grandfather, Abraham Lincoln, emigrated from Rockingham County, Virginia, to Kentucky about 1781 or 1782, where a year or two later he was killed by the Indians, not in battle, but by stealth, when he was laboring to open a farm in the forest. His ancestors, who were Quakers, went to Virginia from Berks County, Pennsylvania. An effort to identify them with the New England family of the same name ended in nothing more definite than a similarity of Christian names in both families, such as Enoch, Levi, Mordecai, Solomon, Abraham, and the like.

My father, at the death of his father, was but six years of age, and he grew up literally without education. He removed from Kentucky to what is now Spencer County, Indiana, in my eighth year. We reached our new home about the time the State came into the Union. It was a wild region, with many bears and other wild animals still in the woods. There I grew up. There were some schools, so called, but no qualification was ever required of a teacher beyond "readin', writin', and cipherin'" to the rule of three. If a straggler supposed to understand Latin happened

to sojourn in the neighborhood, he was looked upon as a wizard. There was absolutely nothing to excite ambition for education. Of course, when I came of age, I did not know much. Still, somehow, I could read, write, and cipher to the rule of three, but that was all. I have not been to school since. The little advance I now have upon this store of education I have picked up from time to time under the pressure of necessity.

I was raised to farm work, which I continued till I was twenty-two. At twenty-one I came to Illinois, Macon County. Then I got to New Salem, at that time in Sangamon, now in Menard County, where I remained a year as a sort of clerk in a store.

Then came the Black Hawk War; and I was elected a captain of volunteers, a success which gave me more pleasure than any I have had since. I went the campaign, was elated, ran for the legislature the same year (1832), and was beaten—the only time I ever have been beaten by the people. The next and three succeeding biennial elections I was elected to the legislature. I was not a candidate afterward. During this legislative period I had studied law, and removed to Springfield to practise it. In 1846 I was once elected to the lower House of Congress. Was not a candidate for re-election. From 1849 to 1854, both inclusive, practised law more assiduously than ever before. Always a Whig in politics; and generally on the Whig electoral tickets, making active canvasses. I was losing interest in politics when the repeal of the Missouri Compromise aroused me again. What I have done since then is pretty well known.

If any personal description of me is thought desirable, it may be said I am, in height, six feet four inches, nearly; lean in flesh, weighing on an average one hundred and eighty pounds; dark complexion, with coarse black hair and gray eyes. No other marks or brands recollected.

NOTES

COMMUNICATION TO THE PEOPLE OF SANGAMON COUNTY.—(PAGE 3.)

This announcement of political principles appeared in the *Sangamon Journal*, at that time the only newspaper published in Springfield. The present text, which differs in some details from that found in the various editions of Lincoln's works, follows the original, except in changing the spelling of Sangamo to Sangamon.

PERPETUATION OF OUR POLITICAL INSTITUTIONS.—(PAGE 9.)

On the close of the address resolutions were passed requesting the author to furnish a copy to the press, but for some unexplained reason it was not published until a year later. The present text is taken from the *Sangamon Journal*. Lincoln was one of the organizers of the Lyceum.

All through his life Lincoln showed a marked respect for the law, and the present warning against the consequences of lawlessness, so rhetorically sounded by the young orator of twenty-eight, was a perfectly sincere expression of a profound conviction.

20. "The gates of hell." Matthew xvi. 18. This quotation was repeated in a speech delivered at Indianapolis twenty-four years later, when civil war was threatening.

THE SPRINGFIELD SPEECH.—(PAGE 20.)

During the summer of 1858 Lincoln delivered two important anti-slavery speeches at Springfield. The first and more important of these was made June 16,* at the close of the Republican State Convention, at which Lincoln was declared the party candidate for the United States Senate. The

* By Herndon the date is given as June 17.

second, delivered a month later, is in part a defence and explanation of the earlier speech, which had been severely criticised by Lincoln's old opponent Judge Douglas. The first Springfield speech was very carefully prepared and the MS. was submitted to several of Lincoln's friends, all of whom objected to the opening statement as being impolitic and sure to lose the speaker the position for which he was a candidate. Lincoln refused to make any change, however, saying that he preferred to go down linked with truth, if that was necessary.

20. "A house divided against itself." Suggested by Matthew xii. 25, and Mark iii. 25. This quotation had already been used in 1843 in a Whig circular signed by Lincoln and two others, and in a letter written in 1863 Lincoln speaks of the government as a house divided against itself.

20. Nebraska doctrine. The doctrine of "squatter sovereignty" was recognized in the bill, introduced in the Senate January 4, 1854, by Douglas, to give territorial government to the district west of Missouri and Iowa known as Nebraska. A similar bill had been introduced the year before by Douglas. In its original form the bill contained no reference to the repeal of the Missouri Compromise, but in the form in which it was passed it declared the Missouri Compromise to be null and void. Under the terms of this compromise slavery had been restricted to the territory south of 36° 30'.

20. Dred Scott decision. This decision was rendered March 6, 1857.

23. Silliman letter. A statement on the situation in Kansas by the electors of Connecticut, which received its name from Professor Silliman of Yale College, by whom it was in the main drawn up.

23. Lecompton Constitution. In 1857 a convention was held at Lecompton, Kan., to draw up a state constitution. In this convention the advocates of slavery were in the majority and the instrument was so prepared as not to interfere with slavery wherever it already existed in the territory. The free-soil advocates refused to accept this constitution. When the question of admitting Kansas under the Lecompton Constitution was presented before Congress, Douglas, in accordance with his principles of popular sovereignty, broke with his party and opposed the effort. From our present point of view Lincoln does not seem to do Douglas justice.

26. Stephen, Franklin, etc. The reference is to Stephen A. Douglas, President Franklin Pierce, Chief Justice Roger B. Taney, and James Buchanan. Lincoln's perfectly sincere

belief in a deliberate conspiracy among these men to perpetuate slavery, which was shared by many Republicans of that time, is not sustained by the impartial investigations of later historians.

27. McLean or Curtis. John McLean and Benjamin R. Curtis were the only justices who were strongly opposed to the Dred Scott decision. Curtis, who was a Whig from Massachusetts and who resigned the same year, wrote a minority decision.

27. Chase and Mace. Salmon P. Chase was at that time Senator from Ohio. Daniel Mace was a Democrat representative, who was opposed to the Nebraska Bill.

27. Judge Nelson. Samuel Nelson, a justice of the Supreme Court.

28. "A living dog is better than a dead lion." Ecclesiastes ix. 4.

THE FREEPORT DEBATE.—(PAGE 30.)

The Lincoln-Douglas Joint Debates took place in seven towns in various parts of Illinois between August 21 and October 15, 1858. The proposal for these meetings was made by Lincoln in a note addressed to Douglas. The length of each debate and the division of time between the speakers are stated in the opening sentence of the speech given in the text. The speeches, which were all extempore, as far as the actual form is concerned, were later collected from the newspaper reports, and after some slight revision by the authors were published in 1860 in Columbus, Ohio. This volume, from which the present text is taken, contained in addition a number of speeches delivered by Lincoln and Douglas earlier in 1858 and two speeches made by Lincoln in Ohio in 1859. Lincoln's statement at the close of a letter to the publishers, accompanying the copy for the book, is characteristic and interesting: "I wish the reprint to be precisely as the copies I send, without any comment whatever." This Columbus issue was used as a Republican campaign document and large numbers were sold.

The Freeport Debate, the second in the series, was held on the afternoon of August 27. With the exception of the Galesburg Debate, it was the most largely attended of the seven meetings, and in its effect upon the campaign it is now regarded as the most important.

30. Judge Douglas and myself. In the informal speeches Lincoln frequently committed errors of speech like this. Even

during the presidential period he shows a marked tendency to use the cleft infinitive. But in the carefully written addresses the language is almost always correct.

31. Fugitive Slave law. This statute was passed in 1850 for the stricter regulation of the return of escaped slaves to their owners. In his answer to this question Lincoln showed clearly that he was not an Abolitionist, as that term was then understood.

36. Question 2. Douglas' reply to this question was as follows: "I answer emphatically, as Mr. Lincoln has heard me answer a hundred times from every stump in Illinois that in my opinion the people of a territory can, by lawful means, exclude slavery from their limits prior to the formation of a State Constitution." It is claimed that this question was put by Lincoln in spite of the protests of several of his friends, who believed that it would give Douglas an advantage. But here, as in the equally feared Springfield Speech, Lincoln proved his superior sagacity. Douglas' affirmative answer probably gained him the senatorship, but it certainly lost him the presidency two years later.

36. First Republican State Convention. The reference is to a meeting held in Springfield, which was addressed by Owen Lovejoy. Lincoln was not present on this occasion. Recent investigation seems to show that there was no foundation for the charge that this was exclusively a meeting of Abolitionists, but that it included many men who held the same political views as Lincoln. Douglas honestly believed that the resolutions read by him at the Ottawa meeting were genuine and he was greatly chagrined at the mistake.

40. By an amendment. This amendment was offered by Douglas.

THE COOPER INSTITUTE ADDRESS.—(PAGE 45.)

This address, Lincoln's first important direct message to the people of the East, was very carefully prepared. The text in this volume is taken from *The Tribune Tract*, issued as a campaign document.

47. The Northwestern Territory. The district comprising the present States of Ohio, Illinois, Indiana, Michigan, and Wisconsin, had been ceded to the national government by the original States.

57. "Black Republicans." Douglas constantly referred to his opponents under this title. In the Ottawa Debate he

affirmed that in 1854 Lincoln and Trumbull had arranged to form "an Abolition party, under the name and disguise of a Republican party."

60. "popular sovereignty." This principle is defined by Douglas as follows: "My principle is to recognize each State of the Union as independent, sovereign, and equal in its sovereignty."

60. **Harper's Ferry! John Brown!** John Brown was a New Englander, who had taken an active part in the Kansas disorders in 1856. During the summer of 1859 he engaged in an attempt to free the slaves of Virginia. After capturing the Arsenal at Harper's Ferry, he was overpowered by a body of marines and with the survivors of his "army," was hanged. By the extreme anti-slavery people he was regarded as a martyr, the best expression of this spirit being given by Mrs. Julia Ward Howe's "Battle Hymn of the Republic." In a speech in Congress of January 16, 1860, Senator Douglas had stated his "firm and deliberate conviction that the Harper's Ferry crime was the natural, logical, inevitable result of the doctrines and teachings of the Republican party."

62. **the Southampton insurrection.** The reference is to a slave insurrection which occurred in 1831 in Southampton, Va.

64. **Helper's Book.** Hinton P. Helper, a North Carolinian of the so-called poor white class, was the author of a book on the effects of slavery, entitled *The Impending Crisis in the South*. The special reference is to the recent agreement among sixty-four Republican representatives to publish a compendium of the book for circulation in doubtful States.

THE FAREWELL SPEECH.—(PAGE 71.)

This beautiful little address was delivered from the platform of the car that bore the President-elect away from his old home. It has been preserved in two slightly differing versions, neither of which probably exactly reproduces the words used. The Springfield papers, which were followed by Herndon, gave an inaccurate report that robbed the speech of much of its rare beauty.

THE FIRST INAUGURAL ADDRESS.—(PAGE 73.)

The First Inaugural was carefully written in Springfield a month before its delivery. Contrary to his usual practice in public speaking, Lincoln read from the MS. The address was enthusiastically received by an immense audience assembled

in front of the Capitol and the general impression produced at the North was favorable. By the Southern and the Abolition press it was severely criticised, both with regard to its form and its content.

84. the mystic chords of memory. This passage was suggested by Mr. Seward, to whom the address had been submitted for criticism. The customary usury of genius was paid for the verbal loan.

RESPONSE TO SERENADE.—(PAGE 85.)

This speech was delivered before a delegation of New Yorkers, who called at the White House on the evening of March 4. Two other similar responses have been preserved from the same day. The present address is reprinted here for the first time, from the New York *Times*.

LETTER TO HORACE GREELEY.—(PAGE 87.)

Greeley's letter of August 19, which was headed "The Prayer of Twenty Millions," began as follows: "I do not intrude to tell you—for you must know already—that a great proportion of those who triumphed in your election, and of all who desire the unqualified suppression of the Rebellicn now desolating our country, are sorely disappointed and deeply pained by the policy you seem to be pursuing." That Lincoln had good reason to complain of "an impatient and dictatorial tone" is sufficiently shown by the closing sentence, "I entreat you to render hearty and unequivocal obedience to the laws of the land." The following issue of the *Tribune* contained a long editorial on the same subject. The influence of the *Tribune* in the Northern States was immense, and Lincoln realized the importance of making a clear statement of his policy to its readers.

SECOND ANNUAL MESSAGE TO CONGRESS.—(PAGE 88.)

After a long statement about the conditions of the finances and of the different departments, the President devoted the remainder of the space to the discussion of compensated emancipation, on which he had already made a recommendation earlier in the year in a special message to Congress. The concluding paragraph is in the elevated style of the Inaugurals.

THE EMANCIPATION PROCLAMATION.—(PAGE 93.)

The first draft of the Proclamation was submitted to the Cabinet in the preceding July, with the remark that he had fully determined to issue it immediately. Secretary Seward suggested that its issue be postponed until it could be given to the country supported by some military success. The President saw the force of the suggestion and waited until after the battle of Antietam. The Preliminary Proclamation was dated September 22, 1862. In a reply to a serenade two days later the President said: "I can only trust in God I have made no mistake."

96. upon military necessity. This phrase was inserted in the concluding sentence, which had been suggested by Secretary Chase, as furnishing the only authority by which the President felt that he could free the slaves of the enemy. The Proclamation did not refer to those slaves held by persons who were not in rebellion.

LETTER TO J. C. CONKLING.—(PAGE 97.)

Mr. Conkling was a personal friend of the President, and the formal letter was accompanied by the following note:

"MY DEAR CONKLING:

"I cannot leave here now. Herewith is a letter instead. You are one of the best public readers. I have but one request—read it very slowly and now God bless you, and all good Union men."

In spite of precautions, the letter was published in the New York *Evening Post* several days before the meeting.

100. I know as fully as one can know. The portion of the paragraph from these words to the end was not in the original letter, but was added by telegraph.

THE GETTYSBURG ADDRESS.—(PAGE 102.)

The standard text of the address does not agree exactly either with the original written form or with the form in which it was delivered, but it is a combination of these, made by Lincoln a few days later. In the contemporary newspaper reports it was variously referred to as an address, a speech, and remarks.

103. Government of the people. The thought contained in this sentence was not original with Lincoln, but it has been traced back through several centuries. It was probably suggested to Lincoln by the following passage in an address by

Theodore Parker, which he is known to have read: "Democracy is direct self-government over all the people, for all the people, by all the people."

THE SECOND INAUGURAL ADDRESS.—(PAGE 104.)

This address is in marked contrast, both in length and character, to President Lincoln's first official communication. Some of the main thoughts and two of the Biblical quotations occur in a letter written May 30, 1864.

105. Let us judge not, that we be not judged. Adapted from Matthew vii. 1.

105. "Woe unto the world." Matthew xviii. 7.

106. Fondly do we hope. The accidental rhyme in this passage is the only blemish that has been objected to in the address, and it is not serious.

106. "The judgments of the Lord." Psalms xix. 9.

The opening words of the last paragraph are the best expression ever given of the spirit of Lincoln, who on another occasion said, "I have never willingly planted a thorn in any man's bosom."

THE LAST SPEECH.—(PAGE 106.)

This address, the longest of the presidential period with the exception of the First Inaugural, was delivered before a great crowd gathered in front of the White House, four days before Lincoln's assassination. The evening before, on a similar occasion, he had requested the people to wait until he could prepare his remarks, adding that he wished to be careful, as everything he said got into print. The newspaper reports of the following day state that it was received with great enthusiasm. The address is of special interest as indicating the attitude of the President toward the difficult question of Reconstruction.

106. the evacuation of Petersburg and Richmond. April 2 and 3 respectively. General Lee surrendered April 9.

108. the new constitution of Louisiana. The constitution was adopted September 5, 1864.

110. The proposed amendment. The thirteenth amendment, abolishing slavery throughout the United States, was proposed in 1864, but failed to receive the necessary two-thirds vote in the House of Representatives. It was passed in 1865, and after receiving the endorsement of the necessary number of States went into effect December 15 of the same year.

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