Dear Mr. Connelly:

I have a notion that something unusual in your hands - I see it in nobody else's hands - could be made out of Lincoln's life. Not the exterior life which is about all people have concerned themselves with so far, but an interior development.

1) The picture of seven or eight sitting by the fireside listening to the talk of his elders, old soldiers among them - men who had fought at Lexington, as some of his ancestors did, and getting out of the things they said a feeling that men have died here for some very great thing that meant something to everybody - the thing they called the Union. And his walking the floors, as he said himself he did, to try to understand what this thing that stirred him so deeply meant.

2) Possibly along with this should go the notions he got from the primitive discussions he heard about the Bible - the primitive efforts he saw to make the Bible concrete. He got something akin to this notion of Unionism, the thing we call the Brotherhood of man. That is what the Bible meant.

3) The youth of eighteen to twenty one. The idea of opportunity under the American scheme and accepting it, that it was up to the individual. Part of the glory of it was that you were given a chance to work it out, that it was nothing handed to you - something you must fight and die for.

4) The bitter days when as a youth he realizes his handicap, thrown with those who had the social chances which had been denied him. I think Ann Rutledge should come in here - his first and only romance I believe. Talking not of love but growth, how to secure education, training, develop together the thing they felt in themselves, those big visions.

5) The fight to go ahead when Ann was taken from him; the fight to place himself, handicapped as he was, to be accepted and to be accepted without sacrificing the notions which had served him, particularly that notion of Brotherhood. What were you going to do about that when you had those millions in bondage - what were you to do. The struggle to think it out. It must not be allowed to go farther than it was. It would die of itself, so wrong it was, if it did not go farther.

6) His acceptance that he must do his part to demonstrate that it could not go farther because it was wrong. His greatest speech - the first in which he announced this. And then his acceptance of what seemed to him like the bitterest of that he must fight for it. He said
somewhere later that he prayed on his knees that that might not last. He saw not only a long fight but he saw war; he saw death - tragedy for himself.

6) He makes a fight. The war does come and then comes the necessity to demonstrate the vision of his childhood, of his boyhood, the vision of the union of men, the brotherhood of men. It was in the great peace that he believed the vision to be realized. He believed that there should be malice towards none in the great reconstruction. And then the end that was so long foreseen.

I don’t know, but it seems to me there is something here, dear Mr. Connelly. There are very rough notes as you will realize. I do not know that they are worth our talking about.