Making of Lincoln

Words meant something to him. He had to have the backing of his intellect and of his knowledge behind them. The emotional fulminating against something that he did not like, until the word became a kind of a bugaboo, the took no part in. Herndon was much more inclined to this sort of thing. Good illustration in Weik, p.155.

Herndon much concerned about growth of corporations, but takes the fee which Lincoln had earned from a corporation.
Let us examine the way in which judgment on man are reached —
1st period: N. 21st. Three new miles will win — speed well —
Three who opposed 2 miles.

First — knowledge: largely processed —
Surface — gates, doors, feet —
Reality. See the swing on —
String 2. Rennaisance of time —

Kid — new time. The year —
Letter 2 paper — R. at least 2 this —
New — kept out by collecting —
Price tags — high — 2 lire
examinations — plural scale of all else
61 twin years — pencil pen 1854-1883
2. Hogman's familiar apology.

- Experiment = Idealist That I
tackled in vain overtopped
all other unsafe criteria -

N. 21st. Male results - Great Trouble -
slurred with deadly aim-

Deep period of idleness -

Radvall - deserving u.

we an abolitionist - duped J. Brown

during this time because the need

of extremity arose

Generalizing - deserving real here -

letter of the party, cut off & we -

able to oppose all of it.

Peru First - Challenge to universal

toxin far Walker have absolute

adviser of the mine -
My Uncle Jack what he did learn
Invention - what did he learn
Natural Curiosity - what did he learn
A pendulum wind machine
Curls of hair - amblyopia
Writing to reverse -
My Mental Smith -
Colts horse and ship - cast machine
Handley sailor - baker - potter -
Settlement - salesmen -
Supply selected -
New Harmony

Pwrsive in Democracy - the dead -
Contributions to the Culture of Human-Kind

[Handwritten text with unclear content, possibly related to studies or research.]
null...equipment - in slavery
no freedom building - no self - ruled
commander be freed himself
public lift - 1832 - 1849 = 17

This seems to really be this code
kinded in failure as for a spindle
were concerned - not a failure of
code here...

Code slanted in this way...

...period down this slowly much cl
...read from their profit of new...

...first 7 for 2 reasons - necessary...

...speedily led mind of my 4 7...

...they fair with this friend - slide...

...code would relate man out of...

...office quite a person and would...

...steady dependence - lead similarly at 40 yrs 6 yrs

definitely - List -

Public lift must -
wife-hought-unr out-code square
your underl-will-your belly-
Speak out tee thry your select-
As for an career-a day without
In 1854 a thing happened which
affected her story about the time
pregnancy may be a condition other.
Of the questions of slavery could been in
the deminond that while quitting
Doutst-tee that self slavery
much employed a unusual man and
brothers get themselves well.
Mr. J. F. P. Ainslie of Kinsey
by a note of N. C. bean market.
If you seek a clearance to cut not-
likely see lead it. stand. Perhaps we
out it did we need a clear trade.
I made uncle feel s. were very, Paul.
Of her earliest Valley. that Paul, uncle.
Sept 27 1970 rally he was 67
that it would finally be extinguished
Head commanrs against the British

Summitt attack against...
President Ulysses S. Grant was succeeded by Andrew Johnson after the Civil War. The country was still recovering from the war and Johnson faced many challenges. His presidency was marked by controversy and disagreement. Under his leadership, the country continued to heal and move forward. He was succeeded by Rutherford B. Hayes in 1877.
he must be willing to work in order to form sound conclusions. To jump at a conclusion, take it because those about him hold it—this was not integrity, to his notion. You must know what you think and why you think it, and having come to a conclusion then you must shape your conduct according to it. That is, you must give your intellectual idea your moral support. You must not keep this conclusion so laboriously formed to yourself. The Bible told you that a man’s communication should be “Yea, Yea and Nay, Nay” and he interpreted it as meaning that you should not hide your thought on a matter where it was necessary that men should know your opinion? Nor must you hide your intention though hiding might seem to give you a temporary advantage.

All of this seemed quixotic, impractical to many of his political associates. And it certainly lost him the election to the Senate in 1858. In 1864 when he was running for re-election to the presidency there were many wise politicians that believed he had utterly ruined his chances by his insistence on making another draft. Grant needed the men. “But,” said his counsellors, “if you make the draft you will be defeated.” “What good would it do me to be elected if I have no country,” he replied. “We need the men to save the country.” And so, in the face of a possible destruction of his hopes and ambitions, he asked for 500,000 more soldiers. To him that was the only right thing to do. It was his interpretation of the Biblical injunction that man must prefer God to Mammon—Mammon being in his case, office. That is, he preferred to jeopardise
his chances for an office to sacrifice his conception of what God would have a Christian man do.

He saw this man of the Bible as one who was able to cooperate with his fellowmen. The great rule, "Whatsoever ye would that men do to you, do you even so to them," was to his mind a rule of cooperation. He did not see the brotherhood of Man achieved except by men being willing to work together. The country was made up of all kinds of people, they were all called upon to act under the Democratic scheme, to act as brothers; and probably no man in a position of power was willing to include as partners in the enterprise more men or more kinds of men than Abraham Lincoln. That was the way he interpreted brotherliness.

No Biblical command to men was more naturally and willingly accepted by Lincoln than that to be merciful. I doubt if there was ever a better paraphrase of the Bible's rule of charity, "Love your enemies, bless them that curse you," than his "with malice toward none, with charity for all," coupled with the literal interpretation that he strove to give to his words. Of malice he would have none, of revenge he would have none; and the last month of his life was spent in a determined, conscious effort to soften the bitterness of those with whom he dealt.

Do we not have here an impregnable base for this selection by one of the greatest of American ecclesiastical bodies of Abraham Lincoln as the spiritual leader of his century. It is a wise and noble choice for he is the man who above all others of our times has understood and struggled to realize the significance
of the Christian doctrine of the Brotherhood of Man and who has, too, understood the kind of character and manhood that are essential if one is to contribute to the realization of that Brotherhood.
Lincoln Lecture

These notes for Lincoln Lecture at Cornell contain one or two points which might very well be elaborated.

Think it possible that here is basis for an entirely new arrangement, a more effective lecture. Am not sure but a full lecture should be made on Lincoln as a leader in a Democratic state.

After this lecture, a member of the psychological staff came to me and said that they were making a particular study now in the field of leadership and that there were certain points that I gave at the end of the lecture of Lincoln as a leader, and that he wanted to talk with me.

Think I would have done much better at Cornell if I had not elaborated so much at the start on the new material and had time left to develop fully the handling of men. - would have been the best thing for that audience.
Mem. - Cornell Lecture

Invitation to speak at Cornell. If dates can be arranged and I go, think it would be well to make it a talk directly to students on Lincoln's mental habits. The natural passion, steadily cultivated, to understand ideas, phenomena about him, - natural curiosity which he never allowed to become dumb. This curiosity included natural surroundings, phenomena of Nature - the ways of men that he saw, human behaviour - always curious about it. Wider range for observation on human behaviour of a fundamental nature than the cursory student thinks.

Review the traveling public that passed before him in those days - his trip South. Interest in men's ideas. Serious ideas discussed close to the making of the Constitution. Particularly important was that of the Missouri Compromise arose. Very vital to people of his part of the world. Indiana having gone through a terrible tussle to make herself free just before this - Illinois in the same throes. If there was no Compromise and slavery extended, they were to be swept in.

The feeling that slavery was wrong and must be kept back, prominent in this struggle. The danger of war hung over them. The Mo. Compromise stopped war.

That is, at 11 years of age, Lincoln's world, of which he was a conscious factor, was swept by the same set of arguments and feelings that are to sweep over the country forty years later. The passion to understand led him as he says to walk the floor with his problems.
Very important in this matter of thinking the things was
that he took what might be called the final step in the resolution
of a problem of any nature, and that is the ability to put it into
clear words. With him the intellectual process seems not to have

been complete until he could express it so that others could under-
stand; and as those that he wanted to understand were simple people,
not readers, not thinkers, not people of large vocabulary he struggled
always for clear and simple terms. You find him doing this up to the
very end.

He depended a great deal upon his ear, and logically enough
because he was a product of the slab schools - a keen sense of
the sounds of words. Words interested him from the start because of
their sound, so that when he came to write a thing like the Gettysburg
speech you find him saying it over and over, saying it out loud until
he had worked it out in his mind.

Lincoln's intellectual life was carried on through all his
youth and indeed through his whole life in an environment of great
activity. In his youth he must work his long day and he must think
while he worked. He becomes a young lawyer, but while he studies
law he must carry a surveyor's chain. When he becomes a public man as
he does at 23, he must earn his living, study while he wrestles with
the problems of public life. He had been earning his living while
he carried on what was really one of the most impressive intellectual
feats of the country, the Lincoln and Douglas debates.

The profound argument that he made for the preservation of the
Union was carried on while fighting the Civil War, and it grew all
Union was carried on while fighting the Civil War, and it grew all the time. That is, Lincoln early learned that in this active world if you are to think through things it must come from cultivating your mind to carry them consciously or unconsciously while you are engrossed with a multitude of things. He learned how to plant an idea, water it, and let it grow. The subconscious that we talk glibly about without understanding it from practical experience, what Fannie Hurst calls her fireless cooker.

Most important in him perhaps was the way all of these conclusions of his were squared up by a very high idea of conduct, early achieved. Interesting study of where he got his idea of what a man should be, what a good citizen should be, what a Christian should be. A good citizen, a good politician, if you please, must be a certain kind of man, his conduct, whatever it cost, must level up to this code. It cost him a great deal sometimes to do this, but in a very surprising degree you find him putting his code first. Where he got all of this - the high aspiration to be a man of character - I attribute it largely to the Bible. He never got ceremonies, he never got creeds, he never got any tincture of sectarianism out of it; but he got notions of manhood which informed him, and he got a very good idea that this democratic scheme of ours ought to square up with the Bible's doctrine of the brotherhood of man.

These ethical conclusions of his and the spiritual and mystical quality that increasingly appears in his thinking and his conduct are very important. It is the ethical notions that come out the strongest in the Lincoln and Douglas debates; it is the spiritual
conduct are very important. It is the ethical notions that come out the strongest in the Lincoln and Douglas debates; it is the spiritual qualities that come out in his argument over the Union. In the Lincoln and Douglas debates it was his saturation with the subject, his capacity to think clearly and to express as clearly made his arguments exceedingly impressive, coupled with the fact that he rarely repeated himself. That is, he was thinking as he talked, thinking as he went on from place to place. But where he got Illinois and the country finally was in driving his argument down on to a moral basis where all political arguments should come more or less. Slavery was wrong. That was enough. Much of his power over the North when it came to the question of the Civil War was the spiritual quality he gave to Unionism. His notions of this almost religious attitude seems to have come early with him. A great struggle such as that of the Missouri Compromise from 1819 to 1821, coming on a particularly impressionable and curious youth, seemed to plant something in him, one of those long, long thoughts of youth. He was to say later that

that his first idea of what we had done in this country came from reading a life of Washington - that it was something more than freedom we were achieving in this country, that what we were doing here was the hope of the world. He saw in Unionism something that Woodrow Wilson saw.

Equally important for youth in a study of Lincoln is a study of his handling of men in the Civil War. It frequently tries the patience of the student, I confess. But we view it from a distant point and few of us in studying men have any great realization of human behaviour, of all kinds of men of which the world is made up, and of the absolute necessity under our democratic scheme, of using all kinds of men. The situation that Lincoln
scheme, of using all kinds of men. The situation that Lincoln
was in after his election was a man facing a war in a country
totally unprepared for war. He had not only the problem of
his civilian personnel but immediately a military personnel.

Now, what did he know about men? You must go back
to that initial curiosity of his about everything that went
on about him. (Enlarge idea of his contacts - of his judgments)

He was almost objective in studying men. Most of
us are indifferent or very personal - allow ourselves to be
irritated by qualities of which we do not approve. Lincoln's
tolerance, friendliness with all kinds of people, and his
constant ability to get inside other minds, find out what they
were good for, where you would have to guard against them,
served him in excellent stead when he came to the White House.
Troubles began in his official family - Seward, Chase, with
the Press, Greeley, abuse of press, Godwin's judgment, Lord
Charnwood's judgment. Building up a military staff.
War a task of testing men. Politics particularly strong at that
time. Nobody but Republicans should be made generals, and, as
it happened there were very few Republicans that turned out to
be good generals. Carl Shurz' protest - Lincoln's answer.

Resolution under disaster.

Various problems - Why was he not an Abolitionist?

Could he have avoided the war? What would have happened if he had
followed Greeley's counsel and let the South go? Would it have
prevented war in a few years? Must answer the question not from
any theory of the possibilities in compensation, compromise,
sacrifices, all of which are essential, but from the experience
that the country had already had with this problem, 40 years of
that the country had already had with this problem, 40 years of experience in which he had been a conscious factor. And always too with a sense of what men, individuals and masses of men do under certain circumstances.

Preservation of his faith through all the struggle, and of his faith in certain fundamental things - the wrong of slavery, that slavery must not be allowed to extend, that it would die if it were not, that the Union was a permanent thing, vital not only to this country but to the whole world, to all the future, - the way out for men, for individuals, in masses - not only this union but a world union. Faith in men in spite of their meanness - a growth in the feeling that in all human affairs, above all you must not handle them with malice.

Enlarge this idea of keeping faith. Youth has a certain vanity in attacking the world of its elders. It discovers that the past has been full of stupidities and wrongs and it is too apt to be hasty and say nothing is good, to upset the whole thing. Never forget that you are a time-binding animal, and that your job here is to keep hold of all that is good that the past has developed, correct as much as you can of the faults of the past, pass on something better to the future, the test of your faith in a better future is the fact that we have, in spite of all, received something larger than the men of ten centuries ago, say, received. Lincoln kept his faith, in spite of the agony and the disillusionment of four years of as dreadful leadership as ever man was called to give.