crushed by force of arms, and he called for volunteers at the moment of greatest despair.

Now this is nothing else than the highest sort of intellectual integrity. It is what Kipling means when he talks of "doing the thing as we see it for the God of things as they are." It is what Lincoln meant when he talked of "firmness in the right as God gives us to see the right." It is the most essential point in the development of the mind - this recognition of the necessity of being faithful to your conclusions. The mind is a proud and sensitive organ. Treat the results of

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its operations lightly - evade them, temporize with them, juggle with them - and it takes its revenge. It leads you where your will backs you up in false views - tricks and deceives you. It is just as essential that one play fair with his mind as that he feed and exercise it if he wants honest work from it.

One of the greatest services Abraham Lincoln has done this country was to demonstrate not only what could be made out of a mind by passionate, persistent effort, but what moral height the mind would rise to if dealt with in perfect candor.

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A most impressive and most important part of Lincoln's method of handling his intellectual problems was his patience. He early learned one of the most fundamental principles of great achievement - that it takes time, that no great achievement is a stroke, a coup d'etat, a leap, a flight, that it is always a growth. One of the superior advantages of those who are thrust largely on their own resources lies here. They are forced to learn patience if they conquer. They learn that the law of nature is that the mind, the heart, the life, shall unfold, not burst forth. Lincoln learned this in

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the hardest kind of a school - against every hindrance. He never had what we call facility - that is, he never learned easily - his nature was of those which flowers late. But in spite of this slowness, the painful effort needed, he had a serene and unshakable faith, that flower and fruit are inevitable if you plant and water. When he took hold of the anti-slavery problem he always spoke of it as a durable problem. He recognised that no one campaign or election would settle it, that it was a long slow struggle, and he was content to hold on through thick and thin, because of this belief.

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The contrast between Lincoln and his associates in this period is most instructive. The late Carl Schurz once told me that the defeat of Fremont in 1856 for a time overthrew his entire faith in popular government. "I thought the cause of freedom was forever lost," Lincoln said of Fremont's defeat.

Let every one who really believes and is resolved that free society is not and shall not be a faiulre, let bygones be bygones; let past differences as nothing be; and with steady eye on the real issue let us reinaugurate the good old central idea

of the

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of the republic. We can do it. The human heart is with us. God is with us. We shall again be able not to declare that "all states as states are equal", nor yet that "all citizens as citizens are equal", but to renew the broader, better declaration, including both these and much more, that "all men are created equal."

After his defeat in 1858, his party was much cast down. Lincoln accepted the result with a serenity inexplicable to his friends. "You are feeling badly," he wrote one of them," this too shall pass away. The cause of civil liberty must

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the Cause of Human Liberty must (36)

not be surrendered at the end of one or even one hundred defeats. 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."

This vast patience, this high faith, never deserted him, even in the frequent heart-breaking disasters of the war, he kept it. As the news of one after another of the awful defeats and retreats of the Army of the Potomac came to him, the news of Bull Run, of Fredericksburg, of Chancellorsville,

the news of Lee's escape after Gettysburg - men saw him white and haggard, stagger in his steps, saw him drop his head in his hands and sob, saw him walk the floor wildly crying what will the country say - what will the country say!

But he never gave up. By an almost superhuman effort he again and again put disaster behind him and turned his forces to the needs of the moment.

The methods Lincoln used in attacking intellectual problems was the method he used in handling men. He began by studying them. Take the

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situation in which he found himself at the breaking out of the Civil War. He was forced to find generals to lead the armies. He was obliged to choose them from untried stock.

One can see him in the records of the war studying each new recruit at his work. At the end of practically every day he knew what each man had done, and he had formed his own private opinion of the wisdom of the move. Take Grant at Vicksburg, plodding, taciturn, self-contained - a butt for the complaints of the fanatical and the impatient. Lincoln was by no means sure of him. As a matter

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of fact he doubted the wisdom at first of practically each move that the general made. But he kept silent in the approach to and siege of Vicksburg, watching and waiting, supporting himself on the answer he gave those who clamored for Grant's removal, - "I can't spare this man, he fights." When his patience was finally justified and Vicksburg had fallen, he frankly confessed to the General the doubts he had. He did it that everybody might know that Grant had been right, though he had been wrong. It was a shrewd lesson to the country in the wisdom of giving men a chance.

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He was as careful always to guage a man's limitations as he was his capacity. He saw that it was his duty both to a man and to the country to know what could not be expected of them as well as what could. It was one of his greatest elements of strength in the war. He generally saw nearly what he was going to get, and realized what he would get, but must supply from other sources. If he knew a man was capable of rendering a needed service he would never throw him over because of something he knew he could not expect of him, or because of habits or actions which might be offen-

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sive to him in themselves. It was the secret of his patience with general after general, official after official.

Many are the stories which illustrate this. There is one of a certain important and very able and useful person who made a great deal of fuss and noise about whatever he had to do. His associates complained to the president. It was intolerable to be troubled by the man's lamentations. "He reminds me of something I saw the other day at the launching of a ship. Everything was ready. The master of the yard had sent a young lad under

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the hull to knock out the trigger which was to release her, when I heard the most heart-breaking cries coming up from him. The officer did not notice them, and finally I said something must have hurt that boy? Why don't you send someone to his assistance? The master smiled. No, he said, he's all right. That's just his way. The moment he gets under the hull he begins squealing, but he always hits the trigger square and true, and in a moment he did it, and the boat glided into the water and the boy came out smiling. Now, that's the way with General A. When he undertakes a piece of

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work he begins to howl. It's just his way. He only wants you to understand how hard his task is and that he is on hand performing. And that's the really important thing. Don't mind him."

There are many examples of this same humorous upholding of a valuable officer or official, who had disturbed somebody's nerves or prejudices. Probably the most valuable to the country was Lincoln's famous reply to the scandalized citizen who came to ask that Grant be relieved because he drank. "What kind of whiskey does he drink?" asked Lincoln. "I should like to send some of our generals a bar-

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rel of the kind Grant drinks."

Not even personal insult would swerve him from appointing or supporting a man whom he believed useful to the administration. In the case of Edward Stanton Lincoln had suffered a kind of insult very hard for a man of superior mind and character to overlook. An intentional rebuff, one founded solely on the fact that the outward appearance is not what the person is accustomed to or believes essential. Lincoln was always a badly dressed man. His clothes loose and ill-fitting, and not often renewed. His first meeting with

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Stanton was in Cincinnati, where both men had been engaged as counsel in a famous suit. One of the lawyers in this case once told me, with bitter self-reproach, of his and Mr. Stanton's attitude toward Mr. Lincoln.

"We knew nothing of him except that our client believed in him and wished him employed, and when he joined us in the hotel corridor, with his queer clothes and his big cotton umbrella grasped in the middle, we deliberately turned our backs on him. We snubbed him throughout the trial, because of his appearance. I feel that I deserve

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the humiliation I feel in telling this."

Mr. Stanton was bitter in his contempt for Lincoln later, but Lincoln learned at Cincinnati when he heard Stanton arguing the case that here was a great lawyer. He came to believe later that he was a great patriot and he brought him into his Cabinet for the sake of the Country. And Stanton had not been long in the position before he learned as did Seward and Chase and many another, that this man of awkward manners and queer clothes was their master - absolutely and finally that he extracted from them their best, prevented their mistakes and

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directed their policy. One by one they all came, Seward and Stanton among the first to say openly and honestly - He is the best man of us. It is not to be supposed that Lincoln was insensible to insults like that of Stanton at Cincinnati, to supercilism such as Seward showed at the opening of the administration. There is evidence enough that he was entirely conscious of the limitations of his education, entirely conscious of the differences in general culture and address, between him and many of his Washington associates. But nobody had a juster sense of the relative importance of

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things - estimated more exactly essentials and non-essentials or planted himself more firmly on the proposition that character, intellectual integrity, ability to execute, outweighs the manner and the address. He could tell the veneered from the solid article at a glance, whether polished or not, and he never let the most perfect polish disturb his relations with those with whom he was dealing, nor did his own conscious lack of it hinder him in his business. He took men for what they really were and quietly compelled them to take him in the same way. The rebuffs and superciliousness and

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neglect he received from those who judged him by his clothes and queer ways he treated with something of the same amused tolerance that he did the governors who howled over his hard work but did it. It was childish, an evidence they had not yet grappled with real things, not yet placed their values. If they did their part of the work of saving the Union why he did not mind. The result was that Abraham Lincoln grouped about him in the Civil War an extraordinary collection of different kinds of men, and before he was through he had the devotion and the reverence of them all.

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These were the methods then which Abraham Lincoln brought to bear on his gigantic problems - the methods by which he helped men to help him - solve them. They are methods which he worked out almost unaided and the vast superiority of which he amply proved. Intellectual cleverness shows up poor enough when placed beside his intellectual integrity. Plausible theories and panaceas for ~~stirring~~ settling hard questions seem flimsy stuff indeed when set beside the vast patience and the downright hard thinking he gave them. The most brilliant manoeuvring for ~~tempting~~ temporary advantages crumbles to

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pieces when compared with his long-sighted campaigns for permanent results. Never had there been a time in this country's history when we needed more the application of such methods to our national problems. We are struggling to rid ourselves of the abuses of a carelessly administered democracy - abuses which we have as plainly fixed on ourselves as the country North and South allowed slavery to become fixed. Failure to recognise the inherent wrong of slavery, unwillingness to sacrifice property to justice, a fear of disturbing the peace of the country were at the bottom of slavery's

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grip as they are at the bottom of our commercial evils. We have only ourselves to blame for them. We must strip them off and we cannot do it by resolving they must go, we cannot do it by resolving that under some other system they would not exist. We are forced to deal with things as they are - work out the problems with men as they are. What would Lincoln have done in our place we hear people ask constantly. Backing up arguments with quotations from Lincoln has come to be a part of the equipment of every agitator and reformer. The prohibitionist, the women's suffragists, the labor

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leaders, preachers, teachers, everybody who has a cause tries to strengthen it through him. It is a conscious tribute to the faith that the people have in him. But many of those who quote him fail to get from him the real help he has to give. It is not his particular opinion, not his wit and wisdom, not his wonderful and moving letters and speeches which are his great contribution. The temper with which he apprcached his problems, the methods by which he handled them, there lies the deep and real lesson Abraham Lincoln has for every man or woman who would fit himself for service. His life is a

call to self-training - of training of the mind until it can form sound workmanlike trustworthy conclusions, training of the moral nature to justice and rightness, training of the will until it can be counted on to back up the conclusions of the mind and heart. It is a call to openness of mind, to willingness to learn, to be forever learning. Nothing is more significant for us in Lincoln's career than the way he constantly took a fresh grip on things most men would have thought they had mastered. For instance, after he was forty-five years old he began afresh to study law.

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His ~~talk~~ failure with Stanton led him to this. He saw Stanton was a better lawyer than he. "I am going home to study law," he told a friend who was with him in Cincinnati. "When these Eastern fellows come West I am going to be ready for them."

His method is a constant lesson in liberality towards others - to recognition of the fact that the other man's point of view has truth in it as well as yours. That you no more see all the truth than he does and that if what each of you see can be fused a larger amount of truth will result.

Above all his method is a revelation in

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endurance, for sympathy, for understanding, for reverence and for the higher forms of happiness. He proves the preciousness of life under whatever circumstances. Indeed, the possibilities

what a man can make out of himself if he will - in the quality of service he can prepare himself to give. Indeed I am some times inclined to feel that the greatest service Lincoln has done this country was to demonstrate what could be made out of a mind by passionate, persistent effort, what moral heights the mind would rise to if dealt with - in perfect candor.

Taking him all in all it is doubtful if this country, if any country, has produced a man so worthy of our study and our following as is Abraham Lincoln. Who indeed is there so fit to

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in all men's lives have been enlarged by this man's individual conquest. The best of it is that his achievement is Democratic - something open to all - his methods Democratic, something practical for all. It is a serious mistake to dismiss Lincoln as a genius. That does not explain him. His native endowment was not unusual. It was the American endowment of hard sense, shrewdness, humor, love of fair play, kindliness

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guide us in that highest of human tasks - the giving of service. Who ever saturated himself so with his subject? Who ever trusted more utterly to the integrity of his logic, and to the appeal to the sense of human justice? Who ever put aside with more contempt all tricks of his trade - appeals to emotion simply to stir emotion, wit simply to arouse a laugh, subterfuges and evasion to escape valid objection? Who ever handled with more honesty and respect his tasks? Who ever struggled harder to understand not only with his head but with his heart, and understanding, wrestled more

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to make others understand? Who ever looked more deeply, more gently, into the hearts of men, and having looked put into more moving words what he had seen? He has no parallel. He stands in a towering, lonely figure - a man who, by the persistent and reverential following of his own highest instincts, unaided, raised himself from the soil to the place of the First American.

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