

1990

A Rhetorical Analysis of "Lincoln, the First American," a Speech by Franklin Baldwin Wiley

John Trist Wiley

Eastern Illinois University

This research is a product of the graduate program in [Speech Communication](#) at Eastern Illinois University.

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A Rhetorical Analysis of
"Lincoln, The First American" a Speech by
Franklin Baldwin Wiley

(TITLE)

BY

JOHN TRIST WILEY

THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF

Master of Arts

IN THE GRADUATE SCHOOL, EASTERN ILLINOIS UNIVERSITY
CHARLESTON, ILLINOIS

1990
YEAR

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ABSTRACT

Purpose of the Study

The purpose of this study was to analyze the speech "Lincoln, The First American" given on February 12, 1913 by Franklin Baldwin Wiley.

Hypothesis

It was hypothesized that a rhetorical analysis of "Lincoln, The First American" would give significant rhetorical and historical insights into Lincoln, into Franklin Baldwin Wiley, and into the times of both men.

Materials

This study primarily relied on the written works of Franklin Baldwin Wiley. Appendix A contains a copy of the original transcript of the speech "Lincoln, The First American." This speech was selected because of its rhetorical-historical value.

Methodology

This paper applied a methodology created by B. F. McClerren and demonstrated in his rhetorical analysis: "The Rhetoric of Abortion: a Weaverian Method of Analysis," (unpublished manuscript, Eastern Illinois University, 1989).

This methodology provided for three basic identifications: emotive language, modes of argument, and philosophical frameworks.

Conclusion

The hypothesis was supported. The analysis revealed that Franklin Baldwin Wiley and Abraham Lincoln artistically marshaled language and argument to responsibly and clearly indicate their respective philosophical frameworks.

The following suggestions for further study using the same methodology are offered:

1. Study the speeches of Franklin Baldwin Wiley on other subjects.
2. Study the rhetoric and philosophy of other speakers and writers during the time of Franklin Baldwin Wiley.
3. Study the rhetoric and philosophy of other speakers and writers during the time of Lincoln.
4. Study and compare the rhetoric and philosophy of early national, later national, and contemporary speakers.

ACKNOWLEDGEMENTS

I wish to acknowledge with deep appreciation and gratitude the guidance, the many hours of time, and the unfailing encouragement given by my adviser, Dr. Beryl F. McClarren, during the preparation of this thesis. Any contribution that this thesis may make will be directly related to his patient and professional advice. The helpful suggestions of Dr. Floyd Merritt and Dr. Calvin Smith were also greatly appreciated. Each of them is an important committee member, and both have contributed and have helped me see this thesis through to its successful completion.

To all of them; my eternal respect and my undying friendship.

And, Mrs. Barbara Sanderson, whose information about her father, Franklin Baldwin Wiley, would never have made this thesis possible. She was always there offering her total support and her unconditional love. This one's for you.

To my wife, Gina, who stuck with me during the difficult times of being a graduate student. Her devotion and love is greatly appreciated.

Thanks to my parents, Roger Glen Wiley and the late Wanda Wiley, who were truly responsible for opening up the door to the world of rhetoric, and to my step-mother, Betty Balasi-Wiley, whose love and affection is monumental. To all of them my gratitude and my eternal love.

Finally, to my own personal cheering section, my children, Tim, Mike, Anthony, and Eric, whose constant questions, "Are you done yet Dad?", kept me going.

PREFACE

Great captains, with their guns and drums,
Disturb our judgment for the hour,
But at last silence comes;
These all are gone, and standing like a tower,
Do we behold his fame:
The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

Franklin Baldwin Wiley

1913

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CHAPTER I

NATURE AND PURPOSE OF THE STUDY

ORIGIN AND PURPOSE OF THE STUDY

Since my acceptance into the graduate program of the Speech-Communication department at Eastern Illinois University, I have spent much time considering possible topics for a thesis. My goal was to make a rhetorical analysis of a significant speaker who had never been studied.

During my early years I heard many wonderful things about my great-grandfather Franklin Baldwin Wiley (born: September 28, 1861, died: August 5, 1930). Educated at Harvard, he had written books, poetry, and had been the literary editor of The Ladies Home Journal.

While looking through some old boxes that my father had stored for many years I discovered the collected works and papers of Franklin Baldwin Wiley. This treasure contained, letters, poetry, books, articles, and speeches. Copies of letters from famous people to my grandfather included Oliver Wendell Holmes, Edward Bok, Commander Robert E. Peary, and Sir Rabindranath Tagore,

just to name a few.

With such a enormous collection of rhetorical wealth available what should I study? After resisting the desire to introduce the world to all of great-grandfather's beautiful rhetoric I limited the study to a rhetorical analysis of one oration entitled, "Lincoln, The First American."

THE WORKING HYPOTHESIS

Practitioners in the field of communication research suggest that once the research problem has been identified, a working hypothesis should be developed in order to establish the criteria of the research. Hockett (1955, p. 7) describes a hypothesis as a "tentative conclusion about the facts observed," the truth of which must be tested by further observation and study.

It is hypothesized that a rhetorical analysis of "Lincoln, The First American" will give significant historical and rhetorical insights into Lincoln, into Franklin Baldwin Wiley, and into the times of both men.

SIGNIFICANCE OF THE STUDY

The significance of this study was personal and rhetorical.

Wayne N. Thompson (1947), summarized the personal values for those who attempt to prepare a thesis as follows:

The preparation of the thesis can be a rich educational experience, which (1) provides training in research methods; (2) requires the integration of the knowledge and the skills of several fields... (3) makes the student an 'expert' within a defined area; and (4) leads to conclusions regarding the theory and practice of rhetoric in our own time. (p. 277)

Homer Hockett (1955), also provided insight to the personal values when he stated:

... a master's essay may make a real (even if minor contribution) to historical knowledge and thus become a source of justifiable pride on the part of the author. More important ... is the discipline which should result from the use of the critical method. (p. 12)

On a more personal note, this study gave me great insight into my family history. I cannot begin to express the pleasure experienced when uncovering

historical information about my family. This research provided me with a better understanding of my family and perhaps a greater understanding of identity and how we have adapted within society.

This study will provide the reader with an understanding of the rhetoric of Franklin Baldwin Wiley. Throughout the history of American public address, many rhetorical critics have been content to study those individuals who are prominent in the world of oratory. It can be said that it is proper to study the great speakers of our time in order to better understand ourselves as human beings. However, it is just as important to study those individuals who are not prominent in the eyes of the practitioners of rhetorical criticism.

Aly and Tanquary (1943, p. 55) suggested that it is important to study the "experience of the plain citizens who, unhonored in song and story, have nevertheless had their talk embedded into the warp and woof of American culture." This provides the rhetorical critic with a flavor of the subcultural rhetoric of the time period. In my attempt to further my skills as a student of rhetorical criticism, it is apparent that we must analyze

individuals who truly represent the values of the culture of a certain time period, but are not "honored" in our history books. Through individuals like Franklin Baldwin Wiley we can truly visualize and learn of the culture and life of our forefathers.

REVIEW OF THE LITERATURE

One of the first tasks in the preparation of this study was to determine if any rhetorical analyses of the speaking of Franklin Baldwin Wiley had been made. The originality of this study was confirmed by reviewing the following publications: The Quarterly Journal of Speech, Communication Monographs, Southern Speech Communication Journal, Western Journal of Speech Communication, Central States Speech Journal, Communication Quarterly, and the Journal of Communication. Further research included reviewing Dissertation Abstracts Internationals, American Doctoral Dissertations from 1933 to 1988, Guide to Theses and Dissertations: An International Bibliography of Bibliographies, Master's Theses in the Arts and Social Sciences from 1976 to 1984, and Master's Abstracts International from 1962 to 1988.

The result of the review of these publications revealed that no research has been conducted on the

speaking of Franklin Baldwin Wiley to date.

Other research included utilizing the on-line computer catalog at Eastern Illinois University and at Harvard University accomplished by utilizing Electronic-Mail through BITNET. The computer search resulted in no findings on Franklin Baldwin Wiley. However, it should be noted that only fifteen percent of the Harvard library assets have been placed in the data base for utilization. This is a common problem at many major university libraries.

Through exhaustive research, I concluded that no other study has been conducted in this subject area. Based on this conclusion, this study is the first of its kind regarding the rhetoric of Franklin Baldwin Wiley.

MATERIALS

This study primarily relied on the written works of Franklin Baldwin Wiley. This included his five orations entitled "Lincoln, The First American," "A Patriotic Pilgrimage," "Robert Louis Stevenson," "The Literary Beginner," and "The Greatest Poet of the Nineteenth Century," four books that he published entitled The Harvard Guide Book, Flowers That Never Fade, Roadside Rhymes and Voices and Visions, several correspondence

between literary individuals during his tenure as literary editor of The Ladies Home Journal, and finally his collection of notes consisting of three volumes.

Appendix A contains a copy of the original transcript of the speech "Lincoln, The First American." The date the oration was presented was on February 12, 1913. The place the oration was given is unknown.

This speech was selected because of its historical value. Furthermore, I have long been an admirer of Abraham Lincoln's works due to my association with the late Dr. Ralph McGinnis, a noted scholar and expert on Lincoln.

LIMITATION OF THE STUDY

A thorough analysis of a given speech usually takes into consideration the analysis of the audience. This study does not attempt to analyze the audience for two reasons. Through the many hours of research (including conversations with Franklin Baldwin Wiley's daughter Barbara Sanderson), I was unable to determine specifically who the audience was during the Lincoln oration. Secondly, no record could be found of the physical setting in which the oration was given. All that was discovered was the exact date when the speech

was given.

METHOD

This study utilized the methodology developed by B. F. McClarren (1989) and applied in his unpublished work entitled The Rhetoric of Abortion: A Weaverian Method of Analysis. McClarren's method is a integration of his professional experiences in teaching rhetorical criticism and public address in higher education for over thirty years plus his indebtedness to the collected works of Richard Weaver.

This method was selected because it provided a framework for the kinds of things that may be observed in the speech selected. Also this method provided a panoramic view of the rhetorical act.

This method provided criteria for three basic identifications: emotive language, modes of argument, and philosophical frameworks. These criteria are explained as follows.

Emotive Language

McClarren (1989, p. 2) suggested that rhetoric "...carries persuasive force with overt and concealed 'should' and 'ought' propositions." This is further supported by Weaver (1970) instructing that:

The condition essential to see is that every speech, oral and written, exhibits an attitude, and an attitude implies an act...Your speech reveals your disposition first by what you choose to say, then by the amount you decide to say, and so on down through the resources of linguistic elaboration and intonation. All rhetoric is a rhetoric of motives, as Kenneth Burke saw fit to indicate in the title of his book. (p. 221)

McClerren further pointed out that Weaver's "Ultimate Terms in Contemporary Rhetoric" identifies significant words and phrases which are classified as "god terms" and "devil terms." Weaver identified some of the primary "god terms" in our society as "progress," "American," "freedom," and "science." He further indicated that some of the powerful "devil terms" include such words as "un-American," and "prejudice."

Modes of Argument

Weaver, in his article Language is Sermonic, suggested a hierarchy of arguments: definition, similitude, cause and effect, and testimony.

Definition

Weaver (1976, p. 212) provided us with an excellent clarification of definition. He stated that definition is the highest form of argument because it is based on the nature of a thing and helps people "see what is most permanent in existence or what transcends the world of change and accident."

Weaver offered the explanation that "if a speaker should define man as a creature with an indefeasible right to freedom and should upon this base an argument that a certain man or group of men are entitled to freedom, he would be arguing from definition" (Weaver, 1976, p. 213). Further, those who form argument from definition tend to be idealists.

Similitude

The second mode of argument within this hierarchy of argumentation incorporated analogy, metaphor and figuration. Weaver suggested that it is favored by individuals with a "poetic and imaginative cast of mind" (p. 213). He further suggested that:

We make use of analogy or comparison when the available knowledge of the subject permits only probable proof. Analogy is reasoning from something we know to something we do not

know in one step; hence, there is no universal ground for predication. Yet behind every analogy lurks the possibility of a general term. The general term is never established as such, for that would change the argument to one of deductive reasoning with a universal or distributed middle. The user of analogy is hinting at an essence which cannot at the moment be produced. Or, he may be using an indirect approach for reason of tact; analogies not infrequently do lead to generalizations; and he may be employing this approach because he is respectful of his audience and desires them to use their insight. (p. 213)

Those who argue within this framework also tend to be idealists.

Cause and Effect

The third mode of argument assumes something is the known cause of a certain effect. McClarren (1989, p. 6) suggested that these arguments function in the realm of becoming instead of being and this mode of argumentation is favored by pragmatists.

Weaver (1970, p. 214) indicated that cause and

effect "appears...to be a less exalted source of argument, though we all have to use it because we are historical men." He further commented in his book Rhetoric and Composition, that it is not uncommon to locate a lengthy piece of journalism or an entire political oration which is nothing more than a series of arguments based from circumstance and completely devoid of reference to principle or defined ideas (1967, p. 214). In other words, argument from circumstance is the weakest form of cause-effect argument.

Testimony

Students taking basic speech courses in higher education are commonly instructed to utilize testimony to add credibility to their orations. McClerren (1989, p. 8) remarked that testimony, or arguments that are based on authority, are "only as good as the authority." Weaver (1977, p. 87) warns that we may be misled when we are not sufficiently critical of the authority being used. Testimony is generally used for pragmatic or utilitarian ends: to show that others agree with the speaker.

Weaver (1970, p. 216) advised that "what we should hope for is a new and discriminating attitude toward what

is authoritative, and I would like to see some source recognized as having moral authority."

Weaver (1977) in his article A Responsible Rhetoric, concluded his discussion of the modes of argument with an indication of their value as a critical tool:

Follow utterances of some public figure, past or present, in whom you have a strong interest and know what he seems to prefer as the basis of his appeal when he is trying to persuade his audiences...You will find that this examination will be both instructive and entertaining, and it may give you an understanding of the figure, the kind of understanding of the figure that you did not have before. It will show you what term he considered most persuasive when he talked about great issues. (p. 87)

In conclusion, the utilization of Weaver's hierarchy of argumentation will provide the "rhetorical critic an index to the character and the intentions of the rhetorician" (McClarren, 1989, p. 9).

Philosophical Frameworks

Although Weaver's discussion of definition is philosophical in nature, McClarren believed that

philosophical theories of existence, knowledge, and value should be more thoroughly addressed. This study, therefore, extended the philosophical considerations.

Said Weaver (1970):

In reading or interpreting the world of reality, we make use of four very general ideas. The first three are usually expressed, in the language of philosophy, as being, cause, and relationship. The fourth, which stands apart from these because it is an external source, is testimony and authority. (p. 208-209)

This study, therefore, extended philosophical observations to include the three basic theoretical areas: (1) value--axiology, (2) existence--metaphysics, and (3) knowledge--epistemology. Within each of these three theoretical areas, observations were made as they pertained to Franklin Baldwin Wiley and to Abraham Lincoln.

McClarren (1989, p. 9-10) advised that there are three questions that must be answered in order to identify the philosophical framework of any rhetorical act. They include questions such as: (1) What is the

source of existence? (2) What is the source of knowledge?, and (3) What is the source of value?

Answers to these philosophical questions shall be identified in the oration "Lincoln, The First American."

CRITERIA

The following questions guided the analysis in each methodological area. The questions were answered as they pertained to Franklin Baldwin Wiley and to Abraham Lincoln.

Emotive Language:

1. What are some salient examples of emotive language used by Franklin Baldwin Wiley?
2. What are some salient examples of emotive language attributed to Lincoln?

Modes of Argument:

Definition.

1. What are some salient examples of definition used by Franklin Baldwin Wiley?
2. What salient definitions are attributed to Lincoln?

Similitude.

1. What are some salient examples of analogy, metaphor and figuration used by Franklin Baldwin

Wiley?

2. What are some salient examples of analogy, metaphor and figuration attributed to Lincoln?

Cause-Effect.

1. What are some salient examples of cause-effect used by Franklin Baldwin Wiley?

2. What are some salient examples of cause-effect attributed to Lincoln?

Testimony.

1. What are some salient examples of testimony used by Franklin Baldwin Wiley?

2. What are some salient examples of testimony attributed to Lincoln?

Philosophical Frameworks:

Value--Axiology.

1. What is the source of value?

2. Are values based on unchanging principles?

3. Are values based on circumstance?

4. Are values based on changing principles?

Knowledge--Epistemology.

1. What is the source of knowledge?

2. Is man the total source of knowledge and the "measure of all things?"

3. Is knowledge of principles? Of absolutes?

4. Is knowledge limited only to scientific induction?
5. Is knowledge relative and subjective being of particulars only?

Existence--Metaphysics.

1. What is the source of existence?
2. Is ultimate reality a Sovereign God?
3. Is mankind a creation or a product of time and chance?
4. Was the universe a creation or an accident?
5. Does mankind have a reason for being?

PROCEDURE

The methodology was applied categorically to Franklin Baldwin Wiley's selected oration entitled "Lincoln, The First American." The analysis chapter, therefore, included sections on emotive language, modes of argument, and philosophical frameworks.

ORGANIZATION OF THE STUDY

This study is divided into four independent chapters.

Chapter one provides an introduction into the nature and purpose of this study. It suggests the origin of the

study and its significance, a review of the literature, the limitation of the study, the isolation and definition of the problem, the working hypothesis and materials utilized, and the methodology.

Chapter two provides a historical account of the life of Franklin Baldwin Wiley. This is presented in order to provide the reader with a basic knowledge of Franklin Baldwin Wiley since there is no other literature that furnishes this information.

Chapter three analyzes the oration by the method discussed.

Chapter four offers a summary and conclusion related to the oration.

To aid the reader in verifying the analysis, a manuscript of the speech "Lincoln, The First American" has been provided in Appendix A.

CHAPTER II

BIOGRAPHY

FRANKLIN BALDWIN WILEY

Franklin Baldwin Wiley penned the biographical information that follows. The exact date of this document is unknown, however it provided an excellent account of his life up to 1880. Further, I have included an account of his life after 1880 until his death in August 5, 1930.

I was born on the 20th of September, 1861, at twenty minutes past twelve o'clock, A. M., in the four-story brown-stone house on the north-west corner of twenty-eighth street and Lexington Avenue, in the city of New York. My paternal and maternal grand-parents were respectively Alexander Wiley and Catherine Eliza Heaton, and James Clark Baldwin and Matilda Williams. My parents were Franklin Wiley and Sara Maria Baldwin. I was named Franklin after my father and Baldwin after my mother.

On the third of July 1866, my mother had twin babies - a boy and a girl; and ten days later (July 13th, 1866) she died at twenty minutes past eight o'clock, A. M., in the same house in which I was born. It was the seventh anniversary of her wedding-day, and about four months subsequent to the thirty-first anniversary of her birth.

Immediately after this sad event, the family went to Plainfield, New Jersey, where my baby brother Paul Frederick died on August 14th, and his twin sister, Sara Virginia, on August 20th.

On January 22, 1868, my maternal grandfather, James Clark Baldwin, died at his residence, no. 30 East 22nd Street, New York City. Under the terms of his will, the income derived from \$10,000.00 was left to me, the principal being held by Edward Schell, President of the Manhattan Savings Institution, as trustee, until my death, when the principal was to be paid to my surviving children.

My father having bought a country residence at Plainfield, New Jersey, in the spring of 1868 the family consisting of my paternal grandparents, my father, his two sisters, and myself, went there to live. In this home I led a happy and comparatively uneventful life until June, 1873 when my father and myself, in company with several ladies and gentlemen, started on a trip to California.

After a delightful journey across the continent, we arrived in San Francisco, where my father married a second time. The ceremony was performed in Grace Church, on the 27th of June, by the Rev. C. G. Williamson. It was an extremely private affair.

During our stay in San Francisco we met a younger brother of my paternal grandfather, by name Samuel Ruckel Wiley - a "forty niner," who succeeded in making our visit an exceedingly pleasant one.

After a jaunt to the Yosemite Valley we turned our faces eastward, and arrived at

home in August.

During the winter of 1873-4 I attended a school in Plainfield kept by James Lyon, but in the autumn of 1874 I was placed at the excellent "Institute for Young Gentlemen" founded in New York City by Professor Eli Charlier, a French Huguenot. Here I pursued my studies during the winters of 1874-5 and 1875-6, gaining three prizes and an honorable mention at the end of my first and four prizes and an honorable mention at the close of my second year.

In the spring of 1877 I entered the Sophomore Class of the Plainfield High School, and on June 18th, won the prize for oratory. In passing through the junior and senior classes, I gained an honorable mention for proficiency in composition at the close of each year. I graduated in June 1879.

My father had lost much money since 1876, and so in the fall of 1879, our house was broken up, the furniture, etc., sold, and my father and I went to New York to live

while the rest of the family remained in Plainfield. We were joined by my Aunt Anna, in the spring of 1880.

For some time previous to the spring of 1876 the domestic relations of my father and his second wife had been severely strained by the unbecoming conduct of the latter, and the trouble now culminated in an open rupture and separation.

In 1879 Franklin was a literary assistant to Bishop J. H. Vincent, and helped prepare the Chautauqua textbook on Roman History. Following this assignment he became a New York correspondent for several suburban papers until 1881. From 1881 to 1883 he served as assistant deputy correspondent to Drexel, Morgan & Company (bankers) in New York.

From 1884 to 1888 Franklin attended Harvard University. During this time he published a book entitled Roadside Rhymes (1885), and wrote several articles and poems that were published in the Harvard Advocate. Following his graduation from Harvard in 1888, he gave speeches for the Republican Presidential campaign in New York.

Franklin Baldwin Wiley was associate editor of the

Dorchester Beacon in 1892; assistant instructor in English at the Harvard Summer School in 1892; editorial staff of the Boston Evening Transcript, from 1891 to 1899; and Literary Editor to the Ladies Home Journal from 1899 to 1927. During this time, he served under Edward Bok who was the editor of the Ladies Home Journal.

He wrote a total of four books entitled Roadside Rhymes, 1885; The Harvard Guide Book, 1895; Flowers That Never Fade, 1897; and Voices and Visions, 1904.

Franklin Baldwin Wiley was a member of the Bibliophile Society, the National Association of Audubon Society, the Periodical Publishers Association, the Curtis Club, the Harvard Club of Philadelphia and New York, and the Author's League of America. Franklin B. Wiley died on August 5, 1930 at his home in Wayne, Pennsylvania. He was survived by his second wife, Alma A. Rogers, and his two children, Barbara Sanderson (still living in Rockport, Massachusetts) and Roger Wiley (deceased).

CHAPTER III

ANALYSIS OF THE ORATION

LINCOLN - THE FIRST AMERICAN

Emotive Language

Throughout the entire oration "Lincoln, The First American," Franklin Baldwin Wiley utilized many "god terms" in association with Lincoln. However, the most salient "god terms" may be found within the first few paragraphs of this oration.

Wiley established Lincoln as the first true American by utilizing the word "American" as a "god term." After a lengthy biographical sketch of Abraham Lincoln, Wiley states:

That is the aspect in which I desire to present him to you - as Lincoln the American - the first man distinctly of our race, born on American soil, bred from the cradle under American institutions, who rose from the rude conditions of the humblest American life, to be the embodiment of the highest aspirations, the realization of the loftiest national

ideals of his fellow-countrymen - American in his virtues, American in his imperfections, and superlatively American in all that went to make him great.

It is interesting to note that within this passage the term "imperfections" is used. Normally, this word would be considered a "devil term." However, within this context, the term "imperfections" is coupled with "American." To be imperfect is to be human. Wiley, therefore, established Lincoln's credibility by identifying him with fallible mankind. Therefore, in this context, "American in his imperfections" would be considered a "god term."

Other "god terms" that are associated with Lincoln include: "orator of national renown," "emancipator," "hero," "patriotic household," and "extraordinary." All of these terms instill a positive emotion within the audience. All of these "god terms" establish Lincoln as an American and continue throughout the entire oration supporting Wiley's theme.

Wiley further utilized many "god terms" in association with Sarah Bush Johnston, Lincoln's step-mother. Terms such as "godsend," "honest," "energetic,"

and "industrious Christian woman," all conjure up a beautiful mental picture of the woman that raised "the first American." Again, we can clearly see how Wiley established his theme of Lincoln as an American through others.

Some of the "devil terms" that Wiley utilized are included in his description of Lincoln's physical development. Wiley stated that during a speech in Lincoln's first campaign for the State Legislature, he saw a "hulking ruffian" attack a friend of his in the crowd. Again, the "devil term" "hulking ruffian" instills a negative emotion in the minds of the audience. Wiley further described the settlements during this time period as "rough border communities." This term creates an emotion of crude, hard and primitive towns.

The most salient examples of emotive language used by Lincoln are found in the "Gettysburg Address," which Wiley refers to within the oration. Wiley selected this oration because Lincoln "not only grasped the central idea of the occasion; he presented it in imperishable language cast in flawless form." An example of the "god terms" that Lincoln employed in this famous address include "liberty," "honored dead," and "freedom."

Lincoln masterfully utilized emotion to capture his

audience. In one of his last rhetorical compositions composed in 1865, he expressed his feelings about ending the Civil War. He does this, as Wiley says, "like the wondrous organ music of a great requiem." Within this oration, Lincoln properly utilizes the "devil term" in reference to the Civil War as a "mighty scourge of war." In concluding this short oration, Lincoln stated:

...let us strive 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.

The powerful and emotional words "cherish" and "just" added emphasis to Lincoln's argument of peace within this country and with others.

Within the Gettysburg Address, Lincoln used powerful "devil terms" such as "died in vain," and "perish from this earth" to instill emotion within his audience.

Modes of Argument

Definition

Upon further analysis of Wiley's oration, it became apparent that the overall purpose of the speech was to define Lincoln in several different ways. Wiley provided a working definition of Lincoln by addressing the following categories: work and profession, mental characteristics, physical characteristics, rhetorical abilities, ethics, and Lincoln's definition of himself.

Wiley identified a plethora of job titles that Lincoln held during his life. He stated:

In his life of fifty-six years he played so many parts as to completely outdo Shakespeare's seven ages of man, for he was in his youth a farm-hand, store-clerk, mill superintendent, stump speaker, rail splitter, boat builder, trader, inventor, grocer, surveyor, postmaster, steamboat pilot, captain of volunteers, and Indian fighter...

Wiley further defined the positions that Lincoln held in later life by stating:

...and in later life state legislator, lawyer, presidential elector, Congressman, lecturer, debater, candidate for United States Senator and Vice-President, orator of national renown, President, commander-in-

chief of vast armies and fleets, emancipator,
hero, and martyr.

Wiley continued his definition of Lincoln's character by stating:

That is the aspect in which I desire to present him to you - as Lincoln the American - the first man distinctly of our race, born on American soil, bred from the cradle under American institutions, who rose from the rude conditions of the humblest American life, to be the embodiment of the highest aspirations, the realization of the loftiest national ideals of his fellow-countrymen - American in his virtues, American in his imperfections, and superlatively American in all that went to make him great.

Wiley further defined Lincoln's physical and mental qualities. He stated about Lincoln's mental attributes:

It must not be inferred from these facts that Lincoln was either remarkably precocious or unusually quick of apprehension. He was neither. His mind was slow in acquisition, and his mental growth, while steady and

uniform, was deliberate. His powers of reasoning and rhetoric improved constantly to the end of his life at a rate of progress marvelously regular and sustained.

Wiley further stated about Lincoln's physical attributes:

Already at this early age he had gained his full height of six feet, four inches, and his strength was equally gigantic. He once picked up and carried off a chicken-house weighing six hundred pounds. On another occasion of later date, at Rutledge's mill, he lifted a box of stones weighing over half a ton...His strength, indeed, has become a tradition in Spencer county that still endures.

Even though these statements about Lincoln's strength seem almost legendary at best, it does present a clear mental picture of how strong Lincoln actually was. Wiley concluded the physical and mental definition of Lincoln by stating, "With power like this and a brain to direct it, a man was a born leader in that country and at that time, and such Lincoln soon proved to be."

Wiley further defined Lincoln as an orator and as a writer. Wiley suggested that Lincoln did not get his

ability to handle prose through his gift of speech. He stated that, "These are separate faculties; many of the great orators of the world have been exceedingly poor writers; most great writers are poor speakers." He continues, "Lincoln enjoyed both gifts. He could exercise his power of coining illuminating phrases as effectively on paper as on the platform."

Wiley further defined Lincoln's rhetorical ability in referring to Lincoln's Gettysburg speech. He supported this argument by pointing out that in 1906 an address by Clark E. Carr before the Illinois State Historical Society, Lincoln's Gettysburg speech has become the "Parthenon of orations - absolutely unique in its gem-like perfections." Wiley implied that Lincoln not only grasped the central idea of the occasion, but he presented in "imperishable language cast in flawless form." Wiley pointed out that of the 268 words in the address, 231 are of pure Anglo-Saxon origin and only 37 of Latin origin; in other words, 80 percent of the whole oration is in the purest English. Wiley continued: "all the elements of an elaborate and finished oration - exordium, argument, climax, and peroration - divisions more extended in Everett's oration, but not more marked

there than in Lincoln's."

In a tribute to Lincoln's writing ability, Wiley related that Ex-President Roosevelt quoted a letter written by Lincoln commenting on the excellence of Lincoln's style and his greatness of heart. Lincoln wrote in 1864 to a Mrs. Bixby stating:

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 words 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.

This letter exemplifies the extraordinary writing skills

that Wiley desired to reveal in defining this aspect of Lincoln.

Wiley identified several instances which exemplify Lincoln's ethical traits. Said Wiley:

Once, as President, it became his duty to give an official reprimand to a young officer who had been court-martialed for a quarrel with an associate. The reprimand, which is little known even among students of Lincoln's career, was as follows:

'The advice of a father to his son, Beware of entrance to a quarrel, but being in, bear it that the opposed may beware of thee!' is good, but not the best. Quarrel not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones though clearly your own. Better give your path to a dog than be bitten by him in

contesting the right. Even killing the dog would not cure the bite."

Surely this is the gentlest reprimand recorded in the annals of penal discourses. It deserves to be written in letters of gold on the walls of every gymnasium and college in the country.

Lincoln's ethical background was developed during his childhood. In this instance, Wiley identified Lincoln's upbringing as a Christian. He stated:

But the wise and lofty self-restraint which it inculcates sprang from a deeper and more potent feeling than the mere gentleness and peacefulness of the big man's natural disposition. It was the outcome of a sincere and deep-rooted belief in Christian doctrines, a belief which grew with his growth and strengthened with his strength from the earliest years. As a child he was fortunate in the few books he had to read. Among them, in particular, were the Bible and the Pilgrim's Progress. To have turned the leaves of these two volumes with a nightly and daily hand at a period when the mind is

wax to receive impressions and marble to retain them is to have gained a grounding in Christian belief as lasting as life itself.

Nine years after he was postmaster in New Salem, Illinois, Lincoln was practicing law in Springfield, and an agent of the Post-Office Department called on Lincoln. He asked for a balance due from the New Salem office in the amount of seventeen dollars. Lincoln rose, and opened a little trunk in a corner of the room, and took from it a bit of cotton cloth in which was tied up the exact sum required. When the agent expressed surprise, Lincoln quietly remarked, "I never use any man's money but my own." This wonderful use of testimony provided the audience with the basis of Lincoln's nick-name, "Honest Abe."

Lincoln never presented an exalted definition of himself. His self image is well summarized in a speech given in Sangamon County in 1832. Lincoln said:

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 fellowmen, 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 or friends to recommend me. My case is thrown exclusively upon the independent voters of the country; 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.

Wiley further identified how Lincoln viewed himself.

Wiley utilized very humorous testimony from Lincoln who defined himself as a lawyer. Lincoln stated:

I feel sometimes now, and I used to feel all the time, that in court I was a sort of bull in a china shop; but after I got to going I was too poor and too proud to stop and too old to learn any other trade. Did you ever hear the story of the man who sold 'the best

coon dog in the world?' Well, after a few nights out with that wonderful dog, the purchaser brought him back to the man he had bought him from, declaring that a coon would stand a better show of treeing the dog than the dog would of treeing the coon. 'You don't think anything is made in vain, do you?' asked the vendor. 'No, I do not,' was the answer. 'Well, that dog is certainly good for nothing else, and as there is nothing made in vain I thought he must be a good coon dog.' So on that principle, I thought I might be a good lawyer.

We have observed that Wiley provided a working definition of Lincoln by addressing the following categories: work and profession, mental characteristics, physical characteristics, rhetorical abilities, ethics, and the way in which Lincoln viewed himself.

Similitude

A most salient example of similitude was found in Wiley's poem about the first American, containing analogy, metaphor and figurative language. Said Wiley:
Great captains, with their guns and drums.

Disturb our judgment for the hour,
But at last silence comes:
These all are gone, and standing like a
tower,
Do we behold his fame:
The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not
blame.
New birth of our new soil, the first
American.

A salient use of analogy that Wiley used included the description of Lincoln as an orator. After providing the audience with a very descriptive story about the powers that Lincoln had as a writer and a speaker, Wiley stated, "He is like the engineer who controls a mighty reservoir. As he desires he opens the various sluice-gates, but never for an instant is the water beyond his complete control."

There are several occasions in the oration wherein Wiley utilized metaphor. Some of the more salient examples are included in the introduction of the speech in which Wiley explained how Lincoln "loomed larger and larger in the foreground of history," but because of the

civil War, people did not realize his true importance. Then Wiley stated, "War is a relentless obscurer of popular insight."

Other uses of metaphor are utilized within the description of Lincoln's desire to acquire knowledge. Wiley stated, "A thirst for learning as a means of rising in the world was born in him." Wiley continued by stating, "He seized on knowledge as a tool to better his condition." Lincoln's thirst for knowledge is exemplified in this statement by Wiley, "He would go to the town constable's cabin four and a half miles away and devour - the Revised Statutes of Indiana."

Another salient use of metaphor described the death of Lincoln's mother. Wiley stated that Lincoln's father made coffins for the dead out of green lumber and they were all buried, "...with scant ceremony, in another small clearing in the heart of the forest." Wiley continued, "To the little Abraham the fact that his mother had been laid to rest with such maimed rites gave a keener edge to his grief."

The most dominant area of similitude used by Wiley is figuration. In the introduction of the oration, after Wiley identified the audience with the plethora of jobs that Lincoln held, he stated:

From the bald catalogue just given of the parts Lincoln played on the stage of life, you have already gained some idea of his varied career, so representative of the struggles and successes of the average American of his generation. There is no time, nor have I the inclination, to give you a detailed account of his life. As Horace Greeley once said, 'There have been ten thousand attempts at the life of Abraham Lincoln, whereof that of Wilkes Booth was perhaps the most atrocious; yet it stands by no means alone.' I shall not make another attempt. But incidentally, as I go on, I hope to fill up and round out to some extent the skeleton outline I have given you.

Lincoln used the rhetorical art form of analogy when telling stories. In 1850 Lincoln said:

I feel sometimes now, and I used to feel all the time, that in court I was a sort of bull in a china shop; but after I got to going I was too poor and too proud to stop and too old to learn any other trade. Did you ever

hear the story of the man who sold 'the best coon dog in the world'? Well, after a few nights out with that wonderful dog, the purchaser brought him back to the man he had bought him from, declaring that a coon would stand a better show of treeing the dog than the dog would of treeing the coon. 'You don't think anything is made in vain, do you?' asked the vendor. 'No, I do not,' was the answer. 'Well, that dog is certainly good for nothing else, and as there is nothing made in vain I thought he must be a good coon dog.' So on that principle, I thought I might be a good lawyer.

Both Abraham Lincoln and Franklin Baldwin Wiley excelled in the use of analogy, metaphor and figurative language. This analysis confirmed, as earlier noted by Richard Weaver, that similitude is a favorite form of argument of those with creative and idealistic minds.

Cause-Effect

Wiley's oration on Lincoln developed several cause-effect arguments. One salient use of this mode of argument was found in the story of a confrontation

between Lincoln and Jack Armstrong. Because of this confrontation, Lincoln was not only claimed the victor, but he was, "...at once acclaimed as a personage in the county by virtue not only of his prowess, but of his pacific disposition and incorruptible integrity." Wiley continued to show the effect of this fight on the people of the settlement by stating, "The unanimous verdict of the whole county was that he was by far 'the cleverest fellow that had ever broke into the settlement.'" This confrontation between Lincoln and Jack Armstrong also resulted in a curious friendship between the two. Years later, Lincoln was called on by Armstrong's father to defend Jack for murder. Lincoln successfully defended Jack Armstrong.

The most significant example of cause-effect is found in Lincoln's Christian beliefs. In this instance, Wiley stated:

But the wise and lofty self-restraint which it inculcates sprang from a deeper and more potent feeling than the mere gentleness and peacefulness of the big man's natural disposition. It was the outcome of a sincere and deep-rooted belief in Christian doctrines, a belief which grew with his

growth and strengthened with his strength from the earliest years. As a child he was fortunate in the few books he had to read. Among them, in particular, were the Bible and the Pilgrim's Progress. To have turned the leaves of these two volumes with a nightly and daily hand at a period when the mind is wax to receive impressions and marble to retain them is to have gained a grounding in Christian belief as lasting as life itself.

It is clear that Wiley believed that Lincoln's Christian beliefs had a profound effect on Lincoln's career. These deep-rooted beliefs in which Lincoln held are further evident in Lincoln's Presidency. Wiley stated:

Even more impressive - for deeds are always more impressive than words - was a habit, known at the time to but two persons, his wife and his pastor, which he followed during all the troubled days of his Presidency. As every one knows, Lincoln's trust in the ultimate good which the civil war was to bring about was unflinching, but not so many are aware that the source whence he drew this

feeling of confidence was the simple one of prayer. Beside the mental picture, handed down to us from the old, heroic Revolutionary days, of Washington kneeling in the wintry woods of Morristown by the icy shores of the Whippany River and pouring out his soul in prayer for the success of the great cause he had at heart, we are privileged to place a companion picture of Lincoln on his knees in the privacy of the White House, praying for the preservation of the country which Washington had fought to free. For whenever a great battle was about to take place or the news of a serious disaster arrived, whatever the time, day or night, it was Lincoln's custom to send his carriage for his pastor, Dr. Sanderson, to come to the White House to pray, and many a night, while the soldiers of the Union were snatching their last brief sleep before battle, far away in a quiet room in the Nation's capital the great-hearted President was passing the long hours of the night on his knees in supplications to the Almighty for the success of the Cause to

which they were all giving the last full measure of devotion.

Another example of cause-effect used by Wiley included his story of how Lincoln obtained his beliefs in Christian doctrine. Wiley suggested that Lincoln was fortunate to have books as a child. Among them were the Bible and Pilgrim's Progress. Wiley stated:

To have turned the leaves of these two volumes with a nightly and daily hand at a period when the mind is wax to receive impressions and marble to retain them is to have gained a grounding in Christian belief as lasting as life itself.

Wiley continued figuratively by stating, "The spirit of loving reverence and reliance on religious consolation which this incident illuminates abided with Lincoln to the end of his days."

Testimony

Wiley supported many of his arguments by utilizing the testimony of others. One of the most humorous is the testimony of Dennis Hanks on the birth of Abraham Lincoln. Hanks stated:

"Tom an' Nancy," he said, referring to

Lincoln's father and mother, "lived on a farm about two miles from us when Abe was born. I ricollect Tom comin' over to our house one cold mornin' in Feb'uary an' sayin' kind o' slow: 'Nancy's got a baby boy.' Mother got flustered an' hurried up her work to go over to look after the little feller, but I didn't have nothin' to wait fur, so I cut an' run the hull two mile to see my new cousin. You bet I was tickled! Babies wasn't as common as blackberries in the woods o' Kaintucky. Mother come over an' washed him an' put a yaller flannen petticoat on him, an' cooked some dried berries with wild honey fur Nancy, an' slicked things up an' went home. An' that's all the nuss'n either of 'em got."

Wiley pointed out Lincoln's gift of humor and of storytelling. This fine quality of Lincoln's was recounted in the testimony of Stephen Douglas. Said Douglas:

"Did you ever hear how Lincoln came to study law?" asked Lincoln's great antagonist, Senator Stephen A. Douglas, on one occasion.

"One day some emigrants, 'movers', stopped at his grocery to make a purchase. Among their effects they had a barrel of old papers, which they decided to abandon, and left it with Abe. After they had gone on he turned the barrel upside down, and found at the bottom a copy of Blackstone's Commentaries. He did not know who Blackstone was, nor what he wrote about. But he had no other book to read; so he began to read that one, and he has never given up reading it. He knows more Blackstone and more Chitty today than any other lawyer in Illinois."

Wiley supported his argument on the speaking abilities of Lincoln by citing the testimony of Horace Greeley and of Edward Everett. Greeley, in reference to Lincoln's 1860 Cooper Institute speech, stated, "I do not hesitate to pronounce it the very best political speech to which I ever listened - and I have heard some of Webster's grandest." Greely continued to state in reference to the Gettysburg speech, "I doubt that our national literature contains a finer gem than that little speech at the Gettysburg celebration in 1863." In a

letter to Lincoln after the Gettysburg oration, Everett wrote, "I should be glad if I could flatter myself that I came as near to the central idea of the occasion in two hours as you did in two minutes."

Another use of testimony by Wiley was his personal interview with Robert C. Winthrop, who was the speaker of the House of Representatives of the Thirtieth Congress, of which Lincoln was a member. Winthrop stated:

I remember Mr. Lincoln as a Congressman quite distinctly. He was a genial, rather comely man, noticeably tall. Although he had a cheerful manner, he suffered from constitutional melancholy. He went about his work with little gladness, but with a dogged sincerity and an inflexible conscience. His mind was logical and direct. His vein of humor was unfailing, and he was able to claim the attention of the House, even on an uninteresting subject, by the appropriateness of his anecdotes. His powers of application and mental discipline were amazing. I recall the fact that his Congressional experience made him feel a lack in himself of the faculty of close and sustained reasoning. He

turned to the study of logic and mathematics as a corrective, and in a short time learned by heart six books of the propositions of Euclid. In the summer of our first session he made a long, brilliant, and humorous speech. Later, I think in the autumn of 1848, he made a number of remarkable speeches in and about Boston - at Dorchester, Chelsea, and elsewhere. The first speech of his I remember noting was one on Washington, delivered, I think, in 1842.

These salient examples of testimony are but few of the many instances in which Wiley supported his arguments through the statements of others.

Within Wiley's speech arguments by testimony used by Lincoln are not explicit; they are implicit. We know that Lincoln's ideas and language were influenced by both sectarian and secular sources. He quoted from the Bible, Blackstone, the classics, and other authorities.

Philosophical Frameworks

Value-Axiology

The foundation for Lincoln's value system was the

teachings of his mother, Nancy Hanks Lincoln, and of his stepmother, Sarah Bush Johnston. Biblical values were imparted and these were buttressed by itinerant preachers. Lincoln became a voracious reader of the Bible which he accepted as an infallible source for determining value. Wiley confirmed:

Lincoln's belief in a high standard of morality was no less deep-rooted than his religious convictions, and this at a time and in a region where swearing and intemperance, for example, were a part of the ordinary, every-day life of most of the men. Lincoln never swore and he never drank.

In 1841, for example, Lincoln took a prominent part in a movement in Illinois "to check intemperance in the use of spirits."

"But his moral uprightness found its highest expression in his incorruptible honesty--an honesty of action, thought, and feeling so scrupulous and exalted that for long years he was known everywhere as Honest Abe Lincoln," said Wiley. While clerking in Offut's store Lincoln walked seven miles in the night to return an overpayment of six and a quarter cents. Another time he walked four miles to correct an error in the weight of a

tea sale.

Wiley observed, "He carried this same uprightness of character and devotion to principle into his legal practice and his political career."

Many specifics of Lincoln's honesty were cited by Wiley. When a business partner died, and those to whom they had sold their business defaulted, Lincoln worked for years as a surveyor and lawyer to pay the debts. Nine years after he was postmaster of New Salem, Lincoln used his own money to pay some postal debts. But, as Wiley observed, Lincoln never thought of treating others as he had been treated.

Lincoln's value system included kindness to others. One of the earliest accounts was cited by Lincoln himself:

I had been fishing one day and caught a little fish which I was taking home. I met a soldier in the road, and having been always told at home by my mother that we must be good to the soldiers, I gave him my fish.

Wiley related Lincoln's concern for others. Said Wiley:

His kindly consideration for others which

also helped to make him widely beloved has often been illustrated by various anecdotes. One of the least known of these is that which Miss Edwards, a niece of Lincoln's wife, was fond of telling about the old days when they all lived in Springfield, Illinois, together. She was going to Atlas, part of the way by means of a new railroad, the first in Illinois, which ran down to Meridosia on the Illinois River. "When I was all ready to leave the house," she would say, "I found that through some mistake or negligence my trunk, a rather large and heavy one, had not been taken, and I would have missed the train had not a tall, lean man just then come along and, learning what the trouble was, picked up the trunk, lifted it upon his shoulder, and started 'across-lots' for the station, which we reached just in time for the train, but not in time for me to thank him." Then, with her eyes shining, she would add, "The tall, lean man was Abraham Lincoln."

Lincoln demonstrated his deep feeling for human life in a letter to Mrs. Bixby. Said Lincoln:

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 words 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.

Wiley concluded by stating:

Unquestionably Lincoln's great tenderness of heart, his quick and seemingly unlimited sympathies, contributed largely to the world-wide esteem in which he came to be held. He would dismount from his horse in

the forest to replace in their nest young birds which had fallen by the roadside; he could not sleep at night if he knew that a soldier-boy was under sentence of death; he could never, even at the bidding of duty or policy, refuse the prayer of age or helplessness in distress.

Wiley characterized Lincoln as having traits of honesty and tenderness. Lincoln summarized his value system and the source of it in 1865 when he said:

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 nations'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.

In the peroration of the Gettysburg Address Lincoln indicated the source of a cherished value--freedom. Lincoln stated, "...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..."

Wiley captured the essence of Lincoln's values in a short poem. Said Wiley:

Oh slow to smite and swift to spare,

Gentle and merciful and just!

Who, in the fear of God, didst bear

The sword of power, a nation's trust!

Knowledge-Epistemology

The foundational source of Lincoln's theory of knowledge was the same as the source of his theory of value--his mother and stepmother. From them he received the basics of both secular and sectarian knowledge.

Wiley stated that Lincoln had a:

...thirst for learning as a means of rising

in the world was born in him. He seized on

knowledge as a tool to better his condition.

He learned his letters in order to read books

and see what the men in the great world

beyond his woods had done or were doing in

the struggle for which he longed. He learned

to write first that he might have an

accomplishment none of his playmates had;

then that he might help his elders by writing

their letters, and thus enjoy the feeling of

usefulness the act brought him; and finally that he might copy what struck him in reading the books he borrowed wherever he could find them. He learned to cipher because it might help him to some more congenial task than farm-work.

Each day when this work was ended, his studies became the chief pleasure of his life. He read, wrote, and ciphered incessantly. The few books he could get were read over and over again. His voracity for anything printed was insatiable. He would sit in the twilight and read a dictionary as long as he could see. He would go to the town constable's cabin four and a half miles away and devour - the Revised Statutes of Indiana. He would sit by the fire at night and cover the wooden shovel (he could not afford to waste paper) with essays and sums which he would shave off and begin again.

Lincoln's theory of knowledge was deeply rooted in the belief that God is the ultimate source of knowledge--not man. Wiley noted that Lincoln had a:

...deep-rooted belief in Christian doctrines, a belief which grew with his growth and strengthened with his strength from the earliest years. As a child he was fortunate in the few books he had to read. Among them, in particular, were the Bible and the Pilgrim's Progress. To have turned the leaves of these two volumes with a nightly and daily hand at a period when the mind is wax to receive impressions and marble to retain them is to have gained a grounding in Christian belief as lasting as life itself. Lincoln, in showing his belief in God stated: Now, at the end of three years' struggle, the nation's condition is not what either party or any man devised. God alone can claim it. Whither it is tending seems plain. If God now wills the removal of a great wrong, and wills also that we of the North as well as you of the South, shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God.

Existence-Metaphysics

Lincoln believed in an ultimate reality--a Sovereign Creator God. He prayed regularly. Said Wiley:

As every one knows, Lincoln's trust in the ultimate good which the Civil War was to bring about was unailing, but not so many are aware that the source whence he drew this feeling of confidence was the simple one of prayer. Beside the mental picture, handed down to us from the old, heroic Revolutionary days, of Washington kneeling in the wintry woods of Morristown by the icy shores of the Whippany River and pouring out his soul in prayer for the success of the great cause he had at heart, we are privileged to place a companion picture of Lincoln on his knees in the privacy of the White House, praying for the preservation of the country which Washington had fought to free. For whenever a great battle was about to take place or the news of a serious disaster arrived, whatever the time, day or night, it was Lincoln's custom to send his carriage for his pastor, Dr. Sanderson, to come to the White House to

pray, and many a night, while the soldiers of the Union were snatching their last brief sleep before battle, far away in a quiet room in the Nation's capital the great-hearted President was passing the long hours of the night on his knees in supplications to the Almighty for the success of the Cause to which they were all giving the last full measure of devotion.

In 1865 Lincoln demonstrated our reason for being and the source of knowledge and judgment when he said:

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 bondsman'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;

Franklin B. Wiley

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with firmness in the right, as God gives us
to see the right...

CHAPTER IV

SUMMARY AND CONCLUSION

The purpose of this study was to make a rhetorical analysis of "Lincoln, The First American," a speech given by Franklin Baldwin Wiley on February 12, 1913.

The method used for the analysis provided criteria for three basic rhetorical identifications: emotive language, modes of argument, and philosophical frameworks.

It was hypothesized that a rhetorical analysis of "Lincoln, The First American" would give significant rhetorical and historical insights into Lincoln, into Franklin Baldwin Wiley, and into the times of both men.

Summary:

Emotive Language

The language of Franklin Baldwin Wiley contained a plethora of ultimate terms -- god terms and devil terms. Some of the most salient terms included: American, orator of national renown, emancipator, hero, and extraordinary. Some of the devil terms that Wiley

utilized included: hulking ruffian and rough border communities.

Quotations from speeches and letters of Abraham Lincoln revealed much emotive language. Some of Lincoln's poignant terms included: liberty, honored dead, freedom, cherish, and just. Some of the devil terms Lincoln used included: mighty scourge of war, died in vain, and perish from the earth.

Modes of Argument

Definition

Franklin Baldwin Wiley provided a working definition of Lincoln by addressing the following categories: work and profession, mental characteristics, physical characteristics, rhetorical abilities, ethics, and the way Lincoln defined himself.

For example, Wiley's discussion of Lincoln's work and professional life included the positions that Lincoln held prior to his political career. Wiley then defined his positions as a politician. Wiley summed up his definition of Lincoln by stating:

That is the aspect in which I desire to present him to you - as Lincoln the American

- the first man distinctly of our race, born on American soil, bred from the cradle under American institutions, who rose from the rude conditions of the humblest American life, to be the embodiment of the highest aspirations, the realization of the loftiest national ideals of his fellow-countrymen - American in his virtues, American in his imperfections, and superlatively American in all that went to make him great.

Lincoln's definition of himself can be seen in his statement of purposes and in the use of language describing himself. Said Lincoln:

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 fellowmen, 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 or friends to recommend me. My case is thrown exclusively upon the independent voters of the country; 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.

Similitude

Throughout the speech Wiley used analogies, similes, and figurative language both in prose and poetry in order to delineate "Lincoln, The First American." A salient example follows in a poem by Wiley:

Great captains, with their guns and drums.

Disturb our judgment for the hour,

But at last silence comes:

These all are gone, and standing like a
tower,

Do we behold his fame:

The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not

blame.

New birth of our new soil, the first
American.

Analogy was a favorite rhetorical art form of
Lincoln as shown by Wiley's selections. Lincoln mused:

I feel sometimes now, and I used to feel all the time, that in court I was a sort of bull in a china shop; but after I got to going I was too poor and too proud to stop and too old to learn any other trade. Did you ever hear the story of the man who sold 'the best coon dog in the world'? Well, after a few nights out with that wonderful dog, the purchaser brought him back to the man he had bought him from, declaring that a coon would stand a better show of treeing the dog than the dog would of treeing the coon. 'You don't think anything is made in vain, do you?' asked the vendor. 'No, I do not,' was the answer. 'Well, that dog is certainly good for nothing else, and as there is nothing made in vain I thought he must be a good coon dog.' So on that principle, I thought I might be a good lawyer.

Cause-Effect

Wiley identified several cause-effect relationships within the life of Abraham Lincoln. One salient example was the effect that Christianity had on Lincoln. Wiley stated:

But the wise and lofty self-restraint which it inculcates sprang from a deeper and more potent feeling than the mere gentleness and peacefulness of the big man's natural disposition. It was the outcome of a sincere and deep-rooted belief in Christian doctrines, a belief which grew with his growth and strengthened with his strength from the earliest years. As a child he was fortunate in the few books he had to read. Among them, in particular, were the Bible and the Pilgrim's Progress. To have turned the leaves of these two volumes with a nightly and daily hand at a period when the mind is wax to receive impressions and marble to retain them is to have gained a grounding in Christian belief as lasting as life itself. One of Lincoln's earliest cause-effect examples was

the teaching of his mother on the formation of his character.

Testimony

Wiley ranged widely over all walks of life to provide testimonials about Lincoln. One outstanding quote was provided by Robert C. Winthrop who said:

I remember Mr. Lincoln as a Congressman quite distinctly. He was a genial, rather comely man, noticeably tall. Although he had a cheerful manner, he suffered from constitutional melancholy. He went about his work with little gladness, but with a dogged sincerity and an inflexible conscience. His mind was logical and direct. His vein of humor was unflinching, and he was able to claim the attention of the House, even on an uninteresting subject, by the appropriateness of his anecdotes. His powers of application and mental discipline were amazing. I recall the fact that his Congressional experience made him feel a lack in himself of the faculty of close and sustained reasoning. He turned to the study of logic and mathematics

as a corrective, and in a short time learned by heart six books of the propositions of Euclid. In the summer of our first session he made a long, brilliant, and humorous speech. Later, I think in the autumn of 1848, he made a number of remarkable speeches in and about Boston - at Dorchester, Chelsea, and elsewhere. The first speech of his I remember noting was one on Washington, delivered, I think, in 1842.

Philosophical Frameworks

Axiology-Value

Wiley demonstrated that Lincoln believed that certain values were absolute and not situational.

Wiley established that Lincoln's theory of value was revealed in his acts of honesty, integrity, and kindness to others. Examples included Lincoln as: citizen, store clerk, postmaster, surveyor, politician, president, and friend of children. Lincoln's own words epitomized his value system when he said:

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 nations'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.

In the Gettysburg Address Lincoln demonstrated a God-centered value system when he said, "...as God gives us to see the right."

Epistemology-Knowledge

According to Wiley, Lincoln voraciously sought knowledge both in the secular and sectarian areas. Lincoln sought meaning for particulars in principles or absolutes. During the War, for example, he sought the council of clerics and prayed regularly.

Lincoln often gave testimony to the need for a higher source of knowledge. He said:

Now, at the end of three years' struggle, the nation's condition is not what either party or any man devised. God alone can claim it. Wither it is tending seems plain. If God now

wills the removal of a great wrong, and wills also that we of the North as well as you of the South, shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God.

Metaphysics--Existence

Wiley portrayed Lincoln as one who believed in an ultimate reality. Because he believed in a Creator - God, Lincoln viewed all mankind as having a reason for being. Also, Lincoln prayed often. Wiley described Lincoln's reliance on God as follows:

For whenever a great battle was about to take place or the news of a serious disaster arrived, whatever the time, day or night, it was Lincoln's custom to send his carriage for his pastor, Dr. Sanderson, to come to the White House to pray, and many a night, while the soldiers of the Union were snatching their last brief sleep before battle, far away in a quiet room in the Nation's capital the great-hearted President was passing the long hours of the night on his knees in

supplications to the Almighty for the success of the Cause to which they were all giving the last full measure of devotion.

Conclusion:

The methodology applied in this study provided a panoramic view of the rhetorical artistry of Franklin Baldwin Wiley, and of Abraham Lincoln. Analyzing emotive language, modes of argument, and philosophical frameworks of the beautiful speech, "Lincoln, The First American," was somewhat like dissecting a rose petal by petal. Such an analysis, however, results in greater understanding and appreciation.

I conclude that both Abraham Lincoln and Franklin Baldwin Wiley were literary giants who wrote and spoke with perspicuity. Each used the modes of argument with great skill. Each spoke clearly although their styles differed. Lincoln could be characterized as writing and speaking in the plain style while Wiley's style was more literary.

Although Wiley produced a quantity of books, articles, editorials, speeches, and poetry, his speech, "Lincoln, The First American" is one of his supreme efforts. The reason seems obvious. Wiley shared

Lincoln's philosophical framework - idealism with a touch of old-fashioned pragmatism. Their theories of existence, knowledge, and value were the same. Both believed the universe was created and not an accident. Both believed that we have a reason for being and that we are not products of time and chance. Both believed that knowledge is meaningless unless referred to principles or absolutes. Both believed that an ultimate source for determining value must exist. Both believed that values are God-centered and not situational.

From this study I have gleaned the following historical insights. First, writers and speakers of the times of Lincoln and Wiley were superior rhetorical artists when compared with writers and speakers today. They loved language. They mastered the language; it was not minced. They marshaled arguments well.

Second, above all, their rhetoric was based on a solid philosophical framework. They were creationists, not evolutionists, therefore they had a reason for being and a reason for morality. Knowledge to them was meaningless unless it could be related to a principle or an absolute. Within their historical framework an infallible source for determining value existed; situational ethics were largely rejected.

The rhetoric of Lincoln and Wiley revealed that we have departed from our rhetorical and philosophical roots. In terms of the rhetoric and philosophical frameworks that made this country great, we are now going rapidly in the wrong direction. Most are too blind to perceive it. Most who perceive it have not the courage to speak out. The Lincolns and Wileys of the world who do speak out are not heeded.

Suggestions for Further Study

1. Study the speeches of Franklin Baldwin Wiley on other subjects.
2. Study the rhetoric and philosophy of other speakers and writers during the time of Franklin Baldwin Wiley.
3. Study the rhetoric and philosophy of other speakers and writers during the time of Lincoln.
4. Study and compare the rhetoric and philosophy of early national, later national, and contemporary speakers.

APPENDIX A

Lecture from the Original Manuscript

Oration date: February 12, 1913

by Franklin Baldwin Wiley - Wayne, Pennsylvania

LINCOLN - "THE FIRST AMERICAN"

Lincoln is a large subject for a short talk. In his life of fifty-six years he played so many parts as to completely to outdo Shakespeare's seven ages of man, for he was in his youth a farm-hand, store-clerk, mill superintendent, stump speaker, rail splitter, boat builder, trader, inventor, grocer, surveyor, postmaster, steamboat pilot, captain of volunteers, and Indian fighter; and in later life state legislator, lawyer, presidential elector, Congressman, lecturer, debater, candidate for United States Senator and Vice-President, orator of national renown, President, commander-in-chief of vast armies and fleets, emancipator, hero, and martyr. In short, for ingrained versatility, native power, homespun worth, and lofty steadfastness, Abraham Lincoln:

"was a man, take him for all in all,

We shall not look upon his like again."

But there is one aspect in which he appears to us that comprehends all the others, and it is from that point of view that I wish to present him to you this evening.

A Pennsylvanian by descent, a Virginian by parentage, a Kentuckian by birth, an Indianian by education, and an Illinoisan by residence, he summed up in his single person all the qualities that go to the making of a new type. For a time, as he loomed larger and larger in the foreground of history, neither this country nor the world in general recognized that fact. War is a relentless obscurer of popular insight.

"Great captains, with their guns and drums,
Disturb our judgment for the hour,
But at last silence comes;
These all are gone, and standing like a tower,
Do we behold his fame:
The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American."

That is the aspect in which I desire to present him to you - as Lincoln the American - the first man

distinctly of our race, born on American soil, bred from the cradle under American institutions, who rose from the rude conditions of the humblest American life, to be the embodiment of the highest aspirations, the realization of the loftiest national ideals of his fellow-countrymen - American in his virtues, American in his imperfections, and superlatively American in all that went to make him great.

From the bald catalogue just given of the parts Lincoln played on the stage of life, you have already gained some idea of his varied career, so representative of the struggles and successes of the average American of his generation. There is no time, nor have I the inclination, to give you a detailed account of his life. As Horace Greeley once said, "There have been ten thousand attempts at the life of Abraham Lincoln, whereof that of Wilkes Booth was perhaps the most atrocious; yet it stands by no means alone." I shall not make another attempt. But incidentally, as I go on, I hope to fill up and round out to some extent the skeleton outline I have given you.

Lincoln's later career is the story of a great man and a great time. His earlier career is typically American by contrast. It is a story of humble origin and

homely struggle. He was indeed, as Lowell says, the new birth of a new soil. His grandfather was a pioneer and was killed by the Indians; his father was a carpenter and could neither read nor write; he himself was born in an old, tumble-down log cabin in Hardin (now called La Rue) County, near Hodgenville, Kentucky, in the early morning of this very day one hundred and four years ago. His cousin, Dennis Hanks, once told the story of that momentous birth in his customary homely language.

"Tom an' Nancy," he said, referring to Lincoln's father and mother, "lived on a farm about two miles from us when Abe was born. I ricollect Tom comin' over to our house one cold mornin' in Feb'uary an' sayin' kind o' slow: 'Nancy's got a baby boy.' Mother got flustered an' hurried up her work to go over to look after the little feller, but I didn't have nothin' to wait fur, so I cut an' run the hull two mile to see my new cousin. You bet I was tickled! Babies wasn't as common as blackberries in the woods o' Kaintucky. Mother come over an' washed him an' put a yaller flannen petticoat on him, an' cooked

some dried berries with wild honey fur Nancy,
an' slicked things up an' went home. An'
that's all the nuss'n either of 'em got."

Such were the times - rough and rude. The country was a savage, unpeopled wilderness. There were practically no schools; there was little public worship; post-offices were few and far between; books were rare; newspapers were seldom seen; and the only intellectual and spiritual stimulus attainable came from the irregular visits of so-called teachers (who, as Lincoln wrote in after years, knew nothing "beyond readin', writin', and cyperin' to the Rule of Three"), the occasional stump speech of a candidate for office, and the more frequent sermon of some itinerant preacher, earnest and fervid, but ungrammatical and crude. Even the slight advantages that might have been derived from a settled location were denied Lincoln, for he was taken at the age of seven from the rude Kentucky neighborhood where he was born in 1809 into the still ruder wilderness of Indiana and later into the as yet primeval forests of central Illinois. Once he lived with the family for a whole year in what was known as "a half-faced camp," that is, merely a shed of poles, closed in on three sides from the weather, but open to

its inclemency on the fourth. In brief, his origin and surroundings were like those of thousands of other Americans who were then growing up to be the brawn and brains of the great, undeveloped West.

Equally typical was his education - or rather his lack of it and the persistence with which he overcame the deficiency. Just how and when he started to do so we do not know. Hardly anything, indeed, is known of his early childhood. "He lived," we are told, "a solitary life in the woods, returning from his lonesome little games to his cheerless home, and climbing at night to his bed of leaves in the loft, by a ladder of wooden pins driven into the logs." He himself never talked of these days even to his most intimate friends, but there is no question that they left their lasting impress upon the great mirthful, melancholy man. From two itinerant teachers he learned his alphabet "and a little more," and fortunately his mother, Nancy Hanks Lincoln, could help him further, for she knew how to read and write, a remarkable accomplishment in her circle. She was a handsome woman, of intellect superior to her lowly condition. One of her first acts after marriage was to teach her illiterate husband to form the letters of his

name. There is also evidence that she imbued her children, Sarah and Abraham, with manners and feelings above their humble station. Abraham himself bears testimony to this fact in the only glimpse of these early years he is ever known to have given. He was once asked if he remembered about the War of 1812.

"Nothing but this," he replied. "I had been fishing one day and caught a little fish which I was taking home. I met a soldier in the road, and having been always told at home by my mother that we must be good to the soldiers, I gave him my fish."

Only a faint glimpse, to be sure, but rather pleasant in what it shows - the generous child and the patriotic household.

But two years after the family's removal to Indiana the mother who inculcated these excellent principles died. Lincoln never ceased to sorrow for her early loss, and there is one other touching glimpse of his love for her which I shall have occasion to refer to in connection with another side of his development.

A year after her death his father married an early

sweetheart, Sarah Bush Johnston, a Kentucky widow, and brought her into the desolate home. Her coming was a godsend. She was an honest, energetic, and industrious Christian woman, with a store of household goods which filled a four-horse wagon, and soon after her arrival the family were much improved in appearance, behavior, and self-respect. She brought the three children of her first marriage, a boy and two girls, with her, and the two adults and five children formed a happy and united household.

Of course there was always plenty of hard work to be done, and young Lincoln did his share, and more. He chopped timber, and split rails, and hoed corn, and pulled fodder along with the other boys around him. "There was," as he himself once said of the life, "absolutely nothing to excite ambition for education." But in the case of this ungainly boy there was no necessity of any external incentive. A thirst for learning as a means of rising in the world was born in him. He seized on knowledge as a tool to better his condition. He learned his letters in order to read books and see what the men in the great world beyond his woods had done or were doing in the struggle for which he longed. He learned to write first that he might have an

accomplishment none of his playmates had; then that he might help his elders by writing their letters, and thus enjoy the feeling of usefulness the act brought him; and finally that he might copy what struck him in reading the books he borrowed wherever he could find them. He learned to cipher because it might help him to some more congenial task than farm-work.

Each day when this work was ended, his studies became the chief pleasure of his life. He read, wrote, and ciphered incessantly. The few books he could get were read over and over again. His voracity for anything printed was insatiable. He would sit in the twilight and read a dictionary as long as he could see. He would go to the town constable's cabin four and a half miles away and devour - the Revised Statutes of Indiana. He would sit by the fire at night and cover the wooden shovel (he could not afford to waste paper) with essays and sums which he would shave off and begin again. All his schooling amounted to less than a year, and the last of it stopped when he was fifteen. From that time on he did a man's work. It was while he was a clerk in Offutt's store at New Salem that he began to feel the need of some knowledge of English grammar, and hearing of a vagrant

book on the subject, he set off at once on a walk of twelve miles, and returning with the coveted prize, devoted himself to the new study with his usual intensity of application until he knew all that can be known about it from rules. Think of this great-spirited lad, battling year after year against his evil star, wasting his ingenuity upon devices and makeshifts, his high intelligence starving for want of the simple means of education which are now free to all. Yet touching as the picture is, there is something inspiring about it, too; something which appeals to our Americanism in the surmounting of obstacles and overcoming of difficulties; and it is with a certain thrill of pride in the achievement that we read how when John Calhoun, the Surveyor of Sangamon County, offered young Lincoln a book on the principles of surveying, and told him that when he had mastered it he should have employment, the youth, with steady self-reliance, accepted the offer, and armed with the book went out and by six weeks' close application made himself a surveyor - and an excellent one.

It must not be inferred from these facts that Lincoln was either remarkably precocious or unusually quick of apprehension. He was neither. His mind was

slow in acquisition, and his mental growth, while steady and uniform, was deliberate. His powers of reasoning and rhetoric improved constantly to the end of his life at a rate of progress marvelously regular and sustained.

Neither must it be inferred from the account I have given of his noble rage for learning that he was in the least degree a bookworm. If at nineteen he could "spell down" the whole county in their spelling matches, he could also "down" any man in the county at a wrestling bout.

Already at this early age he had gained his full height of six feet, four inches, and his strength was equally gigantic. He once picked up and carried off a chicken-house weighing six hundred pounds. On another occasion of later date, at Rutledge's mill, he lifted a box of stones weighing over half a ton. At still another time, seeing some men preparing a contrivance for lifting some large posts, he quickly shouldered the posts and carried them where they were wanted. "He could sink an axe deeper into wood than any man I ever saw," said one of his old employers. His strength, indeed, has become a tradition in Spencer county that still endures.

With power like this and a brain to direct it, a man was a born leader in that country and at that time, and

such Lincoln soon proved to be. A trivial, ignoble incident did the work of years for him in giving him standing and a name in New Salem while he was still clerk in Offutt's store. Offutt admired him beyond measure, and declared that the stalwart young clerk could beat any man in the county running, jumping, and "wrestling." A crowd of ruffianly young fellows from Clary's Grove nearby took umbrage at this assertion, and challenged Lincoln to a formal wrestling-match. He was greatly averse to all such "wooling and pulling," as he called it; but Offutt's loose-tongued bragging had made it necessary for the youth to show his mettle. So he agreed to meet Jack Armstrong, the leading bully of the gang, who expected an easy victory. But he soon found he had met more than his match. The gang quickly saw it also, and crowding in, by kicking and tripping they almost got Lincoln down. The brute unfairness of this action roused him as nothing else had done in all his life before. "The spirit of Odin entered into him." Putting forth his whole immense strength, he lifted the pride of Clary's Grove in one arm like a child, almost breaking his ribs, and seizing him by the throat with the other hand he nearly choked the exuberant life out of him. For an instant a general fight seemed imminent. But Lincoln, with his back to a

wall, looked so toweringly formidable and defiant that the fury of the gang was suddenly changed into wild admiration. At the same moment Armstrong recovered his voice, and swore that any man who attacked Lincoln would have to settle with him. From that hour he constituted himself Lincoln's champion. As for the victor, he was at once acclaimed as a personage in the county by virtue not only of his prowess, but of his pacific disposition and incorruptible integrity. The unanimous verdict of the whole county was that he was by far "the cleverest fellow that had ever broke into the settlement."

One result of the curious friendship thus cemented between Lincoln and Jack Armstrong was that years afterward the rising lawyer was called on by the agonized father to defend his son in a memorable trial for murder. The case looked dark for the young man. There was apparently irrefutable circumstantial evidence against him. But Lincoln became convinced of his innocence, and at the climax of the trial, after the leading witness for the prosecution had repeatedly declared that he had one night seen the defendant by means of the moonlight in a compromising place, Lincoln proved by an old almanac that there was no moon that night, and so made ample amends

for his rough treatment of the father's throat by saving the son's neck from the halter.

The popularity which he enjoyed from the moment when he turned the fury of the gang from Clary's Grove into friendship found striking expression some time afterward when a company of volunteers for the Black Hawk War of 1832 was raised in New Salem. Among those who enlisted at the first tap of the drum was Abraham Lincoln. The question of the captaincy was always settled in those days by popular election. So when the company assembled on the green and the point as to who should be their captain was raised, three-fourths of the men walked over to where Lincoln was standing. We have his own word for it, that no subsequent success ever gave him such unmixed pleasure as this earliest distinction. In the brief campaign that followed, he was soon admitted to be the strongest man in the army, and, with one exception, the best wrestler. His great size was not infrequently the subject of jocose remark. One chilly morning he complained of being cold.

"No wonder," retorted a facetious comrade, "there's so much of you on the ground."

His own appreciation of his extraordinary length of limb was once shown in the course of a speech he was making in the days when Clay and Polk were carrying on their great contest for the Presidency. It was at the court house in Jacksonville and Lincoln was telling of the time when he and John Strode used to haul goods from Alton in the summer. One night they went into camp at Piasaw. "I spread my blanket," said Lincoln, "and stretched out; and," he added, "I could not help thinking that the girls were about right when they used to say, 'Abe is long for this world.'"

His rapid physical development, in truth, far outstripped his slow, but steady mental growth. But both were necessary concomitants of his progress; and even after his youthful strength had won him the popular recognition which his gradually developing intellectual power steadily extended to still wider circles as the years went on, there were times in those rough border communities when it pleased him to be able to fall back on the primitive argument of the strongest man. Once, for instance, while he was making a speech in his first campaign for the State Legislature, he saw a hulking ruffian attack a friend of his in the crowd, and the

rencounter not resulting according to the orator's sympathies, he descended from the platform, seized the fellow by the neck, "threw him some ten feet," according to an eye-witness, then calmly mounted to his place, and ended his speech, the course of his logic undisturbed by this athletic parenthesis.

Like most men of exceptional strength, however, Lincoln was naturally gentle and peaceable, and he grew more so as he advanced in years. His last personal quarrel was the absurd altercation with the impossible James Shields in 1842, and the bloodless duel that followed. The rest of his life was passed in hot and earnest controversy, but he ever after resolutely refused to descend to the level of the wranglers who hated him. Once, as President, it became his duty to give an official reprimand to a young officer who had been court-martialed for a quarrel with an associate. The reprimand, which is little known even among students of Lincoln's career, was as follows:

"The advice of a father to his son,
'Beware of entrance to a quarrel, but being
in, bear it that the opposed may beware of
thee!' is good, but not the best. Quarrel

not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones though clearly your own. Better give your path to a dog than be bitten by him in contesting the right. Even killing the dog would not cure the bite."

Surely this is the gentlest reprimand recorded in the annals of penal discourses. It deserves to be written in letters of gold on the walls of every gymnasium and college in the country.

But the wise and lofty self-restraint which it inculcates sprang from a deeper and more potent feeling than the mere gentleness and peacefulness of the big man's natural disposition. It was the outcome of a sincere and deep-rooted belief in Christian doctrines, a belief which grew with his growth and strengthened with his strength from the earliest years. As a child he was

fortunate in the few books he had to read. Among them, in particular, were the Bible and the Pilgrim's Progress. To have turned the leaves of these two volumes with a nightly and daily hand at a period when the mind is wax to receive impressions and marble to retain them is to have gained a grounding in Christian belief as lasting as life itself. That such reading early had its effect on Lincoln's character is shown in the touching incident concerning his mother about which I promised to tell you a while ago. She died of what was known as the "milk-sickness" only a few days after her sister and brother-in-law had been carried off by the same mysterious disease. Lincoln's father (the only adult left alive in the lonely clearing) made the coffins for his dead "out of green lumber cut with a whip-saw," and they were all buried, with scant ceremony, in another small clearing in the heart of the forest. To the little Abraham the fact that his mother had been laid to rest with such maimed rites gave a keener edge to his grief. He sorrowed and sorrowed, and would not be comforted until at least he heard of a wandering preacher in the neighborhood and contrived to have him brought to the forlorn little settlement to deliver a sermon over her grave, already hard and white with the early winter

snows.

The spirit of loving reverence and reliance on religious consolation which this incident illuminates abided with Lincoln to the end of his days. He was never the man to make a parade of his belief. But again and again it shone out in words of solemn eloquence which will live as long as the Republic endures, and never more vividly, never more impressively, than in the closing sentences of that remarkable letter which he wrote early in 1864 in response to the weighty protest of the governor and other leading men of Kentucky against the policy of emancipation:

"Now (he concluded), at the end of three years' struggle, the nation's condition is not what either party or any man devised. God alone can claim it. Whither it is tending seems plain. If God now wills the removal of a great wrong, and wills also that we of the North as well as you of the South, shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God."

Even more impressive - for deeds are always more impressive than words - was a habit, known at the time to

but two persons, his wife and his pastor, which he followed during all the troubled days of his Presidency. As every one knows, Lincoln's trust in the ultimate good which the Civil War was to bring about was unflinching, but not so many are aware that the source whence he drew this feeling of confidence was the simple one of prayer. Beside the mental picture, handed down to us from the old, heroic Revolutionary days, of Washington kneeling in the wintry woods of Morristown by the icy shores of the Whippany River and pouring out his soul in prayer for the success of the great cause he had at heart, we are privileged to place a companion picture of Lincoln on his knees in the privacy of the White House, praying for the preservation of the country which Washington had fought to free. For whenever a great battle was about to take place or the news of a serious disaster arrived, whatever the time, day or night, it was Lincoln's custom to send his carriage for his pastor, Dr. Sanderson, to come to the White House to pray, and many a night, while the soldiers of the Union were snatching their last brief sleep before battle, far away in a quiet room in the Nation's capital the great-hearted President was passing the long hours of the night on his knees in supplications to the Almighty for the success of the Cause to which

they were all giving the last full measure of devotion.

Lincoln's belief in a high standard of morality was no less deep-rooted than his religious convictions, and this at a time and in a region where swearing and intemperance, for example, were a part of the ordinary, every-day life of most of the men. Lincoln never swore and he never drank. As a feat of strength he once raised a barrel of whiskey from the ground and drank from the bung, but the narrator of this incident adds that he did not swallow the liquor but ejected it at once. A still more conclusive proof of his principles is found in the fact that, in 1841, he bore a prominent part in the movement then started throughout Illinois to check intemperance in the use of spirits. But his moral uprightness found its highest expression in his incorruptible honesty - an honesty of action, thought, and feeling so scrupulous and exalted that for long years he was known everywhere as "Honest Abe Lincoln." Once, while clerk in Offutt's store, after he had sold a woman some goods for which she had paid and departed, he found that she had given him six and a quarter cents too much. The money burned in his hands until he had locked the shop and walked seven miles in the night to make

restitution before he slept. Another time, after weighing and delivering a pound of tea, he found a small extra weight on the wrong side of the scales. He at once weighed out the quantity of tea and walked four miles to give it to the customer. Again, in 1833, he was appointed postmaster of New Salem and held the position for three years until the post-office there was abolished. Nine years later, when he was practicing law in Springfield, an agent of the Post-Office Department called on him one day, and asked for a balance due from the New Salem office, some seventeen dollars. Lincoln rose, and opening a little trunk in a corner of the room, took from it a bit of cotton cloth in which was tied up the exact sum required. When the agent expressed surprise, Lincoln quietly remarked:

"I never use any man's money but my own."

It had never entered his mind to make even a temporary use of this little sum of government money, although most of these years had been passed in pinching poverty, also because of his high-minded honesty. In 1833 he had entered into partnership with a man named Berry. They sold their business to two brothers named Trent. Not a cent of money changed hands in the transactions; only notes had been given, in the true

Western style of the time. But a month or two later the Trents ran away, and Berry died. Lincoln was left loaded with debts and with no assets except their worthless notes. But he never thought of doing by others as others had done by him. He made no effort even to compromise the claims against him. He promised to pay when he could, and he did - every farthing, - although the sum was so large that he and his friends called it "the national debt," and it took the labor of years as a surveyor and lawyer to pay it.

He carried this same uprightness of character and devotion to principle into his legal practice and his political career. Combined with his fearlessness, keenness of mind, gift of humor, and democratic manners, it is small wonder that these qualities made him the best-liked and most popular man of his generation.

His kindly consideration for others which also helped to make him widely beloved has often been illustrated by various anecdotes. One of the least known of these is that which Miss Edwards, a niece of Lincoln's wife, was fond of telling about the old days when they all lived in Springfield, Illinois, together. She was going to Atlas, part of the way by means of a new

railroad, the first in Illinois, which ran down to Meridosia on the Illinois River. "When I was all ready to leave the house," she would say, "I found that through some mistake or negligence my trunk, a rather large and heavy one, had not been taken, and I would have missed the train had not a tall, lean man just then come along and, learning what the trouble was, picked up the trunk, lifted it upon his shoulder, and started 'across-lots' for the station, which we reached just in time for the train, but not in time for me to thank him." Then, with her eyes shining, she would add, "The tall, lean man was Abraham Lincoln."

Another incident even better illustrating not only his homely kindness, but the courteous attention which he gave to even the humblest advisor is that in which a little eleven-year-old girl, Grace Bedell, of Westfield, New York, bore a part. One day in the Presidential campaign of 1860 her father brought home a poster on which was a picture of a gaunt, rugged-featured, smooth-faced Lincoln. The little girl informed her mother that she thought he would improve his appearance by growing a beard, and was advised to write and tell him so. Accordingly a letter to that effect was despatched to the "Hon. Abraham Lincoln, Esq.," much to her elder sister's

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amusement, and he was further informed that she supposed he had little girls of his own who would doubtless feel as she did about the whiskers and that, if he would grow them, she would try to get her brothers to vote for him, although they were Democrats. A few days later she received a letter which read:

Springfield, Ill., Oct. 19, 1860

Miss Grace Bedell,

My Dear Little Miss: Your very agreeable letter of the 16th is received. I regret the necessity of having to say that I have no little girls, but I have three boys, one 17, another 9 and the youngest 7 years old, and they with my wife constitute my entire family.

As to the whiskers, having never worn any, do you not think people would consider it a piece of silly affectation if I were to begin wearing them now?

A. Lincoln.

In after years when the little girl had grown to womanhood, married and moved to Kansas, she was very fond of telling this story, which she always ended thus:

"In the latter part of February, 1861, Mr. Lincoln stopped at Westfield on his way to be inaugurated in Washington. He made a brief speech from the platform of his car and at its end he said, 'I have a little correspondent here and if she is present, I'd like to speak to her.'

"'Who is it?' the crowd shouted. 'What is her name?'"

"Mr. Lincoln gave my name and I was found on the outskirts of the throng and passed up to him. He took me by the hand and said in that sad voice so characteristic of him, but with a kind smile on his face, 'You see I've let these whiskers grow for you, Grace.'

"Then he kissed me and his train moved away. I never saw him again."

Unquestionably Lincoln's great tenderness of heart, his quick and seemingly unlimited sympathies, contributed largely to the world-wide esteem in which he came to be held. He would dismount from his horse in the forest to

replace in their nest young birds which had fallen by the roadside; he could not sleep at night if he knew that a soldier-boy was under sentence of death; he could never, even at the bidding of duty or policy, refuse the prayer of age or helplessness in distress.

On the other hand, his gift of humor and of storytelling endeared him to countless associates, especially the members of the Illinois bar with whom he was associated for many years. They never seemed to weary of talking about him. "Did you ever hear how Lincoln came to study law?" asked Lincoln's great antagonist, Senator Stephen A. Douglas, on one occasion. "One day some emigrants, 'movers', stopped at his grocery to make a purchase. Among their effects they had a barrel of old papers, which they decided to abandon, and left it with Abe. After they had gone on he turned the barrel upside down, and found at the bottom a copy of Blackstone's Commentaries. He did not know who Blackstone was, nor what he wrote about. But he had no other book to read; so he began to read that one, and he has never given up reading it. He knows more Blackstone and more Chitty today than any other lawyer in Illinois."

On another occasion in 1849, Orville H. Browning, one of the great leaders of the Illinois bar, said: "In

one respect Mr. Lincoln is the most remarkable man I have ever seen. I have known him for ten years, and every time I meet him I find him much improved. He is now about forty years old. I knew him at thirty, and every time I have seen Him I have observed extraordinary improvement. As you know, most young men have finished their education, as they say, at twenty-five; but Lincoln is always a learner. He has already become a good lawyer, and if he keeps out of politics, as he seems determined to do, he will in another ten years stand at the head of the profession in this State."

This prophecy was verified by Lincoln's steady advance in his profession from 1849 to 1859 - an advance in the face of difficulties none the less great because he treated them lightly, as shown in the one example of his humorous story-telling that I feel at liberty to give:

"I feel sometimes now," he once said about 1850, "and I used to feel all the time, that in court I was a sort of bull in a china shop; but after I got to going I was too poor and too proud to stop and too old to learn

any other trade. Did you ever hear the story of the man who sold 'the best coon dog in the world'? Well, after a few nights out with that wonderful dog, the purchaser brought him back to the man he had bought him from, declaring that a coon would stand a better show of treeing the dog than the dog would of treeing the coon. 'You don't think anything is made in vain, do you?' asked the vendor. 'No, I do not,' was the answer. 'Well, that dog is certainly good for nothing else, and as there is nothing made in vain I thought he must be a good coon dog.' So on that principle," concluded Lincoln, "I thought I might be a good lawyer."

Examples of his quick wit and shrewd common sense are no less numerous than of his quaint aptness in story telling, but I have time for only four, the first three of which are vouched for as authentic by G. W. Harris, of Holly Hill, Florida, who was a law student in Lincoln and Herndon's office from 1845 to 1847. Once, and only once, Mr. Harris says, did he succeed in drawing from Lincoln an opinion derogatory of another, and that related to a

certain attorney of very showy parts, yet capable of only feeble and disconnected arguments. After expressing himself quite freely Harris bluntly asked Lincoln whether the estimate was not correct.

"Well," replied Lincoln with happy characterization, "I consider him rather a shotgun lawyer."

As is well known Lincoln never felt concern about his personal appearance or his clothes. On one occasion in 1846 a friend, passing him on the sidewalk, after one quick glance turned and said solicitously:

"Abe, your coat is much too short in the waist."

"Never mind, Tom," Lincoln instantly answered kindly, but with a twinkle in his eyes, "it will be long enough - before I get another."

Some time afterwards he came along one morning just as several acquaintances on a street corner had begun to wrangle about the ideal length of a man's legs in proportion to his body and they agreed to submit the point to Lincoln's decision.

"Abe," one of them hailed him as he approached, "how long ought a man's legs to be?"

"Well, gentlemen," replied Lincoln promptly, but with an appearance of grave consideration, "I don't pretend to know exactly, but it seems to me that they

should be long enough - to reach from his body to the ground!"

Years after, when he was President, he again made a humorously shrewd use of a question of legs in receiving a delegation of men who were endeavoring to influence him to hurry the passage of a petty measure by representing that it was of great importance.

"Gentlemen," Lincoln inquired gravely, "if you call the tail of a sheep a leg, how many legs will the sheep have?"

"Five," responded the spokesman of the delegation with conviction.

"No," explained Lincoln with earnest gravity and patient kindness, "it would have only four. Calling the tail a leg wouldn't make it one."

For a moment the delegation gazed blankly at the imperturbable President; then, as the application of the point sank slowly in, the members turned one by one and passed disconsolately out.

When to all these traits of honesty, tenderness, and humor were added a clearness of political insight and a power of luminous analysis, logical deduction, and lucid statement unrivaled in our annals to this day, we can

readily understand how he came to occupy the place he holds in our history. No account of him can be in any sense adequate which does not deal with his astonishing power over words. It is not too much to say of him that he is among the greatest masters of prose ever produced by the English race. Self-educated, or rather not educated at all in the ordinary sense as he has already been shown to be, he yet contrived to obtain an insight and power in the use of words such as has been given to few men in his, or indeed in any age. He did not get his ability to handle prose through his gift of speech. These are separate faculties; many of the great orators of the world have been exceedingly poor writers; most great writers are poor speakers. Lincoln enjoyed both gifts. He could exercise his power of coining illuminating phrases as effectively on paper as on the platform. In everything he wrote or spoke he is master of his medium. Whatever the subject he has in hand, whether bald or impassioned, businesslike or pathetic, every line shows his transcendent power over his materials; he guides the words; the words never guide him. He is like the engineer who controls a mighty reservoir. As he desires he opens the various sluice-gates, but never for an instant is the water beyond his complete control.

Whether reading his speeches or his letters, his dispatches or even his hurried memorandums, we feel that an immense force is gathered up behind him and that in each jet that flows every drop is meant. Some famous writers only leak; others half flow through determined channels, half dribble away their words like a broken lock when it is emptying. Lincoln sends out none but clear-shaped streams.

In his very first public speech, made before the people of Sangamon County in 1832 when he was just twenty-three, this power is shown as clearly as in the later addresses:

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 fellowmen, 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 or friends to

recommend me. My case is thrown exclusively upon the independent voters of the country; 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.

Almost exactly thirty-three years later, in 1865, standing in the shadow of that fell tragedy which was to end his mortal labors, he closed another speech, almost his last, with words which have come sounding down the years like the wondrous organ music of a great requiem on the Civil War which was then almost over:

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 nations'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.

Of a more personally poignant character is the remarkable letter to Mrs. Bixby, Written in 1864:

"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 words 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."

Ex-President Roosevelt not long since quoted this letter as at once a masterpiece of style and an example of Lincoln's greatness of heart. Horace Greeley said in 1868 of Lincoln's Cooper Institute speech in 1860, "I do not hesitate to pronounce it the very best political speech to which I ever listened - and I have heard some of Webster's grandest." On the same occasion he also said, "I doubt that our national literature contains a finer gem than that little speech at the Gettysburg celebration in 1863." Posterity has already fully sustained this verdict.

By universal consent, as pointed out by Clark E. Carr in an address in 1906 before the Illinois State Historical Society, Lincoln's Gettysburg speech has become the Parthenon of orations - absolutely unique in its gem-like perfection. It contains only 268 words, and took but little more than two minutes to deliver, but it is still read and remembered by millions, while Edward Everett's oration, delivered on the same occasion and

occupying two hours in delivery, is remembered by few and read by fewer still. Yet Everett's oration was a really fine effort, a lucid and concise account of the great battle. In fact, it has been said that if every official report and printed word in regard to Gettysburg except Everett's oration were destroyed, in its pages would still be preserved to posterity so clear a description of the great contest as to make every important movement of every command perfectly clear. But in a letter sent to Lincoln the day after both orations were delivered, Everett himself wrote, "I should be glad if I could flatter myself that I came as near to the central idea of the occasion in two hours as you did in two minutes."

In these words Everett gave the exact reason why Lincoln's Gettysburg oration endures and his own more elaborate one is dropping into oblivion. But Lincoln not only grasped the central idea of the occasion; he presented it in imperishable language cast in flawless form. Of the 268 words in the address 231 are of pure Anglo-Saxon origin and only 37 of Latin origin; that is, 80 per cent of the whole oration is in the purest English. Moreover, the address contains all the elements of an elaborate and finished oration - exordium, argument,

climax, and peroration - divisions more extended in Everett's oration, but not more marked there than in Lincoln's. In the exordium, consisting of five simple sentences, each one embodying a fact apparent to every reader, he lays the foundations of his discourse:

Fourscore and seven years ago our fathers brought forth upon 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 the nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield 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.

Then comes the argument:

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 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.

And to make the argument stronger, to clinch it, he repeats:

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;

And then comes the great peroration:

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, and for the people, shall not

perish from the earth.

One touching memory of an eye-witness of the impressive scene when Lincoln delivered this oration is narrated thus: "There was one sentence that deeply affected me - the only one in which the President showed emotion. With the close of that sentence his lips quivered and there was a tremor in his voice which I can never forget. The sentence was, 'The world will little not nor long remember what we say here, but it can never forget what they did here.'"

Did Lincoln's large, all embracing tolerance endow him in that moment with prophetic insight? Did his great heart, yearning over the North's troubles, the South's troubles, his country's troubles, become suddenly touched with tender emotion, like that of Moses on Pisgah viewing the Promised Land he was destined never to enter, as the sublime vision of a renewed Union of all the States,

"Each to the other plighted to the end of
time to stand, Palmetto to pine united and
prairie to pasture-land,"

glowed for an instant above the great battle-field where

men of the North and men of the South by thousands had laid down their lives that this wonderful vision might in time become a still more wonderful reality? We cannot know, but it is pleasant to believe it - pleasant to believe that the sad heart of Lincoln was comforted and brightened at least for a moment, if only by a vision. Life held few pleasures for him in his later years. Much of the brooding melancholy which darkened his days was due, as Mrs. Eleanor Atkinson has shown, to the loss of his first love, Ann Rutledge, of whom he once said to his intimate friend, William G. Greene, "My heart is buried in the grave with that dear girl."

Time gradually softened this sorrow, and eventually he found consolation in the society of Mary Todd, of Kentucky. It is told that once, at a country dance, he sought her out and said, "Miss Mary, I want to dance with you the very worst way."

She and a girl companion smiled innocently up at him as she rose, and he led her awkwardly out on the floor. His long, loose-jointed frame was ill adapted for grace in dancing, and when she returned the other girl asked, "Did he, Mary?"

And Miss Todd replied, "He did indeed, just as he

said, in the very worst way."

But she loved him nevertheless, and they were married in 1842.

Horace Greeley, who knew Lincoln well, always maintained that the comments on his ungainliness and homeliness were much exaggerated, and there is other excellent testimony to the same effect.

Another contemporary of Lincoln's, not so famous as Greeley, but still a noted orator and statesman in his time, was Robert C. Winthrop, who was the speaker of the House of Representatives of the Thirtieth Congress, of which Lincoln was a member. Not long before Mr. Winthrop's death, I had the honor and pleasure of a talk about the great Emancipator with the stately old gentleman in the drawing-room of his dignified mansion in Marlborough Street, Boston.

"I remember Mr. Lincoln as a Congressman quite distinctly," he said. "He was a genial, rather comely man, noticeably tall. Although he had a cheerful manner, he suffered from constitutional melancholy. He went about his work with little gladness, but with a dogged sincerity and an inflexible

conscience. His mind was logical and direct. His vein of humor was unailing, and he was able to claim the attention of the House, even on an uninteresting subject, by the appropriateness of his anecdotes. His powers of application and mental discipline were amazing. I recall the fact that his Congressional experience made him feel a lack in himself of the faculty of close and sustained reasoning. He turned to the study of logic and mathematics as a corrective, and in a short time learned by heart six books of the propositions of Euclid. In the summer of our first session he made a long, brilliant, and humorous speech. Later, I think in the autumn of 1848, he made a number of remarkable speeches in and about Boston - at Dorchester, Chelsea, and elsewhere. The first speech of his I remember noting was one on Washington, delivered, I think, in 1842."

The near approach of Washington's birthday makes it not inappropriate to quote as a specimen of Lincoln's eloquence the brief closing passage of the seventy-year-

old speech referred to by Mr. Winthrop.

"Washington," said Lincoln, "is the mightiest name on earth - long since mightiest in the cause of civil liberty; still mightiest in moral reformation. On that name no 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."

Today we might apply Lincoln's own words to Lincoln himself. He, too, lived to be a nation's idol after having been, like his great predecessor, a surveyor in his youth. But there are points of similarity between the two greatest of our Presidents cease, save the one slight fact that both were of southern birth. The Virginian had every social advantage in his favor, and remained an aristocrat to the end of his days. The Kentuckian, as I have already shown, was subjected to all the drawbacks that humble birth and lowly circumstances

bring, and remained a commoner throughout his life. But he also profited by the advantages of such an origin and environment. As ex-Speaker Cannon once said, "Lincoln's power lay in the fact that he was of the people, and that he knew them as God has given it to few men to know them." I doubt whether any man, woman, or child, white or black, bond or free, virtuous or vicious, ever accosted or reached forth a hand to Abraham Lincoln, and detected in his face or manner any repugnance or shrinking from the proffered contact, any assumption of superiority or betrayal of disdain. Frederick Douglass declared that Lincoln was the only man of distinction he ever met who never reminded him by word or manner of his color. No man, in fact, was ever more steeped in the spirit of Burn's inspired phrase -

"A man's a man, for a' that."

In short, Lincoln was before all things and in the highest sense a gentleman, - that is, a man of courtesy and kindness, a man distinguished for a fine perception of honor, strict regard for his obligations, and consideration for the rights and feelings of others. There were times, as I am aware many a well known anecdote shows, when he seemed to disregard the feelings, if not the rights, of others; but a scrutiny of every

incident of this kind quickly dispels such an impression and proves that Lincoln was in each case amply justified by the circumstances. In 1864, for instance, a call for extra troops had driven Chicago, whose quota was 6,000 men, almost into a state of revolt and a delegation went on to Washington to ask for a new enrollment. Lincoln consented to go with the delegates to Secretary Stanton's office and hear both sides. After sitting silent for some time, listening, he suddenly lifted his head and, bending on them a black and frowning face, exclaimed in bitter tones:

Gentlemen, after Boston Chicago has been the chief instrument in bringing this war on the country. It is you who are largely responsible for making blood flow as it has. You called for war until we had it. You called for emancipation and I have given it to you. Now you come here begging to be let off from the call for men which I have made to carry on the war you have demanded. You ought to be ashamed of yourselves. I have a right to expect better things of you. You can influence great masses, and yet you cry

to be spared at a moment when your cause is suffering. Go home and send up those men!

"We all got up and went out," says an eye-witness of the scene, "and when the door closed one of my colleagues said, 'Well, gentlemen, the Old Man is right. We ought to be ashamed of ourselves. Let us never say anything about this, but go home and raise the men.'" And they did.

Such an outburst was so exceptional that it always left the profoundest impression, an impression all the deeper because the rebuke was felt to be so just. As a rule Lincoln seems to have foreseen the excuse that tempers the guilt of every mortal transgression and to have allowed for it. He was of course too practical and too great a statesman to let such excuses induce him to permit misdeeds to go unpunished or uncorrected, but he was never incensed by them and the desire for retribution even in its most legitimate form seems never to have been felt by him. If a general, for example, had to be reprimanded, Lincoln did it as only the most perfect of gentlemen could do it, conveying censure without inflicting any wound that would not heal, and this not by using roundabout expressions, but in the plainest

language. He was able to do this even more because of what he was than because of what he said and the way in which he said it. The tremendous appeal of even the Gettysburg oration does not rest on its rhetorical merit; what makes its few words immortal is the fact that through them there speaks the soul of a great man. They are still vital with the eternal life of his spirit. His prayer was that the dead who there gave up their lives for their country should not have died in vain, and next summer will see that prayer fully answered in the grand reunion of the remnants of the mighty armies that fought there fifty years ago, typifying in the brotherly mingling of the Blue and the Gray the passing of all sectionalism and the sealing of the final covenant that this "government of the people, by the people, and for the people, shall not perish from the earth."

More than all else has the spirit of Lincoln contributed to this result. How much more speedily it might have been brought about had he been privileged to continue his labors in the flesh we may easily conjecture. But the assassin's bullet laid him low in the full plenitude of his powers. In the early light of that fateful April morning forty-eight years ago Stanton

closed the eyes of his great chief whom he had grown to love as a brother and whispered chokingly to those standing near, "Now he belongs to the ages."

"Oh, slow to smite and swift to spare,
Gentle and merciful and just!
Who, in the fear of God, didst bear
The sword of power, a nation's trust!

Pure was thy life; its bloody close
Hath placed thee with the sons of light,
Among the noble host of those
Who perished in the cause of Right.

Lincoln's career asserts the majestic heritage, the measureless opportunity of the humblest American youth. A child of the people, he went from the backwoods to the White House and became the one providential leader, "a heroic figure in the center of a heroic epoch," by ever doing the work that lay next to him with all his growing might. He rose, of course, from lower levels, and attained to higher heights than most of us Americans spring from or can hope to reach. But it is the very

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superlativeness of his achievement that makes it so
inspiringly symbolic of all that is best and noblest and
most hopeful in American life.

THIS SPEECH IS 13,047 WORDS LONG.

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