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Speech at Columbus, OH

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September 16, 1859

Fellow-citizens of the State of Ohio:

I cannot fail to remember that I appear for the first time before an audience in this now great State—an audience that is accustomed to hear such speakers as Corwin, and Chase, and Wade,^[2] and many other renowned men; and, remembering this, I feel that it will be well for you, as for me, that you should not raise your expectations to that standard to which you would have been justified in raising them had one of these distinguished men appeared before you. You would perhaps be only preparing a disappointment for yourselves, and, as a consequence of your disappointment, mortification to me. I hope, therefore, you will commence with very moderate expectations; and perhaps, if you will give me your attention, I shall be able to interest you to a moderate degree.

Appearing here for the first time in my life, I have been somewhat embarrassed for a topic by way of introduction to my speech; but I have been relieved from that embarrassment by an introduction which the Ohio Statesman newspaper gave me this morning. In this paper I have read an article, in which, among other statements, I find the following:

In debating with Senator Douglas during the memorable contest of last fall, Mr. Lincoln declared in favor of negro suffrage, and attempted to defend that vile conception against the Little Giant.

I mention this now, at the opening of my remarks, for the purpose of making three comments upon it. The first I have already announced—it furnishes me an introductory topic; the second is to show that the gentleman is mistaken; thirdly, to give him an opportunity to correct it.^[3] (A voice—"That he won't do.")

In the first place, in regard to this matter being a mistake. I have found that it is not entirely safe, when one is misrepresented under his very nose, to allow the misrepresentation to go uncontradicted. I therefore purpose, here at the outset, not only to say that this is a misrepresentation, but to show conclusively that it is so; and you will bear with me while I read a couple of extracts from that very "memorable" debate with Judge Douglas, last year, to which this newspaper refers. In the first pitched

battle which Senator Douglas and myself had, at the town of Ottawa, I used the language which I will now read. Having been previously reading an extract, I continued as follows:

Now gentlemen, I don't want to read at any greater length, but this is the true complexion of all I have ever said in regard to the institution of slavery and the black race. This is the whole of it, and anything that argues me into his idea of perfect social and political equality with the negro, is but a specious and fantastic arrangement of words, by which a man can prove a horse chestnut to be a chestnut horse. I will say here, while upon this subject, that I have no purpose directly or indirectly to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so and I have no inclination to do so. I have no purpose to introduce political and social equality between the white and the black races. There is a physical difference between the two which in my judgment will probably forever forbid their living together upon the footing of perfect equality, and inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in favor of the race to which I belong, having the superior position. I have never said anything to the contrary, but I hold that notwithstanding all this, there is no reason in the world why the negro is not entitled to all the natural rights enumerated in the Declaration of Independence, the right to life, liberty, and the pursuit of happiness. I hold that he is as much entitled to these as the white man. I agree with Judge Douglas, he is not my equal in many respects—certainly not in color, perhaps not in moral or intellectual endowments. But in the right to eat the bread, without leave of anybody else, which his own hand earns, he is my equal and the equal of Judge Douglas and the equal of every living man.

Upon a subsequent occasion, when the reason for making a statement like this recurred, I said:

While I was at the hotel to-day an elderly gentleman called upon me to know whether I was really in favor of producing perfect equality between the negroes and white people. While I had not proposed to myself on this occasion to say much on that subject, yet as the question was asked me I thought I would occupy perhaps five minutes in saying something in regard to it. I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races—that I am not, nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, or intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race. I say upon this occasion I do not perceive that because the white man is to have the superior position, the negro should be denied everything. I do not understand that because I do not want a negro woman for a slave, I must necessarily want her for a wife. My understanding is that I can just let her alone. I am now in my fiftieth year, and I certainly never have had a black woman for either a slave or a wife. So it seems to me quite possible for us to get along without making either slaves or wives of negroes. I will add to this that I have never seen to my knowledge a man, woman or child, who was in favor of producing a perfect equality, social and political, between negroes and white men. I recollect of but one distinguished instance that I ever heard of so frequently as to be satisfied of its correctness—and that is the case of Judge Douglas' old friend Col. Richard M. Johnson. I will also add to the remarks I have made, (for I am not going to enter at large upon this subject,) that I have never had the least apprehension that I or my friends would marry negroes, if there was no law to keep them from it; but as Judge Douglas and his friends seem to be in great apprehension that they might, if there were no law to keep them from it, I give him the most solemn pledge that I will to the very last stand by the law of the State, which forbids the marrying of white people with negroes.

There, my friends, you have briefly what I have, upon former occasions, said upon the subject to which this newspaper, to the extent of its ability, [laughter] has drawn the public attention. In it you not only perceive as a probability that in that contest I did not at any time say I was in favor of negro suffrage; but the absolute proof that twice—once substantially and once expressly—I declared against it. Having shown you this, there remains but a word of comment on that newspaper article. It is this: that I presume the editor of that paper is an honest and truth-loving man, [a voice—"that's a great mistake,"]

and that he will be very greatly obliged to me for furnishing him thus early an opportunity to correct the misrepresentation he has made, before it has run so long that malicious people can call him a liar. [Laughter and applause.]

The Giant himself has been here recently. [Laughter.] I have seen a brief report of his speech. If it were otherwise unpleasant to me to introduce the subject of the negro as a topic for discussion, I might be somewhat relieved by the fact that he dealt exclusively in that subject while he was here. I shall, therefore, without much hesitation or diffidence, enter upon this subject.

The American people, on the first day of January, 1854, found the African slave trade prohibited by a law of Congress. In a majority of the States of this Union, they found African slavery, or any other sort of slavery, prohibited by State constitutions. They also found a law existing, supposed to be valid, by which slavery was excluded from almost all the territory the United States then owned. This was the condition of the country, with reference to the institution of slavery, on the 1st of January, 1854. A few days after that, a bill was introduced into Congress, which ran through its regular course in the two branches of the National Legislature, and finally passed into a law in the month of May, by which the act of Congress prohibiting slavery from going into the territories of the United States was repealed. In connection with the law itself, and, in fact, in the terms of the law, the then existing prohibition was not only repealed, but there was a declaration of a purpose on the part of Congress never thereafter to exercise any power that they might have, real or supposed, to prohibit the extension or spread of slavery. This was a very great change; for the law thus repealed was of more than thirty years' standing. Following rapidly upon the heels of this action of Congress, a decision of the Supreme Court is made, by which it is declared that Congress, if it desires to prohibit the spread of slavery into the territories, has no constitutional power to do so. Not only so, but that decision lays down principles, which, if pushed to their logical conclusion—I say pushed to their logical conclusion—would decide that the constitutions of the Free States, forbidding slavery, are themselves unconstitutional. Mark me, I do not say the judge[s?] said this, and let no man say that I affirm the judge[s?] used these words; but I only say it is my opinion that what they did say, if pressed to its logical conclusion, will inevitably result thus. [Cries of “Good! good!”]

Looking at these things, the Republican party, as I understand its principles and policy, believe that there is great danger of the institution of slavery being spread out and extended, until it is ultimately made alike lawful in all the States of this Union; so believing, to prevent that incidental and ultimate consummation, is the original and chief purpose of the Republican organization. I say “chief purpose” of the Republican organization; for it is certainly true that if the national House shall fall into the hands of the Republicans, they will have to attend to all the other matters of national house-keeping, as well as this. This chief and real purpose of the Republican party is eminently conservative. It proposes nothing save and except to restore this government to its original tone in regard to this element of slavery, and there to maintain it, looking for no further change, in reference to it, than that which the original framers of the government themselves expected and looked forward to.

The chief danger to this purpose of the Republican party is not just now the revival of the African slave trade, or the passage of a Congressional slave code, or the declaring of a second Dred Scott decision, making slavery lawful in all the States. These are not pressing us just now. They are not quite ready yet. The authors of these measures know that we are too strong for them; but they will be upon us in due time, and we will be grappling with them hand to hand, if they are not now headed off. They are not now the chief danger to the purpose of the Republican organization; but the most imminent danger that now threatens that purpose is that insidious Douglas Popular Sovereignty. This is the miner and sapper. While it does not propose to revive the African slave trade, nor to pass a slave code, nor to make a second Dred Scott decision, it is preparing us for the onslaught and charge of these ultimate enemies when they shall be ready to come on and the word of command for them to advance shall be given. I say this Douglas Popular Sovereignty—for there is a broad distinction, as I now understand it, between that article and a genuine popular sovereignty.

I believe there is a genuine popular sovereignty. I think a definition of genuine popular sovereignty, in the abstract, would be about this: That each man shall do precisely as he pleases with himself, and with

all those things which exclusively concern him. Applied to government, this principle would be, that a general government shall do all those things which pertain to it, and all the local governments shall do precisely as they please in respect to those matters which exclusively concern them. I understand that this government of the United States, under which we live, is based upon this principle; and I am misunderstood if it is supposed that I have any war to make upon that principle.

Now, what is Judge Douglas' Popular Sovereignty? It is, as a principle, no other than that, if one man chooses to make a slave of another man, neither that other man nor anybody else has a right to object. [Cheers and laughter.] Applied in government, as he seeks to apply it, it is this: If, in a new territory into which a few people are beginning to enter for the purpose of making their homes, they choose to either exclude slavery from their limits, or to establish it there, however one or the other may affect the persons to be enslaved, or the infinitely greater number of persons who are afterward to inhabit that territory, or the other members of the families of communities, of which they are but an incipient member, or the general head of the family of States as parent of all—however their action may affect one or the other of these, there is no power or right to interfere. That is Douglas' popular sovereignty applied.

He has a good deal of trouble with his popular sovereignty. His explanations explanatory of explanations explained are interminable. [Laughter.] The most lengthy, and, as I suppose, the most maturely considered of his long series of explanations, is his great essay in Harper's Magazine.^[4] [Laughter.] I will not attempt to enter upon any very thorough investigation of his argument, as there made and presented. I will nevertheless occupy a good portion of your time here in drawing your attention to certain points in it. Such of you as may have read this document will have perceived that the Judge, early in the document, quotes from two persons as belonging to the Republican party, without naming them, but who can readily be recognized as being Gov. Seward of New York and myself. It is true, that exactly fifteen months ago this day, I believe, I for the first time expressed a sentiment upon this subject, and in such a manner that it should get into print, that the public might see it beyond the circle of my hearers; and my expression of it at that time is the quotation that Judge Douglas makes. He has not made the quotation with accuracy, but justice to him requires me to say that it is sufficiently accurate not to change its sense.

The sense of that quotation condensed is this—that this slavery element is a durable element of discord among us, and that we shall probably not have perfect peace in this country with it until it either masters the free principle in our government, or is so far mastered by the free principle as for the public mind to rest in the belief that it is going to its end. This sentiment, which I now express in this way, was, at no great distance of time, perhaps in different language, and in connection with some collateral ideas, expressed by Gov. Seward. Judge Douglas has been so much annoyed by the expression of that sentiment that he has constantly, I believe, in almost all his speeches since it was uttered, been referring to it. I find he alluded to it in his speech here, as well as in the copy-right essay. [Laughter.] I do not now enter upon this for the purpose of making an elaborate argument to show that we were right in the expression of that sentiment. In other words, I shall not stop to say all that might properly be said upon this point; but I only ask your attention to it for the purpose of making one or two points upon it.

If you will read the copy-right essay, you will discover that Judge Douglas himself says a controversy between the American Colonies and the government of Great Britain began on the slavery question in 1699, and continued from that time until the Revolution; and, while he did not say so, we all know that it has continued with more or less violence ever since the Revolution.

Then we need not appeal to history, to the declarations of the framers of the government, but we know from Judge Douglas himself that slavery began to be an element of discord among the white people of this country as far back as 1699, or one hundred and sixty years ago, or five generations of men—counting thirty years to a generation. Now it would seem to me that it might have occurred to Judge Douglas, or anybody who had turned his attention to these facts, that there was something in the nature of that thing, Slavery, somewhat durable for mischief and discord. [Laughter.]

There is another point I desire to make in regard to this matter, before I leave it. From the adoption of the constitution down to 1820 is the precise period of our history when we had comparative peace upon this question—the precise period of time when we came nearer to having peace about it than any other time of that entire one hundred and sixty years, in which he says it began, or of the eighty years of our own constitution. Then it would be worth our while to stop and examine into the probable reason of our coming nearer to having peace then than at any other time. This was the precise period of time in which our fathers adopted, and during which they followed a policy restricting the spread of slavery, and the whole Union was acquiescing in it. The whole country looked forward to the ultimate extinction of the institution. It was when a policy had been adopted and was prevailing, which led all just and right-minded men to suppose that slavery was gradually coming to an end, and that they might be quiet about it, watching it as it expired. I think Judge Douglas might have perceived that too, and whether he did or not, it is worth the attention of fair-minded men, here and else where, to consider whether that is not the truth of the case. If he had looked at these two facts, that this matter has been an element of discord for one hundred and sixty years among this people, and that the only comparative peace we have had about it was when that policy prevailed in this government, which he now wars upon, he might then, perhaps, have been brought to a more just appreciation of what I said fifteen months ago—that “a house divided against itself cannot stand. I believe that this government cannot endure permanently half slave and half free. I do not expect the house to fall. I do not expect the Union to dissolve; but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind will rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, until it shall become alike lawful in all the States, old as well as new, north as well as south.” That was my sentiment at that time. In connection with it, I said, “we are now, far into the fifth year since a policy was inaugurated with the avowed object and confident promise of putting an end to slavery agitation. Under the operation of the policy, that agitation has not only not ceased, but has constantly augmented.” I now say to you here that we are advanced still farther into the sixth year since that policy of Judge Douglas—that Popular Sovereignty of his, for quieting the Slavery question—was made the national policy. Fifteen months more have been added since I uttered that sentiment, and I call upon you, and all other right-minded men to say whether that fifteen months have belied or corroborated my words. [“Good, good! that's the truth!”]

While I am here upon this subject, I cannot but express gratitude that this true view of this element of discord among us—as I believe it is—is attracting more and more attention. I do not believe that Gov. Seward uttered that sentiment because I had done so before, but because he reflected upon this subject and saw the truth of it. Nor do I believe, because Gov. Seward or I uttered it, that Mr. Hickman^[5] of Pennsylvania, in different language, since that time, has declared his belief in the utter antagonism which exists between the principles of liberty and slavery. You see we are multiplying. [Applause and laughter.] Now, while I am speaking of Hickman, let me say, I know but little about him. I have never seen him, and know scarcely anything about the man; but I will say this much of him: Of all the Anti-Lecompton Democracy that have been brought to my notice, he alone has the true, genuine ring of the metal. And now, without endorsing anything else he has said, I will ask this audience to give three cheers for Hickman. [The audience responded with three rousing cheers for Hickman.]

Another point in the copy-right essay to which I would ask your attention, is rather a feature to be extracted from the whole thing, than from any express declaration of it at any point. It is a general feature of that document, and, indeed, of all of Judge Douglas' discussions of this question, that the territories of the United States and the States of this Union are exactly alike—that there is no difference between them at all—that the constitution applies to the territories precisely as it does to the States—and that the United States Government, under the constitution, may not do in a State what it may not do in a territory, and what it must do in a State, it must do in a territory. Gentlemen, is that a true view of the case? It is necessary for this squatter sovereignty; but is it true?

Let us consider. What does it depend upon? It depends altogether upon the proposition that the States must, without the interference of the general government, do all those things that pertain exclusively to themselves—that are local in their nature, that have no connection with the general government. After

Judge Douglas has established this proposition, which nobody disputes or ever has disputed, he proceeds to assume, without proving it, that slavery is one of those little, unimportant, trivial matters which are of just about as much consequence as the question would be to me, whether my neighbor should raise horned cattle or plant tobacco (laughter); that there is no moral question about it, but that it is altogether a matter of dollars and cents; that when a new territory is opened for settlement, the first man who goes into it may plant there a thing which, like the Canada thistle, or some other of those pests of the soil, cannot be dug out by the millions of men who will come thereafter; that it is one of those little things that is so trivial in its nature that it has no effect upon anybody save the few men who first plant upon the soil; that it is not a thing which in any way affects the family of communities composing these States, nor any way endangers the general government. Judge Douglas ignores altogether the very well known fact, that we have never had a serious menace to our political existence, except it sprang from this thing which he chooses to regard as only upon a par with onions and potatoes. [Laughter.]

Turn it, and contemplate it in another view. He says, that according to his Popular Sovereignty, the general government may give to the territories governors, judges, marshals, secretaries, and all the other chief men to govern them, but they must not touch upon this other question. Why? The question of who shall be governor of a territory for a year or two, and pass away, without his track being left upon the soil, or an act which he did for good or for evil being left behind, is a question of vast national magnitude. It is so much opposed in its nature to locality, that the nation itself must decide it; while this other matter of planting slavery upon a soil—a thing which once planted cannot be eradicated by the succeeding millions who have as much right there as the first comers or if eradicated, not without infinite difficulty and a long struggle—he considers the power to prohibit it, as one of these little, local, trivial things that the nation ought not to say a word about; that it affects nobody save the few men who are there.

Take these two things and consider them together, present the question of planting a State with the Institution of slavery by the side of a question of who shall be Governor of Kansas for a year or two, and is there a man here,—is there a man on earth, who would not say that the Governor question is the little one, and the slavery question is the great one? I ask any honest Democrat if the small, the local, and the trivial and temporary question is not, who shall be Governor? While the durable, the important and the mischievous one is, shall this soil be planted with slavery?

This is an idea, I suppose, which has arisen in Judge Douglas' mind from his peculiar structure. I suppose the institution of slavery really looks small to him. He is so put up by nature that a lash upon his back would hurt him, but a lash upon anybody else's back does not hurt him. [Laughter.] That is the build of the man, and consequently he looks upon the matter of slavery in this unimportant light.

Judge Douglas ought to remember when he is endeavoring to force this policy upon the American people that while he is put up in that way a good many are not. He ought to remember that there was once in this country a man by the name of Thomas Jefferson, supposed to be a Democrat—a man whose principles and policy are not very prevalent amongst Democrats to-day, it is true; but that man did not take exactly this view of the insignificance of the element of slavery which our friend Judge Douglas does. In contemplation of this thing, we all know he was led to exclaim, "I tremble for my country when I remember that God is just!" We know how he looked upon it when he thus expressed himself. There was danger to this country—danger of the avenging justice of God in that little unimportant popular sovereignty question of Judge Douglas. He supposed there was a question of God's eternal justice wrapped up in the enslaving of any race of men, or any man, and that those who did so braved the arm of Jehovah—that when a nation thus dared the Almighty every friend of that nation had cause to dread His wrath. Choose ye between Jefferson and Douglas as to what is the true view of this element among us. [Applause.]

There is another little difficulty about this matter of treating the Territories and States alike in all things, to which I ask your attention, and I shall leave this branch of the case. If there is no difference between them, why not make the Territories States at once? What is the reason that Kansas was not fit to come

into the Union when it was organized into a Territory, in Judge Douglas' view? Can any of you tell any reason why it should not have come into the Union at once? They are fit, as he thinks, to decide upon the slavery question—the largest and most important with which they could possibly deal—what could they do by coming into the Union that they are not fit to do, according to his view, by staying out of it? Oh, they are not fit to sit in Congress and decide upon the rates of postage, or questions of ad valorem or specific duties on foreign goods, or live oak timber contracts (laughter); they are not fit to decide these vastly important matters, which are national in their import, but they are fit, “from the jump,” to decide this little negro question. But, gentlemen, the case is too plain; I occupy too much time on this head, and I pass on.

Near the close of the copyright essay, the Judge, I think, comes very near kicking his own fat into the fire (laughter). I did not think, when I commenced these remarks, that I would read from that article, but I now believe I will:

This exposition of the history of these measures, shows conclusively that the authors of the Compromise Measures of 1850 and of the Kansas-Nebraska act of 1854, as well as the members of the Continental Congress of 1774, and the founders of our system of government subsequent to the Revolution, regarded the people of the Territories and Colonies as political communities which were entitled to a free and exclusive power of legislation in their provincial legislatures, where their representation could alone be preserved, in all case of taxation and internal polity.

When the Judge saw that putting in the word “slavery” would contradict his own history, he put in what he knew would pass as synonymous with it: “internal polity.” Whenever we find that in one of his speeches, the substitute is used in this manner; and I can tell you the reason. It would be too bald a contradiction to say slavery, but “internal polity” is a general phrase, which would pass in some quarters, and which he hopes will pass with the reading community for the same thing.

This right pertains to the people collectively, as a law-abiding and peaceful community, and not in the isolated individuals who may wander upon the public domain in violation of the law. It can only be exercised where there are inhabitants sufficient to constitute a government, and capable of performing its various functions and duties, a fact to be ascertained and determined by—Who do you think? Judge Douglas says “By Congress!” [Laughter.]

Whether the number shall be fixed at ten, fifteen or twenty thousand inhabitants does not affect the principle.

Now I have only a few comments to make. Popular Sovereignty, by his own words, does not pertain to the few persons who wander upon the public domain in violation of law. We have his words for that. When it does pertain to them, is when they are sufficient to be formed into an organized political community, and he fixes the minimum for that at 10,000, and the maximum at 20,000. Now I would like to know what is to be done with the 9,000? Are they all to be treated, until they are large enough to be organized into a political community, as wanderers upon the public land in violation of law? And if so treated and driven out at what point of time would there ever be ten thousand? (Great laughter.) If they were not driven out, but remained there as trespassers upon the public land in violation of the law, can they establish slavery there? No,—the Judge says Popular Sovereignty don't pertain to them then. Can they exclude it then? No, Popular Sovereignty don't pertain to them then. I would like to know, in the case covered by the Essay, what condition the people of the Territory are in before they reach the number of ten thousand?

But the main point I wish to ask attention to is, that the question as to when they shall have reached a sufficient number to be formed into a regular organized community, is to be decided “by Congress.” Judge Douglas says so. Well, gentlemen, that is about all we want. [Here some one in the crowd made a remark inaudible to the reporter, whereupon Mr. Lincoln continued.] No, that is all the Southerners want. That is what all those who are for slavery want. They do not want Congress to prohibit slavery from coming into the new territories, and they do not want Popular Sovereignty to hinder it; and as Congress

is to say when they are ready to be organized, all that the south has to do is to get Congress to hold off. Let Congress hold off until they are ready to be admitted as a State, and the south has all it wants in taking slavery into and planting it in all the territories that we now have, or hereafter may have. In a word, the whole thing, at a dash of the pen, is at last put in the power of Congress; for if they do not have this Popular Sovereignty until Congress organizes them, I ask if it at last does not come from Congress? If, at last, it amounts to anything at all, Congress gives it to them. I submit this rather for your reflection than for comment. After all that is said, at last by a dash of the pen, everything that has gone before is undone, and he puts the whole question under the control of Congress. After fighting through more than three hours, if you undertake to read it, he at last places the whole matter under the control of that power which he had been contending against, and arrives at a result directly contrary to what he had been laboring to do. He at last leaves the whole matter to the control of Congress.

There are two main objects, as I understand it, of this Harper's Magazine essay. One was to show, if possible, that the men of our revolutionary times were in favor of his popular sovereignty; and the other was to show that the Dred Scott Decision had not entirely squelched out this popular sovereignty. I do not propose, in regard to this argument drawn from the history of former times, to enter into a detailed examination of the historical statements he has made. I have the impression that they are inaccurate in a great many instances. Sometimes in positive statement but very much more inaccurate by the suppression of statements that really belong to the history. But I do not propose to affirm that this is so to any very great extent; or to enter into a very minute examination of his historical statements. I avoid doing so upon this principle—that if it were important for me to pass out of this lot in the least period of time possible and I came to that fence and saw by a calculation of my known [own?] strength and agility that I could clear it at a bound, it would be folly for me to stop and consider whether I could or [could?] not crawl through a crack. [Laughter.] So I say of the whole history, contained in his essay, where he endeavored to link the men of the revolution to popular sovereignty. It only requires an effort to leap out of it—a single bound to be entirely successful. If you read it over you will find that he quotes here and there from documents of the revolutionary times, tending to show that the people of the colonies were desirous of regulating their own concerns in their own way, that the British Government should not interfere; that at one time they struggled with the British Government to be permitted to exclude the African slave trade; if not directly, to be permitted to exclude it indirectly by taxation sufficient to discourage and destroy it. From these and many things of this sort, Judge Douglas argues that they were in favor of the people of our own territories excluding slavery if they wanted to, or planting it there if they wanted to, doing just as they pleased from the time they settled upon the territory. Now, however his history may apply, and whatever of his argument there may be that is sound and accurate or unsound and inaccurate, if we can find out what these men did themselves do upon this very question of slavery in the territories, does it not end the whole thing? If, after all this labor and effort to show that the men of the revolution were in favor of his popular sovereignty and his mode of dealing with slavery in the territories, we can show that these very men took hold of that subject, and dealt with it, we can see for ourselves how they dealt with it. It is not a matter of argument or inference, but we know what they thought about it.

It is precisely upon that part of the history of the country, that one important omission is made by Judge Douglas. He selects parts of the history of the United States upon the subject of slavery, and treats it as the whole; omitting from his historical sketch the legislation of Congress in regard to the admission of Missouri, by which the Missouri Compromise was established, and slavery excluded from a country half as large as the present United States. All this is left out of his history, and in nowise alluded to by him, so far as I remember, save once, when he makes a remark, that upon his principle the Supreme Court were authorized to pronounce a decision that the act called the Missouri Compromise was unconstitutional. All that history has been left out. But this part of the history of the country was not made by the men of the Revolution.

There was another part of our political history made by the very men who were the actors in the Revolution, which has taken the name of the ordinance of '87. Let me bring that history to your attention. In 1784, I believe, this same Mr. Jefferson drew up an ordinance for the government of the country upon which we now stand; or rather a frame or draft of an ordinance for the government of this

country, here in Ohio; our neighbors in Indiana; us who live in Illinois; our neighbors in Wisconsin and Michigan. In that ordinance, drawn up not only for the government of that territory, but for the territories south of the Ohio River, Mr. Jefferson expressly provided for the prohibition of slavery. Judge Douglas says, and perhaps is right, that that provision was lost from that ordinance. I believe that is true. When the vote was taken upon it, a majority of all present in the Congress of the Confederation voted for it; but there was [were?] so many absentees that those voting for it did not make the clear majority necessary, and it was lost. But three years after that the Congress of the Confederation were together again, and they adopted a new ordinance for the government of this north-west territory, not contemplating territory south of the river, for the States owning that territory had hitherto refrained from giving it to the general Government; hence they made the ordinance to apply only to what the Government owned. In that, the provision excluding slavery was inserted and passed unanimously, or at any rate it passed and became a part of the law of the land. Under that ordinance we live. First here in Ohio you were a territory, then an enabling act was passed authorizing you to form a constitution and State government, provided it was republican and not in conflict with the ordinance of '87. When you framed your constitution and presented it for admission, I think you will find the legislation upon the subject, it will show that, "whereas you had formed a constitution that was republican and not in conflict with the ordinance of '87," therefore you were admitted upon equal footing with the original States. The same process in a few years was gone through with in Indiana, and so with Illinois, and the same substantially with Michigan and Wisconsin.

Not only did that ordinance prevail, but it was constantly looked to whenever a step was taken by a new Territory to become a State. Congress always turned their attention to it, and in all their movements upon this subject, they traced their course by that ordinance of '87. When they admitted new States they advertised them of this ordinance as a part of the legislation of the country. They did so because they had traced the ordinance of '87 throughout the history of this country. Begin with the men of the Revolution, and go down for sixty entire years, and until the last scrap of that territory comes into the Union in the form of the State of Wisconsin—everything was made to conform with the ordinance of '87 excluding slavery from that vast extent of country.

I omitted to mention in the right place that the Constitution of the United States was in process of being framed when that ordinance was made by the Congress of the Confederation; and one of the first acts of Congress itself under the new Constitution itself was to give force to that ordinance by putting power to carry it out into the hands of the new officers under the Constitution, in place of the old ones who had been legislated out of existence by the change in the government from the Confederation to the Constitution. Not only so, but I believe Indiana once or twice, if not Ohio, petitioned the general government for the privilege of suspending that provision and allowing them to have slaves. A report made by Mr. Randolph^[6] of Virginia, himself a slaveholder, was directly against it, and the action was to refuse them the privilege of violating the ordinance of '87.

This period of history which I have run over briefly is, I presume, as familiar to most of this assembly as any other part of the history of our country. I suppose that few of my hearers are not as familiar with that part of history as I am, and I only mention it to recall your attention to it at this time. And hence I ask how extraordinary a thing it is that a man who has occupied a position upon the floor of the Senate of the United States, who is now in his third term, and who looks to see the government of this whole country fall into his own hands, pretending to give a truthful and accurate history of the slavery question in this country, should so entirely ignore the whole of that portion of our history—the most important of all. Is it not a most extraordinary spectacle that a man should stand up and ask for any confidence in his statements, who sets out as he does with portions of history calling upon the people to believe that it is a true and fair representation, when the leading part, and controlling feature of the whole history, is carefully suppressed.

But the mere leaving out is not the most remarkable feature of this most remarkable essay. His proposition is to establish that the leading men of the revolution were for his great principle of non intervention by the government in the question of slavery in the territories; while history shows that they decided in the cases actually brought before them, in exactly the contrary way, and he knows it.

Not only did they so decide at that time, but they stuck to it during sixty years, through thick and thin, as long as there was one of the revolutionary heroes upon the stage of political action. Through their whole course, from first to last, they clung to freedom. And now he asks the community to believe that the men of the revolution were in favor of his great principle, when we have the naked history that they themselves dealt with this very subject matter of his principle, and utterly repudiated his principle, acting upon a precisely contrary ground. It is as impudent and absurd as if a prosecuting attorney should stand up before a jury, and ask them to convict A as the murderer of B, while B was walking alive before them. [Cheers and laughter.]

I say again, if Judge Douglas asserts that the men of the Revolution acted upon principles by which, to be consistent with themselves, they ought to have adopted his popular sovereignty, then, upon a consideration of his own argument, he had a right to make you believe that they understood the principles of government, but misapplied them—that he has arisen to enlighten the world as to the just application of this principle. He has a right to try to persuade you that he understands their principles better than they did, and therefore he will apply them now, not as they did, but as they ought to have done. He has a right to go before the community, and try to convince them of this; but he has no right to attempt to impose upon any one the belief that these men themselves approved of his great principle. There are two ways of establishing a proposition. One is by trying to demonstrate it upon reason; and the other is, to show that great men in former times have thought so and so, and thus to pass it by the weight of pure authority. Now, if Judge Douglas will demonstrate somehow that this is popular sovereignty—the right of one man to make a slave of another without any right in that other, or any one else, to object—demonstrate it as Euclid demonstrated propositions—there is no objection. But when he comes forward, seeking to carry a principle by bringing to it the authority of men who themselves utterly repudiate that principle, I ask that he shall not be permitted to do it. [Applause.]

I see, in the Judge's speech here, a short sentence in these words, "Our fathers, when they formed this government under which we live, understood this question just as well and even better than we do now." That is true; I stick to that. (Great cheers and laughter.) I will stand by Judge Douglas in that to the bitter end. (Renewed laughter.) And now, Judge Douglas, come and stand by me, and truthfully show how they acted, understanding it better than we do. All I ask of you, Judge Douglas, is to stick to the proposition that the men of the revolution understood this proposition, that the men of the revolution understood this subject better than we do now, and with that better understanding they acted better than you are trying to act now. [Applause and laughter.]

I wish to say something now in regard to the Dred Scott decision, as dealt with by Judge Douglas. In that "memorable debate," between Judge Douglas and myself last year, the Judge thought fit to commence a process of catechising me, and at Freeport I answered his questions, and propounded some to him. Among others propounded to him was one that I have here now. The substance, as I remember it, is, "Can the people of a United States territory, under the Dred Scott decision, in any lawful way, against the wish of any citizen of the United States, exclude slavery from its limits, prior to the formation of a State Constitution?" He answered that they could lawfully exclude slavery from the United States territories, notwithstanding the Dred Scott decision. There was something about that answer that has probably been a trouble to the Judge ever since. [Laughter.]

The Dred Scott decision expressly gives every citizen of the United States a right to carry his slaves into the United States' Territories. And now there was some inconsistency in saying that the decision was right, and saying too, that the people of the Territory could lawfully drive slavery out again. When all the trash, the words, the collateral matter was cleared away from it; all the chaff was fanned out of it, it was a bare absurdity—no less than a thing may be lawfully driven away from where it has a lawful right to be. [Cheers and laughter.] Clear it of all the verbiage, and that is the naked truth of his proposition—that a thing may be lawfully driven from the place where it has a lawful right to stay. Well, it was because the Judge couldn't help seeing this, that he has had so much trouble with it; and what I want to ask your especial attention to, just now, is to remind you, if you have not noticed the fact, that the Judge does not any longer say that the people cannot [can?] exclude slavery. He does not say so in the copyright essay; he did not say so in the speech that he made here, and so far as I know, since his re-election to

the Senate, he has never said as he did at Freeport, that the people of the Territories can exclude slavery. He desires that you, who wish the Territories to remain free, should believe that he stands by that position, but he does not say it himself. He escapes to some extent the absurd position I have stated by changing his language entirely. What he says now is something different in language, and we will consider whether it is not different in sense too. It is now that the Dred Scott decision, or rather the Constitution under that decision, does not carry slavery into the Territories beyond the power of the people of the Territories to control it as other property. He does not say the people can drive it out, but they can control it as other property. The language is different, we should consider whether the sense is different. Driving a horse out of this lot, is too plain a proposition to be mistaken about; it is putting him on the other side of the fence. [Laughter.] Or it might be a sort of exclusion of him from the lot if you were to kill him and let the worms devour him; but neither of these things is the same as “controlling him as other property.” That would be to feed him, to pamper him, to ride him, to use and abuse him, to make the most money out of him “as other property”; but, please you, what do the men who are in favor of slavery want more than this? [Laughter and applause.] What do they really want, other than that slavery being in the Territories, shall be controlled as other property. [Renewed applause.]

If they want anything else, I do not comprehend it. I ask your attention to this, first for the purpose of pointing out the change of ground the Judge has made; and, in the second place, the importance of the change—that that change is not such as to give you gentlemen who want his popular sovereignty the power to exclude the institution or drive it out at all. I know the Judge sometimes squints at the argument that in controlling it as other property by unfriendly legislation they may control it to death, as you might in the case of a horse, perhaps, feed him so lightly and ride him so much that he would die. [Cheers and laughter.] But when you come to legislative control, there is something more to be attended to. I have no doubt, myself, that if the people of the territories should undertake to control slave property as other property—that is, control it in such a way that it would be the most valuable as property, and make it bear its just proportion in the way of burdens as property—really deal with it as property—the Supreme Court of the United States will say, “God speed you and amen.” But I undertake to give the opinion, at least, that if the territories attempt by any direct legislation to drive the man with his slave out of the territory, or to decide that his slave is free because of his being taken in there, or to tax him to such an extent that he cannot keep him there, the Supreme Court will unhesitatingly decide all such legislation unconstitutional, as long as that Supreme Court is constructed as the Dred Scott Supreme Court is. The first two things they have already decided, except that there is a little quibble among lawyers between the words dicta and decision. They have already decided a negro cannot be made free by territorial legislation.

What is that Dred Scott decision? Judge Douglas labors to show that it is one thing, while I think it is altogether different. It is a long opinion, but it is all embodied in this short statement: “The Constitution of the United States forbids Congress to deprive a man of his property, without due process of law; the right of property in slaves is distinctly and expressly affirmed in that Constitution; therefore, if Congress shall undertake to say that a man's slave is no longer his slave, when he crosses a certain line into a territory, that is depriving him of his property without due process of law, and is unconstitutional.” There is the whole Dred Scott decision. They add that if Congress cannot do so itself, Congress cannot confer any power to do so, and hence any effort by the Territorial Legislature to do either of these things is absolutely decided against. It is a foregone conclusion by that court.

Now, as to this indirect mode by “unfriendly legislation,” all lawyers here will readily understand that such a proposition cannot be tolerated for a moment, because a legislature cannot indirectly do that which it cannot accomplish directly. Then I say any legislation to control this property, as property, for its benefit as property, would be hailed by this Dred Scott Supreme Court, and fully sustained; but any legislation driving slave property out, or destroying it as property, directly or indirectly, will most assuredly, by that court, be held unconstitutional.

Judge Douglas says if the Constitution carries slavery into the territories, beyond the power of the people of the territories to control it as other property, then it follows logically that every one who swears to support the Constitution of the United States, must give that support to that property which it

needs. And if the Constitution carries slavery into the territories, beyond the power of the people to control it as other property, then it also carries it into the States, because the Constitution is the supreme law of the land. Now, gentlemen, if it were not for my excessive modesty, I would say that I told that very thing to Judge Douglas quite a year ago. This argument is here in print, and if it were not for my modesty, as I said, I might call your attention to it. If you read it, you will find that I not only made that argument, but made it better than he has made it since. [Laughter.]

There is, however, this difference. I say now, and said then, there is no sort of question that the Supreme Court has decided that it is the right of the slaveholder to take his slave and hold him in the territory; and saying this, Judge Douglas himself admits the conclusion. He says if that is so, this consequence will follow; and because this consequence would follow, his argument is, the decision cannot, therefore, be that way—"that would spoil my popular sovereignty, and it cannot be possible that this great principle has been squelched out in the [this?] extraordinary way. It might be, if it were not for the extraordinary consequence of spoiling my humbug." [Cheers and laughter.]

Another feature of the Judge's argument about the Dred Scott case is, an effort to show that that decision deals altogether in declarations of negatives; that the constitution does not affirm anything as expounded by the Dred Scott decision, but it only declares a want of power—a total absence of power, in reference to the territories. It seems to be his purpose to make the whole of that decision to result in a mere negative declaration of a want of power in Congress to do anything in relation to this matter in the territories. I know the opinion of the Judges states that there is a total absence of power; but that is, unfortunately, not all it states; for the Judges add that the right of property in a slave is distinctly and expressly affirmed in the constitution. It does not stop at saying that the right of property in a slave is recognized in the constitution, is declared to exist somewhere in the constitution, but says it is affirmed in the constitution. Its language [is?] equivalent to saying that it is embodied and so woven into that instrument that it cannot be detached without breaking the constitution itself. In a word, it is part of the constitution.

Douglas is singularly unfortunate in his effort to make out that decision to be altogether negative, when the express language at the vital part is that this is distinctly affirmed in the Constitution. I think myself, and I repeat it here, that this decision does not merely carry slavery into the Territories, but by its logical conclusion it carries it into the States in which we live. One provision of that Constitution is, that it shall be the supreme law of the land—I do not quote the language—any Constitution or law of any State to the contrary notwithstanding. This Dred Scott decision says that the right of property in a slave is affirmed in that Constitution, which is the supreme law of the land, any State Constitution or law notwithstanding. Then I say that to destroy a thing which is distinctly affirmed and supported by the supreme law of the land, even by a State Constitution or law, is a violation of that supreme law and there is no escape from it. In my judgment there is no avoiding that result, save that the American people shall see that Constitutions are better construed than our Constitution is construed in that decision. They must take care that it is more faithfully and truly carried out than it is there expounded.

I must hasten to a conclusion. Near the beginning of my remarks, I said that this insidious Douglas popular sovereignty is the measure that now threatens the purpose of the Republican party, to prevent slavery from being nationalized in the United States. I propose to ask your attention for a little while to some propositions in affirmance of that statement. Take it just as it stands, and apply it as a principle; extend and apply that principle elsewhere and consider where it will lead you. I now put this proposition that Judge Douglas' popular sovereignty applied will re-open the African slave trade; and I will demonstrate it by any variety of ways in which you can turn the subject or look at it.

The Judge says that the people of the territories have the right, by his principle, to have slaves, if they want them. Then I say that the people of Georgia have the right to buy slaves in Africa, if they want them, and I defy any man on earth to show any distinction between the two things—to show that the one is either more wicked or more unlawful; to show, on original principles, that one is better or worse than the other; or to show by the constitution, that one differs a whit from the other. He will tell me, doubtless, that there is no constitutional provision against people taking slaves into the new territories,

and I tell him that there is equally no constitutional provision against buying slaves in Africa. He will tell you that a people, in the exercise of popular sovereignty, ought to do as they please about that thing, and have slaves if they want them; and I tell you that the people of Georgia are as much entitled to popular sovereignty and to buy slaves in Africa, if they want them, as the people of the territory are to have slaves if they want them. I ask any man, dealing honestly with himself, to point out a distinction.

I have recently seen a letter of Judge Douglas', in which without stating that to be the object, he doubtless endeavors, to make a distinction between the two. He says he is unalterably opposed to the repeal of the laws against the African Slave trade. And why? He then seeks to give a reason that would not apply to his popular sovereignty in the territories. What is that reason? "The abolition of the African slave trade is a compromise of the constitution." I deny it. There is no truth in the proposition that the abolition of the African slave trade is a compromise of the constitution. No man can put his finger on anything in the constitution, or on the line of history which shows it. It is a mere barren assertion, made simply for the purpose of getting up a distinction between the revival of the African slave trade and his "great principle."

At the time the constitution of the United States was adopted it was expected that the slave trade would be abolished. I should assert, and insist upon that, if Judge Douglas denied it. But I know that it was equally expected that slavery would be excluded from the territories and I can show by history, that in regard to these two things, public opinion was exactly alike, while in regard to positive action, there was more done in the Ordinance of '87, to resist the spread of slavery than was ever done to abolish the foreign slave trade. Lest I be misunderstood, I say again that at the time of the formation of the constitution, public expectation was that the slave trade would be abolished, but no more so than the spread of slavery in the territories should be restrained. They stand alike, except that in the Ordinance of '87 there was a mark left by public opinion showing that it was more committed against the spread of slavery in the territories than against the foreign slave trade.

Compromise! What word of compromise was there about it. Why the public sense was then in favor of the abolition of the slave trade; but there was at the time a very great commercial interest involved in it and extensive capital in that branch of trade. There were doubtless the incipient stages of improvement in the South in the way of farming, dependent on the slave trade, and they made a proposition to the Congress to abolish the trade after allowing it twenty years, a sufficient time for the capital and commerce engaged in it to be transferred to other channels. They made no provision that it should be abolished [in?] twenty years; I do not doubt that they expected it would be; but they made no bargain about it. The public sentiment left no doubt in the minds of any that it would be done away. I repeat there is nothing in the history of those times, in favor of that matter being a compromise of the Constitution. It was the public expectation at the time, manifested in a thousand ways, that the spread of slavery should also be restricted.

Then I say if this principle is established, that there is no wrong in slavery, and whoever wants it has a right to have it, is a matter of dollars and cents, a sort of question as to how they shall deal with brutes, that between us and the negro here there is no sort of question, but that at the South the question is between the negro and the crocodile. That is all. It is a mere matter of policy; there is a perfect right according to interest to do just as you please—when this is done, where this doctrine prevails, the miners and sappers will have formed public opinion for the slave trade. They will be ready for Jeff. Davis and Stephens and other leaders of that company, to sound the bugle for the revival of the slave trade, for the second Dred Scott decision, for the flood of slavery to be poured over the free States, while we shall be here tied down and helpless and run over like sheep.

It is to be a part and parcel of this same idea, to say to men who want to adhere to the Democratic party, who have always belonged to that party, and are only looking about for some excuse to stick to it, but nevertheless hate slavery, that Douglas' Popular Sovereignty is as good a way as any to oppose slavery. They allow themselves to be persuaded easily in accordance with their previous dispositions, into this belief, that it is about as good a way of opposing slavery as any, and we can do that without straining our old party ties or breaking up old political associations. We can do so without being called

negro worshippers. We can do that without being subjected to the jibes and sneers that are so readily thrown out in place of argument where no argument can be found; so let us stick to this Popular Sovereignty—this insidious Popular Sovereignty. Now let me call your attention to one thing that has really happened, which shows this gradual and steady debauching of public opinion, this course of preparation for the revival of the slave trade, for the territorial slave code, and the new Dred Scott decision that is to carry slavery into the free States. Did you ever five years ago, hear of anybody in the world saying that the negro had no share in the Declaration of National Independence; that it did not mean negroes at all; and when “all men” were spoken of negroes were not included?

I am satisfied that five years ago that proposition was not put upon paper by any living being anywhere. I have been unable at any time to find a man in an audience who would declare that he had ever known any body saying so five years ago. But last year there was not a Douglas popular sovereign in Illinois who did not say it. Is there one in Ohio but declares his firm belief that the Declaration of Independence did not mean negroes at all? I do not know how this is; I have not been here much; but I presume you are very much alike everywhere. Then I suppose that all now express the belief that the Declaration of Independence never did mean negroes. I call upon one of them to say that he said it five years ago.

If you think that now, and did not think it then, the next thing that strikes me is to remark that there has been a change wrought in you (laughter and applause), and a very significant change it is, being no less than changing the negro, in your estimation, from the rank of a man to that of a brute. They are taking him down, and placing him, when spoken of, among reptiles and crocodiles, as Judge Douglas himself expresses it.

Is not this change wrought in your minds a very important change? Public opinion in this country is everything. In a nation like ours this popular sovereignty and squatter sovereignty have already wrought a change in the public mind to the extent I have stated. There is no man in this crowd who can contradict it.

Now, if you are opposed to slavery honestly, as much as anybody I ask you to note that fact, and the like of which is to follow, to be plastered on, layer after layer, until very soon you are prepared to deal with the negro everywhere as with the brute. If public sentiment has not been debauched already to this point, a new turn of the screw in that direction is all that is wanting; and this is constantly being done by the teachers of this insidious popular sovereignty. You need but one or two turns further until your minds, now ripening under these teachings will be ready for all these things, and you will receive and support, or submit to, the slave trade; revived with all its horrors; a slave code enforced in our territories, and a new Dred Scott decision to bring slavery up into the very heart of the free North. This, I must say, is but carrying out those words prophetically spoken by Mr. Clay, many, many years ago. I believe more than thirty years when he told an audience that if they would repress all tendencies to liberty and ultimate emancipation, they must go back to the era of our independence and muzzle the cannon which thundered its annual joyous return on the Fourth of July; they must blow out the moral lights around us; they must penetrate the human soul and eradicate the love of liberty; but until they did these things, and others eloquently enumerated by him, they could not repress all tendencies to ultimate emancipation.

I ask attention to the fact that in a pre-eminent degree these popular sovereigns are at this work; blowing out the moral lights around us; teaching that the negro is no longer a man but a brute; that the Declaration has nothing to do with him; that he ranks with the crocodile and the reptile; that man, with body and soul, is a matter of dollars and cents. I suggest to this portion of the Ohio Republicans, or Democrats if there be any present, the serious consideration of this fact, that there is now going on among you a steady process of debauching public opinion on this subject. With this my friends, I bid you adieu.

Speech at Columbus, OH

Published on Natural Law, Natural Rights, and American Constitutionalism (<https://www.nlnrac.org>)

[1] Illinois State Journal, September 24, 1859. Typographical errors have been corrected. Other editorial suggestions with question mark are enclosed in brackets. Brackets not questioned appear in the source.

[2] Thomas Corwin, Salmon P. Chase, and Senator Benjamin F. Wade.

[3]; Editor George W. Manypenny's reply appeared in the Ohio Statesman for September 22, 1859. "We give Mr. Lincoln the benefit of this denial, and yet we are not satisfied but that he did in some parts of Illinois preach that doctrine in the campaign of 1858."

[4] September issue, 1859.

[5] Representative John Hickman, a Douglas Democrat who turned Republican.

[6] Edmund J. Randolph.

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Original Author Sort: Lincoln, Abraham

Publication Date: 11859.09.16.2

Topic: [Natural Law and Natural Rights in the American Constitutional Tradition](#)

Subtopic: [Abraham Lincoln](#)

Source URL: <https://www.nlnrac.org/american/lincoln/documents/columbus-oh>