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"NOT MUCH OF ME"

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ABRAHAM LINCOLN AS A TYPICAL AMERICAN

AS A TYPICAL

AMERICAN

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“NOT MUCH OF ME”
ABRAHAM LINCOLN
AS A TYPICAL
AMERICAN

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LINCOLN LIBRARY AND MUSEUM

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IN THE SUMMER OF 1859 the United States—or at least the Republican part of it—needed to know more about a particular Illinoisan. Abraham Lincoln was well-known to his neighbors in Springfield, to his friends and colleagues on the Eighth Judicial circuit in central Illinois, and to a growing number of politicians across the United States. After the debates the year before, Stephen Douglas had inadvertently carried Lincoln's reputation across the nation like an albatross around his neck. But in the new age of popular and competitive presidential politics if Lincoln was to be a national candidate in 1860, he must become more than a one-time congressman, a frontier lawyer, and an unsuccessful candidate for the United States Senate. Lincoln's thoughtful positions on slavery and its extension into the territories were not sufficient; the man himself must be introduced to the populace. Accordingly it was time for a campaign biography to which Lincoln himself must contribute.¹

In the end there would be thirteen campaign biographies in English, three in German, and two in Welsh. But the first and most important was the brief autobiography that Lincoln sent, in December of 1859, to Jesse Fell of Bloomington, who in turn mailed it to an editor of the *Chester County (Pa.) Times* where it became the source of a series of articles about Lincoln. Fell, an Illinois lawyer who would later become the great-grandfather of Adlai Stevenson, was the secretary of the Illinois Republican party, and though there is no evidence on the point, he must have been disappointed with what Lincoln accurately described as a "little sketch."²

Lincoln's account of his fifty years had none of the vainglory of other politicians. Most hopefuls followed the lead of Franklin Pierce who in 1852 had instructed his campaign biographer "to make me a man for the whole country," and Nathaniel Hawthorne had indeed transformed a parochial New Hampshire lawyer into an American patriot by concentrating on Pierce's familial ties to the patriots of the Revolution and to the candidate's service in the Mexican American War.³

In an age in which candidates needed to establish their national credentials through patriotic service to the nation—and none more so than the Republicans who were already under attack for their sectionalism—Lincoln instead offered a skimpy record of a life unconnected to any of the great events or leaders of the American past. He had lived in three states, "was raised to farm work," had served in the Black Hawk War where, according to a later dismissal of any claim to patriotic service, he had instead fought bloody battles with the mosquitoes. He had been elected to the Illinois legislature and had, he candidly admitted, for a brief period lost all interest in politics.

While nearly all subjects of political biographies extended their genealogical limbs to touch some personal association with the nation's heroes, Lincoln nonchalantly removed himself from such a legacy. "An effort," he informed Fell, "to identify them [the Lincolns] with the New-England family of the same name ended in nothing more definite, than a similarity of Christian names in both families, such as Enoch, Levi, Mordecai, Solomon, Abraham, and the like."⁴ But at least one of these Lincolns—Levi—had been a revolutionary militia man and later a political leader of considerable importance in Massachusetts, who was, as Lincoln's biographers would discover, a collateral relative. But according to the man who would become the Republican candidate five months later, his autobiography was short for the reason that ". . . there is not much of me."⁵

Because Americans know the end of the Lincoln story, they interpret Lincoln's comment—and the self-image that lay behind it—as yet another example of the man's humility. But in fact Lincoln's assessment of his fifty years was an example of his accuracy and truthfulness, not his modesty. Lincoln was correct; there was little to tell because he was so typical of millions of other American men who had grown up in the hard-scrabble world of middling America, on farms where sons helped their fathers with the corn and wheat crops as well as the animals, and where families engaged in recurring tasks assigned them, not by their ambitions and sensibilities, but rather by the inflexible course of nature. This world—and Lincoln lived in it until he moved to New Salem in 1831—provided few expectations for change. Rather its rustic association with nature over culture installed a pre-modern sense of things as unchanging, task-oriented, and above all parochial. Rural American families might move, as Thomas Lincoln did, at least six times, but the moves were lateral and not vertical, from, in Thomas Lincoln's case Hardin County, Kentucky to Spencer County, Indiana and finally to the Goosenest Prairie lands of eastern Illinois. Always the anticipations were simple and routinized: perhaps there would be better water or fewer milk weeds or as on Goosenest Prairie more fertile soil. And always the world was stationary and contained within the circles prescribed by nature.

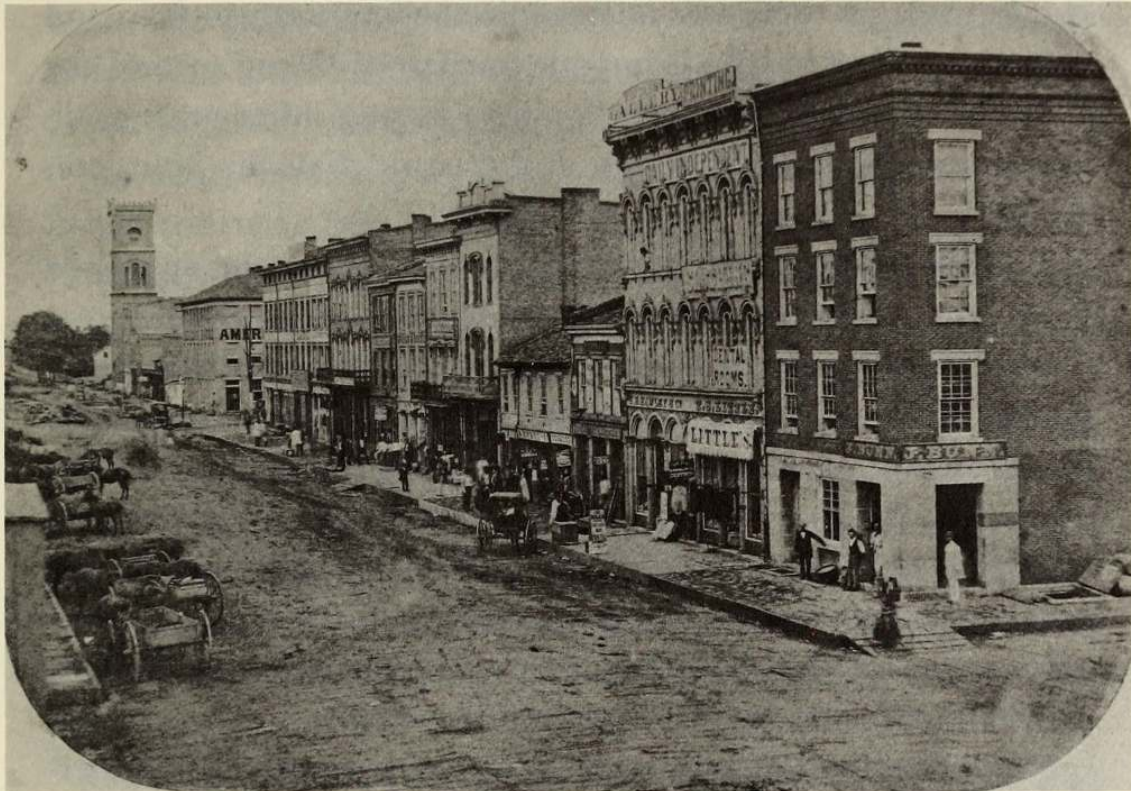
Ever a realist, Lincoln correctly assessed his typicality, for this was the life to which he was born and which he inhabited for nearly 22 years. He knew that he was commonplace, insofar as his life history was concerned. When the well-known newspaper man John Scripps of the *Chicago Tribune* also wanted material for a campaign biography, Lincoln answered that “there is no romance nor is there anything heroic in my early life. The story of my life . . . [is that of] the short and simple annals of the poor.” Usually the focus in Lincoln studies is to discover what effect this world

had on the man, but at a time when historians are preoccupied with social history, it seems appropriate to reverse the direction and evaluate Lincoln as a representative of what I will call the rustic traditional mentality of ante-bellum America.⁶

There was, of course, another mentality toward which Abraham Lincoln moved in the middle decades of his life, and it is his understanding of both worlds that makes him so representative of his times. In turn, his familiarity with both cultures underwrote his image of himself as a leader of the people whose life he had shared in two of its manifestations.

Like many other Americans, Lincoln migrated both physically and intellectually from rusticity to the more modern world of towns and cities, where the mere collection of residents ended his isolation and where the contributions of bourgeois life included education (in his case by tutors and his own self-determination), contacts, and a sense that existence on this earth could be linear, perhaps even progressive, but surely not circular. In Europe rural communities typically organized around villages but Americans preferred what has been called an open country arrangement of segregated farms.

Outside of large cities over 50,000, the most rapid growth in the United States, during Lincoln's life, took place in the villages and towns of fewer than 10,000 residents and it was here that most Americans would live until the 20th century. While the national population doubled every fifteen years in the years before the Civil War, towns and cities accounted for nearly 75% of this increase. The two towns associated with Lincoln are good examples: New Salem did not exist until the 1830's when it burgeoned to over a hundred inhabitants. By 1860 Springfield, a tiny cluster of houses in the 1820's, acceded to the status of the fourth largest town in Illinois with a metropolitan population of 9,000.⁷ Thus Abraham Lincoln's move from the country to the towns of Illinois was one that was shared by many of his fellow Americans.



The "fourth largest town in Illinois."

One of the best examples of the ways in which Abraham Lincoln journeyed from one world to the other is to examine his family. His first family—that of what I am calling rusticity—shared many of the essential characteristics of pre-modern arrangements. From Nancy Hanks's probable illegitimacy and the more certain illegitimacy of her aunt, Dennis Hanks's mother, to the family's disruption by Nancy's death from the not uncommon rural plague of milk-weed sickness (or as the country folk called it "the puken"), Lincoln's family stood as a sample of many others. Available statistics suggest that at least one-third to one-half of all colonial brides were pregnant at the altar and a number (there are no statistics on this) never married, thus creating for their children the status of bastards. In towns the community and the churches enforced marriage but in rural areas such as Peterson's Creek, Virginia and Washington County, Kentucky where Lucy

Hanks grew up there was no organized community to fear, and therefore object to, the economic burden of taking care of the children of unwed mothers. For this, among other reasons, illegitimacy was more common in the rustic than the bourgeois world.⁸

Thomas Lincoln and Nancy Hanks married at the age when most rural Americans did—she at 22 and he at 28, and the reason for the discrepancy in age resulted from the economics of the matter. A man must be able to take care of his family in a society based on the ideal, if not the reality, of autonomous, nuclear units. This is not to suggest that farm wives did not contribute to the family economy through their creation of surpluses of butter, eggs and homespun as well as their labor in the house and the gardens nearby the house. But the expectation that men were the providers was commonly—and unfairly—held.

For a time the Lincolns were typical of generations of Americans who viewed children as necessary additions to the household's labor force. In the first five years of her marriage Nancy bore three children, though the remaining seven years of childlessness suggest not the conscious control of fertility but rather some unusual physical condition. In any case the Lincoln family had never been the sociological ideal of a nuclear family, and the claim that this type of family (made up of father, mother and children) predominated in this period has been exaggerated because most statistics before 1850 are based on towns and because families like the Lincolns sometimes included collateral relatives and even outsiders and sometimes were comprised of just parents and their offspring. Thus their status was never fixed.

With the inclusion of John and Dennis Hanks, and after the remarriage of Thomas, Sarah Bush's three children, Abraham Lincoln's family of origin became an extended arrangement. And as such the Lincoln family was typical of many families that were disrupted by death. In a society in which the average life-expec-

tancy was under 40, how could it be otherwise? Thus like many other units, the Lincoln family was reformed with the addition of Sarah Johnston and her children.

Certainly this family was its own world, for its members had few other contacts. Despite Louis Warren's location of 40 other families within a radius of 5 miles of the Lincoln home in Spencer County, it is doubtful that a hard-working farm boy would have had either the time or the energy for much contact with others, especially since his only means of transportation were his legs, the family oxen, the horse, the mule and the cow Lincoln once briefly rode. When Thomas and Sarah Lincoln left Spencer County, Indiana for Illinois in 1830, they numbered thirteen, and this company of thirteen—all of whom were related by either blood or law—comprised the human limits of Lincoln's rustic world. He knew few others.⁹

Compare Lincoln's family of origin with the one he created in the 1840's and 1850's, and the difference between the rustic and the bourgeois family becomes obvious. Lincoln did not marry until he was 33, and his tardiness was the reaction of a man who was in transit from one world to the other. The necessity of providing for a wife made him postpone any formal commitment longer than his father, who expected to support himself from an occupation he had learned as a child. But Abraham Lincoln was still deciding on his means of support in the 1830's as he moved uneasily from surveying, boat-piloting, and clerking into the law. None of these were natural processes; they must be learned. And there is evidence that Lincoln apprehended the exchange he was making, for he is quoted as telling his cousin John Hall that "he intended to cut himself adrift from his old world."¹⁰ For a conscientious young man who intended to get ahead in the world his occupation—whatever it might be—must provide an income before he took on the added responsibility of a family.

The necessity of breadwinning had become a recently estab-

lished ideal in the early 19th century for husbands who could no longer depend on the land for the support of their wives and children. The latter had themselves been a part of the productive process during the colonial period, but in the newly emergent market and manufacturing economy they were no longer able to contribute, without themselves "going out to work."¹¹ Applied to Lincoln the necessity of breadwinning explained, albeit circumstantially, Lincoln's romance with Ann Rutledge, for he would never have considered a serious relationship with her given his economic resources and what he not so jokingly referred to as his "National Debt."

Moreover the necessity of maintaining a family in the town environment by means of cash, the new symbol and requirement of the market economy, and Lincoln's inability to do so with certainty explained Lincoln's ambivalence toward another woman. In his correspondence with Mary Owens, the usually chaste and straight-forward Lincoln prose disappears in a welter of conditionals and hypotheticals. "If you feel yourself in any degree bound to me," wrote Lincoln to Mary Owen in 1838, "I am now willing to release you, provided you wish it; while, on the other hand, I am willing, and even anxious to bind you faster, if I can be convinced that it will, in any considerable degree, add to your happiness."¹²

In a study of courtships in 19th century America, Ellen Rothman has discovered hundreds of similarly conflicted young men who worried, as one informed his intended, that he did not have "the means of making such provision as you ought to have." The popular manual *The Family Monitor* reinforced the point: "Love will achieve a great many things but there are some things it cannot do. Love will not pay your rent bill, nor your board bill."¹³

Thus it was not, as Charles Strozier has argued, Lincoln's fear of intimacy and his inability to merge himself with another human

being—a psychological version of the Eriksonian identity crisis—that delayed his marriage. Rather it was uncertainty about his social and cultural setting, for Lincoln was living in new circumstances that were not the world his father had made.¹⁴

Once married to Mary Todd, a woman who was native-born to the world he was entering, Abraham Lincoln (and his wife) clearly controlled their fertility. At no time did the household at 8th and Jackson include more than three children. It was only after Eddie died in 1850 that Mary Lincoln became pregnant with Willie—and immediately so. Tad, the youngest son, followed Willie in a 15 month sequence that suggested family planning.

The Lincolns were responding here to the fact that children were no longer little units of productivity who could, as indeed Lincoln himself had, assist with the planting and tending of crops. One reason for Thomas Lincoln's declining fortunes—for surely Lincoln's father was worse off in 1850 with 80 acres than in 1837 when he owned 200 acres in Coles County—was the disappearance of free family labor earlier obtained from his young son Abraham.

While girls could serve as apprentice cooks and cleaners learning their future roles from their mothers, boys in the middle-class home had little to do, save to extend their schooling. Increasingly in towns like Springfield boys needed to acquire training for the white-collar professional and mercantile careers that were their expected future. As Mary Ryan has shown in her study of Oneida County, New York, the members of households in towns no longer fitted together in a unit that was bound by common work and a shared work experience. Life in town was more futuristic, more secular, and more individualistic than it ever had been on the isolated farms of Abraham Lincoln's first world. And there is no better example of the Lincolns' conformity to this pattern than his eldest son Robert's extended education which began in Springfield's misnamed Illinois State College and ended at Harvard.¹⁵

Again a comparison with Lincoln's other family is illuminating. While his mother and father represent another generation, his Hanks cousins, who were roughly his contemporaries, retained the rustic sensibility and the life style that Lincoln abandoned. Dennis Hanks and his wife Sarah, who was Lincoln's stepsister, had eight children; John Johnston had seven, and John Hanks, who had come to live in the Lincoln cabin in Kentucky, had eight children. Lacking the understanding of the bourgeois world and the necessity of breadwinning as opposed to the rather less self-conscious process of living as a farmer, Lincoln's cousins married earlier than he, had more children, and did not invest many resources in the schooling of their offspring. When Lincoln wanted to remember his past, he had no further to look than the Hankses and Johnstons, many of whom remained on the prairie farms of Illinois.

Certainly any comparison of these cousins in the third generation suggests the growing divergence between the President's family of creation and that of his family of origin. Mimicking the increasing economic and social stratification that characterized the industrializing United States and underwrote the class cleavages of this period, the Lincolns had departed from the style of life of their relatives and had become members of the upper-class. By the 20th century Robert Lincoln was a millionaire, and as such his poorer relatives—the descendants of the Halls and Johnstons and Hankses and even the Todds—constantly dunned him for money to fix their teeth, to improve their eyesight, and sometimes to survive.¹⁶

Certainly Lincoln's own education perfectly displayed his migration from the rustic to the bourgeois world. As he described in his autobiography to Fell, "there were some schools [in Indiana] . . . but no qualification was ever required of a teacher, beyond *readin, writin, and cipherin*, to the Rule of Three. . . . The little advance . . . I have picked up from time to time under the pressure

of necessity.” In fact Lincoln was in school less than a year, though the length of his formal schooling exceeded that of his mother, his father, his stepmother and his cousins. But whenever his father claimed his labor on the farm, or needed the money from hiring his son out as a day-laborer, Lincoln dropped out of school.¹⁷

What those who were native to towns learned was more than their ABCs. They also were taught sociability, and Lincoln’s failure to be in school meant, among other things, that he had no informal contacts with girls. Even into middle-age he remained uncertain around women. Once when asked to tea by the mayor of Urbana, he became, according to a friend, “demoralized and ill at ease, . . . put his arms behind him, and [brought them together] as if trying to hide them. . . . Yet no one was present but Mrs. Boyden, my wife, and her mother.”¹⁸

What Lincoln learned as he sought to move out of the world of rusticity into that of middle class towns was the importance of three languages of schooling—those of sociability, common intellectual discourse and professionalism. In the first his wife would instruct him throughout their marriage. To the second Lincoln would eventually bring a somewhat restricted number of the great books—principally Shakespeare and the Bible on which he would depend because he had not had an expansive literary or classical education. With regard to a professional education Lincoln was indeed an auto-didact, who, if we are to believe his neighbors in New Salem, literally burned the midnight oil as he learned Euclid from the local schoolmaster.

In this the future lawyer was typical—few of the nation’s lawyers had attended colleges where there might be, as there was in Lincoln’s wife’s home town of Lexington, a law school. Most apprenticed, read Blackstone on their own, and found a compliant judge or magistrate for their acceptance into the bar. By 1858 Lincoln was offering advice to prospective lawyers that was clearly based

on his—and thousands of others’—experience: “Let Mr. Widener read Blackstone’s *Commentaries*, Chitty’s *Pleadings*, get a license, and go to practice, and still keep reading.”¹⁹

There are no statistics on this, but most American lawyers of Lincoln’s generation had more years in the district school than Lincoln. By 1840 30% of Illinois’s white population between 5 and 19 was in secondary school, a figure that increased to 50% ten years later.²⁰ Indeed the reason why Lincoln was older than the statistical norms in so many areas of his life such as marriage and his choice of a profession was that he was an immigrant who had come from the rustic pre-modern world of the county to the new bourgeois life in a 19th century town. And he needed remedial training.

In Lincoln’s case his move to New Salem in 1831 placed him in contact with a group of men who provided information and modern ideas on many subjects. As a clerk in William Berry’s store Lincoln associated with most of the families in the community, and his purchase on credit of a horse and the tools of the surveying trade suggested that he had not sufficiently understood the lessons of the new economic world he had entered, though bankruptcy was not uncommon for the times and the place. Young men of little experience often fell victims to the realities of the mercantile world, as Lincoln did with the attachment of his horse and surveying instruments.

In New Salem and later as a soldier in the Black Hawk War Lincoln met and learned from an expanded group of associates. Most were male, for as Robert Wiebe has recently pointed out, Lincoln inhabited a fraternal political culture, made up of men—comrades who in Springfield were the male fraternity of the courts.²¹

In New Salem the inebriate Jack Kelso discoursed on Shakespeare and Burns; then Lincoln joined the New Salem Debating Society, whose members argued a multitude of subjects. While

other young men were learning the rules of oratory in their academies, Lincoln was being taught the same subject, somewhat late in his life, through his appeals to local audiences. And in his brief capacity as a postmaster a future President was placed in touch with current events through his reading of the newspapers that were mailed to residents of New Salem. As a child on a frontier farm Lincoln had never seen the new artifact of the modern world—the penny newspapers that became increasingly important conveyors of public events.

Lincoln's new bourgeois world was not merely a place. As a way of understanding the world it was a set of characteristics. Daniel Howe has described these traits as the Whig mentality of frugality, prudence, hard work and self-discipline. And certainly Abraham Lincoln came to exemplify attributes that define not only the American Whigs (in Illinois these Whigs were far likelier to live in towns than in the state's rural areas). But these traits also form the identities of 19th century burghers from all over the Western world from Balzac's *Le Pere Goriot* to the country merchants of English towns.

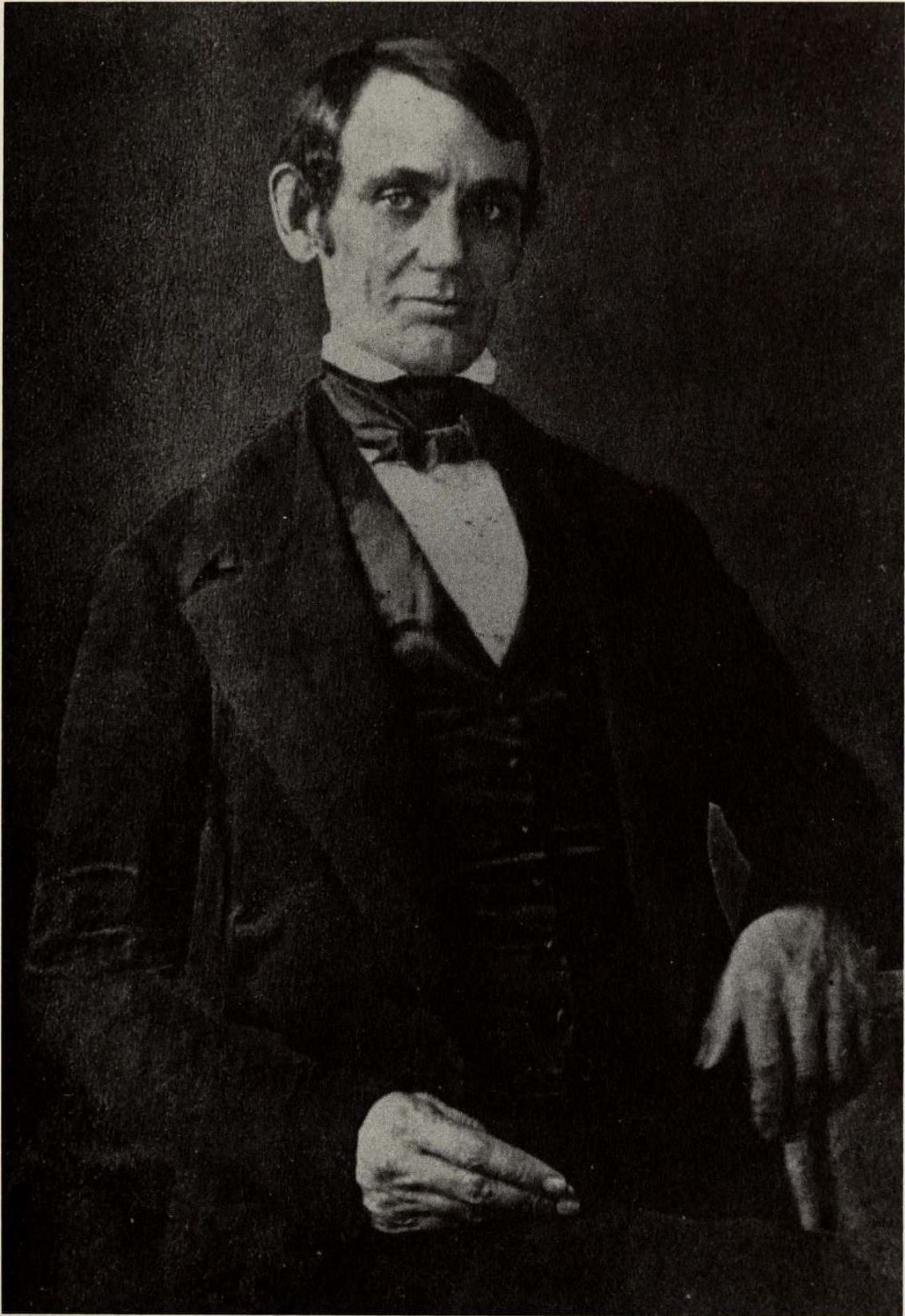
Just how much this sensibility diverged from the attitudes of Lincoln's family of origin is evident in an exchange of letters in 1851 between the upwardly mobile Abraham Lincoln and his laterally mobile country stepbrother John Johnston. Shortly after Thomas Lincoln's death in 1851 Johnston wanted to sell his Illinois land and move—perhaps to Missouri, perhaps to Arkansas, perhaps even to California where he could join the gold rushers who sought in the 19th century version of the lottery to make their fortunes. Eventually he did migrate to Arkansas, where he found life no easier than it had been in Illinois. Back in Coles County after a year, Johnston died two years later, leaving a personal estate of \$55.90.

Before he left, however, Johnston received a sharp rebuke from Lincoln in a series of letters that displayed the difference

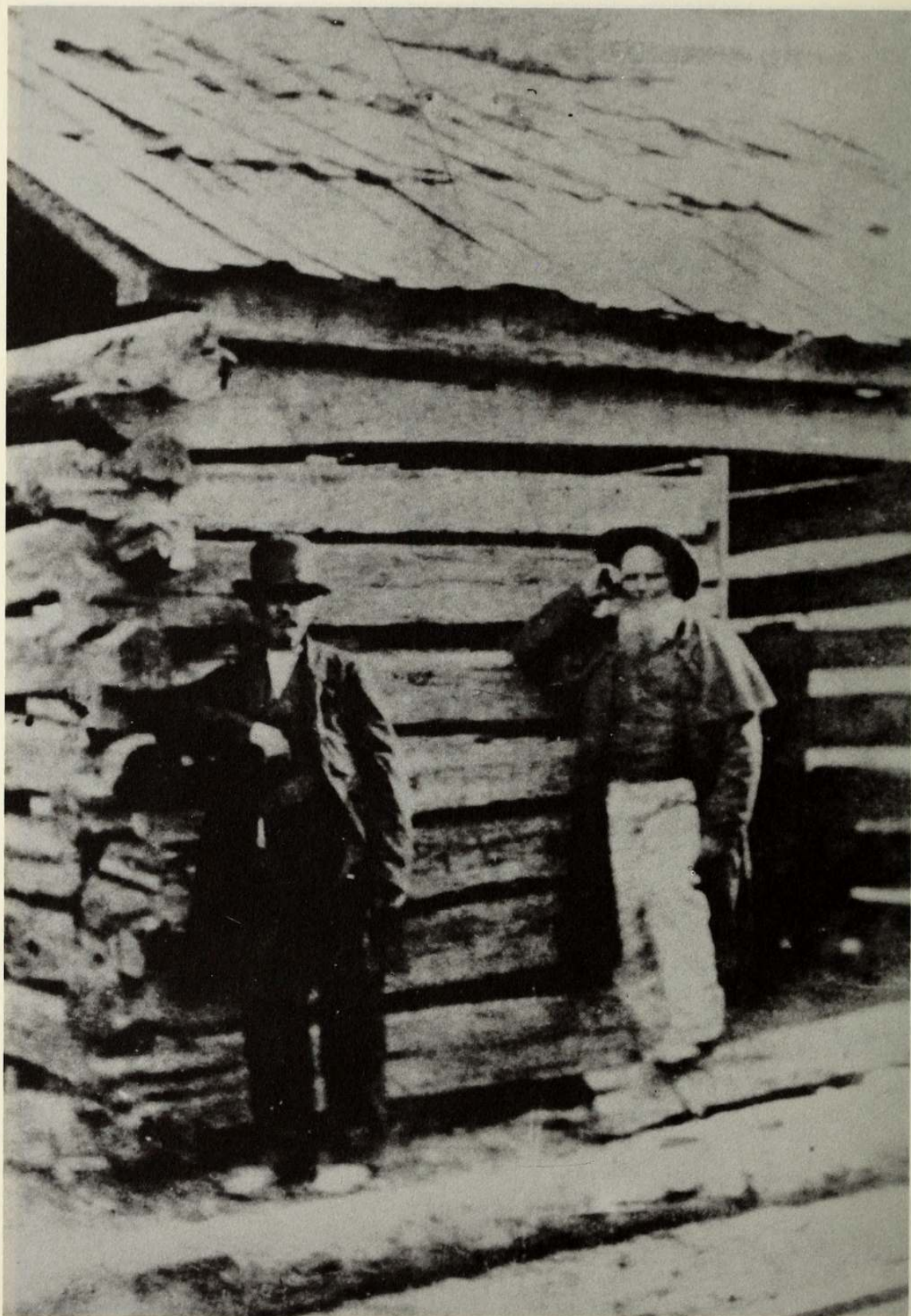
between the roustabout mentality of the small farmer and the get-ahead spirit of town dwellers. Wrote Lincoln from Springfield to Johnston: "What can you do in Missouri, better than here? Is the land any richer? Can you there, any more than here, raise corn, and wheat, and oats without work? Will any body there, any more than here, do your work for you? If you intend to . . . work, there is no better place than right where you are; if you do not intend to . . . work, you cannot get along any where. Squirming and crawling about from place to place can do no good." And then in an unLincoln-like outburst, the future President ended with the judgmental "*Go to work* is the only cure for your case."²²

This same difference in outlook and lifestyle is dramatically revealed in photographs. In 1846, after his election to the United States congress from Illinois's 7th District, Lincoln and his wife Mary visited the newly opened Daguerreotype Miniature Gallery near the courthouse square in Springfield. For his photograph Lincoln wore a frock coat and a satin vest—perhaps not of the quality that would be available at the best tailors in Washington, but nonetheless a garment of good substantial broadcloth. No doubt Mary had worked to keep her husband's hair under control, and for the time it was, though she could do little about his wandering ears that stuck out, like jibs on a sailboat. But it is the expectant, self-satisfied look of the subject that measures his successful transition into the bourgeois world.

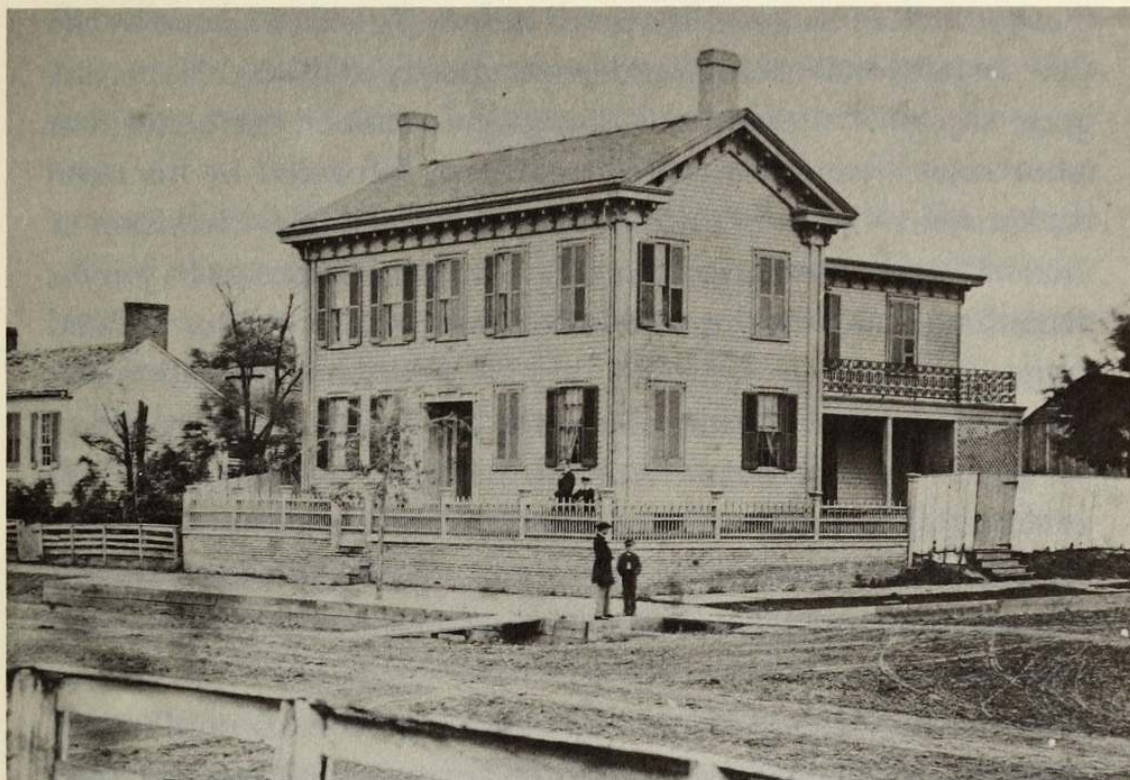
Compare this to an undated photograph of Dennis and John Hanks who lean against the Lincoln log cabin in Coles County. Grim-faced, rumped and nearly hostile in expression, Lincoln's cousins stare suspiciously at the photographer in poses that highlight not their individuality but rather the rustic cabin that was, in one county or another, their habitual dwelling place of hewn logs, with wattle and daub to keep the weather out. No doubt dressed in their best clothes, their outfits are frumpy; their shoes the Conestoga boots that Lincoln once wore to Springfield's par-



An "expectant, self-satisfied look."



“Grim-faced, rumped and nearly hostile in expression.”



A “genteel Greek revival cottage.”

ties before he learned better. And it was Dennis Hanks who once acquainted William Herndon with the priorities of his farming friends who “every spare time we had, we picked up our rifle and brought in a fine deer or turkey.”²³

Meanwhile, in Springfield, Abraham Lincoln lived in a genteel Greek revival cottage that in its final form represented the ideals of the new 19th century domesticity. The house at 8th and Jackson eventually became what every American aspired to own and what Mark Twain described as “The House Beautiful”—that is, a residence set back from the street, replete “with a large grassy yard and paling fence painted white; brick walk from gate to door.” Inside the house was “big, like a Grecian temple” with a parlor, a mahogany table and an “ingrain rug.”²⁴

In this representative setting Lincoln behaved like the town-

dweller he had become. He saved money, at least \$15,000 by the time he left for Washington. He lent money to his friends, as any good capitalist should, and though he retained his belief that labor must determine value—a concept informed by his rural background—he nonetheless supported the modernist vision of internal improvements and tariffs. Lincoln also became a joiner, something that was impossible for those who lived on isolated farms. Of course in Lincoln's case his voluntary association was the most important institution of the 19th century—the political party. And his intense partisanship made him again typical of his generation—for this was the period in American politics when all the world was politics and when men cherished their commitments to political organizations as former generations had their church ties.

By the time that Lincoln was elected president, numbers of other Americans had joined him in the migration from farm to town. Indeed, according to the U.S. census, the percentage of farmers had dropped nearly a third in the forty years from 1820–1860. Few of these migrants to towns and cities would be as successful as Lincoln, and in this sense he is an atypical typical American. But the 16th president remains representative of the important change in U.S. history that is sometimes described as modernization.

At the same time that Lincoln's life displays an important trend, his intimate understanding of the transition made by many others served as the social—as opposed to psychological—basis of his leadership. Lincoln was familiar with the men of his generation in a way that Charles Sumner of Boston and even William Henry Seward of Goshen, New York could never be. His leadership and the self-esteem that lay behind it were grounded on intimacy with the people—or at least the male half of it, for he never did understand the female culture.

More than nearly all 19th century presidents before the

Populists, Lincoln referred to the people and used that term. "I rely on the people," "God must love the common people, He's made so many of them," "in your hands not mine lies the decision," "if we fail, it will . . . prove the incapability of the people to govern themselves," "government by the people, for the people and of the people"—the examples are endless.²⁵ They demonstrate not demagoguery, but rather an understanding burnished by Lincoln's life in two cultures.

To the extent that leadership is, as James McGregor Burns has declared it, "the reciprocal process of mobilizing various resources to realize goals," it depends on the chief's ability to summarize the modal values of a society. Leaders must act in accordance with the masses, an observation of Mao-Tse Tung that applies to all societies. Joseph Gillespie, a fellow lawyer and contemporary of Lincoln's, made the same point: "The masses are naturally delighted to see one of their own elevated, particularly if he succeeds in doing things their way." Often in a democracy the people have only vague notions of specific programs, but they grant allegiance through the mutuality of shared public interests and an understanding that the leader represents them. As Emerson once explained, "He [a leader] must be related to us and our life must receive from him some promise or explanation." Lincoln, the president with the suspenders and the tie, the president of town and country, derived his power from his multi-dimensional understanding of two 19th century American vernaculars.²⁶

Today "not much of me" has grown into a great deal of him. At last count there were over 10,000 books and pamphlets about Abraham Lincoln, the man who could find only a few words to describe a half-century of his life. But in the final analysis it was Lincoln's understanding of himself as a typical American that served as the common denominator for the flexibility, tolerance, and yes, moral grandeur of his Presidency.

NOTES

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22. Basler, *Collected Works*, 2, pp. 111-112.
23. Quoted in Faragher, *Sugar Creek*, p. 98.
24. Mark Twain, *Life on the Mississippi* (reprint, New York, 1963), pp. 186-190. See also David Handlin, *The American Home Architecture and Society, 1815-1915* (Boston: Little, Brown, 1979).
25. Hertz, *Lincoln Talks*, pp. 316, 322; Basler, *Collected Works*, 4, p. 438.
26. James McGregor Burns, *Leadership* (New York: Harper and Row, 1978), pp. 18, 133.

JEAN H. BAKER

Jean H. Baker graduated from Goucher College (in Towson, Maryland) in 1961, and received her Ph.D. from Johns Hopkins University in 1971. She returned to Goucher College to teach, and has since won Goucher's awards for scholarship and for distinguished teaching. She is the only faculty member to have won *both* of these prestigious awards.

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Professor Baker's first book set outside Maryland—*Affairs of Party: The Political Culture of Northern Democrats in Mid-Century America* (1982)—is a "beautifully written" and significant contribution to our understanding of American political culture. In 1984 it won the Berkshire Prize in History. *Mary Todd Lincoln: A Biography* (1987), her most recent book, is a well-crafted biography incorporating recent work on women's history and social history into a compelling and sympathetic narrative.



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