

cruel than the father who would cut off a son's arm. Loss of an arm is not nearly so great a handicap as lack of education.

(From Speech on Education.)

A Lesson Like a Brick

A single brick is a useless thing, but many brick, joined together by mortar make a wall, and a wall is of great value. So one lesson seems of little importance, but many lessons, joined together, make an education, and an education is priceless. And, as one brick taken out of a wall leaves an ugly hole, so one lesson missed mars the beauty and strength of the education.

(From Speech on Education.)

Sharp Axe or Dull Axe?

The boy who drops out of school under the delusion that the money he can earn will be worth more to him than an education, makes a fatal mistake. As the wood chopper can afford to stop chopping long enough to keep his axe sharp, so the student can afford to postpone money earning long enough to complete his education. The difference between meeting life's problems with a trained mind and a dull mind is even greater than the difference between chopping wood with a sharp axe and a dull one.

(From Speech on Education.)

Buzzard or Bee?

The value of an education, both to oneself and to the world, depends very largely on the purpose behind it. The buzzard and the bee illustrates the extremes of purpose. The buzzard soars high, but it never gets so high but that it is looking for something to eat, and when it dies it leaves nothing to perpetuate its memory. The bee lives on the best that there is while it lives and it leaves a legacy of honey when it dies. Some imitate the buzzard—some the bee. Some, no matter how high they rise, are always looking for something for themselves. They are selfish and self-centered, and they are not missed when they pass away. Some produce more than they consume and, when they die leave the world richer than they found it. Man is free to choose—will you pattern after the buzzard or the bee?

(From Speech on Education.)

THOMAS JEFFERSON

Let us, then, with the courage of Andrew Jackson, apply to present conditions the principles taught by Thomas Jefferson—Thomas Jefferson, the greatest constructive statesman whom the world has ever known; the grandest warrior who ever battled for human liberty! He gave apt expression to the hopes that had nestled in the heart of man for ages and he set forth the principles upon whose strength all popular government must rest. In the Declaration of American Independence he proclaimed the principle with which there is, without which there can not be, "a government of the people, by the people, and for the people." When he declared that "all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness, and that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed," he comprehended all that lies between the Alpha and Omega of democracy.

Alexander "wept for other worlds to conquer" after he had carried his victorious banner throughout the then known world. Napoleon "rearranged the map of Europe with his sword" amid the lamentations of those by whose blood he was exalted; but when these and other military heroes are forgotten and their achievements disappear in the cycle's sweep of years, children will still hush the name of Jefferson, and freemen will ascribe due praise to him who filled the kneeling subject's heart with hope and bade him stand erect—a sovereign among his peers.

(From Speech on Money, 1894.)

DREAMERS

It is the fate of those who stand in a position of leadership to receive credit which really belongs to their co-workers. Even the enemies of a public man exaggerate the importance of his work without, of course, intending it. I

have recently been the victim of this exaggeration. Senator Beveridge, of Indiana, made a speech before the Republican club of Lincoln, and in it he paid me some compliments; but he said that I was merely a dreamer while President Roosevelt did things. I did not pay much attention to the title which he gave me until I read, shortly afterwards, that Speaker Cannon called me a dreamer; then Governor Cummins called me a dreamer, and then Governor Hanly, of Indiana, did also; and I saw that I could not expect acquittal with four such witnesses against me, and so I decided to plead guilty and justify.

I went to the Bible for authority, as I am in the habit of doing, for I have found no other book which contains so much of truth or in which truth is so well expressed; and then, too, there is another reason why I quote scripture: When I quote democratic authority, the republicans attack my authority and they keep me so busy defending the men from whom I quote that I do not have time to do the work I want to do, but when I quote Scripture and they attack my authority, I can let them fight it out with the Bible while I go on about my business.

The Bible tells of dreamers, and among the most conspicuous was Joseph. He told his dreams to his brothers, and his brothers hated him because of his dreams. And one day when his father sent him out where his brothers were keeping their flocks in Dothan, they saw him coming afar off and said: "Behold, the dreamer cometh." They plotted to kill him—and he is not the only dreamer who has been plotted against in this old world. But finally they decided that instead of killing him they would put him down in a pit, but some merchants passing that way, the brothers decided to sell him to the merchants, and the merchants carried Joseph down into Egypt.

The brothers deceived their father and made him think the wild beasts had devoured his son.

Time went on and the brothers had almost forgotten the dreamer Joseph. But a famine came—yes, a famine, and then they had to go down into Egypt and buy corn, and when they got there, they found the dreamer—AND HE HAD THE CORN.

So I decided that it was not so bad after all for one to be a dreamer—if one has the corn.

But the more I thought of the dreamer's place in history, the less I felt entitled to the distinction.

John Boyle O'Reilly says that

"The dreamer lives forever,
While the toiler dies in a day."

And is it not true?

In traveling through Europe you find great cathedrals, and back of each there was a dreamer. An architect had a vision of a temple of worship and he put that vision upon paper. Then the builders began, and they laid stone upon stone and brick upon brick until finally the temple was completed—completed sometimes centuries after the dreamer's death. And people now travel from all corners of the world to look upon the temple, and the name of the dreamer is known while the names of the toilers are forgotten.

No, I can not claim a place among the dreamers, but there has been a great dreamer in the realm of statesmanship—Thomas Jefferson. He saw a people bowed beneath oppression and he had a vision of a self-governing nation, in which every citizen would be a sovereign. He put his vision upon paper and for more than a century multitudes have been building. They are building at this temple in every nation; some day it will be completed and then the people of all the world will find protection beneath its roof and security within its walls. I shall be content if, when my days are numbered, it can be truthfully said of me that with such ability as I possessed, and whenever opportunity offered, I labored faithfully with the multitude to build this building higher in my time.

(From "Dreamers" speech delivered at Lincoln, Nebraska, in November, 1906.)

AN INDICTMENT OF PLUTOCRACY

Plutocracy is abhorrent to a republic; it is more despotic than monarchy, more heartless than aristocracy, more selfish than bureaucracy. It preys upon the nation in time of peace and conspires against it in the hour of its calamity.

Conscienceless, compassionless and devoid of wisdom, it enervates its votaries while it impoverishes its victims. It is already sapping the strength of the nation, vulgarizing social life and making mockery of morals. The time is ripe for the overthrow of this giant wrong. In the name of the counting-rooms which it has defiled; in the name of business honor which it has polluted; in the name of the home which it has despoiled; in the name of religion which it has disgraced; in the name of the people whom it has oppressed, let us make our appeal to the awakened conscience of the nation.

And if I may be permitted to suggest a battle hymn, I propose a stanza, slightly changed, from one of the most touching of the poems of Burns, Scotland's democratic bard:

"Columbia! My dear, my native soil,
For whom my warmest wish to Heaven is sent,
Long may thy hardy sons of rustic toil
Be blest with health, and peace and sweet content.

And, O, may Heaven their simple lives prevent
From luxury's contagion weak and vile;
Then, though unearned wealth to wickedness
Be lent,

A virtuous populace will rise and stand
A wall of fire around their much loved land."

(From New York Reception Speech, 1906.)

LINCOLN AS AN ORATOR

In analyzing Lincoln's characteristics as a speaker, one is impressed with the completeness of his equipment. He possessed the two things that are absolutely essential to effective speaking—namely, information and earnestness. If one can be called eloquent who knows what he is talking about and means what he says—and I know of no better definition—Lincoln's speeches were eloquent. He was thoroughly informed upon the subject; he was prepared to meet his opponent upon the general proposition discussed, and upon any deductions which could be drawn from it. There was no unexplored field into which his adversary could lead him; he had carefully examined every foot of the ground, and was not afraid of pitfall or ambush; and, what was equally important, he spoke from his own heart to the hearts of those who listened. While the printed page can not fully reproduce the impressions made by a voice trembling with emotion or tender with pathos, one can not read the reports of the debates without feeling that Lincoln regarded the subject as far transcending the ambitions or the personal interests of the debaters. It was of little moment, he said, whether they voted him or Judge Douglas up or down, but it was tremendously important that the question should be decided rightly.

His reputation may have suffered, in the opinion of some, because he made them think so deeply upon what he said that they, for the moment, forgot him altogether, and yet, is this not the very perfection of speech? It is the purpose of the orator to persuade, and to do this he presents, not himself, but his subjects. Someone, in describing the difference between Demosthenes and Cicero, said that when Cicero spoke, people said, "How well Cicero speaks"; but that when Demosthenes spoke, they said, "Let us go against Philip." In proportion as one can forget himself and become wholly absorbed in the cause which he is presenting does he measure up to the requirements of oratory.

In addition to the two essentials, Lincoln possessed what may be called the secondary aids to oratory. He was a master of statement. Few have equalled him in the ability to strip a truth of surplus verbiage and present it in its naked strength. In the Declaration of Independence we read that there are certain self-evident truths, which are therein enumerated. If I were amending the proposition, I would say that all truth is self-evident. Not that any truth will be universally accepted, for not all are in a position or in an attitude to accept any given truth. In the interpretation of the parable of the sower, we are told that "the cares of this world and the deceitfulness of riches choke the truth," and it must be acknowledged that every truth has these or other difficulties to contend with. But a truth may be so clearly stated that it will commend itself to anyone who has not some special reason for rejecting it.

No one has more clearly stated the fundamental objections to slavery than Lincoln stated