

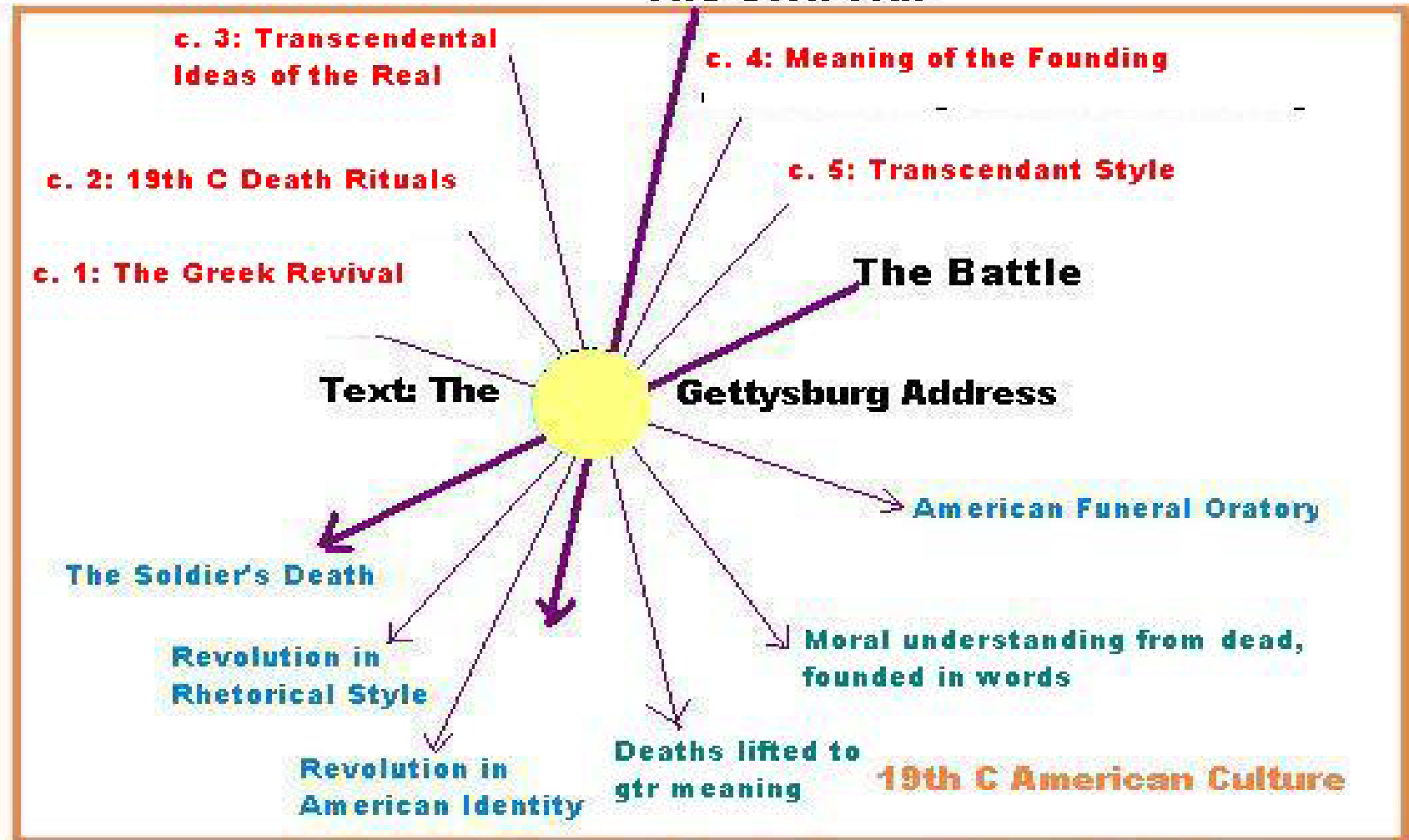
Lincoln at Gettysburg



Prologue: Lincoln's Purposes

- The public situation in November 1863
 - Military
 - Political
 - Northern Public
 - The town of Gettysburg
- Why was oratory required at Gettysburg?
- Who was in the audience at Gettysburg?
- What were Lincoln's aims for his speech at Gettysburg?
- What does Wills say is the ultimate achievement of Lincoln's speech?

The Civil War



Motivating the Sacrifice of the Civil War

Oratory of the Greek Revival: Everett

- What was the Greek Revival?
- What was Everett's role in the Greek Revival?
- What was the “historical memory” that Everett sought to establish within the Greek Revival?
- How would the Greek Revival have shaped the response of the audience at Gettysburg?

Oratory of the Greek Revival: Lincoln

- What does Wills believe Lincoln brought to the Address from classical art?
- What does Lincoln's use of the form of the Greek funeral oration allow him to accomplish?



The Culture of Death: In the Family

- How was the family experience of death in the 19th century different than today?
- What were the three places for burial in the 19th century? What was their comparative meaning?
- How did the family experiences of death shape audience expectations at Gettysburg?



The Public Culture of Death

- What is the rural cemetery movement?
- What themes we have studied in American oratory would you use in dedicating a "rural cemetery"?
- What expectations from the rural cemetery movement can Lincoln call upon at Gettysburg?

Cycle of Death and Rebirth

- What are the cultural sources of death/rebirth in American oratory?
- Wills: "If the argument of Lincoln is abstract, generalizing, and intellectual, his *imagery* is organic and familial" (pp. 87-88).
 - Is this true?
 - How is the argument “abstract, generalizing, intellectual”? What work does the argument do?
 - What is “organic and familial” imagery? What work does it do?
- How does Lincoln’s use of rebirth transform Gettysburg?

Birth to death to rebirth Cycle

Four score and seven years ago our fathers **brought forth** on this continent, **a new nation, conceived in Liberty**, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, **testing whether that nation, or any nation so conceived and so dedicated, can long endure**. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place **for those who here gave their lives that that nation might live**. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but **it can never forget what they did here**. **It is for us the living, rather, to be dedicated here to the unfinished work** which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that **from these honored dead we take increased devotion** to that cause for which they gave the last full measure of devotion -- that we here highly resolve that **these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom** -- and that government of the people, by the people, for the people, **shall not perish from the earth**.

The 19th century culture of death

- The 19th century view
 - Living *connected to* dead in metaphysical ways
 - In moral connection the dead charge the living
 - Merger of life and death; *in nature*
 - Birth/death/rebirth is a natural cycle of moral continuity
- Rural cemeteries represent moral connection in natural immersion
- Oratory in the culture of death
 - Words mediated between living and dead
 - Dedication ceremonies lifted ground to sacred
- Lincoln draws upon these resources
 - Gettysburg is a motivational ground
 - Dedication oratory perfects the charge of the dead to the living

The Transcendental

- What is "Transcendentalism"?

Platonic Basis of Transcendentalism

Transcendentalism

Real

Ideas

Concrete Material Things

*Temporary
Manifestations
of the Real*

The Transcendental

- What is "Transcendentalism"?
 - “It is the ideal that is *real*.” The physical world is an imperfect manifestation of it.
 - “There is a perfecting *flow* to history.” The physical world evolves toward the ideal, to become more real.

The Transcendental

- What is "Transcendentalism"?
- What are some of the sources of the Gettysburg audience's familiarity with transcendentalism?
- How can Lincoln work from these expectations?
- What is the Transcendental style of rhetoric? How does it work?

Transcendental Style of Rhetoric

Metaphysical

**The Real;
Meaning**

**Truths, Causes, Principles, Missions,
Commitments, Historical Sweeps, God**

Concrete Material Things and Events

The Dead, Gettysburg, The War

Physical People and Events

From concrete to transcendental

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The Transcendental at Gettysburg

- Transcendentalism in 19th century Culture
 - Reality of metaphysical is grounds for connection of all souls; living and the dead
 - Individual lives play out the great unseen forces that define reality
- Transcendentalism in 19th century oratory
 - Words lift concrete events into their transcendent meaning
- How does Lincoln's transcendental style transform Gettysburg?

Revolution in Thought: The Narrative of Founding

- What is Calhoun's narrative of the founding?
- What is Webster's and Lincoln's narrative of the nation's founding?

The Founding: **When**, **Who**, **What**, **How**

Four score and seven years ago our fathers brought forth on this continent, **a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.**

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Revolution in Thought

- How does Wills believe that Lincoln “remade America”?
 - The people ordained the national life in the revolution rather than the states doing so in the constitution
 - The Declaration of Independence becomes the founding document; a statement of national purpose
 - The errand is not just democratic government; it is to fulfill the promise of the Declaration

Revolution in Style

- Wills on Everett's speech: "It was made obsolete within a half-hour of the time when it was spoken" (p. 148). What does he mean?
- *"I would have written you a shorter letter, but I didn't have time."* Attributed to many, including Thomas Carlyle
- What was different about Lincoln's style? How did he do "short"?

How can Lincoln do short?

Enthymatic Phrases

Four score and seven years ago our fathers brought forth **on this continent**, a new nation, conceived in Liberty, and **dedicated to the proposition** that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or **any nation so conceived and so dedicated**, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. **It is altogether fitting and proper** that we should do this.

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How can Lincoln do short?

Singularity

Four score and seven years ago our **fathers** brought forth on this continent, a new **nation**, conceived in **Liberty**, and dedicated to the **proposition** that all men are created equal.

Now we are engaged in a **great civil war**, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a **great battlefield** of that war. We have come to dedicate a portion of that field, as a **final resting place** for those who here gave **their lives** that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, **we** can not dedicate -- **we** can not consecrate -- **we** can not hallow -- this ground. The **brave men**, living and dead, who struggled here, have consecrated it, far above **our poor power** to add or detract. The world will **little note, nor long remember** what we say here, but it can never forget **what they did here**. It is for us the **living**, rather, to be **dedicated** here to the **unfinished work** which they who **fought** here have thus far **so nobly advanced**. It is rather for us to be here dedicated to the **great task** remaining before us -- that from these honored dead we take increased devotion to that **cause** for which they gave the **last full measure of devotion** -- that we here highly resolve that **these dead** shall not **have died** in vain -- that this **nation**, under God, shall have a **new birth of freedom** -- and that government of the people, by the people, for the people, shall not perish from the earth.

Movement: Down and Up the Ladder of Abstraction

Four score and seven years ago our fathers brought forth on this continent, a new **nation**, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great **civil war**, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great **battle-field** of that war. We have come to dedicate a portion of that field, as **a final resting place** for **those who here gave their lives** that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. **The brave men**, living and dead, who struggled here, have consecrated **it**, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget **what they did here**. It is for us the living, rather, to be dedicated here to the unfinished work which they who **fought** here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to **that cause** for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this **nation**, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth.

A language of *action*: Founders, Soldiers, We

Four score and seven years ago our fathers **brought forth** on this continent, a new nation, **conceived** in Liberty, and **dedicated** to the proposition that all men are created equal.

Now we are **engaged in** a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come **to dedicate** a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. The brave men, living and dead, who **struggled** here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what **they did** here. It is for us the living, rather, **to be dedicated** here to the unfinished work which they who **fought** here have thus far so nobly advanced. It is rather for us **to be here dedicated** to the great task remaining before us -- that from these honored dead we **take increased devotion** to that cause for which they gave the last full measure of devotion -- that **we here highly resolve** that these dead shall not have died in vain -- that this nation, under God, shall **have a new birth of freedom** -- and that government of the people, by the people, for the people, **shall not perish** from the earth.

Revolution in Style

- Brevity: to the point
- Rhetoric motivates action
- Rhetoric with movement
- Carefully chosen words; glue that binds
- Enthymatically engaged audience must construct meaning

The Civil War

c.3: Transcendental
Ideas of the Real

c.4: Meaning of the founding

c.2: 19th C Death Rituals

c.5: Transcendant Style

c.1: The Greek Revival

The Battle

Text: The

Gettysburg Address

The Soldier's Death

American Funeral Oratory

Revolution in
Rhetorical Style

The Military Cemetery

Revolution in
American Identity

19th C American Culture

Motivating the Sacrifice of the Civil War

Imagine yourself at Gettysburg in 1863

- In the midst of the war,
- With the deaths of the war surrounding you, perhaps touching you personally,
- Understanding death as the Greek inspired 19th century did,
- Seeking the meaning in these dead,
- Expecting to find it in the oratory of the funereal,
- With the full oratorical traditions of the nation to this point available to you

Lincoln stands to speak . . .

- 19th century Americans were a religious people . .
- Used to the motivational power of moral inheritance . . .
- And Lincoln retells the founding to declare <equality> to be that inheritance.

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

- With a hint of the jeremiad's testing, the war touches the anxiety of the democratic experiment
- The events at Gettysburg become a part of the funereal dedication ceremonies of the Greek revival
- And the cemetery becomes a ground on which to learn from the dead

- *Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live.*

- The Greek Revival familiarized those who hear with the elevation of the war dead
- The religious tradition familiarized them with redemption in sacrificial death

It is altogether fitting and proper that we should do this. But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here.

- The power of moral inheritance is overtly invoked to charge us to act
- The transcendental belief in the union of souls as moral ground
- The redemptive sacrifice of the dead motivates our commitment to the war
- Our oldest ideograph <freedom> now assumes the mantle of equality; a safer formulation of emancipation
- Paine's errand of democracy and Webster's account of the founding merge to be fulfilled in the dedication to equality

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Lincoln remakes America?

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The Second Inaugural

- What is the motivational difference between the Gettysburg Address and the 2nd Inaugural?
- What earlier American rhetorical form governed the Second Inaugural Address?
- Is Lincoln's God of the 2nd Inaugural the Puritan's God?