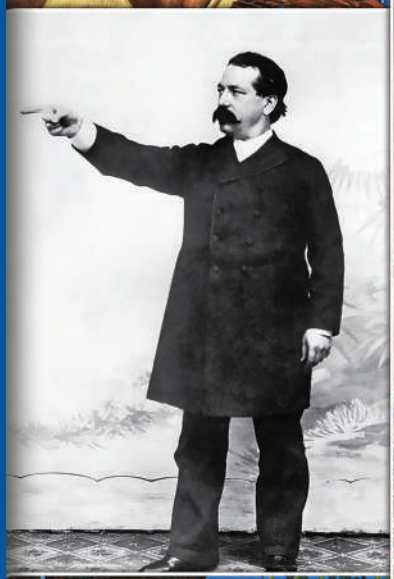
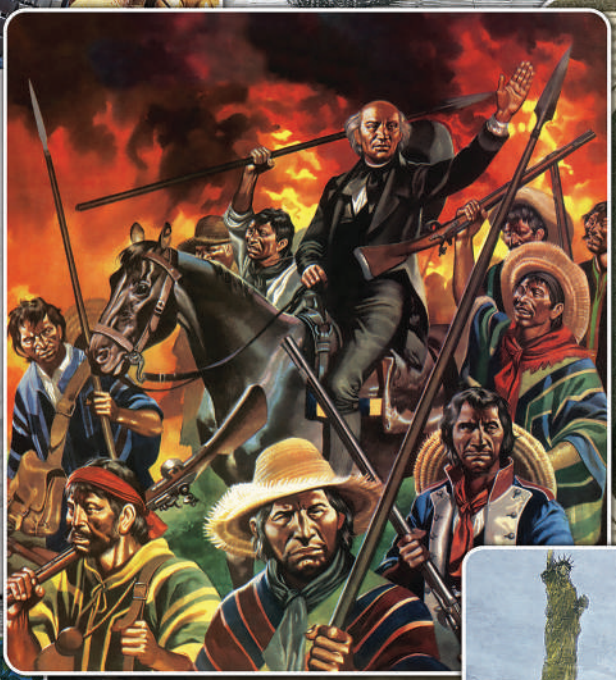
Grade 6
Primary Source Activity Book
Student Edition

GRADE 6 Core Knowledge History and Geography®

Core Knowledge®

Primary Source Activity Book

Grade 6

Creative Commons Licensing

This work is licensed under a
Creative Commons Attribution-NonCommercial-ShareAlike
4.0 International License.

You are free:

to Share—to copy, distribute, and transmit the work
to Remix—to adapt the work

Under the following conditions:

Attribution—You must attribute the work in the following manner:

This work is based on an original work of the Core Knowledge® Foundation (www.coreknowledge.org) made available through licensing under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. This does not in any way imply that the Core Knowledge Foundation endorses this work.

Noncommercial—You may not use this work for commercial purposes.

Share Alike—If you alter, transform, or build upon this work, you may distribute the resulting work only under the same or similar license to this one.

With the understanding that:

For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to this web page:

https://creativecommons.org/licenses/by-nc-sa/4.0/

Copyright © 2024 Core Knowledge Foundation

www.coreknowledge.org

All Rights Reserved.

Core Knowledge®, Core Knowledge Curriculum Series™, Core Knowledge History and Geography™ and CKHG™ are trademarks of the Core Knowledge Foundation.

Trademarks and trade names are shown in this book strictly for illustrative and educational purposes and are the property of their respective owners. References herein should not be regarded as affecting the validity of said trademarks and trade names.

ISBN: 979-8-88970-364-8

Primary Source Activity Book Grade 6

Table of Contents

About Primary Sources v

Ancient Greece and Rome

The Athenian Constitution 1

On the Kings of Sparta 5

Pericles's Funeral Oration 9

Polybius on the Roman Republic 13

Hannibal Crossing the Alps 17

Constantine Founds Constantinople 21

The Enlightenment

Newton Experiments with Light 25

Hobbes on Human Nature 29

Locke on Government 33

The French Revolution and Romanticism

What Is the Third Estate? 37

Paris During the Reign of Terror 41

Napoleon's Return from Elba 45

The Industrial Revolution: Changes and Challenges

Factory Working Conditions 49

Adam Smith on Money 53

The Communist Manifesto 57

Independence for Latin America

Toussaint L'Ouverture's Memoir 61
Hidalgo's Summons to Guanajuato 65
Bolívar's Message to the Congress of Angostura 69
José de San Martín on the Battle of Aconcagua 73

Immigration

Recollections of a European Immigrant 77
Recollections of a Chinese Immigrant 81
The Know Nothing Party Platform 85

Industrialization and Urbanization in America

"The Gospel of Wealth" by Andrew Carnegie 89
The Octopus Who Strangles the World 93
"What Does the Working Man Want?" by Samuel Gompers 97
Boss Tweed 101

Reform in Industrial America

Preamble to the Platform of the People's Party 105
No Molly-Coddling Here 109
Booker T. Washington at the Atlanta Exposition 113
The Souls of Black Folk by W. E. B. Du Bois 117
"Are Women Persons?" by Susan B. Anthony 121

About Primary Sources

What Is a Primary Source?

A primary source is an item from a time period of study that tells us about that time period. It can be something written, like a government document, a letter, or a diary. It can be something heard, like a sound or video recording. It can be a work of art, like a painting, sculpture, or photograph. Furniture, toys, clothing, tools, and other elements of daily life also count as primary sources.

Why Study Primary Sources?

Primary sources are a window to the past. They help us understand a time period or event because they were created by people who lived during it. They show or tell us what people thought, what they knew, how they felt, and how they lived.

How Do I Analyze Primary Sources?

There are five steps in analyzing a primary source.

Step 1: Figure out what you already know about the time, place, and/or topic.

Step 2: Identify what the source says or shows.

Step 3: Connect the source to the time and place it was created.

Step 4: Determine the source's message, meaning, or importance.

Step 5: Draw a conclusion.

This workbook contains primary sources related to your study of history. Each source comes with questions that will guide you through these five steps to think like a historian.

The Athenian Constitution

Background: The Constitution of the Athenians, also called the Athenian Constitution, is a work by the philosopher Aristotle or one of his students. It is not a formal legal document or plan of government like the U.S. Constitution. Rather, it describes the legal practices and customs of ancient Athens.

The people have made themselves masters of everything through decrees of the Assembly and decisions of the law courts, in which they hold the power. . . . The present constitutional order is as follows: the right of citizenship belongs to those whose parents have been citizens. They are enrolled as citizens at the age of eighteen. When they come up for enrollment, their fellow citizens vote first on whether the new candidates appear to have reached the legal age. If the candidates do not appear to be the right age, they are returned to the ranks of boys.

Source: Adapted from Aristotle. *The Constitution of Athens and Related Texts*. Translated by Kurt von Fritz and Ernst Kapp. New York: Hafner Press, 1950, p. 114.

Name _____ Date _____

The Athenian Constitution

What type of government did the city-state of Athens have?

_____

_____

What was the Assembly in ancient Athens?

_____

_____

_____

_____

According to the excerpt, how did a person become a citizen of Athens?

_____

_____

_____

_____

What happened if citizens vote that a candidate was not of legal age?

_____

_____

The excerpt does not use the words *democracy* or *democratic*. How can you tell that it describes a democracy?

_____

_____

_____

_____

Name _____ Date _____

The Athenian Constitution (*continued*)

Based on the excerpt, could someone born outside of Athens become a citizen?

_____

_____

_____

_____

What detail in the excerpt tells you that women could not be citizens in ancient Athens?

_____

_____

_____

_____

How does this source confirm or change your understanding of Athenian democracy?

_____

_____

_____

_____

_____

_____

On the Kings of Sparta

Background: Unlike the democratic city-state of Athens, Sparta had an oligarchy that was run by two kings. An oligarchy is a government controlled by a small group of people made up of aristocratic and wealthy nonaristocratic families. This excerpt from the work of the Greek historian Herodotus describes how Sparta's kings were treated in life and in death.

The Spartans have two kings, both of whom serve in the name of Zeus. These two men have the right to wage war against any land they please. With a hundred soldiers as their guard, the two kings are the first in battle and the last to return, and every part of every cow sacrificed along the way belongs to them.

At feasts, the kings are served before everyone else. Their portions are twice the size of everyone else's, even when they dine at others' houses. The kings rule in all matters great and small, but if they don't appear at council, those of the twenty-eight senators who are most closely related to them get three votes each.

A king's death is announced by horsemen, who ride throughout the land. Women in the city beat utensils upon a copper kettle, and a free man and woman from each household goes into mourning. Many thousands of people attend the funeral ceremony, where they beat their foreheads and wail that the dead king was the greatest king who has ever lived. After the burial, public life is put on hold for ten days as the people mourn.

Source: Adapted from Fling, Fred Morrow. *A Source Book of Greek History*. Boston: D. C. Heath, 1907.

Name _____ Date _____

On the Kings of Sparta

What kind of government did the city-state of Sparta have?

The excerpt says that the Spartan kings served in the name of Zeus. Who was Zeus?

According to the excerpt, what rights or privileges did the Spartan kings have?

What were the kings responsible for? What were they expected to do?

How were Spartan kings honored after their deaths?

Name _____ Date _____

On the Kings of Sparta (*continued*)

According to the excerpt, did Spartan kings rule absolutely, or did they share power with others? How do you know?

_____

_____

_____

_____

How does this explanation of Spartan kingship compare with the explanation in your history book?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of Sparta's government?

_____

_____

_____

_____

_____

_____

Pericles's Funeral Oration

Background: Pericles (c. 495–429 BCE) was an Athenian leader known for his contributions to the development of Athenian democracy and the Athenian empire during the Golden Age of Athens. His famous funeral oration, or funeral speech, was given after the first season of battles of the Peloponnesian War in honor of fallen Athenian soldiers. In this excerpt, Pericles speaks about the benefits of Athenian democracy.

We run our city-state differently than they do in nearby city-states. We prefer to be a model for other communities rather than copy them. Our government is a democracy because many people have a say in how it is run, not just a few. The law makes it so that everyone is treated equally in private disagreements, and we respect every person based on their good character and actions, not on their social class.

Even poor and unknown people can be helpful to others in our community. We are free and our neighbors are free to live as they see fit. We do not walk around with sad looks on our faces. Such looks may not do physical harm, but they still affect us negatively.

Source: Adapted from Broadhurst, Thomas. *Funeral Orations in Praise of Military Men*. Bath: Crutwell, 1811, pp. 33–34.

Name _____ Date _____

Pericles's Funeral Oration

Who was Pericles?

_____

_____

_____

_____

What type of government did the ancient city-state of Athens have?

_____

_____

When Pericles used the word *we* in the excerpt, who was he referring to?

_____

_____

Why did Pericles say Athens was a democracy?

_____

_____

_____

_____

According to Pericles, how did Athenian democracy influence daily life in Athens?

_____

_____

_____

_____

Name _____ Date _____

Pericles's Funeral Oration (*continued*)

Did Pericles think Athens was better than other city-states? How do you know?

Using what you know about ancient Athens, was Pericles's description of Athenian society accurate? Why or why not?

How does this source confirm or change your understanding of Pericles and the Golden Age of Athens?

Polybius on the Roman Republic

Background: Polybius was a Greek politician and historian who spent much of his life in Rome and with the Roman army. In his work *The Histories*, he explained the rise of Rome as a Mediterranean power. In this excerpt, he describes the government of the Roman Republic.

Three kinds of government shared in the control of the Roman state. . . . It was impossible even for a native to pronounce with certainty whether the whole system was aristocratic, democratic, or monarchial. . . . If one fixed one's eyes on the power of the consuls, the constitution seemed completely monarchial and royal; if on that of the senate, it seemed again to be aristocratic; and when one looked at the power of the masses, it seemed clearly to be a democracy. . . .

The consuls exercise authority in Rome over all public affairs. . . . It is their duty to take charge of the affairs of state, to summon assemblies, to introduce measures, and to preside over the execution of senate decrees. . . .

The senate controls the treasury. It regulates all revenue [income] and expenditures [spending]. . . . The senate also has jurisdiction over crimes committed in Italy that require public investigation. . . .

The people have the right to confer honors and inflict punishment. . . . They have the power of approving or rejecting laws, and most importantly, they deliberate on [discuss or debate] the question of war and peace.

Source: Adapted from Polybius. *The Histories*. Translated by W. R. Paton. Vol. 3, book 6, 11.11–14.7. Cambridge: Harvard University Press, 1923, pp. 295–303.

Name _____ Date _____

Polybius on the Roman Republic

What kind of government was the Roman Republic?

According to Polybius, what three types of government were combined to form the Roman Republic?

According to Polybius, what type of government did the consuls embody? What were their responsibilities?

According to Polybius, what type of government did the senate embody? What were its responsibilities?

Name _____ Date _____

Polybius on the Roman Republic (*continued*)

According to Polybius, what type of government did the people embody? What were their responsibilities?

_____

_____

_____

_____

How does this description of the government of the Roman Republic compare with the explanation in your history book?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of the Roman Republic?

_____

_____

_____

_____

_____

_____

Hannibal Crossing the Alps

Background: Livy, or Titus Livius, was a Roman historian who wrote a comprehensive history of the Roman Republic. In this excerpt, he describes Hannibal leading the Carthaginian army across the Alps during the Second Punic War.

Though the elephants were driven through steep and narrow roads with great loss of time, wherever they went they kept the army safe from the enemy, because men unfamiliar with such animals were afraid of approaching too closely. On the ninth day the army came to a summit [peak] of the Alps. . . . For two days they remained encamped on the summit; and rest was given to the soldiers. . . . A fall of snow . . . caused great fear to the soldiers, already worn out with weariness of so many hardships. At daybreak, when the army proceeded slowly over all places entirely blocked up with snow, and the soldiers appeared sluggish and hopeless, Hannibal . . . ordered the soldiers to stop . . . [and] pointed out to them Italy and the plains of the Po River beneath the Alpine mountains; and said "that they [the soldiers] were now conquering not only the defenses of Italy, but also of the city of Rome; that the rest of the journey would be smooth and down-hill; that after one, or, at most, a second battle, they would have the fortress and capital of Italy in their power and possession."

Source: Adapted from Titus Livius. *The History of Rome*. Vol. 2, *Books Nine to Twenty-Six*, translated by D. Spillan and Cyrus Edmonds. London: Bell & Daldy, 1868.

Name _____ Date _____

Hannibal Crossing the Alps

What were the Punic Wars?

_____

_____

_____

_____

Who was Hannibal? Why did he cross the Alps?

_____

_____

_____

_____

According to the excerpt, how did the elephants keep Hannibal's army safe?

_____

_____

_____

According to the excerpt, how did the soldiers feel when they left the summit of the Alps?

_____

_____

_____

According to the excerpt, how did Hannibal encourage them to keep going?

_____

_____

_____

Name _____ Date _____

Hannibal Crossing the Alps (*continued*)

How does this account compare with your history book's account of Hannibal crossing the Alps?

This account was written by a Roman historian who was not present when these events occurred. Can this account be trusted? Why or why not?

How does this source confirm or change your understanding of the Punic Wars and Hannibal crossing the Alps?

Constantine Founds Constantinople

Background: After converting to Christianity in 312 CE, Emperor Constantine made Christianity a legal religion in the Roman Empire and actively promoted Christianity as way of strengthening the empire. In 324 CE, he made the Greek city of Byzantium the capital of the Eastern Roman Empire. Six years later, he renamed the city *Constantinople*. Today, the city is known as Istanbul.

In obedience to the command of God, he [Constantine] therefore enlarged the city formerly called Byzantium, and surrounded it with high walls; likewise he built splendid dwelling houses; and being aware that the former population was not enough for so great a city he peopled it with men of rank and their families, whom he summoned from Rome and from other countries. He imposed taxes to cover the expenses of building and adorning the city, and of supplying inhabitants with food. He built all the needed edifices for a great capital—a hippodrome, fountains, porticoes, and other beautiful adornments. He named it *Constantinople* and *New Rome* and established it as the Roman capital. . . .

He created another Senate which he endowed with the same honors and privileges as that of Rome, and he strove to render the city of his name equal in every way to Rome in Italy; nor were his wishes in vain, for by the favor of God, it became the most populous and wealthy of cities. . . . Constantine also honored this new city of Christ by adorning it with many and splendid houses of prayer, in which the Deity vouchsafed [promised] to bless the efforts of the Emperor by giving sensible manifestations [displays] of his presence.

Source: Adapted from Sozomen. "How Constantine Founded Constantinople." In *Readings in Ancient History: Illustrative Extracts from the Sources*, by William Stearns Davis. Vol. 2, *Rome and the West*. Boston: Allyn and Bacon, 1912, p. 296.

Name _____ Date _____

Constantine Founds Constantinople

Who was Constantine?

_____

_____

_____

_____

What was Constantinople?

_____

_____

Define the following terms from the excerpt:

- adorning _____
- edifices _____
- hippodrome _____
- adornments _____
- endowed _____
- render _____

According to the excerpt, what changes did Constantine make to Byzantium when he founded Constantinople?

_____

_____

_____

_____

_____

Name _____ Date _____

Constantine Founds Constantinople (*continued*)

Byzantium was a Greek city. How did Constantine make it more Roman?

_____

_____

_____

_____

What details in the excerpt support the idea that Constantine was devoted to and promoted Christianity?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of Constantine or Constantinople?

_____

_____

_____

_____

_____

_____

Newton Experiments with Light

Background: Sir Isaac Newton was a professor of mathematics at the University of Cambridge who also pursued a wide variety of scientific theories and experiments. He is best known for his laws of gravity and motion, but he also explored light and optics. The following excerpt is from a letter Newton wrote to the Royal Society, an English organization for scientific study. In the excerpt, he describes one of his experiments with light.

In the beginning of the year 1666 (at which time I applied myself to the grinding of optic glasses of other figures than spherical [round]), I procured [acquired] a triangular glass prism, to try therewith the celebrated phenomena of colors. And for that purpose, having darkened my chamber [room], and made a small hole in my window shuts [coverings], to let in a convenient quantity of the sun's light, I placed my prism at this entrance, that it might be thereby refracted to the opposite wall. It was at first a very pleasing diversion to view the vivid and intense colors produced thereby; but after a while applying myself more circumspectly [carefully], I was surprised to see them in oblong [rectangle] form; which according to the received laws of refraction, I expected would have been circular. They were terminated [ended] at the sides with straight lines, but at the ends the decay of light was so gradual, that it was difficult to determine justly what was their figure; yet they seemed semicircular.

Comparing the length of this colored spectrum with its breadth [width], I found it about five times greater; a disproportion so extravagant that it excited me to a more than ordinary curiosity. . . .

Source: Adapted from Newton, Isaac. "The Diffusion of Light." In *The Library of Original Sources*, edited by Oliver J. Thatcher. Vol. 6. New York: University Research Extension, 1907, p. 124.

Name _____ Date _____

Newton Experiments with Light

Who was Isaac Newton?

In describing his experiment, Newton mentions refraction and refracting. What is refraction?

In your own words, describe the steps of Newton's experiment.

What was the result of Newton's experiment?

Name _____ Date _____

Newton Experiments with Light (*continued*)

How did Newton feel about the results of his experiment? How do you know?

Look at the image of Newton's light experiment in your history book. How does it compare with this written description?

How does this source confirm or change your understanding of Isaac Newton?

Hobbes on Human Nature

Background: Thomas Hobbes (1588–1679) was an English philosopher around the time of the English Civil War, during which the king was removed from power and executed. The violence of the civil war shaped much of Hobbes's thinking about people and government. He explained his ideas in a book called *Leviathan*, named for an all-powerful sea monster. The following excerpt comes from Hobbes's book.

Nature has made men equal in the abilities of body and mind. From this equality of ability arises equality of hope in the pursuit of goals. Therefore, if any two men desire the same thing, and they cannot both acquire it, they become enemies and seek to subdue or destroy one another. This pitting of man against man leads to war.

In order to live a contented life and escape the miserable condition of war, men must be subject to a strong, absolute government. The fear of punishment will force them to treat each other fairly and justly, doing to others as we would be done to.

Source: Adapted from Hobbes, Thomas. *Leviathan, Parts I and II*. Indianapolis: Bobbs-Merrill, 1958, pp. 104–105, 139, 169.

Name _____ Date _____

Hobbes on Human Nature

Who was Thomas Hobbes?

According to Hobbes, what was people's natural state?

According to Hobbes, how and why did that natural state change?

According to Hobbes, what was the best kind of government? Why?

Name _____ Date _____

Hobbes on Human Nature (*continued*)

According to Hobbes, what would force people to treat each other well?

_____

_____

_____

_____

Did Hobbes have a positive or negative opinion about people? How do you know?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of Thomas Hobbes?

_____

_____

_____

_____

_____

_____

Locke on Government

Background: John Locke was an English philosopher in the 1600s. He wrote about human knowledge and politics and is credited with introducing the idea of natural rights. This excerpt from Locke's book about government explains some of his ideas.

The law of nature says that all people are equal and independent, and no one should harm another's life, health, liberty, or property.

In order for people to live together safely, comfortably, and peacefully, men join together to form a community. In this way, they protect their lives and their property. In forming this community, they are making a government, in which the majority makes the decisions for the group.

Because men enter society to protect their natural rights, when the government tries to take away or destroy the people's life, liberty, or property, the government puts itself in a state of war with the people. When this happens, the people no longer need to obey the government.

Source: Adapted from Locke, John. *Two Treatises of Government*. London: C. Baldwin, 1824, pp. 133, 186, 261.

Name _____ Date _____

Locke on Government

Who was John Locke?

According to Locke, what is the law of nature?

According to Locke, why are governments formed?

According to Locke, what happens when governments do not fulfill their purpose?

What kind of government did Locke propose? How do you know?

Name _____ Date _____

Locke on Government (*continued*)

On what point(s) did Locke and Hobbes agree?

_____

_____

_____

_____

On what point(s) did Locke and Hobbes disagree?

_____

_____

_____

_____

How does this source confirm or change your understanding of John Locke?

_____

_____

_____

_____

_____

_____

What Is the Third Estate?

Background: Abbé Emmanuel Joseph Sieyès was a French clergyman who championed the poor. He gained fame with his pamphlet "What Is the Third Estate?" and was made spokesperson of the Third Estate in the Estates-General when it met in 1789. The following is an excerpt from his pamphlet.

The Third Estate is laden with all that which is really painful, with all the burdens which the privileged classes refuse to carry. Do we give the Third Estate credit for this? That this might come about, it would be necessary that the Third Estate should refused to fill these places, or that it should be less ready to exercise their functions. The facts are well known. Meanwhile they have dared to impose a prohibition upon the order of the Third Estate. They have said to it: "Whatever may be your services, whatever may be your abilities, you shall go thus far; you may not pass beyond!"

. . . Who then shall dare to say that the Third Estate has not within itself all that is necessary for the formation of a complete nation? It is the strong and robust man who has one arm still shackled. If the privileged order should be abolished, the nation would be nothing less, but something more. Therefore, what is the Third Estate? Everything; but an everything shackled and oppressed. What would it be without the privileged order? Everything, but an everything free and flourishing. Nothing can succeed without it, everything would be infinitely better without the others.

Source: Adapted from Sieyès, Emmanuel Joseph. "What Is the Third Estate?" In *The Library of Original Sources*, edited by Oliver J. Thatcher. Vol. 7. New York: University Research Extension, 1907, pp. 396–397.

Name _____ Date _____

What Is the Third Estate?

Who was Abbé Sieyès?

_____

_____

_____

_____

How was French society organized under the *ancien régime*?

_____

_____

_____

_____

_____

According to Sieyès, what role did the Third Estate play in French society?

_____

_____

_____

When Sieyès said that "they" imposed a prohibition on the Third Estate and "they" said the Third Estate may not advance, who was he talking about?

_____

_____

_____

_____

_____

Name _____ Date _____

What Is the Third Estate? (*continued*)

According to Sieyès, could the Third Estate survive without the other estates? Could the other estates survive without the Third Estate? How do you know?

According to Sieyès, how should the Third Estate demonstrate its importance?

Using your understanding of the French Revolution, did the Third Estate follow Sieyès's suggestion?

How does this source confirm or change your understanding of the French Revolution?

Paris During the Reign of Terror

Background: In 1793, France suffered a series of military defeats and descended into civil war. Extremists took control of the government and started purging the country of enemies of the Revolution. The following ten months were characterized by violence and paranoia. This excerpt comes from an account of someone who lived through this Reign of Terror. In it, he describes how the extremists had changed law enforcement in Paris.

If the police, this powerful and indispensable weapon, was no longer in the hands of the Government and under the orders of the Executive Council, to whom had it been given up? Since the Tenth of August it had become entirely subordinate to the municipality; there was no other police department than that which had its headquarters in the Hôtel de Ville.

In addition to this body of municipal police, unscrupulous and uncontrolled, indulgent to malefactors, formidable to honest folk, instigating and abetting the disorders which it is its duty to prevent or repress, which numbers among its members commissioners of the forty-eight sections, and even some of the most active spirits of the sections and the clubs—in addition to this body, and probably merely for his personal satisfaction, Minister Garat has organized a small secret police force composed of a dozen of his own private friends, whose mission it is to promenade the streets of Paris, to watch closely all that goes on, and to submit to him daily, either verbally or in writing, the results of their observations.

Source: Biré, Edmond. *The Diary of a Citizen of Paris During "the Terror."* Translated and edited by John de Villiers. Vol. 2. London: Chatto & Windus, 1896, pp. 90–91.

Name _____ Date _____

Paris During the Reign of Terror

What was the Reign of Terror?

_____

_____

_____

Define the following terms from the excerpt:

- subordinate _____
- municipality _____
- unscrupulous _____
- malefactors _____
- abetting _____
- promenade _____

According to the excerpt, how had the organization of France's police force changed?

_____

_____

_____

According to the excerpt, were the municipal police effective as law enforcement officers? How do you know?

_____

_____

_____

_____

_____

Name _____ Date _____

Paris During the Reign of Terror (*continued*)

Did the author trust the municipal police? How do you know?

_____

_____

_____

_____

_____

_____

Using your understanding of the Reign of Terror, what was the purpose of Garat's secret police force?

_____

_____

_____

_____

How does this source confirm or change your understanding of the Reign of Terror?

_____

_____

_____

_____

_____

_____

Napoleon's Return from Elba

Background: In 1814, after his armies were defeated, Napoleon Bonaparte gave up his throne and was exiled to the Mediterranean island of Elba. A few months later, he escaped. The following is an excerpt from a proclamation that Napoleon made after his escape.

Soldiers! We were not defeated!

Soldiers! In my exile I have heard your voice. I have come to you through every obstacle, every danger. Your general, called to the throne by the voice of the people and raised on your bucklers, is back among you; come to him! . . . Put on the tricolor cockade [a ribbon worn on a hat]; you wore it in our great days. Here are the eagles*** you had at Ulm, at Austerlitz, at Jena, at Eylau, at Friedland, at Tudela, at Eckmühl, at Essling, at Wagram, at Smolensk, at the Moskowa [Moscow River], at Lützen, at Wurschen, at Montmirail!

. . . Soldiers, rally around the standard [flag] of your chief! Victory will advance at the double! The Eagle, with the national colors, will fly from steeple to steeple to the towers of Notre Dame. Then will you be able to display your honorable scars. Then will you be able to claim the credit of your deeds, as the liberators of your country. In your old age, surrounded and honored by your fellow-citizens, all will respectfully listen while you narrate your great deeds; you will be able to say with pride: "And I also was one of that Grand Army that twice entered the walls of Vienna, of Rome, of Berlin, of Madrid, of Moscow, and that cleansed Paris from the stain left on it by treason and the presence of the enemy!"

***Each regiment in Napoleon's army carried the figure of an eagle on a staff, or pole.

Source: Bonaparte, Napoleon. "When Napoleon Returned from Elba." In *The World's Story: A History of the World in Story, Song, and Art*, edited by Eva March Tappan. Vol. 5. Boston: Houghton Mifflin, 1914, pp. 364–365.

Name _____ Date _____

Napoleon's Return from Elba

Who was Napoleon? Why was he in Elba?

_____

_____

_____

_____

Who was Napoleon speaking to in this proclamation? How do you know?

_____

_____

_____

_____

Who did Napoleon mean when he referred to "your general"?

_____

_____

_____

What was Napoleon asking for?

_____

_____

_____

At the end of each paragraph, Napoleon named a list of places. Why?

_____

_____

_____

Name _____ Date _____

Napoleon's Return from Elba (*continued*)

Based on the excerpt, how were the veterans from Napoleon's armies treated? How do you know?

_____

_____

_____

_____

_____

_____

Using your knowledge of Napoleon, was his proclamation successful? How do you know?

_____

_____

_____

_____

How does this source confirm or change your understanding of Napoleon?

_____

_____

_____

_____

_____

_____

Factory Working Conditions

Background: In 1832, Britain's Parliament investigated the conditions in Great Britain's textile factories. Eighty-nine workers testified before the Sadler Committee, as the investigating body was called. As a result of the committee's hearings, a law was passed that limited the hours that women and children could work in the factories. The following comes from the testimony of Elizabeth Bentley to the committee.

What time did you begin to work at a factory? — When I was six years old.

What was your business in that mill? — I was a little doffer.

What were your hours of labour in that mill? — From 5 in the morning till 9 at night, when they were thronged [extremely busy].

What were your usual hours when you were not so thronged? — From 6 in the morning till 7 at night.

What time was allowed for your meals? — Forty minutes at noon.

Do you consider doffing a laborious [requiring great effort] employment? — Yes.

Explain what it is you had to do? — When the frames are full, they have to stop the frames, and take the flyers off, and take the full bobbins off, and carry them to the roller; and then put empty ones on, and set the frame going again.

Does that keep you constantly on your feet? — Yes, there are so many frames, and they run so quick.

Suppose you flagged [slowed] a little, or were too late, what would they do? — Strap [hit] us.

Girls as well as boys? — Yes.

Supposing you had not been in time enough in the morning at these mills, what would have been the consequence? — We should have been quartered.

What do you mean by that? — If we were a quarter of an hour too late, they would take off half an hour; we only got a penny an hour, and they would take a halfpenny more.

Were you also beaten for being too late? — No, I was never beaten myself, I have seen the boys beaten for being too late.

Source: United Kingdom, Parliament, House of Commons. *Report from the Committee on the "Bill to Regulate the Labour of Children in the Mills and Factories of the United Kingdom": With the Minutes of Evidence, Appendix and Index*. London, 1832, pp. 195–197.

Name _____ Date _____

Factory Working Conditions

What was the Industrial Revolution?

_____

_____

_____

_____

How did the Industrial Revolution change the way people worked?

_____

_____

_____

_____

How old was Elizabeth Bentley when she started working?

_____

_____

Summarize the working conditions that Elizabeth Bentley described in her testimony.

_____

_____

_____

_____

_____

_____

Name _____ Date _____

Factory Working Conditions (*continued*)

Based on Bentley's testimony, how were children treated as factory workers?

_____

_____

_____

_____

Based on Bentley's testimony and your reading about the Industrial Revolution, did factory owners respect their workers? How do you know

_____

_____

_____

_____

_____

Are there any similarities between Bentley's work in the factory and your experience in school? Explain.

_____

_____

_____

How does this source confirm or change your understanding of the factories of the Industrial Revolution?

_____

_____

_____

_____

_____

Adam Smith on Money

Background: Adam Smith was a Scottish economist who studied and wrote about capitalism. He is considered capitalism's first great champion. In the following excerpt, he describes the importance of money.

That wealth consists in money, or in gold and silver, is a popular notion which naturally arises from the double function of money, as the instrument of commerce, and as a measure of value. In consequence of it being the instrument of commerce, when we have money we can more readily obtain whatever else we have occasion for, then by means of any other commodity. The great affair [challenge], we always find, is to get money. When that is obtained, there is no difficulty in making any subsequent purchase. In consequence of its being the measure of value, we estimate that of all other commodities by the quantity of money which they will exchange for. We say of a rich man that he is worth a great deal, and of a poor man that he is worth very little money. A frugal man, or a man eager to be rich, is said to love money; and a careless, a generous, or a profuse man, is said to be indifferent to it. To grow rich is get money; and wealth and money, in short, are in common language considered as in every respect synonymous.

A rich country, in the same manner as a rich man, is supposed to be a country in abounding in money; and to heap up gold and silver in any country is supposed to be the readiest way to enrich it.

Source: Smith, Adam. "Of the Principle of the Commercial or Mercantile System." In *The Library of Original Sources*, edited by Oliver J. Thatcher. Vol. 6. New York: University Research Extension, 1907, pp. 399–400.

Name _____ Date _____

Adam Smith on Money

Who was Adam Smith?

_____

_____

_____

_____

Define the following terms from the excerpt:

- commerce _____
- commodity _____
- frugal _____
- profuse _____
- abounding _____

According to Smith, what were the two functions of money?

- _____
- _____

According to Smith, what is the great challenge?

_____

_____

According to Smith, how does money shape society?

_____

_____

_____

Name _____ Date _____

Adam Smith on Money (*continued*)

According to Smith, how are countries like people?

_____

_____

_____

_____

How does this excerpt fit in with what your history book says about Adam Smith's ideas?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of Adam Smith or capitalism?

_____

_____

_____

_____

_____

_____

The Communist Manifesto

Background: Karl Marx and Friedrich Engels were socialists who believed that the story of history was the story of conflict between the Haves and the Have-Nots. The Industrial Revolution, they said, made the conflict worse by increasing the gap between the two groups. They published their ideas in a pamphlet called The Communist Manifesto, in which they predicted that the Have-Nots would eventually become so angry over their situation that they would overthrow the Haves and create a communist society characterized by equality, cooperation, and direct democracy.

Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other: Bourgeoisie and Proletariat. . . .

Modern bourgeois society with its relations of production, of exchange, and of property, a society that has conjured up such gigantic means of production and of exchange, is like the sorcerer who is no longer able to control the powers of the nether world whom he has called up by his spells. . . .

Not only has the bourgeoisie forged the weapons that bring death to itself; it has called into existence the men who are to wield those weapons—the modern working-class—the proletariat. . . .

The modern laborer, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth. And here it becomes evidence, that the bourgeoisie is unfit any longer to be the ruling class. . . . It is unfit to rule, because it is incompetent to assure an existence to its slave within his slavery, because it cannot help letting him sink into such state that it has to feed him instead of being fed by him.

Source: Adapted from Marx, Karl, and Frederick Engels. *Manifesto of the Communist Party*. Chicago: Charles H. Kerr, 1888, pp. 12–29.

Name _____ Date _____

The Communist Manifesto

Who were Karl Marx and Friedrich Engels?

_____

_____

_____

_____

Define the following terms from the excerpt:

- hostile _____
- conjured up _____
- pauper _____

According to Marx and Engels, who were the bourgeoisie? Who were the proletariat?

_____

_____

_____

_____

What did Marx and Engels mean when they compared the bourgeoisie to a "sorcerer who is no longer able to control the powers" he has called up?

_____

_____

_____

_____

Name _____ Date _____

The Communist Manifesto (*continued*)

According to Marx and Engels, who was responsible for the destruction of the bourgeoisie? How do you know?

According to Marx and Engels, how had workers been affected by the Industrial Revolution?

According to Marx and Engels, why were the bourgeoisie unfit to rule?

How does this source confirm or change your understanding of Karl Marx?

Toussaint L'Ouverture's Memoir

Background: Toussaint L'Ouverture was a Haitian general who helped turn Haiti's slave rebellion into a revolution. He governed the colony until pressured to resign by French general Charles Leclerc. Shortly after his resignation, L'Ouverture was arrested and taken to France. In this excerpt from his autobiography, L'Ouverture describes his capture.

When Brunet met me, I told him that I had received his letter, and also that of the General-in-chief Leclerc, requesting me to act with him and that I had come for that purpose. . . .

I handed Brunet the letter of Gen. Leclerc. After reading it, he excused himself for a moment and went out, calling an officer to keep me company. Brunet had hardly left the room when an aide-de-camp of Gen. Leclerc entered, accompanied by a large number of soldiers, who surrounded me, seized me, bound me as a criminal, and conducted me on board the frigate [ship] *Créole*.

I claimed the protection which Gen. Brunet, on his word of honor, had promised me, but without avail [success]. I saw him no more. He had probably concealed himself to escape my well-merited [well-deserved] reproaches. I afterward learned that he treated my family with great cruelty; that immediately after my arrest, he sent a detachment of troops to the house where I had been living with part of my family, mostly women, children, and laborers, and ordered them to set it on fire . . . that everything had been pillaged [stolen] and sacked [destroyed]; that the aide-de-camp of Gen. Brunet had even taken from my house fifty-five ounces of gold belonging to me, and thirty-three ounces belonging to one of my nieces, together with all the linen of the family.

Having committed these outrages upon my dwelling, the commander went, at the head of one hundred men, to the house occupied by my wife and nieces and arrested them, without giving them time to collect any of their effects. They were conducted like criminals to Gonaïves and put on board the frigate *Guerrière*.

Source: Adapted from L'Ouverture, Toussaint. "Memoir of General Toussaint L'Ouverture, Written by Himself." In *Toussaint L'Ouverture: Biography and Autobiography*, by John Relly Beard. Boston: James Redpath, 1863, pp. 318–319.

Name _____ Date _____

Toussaint L'Ouverture's Memoir

Who was Toussaint L'Ouverture?

In your own words, summarize the events described in the excerpt.

Why did L'Ouverture feel safe meeting with General Brunet?

What details in the excerpt suggest that Brunet's promises to L'Ouverture were false?

Name _____ Date _____

Toussaint L'Ouverture's Memoir (*continued*)

How does this excerpt compare with the account of L'Ouverture's capture in your history book?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of Toussaint L'Ouverture?

_____

_____

_____

_____

_____

_____

Hidalgo's Summons to Guanajuato

Background: Miguel Hidalgo y Costilla was a revolutionary priest serving in the small town of Dolores, Mexico. His *Grito de Dolores* on September 15, 1810, started the fight for Mexican independence. Hidalgo became the leader of a revolutionary army that captured several villages and towns. The army's next target was the mining city of Guanajuato. The following was Hidalgo's summons, or call, to the people of Guanajuato.

On the plains near Celaya, the large army which I command elected me to be captain general and protector of the Mexican nation. The city of Celaya, in the presence of fifty thousand men, ratified this election—an example which has been followed by all the towns through which I have passed. These events will show you that I am legitimately authorized by my nation to undertake a beneficent [humanitarian] project which is as advantageous to the Americans as it is to the Europeans who have decided to reside [live] in this kingdom. In brief this project is: the proclamation of the liberty and independence of the Mexican nation. Accordingly I do not view the Spaniards as enemies; but only as obstacles to the success of our enterprise [project]. Be so good as to make known this project to the Spaniards who have gathered in the *Alhóndiga*; in order that they may decide whether they will declare themselves as our enemy, or will agree to become prisoners who will receive humane [respectful] treatment—like those already in our company—until Mexican liberty and independence are achieved. At that time, such persons will become Mexican citizens entitled to the restitution [return] of their properties, which we use at present because of the exigencies [needs] of war. If, however, those Spaniards do not decide to become our prisoners, I shall use every force and stratagem to destroy them without any thought of quarter [mercy].

Source: Robertson, William Spence. *Rise of the Spanish-American Republics, as Told in the Lives of Their Liberators*. New York: D. Appleton, 1918, pp. 87–88.

Name _____ Date _____

Hidalgo's Summons to Guanajuato

Who was Padre Miguel Hidalgo y Costilla?

Using your knowledge of Mexican independence, explain what the Alhóndiga was.

Why did Hidalgo explain how he became leader of the army? How do you know?

What was the goal of Hidalgo and his army?

According to Hidalgo, what would happen to any Spaniards who immediately surrendered?

Name _____ Date _____

Hidalgo's Summons to Guanajuato (*continued*)

According to Hidalgo, what would happen to any Spaniards who did not surrender?

_____

_____

_____

_____

Did Hidalgo hate the Spanish? How do you know?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of Miguel Hidalgo y Costilla or the start of the Mexican war for independence?

_____

_____

_____

_____

_____

_____

Bolívar's Message to the Congress of Angostura

Background: In 1819, while the wars for South American independence were still being fought, Simón Bolívar called together Venezuela's second legislative congress. The congress met in Angostura (now called Ciudad Bolívar, or Bolívar City). Its crowning achievement was the creation of a written constitution. In this excerpt from Bolívar's speech to the congress, he addresses his role in the fight for independence.

I have simply been a mere plaything of the revolutionary storm, which tossed me about like a frail [fragile] straw. I could do neither good nor harm. Irresistible forces have directed the trend of our events. To attribute [credit] this to me would not be fair, it would be assuming an importance which I do not merit. Do you desire to know who are the authors of past events and the present orders of things? Consult then the Annals [historical records] of Spain, of America, of Venezuela; examine the Laws of the Indies, the rule of the old executive; the influence of religion and foreign domination; observe the first acts of the Republican Government, the ferocity of our enemies and our national temperament. Do not ask me what are the effects of such mishaps [accidents], ever to be lamented [grieved]. I can scarcely be accounted for but as a mere instrument of the great forces which have been at work in Venezuela. However, my life, my conduct, all my acts, both public and private, are subject to censure [criticism] by the people. Representatives! You are to judge them. I submit the history of my tenure [term] of office to your impartial [neutral] decision; I shall not add one thing more to excuse it; I have already said all that could be my apology. If I deserve your approval, I have attained the sublime [excellent] title of a good citizen, to me preferable to that of *Liberator*, given me by Venezuela, that of *Pacificator* [Peacemaker], which Cundinamarca [a region in Colombia] accorded me, all the titles that the whole world could bestow upon me.

Source: Bolívar, Simón. *An Address of Bolívar at the Congress of Angostura (February 15, 1819)*. Translated by Francisco Javier Yánes. Washington, D.C.: Press of Byron S. Adams, 1919, pp. 17–18.

Name _____ Date _____

Bolívar's Message to the Congress of Angostura

Who was Simón Bolívar?

According to Bolívar, what was his role in South American independence?

According to Bolívar, who or what was responsible for South American independence?

According to Bolívar, who had the right or power to judge his actions?

What title did Bolívar prefer?

Name _____ Date _____

Bolívar's Message to the Congress of Angostura (*continued*)

Using your understanding of South American independence, was Bolívar's description of his role accurate? Explain.

What does the source tell you about how Bolívar wanted to be remembered? How do you know?

How does the source confirm or change your understanding of Simón Bolívar?

José de San Martín on the Battle of Aconcagua

Background: In 1817, José de San Martín led his army on a daring expedition through the Andes to launch a surprise attack on the Spanish. The attack, a victory for San Martín, is known as the Battle of Aconcagua. San Martín described the experience in a letter to a fellow revolutionary.

The passage of the Andes has been a triumph in itself. The soldiers of the army with supplies for almost a month, with armament [weapons], munitions [ammunition] of war, and baggage have marched a hundred leagues [three hundred miles] along a road which crossed craggy peaks, defiles [passes], folds, and deep, narrow chasms,—a road intersected by four mountain rides, where the cragginess of the soil competes with the asperity [harshness] of the atmosphere. If to overcome these obstacles has been to gain a victory, it is no less a victory because it has frightened the enemy.

Source: Robertson, William Spence. *Rise of the Spanish-American Republics, as Told in the Lives of Their Liberators*. New York: D. Appleton, 1918, p. 193.

Name _____ Date _____

José de San Martín on the Battle of Aconcagua

Who was José de San Martín?

What happened at Aconcagua?

According to the excerpt, what did the troops bring with them on their expedition?

What details in the excerpt show the difficulty of what San Martín accomplished?

Name _____ Date _____

José de San Martín on the Battle of Aconcagua (*continued*)

According to San Martín, in what ways was the passage a "triumph in itself"?

_____

_____

_____

_____

How does San Martín's account of Aconcagua compare with the account in your history book?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of José de San Martín or the Battle of Aconcagua?

_____

_____

_____

_____

_____

_____

Recollections of a European Immigrant

Background: This excerpt is from a book by Norwegian immigrant Andreas Ueland. He was the son of a farmer and politician, and he immigrated to the United States in 1871 as a teenager.

It was still Whitsunday when I reached the village tavern, as country-town hotels were then called. I had not been there an hour when in comes a farmer who could see I was a newcomer and spoke to me in Norwegian. Would I like to work for him grubbing, fifty cents a day and board [housing]? Yes, indeed, I would like that kind of work very much. So off at once, emigrant chest and all, in his farm wagon, to his log house a mile from town; up early next morning, with ax and grubbing hoe, into the brush and timber of the hottest bluffs in Minnesota, grubbing away for dear life. And sweated—I came near saying like an ox, but that is inapt here, as no ox ever sweated as I did. . . .

No telling what my future might have been had I continued to work on that farm. . . .

But the hired man, besides teaching me English, told me about Minneapolis, the biggest city in the state, and how it was then booming, and he made me believe that there I ought to be. . . .

The change taught me how much better it is for a newcomer to stay in the country among farmers of his nationality until he has learned a little English. I was safe and felt almost at home on that farm. . . . The situation became very different in a boarding house in Minneapolis for workers in the saw-mills and in the lumber yards. Their work was very heavy, too heavy for a boy of my years. The board was good enough but the rooms poor and not too clean. . . . In the log house they thought I was a rather interesting young man, but at the boarding house I was a common newcomer-greenhorn, in whom nobody felt interested, and to whom none suggested where to go and look for work.

Source: Ueland, Andreas. *Recollections of an Immigrant*. New York: Minton, Balch, 1929, pp. 26–28.

Name _____ Date _____

Recollections of a European Immigrant

Define the following terms from the excerpt:

- Whitsunday _____

  _____

- grubbing _____
- inapt _____
- hired man _____
- booming _____
- greenhorn _____

What kind of work did Ueland do on the farm? Was the work easy or hard? How do you know?

_____

_____

_____

_____

What did the hired man tell Ueland?

_____

_____

_____

_____

Based on the excerpt, which pull factor caused Ueland to move to Minneapolis?

_____

_____

Name _____ Date _____

Recollections of a European Immigrant (*continued*)

Why did Ueland think it was better for a newcomer to stay in the country instead of moving to the city?

How was life in the city different from life on the farm for Ueland?

How does this source confirm or change your understanding of immigration to the United States?

Recollections of a Chinese Immigrant

Background: In the early 1900s, a magazine called *The Independent* published a series of autobiographical essays by ordinary Americans. One of them was written by Lee Chew, a Chinese immigrant. In this excerpt, he describes some of the jobs that he held after coming to the United States.

When I went to work for that American family I could not speak a word of English, and I did not know anything about housework. The family consisted of husband, wife and two children. They were very good to me and paid me $3.50 a week, of which I could save $3. . . .

In six months I had learned how to do the work of our house quite well, and I was getting $5 a week and board, and putting away about $4.25 a week. I had also learned some English, and by going to a Sunday school I learned more English and something about Jesus, who was a great Sage [wise person], and whose precepts [teachings] are like those of Kong-foo-tsze [Confucius].

It was twenty years ago when I came to this country, and I worked for two years as a servant, getting at the last $35 a month. I sent money home to comfort my parents. . . .

When I first opened a laundry it was in company with a partner, who had been in the business for some years. We went to a town about 500 miles inland, where a railroad was building. We got a board shanty [shack] small and worked for the men employed by the railroads. . . .

We were three years with the railroad, and then went to the mines, where we made plenty of money in gold dust, but had a hard time, for many of the miners were wild men who carried revolvers and after drinking would come into our place to shoot and steal shirts, for which we had to pay. One of these men hit his head hard against a flat iron and all the miners came and broke up our laundry, chasing us out of town. They were going to hang us. We lost all our property and $365 in money. . . .

The ordinary laundry shop is generally divided into three rooms. In front is the room where the customers are received, behind that a bedroom and in the back the work shop, which is also the dining room and kitchen. The stove and cooking utensils are the same as those of the Americans.

Work in a laundry begins early on Monday morning—about seven o'clock. There are generally two men, one of whom washes while the other does the ironing. . . . Each works only five days a week, but those are long days—from seven o'clock in the morning till midnight. . . .

The reason why so many Chinese go into the laundry business in this country is because it requires little capital [money] and is one of the few opportunities that are open.

Source: Chew, Lee. "Biography of a Chinaman." *The Independent*, February 19, 1903, pp. 420–422.

Name _____ Date _____

Recollections of a Chinese Immigrant

What jobs did Lee Chew describe doing?

_____

_____

_____

_____

Using your knowledge of immigration and the excerpt, why did Chinese migrants do these jobs?

_____

_____

_____

_____

_____

_____

What did Chew do with the money he earned as a servant?

_____

_____

What challenges did Chew have to overcome?

_____

_____

_____

_____

Name _____ Date _____

Recollections of a Chinese Immigrant (*continued*)

Compare Chew's experience with Ueland's. How were they similar? How were they different?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of immigration to the United States?

_____

_____

_____

_____

_____

_____

The Know Nothing Party Platform

Background: The surge of immigration in the mid and late 1800s spurred an increase in nativism. One group of nativists, called the Know Nothings, formed a short-lived political party known as the American Party. The following excerpt comes from the party's platform, or statement of beliefs.

III. Americans must rule America; and to this end, native-born citizens should be selected for all state, federal [national], or municipal [local] offices of government employment, in preference to naturalized citizens—nevertheless,

IV. Persons born of American parents residing [living] temporarily abroad shall be entitled to all the rights of native-born citizens . . .

IX. A change in the laws of naturalization, making a continued residence of twenty-one years, of all not heretofore provided for, an indispensable [necessary] requisite [requirement] for citizenship hereafter, and excluding all paupers [poor people] or persons convicted of crime from landing upon our shores . . .

Source: "American (Know Nothing) Platform of 1856." In *National Party Platforms*, compiled by Kirk H. Porter. New York: Macmillan, 1924, pp. 38–39.

Name _____ Date _____

The Know Nothing Party Platform

Who or what were the Know Nothings?

_____

_____

_____

_____

What is a native-born citizen? What is a naturalized citizen?

_____

_____

_____

_____

What did the Know Nothings mean by "Americans must rule America"?

_____

_____

_____

_____

What did the Know Nothings mean by "continued residence of twenty-one years"?

_____

_____

_____

_____

Name _____ Date _____

The Know Nothing Party Platform (*continued*)

How did the Know Nothings want to change immigration laws?

_____

_____

_____

_____

What were the Know Nothings trying to do to the rights of immigrants? How do you know?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of nativism in the 1800s?

_____

_____

_____

_____

_____

_____

"The Gospel of Wealth" by Andrew Carnegie

Background: Andrew Carnegie was a Scottish immigrant who became a wealthy industrialist in the steel industry. He later went on to donate the bulk of his fortune to charity. Carnegie explained his views of wealth and society in an essay called "The Gospel of Wealth," from which this excerpt was taken. (The word *gospel* refers to a religious message or teaching.) In this excerpt, Carnegie explains the importance of philanthropy in addressing the growing economic inequality in the United States.

The problem of our age is the proper administration of wealth, that the ties of brotherhood may still bind together the rich and poor in harmonious relationship. . . . The contrast between the palace of the millionaire and the cottage of the laborer with us to-day measures the change which has come with civilization. . . . But whether the change be for good or ill, it is upon us, beyond our power to alter, and, therefore, to be accepted and made the best of. . . .

This, then, is held to be the duty of the man of wealth: To set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community—the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer, doing for them better than they would or could do for themselves.

Source: Carnegie, Andrew. "The Gospel of Wealth." In *The Gospel of Wealth, and Other Timely Essays*. New York: Century, 1900, pp. 1–2, 15.

Name _____ Date _____

"The Gospel of Wealth" by Andrew Carnegie

Who was Andrew Carnegie?

_____

_____

_____

_____

Define the following terms from the excerpt:

- administration _____
- unostentatious _____
- shunning _____
- legitimate _____
- surplus _____
- trustee _____

What did Carnegie say was the "problem" of his age?

_____

_____

According to Carnegie, what were three responsibilities of people of wealth?

- _____
- _____
- _____

Name _____ Date _____

"The Gospel of Wealth" by Andrew Carnegie (*continued*)

How did Carnegie show bias in his view of the rich versus the poor?

What assumptions does Carnegie make about wealthy and poor people? How do you know?

How does this source confirm or change your understanding of Andrew Carnegie or industrialization in America?

The Octopus Who Strangles the World

Background: Like Andrew Carnegie, John D. Rockefeller accumulated a massive fortune through control of a single industry. For Rockefeller, it was the oil industry, which he controlled through his company, Standard Oil. The following cartoon about Rockefeller, called "The Octopus Who Strangles the World," appeared in *The Minneapolis Times* in 1902–03.

Name _____ Date _____

The Octopus Who Strangles the World

Who was John D. Rockefeller?

_____

_____

_____

_____

Describe what you see in the cartoon.

_____

_____

_____

_____

_____

_____

What is a trust?

_____

_____

_____

_____

Who or what does the octopus represent?

_____

_____

Name _____ Date _____

The Octopus Who Strangles the World (*continued*)

What is the message of the cartoon? How do you know?

_____

_____

_____

_____

_____

_____

How does this source confirm or change your understanding of John D. Rockefeller or trusts and monopolies?

_____

_____

_____

_____

_____

_____

"What Does the Working Man Want?" by Samuel Gompers

Background: Samuel Gompers was the president of the American Federation of Labor, which worked to improve the lives of workers by bargaining with employers for better hours, safer working conditions, and higher wages. Gompers gave this speech at a May Day parade in Louisville, Kentucky. May Day is an international holiday that commemorates workers and the labor movement. It is similar to Labor Day.

. . . They tell us that the eight-hour movement can not be enforced, for the reason that it must check industrial and commercial progress. I say that the history of this country, in its industrial and commercial relations, shows the reverse. . . . It means greater prosperity; it means a greater degree of progress for the whole people. . . .

My friends, the only thing the working people need besides the necessities of life, is time. Time. Time with which our lives begin; time with which our lives close; time to cultivate the better nature within us; time to brighten our homes. Time, which brings us from the lowest condition up to the highest civilization; time, so that we can raise men to a higher plane. . . .

What we want to consider is, first, to make our employment more secure, and, secondly, to make wages more permanent, and, thirdly, to give these poor people a chance to work. . . .

We want eight hours and nothing less. We have been accused of being selfish, and it has been said that we will want more; that last year we got an advance of ten cents and now we want more. We do want more. You will find that a man generally wants more. . . . We live in the latter part of the nineteenth century. In the age of electricity and steam that has produced wealth a hundred fold, we insist that it has been brought about by the intelligence and energy of the workingmen, and while we find that it is now easier to produce it is harder to live. We do want more, and when it becomes more, we shall still want more. And we shall never cease to demand more until we have received the results of our labor.

Source: Gompers, Samuel. "President Gompers' Speech." *Pittsburg (PA) Dispatch*, May 2, 1890, p. 1. Chronicling America: Historic American Newspapers. Library of Congress.

Name _____ Date _____

"What Does the Working Man Want?" by Samuel Gompers

Who was Samuel Gompers?

According to Gompers, what was the argument against an eight-hour workday?

How did Gompers respond to that argument?

What did Gompers say that workers needed besides the necessities of life?

What demands other than time did Gompers make?

Name _____ Date _____

"What Does the Working Man Want?" by Samuel Gompers (*continued*)

According to Gompers, why did workers deserve to earn more money?

_____

_____

_____

_____

What did Gompers mean when he said, "While we find that it is easier now to produce, it is harder to live"?

_____

_____

_____

_____

According to Gompers, when will workers stop asking for more?

_____

_____

_____

How does this source confirm or change your understanding of Samuel Gompers and the labor union movement?

_____

_____

_____

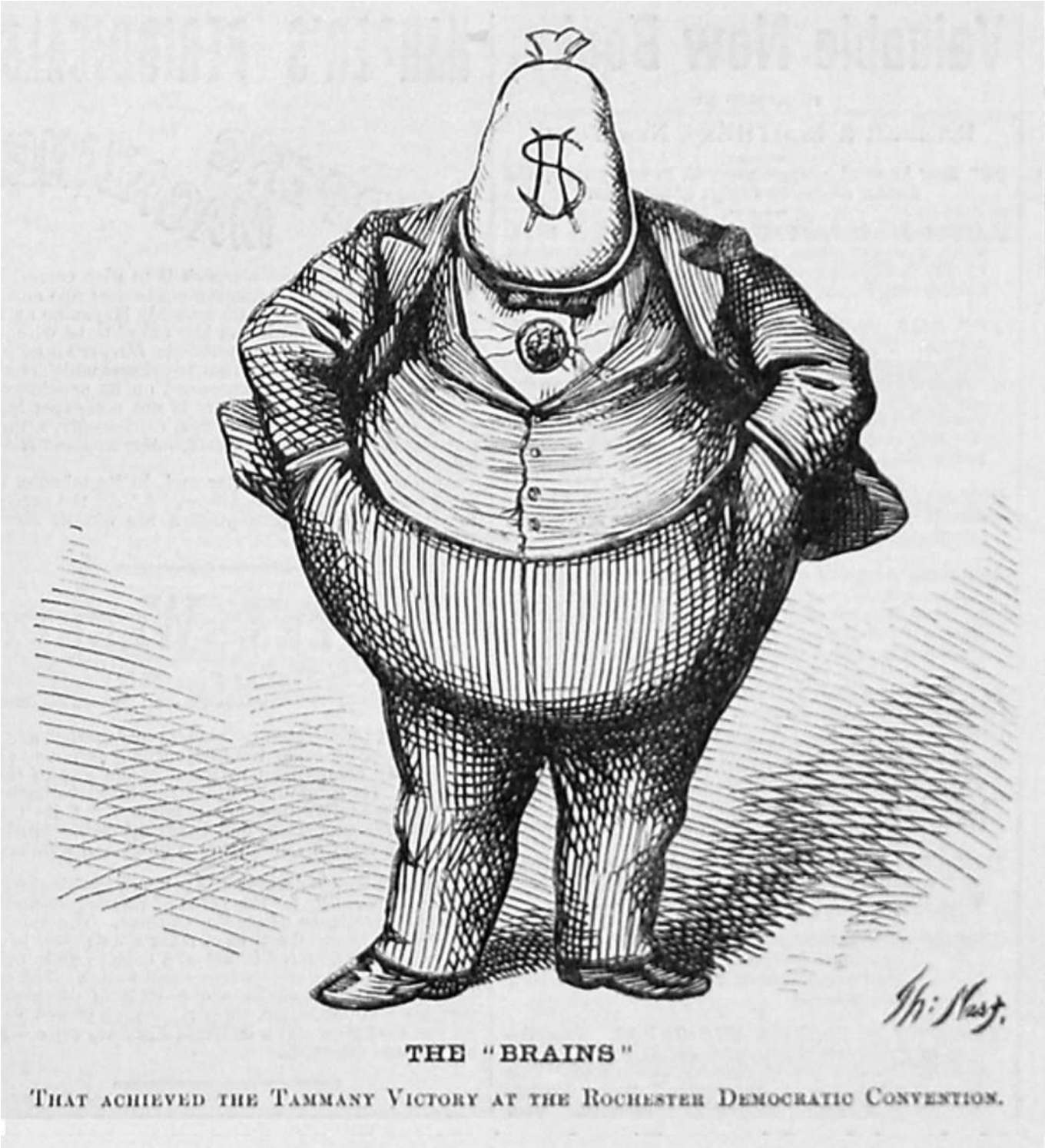
_____

_____

_____

Boss Tweed

Background: Thomas Nast was a famous political cartoonist known for cartoons that criticized government leaders and called attention to corruption. In this cartoon, he takes on William Magear "Boss" Tweed, the leader of New York City's Tammany Hall political machine.



THE "BRAINS"

THAT ACHIEVED THE TAMMANY VICTORY AT THE ROCHESTER DEMOCRATIC CONVENTION.

Name _____ Date _____

Boss Tweed

Who was Boss Tweed?

Describe what you see in the image.

Why did Nast put the word *Brains* in quotation marks? What was he suggesting?

What does the money bag represent?

Name _____ Date _____

Boss Tweed (*continued*)

What is the message of the cartoon?

_____

_____

_____

_____

How does this source confirm or change your understanding of Boss Tweed and political machines?

_____

_____

_____

_____

_____

_____

Preamble to the Platform of the People's Party

Background: The People's Party, also known as the Populists, was formed in 1892 by members of the Farmers' Alliance. The People's Party supported many social, political, and economic reforms, especially those that benefited farmers. The following excerpt comes from the 1892 platform of the People's Party.

We have witnessed for more than a quarter of a century the struggles of the two great political parties for power and plunder, while grievous wrongs have been inflicted upon the suffering people. We charge that the controlling influence dominating both these parties have permitted the existing dreadful conditions to develop without serious effort to prevent or restrain them. Neither do they now promise us any substantial reform. They have agreed together to ignore, in the coming campaign, every issue but one. They propose to drown the outcries of a plundered people with the uproar of a sham battle over the tariff, so that capitalists, corporations, national banks, rings, trusts, watered stock, the demonetization of silver and the oppressions of the usurers may all be lost sight of. They propose to sacrifice our homes, lives, and children on the altar of mammon; to destroy the multitude in order to secure corruption funds from the millionaires.

Assembled on the anniversary of the birthday of the nation, and filled with the spirit of the grand general and chief who established our independence, we seek to restore the government of the Republic to the hands of "the plain people," with which class it originated. We assert our purposes to be identical with the purposes of the National Constitution, to form a more perfect union and establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty for ourselves and our posterity. . . .

We believe that the power of government—in other words, of the people—should be expanded . . . as rapidly and as far as the good sense of an intelligent people and the teachings of experience shall justify, to the end that oppression, injustice and poverty, shall eventually cease in the land.

. . . We ask all men to first help us to determine whether we are to have a republic to administer, before we differ as to the conditions upon which it is to be administered, believing that the forces of reform this day organized will never cease to move forward, until every wrong is remedied, and equal rights and equal privileges securely established for all the men and women of this country.

Source: "People's Platform of 1892." In *National Party Platforms*, compiled by Kirk H. Porter. New York: Macmillan, 1924, pp. 167–168.

Name _____ Date _____

Preamble to the Platform of the People's Party

What was the Populist Party?

_____

_____

_____

_____

Define the following terms from the excerpt:

- plunder _____
- grievous _____
- plundered _____
- sham _____
- tariff _____
- usurers _____
- mammon _____
- assert _____

According to the excerpt, how long had farmers and other Americans suffered?

_____

What did the People's Party believe was the main goal of both major political parties in the United States?

_____

_____

_____

_____

Name _____ Date _____

Preamble to the Platform of the People's Party (*continued*)

Why did the People's Party platform mention the U.S. Constitution??

_____

_____

_____

_____

What connection does the excerpt make between the people and the government? Why did the People's Party want to "rapidly" expand the power of the government?

_____

_____

_____

_____

The platform said that first the people must "determine whether we are to have a republic to administer." What does that say about how the Populists viewed the U.S. government?

_____

_____

_____

_____

How does this source confirm or change your understanding of the People's Party or Populist movement?

_____

_____

_____

_____

_____

No Molly-Coddling Here

Background: This 1904 cartoon depicts President Theodore Roosevelt taking action against the trusts.

Name _____ Date _____

No Molly-Coddling Here

Who was Theodore Roosevelt?

_____

_____

_____

_____

What is a trust?

_____

_____

_____

Using what you read in your history book, how did Roosevelt feel about trusts?

_____

_____

_____

Describe what you see in the image.

_____

_____

_____

_____

_____

_____

Name _____ Date _____

No Molly-Coddling Here (*continued*)

The cartoon is titled "No Molly-Coddling Here." What is molly-coddling?

_____

_____

_____

_____

What is the cartoon saying about Roosevelt?

_____

_____

_____

_____

Is the cartoon in favor of Roosevelt's trust policy or against it? How do you know?

_____

_____

_____

_____

How does this source confirm or change your understanding of Theodore Roosevelt?

_____

_____

_____

_____

_____

_____

Booker T. Washington at the Atlanta Exposition

Background: Booker T. Washington was born into slavery in Virginia in 1856 and freed as a child with the end of the Civil War and the ratification of the Thirteenth Amendment. As an adult, Washington became an educator and reformer, helping to build the Tuskegee Institute in Alabama. Washington also became a leading spokesperson for the Black community in the late 1800s and early 1900s. The following excerpt comes from one of Washington's most famous speeches, his speech at the Atlanta Exposition of 1895. The speech has become known as "The Atlanta Compromise."

Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor, and put brains and skill into the common occupations of life. . . . No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities. . . .

The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera-house.

Source: Washington, Booker T. "The Standard Printed Version of the Atlanta Exposition Address." In *The Booker T. Washington Papers*, edited by Louis R. Harlan. Vol. 3, *1889–95*, edited by Louis R. Harlan, Stuart B. Kaufman, and Raymond W. Smock. Urbana: University of Illinois Press, 1974, pp. 584, 586.

Name _____ Date _____

Booker T. Washington at the Atlanta Exposition

Who was Booker T. Washington?

_____

_____

_____

Define the following terms from the excerpt:

- in proportion _____
- agitation _____
- folly _____
- ostracized _____

According to Washington, what was the greatest danger in the leap from slavery to freedom?

_____

_____

_____

According to Washington, what had to happen for Black Americans to win social equality?

_____

_____

_____

What did Washington mean when he said that Black Americans must "be prepared for the exercise of those privileges"?

_____

_____

_____

Name _____ Date _____

Booker T. Washington at the Atlanta Exposition (*continued*)

How did Washington view manual labor?

_____

_____

_____

_____

Did Washington support the fight for civil rights for Black Americans? How do you know?

_____

_____

_____

_____

How does this source confirm or change your understanding of Booker T. Washington?

_____

_____

_____

_____

The Souls of Black Folk by W. E. B. Du Bois

Background: W. E. B. Du Bois was a historian and reformer who fought for the civil rights of Black Americans in the early 1900s. He helped lead the Niagara Movement and start the National Association for the Advancement of Colored People (NAACP). He published the NAACP's journal, *The Crisis*, and wrote *The Souls of Black Folk*, a collection of essays about race. This excerpt comes from one of those essays.

NOTE: At the time Du Bois wrote this, *Negro* was a commonly used word for African American or Black American. Today, however, it is not an acceptable word to use.

One ever feels his two-ness,—an American, a Negro; two souls, two thoughts, two unreconciled [opposing] strivings [desires]; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder [apart].

. . . He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of Opportunity closed roughly in his face. . . .

Away back in the days of bondage [slavery] they thought to see in one divine event the end of all doubt and disappointment; few men ever worshipped Freedom with half such unquestioning faith as did the American Negro for two centuries. To him, so far as he thought and dreamed, slavery was indeed the sum of all villainies [evils], the cause of all sorrow, the root of all prejudice; Emancipation was the key to a promised land of sweeter beauty. . . . At last it came,—suddenly, fearfully, like a dream. . . .

Years have passed away since then,—ten, twenty, forty; forty years of national life, forty years of renewal and development, and yet the swarthy [dark] spectre [ghost] sits in its accustomed [familiar] seat. . . . The Nation has not yet found peace from its sins; the freedman has not yet found in freedom his promised land. Whatever of good may have come in these years of change, the shadow of a deep disappointment rests upon the Negro people,—a disappointment all the more bitter because the unattained ideal was unbounded save [except] by the simple ignorance of a lowly people.

Source: Du Bois, W. E. B. *The Souls of Black Folk*. Chicago: A. C. McClurg, 1903, pp. 3–6.

Name _____ Date _____

The Souls of Black Folk by W. E. B. Du Bois

Who was W. E. B. Du Bois?

_____

_____

_____

_____

What did Du Bois mean when he said that Black Americans had "two souls" and "two warring ideals in one dark body"?

_____

_____

_____

_____

According to Du Bois, what did Black Americans want?

_____

_____

_____

_____

According to Du Bois, what did Black Americans think back in the days of slavery?

_____

_____

_____

_____

Name _____ Date _____

The Souls of Black Folk by W. E. B. Du Bois (*continued*)

According to Du Bois, what had happened in the decades since the abolition of slavery?

_____

_____

_____

_____

What did Du Bois mean when he said, "The Nation has not yet found peace from its sins; the freedman has not yet found in freedom his promised land"?

_____

_____

_____

_____

What did Du Bois mean when he said, "the shadow of a deep disappointment rests upon" Black people?

_____

_____

_____

_____

How does this source confirm or change your understanding of W. E. B. Du Bois?

_____

_____

_____

_____

_____

"Are Women Persons?" by Susan B. Anthony

Background: Susan B. Anthony was a well-known advocate for women's suffrage. In 1872, she voted in the presidential election, even though women officially did not have the right to vote. She justified her participation by citing the recently ratified Fourteenth Amendment. Anthony was arrested and brought to trial, where she was convicted for voting illegally. In following excerpt, Anthony defends her actions.

Friends and Fellow-Citizens:— I stand before you under indictment for the alleged crime of having voted at the last presidential election, without having a lawful right to vote. It shall be my work this evening to prove to you that in thus doing, I not only committed no crime, but instead simply exercised my citizen's rights, guaranteed to me and all United States citizens by the National Constitution beyond the power of any State to deny. . . .

The preamble of the Federal Constitution says: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

It was we, the people, not we, the white male citizens, nor we, the male citizens; but we, the whole people, who formed this Union. We formed it not to give the blessings of liberty but to secure them; not to the half of ourselves and the half of our posterity, but to the whole people—women as well as men. It is downright mockery to talk to women of their enjoyment of the blessings of liberty while they are denied the only means of securing them provided by this democratic-republican government—the ballot. . . .

The only question left to be settled now is: Are women persons? I scarcely believe any of our opponents will have the hardihood to say they are not. Being persons, then, women are citizens, and no State has a right to make any new law, or to enforce any old law, which shall abridge their privileges or immunities. Hence, every discrimination against women in the constitutions and laws of the several States is today null and void. . . .

Source: Anthony, Susan B. "Constitutional Argument." In *The Life and Work of Susan B. Anthony: Including Public Addresses, Her Own Letters and Many from Her Contemporaries During Fifty Years*, by Ida Husted Harper. Vol. 2. Indianapolis: Hollenbeck Press, 1898, pp. 977–984.

Name _____ Date _____

"Are Women Persons?" by Susan B. Anthony

Who was Susan B. Anthony?

_____

_____

_____

_____

Define the following terms from the excerpt:

- indictment _____
- mockery _____
- hardihood _____
- abridge _____
- immunities _____

According to Anthony, why was she not a criminal?

_____

_____

_____

_____

According to Anthony, why should women be considered citizens?

_____

_____

_____

_____

Name _____ Date _____

"Are Women Persons?" by Susan B. Anthony (*continued*)

What was the "downright mockery" that Anthony described?

According to Anthony, why were discriminations against women in state laws and constitutions no longer valid?

Using your knowledge of the women's suffrage movement, was Anthony right? Was the Constitution as it was originally written enough to guarantee women's right to vote? How do you know?

How does this source confirm or change your understanding of Susan B. Anthony and the women's suffrage movement?

CKHG™

Core Knowledge History and Geography™

Editorial Director

Ilene Goldman

Illustration and Photo Credits

'No Molly-Coddling Here', 1904 (litho)/American School, (20th century) / American/Private Collection/J. T. Vintage / Bridgeman Images: 109

Battle of Marathon, Payne, Roger (b.1934) / Private Collection / © Look and Learn / Bridgeman Images: Cover A

Entering a New World, Jewish Refugees from Russia passing the colossal Statue in New York Harbour, illustration from 'The Graphic', Februrary 13 1892 (engraving), Staniland, Charles J. (1838–1896) / Private Collection / Bridgeman Images: Cover H

Gallica Digital Library/Wikimedia Commons: Cover E

History and Art Collection / Alamy Stock Photo: 101

Library of Congress, Prints and Photographs Division, LC-DIG-ppmsca-37818: Cover G

Newton considers gravity as he observes the moon and falling apple, 1980 (colour litho), Lloyd, Peter (b.1968) / National Geographic Creative / Bridgeman Images: Cover F

Shoe Factory (engraving) (b/w photo), English School, (19th century)/Private Collection/Bridgeman Images: Cover B

The Octopus Who Strangles the World, cartoon from 'The Minneapolis Times', reproduced in 'Lectures Pour Tous', 1902–03 (engraving) (b/w photo) / American School, (20th century) / American / Private Collection / © Archives Charmet / Bridgeman Images: 93

The Unfinished Revolution. Father Hidalgo and the Mexican Revolution, Embleton, Ron (1930–88) / Private Collection / © Look and Learn / Bridgeman Images: Cover D

Underwood Photo Archives/SuperStock: Cover C

Grade 6

Primary Source Activity Book

STUDENT EDITION

Core Knowledge®

ISBN: 979-8-88970-364-8