**Document 1: Wealth**

Andrew Carnegie

*North American Review,* June 1889

wisely

direct relative/ given

public gifts

We accept and welcome . . . as conditions to which we must **accommodate** ourselves great inequality of environment, the concentration of business—industrial and commercial—in the hands of a few, and the **law of competition** between these as being not only beneficial but essential for the future progress of the race. … That this talent for organization and management is rare among men is proved by the fact that it **invariably** secures for its **possessor** enormous rewards, no matter where or under what laws or conditions. …

…It is a law, as certain as any of the others named, that men possessed of this **peculiar** talent for **affairs**, under the free play of economic forces, must, of necessity, soon be in receipt of more **revenue** than can be judiciously expended upon themselves; and this law is as beneficial for the race as the others.

There are but three modes in which **surplus** wealth can be **disposed** of. It can be left to the families of the decedents; or it can be bequeathed for public purposes; or, finally, it can be administered during their lives by its possessors. Under the first and second modes most of the wealth of the world that has reached the few has **hitherto** been applied. Let us in turn consider each of these modes.

The first is the most **injudicious**. In **monarchical** countries, the **estates** and the greatest portion of the wealth are left to the first son that the vanity of the parent may be **gratified** by the thought that his name and title are to descend to succeeding generations **unimpaired**. … Under republican institutions the division of property among the children is much fairer, but the question which forces itself upon thoughtful men in all lands is: Why should men leave great fortunes to their children? If this is done from affection, is it not **misguided** affection? Observation teaches that, generally speaking, it is not well for the children that they should be so burdened. Neither is it well for the state. …

As to the second mode, that of leaving wealth at death for public uses, it may be said that this is only a means for the disposal of wealth, provided a man is **content** to wait until he is dead before it becomes of much good in the world…

Poor and restricted are our opportunities in this life; **narrow our horizon**; our best work most imperfect; but rich men should be thankful for one **inestimable boon**. They have it in their power during their lives to busy themselves in organizing benefactions from which the masses of their fellows will **derive** lasting advantage, and thus **dignify** their own lives. …

This, then, is held to be the duty of the man of wealth: first, 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** agent and trustee 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. . . .

giving money to the poor

understood truth

harmful

In **bestowing** charity, the main consideration should be to help those who will help themselves; to provide part of the means by which those who desire to improve may do so; to give those who desire to rise the aids by which they may rise; to assist, but rarely or never to do all. Neither the individual nor the race is improved by almsgiving. Those worthy of assistance, except in rare cases, seldom require assistance. The really valuable men of the race never do, except in cases of accident or sudden change. … He is the only true reformer who is as careful and as anxious not to aid the unworthy as he is to aid the worthy, and, perhaps, even more so, for in almsgiving more injury is probably done by rewarding vice than by relieving **virtue**. . . .

Thus is the problem of rich and poor to be solved. The laws of accumulation will be left free; the laws of distribution free. **Individualism** will continue, but the millionaire will be but a **trustee** for the poor; entrusted for a season with a great part of the increased wealth of the community, but administering it for the community far better than it could or would have done for itself. …Of such as these the public verdict will then be: “The man who dies thus rich dies disgraced.”

Such, in my opinion, is the true gospel concerning wealth, obedience to which is destined someday to solve the problem of the rich and the poor, and to bring "Peace on earth, among men goodwill."

**Document 2: TRADE UNIONISTS PROTEST THE GIFT OF A “CARNEGIE LIBRARY”**

*New York World*, March 25, 1901

Andrew Carnegie offered the town of New Castle, Pennsylvania, fifty thousand dollars for a public library in 1901, and, following similar action by the city Trades Assembly, Division 89 of the **Amalgamated** Association of Street Railway Employees passed the following **resolution**.

That such donations are inimical to that independence American manhood is assumed to possess (on general principles) and especially so in this case where such **flagrant** injustice, even to murder, has been done to those whose **toil** is represented in every dollar of the money thus **tendered**. It was well said by a **delegate** that between the lines of the books thus obtained one could easily see the sweat and blood of thousands of workers and on the margins of every page the tragedy of Homestead.

biased

beggars

misleading appearance

The spirit of hero-worship that prompts the acceptance of such gifts and that looks upon structures thus **erected** as monuments to the memory of the donor is only another form of **manifesting** the spirit for the monarch: a recognition of **the divine right of kings** on the one hand and utter disregard of how the money was made on the other.

To erect such a library here and by its partisan, outspoken influence **induce** our children to look upon it as a logical, necessary and unavoidable method of obtaining certain benefits, tends to destroy in the minds any idea of national justice or human rights and makes of them willing supplicants at the mercy of this system of corporate greed which deals out a part of the sum in charity it originally **appropriated** from the producer to whom it alone rightfully belongs, which sum if they had fully received would have enabled them to have owned a library instead of now being, as are all others who are similarly robbed, the objects of charity.

It would be something like a semblance of justice if these donations were made to the widows and orphans at Homestead. We deem them as worthy of remembrance as **the Maine**. A city will **enrich** enormously a few men and then be itself an object of charity. We, therefore, **condemn** this library move as an insult to him it is said will benefit most, the working man; he does not want charity but justice.

**Teacher’s Guide**

Name of Text: **Doc 1: Wealth; Doc 2: Trade Unionists Protest the Gift of a “Carnegie Library”**

Question Composers: **Johanna Sergott, Janet Roberts, Elena Kelly, Sue Davis**

**Nevada State: H.1.2, H.1.3, H.3.2,**

**CCSS: RHST.11-12.1, RHST.11-12.2, RHST.11-12.6, RHST.11-12.7, RHST.11-12.10; WHST.11-12.1, WHST.11-12.4, WHST.11-12.9; SL.11-12.1; L.11-12.1, L.11-12.2**

| Text Dependent Questions | Teacher Notes and Possible Textual Evidence For Student Answers  |
| --- | --- |
| In line 6, Carnegie says we must accept and welcome that wealth should be in the “hands of the few.” Explain why Carnegie believed that this would be beneficial for the race. | Line 8/9 – essential for the future progress of the raceLine 9 – the talent for organization and management is rare among menReasoning: the purpose of the question is to orient students with the main idea of the excerpt. |
| In lines 5-18, Carnegie is describing key elements of 19th century economic and social philosophies including laissez faire/capitalism and Social Darwinism. What words or phrases does Carnegie use to describe these philosophies? | **Laissez Faire/Capitalism**Line 7/8 – Law of CompetitionLine 15 – under the free play of economic forcesLine 67/68 – laws of distribution free**Social Darwinism**Line 6 – great inequity of environmentLine7/8 – Law of competitionLine 9 – the talent for organization and management is rare among menLine 14/16 - It is a law, as certain as any of the others named, that men possessed of this peculiar talent for affairs, under the free play of economic forces, must, of necessity, soon be in receipt of more revenueReasoning: connects Carnegie’s claims to leading philosophies at the time and shows links between laissez faire and Social Darwinism |
| According to Carnegie, what are the 3 modes for disposing of surplus wealth?  | Line 21 – it can be left to familiesLine 21/22 – bequeathed for public purposesLine 22/23 – administered during their lives by the possessorsReasoning: illuminates Carnegie’s claim and counterclaims. |
| Explain why Carnegie disagrees with “almsgiving.” | Line 58 - In bestowing charity, the main consideration should be to help those who will help themselvesLine 61/62 - Those worthy of assistance, except in rare cases, seldom require assistanceReasoning: further illuminates Carnegie’s central claim regarding the Gospel of Wealth |
| Explain Carnegie’s argument for distributing wealth while alive instead of when deceased found throughout the text. | Line 47 – gives dignity to those who make the donationsLine 50 – sets an example of modest, unostentatious livingLine 56 – beneficial results for the communityLines 59/61 – doing for them (the community) better than they would or could do for themselvesLine 65 – almsgiving harms the raceLine 79 – “the man who dies thus rich dies disgraced”Reasoning: evidence to support Carnegie’s claim. |
| **Document 2 Questions / Discussion** |
| Who were the authors of this resolution discussed in the *New York World,* and what was the purpose of issuing it? | Line 84 – Trade UnionistsLine 90 – City Trades Assembly, Division 89 of the Amalgamated Association of Street Railway EmployeesLine 93 – to protest the gift of the libraryLine 91 – to pass a resolution protesting the giftReasoning: introduces opposing perspective |
| From lines 93-99, what can you infer about the Homestead tragedy? | Line 95 – murderLine 96 – toil represented in every dollar of the money thus tenderedLine 98 – sweat and blood of thousands of workersLine 99 – tragedyReasoning: students are analyzing meaning by examining the structure of the writing and this section provides further support of the opposing claim. |
| In line 104, why does the union equate the building of a library to recognition of the “divine right of kings?” | Line 101 – spirit of hero-worshipLines 103/104 - structures thus erectedas monuments to the memory of the donor is only another form of manifesting the spirit for the monarchReasoning: this is an opportune time to review the concept of the divine right of kings, students will likely recall the justification that the divine right of kings gave monarchs much as Social Darwinism justifies the wealth of capitalists |
| Why does the union feel that this library is charity? What terms does the union use to convey that the library is charity? | Line 101 – giftsLine 102 – monuments to the memory of the donorLines 110/111 – supplicants, mercyLines 112, 115, 120, 122 – charityLine 117 – donationsReasoning: evidence to support opposing viewpoint’s claim |
| How does the union’s opinion on the library conflict with Carnegie’s gospel of wealth? | Line 101 – hero worship versus Carnegie’s betterment of societyLine 109/110 – tends to destroy in the minds any idea of national justice or human rights and makes of them willing supplicantsLine 111 – system of corporate greed which deals out a part of the sum in charity it originally appropriated from the producer to whom it alone rightfully belongsLines 119/120 – A city will enrich enormously a few men and then be itself an object of charityLine 121 – an insult to him it is said will benefit mostReasoning: explanations of opposing viewpoints’ claim (reasoning of the evidence from the previous question) |
| Why did the union refer to the “remembrance as the Maine” on line 119? | Line 118 – We deem them as worthy of remembrance as the Maine …Reasoning: “Them” refers to the widows of the men who died in the Homestead incident. Students should recall that the Maine was a naval ship that sank off the coast of Cuba. Sensationalist journalists portrayed it as an act of war inevitably contributing to the cause of the Spanish American War. The American public rallied behind the men lost in the sinking of the ship. The unionists believe the men who died at Homestead are equally brave and heroic. |

**Writing Prompt:**

Defend either Carnegie’s gospel of wealth OR the unionist’s protest of Carnegie’s gift in a letter to the editor of the New York World. State a claim. Use three pieces of textual evidence to support your claim. Use reasoning to explain how each piece of evidence fits with your claim. Then, acknowledge the counterclaim with one piece of evidence and refute this counterclaim.

**Checklist identifying key points that will assist in measuring student success and/or difficulty with the close reading and/or writing prompt:**

*Claim 1 – gospel of wealth*

*Possible Evidence:*

1. republican philosophy (line 30/31)
2. beneficial for race (8-9)
3. to serve the community (56)
4. help those who help themselves (61-62)
5. reform society (68)

*Claim 2 – unionists protest against charity*

*Possible Evidence:*

1. blood money (98, 105)
2. placate the masses with charity
3. creates hero worship (101, 102)
4. unjust (110)
5. violates human rights (110)

**Sample Essay:**

Dear Editor,

 As a wife of a fallen Homestead Union striker, I am writing on behalf of those who also view Carnegie's library as false charity.  By simply building a library instead of supplementing the incomes of widows or the men still employed, Carnegie is creating a culture of hero worship.  This library would be a monument to Carnegie financed through the toil of those that lost their lives.  It would be stocked with books, but we will never have the men we've lost in our lives. It teaches our children that giving charity atones for ones sins.  Carnegie has attempted to appease the people with an unnecessary building that glorifies himself. In our grief we cannot be placated by books written with the blood of those that fell at Homestead. We do not want our children to become, “willing supplicants who will be held at the mercy of corporate greed,” instead of becoming hard working men and women who achieve their just dues through the sweat of their own labors.

    Carnegie would argue that his great wealth is a result of the laws of capitalism and as such, a donation is a requirement of those who have amassed great wealth.  But he fails to recognize that his workers don't want a library, they want better wages and a safer working environment.  I urge the people to reject these handouts.

*We also encourage teachers to generate their own example of a good student response to the prompt when preparing to teach this lesson.  Generating a sample response will both help teachers to understand what is expected of students, and can also be used to help students understand what a good response looks like.*

**Vocabulary**

|  |  |
| --- | --- |
| **These words merit LESS time and attention** (They are concrete and easy to explain, or describe events/processes/ideas/concepts/experiences that are familiar to your students ) | **These words merit MORE time and attention**(They are abstract, have multiple meanings, and/or are a part of a large family of words with related meanings. These words are likely to describe events, ideas, processes or experiences that most of your student will be unfamiliar with) |
| Line # | Word | Definition | Page # | Word | Definition |
| 5  | Accommodate | To have space for |  7-8 |  Law of competition | The law of supply and demand |
| 10 | Invariably | Without ever a change; on every occasion |  75 | Individualism | A theory maintaining the political and economic independence of the individual an stressing individual initiative, action, and interests  |
|  12 | Possessor | One who has or owns something |  104 | The divine right of kings | Doctrine in defense of monarchies. State that kings derive their authority from God. |
|  15 | Peculiar | Strange |  119 | The Maine | USS Maine, naval ship that sank in 1898 off of the coast of Cuba. Reported by sensational journalists as an act of war. One of the causes of the Spanish American War.  |
| 15 | Affairs | Public or business matters |   |  |  |
|  16 | Revenue | Money gained from selling property or investing money |  |  |  |
|  20 | Surplus | More than what is necessary; extra |   |  |   |
|  20 | Disposed | Given or thrown away |   |   |   |
|  24 | Hitherto | Until this time; previously |   |   |   |
|  27 | Injudicious | Lacking in or poor in judgment; unwise |   |   |   |
|  27 | Monarchical  | Pertaining to, belonging to, or like a king or queen, or government ruled by a king or queen |   |   |   |
|  27 | Estates | All the property of a person or family; the property left by someone when they die |   |   |   |
| 29 | Gratified | Pleased or satisfied  |  |  |  |
|  30 | Unimpaired | Without anything to slow or stop |   |   |   |
|  34 | Misguided | Led into making mistakes or doing the wrong thing |   |   |   |
|  40 | Content | Wanting no more than what one has; satisfied |   |   |   |
|  45 | Inestimable | Of value or worth that cannot be measured |   |   |   |
| 46 | Boon | Something beneficial  |  |  |  |
| 47 | Derive | To obtain from an original source |  |  |  |
| 47 | Dignify | To give honor prestige to |  |  |  |
| 50 | Modest | Not thinking too highly of oneself; humble |  |  |  |
| 50  | Unostentatious | Not overly showy; simple |  |  |  |
| 54 | Administer | To manage, take care of, or be in charge of |  |  |  |
| 57 | Mere | Being neither more nor better than what is spoken of |  |  |  |
| 57 | Brethren | Plural form of “brother,” used to refer to fellow members of a group |  |  |  |
| 61 | Bestowing | Giving a gift or award |  |  |  |
| 70 | Vice | Wicked, evil, or criminal behavior |  |  |  |
| 71  | Virtue | Right action or thoughts; goodness |  |  |  |
| 75 | Trustee | A person holding and administering property in the interests of another |  |  |  |
| 90  | Amalgamated | Combined or united |  |  |  |
| 91  | Resolution | Something officially decided upon by a group or organization |  |  |  |
| 95 | Flagrant | Exceptionally bad; disgraceful; scandalous |  |  |  |
| 96  | Toil | Long or difficult work |  |  |  |
|  |  |  |  |  |  |
| 96  | Tendered | Offered |  |  |  |
| 97  | Delegate | A person who is chosen to speak or act for others |  |  |  |
| 102 | Erected | Built from the ground up |  |  |  |
| 103 | manifesting | To evidence or prove |  |  |  |
| 107 | Induce | To cause |  |  |  |
| 112 | Appropriated | Taken for one’s own, often without permission |  |  |  |
| 119 | Enrich | To increase the wealth of |  |  |  |
| 120 | condemn | To express extreme disapproval of; declare to be wrong, inadequate, or evil |  |  |  |