

1 **Document 1: Wealth**
2 Andrew Carnegie
3 *North American Review*, June 1889
4

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

13
14 . . . It is a law, as certain as any of the others named, that men possessed of
15 this peculiar talent for affairs, under the free play of economic forces, must,
16 of necessity, soon be in receipt of more revenue than can be judiciously
17 expended upon themselves; and this law is as beneficial for the race as the
18 others.

19
20 There are but three modes in which surplus wealth can be disposed of. It
21 can be left to the families of the decedents; or it can be bequeathed for
22 public purposes; or, finally, it can be administered during their lives by its
23 possessors. Under the first and second modes most of the wealth of the
24 world that has reached the few has hitherto been applied. Let us in turn
25 consider each of these modes.

26
27 The first is the most injudicious. In monarchical countries, the estates and
28 the greatest portion of the wealth are left to the first son that the vanity of
29 the parent may be gratified by the thought that his name and title are to
30 descend to succeeding generations unimpaired. . . . Under republican
31 institutions the division of property among the children is much fairer, but
32 the question which forces itself upon thoughtful men in all lands is: Why
33 should men leave great fortunes to their children? If this is done from
34 affection, is it not misguided affection? Observation teaches that, generally
35 speaking, it is not well for the children that they should be so burdened.
36 Neither is it well for the state. . . .

37
38 As to the second mode, that of leaving wealth at death for public uses, it
39 may be said that this is only a means for the disposal of wealth, provided a
40 man is content to wait until he is dead before it becomes of much good in
41 the world. . . .

42
43 Poor and restricted are our opportunities in this life; narrow our horizon;
44 our best work most imperfect; but rich men should be thankful for one
45 inestimable boon. They have it in their power during their lives to busy
46 themselves in organizing benefactions from which the masses of their
47 fellows will derive lasting advantage, and thus dignify their own lives. . . .
48

wisely

direct relative/ given

public gifts

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

60
61 In bestowing charity, the main consideration should be to help those who
62 will help themselves; to provide part of the means by which those who
63 desire to improve may do so; to give those who desire to rise the aids by
64 which they may rise; to assist, but rarely or never to do all. Neither the
65 individual nor the race is improved by almsgiving. Those worthy of
66 assistance, except in rare cases, seldom require assistance. The really
67 valuable men of the race never do, except in cases of accident or sudden
68 change. . . . He is the only true reformer who is as careful and as anxious
69 not to aid the unworthy as he is to aid the worthy, and, perhaps, even more
70 so, for in almsgiving more injury is probably done by rewarding vice than
71 by relieving virtue. . . .

72
73 Thus is the problem of rich and poor to be solved. The laws of
74 accumulation will be left free; the laws of distribution free. Individualism
75 will continue, but the millionaire will be but a trustee for the poor;
76 entrusted for a season with a great part of the increased wealth of the
77 community, but administering it for the community far better than it could
78 or would have done for itself. . . . Of such as these the public verdict will
79 then be: "The man who dies thus rich dies disgraced."

80
81 Such, in my opinion, is the true gospel concerning wealth, obedience to
82 which is destined someday to solve the problem of the rich and the poor,
83 and to bring "Peace on earth, among men goodwill."

84 **Document 2: TRADE UNIONISTS PROTEST THE GIFT**
85 **OF A "CARNEGIE LIBRARY"**

86 *New York World*, March 25, 1901

87
88 Andrew Carnegie offered the town of New Castle, Pennsylvania, fifty
89 thousand dollars for a public library in 1901, and, following similar action
90 by the city Trades Assembly, Division 89 of the Amalgamated Association
91 of Street Railway Employees passed the following resolution.

92
93 That such donations are inimical to that independence American manhood
94 is assumed to possess (on general principles) and especially so in this case
95 where such flagrant injustice, even to murder, has been done to those
96 whose toil is represented in every dollar of the money thus tendered. It was

giving money to the poor

understood truth

harmful

97 well said by a delegate that between the lines of the books thus obtained
98 one could easily see the sweat and blood of thousands of workers and on
99 the margins of every page the tragedy of Homestead.

100
101 The spirit of hero-worship that prompts the acceptance of such gifts and
102 that looks upon structures thus erected as monuments to the memory of the
103 donor is only another form of manifesting the spirit for the monarch: a
104 recognition of the divine right of kings on the one hand and utter disregard
105 of how the money was made on the other.

106
107 To erect such a library here and by its partisan, outspoken influence induce
108 our children to look upon it as a logical, necessary and unavoidable method
109 of obtaining certain benefits, tends to destroy in the minds any idea of
110 national justice or human rights and makes of them willing supplicants at
111 the mercy of this system of corporate greed which deals out a part of the
112 sum in charity it originally appropriated from the producer to whom it
113 alone rightfully belongs, which sum if they had fully received would have
114 enabled them to have owned a library instead of now being, as are all
115 others who are similarly robbed, the objects of charity.

116
117 It would be something like a semblance of justice if these donations were
118 made to the widows and orphans at Homestead. We deem them as worthy
119 of remembrance as the Maine. A city will enrich enormously a few men
120 and then be itself an object of charity. We, therefore, condemn this library
121 move as an insult to him it is said will benefit most, the working man; he
122 does not want charity but justice.

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

biased

beggars

misleading appearance

Teacher's Guide

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

First and Last Names of the Question Composers: **Johanna Sergott, Janet Roberts, Elena Kelly, Sue Davis**

Standards: Nevada State: **H.1.2, .3 H.3.2,**

CCSS: **RH 1.1, .2, .4, .6, .7, .10 WHST.1,**

Text Dependent Questions	Teacher Notes and Possible Textual Evidence For Student Answers
<p>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.</p>	<p>Line 8/9 - essential for the future progress of the race Line 9 - the talent for organization and management is rare among men</p> <p>Reasoning: the purpose of the question is to orient students with the main idea of the excerpt.</p>
<p>According to Carnegie, what are the 3 modes for disposing of surplus wealth?</p>	<p>Line 21 - it can be left to families Line 21/22 - bequeathed for public purposes Line 22/23 - administered during their lives by the possessors</p> <p>Reasoning: illuminates Carnegie's claim and counterclaims.</p>
<p>Explain Carnegie's argument for distributing wealth while alive instead of when deceased found throughout the text.</p>	<p>47 - gives dignity to those who make the donations 50 - sets an example of modest, unostentatious living 56 - beneficial results for the community 59/61 - doing for them (the community) better than they would or could do for themselves 65 - almsgiving harms the race 79 - "the man who dies thus rich dies disgraced"</p> <p>Reasoning: evidence to support Carnegie's claim.</p>

Text Dependent Questions

Teacher Notes
and
Possible Textual Evidence
For
Student Answers

Document 2 Questions / Discussion

<p>Who were the authors of this resolution discussed in the <i>New York World</i>, and what was the purpose of issuing it?</p>	<p>84 - Trade Unionists 90 - City Trades Assembly, Division 89 of the Amalgamated Association of Street Railway Employees 93 - to protest the gift of the library 91 - to pass a resolution protesting the gift</p> <p>Reasoning: introduces opposing perspective</p>
<p>From lines 93-99, what can you infer about the Homestead tragedy?</p>	<p>95 - murder 96 - toil represented in every dollar of the money thus tendered 98 - sweat and blood of thousands of workers 99 - tragedy</p> <p>Reasoning: students are analyzing meaning by examining the structure of the writing and this section provides further support of the opposing claim.</p>
<p>Why does the union feel that this library is charity? What terms does the union use to convey that the library is charity?</p>	<p>101 - gifts 102 - monuments to the memory of the donor 110/111 - supplicants, mercy 112, 115, 120, 122 - charity 117 - donations</p> <p>Reasoning: evidence to support opposing viewpoint's claim</p>
<p>How does the union's opinion on the library conflict with Carnegie's gospel of wealth?</p>	<p>101 - hero worship versus Carnegie's betterment of society 109/110 - tends to destroy in the minds any idea of national justice or human rights and makes of them willing supplicants 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 belongs 119/120 - A city will enrich enormously a few men and then be itself an object of charity 121 - an insult to him it is said will benefit most</p>

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)

