

## Identifies Period 6: 1865-1898

AMSCO Chapter 16, [American Yawp](#) Chapter 16

1. Changes in Agriculture: Falling Prices; Rising Costs (see chapter 17 pgs 350-351)
2. Fighting Back: National Grange Movement, *Munn v. Illinois* (see chapter 17 pg 351)
3. *Primary Source: The Grange Awakening the Sleepers*
4. Fighting Back: Interstate Commerce Act; *Wabash v. Illinois* (see chapter 17 pg 352)
5. Fighting Back: Ocala Platform (see chapter 17 pg 352)
6. The Business of Railroads Industrial Empires: Steel Industry; vertical integration
7. Industrial Empires: Oil Industry; horizontal integration
8. Antitrust Movement: Sherman Antitrust Act
9. Laissez-faire Capitalism: Social Darwinism
10. Laissez-faire Capitalism: Gospel of Wealth
11. *Primary Source: On Wealth (excerpts)*
12. Impact of Industrialization: The Concentration of Wealth; Horatio Alger myth
13. Impact of Industrialization: The Expanding Middle Class
14. Impact of Industrialization: Wage Earners
15. Impact of Industrialization: Working Women
16. The Struggle of Organized Labor: Industrial Warfare: Scab, Lockout, Blacklist, Yellow-dog contract, Injunction
17. The Struggle of Organized Labor: Attempts to Organize National Unions: Knights of Labor; American Federation of Labor, Samuel Gompers
18. *Primary Source: What Does Labor Want? (excerpt)*
19. The Struggle of Organized Labor: Strikebreaking in the 1890s: Homestead Strike; Pullman Strike, Eugene V. Debs, *In re Debs*

# Primary Sources

The Grange Awakening the Sleepers 1873



### **On Wealth, Andrew Carnegie, 1889**

Source: Andrew Carnegie, "Wealth," *North American Review*, June 1889.

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.

"There remains, then, only one mode of using great fortunes; but in this we have the true antidote for the temporary unequal distribution of wealth, the reconciliation of the rich and the poor—a reign of harmony. . . . Under its sway we shall have an ideal state, in which the surplus wealth of the few will become, in the best sense, the property of the many, because administered for the common good, and this wealth, passing through the hands of the few, can be made a much more potent force for the elevation of our race than if it had been distributed in small sums to the people themselves. Even the poorest can be made to see this, and to agree that great sums gathered by some of their fellow-citizens and spent for public purposes, from which the masses reap the principal benefit, are more valuable to them than if scattered among them through the course of many years in trifling amounts."

Andrew Carnegie, "Wealth," 1889

### **What Does Labor Want? Samuel Gompers, 1890**

Source: Samuel Gompers, *What Does Labor Want?*, an address before the International Labor Congress in Chicago, August 28, 1893.

The organized working men and women, the producers of the wealth of the world, declare that men, women and children, with human brains and hearts, should have a better consideration than inanimate and dormant things, usually known under the euphonious title of "Property." . . .

We demand a reduction of the hours of labor, which would give a due share of work and wages to the reserve army of labor and eliminate many of the worst abuses of the industrial system now filling our poor houses and jails. . . .

Labor . . . insists upon the exercise of the right to organize for self and mutual protection. . . . That the lives and limbs of the wage-workers shall be regarded as sacred as those of all others of our fellow human beings; that an injury or destruction of either by reason of negligence or maliciousness of another, shall not leave him without redress simply because he is a wage-worker. . . .

And by no means the least demand of the Trade Unions is for adequate wages.