

**APUSH: UNIT 4-6**  
**VISUALS AND**  
**SOURCES**

# THE FREEDMAN'S BUREAU!

AN AGENCY TO KEEP THE **NEGRO** IN IDLENESS AT THE **EXPENSE** OF THE WHITE MAN.  
 TWICE VETTED BY THE **PRESIDENT**, AND MADE A LAW BY **CONGRESS**.  
**SUPPORT CONGRESS & YOU SUPPORT THE NEGRO. SUSTAIN THE PRESIDENT & YOU PROTECT THE WHITE MAN**

IN THE SWEAT OF THY FACE SHALL THOU EAT THY BREAD

**Freedman's Bureau!** Negro Estimate of Freedman!

NEGRO TROOPS \$300 Each as a Bounty

WHITE Veterans \$100 Each as a Bounty.

What is to be done that the white man shall not stand on his head and play under the appropriation?

THE WHITE MAN MUST WORK TO KEEP HIS CHILDREN AND PAY HIS BILLS!

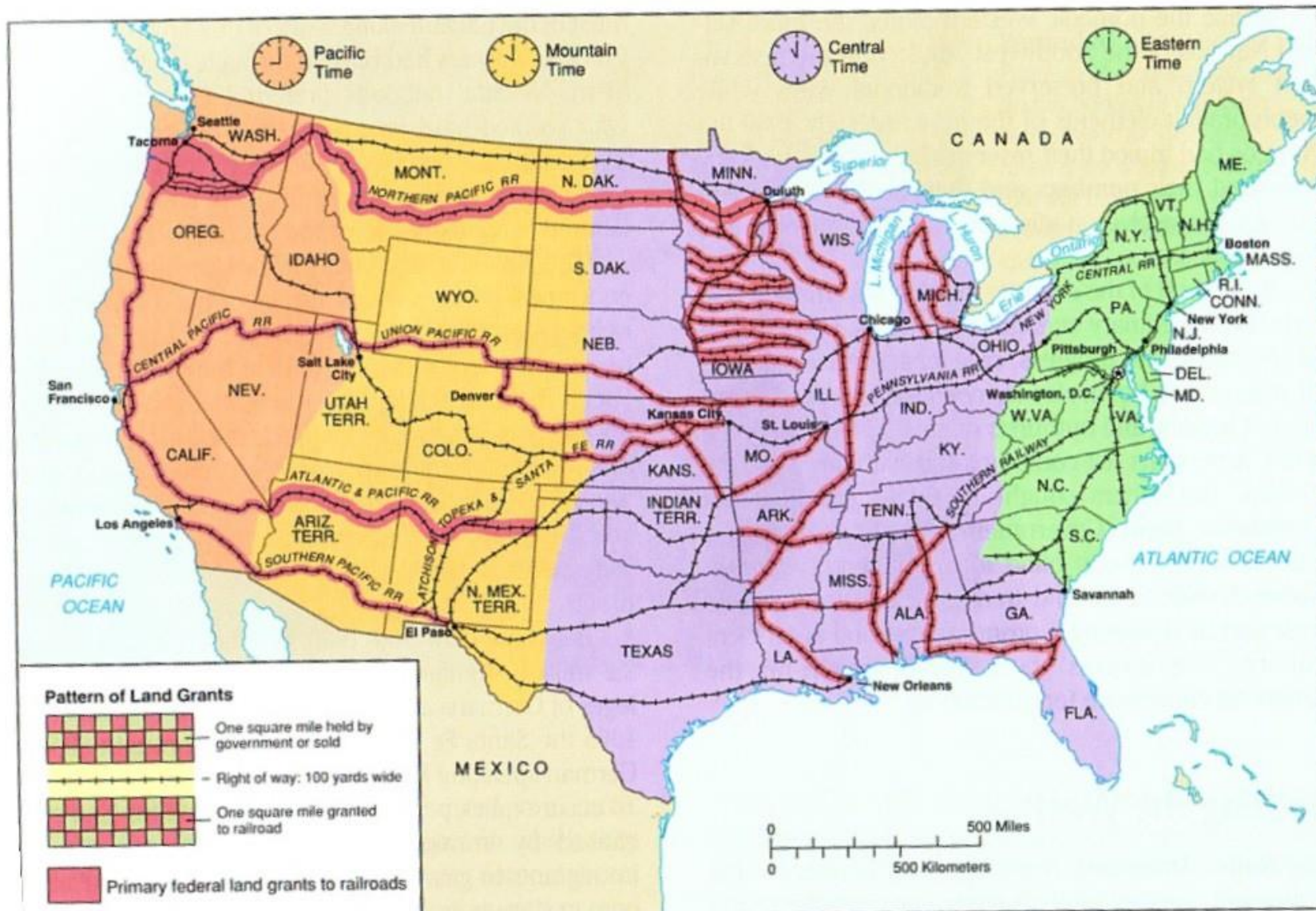
EXPENSES OF THE FREEDMAN'S BUREAU, 1865

Administration	\$1,000,000
Salaries for Agents	1,000,000
Printing for Agents	50,000
Trunks and Money for Agents	50,000
Travelling for Agents	1,000,000
Food for Agents	1,000,000
Medical for Agents	500,000
General Expense Bureau	1,000,000
General Expenses to States	1,000,000
Expenses for Property	500,000
<b>TOTAL</b>	<b>\$8,944,500</b>

ADULT TAXES, HARD LABOR.

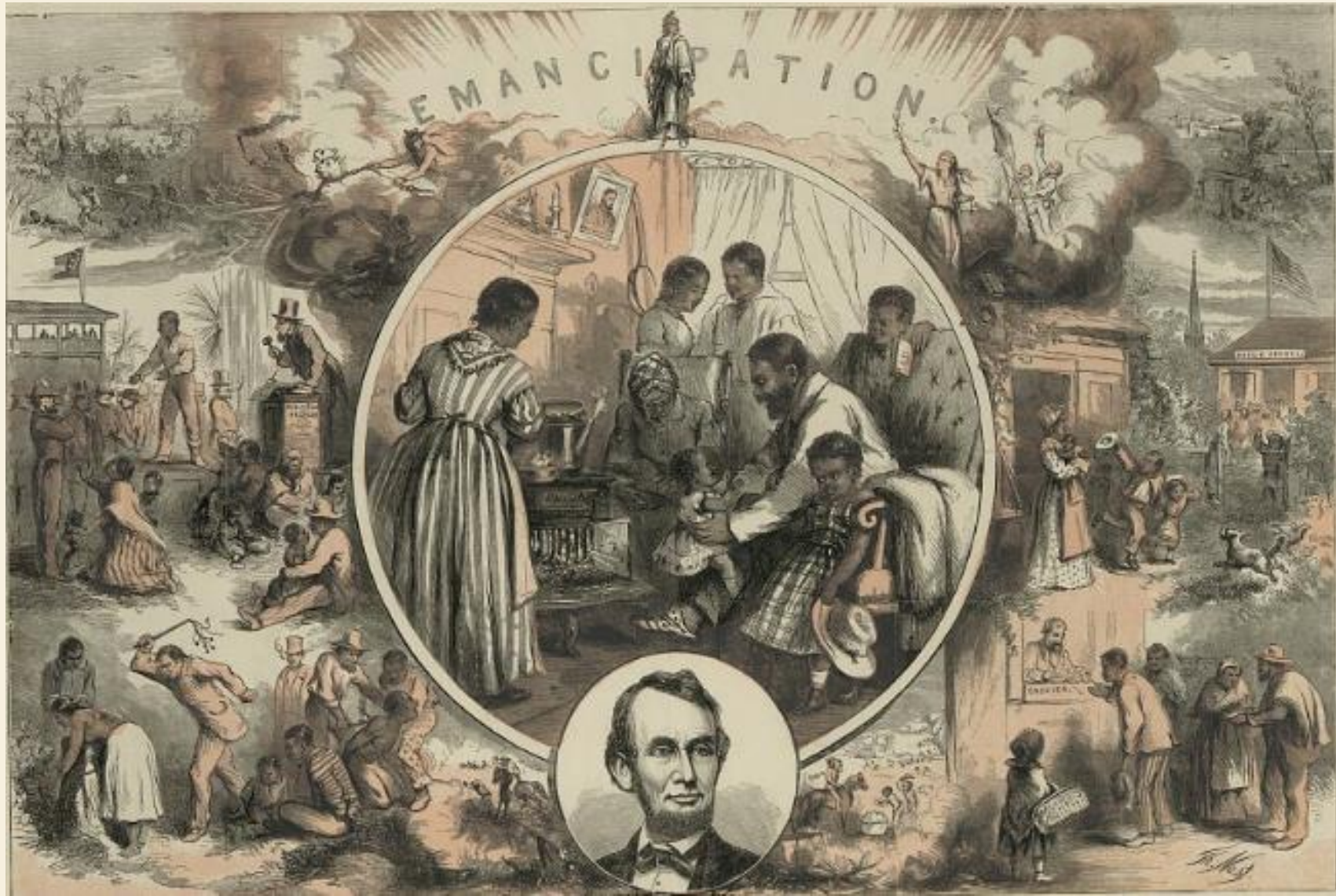
For 1864 and 1865, the **FREEDMAN'S BUREAU** cost the Tax-payers of the Nation, at least **TWENTY-FIVE MILLIONS OF DOLLARS**. For 1866, THE SHARE of the Tax-payers of Pennsylvania will be about **ONE MILLION OF DOLLARS**. **GEAR** is FOR the Freedman's Bureau. **CLYMER** is OPPOSED to it.





### Transcontinental Railroads and Federal Land Grants, 1850–1900

Despite the laissez-faire ideology that argued against...











With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

<i>City</i>	<i>1870 Population</i>	<i>1900 Population</i>	<i>Percent Increase</i>
Boston	250,525	560,892	123.88
Chicago	298,977	1,698,575	468.12
Cincinnati	216,239	325,902	50.71
Los Angeles	5,728	102,479	1,689.08
Milwaukee	74,440	285,315	299.37
New Orleans	191,418	287,104	49.98
New York	1,478,103	3,437,202	132.54
Philadelphia	1,293,697	647,022	99.94
Pittsburgh	321,616	86,075	273.64
Portland	90,426	8,293	990.38
Richmond	51,038	85,050	66.64
San Francisco	149,473	342,782	129.32
Seattle	1,107	237,194	21,326.73

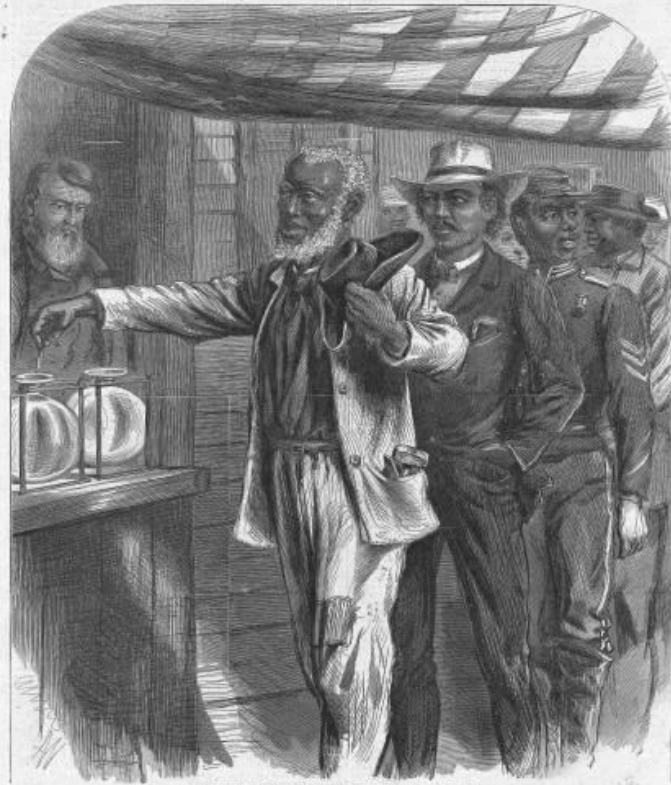
# HARPER'S WEEKLY.

A  
JOURNAL OF CIVILIZATION

Vol. XI—No. 466.]

NEW YORK, SATURDAY, NOVEMBER 16, 1867.

Published weekly, except on Sundays, by HARPER & BROTHERS, 15 N. 2ND ST. N. Y.

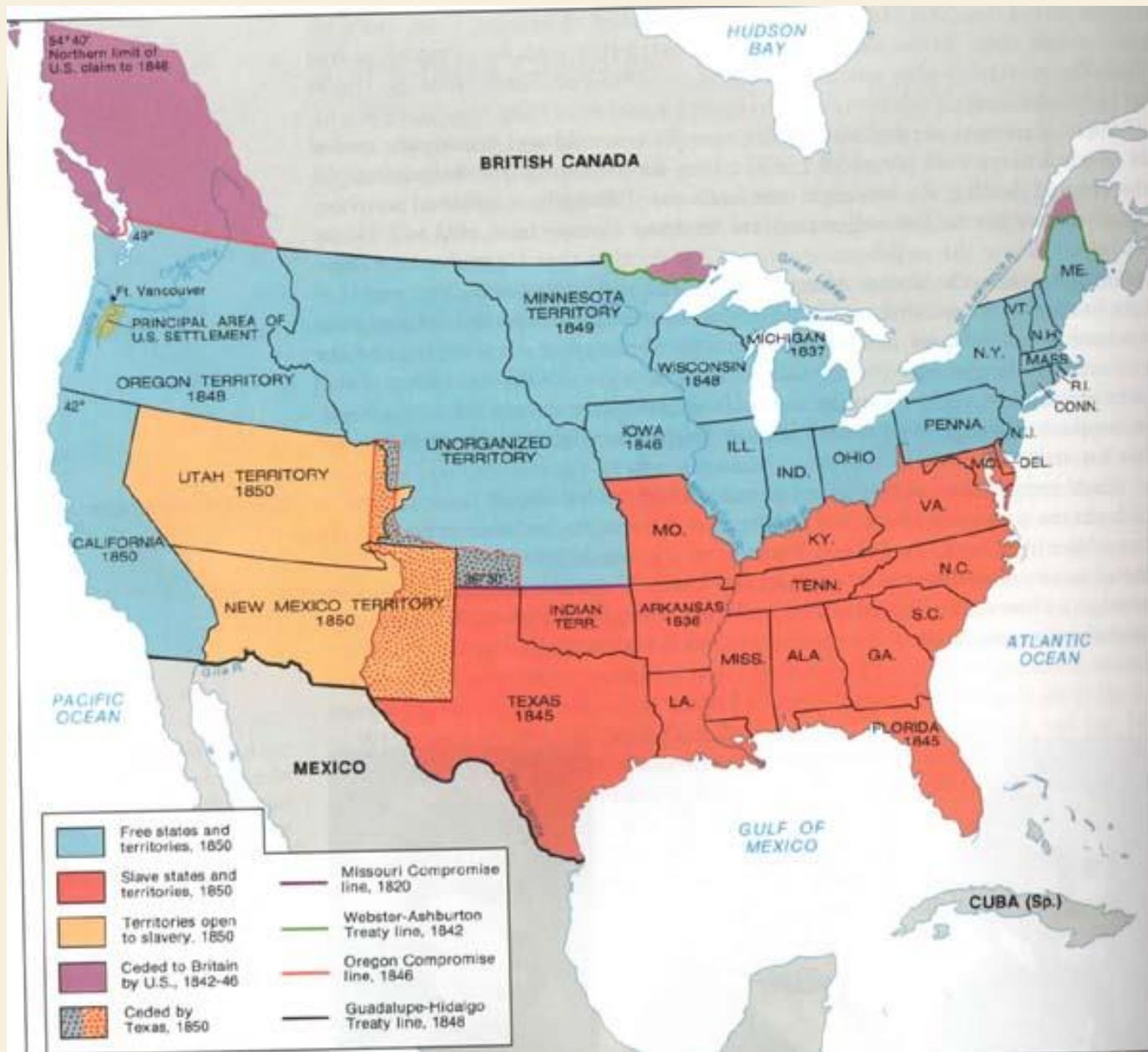


"THE FIRST VOTE."—Drawing by A. H. WOOD.—(See next page.)



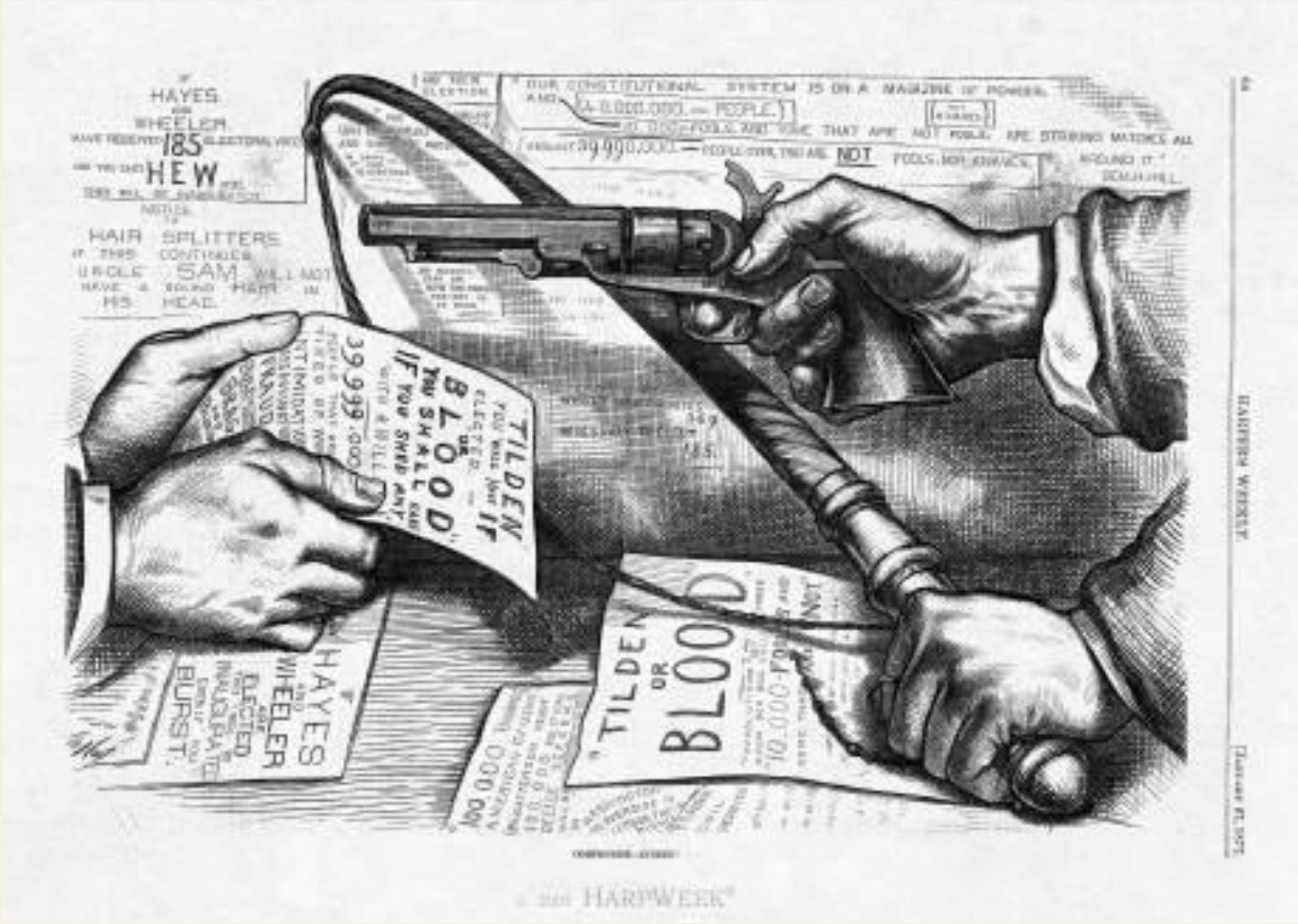
**"THAT'S WHAT'S THE MATTER."**

BOSS TWEED. "As long as I count the Votes, what are you going to do about it? say?"





**THE DRUNKARD'S PROGRESS.**  
 FROM THE FIRST GLASS TO THE GRAVE.



VOL. IX.—No. 227.

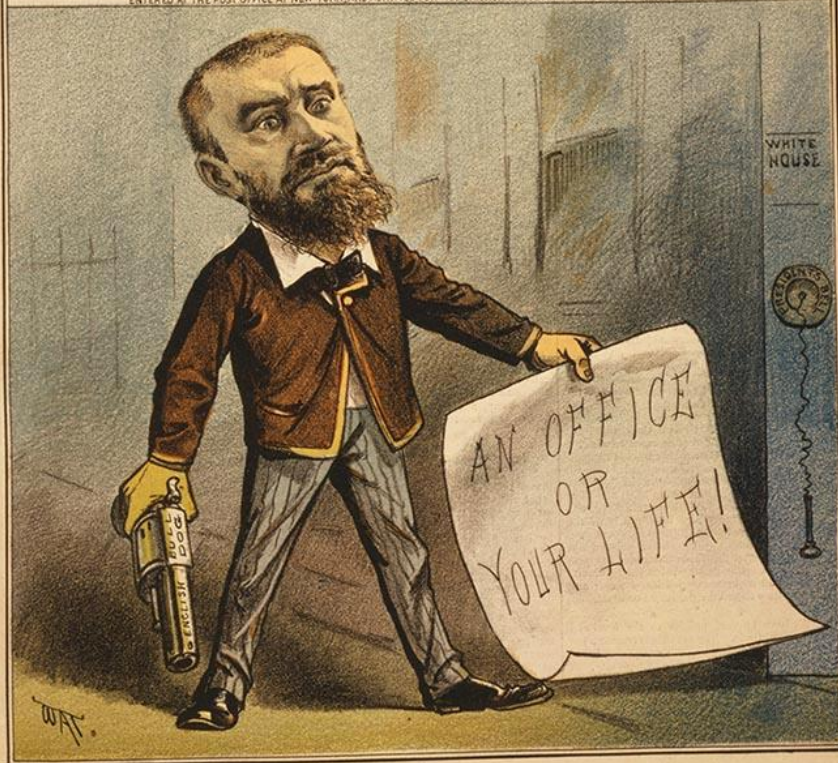
JULY 13, 1881.

Price, 10 Cents.

"What fools these Mortals be!"  
MIDSUMMER-NIGHTS DREAM



PUBLISHED BY KEPLER & SCHWARZMANN. NEW YORK OFFICE No. 21 - 23 WARREN ST.  
TRADE MARK REGISTERED 1878.  
ENTERED AT THE POST OFFICE AT NEW YORK, AND ADMITTED FOR TRANSMISSION THROUGH THE MAILS AT SECOND CLASS RATES.

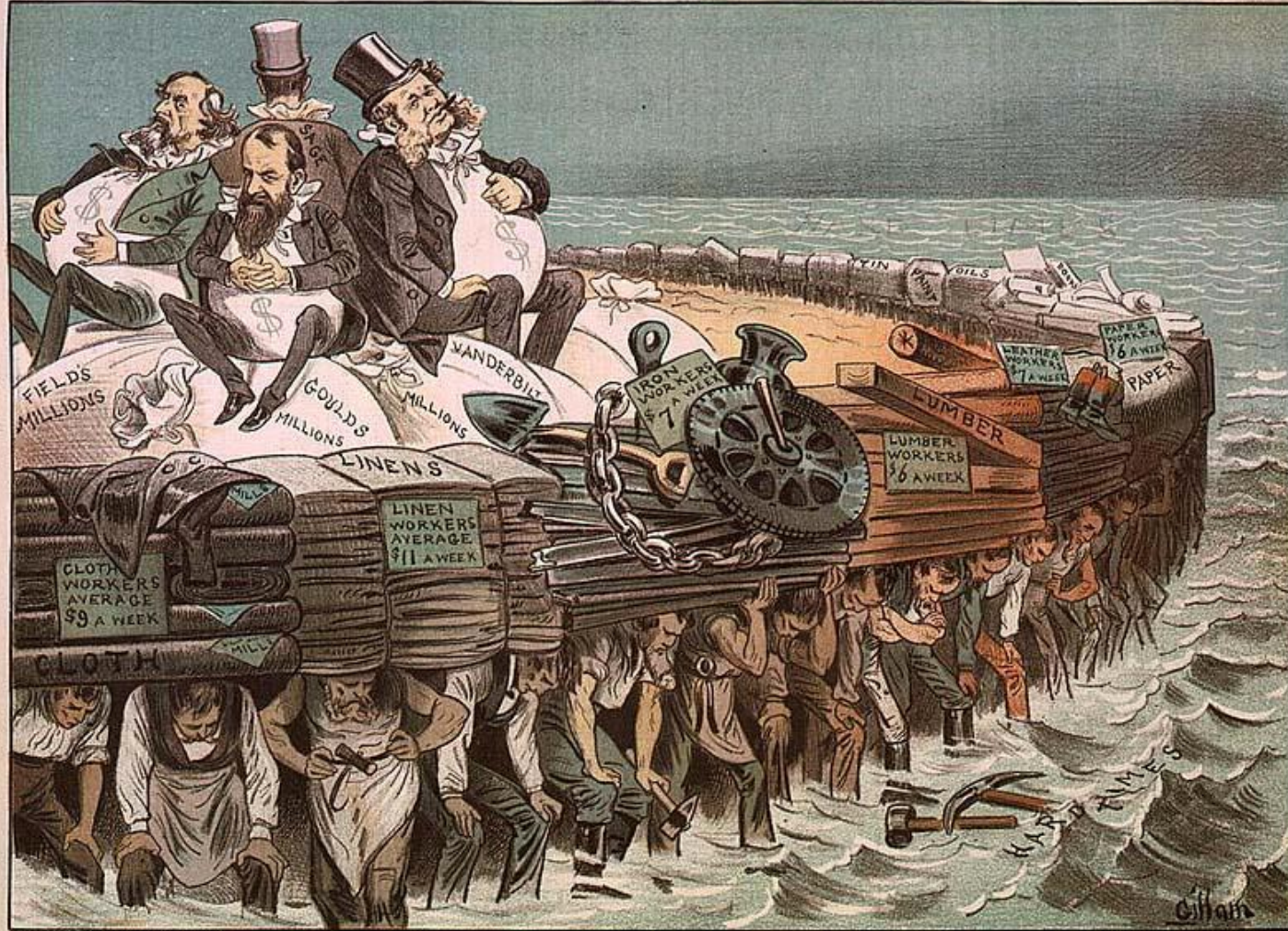


A MODEL OFFICE-SEEKER.

"I am a Lawyer, a Theologian and a Politician!"—Charles J. Guissou.







OFFICE OF PUCK, 21 WARREN ST. NEW YORK.

MADE IN GERMANY. LITH. BY GILMAN. N.Y. 1874.

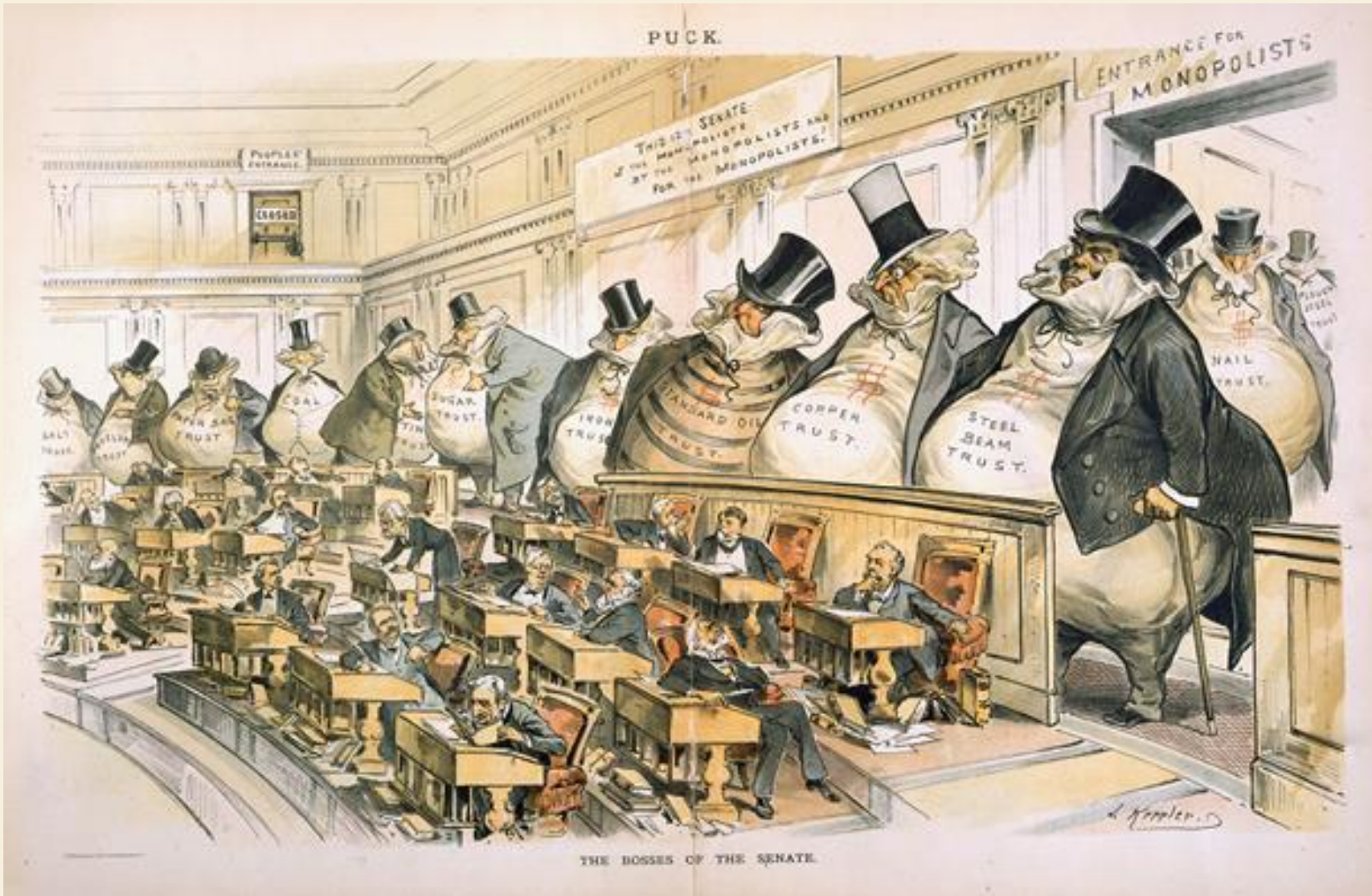
THE PROTECTORS OF OUR INDUSTRIES.

"It is emphatically the province and duty of the judicial department to say what the law is. Those who apply the rule to particular cases, must of necessity expound and interpret that rule. If two laws conflict with each other, the courts must decide on the operation of each."

—Chief Justice John Marshall

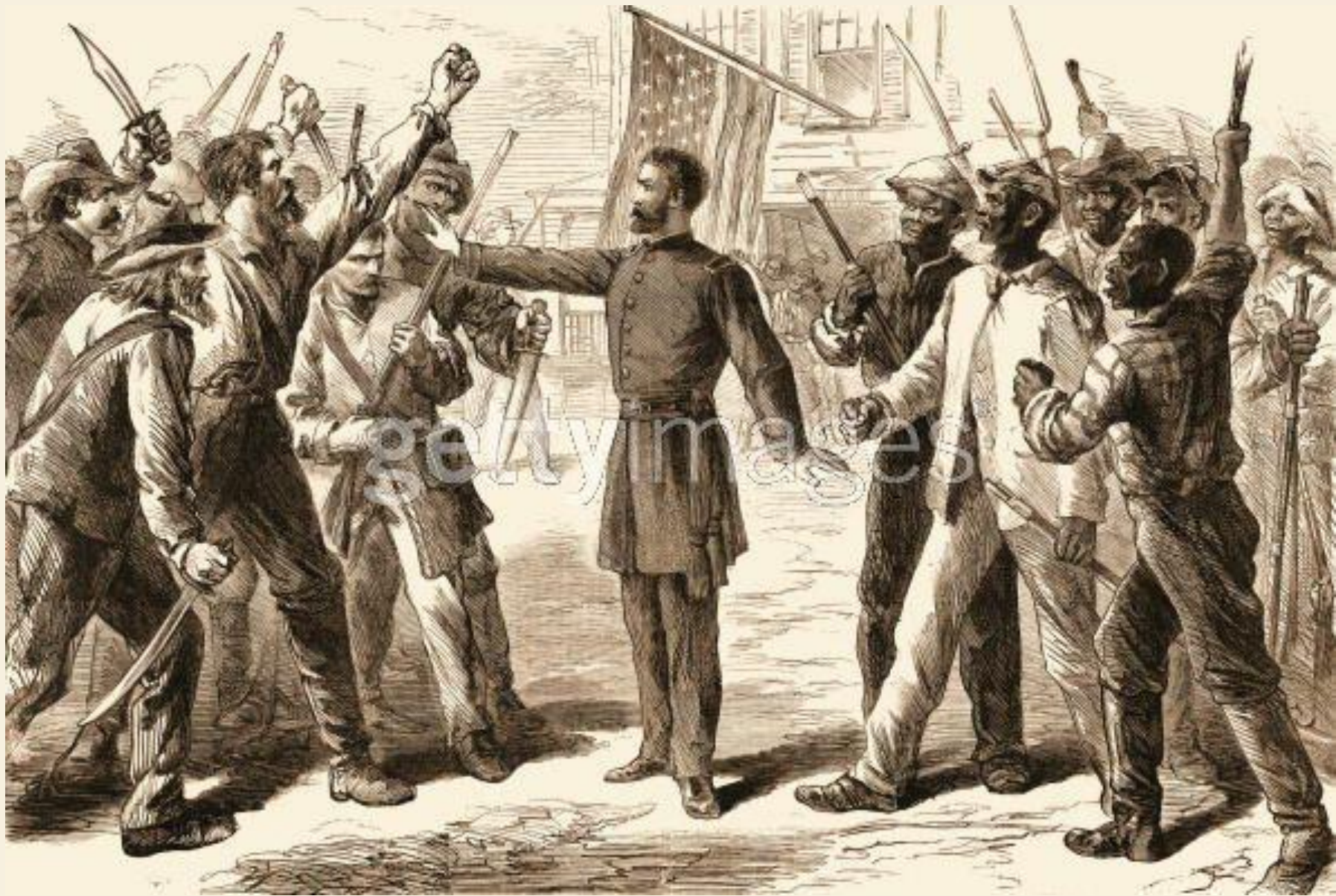
# SCOTT'S GREAT SNAKE.





Source: Thomas Jefferson to John Randolph, April 22, 1820

[T]his momentous question, like a firebell in the night, awakened and filled me with terror. I considered it, at once as the [death] knell of the Union. It is hushed, indeed, for the moment. But this is a reprieve only, not a final sentence. A geographical line, coinciding with a marked principle, moral and political, once conceived and held up to the angry passions of men, will never be obliterated; and every new irritation will mark it deeper and deeper.









Source: Courtesy of the Library of Congress.

**CAUTION!!**

**COLORED PEOPLE  
OF BOSTON, ONE & ALL,**

You are hereby respectfully CAUTIONED and  
advised, to avoid conversing with the  
**Watchmen and Police Officers  
of Boston,**

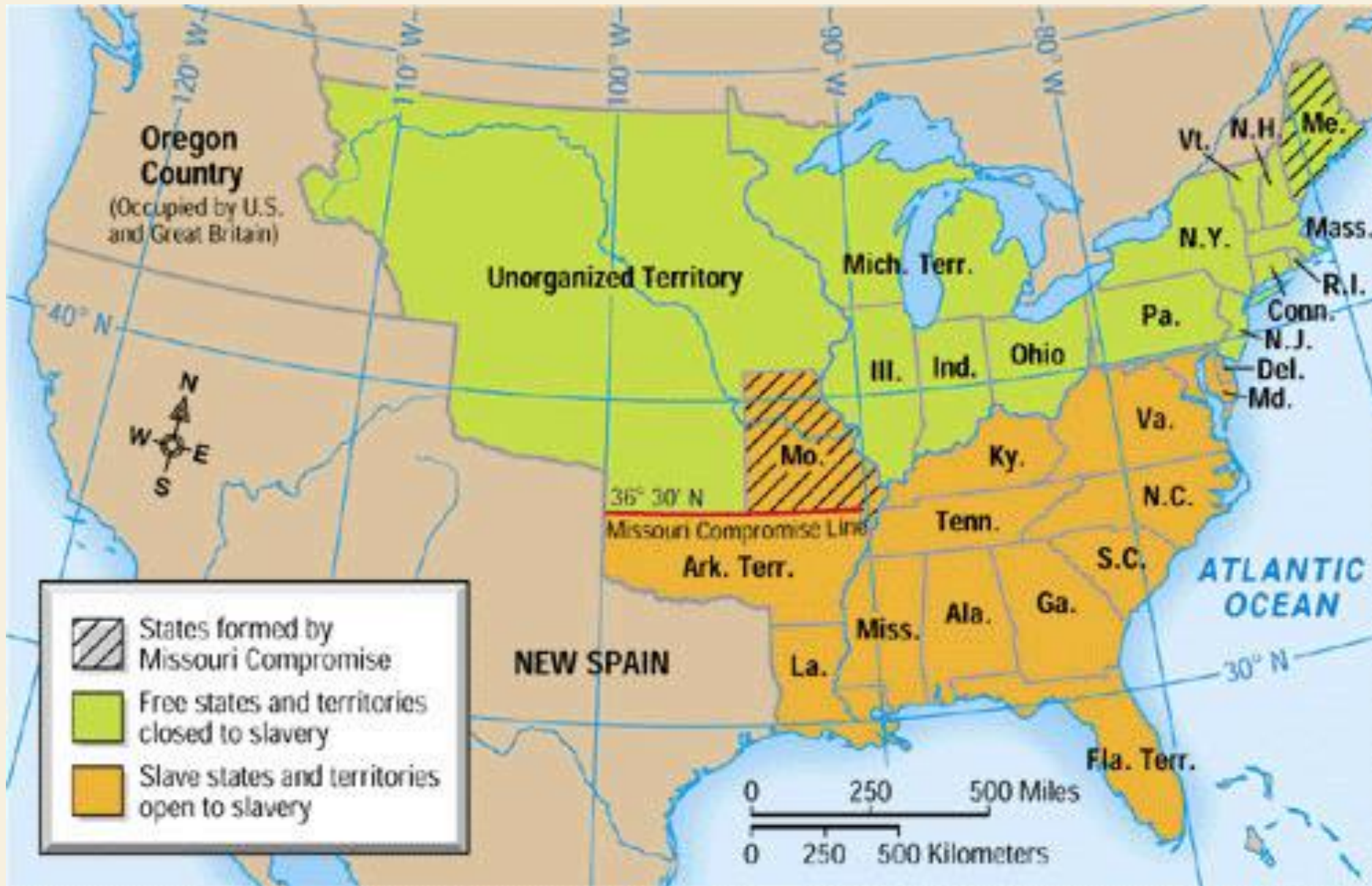
For since the recent **ORDER OF THE MAYOR &  
ALDERMEN**, they are empowered to act as

**KIDNAPPERS  
AND  
Slave Catchers,**

And they have already been actually employed in  
**KIDNAPPING, CATCHING, AND KEEPING  
SLAVES.** Therefore, if you value your **LIBERTY,**  
and the *Welfare of the Fugitives* among you, *Shun*  
them in every possible manner, as so many **HOUNDS**  
on the track of the most unfortunate of your race.

**Keep a Sharp Look Out for  
KIDNAPPERS, and have  
TOP EYE open.**

**APRIL 24, 1851.**





Source: Alexander Anderson cartoon, 1808



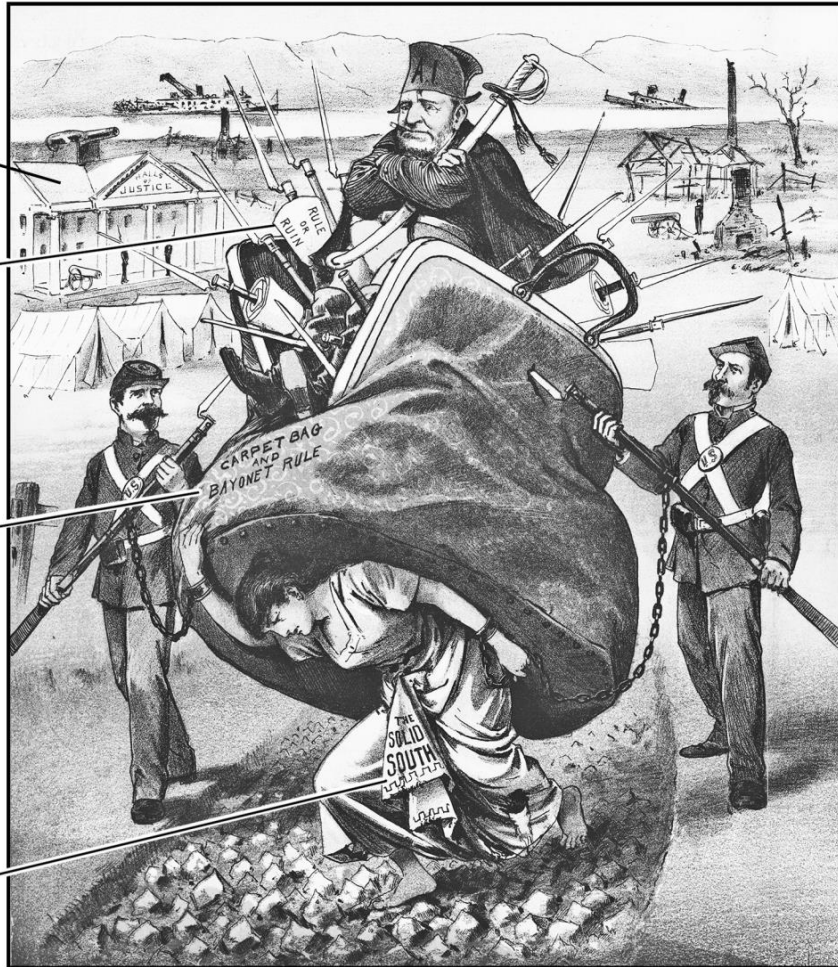
**OGRABME, or. The American Snapping-turtle.**

Halls of Justice

Rule or Ruin

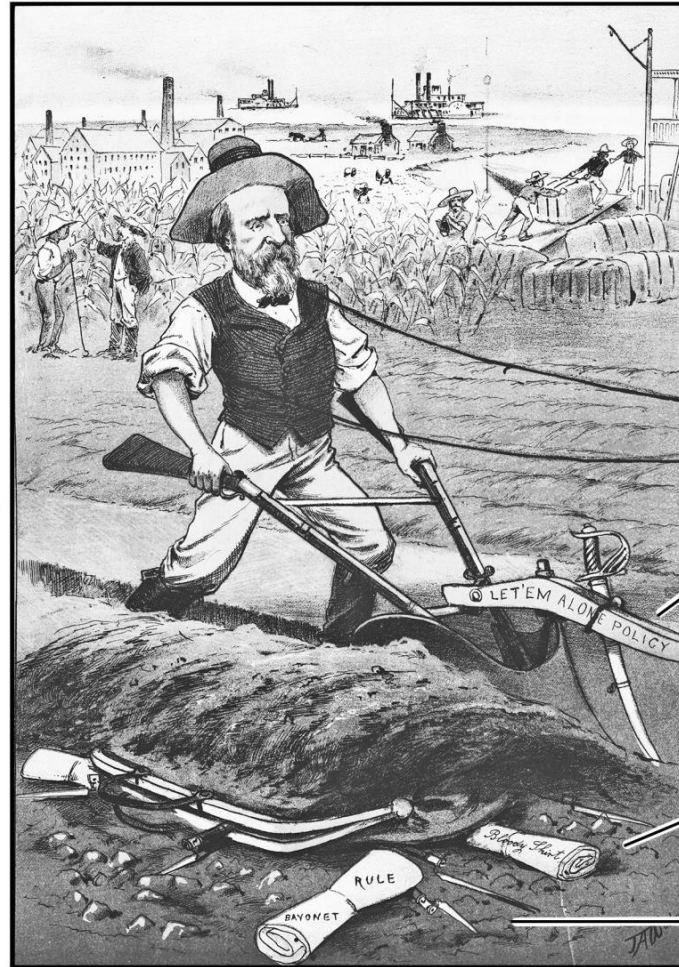
Carpet Bag and Bayonet Rule

The Solid South



The "Strong" Government, 1869-1877.

Courtesy of the Library of Congress



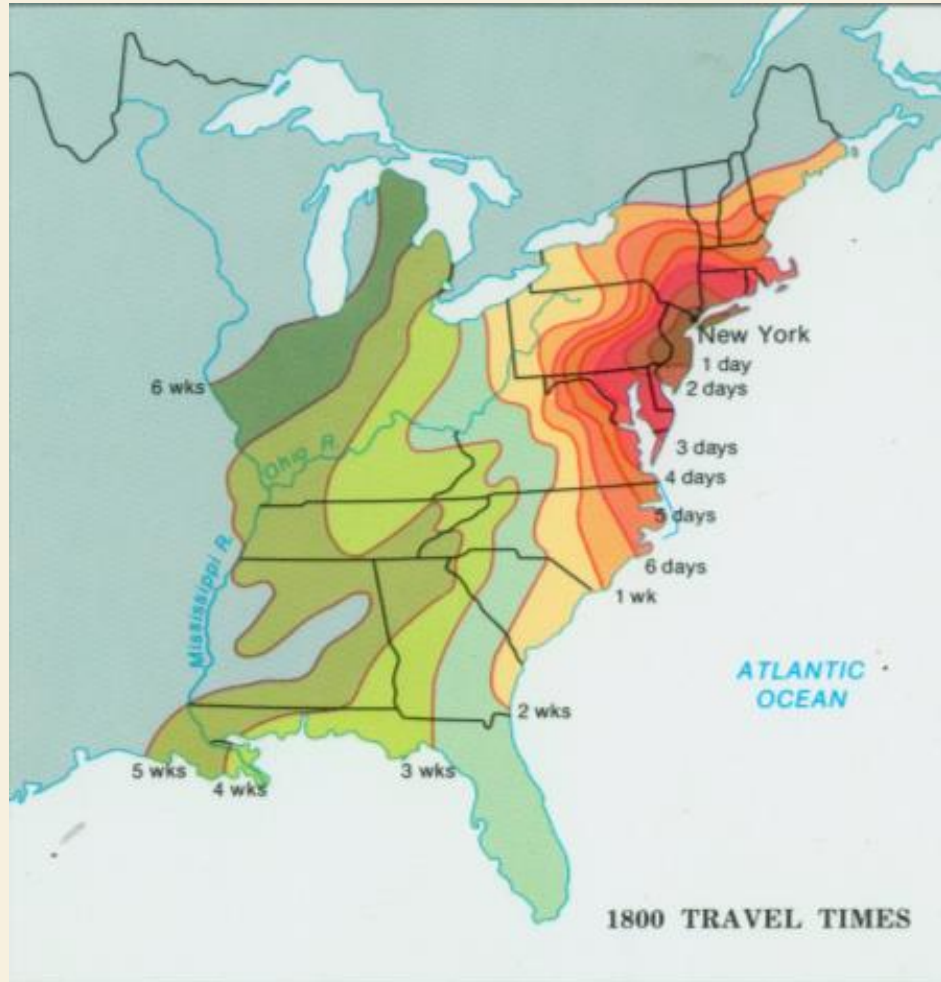
Let 'em Alone Policy

Bloody Shirt

Bayonet Rule

The "Weak" Government, 1877-1881.

Courtesy of the Library of Congress







We cultivate certain great staples for the supply of the general market of the world; and they manufacture almost exclusively for the home market. Their object in the Tariff is to keep down foreign competition, in order to obtain a monopoly of the domestic market. The effect on us is to compel us to purchase at a higher price, both what we purchase from them and from others, without receiving a corresponding increase of price for what we sell. The price at which we can afford to cultivate, must depend on the price at which we receive our supplies. The lower the latter, the lower we may dispose of our products with profit; and in the same degree our capacity of meeting competition is increased; on the contrary, the higher the price of our supplies, the less the profit at the same price, and the less consequently the capacity for meeting competition. . . .

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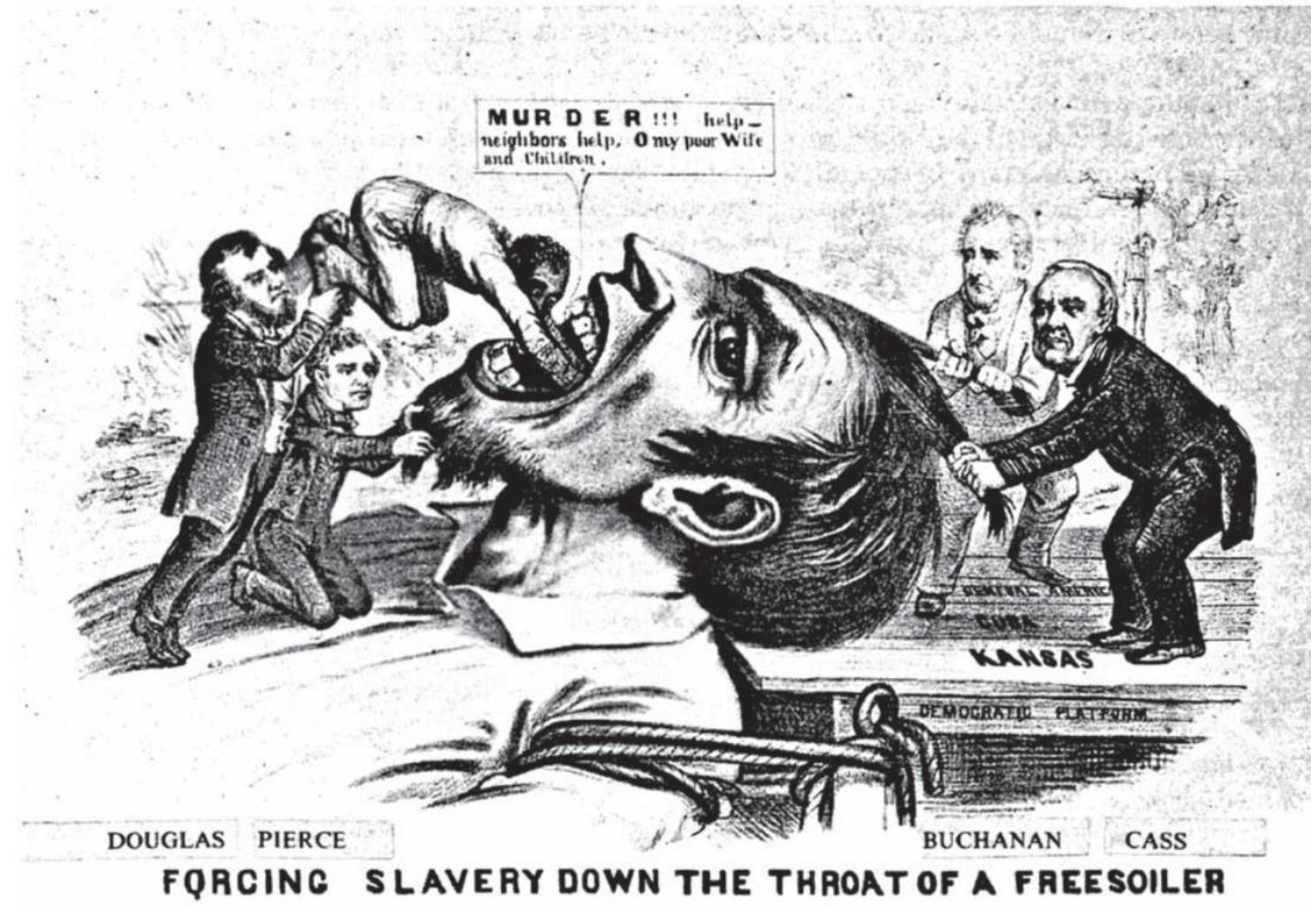
*Statutes at Large of South Carolina*, ed. Thomas Cooper, vol. 1 (Columbia, SC: A. S. Johnston, 1836), 252.



THE CHINESE QUESTION.—(See Page 142.)  
Caption.—"Have not, Gentlemen?" Answer.—"None but the Fair and the True."

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Source: Courtesy, American Antiquarian Society





**LABOR STRIKES, 1870-1890**



[55]

PARSONS.

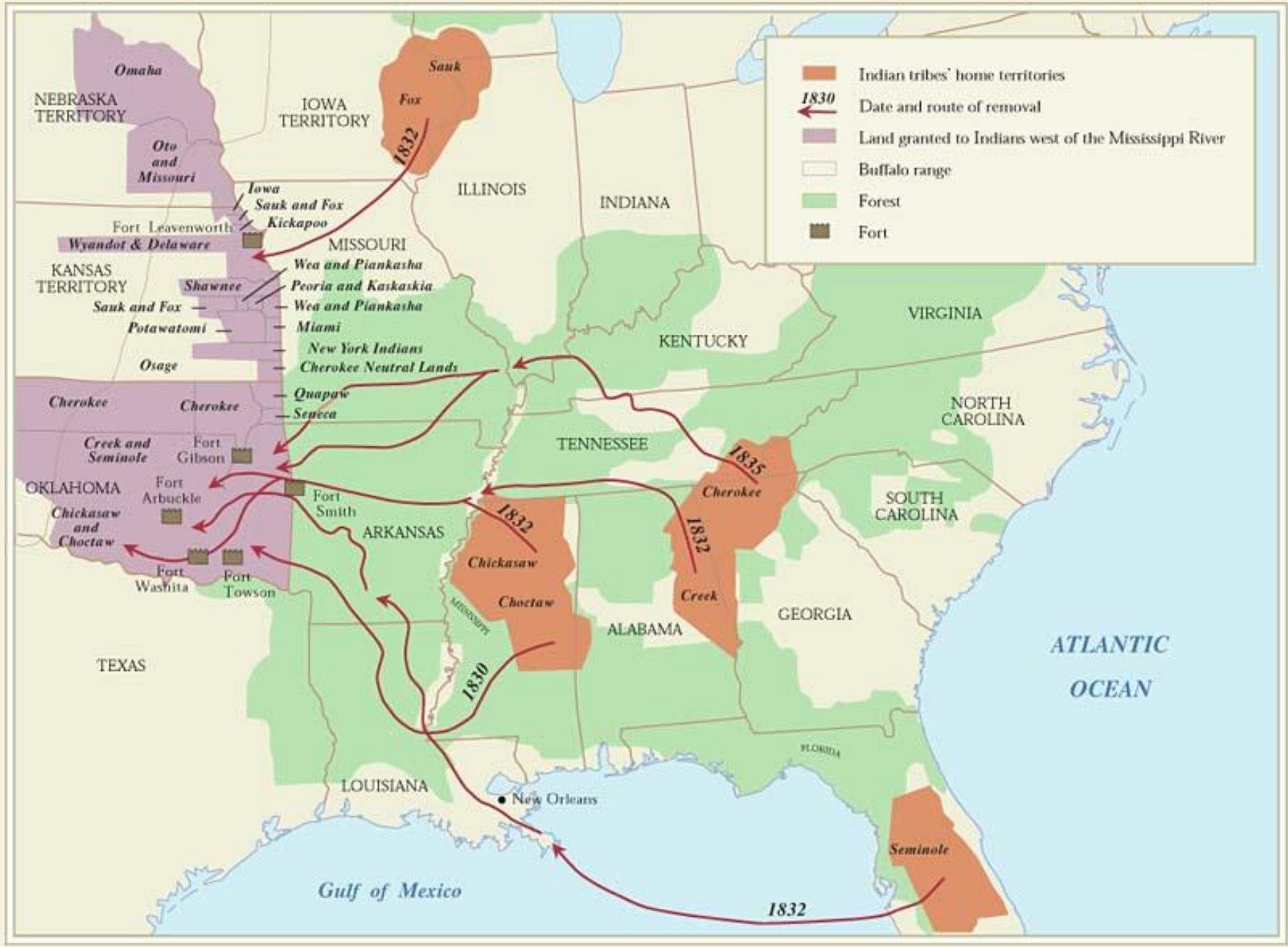
Columbia.—"Shall I Treat These Men."



PARSONS.

And Not This Man?"

August 3, 1867



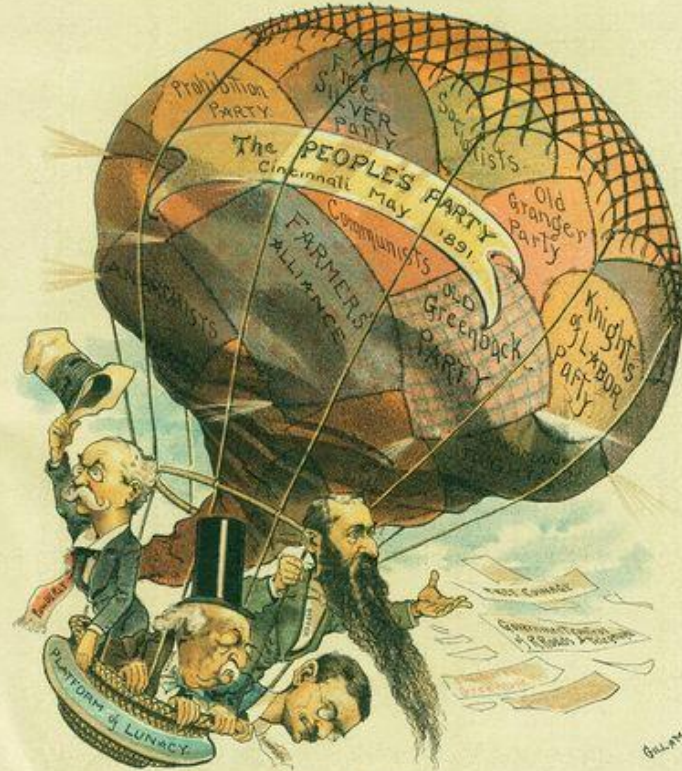
VOL. 20 NO. 503

JUNE 6 1891

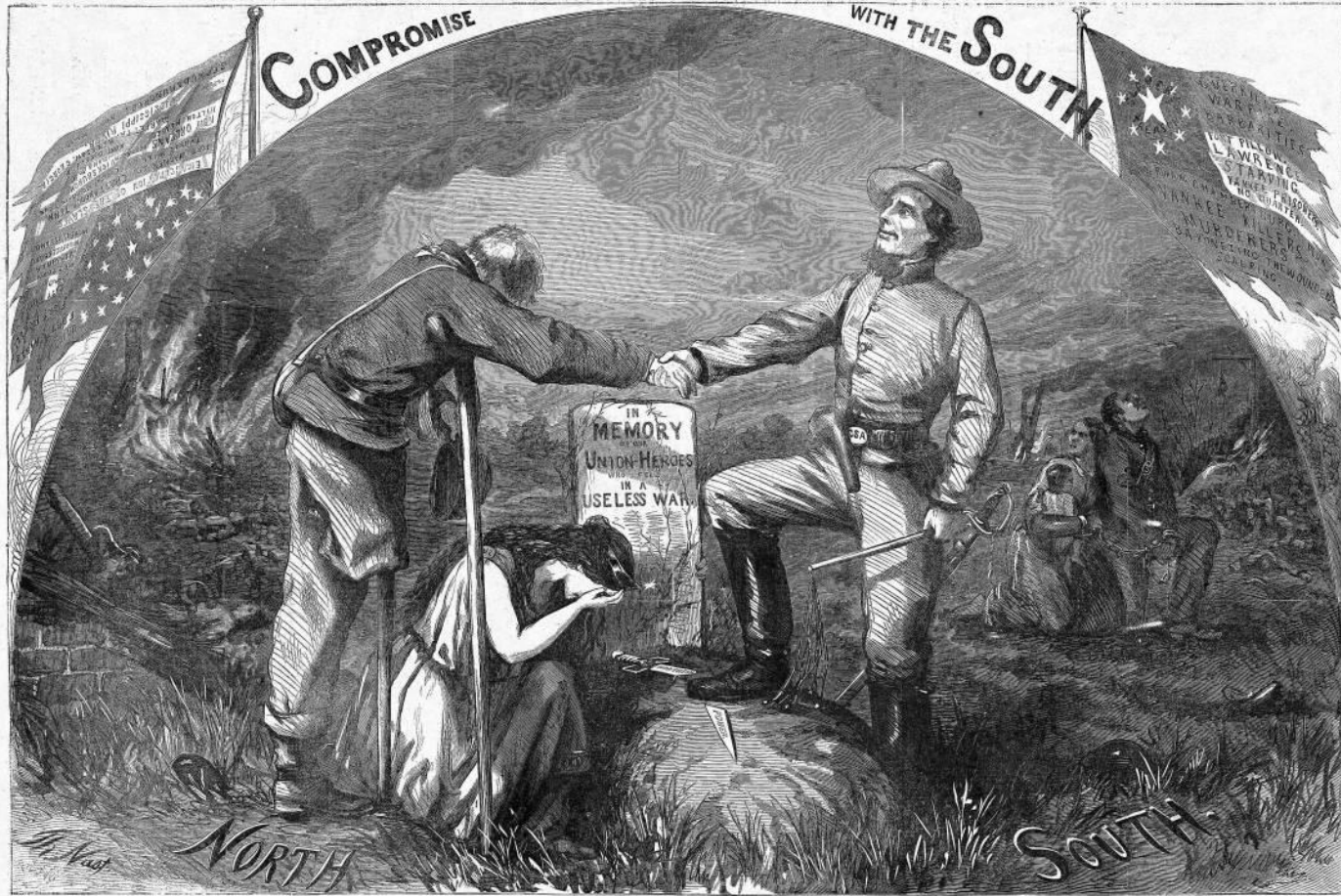
PRICE 10 CENTS.

# Judge

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A PARTY OF PATCHES.  
Grand Balloon Ascension—Cincinnati, May 26th, 1891.



572

HARPER'S WEEKLY.

[SEPTEMBER 3, 1864.]

DEDICATED TO THE CHICAGO CONVENTION.

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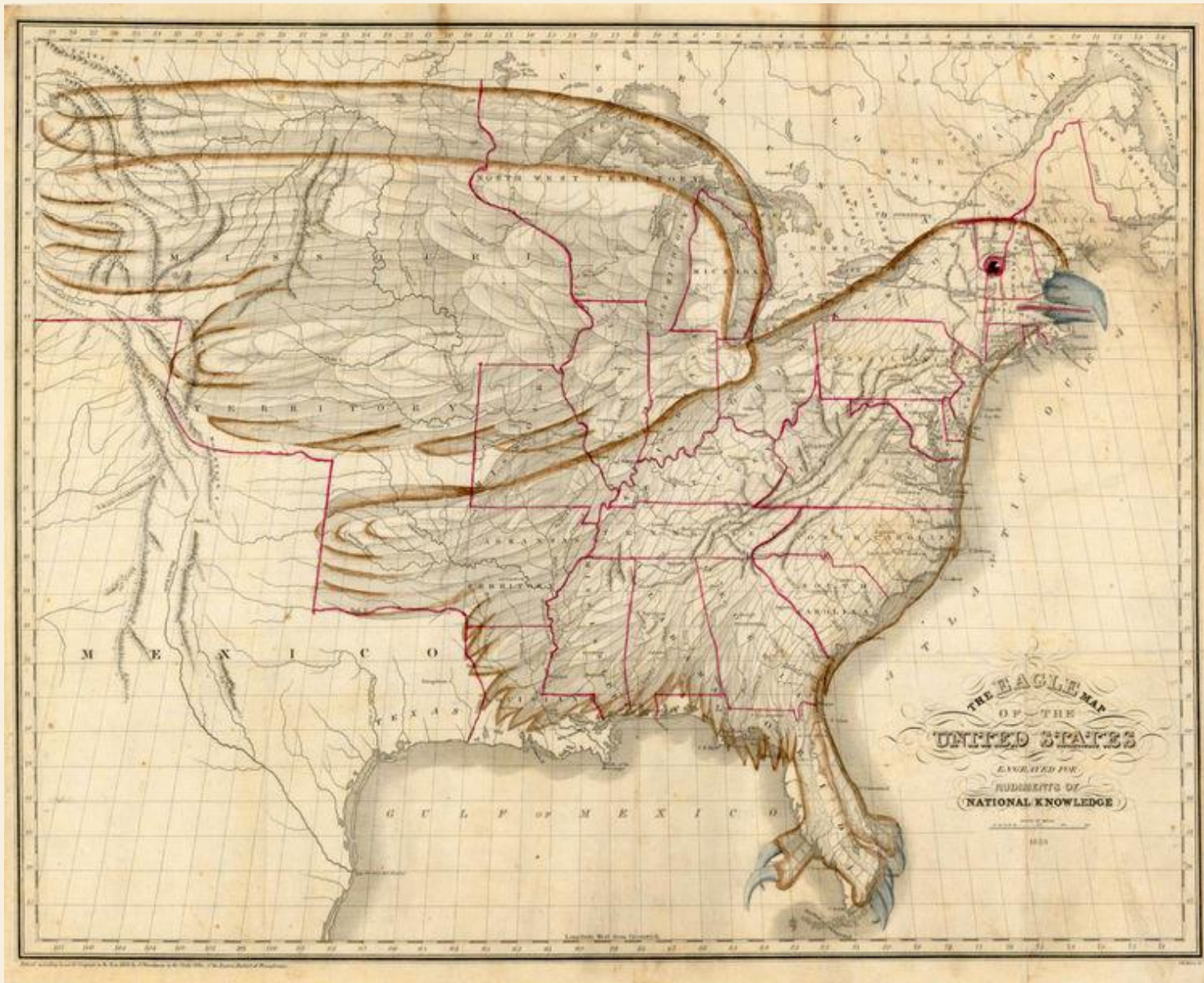






GONE CRAZY.





VOL. 31 NO. 777

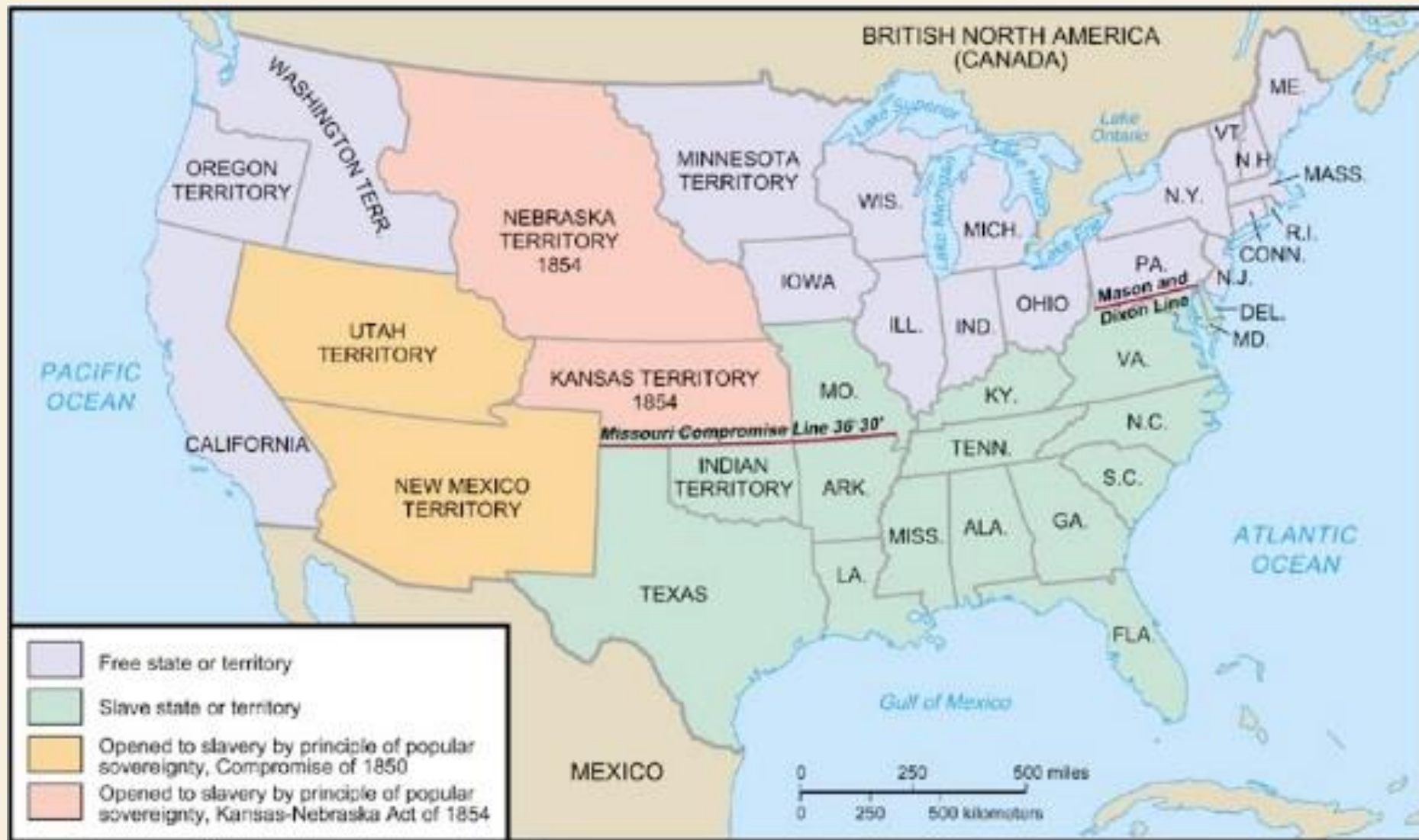
SEPTEMBER, 17, 1896

PRICE 10 CENTS

# Judge







**THE KANSAS-NEBRASKA ACT OF 1854**

“A house divided against itself can not stand.” I believe this Government can not endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new, North as well as South.

Abraham Lincoln,  
Speech at the Republican state convention,  
Springfield, Illinois, June 17, 1858



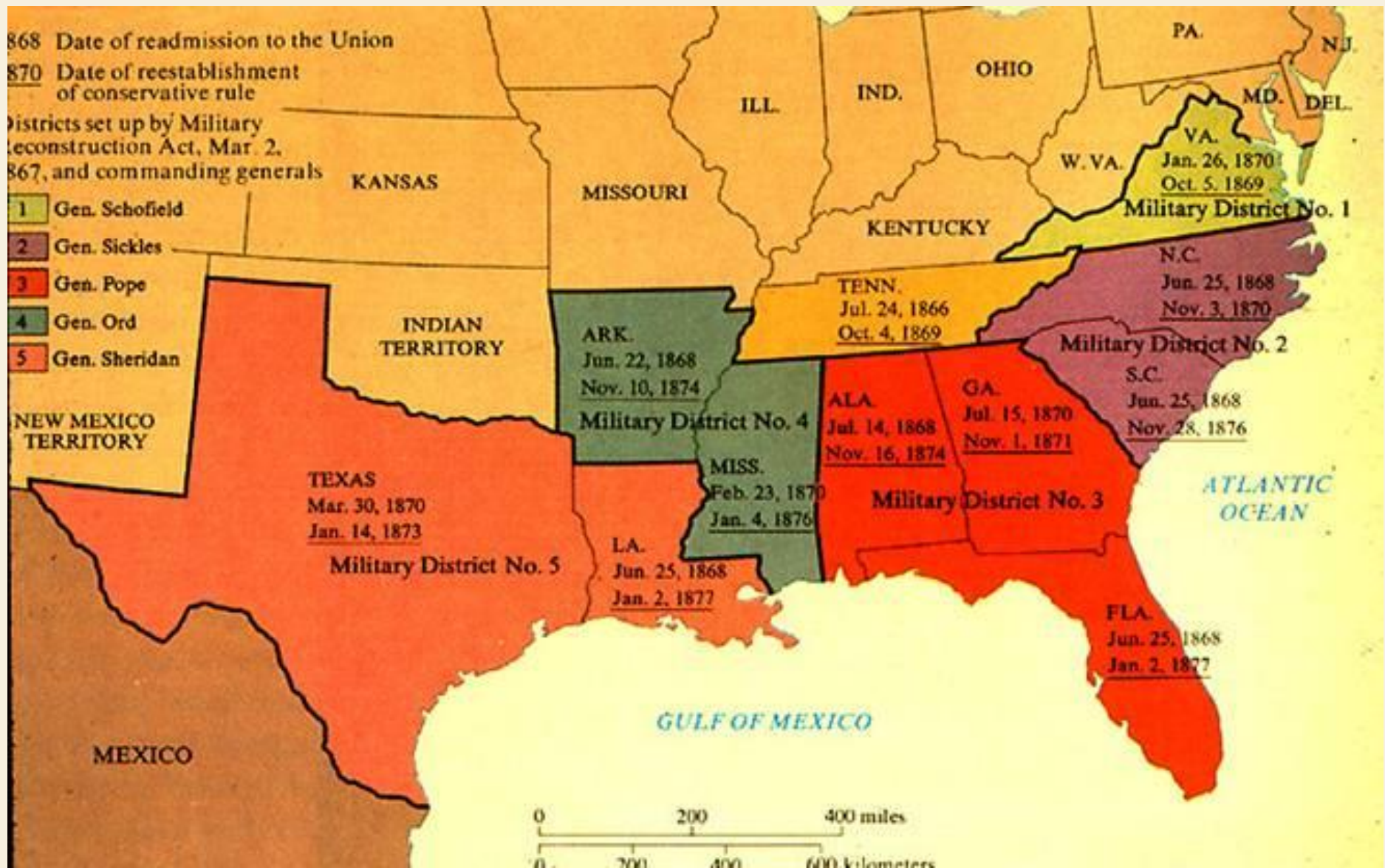
BORN TO COMMAND.



OF VETO MEMORY.

HAD I BEEN CONSULTED.

KING ANDREW THE FIRST.





Source: Report and Resolutions of the Hartford Convention, 4 January 1815

*Resolved*, That the following amendments of the constitution of the United States be recommended to the states represented as foresaid, to be proposed by them for adoption by the state legislatures, and in such cases as may be deemed expedient by a convention chosen by the people of each state. . . .

*Second*. No new state shall be admitted into the Union by Congress, in virtue of the power granted by the constitution, without the concurrence of two thirds of both houses.

*Third*. Congress shall not have the power to lay any embargo on the ships or vessels of the citizens of the United States, . . . for more than sixty days.

*Fourth*. Congress shall not have power, without concurrence of two thirds of both houses, to interdict the commercial intercourse between the United States and any foreign nation, or the dependencies thereof.

**PRODUCTION OF RAW COTTON, 1790-1861**

*(Gray, Table 40, p.1026)*

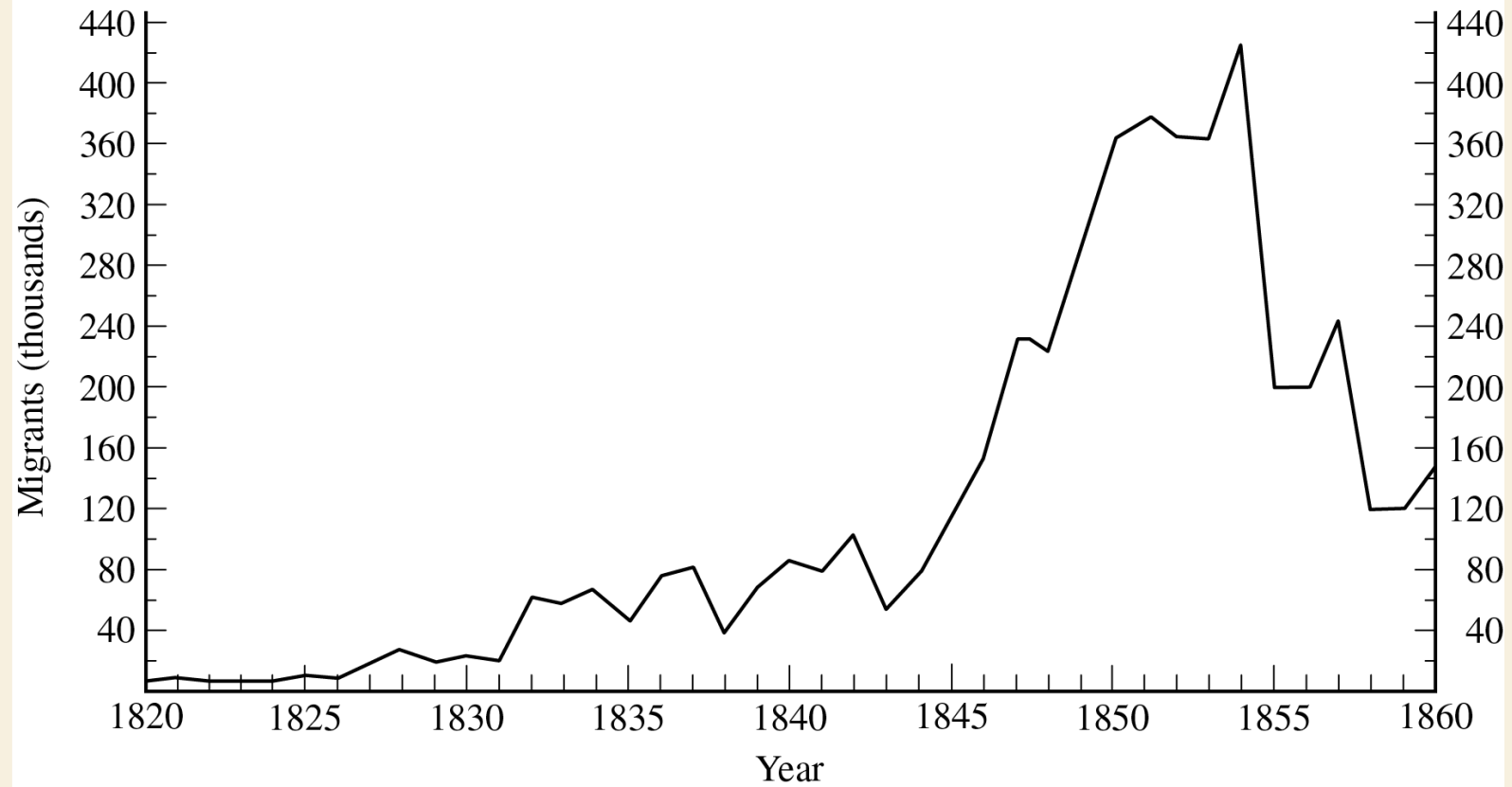
<b>Year</b>	<b>Production</b>	<b>Year</b>	<b>Production</b>	<b>Year</b>	<b>Production</b>
	<b>Bales</b>		<b>Bales</b>		<b>Bales</b>
1790	3,135	1814	146,290	1838	1,091,838
1791	4,180	1815	208,896	1839	1,651,995
1792	6,270	1816	259,143	1840	1,346,232
1793	10,449	1817	271,682	1841	1,396,821
1794	16,719	1818	261,233	1842	2,033,354
1795	16,719	1819	349,007	1843	1,748,231
1796	20,889	1820	334,378	1844	2,076,737
1797	22,989	1821	376,176	1845	1,804,223
1798	31,348	1822	438,871	1846	1,602,087
1799	41,797	1823	386,625	1847	2,126,208
1800	73,145	1824	449,321	1848	2,612,299
1801	100,313	1825	532,915	1849	2,064,028
1802	114,943	1826	731,452	1850	2,133,851
1803	125,392	1827	564,263	1851	2,796,365
1804	135,841	1828	679,206	1852	3,127,067
1805	146,290	1829	762,800	1853	2,763,304
1806	167,189	1830	731,452	1854	2,705,252
1807	167,189	1831	804,598	1855	3,217,417
1808	156,740	1832	815,047	1856	2,870,678
1809	171,369	1833	929,990	1857	3,008,869
1810	177,638	1834	961,338	1858	3,754,346
1811	167,189	1835	1,060,711	1859	4,541,285
1812	156,740	1836	1,127,836	1860	3,837,402
1813	156,740	1837	1,426,891	1861	4,485,893

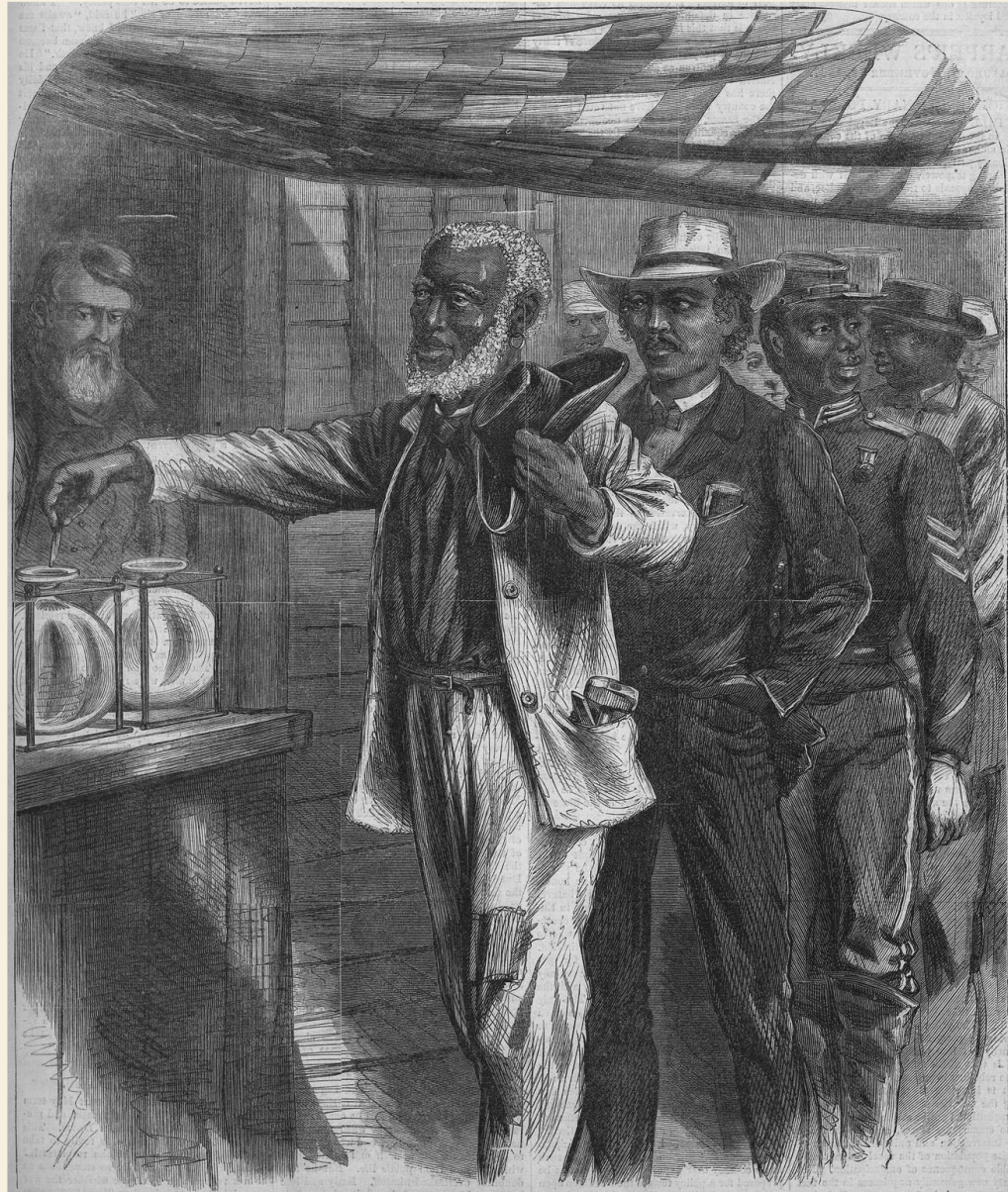


**THE MAN WITH THE (CARPET) BAGS.**

The bag in front of him, filled with others' faults, he always sees. The one behind him, filled with his own faults, he never sees.

MIGRATION TO THE UNITED STATES, 1820–1860

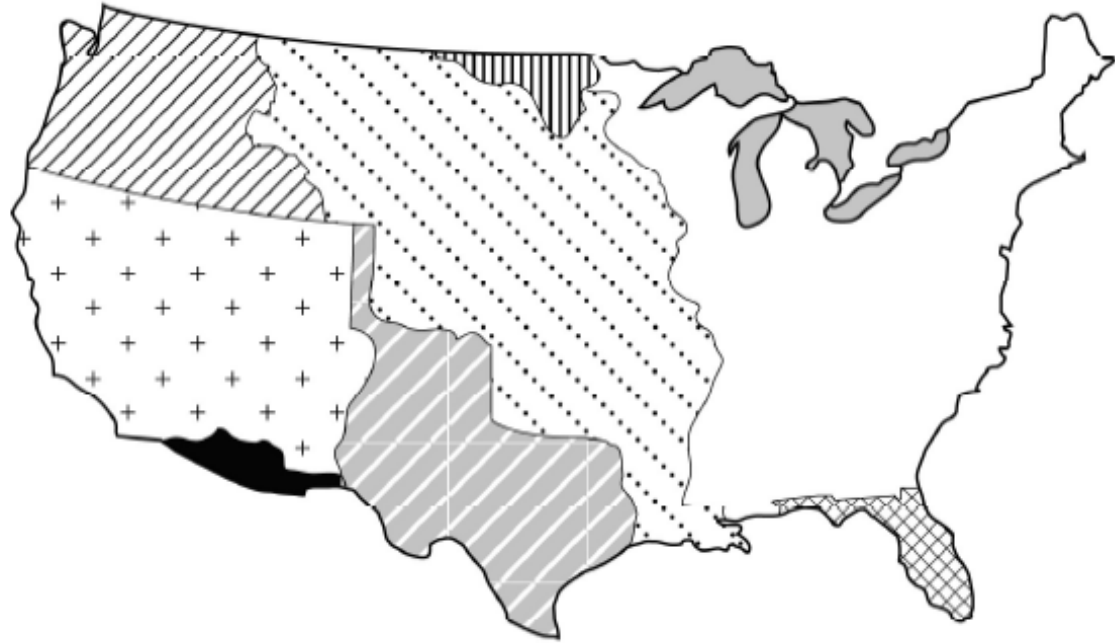




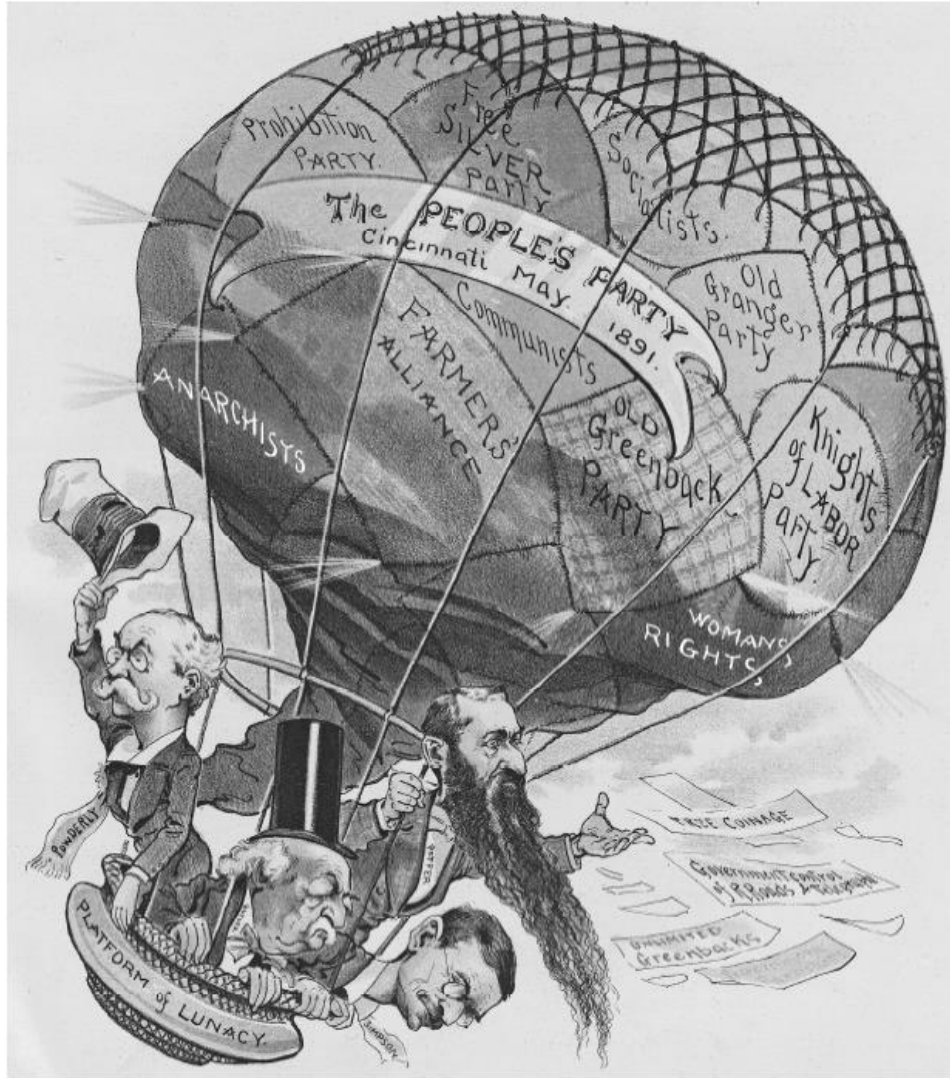
“The First Vote” — Drawn by A. R. Waud



### GROWTH OF THE UNITED STATES, 1783–1853

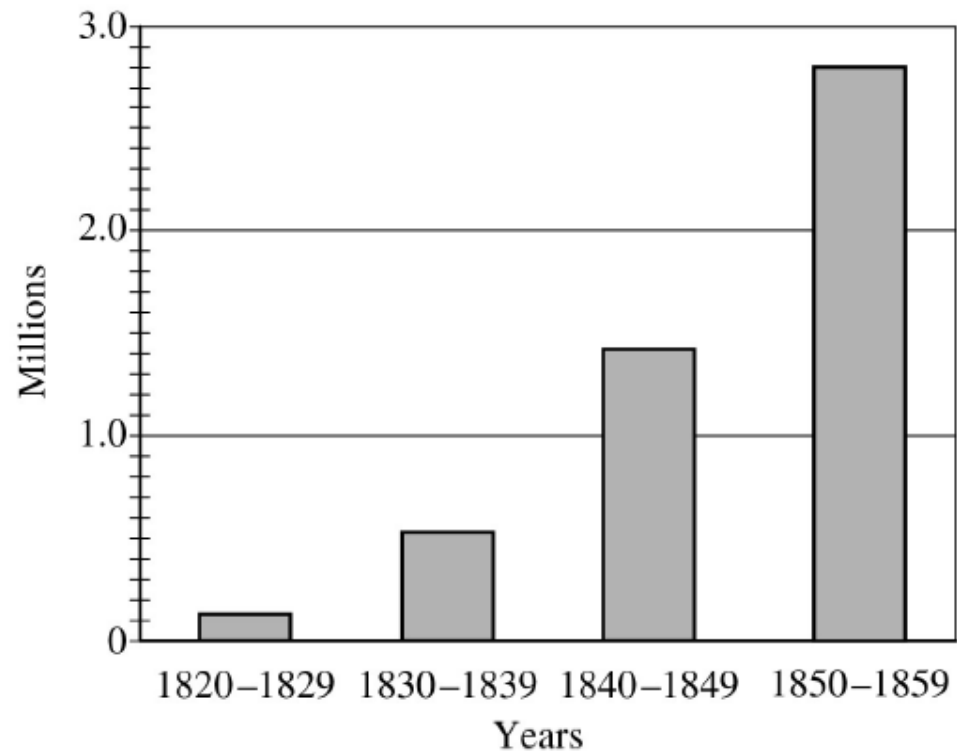


- |                              |                        |
|------------------------------|------------------------|
| Louisiana Purchase, 1803     | Oregon country, 1846   |
| Ceded by Great Britain, 1818 | Mexican Cession, 1848  |
| Florida, 1819                | Gadsden Purchase, 1853 |
| Texas, 1845                  |                        |

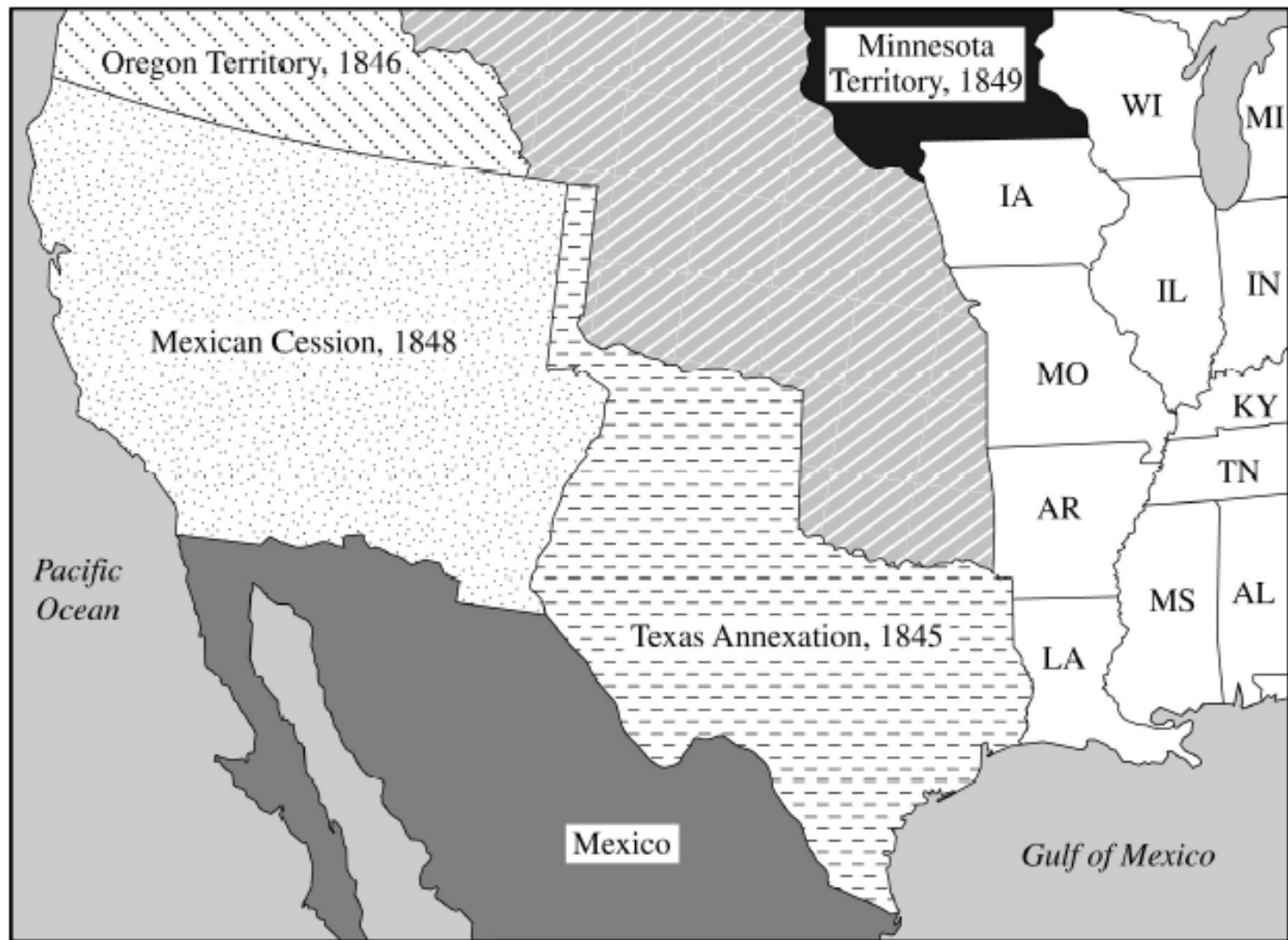


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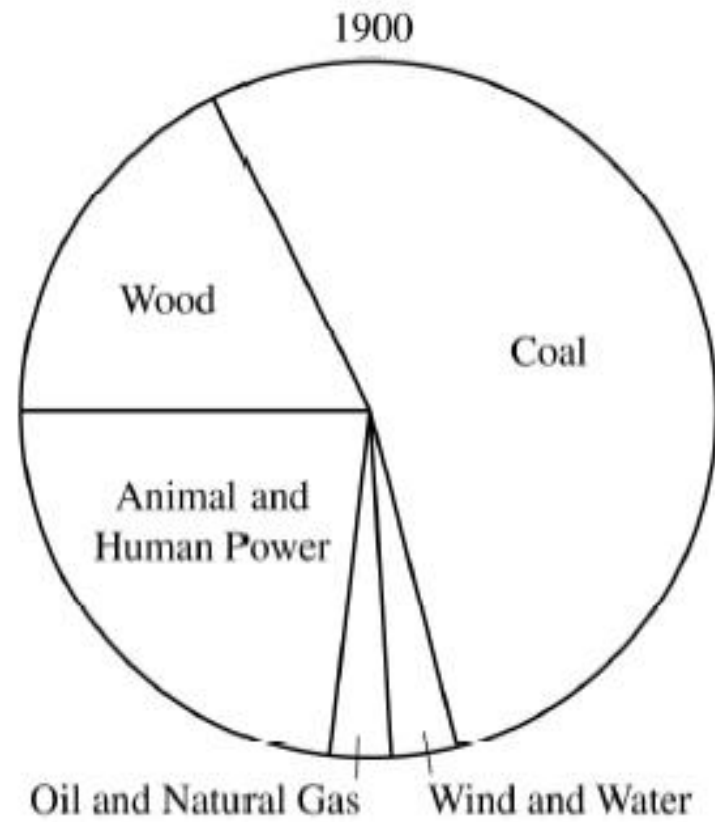
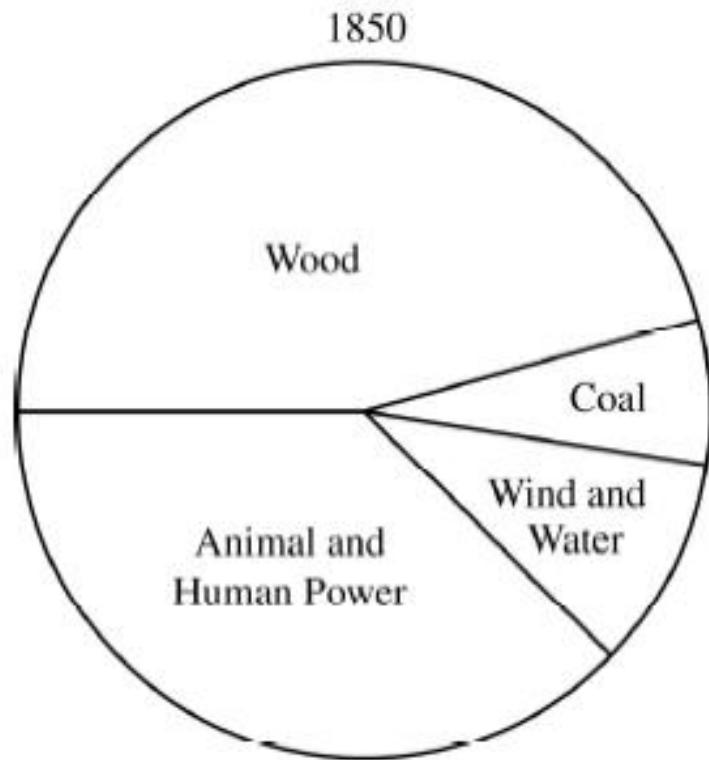
IMMIGRATION TO THE UNITED STATES  
BY DECADE, 1820-1859

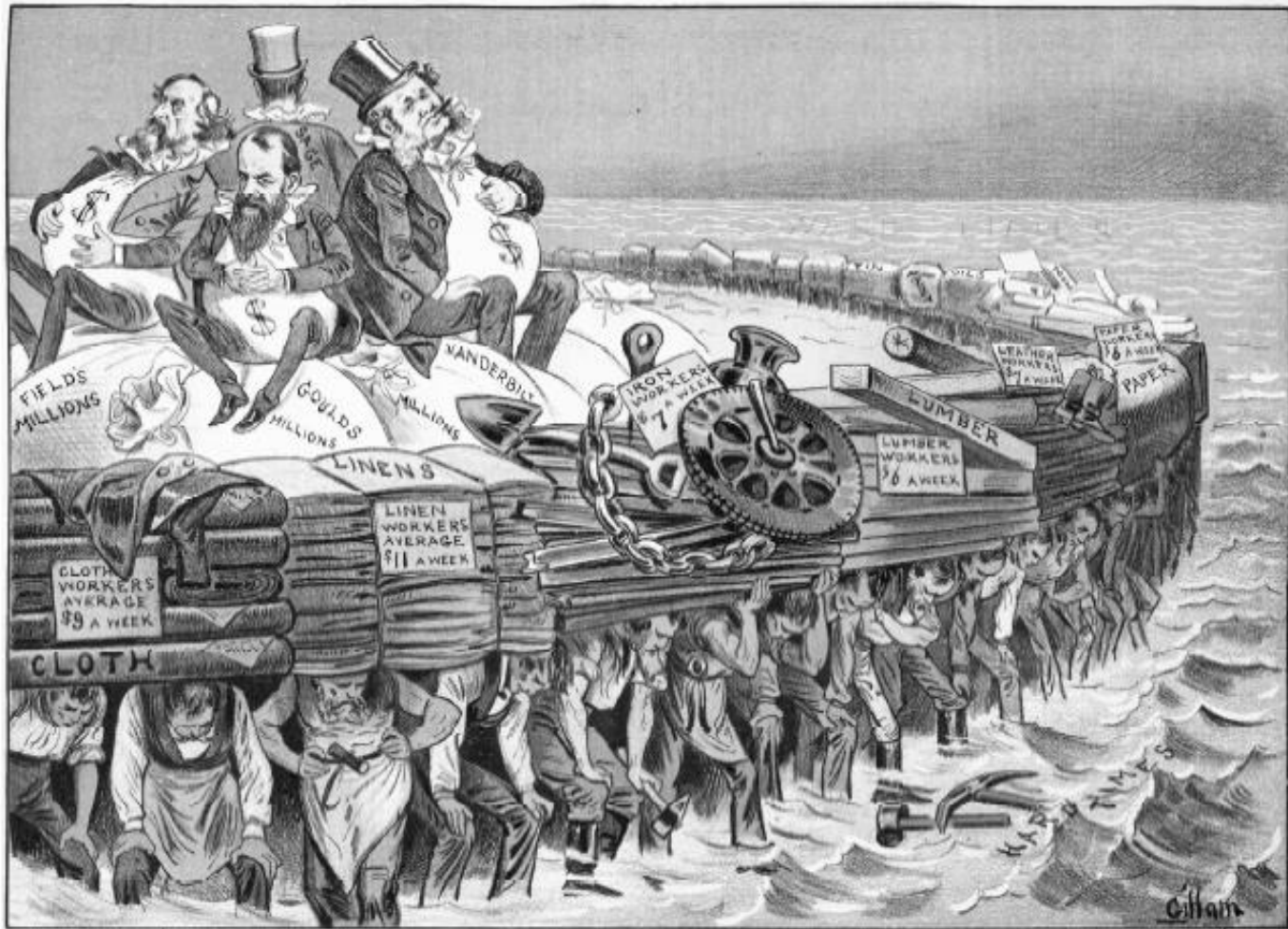


UNITED STATES TERRITORIAL CLAIMS AS OF 1849



# UNITED STATES ENERGY SOURCES, 1850 AND 1900





THE PROTECTORS OF OUR INDUSTRIES.

Source: "The drunkard's progress, or the direct road to poverty, wretchedness & ruin," designed and published by John Warner Barber, 1826.

## The DRUNKARD'S PROGRESS,

OR THE DIRECT ROAD TO POVERTY, WRETCHEDNESS & RUIN.

Designed and Published by J.W. Barber, New Haven, Ct. Sep. 1826.

Wo unto them that rise  
up early in the morning  
that they may follow  
Strong Drink...,  
Isa.5 C. 11 v.



**The Morning Dram.**  
The Beginning of Sorrow,  
Neglect of Business,  
Idleness, Languor,  
Loss of Appetite, Dullness  
and Heaviness, a love of  
Strong Drink increasing.

Wo unto them that are  
mighty to drink wine,  
and men of strength to  
mingle Strong Drink...  
Isaiah 5 C. 22 v.



**The Grog Shop.**  
Bad Company,  
Profaneness, Cursing  
and Swearing,  
Quarreling & Fighting,  
Gambling, Obscenity,  
Ridicule and Hatred  
of Religion.  
The Gate of Hell.

Who hath wo? Who  
hath sorrow? Who hath  
contentions? Who hath  
wounds without cause?  
...They that tarry long at  
the wine. Prov. 23



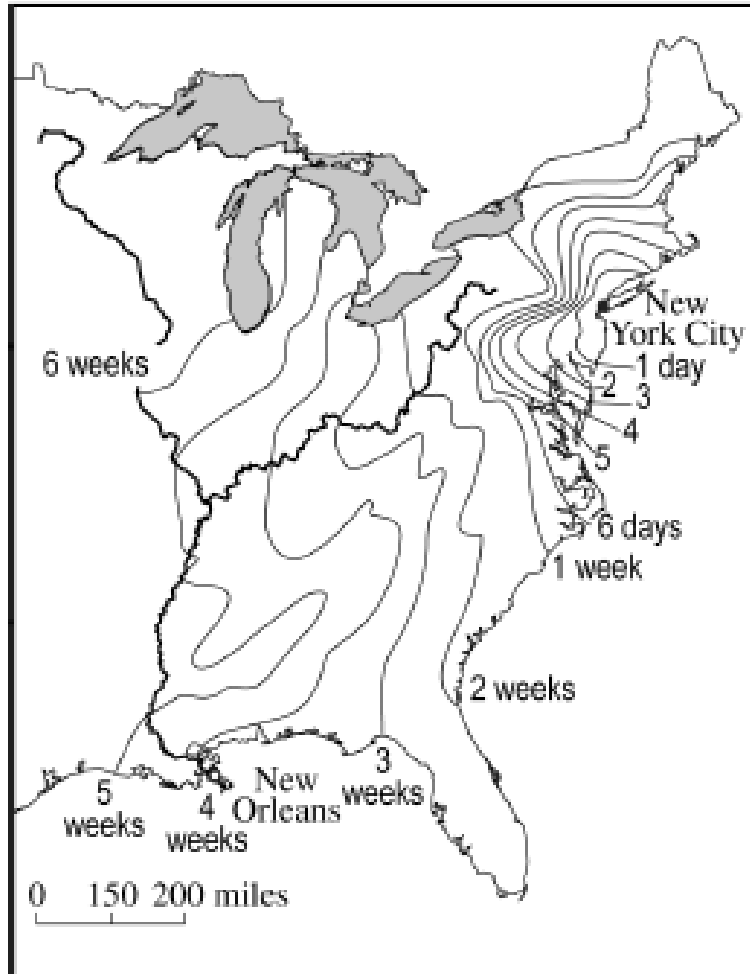
**The Confirmed  
Drunkard.**  
Bestly Intoxication,  
Loss of Character, loss  
of Natural Affection,  
Family Suffering,  
Brutality, Misery,  
Disease, Mortgages,  
Sheriffs, Writs, &c.

The Drunkard shall  
come to poverty.  
Proverbs 23 Chap 21 v.  
The wages of Sin is Death  
Romans 6 Chap 23 v.

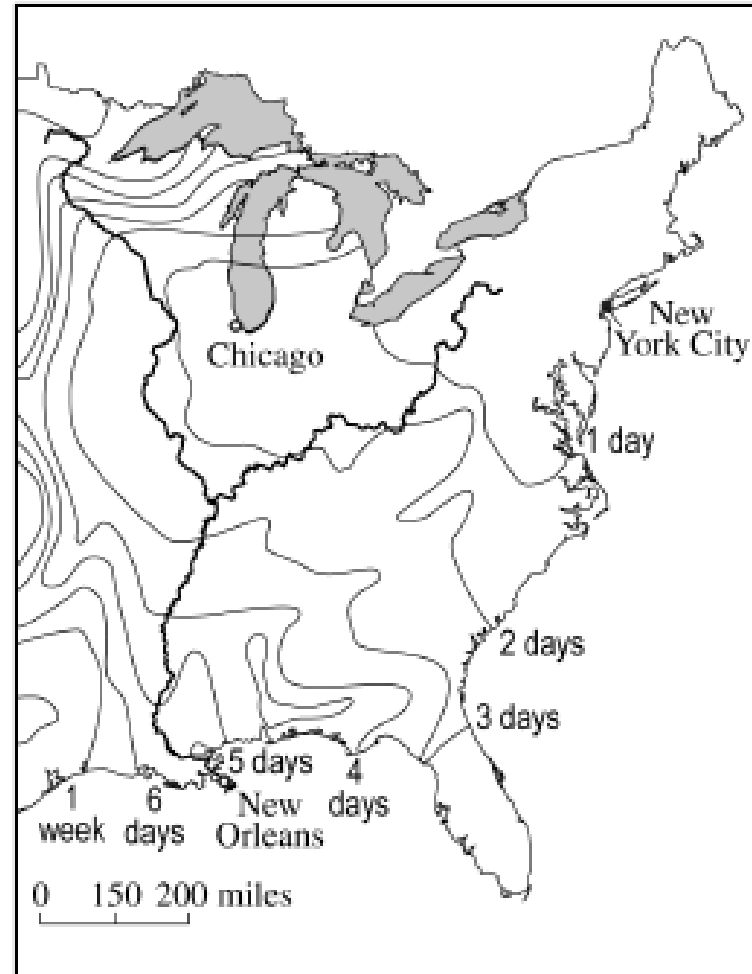


**Concluding Scene.**  
Poverty, Wretchedness,  
a Curse and Burden  
upon Society, Want,  
Beggary,  
Pauperism, Death.

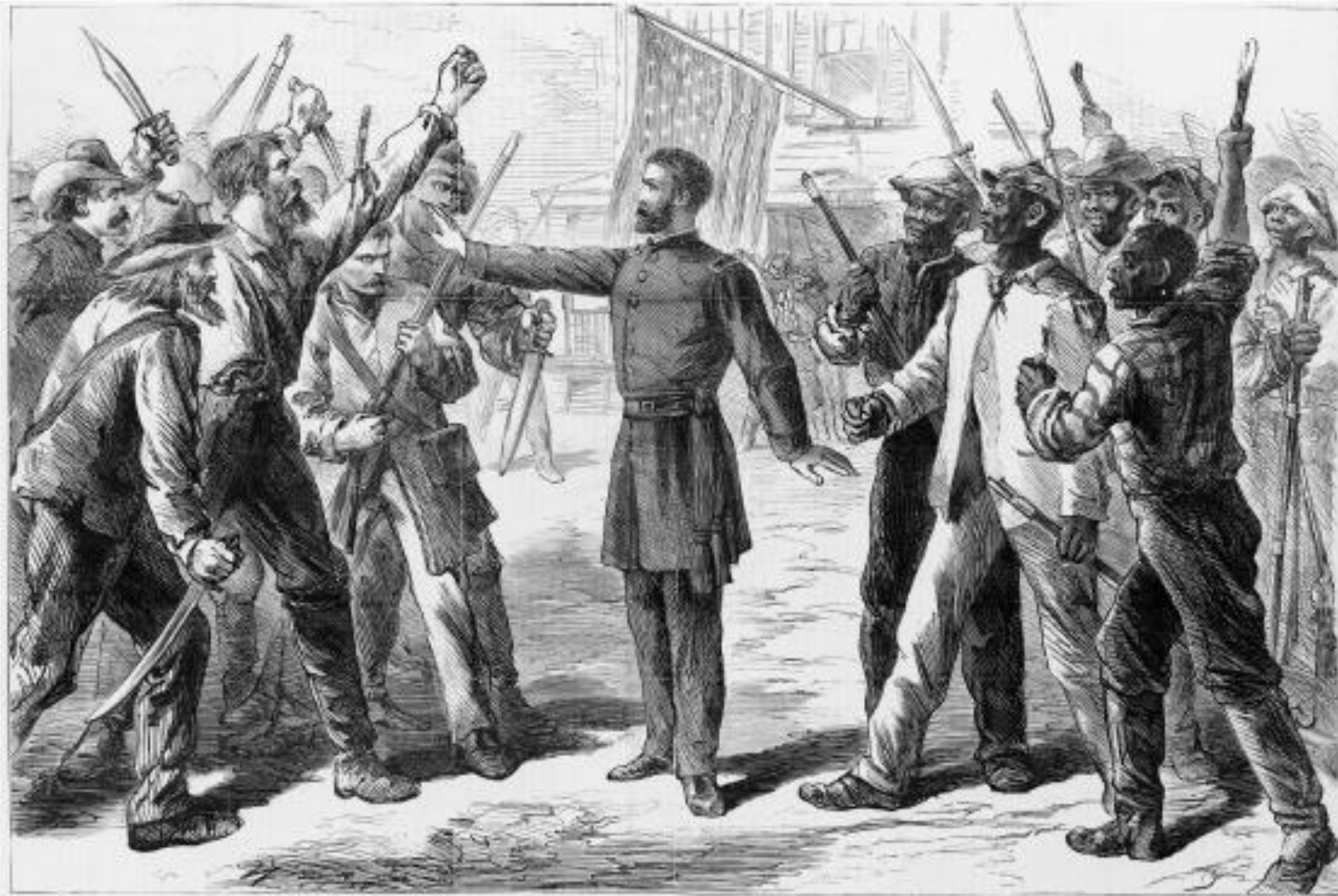
TRAVEL TIMES FROM NEW YORK CITY, 1800



TRAVEL TIMES FROM NEW YORK CITY, 1857







Courtesy of the Library of Congress #L.C-USZ62-105555

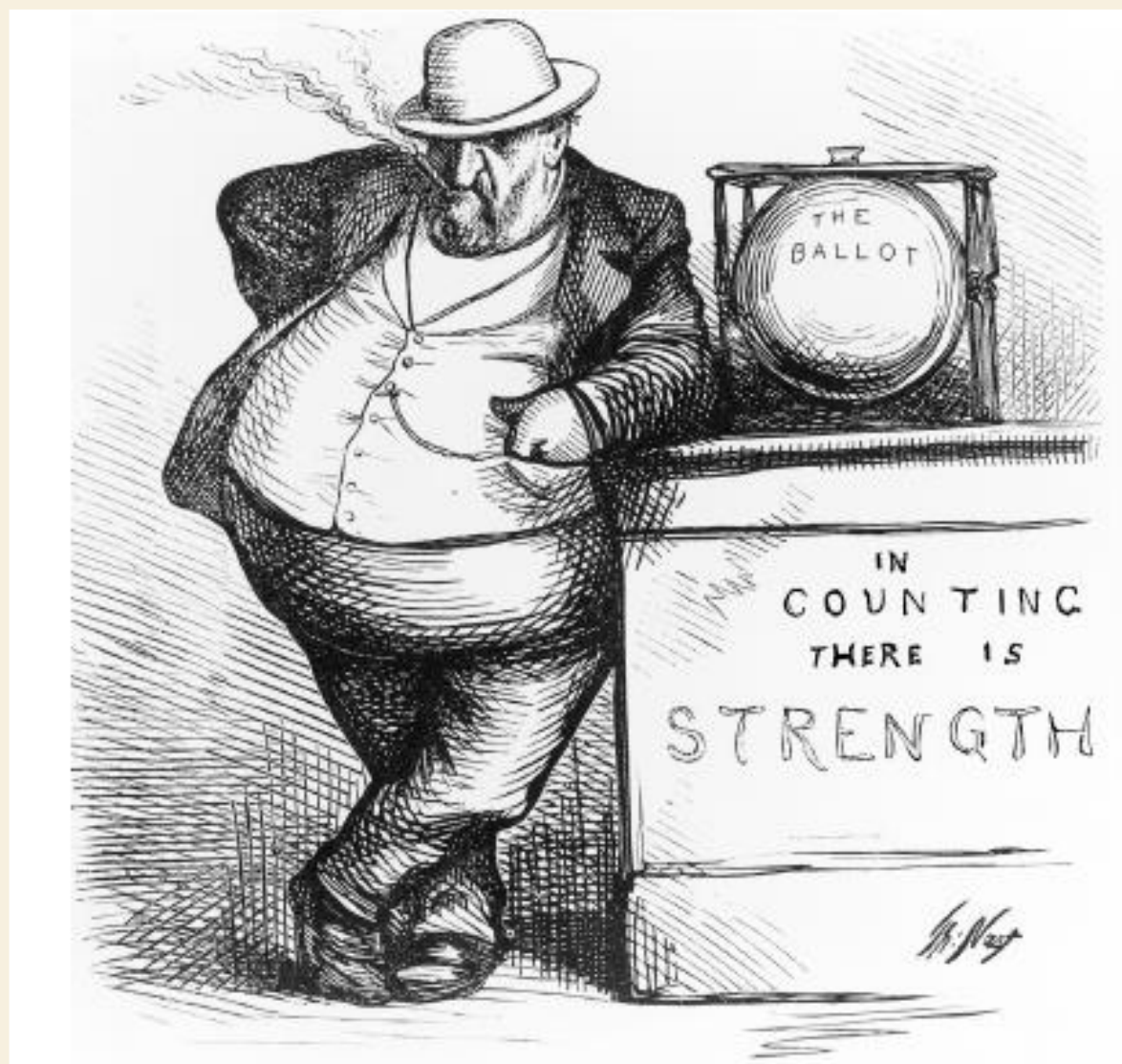
BORN TO COMMAND.



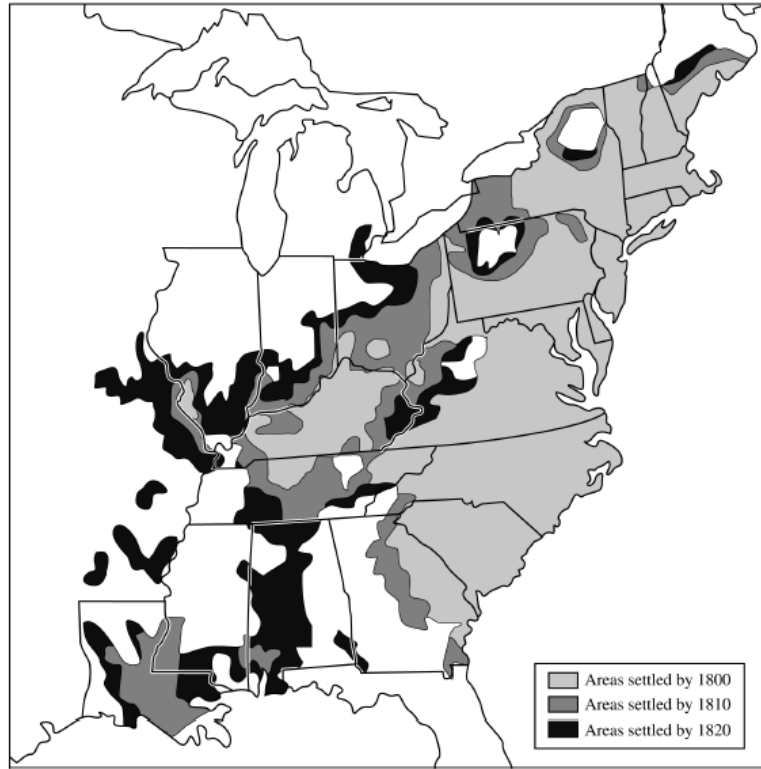
OF VETO MEMORY.

HAD I BEEN CONSULTED.

KING ANDREW THE FIRST.

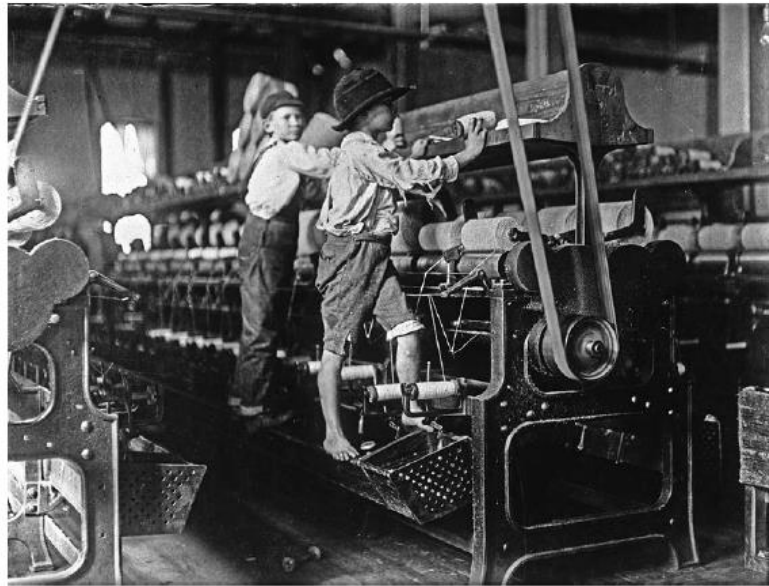


SETTLEMENT BY THE UNITED STATES, 1800-1820



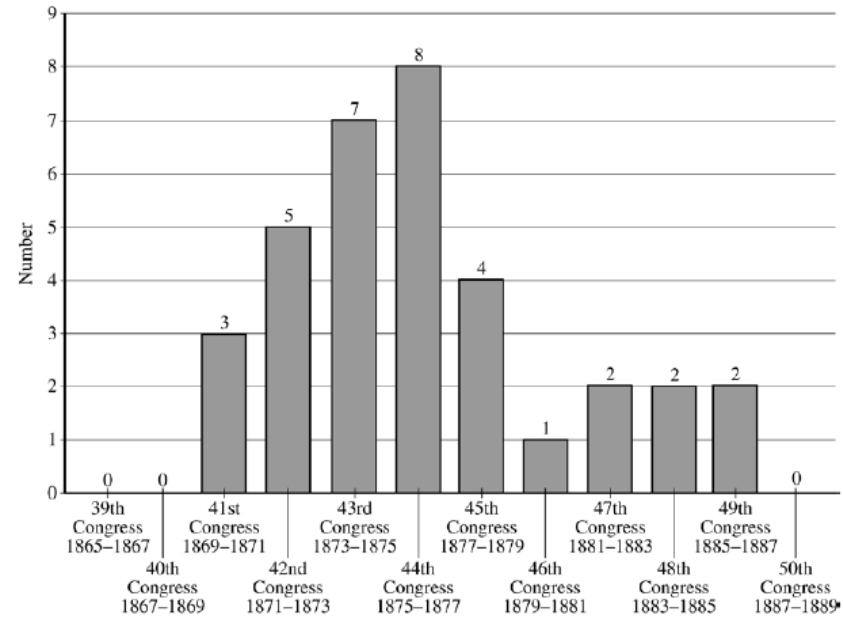
MIGRATION TO THE UNITED STATES, 1820–1860





*Courtesy of the Library of Congress.*

AFRICAN AMERICANS IN CONGRESS  
(HOUSE OF REPRESENTATIVES AND SENATE), 1865-1889



Graph based on information drawn from the Biographical Directory of the United States Congress, compiled online at <http://history.house.gov/Exhibitions-and-Publications/BAIC/Historical-Data/Black-American-Representatives-and-Senators-by-Congress/>.

I thank you, Dear Sir, for the copy you have been so kind as to send me of the letter to your constituents on the Missouri question... this momentous question, like a fire bell in the night, awakened and filled me with terror. I considered it at once as the knell of the Union. it is hushed indeed for the moment. but this is a reprieve only, not a final sentence. a geographical line, coinciding with a marked principle, moral and political, once conceived and held up to the angry passions of men, will never be obliterated; and every new irritation will mark it deeper and deeper. I can say with conscious truth that there is not a man on earth who would sacrifice more than I would, to relieve us from this heavy reproach, in any *practicable* way. ...but, as it is, we have the wolf by the ear, and we can neither hold him, nor safely let him go. justice is in one scale, and self-preservation in the other....this certainly is the exclusive right of every state, which nothing in the constitution has taken from them and given to the general government.

-Thomas Jefferson 1820



It is impossible that the allied powers should extend their political system to any portion of either continent without endangering our peace and happiness; nor can anyone believe that our southern brethren, if left to themselves, would adopt it of their own accord. It is equally impossible, therefore, that we should behold such interposition in any form with indifference. If we look to the comparative strength and resources of Spain and those new Governments, and their distance from each other, it must be obvious that she can never subdue them. It is still the true policy of the United States to leave the parties to themselves, in hope that other powers will pursue the same course. . . .”

- Monroe

Doctrine, 1823

I believe in the existence of a great, immortal, immutable principle of natural law...which proves the absolute right to an education of every human being that comes into the world; and which, of course, proves the correlative duty of every government to see that the means of that education are provided for all....

Massachusetts is parental in her government. More and more, as year after year rolls by, she seeks to substitute prevention for remedy, and rewards for penalties. She strives to make industry the antidote to poverty, and to counterwork the progress of vice and crime by the diffusion of knowledge and the culture of virtuous principles.

-Horace Mann to the

Massachusetts Legislature, 1846

The existence of chattel slavery in a nation that claimed to be Christian, and the use of Christianity to justify enslavement, confronted black Evangelicals [Protestants] with a basic dilemma, which may be most clearly formulated in two questions: What meaning did Christianity, if it were a white man's religion, as it seemed, have for blacks; and, why did the Christian God, if he were just as claimed, permit blacks to suffer so? In struggling to answer these questions, a significant number of Afro-Americans developed a distinctive evangelical tradition in which they established meaning and identity for themselves as individuals and as people. Simultaneously, they made an indispensable contribution to the development of American Evangelicalism.”

-Albert J. Raboteau, historian, *African American Religion*, 199

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mudpuddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man —when I could get it —and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

-Frances Gage of Sojourner Truth's speech, 1851, to

Akron Women's Convention

But those, for whose emancipation we are striving, —constituting at the present time at least one-sixth part of our countrymen, —are recognised by the laws, and treated by their fellow beings, as marketable commodities—as goods and chattels—as brute beasts; —are plundered daily of the fruits of their toil without redress; —really enjoy no constitutional nor legal protection from licentious and murderous outrages upon their persons; —are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants; —and, for the crime of having a dark complexion, suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence.

These are the prominent circumstances in the condition of more than TWO MILLIONS of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slaveholding States.

-William Lloyd Garrison, Declaration of the National Anti-

Slavery

Convention, December 14, 1833

When in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal...

The history of mankind is a history of repeated injuries and seizures of power on the part of man toward woman, seeking to establish an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

1. He has never permitted her to exercise her inalienable right to the elective franchise.
2. He has compelled her to submit to laws in the formation of which she had no voice.
3. He has withheld from her rights which are given to the most ignorant and degraded men —both natives and foreigners.

-Elizabeth Cady Stanton, Declaration

of Rights and Sentiments, 1848

SECTION 1. No negro shall be allowed to come within the limits of the town of St. Landry without special permission from his employers.

SECTION 3. Every freedman, free negro and mulatto shall, on the second Monday of January, one thousand eight hundred and sixty-six, and annually thereafter, have a lawful home or employment.

SECTION 4. Every Negro is required to be in the regular service of some white person, or former owner, who shall be held responsible for the conduct of said negro.

SECTION 5. No Negro shall be permitted to preach, exhort, or otherwise declaim to congregations of colored people, without a special permission in writing from the president of the police jury.

SECTION 7. No freedman who is not in the military service shall be allowed to carry firearms, or any kind of weapons, within the limits of the town of St. Landry without the special permission of his employer, in writing, and approved by the mayor or president of the board of police.

SECTION 11. All the foregoing provisions apply to freedmen and freedwomen.

*-Black Code from St.*

*Landry, Mississippi. July 3, 1865*

“It being desirable for the peace, concord, and harmony of the Union of these states to settle and adjust amicably all existing questions of controversy between them arising out of the institution of slavery upon a fair, equitable, and just basis...

“We are told now... that the Union is threatened with subversion and destruction... If the Union is to be dissolved for any existing causes, it will be dissolved because slavery is interdicted or not allowed to be introduced into the ceded territories, because slavery is threatened to be abolished in the District of Columbia, and because fugitive slaves are not returned... to their masters...

“I am for staying within the Union and fighting for my rights.”

-Henry Clay, Resolution on the

Compromise of 1850, 1850



“Sometime during the summer of 1862, Lincoln concluded that emancipation had become a political and military necessity...Lincoln delayed his announcement until after a Union victory. On September 22, 1862 Lincoln issued the preliminary Emancipation Proclamation. The initial Northern reaction was not encouraging. Not only did the Emancipation Proclamation alter the nature of the Civil War and American History, it also represented a turning point in Lincoln’s own thinking. For the first time it committed the government to enlisting Black soldiers in the Union Army. Lincoln now became in his own mind the Great Emancipator. He assumed the role that history had thrust upon him, and he tried to live up to it. He would later refuse suggestions that he rescind or modify the Proclamation in the interest of peace.”

-Eric Foner, historian, *Give Me*

*Liberty! An American History*, 2014

“Should we consecrate a war that killed and maimed over a million Americans? Or should we question... whether this was really a war of necessity that justified its appalling costs...

“Very few Northerners went to war seeking or anticipating the destruction of slavery. They fought for the Union, and the Emancipation Proclamation was a means to that end: a desperate measure to undermine the South and save a democratic nation that Lincoln called ‘the last best, hope of earth.’ ...

“From the distance of 150 years, Lincoln’s transcendent vision at Gettysburg of a ‘new birth of freedom’ seems premature... Rather than simply consecrate the dead with words, he said, it is for ‘us the living’ to rededicate ourselves to the unfinished work of the Civil War.”

Misunderstanding the Civil War,”

-Tony Horwitz, journalist and writer, “150 Years of

*The Atlantic*, June 2013

“Do not believe those who call us savages, rioters, incendiaries, and outlaws. We seek our ends calmly, rationally, at the ballot box. So far good order has marked all our proceedings. But, we know how false, how inhuman, our adversaries are. We know that if gold, if fraud, if force can defeat us, they will all be used. And we have resolved that they will not defeat us. We shall arm. We shall meet fraud and falsehood with defiance, and force with force, if need be.

We are men, and propose to live like men in this free land, without the contamination of slave labor, or die like men, if need be, in asserting the rights of our race, our country, and our families.

California must be all American or all Chinese. We are resolved that it shall be American, and are prepared to make it so. May we not rely upon your sympathy and assistance?

With great respect for the Workingman’s Party of California.

Dennis Kearney, President

To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the South, were I permitted I would repeat what I say to my own race, "Cast down your bucket where you are." . . . As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil, and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

**Booker T. Washington, 1895**

[8] 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...

[9] In bestowing charity, the main consideration should be to help those who will help themselves. Neither the individual nor the race is improved by alms giving.

[10] The best means of benefiting the community is to place within its reach the ladders upon which the aspiring can rise-free libraries, parks, and means of recreation, by which men are helped in body and mind; works of art, certain to give pleasure and improve the general condition of the people; in this manner returning their surplus wealth to the mass of their fellows in the forms best calculated to do them lasting good.

– Excerpts from Andrew Carnegie's Gospel of Wealth, 1889

Topic: Jacksonian Democracy

“During the Bank War, laboring men began slowly to turn to Jackson as their leader, and his party as their party.... This conversion of the working classes to the hard-money policy injected new strength and determination into the hard-money party.... From it would come the impetus to carry through the second stage in the national struggles of Jacksonian democracy.”

Arthur M. Schlesinger, Jr., *The Age of Jackson* (1945)

“A composition portrait of their [Whigs’ and Democrats’] social and economic backgrounds reveals striking similarities. Their most significant difference is that several Democratic leaders claimed Dutch or German ancestry, while the Whigs invariably claimed British ancestry (mostly by way of New England).”

Lee Benson, *The Concept of Jacksonian Democracy: New York as a Test Case* (1961)

Briefly explain ONE specific historical difference between Schlesinger’s and Benson’s interpretations.

Briefly explain how ONE historic event or development during the period 1800 to 1850 not explicitly mentioned in the excerpt that could be used to support Schlesinger’s view.

Briefly explain how ONE historic event or development during the period 1800 to 1850 not explicitly mentioned in the excerpt that could be used to support Benson’s view.

### Topic: Antebellum Reforms

To block [Indian] removal, Catherine Beecher and Lydia Sigourney organized the first national women's petition campaign and flooded Congress with antiremoval petitions, making a bold claim for women's place in national political discourse... Protesting Indian removal encouraged antiremovalists to challenge slavery directly. The Indian Removal Act made abolitionists bolder in acting against slavery and more determined to achieve their goals... It also ushered in a new age of popular politics that saw energized antiremovalists transfer their techniques of removal protest to the struggle against slavery: massive and continuous pamphleting and petitioning by both women and men, persistent reports in periodicals that sought to present slavery from the perspective of the slave, and a willingness to challenge laws that they believed were deeply unjust.

Mary Hershberger – Mobilizing Women, Anticipating Abolition: The Struggle against Indian Removal in the 1830s (1999)

As a result of the Second Great Awakening of the 1820s and early 1830s, a millennial spirit pervaded efforts at transforming United States society. Abolitionists, vegetarians, temperance activists, and crusaders against “male lust”...sought not merely social change but spiritual transformation, the moral regeneration of the world... American middle-class radicalism of the 1830s and 1840s evolved in a religious context, one in which the regeneration of individuals would precede – and assure – the salvation of society. Women played a central role both in the ideology and in the means of the proposed national transformation. Viewed as inherently moral, women were to instruct by example and to participate in movements for social, or moral, change.

Lori D. Ginzberg – “Moral Suasion is Moral Balderdash”: Women, Politics, and Social Activism in the 1850s (1986)

Briefly explain ONE specific historical difference between Hershberger's and Ginzberg's interpretations.

Briefly explain how ONE historic event or development during the period 1800 to 1860 not explicitly mentioned in the excerpt that could be used to support Hershberger's view.

Briefly explain how ONE historic event or development during the period 1800 to 1860 not explicitly mentioned in the excerpt that could be used to support Ginzberg's view.

“In these plebeian days they could not be successful in politics; family tradition and education prohibited idleness; and agitation allowed the only chance for personal and social self-fulfillment... What they did question, and what they did rue, was the transfer of leadership to the wrong groups in society, and their appeal for reform was a strident call for their own class to re-exert its former social dominance... Leadership of humanitarian reform may have been influenced by revivalism or by British precedent, but its true origin lay in the drastic dislocation of Northern society.”

David Donald, *Lincoln Reconsidered* (1956)

“Women who joined maternal associations thus asserted their formative power over their children’s lives, took up evangelical goals, and complemented the private job of child rearing by approaching their occupation cooperatively with their peers. Women joined moral reform societies to accomplish different immediate aims, but with similar reasoning... Like maternal associations, moral reform societies focused women’s energies on the family arena in order to solve social problems.”

Nancy Cott, *The Bonds of Womanhood: “Women’s Sphere” in New England, 1780–1835* (1977)

Briefly explain ONE specific historical difference between Donald’s and Cott’s interpretations.

Briefly explain how ONE historic event or development during the period 1820 to 1860 not explicitly mentioned in the excerpt that could be used to support Donald’s view.

Briefly explain how ONE historic event or development during the period 1820 to 1860 not explicitly mentioned in the excerpt that could be used to support Cott’s view.



## Topic: Antebellum Slavery

“Both [the Nazi concentration camp and slavery] were closed systems from which all standards based on prior connections had been effectively detached. A working adjustment to either system required a childlike conformity, a limited choice of ‘significant others.’ ...Absolute power for [the master] meant absolute dependency for the slave—the dependency not of the developing child but of the perpetual child....The result would be something resembling ‘Sambo.’”

Stanley Elkins, *Slavery* (1959)

“Thus, the slaves, by accepting a paternalistic ethos and legitimizing class rule, developed their most powerful defense against the dehumanization implicit in slavery. Southern paternalism may have reinforced racism as well as class exploitation, but it also unwittingly invited its victims to fashion their own interpretation of the social order it was intended to justify. And the slaves, drawing on a religion that was supposed to assure their compliance and docility, rejected the essence of slavery by projecting their own rights and value as human beings.”

Eugene Genovese, *Roll, Jordan, Roll* (1972)

Briefly explain ONE specific historical difference between Elkins’s and Genovese’s interpretations.

Briefly explain how ONE historic event or development during the period 1700 to 1860 not explicitly mentioned in the excerpt that could be used to support Elkins’s view.

Briefly explain how ONE historic event or development during the period 1700 to 1860 not explicitly mentioned in the excerpt that could be used to support Genovese’s view

“[W]e have in [United States history] a recurrence of the process of evolution in each western area reached in the process of expansion. Thus American development has exhibited not merely advance along a single line, but a return to primitive conditions on a continually advancing frontier line, and a new development for that area. American social development has been continually beginning over again on the frontier. This perennial rebirth, this fluidity of American life, this expansion westward with its new opportunities, its continuous touch with the simplicity of primitive society, furnish the forces dominating American character. The true point of view in the history of this nation is not the Atlantic coast, it is the Great West. . . . In this advance, the frontier is the outer edge of the wave —the meeting point between savagery and civilization.”

Frederick Jackson Turner, historian, “The Significance of the Frontier in American History,” 1893

“[T]he history of the West is a study of a place undergoing conquest and never fully escaping its consequences. . . . Deemphasize the frontier and its supposed end, conceive of the West as a place and not a process, and Western American history has a new look. First, the American West was an important meeting ground, the point where Indian America, Latin America, Anglo-America, Afro-America, and Asia intersected. . . . Second, the workings of conquest tied these diverse groups into the same story. Happily or not, minorities and majorities occupied a common ground. Conquest basically involved the drawing of lines on a map, the definition and allocation of ownership (personal, tribal, corporate, state, federal, and international), and the evolution of land from matter to property.”

Patricia Nelson Limerick, historian, *The Legacy of Conquest: The Unbroken Past of the American West*, 1987

3. Using the excerpts above, answer parts a, b, and c.

- a) Briefly explain ONE major difference between Turner’s and Limerick’s interpretations.
- b) Briefly explain how someone supporting Turner’s interpretation could use ONE piece of evidence from the period between 1865 and 1898 not directly mentioned in the excerpt.
- c) Briefly explain how someone supporting Limerick’s interpretation could use ONE piece of evidence from the period between 1865 and 1898 not directly mentioned in the excerpt.

"If American sectionalism entered a new phase in 1846, it was neither because North and South clashed for the first time nor because the issue of slavery for the first time assumed importance. As early as the Confederation, North and South had been at odds. . . . Once the government under the Constitution went into effect, bitter sectional conflicts raged. . . . This sectional rivalry tended to become institutionalized in the opposing [political] organizations. . . . No matter which region embraced nationalism and which particularism, sectional conflict remained a recurrent phenomenon."

David M. Potter, *The Impending Crisis, 1848–1861*, published in 1976

"The Civil War represented an utter and unique breakdown of the normal democratic political process. When one section of the country refused to accept the decision of a presidential election, secession and the ensuing war became the great exception to the American political tradition of compromise. The rending of the nation was the one time that conflict seemed too irrepressible, too fundamental, to be contained within common consensual boundaries. Because the war was such an anomaly, both participants and later historians have been fascinated with its causes since the shooting started."

Michael F. Holt, *The Political Crisis of the 1850s*, published in 1978

1. Using the excerpts above, answer (a), (b), and (c).
  - a) Briefly describe ONE major difference between Potter's and Holt's historical interpretations of the Civil War.
  - b) Briefly explain how ONE specific historical event or development during the period 1786–1861 that is not explicitly mentioned in the excerpts could be used to support Potter's interpretation.
  - c) Briefly explain how ONE specific historical event or development during the period 1786–1861 that is not explicitly mentioned in the excerpts could be used to support Holt's interpretation.

“They were aggressive men, as were the first feudal barons; sometimes they were lawless; in important crises, nearly all of them tended to act without those established moral principles which fixed more or less the conduct of the common people of the community. . . . These men were robber barons as were their medieval counterparts, the dominating figures of an aggressive economic age. . . . Under their hands, the renovation of our economic life proceeded relentlessly; large-scale production replaced the scattered, decentralized mode of production; industrial enterprises became more concentrated, more ‘efficient’ technically, and essentially ‘cooperative,’ where they had been purely individualistic and lamentably wasteful.”

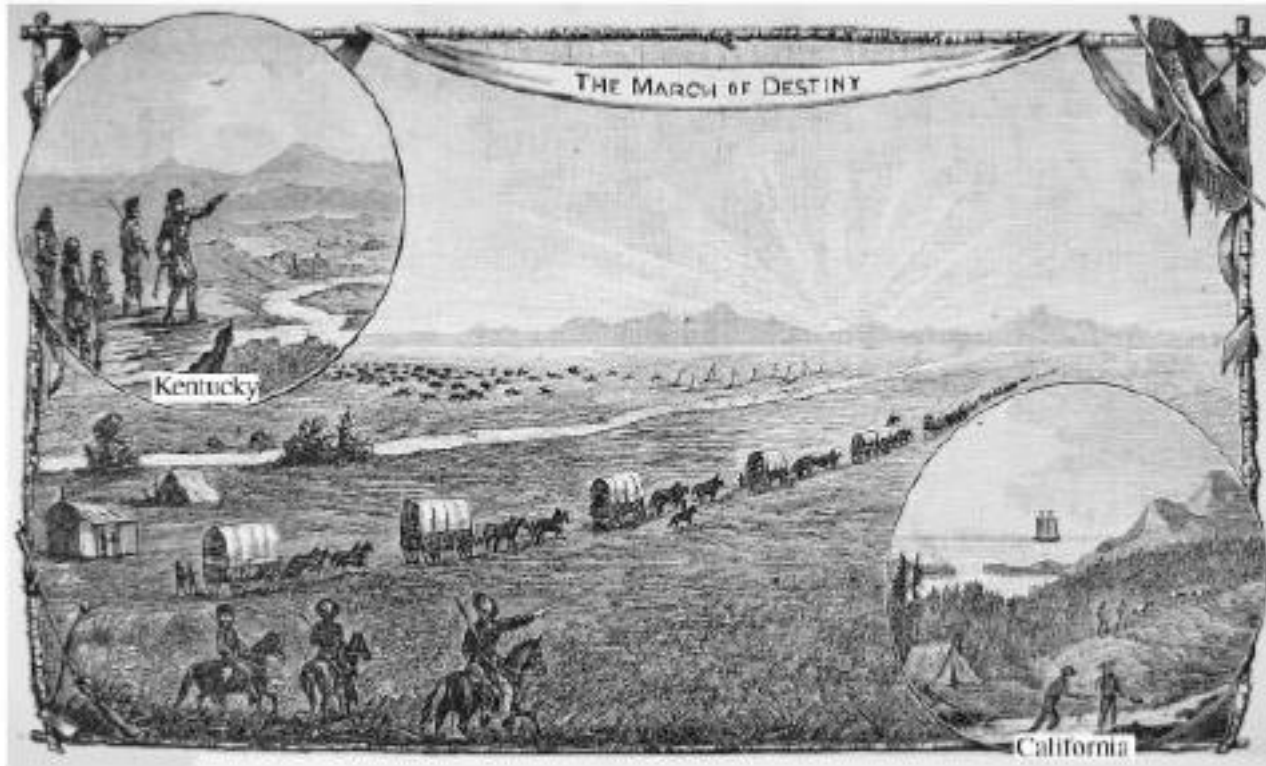
Matthew Josephson, historian, 1934

“What really lifted the giants above the rest was the ability to envision where the world, or their part of it, was going, and to act on that vision in a creative way. . . . From the days of Adam Smith, self-interest has been the acknowledged driving force of capitalism; the secret of the market system is that one person’s self-interest can simultaneously serve the interests of others. Buyers and sellers, producers and consumers, investors and entrepreneurs take reciprocal advantage of each other. Success rewards those who can discover or create areas of reciprocity; the larger the area, the greater the success. . . . They were captains of industry; but like officers of volunteer regiments, they held their posts at the sufferance of those they led.”

H. W. Brands, historian, 1999

3. Using the excerpts, answer (a), (b), and (c).
  - a) Briefly explain ONE major difference between Josephson’s and Brands’s historical interpretations of business leaders who rose to prominence between 1865 and 1900.
  - b) Briefly explain how ONE person, event, or development from the period 1865–1900 that is not explicitly mentioned in the excerpts could be used to support Josephson’s interpretation.
  - c) Briefly explain how ONE person, event, or development from the period 1865–1900 that is not explicitly mentioned in the excerpts could be used to support Brands’s interpretation.

Frank Triplett, "The March of Destiny," 1883



Courtesy The Newberry Library, Chicago

2. Using the image above, which depicts the first half of the nineteenth century, answer (a), (b), and (c).
  - a) Briefly describe ONE historical perspective expressed in the image.
  - b) Briefly explain how ONE specific event or development in the period from 1800 to 1850 contributed to the process depicted in the image.
  - c) Briefly explain ONE specific historical effect in the period from 1844 to 1890 that resulted from the process depicted in the image.