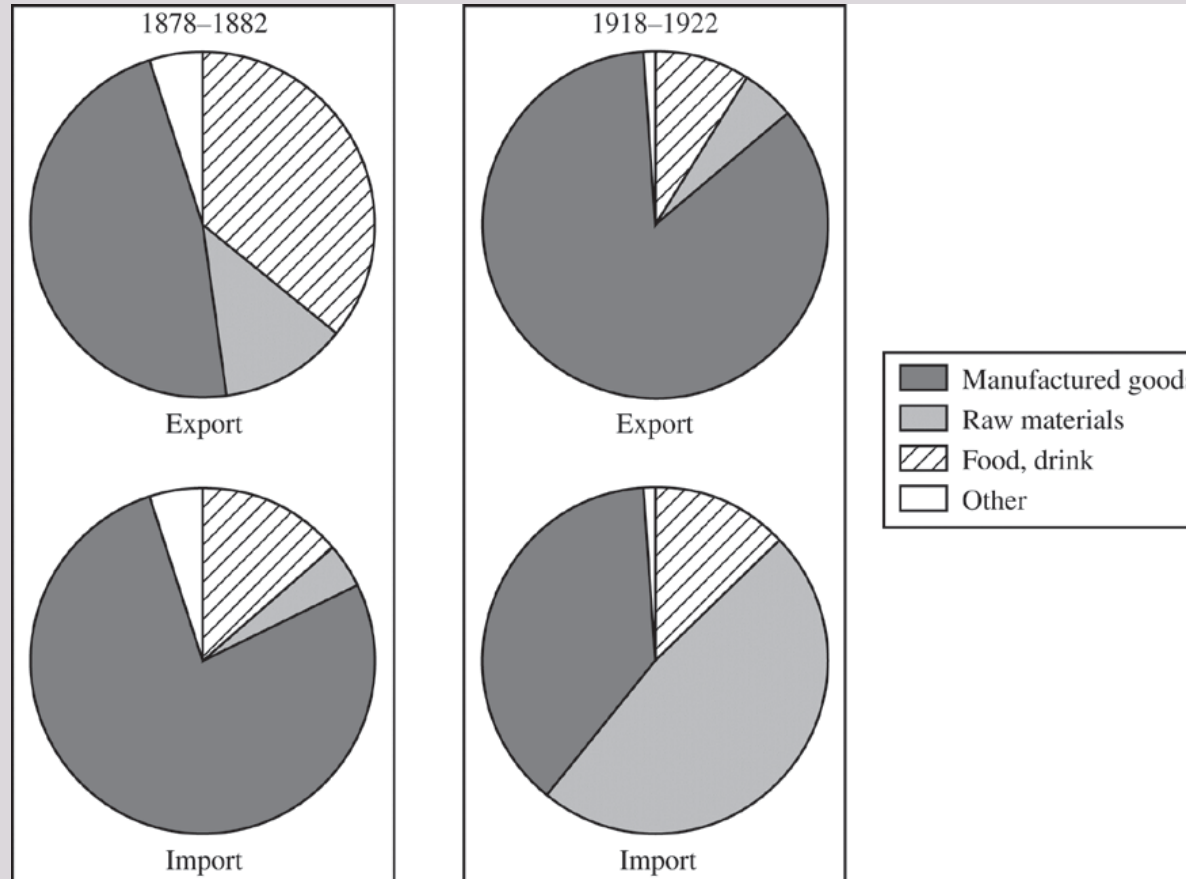
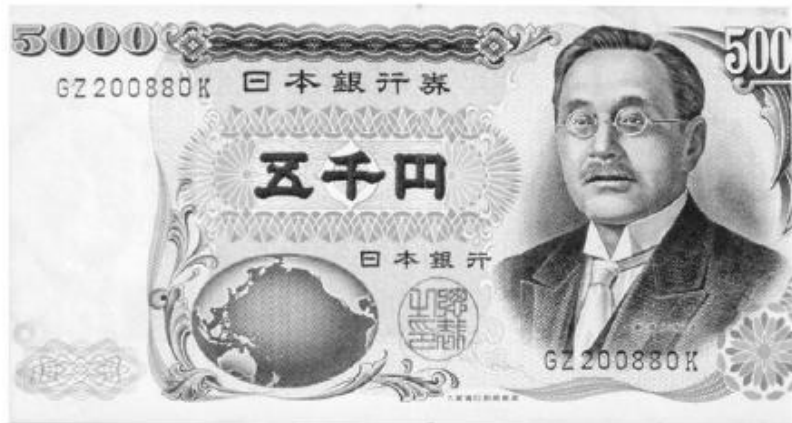


**UNIT 5-6: VISUAL
AND SOURCE
REVIEW**



The Changing Pattern of Japanese Trade

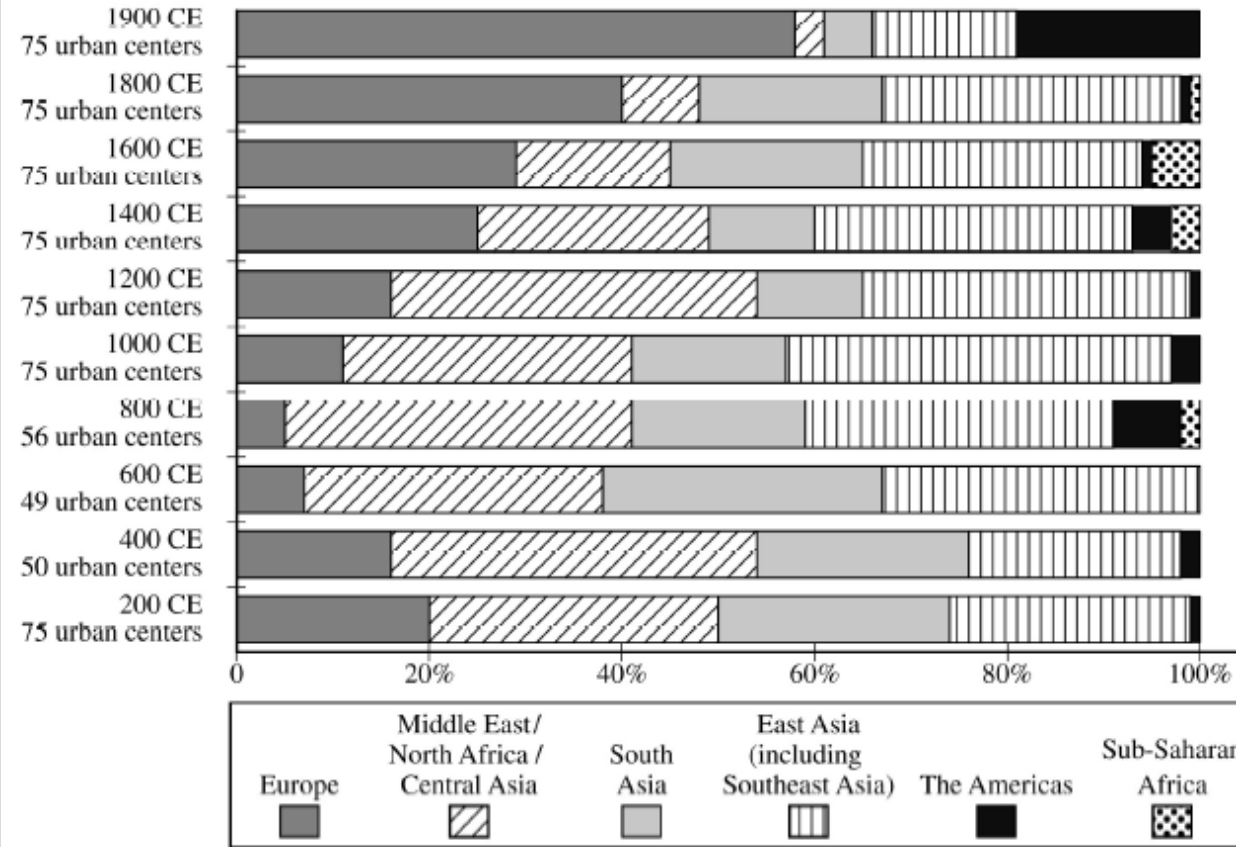


AGOSTINO BRUNIAS, ITALIAN PAINTER, PAINTING SHOWING FREE WOMEN OF MIXED RACIAL ANCESTRY WITH THEIR CHILDREN AND SERVANTS IN DOMINICA, A BRITISH COLONY IN THE WEST INDIES, LATE EIGHTEENTH CENTURY



Free Women of Color with Their Children and Servants in a Landscape, 1770-1796 (oil on canvas) , Brunias, Agostino (1728-96) / Brooklyn Museum of Art, New York, USA / Gift of Mrs. Carl H. de Silver in memory of her husband, by exchange and gift of George S. Hellman, by exchange / Bridgeman Images

LOCATIONS OF THE WORLD'S MAJOR CITIES, 200–1900 C.E.



A SKETCH BY JAN BRANDES, DUTCH LUTHERAN MINISTER LIVING IN JAKARTA
INDONESIA, 1784



Rijksmuseum, Amsterdam, The Netherlands / Bridgeman Images

The sketch shows the artist's son Johnny and Flora, an enslaved Indonesian household servant.

CHARLES GUSTAVE SPITZ, FRENCH PHOTOGRAPHER, *CELEBRATING BASTILLE DAY* IN TAHITI,* PHOTOGRAPH TAKEN FOR PUBLICATION IN THE FRENCH PRESS, 1889**



Mark and Carolyn Blackburn Collection of Polynesian Art/Bridgeman Images

*French national holiday celebrating the 1789 French Revolution

**French colonial territory in Polynesia, the South Pacific

IVORY TIP FOR A KING'S CEREMONIAL SCEPTER SHOWING A FEMALE ANCESTOR SPIRIT, KONGO, WESTERN AFRICA, CIRCA 1800



Werner Forman Archive / Bridgeman Images

Image 2

FEMALE FIGURE ON A CRUCIFIX, KONGO, WESTERN AFRICA, CIRCA 1800



Ingredients for "Empire Christmas Pudding"

1 lb. sultana raisins	.....	Australia
6 oz. minced apple	.....	Canada
1 lb. beef suet	.....	New Zealand
6 oz. candied orange peel	.....	South Africa
8 oz. flour	.....	United Kingdom
4 eggs	.....	Irish Free State
½ pinch ground cinnamon	.....	Ceylon
½ pinch ground cloves	.....	Zanzibar
½ pinch ground nutmeg	.....	Singapore
1 pinch pudding spice	.....	India
2 tbsp. rum from cane sugar	.....	Jamaica

Recipe published in British newspapers by the Empire Marketing Board of Great Britain, 1930s. The recipe was created by King George VI's chef.



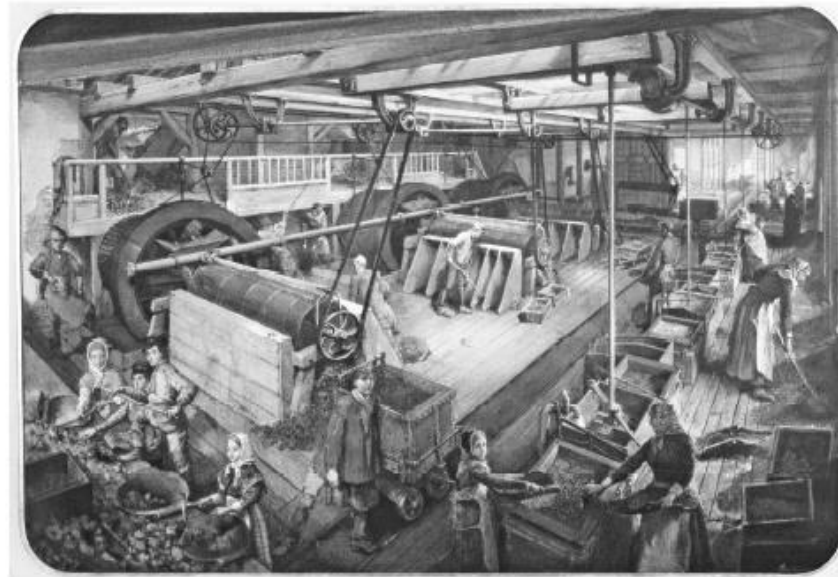
Image Courtesy of the British Library

COAL MINE IN THE ENGLISH MIDLANDS, CIRCA 1750



bpk, Berlin / Walker Art Gallery, Liverpool, Great Britain /Lutz Braan/ Art Resource

COAL-SIFTING ROOM AT A MINE, WESTERN FRANCE, CIRCA 1850



CCI / The Art Archive at Art Resource, NY



Nobuyasu, *The Japanese Army Assaults Newhang*, Philadelphia Museum of Art: Gift of Mr. Peter Benoliel, 1976.

LIPTON'S **TEAS.**

Tea Merchant.
BY SPECIAL APPOINTMENT
TO HER MAJESTY
THE QUEEN.

ONE OF
LIPTON'S TEA-GARDENS
CEYLON

FINEST THE
WORLD CAN
PRODUCE

1/7 PER LB.
NO HIGHER PRICE.
RICH PURE
& FRAGRANT
1/2 and **1/4** PER LB.

LARGEST SALE IN THE WORLD

Chief Offices : City Road, London. Branches and Agencies throughout the World.

Source: Andrea and Overfield, *The Human Record*, Houghton Mifflin, 2001

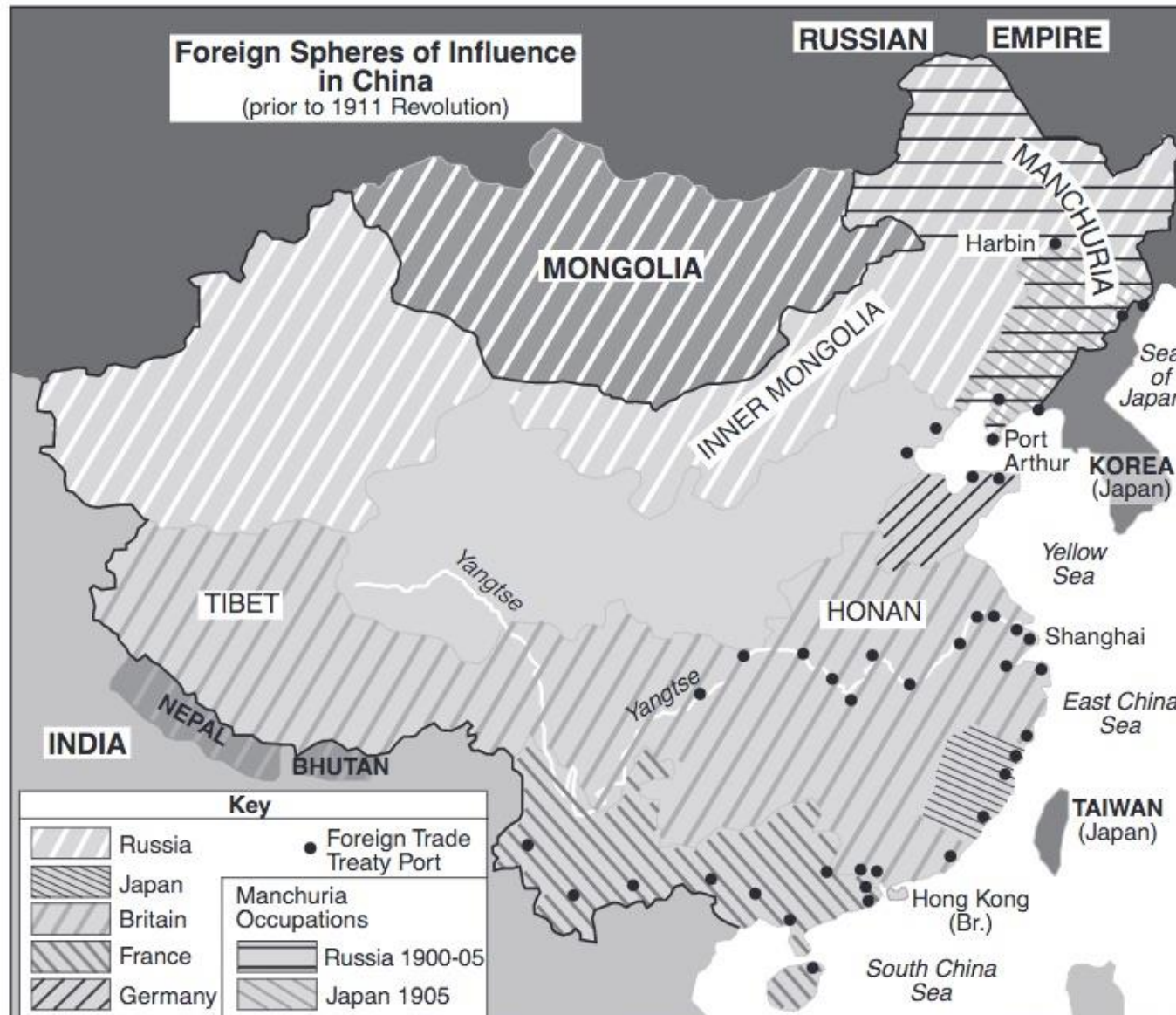
THE REAL TROUBLE WILL COME WITH THE "WAKE."



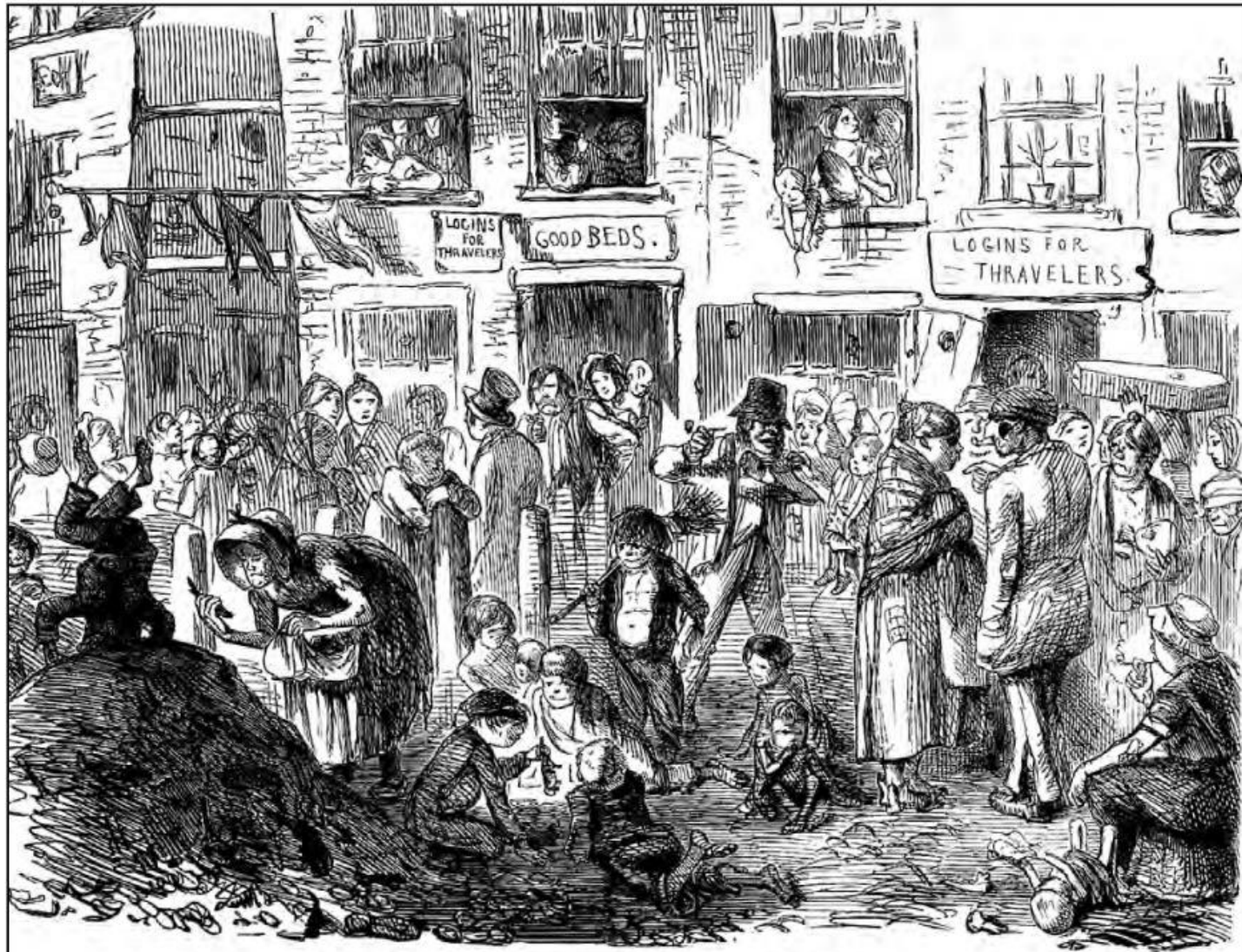
Source: Joseph Keppler, *Puck*, August 15, 1900 (adapted)



Source: Philip Dorf, *Our Early Heritage: Ancient and Medieval History*,
Oxford Book Company (adapted)



Source: MapWorks, on the Portsmouth Peace Treaty website (adapted)



A COURT FOR KING CHOLERA.

Source: *Punch*, September 25, 1852 (adapted)



Source: *The Way We Saw It: ...*, Highsmith, Inc., 1998

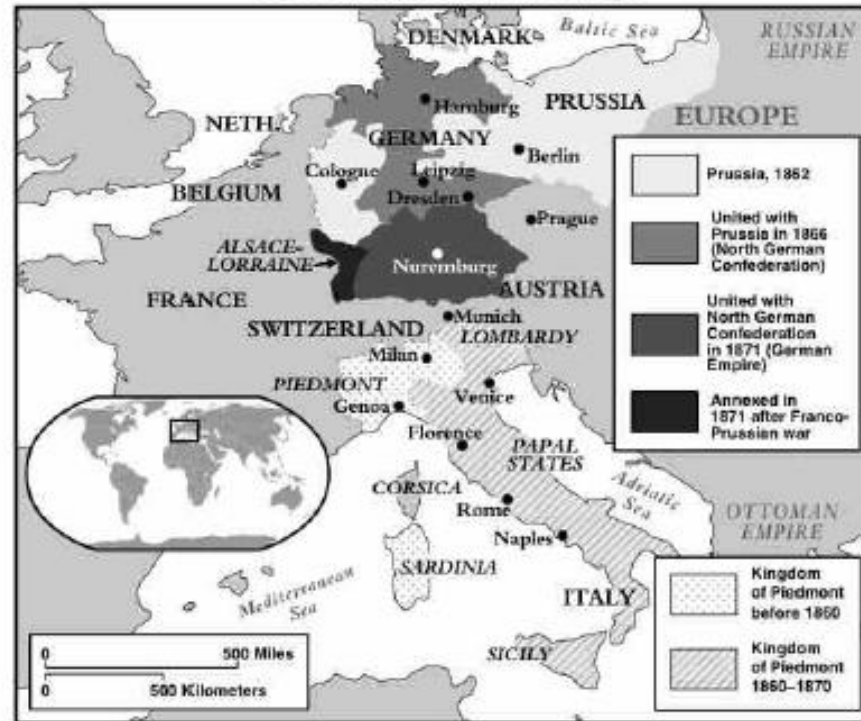




Source: Library of Congress

Breaker boys, Woodward Coal Mines, Kingston, Pa.

Wars of Unification in Europe

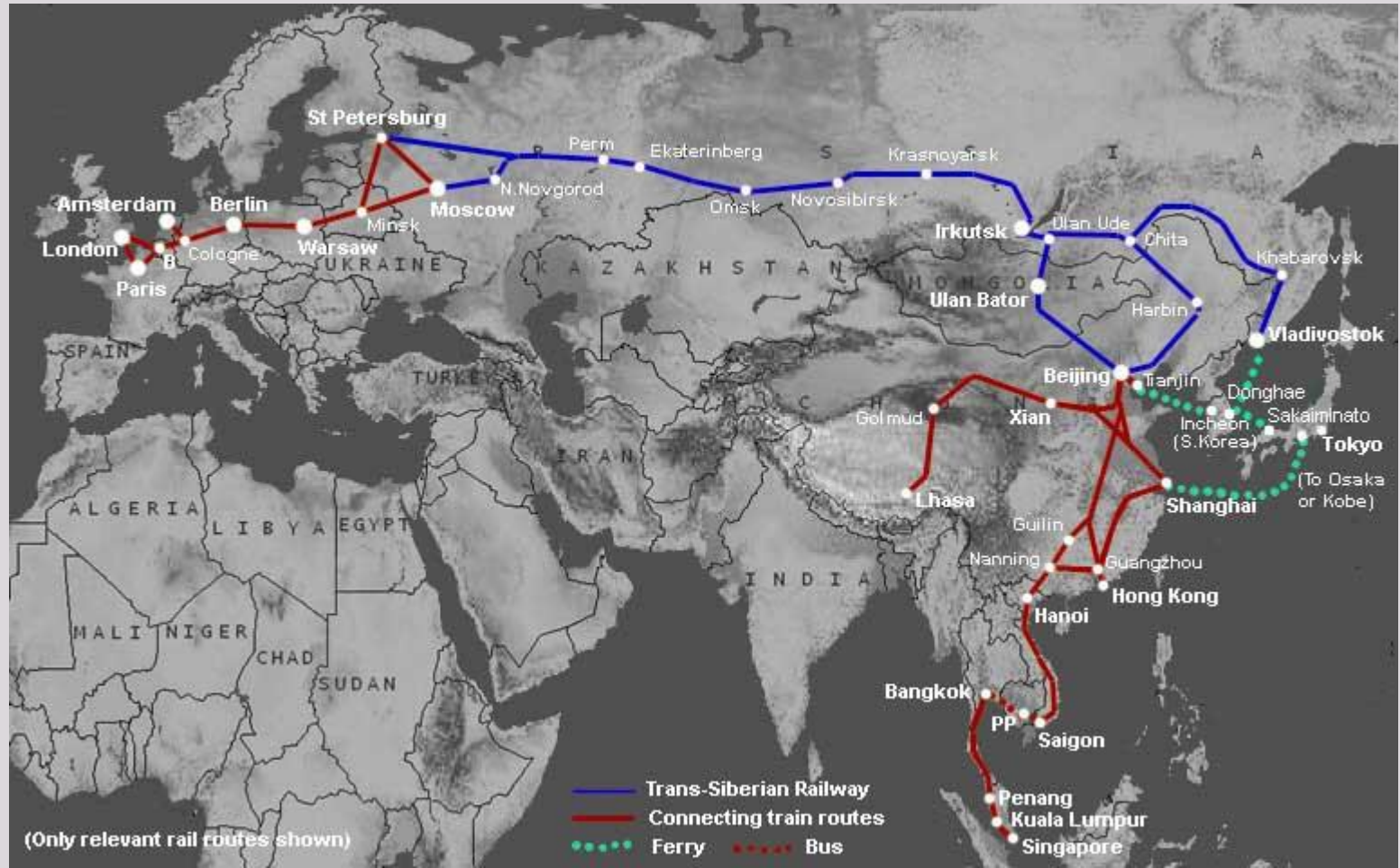


The Growth of British Cities, c. 1800



Urban Population in England, 1801–1901

Year	Manchester	Liverpool
1801	328,609	85,627
1821	526,230	137,880
1841	860,413	271,824
1861	1,313,550	392,481
1881	1,866,649	649,613
1901	2,357,150	Not available





TRADE UNIONS

Foster education and uproot ignorance.
Shorten hours and lengthen life.
Raise wages and lower usury.
Increase independence and decrease dependence.
Develop manhood and balk tyranny.
Establish fraternity and discourage selfishness.
Reduce prejudice and induce liberality.
Enlarge society and eliminate classes.
Create rights and abolish wrongs.
Lighten toil and brighten man.
Cheer the home and fireside and



Make the World Better



FATHER THAMES INTRODUCING HIS OFFSPRING TO THE FAIR CITY OF LONDON.

Source: John Leech, *Punch*, July 3, 1858.

Before London built a system of public sanitation, the Thames River, the source of the city's drinking water, was filled with sewage and industrial pollution. The river spread deadly diseases throughout the city.

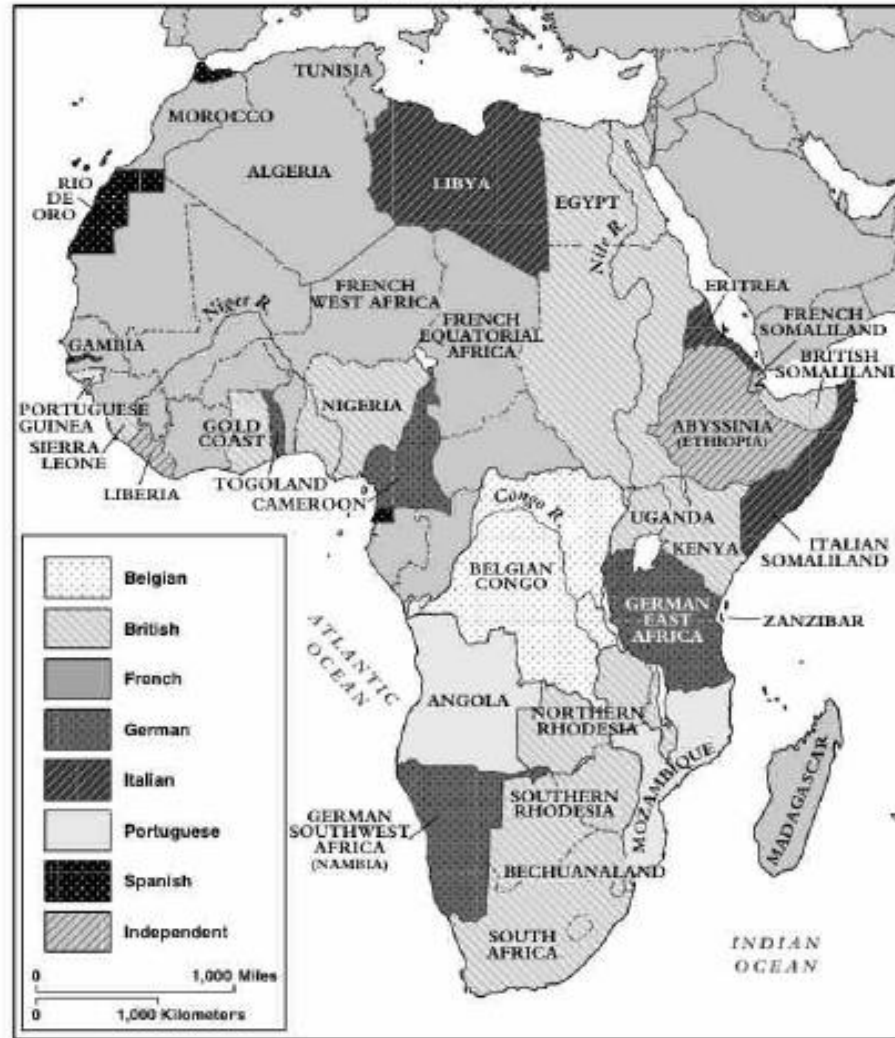


Sobleny, June 26, 1917 The Hand That Will Rule the World—One Big Union.

Source: Public Domain

The economic changes of industrial capitalism countered the laborer's vision of social equality, citizenship, and independence. As two distinct classes developed, the rich and the poor, advocating for equal rights became a movement that spanned the 19th century.

Africa in 1914



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Source: His Highness Prince Pravij Jumsai, from
Wikimedia Commons

On the royal coat of arms for Siam, the kingdom
was represented by a three-headed elephant.



"SAVE ME FROM MY FRIENDS!"

Source: Wikimedia Commons

"The Great Game: The Afghan Emir Sher Ali Khan with his 'friends' Russia and Great Britain" (1878) reveals the confrontation between the British Empire and the Russian Empire over Afghanistan. The political cartoon illustrates an atmosphere of tension and distrust that existed between the two empires.



Source: Wikipedia Commons

The characters represented are (left to right in the foreground) Queen Victoria of England, William II of German, Nicholas II of Russia, Marianne (the symbol of France), and a Japanese samurai. Behind them, a Qing official throws up his hands but cannot stop them.



Source: Archives Bordeaux Métropole
Samory Touré after his capture by the French, September 1898.



Source: Wikimedia Commons

Portrait of an East India Company official, c. 1760–c.1764



Source: Hawaii State Archives

Chinese contract workers on a sugar plantation in 19th-century Hawaii.



Source: Wikimedia Commons

Italian immigrants were so important to the economic and cultural development of Argentina that the city of Mendoza erected a monument to them in what is known as the Plaza Italia.



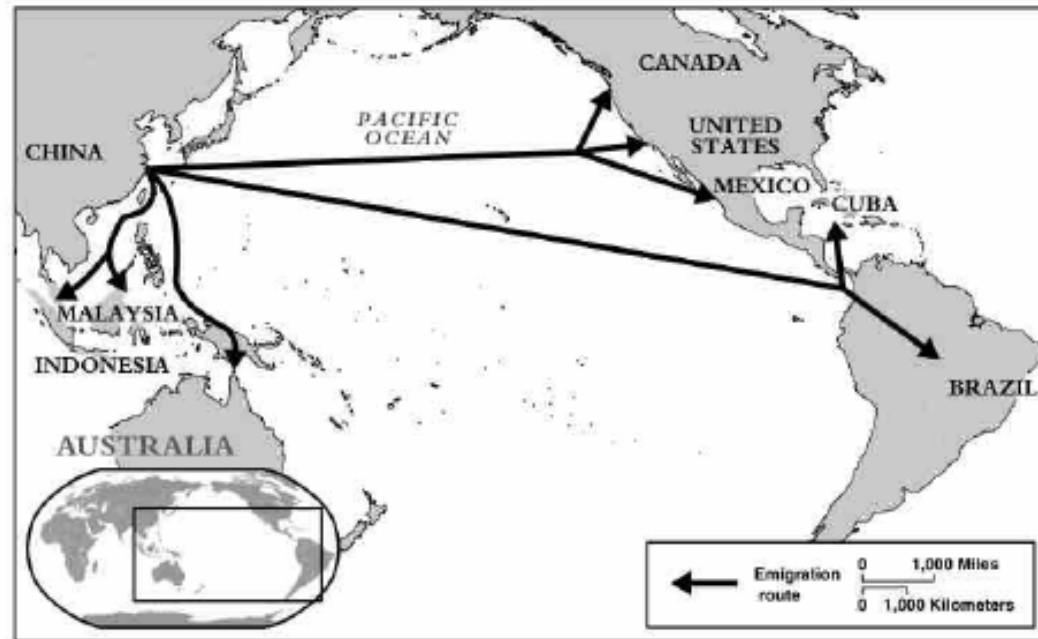
Source: archive.org

A Chinese laborer in the Philippines, 1899

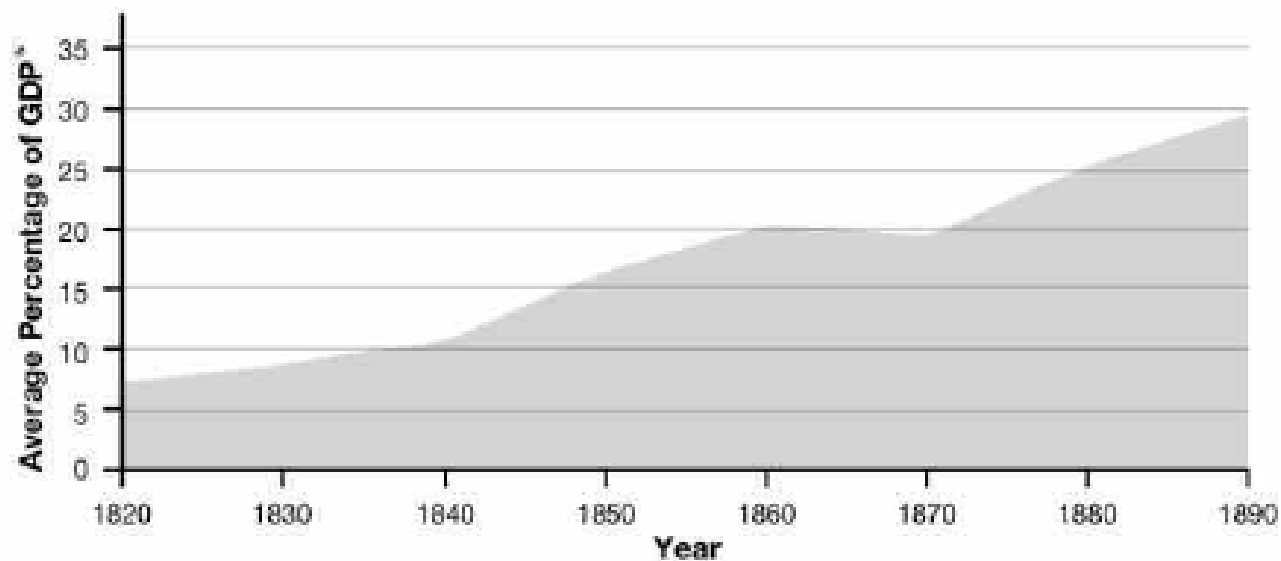
FRANK LESLIE'S ILLUSTRATED NEWSPAPER.



Chinese Emigration in the 19th Century



Exports as a Percentage of the Output of Industrialized Countries



^a GDP, or gross domestic product, is one measure of the total amount of goods and services produced by a country.

Source: Adapted from Federico, Giovanni and Antonio Tena-Junguito. (2016) b). 'A tale of two globalizations: gains from trade and openness 1800-2010'. London, Centre for Economic Policy Research. (CEPR WP.11120).

“Who made man the exclusive judge, if women partake with him the gift of reason? In this style, argue tyrants of every denomination, from the weak king to the weak father of a family; they are all eager to crush reason; yet always assert that they usurp its throne only to be useful. Do you not act a similar part, when you force all women, by denying them civil and political rights, to remain immured [confined against their will] in their families groping in the dark? For surely, sir, you will not assert that a duty can be binding which is not founded on reason. . . ?

Let there be, then, no coercion established in society, and the common law of gravity prevailing, the sexes will fall into their proper places. And now, that more equitable laws are forming your citizens, marriage may become more sacred, your young may choose wives from motives of affection, and your maidens allow love to root out vanity.”

Mary Wollstonecraft, *A Vindication of the Rights of Women*
(Dedicatory letter to Talleyrand of France), 1792

“I wish I knew what mighty things were fabricating. If a form of government is to be established here, what one will be assumed? Will it be left to our Assemblies to choose one? And will not many men have many minds? And shall we not run into dissensions among ourselves? I am more and more convinced that man is a dangerous creature; and that power, whether vested in many or a few, is ever grasping. . . . How shall we be governed so as to retain our liberties? . . . Who shall frame these laws? Who will give them force and energy? . . . When I consider these things, and the prejudices of people in favor of ancient customs and regulations, I feel anxious for the fate of our monarchy or democracy, or whatever is to take place.”

Abigail Adams, letter to her husband John, November, 1775

“We are not European; we are not Indian; we are but a mixed species of aborigines and Spaniards. Americans by birth and Europeans by law, we find ourselves engaged in a dual conflict: we are disputing with the natives for titles of ownership, and at the same time we are struggling to maintain ourselves in the country that gave us birth against the opposition of the invaders.”

Simón Bolívar, speech to the Council of Angostura, 1819

“I know the name of liberty is dear to . . . us; but have we not enjoyed liberty even under the English monarchy? Shall we . . . renounce that to go and seek it in I know not what form of republic, which will soon change into a licentious anarchy and popular tyranny? In the human body the head only sustains and governs all the members, directing

them . . . to the same object, which is self-preservation and happiness; so the head of the body politic, that is the king, in concert with the Parliament, can alone maintain the union of the members of this Empire . . . and prevent civil war by obviating all the evils produced by variety of opinions and diversity of interests.”

—John Dickinson, Continental Congress, July 1, 1776

“The advances which gave this great economic change the name Industrial Revolution occurred in Great Britain, yet it would be contrary to the facts to regard the mechanization of industrial processes as strictly an English experience. . . . England was the leading innovator of methods for rendering raw materials more useful to man, but it by no means had a monopoly of inventions. A Frenchman, Antoine Lavoisier, discovered the chemical nature of combustion. . . . An American, Eli Whitney, invented the cotton gin. And a German, Justus von Liebig, determined the chief chemical components of plants and thus laid the basis for a chemical fertilizer industry.”

Shepard B. Clough, “The Industrial Revolution in England,”
Columbia History of the World, 1972

“By this oath we set up as our aim the establishment of the national weal on a broad basis and framing of a constitution and laws.

1. Deliberative assemblies shall be widely established and all matters decided by public discussion.
2. All classes, high and low, shall unite in vigorously carrying out the administration of affairs of state.
3. The common people, no less than the civil and military officials, shall each be allowed to pursue his own calling so that there may be no discontent.
4. Evil customs of the past shall be broken off and everything based upon the just laws of Nature.
5. Knowledge shall be sought throughout the world so as to strengthen the foundations of imperial rule.”

The Charter Oath of the Meiji Restoration, 1868

“It was cotton production, especially, that characterized the beginnings of Egypt’s integration into the global capitalist system. Cotton was an important part of the British Industrial Revolution, as textile mills in Lancashire and elsewhere came to symbolize the changes that occurred as a society transitioned from a feudal mode of production to a capitalist one. Egypt’s initial role in this chain of developments was to supply cotton to British textile mills, especially when the American Civil War cut off supplies of cotton from the southern United States (Beckert, 2004, p. 1405).

... Many of the major changes in Egyptian agriculture, and in rural Egyptian society more broadly, can be traced to the development of the global capitalist system. As the British promoted cotton cultivation in Egypt, large estates took over land that had supplied the means of subsistence for peasants under pre-capitalist modes of production. The result was that ‘the great majority of the peasantry was by the end of the nineteenth century either landless or land-poor, while a new class of large landowners—an agrarian bourgeoisie—had emerged’ (Beinin and Lockman, 1987, p. 8). This agrarian bourgeoisie assumed much of the power in rural Egypt, yet the influx of foreign capital during this development of agricultural production in Egypt meant that the foreigners who controlled the capital also held much of the power over Egypt as a whole.”

Peter Bent, *Agrarian Change and Industrialization in Egypt* (2015)

“It [creating a monopoly in the oil industry] was forced upon us. We had to do it in self-defense. The oil business was in confusion and daily growing worse. Someone had to make a stand. . . . This movement was the origin of the whole system of economic administration. It has revolutionized the way of doing business all over the world. The time was ripe for it. It had to come, though all we saw at the moment was the need to save ourselves from wasteful conditions. . . . The day of combination is here to stay. Individualism is gone, never to return.”

John D. Rockefeller, interview, 1880

“It is especially difficult to explain why consumers chose to use the increasing incomes which they had at their disposal for consumption rather than for saving or investment. Some historians suggest that consumption increased because consumers shared an almost instinctive desire to enjoy a higher standard of living and improve their material and psychological well-being. Others believe that consumers consumed in order to emulate those around them; as Perkin suggests, ‘If consumer demand was the key to the Industrial Revolution, social emulation was the key to consumer demand. By the eighteenth century nearly everyone in England and the Scottish Lowlands received a money income, and nearly everyone was prepared to spend a large part of it in *keeping up with the Joneses*.’ Other historians maintain that consumers were manipulated by the machinations of advertisers and other commercial interests. According to Royle, ‘The lubricant to make the consumer society of the late twentieth century function smoothly was advertising, which was made all the easier with the advent of television.’ ”

John Benson, *Consumption and the Consumer Revolution*, 1996

“The English in India had always been somewhat more detached from the indigenous environment than the Dutch in Indonesia. After the 1780s, their isolation gradually intensified and became obvious with the decline in status of Eurasian Anglo-Indians. . . . The club became the center of British social life in India and the other Asian colonies during the Victorian era. In clubs, one could feel like a gentleman among other gentlemen while being served by a native staff. . . . The large clubs of Calcutta remained closed to Indians until 1946. This type of color bar was especially disturbing because it excluded from social recognition the very people who had carried their self-Anglicizing [becoming more like the British] the furthest and loyally supported British rule. . . .

In most regions of Africa . . . the Europeans saw themselves as foreign rulers separated from the African cultures by an abyss. . . . A process of great symptomatic significance was the rejection of the highly educated West Africans who had worked with the early mission. They had envisioned the colonial takeover as an opportunity for a joint European-African effort to modernize and civilize Africa. Instead, they were now, as ‘white Negroes,’ despised by all.”

Jurgen Osterhammel, *Colonialism*, 1997

“Gentlemen, we must speak more loudly and more honestly! We must say openly that indeed the higher races have a right over the lower races. . . .

I repeat, that the superior races have a right because they have a duty. They have the duty to civilize the inferior races. . . . In the history of earlier centuries these duties, gentlemen, have often been misunderstood; and certainly when the Spanish soldiers and explorers introduced slavery into Central America, they did not fulfill their duty as men of a higher race. . . . But, in our time, I maintain that European nations acquit themselves with generosity, with grandeur, and with sincerity of this superior civilizing duty. I say that French colonial policy, the policy of colonial expansion, the policy that has taken us under the Empire [the Second Empire, of Napoleon III], to Saigon, to Indochina [French Southeast Asia], that has led us to Tunisia, to Madagascar—I say that this policy of colonial expansion was inspired by . . . the fact that a navy such as ours cannot do without safe harbors, defenses, supply centers on the high seas Are you unaware of this? Look at a map of the world.”

Jules Ferry, speech on French colonial expansion, 1884

“The American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European powers. . . .

We should consider any attempt on their [Europeans’] part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the Governments who have declared their independence and maintain it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power in any other light than as the manifestation of an unfriendly disposition toward the United States.”

James Monroe, annual presidential message to Congress, 1823

“I have warned you again and again not to dally in those villages, where there is nothing to do—but you continue to saunter, ignoring the fact that soldiers are running short of food. They are receiving their pay, but the money will not last forever. Then they will all depart, leaving us to pay with our lives, because you must have learned by this time that they came only for reasons of self-interest, and to get all they can out of us. They are already beginning to desert. . . . Thus we will lose all the people that I have gotten together for the descent on Cuzco. . . . I gave you plenty of warnings to march immediately on Cuzco, but you took them all lightly, giving the Spaniards time to prepare as they have done, placing cannon on Picchu Mountain, and devising other measures so dangerous that you are no longer in a position to attack them. . . . God must want me to suffer my sins. Your wife.

P. S After I had finished this letter, a messenger arrived with the definite news that the enemy from Paruro is in Acos; I am going forward to attack them, even if it costs me my life.”

Micaela Bastidas, letter to Túpac Amaru II, 1780

“Fermented drinks such as alcohol also have the benefits of killing parasites and bringing liquid calories to the diet, but by the start of the 18th century beer production was eating up nearly half of the wheat harvest in Britain. There was no possible way for Britain’s domestic agriculture to feed the rapidly expanding population and keep them in beer, too. There just wasn’t enough farmland for every new mouth in the industrial era. Calories had to come from an outside source, one beyond the boundaries of the British Isles, from the wider shores of the empire. The pursuit of food has always shaped the development of society, and in the days of the Victorian empire, the very start of our modern industrialized global food-chain, tea with milk and sugar became the answer to Britain’s growing need for cheap nutrition.”

Sarah Rose, *For All the Tea in China: Espionage, Empire
and the Secret Formula for the World’s Favourite [Favorite]
Drink*, 2009

“Around the middle of the 19th century, Uruguay was dominated by the latifundium [a large landed estate or ranch, typically worked by enslaved people], with its ill-defined boundaries and enormous herds of native cattle, from which only the hides were exported to Great Britain and part of the meat, as jerky, to Brazil and Cuba. There was a shifting rural population that worked on the large estates and lived largely on the parts of beef carcasses that could not be marketed abroad. Often the landowners were also the caudillos [military or political leaders] of the Blanco or Colorado political parties, the protagonists of civil wars that a weak government was unable to prevent (Barrán and Nahum, 1984, 655). This picture still holds, even if it has been excessively stylized, neglecting the importance of subsistence [the act of supporting oneself] or domestic-market oriented peasant production.”

Luis Bértola, *An Overview of the Economic History of Uruguay since the 1870s*, 2008

“It appeared that the Laws of the Chinese Empire forbid the importation of opium into China and declare that all Opium which may be brought into the country is liable to confiscation. The Queen of England desires that Her Subjects who may go into foreign countries should obey the Laws of those countries; and Her Majesty does not wish to protect them from the just consequences of any offenses which they may commit in foreign parts. But, on the other hand, Her Majesty cannot permit that Her Subjects residing abroad should be treated with violence, and be exposed to insult and injustice; and when wrong is done to them, Her Majesty will see that they obtain redress.”

British Foreign Secretary Lord Palmerston, Letter to the
Minister of the Emperor of Chinese, 1840

“Due to its structural weakness, the local silk industry could not withstand foreign competition from the silk of Japan and China and later on the introduction of artificial fabrics. It is also argued by many historians that the decision of many Christians to emigrate from the mountain was also stirred by increasing urbanization, the emergence of a middle class, and the fear of conscription in the Ottoman army.

Commenting on the post-1860 generation of peasants, Akram Khater [wrote]:

‘Having grown in relative prosperity, these peasants were facing limitations that threatened to send them economically a few steps backward. At the end of the 1880s silk was no longer the golden crop it had been ten or twenty years before. At the same time, rising land prices and shrinking inheritance combined to make the economic future bleak. So it was that many peasants arrived at the year 1887 with a sense of malaise [uneasiness]. They did not have much land, and what little they had did not promise to make them a ‘good’ living. . . . Although some villagers did migrate seasonally to neighboring cities (like Aleppo and Bursa), these areas provided limited opportunities as they were experiencing their own economic crises. . . . These drawbacks made a number of peasants look for other ways out of their dilemma—namely, how to make enough money quickly to guarantee their status as landowners and not slip back into the ranks of the landless laborers. About the only option that appeared on the economic horizons was emigration.’ ”

Paul Tabar, *Immigration and Human Development:
Evidence from Lebanon*, 2009