**HISTORY 1302 – American History to 1865**

**Instructions: Read the attached primary source document. Analyze the content. Answer the following questions. Your responses should be in the form of an essay answer. You must include an introduction, body paragraphs and a conclusion. You must use correct grammar and mechanics when answering these questions. You will be evaluated on your ability to include the following in your response: critical thinking skills, written communication, social responsibility and personal responsibility.**

**\*\*\*ALL RESPONSES MUST BE IN MS WORD\*\*\***

**\*\*\*ALL RESPONSES MUST BE A MINIMUM OF 200 WORDS LONG\*\*\***

**\*\*\*ALL RESPONSES MUST INCLUDE YOUR NAME, PID# AND HISTORY CLASS AND SECTION\*\*\***

**WEALTH**

BY ANDREW CARNEGIE.

The problem of our age is the proper administration of wealth, so that the ties of brotherhood may still bind together the rich and poor in harmonious relationship. The conditions of human life have not only been changed, but revolutionized, within the past few hundred years. In former days there was little difference between the dwelling, dress, food, and environment of the chief and those of his retainers. The Indians are to-day where civilized man then was. When visiting the Sioux, I was led to the wigwam of the chief. It was just like the others in external appearance, and even within the difference was trifling between it and those of the poorest of his braves. The contrast between the palace of the millionaire and the cottage of the laborer with us to-day measures the change which has come with civilization.

This change, however, is not to be deplored, but welcomed as highly beneficial. It is well, nay, essential for the progress of the race, that the houses of some should be homes for all that is highest and best in literature and the arts, and for all the refinements of civilization, rather than that none should be so. Much better this great irregularity than universal squalor. Without wealth there can be no Mæcenas. The "good old times " were not good old times. Neither master nor servant was as well situated then as to-day. A relapse to old conditions would be disastrous to both--not the least so to him who serves--and would Sweep away civilization with it. But whether the change be for good or ill, it is upon us, beyond our power to alter, and therefore to be accepted and made the best of. It is a waste of time to criticise the inevitable.

It is easy to see how the change has come. One illustration will serve for almost every phase of the cause. In the manufacture of products we have the whole story. It applies to all combinations of human industry, as stimulated and enlarged by the inventions of this scientific age. Formerly articles Were manufactured at the domestic hearth or in small shops which formed part of the household. The master and his apprentices worked side by side, the latter living with the master, and therefore subject to the same conditions. When these apprentices rose to be masters, there was little or no change in their mode of life, and they, in turn, educated in the same routine succeeding apprentices. There was, substantially social equality, and even political equality, for those engaged in industrial pursuits had then little or no political voice in the State.

But the inevitable result of such a mode of manufacture was crude articles at high prices. To-day the world obtains commodities of excellent quality at prices which even the generation preceding this would have deemed incredible. In the commercial world similar causes have produced similar results, and the race is benefited thereby. The poor enjoy what the rich could not before afford. What were the luxuries have become the necessaries of life. The laborer has now more comforts than the landlord had a few generations ago. The farmer has more luxuries than the landlord had, and is more richly clad and better housed. The landlord has books and pictures rarer, and appointments more artistic, than the King could then obtain.

The price we pay for this salutary change is, no doubt, great. We assemble thousands of operatives in the factory, in the mine, and in the counting-house, of whom the employer can know little or nothing, and to whom the employer is little better than a myth. All intercourse between them is at an end. Rigid Castes are formed, and, as usual, mutual ignorance breeds mutual distrust. Each Caste is without sympathy for the other, and ready to credit anything disparaging in regard to it. Under the law of competition, the employer of thousands is forced into the strictest economies, among which the rates paid to labor figure prominently, and often there is friction between the employer and the employed, between capital and labor, between rich and poor. Human society loses homogeneity.

The price which society pays for the law of competition, like the price it pays for cheap comforts and luxuries, is also great; but the advantage of this law are also greater still, for it is to this law that we owe our wonderful material development, which brings improved conditions in its train. But, whether the law be benign or not, we must say of it, as we say of the change in the conditions of men to which we have referred : It is here; we cannot evade it; no substitutes for it have been found; and while the law may be sometimes hard for the individual, it is best for the race, because it insures the survival of the fittest in every department. We accept and welcome therefore, 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. Having accepted these, it follows that there must be great scope for the exercise of special ability in the merchant and in the manufacturer who has to conduct affairs upon a great scale. 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. The experienced in affairs always rate the MAN whose services can be obtained as a partner as not only the first consideration, but such as to render the question of his capital scarcely worth considering, for such men soon create capital; while, without the special talent required, capital soon takes wings… It is a law, as certain as any of the others named, that men possessed of this peculiar talent for affair, 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.

Objections to the foundations upon which society is based are not in order, because the condition of the race is better with these than it has been with any others which have been tried. Of the effect of any new substitutes proposed we cannot be sure. The Socialist or Anarchist who seeks to overturn present conditions is to be regarded as attacking the foundation upon which civilization itself rests, for civilization took its start from the day that the capable, industrious workman said to his incompetent and lazy fellow, "If thou dost net sow, thou shalt net reap," and thus ended primitive Communism by separating the drones from the bees. One who studies this subject will soon be brought face to face with the conclusion that upon the sacredness of property civilization itself depends--the right of the laborer to his hundred dollars in the savings bank, and equally the legal right of the millionaire to his millions. To these who propose to substitute Communism for this intense Individualism the answer, therefore, is: The race has tried that. All progress from that barbarous day to the present time has resulted from its displacement. Not evil, but good, has come to the race from the accumulation of wealth by those who have the ability and energy that produce it…

We start, then, with a condition of affairs under which the best interests of the race are promoted, but which inevitably gives wealth to the few. Thus far, accepting conditions as they exist, the situation can be surveyed and pronounced good. The question then arises, --and, if the foregoing be correct, it is the only question with which we have to deal, --What is the proper mode of administering wealth after the laws upon which civilization is founded have thrown it into the hands of the few ? And it is of this great question that I believe I offer the true solution. It will be understood that *fortunes* arehere spoken of, not moderate sums saved by many years of effort, the returns on which are required for the comfortable maintenance and education of families. This is not *wealth,* but only *competence* which it should be the aim of all to acquire.

…

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 use 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 alms-giving. 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. Every one has, of course, cases of individuals brought to his own knowledge where temporary assistance can do genuine good, and these he will not overlook. But the amount which can be wisely given by the individual for individuals is necessarily limited by his lack of knowledge of the circumstances connected with each. 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 alms-giving more injury is probably done by rewarding vice than by relieving virtue.

The rich man is thus almost restricted to following the examples of Peter Cooper, Enoch Pratt of Baltimore, Mr. Pratt of Brooklyn, Senator Stanford, and others, who know that the best means of benefiting the community is to place within its reach the ladders upon which the aspiring can rise--parks, and means of recreation, by which men are helped in body and mind; works of art, certain to give pleasure and improve the public taste, and public institutions of various kinds, which will 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. -

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; intrusted 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. The best minds will thus have reached a stage in the development of the race in which it is clearly seen that there is no mode of disposing of surplus wealth creditable to thoughtful and earnest men into whose hands it flows save by using it year by year for the general good. This day already dawns. But a little while, and although, without incurring the pity of their fellows, men may die sharers in great business enterprises from which their capital cannot be or has not been withdrawn, and is left chiefly at death for public uses, yet the man who dies leaving behind many millions of available wealth, which was his to administer during life, will pass away " unwept, unhonored, and unsung," no matter to what uses he leaves the dross which he cannot take with him. 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 some day to solve the problem of the Rich and the Poor, and to bring ' Peace on earth, among men Good-Will."

THE SLOW PROGRESS OF THE BOY WHO STARTS IN A

BREAKER, AND ENDS, AN OLD MAN IN THE BREAKER

—AS TOLD BY A MAN WHO WAS ONCE A MINER

BY REV. JOHN McDOWELL

"I’m twelve years old, goin' on thirteen," said the boy to the boss of the breaker. He didn't look more than ten, and he was only nine, but the law said he must be twelve to get a job. He was one of a multitude of the 16,000 youngsters of the mines, who, because miners' families are large and their pay comparatively small, start in the breaker before many boys have passed their primary schooling. From the time he enters the breaker there is a rule of progress that is almost always followed. Once a miner and twice a breaker boy, the upward growth of boy to man, breaker boy to miner, the descent from manhood to old age, from miner to breaker boy: that is the rule. So the nine-year old boy who is "twelve, goin' on thirteen," starts in the breaker. He gets from fifty to seventy cents for ten hours' work. He rises at 5:30 o'clock in the morning, puts on his working clothes, always soaked with dust, eats his breakfast, and by seven o'clock he has climbed the dark and dusty stairway to the screen room where he works. He sits on a hard bench built across a long chute through which passes a steady stream of broken coal. From the coal he must pick the pieces of slate or rock.

It is not a hard life but it is confining and irksome. Sitting on his uncomfortable seat, bending constantly over the passing stream of coal, his hands soon become cut and scarred by the sharp pieces of slate and coal, while his finger nails are soon worn to the quick from contact with the iron chute. The air he breathes is saturated with the coal dust, and as a rule the breaker is fiercely hot in summer and intensely cold in winter. In many of the modern breakers, to be sure, steam heating pipes have been introduced into the screen rooms, and fans have been placed in some breakers to carry away the dust. But however favorable the conditions, the boy's life is a hard one. Yet it is a consistent introduction to what is to follow.

The ambition of every breaker boy is to enter the mines, and at the first opportunity he begins there as a door boy,—never over fourteen years of age and often under. The work of the door boy is not so laborious as that in the breaker, but is more monotonous. He must be on hand when the first trip of cars enter in the morning and remain until the last comes out at night. His duty is to open and shut the door as men and cars pass through the door, which controls and regulates the ventilation of the mine. He is alone in the darkness and silence all day, save when other men and boys pass through his door. Not many of these boys care to read, and if they did it would be impossible in the dim light of their small lamp. Whittling and whistling are the boy's chief recreations. The door boy's wages vary from sixty five to seventy five cents a day, and from this he provides his own lamp, cotton and oil.

Just as the breaker boy wants to be a door-boy, the door boy wants to be a driver. When the mules are kept in the mines, as they usually are, the driver boy must go down the shaft in time to clean and harness his mule, bring him to the foot of the shaft and hitch him to a trip of empty cars before seven o'clock. This trip of cars varies from four to seven according to the number of miners. The driver takes the empty cars to the working places and returns them loaded to the foot of the shaft. They are then hoisted to the surface and conveyed to the breaker where the coal is cracked, sorted and cleaned and made ready for the market. There are today ten thousand drivers in the anthracite coal mines. These boys. are in constant danger, not only of falling roof and exploding gas, but of being crushed by the cars. Their pay varies from $1.10 to $1.25, from which sum they supply their own lamps, cotton and oil.

When the driver reaches the age of twenty he becomes either a runner or a laborer in the mines, more frequently the latter. The runner is a conductor who collects the loaded cars and directs the driver. The laborer is employed by the miner, subject to the approval of the superintendent, to load the cars with the coal which has been blasted by the miner. As a rule he is paid so much per car, and a definite number of cars constitute a day's work—the number varying in different mines—averaging from five to seven, equaling from twelve to fifteen tons of coal. The laborer's work is often made difficult by the water and rock which are found' in large quantities in coal veins.

There are 24,000 laborers in the anthracite mines of Pennsylvania, each one of whom is looking forward to becoming a miner in the technical sense of the word—that is, the employer of a laborer. To do this a laborer must have had two years’ experience in practical mining and be able to pass an examination before the district board. If he passes he becomes a contractor as well as a 1abor. He enters into a contract with the company to do a certain work at so much per car or; yard. He blasts all the coal, and this involves judgment in locating the hole, skill in boring it, and care in preparing and determining the size of the shot. The number of blasts per day ranges from four to twelve, according to the size and character of the vein. He is responsible for the propping necessary to sustain the roof. According to the law of the State of Pennsylvania, the company operating the mine is obliged to furnish the miner the needed props, but the miner must place them at such places as the mine boss designates Most of the boring is now done with hand machines. The miner furnishes his own tools. and supplies. His powder, squibs, paper, soap and oil he is compelled to buy from the company which employs him. His equipment includes the following tools—a hand machine for drilling, drill, scraper, needle, blasting barrel, crowbar, pick, shovel, hammer, sledge; cartridge pin, oil can, toolbox and lamp. As a rule he rises at five A.M.; he enters the mine shortly after six. In some cases he is obliged to walk a mile or more underground to reach his place of work. He spends from eight to ten hours in the mine. Taking three hundred days as the possible working time in a year, the anthracite miner's daily pay for the past twenty years will not average over $1.60 a day, and that of the laborer not over $1.35.

His dangers are many. He may be crushed to death at any time by the falling roof. burned to death by the exploding of gas, or blown to pieces by a premature blast. So dangerous is his work that he is debarred from all ordinary life insurance. In no part of the country will you find so many crippled boys and broken down men. During the last thirty years over 10,000 men and boys have been killed and 25,000 have been injured in this industry. Not many old men are found in the mines. The average age of those killed is 32.13.

It is an endless routine of dull plodding world from nine years until death—a sort of voluntary life imprisonment. Few escape. Once they begin, they continue to live out their commonplace, low leveled existence, ignoring their daily danger, knowing nothing better.

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**Signature Assignment Essay Questions:**

1. **Compare and contrast Andrew Carnegie’s views about wealth and inequality with the life of the average coal miner. What impact does Carnegie’s background have on his views and how have his views influenced the United States in both the Gilded Age and the present?**
2. **Based on your reading of the life of the average coal miner - are Andrew Carnegie’s views considered ethical? Why or why not? Please explain.**