

A Close Reading of Excerpts from “The Gospel of Wealth” by Andrew Carnegie by Christina Suarez, high school social studies teacher, and David Liben of Student Achievement Partners

Table of Contents

Close Reading Packet	1
Supports for ELL and Below Grade Level Readers for Part II (by Johanna Pastel)	20
<i>Suggested for use during an additional read of the text in advance of the full class close reading packet. These handouts focus in on specific sections of the text, providing additional support in unpacking the big ideas.</i>	
Student Handouts for Part IV: Research Extension	25
Close Reading Packet Assessment Rubric	30
Writing Rubric	31

Unit 3 - Andrew Carnegie: “The Gospel of Wealth” (1889) – A Close Reading

Text Complexity and Standards Addressed

Text Complexity: This passage is 13.3 RMM (CCR) and 10.6 ATOS (9-10 band). Due to the high-level philosophical concepts discussed in this text, as well as prior knowledge of the Second Industrial Revolution, this text has been determined best for use in the eleventh grade, though it has been used successfully in the tenth grade.

Part I & II - Close Read:

- [CCSS.ELA-Literacy.RH.11-12.1](#)
Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- [CCSS.ELA-Literacy.RH.11-12.2](#)
Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
- [CCSS.ELA-Literacy.RH.11-12.4](#)
Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines *faction* in *Federalist* No. 10).
- [CCSS.ELA-Literacy.RST.11-12.6](#)
Analyze the author's purpose in providing an explanation, describing a procedure, or discussing an experiment in a text, identifying important issues that remain unresolved.

Part III - Culminating Writing Activity

- [CCSS.ELA-Literacy.RH.11-12.5](#)
Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.
- [CCSS.ELA-Literacy.RH.11-12.6](#)
Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.
- [CCSS.ELA-Literacy.WHST.11-12.1.a](#)
Introduce precise, knowledgeable claim(s), establish the significance of the claim(s), distinguish the claim(s) from alternate or opposing claims, and create an organization that logically sequences the claim(s), counterclaims, reasons, and evidence.
- [CCSS.ELA-Literacy.WHST.11-12.1.b](#)
Develop claim(s) and counterclaims fairly and thoroughly, supplying the most relevant data and evidence for each while pointing out the

strengths and limitations of both claim(s) and counterclaims in a discipline-appropriate form that anticipates the audience's knowledge level, concerns, values, and possible biases.

- [CCSS.ELA-Literacy.WHST.11-12.1.c](#)

Use words, phrases, and clauses as well as varied syntax to link the major sections of the text, create cohesion, and clarify the relationships between claim(s) and reasons, between reasons and evidence, and between claim(s) and counterclaims.

- [CCSS.ELA-Literacy.WHST.11-12.1.d](#)

Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.

- [CCSS.ELA-Literacy.WHST.11-12.1.e](#)

Provide a concluding statement or section that follows from or supports the argument presented.

- [CCSS.ELA-Literacy.WHST.11-12.4](#)

Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

Part IV - Research Extension/Enrichment Opportunities

- [CCSS.ELA-Literacy.WHST.11-12.7](#) Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.

- [CCSS.ELA-Literacy.WHST.11-12.8](#)

Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the specific task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.

- [CCSS.ELA-Literacy.WHST.11-12.9](#)

Draw evidence from informational texts to support analysis, reflection, and research.

Part I

Directions: First, I will read the text aloud. Then, I will read the text aloud again and we will stop to discuss some of the vocabulary. On the second read, you should make notes on the vocabulary in the margins where appropriate, as well as highlight any points you feel are important. You are not expected to know all of the words or understand everything in these initial readings. We will reread this text very closely over several days to uncover its meaning.

“The Gospel of Wealth” (1889) by Andrew Carnegie

(1) The problem of our age is the 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 contrast between the palace of the millionaire and the cottage of the laborer with us today measures the change which has come with civilization.

(2) This change, however, is not to be **deplored**, but welcomed as highly beneficial. It is well, **nay** [*archaic; not only that but also*], 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 **Maecenas** [*this is an allusion to Rome, he was a wealthy patron of the arts*]. The "good old times" were not good old times. Neither master nor servant was as well situated then as today. 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....

. . .

(3) 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 are here spoken of, not moderate sums saved by many years of effort, the returns from which are required for the comfortable maintenance and education of families. This is not wealth, but only **competence** [*adequacy; possession of required skills*], which it should be the aim of all to acquire.

(4) There are but three **modes** in which **surplus** wealth can be disposed of. It can be left to the families of the **decedents**; or it can be **bequeathed** for **public purposes**; or, finally, it can be administered during their lives by its possessors. Under the first and second modes most of the wealth of the world that has reached the few has hitherto been applied. Let us in turn consider each of these modes. The first is the most injudicious. In monarchical countries, the estates and the greatest portion of the wealth are left to the first son, that the vanity of the parent may be gratified by the thought that his name and title are to descend to succeeding generations unimpaired. The condition of this class in Europe today teaches the futility of such hopes or ambitions. The successors have become impoverished through their follies [absurd foolish action] or from the fall in the value of land.... Why should men leave great fortunes to their children? If this is done from affection, is it not misguided affection? Observation teaches that, generally speaking, it is not well for the children that they should be so burdened. Neither is it well for the state. Beyond providing for the wife and daughters moderate sources of income, and very moderate allowances indeed, if any, for the sons, men may well hesitate, for it is no longer questionable that great sums bequeathed oftener work more for the injury than for the good of the recipients. Wise men will soon conclude that, for the best interests of the members of their families and of the state, such bequests are an improper use of their means.

...

(5) As to the second mode, that of leaving wealth at death for public uses, it may be said that this is only a means for the disposal of provided a man is content to wait until he is dead before it becomes of much good in the world.... The cases are not few in which the real object ~~wealth~~, by the **testator** is not attained, nor are they few in which his real wishes are **thwarted** [*to prevent something*]....

(6) The growing **disposition** [*changing of thought patterns*] to tax more and more heavily large estates left at death is a cheering indication of the growth of a **salutary** change in public opinion.... Of all forms of taxation, this seems the wisest. Men who continue hoarding great sums all their lives, the proper use of which for public ends would work good to the community, should be made to feel that the community, in the form of the state, cannot thus be **deprived** of its proper share. By taxing estates heavily at death, the state marks its **condemnation** of the selfish millionaire's unworthy life.

(7) It is desirable that nations should go much further in this direction. Indeed, it is difficult to set bounds to the share of a rich man's estate which should go at his death to the public through the agency of the state, and by all means such taxes should be **graduated** [*divided into stages*], beginning at nothing upon **moderate** [*not large, or too small*] sums to dependents, and increasing rapidly as the amounts swell. . . .

(8) This policy would work powerfully to induce the rich man to attend to the administration of wealth during his life, which is the end that society should always have in view, as being by far the most fruitful for the people. Nor need it be feared that this policy would sap the root of enterprise and **render** [*to make*] men less anxious to **accumulate**, for, to the class whose ambition it is to leave great fortunes and be talked about after their death, it will attract even more attention, and, indeed, be a somewhat nobler ambition to have enormous sums paid over to the state from their fortunes.

(9) There remains, then, only one mode of using great fortunes: but in this way we have the true **antidote** [*something that reduces effects or helps solve a problem*] for the temporary unequal distribution of wealth, the **reconciliation** [*ending of conflict*] of the rich and the poor—a reign of harmony—another ideal, differing, indeed from that of the Communist in requiring only the further evolution of existing conditions, not the total overthrow of our civilization...

(10) If we consider what results flow from the Cooper Institute [a philanthropic organization], for instance, to the best portion of the race in New York not possessed of means, and compare these with those which would have arisen for the good of the masses from an equal sum distributed by Mr. Cooper in his lifetime in the form of wages, which is the highest form of distribution, being for work done and not for charity, we can form some estimate of the possibilities for the improvement of the race which lie embedded in the present law of the accumulation of wealth. Much of this sum if distributed in small quantities among the people, would have been wasted in the indulgence of appetite, some of it in excess, and it may be doubted whether even the part put to the best use, that of adding to the comforts of the home, would have yielded results for the race, as a race, at all comparable to those which are flowing and are to flow from the Cooper Institute from generation to generation. Let the advocate of violent or radical change ponder well this thought.

(11) We might even go so far as to take another instance, that of Mr. Tilden's bequest of five millions of dollars for a free library in the city of New York, but in referring to this one cannot help saying involuntarily, how much better if Mr. Tilden had devoted the last years of his own life to the proper administration of this immense sum; in which case neither legal contest nor any other cause of delay could have interfered with his aims. But let us assume that Mr. Tilden's millions finally become the means of giving to this city a noble public library, where the treasures of the world contained in books will be open to all forever, without money and without price. Considering the good of that part of the race which congregates in and around Manhattan Island, would its permanent benefit have been better promoted had these millions been allowed to circulate in small sums through the hands of the masses? Even the most strenuous advocate of Communism must entertain a doubt upon this subject. Most of those who think will probably entertain no doubt whatever.

...

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

...

(13) 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; **entrusted** [*to make another responsible*] 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 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** [*something that is worthless*] which he cannot take with him. Of such as these the public verdict will then be: "The man who dies thus rich dies disgraced."

(14) 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."

Original:

Andrew Carnegie, "Wealth," *North American Review*, 148, no. 391 (June 1889): 653, 65762.

Retrieved from:

Bannister, Robert. "North American Review. Wealth." *American Intellectual History*. Swarthmore, 27 June 1995. Web. 27 July 2012.
<<http://www.swarthmore.edu/SocSci/rbannis1/AIH19th/Carnegie.html>>.

Part II: Text Dependent Questions

Use the following method to address each of the questions below:

- **Reread** the section of the text that precedes the question
- Take **notes** to help you formulate an answer to the question
- **Discuss** the question in a group
- Individually **write** what you think are the best answers to each question

Note to Teacher: Given the complexity of the text as well as the questions, teachers should not wait until groups have addressed all the questions before going over them. Especially in the beginning, it is important to ascertain that students are not going too far afield in their understanding of the points that Carnegie is making, as each idea builds on what precedes it.

The Text: “The Gospel of Wealth,” Andrew Carnegie

Text	Question
(1) The problem of our age is the 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 contrast between the palace of the millionaire and the cottage of the laborer with us today measures the change which has come with civilization.	<ul style="list-style-type: none">• What is the “age” Carnegie is talking about? The Gilded Age or the Industrial Revolution. Students should note the date given on the first page.• What is a “harmonious relationship”? Students should differentiate this meaning from other meanings of harmony, and identify that Carnegie is talking here about bettering relations between rich people and poor people.• What does Carnegie mean by “the

(2) This change, however, is not to be **deplored**, but welcomed as highly beneficial. It is well, **nay** [*archaic; not only that but also*], 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

administration of wealth”? The notion of “administering wealth” is not explained until later in the text. At this point students should be given a chance to grapple with this idea, with teachers explaining that the class will return to it later.

Note to Teacher: The idea that some parts of a text might not be understood until further into the text is important for students to understand as they learn to engage with more complex text.

- **What is the “...change which has come with civilization” that Carnegie alludes to here?** In the past the “chief” and his “retainers” were very similar in their “...dress, food and environment.” This is no longer the case. The rich now live in mansions and the laborers in cottages.
- **What is Carnegie saying about this change and “civilization”?** He is saying that this change “comes with civilization.” This means that, according to Carnegie, when there was no civilization the “chief” and his “retainer” or follower were very much equal (“...little difference”). The difference only came – according to Carnegie – with civilization.
- **What is “this change” that Carnegie refers to in the first sentence of the paragraph to the left?** Students should see that this refers to the previous paragraph’s point that in the modern

better this great irregularity than universal **squalor**. Without wealth there can be no **Maecenas** [*this is an allusion to Rome, he was a wealthy patron of the arts*]. The "good old times" were not good old times. Neither master nor servant was as well situated then as today. 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....

...

world, the rich and poor live differently—but that this was not always the case.

- **Carnegie makes a number of points in this paragraph; explain each of these (there should be about five or six).**
 1. The change is “beneficial.”
 2. Some people’s homes should have the “best in literature and the arts,” as this is better than none having it, which is what used to be. That some have this is “...essential for the progress of the race....”
 3. This “irregularity” is better than “universal squalor,” or everyone being poor, which used to be the case.
 4. Without wealth, there would be no art, “...no Maecenas...” Ask students what this might mean. With discussion, students should see that there is a relationship between wealth and the arts in society. Ask, for example, what the effect on the arts would be if nobody had any “extra wealth.”
 5. The past, “...the good old times...,” were not so good.
 6. “A relapse to old conditions...” would be “disastrous,” especially to workers, “not the least so to him who serves.”

Note to the Teacher: This paragraph and this question should be used to point out to students that complex text is often dense in information and ideas, and that is one reason why it requires multiple, careful readings.

(3) 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 are here spoken of, not moderate sums saved by many years of effort, the returns from which are required for the comfortable maintenance and education of families. This is not wealth, but only **competence** [*adequacy; possession of required skills*], which it should be the aim of all to acquire.

- **What is the “condition of affairs” in the first sentence here, and what are the “best interests” which Carnegie states this promotes?** The “condition of affairs” refers to the “great irregularity” or unequal distribution of wealth that Carnegie has been discussing. The “best interests” refers to the notion that this unequal distribution of wealth is better than “universal squalor” and is therefore, “...pronounced good...” and is in the “...best interests of the race.”
- **Carnegie states, “...the laws upon which Civilization is founded have thrown it {wealth} into the hands of the few...” What is he claiming are these “laws”? What does “law” mean in this context?** This is a difficult question as it involves tracing Carnegie’s ideas from when he first states the “...conditions of human life have been revolutionized...” in paragraph two to “...this change is highly beneficial...” in paragraph three to “the laws upon which Civilization is founded” in the above paragraph. In each case Carnegie is referring to the accumulation and unequal distribution of wealth, which have “revolutionized” human life for the good (“highly beneficial”). In the above paragraph, he goes further by saying this unequal distribution of wealth and the benefits it bestows are a “law of civilization.”

Note to the Teacher: Students may not be familiar with the notion of a “law” of civilization. If asked to address this they will likely realize that Carnegie is not talking about laws made by governments and enforced by police. With further thought some students will see that he is talking

(4) There are but three **modes** in which **surplus** wealth can be disposed of. It can be left to the families of the **decedents**; or it can be **bequeathed** for **public purposes**; or, finally, it can be administered during their lives by its possessors. Under the first and second modes most of the wealth of the world that has reached the few has hitherto been applied. Let us in turn consider each of these modes. The first is the most injudicious. In monarchial countries, the estates and the

here about a principle or idea about how societies or civilizations work. Once students reach this understanding, teachers should point out that Carnegie is making the claim here that unequal accumulation of wealth as a “...law of civilization” is the way civilization comes from non-civilization. In other words, this is the way we become civilized. Teachers should point this out as an example of how we can learn from close reading and how students can do this on their own as they get better.

- **What is the main question that Carnegie is posing here?** Carnegie is asking what we do with this wealth which only a few people have, “...administering wealth... thrown into the hands of the few”? Some students might also note that Carnegie is saying this is the only question we need address.
- **What differences between types of wealth does Carnegie define?** He distinguishes between “fortunes” and great wealth, “...not moderate sums... the aim of all to acquire.”
- **What is “surplus wealth”?** Money that goes beyond what a family needs to get by on a daily basis.
- **What are the two most common things that happen to “surplus wealth” after a person dies, according to Carnegie?** It is inherited, or it is given away to charities or taken by the government after the wealthy person died.

greatest portion of the wealth are left to the first son, that the vanity of the parent may be gratified by the thought that his name and title are to descend to succeeding generations unimpaired. The condition of this class in Europe today teaches the futility of such hopes or ambitions. The successors have become impoverished through their follies [absurd or foolish action] or from the fall in the value of land.... Why should men leave great fortunes to their children? If this is done from affection, is it not misguided affection? Observation teaches that, generally speaking, it is not well for the children that they should be so burdened. Neither is it well for the state. Beyond providing for the wife and daughters moderate sources of income, and very moderate allowances indeed, if any, for the sons, men may well hesitate, for it is no longer questionable that great sums bequeathed oftener work more for the injury than for the good of the recipients. Wise men will soon conclude that, for the best interests of the members of their families and of the state, such bequests are an improper use of their means.

...

- **What does Carnegie mean by inheriting wealth is a “burden” to male children? What evidence does he provide for this?** “... impoverished through their follies... work more for the injury than for the good.” He believes they will not act wisely and waste the money, while only harming themselves. Students should see that Carnegie’s evidence is what he himself has seen or perhaps heard of from speaking with others: “Observation teaches that...” At some point the question of what exactly “observation” means here, and whether it is sufficient evidence, should be discussed.
- **Why does Carnegie believe that wives and daughters should receive moderate “allowances”?** Women at the time weren’t allowed to work and would have to marry to support themselves.

Note to Teacher: This is a point that must be inferred by the reader, and is dependent upon prior knowledge of the century. Many students would know that in this period few wealthy women worked. However, students might infer this even if they did not have the background knowledge or if that knowledge was not terribly secure or “at their fingertips.” If this is the case, the posing of the question itself and students attempt to answer it might serve the purpose of bringing the background knowledge to the fore or inferring that this is likely the reason Carnegie is stating this. In this way students are acquiring the background knowledge from careful reading.

(5) As to the second mode, that of leaving wealth at death for public uses, it may be said that this is only a means for the disposal of wealth, provided a man is content to wait until he is dead before it becomes of much good in the world.... The cases are not few in which the real object sought by the testator is not attained, nor are they few in which his real wishes are thwarted [to prevent something]....

(6) The growing **disposition** [*changing of thought patterns*] to tax more and more heavily large estates left at death is a cheering indication of the growth of a salutary change in public opinion.... Of all forms of taxation, this seems the wisest. Men who continue hoarding great sums all their lives, the proper use of which for public ends would work good to the community, should be made to feel that the community, in the form of the state, cannot thus be deprived of its proper share. By taxing estates heavily at death, the state marks its condemnation of the selfish millionaire's unworthy life.

(7) It is desirable that nations should go much further in this direction. Indeed, it is difficult to set bounds to the share of a rich man's estate which should go at his death to the public through the agency of the state, and by all means such taxes should be

- **Rewrite the last sentence in the paragraph to the left so that it isn't a double negative... i.e. put it in the positive! Or, explain what the last sentence means.**

There are many cases where what the testator wants to happen, doesn't; others involved in the process prevent the original wishes of the deceased. Carnegie is saying here that these two means don't work out in practice.

Note to Teacher: Point out to students that the last sentence is a double negative. This sentence structure is frequently difficult to comprehend, and requires multiple readings. Encourage students to rephrase the sentence so that it is a positive statement.

- **Why does Carnegie believe that there should be a tax on "...large estates left at death..."?**
Carnegie believes that the community or the state should be able to use the wealth that has been accumulated. The state deserves its "proper share."
- **What did Carnegie mean by "...such taxes should be graduated..."?** This refers to the idea that the rate or percent of the tax should

graduated *[divided into stages]*, beginning at nothing upon **moderate** *[not large, or too small]* sums to dependents, and increasing rapidly as the amounts swell. . . .

(8) This policy would work powerfully to induce the rich man to attend to the administration of wealth during his life, which is the end that society should always have in view, as being by far the most fruitful for the people. Nor need it be feared that this policy would sap the root of enterprise and **render** *[to make]* men less anxious to **accumulate**, for, to the class whose ambition it is to leave great fortunes and be talked about after their death, it will attract even more attention, and, indeed, be a somewhat nobler ambition to have enormous sums paid over to the state from their fortunes.

(9) There remains, then, only one mode of using great fortunes: but in this way we have the true **antidote** *[something that reduces effects or helps solve a problem]* for the temporary unequal distribution of wealth, the **reconciliation** *[ending of conflict]* of the rich and the poor—a reign of harmony—another ideal, differing, indeed from that of the Communist in requiring only the further evolution of existing conditions, not the total overthrow of our civilization.

. . .

increase according to the amount of money or wealth the deceased has accumulated. Students might recognize this as similar to the way income taxes work. This can be determined from the context: “...beginning at nothing upon moderate...increasing rapidly as the amounts swell...”

- **Ultimately, what did Carnegie hope the effect of a tax at death would be?** Carnegie hoped that by doing this, wealthy people would give away their money while they were alive: “to induce the rich man to attend the administration of wealth during his life.” By doing this the wealth would be put to more efficient use, as he notes in previous paragraphs.
- **In paragraph 8, Carnegie addresses a criticism that might be made against this argument. What criticism is this, and how does he address it?** Carnegie addresses the argument that a tax on wealthy people’s money might cause them to not work so hard to accumulate their wealth. A death tax would “sap the root of enterprise” and cause people to be “less anxious to accumulate” wealth. He addresses this potential criticism by saying that wealthy people will want to do this, “...for the class whose ambition it is... it will attract even more attention...” Teachers should point out here that Carnegie is making an argument and a good argument should anticipate and address criticisms.

(10) If we consider what results flow from the **Cooper Institute** [a philanthropic organization], for instance, to the best portion of the race in New York not possessed of means, and compare these with those which would have arisen for the good of the masses from an equal sum distributed by Mr. Cooper in his lifetime in the form of wages, which is the highest form of distribution, being for work done and not for charity, we can form some estimate of the possibilities for the improvement of the race which lie embedded in the present law of the **accumulation** of wealth. Much of this sum if distributed in small quantities among the people, would have been wasted in the **indulgence** of appetite, some of it in excess, and it may be doubted whether even the part put to the best use, that of adding to the comforts of the home, would have yielded results for the race, as a race, at all comparable to those which are flowing and are to flow from the Cooper Institute from generation to generation. Let the advocate of violent or radical change ponder well this thought.

(11) We might even go so far as to take another instance, that of Mr. Tilden's bequest of five millions of dollars for a free library in the city of New York, but in referring to this one cannot help saying involuntarily, how much better if Mr. Tilden had devoted the last years of his own life to the proper administration of this immense sum; in which case neither legal contest nor any other cause of delay could have interfered with his aims. But let us assume that Mr. Tilden's millions finally become the means of giving to this city a noble public library, where the treasures of the world contained in books will be open to all forever, without money and without price. Considering the good of that part of the race which congregates in and around Manhattan Island, would its permanent benefit have been better promoted had

- **What is Carnegie saying is another, alternative mode of dealing with excess wealth?** “in the form of wages” i.e. paying people more. In other words, instead of the person of great wealth “administering” this excess wealth while alive and as he sees fit, he would instead raise wages or pay more to those working for him.
- **Why does Carnegie consider this mode less desirable?** Carnegie is saying here that increasing wages is not as good as wealthy people administering their wealth: “it would be wasted in the indulgence of appetite,” i.e. frivolous spending by those who are given these wages (the workers).
- **What were Mr. Tilden's actions and why does Carnegie disagree with them?** He made a large, charitable donation upon his death, which got tied up legally. Teachers should point out that this goes back to Carnegie's earlier argument that this money should be administered by the men who earned it.

these millions been allowed to circulate in small sums through the hands of the masses? Even the most strenuous advocate of Communism must entertain a doubt upon this subject. Most of those who think will probably entertain no doubt whatever.

...

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

- **What is Carnegie saying is the, “...duty of the man of wealth...”?** To live modestly: “...set an example of...modest living....” To modestly support those dependent upon him: “... legitimate wants of those dependent...” To administer, using his judgment, the “surplus revenues...for the, ‘poorer brethren’ which he can do better than they “could for themselves.”

(13) 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; entrusted [to make another responsible] 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 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 [something that is worthless] which he cannot take with him. Of such as these the public verdict will then be: "The man who dies thus rich dies disgraced."

(14) 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."

- **In paragraph 13, Carnegie summarizes his argument. What main points does he review?**

The laws of "accumulation" will be left free. This means there will be no laws made to stop people from acquiring great wealth. Carnegie calls this "individualism."

Men of wealth will use their accumulated wealth for the general good: "administering for the community," "for the general good," ... care for others." They can do this better than the community, "...would have done for itself...." The people who know the most, "...the best minds," will realize that this is the best way. Carnegie is getting at the idea that the "best minds" will soon see this is the best thing to do with surplus wealth.

- **Why does Carnegie consider his plan a "gospel"?**

He is saying that just as religion is supposed to bring "peace on earth" and "happiness," his plan will do the same. This gives greater weight to his argument.

Part III: The Culminating Activity

ANALYSIS: As a class we will review the following questions:

- A. What is the key argument that Carnegie is making in this piece?

Students should recognize that he is arguing that the wealthy have earned their wealth, have a duty to help others, and should do so as they best see fit, as they are superior. There is also religious grounding in his argument

- B. How does he develop his argument?

Students should be able to identify these main chunks of the text:

- I. Describes the effects of the industrial revolution on income and income distribution
- II. Analyzes what is beneficial about these changes
- III. Describes and analyzes current ways of handling great wealth, poses question of how it should be handled
- IV. Supports the growing idea of a death tax, but also says that this alone is not sufficient i.e. rather than a death tax, which he says is inefficient, we need to have wealthy administer their wealth as they see fit while alive.
- V. Responds to arguments outside of text (Capitalism & Communism)
- VI. Problem of other modes
- VII. Proposes his argument – administer it oneself

- C. What evidence does he provide?

Students should be able to pull these main illustrations used by Carnegie to support his arguments, and they should also be able to identify the points of argument used in their response to the focusing question:

- I. The palace and the cottage
- II. Squalor and Maecenas of Rome
- III. Inheritors (male vs. female) and the public need
- IV. Death tax does benefit society
- V. Doesn't sap the root of enterprise

- VI. Because the wealthy are superior for having earned
- VII. Wasted in indulgences – The Cooper Institute
- VIII. Mr. Tilden – legal disputes

Then, independently, write a paragraph to answer the following focusing question: **Does Carnegie sufficiently present his argument?** Be sure to include a thesis statement, three pieces of evidence (i.e. quotes) and a conclusion. Please e-mail your response as an attached Word document.

Part IV – Enrichment &/or Research Extension

Conduct research using two resources to address the following essential question in a five paragraph essay. You must document your research process and share it with me. Include an MLA Works Cited and parenthetical citations in your essay.

Carnegie argues that in his age there is a “...temporary unequal distribution of wealth.” Was it temporary? Compare the difference between the "rich" and the "poor" today to the age of Carnegie. What role is the distribution of income playing in politics today?

Carnegie Part II – Supports for ELL and Below Grade Level Readers (by Johanna Pastel)

Name: _____

(1) The problem of our age is the administration of wealth, so that the ties of brotherhood may still bind together the rich and poor in **harmonious** relationship.

(3) 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 are here spoken of, not moderate sums saved by many years of effort, the returns from which are required for the comfortable maintenance and education of families. This is not wealth, but only **competence** [*adequacy; possession of required skills*], which it should be the aim of all to acquire.

Carnegie's Question:

Why is he asking this question?

Categories of Wealth (How rich is rich?)

Type of wealth # 1: _____

Describe/explain:

-
-
-

Type of wealth # 2: _____

Describe/explain:

-
-
-

(4) There are but three **modes** in which **surplus** wealth can be disposed of. It can be left to the families of the **decedents**; or it can be **bequeathed** for **public purposes**; or, finally, it can be administered during their lives by its possessors. Under the first and second modes most of the wealth of the world that has reached the few has hitherto been applied.

SURPLUS WEALTH:

Define:

The Modes

Define modes:

Mode # 1:

Explain:

What is one possible problem that you can anticipate with this idea?

1)

Mode # 2:

Explain:

What is one possible problem that you can anticipate with this idea?

1)

Mode # 3

Explain:

What is one possible problem that you can anticipate with this idea?

1)

Based on the last sentence, which mode do you think Carnegie believes is best?

Name: _____

(9) There remains, then, only one mode of using great fortunes: but in this way we have the true **antidote** [*something that reduces effects or helps solve a problem*] for the temporary unequal distribution of wealth, the **reconciliation** [*ending of conflict*] of the rich and the poor - a reign of harmony - another ideal, differing, indeed from that of the Communist in requiring only the further evolution of existing conditions, not the total overthrow of our civilization.

What we missed from paragraphs cut out... Carnegie explains why he doesn't like mode # 1 & 2.

RECAP:

Mode # 1 is: _____

Mode # 2 is: _____

That leaves us with Mode # _____, Which is? _____

What is the Problem/Question (RECAP):

What is Carnegie's Answer?

1. Why might this solve the problem?

2. What does Carnegie think this answer will give us?

Two Side Conversations...

Temporary unequal distribution of wealth?

Communism? What does Carnegie say Communism will do?

Meaning:

Name: _____

(12) This, then, is held to be the duty of the man of Wealth: First, to set an example of modest, **unostentatious** living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and after doing so to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial result for the community - the man of wealth thus becoming the sole agent and trustee for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer-doing for them better than they would or could do for themselves.

Man of Wealth:

(Fortune or Moderate? Which # paragraph is that from? _____)

Duty # 1

Duty # 3

Duty # 4

What does the man of wealth provide to the poor (so says Carnegie)?

Name: _____

(13) Thus is the problem of Rich and Poor to be solved. ...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** [*something that is worthless*] which he cannot take with him. Of such as these the public verdict will then be: "The man who dies thus rich dies **disgraced**."

The wealthy man who <u>does not</u> administer his wealth during his life:	The wealthy man who <u>does</u> administer his wealth during his life:
Final recap: HOW does Carnegie think wealthy people should administer (spend/use) their surplus money while still alive?	

Unit 3 – Carnegie’s: “The Gospel of Wealth” (1889) – Part IV, Research Extension

Directions: Conduct research using three resources to address the essential question in a five paragraph essay.

EQ: Carnegie argues that in his age there was a “...temporary unequal distribution of wealth.” Was it temporary? Compare the difference between the “rich” and the “poor” today to the age of Carnegie. What role is the distribution of income playing in politics today?

- You must include Andrew **Carnegie**’s “Gospel of Wealth” in your paper and Works Cited.
- Two **tables are included in this packet**, you must answer the questions analyzing the data, and include some of the data in your paper. You must include the citations in your Works Cited.
- One resource you must discover by conducting a **Google News search**. This source must include some kind of statistics about modern income distribution.
- You must create an account at Noodletools.com. Directions with screen shots are attached at the end of this packet.
- You must document your research process in Noodletools and share it with me. You must create at least 5 note-cards from your source of choice; on each notecard you must fill out three boxes, putting a quote in the first, putting it in your own words in the second, and asking a clarifying or “I wonder” question in the third. This will count as a homework grade.
- Also, you will use Noodletools to construct an MLA Works Cited to be placed at the end of your essay, containing citations from all three to four of your resources, and to create parenthetical citations in the body of your essay.
- This piece of writing should be e-mailed to me as a Word attachment.
- You are more than welcome to include an additional resource and paragraph to earn extra credit on your paper. Some additional questions to investigate might be: *What did Carnegie give away, and how do the wealthy administer their wealth today? How many multi-millionaires are there today compared to back then?*
- This paper will count as a summative grade.

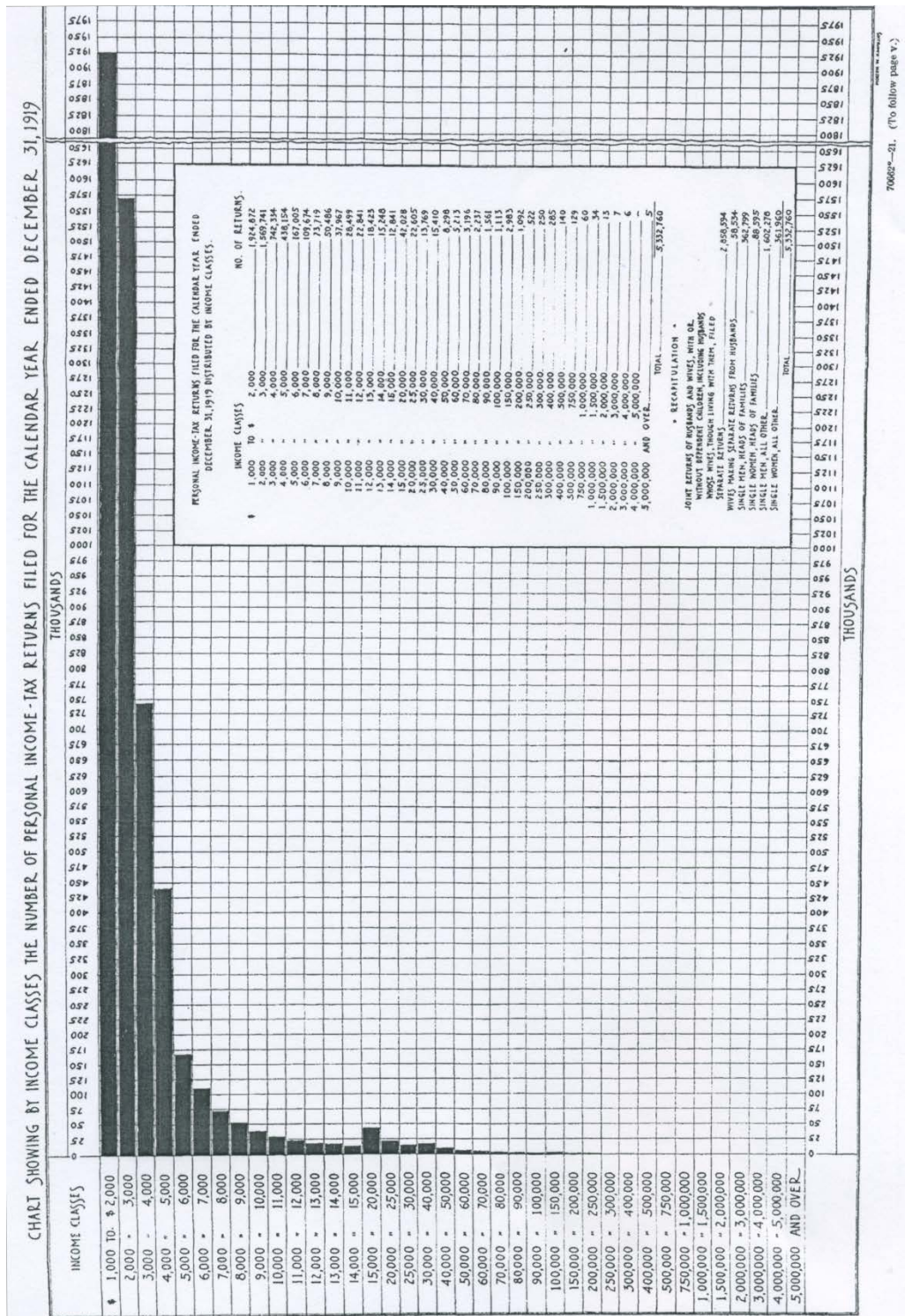
Assessment Rubric

	66 – Does Not Meet	75 - Developing	85 – Meets Standard	95 - Proficient
Statement of Purpose (argument) and CCSSWHST11-12.1.a & e	Response may be related to the purpose but may offer little relevant detail.	Somewhat sustained response, may have a minor drift in focus	Adequately sustained response, generally focused.	Fully sustained response, consistently & purposefully focused.
Digital Citizenship ITSE #5A Addresses CCSSWHST11-12.7 & 8	Student does not practice safe, legal, and responsible use of information and technology.	Practices safe, legal, and responsible use of information and technology, numerous citation errors or inconsistent format.	Practices safe, legal, and responsible use of information and technology, some citation errors .	Practices safe, legal, and responsible use of information and technology, few to no citation errors .
Elaboration of Evidence CCSSWSHT11-12.1.b Addresses CCSSWHST11-12.7 & 9	Response provides minimal support/evidence for the writer's claim that includes little or no use of sources, facts, and details:	Response provides uneven, cursory support /evidence for the writer's claim that includes partial or uneven use of sources, facts, and details, and achieves little depth.	Response provides adequate support/evidence for the writer's claim that includes the use of sources, facts, and details. The response achieves some depth and specificity but is predominantly general.	Response provides thorough & convincing support/evidence for the writer's claim that includes the effective use of sources, facts, and details. The response achieves substantial depth that is specific and relevant.
Quantitative Analysis CCSSRH11-12.7	Generically presents quantitative data to support thesis, data is not analyzed, or data not cited	Vaguely presents quantitative data to support thesis, or, numerous citation errors or inconsistent format .	Quantitative data is sufficiently presented, cited and analyzed. The data is comparative .	Specific , comparative quantitative data is presented and analyzed with multiple perspectives present.
Organization CCSSWHST11-12.4	Little or no discernible organizational structure.	Inconsistent organizational structure, flaws are evident.	Evident organizational structure and a sense of completeness, may be minor flaws and some ideas may be loosely connected.	Clear and effective organizational structure creating unity and completeness.
Language, Vocabulary, & Conventions CCSSWHT11-12.1.c 7 d	Response expresses ideas unevenly , using simplistic language. Response demonstrates partial command of conventions.	Response expresses ideas unevenly , using simplistic language. Response demonstrates partial command of conventions.	Response adequately expresses ideas, employing a mix of precise with more general language. Response demonstrates adequate command of conventions .	Response clearly and effectively expresses ideas, using precise language. Response demonstrates strong command of convention.

C.Suarez/SBAC/Lake Region Union High School, Orleans VT 2013

*Grade will consist of majority score.

Table 1

United States. Internal Revenue Service. *Statistics of Income*. Internal Revenue Service. Web. 24 Sept.2012. <<http://www.irs.gov/pub/irs-soi/19soirepar.pdf>>.

Directions: Answer the following questions using **Table 1** above. Be sure to write the equation you need to answer the question.

1. In 1919 there were 104, 514, 000 people in the United States. What percentage of Americans were required to file taxes?

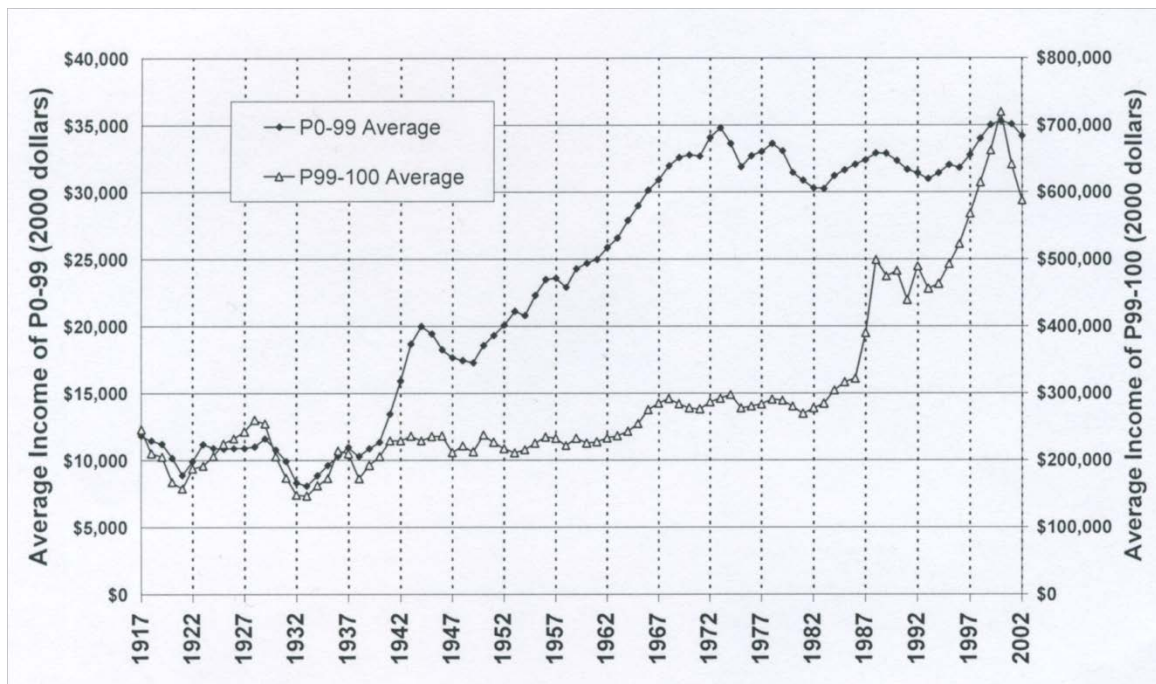
2. What percentage of Americans were in the lowest income tax bracket of \$1,000 to \$2,000 annual income?

3. Of the upper income brackets, which income tax bracket were most of the wealthy in?

4. What percentage of Americans were in that income tax bracket?

5. How many Americans were multi-millionaires in 1919?

Table 2



*P0-99 = Average Income of 99% of Americans, P99-100 = Average Income of 1% of Americans

Piketty, Thomas, and Emmanuel Saez. *Income Inequality in the United States, 1913-2002**. Research

Dept. N.p.: U of California at Berkley, 2004.

Directions: Answer the following questions using the data in **Table 2**. Be sure to write the equation you need to answer the question. If you need to define terms to comprehend the questions, do so.

1. What was the average income of 99% of Americans in 1917? _____

2. What was the average income of 1% of Americans in 1917? _____

3. What was the average income of 99% of Americans in 2002? _____

4. What was the average income of 1% of Americans in 2002? _____

5. Compare the income **disparity** between the 99% and the 1% in 1917 to 2002. _____

6. What happened to the income of the majority of Americans between 1940 and 1972?

7. What happened to the income of the majority of Americans between 1972 and 2002?

8. What happened to the income of the top 1% of Americans between 1940 and 1986?

9. What happened to the income of the top 1% of Americans between 1986 and 2002?

10. From 1940 to 1972, what can you **infer** from the data about the total movement of income dollars in the US economy when comparing the income changes for the 99% and the 1%?

Close Reading Packet Assessment Rubric

	√ - (64)	√ (75)	√ + (100)
Vocabulary CCSSRH11-12.4	I did not define vocab.	I defined some vocab, and did not circle additional.	I defined all of the bold- faced vocabulary in the margins, and circled additional words I did not know.
Text Observation Marks CCSSRH11-12.1	I did not highlight or mark up the text, or I doodled instead of paying attention.	I highlighted some of the points.	I highlighted or underlined most of the key points in text and took margin notes to clarify meaning.
Use of Quotes CCSSRH11-12.2	I did not use quotes.	My use of quotes was inaccurate, or few were used.	I used quotes from the text to accurately answer a question.
Use of Own Words CCSSRH11-12.1	I did not use my own words.	I inaccurately explained the author's statements, or only sometimes .	I accurately explained the author's statements with my own words.
Class Participation	I rarely or never shared.	I shared every once in a while .	I shared my understandings, perceptions, and questions on a daily basis and in a respectful fashion.

C.Suarez & D.Pinson 12/13

* Grade will consist of a majority row score, not a numeric average. Packet will be weighted by the number of days to complete.

Close Reading Packet Assessment Rubric

	√ - (64)	√ (75)	√ + (100)
Vocabulary	I did not define vocab.	I defined some vocab, and did not circle additional.	I defined all of the bold- faced vocabulary in the margins, and circled additional words I did not know.
Text Observation Marks	I did not highlight or mark up the text, or I doodled instead of paying attention.	I highlighted some of the points.	I highlighted or underlined most of the key points in text and took margin notes to clarify meaning.
Use of Quotes	I did not use quotes.	My use of quotes was inaccurate, or few were used.	I used quotes from the text to accurately answer a question.
Use of Own Words	I did not use my own words.	I inaccurately explained the author's statements, or only sometimes .	I accurately explained the author's statements with my own words.
Class Participation	I rarely or never shared.	I shared every once in a while .	I shared my understandings, perceptions, and questions on a daily basis and in a respectful fashion.

C.Suarez & D.Pinson 12/13

* Grade will consist of a majority row score, not a numeric average. Packet will be weighted by the number of days to complete.

Writing Rubric for Unit 3: Andrew Carnegie's "Gospel of Wealth"

Directions: Write a paragraph using specific evidence (at least 3) from the text to answer the following focusing question: **Does Carnegie sufficiently present his argument?** Be sure to include a thesis statement, three pieces of evidence (i.e. quotes) and a conclusion. Use the rubric below to guide your writing.

	66 – Does Not Meet	75 - Developing	85 – Meets Standard	95 - Proficient
Thesis & Support CCSSWHST11-12.1a, b & e	Generically summarizes textual evidence to support analysis of primary source, or no cited evidence .	Summarizes (i.e. little citation) complexities of textual evidence to support analysis/evaluation of primary source; may be some confusion .	Cites sufficient, or excessive use of (at least three) textual evidence to support analysis or evaluation of primary source.	Cites plenty (at least three) of specific textual evidence to support analysis or evaluation of primary source. Evidence is brief and effective .
Analysis of Text CCSSRHST11-12.4 & 5	Does NOT analyze author's use of language and structure	Partially or generically analyzes author's use of language and structure	Sufficiently analyzes author's use of language and structure	Dynamically analyzes author's use of language and structure
Evaluation of Argument CCSSRHST11-12.6 CCSSWHST11-12.1.b	Does NOT develop an evaluative argument as to effectiveness of author's argument	Partially or generically develops an evaluative argument as to effectiveness of author's argument	Sufficiently develops an evaluative argument as to effectiveness of author's argument	Dynamically develops an evaluative argument as to effectiveness of author's argument
Conventions and Structure CCSSWHST11-12.1.c, d & 4	Sentence and paragraph structure is lacking . Vocabulary is limited and generic, relies upon pronoun use. Poor control of conventions, leaving subject unclear .	Attempts sentence or paragraph structure with some disorganization/ lack of coherence. Vocabulary is limited, frequent pronoun use confuses subject; control of conventions is limited .	Effective (lack of reliance on pronouns) sentence and paragraph structure and appropriate grade-level control of conventions.	Effective and sophisticated vocabulary, sentence and paragraph structure, and grade-level control of conventions is exceptional .

C.Suarez/Lake Region Union High School, Orleans VT 2012

*Grade will consist of majority score.