

Name: _____ Hour: _____

APARTY: “WJB’s ‘Cross of Gold’ Speech” – (*This APARTY has been customized to this specific document.*)

Author (Who was WJB? What do we know about him leading up to this point? What’s his importance?)

Place & Time (When and where was this speech being given? What was going on at the time that makes this important or helps give the speech context?)

Audience (To whom was this speech given? How might the intended audience have shaped this speech?)

Reason (Why was this speech given and recorded? What did the author hope would happen as a result? What did he want his audience to THINK or DO differently based on his words?)

The Main Idea (If you were to reduce this document to a short, simple sentence or two, what would it say? *This is NOT the same as explaining what the document is ABOUT. What does it SAY?*)

Yeah, So What? (Why is this source important? What is there to be learned from analyzing it? To put it another way, why did your teacher make you read or examine this?)

Name: _____ Hour: _____

APARTY: “**The Gospel of Wealth**” – (*This APARTY has been customized to this specific document.*)

Author (Who was Carnegie? What’s important to know about him?)

Place & Time (When and where was this document created? What was going on at the time that makes this important or helps give it context?)

Audience (To whom was this written? How might the intended audience have shaped the author’s choices as he composed this document?)

Reason (Why was this written? What did the author hope would happen as a result? What did he want his audience to THINK or DO differently based on his words?)

The Main Idea (If you were to reduce this document to a short, simple sentence or two, what would it say? *This is NOT the same as explaining what the document is ABOUT. What does it SAY?*)

Yeah, So What? (Why is this source important? What is there to be learned from analyzing it? To put it another way, why did your teacher make you read or examine this?)

Excerpts from William J. Bryan's "Cross of Gold" Speech (1896)



On the 4th of March, 1895, a few Democrats, most of them members of Congress, issued an address... asserting that the money question was the paramount issue of the hour... concluding with the request that all believers in free coinage of silver in the Democratic Party should organize and take charge of and control the policy of the Democratic Party.... Our silver Democrats went forth from victory unto victory, until they are assembled now, not to discuss, not to debate, but to enter up the judgment rendered by the plain people of this country...

When you come before us and tell us that [our economic policies] shall disturb your business interests, we reply that you have disturbed our business interests by your action. We say to you that you have made too limited... the definition of a businessman...

The farmer who goes forth in the morning and toils all day, begins in the spring and toils all summer, and by the application of brain and

muscle to the natural resources of this country creates wealth, is as much a businessman as the man who goes upon the Board of Trade and bets upon the price of grain. The miners who go 1,000 feet into the earth or climb 2,000 feet upon the cliffs and bring forth from their hiding places the precious metals to be poured in the channels of trade are as much businessmen as the few financial magnates who in a backroom corner the money of the world.

We come to speak for this broader class of businessmen... those hardy pioneers who braved all the dangers of the wilderness, who have made the desert to blossom as the rose — those pioneers away out there, rearing their children near to nature's heart, where they can mingle their voices with the voices of the birds — out there where they have erected schoolhouses for the education of their children and churches where they praise their Creator, and the cemeteries where sleep the ashes of their dead — are as deserving of the consideration of this party as any people in this country. It is for these that we speak...

We have petitioned, and our petitions have been scorned. We have entreated, and our entreaties have been disregarded. We have begged, and they have mocked when our calamity came. We beg no longer; we entreat no more; we petition no more. We defy them! ...

Now, my friends, let me come to the great paramount issue. If they ask us here why it is we say more on the money question than we say upon the tariff question, I reply that if protection has slain its thousands the gold standard has slain its tens of thousands...

[U]pon which side shall the Democratic Party fight[?] Upon the side of the idle holders of idle capital, or upon the side of the struggling masses? ...

There are two ideas of government. There are those who believe that if you just legislate to make the well-to-do prosperous, that their prosperity will leak through on those below. The Democratic idea has been that if you legislate to make the masses prosperous their prosperity will find its way up and through every class that rests upon it...

If they dare to come out in the open field and defend the gold standard as a good thing, we shall fight them to the uttermost, having behind us the producing masses of the nation and the world. Having behind us the commercial interests and the laboring interests and all the toiling masses, we shall answer their demands for a gold standard by saying to them, you shall not press down upon the brow of labor this crown of thorns. You shall not crucify mankind upon a cross of gold!

Excerpts from Andrew Carnegie's "The Gospel of Wealth" (1889)

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 chief¹ and those of his retainers²... 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.

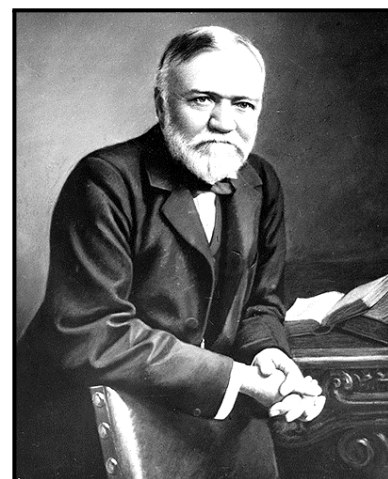
This change, however, is not to be deplored, but welcomed as highly beneficial. It is well, nay, essential for the progress of the [human] race, that the houses of some should be homes for all that is highest and best in literature and the arts, and for all the refinements of civilization, rather than that none should be so. Much better this great irregularity than universal squalor... The "good old times" were not good old times. Neither master nor servant was as well situated then as today...

The question then arises... 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? ... There are but three modes in which surplus wealth can be disposed of. It can be left to the families of the decedents³; or it can be bequeathed for public purposes; or, finally, it can be administered during their lives by its possessors...

[Carnegie explains why leaving one's fortune to one's offspring is usually disastrous and why trusting the government to manage it is even worse. He then addresses the third option listed above...]

There remains, then, only one mode of using great fortunes... Under its sway we shall have an ideal state, in which the surplus wealth of the few will become, in the best sense, the property of the many, because administered for the common good [by the person who accumulated it in the first place]...

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.



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1. chief – as used here, “people in charge” – the rich, the owners, the bosses, etc.
 2. retainers – as used here, “people who work for someone else”
 3. decedents - people who’ve died (the deceased)