



## Biographical Briefing on Jane Addams

A progressive social reformer and activist, Jane Addams was on the frontline of the settlement house movement in the late 19th and early 20th centuries. She later became internationally respected for the peace activism that ultimately won her a Nobel Peace Prize in 1931, the first American woman to receive this honor. Jane Addams was an ardent feminist by philosophy. In those days before women's suffrage she believed that women should make their voices heard in legislation and therefore should have the right to vote, but more comprehensively, she thought that women should generate aspirations and search out opportunities to realize them.

Jane Addams (born Laura Jane Addams, September 6, 1860-May 21, 1935) won worldwide recognition in the first third of the twentieth century as a pioneer social worker in America, as a feminist, and as an internationalist.

She was born in Cedarville, Illinois, the eighth of nine children. Only five of the Addams children survived infancy. Her mother died in childbirth when Addams was only two years old. Nonetheless, she grew up with privilege; her father was among the town's wealthiest citizens. He owned a successful mill, fought in the Civil War, was a local politician, and counted Abraham Lincoln among his friends. Addams also grew up with liberal Christian values and a deep sense of social mission. Because of a congenital spinal defect, Jane was not physically vigorous when young nor truly robust even later in life, but her spinal difficulty was remedied by surgery.

In 1881 Jane Addams was graduated from the Rockford Female Seminary, the valedictorian of a class of seventeen, but was granted the bachelor's degree only after the school became accredited the next year as Rockford College for Women. In the course of the next six years she began the study of medicine but left it because of poor health, was hospitalized intermittently, traveled and studied in Europe for twenty-one months, and then spent almost two years in reading and writing and in considering what her future objectives should be. At the age of twenty-seven, during a second tour to Europe with her friend Ellen G. Starr, she visited a settlement house, Toynbee Hall, in London's East End. This visit helped to finalize the idea then current in her mind, that of opening a similar house in an underprivileged area of Chicago. Addams vowed to bring that model to the United States, which was in the early years of escalating industrialization and immigration. In 1889 she and Miss Starr leased a large home built by Charles Hull at the corner of Halsted and Polk Streets. The two friends moved in, their purpose, as expressed later, being "to provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises and to investigate and improve the conditions in the industrial districts of Chicago."

Miss Addams and Miss Starr made speeches about the needs of the neighborhood, raised money, convinced young women of well-to-do families to help, took care of children, nursed the sick, listened to outpourings from troubled people. The goal was for educated women to share all kinds of knowledge, from basic skills to arts and literature with poorer people in the neighborhood. They also envisioned women living in the community center, among the people they served. Addams and Starr were joined in this effort by women who would become leading progressive reformers: Florence Kelley, Julia Lathrop, Sophonisba Breckinridge, Alice Hamilton, and Grace and Edith Abbott. Under Addams direction, the Hull House team provided an array of vital services to thousands of people each week: they established a kindergarten and day-care for working mothers; provided job training; English language, cooking, and acculturation classes for immigrants; established a job-placement bureau, community center, gymnasium, and art gallery. By its second year of existence, Hull-House was host to two thousand people every week. There were kindergarten classes in the morning, club meetings for older children in the afternoon, and for adults in the evening more clubs or courses in what became virtually a night school. The first facility added to Hull-House was an art gallery, the second a public kitchen; then came a coffee house, a gymnasium, a swimming pool, a cooperative boarding club for girls, a book bindery, an art studio, a music school, a drama group, a circulating library, an employment bureau, a labor museum.

As her reputation grew, Miss Addams was drawn into larger fields of civic responsibility. In 1905 she was appointed to Chicago's Board of Education and subsequently made chairman of the School Management Committee; in 1908 she participated in the founding of the Chicago School of Civics and Philanthropy and in the next year became the first woman president of the National Conference of Charities and Corrections. In her own area of Chicago she led investigations on midwifery, narcotics consumption, milk supplies, and sanitary conditions, even going so far as to accept the official post of garbage inspector of the Nineteenth Ward, at an annual salary of a thousand dollars. In 1910 she received the first honorary degree ever awarded to a woman by Yale University.

Aside from writing articles and giving speeches nationally about Hull House, Addams expanded her efforts to improve society. Along with other progressive women reformers, she was instrumental in successfully lobbying for the establishment of a juvenile court system, better urban sanitation and factory laws, protective labor legislation for women, and more playgrounds and kindergartens throughout Chicago. In 1907, Addams was a founding member of the National Child Labor Committee, which played a significant role in passage of a Federal Child Labor Law in 1916. Addams led an initiative to establish a School of Social Work at the University of Chicago, creating institutional support for a new profession for women. Addams became active in the women's suffrage movement as an officer in the National American Women's Suffrage Association and pro-suffrage columnist. She was also among the founders of the National Association for the Advancement of Colored People (NAACP).

Addams believed human beings were capable of solving disputes without violence. For her own aspiration to rid the world of war, Jane Addams created opportunities or seized those offered to her to advance the cause. In 1906 she gave a course of lectures at the University of Wisconsin summer session which she published the next year as a book, *Newer Ideals of Peace*. She spoke for peace in 1913 at a ceremony commemorating the building of the Peace Palace at The Hague and in the next two years, as a lecturer sponsored by the Carnegie Foundation, spoke against America's entry into the First World War which dinged her popularity and prompted harsh criticism from some newspapers. She was expelled from the Daughters of the American Revolution. In January, 1915, she accepted the chairmanship of the Women's Peace Party, an American organization, and four months later the presidency of the International Congress of Women convened at The Hague largely upon the initiative of Dr. Aletta Jacobs, a Dutch suffragist leader of many and varied talents. When this congress later founded the organization called the Women's International League for Peace and Freedom, Jane Addams served as president until 1929, as presiding officer of its six international conferences in those years, and as honorary president for the remainder of her life. She found an outlet for her humanitarian impulses as an assistant to Herbert Hoover in providing relief supplies of food to the women and children of the enemy nations, the story of which she told in her book *Peace and Bread in Time of War* (1922).

After sustaining a heart attack in 1926, Miss Addams never fully regained her health. Indeed, she was being admitted to a Baltimore hospital on the very day, December 10, 1931, that the Nobel Peace Prize was being awarded to her in Oslo. She died in 1935 three days after an operation revealed unsuspected cancer. The funeral service was held in the courtyard of Hull-House.

(Information courtesy of The Nobel Prize & National Women's History Museum)

- **How did Jane Addams family & childhood shape her views?**
- **What changes did Jane Addams promote for America?**
- **To what issues did Addams dedicate her work?**
- **What does "settlement work" mean?**
- **What were Addams' views on war?**
- **What made Jane Addams unique, compared to other women of her time?**
- **Why is Jane Addams an important American figure?**
- **What did Jane Addams believe was the best way to improve American society?**



## **Biographical Briefing on Susan B. Anthony**

Champion of temperance, abolition, the rights of labor, and equal pay for equal work, Susan Brownell Anthony became one of the most visible leaders of the women's suffrage movement. Along with Elizabeth Cady Stanton, she traveled around the country delivering speeches in favor of women's suffrage.

Susan B. Anthony was born on February 15, 1820 in Adams, Massachusetts. Her father, Daniel, was a farmer and later a cotton mill owner and manager and was raised as a Quaker. Her mother, Lucy, came from a family that fought in the American Revolution and served in the Massachusetts state government. From an early age, Anthony was inspired by the Quaker belief that everyone was equal under God. That idea guided her throughout her life. She had seven brothers and sisters, many of whom became activists for justice and emancipation of slaves.

After many years of teaching, Anthony returned to her family who had moved to New York State. There she met William Lloyd Garrison and Frederick Douglass, who were friends of her father. Listening to them moved Susan to want to do more to help end slavery. She became an abolition activist, even though most people thought it was improper for women to give speeches in public. Anthony made many passionate speeches against slavery.

In 1848, a group of women held a convention at Seneca Falls, New York. It was the first Women's Rights Convention in the United States and began the Suffrage movement. Her mother and sister attended the convention but Anthony did not. In 1851, Anthony met Elizabeth Cady Stanton. The two women became good friends and worked together for over 50 years fighting for women's rights. They traveled the country and Anthony gave speeches demanding that women be given the right to vote. At times, she risked being arrested for sharing her ideas in public.

Anthony was good at strategy. Her discipline, energy, and ability to organize made her a strong and successful leader. Anthony and Stanton co-founded the American Equal Rights Association. In 1868 they became editors of the Association's newspaper, *The Revolution*, which helped to spread the ideas of equality and rights for women. Anthony began to lecture to raise money for publishing the newspaper and to support the suffrage movement. She became famous throughout the country. Many people admired her, yet others hated her ideas.

When Congress passed the 14th and 15th amendments which give voting rights to African American men, Anthony and Stanton were angry and opposed the legislation because it did not include the right to vote for women. Their belief led them to split from other suffragists. They thought the amendments should also have given women the right to vote. They formed the National Woman Suffrage Association, to push for a constitutional amendment giving women the right to vote.

In 1872, Anthony was arrested for voting. She was tried and fined \$100 for her crime. This made many people angry and brought national attention to the suffrage movement. In 1876, she led a protest at the 1876 Centennial of our nation's independence. She gave a speech—"Declaration of Rights"—written by Stanton and another suffragist, Matilda Joslyn Gage.

Anthony spent her life working for women's rights. In 1888, she helped to merge the two largest suffrage associations into one, the National American Women's Suffrage Association. She led the group until 1900. She

traveled around the country giving speeches, gathering thousands of signatures on petitions, and lobbying Congress every year for women. Anthony died in 1906, 14 years before women were given the right to vote with the passage of the 19th Amendment in 1920.

(Information courtesy National Women's History Museum)

Anthony became lifelong friends with Elizabeth Cady Stanton, another staunch women's rights activist. In 1848, Stanton presented the Declaration of Rights and Sentiments at the Seneca Falls Convention which took place in upstate New York. This convention kicked off the women's rights movement. Several activists were present including social reformer Lucretia Mott and Frederick Douglass escaped slave and abolitionist.

During the Civil War and the years that lead up to it, there was some strife as the suffragists were told to put their crusade aside since enslaved individuals were worse off than privileged white women. Anthony conceded that point, but reminded everyone that half the slaves were also women. This sentiment was echoed by former slave and women's rights activist Sojourner Truth. Anthony helped fugitive slaves escape and held an anti-slavery rally. She and Stanton gathered signatures to pass the 13th Amendment to the U.S. Constitution formally abolishing slavery. In 1870, the passage of the 15th Amendment of the U.S. Constitution caused additional rifts because it eliminated voting restrictions due to race or color, but not gender.

Despite the setback, Anthony and Stanton continued to speak out for women's rights. Anthony "envisioned a Nation where women helped make the laws and elect the lawmakers. She envisioned a Nation that protected the rights and privileges of all Americans, regardless of skin color, sex, or any other physical characteristics."

(whitehouse.gov) Anthony lived in Washington, DC, meeting regularly with Congressmen and traveling around the country giving talks. Some of the states and U.S. territories were already giving women more rights including voting, property rights, running for office, and serving on juries.

Elizabeth Cady Stanton, seated and Susan B. Anthony, standing, Source: Library of Congress

With other activists, Stanton and Anthony formed the National Woman Suffrage Association. In November 1872, Anthony and other women registered as voters. Ironically, she expected to be denied registration as this had been the case for most other women who tried. On November 5, she cast her ballot and there was no uproar. A few weeks later, she was arrested. At her trial in Canandaigua, New York on June 17, 1873, Anthony was found guilty by a jury of twelve men and fined \$100. She challenged the judge to hold her in custody until she paid the fine; he never did knowing this would enable her to take her case to the Supreme Court. Anthony never paid the fine.

Susan B. Anthony saw several improvements to the lives of women: more women were going to college, controlling their own property, getting better job opportunities, and leaving abusive husbands. After her death in 1906 in Rochester, New York, the suffragists' momentum continued. Once New York State gave women the right to vote in 1917, President Woodrow Wilson supported a constitutional amendment. In 1920, the 19th Amendment to the U.S. Constitution: Women's Right to Vote passed the House and Senate. The 19th Amendment became known as the Susan B. Anthony Amendment.

(Information courtesy of United States Government Publishing Office)

- **What were Susan B. Anthony's beliefs?**
- **What changes did Susan B. Anthony promote for America?**
- **To what issues did Anthony dedicate her work?**
- **How did Anthony respond to critics?**
- **Why is Susan B. Anthony an important American figure?**
- **What did Susan B. Anthony see as the best way to improve American society?**



## Biographical Briefing on Andrew Carnegie

**Directions:** The following information will help your group prepare for the press conference in which one of you will play Andrew Carnegie and the rest of you have other roles to play. To prepare for the press conference, take turns reading aloud the information on the handout and discuss the “Stop Here and Discuss” questions.

Andrew Carnegie was born in Dunfermline, Scotland, in 1835. Carnegie’s family was poor, due in part to the decline of the local textile-weaving industry to which Carnegie’s father belonged. Carnegie’s father, Will, joined a working-class movement that advocated (supported) worker’s rights and the overthrow of wealthy landowners in government. Therefore, Carnegie was exposed at a young age to the importance of social and economic equality. From his mother, Carnegie learned the virtues of thriftiness (saving money) and figuring out new ways to make money. When Carnegie was an adolescent, an aunt who lived in the United States told the family, “This country’s far better for the working man than the old one.” Inspired by her comment, in 1848 the Carnegies came to the United States and eventually settled in Pittsburgh, Pennsylvania, a booming industrial city in the northeastern United States. To help support his poverty-stricken family, Carnegie worked as a bobbin (spool) boy for a textile mill, and eventually as a telegraph operator for the Pennsylvania Railroad. After catching the eye of a high-ranking railroad official, Carnegie rose through the ranks to become superintendent of the railroad’s western division. Smart stock investments eventually made Carnegie a wealthy man; he was worth \$400,000 by the time he was 33 years old. He later made a fortune in the steel industry, and sold his operation to U.S. Steel in 1901 for a then-staggering \$250 million. By the time Carnegie retired from business he was one of the richest men in the world.

Carnegie was an industrialist, meaning he owned factories and other manufacturing operations. As such, he firmly supported the basic principles of capitalism—privately owned industry and individual gain through high profits. A dedicated capitalist, Carnegie believed that a society’s success depended on economic competition and free enterprise, or private businesses operating without government regulation. In an 1889 article entitled “The Gospel of Wealth,” Carnegie summed up his capitalist philosophy: “The price which society pays for the law of competition, like the price it pays for cheap comforts and luxuries, is...great; but the advantages of this law are also greater still, for it is to this law that we owe our wonderful material development [well-being related to physical goods], which brings improved conditions.” To his admirers, Carnegie was the Captain of Industry, a shining example of the self-made man who went from rags to riches through hard work and initiative. To his critics, he was a “robber baron” who exploited (took unjust advantage of) his workers by paying

them low wages and undercutting their labor unions. Critics also argued that Carnegie's almost complete control over the steel industry created an unethical monopoly that eliminated all business competition.



- **Under what conditions did Carnegie grow up?**
- **What type of economic system did Carnegie support? What did this system emphasize?**
- **How was Carnegie viewed by other people?**

Like many wealthy capitalists of his time, Carnegie used the theory of Social Darwinism to justify his at-times ruthless business strategies. Social Darwinism was based on Charles Darwin's scientific theory that biological competition naturally weeded out weak, unfit, and inferior species. According to Darwin, evolution was a matter of "survival of the fittest," and only the strongest, most able creatures would survive and advance. Along these lines, Social Darwinists believe that in a society where free enterprise and economic competition are encouraged, the "fittest" people will naturally rise to the top of society. Consequently, Social Darwinists believe that the lower classes earn their social position because of a natural inferiority. Social Darwinists also believe economic competition and struggle are natural and that society benefits from the elimination of the poor and "unfit." After reading Social Darwinist theory, Carnegie recalled, "I remember that light came as in flood and all was clear."

Carnegie did not believe in social reform, per se. However, unlike many of his wealthy peers, he was interested in using his business profits to improve social conditions in America. Despite his success as a wealthy industrialist, he never completely forgot his impoverished, working-class roots. Therefore, after he retired from the steel industry in 1901, he dedicated his life to philanthropy, or aiding humanity through charitable assistance. According to Carnegie, "The man who dies...rich dies disgraced," and he was committed to the "proper administration of wealth, so that the ties of brotherhood may still bind together the rich and poor in harmonious relationship." However, Carnegie did not believe in direct charity to the poor. Instead, he donated millions of dollars to projects that would "help the poor help themselves," including building libraries, establishing charitable foundations, and contributing to numerous universities. By the end of his life, Carnegie had given away 90 percent of his fortune—over \$350 million.



- **What is the basis for Social Darwinism?**
- **According to Carnegie and other Social Darwinists, how does Social Darwinism benefit society?**
- **What did Carnegie believe to be the best way to improve American society?**



## **Biographical Briefing on Grover Cleveland**

The First Democrat elected after the Civil War, Grover Cleveland was the only President to leave the White House and return for a second term four years later.

One of nine children of a Presbyterian minister, Cleveland was born in New Jersey in 1837. He was raised in upstate New York. As a lawyer in Buffalo, he became notable for his single-minded concentration upon whatever task faced him.

At 44, he emerged into a political prominence that carried him to the White House in three years. Running as a reformer, he was elected Mayor of Buffalo in 1881, and later, Governor of New York.

Cleveland won the Presidency with the combined support of Democrats and reform Republicans, the "Mugwumps," who disliked the record of his opponent James G. Blaine of Maine.

A bachelor, Cleveland was ill at ease at first with all the comforts of the White House. In June 1886 Cleveland married 21-year-old Frances Folsom; he was the only President married in the White House.

Cleveland vigorously pursued a policy barring special favors to any economic group. Vetoing a bill to appropriate \$10,000 to distribute seed grain among drought-stricken farmers in Texas, he wrote: "Federal aid in such cases encourages the expectation of paternal care on the part of the Government and weakens the sturdiness of our national character. . ."

He also vetoed many private pension bills to Civil War veterans whose claims were fraudulent. When Congress, pressured by the Grand Army of the Republic, passed a bill granting pensions for disabilities not caused by military service, Cleveland vetoed it, too.

He angered the railroads by ordering an investigation of western lands they held by Government grant. He forced them to return 81,000,000 acres. He also signed the Interstate Commerce Act, the first law attempting Federal regulation of the railroads.

In December 1887 he called on Congress to reduce high protective tariffs. Told that he had given Republicans an effective issue for the campaign of 1888, he retorted, "What is the use of being elected or re-elected unless you stand for something?" But Cleveland was defeated in 1888; although he won a larger popular majority than the Republican candidate Benjamin Harrison, he received fewer electoral votes.

Elected again in 1892, Cleveland faced an acute depression. He dealt directly with the Treasury crisis rather than with business failures, farm mortgage foreclosures, and unemployment. He obtained repeal of the mildly inflationary Sherman Silver Purchase Act and, with the aid of Wall Street, maintained the Treasury's gold reserve.

When railroad strikers in Chicago violated an injunction, Cleveland sent Federal troops to enforce it. "If it takes the entire army and navy of the United States to deliver a post card in Chicago," he thundered, "that card will be delivered."

Cleveland's blunt treatment of the railroad strikers stirred the pride of many Americans. So did the vigorous way in which he forced Great Britain to accept arbitration of a disputed boundary in Venezuela. But his policies during the depression were generally unpopular. His party deserted him and nominated William Jennings Bryan in 1896.

After leaving the White House, Cleveland lived in retirement in Princeton, New Jersey. He died in 1908.

(Information courtesy of The White House)

Cleveland did help to create a Solid South for the Democrats by encouraging former Confederates to believe they had a friend in the White House; his return of captured Confederate battle flags and his decision to go fishing on Memorial Day—a Civil War holiday—aided in this regard. He also strengthened the party outside the South by linking it to civil service reform. On the other hand, his stubborn enmity toward the Silverites and agrarian populists nearly split the Democrats and contributed to their defeat in 1896. He distanced himself from party machines by insisting that the President had a special relationship with the people that superseded any obligation to party workers. This was a concept of the presidency as monarchical if not imperial. He viewed the cabinet as his privy council rather than as a party council representative of the leadership of the Democratic Party. Not opposed to using patronage, he insisted that the appointed Democrats be qualified and honest.

Cleveland almost single-handedly restored and strengthened the power and autonomy of the executive branch. Notable in this regard was his use of executive privilege in refusing to hand over department files to Congress in the fight over presidential appointments. No President prior to Richard M. Nixon had ever made such an extreme assertion of executive privilege in peacetime. His record-breaking use of the presidential veto also enabled him to reestablish the equilibrium between the executive and legislative branches, another precedent-setting example of presidential power. Equally important, Cleveland laid claim to a strong presidency in ways that had lasting impact. His assertion of authority in calling out federal troops during the Pullman strike, sending warships to Panama, and threatening Britain with war over the Venezuelan boundary dispute set the tone for the modern energetic executive. Regarding social policy, Cleveland comes across as much more racially intolerant, and certainly when compared to Presidents such as Abraham Lincoln, Theodore Roosevelt, and Franklin Roosevelt. In the final analysis, Cleveland thought more in terms of command than leadership. As the nation's chief executive, he had no real vision for the future, nor was he interested in articulating one, suggesting that his was still a pre-modern presidency. His lack of a college education—almost unique among the nation's Presidents—left him largely unfamiliar with the great ideas of history. Indeed, his reluctance to provide the country with a clear, ideological direction or to bend Congress to his will indicated his conception of his duties. In his mind, it was enough for him to be hard-working, honest, and independent. These are virtues in a small town mayor, perhaps, and necessary attributes in a President in times of political corruption—but no real basis for greatness in an era of severe economic depression, populist insurgency, and increasing prominence on the world scene. That he placed so much stock in a reduced tariff, for example, reflected his simplified understanding—widely shared, nonetheless—of the nation's needs. At the most, historians tend to see Cleveland's presidency as an essential preface to the emergence of the modern presidency that began with Theodore Roosevelt.

(Information courtesy Henry F. Graff, Professor Emeritus of History, Columbia University)

- **Research the Pullman Strike. (Several of the other thinkers were connected to this 1894 labor strike.)**
- **What was Cleveland's stance on the economy?**
- **What type of president was Cleveland?**
- **What issues did Cleveland focus on during his presidency?**
- **What did Grover Cleveland believe to be the best way to improve American society?**





## Biographical Briefing on Eugene Debs

**Directions:** The following information will help your group prepare for the press conference in which one of you will play Eugene Debs and the rest of you have other roles to play. To prepare for the press conference, take turns reading aloud the information on the handout and discuss the “Stop Here and Discuss” questions.

Eugene V. Debs was born on November 5, 1855, in Terre Haute, Indiana. His parents had immigrated to the United States in 1849 from Alsace, a German territory on the eastern border of France. Debs’ parents owned their own grocery shop, and while they were far from wealthy, the Debs family lived in relative comfort. Debs attended both private and public schools, and was usually at the top of his class. Against his family’s wishes, Debs left school at the age of 14 to work with Vandalia Railroad as a paint scraper. Paint scrapers only made 50¢ a day, but Debs hoped to advance to more skilled work, with more money and greater respectability. Within a year, the railroad promoted him to the position of fireman. Debs eventually left railroad work and worked as an accounting clerk during the 1870s. In 1875 he became the secretary for the Brotherhood of Locomotive Firemen, an organization that looked after the interests of local railway firemen. Joining the Brotherhood was a turning point in Debs’ life. He recalled, “In the very hour of my initiation, I became an agitator [vocal supporter for labor].”

Over time, Debs became more deeply involved in labor issues. His activities included organizing unions, participating in railway strikes, speaking out against capitalism—an economic system based on privately owned businesses and individual profit—and fighting owner exploitation (taking unjust advantage) of workers. He remarked, “Through all [those] years I was nourished at the [Worker] Fountain. I drank deeply of its water and every particle of my tissue became saturated with the spirit of the working class.... How could I but feel the burden of their wrongs? How could the seed of agitation fail to take deep root in my heart?” In 1893 Debs founded the American Railway Union (ARU) to protect the interests of all railway workers. The following year, the ARU conducted a year-long strike for higher wages against the Pullman Company of Chicago, Illinois. During the strike, the federal government sent in troops to help Pullman squash the protest. Debs and other labor activists were disgusted with the government’s role in protecting the interests of industrialists, or owners of factories and other manufacturing operations, and other capitalists. As a result of this and other antilabor actions, Debs eventually came to see socialism—a social system based on worker-owned businesses and shared political power—as the answer to worker exploitation.



- **What events in Debs’ life contributed to his interest in labor issues?**
- **What were some of the labor issues that Debs addressed?**
- **According to Debs, what was the answer to worker exploitation?**

Like many of his fellow socialists, Debs believed that the root of America's ills was its capitalist economy. Socialism was based on the theories of Karl Marx, a German philosopher who condemned the unchecked capitalism brought on by the Industrial Revolution. He argued that capitalist systems, in which private industries competed for profit with little or no government regulation, resulted in a class struggle between the rich and the working classes. In accordance with Marxist thinking, Debs believed that American workers should rise up as a class and defeat the wealthy capitalists. The working people of the country would then create a new system, socialism, in which everything society produced would be owned by everybody and used for the benefit of all, not just a wealthy few. In the *International Socialist Review* in 1900, Debs dismissed the idea that reform could cure America's problems. Instead, he called for a revolution: "The working class must get rid of the whole brood of masters and exploiters.... It is therefore a question not of 'reform,' the mask of fraud [deception], but of revolution. The capitalist system must be overthrown, class rule abolished [destroyed], and wage slavery supplanted [replaced] by cooperative industry."

Debs was enormously popular among workers and socialists alike. He ran as the Socialist candidate for president five times, receiving one million votes in one election even though he was in prison for his labor activities at the time. One admirer called Debs "a plain man of the people" whom "striking workers in trouble could always depend on." Known for his passionate, eloquent (well-spoken) speeches on the behalf of the working class, Debs was uncompromising in his view that nothing less than a worker's revolution could solve America's problems. He swore his loyalty to the American underclass: "While there is a lower class, I am in it; while there is a criminal element, I am of it; and while there is a soul in prison, I am not free."

In addition to being a tireless champion of socialism, Debs traveled around the country speaking out against the social ills caused by capitalism. He fought for higher pay and more humane working conditions for workers; he spoke out against racism, war, and violence of all kinds; he supported women's rights—including the right to vote; and strongly condemned the decline of America's cities. In 1902 he wrote, "[People] wonder 'what is the matter with...Chicago!' Look at some of her filthy streets in the heart of the city, chronically [constantly] torn up, the sunlight obscured [hidden], the air polluted, the water contaminated.... The deadly virus of capitalism is surging through the veins of this [city]." The only cure for these ills, Debs argued, was the complete abolishment of the capitalist system. He believed that private industry should be destroyed and workers given ownership of the means of production, such as the factories, mines, and plants. Ultimately, Debs envisioned a society based on cooperation rather than competition. Only then, he asserted, would justice, equality, and progress arise in American society.



- According to Debs, what was the source of American society's problems?
- What did Debs believe to be the best way to improve American society?
- What other social issues did Debs address?



## Biographical Briefing on William Du Bois

**Directions:** The following information will help your group prepare for the press conference in which one of you will play William Du Bois and the rest of you have other roles to play. To prepare for the press conference, take turns reading aloud the information on the handout and discuss the “Stop Here and Discuss” questions.

William (W.E.B.) Du Bois was born on February 23, 1868, in Great Barrington, Massachusetts. Born to parents of Dutch, French, and African heritage, Du Bois grew up in a small, close-knit black community. His father abandoned the family when Du Bois was young, and his mother, Mary, worked as a housekeeper to support him and his half-brother. At a young age, Du Bois was aware of the “vast veil” of prejudice that separated him from white people. Enormously talented and articulate (well-spoken), Du Bois wrote for the *New York Globe* newspaper at the early age of 15. His success impressed some of the town’s wealthy people, who arranged to pay for his education at Fisk University in Nashville, Tennessee. Fisk’s students were black, but its faculty was white. As a result, Du Bois experienced there both extreme racism and a growing awareness of his African-American identity. He recalled: “One ever feels his two-ness—an American, a Negro; two souls, two thoughts...two warring ideals in one dark body.” While at Fisk, Du Bois taught at black schools, where he witnessed firsthand the devastating poverty and insufficient education of the local black community. Du Bois graduated Fisk in 1888, and went on to receive bachelor’s and master’s degrees from Harvard University. At the University of Berlin in Germany, he pursued a Ph.D. in social science “with a view to the ultimate application of its principles to the social and economic rise of the Negro people.” After he received his Ph.D., he became a sociology and history professor at Atlanta University in Georgia.

Du Bois spent his life speaking and writing about racial injustice in America. He fiercely criticized the conditions in American society that kept African Americans poor, uneducated, and oppressed. At the root of black misery, he argued, was the deep and continuing racism of white American society. He noted, “The history of the American Negro is the history of strife [bitter struggle],” and asserted, “The problem of the twentieth century is the problem of the color line.” He believed racism was institutional in America, meaning racial prejudice was a fundamental part of the social system and ran through its every structure, institution, and policy. Du Bois criticized another famous African-American educator, Booker T. Washington, for placing African Americans’ economic independence before the issue of social equality. While Du Bois agreed that economic stability was an important part of improving black peoples’ lives, he felt that African Americans needed to fight first and foremost against racial prejudice and for their civil rights. Most of all, he condemned Washington’s belief that black society should accommodate itself to white society.



- What events in Du Bois's life contributed to his commitment to racial issues?
- According to Du Bois, what was the foundation of black oppression?
- In what ways did Du Bois' ideas differ from Washington's?

Du Bois believed that African Americans should not accept the limits of white society, but rather protest long and vigorously for equal rights, opportunities, and treatment under the law. As he pointed out, "If there is anybody in this land who thoroughly believes that the meek shall inherit the earth, they have not often let their presence be known." Du Bois believed in both blacks' full and equal integration into American society, and the importance of their own unique culture and accomplishments. He encouraged African Americans to rely on their own community, culture, and intellect to promote black equality and highlight "black distinctiveness." Du Bois also promoted education as a key element of black advancement. He stated, "We demand for the Negroes as for all others a free and complete education." He further asserted that the "Talented Tenth"—the top 10 percent of African-American society in terms of education and talent—were best qualified to lead the black community in the fight for social equality.

During the Progressive Era, Du Bois focused primarily on racially based injustices, rather than the social injustices inflicted by capitalism, an economic system based on privately owned businesses and individual profit. He was basically supportive of labor unions and supported a form of black socialism—a social system based on worker-owned businesses and shared political power. However, Du Bois strongly criticized the labor movement for its history of racial discrimination and its corresponding unwillingness to fully defend the rights of black workers. He disagreed with white socialists who argued that black and white workers were united by their oppression as a class, and that the most important issue facing American society was the struggle between the poor and the wealthy economic classes. Du Bois, however, believed that African-American unity was more important than working-class unity. One historian put it this way: "Even though Du Bois agreed...that economic considerations were of major importance to the black masses, he no longer held, as he had earlier, that black and white class solidarity [unity] was a practical or meaningful strategy for Negroes to pursue." In his famous 1903 book, *The Souls of Black Folk*, Du Bois noted, "To be a poor man is hard, but to be a poor race in a land of dollars is the very bottom of hardships." Therefore, Du Bois promoted "the formation of a black economic cooperative enterprise [undertaking] based on socialist principles, [and] racial self-help."



- What actions did Du Bois encourage African Americans to take in the face of racial injustice?
- Whom did he believe were the best qualified to lead the black community?
- What were Du Bois' views on the labor movement and socialism?
- What did Du Bois believe to be the best way to improve American society?



## Biographical Briefing on Mother Jones

**Directions:** The following information will help your group prepare for the press conference in which one of you will play Mother Jones and the rest of you have other roles to play. To prepare for the press conference, take turns reading aloud the information on the handout and discuss the “Stop Here and Discuss” questions.

Mary Harris, known later in life as Mother Jones, was born on May 1, 1837, in the county of Cork in Ireland. Her father, a railway worker named Richard Harris, brought her to Ontario, Canada, when she was a child. In her early twenties, she attended teaching school and then worked as a teacher in Michigan in the United States. In 1861 she married George Jones and settled in Memphis, Tennessee. Like Harris’s father, Jones was a laborer. He worked in the iron industry and was an active member of his trade union. In 1867 Mary Harris Jones lost her husband and four children to yellow fever, a highly contagious disease that causes high fevers, vomiting, and sometimes death. Jones never forgot how the poor and working class suffered at the hands of the disease: “Its victims were mainly among the poor and the workers. The rich and well-to-do fled the city.” After the death of her family, Jones set up a dress-making business in Chicago, where she noted: “[I] worked for the aristocrats of Chicago.... My employers seemed neither to notice nor to care [about the poor’s suffering].” After the great Chicago fire destroyed her business in 1871, Jones sought help from the local labor organization, the Knights of Labor. From that time on, Jones was a fierce labor activist and defender of workers’ rights.

For most of her life, Jones had no permanent home, but traveled throughout the country speaking out at worker strikes, demonstrations, and union meetings. Her courage was legendary among workers—she went to jail several times for her labor activities, and was known for facing down armed soldiers at strikes and protests. She was also a fiery speaker who was not afraid to use earthy language to get her point across. Jones’ black bonnet and high-collared dresses made her look matronly (motherlike), and earned her the nickname “Mother Jones,” a role she embraced. Despite her own unconventional life, Jones felt that women should dedicate themselves to the traditional role of motherhood. She did not believe that women should have the right to vote, and stated, “I [do not] believe in ‘careers’ for women, especially a ‘career’ in factor[ies] and mill[s] where most working women have their ‘careers.’ A great responsibility rests upon woman—the training of the children.”



- What events in Jones’ life contributed to her interest in worker’s rights?
- Why did workers call Jones “Mother Jones”?
- According to Jones, what was women’s most important role?

Jones dedicated her life to speaking out against capitalism—an economic system based on privately owned businesses and individual profit. She fought against greedy industrialists—owners of factories and other manufacturing operations—and strived to improve workers' living and working conditions. She once noted, "There are no limits to which powers of privilege will not go to keep the workers in slavery." She believed in nonviolence, workers' rights, and socialism, a social system based on worker-owned businesses and shared political power. As a result, her industrialist enemies called her the "most dangerous woman in America." However, Jones' socialist ally, Eugene Debs, declared her "the 'Grand Old Woman' of the revolutionary movement."

Jones felt that industrialists constantly violated workers' rights, and she worked passionately for labor reforms. For example, one report noted that coal miners' pay had remained \$1.50 a day for over 25 years. In addition, many miners worked 14 hours a day or more underground, leading Jones to write, "Mining is cruel work. Men are down in utter darkness hours on end. They have no life in the sun." She fought for higher pay, shorter work days, and more humane working conditions for workers, particularly coal miners. While Jones was strongly pro-union, she also supported the socialist belief that owner exploitation (taking unjust advantage) of workers would end only when the workers themselves owned the factories, mines, and plants.

Jones was particularly appalled at industrialists' exploitation of child workers. Although some states had child labor laws forbidding children under a certain age—typically 12 years old—from working, Jones pointed out that few industrialists abided by those laws. In her investigation of child labor in southern U.S. factories, she observed at an Alabama cotton mill, "Tiny babies of six years old with faces of sixty [working] an eight-hour shift for ten cents a day." She also protested children's mutilation due to industrial machinery. Children working in Pennsylvania mills, she reported, "came into Union Headquarters, some with their hands off, some with the thumb missing, some with their fingers off at the knuckle." Jones organized a protest against such child labor abuses in 1903, marching thousands of striking child mill workers from Pennsylvania to President Theodore Roosevelt's home in New York. She also worked for child labor reforms, pressing the federal and state governments to enforce child labor laws, as well as to raise the age requirement for child workers to at least 14 years old.



- To what issues did Jones dedicate her life?
- According to Jones, what were the most pressing issues faced by American workers?
- What types of labor reforms did Jones support?
- What did Jones believe to be the best way to improve American society?



## Biographical Briefing on Florence Kelley

Florence Kelley dedicated her life to social reform. She worked to end many social problems, including labor and racial discrimination. She influenced many social movements in the United States.

Born on September 12, 1859 in Philadelphia Pennsylvania, Florence Kelley was pushed into social activism as a child. Her parents, both abolitionists, supported Kelley's early interest in education and women's rights. At 16 she entered Cornell University. After she graduated, she moved to Europe to study at the University of Zurich. While in Europe, Kelley joined the Germany Social Democratic Party and translated many of the party's important works. She returned to the United States in 1891 and joined the reform movement in Chicago. While working with Hull-House founded by Jane Addams, Kelley was hired to investigate the labor industry in the city. Her findings led to changes in working conditions for laborers. She was selected to be the Chief Factory Inspector for the state of Illinois. She was the first woman to hold this position. As inspector, Kelley, tried to force sweatshops to follow the rules to treat their employees better. She sued several businesses. Unfortunately, she never won, this inspired her to become a lawyer. In 1895, Kelley graduated with a law degree from Northwestern University.

In 1899, she moved to New York City and became the head of the National Consumers League (NCL). At the NCL Kelley worked to shorten work days and pay workers more money. Kelley's work helped create 10-hour workdays and some state minimum wage laws. Her time with the NCL led to the creation of the white label. The "white label" was given to stores that treated employees fairly. Citizens were asked to support worker's rights by only shopping at businesses that had the "white label". Kelley's investigation into labor conditions made her aware of how different races were being treated differently in the workplace. In 1909, Kelley, helped organize the (NAACP) National Advancement of Colored People.

Kelley also worked to end child labor. In 1911, she founded the National Labor Committee. She also joined the fight for women's rights as the Vice President of the National American Woman Suffrage Association. She was a founding member of the Women's International League for Peace. She died in 1932, having spent her entire life fighting for better conditions for worker and equality for women and African Americans.

(Information courtesy of National Women's History Museum)

Florence Kelley was a social reformer and political activist who defended the rights of working women and children. She served as the first general secretary of the National Consumers League and helped form the National Association for the Advancement of Colored People (NAACP) in 1909.

Kelley was born on September 12, 1859 in Philadelphia, Pennsylvania, the daughter of U.S. congressman William Darrah Kelley (1814-1890). Her father was an abolitionist of strict principles. He taught his daughter about child workers, and several times took her to see young children working in steel and glass factories under dangerous conditions. These visits would influence Kelley in her decision to turn toward advocacy for child labor reform.

In 1876, at the age of sixteen, Kelley enrolled at Cornell University. Due to illness that forced her to leave college for over two years, she did not graduate until 1882. After one year spent in teaching evening classes in Philadelphia, Kelley went to Europe to continue with her studies. At the University of Zürich she came under the influence of European socialism, particularly the works of Karl Marx. In 1887 she published a translation of Friedrich Engels's *The Condition of the Working-Class in England in 1844*.

In 1891 Kelley joined Jane Addams, Julia Lathrop, Ellen Gates Starr, and other women at Hull House. Kelley's first job after coming to the Hull House settlement was to visit the area around the settlement, surveying the working conditions in local

factories. She found children as young as three or four working in tenement sweatshops. The report of this survey, along with other following studies, was presented to the state, resulting in the Illinois State Legislature bringing about the first factory law prohibiting employment of children under age 14. Based on that success, Kelley was appointed to serve as Illinois's first chief factory inspector. Kelley was subsequently appointed the first woman factory inspector, with the task of monitoring the application of this law. To advance her credibility as an inspector, Kelley enrolled to study law at Northwestern University, graduating in 1894, and was successfully admitted to the bar.

In 1899 Kelley moved to Lillian Wald's Henry Street Settlement in New York City and became general secretary of the National Consumers League (NCL). The league was started by Jane Addams and Josephine Shaw Lowell as the Consumers' League of New York and had the objective of encouraging consumers to buy products only from companies that met the NCL's standards of minimum wage and working conditions. Kelley traveled around the country giving lectures and raising awareness of working conditions in the United States. One important initiative of the NCL was the introduction of the White Label. Employers who met the standard of the NCL by utilizing the labor law and keeping the safety standards had the right to display the White Label. The NCL members urged customers to boycott those products that did not have a white label.

Kelley led campaigns that reshaped the conditions under which goods were produced in the United States. Among her accomplishments were the Pure Food and Drug Act of 1906 and laws regulating hours and establishing minimum wages. In 1905 Kelley, together with Upton Sinclair and Jack London, started the Intercollegiate Socialist Society. She gave a series of public lectures in numerous American universities on improving the conditions of labor. During one of these lectures she met Frances Perkins, who became Kelley's friend and an important asset in the fight for her cause. Perkins became America's first woman cabinet minister, and contributed toward passing the law in 1938 that effectively banned child labor for good. She also helped organize the New York Child Labor Committee in 1902 and was a founder of the National Child Labor Committee in 1904.

In 1909 Kelley helped with the organization of the National Association for the Advancement of Colored People (NAACP), and thereafter became a friend and ally of W.E.B. Du Bois. Kelley possessed enormous energy and ability to describe the oppressive conditions of the working classes. She was particularly zealous in her efforts to improve working conditions for women. However, she met numerous obstacles, including decisions by the U.S. Supreme Court that legislative reforms brought on the state level were unconstitutional. Nevertheless, Kelley persisted. She helped Josephine Clara Goldmark, director of research at the NCL, to prepare the "Brandeis Brief" for the Muller v. Oregon case, argued by Louis D. Brandeis. Through the use of statistics from medical and sociological journals the case was able to prove that long working days (often 12 to 14 hours) had a devastating effect on women's health. In its decision, the Supreme Court declared the legality of Oregon's ten-hour work day for women. This was an important victory not only in regulating women's work, but also in the greater battle for improving general conditions of work in America. In the year following Muller v. Oregon, the NCL launched a minimum wage campaign that would lead to the passage of laws in fourteen states.

Kelley lobbied Congress to pass the Keating-Owen Child Labor Act of 1916, which banned the sale of products created from factories that employed children aged thirteen and under. In 1919 Kelley was a founding member of the Women's International League for Peace and Freedom, and for several years she served as vice president of the National American Woman Suffrage Association.

(Information courtesy of Social Welfare History Project, Virginia Commonwealth University)

- **To what issues did Florence Kelley dedicate herself?**
- **What was Kelley's education and background?**
- **What changes did Florence Kelley help bring about in America?**
- **Who did Florence Kelley speak for?**
- **Why is Florence Kelley an important American figure?**
- **What did Florence Kelley believe was the best way to improve American society?**





## Biographical Briefing on Robert La Follette

**Directions:** The following information will help your group prepare for the press conference in which one of you will play Robert La Follette and the rest of you have other roles to play. To prepare for the press conference, take turns reading aloud the information on the handout and discuss the “Stop Here and Discuss” questions.

Robert Marion La Follette was born on June 14, 1855, in Primrose, Wisconsin. La Follette's family were among Wisconsin's first pioneers and they were hard-working but poor farmers. La Follette worked on the family farm until he could afford to attend the University of Wisconsin at Madison. In 1879 he graduated college and entered the law profession. He launched his political career the following year and was elected district attorney of Dane County. During his campaign for district attorney, the Republican La Follette defied the local political establishment after the Republican Party boss would not endorse him (support his campaign). Instead of withdrawing from the race, La Follette went out into the community and canvassed (met voters and solicited their votes) for himself. La Follette's commitment to going “straight to the people” was one of the cornerstones of his long political career. Another was his refusal to play “party politics” or submit to the will of corrupt Republican leaders. For example, in the early 1890s La Follette shocked the political world by accusing a powerful Republican senator of bribery. He announced that after the senator had hired him to defend some former state treasurers against embezzlement charges, the senator offered La Follette and the judge a bribe to ensure that the case was “decided right.” The senator denied any wrongdoing, but La Follette stood by his accusation. It was one of the many battles La Follette fought against political corruption.

La Follette—whose nickname was “Fighting Bob”—fought political corruption from within the American political system: he was a congressman in the House of Representatives for three terms, the governor of Wisconsin for five years, and a senator in Washington for over 20 years. During his time as governor, from 1901 to 1906, La Follette and his educated, feminist wife Belle fought for a group of Progressive reforms known as the “Wisconsin idea.” At the top of La Follette's list of reforms was establishing direct voter primaries. Prior to 1906, American citizens had no say in which party candidates were selected to run for political office. Instead, party bosses—typically wealthy businessmen with large amounts of political power—selected the political candidates, who were inevitably pro-business. La Follette believed this system was not only undemocratic, but fundamentally corrupt. He believed that “the American people...[must have] sovereign [supreme] control over their government.” Therefore, he enacted the nation's first “direct primary” law, which allowed

Wisconsin citizens to vote directly for the politician of their choice in the state primary. While La Follette's election reform made him popular with the public, it angered party bosses, who lost a large portion of their power base as a result of the reform.



- **What were some of the cornerstones of La Follette's political career?**
- **What was the basis for the "Wisconsin idea"?**
- **In what ways did La Follette fight political corruption?**
- **In what ways was La Follette's direct-primary law more democratic?**

The foundation of La Follette's reforms was his belief that the American people were entitled to full economic, political, and social equality. He asserted, "Democracy is a life and involves continual struggle." He lectured tirelessly throughout the country, speaking out against social injustices and drumming up support for his proposed reforms. He supported a wide variety of reforms, including public (versus private) management of natural resources such as oil and water and government regulation of the notoriously unethical railroad industry. He also advocated for the right of farmers and industrial workers to form labor unions to protect their interests, labor laws protecting child workers, and women's right to vote.

La Follette particularly condemned the unequal distribution of wealth and economic power in American society. He called for a wide range of tax reforms that would require wealthy people and corporations to pay higher taxes, in accordance with their higher income. La Follette demanded that corporations pay the same amount of property tax as individual property owners and called for "large increases in the inheritance tax rates upon large estates to prevent the [unending] accumulation by inheritance of great fortunes in a few hands." He also fought corporate monopolies and trusts, in which corporations controlled an entire industry by eliminating competitors and forming exclusive partnerships with other companies. He declared, "The great issue before the American people...is the control of government and industry by private monopoly.... We demand that the power of the Federal Government be used to crush private monopoly, not to foster it." La Follette asserted, "Monopoly has crushed competition, stifled private initiative and independent enterprise [undertakings] and...now [makes huge] profits on every necessity of life consumed by the public." Along these lines, he pressed for antitrust laws and the end of laws that unjustly protected big business.



- **What types of reforms did La Follette promote?**
- **What was La Follette's view on monopolies?**
- **What did La Follette believe to be the best way to improve American society?**



## Biographical Briefing on Alice Paul

**Directions:** The following information will help your group prepare for the press conference in which one of you will play Alice Paul and the rest of you have other roles to play. To prepare for the press conference, take turns reading aloud the information on the handout and discuss the “Stop Here and Discuss” questions.

Alice Paul was born on January 11, 1885, in Moorestown, New Jersey. Paul was born a Quaker and was profoundly influenced by that tradition, which taught nonviolence, the importance of education and social justice, and the equality of all people. Paul’s family was relatively well-to-do, religious, and conservative. Growing up, Paul received an excellent education at a series of private schools. She attended Swarthmore College in Pennsylvania, and received her bachelor’s degree in 1905. Paul then attended the New York School of Social Work as a graduate student, and left for England in 1906 to perform settlement work. As a social worker in a London settlement house, Paul provided assistance to community members in need. While in England, women’s rights activists Emmeline and Christobel Pankhurst asked Paul to join them in fighting for women’s suffrage, or right to vote. The Pankhursts’ motto was “Deeds, not words,” and Emmeline believed, “You have to make more noise than anybody else, you have to make yourself more obtrusive [noticeable] than anybody else, you have to fill all the papers more than anybody else. In fact you have to be there all the time and see that they do not snow you under, if you are really going to get your reform realized.” Paul was deeply influenced by these ideas and the Pankhursts’ militant (aggressive) tactics. She joined the Pankhursts and participated in numerous protests, was jailed three times, and went on a four-week-long hunger strike in which prison officials force-fed her through a tube in her nose.

Paul returned to the United States in 1909, and dedicated herself wholeheartedly to the cause of women’s suffrage. She continued her education—eventually receiving a Ph.D. from the University of Pennsylvania—and joined the National American Woman Suffrage Association (NAWSA). However, after being exposed to the Pankhursts’ forceful brand of activism, Paul found NAWSA’s approach too submissive and slow. NAWSA’s tactics were non-confrontational and primarily involved circulating statewide petitions to pressure lawmakers into supporting women’s suffrage. Most of NAWSA’s members believed that the best way to achieve suffrage was to enact laws on a state-by-state basis, rather than on a national level. Paul strongly disagreed, however, and felt that a constitutional amendment that applied to all women would be the quickest and best way to secure women’s right to vote. Furthermore, Paul believed that militant action was necessary to force lawmakers into giving women voting rights. Paul’s differing views eventually inspired her to leave NAWSA in 1913 and form her own suffrage organization, the Congressional Union for Woman Suffrage.



- What ideas influenced Paul's early life?
- To what cause did Paul dedicate herself?
- In what ways did Paul's ideas differ from NAWSA's?

Paul led suffragists in a series of militant actions that raised politicians' and the public's awareness of women's rights. Despite being a rather conservative, reserved person in private, she was an intense and inspiring leader in public. In 1913 Paul organized a 5,000-woman parade in Washington, DC in support of women's suffrage. The parade almost ended in a riot, with one source noting, "Crowds of angry, jeering men slap[ped] the demonstrators, spit at them, and poke[d] them with lighted cigars...40 people [were] hospitalized, and it [took] a cavalry troop [soldiers on horseback]...to restore order." Paul met such violent opposition with increasingly militant, but nonviolent, actions. She and other suffragists picketed the White House regularly in an effort to pressure President Wilson into supporting women's suffrage. As in England, Paul and her supporters were arrested, imprisoned, and force-fed whenever they went on hunger strikes. Paul's tactics received widespread publicity and gained considerable public sympathy for the cause of women's rights. However, Paul's critics—most notably the NAWSA suffragists—criticized her militancy. They believed that her methods alienated (created hostility among) politicians and jeopardized the cause. One Paul supporter responded, "Ladies and gentleman who are so afraid lest we fatigue [tire] the President [with our actions] are urged to remember that we ourselves are very, very tired, and perhaps [they could have] some pity on the faithful women who have struggled three-quarters of a century for democracy in their own nation."

Paul believed that equal political rights for women was an essential social reform. Some suffragists argued that women should be allowed to vote because their special female perspective would "purify politics." They asserted that women's traditional roles as mothers and guardians of morality made women more sensitive and therefore well suited to correcting society's problems. Paul agreed that women's votes had the power to change society for the better. However, she did not support the idea of a separate female sphere, and believed that women should have the right to vote simply because they deserved the same political rights as men. In the early 1920s, Paul also began to call for a constitutional amendment that would guarantee women's rights in every area of public life. Paul insisted that an Equal Rights Amendment, or ERA, was the only way to guarantee equal rights for women. She argued that only a constitutional amendment could wipe out all of the state laws that discriminated against women. Other feminists fiercely disagreed with Paul, particular women labor activists. They asserted that an ERA would wipe out the good laws as well as the bad, such as labor laws that provided special protections for women workers. Despite such protests, Paul continued to work toward an equal rights amendment to the constitution.



- What kinds of tactics did Paul use to achieve women's suffrage?
- Why did some suffragists condemn Paul's tactics?
- What other social reform did Paul support? Why?
- What did Paul believe to be the best way to improve American society?



## Biographical Briefing on John D. Rockefeller

**Directions:** The following information will help your group prepare for the press conference in which one of you will play John D. Rockefeller and the rest of you have other roles to play. To prepare for the press conference, take turns reading aloud the information on the handout and discuss the “Stop Here and Discuss” questions.

John Davison Rockefeller was born on July 8, 1839, in Richford, New York. Rockefeller’s mother was a sternly religious woman who taught him the importance of strict morality. His father, who traveled the country selling questionable medical cures, provided him with a strong business sense. From an early age, Rockefeller recalled, “The impression was gaining ground with me that it was a good thing to let the money be my servant and not make myself a slave to the money.” A hard-working student, Rockefeller graduated from Cleveland High School in Cleveland, Ohio, at the age of 16. His father insisted that he pursue a career in business rather than attend college. Rockefeller found work as an assistant bookkeeper for a local produce company, making \$3.50 a week. In 1859 he and an associate formed Clark and Rockefeller, a business that handled grain, hay, meats, and other goods. In its first year, the company made a profit of \$4,400; the next year, the company’s profit shot up to \$17,000. However, Rockefeller felt that there was a fortune to be made in the oil-refining business. Therefore, in 1863, he and several associates built an oil refinery in Cleveland. By the end of 1865, Rockefeller’s refinery was the largest in Cleveland. By 1868 his refinery business was the largest in the world. In 1870 he and six partners formed the Standard Oil Company of Ohio. At the time of its formation, Standard Oil handled about 10 percent of the country’s oil-refining needs. By 1879 Standard Oil controlled over 90 percent of the market.

Rockefeller achieved market domination in the oil industry through a combination of hard work, foresight, efficiency, and ruthless business practices. A firm believer in the “Protestant work ethic,” Rockefeller was industrious, honest, and exacting in all his business dealings. He hated waste and turned his oil refineries into examples of efficiency. For example, Standard Oil made its own sulfuric acid, which it then used to purify the oil. After the purification process, the acid was recovered and reused. In addition, Rockefeller believed that to keep business costs low, oil prices stable, and profits continuous, he should control as many aspects of the industry as possible. To Rockefeller, too much competition created instability and forced companies to offer unprofitably low prices for their goods and services. As a result, between 1871 and 1879, he took control of many competing oil refineries, oil pipelines, and transportation companies. He aggressively—and often secretly—bought rival companies and used them to gather information on other companies he was interested in buying. In addition, Standard Oil formed trusts—exclusive, secret agreements—with railway companies in which the railroads promised to refuse to transport the oil of Standard Oil’s

competitors. Standard Oil sales representatives often pressured small businesses, such as grocery stores, to carry only Standard products. In these ways, Rockefeller attempted to monopolize, or completely control, the oil industry. He argued that monopolies and trusts ensured economic stability and a consistently high quality of goods. His critics asserted that his business practices were unethical and an example of greedy capitalism at its worst.



- **What ideas influenced Rockefeller's early life?**
- **What was Rockefeller's approach to business?**
- **How did others view Rockefeller's business practices?**

As an industrialist, or owner of factories and other manufacturing operations, Rockefeller supported capitalism—privately owned industry and individual gain through high profits. He felt that capitalism and big business were essential to America's economic success. He stated, "I saw a marvelous future for our country and I wanted to participate in the work of making our country great. I had an ambition to build." However, Rockefeller did not support the mindless acquisition (obtaining) of wealth. He insisted, "I know of nothing more despicable and pathetic than a man who devotes all the hours of the waking day to the making of money for money's sake." Like other wealthy capitalists of his time, Rockefeller viewed his economic success as the result of Social Darwinism. Social Darwinism is based on Charles Darwin's scientific theory that biological competition naturally weeds out weak, unfit, and inferior species. According to Darwin, evolution is a matter of "survival of the fittest," and only the strongest, most able creatures survive and advance. Along these lines, Social Darwinists like Rockefeller believe that the "fittest" people will naturally rise to the top of society. Rockefeller used this logic to justify his aggressive business tactics: "The growth of a large business is merely the survival of the fittest. This is not an evil tendency in business. It is merely the working out of the law of nature and a law of God."

Rockefeller had little to say about society's problems, and one acquaintance declared he was "the most unemotional man I have ever known." Despite Rockefeller's seeming lack of concern for others, his religious upbringing taught him that people should make charitable contributions to those in need. His son recalled the family's philosophy: "Our responsibility: Every opportunity, an obligation; every possession, a duty." In the early days of his career, Rockefeller dutifully contributed a tenth of his income to charity. As his wealth increased—he was the world's first billionaire—so did his philanthropy, or aiding humanity through charitable assistance. In 1897 he retired from Standard Oil and began giving his money away in earnest. He donated millions of dollars to charitable organizations, churches, libraries, medical research, organizations devoted to African-American education, and universities. In the last decades of his life alone, Rockefeller gave away over \$550 million.



- **What type of economic system did Rockefeller support? Why?**
- **What is the basis for Social Darwinism? Why did Rockefeller support it?**
- **In what ways did Rockefeller help American society?**



## Biographical Briefing on Theodore Roosevelt

**Directions:** The following information will help your group prepare for the press conference in which one of you will play Theodore Roosevelt and the rest of you have other roles to play. To prepare for the press conference, take turns reading aloud the information on the handout and discuss the “Stop Here and Discuss” questions.

Theodore Roosevelt was born to a family of well-to-do merchants on October 27, 1858, in New York City. His ancestors had settled in the United States during the seventeenth century, and his family was well respected in the New York City area. At a young age, Roosevelt had a strong sense of morality and civic duty, or obligation to society. His beliefs came, in part, from his father, whom Roosevelt greatly admired. Roosevelt was frail and sickly as a child, and suffered from severe asthma and poor eyesight. Determined to improve his health and increase his strength, he taught himself to ride horses, hunt, and box. In addition, he developed a lifelong passion for the natural world, and took great enjoyment in hiking and other outdoor activities. Due to his ill health, Roosevelt was schooled at home until he entered college. He graduated with honors from Harvard University in 1880, and eventually entered politics. He served as governor of New York, vice president of the United States under William McKinley, and became the youngest president in U.S. history after McKinley was assassinated in 1900.

As president, Roosevelt was immensely popular with the American public due to his passion for Progressive reforms and his dedication to “the little guy.” In a 1902 speech he proclaimed, “The government is us; we are the government, you and I.” He further asserted, “The object of the government is the welfare [well-being] of the people. The material progress and prosperity of a nation are desirable chiefly so far as they lead to the moral and material welfare of all good citizens.” During his presidency, Roosevelt was known for his boundless energy, keen intellect, and outspoken nature. He vowed to battle greed, corruption, and special interests on the behalf of all Americans, from business people to farmers to industrial workers. In this vein, he particularly focused on monitoring big-business practices and protecting the environment.



- What ideas influenced Roosevelt’s early life?
- To what was Roosevelt dedicated during his presidency?
- What were key issues for Roosevelt?

Roosevelt declared that big business should be as moral in its practices as Americans should be in their everyday lives. He was particularly critical of corporate trusts, in which corporations controlled an entire industry by eliminating competitors and forming exclusive partnerships with other companies. Once corporations formed a trust, they could charge

whatever they wanted for their goods and services. Roosevelt was not opposed to big business's capitalist interests—economic concerns in support of privately owned businesses and individual profit—but he was against price gouging (charging extremely high prices), unfair labor practices, and the pursuit of obscene profits. He felt such practices were both unethical and a betrayal of the public's trust, and were also bad for the economy. While one of Roosevelt's nicknames was "Trust-Buster," he did not seek to completely destroy trusts. Rather, he believed that some trusts should be dissolved and the rest subject to strict government regulation. Roosevelt felt that the federal government should regulate businesses to ensure they did not form illegal monopolies, fix or otherwise set outrageously high prices, or engage in any other unethical practices. He stated, "[Government] should enter upon a course of supervision, control, and regulation of those great corporations—a regulation which we should not fear, if necessary, to bring to the point of control of monopoly prices."

Roosevelt's love of sports and other outdoor activities made him a passionate supporter of environmental conservation. He declared, "To waste, to destroy, our natural resources, to skin and exhaust the land instead of using it so as to increase its usefulness, will result in undermining [destroying] in the days of our children the very prosperity which we ought by right to hand down to them." Roosevelt believed that America's forests, deserts, and other wilderness areas should be protected for their beauty and their valuable natural resources, such as timber and water. Similar to his approach to big business, Roosevelt felt that the government should regulate the preservation and development of U.S. lands. He called for laws that would bring more wilderness areas and forests under government control, restrict private and corporate interests' exploitation (taking unjust advantage) of natural resources, and empower the government to control if and how protected land should be developed.

Roosevelt promoted a wide variety of reforms to improve American society, including worker's rights, a national income tax, taxes on inherited money, labor laws protecting women and children, monetary compensation for injured workers, federal inspections in the meat and drug industries, government regulation of the railroads, and fair election practices to give voters a stronger voice in governmental affairs. He also supported women's right to vote. Roosevelt pursued reform so vigorously that his critics accused him of being a socialist—a supporter of a social system based on worker-owned businesses and shared political power. In fact, he was an enthusiastic supporter of capitalism. To Roosevelt, capitalism inspired economic growth and produced a vigorous economy. He believed his reforms would make capitalism work for all people by avoiding the "extremes of swollen fortunes and grinding poverty."



- **What are corporate trusts? What were Roosevelt's beliefs about trusts?**
- **What types of reforms did Roosevelt promote?**
- **What type of economic system did Roosevelt support? Why?**
- **What did Roosevelt believe to be the best way to improve American society?**





## Biographical Briefing on Upton Sinclair

Upton Sinclair, in full Upton Beall Sinclair, (born September 20, 1878, Baltimore, Maryland, U.S.—died November 25, 1968, Bound Brook, New Jersey), prolific American novelist and polemicist for socialism, health, temperance, free speech, and worker rights, among other causes. His classic muckraking novel *The Jungle* (1906) is a landmark among naturalistic proletarian work, one praised by fellow socialist Jack London as “the Uncle Tom’s Cabin of wage slavery.”

Sinclair’s parents were poor but his grandparents wealthy, and he long attributed his exposure to the two extremes as the cause of his socialist beliefs. He graduated from the College of the City of New York in 1897 and did graduate work at Columbia University, supporting himself by writing jokes for newspapers and cartoonists and adventure stories for pulp magazines. His first four books were well received by the critics but did not sell well.

His public stature changed dramatically in 1905, after the socialist weekly *Appeal to Reason* sent Sinclair undercover to investigate conditions in the Chicago stockyards. The result of his seven-week investigation was *The Jungle*, first published in serial form by *Appeal to Reason* in 1905 and then as a book in 1906. Though intended to create sympathy for the exploited and poorly treated immigrant workers in the meatpacking industry, the novel instead aroused widespread public indignation at the low quality of and impurities in processed meats and thus helped bring about the passage of federal food-inspection laws. As Sinclair commented at the time, “I aimed at the public’s heart and by accident I hit it in the stomach.”

*The Jungle* became a best seller, and Sinclair used the proceeds to open Helicon Hall, a cooperative-living venture in Englewood, New Jersey. This experiment was inspired by a model developed by feminist Charlotte Perkins Gilman. The building was destroyed by fire (possible arson, because of his socialist views) in 1907, whereupon the project was abandoned.

Sinclair and his second wife, Mary Craig Kimbrough, moved to Pasadena, California, in 1916. His muckraking novels continued with *King Coal* (1917), which is about the poor working conditions in the mining industry. With *The Brass Check* (1919), Sinclair tackled the financial interests and supposed “free press” principles of major newspapers and the “yellow journalism” they often engaged in to attract readers. His novel *Oil!* (1927) was based on the Teapot Dome Scandal (it loosely served as the basis of the Academy Award-winning film *There Will Be Blood* in 2007), and *Boston* (1928) was inspired by the Sacco-Vanzetti case. His searing novel *The Wet Parade* (1931; film 1932) is about the tragedy of alcoholism, and *The Flivver King* (1937) tells the story of Henry Ford and how “scientific management” replaced skilled workers in the automotive industry.

During the economic crisis of the 1930s, Sinclair organized the EPIC (End Poverty in California) socialist reform movement and registered as a Democrat. His 1934 bid for the governorship of California—he ran on the EPIC platform, which featured proposals for state-administered economic relief and reforms throughout a number of societal institutions—was his most successful political campaign. (He had run for the U.S. House of Representatives in 1906 and 1920, for the U.S. Senate in 1922, and for the governorship of California in 1926 and 1930, each time running as a Socialist, and each time he lost.)

(Information courtesy of Encyclopedia Britannica)

Upton Beall Sinclair Jr. (Sept. 20, 1878 – Nov. 25, 1968) was a writer of novels of social protest and political tracts; he is best known for his 1906 expose of the meatpacking industry, "The Jungle."

Born in Baltimore, Maryland, Sinclair was named for his father, an amiable alcoholic who became a symbol for feckless failure in the eyes of his son. Sinclair's mother, Priscilla Harden, was by contrast Puritanical and strong-willed, qualities that Sinclair also embodied. Living in cheap apartments in New York from the age of 10, Sinclair had personal experience of poverty. But he was also an indulged only child who often visited his mother's wealthy relatives in Maryland. The contrast between wealth and poverty troubled him and became his major theme.

Sinclair was one of the best educated American writers of his era, graduating from what is now City University of New York at 18 and attending classes at Columbia College for two more years, but he condemned American education for failing to explain and rectify social problems associated with poverty. Hungry as a young shark, in his words, for money and fame, he began writing boys' stories at 16. At 20 he vowed to give up hack writing and become a serious novelist. He turned to what he regarded as the secular religion of Socialism. In 1904 his Socialist contacts sent him to Chicago to write about the plight of meatpacking workers. The resulting novel, "The Jungle," aroused such great indignation — about bad meat, not about mistreated workers, as Sinclair had intended — that it helped secure passage of the country's first Pure Food and Drug laws.

Sinclair used his sudden wealth and fame to support several experiments in communitarian living. He also agitated for various reforms, all detailed in hastily written novels and nonfiction books and articles that did not live up to the promise of "The Jungle."

In 1934 Sinclair ran for governor of California as a Democrat; he lost, but was said to have altered the state's rigid conservatism.

(Information courtesy of Anthony Arthur, author of 2006 biography *Radical Innocent: Upton Sinclair*)

- **What is muckraking?**
- **What were Upton Sinclair's political views?**
- **What effect did Sinclair have on America?**
- **What issues did Sinclair find most important?**
- **What did Upton Sinclair believe to be the best way to improve American society?**
- **What does Upton Sinclair's most famous novel *The Jungle* teach readers about America?**



## Biographical Briefing on Ida Tarbell

**Directions:** The following information will help your group prepare for the press conference in which one of you will play Ida Tarbell and the rest of you have other roles to play. To prepare for the press conference, take turns reading aloud the information on the handout and discuss the “Stop Here and Discuss” questions.

Ida Minerva Tarbell was born on November 5, 1857, in Erie County, Pennsylvania. Her father was a carpenter who worked in the oil industry, making wooden storage tanks for the booming oil refineries. Tarbell’s mother, Esther, was a major influence in Tarbell’s life. Esther was a passionate feminist who deliberately named her daughter Ida, after a literary character who promoted women’s education, and Minerva, after the Roman goddess of wisdom. Esther, a highly educated woman, resented having to give up her six-year career as a teacher to get married. Tarbell stated, “[My mother] had grown up with the woman’s rights movement. Had she never married, I feel sure she would have sought to ‘vindicate the sex’ [prove the worth of women] by seeking a higher education, possibly a profession.” Her mother’s bitterness, combined with her parents’ unhappy marriage, likely contributed to Tarbell’s wish to never be “enslaved” by marriage. Instead, Tarbell dedicated herself to getting an education and pursuing a career. She graduated from Pennsylvania’s Allegheny College in 1880, the only woman in her class. Tarbell was a teacher for two years, and then began her writing career with the Methodist magazine, *The Chautauquan*. By the turn of the century, she was a famous and respected journalist with New York’s *McClure’s* magazine.

Tarbell made her mark as an investigative reporter with a series of articles entitled “The History of Standard Oil.” Published in *McClure’s* from 1902 to 1904, Tarbell’s articles exposed the ruthless and illegal business tactics of Standard Oil, an oil-refining corporation owned by John D. Rockefeller. Tarbell declared that the purpose of her exposé was to “give readers...a clear...notion of the processes by which a particular industry passes from the control of the many to that of the few.” Tarbell spent two years researching her subject, digging through mountains of documents and interviewing many people in the oil industry, including Standard Oil employees. She recalled warning Standard Oil’s representatives, “I wanted facts, and that I reserved the right to use them according to my own judgment of their meaning, that my object was to learn more perfectly what was actually done—not to learn what my informants thought of what had been done.” Her articles ultimately revealed Standard Oil’s domination of every aspect of the oil industry, from oil refineries to oil pipelines to equipment manufacturers. In addition, Tarbell exposed Rockefeller’s trusts—secret agreements—with railway companies in which the railroads promised to refuse to transport the oil of Standard Oil’s competitors. She criticized Standard Oil’s monopoly—complete control—over the oil industry, but also praised Rockefeller’s attempts to stabilize

the chaotic industry. Tarbell's report caused a sensation and drew the public's attention to the abuses of big business and capitalism—the economic system based on privately owned businesses and individual profit.



- What ideas influenced Tarbell's early life?
- What did Tarbell reveal in her articles, "The History of Standard Oil"?
- How did Tarbell view Standard Oil's business practices?

Tarbell did not consider herself a social reformer, per se. She asserted, "I am merely an observer of life, not an actor in it." However, as a result of her exposé on Standard Oil's unethical business practices, Tarbell became associated with a group of journalists known as "muckrakers." The term *muckrakers* was first used by President Theodore Roosevelt to refer to investigative reporters who uncovered corruption in American society, usually in a sensational manner. He compared the reporters to a Christian character in an English book who could not see heaven because he was always concentrating on the filth, or muck, of earthly concerns. Probably the most famous muckraker was Upton Sinclair, who wrote a book called *The Jungle* about the sensationally bad conditions in the meatpacking industry. Sinclair advocated greater government regulation to protect consumers from spoiled meat. Tarbell, however, did not consider herself a muckraker. She rejected the idea that sensational reporting on societal problems was enough to inspire reform. Rather, Tarbell believed that thoroughly researched, objective reporting would lead to the most meaningful and long-lasting change. Tarbell recalled, "I was convinced that in the long run the public [the muckrakers] were trying to stir would weary of vituperation [harsh criticism], that if you were to secure permanent results the mind must be convinced." She further insisted that her piece on Standard Oil was not a call to abolish, or destroy, capitalism, but rather to reform it.

A social reform that Tarbell did not support was women's suffrage, or right to vote. Despite her nontraditional life as a single, professional woman, Tarbell believed that a woman's place was in the home. She argued, "The women who count [in society]...are [in] the great business of founding and filling those natural social centers which we call homes." Indeed, Tarbell was unconvinced that women's suffrage would result in social reform. Like other anti-feminists of her time, she felt that women were too emotional and easily swayed to make intelligent decisions at the ballot box. Tarbell's stance on women's rights baffled suffragists such as Jane Addams, who commented, "There is some limitation to Ida Tarbell's mind." Nevertheless, Tarbell defended her position, stating, "It is really worth being [considered old-fashioned] to be so proud and so sure of anything as I am of the place and the value of women in the world—without the ballot."



- Why was Tarbell referred to as a muckraker?
- What was Tarbell's approach to social reform?
- What was Tarbell's opinion on women's suffrage? Why?
- What did Tarbell believe to be the best way to improve American society?

**Accessing Online Library Resources**  
**If you have questions, contact Ms Beaman**  
[beamana@lushd.net](mailto:beamana@lushd.net)

<b>Library Website</b>
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**All online resources can be accessed from the Library's Homepage**

1. Go to your school's home page.
2. Click on "Library" on the Shortcuts menu or go to the "Academics" drop down menu & click on "Library."
3. From school, you should be able to access the databases without a login

<b>Book, Ebook &amp; Digital Audiobook Resources</b>
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**Destiny (Online catalog & Ebook Checkout)**

1. Go to the "Books & Ebooks" Page and click on Online Catalog
2. Click the Login link in the upper right corner
3. Login: Your Student ID# / Password: Your Birthdate (YYYYMMDD)
4. For more assistance and a video tutorial, see the Books & Ebooks page on our website

**Teaching Books (Book Lists, Trailers, Author Interviews + some audio and ebooks)**

1. Teaching Books is also accessible via Clever
2. To access from our website: go to the "Books & Ebooks" page and click on Teaching Books 3. If you are in California, you should not need a login/password.
4. If you are outside the state, use the login/password below:
  - Login: libertyunion / Password: teachingbooksK12

<b>Research Databases</b>
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**Britannica School (Encyclopedia)**

1. Go to the "General Resources" page and click on "Britannica School"
2. Choose the "High" learning level (for high school level resources"
3. Type your search term in the search box
4. To access from home:  
**Login: luhsd / Password: 1902**

**Culturegrams (Geography & World Culture)**

1. Go to the "Social Sciences Resources" and click on Culturgrams.
2. Click on the "World Edition" Box
3. Type your search term in the upper right corner search box.
4. To access from home:  
**Login: luhsdlibrary / Password: LUHSDlibrary3!**

**ELibrary (multiple subject areas, contemporary issues, etc.)**

1. Go to your subject area resources page and click on "eLibrary"
2. Type your search term in the search box near the top of the screen
3. To access from home

**Login: luhsdlibrary / Password: LUHSDlibrary3!**

### **Escolar (Spanish Language Encyclopedia)**

Go to the "General Resources" page and click on "Escolar"

Choose the "High" learning level (for high school level resources)

Type your search term in the search box

To access from home: **Login: luhsd / Password: 1902**

### **Facts on File Databases (History)**

Go to the "History Resources" page

Choose the History Database you would like to use

Type your search term in the search box.

#### **To access from home**

Use the login for your school to log into the database

**Liberty: Login: libertyhs / Password: lions**

**Heritage: Login: heritage-hs / Password: patriots**

**Freedom: Login: freedom-hs / Password: falcons**

### **Gale Reference Library (English & History Resources)**

1. Go to the "English Resources" page and click on "Gale Reference Library"

2. Type your search term in the search box near the top of the screen

3. Passwords to access from home:

Freedom: bren6654

Heritage: bren\_log

Liberty: bren\_log

### **SIRS Knowledge Source (Controversial Issues)**

1. Go to the "Controversial Issues" page and click on "SIRS Knowledge Source"

2. Type your search term in the search box near the top of the screen

3. To access from home

**Login: luhsdlibrary / Password: LUHSDlibrary3!**

### **Proquest Databases (Multiple Subject Areas)**

1. Go to your subject area resources page and click on the "Proquest" database you wish to search

2. Type your search term in the search box near the top of the screen

3. Click on the "Full Text" check box under the search box before you hit "enter"

4. To access from home

**Login: luhsdlibrary / Password: LUHSDlibrary3!**

### **Newspapers**

1. Go to the "Newspapers" page on the library website

2. To access the San Francisco Chronicle, use the link on our page and this username & password:

**Login: luhsdlibrary / Password: LUHSDlibrary3!**

3. For newspaper databases, click on the database link and use the following username/password:

**Login: luhsdlibrary / Password: LUHSDlibrary3!**

Sample

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## **Accessing Databases American Studies**

### **Facts on File History Databases**

**(American History, African American History & American Indian History)**

- Login: freedom-hs
- Password: falcons

### **Eilibrary**

- Username: luhSDLlibrary
- Password: LUHSDLlibrary3!

