

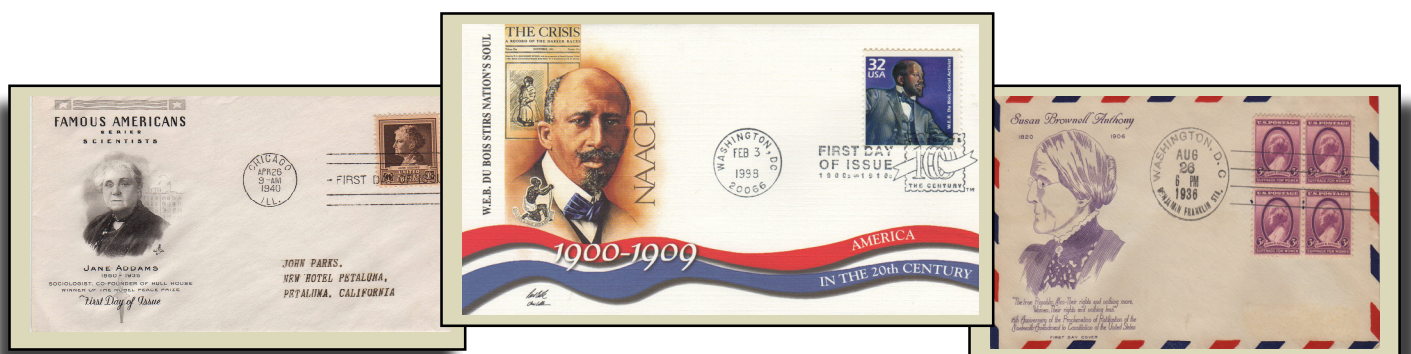
# FDC Lessons

## United States History

### 1870 - 1912



Hook Students on History by Analyzing  
Stamps, Postmarks & Artwork!



FDC Lessons  
United States History  
1870 - 1912  
*Lessons Using First Day Covers  
To Hook Students On History*

Wyoming and Yellowstone Park

Henry O. Flipper and Buffalo Soldiers

Chief Joseph Speaks

The American Bison Activity

Alexander G. Bell and the Telephone

Thomas A. Edison and Inventions

Statue of Liberty and Immigrants

Samuel Gompers and the A.F. of L.

Frances E. Willard and the WCTU

Jane Addams & Hull House

Susan B. Anthony and the Progress of Women

Paul L. Dunbar and Jim Crow

Booker T. Washington and the Individual's Responsibility

W. E. B. DuBois and What the Black Man Wants

Ida B. Wells and Lynching

*U.S.S. Maine* and the Rough Riders

Roosevelt & the Panama Canal

Wright Brothers and Flight

The Pure Food & Drug Act

F.D.C. Lessons

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## *First Day Covers as Primary Sources*

*First Day Covers are primary sources that can add diversity in a teacher's tool kit.*

A First Day Cover is an envelope containing a commemorative stamp with a postmark showing the location and date of its issue. The owner of the envelope can then add artwork to further depict the stamps' subject.

Since selling its first stamp on July 26, 1847, the post office has issued hundreds of stamps commemorating

- documents, such as the Constitution;
- events, such as the attack on Ft. Sumter;
- people, such as Benjamin Franklin and George Washington, the first two stamps which were issued in New York City;
- places, such as Yellowstone National Park;
- and all aspects of United States culture such as quilting, rock 'n roll music or comic book heroes.

Not only is the stamp historically accurate, but so is the postmark. The date is usually an anniversary for the topic and the place of first issue is directly or indirectly tied to the topic. The artwork may be drawn by an artist working for a professional company that produces covers, such as Ken Boll did for Cachet Craft, or it may be a "one of a kind" hand drawn original.

Given the opportunity to analyze the stamp, postmark and artwork students get hooked on history. Using their critical thinking skills students can identify basic information about the topic. The teachers' questions based on the 5 Ws/H use the images found on the First Day Cover as a warm up or review activity. By analyzing the artwork, students can look for bias or historical accuracy. Students can use the images for sequencing activities or as a springboard to making their own mosaic drawing of the topic of study. For more ways to use first day covers, read the article, "Why Use & How to Use FDCs" on the website [www.fdclessons.com](http://www.fdclessons.com)

This book contains the lessons and first day cover images as well as other primary source materials where appropriate.



## Warm Up/Review Questions Using First Day Cover Wyoming Statehood – Yellowstone National Park

This First Day Cover fits into several time periods of U.S. history. It commemorates the 100<sup>th</sup> anniversary of Wyoming's statehood, which took place during the presidency of Benjamin Harrison. The artwork celebrates the first U.S. national park, Yellowstone, which was created by President Ulysses S. Grant. This FDC might also be used to introduce students to the issue of the conservation of natural resources started by President Theodore Roosevelt.

Ask students to list as many facts from this FDC (**Image A**) as they can:

### STAMP:

- Wyoming
- 1890
- 25cents
- Grand Teton Mountains

### POSTMARK:

- Cheyenne, WY
- Feb. 23, 1990
- zip code 82001

### ARTWORK:

- Old Faithful at Yellowstone Park with Yogi Bear and BooBo
- A fire did not seem to harm Old Faithful
- Yellowstone Park was created in March 1, 1872
- Wyoming was admitted 100 years ago

**Conclusion:** Many students may visit a city park. Discuss why the city creates such “green areas”. Through discussion, show how city parks have similar objectives to state and national parks: conservation, preservation, or recreation.

### Teacher Notes:

Wyoming is known as the "Equality State" because of the rights women have traditionally enjoyed there. Wyoming women were the first in the nation to vote, serve on juries and hold public office. In 1869, Wyoming's territorial legislature became the first government in the world to grant "female suffrage" by enacting a bill granting Wyoming women the right to vote. Less than a year later, Ester Hobart Morris became the first woman ever to be appointed a justice of the peace. In 1894, Estelle Reel became one of the first women in the United States elected to a state office, and in 1924, Nellie Ross became the first elected woman governor to take office in the United States.

On March 1, 1872, President Ulysses Grant signed into existence the world's first national park, Yellowstone. The 2.2 million acres of wilderness was "set apart as a public park or pleasuring ground for the benefit and enjoyment of the people." The park boundary is roughly 55 miles by 65 miles. It is the largest park in the lower 48 states, larger than the states of Delaware and Rhode Island combined. As so often happens, Congress created the park, but did not fund it. Until an army unit was stationed at what would become known as Fort Yellowstone, hunters, poachers, vandals, and tourist ruled the park. Finally on August 25, 1916 after the country had over thirty national parks, Congress created the National Park Service and funds were allocated to maintain the parks. In managing these areas, the Park Service was directed "to conserve the scenery and the natural and historic objects and the wild life therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations." **Use Image B to discuss the National Park Service.**

Wyoming Statehood & Yellowstone Park Lesson

Image A

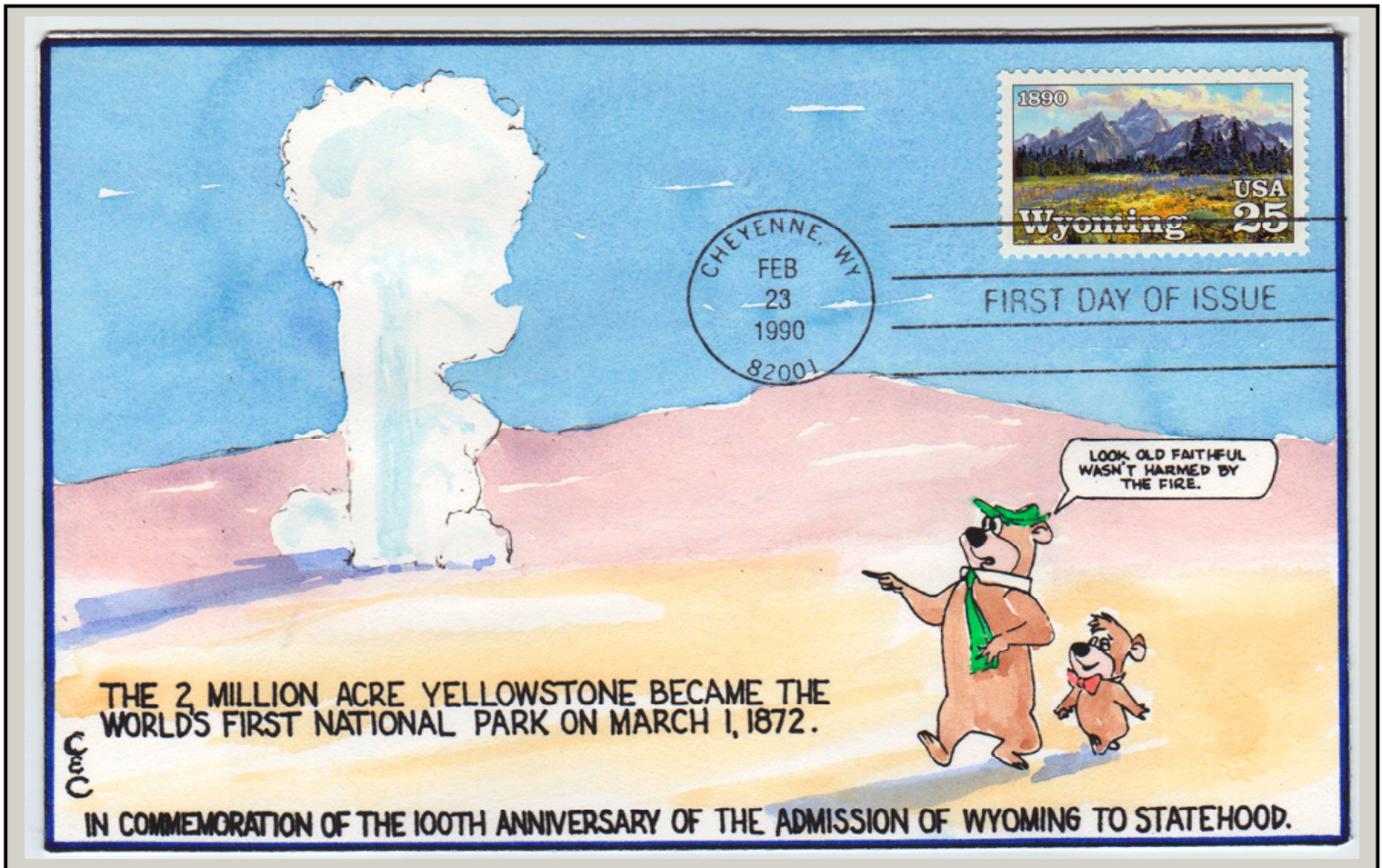


Image B



## Warm Up/Review Questions Using First Day Covers

### Henry Ossian Flipper

Use this **First Day Cover (Image A)** as your class discusses topics, such as opportunities created by Radical Reconstruction, the role of Buffalo soldiers, and the growth of Jim Crow laws during the Gilded Age.

Identify the two anniversaries this First Day Cover celebrates.

(West Point Military Academy established by Congress on March 16, 1802)

(Henry O. Flipper graduated from West Point in 1877, actually June 14)

On the **STAMP, (Image B)** what symbols are used to identify West Point?

(The U.S. Postal System describes the stamp in the following way: "...the stamp features a color photograph of the West Point coat of arms. The coat of arms features the American bald eagle atop the United States shield. In its talons the eagle holds gold arrows and branches of laurel leaves. On the shield is a helmet of Pallas Athena, the Greek goddess of wisdom, learning and warfare, as well as a Greek sword, a classical symbol of military power. A scroll above the shield contains on one side the West Point motto: Duty, Honor, Country and on the other side the name West Point, the founding year 1802 in Roman numerals (MDCCC II) and the abbreviation U.S.M.A.").

Where is West Point located?

(on the Hudson River, approximately 50 miles north of New York City)

Who is Henry Ossian Flipper?

Print copies of the two page "Henry O. Flipper Biography" from the *Handbook of Texas Online*, <https://tshaonline.org/handbook/online/articles/ffl13>

Ask students to read the first paragraph (Flipper's life and military career from 1856 to 1882). Tell students to underline or highlight facts about Flipper that answer the question, "Who is Henry O. Flipper?" In a class discussion, have students identify what they found. Discuss the obstacles that Flipper overcame to become a Second Lieutenant. Where did he serve? What did he accomplish while in the army? Why was he court-martialed? Discuss the verdict. Was Flipper guilty? Did he deserve to be discharged? Was he a threat to the army? Was his action, and/or conduct unbecoming an officer?

Read the remaining paragraphs and have students list the types of jobs Flipper held as a civilian. What skills did he acquire and use as a civilian that might have been useful in the military. Flipper appealed eight different times to Congress to reinvestigate his trial and overturn the verdict, but unfortunately the requests never made it out of committee. In 1976, the Army reviewed his case and posthumously awarded Flipper an honorable discharge dated June 30, 1882. While acknowledging that Flipper had falsified reports and lied to his commanding officer, the sentence handed down in December 1881 was too severe for the crime. In 1999 President Bill Clinton gave a full pardon to Henry Ossian Flipper.

#### **Conclusion:**

Should Henry O. Flipper be remembered in history for his work before 1882 or his work after 1882? Create your own FDC that honors the "complete Henry Ossian Flipper."

Image A

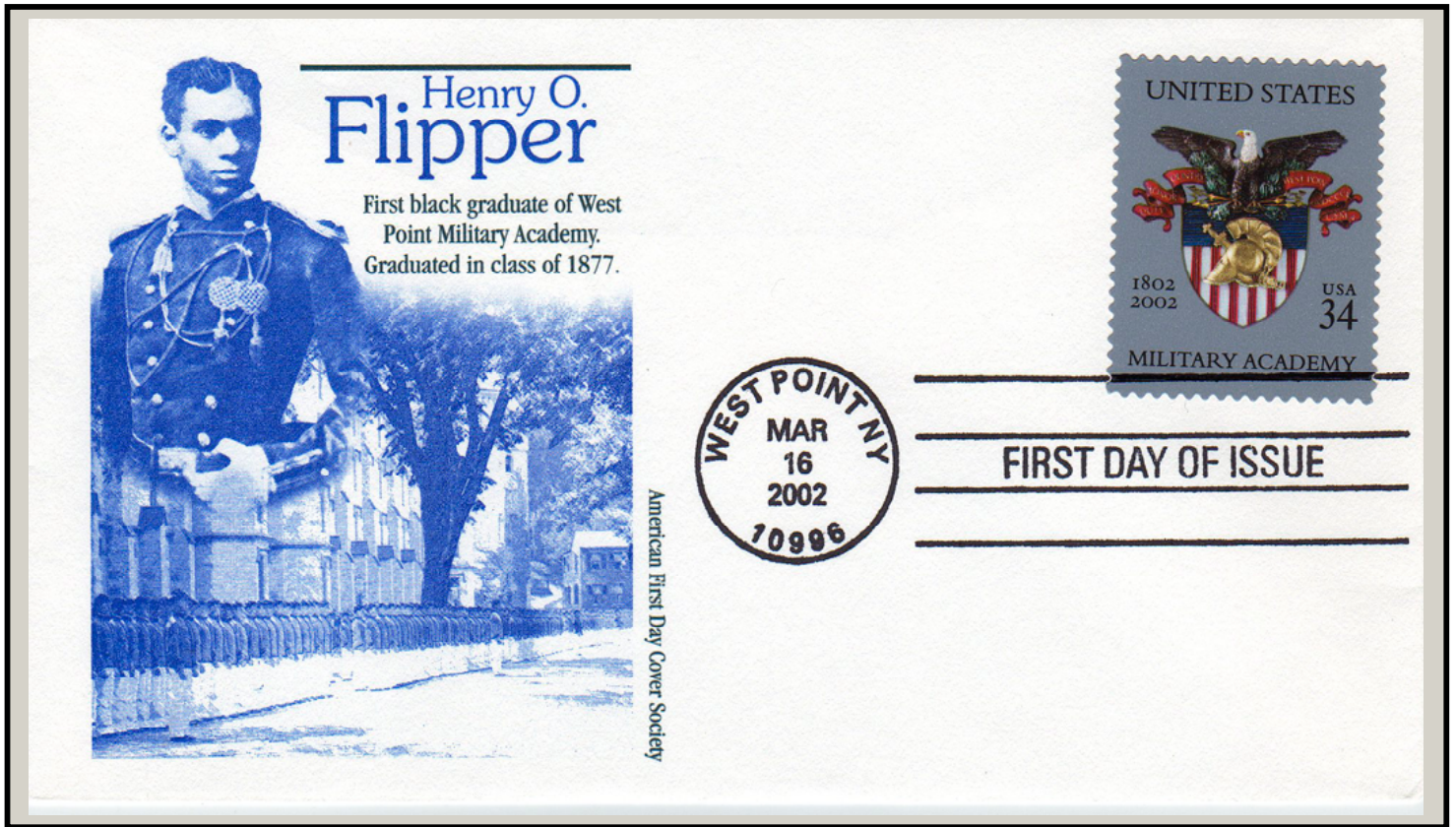


Image B





## *And the Envelope, Please! - Chief Joseph Speaks*

The 6-cent stamp portraying Chief Joseph, the great Nez Perce warrior, was first placed on sale at Washington, DC, on November 4, 1968 as a tribute to Indian heritage and to mark the opening of the National Portrait Gallery.

Born in eastern Oregon about 1840, Hin-mah-too-yah-kekhts's (Thunder Rolling down the Mountain), or as English speakers called him, Chief Joseph, led the Nez Perce in their fight against removal to a reservation by the federal government. After a valiant fight, Chief Joseph surrendered on Oct. 5, 1877, with the immortal words, "I am tired of fighting. Our chiefs are killed. The old men all are dead. From where the sun now stands I will fight no more forever."

After his surrender, Chief Joseph was taken to Ft. Leavenworth, Kansas as a prisoner, where in 1878 his portrait was painted by Cyrenius Hall. (Appropriately, the 22 x 18 inch oil painting is in the collection of the National Portrait Gallery in Washington, DC.) Until 1888, the Nez Perce were held in Indian Territory before being sent to a reservation in the state of Washington. Chief Joseph died there in 1904.

Show the first day cover (**Image A**) and let students analyze the images.

What knowledge can students glean about Chief Joseph from this image?

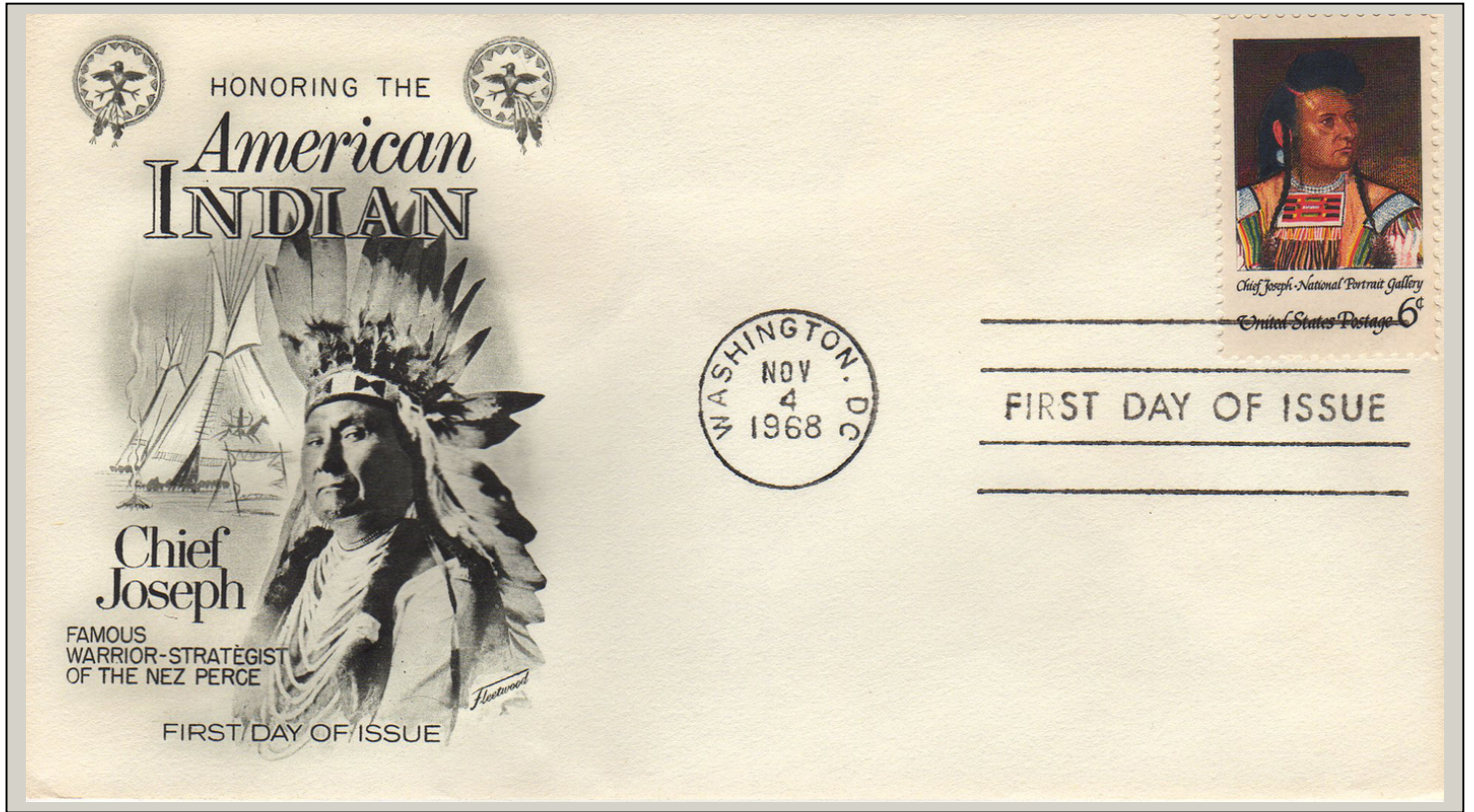
- Who was he?
- What tribe did he lead?
- What is meant by the term "warrior-strategist"?
- If this stamp hadn't been tied to the opening of the National Portrait Gallery, where might it have been postmarked from to tie it to Chief Joseph?
- What postmark date would be more significant for Chief Joseph?

"Open the envelope," (**Image B**) and read the speech given by Chief Joseph in 1879.

- Why would he have to be "granted permission" to travel to Washington, D.C.?
- What does he mean by "Good words do not last long unless they amount to something."
- Ask students to give examples of what Chief Joseph means about good talks going bad.
- What is Chief Joseph asking the government for and how does it respond?
- What is it like to a member of the Nez Perce tribe?
- What is Chief Joseph's prayer for the future?

**Conclusion:** As students continue to study the Gilded Age, compare Native American requests for equality to the ones asked by Anglo women leaders such as Susan B. Anthony, African-American women and men such as Sojourner Truth, and Booker T. Washington. At the end of the unit, ask students to write a paragraph comparing these requests for equality and how each is an example of why this era is so aptly named, "gilded".

Image A



**Image B**

[On a visit to Washington, D.C., 1879]

At last I was granted permission to come to Washington and bring my friend Yellow Bull and our interpreter with me. I am glad I came. I have shaken hands with a good many friends, but there are some things I want to know which no one seems able to explain. I cannot understand how the Government sends a man out to fight us, as it did General Miles, and then breaks his word. Such a government has something wrong about it. I cannot understand why so many chiefs are allowed to talk so many different ways, and promise so many different things. I have seen the Great Father Chief [President Hayes]; the Next Great Chief [Secretary of the Interior]; the Commissioner Chief; the Law Chief; and many other law chiefs [Congressmen] and they all say they are my friends, and that I shall have justice, but while all their mouths talk right I do not understand why nothing is done for my people. I have heard talk and talk but nothing is done. Good words do not last long unless they amount to something. Words do not pay for my dead people. They do not pay for my country now overrun by white men. They do not protect my father's grave. They do not pay for my horses and cattle. Good words do not give me back my children. Good words will not make good the promise of your war chief, General Miles. Good words will not give my people a home where they can live in peace and take care of themselves. I am tired of talk that comes to nothing. It makes my heart sick when I remember all the good words and all the broken promises. There has been too much talking by men who had no right to talk. Too many misinterpretations have been made; too many misunderstandings have come up between the white men and the Indians. If the white man wants to live in peace with the Indian he can live in peace. There need be no trouble. Treat all men alike. Give them the same laws. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all brothers. The earth is the mother of all people, and all people should have equal rights upon it. You might as well expect all rivers to run backward as that any man who was born a free man should be contented penned up and denied liberty to go where he pleases. If you tie a horse to a stake, do you expect he will grow fat? If you pen an Indian up on a small spot of earth and compel him to stay there, he will not be contented nor will he grow and prosper. I have asked some of the Great White Chiefs where they get their authority to say to the Indian that he shall stay in one place, while he sees white men going where they please. They cannot tell me. I only ask of the Government to be treated as all other men are treated. If I cannot go to my own home, let me have a home in a country where my people will not die so fast. I would like to go to Bitter Root Valley. There my people would be happy; where they are now they are dying. Three have died since I left my camp to come to Washington.

When I think of our condition, my heart is heavy. I see men of my own race treated as outlaws and driven from country to country, or shot down like animals. I know that my race must change. We cannot hold our own with the white men as we are. We only ask an even chance to live as other men live. We ask to be recognized as men. We ask that the same law shall work alike on all men. If an Indian breaks the law, punish him by the law. If a white man breaks the law, punish him also.

Let me be a free man, free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to talk, think and act for myself -- and I will obey every law or submit to the penalty. Whenever the white man treats the Indian as they treat each other then we shall have no more wars. We shall be all alike -- brothers of one father and mother, with one sky above us and one country around us and one government for all. Then the Great Spirit Chief who rules above will smile upon this land and send rain to wash out the bloody spots made by brothers' hands upon the face of the earth. For this time, the Indian race is waiting and praying. I hope no more groans of wounded men and women will ever go to the ear of the Great Spirit Chief above, and that all people may be one people.

Hin-mah-too-yah-lat-kekht has spoken for his people.

[TEXT: Chester Anders Fee, *Chief Joseph: The Biography of a Great Indian*, Wilson-Erickson, 1936.] Found at <http://www.pbs.org/weta/thewest/resources/archives/six/jospeak.htm>

## Reflective Writing

### The American Bison

As students study the treatment of Native Americans during the Gilded Age, let them analyze this first day cover (**Image A**)

On July 20, 1970 the U.S. Postal Service issued a stamp commemorating the American Bison. Ironically it was first issued from Custer, South Dakota, land that had once been the home to the Sioux, Cheyenne and Ponca Native American nations who depended on the bison to survive. Bison provided the Native Americans with virtually everything they needed: food, tepee skins, robes, clothing, weapons, tools, utensils, glue made from horns and hooves, bags, buckets and bow strings from internal organs. Bison were the economic foundation as well as a source of their independence and prosperity. Without the bison, their way of life would never be the same.

After the Civil War the Anglo-American came in droves to the Great Plains, lured by the Homestead Act, Black Hills gold and the railroads promise of cheap transportation for people and products. The U.S. government realized that the easiest way to force the Native Americans onto reservations was to kill the bison. As a military measure, killing buffalo was easier than killing Indians and a more effective means of defeating them. Warriors whose families were starving came in to the reservations and accepted government rations.

Army General Philip Sheridan said to the Texas Legislature in 1875

*These men (buffalo hunters) have done more in the last two years, and will do more in the next year, to settle the vexed Indian question, than the entire regular army has done in the last forty years. They are destroying the Indians' commissary. And it is a well known fact that an army losing its base of supplies is placed at a great disadvantage. Send them powder and lead, if you will; but for a lasting peace, let them kill, skin, and sell until the buffaloes are exterminated. Then your prairies can be covered with speckled cattle and the festive cowboy who follows the hunter as a second forerunner of an advanced civilization.*

Army General Nelson said, “ the buffalo like the Indian, stood in the way of civilization and in the path of progress, and the decree had gone forth that they must both give way...”

In 1886 a census was taken of the bison, and only 540 were left in the entire U.S., mostly in the Yellowstone area of Montana. Ironically in the winter of 1886-7 hundreds of thousands of cows died due to exposure and starvation. Bison are a better fit for the fierce weather on the plains. Females instinctively don't calf during a blizzard. Their thick hide insulates better than a cows' thin hide. During the winter, bison use their thick skulls and horns to scrape away the snow and ice to find a wider variety of plants to eat. Lastly, bison hooves break up the soil, which increases turf growth in the spring rather than packing it down as cows do.

**Conclusion:** Ask students to write a reflective paragraph: Using General Sheridan's quote, was killing the bison a “more humane” way to subdue the Native Americans?

# The American Bison Reflective Writing

Image A



## Warm Up/Review Questions Using First Day Cover Alexander G. Bell & the Telephone

Show the **First Day Cover (Image A)** to students and ask them to list the facts found on the stamp, postmark, and artwork.

### **ARTWORK:**

- Centennial of the Telephone, 1876-1976
- Photograph of Alexander Graham Bell, inventor of the first telephone
- Depiction of the invention

### **POSTMARK**

- Boston, Massachusetts (where Bell lived)
- March 10, 1976 (March 10, 1876 his first voice message)
- Zip Code 02109

### **STAMP**

- Depiction of telephone device
- Centennial of the telephone
- Alexander Graham Bell
- 13 cents

What leads a person to become an inventor?

What education or training did Bell have before he invented the telephone?

What drew him into inventing?

What type of work did he do?

Did his family background have an influence on him?

Teacher Notes:

Alexander Graham Bell's mother was deaf. He had worked as a young man to speak with her by tones, rather than through an ear tube. After moving with his family from Scotland to Canada and then to Boston, Bell took a job working in a school for deaf students. He read extensively on physics and science, working to put his harmonic tones through a telegraph line. At an electrical machine shop in Boston, Bell was teamed with Thomas Watson, an employee who knew how to "build a machine." Watson helped to fulfill Bell's dream of a telephone, and on March 7, 1876, Bell received a patent for the invention. Just three days later while in separate rooms working on the "machine," Watson heard Bell's voice come through the wire, "Mr. Watson – Come here - I want to see you".

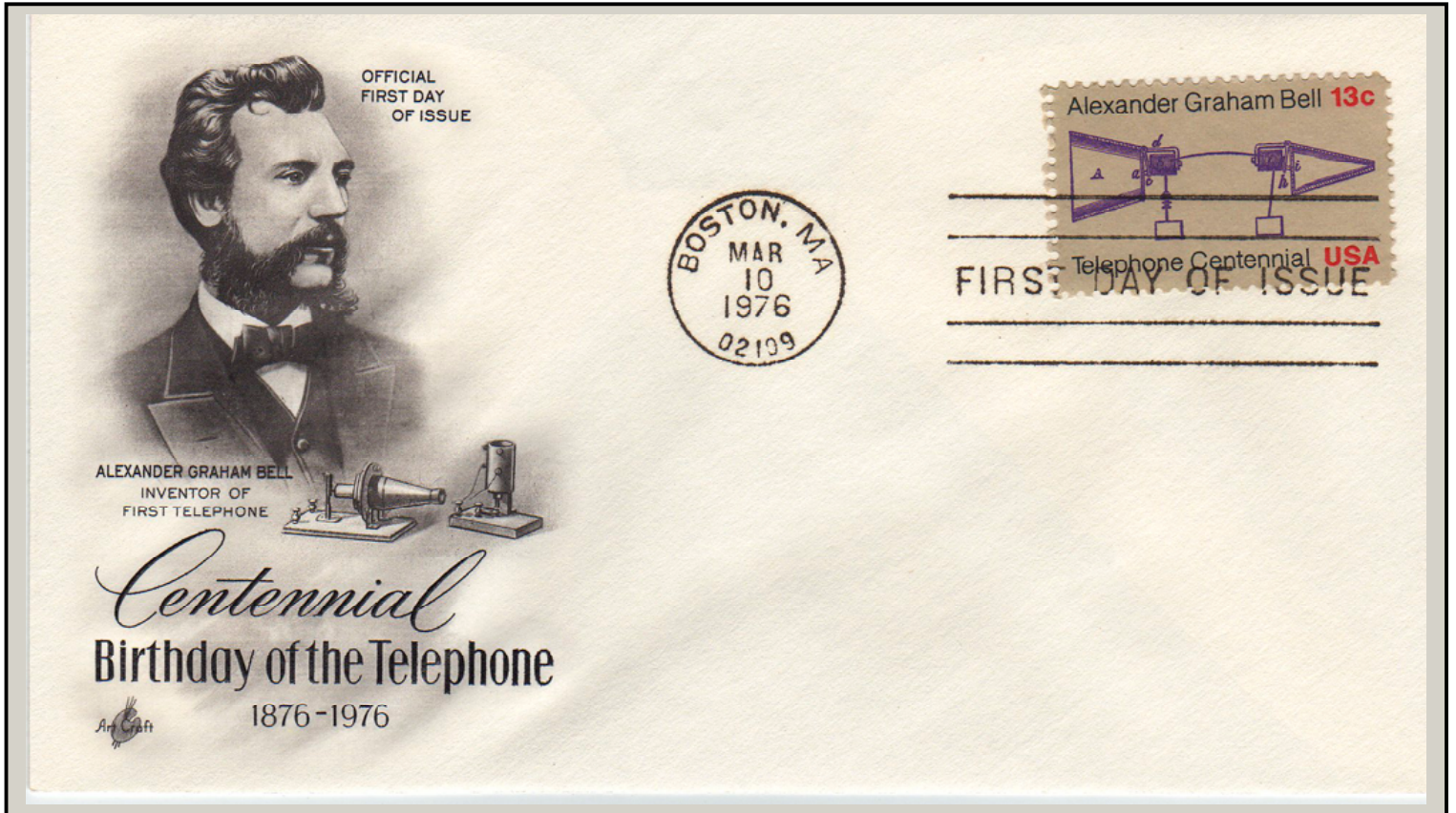
**Conclusion:** How did Western Union Telegraph Co. respond to this invention?

How did the telephone change society? Inventions often come about to solve a problem, or make life better. Discuss problems that need an invention in today's society.

National Standards United States History Era 6 Standard 1A  
TEKS US 27A, 28A, US 29A/B

Alexander Graham Bell Lesson

Image A



## Warm Up/Review Questions Using First Day Covers Thomas Alva Edison

What is intellectual property? How do you protect it?

Go to <http://www.uspto.gov/web/offices/ac/ahrpa/opa/museum/1intell.htm>

Discuss the four ways, patents, trademarks, copyrights and trade secrets, to protect your ideas.

Show the **First Day Cover (Image A)** and ask students to analyze the image.

- What is the Cover commemorating?
- Where and when was Thomas Alva Edison born? (From the POSTMARK, students can conclude that he was born on February 11)
- What did Thomas Alva Edison invent?

Why might the artist have chosen those four inventions, phonograph, projector, incandescent light and electric power, for the First Day Cover?

Discuss how each of these inventions changed society during the Gilded Age.

Phonograph:

Projector:

Incandescent Light

Electric Power:

How were his ideas/inventions protected?

Over the course of his life, Thomas Alva Edison was issued 1,093 patents.

**Conclusion:** Many of Edison's first patents were issued for improvements to the telegraph, which was patented by Samuel Morse. Identify improvements made and possible new patents issued for the four Edison inventions listed on the First Day Cover.

(For example, the CD player was an improvement to the phonograph player.)

For a complete list of Edison's patents go to

<http://www.pbs.org/wgbh/amex/edison/filmmore/reference/patents.html> then discuss how this quote by Edison demonstrates his belief that an invention can always be improved upon, "A diamond is a piece of coal that stuck to the job."

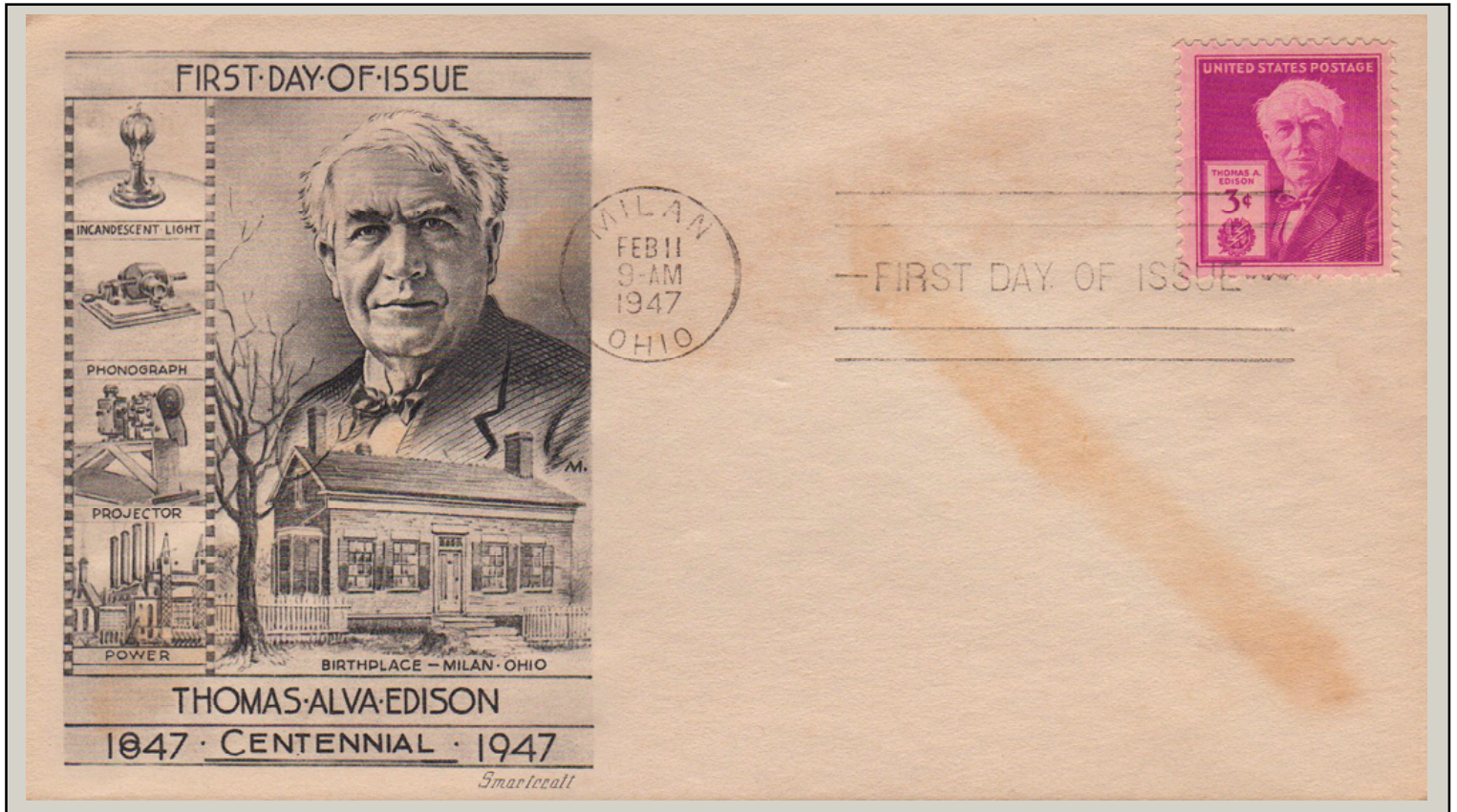
National Standards United States History Era 6 Standard 1A

TEKS US 27A/C, US 29A/B



Thomas Alva Edison Lesson

Image A



## Warm Up/Review Questions Using First Day Covers Statue of Liberty and Frederic Bartholdi

Show the **First Day Cover (Image A)** to students and ask them to analyze and discuss what it is commemorating. What does the Statue of Liberty symbolize to the nation and to the world?

For a complete photograph of the Statue of Liberty go to  
[http://www.statueofliberty.org/Statue\\_of\\_Liberty\\_Picture.html](http://www.statueofliberty.org/Statue_of_Liberty_Picture.html)

Ask students to explain the different symbols on/of the Statue of Liberty:

- Torch: the symbol of enlightenment. It lights the way to freedom down the path of liberty.
- Seven Points of the Crown: represents the seven seas and seven continents.
- Broken Chains at Her Feet: represents freedom from oppression and moving forward.
- Date on the Book: July IV, MDCCLXXVI for the signing of the Declaration of Independence, a reminder that “all men are created equal”.
- The Statue is facing east, toward France, not into the nation

What is the official title of the statue? *Liberty Enlightening the World*

What can students learn from the **POSTMARK**?

- The Statue is on Liberty Island (The Island is federal property, located within the territorial jurisdiction of New York which was determined by an agreement between New York and New Jersey in 1834)
- From the date students might conclude that the Statue was dedicated on July 4, 1886.

Who is the man in the **ARTWORK**?

Show the **second First Day Cover (Image B)** to identify the Statue’s sculptor. (This stamp was one of the ways that the National Park Service raised money for the refurbishing of the Statue for its centennial).

Why would the post office commemorate the sculptor on July 18, 1985?

Why would the French give this Statue to the United States? (Review French support in the American Revolution and the United States ties to the French Revolution.)

**See Teacher Notes** for information on Frederic Auguste Bartholdi.

**Conclusion:** A discussion on the symbolism of the Statue cannot be complete without including the poem, *The New Colossus* by Emma Lazarus. Emma Lazarus (1849-1887) was a Jewish American poet living in New York City who had published several books of poems before becoming concerned with the plight of European Jews. In 1883, she entered a poetry contest organized to raise funds for the building of the Statue of Liberty’s base and pedestal. *The New Colossus* was singled out and printed in the catalogue of the *Pedestal Fund Art Loan Exhibition*. The poem was placed on the Statue’s base in 1903. After reading the poem, ask students to complete a “quick write” and describe if that invitation is still open to immigrants today.

(continued)

## Statue of Liberty Lesson continued

*The New Colossus* by Emma Lazarus

“Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is the imprisoned lightning, and her name Mother of Exiles.  
From her beacon-hand Glows world-wide welcome;  
Her mild eyes command  
The air-bridged harbor that twin cities frame.  
Keep ancient lands, your storied pomp!" cries she  
With silent lips. ‘ Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!”

**Teacher Notes:** Frederic Auguste Bartholdi was a French artist, who in 1865 conceived the idea of a “thank you” sculpture, to be given to the United States on its centennial. He visited New York City and Washington, D.C. in 1871 to share his sketches of the Statue, (US Patent #11,023 was issued for his design in 1879) but few, including President Grant, shared his enthusiasm. Bartholdi returned to France and continued to raise funds from the French citizens. By 1876, at the Philadelphia Centennial, only the statue’s arm and torch were on display. By 1882, the French citizens had raised the necessary funds, \$250,000, to finish the project. Working with Alexandre Gustave Eiffel, who designed the statue’s steel supports, Bartoldi wrapped the frame in copper, a metal that is malleable and takes on a rich patina with age. The Statue of Liberty was completed in 1884 and in a formal ceremony on July 4<sup>th</sup> in Paris, the United States Minister to France Levi Morton took possession of the statue for the nation. United States citizens were slow to fund the project to build the Statue’s base and pedestal until newspaperman Joseph Pulitzer began publicizing the need for money. He published the name of every contributor including the public school children whose penny drive in 1886 helped to raise the final \$100,000. For shipping purposes, the Statue was disassembled into 350 parts and shipped to Bedloe’s Island (renamed Liberty Island in 1956) where it was reassembled and dedicated by President Grover Cleveland on October 28, 1886.

The National Parks Service celebrates the anniversary of the Statue of Liberty every October 28.

Statue of Liberty Lesson

Image A



Image B



## Warm Up/Review Questions Using First Day Covers Samuel Gompers & the A. F. of L.

Both First Day Covers commemorate American labor leader, Samuel Gompers. The STAMP was issued from Washington, D.C. on January 27, 1950 at 9:00 A.M. The marked difference in the postmarks is the size. The larger of the two means that it was hand cancelled, whereas the smaller was machine cancelled. The headquarters of the American Federation of Labor was in Washington, D.C.

Show the first **First Day Cover (Image A)** and ask students, “Who was Samuel Gompers?”

- Was he born on January 27, 1850?
- Was he born in Washington, D.C.?
- What does it mean to be a labor leader?
- Does the artwork help answer that question?

Show the second **First Day Cover (Image B)**

- How does the artwork help to add to the picture of Samuel Gompers?
- What is the AFL?
- What symbols are used to depict labor?

What challenges faced workers in the Gilded Age?

- With factories becoming more machine focused, workers didn’t need as many skills.
- With the influx of immigrants, wages were often low. There was no minimum wage.
- To keep a job, sometimes a worker was required to work ten to twelve hours a day, six days a week.
- Some companies paid workers in script dollars (paper money printed by the company), which forced workers to spend the money at the company store.
- Other companies forced workers to live in and pay rent for company houses.
- Worker’s compensation was non-existent.

How did Samuel Gompers, as president of the American Federation of Labor from 1886 to 1924, strive to improve the lives of workers?

- In stark contrast to other labor leaders of the time, Gompers believed in capitalism and worked within the system for changes.
- Gompers believed that through strength in numbers, the A.F. of L would bring about change with collective bargaining. In 1886 the union had 50,000 members and by 1924 it had three million members.
- The AFL was organized into craft unions of same skilled workers, so when a strike was called by the garment workers, the machinist craft union was not affected.
- Gompers did not believe that the AFL could change laws by electing workers to political office. He believed that by having a set agenda, political parties would court the workers/voters as to how the party/politicians would work to meet the agenda.
- Through collective bargaining, striking, and voting, the AFL worked for the right to organize workers, the eight hour work day, wage increases, and improved working conditions.

**Conclusion:** What rights do workers have today that they did not have in 1886?

National Standards United States History Era 6 Standard 3B  
TEKS US 3B/C/D, US 29A/B

Samuel Gompers & the American Federation of Labor Lesson

Image A

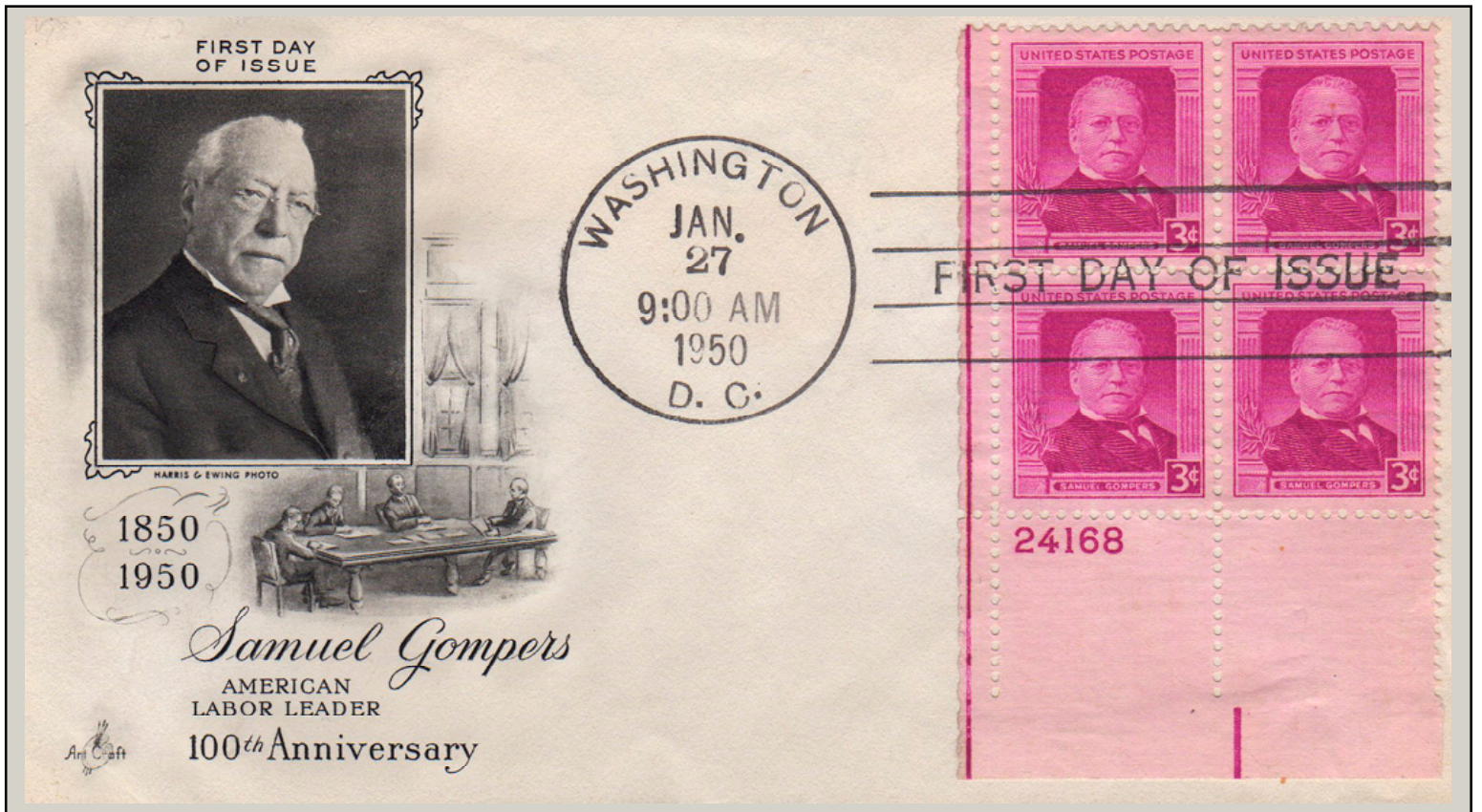


Image B





## *And the Envelope, Please!* - Frances E. Willard

Many historians consider Frances E. Willard the “forgotten feminist” of the 19<sup>th</sup> century. Analyze the First Day Cover (**Image A**) and list what can be learned about Frances E. Willard. Use the following questions and teacher notes to help students identify who she was.

- What is the definition of temperance?
- What does the word union imply?
- What Christian principles would support the words temperance and union?
- Why was the temperance movement geared mainly toward women?
- What is the definition of crusader? How does the title “temperance crusader” apply to Willard? (Who is a crusader today?)
- Why would Willard’s background in education help in her organization?
- Why would Willard say, “Character is habit crystallized”?

During the discussion “Open the envelope,” and read the excerpt of Willard’s remembrance of her first temperance protest (**Image B**). (Teachers may want to print the article for students to use.)

- What was it about that temperance activity that caused Willard to dedicate her life to the movement?
- What became her life’s mission?
- Review what it was like to live during the Gilded Age.
- Who might she have been friends with in the late 1800’s?
- Will the WCTU have an impact on society, and if so, how?

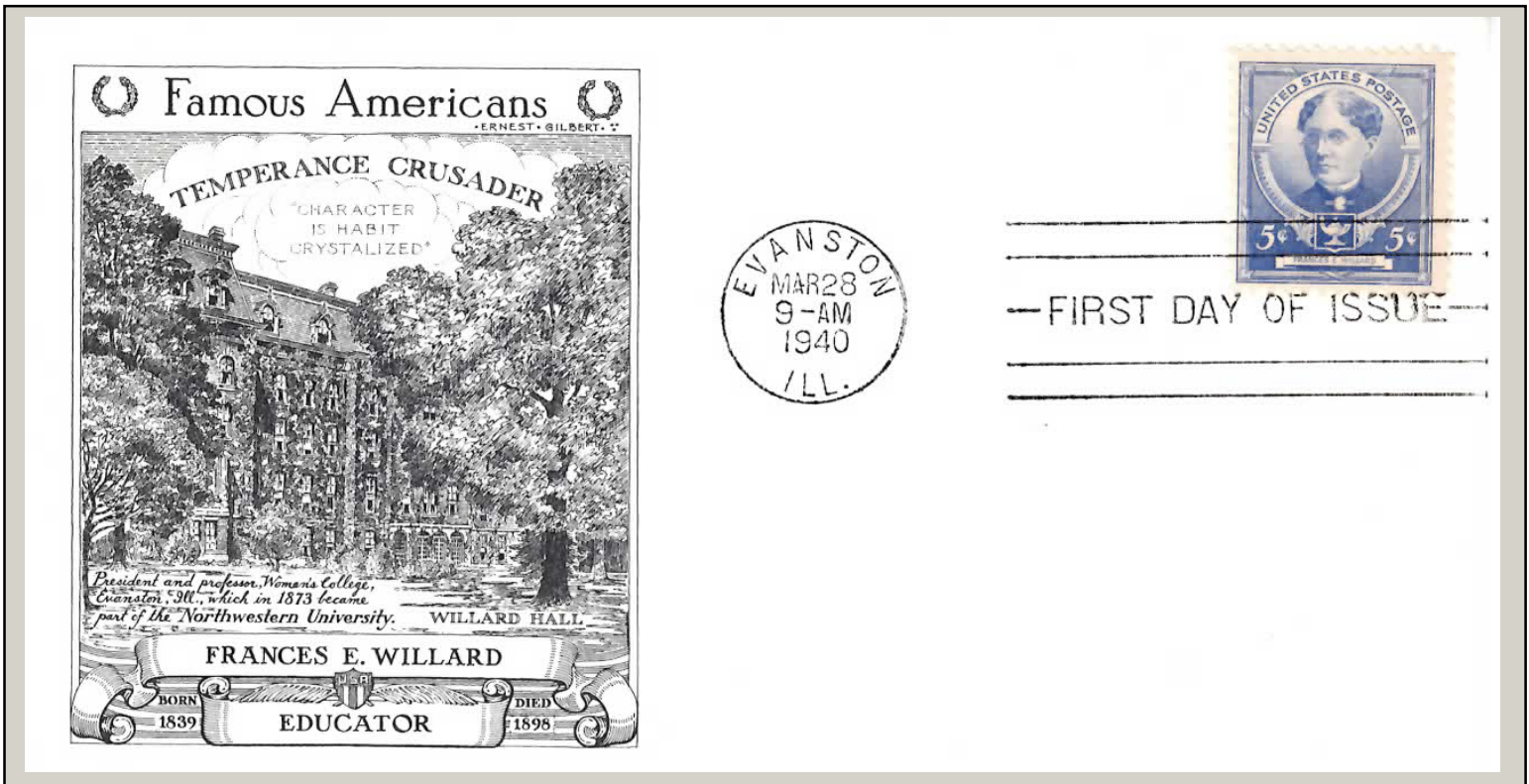
**Teacher Notes:** Willard was born on Sept. 26, 1839 in New York, but she grew up in Wisconsin and Illinois. Her home schooling gave her the foundation to attend the North Western Female College, which in turn provided her jobs in the field of education. By 1871, Willard was Dean of the Women’s College at Northwestern University in Evanston, Illinois, but a disagreement with the University’s president led to her resignation. She traveled to the east coast and it was there that she was introduced to the temperance movement. By 1874, she participated in the creation of the Women’s Christian Temperance Union. Until her death from influenza in 1898, Willard traveled across the United States and Europe speaking about women’s role to elevate themselves and their families through abstaining from alcohol and practicing Christian principles. By the 1890’s, her messages included the idea of Social Darwinism (survival of the fittest), pointing out that those who did not drink were the most fit. As Willard worked with other women leaders, she expanded her message, encouraging women to move into men’s “sphere of influence” through education and suffrage.

**Conclusion:** From what students now know about Willard, why is she a “forgotten feminist”? Though Susan B. Anthony died twelve years before the 19<sup>th</sup> Amendment was passed, is Willard forgotten in history because she died twenty years before the 18<sup>th</sup> Amendment was passed? Was the WCTU considered a failure with the passage of the 21<sup>st</sup> Amendment? Write a letter to Ms Willard and tell her how society views alcohol today.

For current information on the Women’s Christian Temperance Union go to <http://www.wctu.org/>

National Standards for U.S. History Era 7 Standard 1A  
TEKS US 26D

Image A



## Image B – Frances E. Willard

“...The first saloon I ever entered was Sheffner’s, on Market street, Pittsburgh, on my way home. In fact, that was the only glimpse I ever personally had of the Crusade. It had lingered in this dun-colored city well nigh a year and when I visited my old friends at the Pittsburgh Female College I spoke with enthusiasm of the Crusade, and of the women who were, as I judged from a morning paper, still engaged in it here. They looked upon me with astonishment when I proposed to seek out those women and go with them to the saloons, for in the two years that I had taught in Pittsburgh these friends associated me with the recitation room, the Shakespeare Club, the lecture course, the opera, indeed, all the haunts open to me that a literary-minded woman would care to enter. However, they were too polite to desire to disappoint me, and so they had me piloted by some of the factotums of the place to the headquarters of the Crusade, where I was warmly welcomed, and soon found myself walking down street arm in arm with a young teacher from the public school, who said she had a habit of coming in to add one to the procession when her day’s duties were over. We paused in front of the saloon that I have mentioned. The ladies ranged themselves along the curbstone, for they had been forbidden in anywise to incommode the passers-by, being dealt with much more strictly than a drunken man or a heap of dry-goods boxes would be. At a signal from our gray-haired leader, a sweet-voiced woman began to sing, “Jesus the water of life will give,” all our voices soon blending in that sweet song. I think it was the most novel spectacle that I recall. There stood women of undoubted religious devotion and the highest character, most of them crowned with the glory of gray hairs. Along the stony pavement of that stoniest of cities rumbled the heavy wagons, many of them carriers of beer; between us and the saloon in front of which we were drawn up in line, passed the motley throng, almost every man lifting his hat and even the little newsboys doing the same. It was American manhood’s tribute to Christianity and to womanhood, and it was significant and full of pathos. The leader had already asked the saloon-keeper if we might enter, and he had declined, else the prayer-meeting would have occurred inside his door. A sorrowful old lady whose only son had gone to ruin through that very death-trap, knelt on the cold, moist pavement and offered a broken-hearted prayer, while all our heads were bowed. At a signal we moved on and the next saloon-keeper permitted us to enter. I had no more idea of the inward appearance of a saloon than if there had been no such place on earth. I knew nothing of its high, heavily corniced bar, its barrels with the ends all pointed towards the looker-on, each barrel being furnished with a faucet; its shelves glittering with decanters and cut glass, its floors thickly strewn with saw-dust, and here and there a round table with chairs—nor of its abundant fumes, sickening to healthful nostrils. The tall, stately lady who led us, placed her Bible on the bar and read a psalm, whether hortatory or imprecatory, I do not remember, but the spirit of these crusaders was so gentle, I think it must have been the former. Then we sang ‘Rock of Ages’ as I thought I had never heard it sung before, with a tender confidence to the height of which one does not rise in the easy-going, regulation prayer-meeting, and then one of the older women whispered to me softly that the leader wished to know if I would pray. It was strange, perhaps, but I felt not the least reluctance, and kneeling on that saw-dust floor, with a group of earnest hearts around me, and behind them, filling every corner and extending out into the street, a crowd of unwashed, unkempt, hard-looking drinking men, I was conscious that perhaps never in my life, save beside my sister Mary’s dying bed had I prayed as truly as I did then. This was my Crusade baptism. The next day I went on to the West and within a week had been made president of the Chicago W. C. T. U.”

The excerpt was found at <http://historymatters.gmu.edu/d/92/> which was taken from *Glimpses of Fifty Years: The Autobiography of an American Woman*, by Frances E. Willard (Chicago: H. J. Smith & Co., 1889), 339–41.

## Warm Up/Review Questions Using First Day Covers Jane Addams and Hull House

Analyze the **First Day Cover (Image A)** and explain why Jane Addams was considered a scientist.

- What is a sociologist? What does it mean to be a social worker?
- When did she live?
- Where did she live, or where might Hull House be located?
- Who might she be helping as a social worker in Chicago during the late 1800's and early 1900's?

Read the following editorial letter from Julia Ward Howe, written on March 20, 1909 to discover what work Jane Addams did.

“To the Editor of the New York Times:

Senator Root, in a speech made fourteen years ago, which has lately been reprinted, objects to equal suffrage on the ground that women cannot fight. Jane Addams writes in “The Modern City and the Municipal Franchise for Women”: *Modern cities fear no enemies from without. Unsanitary housing poisonous sewage, contaminated water, infant mortality, the spread of contagion, adulterated food, impure milk, smoke-laden air, ill ventilated factories, dangerous occupations, juvenile crime, unwholesome crowding prostitution and drunkenness are the enemies which modern cities must face and overcome, would they survive. Logically, their electorate should be made up of those who can bear a valiant part in this arduous contest, those who in the past have at least attempted to care for children, to clean houses, to prepare foods, to isolate the family from moral dangers; those who have traditionally taken care of that side of life which inevitably becomes the subject of municipal consideration and control as soon as the population is congested. To test the elector's fitness to deal with this situation by his ability to bear arms is absurd. These problems must be solved if they are solved at all, not from the military point of view, not even from the industrial point of view, but from a third, which is rapidly developing in all the great cities of the world, the human-welfare point of view. A city is in many respects a great business corporation, but in other respects it is enlarged housekeeping. May we not say that city housekeeping has failed partly because women, the traditional housekeepers, have not been consulted as to its manifold activities?*

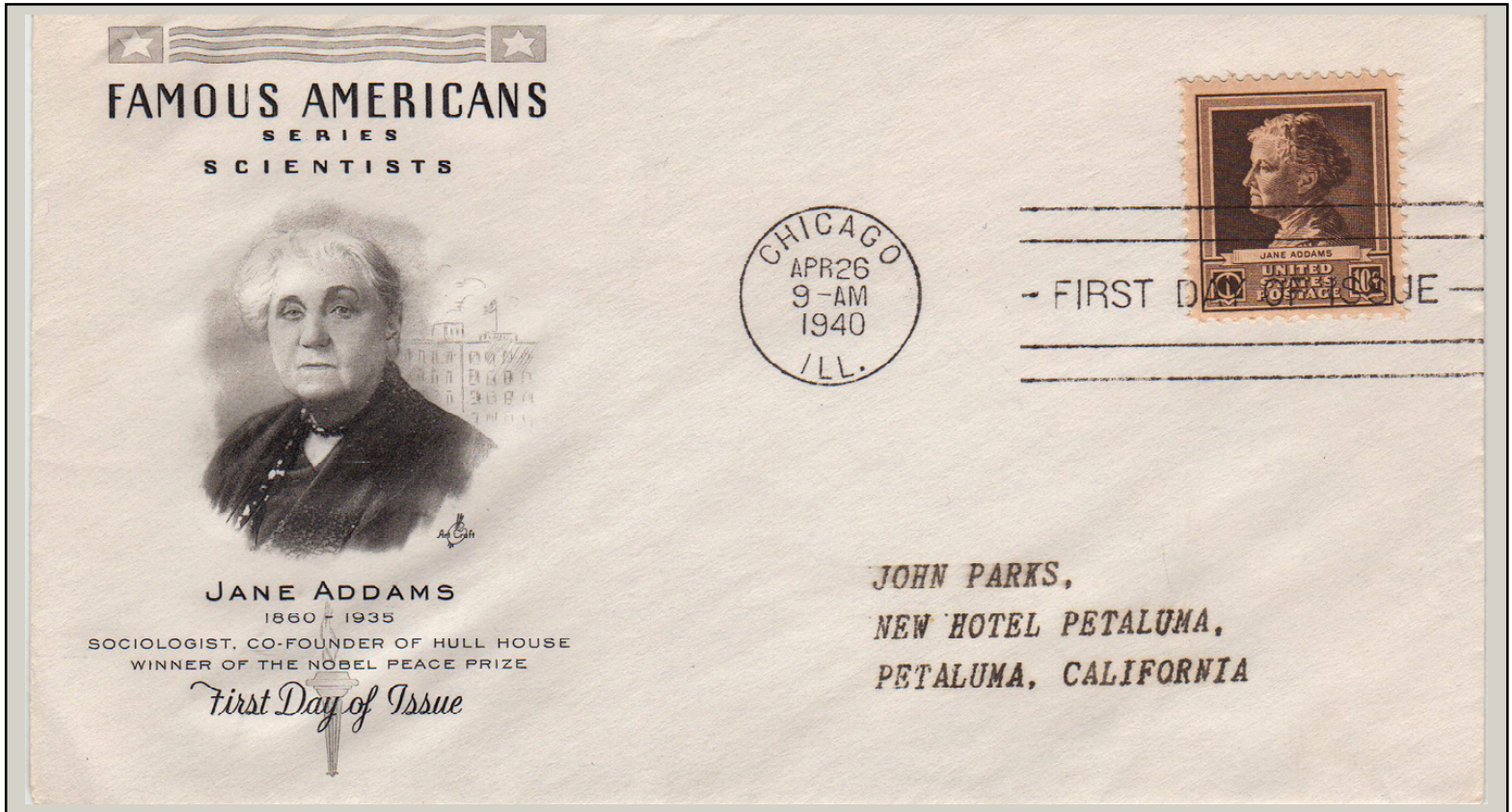
Mr. Root expresses the fear that women might become ungentle and harsh if they took part in public affairs. Although Miss Addams has been engaged for many years in the arduous strife which she describes, we all know that she has become neither harsh nor ungentle.”

- According to Jane Addams, why were American cities such terrible places to live?
- How does she propose to clean them up? How would Hull House help in this work?
- Will giving women the power of the vote help people living in cities?

**Conclusion:** When studying World War I, explore the work Jane Addams did for peace. She is the first American woman to be awarded the Nobel Peace Prize.

Jane Addams & Hull House Lesson

Image A



## *And the Envelope, Please!* - Susan B. Anthony

This first day cover contains the 1936 stamp honoring Susan B. Anthony. The stamp was partially designed by President Franklin Roosevelt. He was a stamp collector and took interest in each new stamp issued. The Smithsonian National Postal Museum preserves his hand drawn design of the stamp showing the oval image as if it was a cameo piece of jewelry. The Post Office chose Aug. 26, Washington, D.C. because it was the day the Nineteenth Amendment was ratified in 1920 giving women the right to vote.

Show the first day cover (**Image A**) to students and ask them to analyze the image.

- Who is the stamp commemorating?
- How is the postmark connected to Susan B. Anthony?
- How does the artwork help connect Susan B. Anthony to the 19<sup>th</sup> Amendment?
- Why would the artist choose the quote, ‘Failure is Impossible’?
- Why did the Post Office issue a stamp honoring Susan B. Anthony in 1936?

“Open the Envelope” and read the letter (**Image B**) that Susan B. Anthony wrote in 1902 to her dear friend, Elizabeth Cady Stanton.

- What was the purpose of the letter?
- How old is Elizabeth Cady Stanton and when did their friendship begin?
- Describe the tone of the letter? Is it one of regret or optimism?
- What was their vision and had it been accomplished in 1902?
- Though they cannot yet vote, what rights do the younger generation of women have because of the suffrage movement?
- According to Susan B. Anthony, what will life be like after death?

(Several days after this letter was written & posted, Elizabeth Cady Stanton died on Oct. 26, 1902. Anthony died in 1906. Her words prophetic, her vision still so clear.)

**Conclusion:** Write a letter to Susan B. Anthony describing how the lives of women, and society, have changed because women have the right to vote.

**Teacher Notes:** Usually the Post Office issues a commemorative stamp on the twenty-fifth or one-hundredth anniversary, not the sixteenth. But 1936 was a presidential election year and many believe that the stamp was issued to remind women that they have the power of the vote. With President Roosevelt being an avid stamp collector he might have seen this as a way to remind women to vote, and hopefully vote for him. The artwork on the first day cover is very 1930’s art deco with the date of ratification of the 19<sup>th</sup> Amendment. In 1936, the Susan B. Anthony quote, “Failure is Impossible” describes not just the suffrage movement, but President Roosevelt’s campaign for the New Deal programs he believed would solve the Great Depression.

Before women had the right to vote, they used the freedoms guaranteed in the First Amendment. Through the Freedom of the Press, they wrote articles, bought ad space and published their own newspapers serving as editors and reporters. Through the Freedom of Speech they spoke to thousands of citizens and testified to Congressional Committees on the barriers faced by women because they had no voice in the government. Using the Freedom of Assembly they organized conventions to listen to reports on the suffrage movement along with other social ills such as slavery, and alcohol. With the Right to Petition they gathered thousands of signatures of men and women to present to state and national legislatures to bring about changes in state and national laws such as divorce and work restrictions. None of these “first generation Suffragettes” lived to vote, but the next generation of women such as Carrie Chapman Catt and Alice Paul continued to use these rights as well as expanding on their efforts with protest marches, pickets at the White House and hunger strikes when arrested. Peaceful civil disobedience and pressure on state legislatures led to the ratification of the Nineteenth Amendment on August 26, 1920.

*And the Envelope, Please!* – Susan B. Anthony Lesson

Image A



Image B

(sometime before Oct. 26 1902)

My Dear Mrs. Stanton

I shall indeed be happy to spend with you November 12, the day on which you round out your four score and seven, over four years ahead of me, but in age as in all else, I follow you closely. It is 51 years since first we met and we have been busy through every one of them, stirring up the world to recognize the rights of women. The older we grow the more keenly we feel the humiliation of disenfranchisement and the more vividly we realize its disadvantages in every department of life and most of all in the labor market.

We little dreamed when we began this contest, optimistic with the hope and buoyancy of youth, that half a century later we would be compelled to leave the finish of the battle to another generation of women. But our hearts are filled with joy to know that they enter upon this task equipped with a college education, with business experience, with the fully admitted right to speak in public--all of which were denied to women fifty years ago. They have practically but one point to gain--the suffrage; we had all. These strong, courageous, capable young women will take our place and complete our work. There is an army of them where we were but a handful. Ancient prejudice has become so softened, public sentiment so liberalized and women have so thoroughly demonstrated their ability to leave no doubt that they will carry our cause to victory.

And we, dear, old friend, shall move on to the next sphere of existence--higher and larger, we cannot fail to believe, and one where women will not be placed in an inferior position but will be welcomed on a plane of perfect intellectual and spiritual equality.

Ever lovingly yours,  
Susan B. Anthony

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This letter was published in *History of Woman Suffrage*, Vol. V, ed. Ida Husted Harper (New York: National American Woman Suffrage Association, 1922) pp. 740-41.

National Standards U.S. History Era 4 Standard 4  
TEKS 8.22B, US 5A/B, 26D



## Paul Lawrence Dunbar and Jim Crow Laws Activity

As soon as the Civil War ended, most southern states began passing laws to limit the economic and political rights of the newly freed slaves. In the period from 1890 to 1910, aided by the Supreme Court decision to legalize “separate but equal”, those same Southern states began to create laws that ensured a subordinate social position for Black Americans. Blacks and whites were separated in all public places, and Black men were prevented from exercising their right to vote. Poet Paul Lawrence Dunbar (1872-1906) wrote of those laws and the challenges faced by Black American citizens.

Show the first day cover (**Image A**) as students read his poem, “Sympathy” (**Image B**). Discuss the symbolism of the bird and the cage to the plight of Black Americans in the Gilded Age. Complete a reflective writing describing the “bars/cage” that hold individuals or groups of people back today.

### *Sympathy*

I know what the caged bird feels, alas!  
When the sun is bright on the upland slopes;  
When the wind stirs soft through the springing grass,  
And the river flows like a stream of glass;  
When the first bird sings and the first bud opes,  
And the faint perfume from its chalice steals—  
I know what the caged bird feels!  
I know why the caged bird beats his wing  
Till its blood is red on the cruel bars;  
For he must fly back to his perch and cling  
When he fain would be on the bough a-swing;  
And a pain still throbs in the old, old scars  
And they pulse again with a keener sting—  
I know why he beats his wing!  
I know why the caged bird sings, ah me,  
When his wing is bruised and his bosom sore,—  
When he beats his bars and he would be free; I  
t is not a carol of joy or glee,  
But a prayer that he sends from his heart's deep core,  
But a plea, that upward to Heaven he flings--  
I know why the caged bird sings!

Paul Lawrence Dunbar Activity

Image A



## *And the Envelope, Please!* - Booker T. Washington

Start out by showing the **First Day Cover (Image A)** to the students.

Who does the FDC commemorate? Why?

Focus on the quote: “He lifted the veil of ignorance from his people and pointed the way to progress”.

Who is “he”? (student answers might include)

- Booker T. Washington (born into slavery, freed by the Emancipation Proclamation)
- Born on April 5, 1856 in Virginia (on a rural farm in Franklin County, VA)
- An educator
- Founder of Tuskegee Institute

What is the veil of ignorance? (student answers might include)

- slavery
- lack of education
- lack of political rights
- lack of opportunity

How did Washington “point the way to progress”? (student answers might include)

- role model
- self reliance
- education

How does the statue depict the quote? (**Image B**)

The bronzed statue of Booker T. Washington and a newly freed slave is set in the heart of the Tuskegee campus. Sculptor Charles Keck created the statue in 1922. Looking at the statue, the former slave can be seen sitting on an anvil beside a plow, representing the tools of industry and agriculture, which Washington believed would bring progress to his people. The man is also grasping a book depicting education, the key to success.

Now, “Open the envelope.” For further the discussion on the importance of education, ask students to read and discuss the speech entitled “Individual Responsibility” by Mr. Washington.

(**Image D**)

Some Washington contemporaries and also historians called him the “Great Compromiser “ because he was willing to give up political and social rights for economic opportunities.

Washington’s plan toward progress was outlined in his Atlanta Exposition speech, given in 1895.

Students can read the speech online at

<http://www.nps.gov/archive/bowa/edprogram11/atlantaspch.html>

Show the **second First Day Cover (Image C)**. This is the first stamp issued by the Post Office honoring an African-American. A total of 233,363 stamps were sold, and 163,507 first day covers were cancelled on the first day – both records for any 10c stamp ever issued. Why was the stamp hand cancelled at the Tuskegee Institute? What seems “appropriate yet odd” about the ARTWORK? The Booker T. Washington stamp remained in circulation for about nine months, until it and ten other Famous Americans stamps were withdrawn on January 15, 1941. Why might the Post Office have withdrawn these stamps? Also note the difference in birth year.

**Conclusion:** Write a paragraph explaining the following quote by Booker T. Washington, “A race, like an individual, lifts itself up by lifting others up.”

Booker T. Washington Lesson

Image A

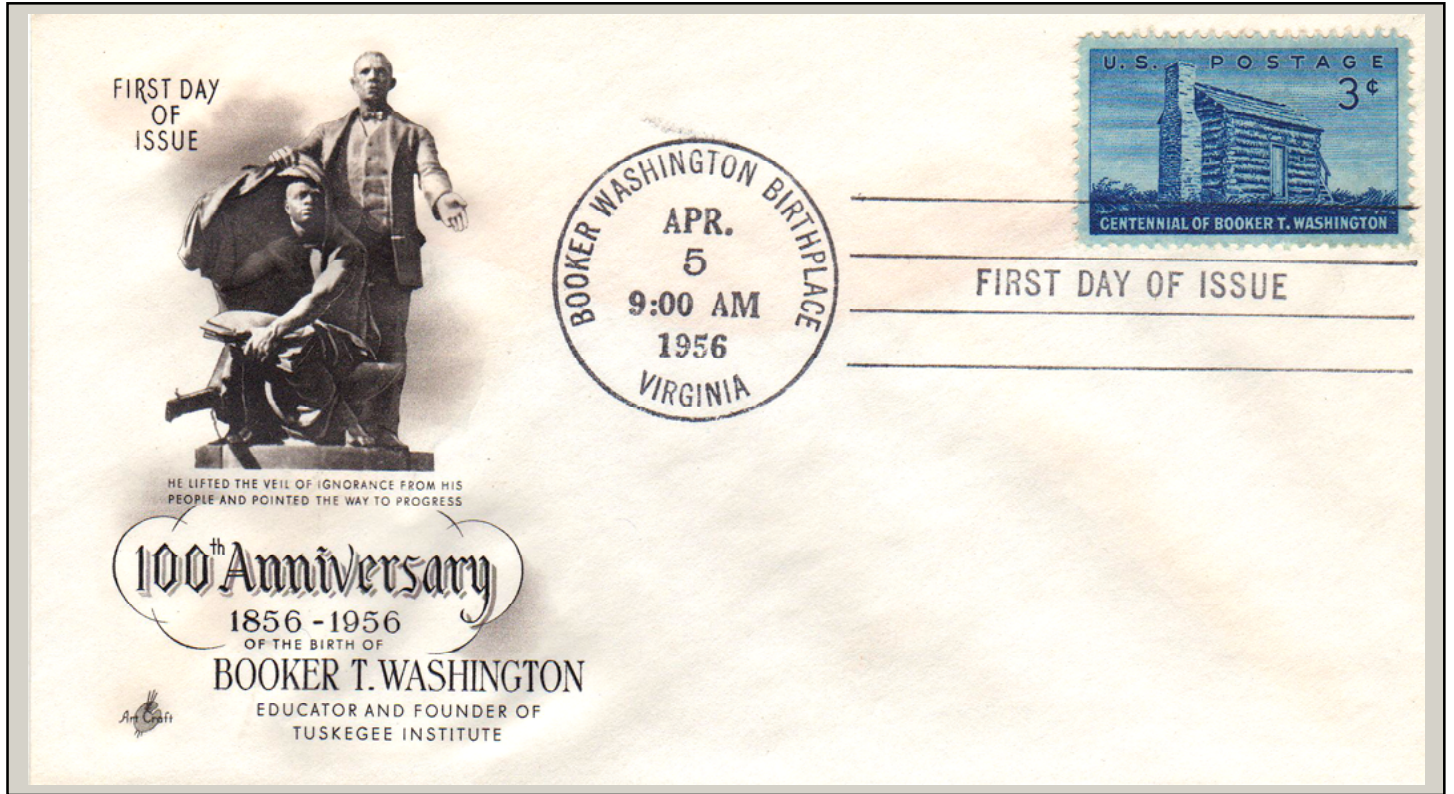


Image B

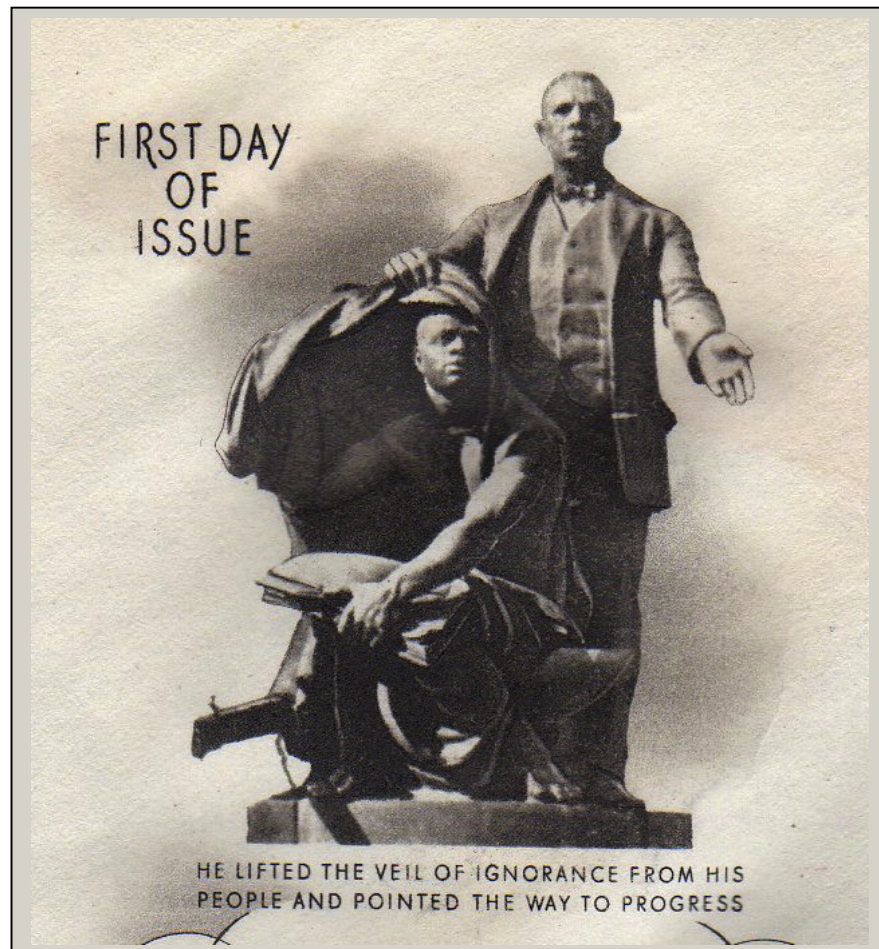
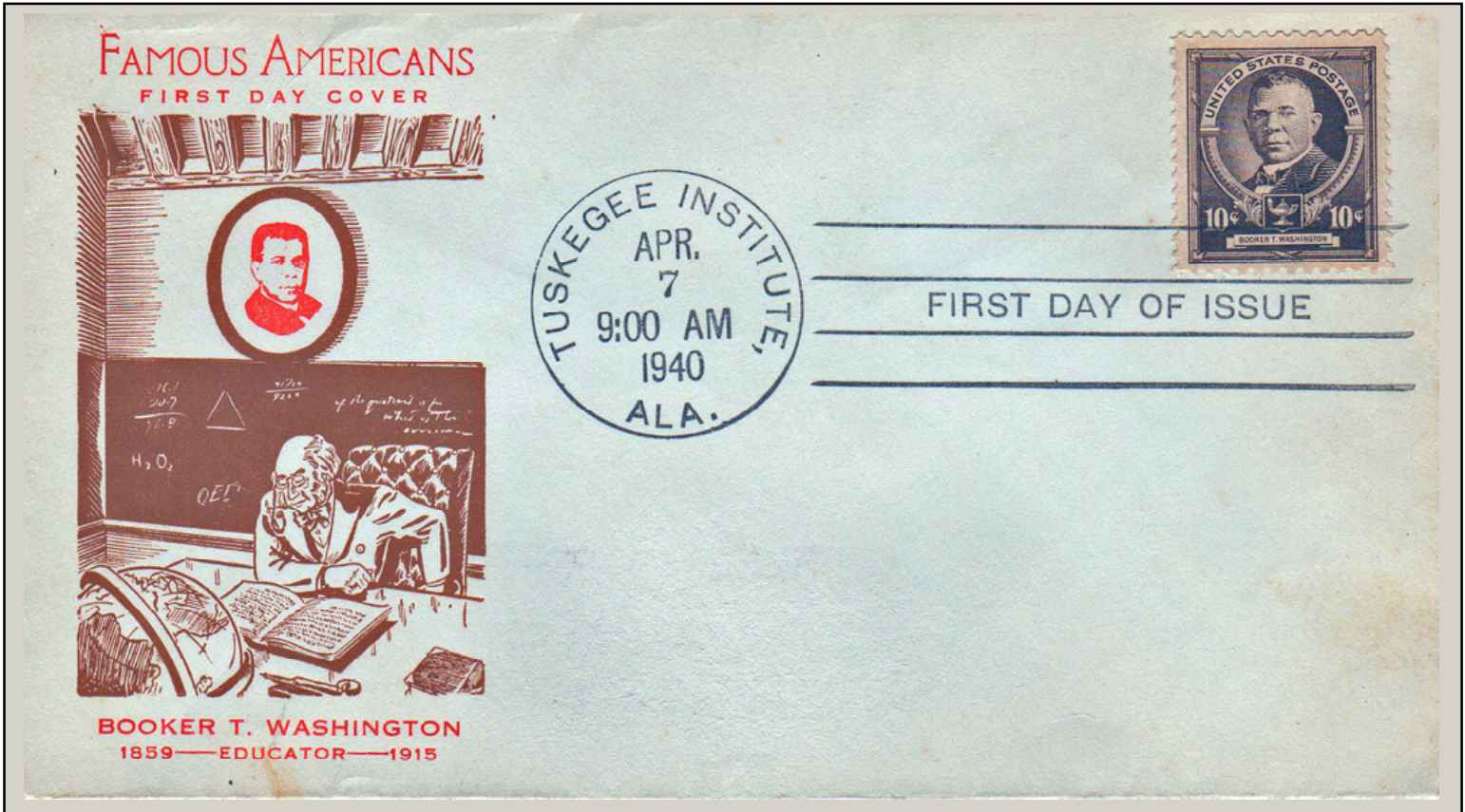


Image C

Booker T. Washington Lesson



**Image D**      *INDIVIDUAL RESPONSIBILITY*    **By Booker T. Washington**

I have referred in a general way, before this, when I have been speaking to you, to the fact that each one of you ought to feel an interest in whatever task is set you to do here over and above the mere bearing which that task has on your own life. I wish to speak more specifically to-night on this subject - on what I may term the importance of your feeling a sense of personal responsibility not only for the successful performance of every task set you, but for the successful outcome of every worthy undertaking with which you come in contact.

You ought to realize that your actions will not affect yourselves alone. In this age it is almost impossible for a man to live for himself alone. On every side our lives touch those of others; their lives touch ours. Even if it were possible to live otherwise, few would wish to. A narrow life, a selfish life, is almost sure to be not only unprofitable but unhappy. The happy people and the successful people are those who go out of their way to reach and influence for good as many persons as they can. In order to do this, though, in order best to fit one's self to live this kind of life, it is important that certain habits be acquired; and an essential one of these is the habit of realizing one's responsibility to others.

Your actions will affect other people in one way or another, and you will be responsible for the result. You ought always to remember this, and govern yourselves accordingly. Suppose it is the matter of the recitation of a lesson, for instance. Some one may say: "It is nobody's business but my own if I fail in a recitation. Nobody will suffer but me." This is not so. Indirectly you injure your teacher also, for while a conscientious, hard-working teacher ought not to be blamed for the failures of pupils who do not learn simply because they do not want to, or are too lazy to try, it is generally the case that a teacher's reputation gains or loses as his or her class averages high or low. And each failure in recitation, for whatever cause, brings down the average. Then, too, you are having an influence upon your classmates, even if it be unconscious. There is hardly ever a student who is not observed by some one at some time as an example. "There is such a boy," some other student says to himself. "He has failed in class ever so many times, and still he gets along. It can't make much difference if I fail once." And as a result he neglects his duty, and does fail.

The same thing is true of work in the industrial departments. Too many students try to see how easily they can get through the day, or the work period, and yet not get into trouble. Or even if they take more interest than this, they care for their work only for the sake of what they can get out of it for themselves, either as pay, or as instruction which will enable them to work for pay at some later time. Now there ought to be a higher impulse behind your efforts than that. Each student ought to feel that he or she has a personal responsibility to do each task in the very best manner possible. You owe this not only to your fellow-students, your teachers, the school, and the people who support the institution, but you owe it even more to yourselves. You owe it to yourselves because it is right and honest, because nothing less than this is right and honest, and because you never can be really successful and really happy until you do study and work and live in this way.

I have been led to speak specifically on this subject to-night on account of two occurrences here which have come to my notice. One of these illustrates the failure on the part of students to feel this sense of responsibility to which I have referred. The other affords an illustration of the possession by a student of a feeling of personal interest and personal responsibility which has been very gratifying and encouraging. The first incident, I may say occurred some months ago. It is possible that the students who were concerned in it may not be here now or, if they are, that it would not happen again. I certainly hope not.

A gentleman who had been visiting here was to go away. He left word at the office of his wish, saying that he planned to leave town on the five o'clock train in the afternoon. A boy was sent from the office early in the afternoon with a note to the barn ordering a carriage to take this gentleman and his luggage to the station. Half-past four came, and the man had his luggage brought down to the door of the building in which he had been staying, so as to be ready when the

team came. But no team came. The visitor finally became so anxious that he walked over to the barn himself. Just as he reached the barn he met the man who was in charge there with the note in his hand. The note had only just that moment reached this man, and of course no carriage had been sent because the first person who felt that he had any responsibility in the matter had only just learned that a carriage was wanted. The boy who had brought the note had given it to another boy and he to someone else, and he, perhaps, to someone else. At any rate it had been delayed because no one had taken enough interest in the errand to see that whatever business the note referred to received proper attention. This occurred, as I have said, several months ago, before the local train here went over to Chehaw to meet all of the trains. It happened that this particular passenger was going north, and it was possible by driving to Chehaw for him to get there in time to take the north-bound train. If he had been going the other way, though, towards Montgomery, he would have lost the train entirely, and, as chanced to be the case, would have been unable to keep a very important engagement. As it was, he was obliged to ride to Chehaw in a carriage, and the time of a man and team, which otherwise would have been saved, was required to take him there.

Now when such a thing as this happens, no amount of saying, "I am sorry," by the person or persons to blame, will help the matter any. It is too late to help it then. The thing to do is to feel some responsibility in seeing that things are done right yourself. Take enough interest in whatever you are engaged in to see that it is going to come out in the end just as nearly right, just as nearly perfect, as anything you can do will go towards making it right or perfect. And if the task or errand passes out of your hands before it is completed, do not feel that your responsibility in the matter ends until you have impressed it upon the minds and heart of the person to whom you turn over the further performance of the duty.

The world is looking for men and women who can tell one why they can do this thing or that thing, how a certain difficulty was surmounted or a certain obstacle removed. But the world has little patience with the man or woman who takes no real interest in the performance of a duty, or who runs against a snag and gets discouraged, and then simply tells why he did not do a thing, and gives excuses instead of results. Opportunities never come a second time, nor do they wait for leisure. The years come to us but once, and they come then only to pass swiftly on, bearing the ineffaceable record we have put upon them. If we wish to make them beautiful years of profitable years, we must do it moment by moment as they glide before us.

The other case to which I have referred is pleasanter to speak about. One day this spring, after it had got late enough in the season so that it was not as a general thing necessary to have fires to heat our buildings, a student passing Phelps Hall noticed that there was a volume of black smoke pouring out of one of the chimneys there. Some boys might not have noticed the smoke at all; others would have said that it came from the chimney; still others would have said that it was none of their business anyway, and would have gone along. This boy was different. He noticed the smoke, and although he saw, or thought he saw that it came from the chimney, and if so was probably no sign of harm, he felt that any smoke at all there at that time was such an unusual thing that it ought to be investigated for fear it might mean danger to the building. He was not satisfied until he had gone into the building and had inspected every floor clear up to the attic, to see that chimney and the building were not in danger. As it happened, the janitor had built a fire in the furnace in the basement for some reason, so that the young man's anxiety fortunately was unfounded, but I am heartily glad he had such an anxiety, and that he could not rest until he found out whether there was any foundation for it or not. I shall feel that all of our buildings are safer for his being here, and when he graduates and goes away I hope he will leave many others here who will have the same sense of personal responsibility which he had. Let me tell you, here and now, that unless you young men and young women come to have this characteristic, your lives are going to fall far short of the best and noblest achievement possible.

We frequently hear the word "lucky" used with reference to a man's life. Two boys start out in the world at the same time, having the same amount of education. When twenty years have passed, we find one of them wealthy and independent; we find him a successful professional man

with an assured reputation, or perhaps at the head of a large commercial establishment employing many men, or perhaps a farmer owning and cultivating hundreds of acres of land. We find the second boy, grown now to be a man working for perhaps a dollar or a dollar and a half a day, and living from hand to mouth in a rented house. When we remember that the boys started out in life equal-handed, we may be tempted to remark that the first boy has been fortunate, that fortune has smiled on him; and that the second has been unfortunate. There is no such nonsense as that. When the first boy saw a thing that he knew he ought to do, he did it; and he kept rising from one position to another until he became independent. The second boy was an eye-servant who was afraid that he would do more than he was paid to do - he was afraid that he would give fifty cents' worth of labour for twenty-five cents. He watched the clock, for fear that he would work one minute past twelve o'clock at noon and past six o'clock at night. He did not feel that he had any responsibility to look out for his employer's interests. The first boy did a dollar's worth of work for fifty cents. He was always ready to be at the store before time; and then, when the bell rang to stop work, he would go to his employer and ask him if there was not something more that ought to be done that night before he went home. I was this quality in the first boy that made him valuable and caused him to rise. Why should we call him "fortunate" or "lucky?" I think it would be much more suitable to say of him: "He is responsible."

Booker T. Washington National Monument, Virginia.

"Individual Responsibility", *Character Building* by Booker T. Washington, 1902.

<http://www.nps.gov/bowa/index.htm>



## *And the Envelope, Please!* **W.E.B. DuBois**

(Beginning in 1978, the United States Post Office issued stamps every year usually during Black History Month, in the Black Heritage Series honoring African Americans. This stamp and First Day Cover were issued January 31, 1992. The date holds no significance to W.E.B. DuBois. )

Show the **First Day Cover (Image A)** and ask students why the United States Post Office chose W. E. B. DuBois, rather than Booker T. Washington to be in this Black Heritage Series.

Booker T. Washington was a nationally recognized leader for African Americans, but in the early 1900s, many opposed his plan for progress. The most outspoken critic was William Edward Burghardt DuBois. What can be learned about DuBois from the FDC?

**STAMP/ARTWORK:** Writer, Editor, Civil Rights Leader, Co-Founder of the NAACP

- *The Souls of Black Folks*
- *Phylors Quarterly Review*
- *Atlanta University Review*
- *Crisis Magazine*
- *Phylon*

What conclusions can be drawn from the artwork? Why did the artist choose these accomplishments?

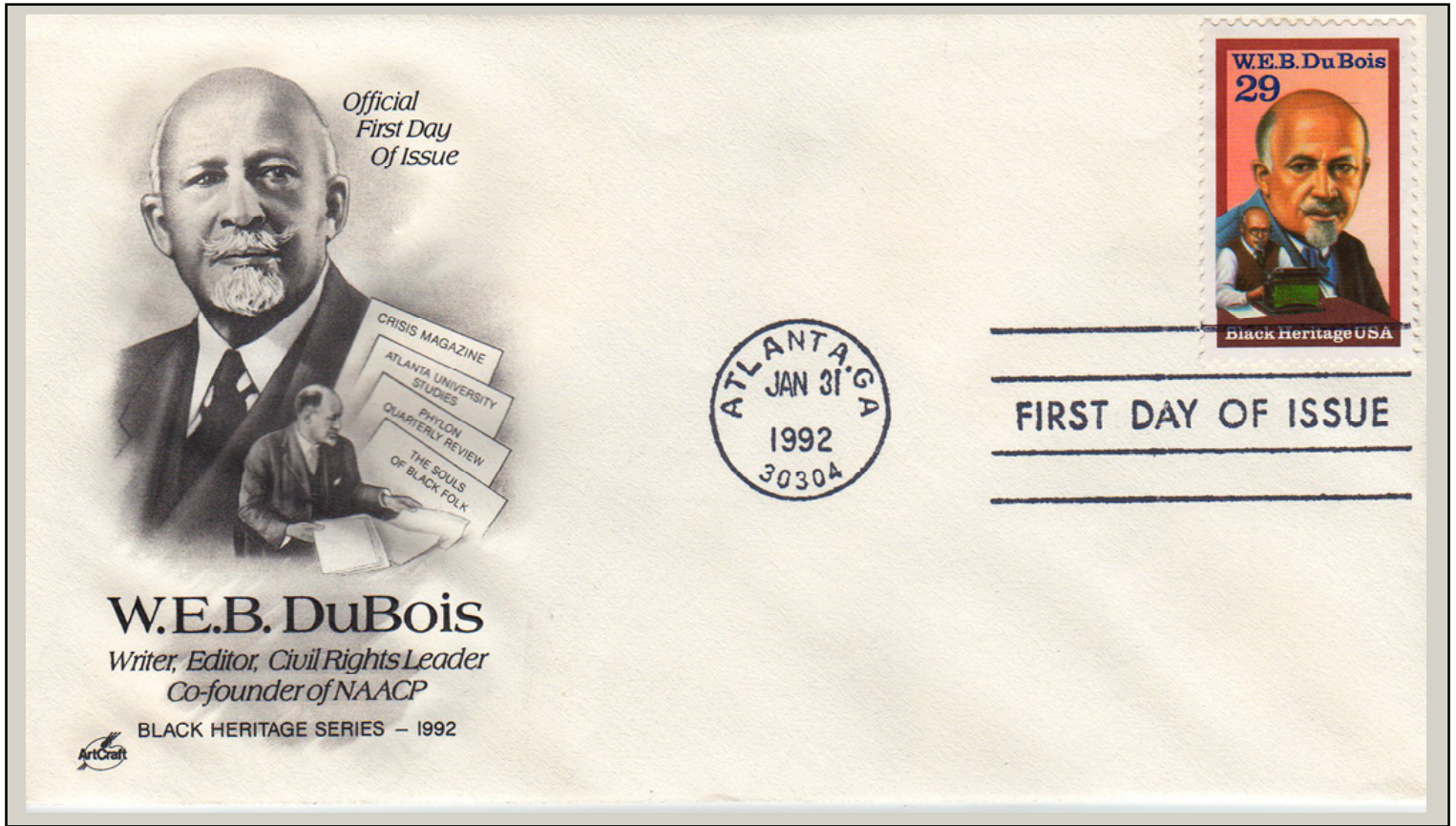
By including the **POSTMARK** in the discussion, students will learn or review that DuBois served on the faculty at Atlanta University from 1897-1910, and again from 1934-1944.

Now, “Open the envelope.” To understand the plan for social and political equality put forth by DuBois, read the speech he gave at the Niagara Movement convention in Harper’s Ferry, Virginia, 1906. The 2 page speech can be found as **Image B**.

- According to DuBois, what is it like to be a Black American citizen in the U.S.?
- What do the men of the Niagara Movement want for Black American men?
- How do these demands differ from Booker T. Washington’s plan?

**Conclusion:** After studying both Washington and DuBois, ask students to write an essay explaining which man, in their opinion, had the best plan for African Americans.

Image A



## Image B

# W. E. B. DuBois Text of the "Harpers Ferry" Speech, 1906

The men of the Niagara Movement coming from the toil of the year's hard work and pausing a moment from the earning of their daily bread turn toward the nation and again ask in the name of ten million the privilege of a hearing. In the past year the work of the Negro hater has flourished in the land. Step by step the defenders of the rights of American citizens have retreated. The work of stealing the black man's ballot has progressed and the fifty and more representatives of stolen votes still sit in the nation's capital. Discrimination in travel and public accommodation has so spread that some of our weaker brethren are actually afraid to thunder against color discrimination as such and are simply whispering for ordinary decencies.

Against this the Niagara Movement eternally protests. We will not be satisfied to take one jot or little less than our full manhood rights. We claim for ourselves every single right that belongs to a freeborn American, political, civil and social; and until we get these rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone but for all true Americans. It is a fight for ideals, lest this, our common fatherland, false to its founding, become in truth the land of the thief and the home of the Slave—a by-word and a hissing among the nations for its sounding pretensions and pitiful accomplishment.

Never before in the modern age has a great and civilized folk threatened to adopt so cowardly a creed in the treatment of its fellow-citizens born and bred on its soil. Stripped of verbiage and subterfuge and in its naked nastiness the new American creed says: Fear to let black men even try to rise lest they become the equals of the white. And this is the land that professes to follow Jesus Christ. The blasphemy of such a course is only matched by its cowardice. In detail our demands are clear and unequivocal.

First, we would vote; with the right to vote goes everything: Freedom, manhood, the honor of your wives, the chastity of your daughters, the right to work, and the chance to rise, and let no man listen to those who deny this. We want full manhood suffrage, and we want it now, henceforth and forever.

Second. We want discrimination in public accommodation to cease. Separation in railway and street cars, based simply on race and color, is un-American, un-democratic, and silly. We protest against all such discrimination.

Third. We claim the right of freemen to walk, talk, and be with them that wish to be with us. No man has a right to choose another man's friends, and to attempt to do so is an impudent interference with the most fundamental human privilege.

Fourth. We want the laws enforced against rich as well as poor; against Capitalist as well as Laborer; against white as well as black. We are not more lawless than the white race, we are more often arrested, convicted, and mobbed. We want justice even for criminals and outlaws. We want the Constitution of the country enforced. We want Congress to take charge of Congressional elections. We want the Fourteenth amendment carried out to the letter and every State disfranchised in Congress which attempts to disfranchise its rightful voters. We want the Fifteenth amendment enforced and No State allowed to base its franchise simply on color. The failure of the Republican Party in Congress at the session just closed to redeem its pledge of 1904 with reference to suffrage conditions at the South seems a plain, deliberate, and premeditated breach of promise, and stamps that party as guilty of obtaining votes under false pretense.

Fifth, We want our children educated. The school system in the country districts of the South is a disgrace and in few towns and cities are Negro schools what they ought to be. We want the national government to step in and wipe out illiteracy in the South. Either the United States will destroy ignorance or ignorance will destroy the United States.

And when we call for education we mean real education. We believe in work. We ourselves are workers, but work is not necessarily education. Education is the development of

power and ideal. We want our children trained as intelligent human beings should be, and we will fight for all time against any proposal to educate black boys and girls simply as servants and underlings, or simply for the use of other people. They have a right to know, to think, to aspire.

These are some of the chief things which we want. How shall we get them? By voting where we may vote, by persistent, unceasing agitation; by hammering at the truth, by sacrifice and work.

We do not believe in violence, neither in the despised violence of the raid nor the lauded violence of the soldier, nor the barbarous violence of the mob, but we do believe in John Brown, in that incarnate spirit of justice, that hatred of a lie, that willingness to sacrifice money, reputation, and life itself on the altar of right. And here on the scene of John Brown's martyrdom we reconsecrate ourselves, our honor, our property to the final emancipation of the race which John Brown died to make free.

Our enemies, triumphant for the present, are fighting the stars in their courses. Justice and humanity must prevail. We live to tell these dark brothers of ours—scattered in counsel, wavering and weak—that no bribe of money or notoriety, no promise of wealth or fame, is worth the surrender of a people's manhood or the loss of a man's self-respect. We refuse to surrender the leadership of this race to cowards and trucklers. We are men; we will be treated as men. On this rock we have planted our banners. We will never give up, though the trump of doom finds us still fighting.

And we shall win. The past promised it, the present foretells it. Thank God for John Brown! Thank God for Garrison and Douglass! Sumner and Phillips, Nat Turner and Robert Gould Shaw, and all the hallowed dead who died for freedom! Thank God for all those to-day, few though their voices be, who have not forgotten the divine brotherhood of all men white and black, rich and poor, fortunate and unfortunate.

We appeal to the young men and women of this nation, to those whose nostrils are not yet befouled by greed and snobbery and racial narrowness: Stand up for the right, prove yourselves worthy of your heritage and whether born north or south dare to treat men as men. Cannot the nation that has absorbed ten million foreigners into its political life without catastrophe absorb ten million Negro Americans into that same political life at less cost than their unjust and illegal exclusion will involve?

Courage brothers! The battle for humanity is not lost or losing. All across the skies sit signs of promise. The Slav is raising in his might, the yellow millions are tasting liberty, the black Africans are writhing toward the light, and everywhere the laborer, with ballot in his hand, is voting open the gates of Opportunity and Peace. The morning breaks over blood-stained hills. We must not falter, we may not shrink. Above are the everlasting stars.

University of Buffalo, New York. TransNational Department

<http://www.elegantbrain.com/academic/department/AandL/AAS/ANNOUNCE/niagaramovement/harpers/harperspeech.html>

## *And the Envelope, Please!* - Ida B. Wells

On February 1, 1990, the U.S. Postal Service issued the 25-cent Ida B. Wells commemorative stamp at the Museum of Science and Technology in Chicago, Illinois. Born a slave in 1862, Wells devoted her life to educating people through speeches and written word, about the horrors of discrimination and the crime of lynching.

Begin the lessons by asking students to define and then discuss the word, lynching. (A violent punishment or execution, without due process, for real or alleged crimes)

Read the poem "Strange Fruit" and have the students describe what they see.

- Why would the author describe a lynching in terms of a fruit hanging from a tree?
- Why would lynching still exist in the 1930's?
- What might be happening in society to cause people to lynch another person?

"Strange Fruit" was a poem about the lynching of two black men written by Abel Meeropol, a Jewish high-school teacher from the Bronx, New York. The poem was published in 1936 under the pen name Lewis Allan. The words became famous when sung by Billie Holiday in 1939.

*Southern trees bear strange fruit,  
Blood on the leaves and blood at the root,  
Black body swinging in the Southern breeze,  
Strange fruit hanging from the poplar trees.  
Pastoral scene of the gallant South,  
The bulging eyes and the twisted mouth,  
Scent of magnolia sweet and fresh,  
Then the sudden smell of burning flesh!  
Here is fruit for the crows to pluck,  
For the rain to gather, for the wind to suck,  
For the sun to rot, for the tree to drop,  
Here is a strange and bitter crop.*

Show the first day cover (**Image A**) for Ida B. Wells. Ask students to analyze the image and make connection between the poem, *Strange Fruit* and Ida B. Wells. The stamp design features a portrait of Wells based on photographs taken in the 1890's. Behind her is a picket line, symbolizing her anti-lynching crusade. The artwork depicts those same themes but also identifies her newspaper work with *The Memphis Free Speech* and the words Journalist and Reformer. The postmark is from Chicago where she lived most of her life. The stamp is the 13<sup>th</sup> issue in the Black Heritage series, which is usually released in February honoring Black History month.

"Open the Envelope" and use the following information and quotes to help students understand Ida B. Wells. Despite the 1875 Civil Rights Act banning discrimination on the basis of race, creed, or color in theaters, hotels, transports and other public accommodations, railroad companies generally ignored the law. Ida B. Wells first faced down injustice in 1884 when she was asked by the conductor of the Chesapeake & Ohio Railroad Company to give up her seat to a white man and move to the smoking or "Jim Crow" car. Wells wrote in her autobiography:

*I refused, saying that the forward car [closest to the locomotive] was a smoker, and as I was in the ladies' car, I proposed to stay. . . [The conductor] tried to drag me out of the seat, but the moment he caught hold of my arm I fastened my teeth in the back of his hand. I had braced my feet against the seat in front and was holding to the back, and as he had already been badly bitten he didn't try it again by himself. He went forward and got the baggage-man and another man to help him and of course they succeeded in dragging me out.*

When Wells returned to her home in Memphis, she immediately hired an attorney to sue the railroad. She won her case in the local circuit courts, but the railroad company appealed to the Supreme Court of Tennessee, and it reversed the lower court's ruling. Her suit against the railroad company sparked her career as a journalist. Many papers wanted to hear about the experiences of this 25-year-old school teacher who stood up against injustice. Her writing career blossomed in papers geared to African American and Christian audiences.

By 1892 Wells co- owned the newspaper, *The Memphis Free Speech*, and when three of her Memphis friends were lynched she published the following:

*...The city of Memphis has demonstrated that neither character nor standing avails the Negro if he dares to protect himself against the white man or become his rival. There is nothing we can do about the lynching now, as we are out-numbered and without arms. The white mob could help itself to ammunition without pay, but the order is rigidly enforced against the selling of guns to Negroes. There is therefore only one thing left to do; save our money and leave a town which will neither protect our lives and property, nor give us a fair trial in the courts, but takes us out and murders us in cold blood when accused by white persons...*

Many African Americans took her advice and moved away from Memphis. Only after her newspaper office was destroyed by a mob, did she move to Chicago. But she continued on her mission to bring national attention to the atrocity of lynching. In her book, *Lynch Law in America*, Ida B. Wells wrote,

*“Our country’s national crime is lynching. It is not the creature of an hour, the sudden outburst of uncontrolled fury, or the unspeakable brutality of an insane mob. It represents the cool, calculating deliberation of intelligent people who openly avow that there is an “unwritten law” that justifies them in putting human beings to death without complaint under oath, without trial by jury, without opportunity to make defense, and without right of appeal.....”*

**Conclusion:** Ida B. Wells gave her life to this campaign, traveling across the U.S. and Europe giving speeches and writing articles to raise awareness to the crime of lynching. She died in 1930 not yet having achieved her vision of a national anti-lynching law. Write a paragraph explaining if you believe that Wells’ goal of abolishing lynching has now been achieved in the U.S.

**Extension:** In 1902 Wells was the Chairman of the Anti Lynching Bureau of Chicago. “Open the envelope” and read her “plea for help” as she reports the statistics on lynching in the U.S. for the year 1901. **(Image B)**

- What is she asking for and how will that goal be reached?
- What facts or statistics does she present to the members?
- What is the tone of the letter? Is Wells discouraged or hopeful for the future?

Though she wrote articles and books, and gave speeches across the U.S. and Europe, unfortunately, at the time of her death in 1930, lynching was still a national crime.

*And the Envelope, Please – Ida B. Wells Lesson*

Image A

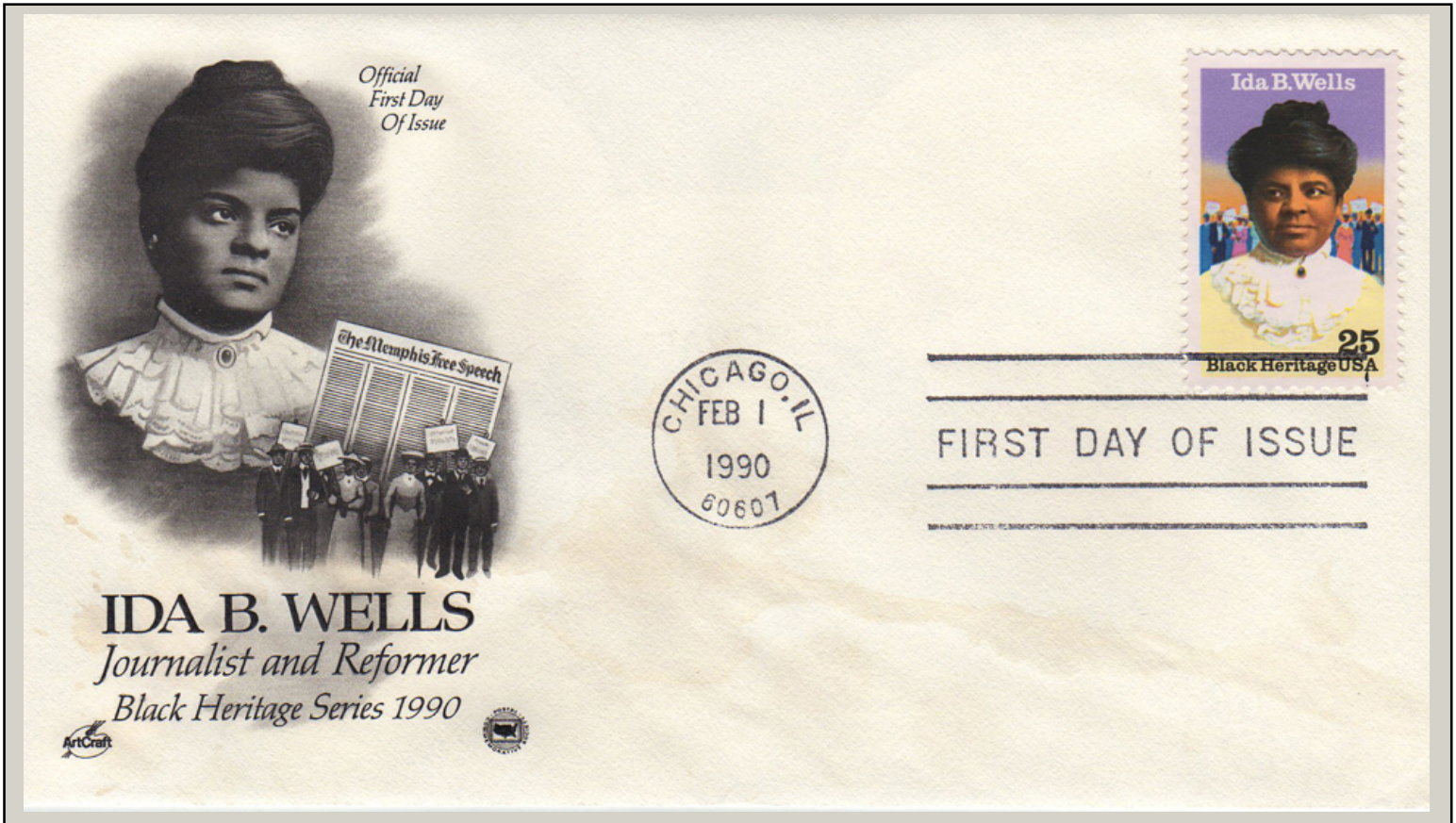


Image B

**To the Members of the Anti-Lynching Bureau;**

The year of 1901 with its lynching record is a thing of the past. There were 135 human beings that met death at the hands of mobs during this year. Not only is the list larger than for four years past, but the barbarism of this lawlessness is on the increase. Six human beings were burned alive between January 1, 1901 and Jan. 1<sup>st</sup> 1902. More persons met death in this horrible manner the past twelve months than in three years before and in proportion as the number roasted alive increases, in the same proportion has there been an in difference manifested by the public. Time was when the country resounded with denunciation and the horror of burning a human being by so-called Christian and civilized people. The newspapers were full of it. The last time a human being was made fuel for flames it was scarcely noticed in the papers editorially. And the chairman of your bureau finds it harder every year to get such matter printed. In other words, the need for agitation and publication of facts is greater than ever, while the avenues through with to make such publications have decreased.

Nowhere does this apathetic condition prevail to a greater extent than within the membership of the Anti-Lynching Bureau. When the bureau was first organized three years ago, it was thought that every man, woman and child who had a drop of Negro blood in his veins and every person else who wanted to see mob law put down would gladly contribute 25 cents per year to this end. There were upward of 300 responses to the first appeal and less than 50 per cent renewed at the end of that year. The third year of the bureau's existence is half over and although the chairman has determined to issue a periodical, there are absolutely no funds in the treasury to pay postage much less the printer.

Nevertheless my faith in the justice of our cause and the absolute need of this agitation leads me to again address those who have shown 25 cents worth of interest in the matter heretofore. I send with this circular a pamphlet, which friends have helped to pay for. It was thought best to begin with what, to us, was the beginning of history for our race in the United States the Reconstruction period. In view of the recent agitation in Congress and the disfranchisement of the Negro and the causes alleged therefore it was thought best to throw some light on these times and give some unwritten history. This history is written by one who can say with Julius Caesar of the history he wrote: "All of which I saw and part of which I was." He has given his time and money to aid the publication. Will not the members of the bureau bestir themselves to circulate this number and aid in the publication of others. We can only change public sentiment and enforce laws by educating the public, giving them facts. This you can do by 1<sup>st</sup>, Renewing your membership in the Anti-Lynching Bureau and securing others, 2<sup>nd</sup>, By paying for the copy sent you and purchasing others to distribute, 3<sup>rd</sup>, By paying for the copy of the Reconstruction "Review" to your Congressman together with a letter urging the cutting down of the representation in Congress of the states which have nullified the Constitution. It rests with you to say whether the Anti-Lynching Bureau shall be strengthened to do its work for the future.

Jan. 1, 1902 Ida B. Wells

Wells-Barnett, Ida B. To the Members of the Anti-Lynching Bureau . Chicago: Office of the Anti-Lynching Bureau, 1902.

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## Warm Up/Review Questions Using First Day Covers *U.S.S. Maine and the Rough Riders*

Using the First Day Covers, students can review the Spanish-American War including the sinking of the *U.S.S. Maine* and the role of the Rough Riders.

Show students the **First Day Cover (Image A)** and ask them to analyze it.

### **STAMP:**

What naval vessel is portrayed?

Why was it anchored in Havana, Cuba in February 1898?

### **POSTMARK:**

Ask students to brainstorm why the envelope is postmarked from Key West, Florida. (Before it was a tourist stop for cruise ships, it was a United States naval base and it was from that port the *U.S.S. Maine* sailed from in January, 1898)

What happened on February 15, 1898?

### **ARTWORK:**

What caused the *USS Maine* to sink?

Who or what was blamed for that explosion?

How many sailors died when the *U.S.S. Maine* sunk?

(To put a human face to the loss of life, google the photo of the *USS Maine* baseball team. all but one of the members died in the explosion).

How did this event lead to the war declaration in April 1898?

Who is the man pictured in the artwork?

What role did he play in the war?

Who do the soldiers in the artwork represent?

Show students the second **First Day Cover (Image B)** and ask them to analyze its subject.

Does this STAMP or ARTWORK give a more realistic depiction of the Rough Riders?

What symbols are used by the artist to commemorate the Fiftieth Anniversary of the Rough Riders?

Military pin inscribed with "1st U.S. VOL. CAV"

Horseshoe

Hat and gun

Cavalry troop riding behind the U.S. flags

How did the Rough Riders help win the Spanish-American War?

**Conclusion:** Review other "watermark" events that have become turning points in United States history. For example, the election of Abraham Lincoln led to the secession of South Carolina.

(continued)

**Teacher Notes:**

The statue of the horse and rider are found on both the stamp and artwork. Students may decide that it depicts Theodore Roosevelt, but the postmark reveals a different story.

William Owen “Buckey” O’Neill was born in Washington, D.C. in 1860 and moved in 1879 to Prescott, Arizona. With a law degree in hand, he was elected at different times during the next seventeen years, probate judge, mayor and sheriff of Prescott. It was a magazine account of the arrest of train robbers by Sheriff O’Neill that first caught the attention of Theodore Roosevelt. When tensions began to heat up between the U.S. and Spain, O’Neill organized a volunteer unit for the war. He became the captain of Troop A of the 1st U.S. Volunteer Cavalry. This unit is better known as the "Rough Riders". The "Rough Riders" were led by Colonel Wood and took the fight against Spain in Cuba. Theodore Roosevelt was second in command of the Rough Riders. The troops sailed from Key West to Cuba. Captain Buckey O’Neil led his troops at the Battle of San Juan Hill and was unfortunately killed in the fight. His body was laid to rest in Arlington National Cemetery. However, he will always be remembered in the town of Prescott. The town commissioned a statue to honor William Owen O’Neill and all other Arizona Rough Riders. It was unveiled on July 3, 1907. It is this statue that was used on the 1948 Rough Riders stamp.

Image A



Image B



## Warm Up/Review Questions Using First Day Covers Theodore Roosevelt and Panama Canal

Show the students **Image A** and ask them to analyze its components.

(This is not a First Day Cover. The Sagamore Hill stamp was issued on Sept. 14, 1953, but it was not cancelled until Oct. 27, 1976. In 1953, a first class stamp cost 3 cents, whereas in 1976 it costs 13 cents.)

What is the purpose of the **STAMP**? (Commemorating Sagamore Hill, home of Theodore Roosevelt, from 1886 until his death on Jan. 6, 1919. From 1902 to 1908 his "Summer White House" was the focus of international attention.)

What does the **POSTMARK** and **ARTWORK** reveal about Theodore Roosevelt?

- (He was born in New York City on October 27, 1858. He was the 26<sup>th</sup> President)
- How does the quote,
  - "I believe in a strong executive. I believe in power. But I believe that responsibility should go with power"describe Theodore Roosevelt's attitude toward being president? (As president, he leads the government, yet he has a responsibility to follow the Constitution and not abuse the powers given to the Executive.)
- How does this quote describe President Roosevelt's domestic policy of a "Square Deal"?

The teacher can choose examples from the following list of the Square Deal measures to either introduce T. Roosevelt to students or to review what students have studied:

- Trust Busting using the Sherman Anti-Trust Act
- Pure Food and Drug Act
- Reclamation Act
- Elkins Act
- Hepburn Act
- Conservation of lands and creation of national parks

Go back to the **Quote** on the envelope and ask how it applies to President Roosevelt's attitude toward foreign policy? Does his experience in the army during the Spanish-American War make him a better Commander and Chief?

The teacher can choose examples from the following list of foreign affairs to either introduce students to Roosevelt's foreign affairs or to review what students have studied:

- "Speak softly but carry a big stick"
- Roosevelt Corollary
- Russo-Japanese War
- Great White Fleet
- Panama Canal

Show the first **First Day Cover (Image B)** and ask students to collect as many facts as they can about the Panama Canal from the postmark, stamp and artwork:

**POSTMARK:** August 15, 1939 was the 25<sup>th</sup> anniversary of the opening of the Canal. The *USS Charleston* was a naval patrol boat on duty in the Caribbean Sea, which included the Canal Zone.

**STAMP: (Image C)** Portraits of President T. Roosevelt and Colonel George Washington Goethals, the supervisor and civil engineer overseeing the building of the Canal. The artwork of the ship might be the *SS Cristibal*, the first ship to navigate through the canal on August 3, 1914, or the *SS Ancon*, the first official ship to use the canal on August 15, 1914.

**ARTWORK: (Image D)** Looking first at the map, students can identify

Atlantic and Pacific Oceans

Panama, the Canal Zone, and Canal

Gatun Lake and the Gatun and Pedro Miguel Locks

Within the paragraph, students learn the history of the building of the canal, its dimensions, and the impact of the canal on travel.

**Conclusion:** Theodore Roosevelt will be labeled a progressive president in domestic affairs and the first president to move the United States into world affairs. The sesquicentennial of his birthday was in 2008. Assign students to design a stamp commemorating his presidency.

National Standards United States History Era 7 Standard 2A

TEKS US 4A, US 12A, US 29A/B

Image A



Image B



Image C

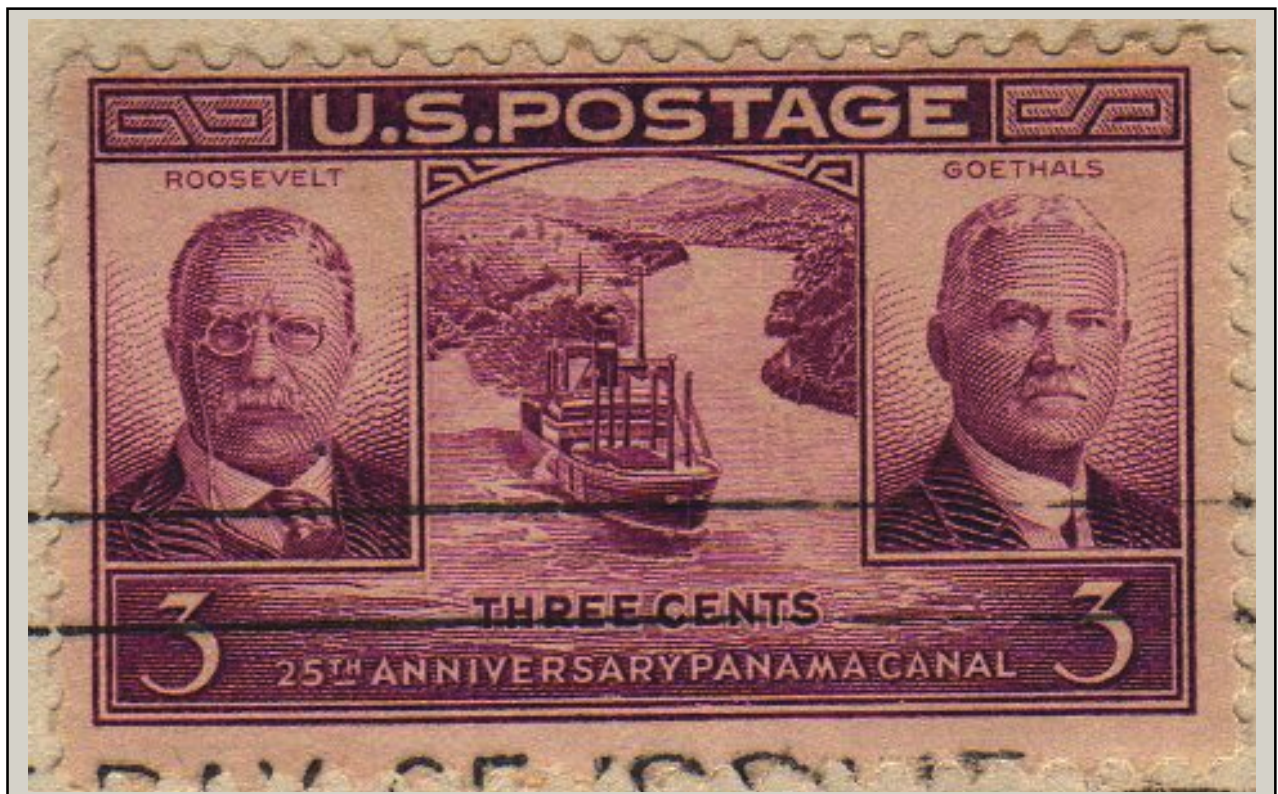


Image D



## Warm Up/Review Questions Using First Day Cover Wright Brothers and Flight

Show the **POSTMARK (Image A)** of the First Day Cover.

What is the special connection between Dayton, Ohio and the year 1953?

Show the **STAMP (Image B)** of the First Day Cover.

- Analyze the stamp and connect it to the date and place on the Postmark.
- How have planes changed in fifty years?
- Notice that the cancellation stamp was at the American Air Mail Society Convention Station.

(The Post Office chose to issue this airmail stamp at Dayton, Ohio, hometown of the Wright Brothers, during the AAMS national convention, rather than Kitty Hawk, North Carolina, the actual flight location.)

Show the **ARTWORK (Image C)** of the First Day Cover.

- How does the ARTWORK celebrate the *Golden Anniversary of Aviation*?
- Who were the Wright Brothers?
- If their hometown was in Dayton, Ohio, why did their first powered flight take place in Kitty Hawk, North Carolina? (Their workshop was in Dayton, but they learned from the nation's top meteorologist, that the best wind, and sand dune height for lift was at Kitty Hawk.)
- How does the monument honor their achievement? (This sixty foot tall monument was designed with symbolic wings, swept up as if in flight and motion. It is located at the top of Big Kill Devil Hill where Orville began his flight on December 17, 1903. The monument was completed in 1932.)

The First Day Cover commemorates the first fifty years of aviation.

How did the airplane provided "progress" and "security" during those fifty years?

**Show the complete First Day Cover (Image D).**

- Hot air balloons and dirigibles were no longer the only means of flight.
- The telegraph and telephone moved ideas/information faster but the airplane could move products, and people faster, thus the World became "smaller."
- The number of riders on trains and boats diminished.
- It became a new weapon for the military. Without it there would not have been an attack on Pearl Harbor, or Hiroshima. (What conflict was coming to an end in 1953?)
- Because of the invention, man has walked on the moon.

**Conclusion:** In 2003, the nation celebrated the 100<sup>th</sup> Anniversary of Flight. Assign students to design a stamp that celebrates the Wright Brother's First Flight.



Image A/B



Image C





## Warm Up/Review Questions Using First Day Cover Pure Food and Drug Act

Let the students visually explore the **First Day Cover (Image A)**:

- What is the First Day Cover commemorating?
- Besides food and drugs, what other commodity is regulated?
- Why were cosmetics included in the act?
- Do you agree with the statement, “A Healthy Nation is a Strong Nation,” (Image B) or is the statement propaganda? (Note the postmark date and how this time period might lend itself to propaganda.)
- How did the “Industry, Consumers, and Government” work together to improve the quality of food and drugs?
- Do they still work together? Are there other examples of when the three entities worked together?

Why is Dr. Harvey W. Wiley noted as the “Father of the Pure Food and Drugs Act” and not Upton Sinclair or President Theodore Roosevelt?

Who was he? A clue comes from the STAMP. (Image A)

Dr. Wiley is pictured with a microscope and slide.

(Use the Teacher Notes for background information on Dr. Wiley.)

### Conclusion:

How have you benefited from the Pure Food and Drug Act?

If you had been asked in 2006 to design the 100<sup>th</sup> Anniversary of the Act, what symbols would you have used on a FDC or stamp?

### Teacher Notes:

In the United States a variety of state laws dealing with food dated from colonial times. Enacted mainly to serve the needs of trade, these laws set standards of weight and measure, or provided for inspections of food exports such as flour and salted meat. Because of the inspection laws, foreign sales of food jumped. After the Civil War, interstate commerce greatly expanded. The food industry began pushing Congress for national regulatory laws to make it easier to produce food that could be sold in every state. Also the invention of new products, such as lard made from cottonseed oil and ole margarine was a threat to those tried and true products of butter and pure lard. Producers were challenging each other as to whose products were pure or adulterated.

Dr. Harvey Wiley was a chemistry teacher at Purdue University in Indiana. He was hired by the state to study the adulteration of sugar with glucose. It was from this work that he became nationally known and was hired by the U.S. Department of Agriculture as Chief Chemist in 1883. Dr. Wiley had a working knowledge of agriculture and an understanding of the problems facing the agricultural industry. Most importantly, he was very good at public relations. So in 1902, when he began to investigate the effect that food preservatives had on humans, Dr. Wiley’s “poison squads” made national news. With his ability to build coalitions, Dr. Wiley’s crusade convinced Congress in 1906 to pass the first national laws regulating pure food and drugs. Under Wiley’s leadership, the Bureau of Chemistry grew significantly after assuming responsibility for the enforcement of the 1906 Act. In 1927, the Department of Chemistry was reorganized as the Food and Drug Administration.

Pure Food and Drug Act Lesson

Image A

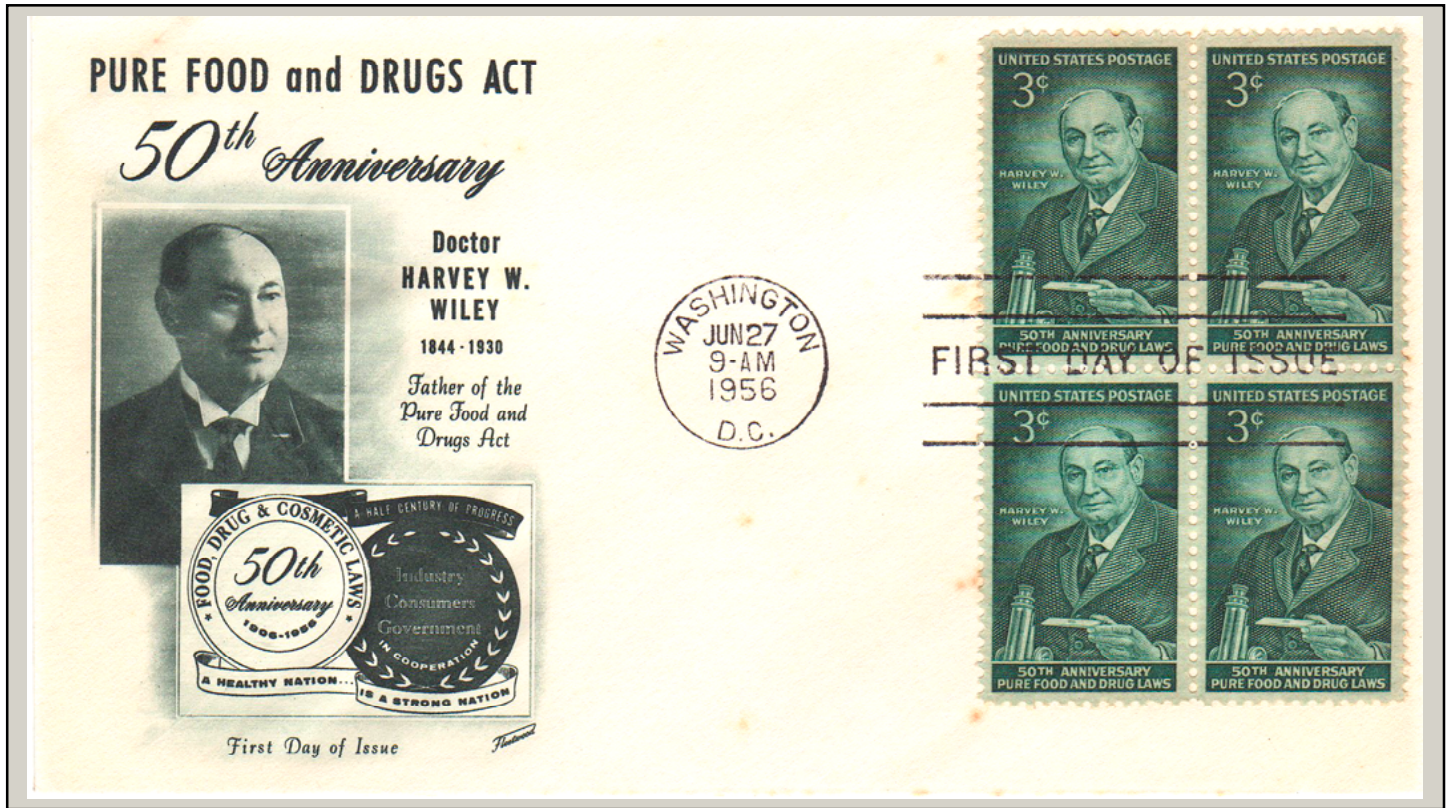


Image B

