

TEXT SELECTIONS

Utah Core Standards: English Language Arts and Literacy in Social Studies/History and Science Digital Book

Section 1:
Text Selections for 11-12 Text Complexity Band

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American Notes - "State Hospital for the Insane" by Charles Dickens

URL: www.gutenberg.org

Lexile: 1200

Placement: Less Complex

Word Count: 619

At SOUTH BOSTON, as it is called, in a situation excellently adapted for the purpose, several charitable institutions are clustered together. One of these, is the State Hospital for the insane; admirably conducted on those enlightened principles of conciliation and kindness, which twenty years ago would have been worse than heretical, and which have been acted upon with so much success in our own pauper Asylum at Hanwell.

...

Each ward in this institution is shaped like a long gallery or hall, with the dormitories of the patients opening from it on either hand. Here they work, read, play at skittles, and other games; and when the weather does not admit of their taking exercise out of doors, pass the day together. In one of these rooms, seated, calmly, and quite as a matter of course, among a throng of mad-women, black and white, were the physician's wife and another lady, with a couple of children. These ladies were graceful and handsome; and it was not difficult to perceive at a glance that even their presence there, had a highly beneficial influence on the patients who were grouped about them.

Leaning her head against the chimney-piece, with a great assumption of dignity and refinement of manner, sat an elderly female, in as many scraps of finery as Madge Wildfire herself. Her head in particular was so strewn with scraps of gauze and cotton and bits of paper, and had so many queer odds and ends stuck all about it, that it looked like a bird's-nest. She was radiant with imaginary jewels; wore a rich pair of undoubted gold spectacles; and gracefully dropped upon her lap, as we approached, a very old greasy newspaper, in which I dare say she had been reading an account of her own presentation at some Foreign Court.

I have been thus particular in describing her, because she will serve to exemplify the physician's manner of acquiring and retaining the confidence of his patients. 'This,' he said aloud, taking me by the hand, and advancing to the fantastic figure with great politeness - not raising her suspicions by the slightest look or whisper, or any kind of aside, to me: 'This lady is the hostess of this mansion, sir. It belongs to her.

Nobody else has anything whatever to do with it. It is a large establishment, as you see, and requires a great number of attendants. She lives, you observe, in the very first style. She is kind enough to receive my visits, and to permit my wife and family to reside here; for which it is hardly necessary to say, we are much indebted to her. She is exceedingly courteous, you

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perceive,' on this hint she bowed condescendingly, 'and will permit me to have the pleasure of introducing you: a gentleman from England, Ma'am: newly arrived from England, after a very tempestuous passage: Mr. Dickens, - the lady of the house!'

We exchanged the most dignified salutations with profound gravity and respect, and so went on. The rest of the madwomen seemed to understand the joke perfectly (not only in this case, but in all the others, except their own), and be highly amused by it. The nature of their several kinds of insanity was made known to me in the same way, and we left each of them in high good humour. Not only is a thorough confidence established, by those means, between the physician and patient, in respect of the nature and extent of their hallucinations, but it is easy to understand that opportunities are afforded for seizing any moment of reason, to startle them by placing their own delusion before them in its most incongruous and ridiculous light.

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Incidents in the Life of a Slave Girl by Harriet Jacobs

URL: www.gutenberg.org

Lexile: 1000

Placement: Less Complex

Word Count: 1517

I. Childhood

I was born a slave; but I never knew it till six years of happy childhood had passed away. My father was a carpenter, and considered so intelligent and skilful in his trade, that, when buildings out of the common line were to be erected, he was sent for from long distances, to be head workman. On condition of paying his mistress two hundred dollars a year, and supporting himself, he was allowed to work at his trade, and manage his own affairs. His strongest wish was to purchase his children; but, though he several times offered his hard earnings for that purpose, he never succeeded. In complexion my parents were a light shade of brownish yellow, and were termed mulattoes. They lived together in a comfortable home; and, though we were all slaves, I was so fondly shielded that I never dreamed I was a piece of merchandise, trusted to them for safe keeping, and liable to be demanded of them at any moment. I had one brother, William, who was two years younger than myself—a bright, affectionate child. I had also a great treasure in my maternal grandmother, who was a remarkable woman in many respects. She was the daughter of a planter in South Carolina, who, at his death, left her mother and his three children free, with money to go to St. Augustine, where they had relatives. It was during the Revolutionary War; and they were captured on their passage, carried back, and sold to different purchasers. Such was the story my grandmother used to tell me; but I do not remember all the particulars. She was a little girl when she was captured and sold to the keeper of a large hotel. I have often heard her tell how hard she fared during childhood. But as she grew older she evinced so much intelligence, and was so faithful, that her master and mistress could not help seeing it was for their interest to take care of such a valuable piece of property. She became an indispensable personage in the household, officiating in all capacities, from cook and wet nurse to seamstress. She was much praised for her cooking; and her nice crackers became so famous in the neighborhood that many people were desirous of obtaining them. In consequence of numerous requests of this kind, she asked permission of her mistress to bake crackers at night, after all the household work was done; and she obtained leave to do it, provided she would clothe herself and her children from the profits. Upon these terms, after working hard all day for her mistress, she began her midnight bakings, assisted by her two oldest children. The business proved profitable; and each year she laid by a little, which was saved for a fund to purchase her children. Her master died, and the property was divided among his heirs. The widow had her dower in the hotel which she continued to keep open. My grandmother remained in her service as a slave; but her children were divided among her master's children. As she had five, Benjamin, the youngest one, was sold, in order that each heir might have an equal portion of dollars and cents. There was so little difference in our ages that he seemed more like my brother than my uncle. He was a bright, handsome lad, nearly white; for he inherited the complexion my grandmother had derived

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from Anglo-Saxon ancestors. Though only ten years old, seven hundred and twenty dollars were paid for him. His sale was a terrible blow to my grandmother, but she was naturally hopeful, and she went to work with renewed energy, trusting in time to be able to purchase some of her children. She had laid up three hundred dollars, which her mistress one day begged as a loan, promising to pay her soon. The reader probably knows that no promise or writing given to a slave is legally binding; for, according to Southern laws, a slave, *being* property, can *hold* no property. When my grandmother lent her hard earnings to her mistress, she trusted solely to her honor. The honor of a slaveholder to a slave!

To this good grandmother I was indebted for many comforts. My brother Willie and I often received portions of the crackers, cakes, and preserves, she made to sell; and after we ceased to be children we were indebted to her for many more important services.

Such were the unusually fortunate circumstances of my early childhood. When I was six years old, my mother died; and then, for the first time, I learned, by the talk around me, that I was a slave. My mother's mistress was the daughter of my grandmother's mistress. She was the foster sister of my mother; they were both nourished at my grandmother's breast. In fact, my mother had been weaned at three months old, that the babe of the mistress might obtain sufficient food. They played together as children; and, when they became women, my mother was a most faithful servant to her whiter foster sister. On her death-bed her mistress promised that her children should never suffer for any thing; and during her lifetime she kept her word. They all spoke kindly of my dead mother, who had been a slave merely in name, but in nature was noble and womanly. I grieved for her, and my young mind was troubled with the thought who would now take care of me and my little brother. I was told that my home was now to be with her mistress; and I found it a happy one. No toilsome or disagreeable duties were imposed on me. My mistress was so kind to me that I was always glad to do her bidding, and proud to labor for her as much as my young years would permit. I would sit by her side for hours, sewing diligently, with a heart as free from care as that of any free-born white child. When she thought I was tired, she would send me out to run and jump; and away I bounded, to gather berries or flowers to decorate her room. Those were happy days—too happy to last. The slave child had no thought for the morrow; but there came that blight, which too surely waits on every human being born to be a chattel.

When I was nearly twelve years old, my kind mistress sickened and died. As I saw the cheek grow paler, and the eye more glassy, how earnestly I prayed in my heart that she might live! I loved her; for she had been almost like a mother to me. My prayers were not answered. She died, and they buried her in the little churchyard, where, day after day, my tears fell upon her grave.

I was sent to spend a week with my grandmother. I was now old enough to begin to think of the future; and again and again I asked myself what they would do with me. I felt sure I should never find another mistress so kind as the one who was gone. She had promised my dying mother that her children should never suffer for any thing; and when I remembered that, and recalled her many proofs of attachment to me, I could not help having some hopes that she had left me free. My friends were almost certain it would be so. They thought she would be sure to do it, on account of my mother's love and faithful service. But, alas! we all know that the memory of a faithful slave does not avail much to save her children from the auction block.

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After a brief period of suspense, the will of my mistress was read, and we learned that she had bequeathed me to her sister's daughter, a child of five years old. So vanished our hopes. My mistress had taught me the precepts of God's Word: "Thou shalt love thy neighbor as thyself." "Whatsoever ye would that men should do unto you, do ye even so unto them." But I was her slave, and I suppose she did not recognize me as her neighbor. I would give much to blot out from my memory that one great wrong. As a child, I loved my mistress; and, looking back on the happy days I spent with her, I try to think with less bitterness of this act of injustice. While I was with her, she taught me to read and spell; and for this privilege, which so rarely falls to the lot of a slave, I bless her memory.

She possessed but few slaves; and at her death those were all distributed among her relatives. Five of them were my grandmother's children, and had shared the same milk that nourished her mother's children. Notwithstanding my grandmother's long and faithful service to her owners, not one of her children escaped the auction block. These God-breathing machines are no more, in the sight of their masters, than the cotton they plant, or the horses they tend

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Lincoln's Second Inaugural Address

URL: www.gutenberg.org

Lexile: 1130

Placement: Low Middle Range

Word Count: 703

March 4, 1865

Fellow countrymen: At this second appearing to take the oath of the presidential office, there is less occasion for an extended address than there was at the first. Then a statement, somewhat in detail, of a course to be pursued, seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself; and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it-- all sought to avert it. While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war-- seeking to dissolve the Union, and divide effects, by negotiation. Both parties deprecated war; but one of them would make war rather than let the nation survive; and the other would accept war rather than let it perish. And the war came.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union, even by war; while the government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered--that of neither has been answered fully.

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The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray--that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan--to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

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Arts and Crafts in the Middle Ages by Julia De Wolf Addison

URL: www.gutenberg.org

Lexile: 1330

Placement: Middle Range

Word Count: 629

CHAPTER V

TAPESTRY

A study of textiles is often subdivided into tapestry, carpet-weaving, mechanical weaving of fabrics of a lighter weight, and embroidery. These headings are useful to observe in our researches in the mediæval processes connected with the loom and the needle.

Tapestry, as we popularly think of it, in great rectangular wall-hangings with rather florid figures from Scriptural scenes, commonly dates from the sixteenth century or later, so that it is out of our scope to study its manufacture on an extensive scale. But there are earlier tapestries, much more restrained in design, and more interesting and frequently more beautiful. Of these earlier works there is less profusion, for the examples are rare and precious, and seldom come into the market nowadays. The later looms were of course more prolific as the technical facilities increased. But a study of the craft as it began gives one all that is necessary for a proper appreciation of the art of tapestry weaving.

The earliest European work with which we have to concern ourselves is the Bayeux tapestry. Although this is really needlework, it is usually treated as tapestry, and there seems to be no special reason for departing from the custom. Some authorities state that the Bayeux tapestry was made by the Empress Matilda, daughter of Henry I., while others consider it the achievement of Queen Matilda, the wife of William the Conqueror. She is recorded to have sat quietly awaiting her lord's coming while she embroidered this quaint souvenir of his prowess in conquest. A veritable mediæval Penelope, it is claimed that she directed her ladies in this work, which is thoroughly Saxon in feeling and costuming. It is undoubtedly the most interesting remaining piece of needlework of the eleventh century, and it would be delightful if one could believe the legend of its construction. Its attribution to Queen Matilda is very generally doubted by those who have devoted much thought to the subject. Mr. Frank Rede Fowke gives it as his opinion, based on a number of arguments too long to quote in this place, that the tapestry was not made by Queen Matilda, but was ordered by Bishop Odo as an ornament for the nave of Bayeux Cathedral, and was executed by Norman craftsmen in that city. Dr. Rock also favours the theory that it was worked by order of Bishop Odo. Odo was a brother of William the Conqueror and might easily have been interested in preserving so important a record of the Battle of Hastings. Dr. Rock states that the tradition that Queen Matilda executed the tapestry did not arise at all until 1730.

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The work is on linen, executed in worsteds. Fowke gives the length as two hundred and thirty feet, while it is only nineteen inches wide,—a long narrow strip of embroidery, in many colours on a cream white ground. In all, there are six hundred and twenty-three figures, besides two hundred horses and dogs, five hundred and five animals, thirty-seven buildings, forty-one ships, forty-nine trees, making in all the astonishing number of one thousand five hundred and twelve objects!

The colours are in varying shades of blue, green, red and yellow worsted. The colours are used as a child employs crayons; just as they come to hand. When a needleful of one thread was used up, the next was taken, apparently quite irrespective of the colour or shade. Thus, a green horse will be seen standing on red legs, and a red horse will sport a blue stocking! Mr. J. L. Hayes believes that these varicoloured animals are planned purposely: that two legs of a green horse are rendered in red on the further side, to indicate perspective, the same principle accounting for two blue legs on a yellow horse!

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MIDDLE RANGE

Thomas Aquinas by G.K. Chesterton

URL: <http://www.ignatiainsight.com/>

Lexile: 1090

Placement: Middle Range

Word Count: 886

I have said that these can only be portraits in outline. But the concrete contrast is here so striking, that even if we actually saw the two human figures in outline, coming over the hill in their friar's gowns, we should find that contrast even comic. It would be like seeing, even afar off, the silhouettes of Don Quixote and Sancho Panza, or of Falstaff and Master Slender. St. Francis was a lean and lively little man; thin as a thread and vibrant as a bowstring; and in his motions like an arrow from the bow. All his life was a series of plunges and scampers: darting after the beggar, dashing naked into the woods, tossing himself into the strange ship, hurling himself into the Sultan tent and offering to hurl himself into the fire. In appearance he must have been like a thin brown skeleton autumn leaf dancing eternally before the wind; but in truth it was he that was the wind.

St. Thomas was a huge heavy bull of a man, fat and slow and quiet; very mild and magnanimous but not very sociable; shy, even apart from the humility of holiness; and abstracted, even apart from his occasional and carefully concealed experiences of trance or ecstasy. St. Francis was so fiery and even fidgety that the ecclesiastics, before whom he appeared quite suddenly, thought he was a madman. St. Thomas was so stolid that the scholars, in the schools which he attended regularly, thought he was a dunce. Indeed, he was the sort of schoolboy, not unknown, who would much rather be thought a dunce than have his own dreams invaded, by more active or animated dunces. This external contrast extends to almost every point in the two personalities.

It was the paradox of St. Francis that while he was passionately fond of poems, he was rather distrustful of books. It was the outstanding fact about St. Thomas that he loved books and lived on books; that he lived the very life of the clerk or scholar in *The Canterbury Tales*, who would rather have a hundred books of Aristotle and his philosophy than any wealth the world could give him. When asked for what he thanked God most, he answered simply, "I have understood every page I ever read." St. Francis was very vivid in his poems and rather vague in his documents; St. Thomas devoted his whole life to documenting whole systems of Pagan and Christian literature; and occasionally wrote a hymn like a man taking a holiday. They saw the same problem from different angles, of simplicity and subtlety; St. Francis thought it would be enough to pour out his heart to the Mohammedans, to persuade them not to worship Mahound. St. Thomas bothered his head with every hair-splitting distinction and deduction, about the Absolute or the Accident, merely to prevent them from misunderstanding Aristotle. St. Francis was the son of a shopkeeper, or middle class trader; and while his whole life was a revolt against the mercantile life of his father, he retained none the less, something of the quickness and social

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adaptability which makes the market hum like a hive. In the common phrase, fond as he was of green fields, he did not let the grass grow under his feet. He was what American millionaires and gangsters call a live wire.

It is typical of the mechanistic moderns that, even when they try to imagine a live thing, they can only think of a mechanical metaphor from a dead thing. There is such a thing as a live worm; but there is no such thing as a live wire. St. Francis would have heartily agreed that he was a worm; but he was a very live worm. Greatest of all foes to the go-getting ideal, he had certainly abandoned getting, but he was still going. St. Thomas, on the other hand, came out of a world where he might have enjoyed leisure, and he remained one of those men whose labour has something of the placidity of leisure. He was a hard worker, but nobody could possibly mistake him for a hustler. He had something indefinable about him, which marks those who work when they need not work. For he was by birth a gentleman of a great house, and such repose can remain as a habit, when it is no longer a motive.

But in him it was expressed only in its most amiable elements; for instance, there was possibly something of it in his effortless courtesy and patience. Every saint is a man before he is a saint; and a saint may be made of every sort or kind of man; and most of us will choose between these different types according to our different tastes. But I will confess that, while the romantic glory of St. Francis has lost nothing of its glamour for me, I have in later years grown to feel almost as much affection, or in some aspects even more, for this man who unconsciously inhabited a large heart and a large head, like one inheriting a large house, and exercised there an equally generous if rather more absent-minded hospitality. There are moments when St. Francis, the most unworldly man who ever walked the world, is almost too efficient for me.

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A Long Thin Line of Personal Anguish by Ernie Pyle

URL: <http://journalism.indiana.edu/resources/erniepyle/wartime-columns/a-long-thin-line-of-personal-anguish/>

Lexile: 1100

Placement: Middle Range

Word Count: 488

NORMANDY BEACHHEAD, June 17, 1944 – In the preceding column we told about the D-day wreckage among our machines of war that were expended in taking one of the Normandy beaches.

But there is another and more human litter. It extends in a thin little line, just like a high-water mark, for miles along the beach. This is the strewn personal gear, gear that will never be needed again, of those who fought and died to give us our entrance into Europe.

Here in a jumbled row for mile on mile are soldiers' packs. Here are socks and shoe polish, sewing kits, diaries, Bibles and hand grenades. Here are the latest letters from home, with the address on each one neatly razored out – one of the security precautions enforced before the boys embarked.

Here are toothbrushes and razors, and snapshots of families back home staring up at you from the sand. Here are pocketbooks, metal mirrors, extra trousers, and bloody, abandoned shoes. Here are broken-handled shovels, and portable radios smashed almost beyond recognition, and mine detectors twisted and ruined.

Here are torn pistol belts and canvas water buckets, first-aid kits and jumbled heaps of lifebelts. I picked up a pocket Bible with a soldier's name in it, and put it in my jacket. I carried it half a mile or so and then put it back down on the beach. I don't know why I picked it up, or why I put it back down.

Soldiers carry strange things ashore with them. In every invasion you'll find at least one soldier hitting the beach at H-hour with a banjo slung over his shoulder. The most ironic piece of equipment marking our beach – this beach of first despair, then victory – is a tennis racket that some soldier had brought along. It lies lonesomely on the sand, clamped in its rack, not a string broken.

Two of the most dominant items in the beach refuse are cigarets and writing paper. Each soldier was issued a carton of cigarets just before he started. Today these cartons by the thousand, water-soaked and spilled out, mark the line of our first savage blow.

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Writing paper and air-mail envelopes come second. The boys had intended to do a lot of writing in France. Letters that would have filled those blank, abandoned pages.

Always there are dogs in every invasion. There is a dog still on the beach today, still pitifully looking for his masters.

He stays at the water's edge, near a boat that lies twisted and half sunk at the water line. He barks appealingly to every soldier who approaches, trots eagerly along with him for a few feet, and then, sensing himself unwanted in all this haste, runs back to wait in vain for his own people at his own empty boat.

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To Mr. Benjamin Banneker by Thomas Jefferson, Philadelphia, August 30, 1791.

URL: <http://www.pbs.org/wgbh/aia/part2/2h72t.html>

Lexile: 1320

Placement: Middle Range

Word Count: 192

SIR,

I THANK you, sincerely, for your letter of the 19th instant, and for the Almanac it contained. No body wishes more than I do, to see such proofs as you exhibit, that nature has given to our black brethren talents equal to those of the other colors of men; and that the appearance of the want of them, is owing merely to the degraded condition of their existence, both in Africa and America. I can add with truth, that no body wishes more ardently to see a good system commenced, for raising the condition, both of their body and mind, to what it ought to be, as far as the imbecility of their present existence, and other circumstances, which cannot be neglected, will admit.

I have taken the liberty of sending your Almanac to Monsieur de Condozett, Secretary of the Academy of Sciences at Paris, and Member of the Philanthropic Society, because I considered it as a document, to which your whole color had a right for their justification, against the doubts which have been entertained of them.

I am with great esteem, Sir, Your most obedient Humble Servant,

THOMAS JEFFERSON.

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The Solitude of Self by Elizabeth Cady Stanton

URL: <http://historymatters.gmu.edu/d/5315>

Lexile: 1120

Placement: Middle Range

Word Count: 748

The point I wish plainly to bring before you on this occasion is the individuality of each human soul; our Protestant idea, the right of individual conscience and judgment; our republican idea, individual citizenship. In discussing the rights of woman, we are to consider, first, what belongs to her as an individual, in a world of her own, the arbiter of her own destiny, an imaginary Robinson Crusoe, with her woman, Friday, on a solitary island. Her rights under such circumstances are to use all her faculties for her own safety and happiness.

Secondly, if we consider her as a citizen, as a member of a great nation, she must have the same rights as all others members, according to the fundamental principles of our Government.

Thirdly, viewed as a woman, an equal factor in civilization, her rights and duties are still the same—individual happiness and development.

Fourthly, it is only the incidental relations of life, such as mother, wife, sister, daughter, which may involve some special duties and training. . . .

The strongest reason for giving woman all the opportunities for higher education, for the full development of her faculties, her forces of mind and body; for giving her the most enlarged freedom of thought and action; a complete emancipation from all forms of bondage, of custom, dependence, superstition; from all the crippling influences of fear—is the solitude and personal responsibility of her own individual life. The strongest reason why we ask for woman a voice in the government under which she lives; in the religion she is asked to believe; equality in social life, where she is the chief factor; a place in the trades and professions, where she may earn her bread, is because of her birthright to self-sovereignty; because, as an individual, she must rely on herself. No matter how much women prefer to lean, to be protected and supported, nor how much men desire to have them do so, they must make the voyage of life alone, and for safety in an emergency, they must know something of the laws of navigation. To guide our own craft, we must be captain, pilot, engineer; with chart and compass to stand at the wheel; to watch the winds and waves, and know when to take in the sail, and to read the signs in the firmament over all. It matters not whether the solitary voyager is man or woman; nature, having endowed them equally, leaves them to their own skill and judgment in the hour of danger, and, if not equal to the occasion, alike they perish.

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To appreciate the importance of fitting every human soul for independent action, think for a moment of the immeasurable solitude of self. We come into the world alone, unlike all who have gone before us, we leave it alone, under circumstances peculiar to ourselves. No mortal ever has been, no mortal ever will be like the soul just launched on the sea of life. There can never again be just such a combination of prenatal influences; never again just such environments as make up the infancy, youth and manhood of this one. Nature never repeats herself, and the possibilities of one human soul will never be found in another. No one has ever found two blades of ribbon grass alike, and no one will ever find two human beings alike. Seeing, then, what must be the infinite diversity in human character, we can in a measure appreciate the loss to a nation when any class of the people is uneducated and unrepresented in the government.

We ask for the complete development of every individual, first, for his own benefit and happiness. In fitting out an army, we give each soldier his own knapsack, arms, powder, his blanket, cup, knife, fork and spoon. We provide alike for all their individual necessities; then each man bears his own burden.

Again, we ask complete individual development for the general good; for the consensus of the competent on the whole round of human interests, on all questions of national life; and here each man must bear his share of the general burden. It is sad to see how soon friendless children are left to bear their own burdens, before they can analyze their feelings; before they can even tell their joys and sorrows, they are thrown on their own resources. The great lesson that nature seems to teach us at all ages in self-dependence, self-protection, self-support. . . .

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On the Meaning of Progress by William du Bois

URL: www.gutenberg.org

Lexile: 1080

Placement: Middle Range

Word Count: 248

I have called my tiny community a world, and so its isolation made it; and yet there was among us but a half-awakened common consciousness, sprung from common joy and grief, at burial, birth, or wedding; from a common hardship in poverty, poor land, and low wages; and, above all, from the sight of the Veil that hung between us and Opportunity. All this caused us to think some thoughts together; but these, when ripe for speech, were spoken in various languages. Those whose eyes twenty-five and more years before had seen "the glory of the coming of the Lord," saw in every present hindrance or help a dark fatalism bound to bring all things right in His own good time. The mass of those to whom slavery was a dim recollection of childhood found the world a puzzling thing: it asked little of them, and they answered with little, and yet it ridiculed their offering. Such a paradox they could not understand, and therefore sank into listless indifference, or shiftlessness, or reckless bravado. There were, however, some--such as Josie, Jim, and Ben--to whom War, Hell, and Slavery were but childhood tales, whose young appetites had been whetted to an edge by school and story and half-awakened thought. Ill could they be content, born without and beyond the World. And their weak wings beat against their barriers,--barriers of caste, of youth, of life; at last, in dangerous moments, against everything that opposed even a whim.

TEXT SELECTIONS

Declaration of the Rights of Woman and the Female Citizen by Olympe De Gouges (1791)

URL: <http://www.justice.gouv.fr/anglais/europe/addhc.htm>

Lexile: 1320

Placement: High Middle Range

Word Count: 1108



Man, are you capable of being just? It is a woman who poses the question; you will not deprive her of that right at least. Tell me, what gives you sovereign empire to oppress my sex? Your strength? Your talents? Observe the Creator in his wisdom; survey in all her grandeur that nature with whom you seem to want to be in harmony, and give me, if you dare, an example of this tyrannical empire. Go back to animals, consult the elements, study plants, finally glance at all the modifications of organic matter, and surrender to the evidence when I offer you the means; search, probe, and distinguish, if you can, the sexes in the administration of nature. Everywhere you will find them mingled; everywhere they cooperate in harmonious togetherness in this immortal masterpiece.

TEXT SELECTIONS

Man alone has raised his exceptional circumstances to a principle. Bizarre, blind, bloated with science and degenerated - in a century of enlightenment and wisdom - into the crassest ignorance, he wants to command as a despot a sex which is in full possession of its intellectual faculties; he pretends to enjoy the Revolution and to claim his rights to equality in order to say nothing more about it.

Mothers, daughters, sisters [and] representatives of the nation demand to be constituted into a national assembly. Believing that ignorance, omission, or scorn for the rights of woman are the only causes of public misfortunes and of the corruption of governments, [the women] have resolved to set forth in a solemn declaration the natural, inalienable, and sacred rights of woman in order that this declaration, constantly exposed before all the members of the society, will ceaselessly remind them of their rights and duties; in order that the authoritative acts of women and the authoritative acts of men may be at any moment compared with and respectful of the purpose of all political institutions; and in order that citizens' demands, henceforth based on simple and incontestable principles, will always support the constitution, good morals, and the happiness of all. Consequently, the sex that is as superior in beauty as it is in courage during the suffering of maternity recognized and declares in the presence and under the auspices of the Supreme Being, the following Rights of Woman and of Female Citizens.

Article 1 Woman is born free and lives equal to man in her rights. Social distinctions can be based only on the common utility.

Article 2 The purpose of any political association is the conservation of the natural and imprescriptible rights of woman and man; these rights are liberty, property, security, and especially resistance to oppression.

Article 3 The principle of all sovereignty rests essentially with the nation, which is nothing but the union of woman and man; no body and no individual can exercise any authority which does not come expressly from it [the nation].

Article 4 Liberty and justice consist of restoring all that belongs to others; thus, the only limits on the exercise of the natural rights of woman are perpetual male tyranny; these limits are to be reformed by the laws of nature and reason.

Article 5 Laws of nature and reason proscribe all acts harmful to society; everything which is not prohibited by these wise and divine laws cannot be prevented, and no one can be constrained to do what they do not command.

Article 6 The laws must be the expression of the general will; all female and male citizens must contribute either personally or through their representatives to its formation; it must be the same for all: male and female citizens, being equal in the eyes of the law, must be equally admitted to all honors, positions, and public employment according to their capacity and without other distinctions besides those of their virtues and talents.

Article 7 No woman is an exception: she is accused, arrested, and detained in cases determined by law. Women, like men, obey this rigorous law.

TEXT SELECTIONS

Article 8 The law must establish only those penalties that are strictly and obviously necessary, and no one can be punished except by virtue of a law established and promulgated prior to the crime and legally applicable to women.

Article 9 Once any woman is declared guilty, complete rigor is [to be] exercised by the law.

Article 10 No one is to be disquieted for his very basic opinions; woman has the right to mount the scaffold; she must equally have the right to mount the rostrum, provided that her demonstrations do not disturb the legally established public order.

Article 11 The free communication of thoughts and opinions is one of the most precious rights of woman, since the liberty assures the recognition of children by their fathers. Any female citizen thus may say freely, I am the mother of a child which belongs to you, without being forced by a barbarous prejudice to hide the truth; [an exception may be made] to respond to the abuse of this liberty in cases determined by the law.

Article 12 The guarantee of the rights of woman and the female citizen implies a major benefit; this guarantee must be instituted for the advantage of all, and not for the particular benefit of those to whom it is entrusted.

Article 13 For the support of the public force and the expenses of administration, the contributions of woman and man are equal; she share all the duties [corvees] and all the painful tasks; therefore, she must have the same share in the distribution of positions, employments, offices, honors and jobs [industrie].

Article 14 Female and male citizens have the right to verify, either by themselves or through their representatives, the necessity of the public contribution. This can only apply to women if they are granted an equal share, not only of wealth, but also of public administration, and in the determination of the proportion, the base, the collection, and the duration of the tax.

Article 15 The collectivity of women, joined for tax purposed to the aggregate of men, has the right to demand an accounting of his administration from any public agent.

Article 16 No society has a constitution without the guarantee of the rights and the separation of powers; the constitution is null if the majority of individuals comprising the nation have not cooperated in drafting it.

Article 17 Property belongs to both sexes whether united or separate; for each it is an inviolable and sacred right; no one can be deprived of it, since it is the true patrimony of nature, unless the legally determined public need obviously dictates it, and then only with a just and prior indemnity.

TEXT SELECTIONS

HIGH COMPLEXITY

Patrick Henry's Speech to the Virginian Convention:
Give Me Liberty Or Give Me Death

URL: www.gutenberg.org

Lexile: 1130

Placement: High Complexity

Word Count: 1022

Patrick Henry, March 23, 1775.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been pleased to solace themselves and the House. Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings resort. I ask gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to entreaty and humble supplication? What terms shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves. Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of

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the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne!

In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free-- if we mean to preserve inviolate those inestimable privileges for which we have been so long contending--if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained--we must fight! I repeat it, sir, we must fight!

An appeal to arms and to the God of hosts is all that is left us!

They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. The millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable--and let it come! I repeat it, sir, let it come.

It is in vain, sir, to extenuate the matter. Gentlemen may cry, Peace, Peace-- but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

TEXT SELECTIONS

Banneker's Letter to Jefferson

URL: <http://www.pbs.org/wgbh/aia/part2/2h71t.html>

Lexile: 1550

Placement: High Complexity

Word Count: 1,389

SIR,

I AM fully sensible of the greatness of that freedom, which I take with you on the present occasion; a liberty which seemed to me scarcely allowable, when I reflected on that distinguished and dignified station in which you stand, and the almost general prejudice and prepossession, which is so prevalent in the world against those of my complexion.

I suppose it is a truth too well attested to you, to need a proof here, that we are a race of beings, who have long labored under the abuse and censure of the world; that we have long been looked upon with an eye of contempt; and that we have long been considered rather as brutish than human, and scarcely capable of mental endowments.

Sir, I hope I may safely admit, in consequence of that report which hath reached me, that you are a man far less inflexible in sentiments of this nature, than many others; that you are measurably friendly, and well disposed towards us; and that you are willing and ready to lend your aid and assistance to our relief, from those many distresses, and numerous calamities, to which we are reduced. Now Sir, if this is founded in truth, I apprehend you will embrace every opportunity, to eradicate that train of absurd and false ideas and opinions, which so generally prevails with respect to us; and that your sentiments are concurrent with mine, which are, that one universal Father hath given being to us all; and that he hath not only made us all of one flesh, but that he hath also, without partiality, afforded us all the same sensations and endowed us all with the same faculties; and that however variable we may be in society or religion, however diversified in situation or color, we are all of the same family, and stand in the same relation to him.

Sir, if these are sentiments of which you are fully persuaded, I hope you cannot but acknowledge, that it is the indispensable duty of those, who maintain for themselves the rights of human nature, and who possess the obligations of Christianity, to extend their power and influence to the relief of every part of the human race, from whatever burden or oppression they may unjustly labor under; and this, I apprehend, a full conviction of the truth and obligation of these principles should lead all to. Sir, I have long been convinced, that if your love for yourselves, and for those inestimable laws, which preserved to you the rights of human nature, was founded on sincerity, you could not but be solicitous, that every individual, of whatever rank or distinction, might with you equally enjoy the blessings thereof; neither could you rest satisfied short of the most active effusion of your exertions, in order to their promotion from any state of degradation, to which the unjustifiable cruelty and barbarism of men may have reduced them.

Sir, I freely and cheerfully acknowledge, that I am of the African race, and in that color which is

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natural to them of the deepest dye; and it is under a sense of the most profound gratitude to the Supreme Ruler of the Universe, that I now confess to you, that I am not under that state of tyrannical thralldom, and inhuman captivity, to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings, which proceed from that free and unequalled liberty with which you are favored; and which, I hope, you will willingly allow you have mercifully received, from the immediate hand of that Being, from whom proceedeth every good and perfect Gift.

Sir, suffer me to recall to your mind that time, in which the arms and tyranny of the British crown were exerted, with every powerful effort, in order to reduce you to a state of servitude : look back, I entreat you, on the variety of dangers to which you were exposed; reflect on that time, in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation; you cannot but acknowledge, that the present freedom and tranquility which you enjoy you have mercifully received, and that it is the peculiar blessing of Heaven.

This, Sir, was a time when you clearly saw into the injustice of a state of slavery, and in which you had just apprehensions of the horrors of its condition. It was now that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages : ``We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights, and that among these are, life, liberty, and the pursuit of happiness." Here was a time, in which your tender feelings for yourselves had engaged you thus to declare, you were then impressed with proper ideas of the great violation of liberty, and the free possession of those blessings, to which you were entitled by nature; but, Sir, how pitiable is it to reflect, that although you were so fully convinced of the benevolence of the Father of Mankind, and of his equal and impartial distribution of these rights and privileges, which he hath conferred upon them, that you should at the same time counteract his mercies, in detaining by fraud and violence so numerous a part of my brethren, under groaning captivity and cruel oppression, that you should at the same time be found guilty of that most criminal act, which you professedly detested in others, with respect to yourselves.

I suppose that your knowledge of the situation of my brethren, is too extensive to need a recital here; neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and all others, to wean yourselves from those narrow prejudices which you have imbibed with respect to them, and as Job proposed to his friends, ``put your soul in their souls' stead;" thus shall your hearts be enlarged with kindness and benevolence towards them; and thus shall you need neither the direction of myself or others, in what manner to proceed herein. And now, Sir, although my sympathy and affection for my brethren hath caused my enlargement thus far, I ardently hope, that your candor and generosity will plead with you in my behalf, when I make known to you, that it was not originally my design; but having taken up my pen in order to direct to you, as a present, a copy of an Almanac, which I have calculated for the succeeding year, I was unexpectedly and unavoidably led thereto.

This calculation is the production of my arduous study, in this my advanced stage of life; for

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having long had unbounded desires to become acquainted with the secrets of nature, I have had to gratify my curiosity herein, through my own assiduous application to Astronomical Study, in which I need not recount to you the many difficulties and disadvantages, which I have had to encounter.

And although I had almost declined to make my calculation for the ensuing year, in consequence of that time which I had allotted therefor, being taken up at the Federal Territory, by the request of Mr. Andrew Ellicott, yet finding myself under several engagements to Printers of this state, to whom I had communicated my design, on my return to my place of residence, I industriously applied myself thereto, which I hope I have accomplished with correctness and accuracy; a copy of which I have taken the liberty to direct to you, and which I humbly request you will favorably receive; and although you may have the opportunity of perusing it after its publication, yet I choose to send it to you in manuscript previous thereto, that thereby you might not only have an earlier inspection, but that you might also view it in my own hand writing.

And now, Sir, I shall conclude, and subscribe myself, with the most profound respect, Your most obedient humble servant,

BENJAMIN BANNEKER.

University of Virginia

TEXT SELECTIONS

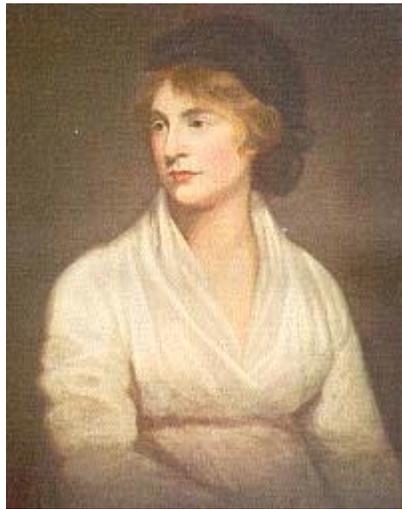
Mary Wollstonecraft (1759-1797) extracts from *A Vindication of the Rights of Woman* (1792)

URL: www.gutenberg.org

Lexile: 1440

Placement: High Complexity

Word Count: 902



Mary Wollstonecraft's book, *A Vindication of the Rights of Woman*, is widely considered to be "feminism's founding text." It was inspired by the refusal of the men who were then carrying out a revolution in France—many of whom took inspiration from Rousseau—to grant equal rights to women.

I have turned over various books written on the subject of education, and patiently observed the conduct of parents and the management of schools; but what has been the result—a profound conviction that the neglected education of my fellow-creatures [women] is the grand source of the misery I deplore; and that women, in particular, are rendered weak and wretched by a variety of concurring causes, originating from one hasty conclusion. The conduct and manners of women, in fact, evidently prove that their minds are not in a healthy state; for, like flowers which are planted in too rich a soil, strength and usefulness are sacrificed to beauty; . . . One cause of this barren blooming I attribute to a false system of education, gathered from the books written on this subject by men who, considering females rather as women than human creatures, have been more anxious to make them alluring mistresses than affectionate wives and rational mothers . . . the civilized women of the present century, with few exceptions, are only anxious to inspire love, when they ought to cherish a nobler ambition, and by their abilities and virtues exact respect.

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But what have women to do in society? . . . Women might certainly study the art of healing, and be physicians as well as nurses. . . . They might also study politics. . . . Business of various kinds they might likewise pursue, if they were educated in a more orderly manner, which might save many from common and legal prostitution. Women would not then marry for a support. . . . It is a melancholy truth—yet such is the blessed effect of civilization—the most respectable women are the most oppressed How many women thus waste life away . . . who might have practiced as physicians, regulated a farm, managed a shop, and stood erect, supported by their own industry . . . ?

But avoiding, as I have hitherto done, any direct comparison of the two sexes collectively, or frankly acknowledging the inferiority of woman, according to the present appearance of things, I shall only insist that men have increased that inferiority till women are almost sunk below the standard of rational creatures. Let their faculties have room to unfold, and their virtues to gain strength, and then determine where the whole sex must stand in the intellectual scale.

Strengthen the female mind by enlarging it, and there will be an end to blind obedience; but as blind obedience is ever sought for by power, tyrants and sensualists are in the right when they endeavor to keep women in the dark, because the former only want slaves and the latter a plaything. The sensualist, indeed, has been the most dangerous of tyrants, and women have been duped by their lovers, as princes by their ministers, whilst dreaming they reigned over them. . . . if fear in girls, instead of being cherished, were treated in the same manner as cowardice in boys, we should quickly see women with more dignified aspects. It is true they could not then with equal propriety be termed the sweet flowers that smile in the walk of man; but they would be more respectable members of society, and discharge the important duties of life by the light of their own reason. “Educate women like men,” says Rousseau, “and the more they resemble our sex the less power they will have over it.” This is the very point I am at. I do not wish them to have power over men; but over themselves.

. . . to improve both sexes they ought, not only in private families, but in public schools, to be educated together. If marriage be the cement of society, mankind should all be educated after the same model, or the intercourse of the sexes will never deserve the name of fellowship, nor will women ever fulfill the peculiar duties of their sex, till they become enlightened citizens, till they become free by being enabled to earn their own subsistence, independent of men; in the same manner, I mean, to prevent misconstruction, as one man is independent of another. Nay, marriage will never be held sacred till women, by being brought up with men, are prepared to be their companions rather than their mistresses So convinced am I of this truth that I will venture to predict that virtue will never prevail in society till the virtues of both sexes are founded on reason; and till the affections common to both are allowed to gain their due strength by the discharge of mutual duties.

Let an enlightened nation [France] then try what effect reason would have to bring them [women] back to nature, and their duty; and allowing them to share the advantages of education and government with man, see whether they will become better as they grow wiser and more free. They cannot be injured by the experiment, for it is not in the power of man to render them more insignificant than they are at present.

TEXT SELECTIONS

America Faces 1933's Realities: A Reading of the Signs Which Indicates That we Have Emerged From the World of Dreams in Which We Had Been Wandering and are Ready to Deal With the Facts That Confront Us by James Truslow Adams

URL: <http://www.nytimes.com/learning/teachers/archival/19330101AmericanDream.pdf>

Lexile:

Placement: High Complexity Range

Word Count:

Theme: The American Dream

TEXT SELECTIONS

Declaration of the Rights of Man and of the Citizen (26 August 1789)

URL: <http://www.pinn.net/~sunshine/book-sum/gouges.html>

Lexile: 1570

Placement: High Complexity

Word Count: 800



The French people, as represented at the National Assembly, consider that the ignorance, disregard or contempt of human rights are the sole causes of the nation's misfortunes and of the corruption of governments and have resolved to state the natural, inalienable and sacred human rights in a solemn declaration, so that this declaration be a constant reminder to the members of the body politic of their rights and their duties; so that as the actions of the legislative and those of the executive power may be compared at any time with the aim of all political institutions, these actions shall be more respectful of that aim; so that the claims of the citizens, based henceforth on simple and indisputable principles, always be turned towards upholding the Constitution and the common good.

Consequently, the National Assembly acknowledges and declares in the presence of and under the auspices of the Supreme Being, the following rights of man and citizen.

Article 1 - All people shall have equal rights upon birth and ever after. General utility is the only permissible basis for social distinctions.

Article 2 - The aim of all political associations shall be to preserve man's natural and imprescriptible rights. These are the right to freedom, property, safety and the right to resist oppression.

Article 3 - The principle of all sovereignty resides in the Nation. No body or individual may exercise any power other than that expressly emanating from the Nation.

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Article 4 - Freedom is the power to do anything which does not harm another: therefore, the only limits to the exercise of each person's natural rights are those which ensure that the other members of the community enjoy those same rights. Legislation only may set these limits.

Article 5 - Only actions harmful to the community may be made illegal. No-one may be prevented from doing that which the law does not forbid, nor be forced to do that which the law does not command.

Article 6 - Legislation expresses the overall will. All citizens, either in person or through their representatives, are entitled to contribute to its formation. Legislation must be the same for all, whether it serves to protect or to punish. As all citizens are equal in the eye of the law, positions of high rank, public office and employment are open to all on an equal basis according to ability and without any distinction other than that based on their merit or skill.

Article 7 - A person may be accused, arrested or detained only in the cases specified by law and in accordance with the procedures which the law provides. Those who solicit, forward, carry out or have arbitrary orders carried out shall be punished; however, any citizen summoned or apprehended pursuant to law must obey forthwith; by resisting, he admits his guilt.

Article 8 - Only penalties which are strictly and clearly necessary may be established by law, and no-one may be punished other than pursuant to a law established and enacted prior to the offence, and applied lawfully.

Article 9 - As all persons are presumed innocent until declared guilty, force used in making indispensable arrests which exceeds that needed, shall be severely punished by law.

Article 10 - No-one may be troubled due to his opinions, whether or not they are on religious issues provided that the expression of these opinions does not disturb the peace.

Article 11 - Free communication of ideas and opinions is one of the most precious human rights; all citizens may therefore speak, write and print freely, though they may be required to answer for abusing this right in cases specified by law.

Article 12 - The protection of the rights of man and the citizen requires a police force; consequently this force is established in the interest of all, not in that of those to whom it has been entrusted.

Article 13 - The maintenance of the police force and administration expenses require public contributions. These contributions are to be borne by the citizens equally according to their resources.

Article 14 - All citizens have the right, either in person or through their representatives, to ascertain the need for the public contributions, to freely authorize these contributions, to monitor their use, and to determine the amount, basis, collection and duration of contributions.

Article 15 - The community has the right to ask any public officer to account for his service.

Article 16 - Any society in which rights are not guaranteed, nor the scope of power determined, has no Constitution.

Article 17 - The right of ownership is an inviolable and sacred right; one may not be deprived of one's property, unless where public need, duly ascertained by law, clearly requires it, and subject to the condition that fair and prior compensation be made.

TEXT SELECTIONS

Embryological Thought in Seventeenth Century England by Charles W. Bodemer

URL: www.gutenberg.org

Lexile: 1490

Placement: High Complexity

Word Count: 400

An understanding of the characteristics of embryological thought at the beginning of the seventeenth century may enhance appreciation of later developments. During the latter part of the sixteenth century, the study of embryology was, for obvious reasons, most often considered within the province of anatomy and obstetrics. From Bergengario da Capri to Jean Riolan the Younger, study of the fetus was recommended as an adjunct of these subjects, and it required investigation by direct observation, as decreed by the "restorers" of anatomy. Embryonic development was, however, also studied independently of other disciplines by a smaller group of individuals, and the study of chick development by Aldrovandus, Coiter, and Fabricius ab Aquapendente laid the basic groundwork of descriptive embryology. In either case, during the last half of the sixteenth century the attempt of the embryologist to break with the traditions of the past was overt, although consistently unsuccessful. When dealing with the fetus, the investigators of this period were, almost to a man, Galenists influenced to varying degrees by Hippocrates, Aristotle, and Avicenna. Each felt compelled to challenge the immediate authority, and yet their intellectual isolation from the past was incomplete, and their views on embryogeny corresponded with more often than they differed from those of the person they railed against.

Embryology emerged as a distinct scientific discipline during the last half of the sixteenth century and early years of the seventeenth century as a result of the aforementioned investigations of Aldrovandus, Coiter, and Fabricius. Concerned with description and depiction of the anatomy of the embryo, they established a period of macro-iconography in embryology. The macro-iconographic era was empirical and based upon first-hand observation; it was concerned more with the facts than with the theories of development. This empiricism existed in competition with a declining, richly vitalistic Aristotelian rationalism which had virtually eliminated empiricism during the scholastic period. However, the decline of this vitalistic rationalism coincided with the rise of a mechanistic rationalism which had its roots in ancient Greek atomistic theories of matter. The empiricism comprising the *leitmotif* of the macro-iconographic movement then became blended with, or, more often, submerged within, the new variety of rationalism; hence, mechanistic rationalism, divorced entirely or virtually from empiricism, characterizes embryology during the first half of the seventeenth century. It is a particularly vigorous strain of seventeenth-century English embryological thought, well illustrated in the writings of that English man of affairs, Sir Kenelm Digby

TEXT SELECTIONS

The American Credo by H. L. Mencken and George Jean Nathan

Source: Project Gutenberg

Lexile: 1300

Placement: High Complexity Range

Word Count: 881

Theme: The American Dream

It is, in brief, this: that the thing which sets off the American from all other men, and gives a peculiar colour not only to the pattern of his daily life but also to the play of his inner ideas, is what, for want of a more exact term, may be called social aspiration. That is to say, his dominant passion is a passion to lift himself by at least a step or two in the society that he is a part of--a passion to improve his position, to break down some shadowy barrier of caste, to achieve the countenance of what, for all his talk of equality, he recognizes and accepts as his betters. The American is a pusher. His eyes are ever fixed upon some round of the ladder that is just beyond his reach, and all his secret ambitions, all his extraordinary energies, group themselves about the yearning to grasp it. Here we have an explanation of the curious restlessness that educated foreigners, as opposed to mere immigrants, always make a note of in the country; it is half aspiration and half impatience, with overtones of dread and timorousness. The American is violently eager to get on, and thoroughly convinced that his merits entitle him to try and to succeed, but by the same token he is sickeningly fearful of slipping back, and out of the second fact, as we shall see, spring some of his most characteristic traits. He is a man vexed, at one and the same time, by delusions of grandeur and an inferiority complex; he is both egotistical and subservient, assertive and politic, blatant and shy. Most of the errors about him are made by seeing one side of him and being blind to the other.

Such a thing as a secure position is practically unknown among us. There is no American who cannot hope to lift himself another notch or two, if he is good; there is absolutely no hard and fast impediment to his progress. But neither is there any American who doesn't have to keep on fighting for whatever position he has; no wall of caste is there to protect him if he slips. One observes every day the movement of individuals, families, whole groups, in both directions. All of our cities are full of brummagem aristocrats--aristocrats, at all events, in the view of their neighbours--whose grandfathers, or even fathers, were day labourers; and working for them, supported by them, heavily patronized by them, are clerks whose grandfathers were lords of the soil. The older societies of Europe, as every one knows, protect their caste lines a great deal more resolutely. It is as impossible for a wealthy pork packer or company promoter to enter the *_noblesse_* of Austria, even today, as it would be for him to enter the boudoir of a queen; he is barred out absolutely and even his grandchildren are under the ban. And in precisely the same way it is as impossible for a count.

TEXT SELECTIONS

Science and Medieval Thought by Sir Thomas Clifford Allbutt

URL: <http://www.gutenberg.org/cache/epub/11030/pg11030.html>

Lexile: 1320

Placement: High Complexity

Word Count: 539

This is the day of a great celebration; that on this anniversary I am worthy to take a place in the succession of your Orators is more than I dare to believe, that you have deemed me worthy is my encouragement. In private duty also I am bound to honour one of the greatest of the sons of the University of Cambridge, and the greatest member of the ancient and honourable house of Gonville and Caius College.

In some respects I am ill equipped for my office; of the history of the practice of Medicine from the time of Galen to the time of Harvey I am almost ignorant, I fear wilfully ignorant. Well indeed may we turn our eyes away from those centuries wherein one of the chief callings of man fell into unexampled and even odious degradation; yet I trust that in me this ignorance and this aversion may be compensated by some familiarity with the history of thought in the Middle Ages, a familiarity acquired during thirty-six years of abiding interest, and occasional study.

The discovery of the circulation of the blood by William Harvey is commonly regarded among scientific discoveries as pre-eminent if not unique. I can quote but two opinions on this matter, both taken beyond our own land. In France, Dr Daremberg exclaims “Voici Harvey! Comme au jour de la création le chaos se débrouille, la lumière se sépare des ténèbres!” In Germany, Dr Baas says that Harvey stands alone in respect of the world of life; that his discovery of the inner working of the microcosm takes a place equal to, if not indeed higher than, those of Copernicus, Kepler and Newton in respect of the macrocosm. It will be my endeavour to show that these judgments are historically justifiable.

To put the discovery of the systemic circulation of the blood in its true light, we must have some notion of the history of philosophy, science and medicine. Medicine, and herein it is in contrast with Theology and Law, had its sources almost wholly in the Greeks. Not only in the doctrine of the four elements of Empedocles, a doctrine which has survived almost to our own day, and in the physical theories of Heraclitus and Leucippus, did medicine, for good or ill, first find a scheme of thought, but in the schools of Hippocrates and of Alexandria it was based also, and far more soundly, upon natural history and anatomy. The noble figure of Galen, the first experimental physiologist and the last of the great Greek physicians, portrayed for us by Dr Payne in the Harveian Oration of 1896, stood eminent upon the brow of the abyss when, as if by some convulsion of nature, medicine was overwhelmed for fifteen centuries. To the philosophy of medicine, Galen had given more than enough; to its natural history he had contributed in the

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following of Hippocrates; to its discoveries he had given the greatest of all means of research, individual genius; to its methods he had given, but in vain, that indispensable method, practised first perhaps in history by Archimedes and the Alexandrians, of verification by experiment; a method, after Galen, virtually lost till the time of Gilbert, of Galileo and of Harvey.