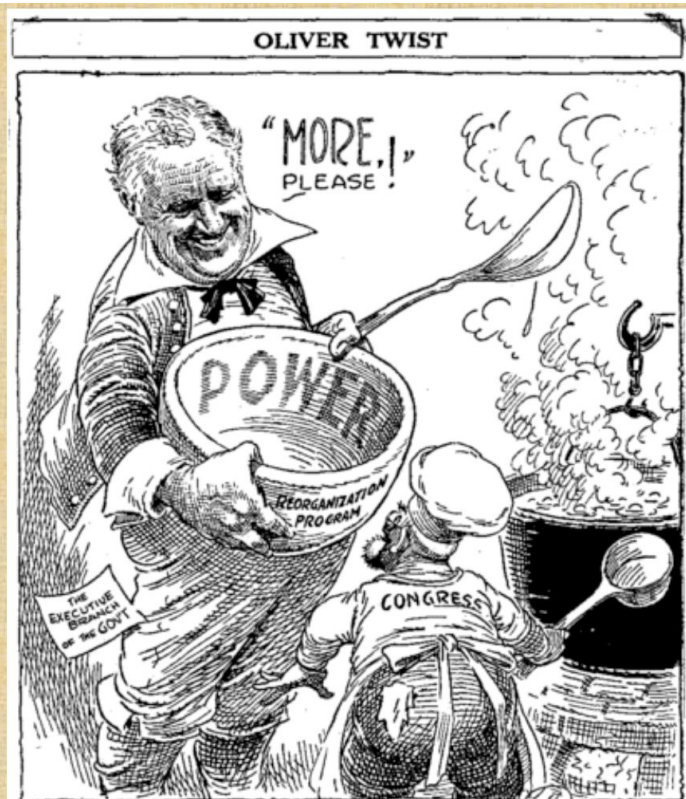


1. Weekly Homework (H12): Analysis of one cartoon

One of the cartoons from the PowerPoint file and answer the following questions: **(three sentences each):**

- What do you see? Possible answers might include, but are not limited to: people, activities, objects.
- What is the overall message/theme of the cartoon, and how does the artist convey that point of view?
- How can the cartoon help you understand the era portrayed?
- What questions do you have after viewing the cartoon?

Cartoon One



2. Supplemental Work (S16): The American Liberty League

3-2-1 Analysis

3=**write a paragraph** that identifies three core points found in the source. These must be central to the overall argument or theme of the source, not just three random examples. One or more random examples will earn an Unsatisfactory evaluation.

2=**write a paragraph** that identifies one way the source is familiar to the present, and one way that the source differs from the present

1=your choice:

one question you have after encountering this source;

one point in the source that struck you as most interesting (and why)

READING:

The American Liberty League--1935

The Constitution of the United States amounts to a contract between the people and the officers of government: executive, legislative, and judicial. That contract delegates to officials the power to do certain things and it forbids them to do certain other things.

Contracts may be modified or cancelled, but only by mutual consent or by methods specified in the contracts. The Federal Constitution contains adequate provisions for its own modification through the orderly processes of amendment. If the American people wish to change the form of their government from a federal republic with limited powers to an absolute dictatorship or to state socialism, they can do so by appropriate amendments to the Constitution. However, so far, they have done nothing of the kind, and the existing contract is still binding, whether it is observed or not.

One basic purpose of the American Liberty League is to see to it that this contract is complied with--faithfully, honestly, completely, and without evasion under the camouflage of giving new names to unconstitutional proposals....

The League's aims are very definite. They are as public as it has been possible to make them. They are embodied in its articles of incorporation as follows:

The particular business and objects of the Society shall be to defend and uphold the Constitution of the United States and to gather and disseminate information that (1) will teach the necessity of respect for the rights of persons and property as fundamental to every successful form of government and (2) will teach the duty of government to encourage and protect individual and group initiative and enterprise, to foster the right to work, earn, save and acquire property, and to preserve the ownership and lawful use of property when acquired.

It will be noted that the statement of principles links the "rights of persons and property." There is a very good reason for that conjunction. In the view of those who comprise the membership of the League the superficially drawn distinction between "human rights" and "property rights" is a catch-phrase and nothing more. The two so-called categories of rights are inseparable in any society short of Utopia or absolute communism. To protect a man's so-called human rights and strip him of his property rights would be to issue him a fishing license and then prohibit him from baiting his hook.

Furthermore there is one very clear lesson to be learned from history--namely, that governmental disregard for property rights soon leads to disregard for other rights. A bureaucracy or despotism that robs citizens of their property does not like to be haunted by its victims.

The prevention of governmental encroachments upon the rights of citizens was one of the principal reasons for the division of the Federal Government into the legislative, judicial and executive branches. Where one man, or one bureau, is lawmaker, prosecuting attorney, judge, jury, and sheriff, there is no protection for the citizen.

There is no justification, under the traditional American system of government, for permitting an executive bureau to issue orders having the force of laws and subjecting citizens to criminal or civil penalties; there is no justification for permitting an executive official to take over the legislative prerogative of levying taxes and specifying the purposes and manner of disbursement of taxes.

The need for rigid observance of constitutional restrictions is always greater in emergencies than in more normal times because the emergencies produce constant pressure for disregard or evasion of limitations....

The American Liberty League believes that Congress, having been elected to represent the people, should not shirk its task by delegating authority to bureaus to promulgate arbitrary regulations having the force of laws. Likewise, the League believes that

Congress should not attempt to delegate judicial power to executive bureaus. The courts of the nation and not government bureaus should pass upon questions of civil justice.

It is also the belief of the League that the right to authorize the spending of public funds and to raise revenue is solely the function of the legislative branch of the government and that balanced budgets and sound fiscal policies are possible only while Congress retains its full responsibility for the nature and manner of spending public money.

3. **Address the following questions in one paragraph (4-6 sentences) each:**

1. What do you believe made Long and Coughlin so popular—what drew people to them? Cite specific material from the videos, and the short reading on Long. Just because someone was on the radio doesn't mean anyone had to listen to them, or go to their rallies when they came to town. Yet millions found something appealing about these two figures. Why?

2. What was one thing in the Coughlin documentary that echoed something from week 5 in the class? Check the syllabus to see what we did that week.

Information given:

HUEY LONG EXCERPT:

Huey P. Long, Senate Speech, April 29, 1932

The great and grand dream of America that all men are created free and equal, endowed with the inalienable right of life and liberty and the pursuit of happiness - this great dream of America, this great light, and this great hope - has almost gone out of sight in this day and time, and everybody knows it; and there is a mere candle flicker here and yonder to take the place of what the great dream of America was supposed to be.

The people of this country have fought and have struggled, trying, by one process and the other, to bring about the change that would save the American country to the ideal and purposes of America. They are met with the Democratic Party at one time and the Republican Party at another time, and both of them at another time, and nothing can be squeezed through these party organizations that goes far enough to bring the American people to a condition where they have such a thing as a livable country. We swapped the tyrant 3,000 miles away for a handful of financial slaveowning overlords who make the tyrant of Great Britain seem mild.

Much talk is indulged in to the effect that the great fortunes of the United States are sacred, that they have been built up by the honest and individual initiative, that the funds were honorably acquired by men of genius far-visioned in thought. The fact that those fortunes have been acquired and that those who have built them for the financial masters have become impoverished is a sufficient proof that they have not been regularly and honorably acquired in this country.

Even if they had been that would not alter the case. I find that the Morgan and Rockefeller groups alone held, together, 341 directorships in 112 banks, railroad, insurance, and other corporations, and one of this group made an after-dinner speech in which he said that a newspaper report had asserted that 12 men in the United States controlled the business of the Nation, and in the same speech to this group he said, "And I am one of the 12 and you the balance, and this statement is correct."

They pass laws under which people may be put in jail for utterances made in war times and other times, but you can not stifle or keep from growing, as poverty and starvation and hunger increase in this country, the spirit of the American people, if there is going to be any spirit in America at all.

Unless we provide for the redistribution of wealth in this country, the country is doomed; there is going to be no country left here very long. That may sound a little bit extravagant, but I tell you that we are not going to have this good little America here long if we do not take to redistribute the wealth of this country.

2. Huey P. Long, Share Our Wealth, 1934

For 20 years I have been in the battle to provide that, so long as America has, or can produce, an abundance of the things which make life comfortable and happy, that none should own so much of the things which he does not need and cannot use as to deprive the balance of the people of a reasonable proportion of the necessities and conveniences of life. The whole line of my political thought has always been that America must face the time when the whole country would shoulder the obligation which it owes to every child born on earth - that is, a fair chance to life, liberty, and happiness.

Here is what I ask the officers and members and well-wishers of all the Share Our Wealth Societies to do:

First. If you have a Share Our Wealth Society in your neighborhood or, if you have not one, organize one - meet regularly, and let all members, men and women, go to work as quickly and as hard as they can to get every person in the neighborhood to become a member and to go out with them to get more members for the society. If members do not want to go into the society already organized in their community, let them organize another society. We must have them as members in the movement, so that, by having their cooperation, on short notice we can all act as one person for the one object and purpose of providing that in the land of plenty there shall be comfort for all. The organized 600 families who control the wealth of America have been able to keep the 125,000,000 people in bondage because they have never once known how to effectually strike for their fair demands.

Second. Get a number of members of the Share Our Wealth Society to immediately go into all other neighborhoods of your county and into the neighborhoods of the adjoining counties, so as to get the people in the other communities and in the other counties to organize more Share Our Wealth Societies there; that will mean we can soon get about the work of perfecting a complete, unified organization that will not only hear promises but will compel the fulfillment of pledges made to the people.

It is impossible for the United States to preserve itself as a republic or as a democracy when 600 families own more of this Nation's wealth - in fact, twice as much - as all the balance of the people put together. Ninety-six percent of our people live below the poverty line, while 4 percent own 87 percent of the wealth. America can have enough for all to live in comfort and still permit millionaires to own more than they can ever spend and to have more than they can ever use; but America cannot allow the multimillionaires and the billionaires, a mere handful of them, to own everything unless we are willing to inflict starvation upon 125,000,000 people.

Here is the whole sum and substance of the share-our-wealth movement:

1. Every family to be furnished by the Government a homestead allowance, free of debt, of not less than one-third the average family wealth of the country, which means, at the lowest, that every family shall have the reasonable comforts of life up to a value of from \$5,000 to \$6,000. No person to have a fortune of more than 100 to 300 times the average family fortune, which means that the limit to fortunes is between \$1,500,000 and \$5,000,000, with annual capital-levy, taxes imposed on all above \$1,000,000.
2. The yearly income of every family shall be not less than one-third of the average family Income, which means that, according to the estimates of the statisticians of the United States Government and Wall Street, no family's annual income would be less than from \$2,000 to \$2,500. No yearly income shall be allowed to any person larger than from 100 to 300 times the size of the average family income, which means; that no person would be allowed to earn in any year more than from \$600,000 to \$1,800,000, all to be subject to present income-tax laws.
3. To limit or regulate the hours of work to such an extent as to prevent overproduction; the most modern and efficient machinery would be encouraged, so that as much would be produced as possible so as to satisfy all demands of the people, but to also allow the maximum time to the workers for recreation, convenience, education, and luxuries of life.
4. An old-age pension to the persons of 60.
5. To balance agricultural production with what can be consumed according to the laws of God, which includes the preserving and storage of surplus commodities to be paid for and held by the Government for the emergencies when such are needed. Please bear in mind, however, that when the people of America have had money to buy things they needed, we have never had a surplus of any commodity. This plan of God does not call for destroying any of the things raised to eat or wear, nor does it countenance wholesale destruction of hogs, cattle, or milk.
6. To pay the veterans of our wars what we owe them and to care for their disabled.
7. Education and training for all children to be equal in opportunity in all schools, colleges, universities, and other institutions for training in the professions and vocations of life; to be regulated on the capacity of children to learn, and not on the ability of parents to pay the costs. Training for life's work to be as much universal and thorough for all walks in life as has been the training in the arts of killing.
8. The raising of revenue and taxes for the support of this program to come from the reduction of swollen fortunes from the top, as well as for the support of public works to give employment whenever there may be any slackening necessary in private enterprise.

HUEY LONG: <https://www.youtube.com/watch?v=hphgHi6FD8k>

COUGHLIN DOCUMENTARY: <https://www.youtube.com/watch?v=dzh-koezHzo>

WEEK 5 WORK THAT I TURNED IN FOR QUESTION 2:

Weekly Homework (H6): Questions on McGerr and The Jewish Americans

According to McGerr, progressive reformers viewed African Americans, Native Americans, and immigrants as intruders. The reformers used their power to make the three groups feel uncomfortable in American land. They developed new rules to deny African Americans access to essential services. The groups were only allowed to access inadequate facilities that could not meet their needs. Reformers later denied the immigrants the freedom to

vote, which was a way of denying them freedom of expression.

The theme of progressive reformers, 'drawing boundaries' was evident in what the reformers did to the three

groups. The African-Americans received the worst treatment by the reformers. In the labor market, the dirty and low paying jobs were assigned to the black people. They were considered as illiterates and unskilled (MCGERR, n.d.). The Native Americans were somehow lucky because they got better jobs than blacks. The immigrants were not favored either; they were discriminated against by the whites. However, religious institutions and charity-based organizations supported immigrants through the creation of better job opportunities. The three groups complied with the reformers' rules because they did not have alternative ways of survival.

Jewish immigrants faced cultural and economic challenges in the early 1900s. When Americans were discriminating against immigrants, the Jews were not spared. They were denied the opportunity to carry out their traditional ceremonies. In New York, they were forced to follow the American Culture. Jews were also economically challenged because they did not have stable jobs. According to the film, Jews were in a world of their own because they maintained their ethnic pride (MCGERR, n.d.). For example, they carried out some of their cultural activities in a foreign land.

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Supplemental Work (S6): An American in the Making

An American in the making is an exciting film reflecting immigrants' experience in the early nineteenth century. The young man who migrates to America shows the desperation of immigrants to attain high living standards. He represents the attitude of many immigrants towards America. Poverty is seen as the leading cause of immigration to western countries. When the brother of the Hungarian immigrant tells about the wonders in the foreign land, his sibling parks, and leaves to look for greener pastures. When he arrives in the United States, he is discriminated against in the labor market. He works in a steel corporation, which indicates the struggles the immigrants faced in American's land. The film also shows ethnic prejudice where the immigrant works hard to learn the Americans' language and norms to fit in the foreign land.

The story reminds me of a context I read about racism and how American leaders changed laws to sideline immigrants. Americans had a perception that all immigrants were illiterate and desperate for help. African-Americans faced the worst forms of discrimination because of their skin color and language barrier (National Archives, n.d.). However, immigrants and African-Americans stand out to be hardworking and dedicated to their work. The young man is an example of the foreigners who used the available resources to improve their lives. Education was the secret behind successful immigrants in America. The film shows how the immigrant becomes civilized and prosperous after learning the foreign language and skills for better jobs (National Archives, n.d.). The film's comic nature makes it interesting to watch and relate to other parts of history about immigration to Western countries.

The film's storyline is motivating because the immigrant achieves most of his goals, despite his foreign land's initial challenges. Working in a steel company symbolizes determination and an urge for success. Unlike other individuals who gave up in the history of slavery, Bela makes more efforts to hold better society positions. His brother was caring and determined to make the sibling succeed. From the story, it is a fact that many people migrated to America through connections and help from their relatives. The marriage between Bela and an American lady signifies the cultural unity that resulted from civilization (National Archives, n.d.). The film is resourceful to individuals who seek to understand the history of immigration to the Western countries

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Supplemental Work (S7): The Voice of the Violin

Griffith's film is a reflection of America's social life. Challenges of immigration and poverty are the key themes in the play. Herr Von Schmitt is an example of immigrants who moved to America to improve their livelihoods. He is a German teacher who migrates to a foreign land with the hope of improving his art. Like Herr, most people who migrated to western countries in the early nineteenth century were hopeful of getting well-paying jobs and substantial financial investments. Herr Von Schmitt looks for students to join violin classes to earn a living in a foreign country (Smells Like Popcorn Huele a Palomitas, n.d.). Herr is a lucky immigrant because he had some traditional skills that made it easy for him to achieve without much struggle, unlike other immigrants who worked as slaves and got low salaries.

Poverty is the second theme illustrated in the film. The German teacher is low compared to the residents of his new country. Herr's poverty explains how most of the immigrants were poor. Despite him being poor, he falls in

love with a daughter of a wealthy capitalist. At first, Helen loves the teacher and seems interested in a romantic relationship. However, the father is not happy about the union between his daughter and the poor man. Helen's father is an example of most rich people who distance themselves from the poor to maintain their social status. In that era, immigrants were considered illiterate and impoverished. Therefore, the wealthy capitalist would not want to be associated with the foreigner.

The film also covers the issue of communism through Herr. When Helen's father denies Herr the opportunity to marry his daughter, the poor teacher chooses to be a communist. He aims at fighting for everyone's rights. Herr hopes that his efforts will equalize the rich and the poor. He develops a bad attitude towards the rich and plans to kill one rich man. However, love wins because Herr changes his mind when he hears a violin's voice in the house he was about to demolish. The film shows that love does not know boundaries. Though the play shows the wrong side of the communists, the wealthy man finally allows the poor communist to love his daughter. One of the greatest lessons I learned from the film is that everybody is worthy, regardless of social status.

5. MORE QUESTIONS TO BE ANSWERED:

1. What is the main sacred text of Taoism and what does its title mean?
2. In your own words, what is the Tao?
3. What is Te and what is Ch'i ? What is their significance in Taoism?
4. Briefly describe the significance of the Yin Yang symbol.
5. Why is Taoism often referred to as "The Water Course Way?"
6. Why is "emptiness" important in Taoism?
7. What is the principle of Feng Shui in Taoism, and what are the three most important areas of focus in one's home?