

## WORLD HUMANITIES FINAL EXAM STUDY GUIDE 2010

The final exam is composed of 2 parts:

Part I: 60 Multiple Choice Questions

Skill based questions

Content based questions

Primary source document based questions

Part II: Essay

Select 1 out of 4 options

### **Part I Topics/ Documents to Review:**

- Course overview and expectations
  - Absence policy
  - Enduring understanding
- Thesis statements
  - Structure
  - Characteristics of strong statements
- Essays & Writing
  - Organization of essay
  - Body paragraph requirements
  - Body paragraph structure
  - Rules for writing in Social Studies class
  - Social Studies Writing Rubric
  - CAPT persuasive letter format and requirements
- Primary source documents vs. secondary source documents
- Perspective
  - Definition
- Critical reading technique
- Class discussion process
- Plagiarism
  - Definition
  - Techniques to avoid doing so
- MLA citations vs. MLA bibliography
- Timeline creation
- Historical research papers vs. historical reports
- Chronological order to units studied
- Renaissance Unit
  - Definition of renaissance
  - Goals of the renaissance
- Reformation Unit
  - Cause of the Reformation
  - Result of the Reformation (impact on Christianity)
- Exploration Unit
  - Causes of exploration
- Absolutism Unit
  - Definition of the term absolutism
  - Countries studied
  - Unit focus
- Enlightenment Unit
  - Unit focus
  - Philosophers studied
  - Topics studied

- French Revolution
  - Relationship to the Enlightenment
  - Different government structures which existed within the Revolution
- Industrial Revolution
  - The goals of industrialization (what did the wealthy want, think economics)
  - Negative outcomes

**Part I Primary Source Documents to Review (see my webpage if you cannot find these in your notes):**

King Louis XIV of France 1660  
 Frederick the Great of Prussia: The Nature of Monarchy 1787  
 John Locke  
 Thomas Hobbes  
 Storming of the Bastille  
Declaration of Rights of Man and the Citizen

How to study these documents:

- 1) Read them to check for understanding & to define unknown words
- 2) Analyze in relation to the unit focus

**Part II Essay Documents to Review (see my webpage if you cannot find these in your notes):**

Absolutism & Nation States Documents:

Revenues of the King of Spain 1559  
 Joseph II's *Toleration Edict for the Jews of Moravia*  
 Frederick the Great of Prussia: The Nature of the Monarchy 1787  
 King Louis XIV of France 1660 Ideas  
 Emancipation of the Serfs, 1774  
 John Wilkes Reform of Parliament 1776

Exploration Documents:

Graph showing Mexico's Native American population  
 The Massacre in the Temple of Tenochtitlan  
 Chart of the Columbian Exchange  
 Bartolome de las Casas  
 Drawing of slave ship

Enlightenment Documents:

John Locke  
 Baron de Montesquieu  
 Thomas Hobbes  
 Jean Jacques Rousseau

Industrial Revolution Documents:

Rules for Foundry Workers  
 Inquiry into the Condition of the Poor  
 Observations on the Filth of the Thames  
 Miners in the English Coal Pits  
 The Condition of the Working Class in England 1845

Study these documents in the same manner that you would for the documents in Part I. Be prepared to write a persuasive essay on one of the 4 options. Hint: Review the unit focus for each of the 4 options while studying.

## Documents Part I

### These ideas were expressed by King Louis XIV of France in 1660.

"The head alone has the right to deliberate and decide, and the functions of all the other members consist only in carrying out the commands given to them...The more you grant...[to the assembled people], the more it claims...The interest of the state must come first."

### Frederick the Great of Prussia: The Nature of Monarchy, 1787

With respect to the true monarchical government, it is the best or the worst of all others, according to how it is administered.

We have remarked that men granted preeminence to one of their equals, expecting that he should do them certain services. These services consisted in the maintenance of the laws, a strict execution of justice, and employment of his whole powers to prevent any corruption of manners, and defending the state against its enemies...

Princes and monarchs, therefore, are not invested with supreme authority that they may, with impunity, riot in debauchery any voluptuousness. They are not raised by their fellow citizens in order that their pride may pompously display itself, and contemptuously insult simplicity of manners, poverty, and wretchedness...

There is but one general good, which is that of the state...The sovereign represents the state, he and his people form but one body, which can only be happy as far as united by concord. The prince is to the nation he governs what the head is to the man, it is his duty to see, to think, and act for the whole community, so that he may procure it every advantage of which it is capable.

### John Locke

But though men, when they enter into society give up the equality, liberty, and executive power they had in the state of Nature into the hands of society...the executive power of the society of legislative constituted by them can never be supposed to extend farther than the common good...whoever has the legislative or supreme power of any commonwealth, is bound to govern by established standing laws, promulgated and known to the people, and not by extemporary decrees, by [unbiased] and upright judges, who are to decide controversies by those laws; and to employ the force of the community at home only in the execution of such laws, or abroad to prevent or redress foreign injuries and secure the community from inroads and invasion. And all this to be directed to no other end but the peace, safety, and public good of the people...

The reason why men enter into society is the preservation of their property; and the end while they choose and authorize a legislative is that there may be laws made, and rules set, as guards and fences to the properties of all the society,...

Whensoever, therefore, the legislative [power] shall transgress this fundamental rule of society, and either by ambition, fear, folly, or corruption, endeavor to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people, by this breach of trust they forfeit the power the people had put into their hands for quite contrary ends, and it devolves to the people; who have a right to resume their original liberty, and by the establishment of a new legislative (such as they shall think fit), provide for their own safety and security...

### Thomas Hobbes

The difference of Commonwealths is in the difference of the sovereign (ruler/leader), or the person representative of all and every one of the multitude. And because the sovereignty is either in one man, or in an assembly of more than one; and into that assembly either every man hath right to enter, or not every one, but certain men distinguished from the rest; it is manifest there can be but three kinds of Commonwealth. For the representative must needs be one man, or more; and if more, then it is the assembly of all, or but of a part. When the representative is one man, then is the Commonwealth a monarchy; when an assembly of all that will come together, then it is a democracy, or popular Commonwealth; when an assembly of a part only, then it is called an aristocracy. Other kind of Commonwealth there can be none: for either one, or more, or all, must have the sovereign power entire.

The difference between these three kinds of Commonwealth consists, not in the difference of power, but in the difference of convenience or aptitude to produce the peace and security of the people; for which end they were instituted. And to compare monarchy with the other two, we may observe: first, that whosoever bears the person of the people, or is one of that assembly that bears it, the bearer also his own natural person to consider. And though he be careful in his political person to secure the common interest, he is more careful to procure the private good of himself, his family, and friends; and for the most part, if the public interest chance to cross the private, he prefers the private: for the passions of men are commonly more potent than their reason. From whence it follows that where the public and private interest are most closely united, there is the public most advanced. Now in monarchy the private interest is the same with the public. The riches, power, and honor of a monarch arise only from the riches, strength, and reputation of his subjects. For no king can be rich, nor glorious, nor secure, when his subjects are either poor, or angry, or too weak through want, or dissension, to maintain a war against their enemies;

whereas in a democracy, or aristocracy, the public prosperity confers not so much to the private fortune of one that is corrupt, or ambitious, as doth many times dishonest advice, a treacherous action, or a civil war.

### **Storming of the Bastille**

First, the people tried to enter this fortress by the Rue St.-Antoine, this fortress, which no one has ever penetrated against the wishes of this frightful despotism and where the monster still resided. The treacherous governor had put out a flag of peace. So a confident advance was made; a detachment of French Guards, with perhaps five to six thousand armed bourgeois, penetrated the Bastille's outer courtyards, but as soon as some six hundred persons had passed over the first drawbridge, the bridge was raised and artillery fire mowed down several French Guards and some soldiers; the cannon fired on the town, and the people took fright; a large number of individuals were killed or wounded; but then they rallied and took shelter from the fire; ... meanwhile, they tried to locate some cannon; they attacked from the water's edge through the gardens of the arsenal, and from there made an orderly siege; they advanced from various directions, beneath a ceaseless round of fire. It was a terrible scene.... The fighting grew steadily more intense; the citizens had become hardened to the fire, from all directions they clambered onto the roofs or broke into the rooms; as soon as an enemy appeared among the turrets on the tower, he was fixed in the sights of a hundred guns and mown down in an instant; meanwhile cannon fire was hurriedly directed against the second drawbridge, which it pierced, breaking the chains; in vain did the cannon on the tower reply, for most people were sheltered from it; the fury was at its height; people bravely faced death and every danger; women, in their eagerness, helped us to the utmost; even the children, after the discharge of fire from the fortress, ran here and there picking up the bullets and shot; [and so the Bastille fell and the governor, De Launey, was captured].... Serene and blessed liberty, for the first time, has at last been introduced into this abode of horrors, this frightful refuge of monstrous despotism and its crimes.

Meanwhile, they get ready to march; they leave amidst an enormous crowd; the applause, the outbursts of joy, the insults, the oaths hurled at the treacherous prisoners of war; everything is confused; cries of vengeance and of pleasure issue from every heart; the conquerors, glorious and covered in honor, carry their arms and the spoils of the conquered, the flags of victory, the militia mingling with the soldiers of the fatherland, the victory laurels offered them from every side, all this created a frightening and splendid spectacle. On arriving at the square, the people, anxious to avenge themselves, allowed neither De Launey nor the other officers to reach the place of trial; they seized them from the hands of their conquerors, and trampled them underfoot one after the other. De Launey was struck by a thousand blows; his head was cut off and hoisted on the end of a pike with blood streaming down all sides.... This glorious day must amaze our enemies, and finally usher in for us the triumph of justice and liberty. In the evening, there were celebrations.

### **Declaration of the Rights of Man and the Citizen**

#### **Articles:**

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These
5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law.

## Documents Part II

### **Revenues of the King of Spain (1559) anonymous**

From these his realms his majesty receives every year an income of five millions of gold in times of peace: one and one-half millions from Spain; a half-million from the Indies; one from Naples and Sicily, and another from Flanders and the Low Countries. But his expenses are six millions, and this excess is covered by extraordinary taxes according to his pleasure, whence it appears that he could control only a small amount of money for special undertakings, since he consumes for his ordinary needs everything that he derives from his realms. But looked at from another point of view, the Emperor, his father, although he had the same burdens, was nevertheless able to carry on extensive wars and enterprises in Italy and outside of Italy, both by land and sea, and the same king was able in these later years to maintain great armies in Flanders, in Piedmont, in Lombardy and in the kingdom, and many soldiers in Africa against the Turk. So that we may calculate that he spent more than ten millions of gold; wherefore it may be put down as a fact that although expenses may exceed income, yet a way is not wanting to great princes, whereby they may find large sums of money in times of great need, particularly in the case of the king of Spain, not so much on account of the mines which are found in Spain and the Indies, of which the Spanish nation, according to its custom, makes no great account, as from the fact that he has so many...

### **Joseph II's Toleration Edict for the Jews of Moravia, 1782 (Austria)**

Since coming to power, We have been most particular to ensure that all Our subjects, without distinction of nationality and religion, should share in the public prosperity which We hope to increase by Our care, and that they may enjoy freedom according to the law and find no obstacle to earning their living in every honourable way and contribute to the general industriousness. Since Our gracious intention can definitely not be reconciled with the existing laws against the Jewish People in Our Patrimonial Margravate of Moravia and the so-called Jewish laws, We wish to modify these by virtue of the present Edict..

### **Frederick the Great of Prussia: The Nature of Monarchy, 1787**

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### **Emancipation of the Serfs, 1774**

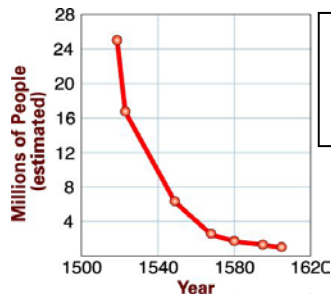
Peter III, by the Grace of God Emperor and Autocrat of All Russia:

This is given for nationwide information. By this personal decree, which our monarchical and fatherly love, we grant freedom to everyone who formerly was in serfdom or in any other obligation to the nobility...while to the serfs we restore for eternity their freedoms and liberties; we terminate the military recruiting system, cancel personal and other monetary taxes, abolish without compensation the ownership of land, forest, pastures, fisheries, and salt deposits, and we free everyone from all taxes and obligations which the thievish nobles and extortionist city judges have imposed on the peasantry and the rest of the population. We pray for the salvation of your souls and wish you a happy and peaceful life.

### **John Wilkes: Reform of Parliament, 1776**

All wise governments, and well-regulated states, have been careful to mark and correct the various abuses, which a considerable length of time almost necessarily creates. Among these, one of the most striking and important in our country is the present unfair and inadequate representation of the people of England in Parliament...

No less than 22 towns sent members to the Parliament of Edward I in the 13<sup>th</sup> century, which have long ceased to be represented. The names of some of them are scarcely known to us any longer...What a happy fate has attended the boroughs of Gotton and Old Sarum, of which, although they are now deserted ruins; the clerk regularly calls them over, and four respectable gentlemen represent them...Cornwall county still sends as many members as the whole kingdom of Scotland...great abuses, contrary to the primary ideas of the English constitution, were committed by our former princes, in giving the right of representation to several paltry boroughs...



This graph shows what happened to central Mexico's Native Americans after the arrival of the Spanish in 1519.

**The Massacre in the Temple of Tenochtitlan**

...Our warriors were on guard at the Eagle Gate. The sentries from Tenochtitlan stood at one side of the gate, and the sentries from Tlatelolco at the other. But messengers came to tell them to dress the figure of the Sun god. They left their posts and went to dress him in his sacred finery; his ornaments and his paper clothing.

When this had been done, the celebrants began to sing their songs. This is how they celebrated the first day of the fiesta. On the second day they began to sign again, but without warning they were all put to death. The dancers and singers were completely unarmed. They brought only their embroidered cloaks, their turquoises, their lip plugs, their necklaces, their clusters of heron feathers, their trinkets made of deer hooves.

The Spaniards attacked the musicians first, slashing at their hands and faces until they had killed all of them. The singers- and even the spectators- were also killed. This slaughter in the Sacred Patio went on for three hours. Then the Spaniards burst into the rooms of the temple to kill the others.

**New World crops**

- maize (corn)
- white potatoes
- sweet potatoes
- manioc
- peanuts
- tomatoes
- squash (incl. pumpkin)
- pineapples
- papaya
- avocados

**Old World crops**

- rice
- wheat
- barley
- oats
- rye
- turnips
- onions
- cabbage
- lettuce
- peaches
- pears
- sugar

**New World domesticated animals**

- dogs
- llamas
- guinea pigs
- fowl (a few species)

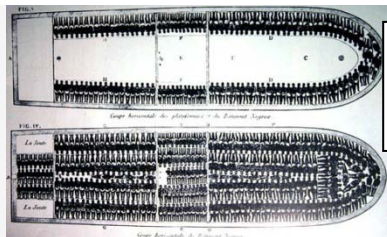
**Old World domesticated animals**

- dogs
- horses
- donkeys
- pigs
- cattle
- goats
- sheep
- barnyard fowl

**Bartolome de las Casas:** Among those gentle sheep [the Indians], the Spaniards entered like starving wolves, tigers, and lions. For the last forty years the Spanish have done nothing but slay, torment, and destroy the Indians with strange and new kinds of cruelty never before seen, nor heard of. To such extremes has this gone that, whereas once there were more than three million Indians in Hispaniola, there are today, fewer than two hundred of the native population left.

The island of Cuba is now almost entirely deserted. The islands of Puerto Rico and Jamaica are both empty. The Lucaya Isles (Bahamas) contained more than 500,000 Indians, but today not a single one remains. All were killed in transporting them to Hispaniola to work, because the native population there was disappearing.

The Christians have killed so many Indians solely because they have made gold their final aim, seeking to load themselves with riches in the shortest time.



A detailed drawing of the slave ship *Brookes*, showing how 482 people were to be packed onto the decks. The detailed plans and cross sectional drawing of the slave ship *Brookes* was distributed by the Abolitionist Society in England as part of their campaign against the slave trade, and dates from 1789.

John Locke

But though men, when they enter into society give up the equality, liberty, and executive power they had in the state of Nature into the hands of society...the executive power of the society of legislative constituted by them can never be supposed to extend farther than the common good...whoever has the legislative or supreme power of any commonwealth, is bound to govern by established standing laws, promulgated and known to the people, and not by extemporary decrees, by [unbiased] and upright judges, who are to decide controversies by those laws; and to employ the force of the community at home only in the execution of such laws, or abroad to prevent or redress foreign injuries and secure the community from inroads and invasion. And all this to be directed to no other end but the peace, safety, and public good of the people... The reason why men enter into society is the preservation of their property; and the end while they choose and authorize a legislative is that there may be laws made, and rules set, as guards and fences to the properties of all the society,... Whensoever, therefore, the legislative [power] shall transgress this fundamental rule of society, and either by ambition, fear, folly, or corruption, endeavor to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people, by this breach of trust they forfeit the power the people had put into their hands for quite contrary ends, and it devolves to the people; who have a right to resume their original liberty, and by the establishment of a new legislative (such as they shall think fit), provide for their own safety and security...

Montesquieu

In every government there are three sorts of power; the legislative; the executive, in respect to things dependent on the law of nations; and the executive, in regard to things that depend on the civil law. By virtue of the first, the prince or magistrate enacts temporary or perpetual laws, and amends or abrogates those that have been already enacted. By the second, he makes peace or war, sends or receives embassies; establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other simply the executive power of the state. The political liberty of the subject is a tranquillity of mind, arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another. When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner. Again, there is no liberty, if the power of judging be not separated from the legislative and executive powers. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control, for the judge would then be the legislator. Were it joined to the executive power, the judge might behave with all the violence of an oppressor. The whole power is here united in one body; and though there is no external pomp that indicates a despotic sway, yet the people feel the effects of it every moment.

Hobbes

The only way to erect a common power, as may be able to defend them from the invasion of foreigners and the injuries of one another, and thereby to secure them in such sort, as that by their own industry, and by the fruits of the Earth, they may nourish themselves and live contentedly; is, to confer all their power and strength upon one Man, or upon one Assembly of men, that may reduce all their Wills, by plurality of voices, unto one Will...and therein to submit their Wills, everyone to his Will, and their Judgments, to his Judgment. This is more than Consent, or Concord; it is a real Unity of them all, in one and the same Person, made by a Covenant of every man with every man... This done, the Multitude so united in one Person, is called a COMMONWEALTH... They that have already instituted a Commonwealth, being thereby bound by covenant cannot lawfully make a new covenant, among themselves, to be obedient to any other in any thing whatsoever, without his permission. And therefore, they that are subjects to a Monarch, cannot without his leave cast off Monarchy, and return to the confusion of a disunited Multitude; nor transfer their Person from him that bears it, to another Man, or other Assembly of men: for they... are bound, every man to every man, to acknowledge that he that already is their Sovereign, shall do, and judge fit to be done; so that those who do not obey break their Covenant made to that man, which is injustice... Consequently, none of the sovereign's Subjects, by any pretense of forfeiture, can be free from his Subjection.

Rousseau

Man is born free; and everywhere he is in chains. One thinks himself the masters of others, and still remains a greater slave than they. How did this change come about? I do not know. What can make it legitimate? The question I think I can answer. The cultivation of the earth necessarily brought about its distribution; and property, once recognized, gave rise to the first rules of justice; for, to secure each man his own, it has to be possible for each to have something. Besides, as men began to look forward to the future, and all had something to lose, everyone had reason to apprehend that reprisals would follow and injury he might do to another. In this state of affairs, equality might have been sustained, had the talents of the individuals been equal, and had, for example, the use of iron and the consumption of commodities always exactly balanced each other; but, as there was nothing to preserve this balance, it was soon disturbed; the strongest did most work; the most skillfull turned labor to best account...Thus natural inequality unfolds itself insensibly with that of combination, and the difference between men...Before the invention of signs to represent riches, wealth could hardly consist in anything but lands and cattle, the only real possessions men can have. But, when inheritances so increased in number and extent as to occupy the whole of land...one man could aggrandize himself only at the expense of another...and this soon bred, according their different characters, dominion and slavery, or violence and rapine.

**RULES FOR FOUNDRY WORKERS (GERMANY, 1844)**

Every man employed in the concern named below shall receive a copy of these rules, so that no one can plead ignorance....

- 1) The normal working day begins at all seasons at 6 A.M. precisely and ends, after the usual break of half an hour for breakfast, an hour for dinner and half an hour for tea, at 7 P.M., and it shall be strictly observed. Five minutes before the beginning of the stated hours of work until their actual commencement, a bell shall ring and indicate that every worker employed in the concern has to proceed to his place of work in order to start as soon as the bell stops. . . Workers arriving 2 minutes late shall lose half an hour's wages; whoever is more than 2 minutes late may not start work until after the next break, or at least shall lose his wages until then....
- 7) All conversation with fellow-workers is prohibited; if any worker requires information about his work, he must turn to the overseer, or to the particular fellow worker designated for the purpose.

**INQUIRY INTO THE CONDITION OF THE POOR (1842) Sir Edwin Chadwick**

The evils arising from the bad ventilation of places of work will probably be most distinctly brought to view, by the consideration of the evidence as to its effects on one particular case of workpeople. The frequency of cases of early deaths, and orphanage, and widowhood amongst one class of laborers, the journeymen tailors, led me to make some inquiries as to the causes affecting them.

[In an interview with Mr. Thomas Brownlow, tailor, aged 52] Allen's was a room where 80 men worked together. It was a room about 16 or 18 yards long, and 7 or 8 yards wide, lighted with skylights; the men were close together, nearly knee to knee. In the summertime the heat of the men and the heat of the irons made the room 20 or 30 degrees higher than the heat outside; the heat was then most suffocating, especially after the candles were lighted. I have known young men faint away in the shop from the excessive heat and closeness...working men coming into the shop to see some of the men, used to complain of the heat, and also of the smell as intolerable; the smell occasioned by the heat of the irons and the various breaths of the men really was at times intolerable. The men sat as loosely as they possibly could, and the perspiration ran from them from the heat and the closeness. It is of frequent occurrence in such workshops that light suits of clothes are spoiled from the perspiration of the hand...

**Observations on the Filth of the Thames** a letter to the Editor of the Times of London (July 7, 1855) by Professor Michael Faraday

I traversed this day by steam-boat the space between London and Hungerford Bridges between half-past one and two o'clock; it was low water, and I think the tide must have been near the turn. The appearance and the smell of the water forced themselves at once on my attention. The whole of the river was an opaque pale brown fluid. In order to test the degree of opacity, I tore up some white cards into pieces, moistened them so as to make them sink easily below the surface, and then dropped some of these pieces into the water at every pier the boat came to; before they had sunk an inch below the surface they were indistinguishable, though the sun shone brightly at the time; and when the pieces fell edgeways the lower part was hidden from sight before the upper part was under water. This happened at St. Paul's Wharf, Blackfriars Bridge, Temple Wharf, Southwark Bridge, and Hungerford; and I have no doubt would have occurred further up and down the river. Near the bridges the feculence rolled up in clouds so dense that they were visible at the surface, even in water of this kind.

The smell was very bad, and common to the whole of the water; it was the same as that which now comes up from the gully-holes in the streets; the whole river was for the time a real sewer.

**THE CONDITION OF THE WORKING CLASS IN ENGLAND (1845) Friedrich Engels**

They are given damp dwellings, cellar dens that are not waterproof from below. Their houses are built so that the clammy air cannot escape. They are supplied bad, tattered, or rotten clothing, adulterated and indigestible food. They are exposed to the most exciting changes of mental condition, the most violent vibrations except that of sexual indulgence and drunkenness are worked every day to the point of complete exhaustion of their mental and physical energies.

The employment of the wife dissolves the family utterly and of necessity, and this dissolution, in our present society, which is based upon family, brings the most demoralizing consequences for parents as well as children. A mother who has no time to trouble herself about her child, to perform the most ordinary loving services for it during its first year, who scarcely sees it, can be no real mother to the child, must inevitably grow indifferent to it, treat it unloving like a stranger. The children who grow up under such conditions are utterly ruined for later family life, can never feel at home in the family which they themselves found, because they have always been accustomed to isolation...A similar dissolution of the family is brought about by the employment of children. When they get on far enough to earn more than they cost their parents from week to week, they begin to pay the parents a fixed sum for board and lodging, and keep the rest for themselves. In a word, the children emancipate themselves, and regard the paternal dwelling as a lodging house, which they often exchange for another as it suits them. In many cases the family is not wholly dissolved by the employment of the wife, but turned upside down.

**Miners in the English Coal Pits - From Great Britain, Parliamentary Papers, 1842, Vol. XVI, pp. 24, 196.**

It is only in some of the colliery districts of Yorkshire and Lancashire that female Children of tender age and young and adult women are allowed to descend into the coal mines and regularly to perform the same kinds of underground work, and to work for the same number of hours, as boys and men. When I arrived at the board or workings of the pit I found at one of the sideboards down a narrow passage a girl of fourteen years of age in boy's clothes, picking down the coal with the regular pick used by the men. She was half sitting half lying at her work, and said she found it tired her very much.. The place where she was at work was not 2 feet high with little breathable air and was as dark as pitch. No less than six girls with eighteen children are employed in this pit working within the same conditions.