HISTORICAL DOCUMENTS (1750–1914)
FEATURED IN

Teaching World History Thematically

Essential Questions and Document-Based Lessons to Connect Past and Present

Rosalie Metro
**Event:** Industrial Revolution, c. 1760–1840

**Document:** *The Wealth of Nations*, Adam Smith, 1776

Of the Division of Labor: [. . .] To take an example, therefore, the trade of the pin-maker; a workman not educated to this business, nor acquainted with the use of the machinery employed in it, could [. . .] make one pin in a day, and certainly could not make twenty. But in the way in which this business is now carried on, [. . .] it is divided into a number of branches [. . .]. One man draws out the wire, another straights it, a third cuts it, a fourth points it, a fifth grinds it at the top [. . .]. I have seen a small manufactory of this kind where ten men only were employed, and where [. . .] they could, when they exerted themselves, make among them about twelve pounds of pins in a day. [. . .]

This great increase of the quantity of work which, in consequence of the division of labor, the same number of people are capable of performing, is owing to three different circumstances: *first*, to the increase of dexterity in every particular workman; *secondly*, to the saving of the time which is commonly lost in passing from one species of work to another; and *lastly*, to the invention of a great number of machines which facilitate and abridge labor, and enable one man to do the work of many. [. . .]

It is the great multiplication of the productions of all the different arts, in consequence of the division of labor, which occasions, in a well-governed society, that *universal opulence* which extends itself to the lowest ranks of the people. [. . .]

This division of labor, from which so many advantages are derived, is not originally the effect of any human wisdom [. . .]. It is the necessary, though very slow and gradual, consequence of a certain propensity in human nature [. . .] to truck, barter, and exchange one thing for another. [. . .] Give me that which I want, and you shall have this which you want, is the meaning of every such offer [. . .]. It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, *but from their regard to their own interest*. [. . .]

[The individual] [. . .] neither intends to promote the public interest, nor knows how much he is promoting it . . . He intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. [. . .] By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it.

**Event:** Catherine the Great rules Russia, 1762–1798

**Document:**

*Catherine II Legislatress in the Temple of the Goddess of Justice, Dmitry Levitsky, 1783*

**Event:** The Enlightenment, 18th c.

**Document:** What is enlightenment?, Immanuel Kant, 1784

Enlightenment is man’s emergence from his self-imposed nonage. Nonage is the inability to use one’s own understanding without another’s guidance. This nonage is self-imposed if its cause lies not in lack of understanding but in indecision and lack of courage to use one’s own mind without another’s guidance. Dare to know! (Sapere aude.) “Have the courage to use your own understanding,” is therefore the motto of the enlightenment.

Laziness and cowardice are the reasons why such a large part of mankind gladly remain minors all their lives, long after nature has freed them from external guidance. They are the reasons why it is so easy for others to set themselves up as guardians. It is so comfortable to be a minor. If I have a book that thinks for me, a pastor who acts as my conscience, a physician who prescribes my diet, and so on—then I have no need to exert myself. I have no need to think, if only I can pay; others will take care of that disagreeable business for me. Those guardians who have kindly taken supervision upon themselves see to it that the overwhelming majority of mankind—among them the entire fair sex—should consider the step to maturity, not only as hard, but as extremely dangerous. First, these guardians make their domestic cattle stupid and carefully prevent the docile creatures from taking a single step without the leading-strings to which they have fastened them. Then they show them the danger that would threaten them if they should try to walk by themselves. [. . .] Thus it is very difficult for the individual to work himself out of the nonage which has become almost second nature to him. [. . .]

It is more nearly possible, however, for the public to enlighten itself; indeed, if it is only given freedom, enlightenment is almost inevitable. There will always be a few independent thinkers, even among the self-appointed guardians of the multitude. Once such men have thrown off the yoke of nonage, they will spread about them the spirit of a reasonable appreciation of man’s value and of his duty to think for himself. [. . .] This enlightenment requires nothing but freedom—and the most innocent of all that may be called “freedom”: freedom to make public use of one’s reason in all matters. Now I hear the cry from all sides: “Do not argue!” The officer says: “Do not argue—drill!” The tax collector: “Do not argue—pay!” The pastor: “Do not argue—believe!” Only one ruler in the world says: “Argue as much as you please, but obey!” We find restrictions on freedom everywhere. But which restriction is harmful to enlightenment? Which restriction is innocent, and which advances enlightenment? I reply: the public use of one’s reason must be free at all times, and this alone can bring enlightenment to mankind. [. . .] When one does not deliberately attempt to keep men in barbarism, they will gradually work out of that condition by themselves.

**Event:** Wallstonecraft publishes *A Vindication of the Rights of Woman*, 1792

**Document:** *A Vindication of the Rights of Woman*, Mary Wallstonecraft, 1792

After thinking about the sweep of history and viewing the present world with anxious care, I find my spirits depressed by the most melancholy emotions of sorrowful indignation. I have had to admit, sadly, that either nature has made a great difference between man and man, or that the world is not yet anywhere near to being fully civilized. I have looked into various books on education, and patiently observed the conduct of parents and the management of schools; but all this has given me is a deep conviction that the neglected education of my fellow creatures is the main source of the misery I deplore, and that women in particular are made weak and wretched by a number of co-operating causes, originating from one hasty conclusion. The conduct and manners of women, in fact, show clearly that their minds are not in a healthy state; as with flowers planted in soil that is too rich, strength and usefulness are sacrificed to beauty; and the flamboyant leaves, after giving pleasure to viewers, fade on the stalk, disregarded, long before it was the time for them to reach maturity. This barren blooming is caused partly by a false system of education, gathered from the books on the subject by men. These writers, regarding females as women rather than as human creatures, have been more concerned to make them alluring mistresses than affectionate wives and rational mothers; and this homage to women’s attractions has distorted their understanding to such an extent that almost all the civilized women of the present century are anxious only to inspire love, when they ought to have the nobler aim of getting respect for their abilities and virtues. [. . .]

In the government of the physical world—as distinct from the governments of the social or political world—it is observable that the female is, so far as strength is concerned, inferior to the male. This is the law of nature; and it doesn’t seem to be suspended or repealed in favor of woman. This physical superiority can’t be denied—and it is a noble privilege! But men, not content with this natural pre-eminence, try to sink us lower still, so as to make us merely alluring objects for a moment; and women, intoxicated by the adoration that men (under the influence of their senses) pay them, don’t try to achieve a permanently important place in men’s feelings, or to become the friends of the fellow creatures who find amusement in their society. [. . .]

I hope my own sex will excuse me if I treat them like rational creatures, instead of flattering their fascinating graces and viewing them as if they were in a state of perpetual childhood and unable to stand alone. I earnestly wish to point out what true dignity and human happiness consist in; I want to persuade women to aim at strength of mind and body, and to convince them that the soft phrases ‘susceptibility of heart’ ‘delicacy of sentiment’, and ‘refinement of taste’ are almost synonymous with expressions indicating weakness, and that creatures who are the objects only of pity and the kind of love that has been called ‘pity’s sister’ will soon become objects of contempt.

**Event:** Qing Dynasty, 1644–1912

**Document:** Edicts from the Qianlong Emperor, 1793

You, O King, live beyond the confines of many seas, nevertheless, impelled by your humble desire to partake of the benefits of our civilization, you have dispatched a mission respectfully bearing your memorial. [. . .]

As to your entreaty to send one of your nationals to be accredited to my Celestial Court and to be in control of your country’s trade with China, this request is contrary to all usage of my dynasty and cannot possibly be entertained. It is true that Europeans, in the service of my dynasty, have been permitted to live at Peking, but they are compelled to adopt Chinese dress, they are strictly confined to their own precincts, and they are never permitted to return home. [. . .] Your proposed Envoy to my Court could not be placed in a position similar to that of European officials in Peking who are forbidden to leave China, nor could he, on the other hand, be allowed liberty of movement and the privilege of corresponding with his own country; so that you would gain nothing by his residence in our midst.

Supposing that your Envoy should come to our court, his language and national dress differ from that of our people, and there would be no place in which he might reside. It may be suggested that he might adopt the dress and customs of China, but, it has never been our dynasty’s wish to force people to do things unseemly and inconvenient. Besides, supposing I sent an Ambassador to reside in your country, how could you possibly make for him the requisite arrangements? [. . .]

If you assert that your reverence for our Celestial dynasty fills you with a desire to acquire our civilization, our ceremonies and code of laws differ so completely from your own that, even if your Envoy were able to acquire the rudiments of our civilization, you could not possibly transplant our manners and customs to your alien soil. Therefore, however adept the Envoy might become, nothing would be gained thereby.

Surveying the wide world, I have but one aim in view, namely, to maintain a perfect governance and to fulfill the duties of the State; strange and costly objects do not interest me. [. . .] Our dynasty’s majestic virtue has penetrated unto every country under Heaven, and Kings of all nations have offered their costly tribute by land and sea.

*Edict II*

[. . .] Regarding your nation’s worship of the Lord of Heaven, it is the same religion as that of other European nations. Ever since the beginning of history, sage Emperors and wise rulers have bestowed on China a moral system and inculcated a code, which from time immemorial has been religiously observed by the myriads of my subjects. There has been no hankering after heterodox doctrines. Even the European officials in my capital are forbidden to hold intercourse with Chinese subjects; they are restricted within the limits of their appointed residences, and may not go about propagating their religion. The distinction between Chinese and barbarian is most strict, and your Ambassador’s request that barbarians shall be given full liberty to disseminate their religion is utterly unreasonable.


This material relates to *Teaching World History Thematically: Essential Questions and Document-Based Lessons to Connect Past and Present* by Rosalie Metro. © 2020 by Teachers College, Columbia University. For more information or to order, please visit tcpress.com.
Event: French Revolution begins, 1789

Document: Justification of the use of terror, Maximilien Robespierre, 1794

From all this let us deduce a great truth: the characteristic of popular government is confidence in the people and severity towards itself.

The whole development of our theory would end here if you had only to pilot the vessel of the Republic through calm waters; but the tempest roars, and the revolution imposes on you another task. [. . .]

We must smother the internal and external enemies of the Republic or perish with it; now in this situation, the first maxim of your policy ought to be to lead the people by reason and the people’s enemies by terror.

If the spring of popular government in time of peace is virtue, the springs of popular government in revolution are at once virtue and terror: virtue, without which terror is fatal; terror, without which virtue is powerless. Terror is nothing other than justice, prompt, severe, inflexible; it is therefore an emanation of virtue; it is not so much a special principle as it is a consequence of the general principle of democracy applied to our country’s most urgent needs.

It has been said that terror is the principle of despotic government. Does your government therefore resemble despotism? Yes, as the sword that gleams in the hands of the heroes of liberty resembles that with which the henchmen of tyranny are armed. Let the despot govern by terror his brutalized subjects; he is right, as a despot. Subdue by terror the enemies of liberty, and you will be right, as founders of the Republic. The government of the revolution is liberty’s despotism against tyranny. Is force made only to protect crime? And is the thunderbolt not destined to strike the heads of the proud? [. . .]

Indulgence for the royalists, cry certain men, mercy for the villains! No! mercy for the innocent, mercy for the weak, mercy for the unfortunate, mercy for humanity. Society owes protection only to peaceable citizens; the only citizens in the Republic are the republicans. For it, the royalists, the conspirators are only strangers or, rather, enemies. This terrible war waged by liberty against tyranny—is it not indivisible? Are the enemies within not the allies of the enemies without? The assassins who tear our country apart, the intriguers who buy the consciences that hold the people’s mandate; the traitors who sell them; the mercenary pamphleteers hired to dishonor the people’s cause, to kill public virtue, to stir up the fire of civil discord, and to prepare political counterrevolution by moral counterrevolution—are all those men less guilty or less dangerous than the tyrants whom they serve?

**Event:** Haitian Revolution, 1791–1804

**Document:** Haitian Declaration of Independence, 1804

*The Commander in Chief to the People of Haiti*

Citizens: It is not enough to have expelled the barbarians who have bloodied our land for two centuries; it is not enough to have restrained those ever-evolving factions that one after another mocked the specter of liberty that France dangled before you. We must, with one last act of national authority, forever assure the empire of liberty in the country of our birth; we must take any hope of re-enslaving us away from the inhuman government that for so long kept us in the most humiliating torpor. In the end we must live independent or die.

Independence or death . . . let these sacred words unite us and be the signal of battle and of our reunion. Citizens, my countrymen, on this solemn day I have brought together those courageous soldiers who, as liberty lay dying, spilled their blood to save it; these generals who have guided your efforts against tyranny have not yet done enough for your happiness; the French name still haunts our land.

Everything revives the memories of the cruelties of this barbarous people: our laws, our habits, our towns, everything still carries the stamp of the French. Indeed! There are still French in our island, and you believe yourself free and independent of that Republic which, it is true, has fought all the nations, but which has never defeated those who wanted to be free.

What! Victims of our [own] credulity and indulgence for 14 years; defeated not by French armies, but by the pathetic eloquence of their agents’ proclamations; when will we tire of breathing the air that they breathe? What do we have in common with this nation of executioners? The difference between its cruelty and our patient moderation, its color and ours the great seas that separate us, our avenging climate, all tell us plainly that they are not our brothers, that they never will be, and that if they find refuge among us, they will plot again to trouble and divide us. [. . .]

We have dared to be free, let us be thus by ourselves and for ourselves. Let us imitate the grown child: his own weight breaks the boundary that has become an obstacle to him. What people fought for us? What people wanted to gather the fruits of our labor? And what dishonorable absurdity to conquer in order to be enslaved. Enslaved? . . . Let us leave this description for the French; they have conquered but are no longer free.

Let us walk down another path; let us imitate those people who, extending their concern into the future, and dreading to leave an example of cowardice for posterity, preferred to be exterminated rather than lose their place as one of the world’s free peoples.

**Event:** Napoleonic Wars, 1803–1815

**Document:** Speeches on the Battle of Austerlitz, Napoleon, 1805

*Proclamation to the Soldiers before the Battle of Austerlitz: December 1, 1805*

Soldiers: The Russian army has presented itself before you to revenge the disasters of the Austrians at Ulm. They are the same men that you conquered at Hollabrunn, and on whose flying trails you have followed. The positions which they occupy are formidable. While they are marching to turn my right, they must present their flank to your blows.

Soldiers: I will myself direct all your battalions. I will keep myself at a distance from the fire, if, with your accustomed valor, you carry disorder and confusion into the enemies’ ranks. But should victory appear for a moment uncertain, you will see your Emperor expose himself to the first strokes. Victory must not be doubtful on this occasion.

*Proclamation after the Battle of Austerlitz: December 3, 1805*

Soldiers: I am satisfied with you. In the Battle of Austerlitz you have justified all that I expected from your intrepidity. You have decorated your eagles with immortal glory. An army of one hundred thousand men, commanded by the Emperors of Russia and Austria, has been, in less than four hours, either cut in pieces or dispersed. Thus in two months the third coalition has been vanquished and dissolved. Peace cannot now be far distant. But I will make only such a peace as gives us guarantee for our future, and secures rewards to our allies. When everything necessary to secure the happiness and prosperity of our country is obtained, I will lead you back to France. My people will behold you again with joy. It will be enough for one of you to say, “I was at the battle of Austerlitz;” for all your fellow citizens to exclaim, “There is a brave man.”

*Address to the Soldiers on the Signing of Peace with Austria: December 26, 1805*

Peace has just been signed by the Emperor of Austria. You have in the last autumn made two campaigns. You have seen your Emperor share your dangers and your fatigue. I wish also that you should see him surrounded by the grandeur and splendor which belong to the sovereign of the first people in the world. You shall all be there. We will celebrate the names of those who have died in these two campaigns in the field of honor. The world shall ever see us ready to follow their example. We will even do more than we have yet done, if necessary to vindicate our national honor, or to resist the efforts of those who are the eternal enemies of peace upon the continent. During the three months which are necessary to effect your return to France, prove the example for all armies. You have now to give testimonies, not of courage and intrepidity, but of strict discipline. Conduct yourself like children in the bosom of their family.

**Event:** Communist Manifesto published, 1848

**Document:** The Communist Manifesto, Karl Marx and Friedrich Engels, 1848

The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes. [...] The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones.

Our epoch, the epoch of the bourgeoisie, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other—Bourgeoisie and Proletariat. (By bourgeoisie is meant the class of modern capitalists, owners of the means of social production and employers of wage labor. By proletariat, the class of modern wage laborers who, having no means of production of their own, are reduced to selling their labor power in order to live.—Engels, 1888 English edition) [...]

Owing to the extensive use of machinery, and to the division of labor, the work of the proletarians has lost all individual character, and, consequently, all charm for the workman. He becomes an appendage of the machine, and it is only the most simple, most monotonous, and most easily acquired knack, that is required of him. Hence, the cost of production of a workman is restricted, almost entirely, to the means of subsistence that he requires for maintenance, and for the propagation of his race. But the price of a commodity, and therefore also of labor, is equal to its cost of production. In proportion, therefore, as the repulsiveness of the work increases, the wage decreases. [...]

The immediate aim of the Communists is the same as that of all other proletarian parties: formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat. [...] The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products, that is based on class antagonisms, on the exploitation of the many by the few. [...]

We by no means intend to abolish this personal appropriation of the products of labor, an appropriation that is made for the maintenance and reproduction of human life, and that leaves no surplus wherewith to command the labor of others. All that we want to do away with is the miserable character of this appropriation, under which the laborer lives merely to increase capital, and is allowed to live only in so far as the interest of the ruling class requires it. In bourgeois society, living labor is but a means to increase accumulated labor. In Communist society, accumulated labor is but a means to widen, to enrich, to promote the existence of the laborer. [...]

The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite!

Event: Trans-Atlantic slave trade, 16th–19th centuries

Document: Biography of Mahommah G. Baquaqua, Mahommah G. Baquaqua and Samuel Moore, 1854

The Slave Ship. Its horrors, ah! who can describe? [. . .] Oh! friends of humanity, pity the poor African, who has been trepanned and sold away from friends and home, and consigned to the hold of a slave ship, to await even more horrors and miseries in a distant land, amongst the religious and benevolent. Yes, even in their very midst; but to the ship! We were thrust into the hold of the vessel in a state of nudity, the males being crammed on one side and the females on the other; the hold was so low that we could not stand up, but were obliged to crouch upon the floor or sit down; day and night were the same to us, sleep being denied as from the confined position of our bodies, and we became desperate through suffering and fatigue. [. . .]

Let those humane individuals, who are in favor of slavery, only allow themselves to take the slave’s position in the noisome hold of a slave ship, just for one trip from Africa to America, and without going into the horrors of slavery further than this, if they do not come out thorough-going abolitionists, then I have no more to say in favor of abolition. But I think their views and feelings regarding slavery will be changed in some degree, however; if not, let them continue in the course of slavery, and work out their term in a cotton or rice field, or other plantation, and then if they do not say hold, enough! I think they must be of iron frames, possessing neither hearts nor souls. [. . .]

I was soon placed at hard labor, such as none but slaves and horses are put to. At the time of this man’s purchasing me, he was building a house, and had to fetch building stone from across the river, a considerable distance, and I was compelled to carry them that were so heavy it took three men to raise them upon my head, which burden I was obliged to bear for a quarter of a mile at least, down to where the boat lay. [. . .]

Things went on worse and worse, and I was very anxious to change masters, so I tried running away, but was soon caught, tied and carried back. I next tried what it would do for me by being unfaithful and indolent; so one day when I was sent out to sell bread as usual, I only sold a small quantity, and the money I took and spent for whiskey, which I drank pretty freely, and went home well drunk, when my master went to count the days, taking in my basket and discovering the state of things, I was beaten very severely. I told him he must not whip me anymore, and got quite angry, for the thought came into my head that I would kill him, and afterwards destroy myself. I at last made up my mind to drown myself; I would rather die than live to be a slave. I then ran down to the river and threw myself in, but being seen by some persons who were in a boat, I was rescued from drowning.

**Event:** French colonization of Indochina, 1887–1945

**Document:** Speech before the Chamber of Deputies, Jules Ferry, 1884

The policy of colonial expansion is a political and economic system [...] that can be connected to three sets of ideas: economic ideas; the most far-reaching ideas of civilization; and ideas of a political and patriotic sort.

In the area of economics, I am placing before you, with the support of some statistics, the considerations that justify the policy of colonial expansion, as seen from the perspective of a need, felt more and more urgently by the industrialized population of Europe and especially the people of our rich and hardworking country of France: the need for outlets [for exports]. [...] Yes, what our major industries [textiles, etc.], irrevocably steered by the treaties of 1861 into exports, lack more and more are outlets. Why? Because next door Germany is setting up trade barriers; because across the ocean the United States of America have become protectionists, and extreme protectionists at that; because not only are these great markets [...] shrinking, becoming more and more difficult of access, but these great states are beginning to pour into our own markets products not seen there before. [...] Nothing is more serious; there can be no graver social problem; and these matters are linked intimately to colonial policy.

Gentlemen, we must speak more loudly and more honestly! We must say openly that indeed the higher races have a right over the lower races [...]. I repeat, that the superior races have a right because they have a duty. They have the duty to civilize the inferior races. [...] In the history of earlier centuries these duties, gentlemen, have often been misunderstood; and certainly when the Spanish soldiers and explorers introduced slavery into Central America, they did not fulfill their duty as men of a higher race [...]. But, in our time, I maintain that European nations acquit themselves with generosity, with grandeur, and with sincerity of this superior civilizing duty.

I say that French colonial policy, the policy of colonial expansion, the policy that has taken us under the Empire, that has led us to Tunisia, to Madagascar—I say that this policy of colonial expansion was inspired by [...] the fact that a navy such as ours cannot do without safe harbors, defenses, supply centers on the high seas [...].

Gentlemen, these are considerations that merit the full attention of patriots. The conditions of naval warfare have greatly changed. [...] At present, as you know, a warship, however perfect its design, cannot carry more than two weeks’ supply of coal; and a vessel without coal is a wreck on the high seas, abandoned to the first occupier. Hence the need to have places of supply, shelters, ports for defense and provisioning. [...] And that is why we needed Tunisia; that is why we needed Saigon [in what is now Vietnam] and Indochina; that is why we need Madagascar [...] and why we shall never leave them!

Event: Meiji Restoration, 1868–1912

Document: Meiji Constitution, 1889

Having, by virtue of the glories of Our Ancestors, ascended the Throne of a lineal succession unbroken for ages eternal; desiring to promote the welfare of, and to give development to the moral and intellectual faculties of Our beloved subjects, the very same that have been favored with the benevolent care and affectionate vigilance of Our Ancestors; and hoping to maintain the prosperity of the State, in concert with Our people and with their support, We hereby promulgate, in pursuance of Our Imperial Rescript of the 12th day of the 10th month of the 14th year of Meiji, a fundamental law of State, to exhibit the principles, by which We are to be guided in Our conduct, and to point out to what Our descendants and Our subjects and their descendants are forever to conform. [. . .]

Chapter 1, Article I. The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal.

  Article II. The Imperial Throne shall be succeeded to by Imperial male descendants, according to the provisions of the Imperial House Law.
  Article III. The Emperor is sacred and inviolable.
  Article IV: The Emperor is the head of the Empire, combining in Himself the rights of sovereignty, and exercises them, according to the provisions of the present Constitution.
  Article V. The Emperor exercises the legislative power with the consent of the Imperial Diet.
  Article VI. The Emperor gives sanction to laws and orders them to be promulgated and executed. [. . .]
  Article XI. The Emperor has the supreme command of the Army and Navy. [. . .]
  Article XIII. The Emperor declares war, makes peace, and concludes treaties. [. . .]

Chapter 2, Article XX. Japanese subjects are amenable to service in the Army or Navy, according to the provisions of law.

  Article XXI. Japanese subjects are amenable to the duty of paying taxes, according to the provisions of law.
  Article XXII. Japanese subjects shall have the liberty of abode and of changing the same within the limits of law.
  Article XXIII. No Japanese subject shall be arrested, detained, tried, or punished, unless according to law.
  Article XXIII. Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief.
  Article XXIX. Japanese subjects shall, within the limits of law, enjoy the liberty of speech, writing, publication, public meetings, and associations. [. . .]

Chapter 3, Article XXXIII. The Imperial Diet shall consist of two Houses, a House of Peers and a House of Representatives.

  Article XXXIV. The House of Peers shall, in accordance with the Ordinance concerning the House of Peers, be composed of members of the Imperial Family, of the orders of nobility, and of those persons who have been nominated thereto by the Emperor.
  Article XXXV. The House of Representatives shall be composed of Members elected by the people, according to the provisions of the Law of Election.

**Event:** British colonize but fail to completely control Burma, 1885

**Document:** Gazetteer of Upper Burma and the Shan States, James G. Scott, 1893

[The pacification of Upper Burma] was not effected without very great toil and considerable loss of life. The advance on and the taking of Mandalay were the merest trifle, little more than an object lesson in military movements compared with the work of the pacification. That was a perpetual record of acts of gallantry which passed unnoticed because they were so constant; of endless marches by night and by day, through dense jungle, where paths could hardly be traced, over paths which were so deep in mud that men could hardly march over them and animals stuck fast, over stretches where no water was to be found and nothing grew but thornbushes, over hills where there were no paths at all; and with all this but rarely the chance of an engagement to cheer the men, stockades found empty, villages deserted, camps evacuated, endless disappointments, and yet everywhere the probability of an ambuscade in every clump of trees, every turn of the road, from each stream bed, line of rocks, or ravine. [. . .]

The hill and jungly tracts were those in which the dacoits held out longest. Such [was] the country between Minbu and Thayetmyo and the terai at the foot of the Shan Hills and the Arakan and Chin Hills. Here pursuit was impossible. The tracts are narrow and tortuous and admirably suited for ambuscades. Except by the regular paths there were hardly any means of approach; the jungle malaria was fatal to our troops; a column could only penetrate the jungle and move on. The villages are small and far between; they are generally surrounded by dense, impenetrable jungle. The paths were either just broad enough for a cart, or very narrow, and, where they led through the jungle were overhung with brambles and thorny creepers. A good deal of the dry grass is burned in March, but as soon as the rains recommence the whole once more becomes impassable. [. . .]

As the dacoits so rarely stood and when attacked disappeared so quickly, columns composed entirely of infantry operated at a great disadvantage. They would have to march for five or six hours, pushing on as fast as they could and making a circuit over unfrequented paths and in the end had to go in straight for the position, for if they halted for a moment the dacoits would have vanished. To follow them up for long was impossible, for the gang spread in every direction; they were slightly clad, fresh, knew the country, and could keep out of sight in patches of jungle and villages [. . .].


Retrieved from https://www.niu.edu/burma/Two%20Journeys/Histories/gazetteerI.pdf
**Event:** State of Israel created, 1948  

**Document:** The Jewish State, Theodore Herzl, 1895

No one can deny the gravity of the situation of the Jews. Wherever they live in perceptible numbers, they are more or less persecuted. Their equality before the law, granted by statute, has become practically a dead letter. They are debarred from filling even moderately high positions, either in the army, or in any public or private capacity. And attempts are made to thrust them out of business also: “Don’t buy from Jews!”

Attacks in Parliaments, in assemblies, in the press, in the pulpit, in the street, on journeys—for example, their exclusion from certain hotels—even in places of recreation, become daily more numerous. [. . .]

Everything tends, in fact, to one and the same conclusion, which is clearly enunciated in that classic Berlin phrase: “Juden Raus!” (Out with the Jews!)

I shall now put the Question in the briefest possible form: Are we to “get out” now and where to? Or, may we yet remain? And, how long?

Let us first settle the point of staying where we are. Can we hope for better days, can we possess our souls in patience, can we wait in pious resignation till the princes and peoples of this earth are more mercifully disposed towards us? I say that we cannot hope for a change in the current of feeling. [. . .] The nations in whose midst Jews live are all either covertly or openly Anti-Semitic. [. . .]

The Plan: [. . .] Let the sovereignty be granted us over a portion of the globe large enough to satisfy the rightful requirements of a nation; the rest we shall manage for ourselves. [. . .] The plan, simple in design, but complicated in execution, will be carried out by two agencies: The Society of Jews and the Jewish Company. The Society of Jews will do the preparatory work in the domains of science and politics, which the Jewish Company will afterwards apply practically. [. . .] Let all who are willing to join us, fall in behind our banner and fight for our cause with voice and pen and deed. [. . .]

Shall we choose Palestine or Argentina? We shall take what is given us, and what is selected by Jewish public opinion. [. . .] Palestine is our ever-memorable historic home. The very name of Palestine would attract our people with a force of marvelous potency. [. . .] We should there form a portion of a rampart of Europe against Asia, an outpost of civilization as opposed to barbarism. We should as a neutral State remain in contact with all Europe, which would have to guarantee our existence. The sanctuaries of Christendom would be safeguarded by assigning to them an extra-territorial status such as is well-known to the law of nations. [. . .]

Let me repeat once more my opening words: The Jews who wish for a State will have it. We shall live at last as free men on our own soil, and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness.

And whatever we attempt there to accomplish for our own welfare, will react powerfully and beneficially for the good of humanity.

**Event:** late 19th c.: Eze Nwanyi mask created

**Document:**

**Eze Nwanyi, Queen of Women Mask**

Event: Albert Einstein develops the theory of special relativity, 1905

Document: quotations on religion, Albert Einstein

I am a deeply religious nonbeliever. This is a somewhat new kind of religion. I have never imputed to Nature a purpose or a goal, or anything that could be understood as anthropomorphic. What I see in Nature is a magnificent structure that we can comprehend only very imperfectly, and that must fill a thinking person with a feeling of humility. This is a genuinely religious feeling that has nothing to do with mysticism. The idea of a personal God is quite alien to me and seems even naive. [...]

The most important human endeavor is the striving for morality in our actions. Our inner balance and even our very existence depend on it. Only morality in our actions can give beauty and dignity to life. To make this a living force and bring it to clear consciousness is perhaps the foremost task of education. The foundation of morality should not be made dependent on myth nor tied to any authority lest doubt about the myth or about the legitimacy of the authority imperil the foundation of sound judgment and action.


Document: Letter to Rabbi Solomon Goldman

A man who is convinced of the truth of his religion is indeed never tolerant. At the least, he is to feel pity for the adherent of another religion but usually it does not stop there. The faithful adherent of a religion will try first of all to convince those that believe in another religion and usually he goes on to hatred if he is not successful. However, hatred then leads to persecution when the might of the majority is behind it.

**Event:** King Leopold announces creation of the Congo Free State, 1885

**Document:** Report of the Congo Commission of Enquiry, 1905

The dislike of the negro for all kinds of work; his especial aversion to the rubber gathering [...]; all of these circumstances have made compulsion necessary to induce the native to gather rubber.

Until recent years this coercion has been exercised in different ways, such as, the taking of hostages, the detention of chiefs and the institution of sentinels or bosses and the sending of armed expeditions. [...] The prestations were due from the village as a whole; when they were not forthcoming the chiefs were arrested and some of the inhabitants taken at random, often the women were held as hostages. [...]

From the statements of witnesses and the official documents that we saw, we found that this detention may have been continued, in certain cases, for several months. [...] We have been told that the places in which the prisoners were kept were sometimes in a bad condition, that they often lacked the necessities and that the mortality amongst them was very great.

Some chiefs of posts, assuming a right that never belonged to them administer the lash to those who fail to furnish the complete imposts. Some have carried this to excess, as is shown by the record of their punishment by the courts. [...] The Sentries: One means by sentries [...], the black overseers, armed with a muzzle-loading gun, who have the official duty of directing the work of the natives in the forest [...]. It is not possible for us to say, even approximately, how many abuses these sentries have committed. [...] One [chief] declared that in his village one hundred and twenty had been killed during the past years. [...]

It would undoubtedly be wrong to deduce from these considerations the idea that all coercion should be abolished. The native can understand and respect nothing but might and with this he confounds right. The State ought to assure the triumph of law and, consequently, compel the black to work. But if it wishes to avoid the regrettable consequences which we have pointed out, it should, according to our ideas, make use of this authority only in the last extremity [...].

State Expeditions: [...] It is the abusive military operations having a warlike nature, which we feel ought to be mentioned. [...] It most frequently happens that the natives flee at the approach of the troops without offering any resistance. [...] One of the plans usually followed in such cases is to send out search parties and beat the bush, with instructions to bring such natives as they may find. [...] It is during this service that most of the murders are committed which are ascribed to the State. [...]

The military expedition sometimes takes on a character still more repressive. We shall now speak of those operations which have been called “punitive expeditions,” whose purpose is to inflict an exemplary punishment upon a village or a group of natives who have been guilty of some crime or serious resistance against the authority of the State. [...] The Mutilations: [...] other mutilated persons said about as follows: “The soldiers (or sentries) came to make war in our village. I had been wounded and had fallen unconscious upon the ground. A soldier (or sentry) thinking me dead, cut off my hand.”

Retrieved from https://archive.org/stream/congoreportofcom00congrich/congoreportofcom00congrich_djvu.txt
Event: Qiu Jin is executed by the Qing Dynasty, 1907

Document: An Address to Two Hundred Million Fellow Countrywomen, Qiu Jin, 1907

Alas, the most unfairly treated things on this earth are the two hundred million who are born as Chinese women. We consider ourselves lucky to be born to a kind father. If we are unlucky, our father will be an ill-tempered and unreasonable person who repeatedly says, “How unlucky I am, yet another useless one,” as if at any instant he could pick us up and throw us to our death. He will resent us and say things like “she’s eventually going to someone else’s family” and give us cold and contemptuous looks. When we grow a few years older, without bothering to ask us our thoughts, they will bind our tender, white and natural feet with a strip of cloth, never loosening them even while we sleep. In the end, the flesh is mangled and the bones broken, all so that relatives, friends and neighbors can say, “the girl from so and so’s family has tiny feet.” When the time comes (for the parents) to select a husband, everything is based on the promises of two shameless matchmakers. The daughter’s parents will go along with any proposal as long as his family is rich and powerful. Her parents do not bother to ask if the man’s family is respectable, or inquire about the groom’s temperament and level of education. On the wedding day, one will sit in the brightly decorated bridal sedan chair barely able to breathe. [. . .]

In the beginning. Heaven created all people with no differences between men and women. Ask yourselves this, how could these people have been born without women? Why are things so unjust? Everyday these men say, “We ought to be equal and treat people kindly.” Then why do they treat women so unfairly and unequally as if they were African slaves? A woman has to learn not to depend on others, but to rely on herself instead. . . . Why can’t we reject footbinding? Are they afraid of women being educated, knowledgeable, and perhaps surpassing them? Men do not allow us to study. We must not simply go along with their decision without even challenging them. [. . .]

If you have a son, send him to school. Do the same for your daughter and never bind her feet. If you have a young girl, the best choice would be for her to attend school, but even if she is unable to attend schools, you should teach her to read and write at home. If you come from a family of officials that has money, you should persuade your husband to establish schools and factories and do good deeds that will help common people. If your family is poor, you should work hard to help your husband. Do not be lazy and do nothing. These are my hopes. All of you are aware that we are about to lose our country. Men can scarcely protect themselves. How can we rely on them? We must revitalize ourselves. Otherwise all will be too late when the country is lost. Everybody! Everybody! Please keep my hopes alive!

**Event:** Assassination of Archduke Franz Ferdinand, 1914

**Document:** Constitution of the Black Hand, 1911

Article 1. For the purpose of realizing the national ideals—the Unification of Serbdom—an organization is hereby created, whose members may be any Serbian irrespective of sex, religion, place or birth, as well as anybody else who will sincerely serve this idea.

   Article 2. The organization gives priority to the revolutionary struggle rather than relies on cultural striving, therefore its institution is an absolutely secret one for wider circles.

   Article 3. The organization bears the name: [The Black Hand].

   Article 4. In order to carry into effect its task the organization will do the following things: (1) Following the character of its raison d’etre it will exercise its influence over all the official factors in Serbia [. . . ] as also over all the strata of the State and over the entire social life in it: (2) It will carry out a revolutionary organization in all the territories where Serbians are living: (3) Beyond the frontiers, it will fight with all means against all enemies of this idea: (4) It will maintain friendly relations with all the States, nations, organizations, and individual persons who sympathize with Serbia and the Serbian race: (5) It will give every assistance to those nations and organizations who are fighting for their own national liberation and unification. [. . . ]

   Article 30. On entering into the organization, every member must know that by joining the organization he loses his own personality; he must not expect any glory for himself, nor any personal benefit, material or moral. Consequently the member who should dare to try to exploit the organization for his personal, or class, or party interests shall be punished by death. [. . . ]

   Article 34. The Organization’s official seal is thus composed: In the center of the seal there is a powerful arm holding in its hand an unfurled flag on which—as a coat of arms—there is a skull with crossed bones; by the side of the flag, a knife, a bomb and a phial of poison. Around, in a circle, there is the following inscription, reading from left to right: “Unification or Death”, and in the base: “The Supreme Central Directorate”.

Event: Mexican Revolution, 1910–1920

Document: Plan de Ayala, 1911

We who undersign, constituted in a revolutionary junta to sustain and carry out the promises which the revolution of November 20, 1910, just past, made to the country, declare solemnly before the face of the civilized world which judges us and before the nation to which we belong and which we [love], propositions which we have formulated to end the tyranny which oppresses us and redeem the fatherland from the dictatorships which are imposed on us, which are determined in the following plan: [...]  

5. The Revolutionary Junta of the State of Morelos will admit no transactions or compromises until it achieves the overthrow of the dictatorial elements of Porfirio Díaz and Francisco I. Madero, for the nation is tired of false men and traitors who make promises like liberators and who on arriving in power forget them and constitute themselves tyrants.  

6. As an additional part of the plan, we invoke, we give notice: that [regarding] the fields, timber, and water which the landlords, científicos, or bosses have usurped, the pueblos or citizens who have the titles corresponding to those properties will immediately enter into possession of that real estate of which they have been despoiled by the bad faith of our oppressors, maintain at any cost with arms in hand the mentioned possession; and the usurpers who consider themselves with a right to them [those properties] will deduce it before the special tribunals which will be established on the triumph of the revolution.  

7. In virtue of the fact that the immense majority of Mexican pueblos and citizens are owners of no more than the land they walk on, suffering the horrors of poverty without being able to improve their social condition in any way or to dedicate themselves to Industry or Agriculture, because lands, timber, and water are monopolized in a few hands, for this cause there will be expropriated the third part of those monopolies from the powerful proprietors of them, with prior indemnization, in order that the pueblos and citizens of Mexico may obtain ejidos, colonies, and foundations for pueblos, or fields for sowing or laboring, and the Mexicans’ lack of prosperity and well-being may improve in all and for all. [...]  

12. Once triumphant the revolution which we carry into the path of reality, a Junta of the principal revolutionary chiefs from the different States will name or designate an interim President of the Republic, who will convvoke elections for the organization of the federal powers. [...]  

15. Mexicans: consider that the cunning and bad faith of one man is shedding blood in a scandalous manner, because he is incapable of governing; consider that his system of government is choking the fatherland and trampling with the brute force of bayonets on our institutions; and thus, as we raised up our weapons to elevate him to power, we again raise them up against him for defaulting on his promises to the Mexican people and for having betrayed the revolution initiated by him, we are not personalists, we are partisans of principles and not of men!

**Event:** Anti-Suffrage League formed, 1908

**Document:** Woman’s Sphere, Violet (Markham) Carruthers, 1912

In the first place, we are here to affirm that a woman’s citizenship is as great and as real as that of any man, that her service is as vitally necessary to the State. But unlike our Suffragist friends, we do not fly in the face of hard facts and natural law. We believe that men and women are different—not similar—beings, with talents that are complementary, not identical, and that, therefore, they ought to have different shares in the management of the State, that they severally compose. [. . .]

I do not waste your time or mine in combating the statement, that we Anti-Suffragists regard our sex as inferior beings. I treat that suggestion, and you will treat it too, with the contempt it deserves. [. . .]

And secondly, we stand here tonight for the principle, that you can only judge great national issues by the standard, not of what is good for this or that section or class, but by what promotes the highest interest of the nation as a whole. We are told that women want votes and therefore they must have them. In the first place, the majority of women do not want votes.

But even so, it is not a question of what women want, or what men want for the matter of that. It is a question of what is best for the state. We do not think it will increase the efficiency of the State to put the balance of political power in this country into the hands of women. Obviously if you are going to enfranchise women at all, adult suffrage is the only way out of the injustices and anomalies of any limited Bill. [. . .] But obviously, you must not take the picked women of every class; and then hold up your hands in surprise that they prove more capable than the gardener and the coachman. [. . .]

The average political experience of the average woman is bound to be less than that of the average man. Man is and man will continue to remain the business spirit of the world, and the work of Imperial Parliament, work such as defense, commerce, finance, tropical administration is, in the main, work of a nature which lies outside woman’s practical experience, and with which man is best fitted to deal. [. . .]

If the work of Imperial Parliament belongs more naturally to men, the work of Local Government, with its splendid opportunities for civic betterment and the uplifting of the race belongs more naturally to women. [. . .] Is it not humbug to talk about women having no share of the national life when, a small minority excepted, they have shown so little practical interest or sympathy in causes which concern the aged, the sick, the destitute, the erring, and the welfare of little children? [. . .] The ugly scramble for place and power—[. . .]—that is all part and parcel of these political fights of men some women are anxious to assume. [. . .]

In opposing the demand for the vote we claim to stand for the true view of woman’s place in the state.