

## TEXT SELECTIONS

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### Utah Core Standards: Digital Book

#### Section 1:

#### Text Selections for 9-10 Text Complexity Band

#### Order of the Day: 6-6-1944 General Dwight D. Eisenhower

#### URL

**Lexile: 850**

**Placement: Less complex**

**Word Count: 236 words**

Soldiers, Sailors and Airmen of the Allied Expeditionary Forces:

You are about to embark upon the Great Crusade, toward which we have striven these many months. The eyes of the world are upon you. The hopes and prayers of liberty-loving people everywhere march with you. In company with our brave Allies and brothers-in-arms on other Fronts you will bring about the destruction of the German war machine, the elimination of Nazi tyranny over oppressed peoples of Europe, and security for ourselves in a free world.

Your task will not be an easy one. Your enemy is well trained, well equipped and battle-hardened. He will fight savagely.

But this is the year 1944. Much has happened since the Nazi triumphs of 1940-41. The United Nations have inflicted upon the Germans great defeats, in open battle, man-to-man. Our air offensive has seriously reduced their strength in the air and their capacity to wage war on the ground. Our Home Fronts have given us an overwhelming superiority in weapons and munitions of war, and placed at our disposal great reserves of trained fighting men. The tide has turned. The free men of the world are marching together to victory.

I have full confidence in your courage, devotion to duty, and skill in battle. We will accept nothing less than full victory.

Good Luck! And let us all beseech the blessing of Almighty God upon this great and noble undertaking.

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**No man is an island**

**URL**

**Lexile: 840**

**Placement: Less Complex**

**Word Count: 80 words**

### **Citation Information**

No man is an island entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; it tolls for thee.

John Donne

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### **Lou Gehrig's Farewell to Baseball Address**

**URL:**

**Lexile: 990**

**Placement: Less Complex**

**Word Count: 278 words**

**Citation:**

Fans, for the past two weeks you have been reading about a bad break I got. Yet today I consider myself the luckiest man on the face of the earth.

I have been in ballparks for seventeen years and have never received anything but kindness and encouragement from you fans. Look at these grand men. Which of you wouldn't consider it the highlight of his career just to associate with them for even one day?

Sure I'm lucky.

Who wouldn't consider it an honor to have known Jacob Ruppert? Also, the builder of baseball's greatest empire, Ed Barrow? To have spent six years with that wonderful little fellow, Miller Huggins? Then to have spent the next nine years with that outstanding leader, that smart student of psychology, the best manager in baseball today, Joe McCarthy?

Sure I'm lucky.

When the New York Giants, a team you would give your right arm to beat, and vice versa, sends you a gift - that's something. When everybody down to the groundskeepers and those boys in white coats remember you with trophies -- that's something.

When you have a wonderful mother-in-law who takes sides with you in squabbles with her own daughter -- that's something.

When you have a father and a mother who work all their lives so you can have an education and build your body -- it's a blessing.

When you have a wife who has been a tower of strength and shown more courage than you dreamed existed -- that's the finest I know.

So, I close in saying that I might have been given a bad break, but I've got an awful lot to live for.

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### **Abbott and Costello: Who's on First?**

**URL:**

**Lexile: 300**

**Placement: Less Complex**

**Word Count: 1248 words**

**Citation:**

**Abbott:** Well Costello, I'm going to New York with you. You know Bucky Harris, the Yank's manager, gave me a job as coach for as long as you're on the team.

**Costello:** Look Abbott, if you're the coach, you must know all the players.

**Abbott:** I certainly do.

**Costello:** Well, you know I've never met the guys. So you'll have to tell me their names, and then I'll know who's playing on the team.

**Abbott:** Oh, I'll -- I'll tell you their names, but you know, strange as it may seem, they give these ball players now-a-days very peculiar names.

**Costello:** You mean funny names?

**Abbott:** Strange names, pet names like Dizzy Dean.

**Costello:** His brother Daffy.

**Abbott:** Daffy Dean.

**Costello:** And their French cousin.

**Abbott:** French?

**Costello:** Goofè.

**Abbott:** Goofè Dean! Oh, I see. Well, let's see, we have on the bags -- we have Who's on first, What's on second, I Don't Know is on third.

**Costello:** That's what I want to find out.

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**Abbott:** I say Who's on first, What's on second, I Don't Know's on third.

**Costello:** Are you the manager?

**Abbott:** Yes.

**Costello:** You gonna be the coach too?

**Abbott:** Yes.

**Costello:** And you don't know the fellows' names?

**Abbott:** Well, I should.

**Costello:** Well, then, who's on first?

**Abbott:** Yes.

**Costello:** I mean the fellow's name.

**Abbott:** Who.

**Costello:** The guy on first.

**Abbott:** Who.

**Costello:** The first baseman.

**Abbott:** Who!

**Costello:** The guy playing --

**Abbott:** Who is on first!

**Costello:** I'm asking YOU who's on first.

**Abbott:** That's the man's name.

**Costello:** That's who's name?

**Abbott:** Yes.

**Costello:** Well go ahead and tell me.

**Abbott:** That's it.

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**Costello:** That's who?

**Abbott:** Yes.

**Costello:** Look, you gotta first baseman?

**Abbott:** Certainly.

**Costello:** Who's playing first?

**Abbott:** That's right.

**Costello:** When you pay off the first baseman every month, who gets the money?

**Abbott:** Every dollar of it.

**Costello:** All I'm trying to find out is the fellow's name on first base.

**Abbott:** Who.

**Costello:** The guy that gets the money.

**Abbott:** That's it.

**Costello:** Who gets the money on first --

**Abbott:** He does, every dollar. Sometimes his wife comes down and collects it.

**Costello:** Whose wife?

**Abbott:** Yes.

**Abbott:** What's wrong with that?

**Costello:** Look, all I wanna know is when you sign up the first baseman, how does he sign his name to the contract?

**Abbott:** Who.

**Costello:** The guy.

**Abbott:** Who.

**Costello:** How does he sign his --

**Abbott:** That's how he signs it.

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**Costello:** Who?

**Abbott:** Yes.

**Costello:** All I'm trying to find out is what's the guy's name on first base?

**Abbott:** No. What is on second base.

**Costello:** I'm not asking you who's on second.

**Abbott:** Who's on first.

**Costello:** One base at a time!

**Abbott:** Well, don't change the players around.

**Costello:** I'm not changing nobody!

**Abbott:** Take it easy, buddy.

**Costello:** I'm only asking you, who's the guy on first base?

**Abbott:** That's right.

**Costello:** Ok.

**Abbott:** All right.

**Costello:** I mean what's the guy's name on first base?

**Abbott:** No, what is on second.

**Costello:** I'm not asking you who's on second.

**Abbott:** Who's on first.

**Costello:** I don't know.

**Abbott:** Oh, he's on third. We're not talking about him.

**Costello:** Now how did I get on third base?

**Abbott:** Why you mentioned his name.

**Costello:** If I mentioned the third baseman's name, who did I say is playing third?

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**Abbott:** No. Who's playing first.

**Costello:** What's on first?

**Abbott:** What's on second.

**Costello:** I don't know.

**Abbott:** He's on third.

**Costello:** There I go, back on third again!

**Costello:** Look, would you stay on third base and don't go off it.

**Abbott:** All right, what do you want to know?

**Costello:** Now who's playing third base?

**Abbott:** Why do you insist on putting Who on third base?

**Costello:** What am I putting on third?

**Abbott:** No. What is on second.

**Costello:** You don't want who on second?

**Abbott:** Who is on first.

**Costello:** I don't know.

**Abbott & Costello:** Third base!!

**Costello:** Look, you gotta outfield?

**Abbott:** Sure.

**Costello:** The left fielder's name?

**Abbott:** Why.

**Costello:** I just thought I'd ask you.

**Abbott:** Well, I just thought I'd tell ya.

**Costello:** Then tell me who's playing left field?

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**Abbott:** Who is playing first.

**Costello:** I'm not -- Stay out of the infield!! I wanna to know what's the guy's name in left field?

**Abbott:** No, What is on second.

**Costello:** I'm not asking you who's on second.

**Abbott:** Who's on first!

**Costello:** I don't know.

**Abbott & Costello:** Third base!!

**Costello:** And the left fielder's name?!

**Abbott:** Why.

**Costello:** Because!

**Abbott:** Oh, he's centerfield.

**Costello:** %\$#^\$##!

**Costello:** Look, look, look -- You gotta pitcher on the team?

**Abbott:** Sure.

**Costello:** The pitcher's name?

**Abbott:** Tomorrow.

**Costello:** You don't want to tell me today?

**Abbott:** I'm telling you now.

**Costello:** Then go ahead.

**Abbott:** Tomorrow!

**Costello:** What time?

**Abbott:** What time what?

**Costello:** What time tomorrow are you gonna tell me who's pitching?

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**Abbott:** Now listen. Who is not pitching! Who is --

**Costello:** I'll break your arm, you say who's on first! I want to know what's the pitcher's name?

**Abbott:** What's on second.

**Costello:** I don't know.

**Abbott & Costello:** Third base!!

**Costello:** Gotta a catcher?

**Abbott:** Certainly.

**Costello:** The catcher's name?

**Abbott:** Today.

**Costello:** Today, and tomorrow's pitching.

**Abbott:** Now you've got it.

**Costello:** All we got is a couple of days on the team.

**Costello:** You know I'm a catcher too.

**Abbott:** So they tell me.

**Costello:** I get behind the plate, do some fancy catching, tomorrow's pitching on my team and a heavy hitter gets up.

**Abbott:** Yes?

**Costello:** Now, the heavy hitter bunts the ball. When he bunts the ball, me, being a good catcher, I'm gonna throw the guy out at first base. So I pick up the ball and throw it to who?

**Abbott:** Now that's the first thing you've said right.

**Costello:** I don't even know what I'm talking about!!

**Abbott:** That's all you have to do.

**Costello:** Is to throw the ball to first base.

**Abbott:** Yes!

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**Costello:** Now who's got it?

**Abbott:** Naturally.

**Costello:** Look, if I throw the ball to first base, somebody's gotta get it. Now who has it?

**Abbott:** Naturally.

**Costello:** Who?

**Abbott:** Naturally.

**Costello:** Naturally?

**Abbott:** Naturally.

**Costello:** So I pick up the ball and I throw it to Naturally.

**Abbott:** No you don't! You throw the ball to Who.

**Costello:** Naturally.

**Abbott:** That's different.

**Costello:** That's what I said.

**Abbott:** You're not saying that.

**Costello:** I throw the ball to Naturally.

**Abbott:** You throw it to Who.

**Costello:** Naturally.

**Abbott:** That's it.

**Costello:** That's what I said!

**Abbott:** You ask me.

**Costello:** I throw the ball to who?

**Abbott:** Naturally.

**Costello:** Now you ask me.

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**Abbott:** You throw the ball to Who?

**Costello:** Naturally.

**Abbott:** That's it.

**Costello:** Same as you!

**Abbott:** Don't change it around.

**Costello:** Same as you!

**Abbott:** Go ahead now.

**Costello:** I throw the ball to who. Whoever it is drops the ball and the guy runs to second.

**Abbott:** Yes.

**Costello:** Who picks up the ball and throws it to What. What throws it to I Don't Know. I Don't Know throws it back to Tomorrow -- triple play. Another guy gets up and hits a long fly ball to Because. Why? I don't know! He's on third and I don't give a darn!

**Abbott:** What?

**Costello:** I said I don't give a darn!

**Abbott:** Oh, that's our shortstop.

**Costello:** %\$#^\$##!

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### **President George W. Bush Address to Nation on 9/11**

**URL:**

**Lexile: 1010**

**Placement: Less Complex**

**Word Count: 599 words**

**Citation:**

Today, our fellow citizens, our way of life, our very freedom came under attack in a series of deliberate and deadly terrorist acts. The victims were in airplanes or in their offices: secretaries, business men and women, military and federal workers, moms and dads, friends and neighbors. Thousands of lives were suddenly ended by evil, despicable acts of terror. The pictures of airplanes flying into buildings, fires burning, huge -- huge structures collapsing have filled us with disbelief, terrible sadness, and a quiet, unyielding anger. These acts of mass murder were intended to frighten our nation into chaos and retreat. But they have failed. Our country is strong.

A great people has been moved to defend a great nation. Terrorist attacks can shake the foundations of our biggest buildings, but they cannot touch the foundation of America. These acts shatter steel, but they cannot dent the steel of American resolve. America was targeted for attack because we're the brightest beacon for freedom and opportunity in the world. And no one will keep that light from shining. Today, our nation saw evil -- the very worst of human nature -- and we responded with the best of America. With the daring of our rescue workers, with the caring for strangers and neighbors who came to give blood and help in any way they could.

Immediately following the first attack, I implemented our government's emergency response plans. Our military is powerful, and it's prepared. Our emergency teams are working in New York City and Washington D.C. to help with local rescue efforts. Our first priority is to get help to those who have been injured, and to take every precaution to protect our citizens at home and around the world from further attacks. The functions of our government continue without interruption. Federal agencies in Washington which had to be evacuated today are reopening for essential personnel tonight and will be open for business tomorrow. Our financial institutions remain strong, and the American economy will be open for business as well.

The search is underway for those who were behind these evil acts. I have directed the full resources of our intelligence and law enforcement communities to find those responsible and to bring them to justice. We will make no distinction between the terrorists who committed these acts and those who harbor them.

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I appreciate so very much the members of Congress who have joined me in strongly condemning these attacks. And on behalf of the American people, I thank the many world leaders who have called to offer their condolences and assistance. America and our friends and allies join with all those who want peace and security in the world, and we stand together to win the war against terrorism.

Tonight, I ask for your prayers for all those who grieve, for the children whose worlds have been shattered, for all whose sense of safety and security has been threatened. And I pray they will be comforted by a Power greater than any of us, spoken through the ages in Psalm 23:

*Even though I walk through the valley of the shadow of death, I fear no evil for you are with me.*

This is a day when all Americans from every walk of life unite in our resolve for justice and peace. America has stood down enemies before, and we will do so this time. None of us will ever forget this day, yet we go forward to defend freedom and all that is good and just in our world.

Thank you. Good night. And God bless America.

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### **Woman's Rights to the Suffrage by Susan B. Anthony 1873**

**URL**

**Lexile: 1290**

**Placement: Middle Range**

**Word Count: 536 words**

**Citation:**

This speech was delivered in 1873, after Anthony was arrested, tried and fined \$100 for voting in the 1872 presidential election.

Friends and Fellow Citizens: I stand before you tonight under indictment for the alleged crime of having voted at the last presidential election, without having a lawful right to vote. It shall be my work this evening to prove to you that in thus voting, I not only committed no crime, but, instead, simply exercised my citizen's rights, guaranteed to me and all United States citizens by the National Constitution, beyond the power of any State to deny.

The preamble of the Federal Constitution says:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

It was we, the people; not we, the white male citizens; nor yet we, the male citizens; but we, the whole people, who formed the Union. And we formed it, not to give the blessings of liberty, but to secure them; not to the half of ourselves and the half of our posterity, but to the whole people--women as well as men. And it is a downright mockery to talk to women of their enjoyment of the blessings of liberty while they are denied the use of the only means of securing them provided by this democratic-republican government--the ballot.

For any State to make sex a qualification that must ever result in the disfranchisement of one entire half of the people is to pass a bill of attainder, or an ex post facto law, and is therefore a violation of the supreme law of the land. By it the blessings of liberty are forever withheld from women and their female posterity. To them this government has no just powers derived from the consent of the governed. To them this government is not a democracy. It is not a republic. It is an odious aristocracy; a hateful oligarchy of sex; the most hateful aristocracy ever established on the face of the globe; an oligarchy of wealth, where the rich govern the poor. An oligarchy of learning, where the educated govern the ignorant, or even an oligarchy of race, where the Saxon rules the African, might be endured; but this oligarchy of sex, which makes father, brothers, husband, sons, the oligarchs over

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the mother and sisters, the wife and daughters of every household--which ordains all men sovereigns, all women subjects, carries dissension, discord and rebellion into every home of the nation.

Webster, Worcester and Bouvier all define a citizen to be a person in the United States, entitled to vote and hold office.

The only question left to be settled now is: Are women persons? And I hardly believe any of our opponents will have the hardihood to say they are not. Being persons, then, women are citizens; and no State has a right to make any law, or to enforce any old law, that shall abridge their privileges or immunities. Hence, every discrimination against women in the constitutions and laws of the several States is today null and void, precisely as in every one against Negroes.

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### **Elie Wiesel: Perils of Indifference**

**URL:**

**Lexile: 840**

**Placement: Middle Range**

**Word Count: 1809 words**

**Citation: Elie, Wiesel. "Perils of Indifference." Washington DC. 12 April 1999. Speech.**

Mr. President, Mrs. Clinton, members of Congress, Ambassador Holbrooke, Excellencies,

Fifty-four years ago to the day, a young Jewish boy from a small town in the Carpathian Mountains woke up, not far from Goethe's beloved Weimar, in a place of eternal infamy called [Buchenwald](#). He was finally free, but there was no joy in his heart. He thought there never would be again. Liberated a day earlier by American soldiers, he remembers their rage at what they saw. And even if he lives to be a very old man, he will always be grateful to them for that rage, and also for their compassion. Though he did not understand their language, their eyes told him what he needed to know -- that they, too, would remember, and bear witness.

And now, I stand before you, Mr. President -- Commander-in-Chief of the army that freed me, and tens of thousands of others -- and I am filled with a profound and abiding gratitude to the American people. "Gratitude" is a word that I cherish. Gratitude is what defines the humanity of the human being. And I am grateful to you, Hillary, or Mrs. Clinton, for what you said, and for what you are doing for children in the world, for the homeless, for the victims of injustice, the victims of destiny and society. And I thank all of you for being here.

We are on the threshold of a new century, a new millennium. What will the legacy of this vanishing century be? How will it be remembered in the new millennium? Surely it will be judged, and judged severely, in both moral and metaphysical terms. These failures have cast a dark shadow over humanity: two World Wars, countless civil wars, the senseless chain of assassinations (Gandhi, the Kennedys, Martin Luther King, Sadat, Rabin), bloodbaths in Cambodia and Algeria, India and Pakistan, Ireland and Rwanda, Eritrea and Ethiopia, Sarajevo and Kosovo; the inhumanity in the gulag and the tragedy of Hiroshima. And, on a different level, of course, Auschwitz and Treblinka. So much violence; so much indifference.

What is indifference? Etymologically, the word means "no difference." A strange and unnatural state in which the lines blur between light and darkness, dusk and dawn, crime and punishment, cruelty and compassion, good and evil. What are its courses and

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inescapable consequences? Is it a philosophy? Is there a philosophy of indifference conceivable? Can one possibly view indifference as a virtue? Is it necessary at times to practice it simply to keep one's sanity, live normally, enjoy a fine meal and a glass of wine, as the world around us experiences harrowing upheavals?

Of course, indifference can be tempting -- more than that, seductive. It is so much easier to look away from victims. It is so much easier to avoid such rude interruptions to our work, our dreams, our hopes. It is, after all, awkward, troublesome, to be involved in another person's pain and despair. Yet, for the person who is indifferent, his or her neighbor are of no consequence. And, therefore, their lives are meaningless. Their hidden or even visible anguish is of no interest. Indifference reduces the Other to an abstraction.

Over there, behind the black gates of [Auschwitz](#), the most tragic of all prisoners were the "[Muselmanner](#)," as they were called. Wrapped in their torn blankets, they would sit or lie on the ground, staring vacantly into space, unaware of who or where they were -- strangers to their surroundings. They no longer felt pain, hunger, thirst. They feared nothing. They felt nothing. They were dead and did not know it.

Rooted in our tradition, some of us felt that to be abandoned by humanity then was not the ultimate. We felt that to be abandoned by God was worse than to be punished by Him. Better an unjust God than an indifferent one. For us to be ignored by God was a harsher punishment than to be a victim of His anger. Man can live far from God -- not outside God. God is wherever we are. Even in suffering? Even in suffering.

In a way, to be indifferent to that suffering is what makes the human being inhuman. Indifference, after all, is more dangerous than anger and hatred. Anger can at times be creative. One writes a great poem, a great symphony. One does something special for the sake of humanity because one is angry at the injustice that one witnesses. But indifference is never creative. Even hatred at times may elicit a response. You fight it. You denounce it. You disarm it.

Indifference elicits no response. Indifference is not a response. Indifference is not a beginning; it is an end. And, therefore, indifference is always the friend of the enemy, for it benefits the aggressor -- never his victim, whose pain is magnified when he or she feels forgotten. The political prisoner in his cell, the hungry children, the homeless refugees -- not to respond to their plight, not to relieve their solitude by offering them a spark of hope is to exile them from human memory. And in denying their humanity, we betray our own.

Indifference, then, is not only a sin, it is a punishment.

And this is one of the most important lessons of this outgoing century's wide-ranging experiments in good and evil.

In the place that I come from, society was composed of three simple categories: the killers, the victims, and the bystanders. During the darkest of times, inside the ghettos and death camps -- and I'm glad that Mrs. Clinton mentioned that we are now commemorating that

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event, that period, that we are now in the Days of Remembrance -- but then, we felt abandoned, forgotten. All of us did.

And our only miserable consolation was that we believed that Auschwitz and Treblinka were closely guarded secrets; that the leaders of the free world did not know what was going on behind those black gates and barbed wire; that they had no knowledge of the war against the Jews that Hitler's armies and their accomplices waged as part of the war against the Allies. If they knew, we thought, surely those leaders would have moved heaven and earth to intervene. They would have spoken out with great outrage and conviction. They would have bombed the railways leading to Birkenau, just the railways, just once.

And now we knew, we learned, we discovered that the Pentagon knew, the State Department knew. And the illustrious occupant of the White House then, who was a great leader -- and I say it with some anguish and pain, because, today is exactly 54 years marking his death -- Franklin Delano Roosevelt died on April the 12th, 1945. So he is very much present to me and to us. No doubt, he was a great leader. He mobilized the American people and the world, going into battle, bringing hundreds and thousands of valiant and brave soldiers in America to fight fascism, to fight dictatorship, to fight Hitler. And so many of the young people fell in battle. And, nevertheless, his image in Jewish history -- I must say it -- his image in Jewish history is flawed.

The depressing tale of [the St. Louis is a case in point](#). Sixty years ago, its human cargo -- nearly 1,000 Jews -- was turned back to Nazi Germany. And that happened after the [Kristallnacht](#), after the first state sponsored pogrom, with hundreds of Jewish shops destroyed, synagogues burned, thousands of people put in concentration camps. And that ship, which was already in the shores of the United States, was sent back. I don't understand. Roosevelt was a good man, with a heart. He understood those who needed help. Why didn't he allow these refugees to disembark? A thousand people -- in America, the great country, the greatest democracy, the most generous of all new nations in modern history. What happened? I don't understand. Why the indifference, on the highest level, to the suffering of the victims?

But then, there were human beings who were sensitive to our tragedy. Those non-Jews, those Christians, that we call the ["Righteous Gentiles,"](#) whose selfless acts of heroism saved the honor of their faith. Why were they so few? Why was there a greater effort to save SS murderers after the war than to save their victims during the war? Why did some of America's largest corporations continue to do business with Hitler's Germany until 1942? It has been suggested, and it was documented, that the [Wehrmacht](#) could not have conducted its invasion of France without oil obtained from American sources. How is one to explain their indifference?

And yet, my friends, good things have also happened in this traumatic century: the defeat of Nazism, the collapse of communism, the rebirth of Israel on its ancestral soil, the demise of

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apartheid, Israel's peace treaty with Egypt, the peace accord in Ireland. And let us remember the meeting, filled with drama and emotion, between Rabin and Arafat that you, Mr. President, convened in this very place. I was here and I will never forget it.

And then, of course, the joint decision of the United States and NATO to intervene in Kosovo and save those victims, those refugees, those who were uprooted by a man, whom I believe that because of his crimes, should be charged with crimes against humanity.

But this time, the world was not silent. This time, we do respond. This time, we intervene.

Does it mean that we have learned from the past? Does it mean that society has changed? Has the human being become less indifferent and more human? Have we really learned from our experiences? Are we less insensitive to the plight of victims of ethnic cleansing and other forms of injustices in places near and far? Is today's justified intervention in Kosovo, led by you, Mr. President, a lasting warning that never again will the deportation, the terrorization of children and their parents, be allowed anywhere in the world? Will it discourage other dictators in other lands to do the same?

What about the children? Oh, we see them on television, we read about them in the papers, and we do so with a broken heart. Their fate is always the most tragic, inevitably. When adults wage war, children perish. We see their faces, their eyes. Do we hear their pleas? Do we feel their pain, their agony? Every minute one of them dies of disease, violence, famine.

Some of them -- so many of them -- could be saved.

And so, once again, I think of the young Jewish boy from the Carpathian Mountains. He has accompanied the old man I have become throughout these years of quest and struggle. And together we walk towards the new millennium, carried by profound fear and extraordinary hope.

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### **Mark Twain "Advice to Youth" (1882)**

**URL:**

**Lexile: 800**

**Placement: Middle Range**

**Word Count: 1235 words**

**Citation:**

Being told I would be expected to talk here, I inquired what sort of talk I ought to make. They said it should be something suitable to youth-something didactic, instructive, or something in the nature of good advice. Very well. I have a few things in my mind which I have often longed to say for the instruction of the young; for it is in one's tender early years that such things will best take root and be most enduring and most valuable. First, then. I will say to you my young friends -- and I say it beseechingly, urgently --

Always obey your parents, when they are present. This is the best policy in the long run, because if you don't, they will make you. Most parents think they know better than you do, and you can generally make more by humoring that superstition than you can by acting on your own better judgment.

Be respectful to your superiors, if you have any, also to strangers, and sometimes to others. If a person offends you, and you are in doubt as to whether it was intentional or not, do not resort to extreme measures; simply watch your chance and hit him with a brick. That will be sufficient. If you shall find that he had not intended any offense, come out frankly and confess yourself in the wrong when you struck him; acknowledge it like a man and say you didn't mean to. Yes, always avoid violence; in this age of charity and kindness, the time has gone by for such things. Leave dynamite to the low and unrefined.

Go to bed early, get up early -- this is wise. Some authorities say get up with the sun; some say get up with one thing, others with another. But a lark is really the best thing to get up with. It gives you a splendid reputation with everybody to know that you get up with the lark; and if you get the right kind of lark, and work at him right, you can easily train him to get up at half past nine, every time -- it's no trick at all.

Now as to the matter of lying. You want to be very careful about lying; otherwise you are nearly sure to get caught. Once caught, you can never again be in the eyes to the good and the pure, what you were before. Many a young person has injured himself permanently through a single clumsy and ill finished lie, the result of carelessness born of incomplete training. Some authorities hold that the young out not to lie at all. That of course, is putting it rather stronger than necessary; still while I cannot go quite so far as that, I do maintain, and I believe I am right, that the young ought to be temperate in the use of this great art until practice and experience shall give them that confidence, elegance, and precision which alone can make the accomplishment graceful and profitable. Patience, diligence, painstaking attention to detail -- these are requirements; these in time, will make the

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student perfect; upon these only, may he rely as the sure foundation for future eminence. Think what tedious years of study, thought, practice, experience, went to the equipment of that peerless old master who was able to impose upon the whole world the lofty and sounding maxim that "Truth is mighty and will prevail" -- the most majestic compound fracture of fact which any of woman born has yet achieved. For the history of our race, and each individual's experience, are sewn thick with evidences that a truth is not hard to kill, and that a lie well told is immortal. There is in Boston a monument of the man who discovered anesthesia; many people are aware, in these latter days, that that man didn't discover it at all, but stole the discovery from another man. Is this truth mighty, and will it prevail? Ah no, my hearers, the monument is made of hardy material, but the lie it tells will outlast it a million years. An awkward, feeble, leaky lie is a thing which you ought to make it your unceasing study to avoid; such a lie as that has no more real permanence than an average truth. Why, you might as well tell the truth at once and be done with it. A feeble, stupid, preposterous lie will not live two years -- except it be a slander upon somebody. It is indestructible, then of course, but that is no merit of yours. A final word: begin your practice of this gracious and beautiful art early -- begin now. If I had begun earlier, I could have learned how.

Never handle firearms carelessly. The sorrow and suffering that have been caused through the innocent but heedless handling of firearms by the young! Only four days ago, right in the next farm house to the one where I am spending the summer, a grandmother, old and gray and sweet, one of the loveliest spirits in the land, was sitting at her work, when her young grandson crept in and got down an old, battered, rusty gun which had not been touched for many years and was supposed not to be loaded, and pointed it at her, laughing and threatening to shoot. In her fright she ran screaming and pleading toward the door on the other side of the room; but as she passed him he placed the gun almost against her very breast and pulled the trigger! He had supposed it was not loaded. And he was right -- it wasn't. So there wasn't any harm done. It is the only case of that kind I ever heard of. Therefore, just the same, don't you meddle with old unloaded firearms; they are the most deadly and unerring things that have ever been created by man. You don't have to take any pains at all with them; you don't have to have a rest, you don't have to have any sights on the gun, you don't have to take aim, even. No, you just pick out a relative and bang away, and you are sure to get him. A youth who can't hit a cathedral at thirty yards with a Gatling gun in three quarters of an hour, can take up an old empty musket and bag his grandmother every time, at a hundred. Think what Waterloo would have been if one of the armies had been boys armed with old muskets supposed not to be loaded, and the other army had been composed of their female relations. The very thought of it make one shudder.

There are many sorts of books; but good ones are the sort for the young to read. remember that. They are a great, an inestimable, and unspeakable means of improvement. Therefore be careful in your selection, my young friends; be very careful; confine yourselves exclusively to Robertson's *Sermons*, Baxter's *Saints' Rest*, *The Innocents Abroad*, and works of that kind.

But I have said enough. I hope you will treasure up the instructions which I have given you, and make them a guide to your feet and a light to your understanding. Build your character thoughtfully and painstakingly upon these precepts, and by and by, when you

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have got it built, you will be surprised and gratified to see how nicely and sharply it resembles everybody else's.

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### **The 14th Dalai Lama's Acceptance Speech, on the occasion of the award of the Nobel Peace Prize in Oslo, December 10, 1989**

**URL:**

**Lexile: 1260**

**Placement: Middle Range**

**Word Count: 1079 words**

**Citation:**

Your Majesty, Members of the Nobel Committee, Brothers and Sisters:

I am very happy to be here with you today to receive the Nobel Prize for Peace. I feel honoured, humbled and deeply moved that you should give this important prize to a simple monk from Tibet. I am no one special. But, I believe the prize is a recognition of the true values of altruism, love, compassion and nonviolence which I try to practise, in accordance with the teachings of the Buddha and the great sages of India and Tibet.

I accept the prize with profound gratitude on behalf of the oppressed everywhere and for all those who struggle for freedom and work for world peace. I accept it as a tribute to the man who founded the modern tradition of nonviolent action for change - Mahatma Gandhi - whose life taught and inspired me. And, of course, I accept it on behalf of the six million Tibetan people, my brave countrymen and women inside Tibet, who have suffered and continue to suffer so much. They confront a calculated and systematic strategy aimed at the destruction of their national and cultural identities. The prize reaffirms our conviction that with truth, courage and determination as our weapons, Tibet will be liberated.

No matter what part of the world we come from, we are all basically the same human beings. We all seek happiness and try to avoid suffering. We have the same basic human needs and concerns. All of us human beings want freedom and the right to determine our own destiny as individuals and as peoples. That is human nature. The great changes that are taking place everywhere in the world, from Eastern Europe to Africa, are a clear indication of this.

In China the popular movement for democracy was crushed by brutal force in June this year. But I do not believe the demonstrations were in vain, because the spirit of freedom was rekindled among the Chinese people and China cannot escape the impact of this spirit of freedom sweeping many parts of the world. The brave students and their supporters showed the Chinese leadership and the world the human face of that great nation.

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Last week a number of Tibetans were once again sentenced to prison terms of up to nineteen years at a mass show trial, possibly intended to frighten the population before today's event. Their only "crime" was the expression of the widespread desire of Tibetans for the restoration of their beloved country's independence.

The suffering of our people during the past forty years of occupation is well documented. Ours has been a long struggle. We know our cause is just. Because violence can only breed more violence and suffering, our struggle must remain nonviolent and free of hatred. We are trying to end the suffering of our people, not to inflict suffering upon others.

It is with this in mind that I proposed negotiations between Tibet and China on numerous occasions. In 1987, I made specific proposals in a five-point plan for the restoration of peace and human rights in Tibet. This included the conversion of the entire Tibetan plateau into a Zone of Ahimsa, a sanctuary of peace and nonviolence where human beings and nature can live in peace and harmony.

Last year, I elaborated on that plan in Strasbourg, at the European Parliament. I believe the ideas I expressed on those occasions are both realistic and reasonable, although they have been criticised by some of my people as being too conciliatory. Unfortunately, China's leaders have not responded positively to the suggestions we have made, which included important concessions. If this continues we will be compelled to reconsider our position.

Any relationship between Tibet and China will have to be based on the principle of equality, respect, trust and mutual benefit. It will also have to be based on the principle which the wise rulers of Tibet and of China laid down in a treaty as early as 823 A.D., carved on the pillar which still stands today in front of the Jo-khang, Tibet's holiest shrine, in Lhasa, that "Tibetans will live happily in the great land of Tibet, and the Chinese will live happily in the great land of China".

As a Buddhist monk, my concern extends to all members of the human family and, indeed, to all sentient beings who suffer. I believe all suffering is caused by ignorance. People inflict pain on others in the selfish pursuit of their happiness or satisfaction. Yet true happiness comes from a sense of inner peace and contentment, which in turn must be achieved through the cultivation of altruism, of love and compassion and elimination of ignorance, selfishness and greed.

The problems we face today, violent conflicts, destruction of nature, poverty, hunger, and so on, are human-created problems which can be resolved through human effort, understanding and the development of a sense of brotherhood and sisterhood. We need to cultivate a universal responsibility for one another and the planet we share. Although I have found my own Buddhist religion helpful in generating love and compassion, even for those we consider our enemies, I am convinced that everyone can develop a good heart and a sense of universal responsibility with or without religion.

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With the ever-growing impact of science on our lives, religion and spirituality have a greater role to play by reminding us of our humanity. There is no contradiction between the two. Each gives us valuable insights into the other. Both science and the teachings of the Buddha tell us of the fundamental unity of all things. This understanding is crucial if we are to take positive and decisive action on the pressing global concern with the environment. I believe all religions pursue the same goals, that of cultivating human goodness and bringing happiness to all human beings. Though the means might appear different the ends are the same.

As we enter the final decade of this century I am optimistic that the ancient values that have sustained mankind are today reaffirming themselves to prepare us for a kinder, happier twenty-first century.

I pray for all of us, oppressor and friend, that together we succeed in building a better world through human understanding and love, and that in doing so we may reduce the pain and suffering of all sentient beings.

Thank you.

From [\*Nobel Lectures, Peace 1981-1990\*](#), Editor-in-Charge Tore Frängsmyr, Editor Irwin Abrams, World Scientific Publishing Co., Singapore, 1997

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### **King Edward VIII Abdication Speech**

**URL:**

**Lexile: 1160**

**Placement: Middle Range**

**Word Count: 539 words**

**Citation:**

At -- At long last I am able to say a few words of my own. I have never wanted to withhold anything, but until now it has not been constitutionally possible for me to speak.

A few hours ago I discharged my last duty as King and Emperor, and now that I have been succeeded by my brother, the Duke of York, my first words must be to declare my allegiance to him. This I do with all my heart.

You all know the reasons which have -- have impelled me to renounce the throne. But I want you to understand that in making up my mind I did not forget the country or the empire, which, as Prince of Wales, and lately as King, I have for 25 years tried to serve.

But you must believe me when I tell you that I have found it impossible to carry the heavy burden of responsibility and to discharge my duties as King as I would wish to do without the help and support of the woman I love.

And I want you to know that the decision I have made has been mine and mine alone. This was a thing I had to judge entirely for myself. The other person most nearly concerned has tried up to the last to persuade me to take a different course.

I have made this, the most serious decision of my life, only upon the single thought of what would, in the end, be best for all.

This decision has been made less difficult to me by the sure knowledge that my brother, with his long training in the public affairs of this country and with his fine qualities, will be able to take my place forthwith without interruption or injury to the life and progress of the empire. And he has one matchless blessing, enjoyed by so many of you, and not bestowed on me -- a happy home with his wife and children.

During these hard days I have been comforted by her majesty my mother and by my family. The ministers of the crown, and in particular, Mr. Baldwin, the Prime Minister, have always treated me with full consideration. There has never been any constitutional difference between me and them, and between me and Parliament. Bred in the constitutional tradition by my father, I should never have allowed any such issue to arise.

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Ever since I was Prince of Wales, and later on when I occupied the throne, I have been treated with the greatest kindness by all classes of the people wherever I have lived or journeyed throughout the empire. For that I am very grateful.

I now quit altogether public affairs and I lay down my burden. It may be some time before I return to my native land, but I shall always follow the fortunes of the British race and empire with profound interest, and if at any time in the future I can be found of service to his majesty in a private station, I shall not fail.

And now, we all have a new King. I wish him and you, his people, happiness and prosperity with all my heart.

God bless you all.

God save the King!

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### **President Barack Obama: Address following the death of Osama bin Laden**

**URL:**

**Lexile: 1340**

**Placement: Middle Range**

**Word Count: 870 words**

**Citation:**

Good evening. Tonight, I can report to the American people and to the world that the United States has conducted an operation that killed [Osama bin Laden](#), the leader of [al Qaeda](#), and a terrorist who's responsible for the murder of thousands of innocent men, women, and children.

It was nearly 10 years ago that a bright September day was darkened by the worst attack on the American people in our history. The [images of 9/11](#) are seared into our national memory -- hijacked planes cutting through a cloudless September sky; the Twin Towers collapsing to the ground; black smoke billowing up from the Pentagon; the wreckage of [Flight 93](#) in Shanksville, Pennsylvania, where the actions of heroic citizens saved even more heartbreak and destruction.

And yet we know that the worst images are those that were unseen to the world. The empty seat at the dinner table. Children who were forced to grow up without their mother or their father. Parents who would never know the feeling of their child's embrace. Nearly 3,000 citizens taken from us, leaving a gaping hole in our hearts.

On September 11, 2001, in our time of grief, the American people came together. We offered our neighbors a hand, and we offered the wounded our blood. We reaffirmed our ties to each other, and our love of community and country. On that day, no matter where we came from, what God we prayed to, or what race or ethnicity we were, we were united as one American family.

We were also united in our resolve to protect our nation and to bring those who committed this vicious attack to justice. We quickly learned that the 9/11 attacks were carried out by al Qaeda -- an organization headed by Osama bin Laden, which had openly declared war on the United States and was committed to killing innocents in our country and around the globe. And so we went to war against al Qaeda to protect our citizens, our friends, and our allies.

Over the last 10 years, thanks to the tireless and heroic work of our military and our counterterrorism professionals, we've made great strides in that effort. We've disrupted

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terrorist attacks and strengthened our homeland defense. In Afghanistan, we removed the Taliban government, which had given bin Laden and al Qaeda safe haven and support. And around the globe, we worked with our friends and allies to capture or kill scores of al Qaeda terrorists, including several who were a part of the 9/11 plot.

Yet Osama bin Laden avoided capture and escaped across the Afghan border into Pakistan. Meanwhile, al Qaeda continued to operate from along that border and operate through its affiliates across the world. And so shortly after taking office, I directed [Leon Panetta](#), the director of the CIA, to make the killing or capture of bin Laden the top priority of our war against al Qaeda, even as we continued our broader efforts to disrupt, dismantle, and defeat his network.

Then, last August, after years of painstaking work by our intelligence community, I was briefed on a [possible lead to bin Laden](#). It was far from certain, and it took many months to run this thread to ground. I met repeatedly with my [national security team](#) as we developed more information about the possibility that we had located bin Laden hiding within a compound deep inside of Pakistan. And finally, last week, I determined that we had enough intelligence to take action, and authorized an operation to get Osama bin Laden and bring him to justice.

Today, at my direction, the United States launched a targeted operation against that compound in Abbottabad, Pakistan. A [small team of Americans](#) carried out the operation with extraordinary courage and capability. No Americans were harmed. They took care to avoid civilian casualties. After a firefight, they killed Osama bin Laden and took custody of his body.

For over two decades, bin Laden has been al Qaeda's leader and symbol, and has continued to plot attacks against our country and our friends and allies. The death of bin Laden marks the most significant achievement to date in our nation's effort to defeat al Qaeda.

Yet his death does not mark the end of our effort. There's no doubt that al Qaeda will continue to pursue attacks against us. We must -- and we will -- remain vigilant at home and abroad.

As we do, we must also reaffirm that the United States is not -- and never will be -- at war with Islam. I've made clear, just as [President Bush did shortly after 9/11](#), that our war is not against Islam. Bin Laden was not a Muslim leader; he was a mass murderer of Muslims. Indeed, al Qaeda has slaughtered scores of Muslims in many countries, including our own. So his demise should be welcomed by all who believe in peace and human dignity.

Over the years, I've repeatedly made clear that we would take action within Pakistan if we knew where bin Laden was. That is what we've done. But it's important to note that our counterterrorism cooperation with Pakistan helped lead us to bin Laden and the compound where he was hiding. Indeed, bin Laden had declared war against Pakistan as well, and ordered attacks against the Pakistani people.

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Tonight, I called [President Zardari](#), and my team has also spoken with their Pakistani counterparts. They agree that this is a good and historic day for both of our nations. And going forward, it is essential that Pakistan continue to join us in the fight against al Qaeda and its affiliates.

The American people did not choose this fight. It came to our shores, and started with the senseless slaughter of our citizens. After nearly 10 years of service, struggle, and sacrifice, we know well the costs of war. These efforts weigh on me every time I, as Commander-in-Chief, have to sign a letter to a family that has lost a loved one, or look into the eyes of a service member who's been gravely wounded.

So Americans understand the costs of war. Yet as a country, we will never tolerate our security being threatened, nor stand idly by when our people have been killed. We will be relentless in defense of our citizens and our friends and allies. We will be true to the values that make us who we are. And on nights like this one, we can say to those families who have lost loved ones to al Qaeda's terror: Justice has been done.

Tonight, we give thanks to the countless intelligence and counterterrorism professionals who've worked tirelessly to achieve this outcome. The American people do not see their work, nor know their names. But tonight, they feel the satisfaction of their work and the result of their pursuit of justice.

We give thanks for the men who carried out this operation, for they exemplify the professionalism, patriotism, and unparalleled courage of those who serve our country. And they are part of a generation that has borne the heaviest share of the burden since [that September day](#).

Finally, let me say to the families who lost loved ones on 9/11 that we have never forgotten your loss, nor wavered in our commitment to see that we do whatever it takes to prevent another attack on our shores.

And tonight, let us think back to the sense of unity that prevailed on 9/11. I know that it has, at times, frayed. Yet today's achievement is a testament to the greatness of our country and the determination of the American people.

The cause of securing our country is not complete. But tonight, we are once again reminded that America can do whatever we set our mind to. That is the story of our history, whether it's the pursuit of prosperity for our people, or the struggle for equality for all our citizens; our commitment to stand up for our values abroad, and our sacrifices to make the world a safer place.

Let us remember that we can do these things not just because of wealth or power, but because of who we are: [one nation, under God, indivisible, with liberty and justice for all](#).

Thank you.

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May God bless you.

And may God bless the United States of America.

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### **President George W. Bush: Address to the Nation on Five-Year Anniversary of 9/11**

**URL:**

**Lexile: 1150**

**Placement:**

**Word Count: 2609 words**

**Citation:**

Good evening. Five years ago, this date -- September the 11th -- was seared into America's memory. Nineteen men attacked us with a barbarity unequaled in our history. They murdered people of all colors, creeds, and nationalities -- and made war upon the entire free world. Since that day, America and her allies have taken the offensive in a war unlike any we have fought before. Today, we are safer, but we are not yet safe. On this solemn night, I've asked for some of your time to discuss the nature of the threat still before us, what we are doing to protect our nation, and the building of a more hopeful Middle East that holds the key to peace for America and the world.

On 9/11, our nation saw the face of evil. Yet on that awful day, we also witnessed something distinctly American: ordinary citizens rising to the occasion, and responding with extraordinary acts of courage. We saw courage in office workers who were trapped on the high floors of burning skyscrapers -- and called home so that their last words to their families would be of comfort and love. We saw courage in passengers aboard Flight 93, who recited the 23rd Psalm -- and then charged the cockpit. And we saw courage in the Pentagon staff who made it out of the flames and smoke -- and ran back in to answer cries for help. On this day, we remember the innocent who lost their lives -- and we pay tribute to those who gave their lives so that others might live.

For many of our citizens, the wounds of that morning are still fresh. I've met firefighters and police officers who choke up at the memory of fallen comrades. I've stood with families gathered on a grassy field in Pennsylvania, who take bittersweet pride in loved ones who refused to be victims -- and gave America our first victory in the war on terror. I've sat beside young mothers with children who are now five years old -- and still long for the daddies who will never cradle them in their arms. Out of this suffering, we resolve to honor every man and woman lost. And we seek their lasting memorial in a safer and more hopeful world.

Since the horror of 9/11, we've learned a great deal about the enemy. We have learned that they are evil and kill without mercy -- but not without purpose. We have learned that they form a global network of extremists who are driven by a perverted vision of Islam -- a totalitarian ideology that hates freedom, rejects tolerance, and despises all dissent. And we

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have learned that their goal is to build a radical Islamic empire where women are prisoners in their homes, men are beaten for missing prayer meetings, and terrorists have a safe haven to plan and launch attacks on America and other civilized nations. The war against this enemy is more than a military conflict. It is the decisive ideological struggle of the 21st century, and the calling of our generation.

Our nation is being tested in a way that we have not been since the start of the Cold War. We saw what a handful of our enemies can do with box-cutters and plane tickets. We hear their threats to launch even more terrible attacks on our people. And we know that if they were able to get their hands on weapons of mass destruction, they would use them against us. We face an enemy determined to bring death and suffering into our homes. America did not ask for this war, and every American wishes it were over. So do I. But the war is not over -- and it will not be over until either we or the extremists emerge victorious. If we do not defeat these enemies now, we will leave our children to face a Middle East overrun by terrorist states and radical dictators armed with nuclear weapons. We are in a war that will set the course for this new century -- and determine the destiny of millions across the world.

For America, 9/11 was more than a tragedy -- it changed the way we look at the world. On September the 11th, we resolved that we would go on the offense against our enemies, and we would not distinguish between the terrorists and those who harbor or support them. So we helped drive the Taliban from power in Afghanistan. We put al Qaeda on the run, and killed or captured most of those who planned the 9/11 attacks, including the man believed to be the mastermind, Khalid Sheik Mohammed. He and other suspected terrorists have been questioned by the Central Intelligence Agency, and they provided valuable information that has helped stop attacks in America and across the world. Now these men have been transferred to Guantanamo Bay, so they can be held to account for their actions. Osama bin Laden and other terrorists are still in hiding. Our message to them is clear: No matter how long it takes, America will find you, and we will bring you to justice.

On September the 11th, we learned that America must confront threats before they reach our shores, whether those threats come from terrorist networks or terrorist states. I'm often asked why we're in Iraq when Saddam Hussein was not responsible for the 9/11 attacks. The answer is that the regime of Saddam Hussein was a clear threat. My administration, the Congress, and the United Nations saw the threat -- and after 9/11, Saddam's regime posed a risk that the world could not afford to take. The world is safer because Saddam Hussein is no longer in power. And now the challenge is to help the Iraqi people build a democracy that fulfills the dreams of the nearly 12 million Iraqis who came out to vote in free elections last December.

Al Qaeda and other extremists from across the world have come to Iraq to stop the rise of a free society in the heart of the Middle East. They have joined the remnants of Saddam's regime and other armed groups to foment sectarian violence and drive us out. Our enemies in Iraq are tough and they are committed -- but so are Iraqi and coalition forces. We're adapting to stay ahead of the enemy, and we are carrying out a clear plan to ensure that a democratic Iraq succeeds.

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We're training Iraqi troops so they can defend their nation. We're helping Iraq's unity government grow in strength and serve its people. We will not leave until this work is done. Whatever mistakes have been made in Iraq, the worst mistake would be to think that if we pulled out, the terrorists would leave us alone. They will not leave us alone. They will follow us. The safety of America depends on the outcome of the battle in the streets of Baghdad. Osama bin Laden calls this fight "the Third World War" -- and he says that victory for the terrorists in Iraq will mean America's "defeat and disgrace forever." If we yield Iraq to men like bin Laden, our enemies will be emboldened; they will gain a new safe haven; they will use Iraq's resources to fuel their extremist movement. We will not allow this to happen. America will stay in the fight. Iraq will be a free nation, and a strong ally in the war on terror.

We can be confident that our coalition will succeed because the Iraqi people have been steadfast in the face of unspeakable violence. And we can be confident in victory because of the skill and resolve of America's Armed Forces. Every one of our troops is a volunteer, and since the attacks of September the 11th, more than 1.6 million Americans have stepped forward to put on our nation's uniform. In Iraq, Afghanistan, and other fronts in the war on terror, the men and women of our military are making great sacrifices to keep us safe. Some have suffered terrible injuries -- and nearly 3,000 have given their lives. America cherishes their memory. We pray for their families. And we will never back down from the work they have begun.

We also honor those who toil day and night to keep our homeland safe, and we are giving them the tools they need to protect our people. We've created the Department of Homeland Security. We have torn down the wall that kept law enforcement and intelligence from sharing information. We've tightened security at our airports and seaports and borders, and we've created new programs to monitor enemy bank records and phone calls. Thanks to the hard work of our law enforcement and intelligence professionals, we have broken up terrorist cells in our midst and saved American lives.

Five years after 9/11, our enemies have not succeeded in launching another attack on our soil, but they've not been idle. Al Qaeda and those inspired by its hateful ideology have carried out terrorist attacks in more than two dozen nations. And just last month, they were foiled in a plot to blow up passenger planes headed for the United States. They remain determined to attack America and kill our citizens -- and we are determined to stop them. We'll continue to give the men and women who protect us every resource and legal authority they need to do their jobs.

In the first days after the 9/11 attacks I promised to use every element of national power to fight the terrorists, wherever we find them. One of the strongest weapons in our arsenal is the power of freedom. The terrorists fear freedom as much as they do our firepower. They are thrown into panic at the sight of an old man pulling the election lever, girls enrolling in schools, or families worshipping God in their own traditions. They know that given a choice, people will choose freedom over their extremist ideology. So their answer is to deny people this choice by raging against the forces of freedom and moderation. This struggle has been called a clash of civilizations. In truth, it is a struggle for civilization. We are fighting to

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maintain the way of life enjoyed by free nations. And we're fighting for the possibility that good and decent people across the Middle East can raise up societies based on freedom and tolerance and personal dignity.

We are now in the early hours of this struggle between tyranny and freedom. Amid the violence, some question whether the people of the Middle East want their freedom, and whether the forces of moderation can prevail. For 60 years, these doubts guided our policies in the Middle East. And then, on a bright September morning, it became clear that the calm we saw in the Middle East was only a mirage. Years of pursuing stability to promote peace had left us with neither. So we changed our policies, and committed America's influence in the world to advancing freedom and democracy as the great alternatives to repression and radicalism.

With our help, the people of the Middle East are now stepping forward to claim their freedom. From Kabul to Baghdad to Beirut, there are brave men and women risking their lives each day for the same freedoms that we enjoy. And they have one question for us: Do we have the confidence to do in the Middle East what our fathers and grandfathers accomplished in Europe and Asia? By standing with democratic leaders and reformers, by giving voice to the hopes of decent men and women, we're offering a path away from radicalism. And we are enlisting the most powerful force for peace and moderation in the Middle East: the desire of millions to be free.

Across the broader Middle East, the extremists are fighting to prevent such a future. Yet America has confronted evil before, and we have defeated it -- sometimes at the cost of thousands of good men in a single battle. When Franklin Roosevelt vowed to defeat two enemies across two oceans, he could not have foreseen D-Day and Iwo Jima -- but he would not have been surprised at the outcome. When Harry Truman promised American support for free peoples resisting Soviet aggression, he could not have foreseen the rise of the Berlin Wall -- but he would not have been surprised to see it brought down. Throughout our history, America has seen liberty challenged, and every time, we have seen liberty triumph with sacrifice and determination.

At the start of this young century, America looks to the day when the people of the Middle East leave the desert of despotism for the fertile gardens of liberty, and resume their rightful place in a world of peace and prosperity. We look to the day when the nations of that region recognize their greatest resource is not the oil in the ground, but the talent and creativity of their people. We look to the day when moms and dads throughout the Middle East see a future of hope and opportunity for their children. And when that good day comes, the clouds of war will part, the appeal of radicalism will decline, and we will leave our children with a better and safer world.

On this solemn anniversary, we rededicate ourselves to this cause. Our nation has endured trials, and we face a difficult road ahead. Winning this war will require the determined efforts of a unified country, and we must put aside our differences and work together to meet the test that history has given us. We will defeat our enemies. We will protect our people. And we will lead the 21st century into a shining age of human liberty.

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Earlier this year, I traveled to the United States Military Academy. I was there to deliver the commencement address to the first class to arrive at West Point after the attacks of September the 11th. That day I met a proud mom named RoseEllen Dowdell. She was there to watch her son, Patrick, accept his commission in the finest Army the world has ever known. A few weeks earlier, RoseEllen had watched her other son, James, graduate from the Fire Academy in New York City. On both these days, her thoughts turned to someone who was not there to share the moment: her husband, Kevin Dowdell. Kevin was one of the 343 firefighters who rushed to the burning towers of the World Trade Center on September the 11th -- and never came home. His sons lost their father that day, but not the passion for service he instilled in them. Here is what RoseEllen says about her boys: "As a mother, I cross my fingers and pray all the time for their safety -- but as worried as I am, I'm also proud, and I know their dad would be, too."

Our nation is blessed to have young Americans like these -- and we will need them. Dangerous enemies have declared their intention to destroy our way of life. They're not the first to try, and their fate will be the same as those who tried before. Nine-Eleven showed us why. The attacks were meant to bring us to our knees, and they did, but not in the way the terrorists intended. Americans united in prayer, came to the aid of neighbors in need, and resolved that our enemies would not have the last word. The spirit of our people is the source of America's strength. And we go forward with trust in that spirit, confidence in our purpose, and faith in a loving God who made us to be free.

Thank you, and may God bless you.

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**Patrick Henry: “Give me Liberty or Give me Death!”**

**URL:**

**Lexile: 1000**

**Placement: Middle Range**

**Word Count: 1218 words**

**Citation:**

No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the House. But different men often see the same subject in different lights; and, therefore, I hope it will not be thought disrespectful to those gentlemen if, entertaining as I do opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony. The questing before the House is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfill the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of treason towards my country, and of an act of disloyalty toward the Majesty of Heaven, which I revere above all earthly kings.

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

I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been pleased to solace themselves and the House. Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings

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resort. I ask gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose to them?

Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to entreaty and humble supplication? What terms shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves. Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free -- if we mean to preserve inviolate those inestimable privileges for which we have been so long contending -- if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained -- we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of hosts is all that is left us!

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

It is in vain, sir, to extenuate the matter. Gentlemen may cry, Peace, Peace -- but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace

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so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

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### **President Abraham Lincoln: A House Divided**

**URL:**

**Lexile: 1060**

**Placement: Middle Range**

**Word Count: 3260 words**

**Citation:**

Mr. President, Gentlemen of the Convention:

If we could just know where we are and whither we appear to be tending, we could all better judge of what to do, and how to do it. We are now well into our fifth year since a policy was initiated with the avowed object and confident purpose of putting an end to slavery agitation.

However, under the operation of that policy, that agitation has not only not ceased, but has constantly augmented. In my opinion, it will not cease until a crisis shall have been reached and passed. "A house divided against itself cannot stand."

I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved -- I do not expect the house to fall -- but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest this further spread and place it where the public mind shall rest in the belief that it is on a course of ultimate extinction; or its advocates shall press it forward, until it shall become alike lawful in all of the States, old as well as new, North as well as South.

Have we no tendency to this latter condition?

Let any one who doubts this contemplate that now almost complete legal combination -- piece of machinery, so to speak -- compounded of the Nebraska doctrine, and the [Dred Scott decision](#). Let him consider not only what work that machinery is adapted to, but how well adapted. Also, also, let him study the history of its construction, and trace, if he can, or rather fail, if he can, to trace the evidences of design, of concert of action, among its chief bosses, from the very beginning.

The new year of 1854 found slavery excluded from more than half of the States by State Constitutions, and from most of the national territory by Congressional prohibition. Four days later commenced the struggle which ended in repealing that Congressional prohibition. This opened all the national territory to slavery, and was the first point

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gained. But, so far, Congress only had acted; and an endorsement by the people, real or apparent, was indispensable, to save the point already gained, and to give chance for more.

This necessity had not been overlooked; it had been provided for, as well as might be, in the notable argument of "squatter sovereignty," and "sacred right of self-government," which latter phrase, though expressive of the only rightful basis of any government, was so perverted in this particular application of it as to amount to just this: If any one man desires to enslave another, no third man has the right to object. Well that argument was incorporated into the Nebraska bill itself, in the language which follows: "It being the true intent and meaning of this act not to legislate slavery into any Territory or State, or to exclude it therefrom; but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States." That opened a roar of loose declamation in favor of "Squatter Sovereignty," and "sacred right of self-government." "But," said opposition members, "let us be more specific, let us amend the bill so as to expressly declare that the people of the Territory may exclude slavery." "Not we," said the friends of the measure; and down they voted the amendment.

Now, while the Nebraska bill was passing through Congress, a law case involving the question of a negro's freedom, by reason of his owner having voluntarily taken him into first a free State and then a Territory covered by that Congressional prohibition, and held him as a slave for a long time in each, was passing through the U. S. Circuit Court in the District of Missouri. Both the Nebraska bill and the law suit were brought to a decision in the same month of May, 1854. The negro's name was "Dred Scott," which name now designates the decision finally given in that case. Well, before the then next Presidential election, the law case came to, and was argued in, the Supreme Court of the United States; but the decision of it was deferred until after the election. Still, before the election, Senator Trumbull, on the floor of the Senate, requests the leading advocate of the Nebraska bill to state his opinion whether the people of a Territory can constitutionally exclude slavery from their limits; and the latter answers: "That is a question for the Supreme Court."

The election came. Mr. Buchanan was elected, and the endorsement, such as it was, was secured. That was the second point gained. The endorsement, however, fell short of a clear popular majority by some four hundred thousand votes, and, I think, was not overwhelmingly reliable or satisfactory. The outgoing President, in his last annual message, as impressively as possible echoed back upon the people the weight and authority of this endorsement. The Supreme Court met again; did not announce their decision, but ordered a re-argument. The Presidential inauguration came -- still no decision of the court; but the incoming President in his inaugural address, fervently exhorted the people to abide by the forthcoming decision, whatever it may be. Then, in a few days, came the decision.

The reputed author of the Nebraska bill finds an early occasion to make a speech at this capital building endorsing the Dred Scott decision, vehemently denouncing all opposition to it. The new President, too, seizes the early occasion of the Silliman letter to endorse and strongly construe that decision, and to express his astonishment that any should ever had any different view than that.

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At length a squabble springs up between the President and the author of the Nebraska bill, on the mere question of fact, whether the Lecompton Constitution was in fact, in any just sense, made by the people of Kansas; and in the squabble the latter declares all he wants is a fair vote for the people; he don't care whether it gets voted down or voted up -- slavery, that is.

I do not understand his declaration that he cares not whether slavery is voted down or voted up, to be intended as anything other than an apt definition of the policy that he wants -- wants to impress upon the public mind -- the principle for which he declared he has suffered much and intends to suffer until the end. Well -- Well may he cling to that principle. If he has any parental feeling at all, well may he cling to it for under the Dred Scott decision "squatter sovereignty" has squatted right out of existence, tumbled down like temporary scaffolding -- like -- like the mould at a foundry served cast off into the sand -- never to be used again. It helped to carry the election and then was kicked into the winds. His late joint struggle with the Republicans, against the Lecompton Constitution -- it involved nothing of the original Nebraska doctrine. The struggle was made on a point -- the right of the people to form their own constitution -- of which we and he have never even differed.

Well the several points of the Dred Scott decision, in connection, with Senator Douglas's "don't care" policy, constitute a major piece of machinery, in its present state of advancement. And this was the third point gained. Now the working points of that machinery are:

First, no negro slave, imported as such from Africa, and no descendant of any such slave, can ever be a citizen of any State, in the sense that that term is used in the Constitution of the United States. Now this point is made in order to deprive the negro, in every possible event, of the benefit of this provision of the United States Constitution, which declares "The citizens of each State, shall be entitled to all the privileges and immunities of the citizens of the several States."

Secondly, that "subject to the Constitution of the United States," neither Congress nor a Territorial Legislature can exclude slavery from any United States territory. This point was made in order that individuals may fill up the Territory with slaves, without danger of ever losing their property in the slaves -- thus to enhance the chance of the permanency to that institution through all future.

Thirdly, that whether the holding of a negro in actual slavery in a free State, makes him free, as against the holder, the United States courts will not decide, but they'll leave it to be decided by the courts of any slave State where the master of that slave decides to take him.

This point was made, not to be pressed immediately; but, if acquiesced in for awhile, endorsed by the people apparently at an election, then to sustain the logical conclusion that what Dred Scott's master may lawfully do with Dred Scott, in the free State of Illinois, every other master may lawfully do with every other one, or one thousand of like slaves, in Illinois, or in any other free State.

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And then auxiliary to all this, and working in hand with it, we have the Nebraska doctrine, or what's left of it, to educate, to mold public sentiment, to not care whether slavery is voted down or up. This shows exactly where we are, partially, also, whither we are tending.

Now it will throw additional light on the -- the latter, to go back, to run the mind over this string of historical facts already stated. Several things will now appear less dark and mysterious than they did then when they were transpiring. The people were to be left "perfectly free," "subject only to the Constitution" of the United States. What the Constitution had to do with it, outsiders could not then tell. Plainly enough now, it was an exactly fitted niche, for the Dred Scott decision afterwards to come in, and declare that perfect freedom to be just no freedom at all.

Why was the amendment, expressly declaring the right of the people to exclude slavery, voted down? Plainly enough now: the adoption of it would have spoiled that niche for the Dred Scott decision. Why was the court decision held up? Why even a Senator's individual opinion withheld, till after the Presidential election? Plainly enough now: speaking out then would have damaged the perfectly free argument upon which the election was to be carried. Why the outgoing President's felicitation of the endorsement? Why the delay of the reargument? Why the incoming President's advance exhortation in favor of that decision, whatever it might be? These things look like the cautious patting and petting of a much-spirited horse, when it's a-feared that, upon mounting, he'll be thrown. Why the hasty after-endorsements of the decision by the President and others?

We cannot absolutely know that these exact adaptations are the result of preconcert. But when we see a lot of framed timbers, which we know different portions of which have been gotten out at different times and in different places by different workmen -- Stephen, Franklin, Roger, James, for instance -- and when we see these timbers joined together, and see that they exactly frame a house or a mill, all the tenons and mortices fitting exactly together, all the lengths and proportions of the different pieces exactly adapted to their respective places, and not a piece too many or a piece too few -- not omitting even scaffolding -- or, if a single piece be lacking, we can see the place in the frame where it is fitted and prepared yet to be put in. In such a case, we find it impossible not to believe that Stephen and Franklin and Roger and James all understood one another from the beginning; all worked on a common plan or draft drawn before the first lick was struck.

Now, it shouldn't be overlooked that, by the Nebraska bill, the people of a State as well as Territory, were to be left "perfectly free," "subject only to the Constitution." Why mention a State? They were legislating for Territories, not for or about States. Certainly the people of a State are and ought to be subject to the Constitution of the United States; but why is the mention of this lugged into a merely Territorial law? Why are the people of a Territory and the people of a State therein lumped together, and their relation to the Constitution treated as being precisely the same? While the opinion of the court, by Chief Justice Taney, in the Dred Scott's case, and the separate opinions of all the concurring Judges, expressly declare that the Constitution of the United States neither permits Congress nor a Territorial Legislature to exclude slavery from any United States Territory, they all omit to declare

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whether or not that same Constitution permits a State, or the people of a State, to exclude it.

Possibly, this was a mere omission; but who can be quite sure, if McLean or Curtis had sought to get into the opinion a declaration of unlimited power in the people of a State to exclude slavery from their limits, just as Chase and Mace sought to get such declaration, in behalf of the people of a Territory, in the Nebraska bill; -- I ask, who can be quite sure that it would not have been voted down in the one case as it had been on the other? The nearest approach to the point of declaring the power of a State over slavery was made by Judge Nelson. He approaches it more than once, using the precise [idea], almost the language, too, of the Nebraska act. On one occasion, his exact language is, "except in cases where the power is restrained by the Constitution of the United States, the law of the State is supreme over the subject of slavery within its jurisdictions."

In what cases the power of the States is so restrained by the United States Constitution, is left an open question, precisely as the same question, as to the restraint on the power of the Territories, was left an open in the Nebraska Act. Well when you put that and that together, we have another nice little niche, which we may, ere long, see filled by another Supreme Court decision, declaring that the Constitution of the United States does not permit a State to exclude slavery from its limits. And this may especially be expected if this doctrine of "care not whether slavery is voted down or voted up" shall gain in the public mind sufficiently to give promise that that decision will be maintained when it's made.

Such a decision is all that slavery now lacks of being alike lawful in all of the States. Welcome or [un]welcome, such decision is probably coming, and will soon be upon us, unless the power of the political dynasty at present shall be met and overthrown. We shall lie down pleasantly dreaming that the people of Missouri are about to make their State a free one, and we shall wake up to discover that the Supreme Court has just made Illinois a slave State. To meet and to overthrow the power of that dynasty is the work now before all those who would prevent that consummation. That is what we have to do. But how can we best do it?

There are those who denounce us openly to their own friends, and yet whisper to us that Senator Douglas is the aptest instrument for this work...with which to effect this object. They do not tell us, nor has he told us that he wishes any such object to be affected. They wish us to infer it, you see, from all the facts that he now has a little quarrel with the present head of this dynasty; and that he has regularly voted with us on a single point, upon which we and he had never differed. They remind us that he is a very great man, and the largest of us are little ones. Well, let this be granted. But "a living dog is better than a dead lion." And Judge Douglas, if not a dead lion, for this work, is at least a caged and toothless one. How can he oppose the advances of slavery? He don't care whether it gets voted down or voted up. His avowed mission is to impress the "public heart" to care nothing whether its voted down or voted up.

A leading Douglas democratic newspaper thinks Douglas's superior talent will be needed to resist the revival of the African slave trade. Does Douglas believe an effort to revive the

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African slave trade is approaching? He's not said so. Does he really think so? If it is, how can he resist it? For years he's labored to prove it a sacred right for men to take negro slaves into the new Territories. Can he possibly show that its less a sacred right to buy them where they can be bought cheaper? Unquestionably they can be bought cheaper in Africa than in Virginia. He's done all in his power to reduce the whole question of slavery to one of a right of property; and as such, how can he oppose the foreign slave trade -- how can he refuse that trade in that "property" shall be "perfectly free"? -- unless he does it as a protection to those who are home producers. Well, then, as the home producers will probably not ask for that the protection, he shall be wholly without any ground of opposition.

Senator Douglas know that a man can rightfully be wiser today than he was yesterday -- that he can rightfully change when he finds himself to be wrong. But can we, for that reason, run ahead, and infer that he will make any particular change, of which he, himself, has never given any intimation? Can we safely base our action upon some vague inference? Now, as ever, I wish not to misrepresent Judge Douglas's position or question his motives, or do aught that would be personally offensive to him. But whenever, if ever, he and we can come together on principle so that our great cause may have the assistance of his great ability, I hope to have imposed no adventitious obstacle upon him. But clearly, he is not now with us -- he does not pretend to be -- he does not promise ever to be.

Our cause, then, must be entrusted to, and conducted by, its own undoubted friends -- those whose hands are free and whose hearts are in the work -- who do care for the result. Two years ago the Republicans of this nation mustered some thirteen hundred thousand strong. We did this under a single impulse of resistance to a common danger, with every external circumstance against us. Of strange, discordant, even hostile elements, we gathered from the four winds; we fought the battle through under the constant hot fire of a pampered, proud, disciplined army. Did we brave all then only to falter now? -- now, when that same enemy is wavering, dissevered, and belligerent? The result is not doubtful. We shall not fail -- if we stand firm, we shall not fail. Wise counsels may accelerate, or mistakes delay, but sooner or later the victory is sure to come.

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### **President Barack Obama: Holocaust Days of Remembrance April 23, 2009**

**URL:**

**Lexile: 1240**

**Placement: High Complexity**

**Word Count: 1684 words**

**Citation: Obama, Barack. "Holocaust Days of Remembrance Commemoration Address." Washington D.C.. 23 April, 2009. Address.**

Thank you very much. To Sara Bloomfield, for the wonderful introduction and the outstanding work she's doing; to Fred Zeidman; Joel Geiderman; Mr. Wiesel -- thank you for your wisdom and your witness; Speaker Nancy Pelosi; Senator Dick Durbin; members of Congress; our good friend the Ambassador of Israel; members of the United States Holocaust Memorial Council; and most importantly, the survivors and rescuers and their families who are here today. It is a great honor for me to be here, and I'm grateful that I have the opportunity to address you briefly.

We gather today to mourn the loss of so many lives, and celebrate those who saved them; honor those who survived, and contemplate the obligations of the living.

It is the grimmest of ironies that one of the most savage, barbaric acts of evil in history began in one of the most modernized societies of its time, where so many markers of human progress became tools of human depravity: science that can heal used to kill; education that can enlighten used to rationalize away basic moral impulses; the bureaucracy that sustains modern life used as the machinery of mass death -- a ruthless, chillingly efficient system where many were responsible for the killing, but few got actual blood on their hands.

While the uniqueness of the Holocaust in scope and in method is truly astounding, the Holocaust was driven by many of the same forces that have fueled atrocities throughout history: the scapegoating that leads to hatred and blinds us to our common humanity; the justifications that replace conscience and allow cruelty to spread; the willingness of those who are neither perpetrators nor victims to accept the assigned role of bystander, believing the lie that good people are ever powerless or alone, the fiction that we do not have a choice.

But while we are here today to bear witness to the human capacity to destroy, we are also here to pay tribute to the human impulse to save. In the moral accounting of the Holocaust, as we reckon with numbers like 6 million, as we recall the horror of numbers etched into arms, we also factor in numbers like these: 7,200 -- the number of Danish Jews ferried to

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safety, many of whom later returned home to find the neighbors who rescued them had also faithfully tended their homes and businesses and belongings while they were gone.

We remember the number five -- the five righteous men and women who join us today from Poland. We are awed by your acts of courage and conscience. And your presence today compels each of us to ask ourselves whether we would have done what you did. We can only hope that the answer is yes.

We also remember the number 5,000 -- the number of Jews rescued by the villagers of Le Chambon, France -- one life saved for each of its 5,000 residents. Not a single Jew who came there was turned away, or turned in. But it was not until decades later that the villagers spoke of what they had done -- and even then, only reluctantly. The author of a book on the rescue found that those he interviewed were baffled by his interest. "How could you call us 'good'?" they said. "We were doing what had to be done."

That is the question of the righteous -- those who would do extraordinary good at extraordinary risk not for affirmation or acclaim or to advance their own interests, but because it is what must be done. They remind us that no one is born a savior or a murderer -- these are choices we each have the power to make. They teach us that no one can make us into bystanders without our consent, and that we are never truly alone -- that if we have the courage to heed that "still, small voice" within us, we can form a minyan for righteousness that can span a village, even a nation.

Their legacy is our inheritance. And the question is, how do we honor and preserve it? How do we ensure that "never again" isn't an empty slogan, or merely an aspiration, but also a call to action?

I believe we start by doing what we are doing today -- by bearing witness, by fighting the silence that is evil's greatest co-conspirator.

In the face of horrors that defy comprehension, the impulse to silence is understandable. My own great uncle returned from his service in World War II in a state of shock, saying little, alone with painful memories that would not leave his head. He went up into the attic, according to the stories that I've heard, and wouldn't come down for six months. He was one of the liberators -- someone who at a very tender age had seen the unimaginable. And so some of the liberators who are here today honor us with their presence -- all of whom we honor for their extraordinary service. My great uncle was part of the 89th Infantry Division -- the first Americans to reach a Nazi concentration camp. And they liberated Ohrdruf, part of Buchenwald, where tens of thousands had perished.

The story goes that when the Americans marched in, they discovered the starving survivors and the piles of dead bodies. And General Eisenhower made a decision. He ordered Germans from the nearby town to tour the camp, so they could see what had been done in their name. And he ordered American troops to tour the camp, so they could see the evil they were fighting against. Then he invited congressmen and journalists to bear witness. And he ordered that photographs and films be made. Some of us have seen those same

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images, whether in the Holocaust Museum or when I visited Yad Vashem, and they never leave you. Eisenhower said that he wanted "to be in a position to give firsthand evidence of these things, if ever, in the future, there develops a tendency to charge these allegations merely to propaganda."

Eisenhower understood the danger of silence. He understood that if no one knew what had happened, that would be yet another atrocity -- and it would be the perpetrators' ultimate triumph.

What Eisenhower did to record these crimes for history is what we are doing here today. That's what Elie Wiesel and the survivors we honor here do by fighting to make their memories part of our collective memory. That's what the Holocaust Museum does every day on our National Mall, the place where we display for the world our triumphs and failures and the lessons we've learned from our history. It's the very opposite of silence.

But we must also remember that bearing witness is not the end of our obligation -- it's just the beginning. We know that evil has yet to run its course on Earth. We've seen it in this century in the mass graves and the ashes of villages burned to the ground, and children used as soldiers and rape used as a weapon of war. To this day, there are those who insist the Holocaust never happened; who perpetrate every form of intolerance -- racism and anti-Semitism, homophobia, xenophobia, sexism, and more -- hatred that degrades its victim and diminishes us all.

Today, and every day, we have an opportunity, as well as an obligation, to confront these scourges -- to fight the impulse to turn the channel when we see images that disturb us, or wrap ourselves in the false comfort that others' sufferings are not our own. Instead we have the opportunity to make a habit of empathy; to recognize ourselves in each other; to commit ourselves to resisting injustice and intolerance and indifference in whatever forms they may take -- whether confronting those who tell lies about history, or doing everything we can to prevent and end atrocities like those that took place in Rwanda, those taking place in Darfur. That is my commitment as President. I hope that is yours, as well.

It will not be easy. At times, fulfilling these obligations require self-reflection. But in the final analysis, I believe history gives us cause for hope rather than despair -- the hope of a chosen people who have overcome oppression since the days of Exodus; of the nation of Israel rising from the destruction of the Holocaust; of the strong and enduring bonds between our nations.

It is the hope, too, of those who not only survived, but chose to live, teaching us the meaning of courage and resilience and dignity. I'm thinking today of a study conducted after the war that found that Holocaust survivors living in America actually had a higher birthrate than American Jews. What a stunning act of faith -- to bring a child in a world that has shown you so much cruelty; to believe that no matter what you have endured, or how much you have lost, in the end, you have a duty to life.

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We find cause for hope as well in Protestant and Catholic children attending school together in Northern Ireland; in Hutus and Tutsis living side by side, forgiving neighbors who have done the unforgivable; in a movement to save Darfur that has thousands of high school and college chapters in 25 countries, and brought 70,000 people to the Washington Mall -- people of every age and faith and background and race united in common cause with suffering brothers and sisters halfway around the world.

Those numbers can be our future -- our fellow citizens of the world showing us how to make the journey from oppression to survival, from witness to resistance, and ultimately to reconciliation. That is what we mean when we say "never again."

So today, during this season when we celebrate liberation, resurrection, and the possibility of redemption, may each of us renew our resolve to do what must be done. And may we strive each day, both individually and as a nation, to be among the righteous.

Thank you, God bless you, and God bless the United States of America.

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### **Queen Elizabeth I: Against the Spanish Armada**

One of the most powerful women who ever lived was Queen Elizabeth I of England. Elizabeth (1533-1603) was the daughter of King Henry VIII and Anne Boleyn, and was known as the Virgin Queen or Good Queen Bess. She was 25 years old when she became Queen and ruled England for 44 years until age 69. She was tall and slender with fair skin and had curly red hair.

In the 1500s there was a major rivalry on the seas between the ships of Britain and Spain over control of trade in the New World. King Philip II of Spain decided to settle the question once and for all by invading and conquering England itself. Philip assembled a huge fleet of warships known as the Spanish Armada and in 1588 sailed into the English Channel.

Below are the words Elizabeth spoke when she visited her troops in the field as they prepared for this battle. During the nine-day battle, the smaller, more maneuverable British ships met the Spanish Armada and inflicted terrible losses. Spanish ships that sailed away encountered foul weather and only a few ever returned to Spain. Following the defeat of the Spanish Armada, Britain became the dominant world power and remained so for centuries.

**URL:**

**Lexile: 1130**

**Placement: High Complexity**

**Word Count: 522 words (including introduction information)**

**Citation:**

My loving people, we have been persuaded by some, that are careful of our safety, to take heed how we commit ourselves to armed multitudes, for fear of treachery; but I assure you, I do not desire to live to distrust my faithful and loving people. Let tyrants fear; I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good will of my subjects. And therefore I am come amongst you at this time, not as for my recreation or sport, but being resolved, in the midst and heat of the battle, to live or die amongst you all; to lay down, for my God, and for my kingdom, and for my people, my honor and my blood, even the dust. I know I have but the body of a weak and feeble woman; but I have the heart of a king, and of a king of England, too; and think foul scorn that Parma or Spain, or any prince of Europe, should dare to invade the borders of my realms: to which, rather than any dishonor should grow by me, I myself will take up arms; I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already, by your forwardness, that you have deserved rewards and crowns; and we do assure you, on the word of a prince, they shall be duly paid you. In the mean my lieutenant general shall be in my stead, than whom never prince

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commanded a more noble and worthy subject; not doubting by your obedience to my general, by your concord in the camp, and by your valor in the field, we shall shortly have a famous victory over the enemies of my God, of my kingdom, and of my people.

Queen Elizabeth I – 1588

## TEXT SELECTIONS

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### **Barbara Jordan 1976 Democratic National Convention Keynote Address (excerpt)**

**URL:**

**Lexile: 1180**

**Placement: High Complexity**

**Word Count: 1349 words (entire speech) 339 (excerpt)**

**Citation:**

And now -- now we must look to the future. Let us heed the voice of the people and recognize their common sense. If we do not, we not only blaspheme our political heritage, we ignore the common ties that bind all Americans. Many fear the future. Many are distrustful of their leaders, and believe that their voices are never heard. Many seek only to satisfy their private work -- wants; to satisfy their private interests. But this is the great danger America faces -- that we will cease to be one nation and become instead a collection of interest groups: city against suburb, region against region, individual against individual; each seeking to satisfy private wants. If that happens, who then will speak for America? Who then will speak for the common good?

This is the question which must be answered in 1976: Are we to be one people bound together by common spirit, sharing in a common endeavor; or will we become a divided nation? For all of its uncertainty, we cannot flee the future. We must not become the "New Puritans" and reject our society. We must address and master the future together. It can be done if we restore the belief that we share a sense of national community, that we share a common national endeavor. It can be done.

There is no executive order; there is no law that can require the American people to form a national community. This we must do as individuals, and if we do it as individuals, there is no President of the United States who can veto that decision.

As a first step -- As a first step, we must restore our belief in ourselves. We are a generous people, so why can't we be generous with each other? We need to take to heart the words spoken by Thomas Jefferson:

Let us restore the social intercourse -- "Let us restore to social intercourse that harmony and that affection without which liberty and even life are but dreary things."

## TEXT SELECTIONS

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### **William Faulkner Nobel Prize Acceptance Address**

**URL:**

**Lexile: 1170**

**Placement: High Complexity**

**Word Count: 554 words**

**Citation: Faulkner, William. "Speech Accepting the Nobel Prize in Literature." Nobel Foundation. Stockholm. 10 Dec 1950. Speech.**

I feel that this award was not made to me as a man, but to my work -- a life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit something which did not exist before. So this award is only mine in trust. It will not be difficult to find a dedication for the money part of it commensurate with the purpose and significance of its origin. But I would like to do the same with the acclaim too, by using this moment as a pinnacle from which I might be listened to by the young men and women already dedicated to the same anguish and travail, among whom is already that one who will some day stand here where I am standing.

Our tragedy today is a general and universal physical fear so long sustained by now that we can even bear it. There are no longer problems of the spirit. There is only the question: When will I be blown up? Because of this, the young man or woman writing today has forgotten the problems of the human heart in conflict with itself which alone can make good writing because only that is worth writing about, worth the agony and the sweat.

He must learn them again. He must teach himself that the basest of all things is to be afraid; and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities and truths of the heart, the old universal truths lacking which any story is ephemeral and doomed -- love and honor and pity and pride and compassion and sacrifice. Until he does so, he labors under a curse. He writes not of love but of lust, of defeats in which nobody loses anything of value, of victories without hope and, worst of all, without pity or compassion. His griefs grieve on no universal bones, leaving no scars. He writes not of the heart but of the glands.

Until he relearns these things, he will write as though he stood among and watched the end of man. I decline to accept the end of man. It is easy enough to say that man is immortal simply because he will endure: that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny inexhaustible voice, still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is

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immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance.

The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

## TEXT SELECTIONS

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### President Ronald Reagan: Challenger Tragedy Address

URL:

Lexile: 800

Placement: Less Complex

Word Count: 652 words

**Citation: Reagan, Ronald. "The Space Shuttle 'Challenger' Tragedy Address." Oval Office, Washington, D.C.. 28 Jan 1986. Address.**

Ladies and Gentlemen, I'd planned to speak to you tonight to report on the state of the Union, but the events of earlier today have led me to change those plans. Today is a day for mourning and remembering. Nancy and I are pained to the core by the tragedy of the shuttle Challenger. We know we share this pain with all of the people of our country. This is truly a national loss.

Nineteen years ago, almost to the day, we lost three astronauts in a terrible accident on the ground. But we've never lost an astronaut in flight. We've never had a tragedy like this.

And perhaps we've forgotten the courage it took for the crew of the shuttle. But they, the Challenger Seven, were aware of the dangers, but overcame them and did their jobs brilliantly. We mourn seven heroes: [Michael Smith](#), [Dick Scobee](#), [Judith Resnik](#), [Ronald McNair](#), [Ellison Onizuka](#), [Gregory Jarvis](#), and [Christa McAuliffe](#).

We mourn their loss as a nation together.

For the families of the seven, we cannot bear, as you do, the full impact of this tragedy. But we feel the loss, and we're thinking about you so very much. Your loved ones were daring and brave, and they had that special grace, that special spirit that says, "Give me a challenge, and I'll meet it with joy." They had a hunger to explore the universe and discover its truths. They wished to serve, and they did. They served all of us.

We've grown used to wonders in this century. It's hard to dazzle us. But for twenty-five years the United States space program has been doing just that. We've grown used to the idea of space, and, perhaps we forget that we've only just begun. We're still pioneers. They, the members of the Challenger crew, were pioneers.

And I want to say something to the schoolchildren of America who were watching the live coverage of the shuttle's take-off. I know it's hard to understand, but sometimes painful things like this happen. It's all part of the process of exploration and discovery. It's all part of taking a chance and expanding man's horizons. The future doesn't belong to the

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fainthearted; it belongs to the brave. The Challenger crew was pulling us into the future, and we'll continue to follow them.

I've always had great faith in and respect for our space program. And what happened today does nothing to diminish it. We don't hide our space program. We don't keep secrets and cover things up. We do it all up front and in public. That's the way freedom is, and we wouldn't change it for a minute.

We'll continue our quest in space. There will be more shuttle flights and more shuttle crews and, yes, more volunteers, more civilians, more teachers in space. Nothing ends here; our hopes and our journeys continue.

I want to add that I wish I could talk to every man and woman who works for NASA, or who worked on this mission and tell them: "Your dedication and professionalism have moved and impressed us for decades. And we know of your anguish. We share it."

There's a coincidence today. On this day three hundred and ninety years ago, the great explorer Sir Francis Drake died aboard ship off the coast of Panama. In his lifetime the great frontiers were the oceans, and a historian later said, "He lived by the sea, died on it, and was buried in it." Well, today, we can say of the Challenger crew: Their dedication was, like Drake's, complete.

The crew of the space shuttle Challenger honored us by the manner in which they lived their lives. We will never forget them, nor the last time we saw them, this morning, as they prepared for their journey and waved goodbye and "slipped the surly bonds of earth" to "touch the face of God."

Thank you.

## TEXT SELECTIONS

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### **Invictus**

**Lexile: 920**

**Placement: Middle Range**

**Word Count: 103 words**

**Citation: Henley, William Ernest. "Poem Hunter." N.p., 03 Jan 2003. Web. 18 Apr 2012.**

Out of the night that covers me,  
Black as the Pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not winced nor cried aloud.  
Under the bludgeonings of chance  
My head is bloody, but unbowed.

Beyond this place of wrath and tears  
Looms but the Horror of the shade,  
And yet the menace of the years  
Finds, and shall find, me unafraid.

It matters not how strait the gate,  
How charged with punishments the scroll.  
I am the master of my fate:  
I am the captain of my soul.

William Ernest Henley

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**Winston Churchill: First Address as Prime Minister: “Arm Yourself and be men of valour”**

**URL:**

**Lexile: 1230**

**Placement: High Complexity**

**Word Count: 1363 words**

**Citation:**

I speak to you for the first time as Prime Minister in a solemn hour for the life of our country, of our empire, of our allies, and, above all, of the cause of freedom. A tremendous battle is raging in France and Flanders. The Germans, by a remarkable combination of air bombing and heavily armored tanks, have broken through the French defenses north of the [Maginot Line](#), and strong columns of their armored vehicles are ravaging the open country, which for the first day or two was without defenders. They have penetrated deeply and spread alarm and confusion in their track. Behind them there are now appearing infantry in lorries, and behind them, again, the large masses are moving forward. The re-groupment of the French armies to make head against, and also to strike at, this intruding wedge has been proceeding for several days, largely assisted by the magnificent efforts of the [Royal Air Force](#).

We must not allow ourselves to be intimidated by the presence of these armored vehicles in unexpected places behind our lines. If they are behind our Front, the French are also at many points fighting actively behind theirs. Both sides are therefore in [an] extremely dangerous position. And if the French Army and our own Army are well handled, as I believe they will be, if the French retain that genius for recovery and counter-attack for which they have so long been famous, and if the British Army shows the dogged endurance and solid fighting power of which there have been so many examples in the past, then a sudden transformation of the scene might spring into being.

Now it would be foolish, however, to disguise the gravity of the hour. It would be still more foolish to lose heart and courage or to suppose that well-trained, well-equipped armies numbering three or four millions of men can be overcome in the space of a few weeks, or even months, by a scoop, or raid of mechanized vehicles, however formidable. We may look with confidence to the stabilization of the Front in France, and to the general engagement of the masses, which will enable the qualities of the French and British soldiers to be matched squarely against those of their adversaries. For myself, I have invincible confidence in the French Army and its leaders. Only a very small part of that splendid Army has yet been heavily engaged; and only a very small part of France has yet been invaded. There is a good evidence to show that practically the whole of the specialized and

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mechanized forces of the enemy have been already thrown into the battle; and we know that very heavy losses have been inflicted upon them. No officer or man, no brigade or division, which grapples at close quarters with the enemy, wherever encountered, can fail to make a worthy contribution to the general result. The Armies must cast away the idea of resisting attack behind concrete lines or natural obstacles, and must realize that mastery can only be regained by furious and unrelenting assault. And this spirit must not only animate the High Command, but must inspire every fighting man.

In the air -- often at serious odds, often at odds hitherto thought overwhelming -- we have been clawing down three or four to one of our enemies; and the relative balance of the British and German Air Forces is now considerably more favorable to us than at the beginning of the battle. In cutting down the German bombers, we are fighting our own battle as well as that of France. My confidence in our ability to fight it out to the finish with the German Air Force has been strengthened by the fierce encounters which have taken place and are taking place. At the same time, our heavy bombers are striking nightly at the tap-root of German mechanized power, and have already inflicted serious damage upon the oil refineries on which the Nazi effort to dominate the world directly depends.

We must expect that as soon as stability is reached on the Western Front, the bulk of that hideous apparatus of aggression which gashed Holland into ruin and slavery in a few days will be turned upon us. I am sure I speak for all when I say we are ready to face it, to endure it, and to retaliate against it to any extent that the unwritten laws of war permit. There will be many men and many women in this Island who, when the ordeal comes upon them, as come it will, will feel comfort, and even a pride, that they are sharing the perils of our lads at the Front -- soldiers, sailors, and airmen -- God bless them -- and are drawing away from them a part at least of the onslaught they have to bear. Is not this the appointed time for all to make the utmost exertions in their power? If the battle is to be won, we must provide our men with ever-increasing quantities of the weapons and ammunition they need. We must have, and have quickly, more aeroplanes, more tanks, more shells, more guns. There is imperious need for these vital munitions. They increase our strength against the powerfully armed enemy. They replace the wastage of the obstinate struggle -- and the knowledge that wastage will speedily be replaced enables us to draw more readily upon our reserves and throw them in now that everything counts so much.

Our task is not only to win the battle -- but to win the war. After this battle in France abates its force, there will come the battle for our Island -- for all that Britain is, and all the Britain means. That will be the struggle. In that supreme emergency we shall not hesitate to take every step, even the most drastic, to call forth from our people the last ounce and the last inch of effort of which they are capable. The interests of property, the hours of labor, are nothing compared to the struggle for life and honor, for right and freedom, to which we have vowed ourselves.

I have received from the Chiefs of the French Republic, and in particular from its indomitable Prime Minister, [Monsieur Reynaud](#), the most sacred pledges that whatever happens they will fight to the end, be it bitter or be it glorious. Nay, if we fight to the end, it can only be glorious.

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Having received His Majesty's commission, I have formed an Administration of men and women of every Party and of almost every point of view. We have differed and quarreled in the past, but now one bond unites us all: to wage war until victory is won, and never to surrender ourselves to servitude and shame, whatever the cost and the agony may be. This is one of the most awe-striking periods in the long history of France and Britain. It is also beyond doubt the most sublime. Side by side, unaided except by their kith and kin in the great Dominions and by the wide empires which rest beneath their shield -- side by side the British and French peoples have advanced to rescue not only Europe but mankind from the foulest and most soul-destroying tyranny which has ever darkened and stained the pages of history. Behind them, behind us, behind the Armies and Fleets of Britain and France, gather a group of shattered States and bludgeoned races: the Czechs, the Poles, the Norwegians, the Danes, the Dutch, the Belgians -- upon all of whom the long night of barbarism will descend, unbroken even by a star of hope, unless we conquer, as conquer we must, as conquer we shall.

Today is Trinity Sunday. Centuries ago words were written to be a call and a spur to the faithful servants of truth and justice:

*Arm yourselves, and be ye men of valour, and be in readiness for the conflict; for it is better for us to perish in battle than to look upon the outrage of our nation and our altars. As the will of God is in Heaven, even so let it be.*

## TEXT SELECTIONS

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### **President Harry S. Truman: Address Before the NAACP**

**URL:**

**Lexile: 1270**

**Placement: High Complexity**

**Word Count: 1270 words**

**Citation:**

Mr. Chairman, Mrs. Roosevelt, Senator Morse, distinguished guests, ladies and gentlemen:

I am happy to be present at the closing session of the 38th Annual Conference of the National Association for the Advancement of Colored People. The occasion of meeting with you here at the Lincoln Memorial affords me the opportunity to congratulate the association upon its effective work for the improvement of our democratic processes.

I should like to talk to you briefly about civil rights and human freedom. It is my deep conviction that we have reached a turning point in the long history of our country's efforts to guarantee freedom and equality to all our citizens. Recent events in the United States and abroad have made us realize that it is more important today than ever before to insure that all Americans enjoy these rights.

When I say all Americans I mean all Americans.

The civil rights laws written in the early years of our Republic, and the traditions which have been built upon them, are precious to us. Those laws were drawn up with the memory still fresh in men's minds of the tyranny of an absentee government. They were written to protect the citizen against any possible tyrannical act by the new government in this country.

But we cannot be content with a civil liberties program which emphasizes only the need of protection against the possibility of tyranny by the Government. We cannot stop there.

We must keep moving forward, with new concepts of civil rights to safeguard our heritage. The extension of civil rights today means, not protection of the people against the Government, but protection of the people by the Government. We must make the Federal Government a friendly, vigilant defender of the rights and equalities of all Americans.

And again I mean all Americans.

As Americans, we believe that every man should be free to live his life as he wishes. He

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should be limited only by his responsibility to his fellow countrymen. If this freedom is to be more than a dream, each man must be guaranteed equality of opportunity. The only limit to an American's achievement should be his ability, his industry, and his character. These rewards for his effort should be determined only by those truly relevant qualities

Our immediate task is to remove the last remnants of the barriers which stand between millions of our citizens and their birthright. There is no justifiable reason for discrimination because of ancestry, or religion, or race, or color.

We must not tolerate such limitations on the freedom of any of our people and on their enjoyment of basic rights which every citizen in a truly democratic society must possess. Every man should have the right to a decent home, the right to an education, the right to adequate medical care, the right to a worthwhile job, the right to an equal share in making the public decisions through the ballot, and the right to a fair trial in a fair court. We must insure that these rights -- on equal terms -- are enjoyed by every citizen. To these principles I pledge my full and continued support.

Many of our people still suffer the indignity of insult, the harrowing fear of intimidation, and, I regret to say, the threat of physical injury and mob violence. Prejudice and intolerance in which these evils are rooted still exist. The conscience of our nation, and the legal machinery which enforces it, have not yet secured to each citizen full freedom from fear.

We cannot wait another decade or another generation to remedy these evils. We must work, as never before, to cure them now. The aftermath of war and the desire to keep faith with our nation's historic principles make the need a pressing one.

The support of desperate populations of battle-ravaged countries must be won for the free way of life. We must have them as allies in our continuing struggle for the peaceful solution of the world's problems. Freedom is not an easy lesson to teach, nor an easy cause to sell, to peoples beset by every kind of privation. They may surrender to the false security offered so temptingly by totalitarian regimes unless we can prove the superiority of democracy.

Our case for democracy should be as strong as we can make it. It should rest on practical evidence that we have been able to put our own house in order.

For these compelling reasons, we can no longer afford the luxury of a leisurely attack upon prejudice and discrimination. There is much that state and local governments can do in providing positive safeguards for civil rights. But we cannot, any longer, await the growth of a will to action in the slowest state or the most backward community. Our national government must show the way.

This is a difficult and complex undertaking. Federal laws and administrative machineries must be improved and expanded. We must provide the government with better tools to do the job. As a first step, I appointed an Advisory Committee on Civil Rights last December. Its members, 15 distinguished private citizens, have been surveying our civil rights difficulties

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and needs for several months. I am confident that the product of their work will be a sensible and vigorous program for action by all of us.

We must strive to advance civil rights wherever it lies within our power. For example, I have asked the Congress to pass legislation extending basic civil rights to the people of Guam and American Samoa so that these people can share our ideals of freedom and self-government. This step, which others -- with others which will follow, is evidence to the rest of the world of our confidence in the ability of all men to build free institutions.

The way ahead is not easy. We shall need all the wisdom, imagination, and courage we can muster. We must and shall guarantee the civil rights of all our citizens. Never before has the need been so urgent for skillful and vigorous action to bring us closer to our ideal.

We can reach the goal. When past difficulties faced our nation we met the challenge with inspiring charters of human rights: the Declaration of Independence, the Constitution, the Bill of Rights, and the Emancipation Proclamation. Today our representatives, and those of other liberty-loving countries on the United Nations Commission on Human Rights, are preparing an International Bill of Rights. We can be confident that it will be a great landmark in man's long search for freedom since its members consist of such distinguished citizens of the world as Mrs. Franklin D. Roosevelt.

With these noble charters to guide us, and with faith in our hearts, we shall make our land a happier home for our people, a symbol of hope for all men, and a rock of security in a troubled world.

Abraham Lincoln understood so well the ideal which you and I seek today. As this conference closes we would do well to keep in mind his words, when he said,

"... if it shall please the Divine Being who determines the destinies of nations, we shall remain a united people, and we will, humbly seeking [the] Divine Guidance, make their prolonged national existence a source of new benefits to themselves and their successors, and to all classes and conditions of mankind."

## TEXT SELECTIONS

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### **“I, Too, Sing America” by Langston Hughes**

**URL:**

**Lexile: 680**

**Placement: High Complexity**

**Word Count: 58 words**

**Citation:**

I, too, sing America.

I am the darker brother.  
They send me to eat in the kitchen  
When company comes,  
But I laugh,  
And eat well,  
And grow strong.

Tomorrow,  
I'll be at the table  
When company comes.  
Nobody'll dare  
Say to me,  
"Eat in the kitchen,"  
Then.

Besides,  
They'll see how beautiful I am  
And be ashamed--

I, too, am America.

## TEXT SELECTIONS

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***Ich bin ein Berliner ("I am a 'Berliner'") delivered 26 June 1963, West Berlin***

Lexile: 1320

Placement:

Word Count:

***Ich bin ein Berliner ("I am a 'Berliner'") delivered 26 June 1963, West Berlin***



I am proud to come to this city as the guest of your distinguished Mayor, who has symbolized throughout the world the fighting spirit of West Berlin. And I am proud -- And I am proud to visit the Federal Republic with your distinguished Chancellor who for so many years has committed Germany to democracy and freedom and progress, and to come here in the company of my fellow American, General Clay, who --



-- who has been in this city during its great moments of crisis and will come again if ever needed.

Two thousand years ago -- Two thousand years ago, the proudest boast was "civis Romanus

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sum."<sup>1</sup> Today, in the world of freedom, the proudest boast is "Ich bin ein Berliner."



**(I appreciate my interpreter translating my German.)**

There are many people in the world who really don't understand, or say they don't, what is the great issue between the free world and the Communist world.

Let them come to Berlin.

There are some who say -- There are some who say that communism is the wave of the future.

Let them come to Berlin.

And there are some who say, in Europe and elsewhere, we can work with the Communists.

Let them come to Berlin.

And there are even a few who say that it is true that communism is an evil system, but it permits us to make economic progress.

Lass' sie nach Berlin kommen.

Let them come to Berlin.



## TEXT SELECTIONS

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## TEXT SELECTIONS

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### **Mr. Gorbachev, Tear Down this Wall: The Beginning of the End of the Cold War by President Ronald Reagan**

Lexile: 870

Placement:

Word Count:

### **Mr. Gorbachev, Tear Down this Wall: The Beginning of the End of the Cold War by President Ronald Reagan**

**Watch this speech on You Tube and read the accompanying commentary.**

**[www.youtube.com/watch?v=WjWDrTXMgF8](http://www.youtube.com/watch?v=WjWDrTXMgF8)**

Commentary by Robert Longley, About.com Guide

On June 12, 1987, President Ronald Reagan spoke to the people of West Berlin at the base of the Brandenburg Gate, near the Berlin Wall. Due to the amplification system being used, the President's words could also be heard on the Eastern (Communist-controlled) side of the wall. The address Reagan delivered that day is considered by many to have affirmed the beginning of the end of the Cold War and the fall of communism. On Nov. 9-11, 1989, the people of a free Berlin tore down that wall.

Of all his speeches, Ronald Reagan's "tear down that wall," address may well become the "Great Communicator's" best remembered. The following is an excerpt from President Reagan's address.

*"In the 1950s, Khrushchev predicted: 'We will bury you.' But in the West today, we see a free world that has achieved a level of prosperity and well-being unprecedented in all human history. In the Communist world, we see failure, technological backwardness, declining standards of health, even want of the most basic kind--too little food. Even today, the Soviet Union still cannot feed itself. After these four decades, then, there stands before the entire world one great and inescapable conclusion: Freedom leads to prosperity. Freedom replaces the ancient hatreds among the nations with comity and peace. Freedom is the victor.*

*And now the Soviets themselves may, in a limited way, be coming to understand the importance of freedom. We hear much from Moscow about a new policy of reform and openness. Some political prisoners have been released. Certain foreign news broadcasts are no longer being jammed. Some economic enterprises have been permitted to operate with greater freedom from state control.*

*Are these the beginnings of profound changes in the Soviet state? Or are they token gestures, intended to raise false hopes in the West, or to strengthen the Soviet system without changing*

## TEXT SELECTIONS

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*it? We welcome change and openness; for we believe that freedom and security go together, that the advance of human liberty can only strengthen the cause of world peace. There is one sign the Soviets can make that would be unmistakable, that would advance dramatically the cause of freedom and peace.*

*General Secretary Gorbachev, if you seek peace, if you seek prosperity for the Soviet Union and Eastern Europe, if you seek liberalization: Come here to this gate! Mr. Gorbachev, open this gate! **Mr. Gorbachev, tear down this wall!**"*

A transcript of the entire address can be found on the Reagan Foundation Website at:  
<http://www.reaganfoundation.org/reagan/speeches/wall.asp>

## TEXT SELECTIONS

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### **Letter of Greeting from Eunice Kennedy Shriver to the People of Berlin for the 40<sup>th</sup> Anniversary Commemoration of *Ich bin Ein Berliner***

Lexile: 1300

Placement:

Word Count:

### **Letter of Greeting from Eunice Kennedy Shriver to the People of Berlin for the 40<sup>th</sup> Anniversary Commemoration of *Ich bin Ein Berliner***

Eunice Kennedy Shriver's Remarks Prepared for the 40<sup>th</sup> Anniversary Commemoration of *Ich bin Ein Berliner* in Berlin in 2003. Mrs. Shriver, who was the sister of President Kennedy and attended this event with him in 1963, was invited to participate in the 40<sup>th</sup> anniversary celebration and make remarks. She was not able to attend but sent the following message instead.

I would like to offer my greetings to the many people who have gathered here today to honor the memory and continuing legacy of my brother, John Fitzgerald Kennedy. Some of you were not yet born when President Kennedy spoke in this very place 40 years ago. Some of you lived on the other side of the Berlin Wall, and were not allowed to see or hear news from the West. But some of you, like me, were here on that day 40 years ago. You were among the half-million West Berliners who lined the streets and filled this plaza to hear President Kennedy's message of hope for an anxious city situated at the epicenter of the Cold War. His was a message of solidarity between like-minded nations, a message of courage and belief in freedom to help you live through the difficult days and years ahead. For 26 years, much longer than my brother would live to see, the Berlin Wall divided mother from daughter, brother from sister, grandparents from grandchildren. I behold with great satisfaction that the values of freedom and democracy implicit in my brother's message are embodied today in a Germany that is reunited, forward-looking and free.

The words of our founders also stress equality. Thomas Jefferson, in his First Inaugural Address, stresses equal rights when he said and I quote, "Equal rights which equal laws must protect." And Abraham Lincoln said, "The leading object of government is to afford all an unfettered start and a fair chance in the race of life."

Freedom may be won on a battlefield, but equality is won every day, in every nation, in every community, in every classroom, in every family where people love and care for one another.

Although other commitments prevent my being here today, I treasure the memory of my visit here on that historic day 40 years ago. Over my desk in Washington, D.C. hangs a cherished photograph, a portrait of my brother speaking here on June 26, 1963. His statement, "*Ich bin ein Berliner*" had a resonance felt both here and around the world: the desire of people everywhere to be free, and to discover justice that all people can develop their own special abilities. What is wanted, as my son Timothy---the CEO of Special Olympics---says so eloquently, is, "To unlock opportunity, to discover ability, to celebrate

## TEXT SELECTIONS

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giftedness, to welcome every person to the human community.” The values of freedom, justice, tolerance and human dignity symbolized by my brother’s presence and his words are at least as vital today as they were 40 years ago, and they bear our esteem in brighter as well as darker times. I applaud your presence here today to pay honor to these eternal values, and bestow my best wishes for the unified city of Berlin.