

## **TCAP Writing Pilot TCAP/WA**

### **DIRECTIONS**

**In a few moments, you will see a passage(s) and a prompt. You are to plan and write an essay about the passage(s) according to the instructions provided in the prompt. This activity will show how well you write. Express your thoughts clearly and make your writing interesting to the reader. Your essay will be scored as a rough draft, but you should watch for careless errors.**

**Before writing, spend some time reading the passage(s), thinking about the prompt, and planning your thoughts.**

**WRITE ONLY ON THE PROMPT AND PASSAGE(S) YOU ARE GIVEN.**

**The time you have for writing is 60 minutes.**

**PROMPT G – GRADE 11 WRITING ASSESSMENT  
TENNESSEE COMPREHENSIVE ASSESSMENT PROGRAM (TCAP)  
2012 PILOT TEST**

Following is an excerpt from “The Gospel of Wealth” outlining Andrew Carnegie’s ideas about the distribution of surplus wealth.

**from “The Gospel of Wealth” (1889)**  
by Andrew Carnegie

There are but three modes in which surplus wealth can be disposed of. It can be left to the families of the descendents; or it can be bequeathed<sup>1</sup> for public purposes; or, finally, it can be administered by its possessors during their lives. Under the first and second modes, most of the wealth of the world that has reached the few has hitherto been applied. Let us in turn consider each of these modes. The first is the most injudicious.<sup>2</sup> . . . [T]he question which forces itself upon thoughtful men in all lands is: Why should men leave great fortunes to their children? If this is done from affection, is it not misguided affection? Observation teaches that, generally speaking, it is not well for the children that they should be so burdened. Neither is it well for the State. Beyond providing for the wife and daughters moderate sources of income, and very moderate allowances indeed, if any, for the sons, men may well hesitate; for it is no longer questionable that great sums bequeathed often work more for the injury than for the good of the recipients. Wise men will soon conclude that, for the best interests of the members of their families, and of the State, such bequests are an improper use of their means. . . .

As to the second mode, that of leaving wealth at death for public uses, it may be said that this is only a means for the disposal of wealth, provided a man is content to wait until he is dead before he becomes of much good in the world. . . . In many cases the bequests are so used as to become only monuments of his folly. It is well to remember that it requires the exercise of not less ability than that which acquires it, to use wealth so as to be really beneficial to the community. Besides this, it may fairly be said that no man is to be extolled for doing what he cannot help doing, nor is he to be thanked by the community to which he only leaves wealth at death. Men who leave vast sums in this way may fairly be thought men who would not have left it at all had they been able to take it with them. The memories of such cannot be held in grateful remembrance, for there is no grace in their gifts. . . .

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<sup>1</sup> **bequeathed:** left to someone in a will

<sup>2</sup> **injudicious:** lacking in judgment; ill-advised

Men who continue hoarding great sums all their lives, the proper use of which for public ends would work good to the community from which it chiefly came, should be made to feel that the community, in the form of the State, cannot thus be deprived of its proper share. By taxing estates heavily at death the State marks its condemnation of the selfish millionaire's unworthy life. . . .

There remains, then, only one mode of using great fortunes; but in this we have the true antidote for the temporary unequal distribution of wealth, the reconciliation of the rich and the poor—a reign of harmony—another ideal, differing, indeed, from that of the Communist in requiring only the further evolution of existing conditions, not the total overthrow of our civilization. It is founded upon the present most intense Individualism, and the race is prepared to put it in practice by degrees whenever it pleases. Under its sway we shall have an ideal State, in which the surplus wealth of the few will become, in the best sense, the property of the many, because administered for the common good; and this wealth, passing through the hands of the few, can be made a much more potent force for the elevation of our race than if distributed in small sums to the people themselves. Even the poorest can be made to see this, and to agree that great sums gathered by some of their fellow-citizens and spent for public purposes, from which the masses reap the principal benefit, are more valuable to them than if scattered among themselves in trifling amounts through the course of many years.

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from "The Gospel of Wealth," by Andrew Carnegie. Public Domain.

**READ THIS WRITING PROMPT CAREFULLY BEFORE YOU BEGIN YOUR WRITING.**

### **Distribution of Wealth**

**Write an expository essay in which you analyze Carnegie’s attitude toward the distribution of wealth as expressed in “The Gospel of Wealth.” Summarize his principal idea, and explain how the author develops his ideas over the course of the passage. Use information from the text to analyze what is said explicitly as well as what is implied.**

You may use the space below for prewriting. However, only the lined pages of your answer document will be scored. You will have a time limit of 60 minutes.

**This writing prompt must be returned with all test material.**