

Identifies Period 7: 1890-1945

AMSCO Chapter 21, [American Yawp](#) Chapter 20

1. Attitudes and Motives; scientific management
2. The Muckrakers
3. Voter Participation: Australian/secret ballot; direct primaries; direct election of U.S. senators; initiative, referendum, and recall; social welfare
4. Municipal reform
5. Temperance and Prohibition
6. *Primary Source: Annual Leaflet*
7. Theodore Roosevelt's Square Deal: Trust-busting
8. *Primary Source: Bad Trusts*
9. Theodore Roosevelt's Square Deal: Consumer protection: Pure Food and Drug Act, Meat Inspection Act
10. Theodore Roosevelt's Square Deal: Conservation
11. Split in the Republican party
12. Rise of the Socialist Party
13. The Election of 1912; New Nationalism, New Freedom
14. Woodrow Wilson's Progressive Program: Banking reform: Federal Reserve Act; Business regulation: Clayton Antitrust Act, Federal Trade Commission
15. *Primary Source: Priming*
16. Two Approaches: Washington and Du Bois: Washington's stress on economics; Du Bois' stress on civil rights
17. *Primary Source: Speech Before the Atlanta Cotton States and International Exposition (excerpt)*
18. *Primary Source: Niagara Movement Speech (excerpt)*
19. Urban migration
20. The Campaign for Women's Suffrage: Nineteenth Amendment
21. *Primary Source: 1918: Kaiser Wilson*

Primary Sources

Bad Trusts, Clifford Berryman

Source: *Washington Post*, 1907.



Priming, Clifford Kennedy Berryman, 1914



Annual Leaflet, National Women's Christian Temperance Union, 1902

We believe that God created both man and woman in His own image, and, therefore, we believe in one standard of purity for both men and women, and in equal rights of all to hold opinions and to express the same with equal freedom.

We believe in a living wage; in an eight-hour day; in courts of conciliation and arbitration; in justice as opposed to greed of gain; in "peace on earth and goodwill to men."

We therefore formulate and, for ourselves, adopt the following pledge, asking our sisters and brothers of a common danger and a common hope to make common cause with us in working its reasonable and helpful precepts into the practice of everyday life:

I hereby solemnly promise, *God helping me*, to abstain from all distilled, fermented, and malt liquors, including wine, beer, and cider, and to employ all proper means to discourage the use of and traffic in the same.

1918

Source: National Archives, Photograph, 1918.



Still Pictures Branch, National Archives at College Park.

Speech Before the Atlanta Cotton States and International Exposition, Booker T. Washington 1895

Source: Booker T. Washington, "Atlanta Compromise Address" (September 11, 1895)

"To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the South, were I permitted I would repeat what I say to my own race, 'Cast down your bucket where you are.' Cast it down among the eight millions of Negroes whose habits you know, whose fidelity and love you have tested in days when to have proved treacherous meant the ruin of your firesides. Cast down your bucket among these people who have, without strikes and labor wars, tilled your fields, cleared your forests, built your railroads and cities, and brought forth treasures from the bowels of the earth, and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and to education of head, hand, and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields, and run your factories. While doing this, you can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding, and unresentful people that the world has seen. As we have proved our loyalty to you in the past, in nursing your children, watching by the sickbed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil, and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress. . . .

"The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercises of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera house."

Niagara Movement Speech, W.E.B. Du Bois, 1905

Source: W.E.B. Du Bois, "The Niagara Movement," *Voice of the Negro II* (September 1905)

"There has been a determined effort in this country to stop the free expression of opinion among black men; money has been and is being distributed in considerable sums to influence the attitude of certain Negro papers; the principles of democratic government *are* losing ground, and caste distinctions are growing in all directions. Human brotherhood is spoken of today with a smile and a sneer; effort is being made to curtail the educational opportunities of the colored children; and while much is said about moneymaking, not enough is said about efficient, self-sacrificing toil of head and hand. Are not all these things worth striving for? *The Niagara Movement* proposes to gain these ends. . . . If we expect to gain our rights by nerveless acquiescence in wrong, then we expect to do what no other nation ever did. What must we do then? We must complain. Yes, plain, blunt complain, ceaseless agitation, unfailing exposure of dishonesty and wrong—this is the ancient, unerring way to liberty, and we must follow it."

