

Identifies Period 7: 1890-1945

AMSCO Chapter 23, [American Yawp](#) Chapter 22

1. Republican Control: Business Doctrine
2. The Presidency of Warren Harding: Scandals and Death: Teapot Dome
3. The Presidency of Calvin Coolidge
4. Causes of Business Prosperity; assembly line
5. Consumerism
6. Farm Problems
7. Labor Problems: Open shop; Welfare capitalism
8. The Jazz Age
9. Gender Roles, Family, Education
10. *Primary Source: Excerpt from Woman and the New Race*
11. *Primary Source: Excerpt from Harper's Monthly – Stephen Ewing*
12. The Literature of Alienation: Lost Generation
13. *Primary Source: Babbit (excerpt)*
14. Harlem Renaissance; Marcus Garvey
15. *Primary Source: Harper's (excerpt) – James Weldon Johnson*
16. Religion: Modernism; Fundamentalism; Revivalists on the radio
17. Fundamentalism and the Scopes Trial
18. *Primary Source: Antievolution Books On Sale in Dayton, Tennessee During the Scopes Trial*
19. Prohibition; Volstead Act
20. Nativism: Quota laws; Sacco and Vanzetti Trial
21. *Primary Source: The Only Way To Handle It*
22. Ku Klux Klan
23. *Primary Source: The Klan's Fight for Americanism (excerpt)*

Primary Sources

Excerpt from *Woman and the New Race*, Margaret Sanger, 1920

The problem of birth control has arisen directly from the efforts of the feminine spirit to free itself from bondage. Woman herself has wrought that bondage through her reproductive powers, and while enslaving herself has enslaved the world. . . . Within her is wrapped up the future of the race—it is hers to make or mar. . . . For ages she has been deprived of the opportunity to meet this obligation. She is now emerging from her helplessness. Even as no one can share the suffering of the overburdened mother, so no one can do this work for her. Others may help, but she and she alone can free herself.

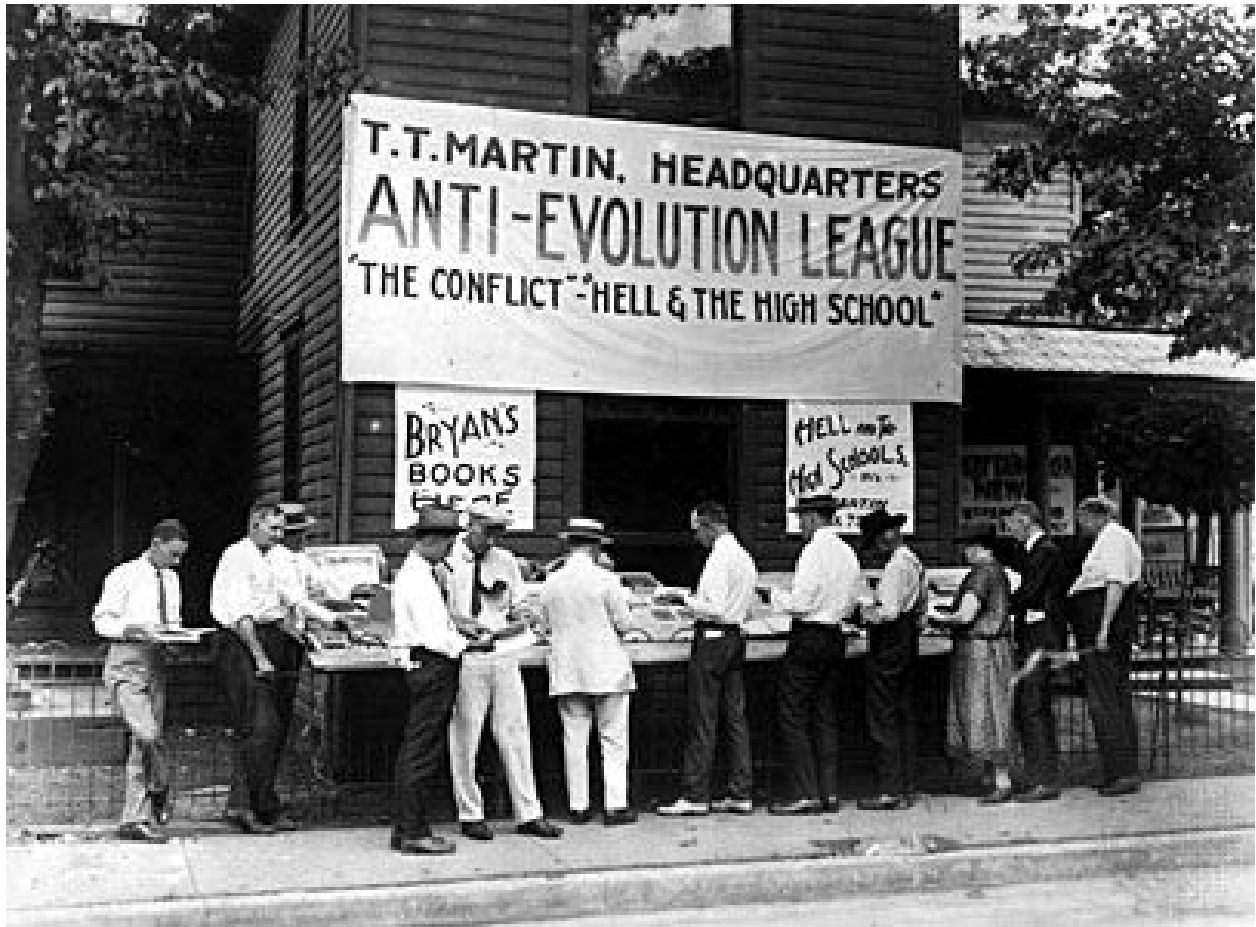
The basic freedom of the world is woman's freedom. A free race cannot be born of slave mothers. A woman enchained cannot choose but give a measure of that bondage to her sons and daughters. No woman can call herself free who does not own and control her body. No woman can call herself free until she can choose consciously whether she will or will not be a mother.

Excerpt from Harper's Monthly, Stephen Ewing, 1928

Divorce by mutual consent does not necessarily mean that both parties are equally anxious for the decree, but it does mean that they have not parted angrily or furtively. Yet the latter is the [technique] prescribed by law. It would almost seem as though our lawmakers delighted in putting a premium upon indecency and cruelty. Which action, for instance, is the more decent: for a man to "light out" without warning to his wife, leaving her perhaps without sufficient funds, and exposed to the pity of all the neighbors, or for him to discuss his plans with her and break up the home in a dignified fashion?

The current legal theory seems to be that divorce is not to be allowed until one party—the presumably innocent one—shall have been deeply wounded. The underlying Puritanic principle would seem to be that no human being shall find his salvation in freedom until he has walked through the valley of the shadow of death. But is it not pitifully apparent that every man and woman—with the exception of the very shallow—who feels his marriage going to pieces, walks through the valley of the shadow of death? Why must the law, like a heartless surgeon, drive the knife still deeper?

Antievolution Books On Sale in Dayton, Tennessee During the Scopes Trial, 1925



Excerpt from *Babbitt*, Sinclair Lewis, 1922

Source: Sinclair Lewis, *Babbitt*, 1922

Just as he was an Elk, a Booster, and a member of the Chamber of Commerce, just as the priests of the Presbyterian Church determined his every religious belief and the senators who controlled the Republican Party decided in little smoky rooms in Washington what he should think about disarmament, tariff, and Germany, so did the large national advertisers fix the surface of his life, fix what he believed to be his individuality. These standard advertised wares—toothpastes, socks, tires, cameras, instantaneous hot-water-heaters—were his symbols and proofs of excellence; at first the signs, then the substitutes, for joy and passion and wisdom.

Excerpt from Harper's, James Weldon Johnson, 1928

. . . [T]here is a common, widespread, and persistent stereotyped idea regarding the Negro, and it is that he is here only to receive; to be shaped into something new and unquestionably better. The common idea is that the Negro reached America intellectually, culturally, and morally empty, and that he is here to be filled—filled with education, filled with religion, filled with morality, filled with culture. In a word, the stereotype is that the Negro is nothing more than a beggar at the gate of the nation, waiting to be thrown the crumbs of civilization.

Through his artistic efforts the Negro is smashing this immemorial stereotype faster than he has ever done through any other method he has been able to use. He is making it realized that he is the possessor of a wealth of natural endowments and that he has long been a generous giver to America. He is impressing upon the national mind the conviction that he is an active and important force in American life; that he is a creator as well as a creature; that he has given as well as received; that he is the potential giver of larger and richer contributions.

In this way the Negro is bringing about an entirely new national conception of himself; he has placed himself in an entirely new light before the American people. I do not think it too much to say that through artistic achievement the Negro has found a means of getting at the very core of the prejudice against him by challenging the Nordic superiority complex. A great deal has been accomplished in this decade of "renaissance."

The Only Way to Handle It, 1921

Source: *The Literary Digest*, May 7, 1921

The Only Way to Handle It



