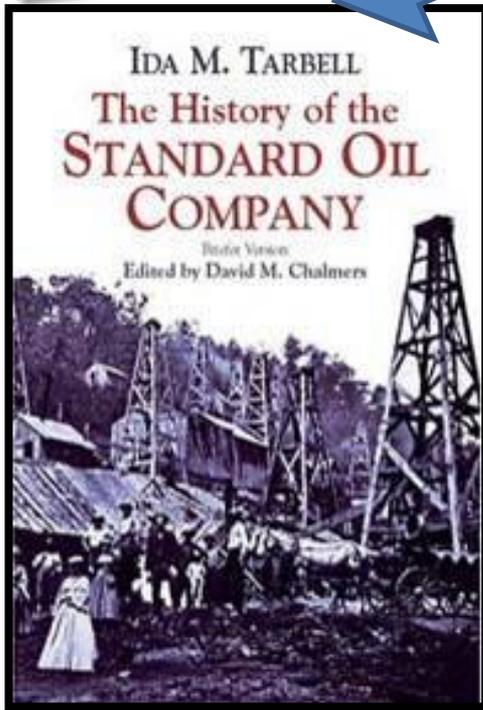


Station 1: Muckracking & Reform

Station Activity

Find the "Drugs" section of the Sears, Roebuck Catalog and examine the different products. Scan the advertisements and complete the chart on your handout.

Investigative journalists known as **muckrakers** exposed corruption, poverty, health hazards, and monopolies



Ida Tarbell's *The History of Standard Oil* (1904) revealed Rockefeller's ruthless business practices and called for the break-up of large monopolies

Upton Sinclair's *The Jungle* (1906) revealed the unsanitary conditions of slaughterhouses and led to government regulation of food industries



The first **Pure Food and Drug Act** was passed in 1906.

Purpose? Protect the public against adulteration (*contamination*) of food and from products identified as healthful without scientific support.

Provisions (*requirements*) under the new law included:

- Creation of the **Food and Drug Administration**, which was entrusted with the responsibility of testing all foods and drugs destined for human consumption
- The requirement for prescriptions from licensed physicians before a patient could purchase certain drugs
- The requirement of label warnings on habit-forming drugs.



Station 2: Civil Rights Reform

Station Activity

Read the provided speeches and use the information to compare and contrast W.E.B. DuBois and Booker T. Washington

Introduction: Booker T. Washington, founder and head of Tuskegee Institute, was the most influential black American of his time. Born a slave, he worked in coal mines and salt furnaces before attending Hampton Institute. Washington stressed the importance of practical, job-oriented skills for blacks. He believed that greater political and social equality for blacks would come naturally if they first established an economic base. This selection is from the speech Washington made in 1895 at the opening of the Atlanta Cotton States and International Exposition.

To those of my race who depend on bettering their condition in a foreign land or who underestimate the importance of cultivating friendly relations with the southern white man, who is their next-door neighbor, I would say, "Cast down your bucket where you are." Cast it down in making friends, in every manly way, of the people of all races by whom you are surrounded. Cast it down in agriculture, in mechanics, in commerce, in domestic service, and in the professions.

Our greatest danger is that in the great leap up from slavery to freedom we may overlook the fact that the masses of us are to live by the production of our hands and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor and put brains and skill into the common occupation of life. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities.

To those of the white race who look to immigrants 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 down your bucket among those people who have, without strike and labor wars, tilled your fields, cleared your forests, built your railroads and cities, brought forth treasures from the bowels of the earth, and helped make possible this magnificent representation of progress of the South. Casting down your bucket among my people, helping and encouraging them as you do on these grounds, and to education of head, hand and heart, you will find that they will buy your surplus land, make the waste places in your fields blossom, 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. 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 extremist 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 (excluded). 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 exercise of these privileges. The opportunity to earn a dollar in a factory just now is worth indefinitely more than the opportunity to spend a dollar in an opera house.

-Booker T. Washington

Introduction: Black scholar W.E.B. DuBois objected strongly to both Booker T. Washington's basic ideas and his suggestions about the proper training for blacks. The first black American to receive a Ph.D. from Harvard, DuBois believed firmly in the goal of higher education for blacks. DuBois was a historian, sociologist, and writer. This selection is from a collection of essays.

It has been claimed that the Negro can survive only through submission. Mr. Washington distinctly asks that black people give up, at least for the present,

First, political power,

Second, insistence on civil rights,

Third, higher education of Negro youths,

And concentrate all their energies on industrial education, the accumulation of wealth, and the conciliation of the South. As a result of this tender of the palm-branch, what has been the return? In these years since Booker T. Washington's Atlanta speech there have occurred:

1. The disenfranchisement of the Negro.
2. The legal creation of a distinct status of civil inferiority.
3. The steady withdrawal of aid from institutions for the higher training of the Negro.

These movements are not, to be sure, direct results of Mr. Washington's teachings; but his propaganda has, without a shadow of a doubt, helped their speedier accomplishment.

Negroes do not expect that the free right to vote, to enjoy civic rights, and to be educated will come in a moment. They do not expect to see the bias and prejudices of years disappear at the blast of a trumpet; but they are absolutely certain that way for a people to gain their reasonable rights is not by voluntarily throwing them away and insisting that they do not want them. They know that the way for a people to gain respect is not by continually belittling themselves. They believe, on the contrary, that Negroes must insist continually that voting is necessary to proper manhood, that color discrimination is barbarism, and that black boys need education as well as white boys.

So far as Mr. Washington preaches Thrift, Patience, and Industrial Training for the masses, we must hold up his hands and strive with him. But so far as Mr. Washington apologizes for injustice, North or South, does not rightly value the higher training and ambition of our brighter minds - we must unceasingly and firmly oppose him. By every civilized and peaceful method we must strive for the rights which the world accords to men, clinging unwaveringly to those great words of the Founding Fathers: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness."

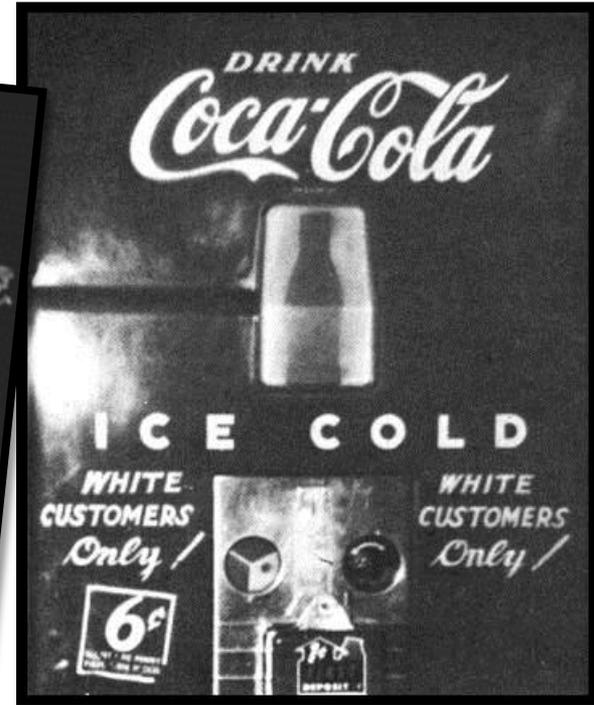
-W.E.B. DuBois

The Progressive Era led to demands for equal rights by African Americans

Plessy v Ferguson (1896) declared that segregation did not violate the 14th amendment

Black civil rights leaders were divided on how to address racial problems

Booker T. Washington argued in favor of accommodation: Blacks should work hard, educate themselves, and earn the rights they wanted



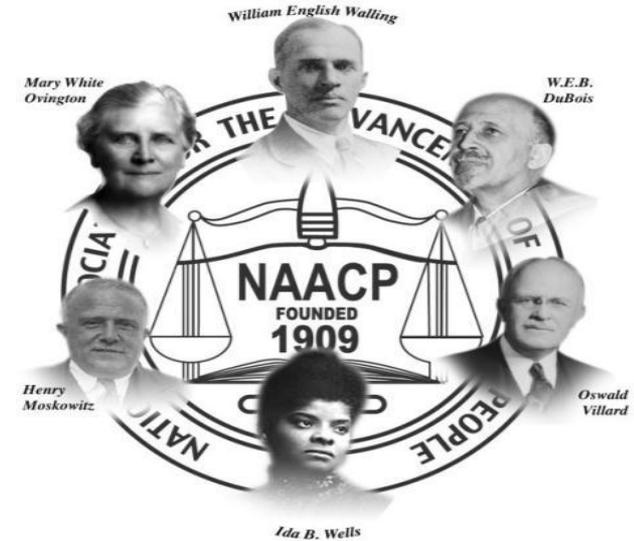
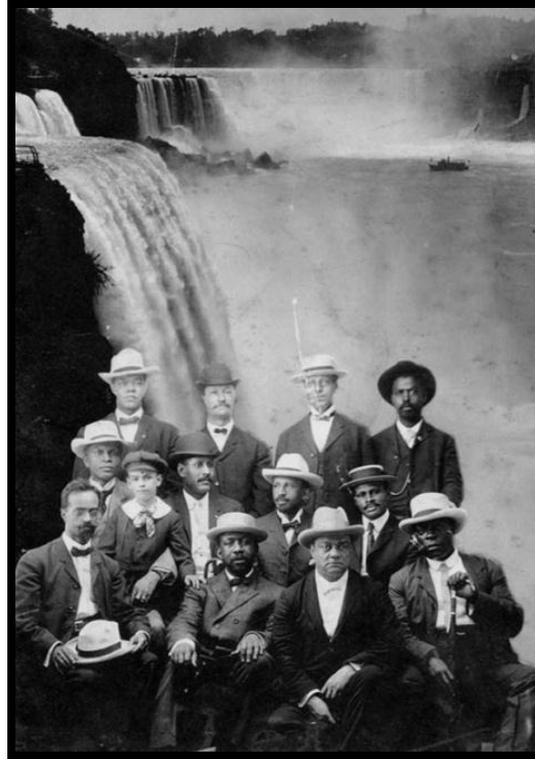
WEB DuBois called for immediate civil rights and the promotion of the "Talented Tenth" of young black leaders



In 1905, DuBois and other black leaders led the Niagara Movement

...They demanded an end to segregation and discrimination and economic and educational equality

The meeting led to the formation of the **National Association for the Advancement of Colored People (NAACP)** in 1909 to fight for black equality



The NAACP fought voting restrictions and segregation laws by using the 14th Amendment to file lawsuits

Station 3: The Temperance Movement

Station Activity

Analyze the provided political cartoons by answering the questions on your handout.



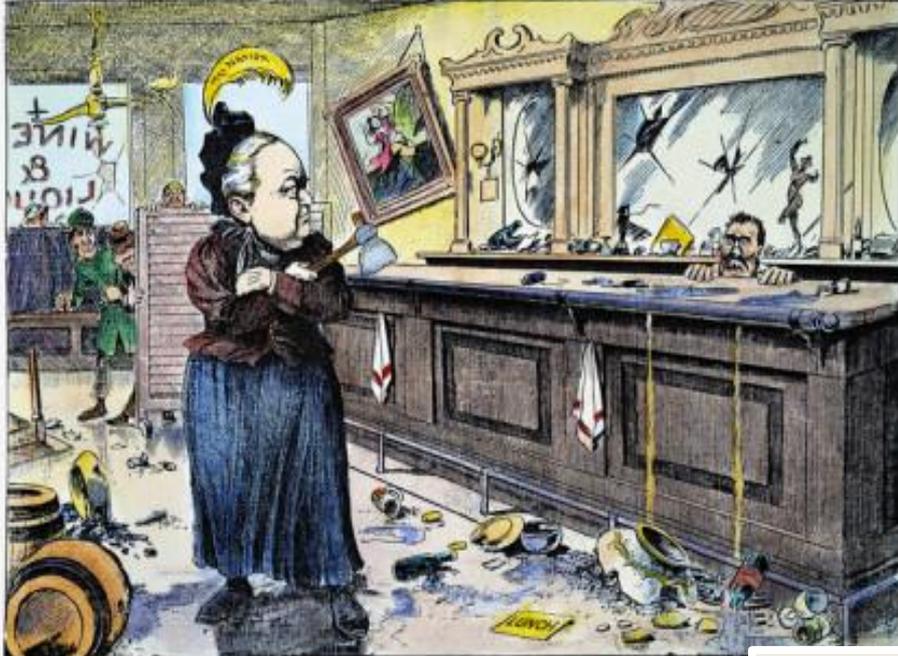
Carrie Nation

Your Nutty Aunt Carrie Is Loose Again!

CARTOON A



CARTOON B



"I CANNOT TELL A LIE-I DID IT WITH MY LITTLE HATCHETT"
Mrs. Talbot's Reform Crusade in Kansas, as the Ullako Artful Craftsmen's It From the Free Intemperance.

CARTOON C

Many reformers saw alcohol abuse as serious problem

Reformers Frances Willard and Carrie Nation led the Women's Christian Temperance Union (WCTU) to fight for prohibition laws

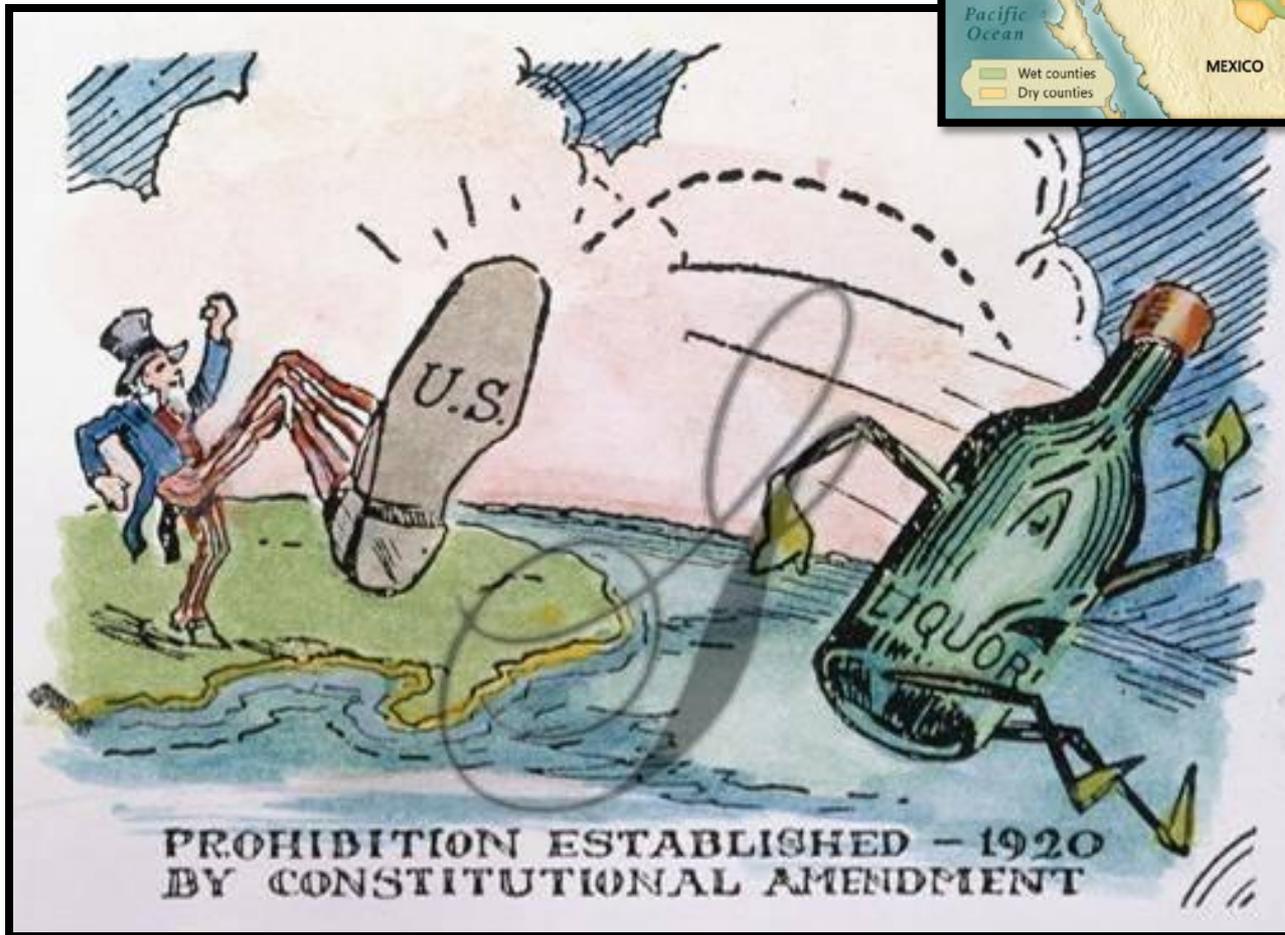
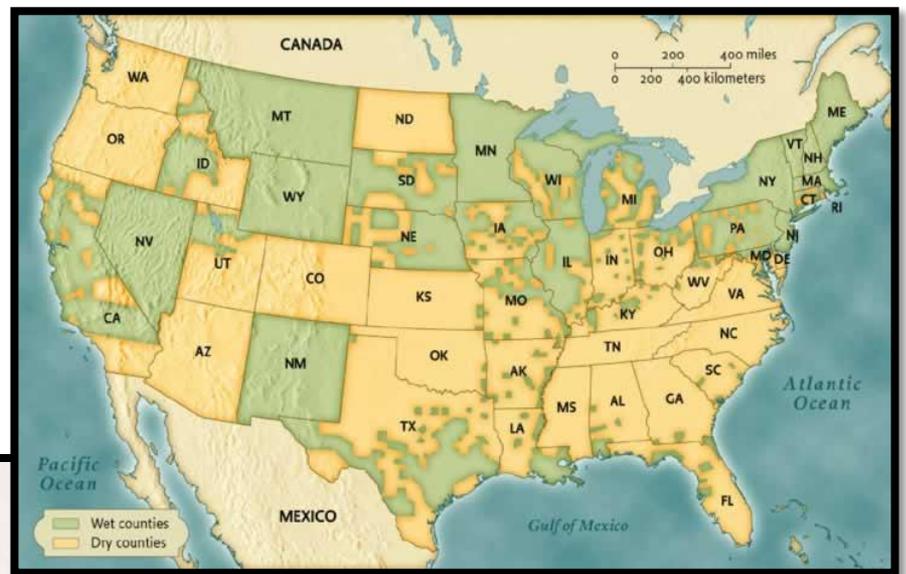
Carrie Nation



Temperance reformers hoped that ending alcohol would reduce corruption, crime, assimilate immigrants



Reformers gained prohibition laws in rural areas and states in the South and West



In 1919, the states ratified the 18th Amendment which outlawed alcohol throughout the USA

Station 4: Reform for the Poor

Station Activity

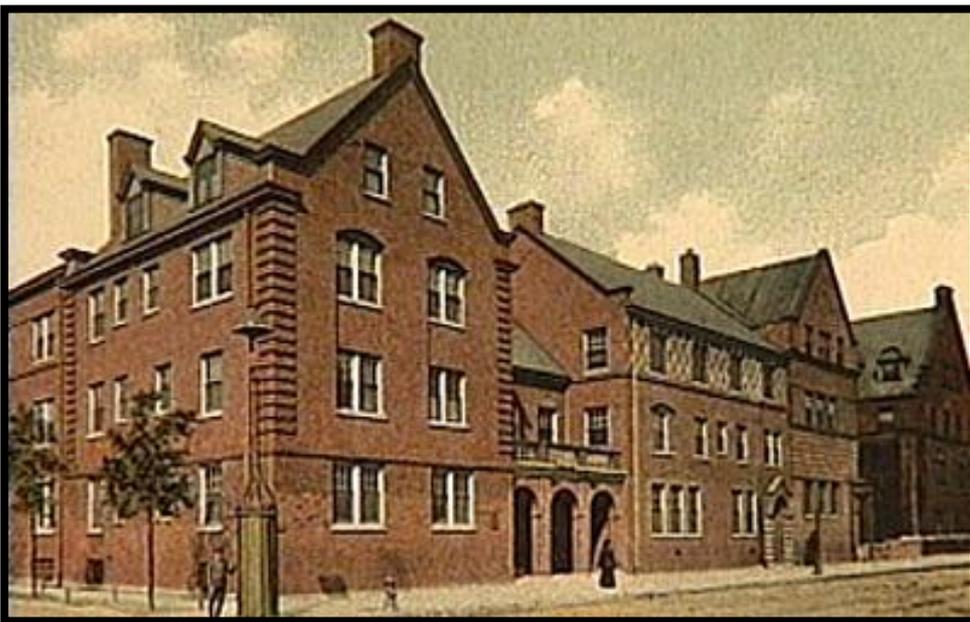
Read the provided Abstract of Child Labor Laws to learn about your rights in the modern workforce.



An early reformer was Jane Addams who created Hull House in Chicago



Hull House was the first settlement house which offered baths, cheap food, child care, job training, health care to help the poor



Jane Addams' efforts inspired reformers in other cities to build settlement houses to assist the poor

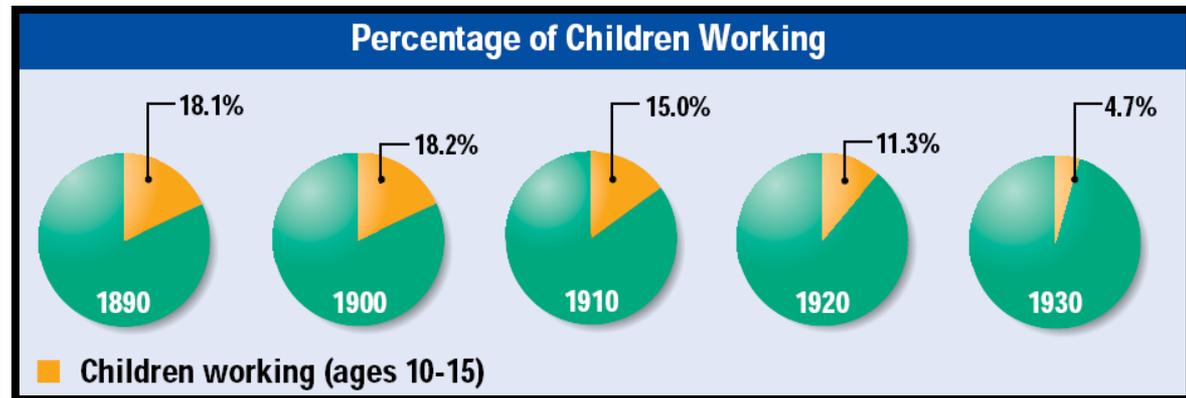
Other urban reformers tried to improve the lives of poor workers and children

The YMCA created gyms and libraries to help young men and children

The Salvation Army created nurseries and soup kitchens



Florence Kelley fought to create child labor laws and laws limiting women to a 10 hour day



Station 5: Progressive Era Photography

Station Activity

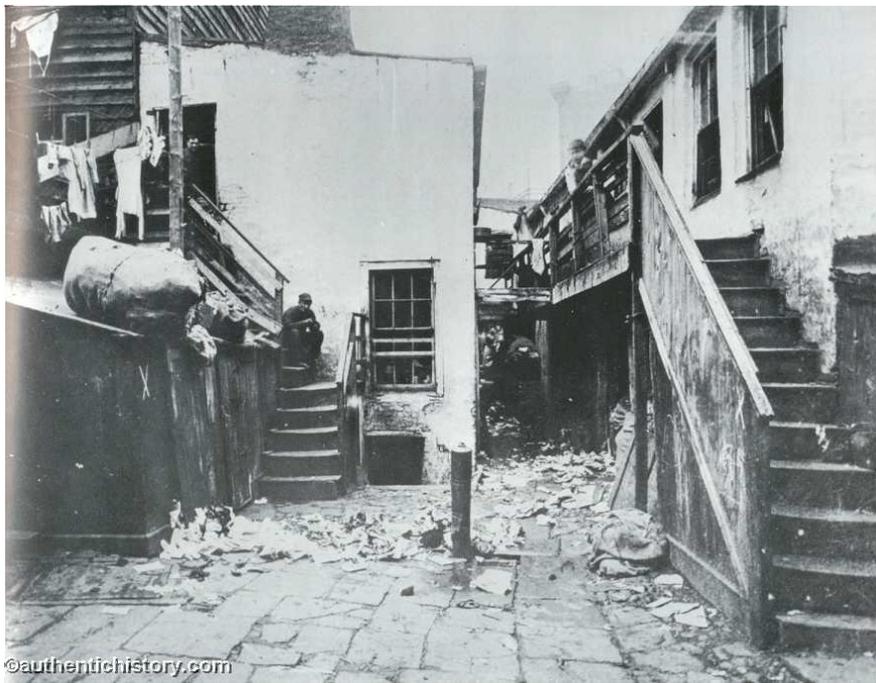
Examine the provided documents about tenement living and answer the questions on your handout.

DOCUMENTS ON TENEMENT LIVING

" All the fresh air that ever enters these stairs comes from the hall door that is forever slamming, and from the windows of dark bedrooms that in turn receive from the stairs their sole supply of the elements God meant to be free, but man deals out with such meager hand."

-Jacob Riis, *How the Other Half Lives*





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Jacob Riis' How the Other Half Lives (1890) exposed urban poverty and life in the slums



While living in New York, Riis experienced poverty and became a police reporter writing about the quality of life in the slums. He attempted to ease the bad living conditions of poor people by exposing their living conditions to the middle and upper classes.



JACOB RIIS
VIDEO

Station 6: Women's Suffrage

Station Activity

Differing Viewpoints: Women's Suffrage

Read the provided documents and compare the authors' viewpoints using the chart provided.

DIFFERING VIEWPOINTS: WOMEN'S SUFFRAGE

Document #1

Background: In a publication of the National American Woman Suffrage Association, Alice Stone Blackwell, one-time editor of the *Woman's Journal*, outlines seven reasons why women should be given the right to vote. The date of the article is unclear although it was written sometime after 1896.

1. Women should be able to vote because as they must obey all laws, shouldn't they have a say in making them? Additionally, women have to pay taxes so they should have a say as to the size of the tax and the way it should be spent.
2. Women are naturally more caring and have stronger morals and values than men. These characteristics would make women better law makers because they would be able to empathize with the people.
3. If women were granted the right to vote, the overall number of educated voters would more than double. The high schools of every state in America are graduating more girls than boys—often twice or three times as many. (Report of Commissioner of Education.)
4. If women were given the right to vote, women would make sure that ALL Americans were being treated fairly. For example, in Massachusetts the average pay of a female teacher is about one-third that of a male teacher, and in almost all the States it is unequal. Women could change this!
5. Women should be allowed to vote because as mothers, the rights of children would be safe-guarded. Women would be sure to pass laws protecting children. According to Judge Lindsey, of the Denver Juvenile Court, (July, 1904): "We have in Colorado the most advanced laws of any state in the Union for the care and protection of the home and the children. These laws, in my opinion, would not exist at this time if it were not for the powerful influence of woman suffrage."
6. Giving women the right to vote would make women smarter and well-rounded as individuals. It would make women more broadminded. Professor Edward Griggs says: "The ballot is an educator, and women will become more practical and more wise in using it."
7. Women should be given the right to vote in America, because many women all over the world have been granted this right. Past experience has proven it to be a good idea. Women have for years been voting literally by hundreds of thousands, in England, Scotland, Ireland, Australia, New Zealand, Canada, Wyoming, Colorado, Kansas, Utah, and Idaho. If you search in all of these places, you will not be able to find 12 people who would say that giving women the right to vote is a bad thing. Rather what you would find is hundreds, maybe thousands, of people who would say that giving the right to vote to women has been an excellent development.

DIFFERING VIEWPOINTS: WOMEN'S SUFFRAGE

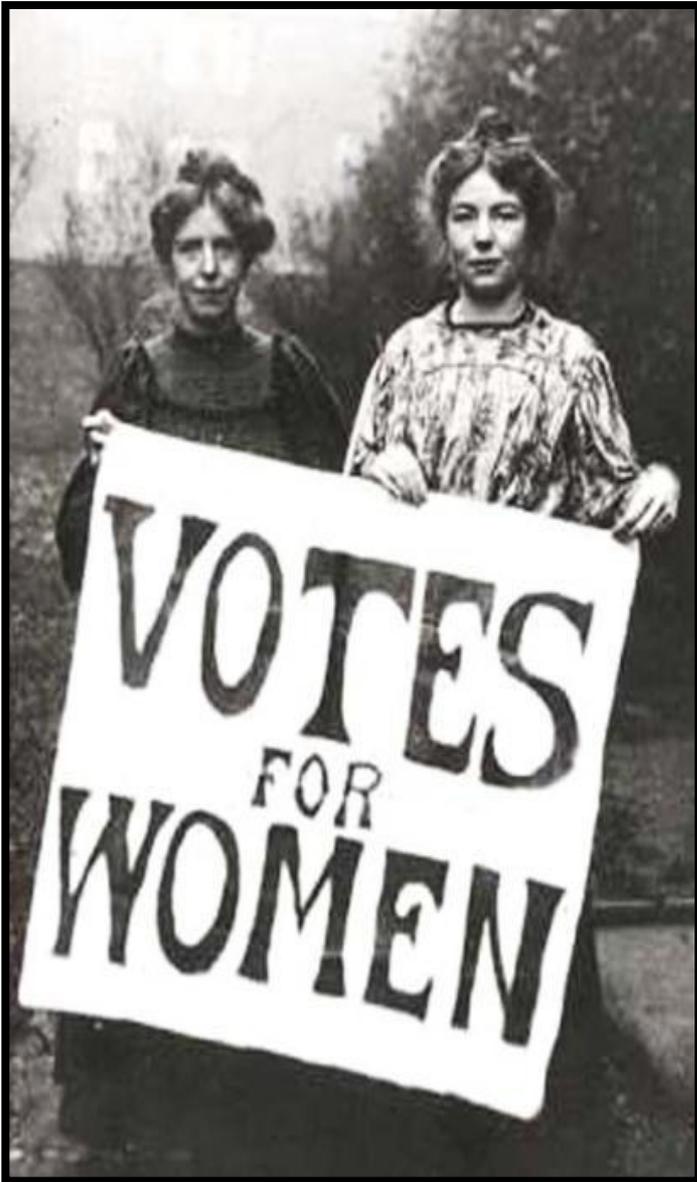
Document #2

Background: In this excerpt, Lydia Drake writes a sarcastic account detailing why women should not be granted the right to vote. Even though Drake was making fun of the stereotypes that held many women back, these very commonly held beliefs by men and women alike during the late 1800s and early 1900's. Lydia Drake was one of four women who entered Oberlin College in 1837 as freshmen in the "regular college course," making the institution truly coeducational. (Another of the four was Lucy Stone [1818-1893], who became a prominent women's rights activist.) Drake completed her studies at Oberlin in 1845, but little else is known about her.

A woman's mind is inferior to that of a man's. We know that it requires the strongest of minds to become a good politician and a leader of government. A woman does not know how to think for herself and her character should always be in question. The reason for this? She would always follow the opinions of her father, brother or husband. Women are weak and small. The job of government is demanding and takes its toll on a person. Men are strong and can handle this stress and strain. We should not let women expose themselves to this overly demanding profession. Women should stay at home and look after their husbands so they might avoid this difficulty. If we allow women to study politics, they might use their sexual charms to take advantage of unsuspecting men and unfairly exercise power that should remain hidden. Additionally, suppose women are allowed into government. Isn't it reasonable that we would soon see women placed in every department of office in the country? This would be devastating because it would throw many of our most distinguished men out of office, and of course out of employment. How could they then support their families or take care of their "child-like" wives? According to Frederick Rylands, if women gained entrance to government, then: "Political power in many large cities would chiefly be in the hands of young, ill-educated, giddy, and often ill-conducted (badly behaved) girls." This view was supported by the Queen of England. Queen Victoria hardly did anything to advance the cause of women. In 1870, Queen Victoria wrote: "let women be what God intended, a helpmate for man, but with totally different duties and vocations." A woman's place is in the home, not in government office.

In 1890, Susan B. Anthony and Elizabeth Stanton formed the National American Women Suffrage Association (NAWSA)

Women demanded property and voting rights in 1848 at the Seneca Falls Convention



Women were frustrated after the Civil War in when black men gained the right to vote (15th Amendment) but women did not

NAWSA leaders pressured states to let women vote and called for a national suffrage amendment



By the early 1900s, most western states allowed women to vote but women in the East could not vote

In 1920, the states ratified the 19th Amendment giving women the right to vote



19th Amendment to the Constitution
1920

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.