

UNIT

3

Boom and Bust

1920–1941

Why It Matters

After World War I, the United States enjoyed a time of prosperity and confidence. The decade of the 1920s saw rising stock prices and increased consumer spending. It also witnessed cultural innovations such as jazz music and motion pictures. At the end of the 1920s, however, several economic problems combined to trigger the Great Depression that began in 1929. Understanding the events of these decades will help you understand American society today. The following resources offer more information about this period in American history.

Primary Sources Library

See pages 976–977 for primary source readings to accompany Unit 3.

 Use the American History Primary Source Document Library CD-ROM to find additional primary sources about the Roaring Twenties and the Great Depression.



Hatbox depicting a New York street scene

Sixth Avenue Elevated at Third St.
by John Sloan, 1928





“I have no fears for the future of our country. It is bright with hope.”

—Herbert Hoover, 1929



1921–1929

The Jazz Age

The Big Ideas

SECTION 1: A Clash of Values

People react to periods of breathtaking social and cultural change in different ways. During the 1920s, clashes between traditional and modern values shook the United States.

SECTION 2: Cultural Innovations

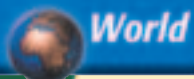
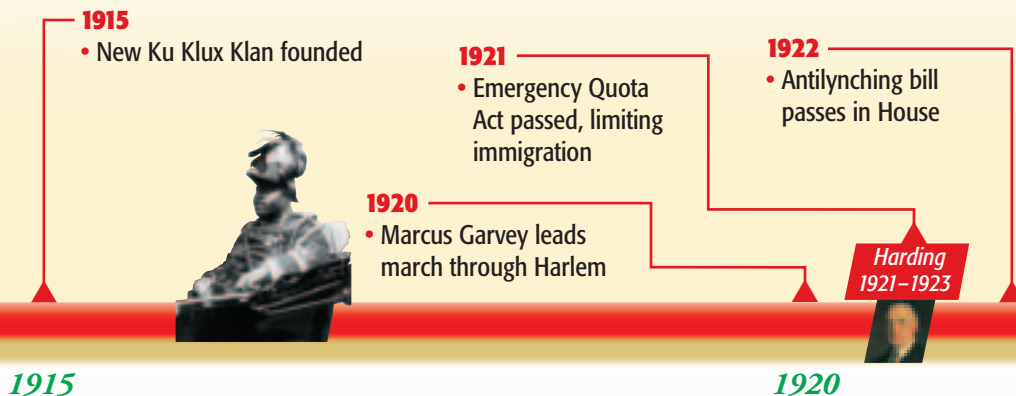
People react to periods of breathtaking social and cultural change in different ways. The 1920s, an era of exciting and innovative cultural trends, witnessed changes in art, literature, and popular culture.

SECTION 3: African American Culture

People react to periods of breathtaking social and cultural change in different ways. The large population of African Americans in northern cities after the “Great Migration” helped spur the Harlem Renaissance.



The American Vision: Modern Times Video The Chapter 7 video, “The Harlem Renaissance,” focuses on Harlem’s lively arts and music scene and the movement’s contributions to American culture.





This photograph of jazz musicians captures the boisterous spirit of the 1920s.

1925

- Scopes trial begins
- F. Scott Fitzgerald's *The Great Gatsby* published



1924

- National Origins Act passed

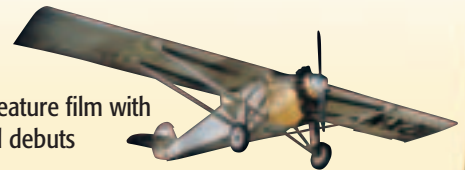


1926

- Langston Hughes's *The Weary Blues* published

1927

- First feature film with sound debuts
- Lindbergh completes first solo transatlantic flight



Coolidge
1923–1929



Hoover
1929–1933



1925

1930

1924

- Britain recognizes the USSR

1923

- Turkish Republic founded

1926

- Pavlov's *Conditioned Reflexes* published

1928

- Chiang Kai-shek elected president of China

HISTORY
Online



Chapter Overview

Visit the *American Vision: Modern Times* Web site at tav.mt.glencoe.com and click on **Chapter Overviews—Chapter 7** to preview chapter information.

Preparing to Read Chapter 7

Reading Skill

Connecting

Effective readers make connections between what they read and what they know. Some connections are based on personal experiences (text-to-self). Readers can also make connections to things they have read in other books (text-to-text) and to things that happen in other places (text-to-world). Making these connections allows you, the reader, to add new knowledge to what you already know. It helps you understand the relationship between events of the past and present. Finally, when you make good connections, you are more likely to remember the information you have read.

After reading a paragraph or passage, stop and ask yourself a connecting question. Does the text remind you of something that has happened in your life? Does it make you think of something you have read? Does it make you think of a person or event in another place or time?

Read the following paragraph and ask a connecting question of a partner.

Thanks to radio and motion pictures, sports such as baseball and boxing reached new heights of popularity in the 1920s. Baseball star Babe Ruth became a national hero, famous for hitting hundreds of home runs. As one broadcaster later remarked, “He wasn’t a baseball player. He was a worldwide celebrity, an international star, the likes of which baseball has never seen since.” (pages 420–421)

CONNECTING

Authors sometimes use quotes to evoke connections in the mind of the reader. This technique gives voice to the text and reminds the reader that history is a story well told.

While reading the passage, you might have made the following connections:

Text-to-self: Do you recall the first time you saw a major sports celebrity, such as Tiger Woods or Michael Jordan? Do you remember how it feels to win a game?

Text-to-text: Have you read about or seen film footage of Babe Ruth?

Text-to-world: Has mass media made celebrity commonplace in today’s society?

Apply the Skill

As you read this chapter, pause periodically and make a connection based on something you have just read. Try to make such connections with important ideas, times, and topics in your life. Remember that the better the connection, the more likely you are to remember the new information.



Historical Interpretation Learning about the context of past events and interpreting events within that context will help you better understand the events and their impact.

As you learned earlier, there was a time in United States history in which many citizens could not vote. Similarly, voting rights have been restricted in other parts of the world across time. For example, in Ancient Greece only men who owned property could vote. Today it would be unthinkable to exclude people from voting based on their wealth, gender, or ethnicity. It is important for you to understand these events within the context of the time. Applying today's standard to past events could lead to a misrepresentation of history.

One of the critical responsibilities of historians is to interpret historical events within their social, political, and economic contexts. As you learned in chapter 4, historians also compare past events with present-day realities. Limiting the analysis to one or the other, however, results in understanding only parts of past events.

Read this passage from your textbook about the Scopes Trial in Tennessee.

In 1925 Tennessee passed the Butler Act, which outlawed any teaching that denied “the story of the Divine Creation of man as taught in the Bible. . . .” The American Civil Liberties Union (ACLU) advertised for a teacher who would be willing to be arrested for teaching evolution. John T. Scopes . . . volunteered to be the test case. . . .

. . . After eight days of trial, Scopes was found guilty and fined \$100. . . . (pages 411–412)

Reading about the case by itself probably would leave you confused about the reasons for the trial. Similarly, if you were to interpret this landmark case by today's standards, you would not understand the context surrounding the trial. Once you learn about the cultural clashes in the 1920s, such as those between science and religion, you will understand the growing division between traditional and modern views during that time. You will also better understand the circumstances surrounding the trial and its impact.

Apply the Skill

As you read the text under “African American Politics” on pages 429–431, consider the segregation and discrimination African Americans faced at the time. This will help you understand their efforts to gain a political voice and to fight for legal rights.



Guide to Reading

Connection

In the previous chapter, you learned how World War I affected the United States. In this section, you will discover how modern and traditional values clashed and changed society.

Main Idea

- During the 1920s, anti-immigrant and racist feelings increased. (p. 407)
- Fearing new immigrants, the federal government enacted several laws to limit immigration. (p. 408)
- An emphasis on youth and personal freedom led to a more relaxed moral attitude. p. (p. 410)

- Fundamentalists promoted the authority of the Bible and defended the Protestant faith. (p. 411)
- Congress passed the Eighteenth Amendment and the Volstead Act to prohibit alcohol, but the laws largely failed to create positive social change. (p. 412)

Content Vocabulary

anarchist, eugenics, flapper, evolution, creationism, police powers, speakeasy

Academic Vocabulary

source, aspect, ethic

People and Terms to Identify

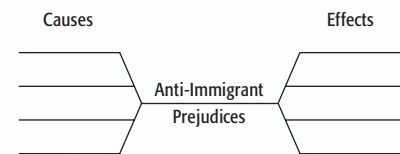
Ku Klux Klan, Emergency Quota Act, Fundamentalism

Reading Objectives

- **Explain** the rise of racism and nativism in the 1920s.
- **Describe** the clash of values in the 1920s and the changing status of women.

Reading Strategy

Organizing As you read about Americans' reactions to immigrants in the 1920s, complete a graphic organizer similar to the one below by filling in the causes and effects of anti-immigrant prejudices.



Preview of Events



The following are the main History–Social Science Standards covered in this section.

11.2.3 Trace the effect of the Americanization movement.

11.3.3 Cite incidences of religious intolerance in the United States (e.g., persecution of Mormons, anti-Catholic sentiment, anti-Semitism).

11.5.2 Analyze the international and domestic events, interests, and philosophies that prompted attacks on civil liberties, including the Palmer Raids, Marcus Garvey's "back-to-Africa" movement, the Ku Klux Klan, immigration quotas and the responses of organizations such as the American Civil Liberties Union, the National Association for the Advancement of Colored People, and the Anti-Defamation League to those attacks.

11.5.3 Examine the passage of the Eighteenth Amendment to the Constitution and the Volstead Act (Prohibition).

The Big Idea

People react to periods of breathtaking social and cultural change in different ways. The 1920s began with an increase in anti-immigrant and racist feelings, fueled by an economic recession and the influx of immigrants. In response, Congress passed several laws limiting immigration. Many women and young people adopted a more relaxed moral attitude that conflicted with traditional roles, values, and morals. Fundamentalists tried to combat these new attitudes by promoting a literal interpretation of the Bible and by defending the Protestant faith. The Eighteenth Amendment and the Volstead Act prohibited alcohol but did not stop the new moral attitude as many had hoped.

11.5.4 Analyze the passage of the Nineteenth Amendment and the changing role of women in society.

Nativism Resurges

Main Idea During the 1920s, anti-immigrant and racist feelings increased.

Reading Connection Describe a time when you traveled to another school, state, or country. How were people and their way of life different? Read on to learn about the tensions that caused a resurgence of nativism in the United States.

As the 1920s opened, an economic recession, an influx of immigrants, and racial and cultural tensions combined to create an atmosphere of disillusionment and intolerance. The fear and prejudice many felt toward Germans and Communists expanded to include all immigrants. This triggered a general rise in racism and in nativism, the desire to protect the interests of native-born Americans against those of immigrants.

During World War I, immigration to the United States dropped sharply. By 1921, however, it had returned to prewar levels, with the majority of immigrants at this time coming from southern and eastern Europe. Many Americans saw immigrants as a threat to stability and order. The arrival of millions of immigrants also seemed to pose a threat to the four million recently demobilized military men and women searching for work in an economy with soaring unemployment and rising prices.

★ An American Story ★

In 1911 Alfred Levitt left a small town in Russia to immigrate to New York City. Like many immigrants before and since, he had big ambitions, despite his poor English and lack of education. He wanted to forget his Russian heritage and become a successful American:

“My conscious drive when I got here was to escape the rigors of poverty, to become somebody of importance. This I don’t mean economically, but someone who can justify his presence on the planet. I wonder: Who am I? What am I here for? At seventeen years, the first question for me, though, was: What was I going to do? What will I become? . . . I made up my mind, as young as I was, that I’m going to amount to something in the world, and I’m not going to continue being one of those who starve.”

—quoted in *Centenarians: The Story of the Twentieth Century by the Americans Who Lived It*

Levitt did indeed “amount to something.” A successful artist, he lived the rest of his life in New York City. Twenty of his paintings are part of the permanent collection of the city’s Metropolitan Museum of Art.

Not all immigrants, many of whom were unskilled workers, fared so well. As they sought to enter the workforce and establish a foothold in American life, many of them encountered ethnic and religious prejudices. The experience of two Italian immigrants, Nicola Sacco and Bartolomeo Vanzetti, exemplified the prejudices and fears of the period.

The Sacco-Vanzetti Case Shortly after 3:00 P.M. on April 15, 1920, two men shot and killed two employees of the Slater & Morrill Shoe Company in South Braintree, Massachusetts, and robbed the company of its \$15,000 payroll. Police subsequently arrested Nicola Sacco, a shoemaker, and Bartolomeo Vanzetti, a fish peddler.

The Sacco and Vanzetti case created a furor, as newspapers around the country revealed that the two immigrants were **anarchists**, or people who oppose all forms of government. They also discovered that Sacco owned a gun similar to the murder weapon and that the bullets used in the murders matched those in Sacco’s gun. Although no one at the time knew if Sacco and Vanzetti were guilty, many people leaped to that conclusion because the two men were Italian immigrants and anarchists. Others viewed the case as an example of prejudice against people based on their ethnic origin and political beliefs.

On July 14, 1921, a jury found Sacco and Vanzetti guilty, and the judge sentenced them to death. Many Americans, caught up in the antforeign fever of the



▲ Alfred Levitt (standing)

time, applauded the verdict and the penalty. Over the next six years, lawyers filed numerous appeals for a new trial, but all were denied. In April 1927, a special Massachusetts commission studied the case and upheld the verdict. Four months later, on August 23, 1927, Sacco and Vanzetti were executed, proclaiming their innocence all the while. 📖 (See *You're the Historian* on pages 416–417 for more information on Sacco and Vanzetti.)

Pseudo-Scientific Racism Nativist and racist feelings in the 1920s were reinforced by the beliefs of the eugenics movement. **Eugenics** is a pseudo-science (or false science) that deals with improving hereditary traits. Developed in Europe in the early 1900s, eugenics emphasized that human inequalities were inherited and warned against breeding the “unfit” or “inferior.” Eugenics fueled the nativists’ argument for the superiority of the “original” American stock—white Protestants of northern European descent. Political, intellectual, and cultural figures like Woodrow Wilson and Henry Cabot Lodge embraced eugenics. By doing so, they lent authority to racist theories, which reinvigorated the nativist argument for strict immigration control.

Return of the Ku Klux Klan At the forefront of the movement to restrict immigration was the **Ku Klux Klan**, or KKK. The old KKK had flourished in the South after the Civil War and used threats

and violence to intimidate newly freed African Americans. The new Klan had other targets as well—Catholics, Jews, immigrants, and other groups believed to represent “un-American” values.

William J. Simmons founded the new Ku Klux Klan in Atlanta, Georgia, in 1915. A former circuit riding Methodist preacher, Simmons pledged to preserve America’s white, Protestant civilization. In the 1920s, Klan publicity claimed that the organization was fighting for “Americanism.”

The Klan attracted few members until 1920, when Simmons hired public relations entrepreneurs Edward Young Clarke and Elizabeth Tyler, paying them a commission of \$8 of every \$10 initiation fee for a new Klan recruit. Clarke and Tyler divided the nation into regions and paid more than 1,000 “salespeople” to promote the Klan. As a result of their strategy, membership in the Ku Klux Klan exploded, reaching nearly 4 million by 1924 as it spread beyond the South and into Northern cities.

Following the membership boom, the Klan began to decline largely as a result of scandals and power struggles involving its leaders. Membership shrank, and politicians whom the Klan supported were voted out of office. The sharp reduction in immigrants due to new immigration laws further disabled the Klan, depriving it of a major issue. The Klan never again had a major impact on national politics.

✔ **Reading Check** **Explaining** How did eugenics reinforce nativist ideals?

Analyzing *Political Cartoons*

New Immigrants This cartoon portrays the feelings of many Americans who were opposed to immigration. **What comment does the cartoon make about immigrants?**



Controlling Immigration

Main Idea **Fearing new immigrants, the federal government enacted several laws to limit immigration.**

Reading Connection Discuss quotas you are aware of, such as class size or the number of students allowed on a team, and compare them to the immigration quotas set by the government. Read on to discover how the United States limited immigration during the 1920s.

After World War I, American immigration policies changed in response to the postwar recession and nativist pleas to “Keep America American.” Even big business, which previously favored unrestricted immigration as a source of cheap labor, now feared the new immigrants as radicals.

In 1921 President Harding signed the **Emergency Quota Act**, which established a temporary quota system, limiting immigration. According to this act, only three percent of the total number of foreign-born people of a nationality already living in the United States, as indicated in the 1910 census, could be admitted in a single year. This theoretically restricted the number of immigrants from all countries, but in practice it discriminated heavily against people from southern and eastern Europe. Ethnic identity and national origin thus determined admission to the United States.

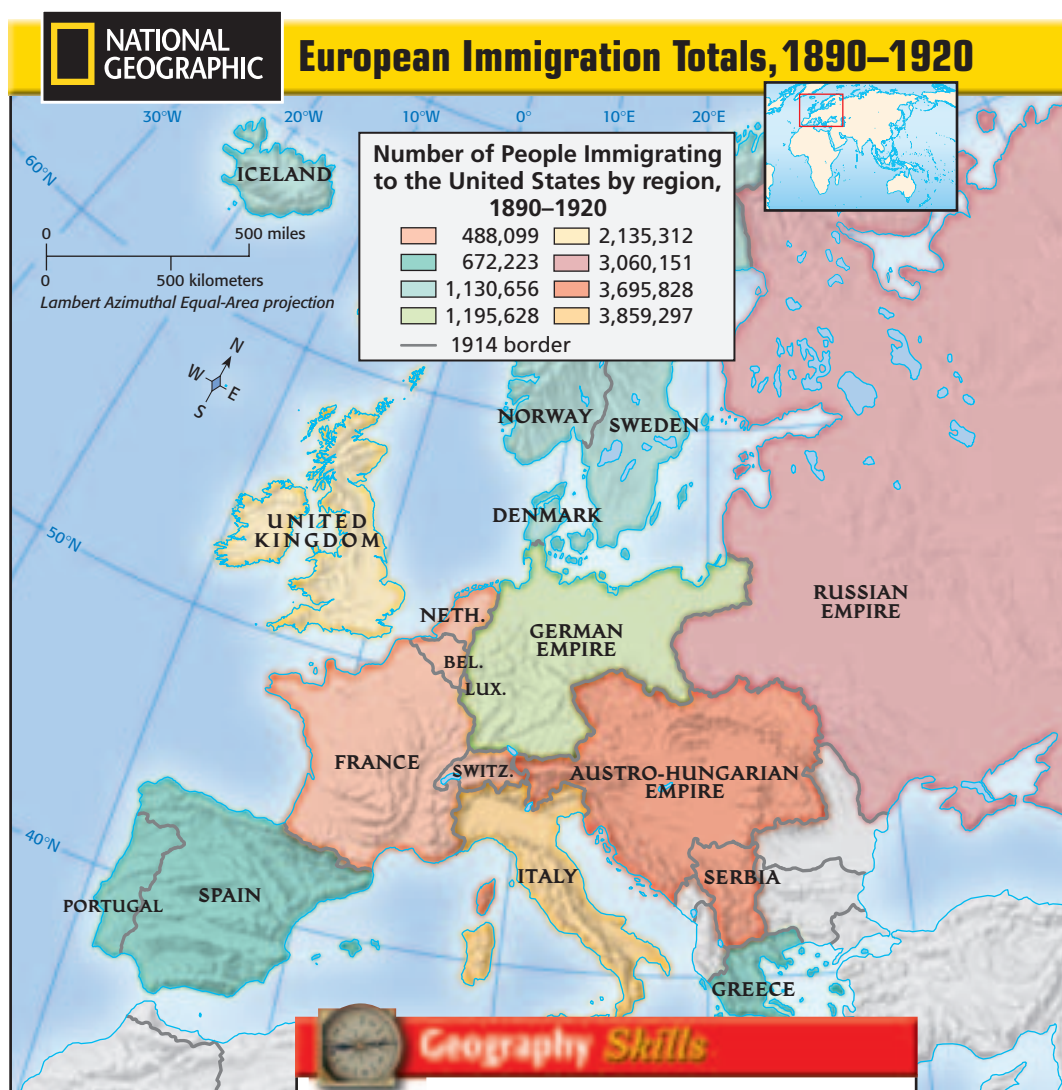
Henry Curran, the commissioner of Ellis Island from 1922 to 1926, commented on the heartbreak caused by the Emergency Quota Act:

“The hardest quota cases were those that separated families. When part of the family had been born in a country with a quota still open, while the other part had been born in a country whose quota was exhausted, the law let in the first part and deported the other part. Mothers were torn from children, husbands from wives. The law came down like a sword between them.”

—quoted in *Ellis Island: Echoes from a Nation's Past*

The National Origins Act of 1924 In 1924 the National Origins Act made immigrant restriction a permanent policy. The law also tightened the quota system, setting quotas at two percent of each national group residing in the country in 1890. By moving back the year to 1890, an even larger proportion of the quotas were allotted to immigrants from northwestern Europe.

A second part of the act, which took effect in 1929, replaced the 1924 quotas with a limit of 150,000 immigrants admitted per year. In addition, the percentage allotted to each nationality would now be based on the total percentage of each nationality



Geography Skills

- Interpreting Maps** Between 1890 and 1920, what European regions sent more than three million immigrants to the United States?
- Applying Geography Skills** Why were so many people willing to leave their homelands to come to the United States?

within the entire American population according to the 1920 census. This resulted in an unequal balance of immigrants from northwestern European countries, which accounted for 87 percent of the total immigration quota.

Hispanic Immigration to the United States

The immigration acts of 1921 and 1924 reduced the available labor pool in the United States. While workers and unions rejoiced at the reduction in competition for jobs, employers desperately needed laborers for agriculture, mining, and railroad work. Mexican immigrants helped to fill this need.

The first wave of Mexican immigration to the United States followed the passage of the Newlands Reclamation Act of 1902, which provided funds for irrigation projects in the arid Southwest. Factory farms soon dominated the landscape, and they needed large numbers of agricultural laborers. By 1914 more than 70,000 Mexican immigrants had poured into the United States, many of them fleeing the aftermath of the Mexican Revolution of 1910.

More than 600,000 Mexicans arrived in the United States between 1914 and the end of the 1920s. The National Origins Act of 1924 exempted natives of the Western Hemisphere from the quota system. As the demand for cheap farm labor in California and the Southwest steadily increased, Mexican immigrants crossed the border in record numbers.

Reading Check **Explaining** What was the result of the National Origins Act exemption on Western Hemisphere nations?

The New Morality

Main Idea An emphasis on youth and personal freedom led to a more relaxed moral attitude.

Reading Connection How do you think older generations view your generation? Read on to find out about the changes in morality in the United States during the 1920s.

Many groups that wanted to restrict immigration also wanted to preserve what they considered to be traditional values. They feared that a “new morality”

▼ *Dr. Florence Sabin*



was taking over the nation. Challenging traditional ways of seeing and thinking, the new morality glorified youth and personal freedom and influenced various **aspects** of American society.

The New Morality Ideals of the loving family and personal satisfaction—views popularized in magazines and other media—influenced popular views on relationships. As the loving and emotional aspects of marriage grew in importance, the ideas of romance, pleasure, and friendship became linked to successful marriages. Advice books in the 1920s dispensed such hints as, “Have lots of pleasure that both husband and wife enjoy . . . and above all, be good friends.”

Women in the workforce also began to define the new morality. Many single, working-class women held jobs simply because they needed the wages for themselves or for their families. For some young, single women, work was a way to break away from parental authority and establish a personal identity. Work also provided the wages that allowed women to participate in the consumer culture.

Women who attended college in the 1920s often found support for their emerging sense of independence. Women’s colleges, in particular, encouraged their students to pursue careers and to challenge traditional ideas about the nature of women and their role in society.

The automobile also played a role in encouraging the new morality. The nation’s youth loved cars because cars made them more independent and allowed them to escape the careful watch of their parents. Instead of socializing at home with the family, many youths could now use cars to seek new forms of entertainment with their friends and to find privacy.

Women in the 1920s Fashion took on a modern look during the 1920s, as women “bobbed,” or shortened, their hair and wore flesh-colored silk stockings. It also emphasized the youthful appearance of glamorous stage and screen stars. In this new culture, the carefree, chic “flapper” played a prominent role.

Though hardly typical of American women at the time, the **flapper**—a young, dramatic, stylish, and unconventional woman—personified women’s changing behavior in the 1920s. The flapper smoked cigarettes, drank prohibited liquor, and dressed in attire considered too revealing by previous generations.

While flappers pursued social freedoms, other women sought financial independence by entering the workforce, many of them as salesclerks,

secretaries, or telephone operators. There were a few women who made contributions in science, medicine, law, or literature. In science, Florence Sabin's medical research led to a dramatic drop in death rates from tuberculosis. In literature, Edith Wharton received the Pulitzer Prize for her novel *The Age of Innocence*. Public health nurse Margaret Sanger, believing that the standard of living could be improved if families limited the number of children they had, founded the American Birth Control League in 1921. This organization became Planned Parenthood in the 1940s. In 1928 Margaret Mead, one of the first female anthropologists, published the highly regarded study, *Coming of Age in Samoa*, which described life in a Pacific island culture.

Reading Check **Identifying** What political, social, and economic contributions did women make to American society in the 1920s?

The Fundamentalist Movement

Main Idea Fundamentalists promoted the authority of the Bible and defended the Protestant faith.

Reading Connection What are some issues that you feel strongly about? Read on to learn how people who followed the beliefs of Fundamentalism tried to prevent what they saw as moral decline.

While many Americans embraced the new morality, millions more feared that the country was losing its traditional values. To these Americans, the modern consumer culture, relaxed **ethics**, and growing urbanism symbolized the nation's moral decline. Many of these people, especially those in small rural towns, responded by joining a religious movement known as **Fundamentalism**—a name derived from a series of pamphlets titled *The Fundamentals*, published by oil millionaire Lyman Stewart.

Fundamentalist Beliefs Fundamentalists believed that the Bible was literally true and without error. They defended the Protestant faith against ideas that implied that human beings derived their moral behavior from society and nature, not God. In particular, Fundamentalists rejected Charles Darwin's theory of **evolution**, which said that human beings had developed from lower forms of life over the course of millions of years. Instead, they believed in **creationism**—the belief that God created the world as described in the Bible.



▲ *View of Scopes Trial*

Two popular evangelical preachers, Billy Sunday and Aimee Semple McPherson, stirred Fundamentalists' passions by preaching traditional religious and moral values in very nontraditional ways. A former professional baseball player, Sunday drew huge crowds with his rapid-fire sermons and on-stage showmanship. McPherson conducted her revivals and faith healings in Los Angeles in a flamboyant theatrical style, using stage sets and costumes that expressed the themes of her highly emotional sermons.

The Scopes Trial Evolutionists and creationists eventually clashed in a historic trial. In 1925 Tennessee passed the Butler Act, which outlawed any teaching that denied "the story of the Divine Creation of man as taught in the Bible," and taught instead that "man descended from a lower order of animals." The American Civil Liberties Union (ACLU) advertised for a teacher who would be willing to be arrested for teaching evolution. John T. Scopes, a high school biology teacher in Dayton, Tennessee, volunteered to be the test case. He taught evolution and was subsequently arrested and put on trial.

The trial took place in the summer of 1925. William Jennings Bryan, a three-time Democratic presidential candidate, was the prosecutor and represented the creationists. Clarence Darrow, one of the country's most celebrated trial lawyers, defended Scopes. After eight days of trial, Scopes was found guilty and the judge fined him \$100, although the conviction was later overturned by the Tennessee Supreme Court on a technicality. In Tennessee at the time of the trial, judges could not issue fines, only juries could issue fines. Parts of the trial had been broadcast over the radio, and Darrow's blistering cross-examination of Bryan did little for the Fundamentalist cause. Increasingly, Fundamentalists found themselves isolated from mainstream Protestantism, and their commitment to political activism declined.

Reading Check **Explaining** What were the major beliefs of Fundamentalists?

Prohibition

Main Idea Congress passed the Eighteenth Amendment and the Volstead Act to prohibit alcohol, but the laws largely failed to create positive social change.

Reading Connection Do you think the government should try to regulate the moral behavior of its citizens? Read on to learn about efforts during the 1920s to eliminate social problems brought on by drinking alcohol.

The movement to ban alcohol had been building throughout the late 1800s. By the early 1900s, many progressives and traditionalists supported prohibition. Many people believed the prohibition of alcohol would help reduce unemployment, domestic violence, and poverty. Their support helped pass the Eighteenth Amendment, which took effect in January 1920.



▼ A group of men destroy bottles of alcohol by throwing them against the side of a building. Onlookers cheer the destruction as empty crates litter the street.



▲ **Prohibition in Action** Federal revenue agents carried out the laws of Prohibition by destroying barrels of alcohol. Here an agent uses an axe to bust open barrels and drain alcohol down the storm sewer. **How successful were their enforcement efforts?**

In an effort to enforce the amendment, Congress passed the National Prohibition Act, also known as the Volstead Act. Enforcing Prohibition now became the responsibility of the U.S. Treasury Department. While treasury agents had enforced federal tax laws for many years, **police powers**—a government’s power to control people and property in the interest of public safety, health, welfare, and morals—had generally been reserved for the state governments. The Eighteenth Amendment granted federal and state governments the power to enforce Prohibition, marking a dramatic increase in federal police powers.


The Treasury Department’s new Prohibition Unit struggled to enforce Prohibition. During the 1920s, treasury agents made more than 540,000 arrests, but Americans were not deterred by the arrests and persisted in blatantly ignoring the law. People flocked to secret bars called **speakeasies**, where they could purchase illegal alcohol. In New York City alone, an estimated 32,000 such bars sold liquor illegally. Liquor also was readily available in rural America, where bootlegging—the illegal production and distribution of liquor—was common.

Organized crime specialized in supplying and often running these speakeasies, which popped up all over the country. The huge profits that could be made supplying liquor encouraged some people to become smugglers, bringing liquor into the United States from Canada and the Caribbean. Smuggling and the consumption of liquor by millions helped create an illegal billion-dollar industry for gangsters. More than 70 federal agents were killed while enforcing Prohibition in the 1920s.

Crime became big business, and some gangsters had enough money to corrupt local politicians. Al Capone, one of the most successful and violent gangsters of the era, had many police officers, judges, and other officials on his payroll. Capone dominated organized crime in Chicago, where he ran bootlegging and other criminal rackets. Eliot Ness, the leader of a special Treasury Department task force, and nine agents he selected, were assigned the task of bringing Capone to justice. To achieve this goal, Ness and his group worked to shut down breweries where Capone illegally manufactured liquor. The press called Ness and his men “The Untouchables” because they would not take bribes. Capone was finally convicted of tax evasion and sentenced to 11 years in prison.

The battle to repeal Prohibition began almost as soon as the Eighteenth Amendment was ratified. Supporters of repeal believed Prohibition was excessive and prudish and associated it with “priggish fanaticism.” The ratification of the Twenty-first Amendment in 1933 repealed the Eighteenth Amendment and ended federally-mandated Prohibition. It was a defeat for the supporters of traditional values and those who favored the use of federal police powers to achieve moral reform.

 **Reading Check Analyzing** Analyze the reasons for the adoption of the Eighteenth Amendment.

HISTORY  **Study Central**
Online

For help with the concepts in this section of *American Vision: Modern Times* go to tav.mt.glencoe.com and click on **Study Central**.

SECTION 1 ASSESSMENT

Checking for Understanding

1. **Vocabulary** Define: anarchist, eugenics, source, aspect, flapper, ethic, evolution, creationism, police powers, speakeasy.
2. **People and Terms** Identify: Ku Klux Klan, Emergency Quota Act, Fundamentalism.
3. **Explain** why the Eighteenth Amendment was repealed.

Reviewing Big Ideas

4. **Examining** How did the passage of the Eighteenth Amendment and the Volstead Act change the federal government’s role?

Critical Thinking

5. Historical Analysis **Synthesizing** Why were immigrants from Mexico not included in the quota system set by the immigration acts? CA HI4
6. **Categorizing** Use a graphic organizer similar to the one below to list the provisions of the immigration acts passed in the 1920s.

Act	Provisions

Analyzing Visuals

7. **Analyzing Photographs** Study the image on page 412 of the federal agent destroying barrels of alcohol. Why do you think the barrels were destroyed in public with a crowd watching?

Writing About History

8. **Persuasive Writing** Imagine it is the 1920s. Write a letter to your senator to persuade him or her to either continue to support Prohibition or to work for its repeal. CA 11WA2.4a



What *Life* Was Like...

Flappers

Perhaps no other symbol of the 1920s captured the spirit of the time like the flapper. Psychologist G. Stanley Hall wrote his observation of a typical flapper:

“She wore a knitted hat, with hardly any brim, of a flame or bonfire hue; a henna scarf; two strings of Betty beads, of different colors, twisted together; an open short coat, with ample pockets; a skirt with vertical stripes. . . . Her stockings were woolen and of brilliant hue. But most noticeable of all were her high overshoes, or galoshes. One seemed to be turned down at the top and entirely unbuckled, while the other was fastened below and flapped about her trim ankle in a way that compelled attention.”

—quoted in *We, the American Women*



Flapper Hairstyle

Actress Colleen Moore wears a pageboy haircut that was popular in the 1920s.



New Forms of Expression

Rebelling against older, more formal dancing styles, these Charleston dancers perform steps that one observer described as “knock-kneed and pigeon-toed.”



Charleston

The Charleston, named after the city of Charleston, South Carolina, was the dance craze of the 1920s. Women who did the Charleston were called flappers, perhaps because of the way they flapped their arms while doing the dance.



Modern Clothing

Women's clothing changed significantly in the 1920s. Hemlines were much shorter and showed more of the body. Stylish new hats also emphasized bold colors and a freer design.

UNDERSTANDING THE TIME

Checking for Understanding

1. **Identifying** How did women's clothing change in the 1920s?

Critical Thinking

2. **Evaluating** How would you describe the connection of flappers to the roles of women in society during the 1920s?

You're *the* Historian

The Sacco-Vanzetti Case



Painting supporting the accused

On April 15, 1920, in South Braintree, Massachusetts, armed robbers murdered two factory employees during a payroll holdup. Police arrested two Italian immigrants and anarchists—Nicola Sacco and Bartolomeo Vanzetti—as suspects. After a court found the two men guilty, defense attorneys fought for six years for a new trial. The attorneys believed the trial had shown signs of prejudice, intimidation, and dishonesty. Did Sacco and Vanzetti receive a fair trial, or were they victims of the troubled atmosphere in the United States at the time? You're the historian.

Read the following excerpts from testimony and evidence. Then complete the questions and activities that follow.

From trial testimony

The defense produced several people who supported the defendants' alibis. When arrested, Nicola Sacco had been carrying a pistol. The prosecuting attorney questioned Captain Proctor, a Massachusetts State Police ballistics expert, about the gun.

Q. Captain Proctor, have you an opinion as to whether bullet three was fired from the Colt automatic which is in evidence [Sacco's pistol]?

A. I have.

Q. And what is your opinion?

A. My opinion is that it is consistent with being fired by that pistol.

Defense experts, however, testified that in their judgment, bullet three had not been fired from Sacco's gun. The defense called on Sacco to testify, which gave the prosecution an opportunity to ask Sacco about his political beliefs.

Q. Did you say yesterday you love a free country?

A. Yes, sir.

Q. Did you love this country in the month of May 1917? [At this time, Sacco had gone to Mexico to escape military service.]

A. If you can, Mr. Katzman, if you give me that, —I could explain.

Q. There are two words you can use, Mr. Sacco, yes or no.

A. Yes.

[later]

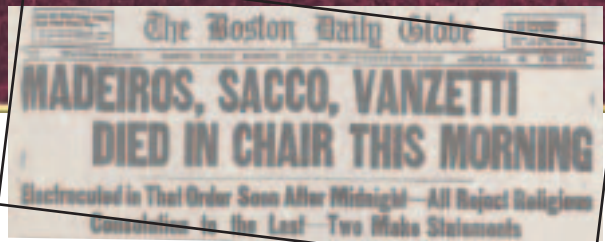
Q. What did you mean when you said yesterday you loved a free country?

A. . . . When I came to this country I saw there was not what I was thinking before. . . . I could see the best men, intelligent, education, they been arrested and sent to prison and died in prison . . . and Debs, one of the great men in his country, he is in prison . . . because he is a socialist. He wanted the laboring class

to have better conditions . . . but they put him in prison. . . . They want the working class to be low all the times.

The jury returned a verdict of guilty. In the sentencing phase, Bartolomeo Vanzetti was asked to explain why he should not be sentenced to death.

I am suffering because I am a radical, and indeed I am a radical. I have suffered because I am an Italian, and indeed I am an Italian. I have suffered more for my family and for my beloved than for myself, but I am so convinced to be right that if you could execute me two times, and if I could be reborn two other times, I would live again to do what I have done already. . . . You know I am innocent. That is the same words I pronounced seven years ago. You condemn two innocent men.



Headline announcing the execution

Comments on the case

The Sacco-Vanzetti case aroused indignation among intellectuals from the 1920s on. They generally agreed that the two were found guilty because they were Italian radicals, not because there was clear evidence against them. However, two students of the case, Robert Hanson, a local historian, and Francis Russell, who wrote two books on the case, believe Sacco and Vanzetti received a fair trial. Russell cites James Graham, an attorney for Sacco:

We spent considerable time with him [Vanzetti] at the Plymouth County Jail as the case was drawing to a close. . . . Toward the end of the discussion Mr. Vahey said to Vanzetti, in substance, "I can advise you as to what the District Attorney may inquire about the effect of your failure to take the stand, but you are the one who has to make the decision as to whether you will testify or not."

Workers showing support for Sacco (right) and Vanzetti (left)



Vanzetti replied,

I don't think I can improve on the alibi which has been established. I had better not take the stand.

Russell also reports that Carlo Tresca, an anarchist who had supported the two Italians, told friends that Sacco was guilty, Vanzetti innocent. Then Russell quotes a letter from labor writer Paul Jacobs:

. . . I had a close friend, Anthony Ramuglia. . . . One day he came to me and said he had a story he wanted me to write. . . . The story was that when he was a young man around the anarchist movement in Boston, he had been approached by one of Sacco's witnesses for his alibi in the restaurant at lunch. My friend Tony agreed, and evidently, was carefully coached in what he was to say, when suddenly he remembered that on the day in question

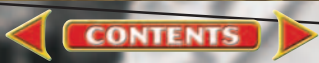
he had actually been in jail in St. Louis and so might obviously be found out as a perjurer. He told someone about this and was relieved of his responsibilities. . . . I asked Tony whether he thought Sacco and Vanzetti were really guilty, and he replied in much the same way as you quote Tresca. "Sacco could have done it but Vanzetti was never capable of such a thing."

Understanding the Issue

1. Why did the defense attorneys believe that the defendants were not given a fair trial?
2. Why do you think the prosecution questioned Sacco on his political beliefs?
3. After studying the historical context of the case and the frame of reference of the jury, how might a modern historian argue that Sacco and Vanzetti did not receive a fair trial?

Activities

1. **Investigate** Check your local library or the Internet and prepare a report on the latest information on the case. **CA 11WST.6**
2. **Create a Simulation** Recreate the trial. Research the testimony and the people involved in the case. Assign roles to class members, including witnesses, jury members, a prosecutor, a defense attorney, and a judge.



Guide to Reading

Connection

In the previous section, you learned about the social and cultural changes that occurred during the 1920s. In this section, you will discover cultural trends in art, literature, and entertainment during that time.

Main Idea

- New York City's Greenwich Village and Chicago's South Side became known as centers for new artistic work. (p. 419)
- Many people in the 1920s enjoyed new forms of entertainment. (p. 420)

Content Vocabulary

mass media

Academic Vocabulary

emerge, diverse, unify

People and Terms to Identify

Bohemian, Carl Sandburg, Eugene O'Neill, Ernest Hemingway, F. Scott Fitzgerald

Reading Objectives

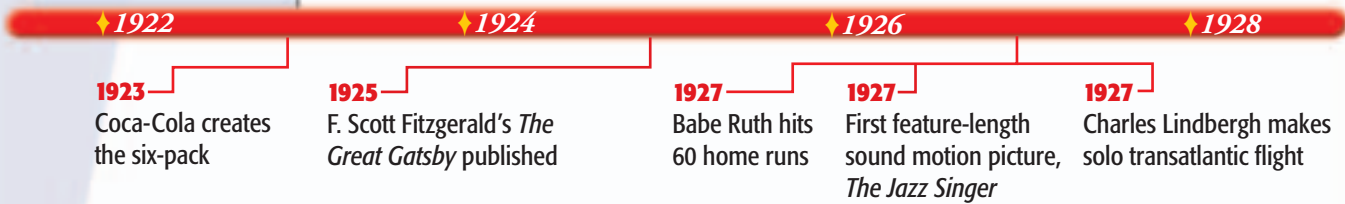
- **Describe** the explosion of art and literature and the disillusionment of 1920s artists.
- **Summarize** the effects of sports, movies, radio, and music on popular culture.

Reading Strategy

Organizing As you read about the 1920s, complete a graphic organizer like the one below by filling in the main characteristics or art, literature, and popular culture that reflect the era.

Cultural Movement	Main Characteristics
Art	
Literature	
Popular Culture	

Preview of Events



The following are the main History–Social Science Standards covered in this section.

11.5 Students analyze the major political, social, economic, technological, and cultural developments of the 1920s.

11.5.5 Describe the Harlem Renaissance and new trends in literature, music, and art, with special attention to the work of writers (e.g., Zora Neale Hurston, Langston Hughes).

11.5.6 Trace the growth and effects of radio and movies and their role in the worldwide diffusion of popular culture.

The Big Idea

People react to periods of breathtaking social and cultural change in different ways. New York City's Greenwich Village and Chicago's South Side developed into new artistic centers. There artists, writers, and intellectuals led new and unconventional lifestyles. A broad variety of artistic styles expressed the individual's role in the modern world. People also enjoyed new forms of popular culture and entertainment such as sporting events, motion pictures, radio shows, and music. Mass media spread new ideas and attitudes across the nation and helped instill a feeling of unity.

Art and Literature

Main Idea New York City's Greenwich Village and Chicago's South Side became known as centers for new artistic work.

Reading Connection What museums or art centers are you aware of in your community? Read on to find out about the flowering of the arts during the 1920s in the United States.

During this time, American artists and writers challenged traditional ideas. These artists explored what it meant to be “modern,” and they searched for meaning in the **emerging** challenges of the modern world.

★ An American Story ★

On May 20, 1927, a lanky, sandy-haired young man named Charles Lindbergh took off from an airfield on Long Island, New York, in a small, single-engine plane called the *Spirit of St. Louis* and headed east across the Atlantic Ocean. The next evening—more than 33 hours after Lindbergh left New York—thousands of people waited anxiously at the small Le Bourget airfield outside Paris, France. Attention was riveted on the sky, and the spectators strained their eyes as they watched Lindbergh's small airplane softly slip out of the darkness. When the plane landed, the crowd ecstatically greeted the pilot, who had just completed a historic event—the first solo nonstop flight across the Atlantic Ocean.

In an era when people questioned ideals and heroes, Lindbergh's historic flight symbolized American progress in the modern age, and his solo triumph restored Americans' belief in the courageous, pioneering individual. American writer F. Scott Fitzgerald said of Lindbergh:

“A young Minnesotan who seemed to have nothing to do with his generation did a heroic thing, and for the moment people set down their glasses in country clubs and speakeasies and thought of their old dreams.”

—quoted in *Echoes of the Jazz Age*

The modern age symbolized by Lindbergh's historic transatlantic flight was reflected strongly in American art, literature, and popular culture.

Greenwich Village and the South Side Many artists, writers, and intellectuals of the era flocked to Manhattan's Greenwich Village and Chicago's South Side. As writer Brooks Atkinson noted in a memoir,

“The Village was no prude . . . no matter what you did you could hardly be conspicuous. On my street the middle-aged lady in knickers who aired her cat on a pink ribbon twice a day and the rosy-cheeked damsel in overalls who split kindling wood on the side walk . . . were hardly more conspicuous than the formal citizenry. To become conspicuous you would probably have to shoot someone in the street.”

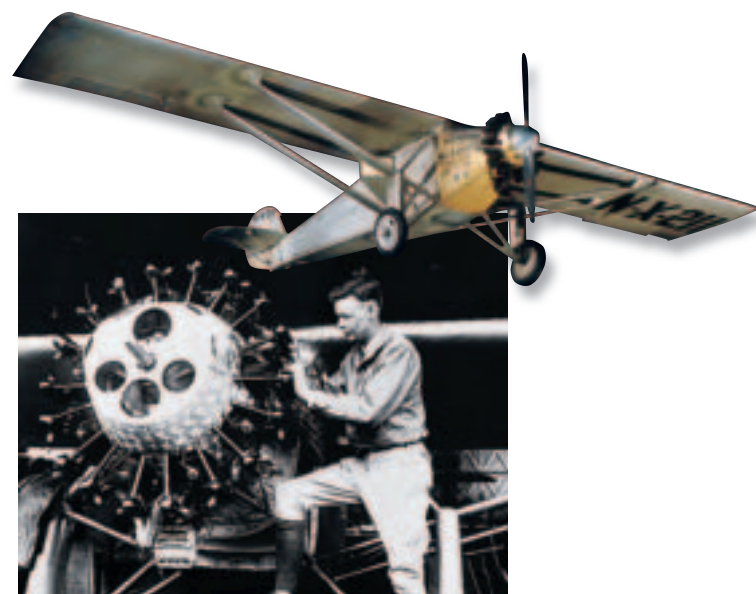
—from *New York's Greenwich Village*

The artistic and unconventional, or **Bohemian**, lifestyle of these neighborhoods offered young artists and writers new lifestyles.

Modern American Art European art movements greatly influenced the modernists of American art. Perhaps most striking was the **diverse** range of artistic styles, each attempting to express the individual, modern experience.

Taking his cue from the bold and colorful Impressionism of French artist Paul Cézanne, American painter John Marin drew on nature as well as the urban dynamics of New York for inspiration, explaining, “the whole city is alive; buildings, people, all are alive; and the more they move me the more I feel them to be alive.” Painter Charles Scheeler applied the influences of photography and the geometric forms of Cubism to

▼ Charles Lindbergh and his *Spirit of St. Louis*



urban and rural American landscapes. Edward Hopper revived the visual accuracy of Realism in his haunting scenes. His paintings conveyed a modern sense of disenchantment and isolation.

Poets and Writers Poets and writers of the 1920s varied greatly in their styles and subject matter. Chicago poet **Carl Sandburg** used common speech to glorify the Midwest. In *Greenwich Village*, Edna St. Vincent Millay, in her poem “First Fig,” expressed women’s freedom and equality and praised a life intensely lived:

“My candle burns at both ends;
It will not last the night;
But ah, my foes, and oh, my friends—
It gives a lovely light.”

Several poets of this time had an important impact on the literary culture. Poets such as Ezra Pound, Amy Lowell, and William Carlos Williams used clear, concise images to express moments in time. Some poets concentrated on what they considered the negative effects of modernism. In his poem “The Hollow Men,” for example, T.S. Eliot described a world filled with empty dreams and “hollow men,” and he foresaw a world that would end “not with a bang but a whimper.”

Among playwrights, one of the most innovative was **Eugene O’Neill**. His plays portrayed realistic characters and situations, offering a vision of life that sometimes touched on the tragic.

Many novelists, affected by the experiences of World War I, wrote about disillusionment and reevaluated the myths of American heroes. They often

History Through Art

Lonely People Like many of his works, Edward Hopper’s *Nighthawks* depicts isolated people. This piece is an example of an artistic style of the time that expresses the new modern environment. [How do you think this painting reflects the experience of small-town people who moved to the cities?](#)



created characters who were “heroic antiheroes”—flawed individuals who still had heroic qualities of mind and spirit. **Ernest Hemingway**, who served as an ambulance driver in Italy during World War I, was one such writer. His fiction presented a new literary style characterized by direct, simple, and concise prose, as when he wrote about war in such works as *For Whom the Bell Tolls* and *A Farewell to Arms*.

John Dos Passos, a critic of America’s capitalist culture, experimented with the form of the novel in his innovative trilogy *U.S.A.*, which combined fiction, biography, news headlines, and prose poems. Sinclair Lewis wrote about the absurdities of traditional life in small-town America in his novels *Main Street* and *Babbitt*. **F. Scott Fitzgerald**, perhaps the most famous writer of the era, created colorful, glamorous characters who chased futile dreams in *The Great Gatsby*, a novel that poignantly exposed the superficiality of much of modern society.

 **Reading Check** **Examining** Why did many artists, writers, and intellectuals flock to New York City’s Greenwich Village and Chicago’s South Side during the 1920s?

Popular Culture

 **Main Idea** Many people in the 1920s enjoyed new forms of entertainment.

Reading Connection What new forms of entertainment make up today’s popular culture? Read on to learn about the ways that Americans spent their leisure time during the 1920s.

The economic prosperity of the 1920s provided many Americans with more leisure time and more spending money, which they devoted to making their lives more enjoyable. Millions of Americans eagerly watched and participated in sports and enjoyed music, theater, and other forms of popular entertainment. They also fell in love with radio shows and motion pictures.

Baseball, Boxing, and Other Sports

Thanks to radio and motion pictures, sports such as baseball and boxing reached new heights of popularity in the 1920s. Baseball star Babe Ruth became a national hero, famous for hitting hundreds of home runs. As one broadcaster later remarked, “He wasn’t a baseball player. He was a worldwide celebrity, an international star, the likes of which base-

ball has never seen since.” Sports fans also idolized boxer Jack Dempsey. Dempsey held the title of world heavyweight champion from 1919 until 1926, when he lost it to Gene Tunney.

Americans eagerly followed other sports and sports figures, too. Newspaper coverage helped generate enthusiasm for college football. One of the most famous players of the 1920s was Red Grange of the University of Illinois. Grange was known as the “Galloping Ghost” because of his speed and ability to evade members of opposing teams.

Millions of sports fans also were thrilled by the achievements of Bobby Jones, the best golfer of the decade, and tennis players Bill Tilden and Helen Wills, who dominated world tennis. In 1927 swimmer Gertrude Ederle enchanted Americans when she shattered records by swimming the English Channel in a little over 14 hours.

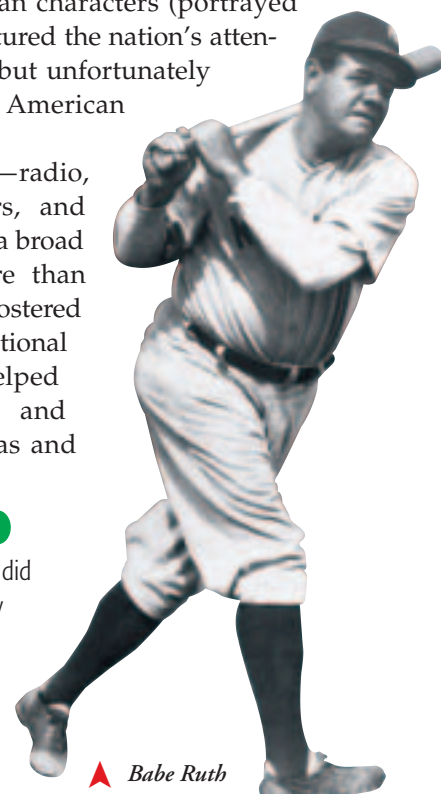
The Rise of Hollywood Although sports became increasingly popular in the 1920s, nothing quite matched the allure of motion pictures. Technology had not yet made sound possible in films, so theaters hired piano players to provide music during the feature, while subtitles revealed the plot. Audiences thronged to see such stars as Mary Pickford, Charlie Chaplin, Tom Mix, Douglas Fairbanks, Gloria Swanson, Rudolph Valentino, and Clara Bow. In 1927 the first “talking” picture—*The Jazz Singer*—was produced, and the golden age of Hollywood began.

Popular Radio Shows and Music Radio also enjoyed a large following during the Jazz Age. In 1920, in one of the first commercial radio broadcasts in history, listeners of station KDKA in Pittsburgh learned the news of Warren G. Harding’s landslide

victory in the presidential election. Within two years, Americans could turn the dial to more than 400 different radio stations around the country.

Most stations in the 1920s played the popular music of the day, such as “Yes! We Have No Bananas” and “Lover Come Back Again.” Broadcasts such as *The Eveready Hour* offered everything from classical music to comedy. In one of the most popular radio shows, *Amos ‘n’ Andy*, the trials and tribulations of two African American characters (portrayed by white actors) captured the nation’s attention every evening, but unfortunately reinforced African American stereotypes.

The **mass media**—radio, movies, newspapers, and magazines aimed at a broad audience—did more than just entertain. They fostered a sense of shared national experience that helped **unify** the nation and spread the new ideas and attitudes of the time.



▲ Babe Ruth

Reading Check

Summarizing How did the American economy of the 1920s affect popular culture?

HISTORY Online Study Central

For help with the concepts in this section of *American Vision: Modern Times* go to tav.mt.glencoe.com and click on **Study Central**.

SECTION 2 ASSESSMENT

Checking for Understanding

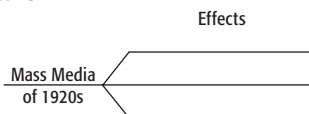
- Vocabulary** Define: emerge, diverse, mass media, unify.
- People and Terms** Identify: Bohemian, Carl Sandburg, Eugene O’Neill, Ernest Hemingway, F. Scott Fitzgerald.
- Describe** the main themes of artists and writers during the 1920s.

Reviewing Big Ideas

- Summarizing** How did writers, artists, and popular culture of the 1920s affect traditional ideas in the United States?

Critical Thinking

- Synthesizing** How did World War I influence the literature written during the 1920s?
- Organizing** Use a graphic organizer similar to the one below to list the effects of mass media on American culture.



Analyzing Visuals

- Interpreting Art** Study the Edward Hopper painting, *Nighthawks*, on page 420. How do different elements of this piece work to convey a sense of isolation?

Writing About History

- Descriptive Writing** Imagine that you have moved to New York’s Greenwich Village in the 1920s. Write a letter to a friend describing the atmosphere in your neighborhood. **CA 11WS1.2**



Appreciation

LOUIS DANIEL ARMSTRONG *Writer Stanley Crouch remembers Louis Armstrong, a Jazz Age great.*

Pops. Sweet Papa Dip. Satchmo. He had perfect pitch and perfect rhythm. His improvised melodies and singing could be as lofty as a moon flight or as low-down as the blood drops of a street thug dying in the gutter. The extent of his influence across jazz and across American music continues to this day.

Not only do we hear Armstrong in trumpet players who represent the present renaissance in jazz, we can also detect his influence in certain rhythms that sweep from country-and-western music to rap.

Louis Daniel Armstrong was born in New Orleans on August 4, 1901. It was at a home for troubled kids that young Louis first put his lips to the mouthpiece of a cornet and later, a trumpet.

In 1922 Armstrong went to Chicago, where he joined King Oliver and his Creole Jazz Band. The band brought out the people and all the musicians, black and white, who wanted to know how it was truly done.

When he first played in New York City in 1924, his improvisations set the city on its head. The stiff rhythms of the time were slashed away by his combination of the percussive and the soaring. He soon returned to Chicago, perfected what he was doing, and made one record after another.

Louis Armstrong was so much, in fact, that every school of jazz since has had to address how he interpreted the basics of the idiom—swing, blues, ballads, and Afro-Hispanic rhythms. His freedom, his wit, and his discipline give his music a perpetual position in the wave of the future that is the station of all great art.

VERBATIM

“The great creators of the government . . . thought of America as a light to the world, as created to lead the world in the assertion of the right of peoples and the rights of free nations.”

WOODROW WILSON,
in defense of the League of Nations, 1920

“We seek no part in directing the destinies of the Old World.”

WARREN G. HARDING,
Inaugural Address, 1921

“Here was a new generation, . . . dedicated more than the last to the fear of poverty and the worship of success; grown up to find . . . all wars fought, all faiths in man shaken.”



F. Scott Fitzgerald

F. SCOTT FITZGERALD,
author, This Side of Paradise

“There has been a change for the worse during the past year in feminine dress, dancing, manners and general moral standards. [One should] realize the serious ethical consequences of immodesty in girls’ dress.”

from the **PITTSBURGH OBSERVER**

“[In New York] I saw 7,000,000 two-legged animals penned in an evil smelling cage, . . . streets as unkempt as a Russian steppe, . . . rubbish, waste paper, cigar butts. . . . One glance and you know no master hand directs.”

article in Soviet newspaper **PRAVDA**
describing New York City in 1925



BROWN BROTHERS

Hide the Hooch

Ingenious Americans are finding unusual places to store their liquor under Prohibition:

- canes
- hot water bottles
- shoe heels
- rolled newspaper
- folds of coats
- perfume bottles

Milestones

EMBARRASSED, 1920. TEXAS SENATOR MORRIS SHEPPARD, a leading proponent of the Eighteenth Amendment, when a large whiskey still is found on his farm.

ERASED, 1922. THE WORD “OBEY,” from the Episcopal marriage ceremony, by a vote of American Episcopal bishops.

DIED, 1923. HOMER MOREHOUSE, 27, in the 87th hour of a record-setting 90-hour, 10-minute dance marathon.

EXONERATED, 1921. EIGHT CHICAGO WHITE SOX PLAYERS charged with taking bribes to throw the 1919 World Series. The players were found “not guilty” when grand jury testimony disappeared. Newly appointed commissioner of baseball Kenesaw Mountain Landis banned the “Black Sox” from baseball.



QUINER PICTURES

MAKING A COMEBACK. SANTA CLAUS, after falling into low favor in the last decade. Aiming at children, advertisers are marketing St. Nick heavily.



BROWN BROTHERS

WHAT'S NEW

Invented This Decade

How did we live without . . .

- push-button elevators
- neon signs
- oven thermostats
- electric razors
- tissues
- spiral-bound notebooks
- motels
- dry ice
- zippers
- pop-up toasters
- flavored yogurt
- car radios
- adhesive tape
- food disposals
- water skiing
- automatic potato peeler
- self-winding wristwatch

NUMBERS

60,000

Families with radios in 1922

9,000,000

Motor vehicles registered in U.S. in 1920

\$2,467,946

Income tax paid by Henry Ford in 1924

500,000

People who wrote to Henry Ford in 1924 begging for money

33.5

Number of hours Charles Lindbergh spent in his nonstop flight from New York to Paris on May 20, 1927

1,800

Tons of ticker tape and shredded paper dropped on Charles Lindbergh in his parade in New York City

\$16,000

Cost of cleaning up after the parade

7,000

Job offers received by Lindbergh

3.5 million

Number of letters received by Lindbergh



BROWN BROTHERS

Charles Lindbergh

Looking Back...

Religious Freedom in the United States

Why It Matters During the summer of 1925, a young teacher, John Scopes, was put on trial for teaching evolution in defiance of Tennessee law. The Scopes trial involved more than a debate between science and religion. It also involved the constitutional principle of the separation of church and state. This principle is based on the First Amendment, which states that the federal government cannot establish an official religion or interfere with a person's right to practice a religion. In 1926 an appeals court upheld Tennessee's law. In 1968, however, the United States Supreme Court ruled that laws banning the teaching of evolution were unconstitutional because they indirectly helped to establish an official religion. From early colonial times, Americans have struggled to preserve their right to worship as they choose and to define the proper relationship between the church and the government.



Steps to . . . Religious Freedom

The American tradition of religious freedom began in the 1600s. England's government persecuted people who did not worship in the manner required by the Church of England. Among the persecuted were Puritans, Catholics, and Quakers, many of whom moved to America in search of religious freedom.

Colonial Beginnings In 1620 the Pilgrims established the Plymouth colony so that they could practice their faith freely. Ten years later, thousands of Puritans, led by John Winthrop, established the colony of Massachusetts. In 1634 Lord Baltimore established Maryland as a

refuge for Catholics fleeing persecution, and in 1681 William Penn, a Quaker, founded Pennsylvania, promising religious tolerance to all who settled there.

Church and State At first the Massachusetts Puritans did not practice separation of church and state. Instead they enacted policies that promoted the Puritan faith. For example, taxes supported the Puritan churches; laws required citizens to attend church; and only church members were allowed to vote. People who expressed ideas contrary to Puritan beliefs could be banished.

In the 1630s, Massachusetts banished many people for their religious beliefs, including Roger Williams and Anne Hutchinson. Williams, Hutchinson, and others joined together to create the colony of Rhode

"The Civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established. . . ."

—James Madison





Virginia colonists attending Old Bruton Church

Island, where church and state were kept separate and the government did not try to coerce religious belief. Meanwhile, in 1639, settlers in Connecticut adopted the Fundamental Orders of Connecticut. These Orders allowed non-church members to vote.

The Great Awakening During the early 1700s, a period of religious revivalism known as the Great Awakening strengthened the idea of religious freedom. Ministers began preaching the importance of each individual's commitment to faith. The Great Awakening divided many congregations and led to the rise of the Baptists and Presbyterians. It also led to greater religious tolerance. By the time of the American Revolution, the idea of freedom of religion was widely accepted in the American colonies.

The Virginia Statute for Religious Freedom

In 1786, shortly after the American Revolution, Virginia passed the Statute for Religious Freedom. Its author, Thomas Jefferson, believed religious toleration to be one of the most important aspects of a free society. The Virginia statute stated that "all men shall be free to profess... their opinion in matters of religions, and that the same shall in no wise...affect their civil capacities."

A Constitutional Guarantee American leaders guaranteed religious freedom in the new U.S. Constitution. The First Amendment states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This sentence consists of two parts. The establishment clause forbids the federal government from creating an official religion or supporting

religious activities. The free exercise clause forbids the government from suppressing freedom of religious worship.

Continuing Issues Like many other ideas in the Constitution, the idea of religious freedom has been reinterpreted over time. In the 1879 case *Reynolds v. United States*, the U.S. Supreme Court ruled that freedom of religion is not absolute. Religious practices that violate the law or undermine the public interest, the Court declared, were not protected by the First Amendment.

One of the most controversial issues has been the role of religion in the public schools. In 1962, in *Engel v. Vitale*, the Court ruled that states could not require official prayers to be recited in schools. In 1963, in *Abingdon School District v. Schempp*, the Court also ruled out daily Bible readings in schools. In 1990, however, the Court ruled that student groups could study the Bible and pray together because they were private individuals, not school officials. With religion an integral part of many Americans' lives, the nation continues to grapple with the problem of balancing freedom of religion with the need to avoid federal support of a particular church.

Checking for Understanding

1. How did the Great Awakening promote greater religious tolerance?
2. What did the Supreme Court rule in *Reynolds v. United States*?

Critical Thinking

1. How has the establishment clause of the First Amendment been applied to public schools?
2. Why do you think freedom of religion is such an important and controversial right?

African American Culture

Guide to Reading

Connection

In the previous section, you learned about the changes in cultural trends and entertainment that occurred during the 1920s. In this section, you will discover the Harlem Renaissance and find out how African Americans worked to gain more rights.

Main Idea

- The Harlem Renaissance sparked new trends in literature, music, and art and featured the work of writers such as Langston Hughes and Zora Neale Hurston. (p. 427)
- African Americans steadily worked to win more rights. (p. 429)

Preview of Events



Content Vocabulary

jazz, blues

Academic Vocabulary

sought, author, impact

People and Terms to Identify

Great Migration, Harlem Renaissance, Claude McKay, Langston Hughes, Cotton Club, Marcus Garvey

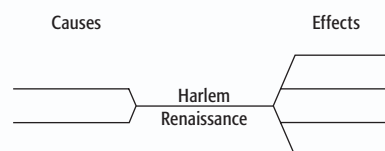
Reading Objectives

- Describe the Harlem Renaissance and the rediscovery of African American cultural roots.

- Explain the increase in African American political activism.

Reading Strategy

Organizing As you read about the African American experience in the 1920s, complete a graphic organizer similar to the one below by filling in the causes and effects of the Harlem Renaissance.



The following are the main History–Social Science Standards covered in this section.

11.5 Students analyze the major political, social, economic, technological, and cultural developments of the 1920s.

11.5.2 Analyze the international and domestic events, interests, and philosophies that prompted attacks on civil liberties, including the Palmer Raids, Marcus Garvey's "back-to-Africa" movement, the Ku Klux Klan, immigration quotas and the responses of organizations such as the American Civil Liberties Union, the National Association for the Advancement of Colored People, and the Anti-Defamation League to those attacks.

11.5.6 Trace the growth and effects of radio and movies and their role in the worldwide diffusion of popular culture.

The Big Idea

People react to periods of breathtaking social and cultural change in different ways. The New York City neighborhood of Harlem became the epicenter for a flowering of African American literature, music, and art—a development known as the Harlem Renaissance. New forms of music such as jazz, blues, and ragtime developed. African American authors began writing about defiance and contempt for racism. The large population of African Americans in northern cities following the Great Migration led to large voting blocs and political gains. The NAACP worked to end segregation and discrimination. Black Nationalism, a new movement promoted by Marcus Garvey, instilled pride in black culture and hope for the future in many African Americans.

The Harlem Renaissance

Main Idea The Harlem Renaissance sparked new trends in literature, music, and art and featured the work of writers such as Langston Hughes and Zora Neale Hurston.

Reading Connection What examples of integrating different cultures do you see in today's music and visual arts? Read on to learn about the contributions of African Americans to the arts during the 1920s.

After World War I, hundreds of thousands of African Americans joined in what was called the **Great Migration** from the rural South to industrial cities in the North. By moving north, African Americans **sought** to escape the segregated society of the South, to find economic opportunities, and to build better lives. After World War I, black populations swelled in large northern cities. The cities were full of nightclubs and music, particularly in the New York City neighborhood of Harlem—the heart and soul of the African American renaissance.

★ An American Story ★

On August 8, 1922, a young cornet player named Louis Armstrong took the train from New Orleans to Chicago. His hero, the bandleader Joe “King” Oliver, had sent a telegram to Armstrong offering him a job. Here, Armstrong recalls his trip:


“When I got to the station in Chicago, I couldn’t see Joe Oliver anywhere . . . I’d never seen a city that big. All those tall buildings, I thought they were universities. I said, no, this is the wrong city. I was just fixing to take the next train back home . . . when a red cap [train porter] Joe had left word with came up to me. He took me to the Lincoln Gardens and when I got to the door there and heard Joe and his band wailing so good, I said to myself, ‘No, I ain’t supposed to be in this band. They’re too good.’”

The next night, near the end of the show, Oliver let Armstrong perform a solo. Armstrong later recalled his feelings: “I had hit the big time. I was up North with the greats. I was playing with my idol, the King, Joe Oliver. My boyhood dream had come true at last.”

—quoted in *The African American Family Album*

Louis Armstrong’s first impressions of Chicago and his desire to fulfill a dream were probably similar to the first impressions and desires of the hundreds of thousands of other African Americans who migrated north. It was in Harlem that African Americans created an environment that stimulated artistic development, racial pride, a sense of community, and political organization. The result was a flowering of African American arts that became known as the **Harlem Renaissance**.

The Writers Considered the first important writer of the Harlem Renaissance, **Claude McKay** emigrated from Sunny Ville, Jamaica to New York in 1912. There, he translated the shock of American racism into *Harlem Shadows*, a collection of poetry published in 1922. In such poems as “The Lynching” and “If We Must Die,” McKay’s eloquent verse expressed a proud defiance and bitter contempt of racism—two striking characteristics of Harlem Renaissance writing.

One of the most prolific, original, and versatile writers of the Harlem Renaissance was **Langston Hughes**. Born in Joplin, Missouri, Hughes became a leading voice of the African American experience in the United States.  (See *American Literature* on page 432 for more information on Langston Hughes.)

 *Louis Armstrong*



Harlem Renaissance **authors** continue to influence writers today. Zora Neale Hurston published her first novels, *Jonah's Gourd Vine* and *Their Eyes Were Watching God*, in the 1930s. These works influenced such contemporary authors as Ralph Ellison and Toni Morrison. Hurston's personal and spirited portrayals of rural African American culture, often set in Florida where she grew up, were also the first major stories featuring African American females as central characters. Other notable writers of the Harlem Renaissance include Countee Cullen, Alain Locke, Dorothy West, and Nella Larsen.

Jazz, Blues, and the Theater Shortly after Louis Armstrong arrived in Chicago from New Orleans, he introduced an improvisational, early form of **jazz**, a style of music influenced by Dixieland music and ragtime, with its ragged rhythms and syncopated melodies.

In 1925, three years after joining Joe "King" Oliver's band, Armstrong awed fellow musicians with a series of recordings made with his group, the "Hot Five." In these recordings, especially in the song "Cornet Chop Suey," Armstrong broke away from the New Orleans tradition of ensemble or group playing by performing highly imaginative solos. He became the first great cornet and trumpet soloist in jazz music.

Ragtime also influenced the composer, pianist, and bandleader Duke Ellington, who listened as a teenager to ragtime piano players in Washington, D.C. In 1923 Ellington formed a small band, moved to New York, and began playing in speakeasies and clubs. He soon created his own sound, a blend of improvisation and orchestration using different combinations of instruments. The Ellington style appeared in such hits as "Mood Indigo" and "Sophisticated Lady."

Like many other African American entertainers, Ellington got his start at the **Cotton Club**, one of the most famous Harlem nightspots. Years later, reflecting on the music of this era, Ellington said, "Everything, and I repeat, *everything* had to swing. And that was just it, those cats really had it; they had that soul. And you know you can't just play some of this music without soul. Soul is very important."

Bessie Smith seemed to symbolize soul. Her emotional singing style and commanding voice earned her the title "the Empress of the Blues." Smith sang of unfulfilled love, poverty, and oppression—the classic themes of the **blues**, a soulful style of music that evolved from African American spirituals. Born in Tennessee, Smith started performing in tent shows, saloons, and small theaters in the South. Discovered by Ma Rainey, one of the first great blues singers, Smith later performed with many of the greatest jazz bands of the era, including those of Louis Armstrong and Benny Goodman. Her first recorded song, "Down Hearted Blues," became a major hit in 1923.

While jazz and blues filled the air during the Harlem Renaissance, the theater arts were also flourishing. *Shuffle Along*, the first musical written, produced, and performed by African Americans, made its debut on Broadway in 1921. The show's success helped launch a number of careers, including those of Florence Mills and Paul Robeson.

Paul Robeson, a celebrated singer and actor, received wide acclaim in the title role of a 1924 New York production of *Emperor Jones*, a play by Eugene O'Neill. In 1928 Robeson gained fame for his work in the musical *Show Boat*. He also often appeared at the Apollo Theater, another famous entertainment club in Harlem. Robeson's fame ultimately spread to Europe, where he became well known as a singer and actor.



Student Web Activity Visit the *American Vision: Modern Times* Web site at tav.mt.glencoe.com and click on **Student Web Activities—Chapter 7** for an activity on the Jazz Age.

Picturing History

Renaissance Writers Claude McKay wrote about his Jamaican homeland, while Zora Neale Hurston celebrated the courage of African Americans in the rural South. [How did these writers contribute to African Americans' cultural identity?](#)



Perhaps the most daring performer of the era, Josephine Baker transformed a childhood knack for flamboyance into a career as a well-known singer and dancer. Baker performed on Broadway but went to Paris to dance in 1925. Baker took Paris by storm, launching an international career.

The Harlem Renaissance brought international fame to African American arts. It also sparked a political transformation in the United States.

Reading Check **Analyzing** Analyze how African Americans helped shape the national identity through the use of music and literature.

African American Politics

Main Idea African Americans steadily worked to win more rights.

Reading Connection How does a sense of positive self-esteem help you perform better? Read on to discover ways that African Americans formed a new sense of pride.

The racial pride that sparked the artistic achievements of the Harlem Renaissance also fueled the political and economic aspirations of many African

Americans. The postwar years saw the development of new attitudes among African Americans, who forged new roles in life and in politics. For many, the sight of the 1,300 African American men of the Fifteenth Regiment of New York's National Guard, returning from the war and marching through Manhattan and home to Harlem, symbolized these aspirations. W.E.B. Du Bois, editor of *The Crisis*, captured the new sense of dignity and defiance of African Americans:

“We return.

We return from fighting.

We return fighting.

Make way for democracy! We saved it in France, and by the Great Jehovah, we will save it in the United States of America, or know the reason why.”

—from *When Harlem Was in Vogue*



Picturing History

Harlem Renaissance The growing fame of African American artists, who often performed (but could not be patrons) at Harlem's "Cotton Club," encouraged a flamboyant lifestyle.

What conditions encouraged the growth of African American art?

The Black Vote in the North The Great Migration had a significant **impact** on the political power of African Americans in the North. As their numbers grew in certain city neighborhoods, African Americans became a powerful voting bloc that could sometimes sway the outcome of elections.

At election time, most African American voters in the North cast their votes for Republicans, the party of Abraham Lincoln. In 1928 African American voters in Chicago achieved a significant political breakthrough. Voting as a bloc, they helped elect Oscar DePriest, the first African American representative in Congress from a Northern state. During his three terms in Congress, DePriest introduced laws to provide pensions to formerly enslaved African Americans over 75 years old, to declare Lincoln's birthday a public holiday, and to fine and imprison officials who allowed lynchings of prisoners.

The NAACP Battles Lynching On the legal front, the National Association for the Advancement of Colored People (NAACP) battled valiantly but often unsuccessfully against segregation and discrimination against African Americans. Its efforts focused primarily on lobbying public officials and working through the court system.

From its beginning in 1909, the NAACP lobbied and protested against the horrors of lynching. The NAACP's persistent efforts led to the passage of anti-lynching legislation in the House of Representatives in 1922. The Senate defeated the bill, but the NAACP continued to lobby against lynching throughout the 1920s and 1930s. Its ongoing efforts kept the issue in the news and probably helped to reduce the number of lynchings that took place.

One of the NAACP's greatest political triumphs occurred in 1930 with the defeat of Judge John J. Parker's nomination to the U.S. Supreme Court. The NAACP joined with labor unions to launch a highly organized national campaign against the North Carolina judge, who allegedly was racist and antilabor. By a narrow margin, the Senate refused to confirm Parker's nomination. His defeat demonstrated that African American voters and lobby groups had finally begun to achieve enough influence to affect national politics and change decisions in Congress.

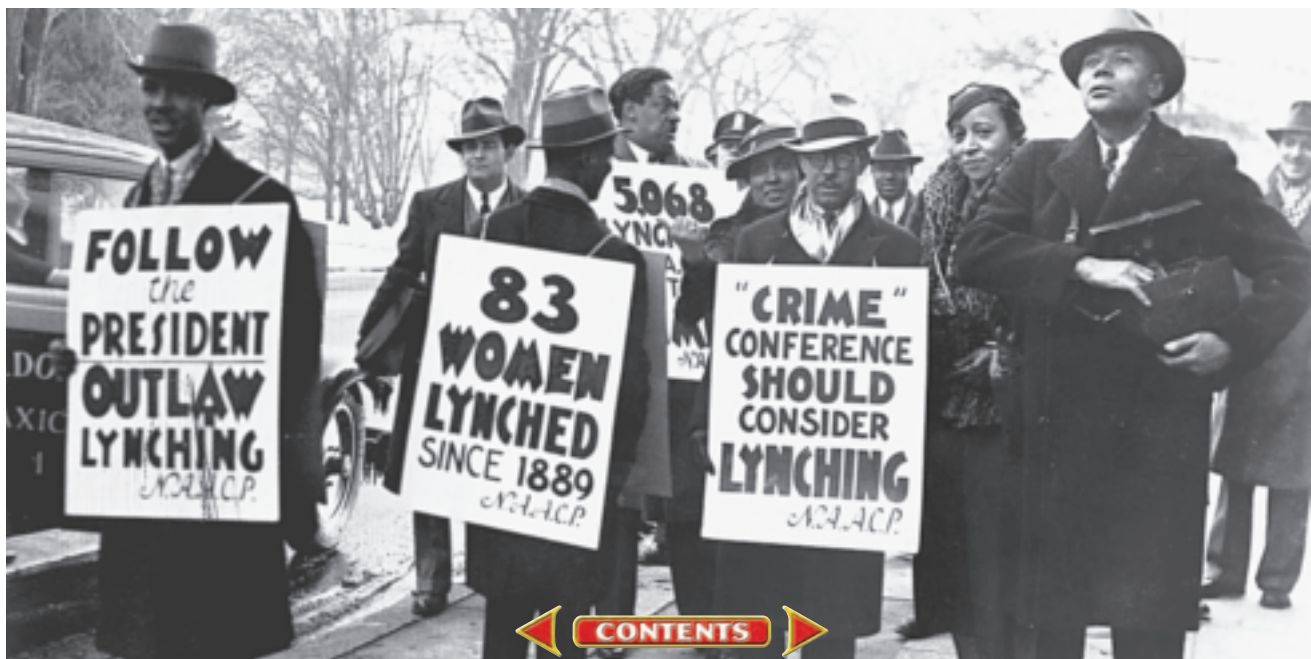
While some people were fighting for integration and improvement in the economic and political position of African Americans, other groups began to emphasize black nationalism and black pride. Eventually, some began to call for black separation from white society.

Black Nationalism and Marcus Garvey A dynamic black leader from Jamaica, **Marcus Garvey**, captured the imagination of millions of African Americans with his call for "Negro Nationalism," which glorified the black culture and traditions of the past.

Inspired by Booker T. Washington's call for self-reliance, Garvey founded the Universal Negro Improvement Association (UNIA), an organization aimed at promoting black pride and unity. The central message of Garvey's Harlem-based movement was that African Americans could gain economic and political power by educating themselves. Garvey also advocated separation and independence from whites.

In 1920, at the height of his power, Garvey presided over an international conference in the UNIA Liberty Hall in Harlem. After the convention,

▼ *The NAACP pickets Crime Conference in Washington, D.C.*



Picturing History

Black Nationalism Marcus Garvey's Universal Negro Improvement Association advocated African American self-reliance and separation from whites and white society. **What eventually happened to Garvey and his movement?**

about 50,000 people, led by Garvey, marched through the streets of Harlem in a show of support. Garvey told his followers they would never find justice or freedom in America, and he proposed to lead them to Africa.

Garvey's plan to create a settlement in the African country of Liberia alarmed France and Great Britain, which governed surrounding territories. In the United States, the emerging African American middle class and intellectuals distanced themselves from Garvey and his push for racial purity and separation. FBI officials saw UNIA as a dangerous catalyst for black uprisings in urban areas.

Garvey also alienated key figures in the Harlem Renaissance by characterizing them as "weak-kneed and cringing . . . [flatterers of] the white man." Garvey was convicted of mail fraud in 1923 and served time in prison. In 1927 President Coolidge commuted Garvey's sentence and used Garvey's immigrant status to have him deported to Jamaica. Garvey's subsequent attempts to revitalize his movement from abroad failed.

Despite Garvey's failure to keep his movement alive, he inspired millions of African Americans with a sense of pride in their heritage and hope for the



future. That sense of pride and hope survived long after Garvey and his "back to Africa" movement was gone. This pride and hope reemerged strongly during the 1950s and played a vital role in the civil rights movement of the 1960s.

Reading Check **Summarizing** How did World War I change attitudes among African Americans toward themselves and their country?

HISTORY Online Study Central

For help with the concepts in this section of *American Vision: Modern Times* go to tav.mt.glencoe.com and click on **Study Central**.

SECTION 3 ASSESSMENT

Checking for Understanding

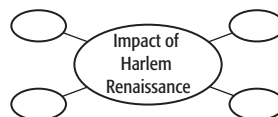
- Vocabulary** Define: sought, author, jazz, blues, impact.
- People and Terms** Identify: Great Migration, Harlem Renaissance, Claude McKay, Langston Hughes, Cotton Club, Marcus Garvey.
- Explain** the importance of the defeat of Judge John Parker's nomination to the U.S. Supreme Court.
- Describe** the goals of Marcus Garvey's Universal Negro Improvement Association.

Reviewing Big Ideas

- Identifying** What actions did the NAACP take to expand political rights for African Americans?

Critical Thinking

- Historical Analysis** **Synthesizing** How did the Great Migration affect the political power of African Americans in the North? **CA HI 1**
- Analyzing** How did Duke Ellington create a new musical style that grew out of the ragtime tradition?
- Organizing** Use a graphic organizer similar to the one below to describe the impact of the Harlem Renaissance on U.S. society.



Analyzing Visuals

- Examining Photographs** Study the images on page 429 of the Cotton Club and African Americans posing by their car. Describe an element featured in these photographs that reveal how African Americans helped shape the social culture of the 1920s.

Writing About History

- Descriptive Writing** Imagine that you witnessed the African American men of the Fifteenth Regiment of New York's National Guard, who came back from the war, marched through Manhattan and home to Harlem. Write a newspaper article describing the scene of the men's return. **CA 11WS1.1**

American LITERATURE



Langston Hughes was born in Joplin, Missouri, in 1902. After high school Hughes went on to Columbia University to study engineering, but he soon dropped out to pursue his first love—poetry. Hughes published his first poem, “The Negro Speaks of Rivers,” in 1921 at the age of 19. He eventually became known as the “Poet Laureate of Harlem” and wrote over 850 poems during his lifetime. The poems on the following pages are a sampling of Hughes’s work during the 1920s.

Read to Discover

What is Hughes’s perception of the place of African Americans in society at the time he wrote these poems?

Reader’s Dictionary

Euphrates: River in the Middle East

Congo and Nile: Rivers in Africa

lulled: calmed; soothed

syncopated: marked by rhythm stressing a weak beat

pallor: paleness

Selected Poems

by Langston Hughes

The Negro Speaks of Rivers

I’ve known rivers:

I’ve known rivers ancient as the world and older than the flow of human blood in human veins.

My soul has grown deep like the rivers.

I bathed in the Euphrates when dawns were young.

I built my hut near the Congo and it lulled me to sleep.

I looked upon the Nile and raised the pyramids above it.

I heard the singing of the Mississippi when Abe Lincoln went down to New Orleans, and I’ve seen its muddy bosom turn all golden in the sunset.

I’ve known rivers:

Ancient, dusky rivers

My soul has grown deep like the rivers.

I, Too

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.

The Weary Blues

Droning a drowsy syncopated tune,
Rocking back and forth to a mellow croon,
I heard a Negro play.
Down on Lenox Avenue the other night
By the pale dull pallor of an old gas light
He did a lazy sway. . . .
He did a lazy sway. . . .
To the tune o' those Weary Blues.
With his ebony hands on each ivory key
He made that poor piano moan with melody.
O Blues!
Swaying to and fro on his rickety stool
He played that sad raggy tune like a musical fool.
Sweet Blues!
Coming from a black man's soul.
O Blues!
In a deep song voice with a melancholy tone
I heard that Negro sing, that old piano moan—
"Ain't got nobody in all this world,
Ain't got nobody but ma self.
I's gwine to quit ma frownin'
And put ma troubles on the shelf."
Thump, thump, thump, went his foot on the floor.
He played a few chords then he sang some more—
"I got the Weary Blues
And I can't be satisfied.
Got the Weary Blues
And can't be satisfied—
I ain't happy no mo'
And I wish that I had died."
And far into the night he crooned that tune.
The stars went out and so did the moon.
The singer stopped playing and went to bed
While the Weary Blues echoed through his head.
He slept like a rock or a man that's dead.

Lenox Avenue: Midnight

The rhythm of life
Is a jazz rhythm,
Honey.
The gods are laughing at us.
The broken heart of love
The weary, weary heart of pain,—
Overtones,
Undertones,
To the rumble of street cars,
To the swish of rain.
Lenox Avenue,
Honey.
Midnight,
And the gods are laughing at us.



▲ African American jazz band



▲ *Street scene in Harlem in the 1920s*

Aunt Sue's Stories

Aunt Sue has a head full of stories.
 Aunt Sue has a whole heart full of stories.
 Summer nights on the front porch
 Aunt Sue cuddles a brown-faced child to her bosom
 And tells him stories.

Black slaves
 Working in the hot sun,
 And black slaves
 Walking in the dewy night,
 And black slaves
 Singing sorrow songs on the banks of a mighty river
 Mingle themselves softly
 In the flow of old Aunt Sue's voice,
 Mingle themselves softly
 In the dark shadows that cross and recross
 Aunt Sue's stories.

And the dark-faced child, listening,
 Knows that Aunt Sue's stories are real stories,
 He knows that Aunt Sue never got her stories
 Out of any book at all,
 But that they came
 Right out of her own life.

The dark-faced child is quiet
 Of a summer night
 Listening to Aunt Sue's stories.

Mother to Son

Well, son, I'll tell you:
 Life for me ain't been no crystal stair.
 It's had tacks in it,
 And splinters,
 And boards torn up,
 And places with no carpet on the floor—
 Bare.
 But all the time
 I've been a-climbin' on,
 And reachin' landin's,
 And turnin' corners,
 And sometimes goin' in the dark
 Where there ain't been no light.
 So, boy, don't you turn back.
 Don't you set down on the steps
 'Cause you finds it's kinder hard.
 Don't you fall now—
 For I've still goin', honey,
 I've still climbin',
 And life for me ain't been no crystal stair.

Analyzing Literature

- 1. Recall and Interpret** How do you think Hughes's use of punctuation and line breaks helps convey his point in the poems?
CA 11RL3.4
- 2. Evaluate and Connect** Do you think these poems convey a positive message or a negative one? Why? **CA 11RL3.2**

Interdisciplinary Activity

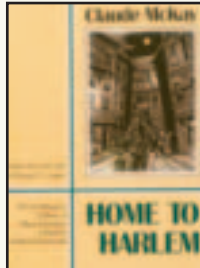
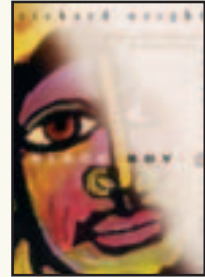
Response Writing The poem "I, Too" is a response to Walt Whitman's poem, "I Hear America Singing." Using the Internet or other resources, find and read Whitman's poem. In small groups, try to figure out how Hughes's poem ties in to Whitman's. Then write your own response poem to "I Hear America Singing."

Reading on Your Own

For other literature selections that relate to the Harlem Renaissance, you might consider the following book suggestions.

Black Boy (Autobiography)
by **Richard Wright**

A prominent author of the Harlem Renaissance, Wright details his struggles growing up black in extreme poverty in the early 1900s. Although he did not attend school regularly until high school, he found different jobs to earn money for books and eventually graduated as the valedictorian of his school.



Home to Harlem (Fiction)
by **Claude McKay**

This was the first novel by an African American to hit the best-seller list and established Claude McKay as an important contributor to the Harlem Renaissance. We learn about the back alleys where drinking and gambling take place in Harlem during the Jazz Age. Jake Brown rises above those who give in to the depression of poverty and enjoys the blessings of life he finds.

God's Trombones (Poetry)
by **James Weldon Johnson**

Johnson, a lawyer, author, and diplomat, was an important literary figure during the 1920s. Believing that black preachers' voices were like trombones, he wrote a series of sermons in poetic form in this collection.



Their Eyes Were Watching God (Fiction)
by **Zora Neale Hurston**

The most important female African American writer of the Harlem Renaissance, Hurston uses local dialect to tell the story of Janie Crawford, who suffers through two loveless marriages before finding a fulfilling match with Tea Cake, a laborer and gambler.

Primary Sources

Eyewitness to History

The use of alcohol has led to heated arguments over private behavior and public policy for much of American history. In the early 1900s, many people saw drinking not only as sinful but also as a significant threat to the well-being of the family. Others objected to government involvement in private life. As the debate became more intense in the years leading to the 1919 passage of Prohibition, both sides argued about the best way to protect the United States.

SOURCE 1:

Jack London, a famous author from Oakland, California, usually wrote about the struggle of man against nature. Despite being a heavy drinker, he supported Prohibition. In a letter to a friend in 1916, London explained his willingness to make a personal sacrifice and give up alcohol.

NEVER HAD MUCH EXPERIENCE WITH WINE-GRAPE GROWING. THE VINEYARDS I BOUGHT WERE OLD WORKED OUT WORTHLESS SO I PULLED OUT THE VINES AND PLANTED OTHER CROPS. I STILL WORK ON A FEW ACRES OF PROFITABLE WINE GRAPES. MY POSITION ON ALCOHOL IS ABSOLUTE NATION-WIDE PROHIBITION. I MEAN ABSOLUTE. I HAVE NO PATIENCE IN HALF-WAY MEASURES. HALF-WAY MEASURES ARE UNFAIR ARE TANTAMOUNT TO CONFISCATION AND ARE PROVOCATIVE OF UNDERHAND CHEATING LYING AND LAW-BREAKING. WHEN THE NATION GOES IN FOR NATIONWIDE PROHIBITION THAT WILL BE THE END OF ALCOHOL AND THERE WILL BE NO CHEATING LYING NOR LAW-BREAKING. PERSONALLY I SHALL CONTINUE TO DRINK ALCOHOL FOR AS LONG AS IT IS ACCESSIBLE.

WHEN ABSOLUTE PROHIBITION MAKES ALCOHOL INACCESSIBLE I SHALL STOP DRINKING AND IT WON'T BE ANY HARDSHIP ON ME AND ON MEN LIKE ME WHOSE NAME IS LEGION. AND THE GENERATION OF BOYS AFTER US WILL NOT KNOW ANYTHING ABOUT ALCOHOL SAVE THAT IT WAS A STUPID VICE OF THEIR SAVAGE ANCESTORS.



▲ Jack London

SOURCE 2:

Richard Bartholdt, a German-born Republican congressman from Missouri, was one of the main opponents of Prohibition. He did not believe that the majority had the right to take away the freedom to drink alcohol from the minority. In 1914 Bartholdt listed his reasons against Prohibition.

Prohibition is a deathblow to the liberty of the individual because it prohibits what is not wrong in itself. . . . The exercise of rights which concern persons individually, and whose exercise does not injure the neighbor, is a basic condition of freedom which prohibition violates. The right to eat and drink what we please is an **inalienable**¹ human right of which even a majority can not deprive us without at the same time robbing us of our liberty. . . . The prohibition movement teaches us, however, that such tyranny after all is possible under self-government by the majority misusing its political liberty or its right to govern for the purpose of restricting personal liberty. In other words, we are dealing in this case with . . . "the tyranny of the majority," an evil against which the Nation must protect itself if it desires to remain free; for individual lib-

▶ ¹inalienable: unremovable



▲ Women soliciting members for their anti-Prohibition club

erty, the right of personal conduct, is an inalienable human right which should never be taken away either by majorities or by law or constitution. From this we can see how much larger than the mere drink problem this question really is, for if it were right in one respect to take away from the individual the privilege of self-control it would be right in all other respects, and the final outcome could be nothing less than a condition of complete slavery.

Our opponents say, "We do not propose to prohibit drinking, but merely the manufacture and sale of beverages," but remember that this hypocritical and **insidious**² **subterfuge**³ is the very means by which despots always robbed the people of their liberties.

SOURCE 3:

The Anti-Saloon League, one of the main organizations supporting Prohibition, appealed to patriotism in its literature. During World War I, German Americans were suspected of being disloyal to the United States. Since most brewers had German backgrounds, the League took advantage of anger toward Germans on a 1918 Ohio election poster.

REMEMBER

The liquor traffic fought for permission to sell **intoxicants**⁴ to soldiers, knowing full well that drinking would make our boys less fit to win the war.

²**insidious**: sly

³**subterfuge**: deception

⁴**intoxicant**: beverage containing alcohol

Breweries went on burning coal to make a harmful product when factories, stores, churches, and schools had to close down.

Millions of bushels of grain were consumed to manufacture intoxicants while patriotic people of America limited their food.

Millions of pounds of sugar were used in making intoxicants, while people were doing without sugar.

Thousands and thousands of cars were used for shipments to and from breweries when absolutely essential war-work was seriously delayed by car shortage.

The brewers financed the traitorous German-American Alliance, whose president received a medal from the Hun **kaiser**⁵.

The Liquor Traffic has put its selfish interests above America's winning the war. It has resisted the measures to even partially eliminate its evils.

The Liquor Traffic has curtailed only when compelled to—only when Uncle Sam "put the screws to it."

The Liquor Traffic is a menace—from every viewpoint—and ought to be abolished now and forever.

Vote "Yes" for Prohibition Nov. 5th.

Take away the "camouflage" with which the Liquor Traffic tries to disguise itself and the sinister figure pictured here stands revealed.

Take away the smooth phrases and cunning twists of the liquor Traffic's appeal For Permission to continue its career; get right down to naked truth and you will see that the liquor traffic is asking fathers of Ohio to "give me your boys." . . .

Are you with them? Are YOU for the Booze Huns or for the boys?

▶ ⁵**kaiser**: German king

DBQ Document-Based Questions

Historical Analysis

CA HR4; HI3

Source 1: Why does London plan to stop drinking?

Source 2: What is Bartholdt's main argument against Prohibition?

Source 3: How does the Anti-Saloon League tie together the makers of alcoholic beverages and anti-German sentiments?

Comparing and Contrasting Sources

How do London, Bartholdt, and the Anti-Saloon League believe that the United States will be changed by Prohibition?

Standards 11.2.3, 11.3.3, 11.5, 11.5.2, 11.5.3, 11.5.4, 11.5.5, 11.5.6

Reviewing Content Vocabulary

On a sheet of paper, use each of these terms in a sentence.

- | | | |
|--------------|------------------|-----------|
| 1. anarchist | 5. creationism | 9. jazz |
| 2. eugenics | 6. police powers | 10. blues |
| 3. flapper | 7. speakeasy | |
| 4. evolution | 8. mass media | |

Reviewing Academic Vocabulary

On a sheet of paper, use each of these terms in a sentence that reflects the term's meaning in the chapter.

- | | | |
|------------|--------------|------------|
| 11. source | 14. emerging | 17. sought |
| 12. aspect | 15. diverse | 18. author |
| 13. ethic | 16. unify | 19. impact |

Chapter Summary

Cultural Changes

- The “new morality” emphasized youth and beauty
- Young people and women gained more independence
- The working class enjoyed more leisure time
- The mass media expanded

African American Renaissance

Harlem Renaissance

- Breakthrough period for African American arts
- Literature revealed racial pride and contempt of racism
- Jazz and blues popularized

Political Renaissance

- Great Migration created strong African American voting blocs in Northern cities
- First African American elected to Congress from a Northern state
- NAACP battled segregation and discrimination

Revitalized Traditional Values

- Fundamentalists preached traditional religious values
- Emphasis on family and moral values
- Traditionalists supported Prohibition

Nativism

- Nativists used eugenics as a pseudo-scientific basis for ethnic and religious prejudice
- The new Ku Klux Klan targeted African Americans, Jews, Catholics, immigrants, and other groups they considered to be “un-American”
- Congress established immigration quotas

Reviewing the Main Ideas

Section 1

20. Why was there a rise in racism and nativism in the 1920s?
21. What was the Fundamentalist movement?

Section 2

22. Why did artists and writers move to Greenwich Village and Chicago’s South Side in the 1920s?

Section 3

23. Why was Harlem the center of the African American renaissance?
24. What were two reasons for the rise in African American political activism?

Critical Thinking

25. **Reading Skill** **Connecting** Review the reading skill on page 427. Then reread “Jazz, Blues, and the Theater” on pages 428–429. Write and answer your own questions for text-to-self, text-to-text, and text-to-world connections.
26. **Civics** In what ways did the new morality change American family life?
27. **Analyzing** Analyze the causes and effects of the changing role of women in the 1920s.
28. **Identifying** List three works of American art or literature that convey universal themes.
29. **Evaluating** Assess the value or importance of the Scopes trial to the Fundamentalist Movement in terms of the trial’s causes and results.
30. **Categorizing** Use a graphic organizer similar to the one below to list the major organizations and movements of the 1920s and their goals or purposes.

Organizations/Movements	Goals/Purposes

Self-Check Quiz

Visit the *American Vision: Modern Times* Web site at tav.mt.glencoe.com and click on **Self-Check Quizzes—Chapter 7** to assess your knowledge of chapter content.

Writing About History

31. **Historical Analysis** **Interpreting Events Within the Context** Reread the text under the “The New Morality” on pages 410–411. Explain why people might have interpreted the changing roles of women in society in the 1920s differently than they would today. **CA HI.3**
32. **Big Idea** Write a journal entry from the perspective of a young adult in the late 1920s. Describe an aspect of popular culture which you enjoy. **CA 11WS1.2**
33. **Persuasive Writing** Imagine that you are living during the early 1920s. Marcus Garvey is campaigning to lead African Americans to a new settlement to be founded in Liberia. Write a letter to a newspaper editor in which you take a position on the merits of Garvey’s plan. In your letter, describe how you think this plan will affect the nation and your own community. **CA 11WA2.4a**

DBQ Document-Based Questions

34. **Interpreting Primary Sources** Arna Bontemps was a poet who started his writing career during the Harlem Renaissance. Read the poem and answer the questions that follow.

A Black Man Talks of Reaping

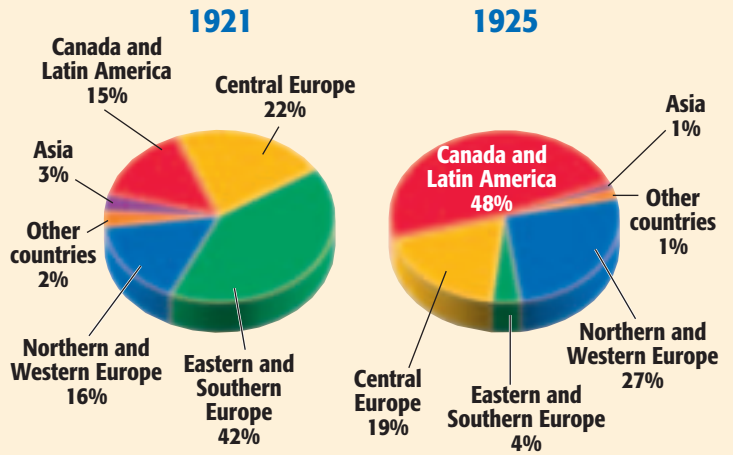
I have sown beside all waters in my day.
I planted deep, within my heart the fear
That wind or fowl would take the grain away.
I planted safe against this stark, lean year.

I scattered seed enough to plant the land
In rows from Canada to Mexico
But for my reaping only what the hand
Can hold at once is all that I can show.

Yet what I sowed and what the orchard yields
My brother’s sons are gathering stalk and root,
Small wonder then my children glean in fields
They have not sown, and feed on bitter fruit.

- a. What does Bontemps mean by “what the hand can hold at once is all that I can show” and “bitter fruit”? **CA 11RL3.4**
- b. What major theme of Harlem Renaissance writing is evident in this poem? **CA 11RC2.5**

U.S. Immigration, 1921 and 1925



Source: *Historical Statistics of the United States*

Geography and History

35. The circle graphs above show immigration numbers in the United States in 1921 and 1925. Study the graphs and answer the questions below.
 - a. **Interpreting Graphs** What significant changes in immigration do the circle graphs show?
 - b. **Applying Geography Skills** Why did these changes in immigration occur between 1921 and 1925?

Standards Practice



Directions: Choose the best answer to the following question.

36. Which of the following events of the 1920s contributed to a renewed nativist movement?
 - A Economic recession
 - B Harlem Renaissance
 - C Scopes trial
 - D Prohibition

Standard 11.5.2: Analyze the international and domestic events, interests, and philosophies that prompted attacks on civil liberties, including the Palmer Raids, Marcus Garvey’s “back-to-Africa” movement, the Ku Klux Klan, and immigration quotas and the responses of organizations such as the American Civil Liberties Union, the National Association for the Advancement of Colored People, and the Anti-Defamation League to those attacks.