

6.11 Reform in the Gilded Age

Theme: Social Structures

Learning Objective 6.I: Explain how different reform movements responded to the rise of industrial capitalism in the Gilded Age.

Alternative Economic Visions

KC-6.3.I.C A number of artists and critics, including agrarians, utopians, socialists, and advocates of the Social Gospel, championed alternative visions for the economy and U.S. society.

- Artists
 - Trend towards realism and impressionism with everyday subjects
 - Mary Cassatt, Frederic Remington, _____
- Critics/Utopians
 - Henry George, in _____, argued current system creates inequality
 - _____, in *Looking Backward 2000-1887*, envisioned world without poverty and greed
- Agrarians
 - Crushed by debt, seeking loose money in form of _____ or coining _____
- Socialists
 - Labor organizer _____ moves further into Socialism, creates Socialist Party
 - _____ in founding group of International Workers of the World (IWW)
- Social Gospel
 - Movement that sought to apply Christian principles to social problems
 - Fixing social issues leads to salvation
 - _____, Baptist minister, worked in NYC poor neighborhoods
- Other religious denominations and organizations turned to societal problems
 - _____, Catholic Church
 - Salvation Army

Gender Structures in the Gilded Age

KC-6.3.II.B.ii Many women sought greater equality with men, often joining voluntary organizations, going to college, and promoting social and political reform.

- Women's Colleges
 - Smith, Bryn Mawr, Mount Holyoke, by 1900 women are $\frac{1}{3}$ of college students
- Reform Movements
 - Settlement House - _____ and Hull House, early Social Work

#65 - 6.11 Reform in the Gilded Age

APUSH

Name: _____

- Temperance - _____ and Anti-Saloon League successful in bringing change
- Voting Rights - _____ and Elizabeth Cady Stanton found _____ in 1890

Recap

- Inequality of the period began to be criticized by artists, utopians, reformers
- Economic issues for agrarians and labor unions led to more radical positions and stances
- Religious groups turned attention to societal problems, ex. Gospel of Wealth
- Women continue to fight for equality

Part II

Short Answer Questions

Answer the following in AT LEAST three sentences.

1. Explain how different reform movements responded to the rise of industrial capitalism in the Gilded Age.

Lucy Parsons on Women and Revolutionary Socialism (1905)

Retrieved from: <http://www.americanvawp.com/reader/16-capital-and-labor/lucy-parsons-on-women-and-revolutionary-socialism-1905/>

I wish to state to you that I have taken the floor because no other woman has responded, and I feel that it would not be out of place for me to say in my poor way a few words about this movement. We, the women of this country, have no ballot even if we wished to use it, and the only way that we can be represented is to take a man to represent us. You men have made such a mess of it in representing us that we have not much confidence in asking you; and I for one feel very backward in asking the men to represent me. We have no ballot, but we have our labor. I think it is August Bebel, in his *Woman in the Past, Present and Future*—a book that should be read by every woman that works for wages—Bebel says that men have been slaves throughout all the ages, but that woman's condition has been worse, for she has been the slave of a slave.

There was never a greater truth uttered. We are the slaves of the slaves. We are exploited more ruthlessly than men. Wherever wages are to be reduced the capitalist class use women to reduce them ...

... It is a bread and butter question, an economic issue, upon which the fight must be made. Now, what do we mean when we say revolutionary Socialist? We mean that the land shall belong to the landless, the tools to the toiler, and the products to the producers. Now, let us analyze that for just a moment, before you applaud me. First, the land belongs to the landless. Is there a single land owner in this country who owns his land by the constitutional rights given by the constitution of the United States who will allow you to vote it away from him? I am not such a fool as to believe it. We say, "The tools belong to the toiler." They are owned by the capitalist class. Do you believe they will allow you to go into the halls of the legislature and simply say, "Be it enacted that on and after a certain day the capitalist shall no longer own the tools and the factories and the places of industry, the ships that plow the ocean and our lakes?"

1. Provide an Attribution for the document:
2. Use the document to support the thesis: "Reform movements in the Gilded Age were incredibly diverse in membership, but all targeted the inequality which pervaded the period."
3. Choose one of the analysis topics from HAPP and provide a 2 sentence analysis of the document.
4. Give an A-C-E response on a piece of outside evidence that is relevant to the document and topic of the thesis

Henry George, Progress and Poverty, Selections (1879)

Retrieved from: <http://www.americanvawp.com/reader/16-capital-and-labor/henry-george-progress-and-poverty-selections-1879/>

This association of poverty with progress is the great enigma of our times. It is the central fact from which spring industrial, social, and political difficulties that perplex the world, and with which statesmanship and philanthropy and education grapple in vain. From it come the clouds that overhang the future of the most progressive and self-reliant nations. It is the riddle which the Sphinx of Fate puts to our civilization, and which not to answer is to be destroyed. So long as all the increased wealth which modern progress brings goes but to build up great fortunes, to increase luxury and make sharper the contrast between the House of Have and the House of Want, progress is not real and cannot be permanent. The reaction must come. The tower leans from its foundations, and every new story but hastens the final catastrophe. To educate men who must be condemned to poverty, is but to make them restive; to base on a state of most glaring social inequality political institutions under which men are theoretically equal, is to stand a pyramid on its apex.

...

... the evils arising from the unjust and unequal distribution of wealth, which are becoming more and more apparent as modern civilization goes on, are not incidents of progress, but tendencies which must bring progress to a halt; that they will not cure themselves, but, on the contrary, must, unless their cause is removed, grow greater and greater, until they sweep us back into barbarism by the road every previous civilization has trod. But it also shows that these evils are not imposed by natural laws; that they spring solely from social mal-adjustments which ignore natural laws, and that in removing their cause we shall be giving an enormous impetus to progress.

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Walter Rauschenbusch, Christianity and the Social Crisis (1907)

Retrieved from: <http://www.americanvawp.com/reader/20-the-progressive-era/walter-rauschenbusch-christianity-and-the-social-crisis-1907/>

Western civilization is passing through a social revolution unparalleled in history for scope and power. Its coming was inevitable. The religious, political, and intellectual revolutions of the past five centuries, which together created the modern world, necessarily had to culminate in an economic and social revolution such as is now upon us.

By universal consent, this social crisis is the overshadowing problem of our generation. The industrial and commercial life of the advanced nations are in the throes of it. In politics all issues and methods are undergoing upheaval and re-alignment as the social movement advances. In the world of thought all the young and serious minds are absorbed in the solution of the social problems. Even literature and art point like compass-needles to this magnetic pole of all our thought.

... The vastness and the free sweep of our concentrated wealth on the one side, the independence, intelligence, moral vigor, and political power of the common people on the other side, promise a long-drawn grapple of contesting forces which may well make the heart of every American patriot sink within him.

It is realized by friend and foe that religion can play, and must play, a momentous part in this irrepressible conflict.

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