industrialism

- The north goes industrial
- The south stays rural
- “coffin Nails’
- Textile mills moved south—Why?
- Cotton and cheap labor
- Half the pay—but a steady job
• Men and women move to the big city—why
• Industrial jobs and more opportunities

Have to adjust to living by the clock—why?
## URBAN GROWTH

<table>
<thead>
<tr>
<th>City</th>
<th>Population 1870</th>
<th>Population 1900</th>
<th>Percent Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston</td>
<td>250,525</td>
<td>560,892</td>
<td>123.88</td>
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<tr>
<td>Chicago</td>
<td>298,977</td>
<td>1,698,575</td>
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<td>Cincinnati</td>
<td>216,239</td>
<td>325,902</td>
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<td>Los Angeles</td>
<td>5,728</td>
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<td>Milwaukee</td>
<td>74,440</td>
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<td>New Orleans</td>
<td>191,418</td>
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<td>New York</td>
<td>1,478,103</td>
<td>3,437,202</td>
<td>132.54</td>
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<td>Philadelphia</td>
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<td>647,022</td>
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<td>Pittsburgh</td>
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<td>86,075</td>
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<td>8,293</td>
<td>990.38</td>
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<td>Richmond</td>
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<td>85,050</td>
<td>66.64</td>
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<td>San Francisco</td>
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<td>342,782</td>
<td>129.32</td>
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<tr>
<td>Seattle</td>
<td>1,107</td>
<td>237,194</td>
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</table>
unions

• Workers organize--?
• Higher wages, better working conditions, less hours
• Owners fight back--?
• Lock outs, yellow-dog contracts, black lists, company towns
• Most Americans against unions and strikes-unpatriotic
• Unions were mostly against immigration
• Non-English speaking
• Willing to work for lower wages
• Difficult to organize
Booker t. Washington

- Head of the black normal and industrial school at Tuskegee, Al.
- “accommodationist”--?
- Trade-off—no social equality, but learn a trade to become economically independent

Tuskegee Institute-George Washington Carver
W. E. B. duBois

Ph.D. from Harvard
Washington is an "Uncle Tom"
W. view will condemn AA to manual labor and perpetual inferiority
"economic and social equality now"
Helped found NAACP
• How can you explain the differences in their view point?

Washington was from the South and DuBois from the North

Any other AA leaders with the same goal, but different view points
newspapers

• What was “Yellow Journalism” and where did the term come from?
The new morality

• Economic freedom for women encouraged sexual freedom—why?
• Increase in divorce rates (stress in the city)
• Increased use of birth control
• Increased discussion of sex
• One magazine said “by 1913 the clock had struck “sex o’clock””
• Victoria Woodhull—belief in women’s rights and in free love
• Anthony “Comstock Law” anti-obscenity law-restrict info on contraception
Women, alone or with the help of older women (though there were male abortionists) have attempted to abort unwanted pregnancies since ancient times. A standard method of inducing abortion (ancient and modern) is the abortifacient or potion. Abortifacients are part of a folk culture of herbal medicine handed down among women for thousands of years. In German folk medicine marjoram, thyme, parsley and lavender in tea form were used. The root of worm fern was used by German and French women and was also prescribed by a Greek physician in the time of Nero; in French it was called the “prostitute root”. Other ancient recipes called for a paste of mashed ants, foam from camels’ mouths, tail hairs of blacktail deer dissolved in bear fat. In modern times, women have been reported to use turpentine, castor oil, tansy tea, quinine water in which a rusty nail has been soaked, horseradish, ginger, epsom salts, ammonia, mustard, gin with iron filings, rosemary, lavender, and opium (Gordon, p.36; Norman Himes, Medical History of Contraception; George Devereux, “A Typological Study of Abortion in 350 Primitive, Ancient, and Pre-Industrial Societies”)

Aside from internal abortifacients, women have attempted external methods such as severe exercise, heavy lifting, climbing trees, hot baths, jumping and shaking. As late as the 20th Century, Jewish women of the Manhattan Lower East Side attempted to abort by sitting over a pot of steam (or hot stewed onions), a technique described in an 8th Century Sanskrit source.

Women’s diaries and correspondence indicate that abortion was commonplace and accepted in the United States during the 19th century. The majority of women before the 19th century and many in the 19th century did not consider abortion a sin. Until the early part of the century, there were no laws against abortions done in the first few months of pregnancy. Prior to the 19th century, Protestants and Catholics held abortion permissible until ‘quickening’—the moment the fetus was believed to gain life. In the 1870’s, the New York Times estimated there were 200 full time abortionists in New York City and abortion safety was generally quite high. Today, as likely then, more women die in childbirth than during abortions. The most dangerous abortions were not those done mechanically by abortionists but those attempted with internal medicines which caused abortion by a general harsh treatment of the entire body (Gordon, p.53). During the 1800’s, newspaper ads were plentiful: “Portuguese Female Pills, not to be used during pregnancy for they will cause miscarriage.”

Folk remedies for unwanted pregnancies were common and stories come from all periods of American history.

By the first half of the 19th Century, many states had already made abortion a crime at any stage of fetal development. Yet criminal abortionists continued to practice and in fact were often acquitted by juries. During the 1860’s and 1870’s, abortions continued to be available and doctors admitted to being asked frequently to perform abortions. Increasingly during the second half of the 19th century, medical attacks on abortion grew and moral condemnation intensified. The evidence of ancient contraceptive knowledge, methods of birth control which (unlike infanticide and abortion) are used before conception, is impressive. A list of contraceptive methods which would include: withdrawal by the male; melting suppositories designed to form an impenetrable coating over the cervix; diaphragms, caps, or other devices which are inserted into the vagina over the cervix and withdrawn after intercourse; intrauterine devices; douching after intercourse designed to kill or drive out the sperm; condoms; and varieties of the rhythm methods. None of these methods are new. Except for the addition of the modern birth control pill introduced in 1960, there are no new methods. All of these techniques were practiced in the ancient world and in modern pre-industrial societies.
Charlotte Perkins Gilman

- Women should stop being dependent and contribute to the economy
- Advocated day-care and cooperative kitchens to help women work
Prohibition

• National Prohibition Party—have a presidential candidate
• Carrie Nation and her hatchet
• Anti-Saloon league – “The lips that touch liquor must never touch mine”
• Mostly middle class women involved—why?
“I am smiling”—Carrie Nation
ART-Rugged realism
Winslow Homer
Thomas Eakins
The Gross Clinic
Amusements

- Buffalo Bill’s Wild West Show
- P.T. Barnum, Ringling Bros. and Barnum&Baily Circus
- Baseball—started B4 the Civil War
- Basketball—James Naismith-1891
- Football—Almost banned for violence
- Boxing
Bellows-Stag at Sharkeys
Bellows-Dempsey and Fripo
Tennis at Newport