

Directions: The question is based on the accompanying documents.

In your response you should do the following.

- **Thesis:** Present a thesis that makes a historically defensible claim and responds to all parts of the question. The thesis must consist of one or more sentences located in one place, either in the introduction or the conclusion.
- **Argument Development:** Develop and support a cohesive argument that recognizes and accounts for historical complexity by explicitly illustrating relationships among historical evidence such as contradiction, corroboration, and/or qualification.
- **Use of the Documents:** Utilize the content of at least six of the documents to support the stated thesis or a relevant argument.
- **Sourcing the Documents:** CAPPflaC.
- **Contextualization:** Situate the argument by explaining the broader historical events, developments, or processes immediately relevant to the question. (Think Star Wars opening crawl.)
- **Outside Evidence:** Provide an example(s) or additional piece(s) of specific evidence beyond those found in the documents to support or qualify the argument.
- **Synthesis:** Extend the argument by explaining the connections between the argument and ONE of the following.
 - A development in a different historical period, situation, era, or geographical area.

PROMPT

1. Evaluate the causes of tensions between traditional values and modern attitudes during the 1920s.

Document 1

Source: Sinclair Lewis, *Babbitt*, 1922

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

Document 2

Source: *The World's Most Famous Trial: Tennessee Evolution Case*, 1925

Mr. Darrow: Do you claim that everything in the Bible should be literally interpreted?

Mr. Bryan: I believe everything in the Bible should be accepted as it is given there; some of the Bible is given illustratively. For instance: "Ye are the salt of the earth." I would not insist that man was actually salt, or that he had flesh of salt, but it is used in the sense of salt as saving God's people.

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Mr. Darrow: But when you read that Jonah swallowed the whale—or that the whale swallowed Jonah—excuse me please—how do you literally interpret that? . . .

Mr. Bryan: One miracle is just as easy to believe as another. . . .

Mr. Darrow: Perfectly easy to believe that Jonah swallowed the whale? . . .

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Mr. Bryan: Your honor. I think I can shorten this testimony. The only purpose Mr. Darrow has is to slur at the Bible, but I will answer his question. I will answer it all at once, and I have no objection in the world, I want the world to know that this man, who does not believe in God, is trying to use a court in Tennessee—

Mr. Darrow: I object to that.

Mr. Bryan: (Continuing) to slur at it, and while it will require time, I am willing to take it.

Mr. Darrow: I object to your statement. I am examining you on your fool ideas that no intelligent Christian on earth believes.

Document 3

Source: Hiram Wesley Evans, "The Klan's Fight for Americanism," *The North American Review*, March 1926

We are a movement of the plain people, very weak in the matter of culture, intellectual support, and trained leadership. We are demanding, and we expect to win, a return of power into the hands of the everyday, not highly cultured, not overly intellectualized, but entirely unspoiled and not de-Americanized, average citizen of the old stock. Our members and leaders are all of this class—the opposition of the intellectuals and liberals who held the leadership, betrayed Americanism, and from whom we expect to wrest control, is almost automatic.

This is undoubtedly a weakness. It lays us open to the charge of being "hicks" and "rubes" and "drivers of second-hand Fords." We admit it. Far worse, it makes it hard for us to state our case and advocate our crusade in the most effective way, for most of us lack skill in language.

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The Klan, therefore, has now come to speak for the great mass of Americans of the old pioneer stock. We believe that it does fairly and faithfully represent them, and our proof lies in their support. To understand the Klan, then, it is necessary to understand the character and present mind of the mass of old-stock Americans. The mass, it must be remembered, as distinguished from the intellectually mongrelized "Liberals."

These are, in the first place, a blend of various people of the so-called Nordic race, the race which, with all its faults, has given the world almost the whole of modern civilization. The Klan does not try to represent any people but these.

Document 4

Source: Langston Hughes, "The Negro Artist and the Racial Mountain," *The Nation*, 1926

Jazz to me is one of the inherent expressions of Negro life in America: the eternal tom-tom beating in the Negro soul—the tom-tom of revolt against weariness in a white world, a world of subway trains, and work, work, work; the tom-tom of joy and laughter, and pain swallowed in a smile. Yet the Philadelphia clubwoman . . . turns up her nose at jazz and all its manifestations—likewise almost anything else distinctly racial. . . . She wants the artist to flatter her, to make the white world believe that all Negroes are as smug and as near white in soul as she wants to be. But, to my mind, it is the duty of the younger Negro artist . . . to change through the force of his art that old whispering "I want to be white," hidden in the aspirations of his people, to "Why should I want to be white? I am Negro—and beautiful."

Document 5

Source: "Women Smokers," *The New York Times*, February 29, 1928

Be it resolved, that the National W.C.T.U. [Women's Christian Temperance Union] encourages further scientific research into the effects of nicotine and urges all public and private school teachers and Sunday school workers, both by precept and example, to assist in an educational campaign to make these effects known with a view to instructing the youth as to the well-proven facts of science; and

Be it further resolved, that the National W.C.T.U. brands as untrue the charge made by the Association Opposed to National Prohibition that we are engaged in a secret campaign for an amendment to the Constitution prohibiting tobacco. . . .

[Mrs. Ella A. Boole, President of the New York State organization says:]

"We are working on this question from a scientific standpoint and from an educational standpoint. After all, the duty of motherhood is still relegated to the women of the nation. Just as long as that is true we must protect the coming generation by teaching the present one the effects of the habit of smoking on the unborn. . . ."

Document 6

Source: Clarence Darrow, lawyer, speech on the topic: "Should the United States Continue the Policy of Prohibition as Defined in the Eighteenth Amendment?" (December 14, 1924) From *Verdicts Out of Court*, Arthur and Lila Weinberg (eds.) Chicago: Quadrangle Books, © 1963.

"Now, I don't believe in encouraging prohibitionists. There isn't anything that they would stop at. They would pass a law to make you go to church—as they have done. They did that in New England, and they picked out the church. They would send you to jail if you didn't go to it. And then they passed a law against your sleeping in church—and that took all the pleasure out of religion.

"I say that nobody in their right senses would trust their individual liberty to the people who believe in that sort of legislation. . . .

"Now, suppose we admit, for the sake of the argument, that sixty per cent of the people of this country would vote dry. If sixty per cent of the people do not believe in something that the other forty per cent believe in, should they send the forty per cent to jail for what they do?

"The Anti-Saloon League . . . have an organization, and . . . if a man were 'dry,' even though he might be a thief, a crook, or the worst enemy the world ever had, every blooming fool fellow who belonged to that League would vote for him. If he were a statesman, a philosopher, a historian, a wise man, but took a drink, he would have to go. So they loaded up the Congress of the United States with nincompoops, with brainless people who would take their commands and sell their souls for votes—and they voted this country dry while these congressmen had liquor salted away in their cellars."

Document 7

Source: Morrow Mayo, "Aimee Rises from the Sea," *The New Republic*, December 25, 1929

... Sister substituted the Gospel of Love for the Gospel of Fear. This doctrine was as strange in Southern California as it is elsewhere in Christendom. ...

Sister substituted the cheerfulness of the play-room for the gloom of the morgue. She threw out the dirges and threats of Hell, replacing them with jazz hymns and promises of Glory. The gospel she created was and is an ideal bed-time story. It has a pretty color, a sweet taste, and is easy.

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Mrs. McPherson describes the Holy City literally—the jewelled walls, pearly gates, golden streets, milk and honey. She says she is not sure—she is not *sure*, mind you—but she has a pretty good idea that Heaven will resemble a cross between Pasadena, California, and Washington, D.C. That will give an idea of what may be expected at Angelus Temple. The atmosphere bubbles over with love, joy, enthusiasm; the Temple is full of flowers, music, golden trumpets, red robes, angels, incense, nonsense and sex appeal. The service may be described as supernatural whoopee.