On May 10, 1869, Americans poured into the streets for a giant party. In big cities, the racket was incredible. Cannons boomed and train whistles shrilled. New York fired a hundred-gun salute at City Hall. Congregations sang anthems, while the less religious gathered in saloons to celebrate with whiskey. Philadelphia's joyous throngs reminded an observer of the day, four years earlier, when news had arrived of Lee's surrender. The festivities were prompted by a long-awaited telegram message: executives of the Union Pacific and Central Pacific railroads had driven a golden spike at Promontory Point, Utah, linking up their lines. Unbroken track now stretched from the Atlantic to the Pacific. A journey across North America could be made in less than a week.

The first transcontinental railroad meant jobs and money. San Francisco residents got right to business: after firing a salute, they loaded Japanese tea on a train bound for St. Louis, marking California's first overland delivery to the East. In coming decades, trade and tourism fueled tremendous growth west of the Mississippi. San Francisco, which in 1860 had handled $7.4 million in imports, increased that figure to $49 million over thirty years. The new railroad would, as one speaker predicted in 1869, “populate our vast territory” and make America “the highway of nations.”

The railroad was also a political triumph. Victorious in the Civil War, Republicans saw themselves as heirs to the American System envisioned by antebellum Whigs. They believed government intervention in the economy was the key to nation building. But unlike Whigs, whose plans had met stiff Democratic opposition, Republicans enjoyed a decade of unparalleled federal power. They used it vigorously: U.S. government spending per person, after skyrocketing in the Civil War, remained well above earlier levels. Republicans believed that national economic integration was the best guarantor of lasting peace. As a New York minister declared, the federally supported transcontinental railroad would “preserve the Union.”

The minister was wrong on one point. He claimed the railroad was a peaceful achievement, in contrast to military battles that had brought “devastation, misery, and woe.” In fact, creating a continental empire caused plenty of woe. Regions west of the Mississippi could only be incorporated if the United States subdued native peoples and established favorable conditions for international investors—often at great domestic cost. And while conquering the West helped make the United States into an industrial power, it also deepened America’s rivalry with European empires and created new patterns of exploitation.
The Great West  In the wake of the Civil War, Americans looked westward. Republicans implemented an array of policies to foster economic development in the “Great West.” Ranchers, farmers, and lumbermen cast hungry eyes on the remaining lands held by Native Americans. Steamboats and railroads, both visible in the background of this image, became celebrated as symbols of the expanding reach of U.S. economic might. This 1881 promotional poster illustrates the bountiful natural resources to be found out west, as well as the land available for ranching, farming, and commerce. The men in the lower left corner are surveying land for sale. Library of Congress.
The Republican Vision
Reshaping the former Confederacy was only part of Republicans’ plan for a reconstructed nation. They remembered the era after Andrew Jackson’s destruction of the Second National Bank as one of economic chaos, when the United States had become vulnerable to international creditors and market fluctuations. Land speculation on the frontier had provoked extreme cycles of boom and bust. Failure to fund a transcontinental railroad had left different regions of the country disconnected. This, Republicans believed, had helped trigger the Civil War, and they were determined to set a new direction.

Even while the war raged, Congress made vigorous use of federal power, launching the transcontinental railroad project and a new national banking system. Congress also raised the protective tariff on a range of manufactured goods, from textiles to steel, and on some agricultural products, like wool and sugar. At federal customs houses in each port, foreign manufacturers who brought merchandise into the United States had to pay import fees. These tariff revenues gave U.S. manufacturers, who did not pay the fees, a competitive advantage in America’s vast domestic market.

The economic depression that began in 1873 set limits on Republicans’ economic ambitions, just as it hindered their Reconstruction plans in the South. But their policies continued to shape the economy. Though some historians argue that the late nineteenth century was an era of laissez faire or unrestrained capitalism, in which government sat passively by, the industrial United States was actually the product of a massive public-private partnership in which government played critical roles.

The New Union and the World
The United States emerged from the Civil War with new leverage in its negotiation with European countries, especially Great Britain, whose navy dominated the seas. Britain, which had allowed Confederate raiding ships such as CSS Alabama to be built in its shipyards, submitted afterward to arbitration and paid the United States $15.5 million in damages. Flush with victory, many Americans expected more British and Spanish territories to drop into the Union’s lap. Senator Charles Sumner proposed, in fact, that Britain settle the Alabama claims by handing over Canada.

Such dreams were a logical extension of pre–Civil War conquests, especially in the Mexican War. With the coasts now linked by rail, merchants and manufacturers looked across the Pacific, hungry for trade with Asia. Americans had already established a dominant presence in Hawaii, where U.S. whalers and merchant ships stopped for food and repairs. With the advent of steam-powered vessels, both the U.S. Navy and private shippers wanted more refueling points in the Caribbean and Pacific.

Even before the Civil War, these commercial aims had prompted the U.S. government to force Japan to open trade. For centuries, since unpleasant encounters with Portuguese traders in the 1600s, Japanese leaders had adhered to a policy of strict isolation. Americans, who wanted coal stations in Japan, argued that trade would extend what one missionary called “commerce, knowledge, and Christianity, with their multiplied blessings.” Whether or not Japan wanted these blessings was irrelevant. In 1854, Commodore Matthew Perry succeeded in getting Japanese officials to sign the Treaty of Kanagawa, allowing U.S. ships to refuel at two ports. By 1858, America and Japan had commenced trade, and a U.S. consul took up residence in Japan’s capital, Edo (now known as Tokyo).

Union victory also increased U.S. economic influence in Latin America. While the United States was preoccupied with its internal war, France had deposed Mexico’s government and installed an emperor. On May 5, 1867, Mexico overthrew the French invaders and executed Emperor Maximilian. But while Mexico regained independence, it lay open to the economic designs of its increasingly powerful northern neighbor.

A new model emerged for asserting U.S. power in Latin America and Asia: not by direct conquest, but through trade. The architect of this vision was William Seward, secretary of state from 1861 to 1869 under presidents Abraham Lincoln and Andrew Johnson. A New Yorker of grand ambition and ego, Seward believed, like many contemporaries, that Asia would become “the chief theatre of [world] events” and that commerce there was key to America’s prosperity. He urged the Senate to purchase sites in both the Pacific and the Caribbean for naval bases and refueling stations. When Japan changed policy and tried to close its ports to foreigners, Seward dispatched U.S. naval vessels to join those of Britain, France, and the Netherlands in reopening trade by force. At the same time, Seward urged annexation of Hawaii. He also predicted that the

EXPLAIN CONSEQUENCES
In what ways did Republicans use federal power on the world stage, and in what ways did they continue policies from the pre–Civil War era?
United States would one day claim the Philippines and build a Panama canal.

Seward’s short-term achievements were modest. Exhausted by civil war, Americans had little enthusiasm for further military exploits. Seward achieved only two significant victories. In 1868, he secured congressional approval for the Burlingame Treaty with China, which guaranteed the rights of U.S. missionaries in China and set official terms for the emigration of Chinese laborers, some of whom were already clearing farmland and building railroads in the West. That same year, Seward negotiated the purchase of Alaska from Russia. After the Senate approved the deal, Seward waxed poetic:

Our nation with united interests blest
Not now content to poise, shall sway the rest;
Abroad our empire shall no limits know,
But like the sea in endless circles flow.

Many Americans scoffed at the purchase of Alaska, a frigid arctic tract that skeptics nicknamed “Seward’s Icebox.” But the secretary of state mapped out a path his Republican successors would follow thirty years later in an aggressive bid for global power.

**Integrating the National Economy**

Closer to home, Republicans focused on transportation infrastructure. Railroad development in the United States began well before the Civil War, with the first locomotives arriving from Britain in the early 1830s. Unlike canals or roads, railroads offered the promise of year-round, all-weather service. Locomotives could run in the dark and never needed to rest, except to take on coal and water. Steam engines crossed high mountains and rocky gorges where pack animals could find no fodder and canals could never reach. West of the Mississippi, railroads opened vast regions for farming, trade, and tourism. A transcontinental railroad executive was only half-joking when he said, “The West is purely a railroad enterprise.”

Governments could choose to build and operate railroads themselves or promote construction by
private companies. Unlike most European countries, the United States chose the private approach. The federal government, however, provided essential loans, subsidies, and grants of public land. States and localities also lured railroads with offers of financial aid, mainly by buying railroad bonds. Without this aid, rail networks would have grown much more slowly and would probably have concentrated in urban regions. With it, railroads enjoyed an enormous — and reckless — boom. By 1900, virtually no corner of the country lacked rail service (Map 16.1). At the same time, U.S. railroads built across the border into Mexico (America Compared, p. 514).

Railroad companies transformed American capitalism. They adopted a legal form of organization, the corporation, that enabled them to raise private capital in prodigious amounts. In earlier decades, state legislatures had chartered corporations for specific public purposes, binding these creations to government goals and oversight. But over the course of the nineteenth century, legislatures gradually began to allow any business to become a corporation by simply applying for a state charter. Among the first corporations to become large interstate enterprises, private railroads were much freer than earlier companies to do as they pleased. After the Civil War, they received lavish public aid with few strings attached. Their position was like that of American banks in late 2008 after the big federal bailout: even critics acknowledged that public aid to these giant companies was good for the economy, but they observed that it also lent government support to fabulous accumulations of private wealth.

**Tariffs and Economic Growth**

Along with the transformative power of railroads, Republicans’ protective tariffs helped build other U.S. industries, including textiles and steel in the Northeast and Midwest and, through tariffs on imported sugar and wool, sugar beet farming and sheep ranching in the West. Tariffs also funded government itself. In an era when the United States did
not levy income taxes, tariffs provided the bulk of treasury revenue. The Civil War had left the Union with a staggering debt of $2.8 billion. Tariff income erased that debt and by the 1880s generated huge budget surpluses—a circumstance hard to imagine today.

As Reconstruction faltered, tariffs came under political fire. Democrats argued that tariffs taxed American consumers by denying them access to low-cost imported goods and forcing them to pay subsidies to U.S. manufacturers. Republicans claimed, conversely, that tariffs benefitted workers because they created jobs, blocked low-wage foreign competition, and safeguarded America from the kind of industrial poverty that had arisen in Europe. According to this argument, tariffs helped American men earn enough to support their families; wives could devote themselves to homemaking, and children could go to school, not the factory. For protectionist Republicans, high tariffs were akin to the abolition of slavery: they protected and uplifted the most vulnerable workers.

In these fierce debates, both sides were partly right. Protective tariffs did play a powerful role in economic growth. They helped transform the United States into a global industrial power. Eventually, though, even protectionist Republicans had to admit that Democrats had a point: tariffs had not prevented industrial poverty in the United States. Corporations accumulated massive benefits from tariffs but failed to pass them along to workers, who often toiled long hours for low wages. Furthermore, tariffs helped foster trusts, corporations that dominated whole sectors of the economy and wielded near-monopoly power. The rise of large private corporations and trusts generated enduring political problems.

MAP 16.1
Expansion of the Railroad System, 1870–1890

In 1860, the nation had 30,000 miles of rail track; by 1890, it had 167,000 miles. The tremendous burst of construction during the last twenty years of that period essentially completed the nation’s rail network, although there would be additional expansion for the next two decades. The main areas of growth were in the South and in lands west of the Mississippi. Time zones—introduced by the railroad companies in 1883—are marked by the gray lines.
The Role of Courts

While fostering growth, most historians agree, Republicans did not give government enough regulatory power over the new corporations. State legislatures did pass hundreds of regulatory laws after the Civil War, but interstate companies challenged them in federal courts. In *Munn v. Illinois* (1877), the Supreme Court affirmed that states could regulate key businesses, such as railroads and grain elevators, that were "clothed in the public interest." However, the justices feared that too many state and local regulations would impede business and fragment the national marketplace. Starting in the 1870s, they interpreted the "due process" clause of the new Fourteenth Amendment — which dictated that no state could "deprive any person of life, liberty, or property, without due process of law" — as shielding corporations from excessive regulation. Ironically, the Court refused to use the same amendment to protect the rights of African Americans.

The Santa Fe Railroad in Mexico and the United States

This map, based on an 1885 traveler’s guide published by the Atchison, Topeka, and Santa Fe Railroad, includes the company’s U.S. lines and also those of its Mexican Central Railroad, an ATSF subsidiary that crossed the border and terminated at Guaymas and Mexico City, Mexico. The dots represent the many stops that the trains made along the routes between major cities. Most Mexican railroads in this era were built and operated by U.S. companies. As you analyze this map, consider how residents of the two countries may have experienced the railroad’s arrival in different ways.

### Questions for Analysis

1. In what directions could passengers and freight travel on ATSF lines in each country? What does this suggest about the objectives of railroad companies like this one?
2. Based on this evidence, how might Mexicans have experienced the arrival of railroads differently from residents of the western United States?
In the Southwest as well, federal courts promoted economic development at the expense of racial justice. Though the United States had taken control of New Mexico and Arizona after the Mexican War, much land remained afterward in the hands of Mexican farmers and ranchers. Many lived as peones, under long-standing agreements with landowners who held large tracts originally granted by the Spanish crown. The post–Civil War years brought railroads and an influx of land-hungry Anglos. New Mexico’s governor reported indignantly that Mexican shepherds were often “asked” to leave their ranges “by a cowboy or cattle herder with a brace of pistols at his belt and a Winchester in his hands.”

Existing land claims were so complex that Congress eventually set up a special court to rule on land titles. Between 1891 and 1904, the court invalidated most traditional claims, including those of many New Mexico ejidos, or villages owned collectively by their communities. Mexican Americans lost about 64 percent of the contested lands. In addition, much land was sold or appropriated through legal machinations like those of a notorious cabal of politicians and lawyers known as the Santa Fe Ring. The result was displacement of thousands of Mexican American villagers and farmers. Some found work as railroad builders or mine workers; others, moving into the sparse high country of the Sierras and Rockies where cattle could not survive, developed sheep raising into a major enterprise.

Silver and Gold In an era of nation building, U.S. and European policymakers sought new ways to rationalize markets. Industrializing nations, for example, tried to develop an international system of standard measurements and even a unified currency. Though these proposals failed as each nation succumbed to self-interest, governments did increasingly agree that, for “scientific” reasons, money should be based on gold, which was thought to have an intrinsic worth above other metals. Great Britain had long held to the gold standard, meaning that paper notes from the Bank of England could be backed by gold held in the bank’s vaults. During the 1870s and 1880s, the United States, Germany, France, and other countries also converted to gold.

Beforehand, these nations had been on a bimetallic standard: they issued both gold and silver coins, with respective weights fixed at a relative value. The United States switched to the gold standard in part because treasury officials and financiers were watching developments out west. Geologists accurately predicted the discovery of immense silver deposits, such as Nevada’s Comstock Lode, without comparable new gold strikes. A massive influx of silver would clearly upset the long-standing ratio. Thus, with a law that became infamous to later critics as the “Crime of 1873,” Congress chose gold. It directed the U.S. Treasury to cease minting silver dollars and, over a six-year period, retire Civil War–era greenbacks (paper dollars) and replace them with notes from an expanded system of national banks. After this process was complete in 1879, the treasury exchanged these notes for gold on request. (Advocates of bimetallism did achieve one small victory: the Bland-Allison Act of 1878 required the U.S. Mint to coin a modest amount of silver.)

By adopting the gold standard, Republican policymakers sharply limited the nation’s money supply, to the level of available gold. The amount of money circulating in the United States had been $30.35 per person in 1865; by 1880, it fell to only $19.36 per person. Today, few economists would sanction such a plan, especially for an economy growing at breakneck speed. They would recommend, instead, increasing money supplies to keep pace with development. But at the time, policymakers remembered rampant antebellum speculation and the hardships of inflation during the Civil War. The United States, as a developing country, also needed to attract investment capital from Britain, Belgium, and other European nations that were on the gold standard. Making it easy to exchange U.S. bonds and currency for gold encouraged European investors to send their money to the United States.

Republican policies fostered exuberant growth and a breathtakingly rapid integration of the economy. Railroads and telegraphs tied the nation together. U.S. manufacturers amassed staggering amounts of capital and built corporations of national and even global scope. With its immense, integrated marketplace of workers, consumers, raw materials, and finished products, the United States was poised to become a mighty industrial power.

Incorporating the West

Republicans wanted farms as well as factories. As early as 1860, popular lyrics hailed the advent of “Uncle Sam’s Farm”:

A welcome, warm and hearty, do we give the sons of toil,
To come west and settle and labor on Free Soil;
We’ve room enough and land enough, they needn’t feel alarmed—
Oh! Come to the land of Freedom and vote yourself a farm.
The Homestead Act (1862) gave 160 acres of federal land to any applicant who occupied and improved the property. Republicans hoped the bill would help build up the interior West, which was inhabited by Indian peoples but remained “empty” on U.S. government survey maps.

Implementing this plan required innovative policies. The same year it passed the Homestead Act, Congress also created the federal Department of Agriculture and, through the Morrill Act, set aside 140 million federal acres that states could sell to raise money for public universities. The goal of these land-grant colleges was to broaden educational opportunities and foster technical and scientific expertise. After the Civil War, Congress also funded a series of geological surveys, dispatching U.S. Army officers, scientists, and photographers to chart unknown western terrain and catalog resources.

To a large extent, these policies succeeded in incorporating lands west of the Mississippi. The United States began to exploit its western empire for minerals, lumber, and other raw materials. But for ordinary Americans who went west, dreams often outran reality. Well-financed corporations, not individual prospectors, reaped most of the profits from western mines, while the Great Plains environment proved resistant to ranching and farming.

**Mining Empires**

In the late 1850s, as easy pickings in the California gold rush diminished, prospectors scattered in hopes of finding riches elsewhere. They found gold at many sites, including Nevada, the Colorado Rockies, and South Dakota’s Black Hills (Map 16.3). As news of each strike spread, remote areas turned overnight into mob scenes of prospectors, traders, prostitutes, and saloon keepers. At community meetings, white prospectors made their own laws, often using them as an instrument for excluding Mexicans, Chinese, and blacks.

The silver from Nevada’s Comstock Lode, discovered in 1859, built the boomtown of Virginia City.

**Hydraulic Mining**

When surface veins of gold played out, miners turned to hydraulic mining, the modern form of which was invented in California in 1853. The technology was simple, using high-pressure streams of water to wash away hillsides of gold-bearing soil. Although building the reservoirs, piping systems, and sluices cost money, the profits from hydraulic mining helped transform western mining into big business. But, as this daguerreotype suggests, the large scale on which hydraulic mining was done wreaked large-scale havoc on the environment. Collection of Matthew Isenburg.
which soon acquired fancy hotels, a Shakespearean theater, and even its own stock exchange. In 1870, a hundred saloons operated in Virginia City, brothels lined D Street, and men outnumbered women 2 to 1. In the 1880s, however, as the Comstock Lode played out, Virginia City suffered the fate of many mining camps: it became a ghost town. What remained was a ravaged landscape with mountains of debris, poisoned water sources, and surrounding lands stripped of timber.

In hopes of encouraging development of western resources, Congress passed the General Mining Act of 1872, which allowed those who discovered minerals on federally owned land to work the claim and keep all the proceeds. (The law—including the $5-per-acre fee for filing a claim—remains in force today.) Americans idealized the notion of the lone, hardy mining prospector with his pan and his mule, but digging into deep veins of underground ore required big money. Consortia of powerful investors, bringing engineers and advanced equipment, generally extracted the most wealth. This was the case for the New York trading firm Phelps Dodge, which invested in massive copper mines and smelting operations on both sides of the U.S.-Mexico border. The mines created jobs in new towns like Bisbee and Morenci, Arizona—but with dangerous conditions and low pay, especially for those who received the segregated “Mexican wage.” Anglos, testified one Mexican mine worker, “occupied decorous residences . . . and had large amounts of money,” while “the Mexican population and its economic condition offered a pathetic contrast.” He protested this affront to “the most elemental principles of justice.”

The rise of western mining created an insatiable market for timber and produce from the Pacific Northwest (Map 16.4). Seattle and Portland grew rapidly as

MAP 16.3
Mining Frontiers, 1848–1890
The Far West was America’s gold country because of its geological history. Veins of gold and silver form when molten material from the earth’s core is forced up into fissures caused by the tectonic movements that create mountain ranges, such as the ones that dominate the far western landscape. It was these veins, the product of mountain-forming activity many thousands of years earlier, that prospectors began to discover after 1848 and furiously exploit. Although widely dispersed across the Far West, the lodes that they found followed the mountain ranges bisecting the region and bypassing the great plateaus not shaped by the ancient tectonic activity.

MAP 16.4
Settlement of the Pacific Slope, 1860–1890
In 1860, the economic development of the Pacific slope was remarkably uneven—fully under way in northern California and scarcely begun anywhere else. By 1890, a new pattern had begun to emerge, with the swift growth of southern California foreshadowed and the Pacific Northwest incorporated into the regional and national economy.
supply centers, especially during the great gold rushes of California (after 1849) and the Klondike in Canada’s Yukon Territory (after 1897). Residents of Tacoma, Washington, claimed theirs was the “City of Destiny” when it became the Pacific terminus for the Northern Pacific, the nation’s third transcontinental railroad, in 1887. But rival businessmen in Seattle succeeded in promoting their city as the gateway to Alaska and the Klondike. Seattle, a town with 1,000 residents in 1870, grew over the next forty years to a population of a quarter million.

Cattlemen on the Plains
While boomtowns arose across the West, hunters began transforming the plains. As late as the Civil War years, great herds of bison still roamed this region. But overhunting and the introduction of European animal afflictions, like the bacterial disease brucellosis, were already decimating the herds. In the 1870s, hide hunters finished them off so thoroughly that at one point fewer than two hundred bison remained in U.S. territory. Hunters hidden downwind, under the right conditions, could kill four dozen at a time without moving from the spot. They took hides but left the meat to rot, an act of vast wastefulness that shocked native peoples.

Removal of the bison opened opportunities for cattle ranchers. South Texas provided an early model for their ambitious plans. By the end of the Civil War, about five million head of longhorn cattle grazed on Anglo ranches there. In 1865, the Missouri Pacific Railroad reached Sedalia, Missouri, far enough west to be accessible as Texas reentered the Union. A longhorn worth $3 in Texas might command $40 at Sedalia.

Cowboys, Real and Mythic
As early as the 1860s, popular dime novels such as this one (right) celebrated the alleged ruggedness, individual freedoms, and gun-slinging capabilities of western cowboys. (Note that this 1888 story, like most dime novels, was published in New York.) Generations of young Americans grew up on stories of frontier valor and “Cowboys versus Indians.” In fact, cowboys like the ones depicted in the photograph were really wageworkers on horseback. An ethnically diverse group, including many blacks and Hispanics, they earned perhaps $25 a month, plus meals and a bed in the bunkhouse, in return for long hours of grueling, lonesome work. Library of Congress; Denver Public Library/Bridgeman Art Library.
With this incentive, ranchers inaugurated the **Long Drive**, hiring cowboys to herd cattle hundreds of miles north to the new rail lines, which soon extended into Kansas. At Abilene and Dodge City, Kansas, ranchers sold their longhorns and trail-weary cowboys crowded into saloons. These cow towns captured the nation’s imagination as symbols of the Wild West, but the reality was much less exciting. Cowboys, many of them African Americans and Latinos, were really farmhands on horseback who worked long, harsh hours for low pay.

North of Texas, public grazing lands drew investors and adventurers eager for a taste of the West. By the early 1880s, as many as 7.5 million cattle were overgrazing the plains’ native grasses. A cycle of good weather postponed disaster, which arrived in 1886: record blizzards and bitter cold. An awful scene of rotting carcasses greeted cowboys as they rode onto the range that spring. Further hit by a severe drought the following summer, the cattle boom collapsed.

Thanks to new strategies, however, cattle ranching survived and became part of the integrated national economy. As railroads reached Texas and ranchers there abandoned the Long Drive, the invention of barbed wire — which enabled ranchers and farmers to fence large areas cheaply and easily on the plains, where wood was scarce and expensive — made it easier for northern camelmen to fence small areas and feed animals on hay. Stockyards appeared beside the rapidly extending railroad tracks, and trains took these gathered cattle to giant slaughterhouses in cities like Chicago, which turned them into cheap beef for customers back east.

**Homesteaders**

Republicans envisioned the Great Plains dotted with small farms, but farmers had to be persuaded that crops would grow there. Powerful interests worked hard to overcome the popular idea that the grassland was the Great American Desert. Railroads, eager to sell land the government had granted them, advertised aggressively. Land speculators, transatlantic steamship lines, and western states and territories joined the campaign.

Newcomers found the soil beneath the native prairie grasses deep and fertile. Steel plows enabled them to break through the tough roots, while barbed wire provided cheap, effective fencing against roaming cattle. European immigrants brought strains of hard-kernel wheat that tolerated the extreme temperatures of the plains. As if to confirm promoters’ optimism, a wet cycle occurred between 1878 and 1886, increasing rainfall in the arid regions east of the Rockies. Americans decided that “rain follows the plow”: settlement was increasing rainfall. Some attributed the rain to soil cultivation and tree planting, while others credited God. One Harvard professor proposed that
steel railroad tracks attracted moisture. Such optimists would soon learn their mistake.

The motivation for most settlers, American or immigrant, was to better themselves economically. Union veterans, who received favorable terms in staking homestead claims, played a major role in settling Kansas and other plains states. When severe depression hit northern Europe in the 1870s, Norwegians and Swedes joined German emigrants in large numbers. At the peak of “American fever” in 1882, more than 105,000 Scandinavians left for the United States. Swedish and Norwegian became the primary languages in parts of Minnesota and the Dakotas.

For some African Americans, the plains represented a promised land of freedom. In 1879, a group of black communities left Mississippi and Louisiana in a quest to escape poverty and white violence. Some 6,000 blacks departed together, most carrying little but the clothes on their backs and faith in God. They called themselves Exodusters, participants in a great exodus to Kansas. The 1880 census reported 40,000 blacks there, by far the largest African American concentration in the West aside from Texas, where the expanding cotton frontier attracted hundreds of thousands of black migrants.

For newcomers, taming the plains differed from pioneering in antebellum Iowa or Oregon. Dealers sold big new machines to help with plowing and harvesting. Western wheat traveled by rail to giant grain elevators and traded immediately on world markets. Hoping frontier land values would appreciate rapidly, many farmers planned to profit from selling acres as much as (or more than) from their crops. In boom times, many rushed into debt to acquire more land and better equipment. All these enthusiasms—for cash crops, land speculation, borrowed money, and new technology—bore witness to the conviction that farming was, as one agricultural journal remarked, a business “like all other business.”

Women in the West Early miners, lumbermen, and cowboys were overwhelmingly male, but homesteading was a family affair. The success of a farm depended on the work of wives and children who tended the garden and animals, preserved food, and helped out at harvest time. Some women struck out on their own: a study of North Dakota found between 5 and 20 percent of homestead claims filed by single women, often working land adjacent to that of sisters, brothers, and parents. Family members thus supported one another in the difficult work of farming, while easing the loneliness many newcomers felt. Looking back with pride on her homesteading days, one Dakota woman said simply, “It was a place to stay and it was mine.”

While promoting farms in the West, Republicans clashed with the distinctive religious group that had...
already settled Utah: Mormons, or members of the Church of Jesus Christ of Latter-day Saints (LDS). After suffering persecution in Missouri and Illinois, Mormons had moved west to Utah in the 1840s, attracting many working-class converts from England as well. Most Americans at the time were deeply hostile to Mormonism, especially the LDS practice of plural marriage — sanctioned by church founder Joseph Smith — through which some Mormon men married more than one wife.

Mormons had their own complex view of women’s role, illustrated by the career of Mormon leader Emmeline Wells. Born in New Hampshire, Emmeline converted to Mormonism at age thirteen along with her mother and joined the exodus to Utah in 1848. After her first husband abandoned her when he left the church, Emmeline became the seventh wife of church elder Daniel Wells. In 1870, due in part to organized pressure from Wells and other Mormon women, the Utah legislature granted full voting rights to women, the Utah legislature granted full voting rights to women, becoming the second U.S. territory to do so (after Wyoming, in 1869). The measure increased LDS control, since most Utah women were Mormons, while non-Mormons in mining camps were predominantly male. It also recognized the central role of women in Mormon life.

Amid the constitutional debates of Reconstruction, polygamy and women’s voting rights became intertwined issues (American Voices, p. 522). Encouraged by other plural wives, Emmeline Wells began in 1877 to write for a Salt Lake City newspaper, the Woman’s Exponent. She served as editor for forty years and led local women’s rights groups. At first, Utah’s legislature blocked Wells’s candidacy in a local election, based on her sex. But when Utah won statehood in 1896, Wells had the pleasure of watching several women win seats in the new legislature, including Dr. Martha Hughes Cannon, a physician and Mormon plural wife who became the first American woman to serve in a state senate. Like their counterparts in other western states, Utah’s women experienced a combination of severe frontier hardships and striking new opportunities.

Environmental Challenges Homesteaders faced a host of challenges, particularly the natural environment of the Great Plains. Clouds of grasshoppers could descend and destroy a crop in a day; a prairie fire or hailstorm could do the job in an hour. In spring, homesteaders faced sudden, terrifying tornadoes, while their winter experiences in the 1870s added the word blizzard to America’s vocabulary. On the plains, also, water and lumber were hard to find. Newly arrived families often cut dugouts into hillsides and then, after a season or two, erected houses made of turf cut from the ground.

Over the long term, homesteaders discovered that the western grasslands did not receive enough rain to grow wheat and other grains. As the cycle of rainfall shifted from wet to dry, farmers as well as ranchers suffered. “A wind hot as an oven’s fury . . . raged like a pestilence,” reported one Nebraskan, leaving “farmers helpless, with no weapon against this terrible and inscrutable wrath of nature.” By the late 1880s, some recently settled lands emptied as homesteaders fled in defeat—50,000 from the Dakotas alone. It became obvious that farming in the arid West required methods other than those used east of the Mississippi.

Clearly, 160-acre homesteads were the wrong size for the West: farmers needed either small irrigated plots or immense tracts for dry farming, which involved deep planting to bring subsoil moisture to the roots and quick harrowing after rainfalls to slow evaporation. Dry farming developed most fully on huge corporate farms in the Red River Valley of North Dakota. But even family farms, the norm elsewhere, could not survive on less than 300 acres of grain. Crop prices were too low, and the climate too unpredictable, to allow farmers to get by on less.

In this struggle, settlers regarded themselves as nature’s conquerors, striving, as one pioneer remarked, “to get the land subdued and the wilde nature out of it.” Much about its “wilde nature” was hidden to the newcomers. They did not know that destroying biodiversity, which was what farming the plains really meant, opened pathways for exotic, destructive pests and weeds, and that removing native grasses left the soil vulnerable to erosion. By the turn of the twentieth century, about half the nation’s cattle and sheep, one-third of its cereal crops, and nearly three-fifths of its wheat came from the Great Plains. But in the drier parts of the region, it was not a sustainable achievement. This renowned breadbasket was later revealed to be, in the words of one historian, “the largest, longest-run agricultural and environmental miscalculation in American history.”

John Wesley Powell, a one-armed Union veteran, predicted the catastrophe from an early date. Powell, employed by the new U.S. Geological Survey, led a famous expedition in the West in which his team navigated the rapids of the Colorado River through the Grand Canyon in wooden boats. In his Report on the

Environmental Challenges

Compare the development of mining, ranching, and farming in the West. How did their environmental consequences differ?
In 1870, Utah’s territorial legislature granted voting rights to women. The decision was a shock to advocates of women’s suffrage in the East; they expected their first big victories would come in New England. Furthermore, Utah was overwhelmingly peopled by Mormons—members of the Church of Jesus Christ of Latter-day Saints (LDS). Critics saw Mormonism as a harshly patriarchal religion. They especially loathed the Mormon practice of “plural marriage,” in which some Mormon men took more than one wife. Most easterners thought this practice was barbaric and demeaning to women. Over the next two decades, Republicans pressured Mormons to abolish plural marriage. They also disenfranchised Mormon women and required men to take an anti-polygamy oath; Congress refused to admit Utah as a state. Only after 1890, when the LDS church officially abolished plural marriage, was Utah statehood possible. In 1896, when Utah became a state, women’s voting rights were finally reinstated.

Whatever, in the providence of God, may be the action of Congress toward Utah, if the word of a feeble woman can be listened to, let me respectfully ask the Honorable Senators and Representatives of the United States that, in the abolition of Polygamy, if such should be the decree of the nation, let no compromise be made where subtlety can bind the woman now living in Polygamy to remain in that condition.


Eliza Snow, Harriet Cook Young, Phoebe Woodruff
A Defense of Plural Marriage

The vast majority of Mormon women defended their faith and the practice of plural marriage. The statements by Eliza Snow, Harriet Cook Young, and Phoebe Woodruff, below, were made at a public protest meeting in Salt Lake City in 1870. LDS women pointed proudly to their new suffrage rights as proof of their religion’s just treatment of women. Why did Mormons, who dominated the Utah legislature, give women full voting rights? In part, they sought to protect their church by increasing Mormon voting power: most of the non-Mormons were single men who worked on ranches or in mining camps. But the LDS Church also celebrated women’s central role in the family and community. Some women achieved prominence as midwives, teachers, and professionals.

Eliza Snow: Our enemies pretend that, in Utah, woman is held in a state of vassalage—that she does not act from choice, but by coercion—that we would even prefer life elsewhere, were it possible for us to make our escape. What nonsense! We all know that if we wished we could...
leave at any time — either go singly, or to rise en masse, and there is no power here that could, or would wish to, prevent us. I will now ask this assemblage of intelligent ladies, do you know of anyplace on the face of the earth, where woman has more liberty, and where she enjoys such high and glorious privileges as she does here, as a latter-day saint? No! The very idea of woman here in a state of slavery is a burlesque on good common sense.

Harriet Cook Young: Wherever monogamy reigns, adultery, prostitution and foeticide, directly or indirectly, are its concomitants. . . . The women of Utah comprehend this; and they see, in the principle of plurality of wives, the only safeguard against adultery, prostitution, and the reckless waste of pre-natal life, practiced throughout the land.

Phoebe Woodruff: God has revealed unto us the law of the patriarchal order of marriage, and commanded us to obey it. We are sealed to our husbands for time and eternity, that we may dwell with them and our children in the world to come; which guarantees unto us the greatest blessing for which we are created. If the rulers of the nation will so far depart from the spirit and letter of our glorious constitution as to deprive our prophets, apostles and elders of citizenship, and imprison them for obeying this law, let them grant this, our last request, to make their prisons large enough to hold their wives, for where they go we will go also.


Susan B. Anthony
Letter to The Revolution, July 5, 1871

National women’s suffrage leaders responded awkwardly to the Utah suffrage victory. Being associated with Mormons, they understood, damaged their fragile new movement in the eyes of most Americans. But they tried tentatively to forge alliances with Mormon women they viewed as progressive, as well as dissidents in the church. Suffrage leader Susan B. Anthony traveled to Salt Lake City in 1871 to try to forge alliances with Mormon women, especially dissidents such as Fanny Stenhouse. Anthony expressed strong disapproval of polygamy, but she also tried to change the debate to focus on the vulnerability of all married women to exploitation by their husbands. Her report from Utah, published in her journal The Revolution, is below.

Woman’s work in monogamy and polygamy is essentially one and the same — that of planting her feet on the solid ground of self-support; . . . there is and can be no salvation for womanhood but in the possession of power over her own subsistence.

The saddest feature here is that there really is nothing by which these women can earn an independent livelihood for themselves and children. No manufacturing establishments; no free schools to teach. Women here, as everywhere, must be able to live honestly and honorably without men, before it can be possible to save the masses of them from entering into polygamy or prostitution, legal or illegal. Whichever way I turn, whatever phase of social life presents itself, the same conclusion comes — independent bread alone can redeem woman from her sure subjection to man. . . .

Here is missionary ground. Not for “thus saith the Lord,” divine rights, canting priests, or echoing priestesses of any sect whatsoever; but for great, god-like, humanitarian men and women, who “feel for them in bonds as bound with them,” . . . a simple, loving, sisterly clasp of hands with these struggling women, and an earnest work with them. Not to modify nor ameliorate, but to ABOLISH the whole system of woman’s subjection to man in both polygamy and monogamy.

Source: The Revolution, July 20, 1871.

QUESTIONS FOR ANALYSIS

1. What arguments did the Mormon women make in defense of plural marriage? On what grounds did Stenhouse argue for its abolition?
2. Susan B. Anthony’s letter was published in Boston. How might Mormon women have reacted to it? How might non-Mormon women have reacted to the statements by Snow, Young, and Woodruff?
3. Compare the experiences of plural marriage described by Stenhouse, on the one hand, and Snow, Young, and Woodruff, on the other. How do you account for these very different perspectives?
Lands of the Arid Region of the United States (1879), Powell told Congress bluntly that 160-acre homesteads would not work in dry regions. Impressed with the success of Mormon irrigation projects in Utah, Powell urged the United States to follow their model. He proposed that the government develop the West's water resources, building dams and canals and organizing landowners into local districts to operate them. Doubting that rugged individualism would succeed in the West, Powell proposed massive cooperation under government control.

After heated debate, Congress rejected Powell's plan. Critics accused him of playing into the hands of large ranching corporations; boosters were not yet willing to give up the dream of small homesteads. But Powell turned out to be right. Though environmental historians do not always agree with Powell's proposed solutions, they point to his Report on Arid Lands as a cogent critique of what went wrong on the Great Plains. Later, federal funding paid for dams and canals that supported intensive agriculture in many parts of the West.

The First National Park

Powell was not the only one rethinking land use. The West's incorporation into the national marketplace occurred with such speed that some Americans began to fear rampant overdevelopment. Perhaps the federal government should not sell off all its public land, but instead hold and manage some of it. Amid the heady initiatives of Reconstruction, Congress began to preserve sites of unusual natural splendor. As early as 1864, Congress gave 10 square miles of the Yosemite Valley to California for "public use, resort, and recreation." (In 1890, Yosemite reverted to federal control.) In 1872, it set aside 2 million acres of Wyoming's Yellowstone Valley as the world's first national park: preserved as a public holding, it would serve as "a public park or pleasuring ground for the benefit and enjoyment of the people."

Identify Causes
What factors led to the creation of the first national parks?

The Yo-Hamite Falls, 1855
This is one of the earliest artistic renderings of the Yosemite Valley, drawn, in fact, before the place came to be called Yosemite. The scale of the waterfall, which drops 2,300 feet to the valley below, is dramatized by artist Thomas A. Ayres's companions in the foreground. In this romantic lithograph, one can already see the grandeur of the West that Yosemite came to represent for Americans. University of California at Berkeley, Bancroft Library.
Railroad tourism, which developed side by side with other western industries, was an important motive for the creation of Yellowstone National Park. The Northern Pacific Railroad lobbied Congress vigorously to get the park established. Soon, luxury Pullman cars ushered visitors to Yellowstone’s hotel, operated by the railroad itself. But creation of the park was fraught with complications. Since no one knew exactly what a “national park” was or how to operate it, the U.S. Army was dispatched to take charge; only in the early 1900s, when Congress established many more parks in the West, did consistent management policies emerge. In the meantime, soldiers spent much of their time arresting native peoples who sought to hunt on Yellowstone lands.

The creation of Yellowstone was an important step toward an ethic of respect for land and wildlife. So was the 1871 creation of a U.S. Fisheries Commission, which made recommendations to stem the decline in wild fish; by the 1930s, it merged with other federal wildlife bureaus to become the U.S. Fish and Wildlife Service. At the same time, eviction of Indians showed that defining small preserves of “uninhabited wilderness” was part of conquest itself. In 1877, for example, the federal government forcibly removed the Nez Perce tribe from their ancestral land in what is now Idaho, Washington, and Oregon. Under the leadership of young Chief Joseph, the Nez Perces tried to flee to Canada. After a journey of 1,100 miles, they were forced to surrender just short of the border. During their trek, five bands crossed Yellowstone; as a Nez Perce named Yellow Wolf recalled, they “knew that country well.” For thirteen days, Nez Perce men raided the valley for supplies, waylaying several groups of tourists. The conflict made national headlines. Easterners, proud of their new “pleasuring ground,” were startled to find that it remained a site of native resistance. Americans were not settling an empty West. They were unsettling it by taking it from native peoples who already lived there.

A Harvest of Blood: Native Peoples Dispossessed

Before the Civil War, when most Americans believed the prairie could not be farmed, Congress reserved the Great Plains for Indian peoples. But in the era of steel plows and railroads, policymakers suddenly had the power and desire to incorporate the whole region. The U.S. Army fought against the loosely federated Sioux—the major power on the northern grasslands—as well as other peoples who had agreed to live on reservations but found conditions so desperate that they fled (Map 16.5). These “reservation wars,” caused largely by local violence and confused federal policies, were messy and bitter. Pointing to failed military campaigns, army atrocities, and egregious corruption in the Indian Bureau, reformers called for new policies that would destroy native people’s traditional lifeways and “civilize” them—or, as one reformer put it, “kill the Indian and save the man.”
In August 1862, the attention of most Unionists and Confederates was riveted on General George McClellan’s failing campaign in Virginia. But in Minnesota, the Dakota Sioux were increasingly frustrated. In 1858, the year Minnesota secured statehood, they had agreed to settle on a strip of land reserved by the government, in exchange for receiving regular payments and supplies. But Indian agents, contractors, and even Minnesota’s territorial governor pocketed most of the funds. When the Dakotas protested that their children were starving, state officials dismissed their appeals. Corruption was so egregious that one leading Minnesotan, Episcopal bishop Henry Whipple, wrote an urgent appeal to President James Buchanan. “A nation which sows robbery,” he warned, “will reap a harvest of blood.”

Whipple’s prediction proved correct. During the summer of 1862, a decade of anger boiled over. In a surprise attack, Dakota fighters fanned out through the Minnesota countryside, killing immigrants and burning farms. They planned to sweep eastward to St. Paul but were stopped at Fort Ridgely. In the end, more than four hundred whites lay dead, including women and children from farms and small towns. Thousands fled; panicked officials telegraphed for aid, spreading hysteria from Wisconsin to Colorado.
Minnesotans’ ferocious response to the uprising set the stage for further conflict. A hastily appointed military court, bent on revenge, sentenced 307 Dakotas to death, making it clear that rebellious Indians would be treated as criminals rather than warriors. President Abraham Lincoln reviewed the trial records and commuted most of the sentences but authorized the deaths of 38 Dakota men. They were hanged just after Christmas 1862 in the largest mass execution in U.S. history. Two months later, Congress canceled all treaties with the Dakotas, revoked their annuities, and expelled them from Minnesota. The scattered bands fled west to join nonreservation allies.

As the uprising showed, the Civil War created two dangerous conditions in the West, compounding the problems already caused by corruption. With the Union army fighting the Confederacy, western whites felt vulnerable to Indian attacks. They also discovered they could fight Indians with minimal federal oversight. In the wake of the Dakota uprising, worried Coloradans favored a military campaign against the Cheyennes—allies of the Sioux—even though the Cheyennes had shown little evidence of hostility. Colorado militia leader John M. Chivington, an aspiring politician, determined to quell public anxiety and make his career.

In May 1864, Cheyenne chief Black Kettle, fearing his band would be attacked, consulted with U.S. agents, who instructed him to settle along Sand Creek in eastern Colorado until a treaty could be signed. On November 29, 1864, Chivington’s Colorado militia attacked the camp while most of the men were out hunting, slaughtering more than a hundred women and children. “I killed all I could,” one officer testified later. “I think and earnestly believe the Indian to be an obstacle to civilization and should be exterminated.” Captain Silas Soule, who served under Chivington but refused to give his men the order to fire, dissented. “It was hard to see little children on their knees,” he wrote later, “having their brains beat out by men professing to be civilized.” Chivington’s men rode back for a celebration in Denver, where they hung Cheyenne scalps (and women’s genitals) from the rafters of the Apollo Theater.

The northern plains exploded in conflict. Infuriated by the Sand Creek massacre, Cheyennes carried war pipes to the Arapahos and Sioux, who attacked and burned white settlements along the South Platte River. Ordered to subdue these peoples, the U.S. Army failed
miserably: officers could not even locate the enemy, who traveled rapidly in small bands and knew the country well. A further shock occurred in December 1866 when 1,500 Sioux warriors executed a perfect ambush, luring Captain William Fetterman and 80 soldiers from a Wyoming fort and wiping them out. With the Fetterman massacre, the Sioux succeeded in closing the Bozeman Trail, a private road under army protection that had served as the main route into Montana.

General William Tecumseh Sherman, now commanding the army in the West, swore to defeat defiant Indians. But the Union hero met his match on the plains. Another year of fighting proved expensive and inconclusive. In 1868, the Sioux, led by the Oglala band under Chief Red Cloud, told a peace commission they would not sign any treaty unless the United States pledged to abandon all its forts along the Bozeman Trail. The commission agreed. Red Cloud had won.

In the wake of these events, eastern public opinion turned against the Indian wars, which seemed at best ineffective, at worst brutal. Congress held hearings on the slaughter at Sand Creek. Though Chivington, now a civilian, was never prosecuted, the massacre became an infamous example of western vigilantism. By the time Ulysses Grant entered the White House in 1869, the authors of Reconstruction in the South also began to seek solutions to what they called the “Indian problem.”

**Grant’s Peace Policy**

Grant inherited an Indian policy in disarray. Federal incompetence was highlighted by yet another mass killing of friendly Indians in January 1870, this time on the Marias River in Montana, by an army detachment that shot and burned to death 173 Piegans (Blackfeet). Having run out of other options, Grant introduced a peace policy, based on recommendations from Christian advisors. He offered selected appointments to the reformers—including many former abolitionists—who had created such groups as the Indian Rights Association and the Women’s National Indian Association.

Rejecting the virulent anti-Indian stance of many westerners, reformers argued that native peoples had the innate capacity to become equal with whites. They believed, however, that Indians could achieve this only if they embraced Christianity and white ways. Reformers thus aimed to destroy native languages, cultures, and religions. Despite humane intentions, their condescension was obvious. They ignored dissenters like Dr. Thomas Bland of the National Indian Defense Association, who suggested that instead of an “Indian problem” there might be a “white problem”—refusal to permit Indians to follow their own lifeways. To most nineteenth-century Americans, such a notion was shocking and uncivilized. Increasingly dismissive of blacks’ capacity for citizenship and hostile toward “heathen” Chinese immigrants, white Americans were even less willing to understand and respect Indian cultures. They believed that in the modern world, native peoples were fated for extinction (Thinking Like a Historian, p. 530).

**Indian Boarding Schools** Reformers focused their greatest energy on educating the next generation. Realizing that acculturation—adoption of white ways—was difficult when children lived at home, agents and missionaries created off-reservation schools. Native families were exhorted, bullied, and bribed into sending their children to these schools, where, in addition to school lessons, boys learned farming skills and girls practiced housekeeping. “English only” was the rule; students were punished if they spoke their own languages. Mourning Dove, a Salish girl from what is now Washington State, remembered that her school “ran strictly. We never talked during meals without permission, given only on Sunday or special holidays. Otherwise there was silence—a terrible silent silence. I was used to the freedom of the forest, and it was hard to learn this strict discipline. I was punished many times before I learned.” The Lakota boy Plenty Kill, who at boarding school received the new name Luther, remembered his loneliness and fear upon arrival: “The big boys would sing brave songs, and that would start the girls to crying. . . . The girls’ quarters were about a hundred and fifty yards from ours, so we could hear them.” After having his hair cut short, Plenty Kill felt a profound change in his identity. “None of us slept well that night,” he recalled. “I felt that I was no more Indian, but would be an imitation of a white man.”
battles among themselves and with Catholic missionaries. Many traders and agents also continued to steal money and supplies from people they were supposed to protect. In the late 1870s, Rutherford B. Hayes’s administration undertook more housecleaning at the Bureau of Indian Affairs, but corruption lingered.

From the Indians’ point of view, reformers often became just another interest group in a crowded field of whites sending hopelessly mixed messages. The attitudes of individual army representatives, agents, and missionaries ranged from courageous and sympathetic to utterly ruthless. Many times, after chiefs thought they had reached a face-to-face agreement, they found it drastically altered by Congress or Washington bureaucrats. Nez Perce leader Joseph observed that “white people have too many chiefs. They do not understand each other. . . . I cannot understand why so many chiefs are allowed to talk so many different ways, and promise so many different things.” A Kiowa chief agreed: “We make but few contracts, and them we remember well. The whites make so many they are liable to forget them. The white chief seems not to be able to govern his braves.”

Native peoples were nonetheless forced to accommodate, as independent tribal governance and treaty making came to an end. Back in the 1830s, the U.S. Supreme Court had declared Indians no longer sovereign but rather “domestic dependent nations.” On a practical basis, however, both the U.S. Senate and agents in the field continued to negotiate treaties as late as 1869. Two years later, the House of Representatives,
Representing Indians

The documents below, designed for white audiences, all depict American Indians in the West.

1. Buffalo Bill Cody’s Wild West advertisement, 1899. Cody never called the Wild West a “show,” placing tremendous emphasis on its allegedly authentic reenactments of events.

2. Lewis Henry Morgan, Ancient Society, 1877. Morgan, a leading American anthropologist, studied the Iroquois and other native peoples. In 1877 he published an influential theory of human development, ranking various peoples in their “progress” from the “lowest stage of savagery” through the pinnacle of “civilization”—northern Europeans.

Some tribes and families have been left in geographical isolation to work out the problems of progress. . . . [Others] have been adulterated through external influence. Thus, while Africa was and is an ethnical chaos of savagery and barbarism, Australia and Polynesia were in savagery, pure and simple. . . . The Indian family of America, unlike any other existing family, exemplified the condition of mankind in three successive ethnical

---

**TABLE 16.1**

<table>
<thead>
<tr>
<th>Status of Civilization (from Morgan, Ancient Society, 1877)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Lower Status of Savagery</td>
</tr>
<tr>
<td>II. Middle Status of Savagery</td>
</tr>
<tr>
<td>III. Upper Status of Savagery</td>
</tr>
<tr>
<td>IV. Lower Status of Barbarism</td>
</tr>
<tr>
<td>V. Middle Status of Barbarism</td>
</tr>
<tr>
<td>VI. Upper Status of Barbarism</td>
</tr>
<tr>
<td>VII. Civilization</td>
</tr>
</tbody>
</table>
periods. . . . The far northern Indians and some of the coast tribes of North and South America were in the Upper Status of savagery; the partially Village Indians east of the Mississippi were in the Lower Status of barbarism, and the Village Indians of North and South America were in the Middle Status. . . .

Commencing, then, with the Australians and Polynesians, following with the American Indian tribes, and concluding with the Roman and Grecian, who afford the highest exemplifications respectively of the six great stages of human progress, the sum of their united experiences may be supposed fairly to represent that of the human family. . . . We are dealing substantially, with the ancient history and condition of our own remote ancestors.

3. Touring Indian Country, 1888 and 1894. Hoping to lure eastern tourists, the Northern Pacific Railroad published an annual journal, Wonderland, describing the natural splendors and economic progress of the West, as seen from its rail lines.

We are now in the far-famed Yellowstone Valley. . . . There are but few Indians now to be seen along the line of the railroad, and those are engaged in agricultural and industrial pursuits. The extinction of the buffalo has rendered the Indian much more amenable to the civilizing influences brought to bear upon him than he formerly was, and very fair crops of grain are being raised at some of the agencies. At the Devil’s Lake agency, for example, 60,000 bushels of wheat have been raised by the [Sioux and Chippewa] Indians in a single season. . . .

[The Crows’] great reservation is probably the garden spot of Montana, and the throwing open of a large portion of it to [white] settlement, which cannot long be delayed, will assuredly give an immense impetus to the agricultural interests of the Territory. . . .

The Flatheads have probably 10,000 or more horses and 5,000 or 6,000 cattle. . . . As ranchers and farmers the Flatheads are a success. It would be a matter of surprise to some people who think that the only good Indian is a dead Indian, to see the way some of the women handle sewing machines.


4. Gertrude Käsebier, photograph of Joe Black Fox, 1898. One of the first women to become a professional photographer, Käsebier here depicts Joe Black Fox relaxing with a cigarette. Black Fox, an Oglala Sioux, toured with Buffalo Bill’s Wild West in 1900.
jealous of Senate privileges, passed a bill to abolish all

treaty making with Indians. The Senate agreed, pro-
vided that existing treaties remained in force. It was

one more step in a long, torturous erosion of native

rights. Eventually, the U.S. Supreme Court ruled in

_Lone Wolf v. Hitchcock_ (1903) that Congress could

make whatever Indian policies it chose, ignoring all

existing treaties. That same year, in _Ex Parte Crow Dog_

the Court ruled that no Indian was a citizen unless

Congress designated him so. Indians were henceforth

wards of the government. These rulings remained in

force until the New Deal of the 1930s.

**Breaking Up Tribal Lands** Reformers’ most sweep-
ing effort to assimilate Indians was the _Dawes Severalty

Act_ (1887), the dream of Senator Henry L. Dawes of

Massachusetts, a leader in the Indian Rights Associa-
tion. Dawes saw the reservation system as an ugly relic

of the past. Through severalty—division of tribal

lands—he hoped to force Indians onto individual

landholdings, partitioning reservations into home-

steads, just like those of white farmers. Supporters of

the plan believed that landownership would encourage

Indians to assimilate. It would lead, as Dawes wrote, to

a personal sense of independence. Individual prop-

erty, echoed another reformer, would make the Indian

man “intelligently selfish, . . . with a _pocket that aches

to be filled with dollars!_”

The Dawes Act was a disaster. It played into the

hands of whites who coveted Indian land and who per-

suaded the government to sell them land that was not

needed for individual allotments. In this and other

ways, the Bureau of Indian Affairs (BIA) implemented

the law carelessly, to the outrage of Dawes. In Indian

Territory, a commission seized more than 15 million

“surplus” acres from native tribes by 1894, opening the

way for whites to convert the last federal territory set

aside for native peoples into the state of Oklahoma. In

addition to catastrophic losses of collectively held

property, native peoples lost 66 percent of their indi-

vidually allotted lands between the 1880s and the

1930s, through fraud, BIA mismanagement, and pres-

sure to sell to whites.

**The End of Armed Resistance**

As the nation consolidated control of the West in the

1870s, Americans hoped that Grant’s peace policy was

solving the “Indian problem.” In the Southwest, such

formidable peoples as the Kiowas and Comanches had

been forced onto reservations. The Diné or Navajo

nation, exiled under horrific conditions during the

Civil War but permitted to reoccupy their traditional

land, gave up further military resistance. An outbreak

among California’s Modoc people in 1873—again,
humiliating to the army—was at last subdued. Only

Sitting Bull, a leader of the powerful Lakota Sioux on

the northern plains, openly refused to go to a reserva-

tion. When pressured by U.S. troops, he repeatedly

crossed into Canada, where he told reporters that “the

life of white men is slavery. . . . I have seen nothing that

a white man has, houses or railways or clothing or

food, that is as good as the right to move in open coun-

dry and live in our own fashion.”

In 1874, the Lakotas faced direct provocation.

Lieutenant Colonel George Armstrong Custer, a brash

self-promoter who had graduated last in his class at

West Point, led an expedition into South Dakota’s Black

Hills and loudly proclaimed the discovery of gold. Amid

the severe depression of the 1870s, prospectors rushed in.

The United States, wavering on its 1868

treaty, pressured Sioux leaders to sell the Black Hills.

The chiefs said no. Ignoring this answer, the govern-

ment demanded in 1876 that all Sioux gather at the

federal agencies. The policy backfired: not only did

Sitting Bull refuse to report, but other Sioux, Cheyennes,

and Arapahos slipped away from reservations to join

him. Knowing they might face military attack, they

agreed to live together for the summer in one great vil-

lage numbering over seven thousand people. By June,

they were camped on the Little Big Horn River in what

is now southeastern Montana. Some of the young men

wanted to organize raiding parties, but elders coun-

seled against it. “We [are] within our treaty rights as

hunters,” they argued. “We must keep ourselves so.”

The U.S. Army dispatched a thousand cavalry and

infantrymen to drive the Indians back to the reser-

vation. Despite warnings from experienced scouts—

including Crow Indian allies—most officers thought

the job would be easy. Their greatest fear was that

the Indians would manage to slip away. But amid the

nation’s centennial celebration on the Fourth of July

1876, Americans received dreadful news. On June 26

and 27, Lieutenant Colonel Custer, leading the 7th

Cavalry as part of a three-pronged effort to surround

the Indians, had led 210 men in an ill-considered

assault on Sitting Bull’s camp. The Sioux and their allies

had killed the attackers to the last man. “The Indians,”

one Oglala woman remembered, “acted just like they

were driving buffalo to a good place where they could

be easily slaughtered.”

As retold by the press in sensational (and often fic-
tionalized) accounts, the story of Custer’s “last stand”

quickly served to justify American conquest of Indian
“savages.” Long after Americans forgot the massacres of Cheyenne women and children at Sand Creek and of Piegan people on the Marias River, prints of the Battle of Little Big Horn hung in barrooms across the country. William F. “Buffalo Bill” Cody, in his traveling Wild West performances, enacted a revenge killing of a Cheyenne man named Yellow Hand in a tableau Cody called “first scalp for Custer.” Notwithstanding that the tableau featured a white man scalping a Cheyenne, Cody depicted it as a triumph for civilization.

Little Big Horn proved to be the last military victory of Plains Indians against the U.S. Army. Pursued relentlessly after Custer’s death and finding fewer and fewer bison to sustain them, Sioux parents watched their children starve through a bitter winter. Slowly, families trickled into the agencies and accommodated themselves to reservation life (Map 16.6). The next year, the Nez Perces, fleeing for the Canadian border, also surrendered. The final holdouts fought in the Southwest with Chiricahua Apache leader Geronimo. Like many others, Geronimo had accepted reservation life but found conditions unendurable. Describing the desolate land the tribe had been allotted, one Apache said it had “nothing but cactus, rattlesnakes, heat, rocks, and insects. . . . Many, many of our people died of starvation.” When Geronimo took up arms in protest, the army recruited other Apaches to track him and his band into the hills; in September 1886, he surrendered for the last time. The Chiricahua Apaches never returned to their homeland. The United States had completed its military conquest of the West.
In what ways did the outlook of native peoples change in the era after armed resistance had ended?

**Strategies of Survival**

Though the warpath closed, many native peoples continued secretly to practice traditional customs. Away from the disapproving eyes of agents and teachers, they passed on their languages, histories, and traditional arts and medicine to younger generations. Frustrated missionaries often concluded that little could be accomplished because bonds of kinship and custom were so strong. Parents also hated to relinquish their children to off-reservation boarding schools. Thus more and more Indian schools ended up on or near reservations; white teachers had to accept their pupils’ continued participation in the rhythms of Indian community life.

Selectively, most native peoples adopted some white ways. Many parents urged their sons and daughters to study hard, learn English, and develop skills to help them succeed in the new world they confronted. Even Sitting Bull announced in 1885 that he wanted his children “to be educated like the white children are.” Some Indian students grew up to be lawyers, doctors, and advocates for their people, including writers and artists who interpreted native experiences for national audiences. One of the most famous was a Santee Sioux boy named Ohiyesa, who became Dr. Charles Eastman. Posted to the Pine Ridge Reservation in South Dakota, Eastman practiced medicine side by side with traditional healers, whom he respected, and wrote popular books under his Sioux name. He remembered that when he left for boarding school, his father had said, “We have now entered upon this life, and there is no going back. . . . Remember, my boy, it is the same as if I sent you on your first war-path. I shall expect you to conquer.”

Nothing exemplified this syncretism, or cultural blending, better than the **Ghost Dance movement** of the late 1880s and early 1890s, which fostered native peoples’ hope that they could, through sacred dances, resurrect the bison and call a great storm to drive whites back across the Atlantic. The Ghost Dance drew on Christian elements as well as native ones. As the movement spread from reservation to reservation — Paiutes, Arapahos, Sioux — native peoples developed new forms of pan-Indian identity and cooperation.

White responses to the Ghost Dance showed continued misunderstanding and lethal exertion of authority. In 1890, when a group of Lakota Sioux Ghost Dancers left their South Dakota reservation, they were pursued by the U.S. Army, who feared that further spread of the religion would provoke war. On December 29, at Wounded Knee, the 7th Cavalry caught up with fleeing Lakotas and killed at least 150—perhaps as many as 300. Like other massacres, this one could have been avoided. The deaths at Wounded Knee stand as a final indictment of decades of relentless U.S. expansion, white ignorance and greed, chaotic and conflicting policies, and bloody mistakes.
Western Myths and Realities

The post–Civil War frontier produced mythic figures who have played starring roles in America’s national folklore ever since: “savage” Indians, brave pioneers, rugged cowboys, and gun-slinging sheriffs. Far from being invented by Hollywood in the twentieth century, these oversimplified characters emerged in the era when the nation incorporated the West. Pioneers helped develop the mythic ideal. As one Montana woman claimed, they had come west “at peril of their lives” and faced down “sculp dances” and other terrors; in the end, they “conquered the wilderness and transformed it into a land of peace and plenty.” Some former cowboys, capitalizing on the popularity of dime novel Westerns, spiced up their memoirs for sale. Eastern readers were eager for stories like The Life and Adventures of Nat Love (1907), written by a Texas cowboy who had been born in slavery in Tennessee and who, as a rodeo star in the 1870s, had won the nickname “Deadwood Dick.”

No myth-maker proved more influential than Buffalo Bill Cody. Unlike those who saw the West as free or empty, Bill understood that the United States had taken it by conquest. Ironically, his famous Wild West, which he insisted was not a “show” but an authentic representation of frontier experience, provided one of the few employment options for Plains Indians. To escape harsh reservation conditions, Sioux and Cheyenne men signed on with Bill and demonstrated their riding skills for cheering audiences across the United States and Europe, chasing buffalo and attacking U.S. soldiers and pioneer wagons in the arena. Buffalo Bill proved to be a good employer. Black Elk, a Sioux man who joined Cody’s operation, recalled that Bill was generous and “had a strong heart.” But Black Elk had a mixed reaction to the Wild West. “I liked the part of the show we made,” he told an interviewer, “but not the part the Wasichus [white people] made.” As he observed, the Wild West of the 1880s was at its heart a celebration of U.S. military conquest.

At this same moment of transition, a young historian named Frederick Jackson Turner reviewed recent census data and proclaimed the end of the frontier. Over the span of Sherman’s career, the United States had become a major player on the world stage. It had done so through the kind of fierce military conquest that Sherman made famous, as well as through bold expansions of federal authority to foster economic expansion. From the wars and policies of Sherman’s lifetime, the children and grandchildren of Civil War heroes inherited a vast empire. In the coming decades, it would be up to them to decide how they would use the nation’s new power.
SUMMARY
Between 1861 and 1877, the United States completed its conquest of the continent. After the Civil War, expansion of railroads fostered integration of the national economy. Republican policymakers promoted this integration through protective tariffs, while federal court rulings facilitated economic growth and strengthened corporations. To attract foreign investment, Congress placed the nation on the gold standard. Federal officials also pursued a vigorous foreign policy, acquiring Alaska and asserting U.S. power indirectly through control of international trade in Latin America and Asia.

An important result of economic integration was incorporation of the Great Plains. Cattlemen built an industry linked to the integrated economy, in the process nearly driving the native bison to extinction. Homesteaders confronted harsh environmental conditions as they converted the grasslands for agriculture. Republicans championed homesteader families as representatives of domesticity, an ideal opposed to Mormon plural marriage in Utah. Homesteading accelerated the rapid, often violent, transformation of western environments. Perceiving this transformation, federal officials began setting aside natural preserves such as Yellowstone, often clashing with Native Americans who wished to hunt there.

Conflicts led to the dispossession of Native American lands. During the Civil War, whites clashed with the Sioux and their allies. Grant’s peace policy sought to end this conflict by forcing Native Americans to acculturate to European-style practices. Indian armed resistance continued through the 1880s, ending with Geronimo’s surrender in 1886. Thereafter, Native Americans survived by secretly continuing their traditions and selectively adopting white ways. Due in part to the determined military conquest of this period, the United States claimed a major role on the world stage. Frontier myths shaped Americans’ view of themselves as rugged individualists with a unique national destiny.

Key Concepts and Events
- transcontinental railroad (p. 508)
- protective tariff (p. 510)
- Treaty of Kanagawa (p. 510)
- Burlingame Treaty (p. 511)
- Munn v. Illinois (p. 514)
- gold standard (p. 515)
- Crime of 1873 (p. 515)
- Homestead Act (p. 516)
- Morrill Act (p. 516)
- land-grant colleges (p. 516)
- Comstock Lode (p. 516)
- Long Drive (p. 519)
- “rain follows the plow” (p. 519)

Exodusters (p. 520)
- Yellowstone National Park (p. 525)
- U.S. Fisheries Commission (p. 525)
- Sand Creek massacre (p. 527)
- Fetterman massacre (p. 528)
- Lone Wolf v. Hitchcock (p. 532)
- Dawes Severalty Act (p. 532)
- Battle of Little Big Horn (p. 533)
- Ghost Dance movement (p. 534)
- Wounded Knee (p. 534)

Key People
- William Seward (p. 510)
- Emmeline Wells (p. 521)
- John Wesley Powell (p. 521)
- Chief Joseph (p. 525)
- Sitting Bull (p. 532)
- George Armstrong Custer (p. 532)
- Geronimo (p. 533)
- Ohiyesa (Dr. Charles Eastman) (p. 534)
- Buffalo Bill Cody (p. 535)
- Frederick Jackson Turner (p. 535)
REVIEW QUESTIONS  Answer these questions to demonstrate your understanding of the chapter’s main ideas.

1. What national policies did Republicans pursue during the Civil War and Reconstruction to stimulate economic growth and consolidate a continental empire? What were the resulting achievements and costs?

2. How did the trans-Mississippi west develop economically in this era? What problems and conflicts resulted?

3. Why did U.S. policies toward Native Americans in this era result in so much violence? Why did armed struggle continue as late as 1890, despite the U.S. “peace policy” that was proclaimed in the 1870s?

4. THETMIC UNDERSTANDING  Review the events listed under “Peopling” on the thematic timeline on page 409. Between the 1840s and the 1870s, what distinctive patterns of racial and ethnic conflict occurred along the northeastern seaboard and in the West? What were the results for immigrants in the Northeast, and for different ethnic and racial groups in the West?

MAKING CONNECTIONS  Recognize the larger developments and continuities within and across chapters by answering these questions.

1. ACROSS TIME AND PLACE  During the Reconstruction years, Republican policymakers made sweeping policy decisions—especially having to do with land rights, voting rights, and education—that shaped the future of African Americans in the South and American Indians in the West. In an essay, compare U.S. policies toward the two groups. What assumptions and goals underlay each effort to incorporate racial minorities into the United States? To what extent did each effort succeed or fail, and why? How did the actions of powerful whites in each region shape the results?

2. VISUAL EVIDENCE  Review the images in this chapter. Find two that show how Americans of the era thought the landscapes of the West ought to look when settlement was complete. Identify at least three others that show what the natural and built environments of the West really looked like. What do you conclude from this comparison about the ambitions and limits of westward expansion?

MORE TO EXPLORE  Start here to learn more about the events discussed in this chapter.


American Experience (PBS), “Last Stand at Little Big Horn.” A nuanced one-hour documentary about the famous battle.


Joy S. Kasson, Buffalo Bill’s Wild West (2001). A wonderful study of Buffalo Bill’s performances and their role in shaping mythologies of the West.


Maria Montoya, Translating Property (2002). Tells the story of the displacement of Mexican Americans (and their neighbors) in struggles over the Maxwell Land Grant in New Mexico and Colorado.
**TIMELINE**  Ask yourself why this chapter begins and ends with these dates and then identify the links among related events.

<table>
<thead>
<tr>
<th>Year</th>
<th>Event(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1854</td>
<td>United States “opens” Japan to trade</td>
</tr>
<tr>
<td>1859</td>
<td>Comstock silver lode discovered in Nevada</td>
</tr>
<tr>
<td>1862</td>
<td>Homestead Act</td>
</tr>
<tr>
<td></td>
<td>Dakota Sioux uprising in Minnesota</td>
</tr>
<tr>
<td></td>
<td>Morrill Act funds public state universities</td>
</tr>
<tr>
<td>1864</td>
<td>Sand Creek massacre of Cheyennes in Colorado</td>
</tr>
<tr>
<td></td>
<td>Yosemite Valley reserved as public park</td>
</tr>
<tr>
<td>1865</td>
<td>Long Drive of Texas longhorns begins</td>
</tr>
<tr>
<td>1866</td>
<td>Fetterman massacre</td>
</tr>
<tr>
<td>1868</td>
<td>Burlingame Treaty with China</td>
</tr>
<tr>
<td>1869</td>
<td>Transcontinental railroad completed</td>
</tr>
<tr>
<td></td>
<td>Wyoming women’s suffrage</td>
</tr>
<tr>
<td>1870</td>
<td>Utah women’s suffrage</td>
</tr>
<tr>
<td>1872</td>
<td>General Mining Act</td>
</tr>
<tr>
<td></td>
<td>Yellowstone National Park created</td>
</tr>
<tr>
<td>1873</td>
<td>United States begins move to gold standard</td>
</tr>
<tr>
<td>1876</td>
<td>Battle of Little Big Horn</td>
</tr>
<tr>
<td>1877</td>
<td>Nez Perces forcibly removed from ancestral homelands in Northwest</td>
</tr>
<tr>
<td></td>
<td><em>Munn v. Illinois</em> Supreme Court decision</td>
</tr>
<tr>
<td>1879</td>
<td>Exoduster migration to Kansas</td>
</tr>
<tr>
<td></td>
<td>John Wesley Powell presents <em>Report on the Lands of the Arid Region of the United States</em></td>
</tr>
<tr>
<td>1880s</td>
<td>Rise of the Ghost Dance movement</td>
</tr>
<tr>
<td>1885</td>
<td>Sitting Bull tours with Buffalo Bill’s Wild West</td>
</tr>
<tr>
<td>1886</td>
<td>Dry cycle begins on the plains</td>
</tr>
<tr>
<td></td>
<td>Chiricahua Apache leader Geronimo surrenders</td>
</tr>
<tr>
<td>1887</td>
<td>Dawes Severalty Act</td>
</tr>
<tr>
<td>1890</td>
<td>Massacre of Sioux Ghost Dancers at Wounded Knee, South Dakota</td>
</tr>
</tbody>
</table>
KEY TURNING POINTS: The military, political, and economic events of the Civil War years (1861–1865) are often treated as largely occurring in the Northeast and South — at places such as Shiloh, Gettysburg, and Washington, D.C. What impact did these developments have on the West, and what were their legacies?
Touring the United States around 1900, a Hungarian Catholic abbot named Count Péter Vay visited the steel mills of Pittsburgh. “Fourteen-thousand tall chimneys . . . discharge their burning sparks and smoke incessantly,” he reported. He was moved by the plight of fellow Hungarians, laboring “wherever the heat is most insupportable, the flames most scorching.” One worker had just been killed in a foundry accident. Vay, attending the funeral, worried that immigration was “of no use except to help fill the moneybags of the insatiable millionaires.”

Vay witnessed America’s emergence as an industrial power — and the consequences of that transformation. In 1877, the United States was overwhelmingly rural and dependent on foreign capital. By 1917, its landscapes, population, and ways of life were forever altered. Industrialization brought millions of immigrants from around the globe and built immense cities whose governance and social relations offered unaccustomed rewards and challenges. It sharpened class divisions and led to the rise of national labor movements, while prompting Americans to redefine men’s and women’s roles. Industrialization also created pressure for political innovation. As ex-president Theodore Roosevelt declared in 1910, American citizens needed to “control the mighty commercial forces which they have called into being.” Workers, farmers, and urban reformers sought to regulate corporations, fight poverty, and clean up politics and the environment. In their creative responses to the problems of the industrial age, such reformers gave their name to the Progressive Era.
Corporations and Conflicts

In the post–Civil War decades, giant corporations developed national and even global networks of production, marketing, and finance. In many fields, vertical integration enabled corporate managers to control production from the harvesting of raw materials through the sale of finished products. Nationwide marketing networks developed through innovative use of railroads—and through ruthless competitive tactics such as predatory pricing.

Corporations’ complex structures opened career opportunities for middle managers and salesmen. Women, filling new niches as telephone operators and department store clerks, also played an important role in the expanding service sector. At the same time, traditional craftsmen found themselves displaced as deskillled wage work steadily expanded. Factory workers and miners endured dangerous conditions, health hazards, low pay, and frequent bouts of unemployment.

The most dangerous, low-wage work was often allotted to African Americans and immigrants from Europe, Mexico, and Asia. Workers organized to protest these conditions. In addition to creating labor unions, they forged political alliances with farmers, who also found their livelihoods at risk in the changing global economy. Native-born workers and European immigrants successfully agitated for the legal exclusion of Chinese workers. These events are covered in Chapter 17.

A Diverse, Urban Society

While the old values of thrift, piety, and domesticity never entirely faded, they faced challenges in the era of industrialization. Women asserted more independent roles in public life. The new model for men was an aggressive masculinity, embodied in the rise of sports. Widespread acceptance of Charles Darwin’s theory of evolution prompted influential thinkers to justify economic inequality as a law of nature. In culture, the rise of literary realism and abstract art marked decisive innovations. Responding to these upheavals, people of religious faith reshaped their institutions. Some accepted modernity, while others called for a return to Christian “fundamentals.” See Chapter 18 for these developments.

Great cities arose, becoming playgrounds for the new superrich while also housing millions of poor immigrants in tenements. At the same time, people of all classes in the vibrant cities enjoyed new pleasures, from amusement parks to vaudeville and movies. The fast-growing cities proved challenging to govern. To the frustration of middle-class reformers, many immigrant voters supported political machines like New York’s Tammany Hall. By 1900, though, even some machine leaders admitted the need for reform, and big cities began to serve as seedbeds for progressive experiments. On these developments, see Chapters 18 and 19.
Reform Initiatives

Political debates in this era centered on the scope of government power, as reformers called for regulation of corporations and other measures to blunt the impact of industrialization. After the 1880s, Republicans increasingly defended big business. Though Republican Theodore Roosevelt championed landmark legislation during his presidency (1901–1909), much reform energy passed to other parties. Democrats, who had long called for limited government, began to advocate stronger federal intervention to fight poverty and restrain big business. By the 1910s, during the presidency of Democrat Woodrow Wilson (1913–1921), the party enacted an impressive slate of laws. Meanwhile, the Populist, Socialist, and Progressive parties proposed more radical responses to industrialization and concentrated wealth. While none of these parties won national power, their ideas helped shape the course of reform.

Progressive Era reformers—a diverse group who were not at all united—sought to enhance democracy, rein in the power of corporations, uphold labor rights, protect the environment, and promote public health and safety. They faced formidable obstacles, especially from Supreme Court rulings. Nonetheless, by 1917, national, state, and local governments enacted a range of new laws, representing the early emergence of the modern state. Chapter 20 traces these events.
<table>
<thead>
<tr>
<th>WORK, EXCHANGE, AND TECHNOLOGY</th>
<th>PEOLING</th>
<th>ENVIRONMENT AND GEOGRAPHY</th>
<th>POLITICS AND POWER</th>
<th>IDEAS, BELIEFS, AND CULTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1870</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Economic depression (1873–1879)</td>
<td></td>
<td>• Hostility toward Chinese immigrants grows</td>
<td>• Democrats make sweeping congressional gains (1874)</td>
<td>• Comstock Act bans circulation of most information about sex and birth control (1873)</td>
</tr>
<tr>
<td>• First department store opens in Philadelphia (1874)</td>
<td></td>
<td>• Successful containment of New York cholera outbreak spurs movement for public health (1866)</td>
<td>• Era of close party competition in national elections (1874–1894)</td>
<td>• National League launches professional baseball (1876)</td>
</tr>
<tr>
<td>• Great Railroad Strike (1877)</td>
<td></td>
<td>• First national park established at Yellowstone (1872)</td>
<td>• Reconstruction ends (1877)</td>
<td>• Henry George, Progress and Poverty (1879)</td>
</tr>
<tr>
<td>• Deskilling of labor under mass production</td>
<td></td>
<td>• Appalachian Mountain Club founded (1876)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1880</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• First vertically integrated corporations</td>
<td></td>
<td>• Rapid industrialization draws immigrants from around the world; American cities grow rapidly</td>
<td>• Pendleton Civil Service Act (1883)</td>
<td>• Increasing numbers of students attend college</td>
</tr>
<tr>
<td>• Rockefeller establishes Standard Oil Trust</td>
<td></td>
<td>• Chinese Exclusion Act (1882–1943)</td>
<td>• Peak influence of Woman’s Christian Temperance Union (1880s)</td>
<td>• Booker T. Washington founds Tuskegee Institute (1881)</td>
</tr>
<tr>
<td>• Emergence of white-collar managerial work</td>
<td></td>
<td>• Drought on the plains prompts calls for federal irrigation</td>
<td>• Interstate Commerce Act (1887)</td>
<td>• William Dean Howells calls for realism in literature (1881)</td>
</tr>
<tr>
<td>• Women enter paid labor as office workers</td>
<td></td>
<td>• Hatch Act (1887) provides federal support for agricultural research and experiment stations</td>
<td>• Hull House settlement founded (1889)</td>
<td>• Birth of American football</td>
</tr>
<tr>
<td>• Knights of Labor grows rapidly (mid-1880s)</td>
<td></td>
<td>• Industrialization and urban growth cause rising pollution</td>
<td></td>
<td>• Popularity of vaudeville (1880s–1890s)</td>
</tr>
<tr>
<td>• American Federation of Labor founded (1886)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1890</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Severe economic depression (1893–1897)</td>
<td></td>
<td>• Gorras Blancas confront wealthy Anglo interests in New Mexico</td>
<td>• Rise of People’s Party (1890–1896)</td>
<td>• Chicago World’s Fair (1893)</td>
</tr>
<tr>
<td>• Accelerated corporate mergers in key industries</td>
<td></td>
<td>• Ellis Island opens (1892)</td>
<td>• Sweeping Republican gains (1894)</td>
<td>• Literary realism and naturalism gain recognition</td>
</tr>
<tr>
<td>• Birth of modern advertising</td>
<td></td>
<td>• Supreme Court upholds segregation of schools and public facilities in Plessy v. Ferguson (1896)</td>
<td>• ”Solid South” emerges; African American disenfranchisement in South (1890–1905)</td>
<td>• Popularity of ragtime music (1890s–1900s)</td>
</tr>
<tr>
<td>• Unemployed whites attack and drive Chinese farmworkers out of California</td>
<td></td>
<td>• Unemployment Act (1899)</td>
<td>• William McKinley defeats William Jennings Bryan (1896)</td>
<td>• Armory Show introduces modern art (1913)</td>
</tr>
<tr>
<td><strong>1900</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• U.S. Steel becomes nation’s first billion-dollar corporation (1901)</td>
<td></td>
<td>• Sierra Club founded (1892)</td>
<td>• National Consumers’ League founded (1899)</td>
<td>• Rise of Social Gospel</td>
</tr>
<tr>
<td>• Women’s Trade Union League founded (1903)</td>
<td></td>
<td>• &quot;Bicycle craze” and rise of hiking and camping get more Americans outdoors</td>
<td></td>
<td>• Joseph Pulitzer pioneers “yellow journalism”</td>
</tr>
<tr>
<td>• International Workers of the World founded (1905)</td>
<td></td>
<td>• Antiquities Act (1906) gives president authority to create and protect national monuments</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Marianna mine disaster (1907)</td>
<td></td>
<td>• National Audubon Society forms (1901)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Muller v. Oregon (1908) permits state regulation of women’s working hours</td>
<td></td>
<td>• Newlands Reclamation Act (1902)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Triangle Shirtwaist fire (1911)</td>
<td></td>
<td>• First national wildlife refuge created (1903)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Rising immigration from Eastern and Southern Europe</td>
<td></td>
<td>• U.S. Forest Service created (1905)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Height of eugenics (1900s–1920s)</td>
<td></td>
<td>• National Park Service created (1916)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Increasing numbers of blacks move to cities; responses include “race riots” by whites</td>
<td></td>
<td>• William McKinley assassinated; Theodore Roosevelt becomes president (1901)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Japanese immigrants barred from becoming U.S. citizens (1906)</td>
<td></td>
<td>• Niagara Movement calls for full voting rights and equal opportunities for blacks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• People’s Party emerges; American farmers gain (1874)</td>
<td></td>
<td>• Women’s suffrage movement grows</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Lacey Act (1900)</td>
<td></td>
<td>• Nickelodeons introduce commercial motion pictures</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Antiquities Act (1906) gives president authority to create and protect national monuments</td>
<td></td>
<td>• Custom of uncuproned “dating” arises</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Height of eugenics (1900s–1920s)</td>
<td></td>
<td>• Rise of the Negro Leagues</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• National Audubon Society forms (1901)</td>
<td></td>
<td>• Peak in overseas missionary activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Newlands Reclamation Act (1902)</td>
<td></td>
<td>• Advent of literary and artistic modernism</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>