

To Know History Is To Love History

Imagine if your students could make sense of all the names, dates, events, and people who made history? Imagine putting it all into a context that made them rethink their world, their life, themselves—with the fascinating perspective that only history provides? All it takes is the T.L.C. Here's what makes this T.L.C. Edition different...

◆ Students will be compelled to **READ** this dramatically different, vividly illustrated, less dense textbook because it is not at all overwhelming.

◆ They will be inspired to **THINK** about what they are reading as they are reading.

◆ Students will come to class **READY** to take notes with their automatically bundled, portable, and easy-to-use **HistoryNotes**.

OVERVIEW		
MAJOR INDIAN TREATIES AND LEGISLATION OF THE LATE NINETEENTH CENTURY		
1865	Nez Percé Treaty	Signed illegally on behalf of the entire tribe in which the Nez Percé abandoned 6 million acres of land in return for a small reservation in northeastern Oregon. Lost in Nez Percé wars, which ended in 1877 with the surrender of Chief Joseph.
1867	Medicine Lodge Treaty	Assigned reservations in existing Indian Territory to Comanches, Plains (Kiowa), Apaches, Kiowa, Cheyenne, and Arapahos, bringing these tribes together with Sioux, Shoshones, Bannocks, and Navajos.
1868	Treaty of Fort Laramie	Successfully ended Red Cloud's war by evacuating federal troops from Sioux Territory along the Bozeman Trail; additionally granted Sioux ownership of the

AMERICAN COMMUNITIES

Communities Struggle with Diversity in Seventeenth-Century Santa Fé

IT WAS A HOT AUGUST DAY IN 1680 WHEN THE SPANISH ARMEN- GUES rode into the small mission outpost of El Paso with the news that the Pueblo Indians to the north had risen in revolt. The outcome of more than 400 colonists lay blanketed in the dust. Ten thousand Spanish survivors huddled inside the Palace of Govern- ment in Santa Fé, surrounded by 7,000 angry warriors. The Pueblo leaders had sent two crosses into the palace—white for surrender, red for death. Which would the Spaniards choose?

Spanish colonists had been in New Mexico for nearly a century. Franciscan priests came first, followed by a military expedition from Mexico in search of precious metals. In 1609, high in the picturesque foothills of the Sangre de Cristo Mountains, the colonial authorities founded La Villa Real de la Santa Fé de San Francisco—"the royal town of the holy faith of St. Francis"—soon known simply as Santa Fé. Colonization efforts included the conversion of the Pueblo Indians to Christianity, making them subjects of the king of Spain, and forcing them to work for the colonial elite who lived in the town.

In the face of overwhelming Spanish power, the Pueblos adopted a flexible attitude. Twenty thousand of them converted to Chris- tianity, but most of those thought of the new

and years before, the Spanish governor had executed three Pueblo religious leaders and publicly whipped dozens more for openly frustrating their religion. One of those leaders, Pope of San Juan Pueblo, vowed to overthrow the regime. During the next several years he carefully organized a conspiracy among more than twenty Indian towns.

Pope's job was not difficult, for there were plenty of local grievances. The Hopis of northern Arizona, for example, still tell of a missionary who capped his overzealous demands on them with the order that all the young women of the village be brought to live with him. When the revolt began, the Hopis sur- rounded the missionary's house. "I have come to kill you," the chief announced. "You can't kill me," the priest cried from behind his locked door. "I will come [back] to life and wipe out your whole tribe." But the chief showed back, "my gods have more power than you have." He and his men broke down the door, hung the mission- ary from the beams, and lit a fire beneath his feet.

When the Indians demanded the surrender of the Spanish inside Santa Fé's Palace of Government, the besieged colonists sent back the red cross, signaling defec- tion. But after a single hot day, the

*To be able to be caught up into
the world of thought—that is to be educated.*

Edith Hamilton



- ◆ Students will EXPERIENCE history in class—through your lectures, which are enhanced by totally dramatic, multimedia representation of significant historical events.
- ◆ Students will make sense of it all by tying together everything they've learned by DOING review and assessment activities in the text and with OneKey.



...and finally,
students will
begin to
realize that
to know
history is
to love
history.



QUICK REVIEW

Jim Crow

- Northern major party addressed problem of racism and nativism in campaign of 1896.
- Local and state governments in the South codified racism in Jim Crow laws.
- The Supreme Court upheld the new discriminatory legislation.

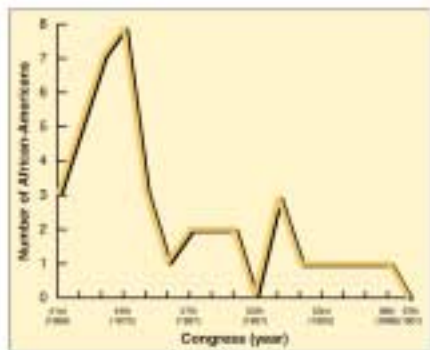
Nativism Favoring the interests and culture of native-born inhabitants over those of immigrants.

Jim Crow laws Segregation laws that became widespread in the South during the 1890s.

Segregation A system of racial control that separated the races, initially by custom but increasingly by law during and after Reconstruction.



African-American Representation in Congress, 1867–1900
Black race served in the U.S. Congress from 1870 until 1900. All were Republicans.



states the right to regulate hours of labor under certain circumstances. McKinley's triumph ended the popular challenge to the nation's governing system. With prosperity returning by 1898 and nationalism rising wildly, McKinley encouraged Americans to go for "a full dinner pail," the winning Republican slogan of the 1900 presidential election.

NATIVISM AND JIM CROW

Campaign rhetoric aside, McKinley and Bryan differed only slightly on the major problems facing the nation in 1896. Neither Bryan the reformer nor McKinley the prophet of prosperity addressed the escalation of racism and **nativism** (anti-immigrant feeling) throughout the nation.

Toward the end of the century, many political observers noted, the nation's patriotic fervor took on a strongly nationalistic and anti-foreign tone. Striking workers and their employers alike tended to blame "foreigners" for the hard times. Secret organizations such as the American Protective Association sprang up to defend American institutions. Fourth of July orations continued to celebrate freedom and liberty but more often boasted about the might and power of their nation.

In the South, local and state governments codified racist ideology by passing discriminatory and segregationist legislation, which became known as **Jim Crow laws**. The phrase, dating from the early decades of the nineteenth century, was made popular by a white minstrel in black face who used the name "Jim Crow" to characterize all African Americans. Before the Civil War, abolitionists described segregated railroad cars as "Jim Crows." By the end of the century, "Jim Crow" referred to the customs of **segregation** that were becoming codified by law and practice throughout the South. With nine of every ten black Americans living in this region, the significance of this development was sweeping.

"The supremacy of the white race of the South," New South promoter Henry W. Grady declared in 1887, "must be maintained forever . . . because the white race is the superior race." To secure their privileges, Grady and other white Southerners acted directly to impose firm standards of segregation and domination and to forestall any appearance of social equality. State after state in the South enacted new legislation to cover facilities such as restaurants, public transportation, and even drinking fountains. Signs "White Only" and "Colored" appeared over theaters, parks, rooming houses, and toilets. In banks, post offices, and stores, blacks were required to wait until all whites had been served, and special rules prohibited such common practices as trying on shoes or hats before purchasing them.

The United States Supreme Court upheld the new discriminatory legislation. Its decisions in the *Civil Rights Case* (1883) overturned the Civil Rights Act of 1875, and in *Plessy v. Ferguson* (1896) the Court upheld a Louisiana state law formally segregating railroad cars on the basis of the "separate but equal" doctrine. In *Cum v. Board of Education* (1899), the Court allowed separate schools for blacks and whites, even when facilities for African American children did not exist.

Southern states enacted new literacy tests and property qualifications for voting, demanding proof of \$300 to \$500 in property and the ability to read and write. Loopholes permitted poor whites to vote even under these conditions, except where they threatened the Democratic Party's rule. "**Grandfather clauses**," inserted in Louisiana, exempted from all restrictions those who had been entitled to vote on January 1, 1867, together with their sons and grandsons, a measure that effectively enfranchised whites