

The  
Demoncrats  
are the ones  
who supported  
slavery and  
had KKK  
support



The Confederacy  
was in the right,  
the Union was  
trying to take  
away our state  
rights.



# Americaa Southern Conservatives View

**Elizabeth Gillespie McRae**



## **Americaa Southern Conservatives View:**

Up from Conservatism Michael Lind, 2013-08-06 For nearly a decade Michael Lind worked closely as a writer and editor with the intellectual leaders of American conservatism. Slowly he came to believe that the many prominent intellectuals he worked with were not the leaders of the conservative movement but the followers and apologists for an increasingly divisive and reactionary political strategy orchestrated by the Republican party. Lind's disillusionment led to a very public break with his former colleagues on the right as he attacked the Reverend Pat Robertson for using anti-Semitic sources in his writings. In *Up From Conservatism* this former rising star of the right reveals what he believes to be the disturbing truth about the hidden economic agenda of the conservative elite. The Republican capture of the U.S. Congress in 1994 did not represent the conversion of the American public to conservative ideology. Rather, it marked the success of the thirty-year-old southern strategy begun by Barry Goldwater and Richard Nixon. From the Civil War to the civil rights revolution, the southern elite combined a low wage, low tax strategy for economic development with a politics of demagoguery based on race-baiting and Bible-thumping. Now Lind maintains the economic elite that controls the Republican party is following a similar strategy on a national scale, using their power to shift the tax burden from the rich to the middle class while redistributing wealth upward. To divert attention from their favoritism toward the rich, conservatives play up the culture war, channeling popular anger about falling real wages and living standards away from Wall Street and focusing it instead on the black poor and nonwhite immigrants. The United States, Lind concludes, could use a genuine one-nation conservatism that seeks to promote the interests of the middle class and the poor as well as the rich. But today's elitist conservatism poses a clear and present danger to the American middle class and the American republic.

*Superfluous Southerners* John J. Langdale, III, 2012-11-01 In *Superfluous Southerners* John J. Langdale III tells the story of traditionalist conservatism and its boundaries in twentieth-century America. Because this time period encompasses both the rise of the modern conservative movement and the demise of southern regional distinctiveness, it affords an ideal setting both for observing the potentiality of American conservatism and for understanding the fate of the traditionalist man of letters. Langdale uses the intellectual and literary histories of John Crowe Ransom, Donald Davidson, and Allen Tate, the three principal contributors to the Agrarian manifesto *I'll Take My Stand*, and of their three most remarkable intellectual descendants, Cleanth Brooks, Richard Weaver, and Melvin Bradford, to explore these issues. Langdale begins his study with some observations on the nature of American exceptionalism and the intrinsic barriers which it presents to the traditionalist conservative imagination. While works like Louis Menand's *The Metaphysical Club* have traced the origins of modern pragmatic liberalism during the late nineteenth century, the nature of conservative thought in postbellum America remains less completely understood. Accordingly, Langdale considers the origins of the New Humanism movement at the turn of the twentieth century, then turning to the manner in which midwesterners Irving Babbitt and Paul Elmer Moore stirred the imagination of the southern Agrarians during the 1920s. After the publication of *I'll Take*

My Stand in 1930 Agrarianism splintered into three distinct modes of traditionalist conservatism John Crowe Ransom sought refuge in literary criticism Donald Davidson in sectionalism and Allen Tate in an image of the religious wayfarer as a custodian of language Langdale traces the expansion of these modes of traditionalism by succeeding generations of southerners Following World War II Cleanth Brooks further refined the tradition of literary criticism while Richard Weaver elaborated the tradition of sectionalism However both Brooks and Weaver distinctively furthered Tate s notion that the integrity of language remained the fundamental concern of traditionalist conservatism Langdale concludes his study with a consideration of neoconservative opposition to M E Bradford s proposed 1980 nomination as head of the National Endowment for the Humanities and its significance for the southern man of letters in what was becoming postmodern and postsouthern America Though the post World War II ascendance of neoconservatism drastically altered American intellectual history the descendants of traditionalism remained largely superfluous to this purportedly conservative revival which had far more in common with pragmatic liberalism than with normative conservatism

*Mothers of Massive Resistance* Elizabeth Gillespie McRae,2018-01-02 Mothers of Massive Resistance tells the story of how white women shaped racial segregation in the South and postwar conservatism across the nation Through their work in social welfare public education partisan politics and culture they created a massive resistance that spanned five decades and continues to mobilize local communities and survive legislative defeat

*The American South* Jessica S. Brown,1986 This two volume work with its almost 8 900 abstracts and annotations of articles drawn from an international list of over 500 periodicals dealing with history and related disciplines published between 1974 and 1984 Introduction p viii

**Richard Cotten's Conservative Viewpoint** Richard B. Cotten,1970

Morality Wars Charles Derber,Yale R. Magrass,2015-11-17 Is patriotism a good thing in an empire Did General Petraeus betray us or did Moveon Does morality often serve immoral purposes Morality Wars shows us how to understand the subtext of these questions and of all the debates about moral values and liberal versus conservative ideology Derber and Magrass show that the moral problem today is not just lying but immoral morality doing evil in the name of good e g Bush preemptively invading Iraq to spread liberty The authors explore three ancient codes of immoral morality frighteningly resurrected in America today those of empire the politically correct and the born again Although the right today has recrafted historic arguments that empires bring peace and fundamentalists battle moral decay the authors show the Democratic Party and the left have their own IM with Democrats supporting empire and the left its own political correctness America s political divide today is a backlash to the progressive revolution of the 1960s and 1970s secular antiwar and feminist that created a radical break from traditional values and set the stage for current morality wars In the spirit of de Tocqueville this powerful book offers a rich and vivid portrait of America s political landscape exploring ideas that can help move the nation to a new morality and politics

*Major Problems in the History of the American South* Paul D. Escott,David R. Goldfield,1990

**American Lumberman** ,1914

**History of the U.S.** Emerson David Fite,1916

**The American**

**Church History Series: History of the Methodist Episcopal Church, South, by Gross Alexander. History of the United Presbyterian Church, by J.B. Scouler. A sketch of the history of the Cumberland Presbyterian Church, by R.V. Foster. History of the Southern Presbyterian Church, by T.C. Johnson** Philip Schaff, Henry Codman Potter, Samuel Macauley Jackson, 1894     Outlook and Independent ,1929     *The Monroe Doctrine, 1823-1826* Dexter Perkins, 1927

*Conservatism and Southern Intellectuals, 1789-1861* Adam L. Tate, 2005 In *Conservatism and Southern Intellectuals 1789-1861* Adam L. Tate discusses the nature of southern conservative thought between 1789 and 1861 by examining six conservatives whose lives and careers spanned the antebellum period John Randolph of Roanoke John Taylor of Caroline Nathaniel Beverly Tucker William Gilmore Simms Joseph Glover Baldwin and Johnson Jones Hooper Tate contends that southern conservatism derived its distinctive characteristics from its acceptance of aspects of John Locke's political theory as it was articulated during the American Revolution Locke argued that the state and society were two entities that could be reformed and manipulated by men Showing that most southern conservative intellectuals accepted Locke's premise regarding separation of state and society Tate examines both the political views and social vision of the six conservatives surveyed He pays special attention to how these conservatives dealt with states rights republicanism slavery sectionalism and religion as well as western expansion and migration Tate maintains that while southern conservatives forged a common political tradition based on Old Republican interpretations of the Constitution they did not create a unified tradition of social thought Even though most of them desired a cohesive southern intellectual movement as well as a homogenous southern culture their disagreements over the good society prevented them from creating a common southern social vision to accompany their states rights political tradition     *The Southern Lumberman* ,1910     James J. Kilpatrick William P. Hustwit, 2013 James J Kilpatrick Salesman for Segregation     **Ancient American Politics** Hugh J. Hastings, Hugh Hastings, 1881     The Economist ,1874     *The American Church History Series: A history of the Methodist Church, South, the United Presbyterian Church, the Cumberland Presbyterian Church, and the Presbyterian Church, South, by G. Alexander [and others* Philip Schaff, 1894     *Railway Age* ,1919     **The Conservative** ,1901 A journal devoted to the discussion of political economic and sociological questions

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## **Table of Contents Americaa Southern Conservatives View**

1. Understanding the eBook Americaa Southern Conservatives View
  - The Rise of Digital Reading Americaa Southern Conservatives View
  - Advantages of eBooks Over Traditional Books
2. Identifying Americaa Southern Conservatives View
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Americaa Southern Conservatives View
  - User-Friendly Interface
4. Exploring eBook Recommendations from Americaa Southern Conservatives View
  - Personalized Recommendations
  - Americaa Southern Conservatives View User Reviews and Ratings
  - Americaa Southern Conservatives View and Bestseller Lists
5. Accessing Americaa Southern Conservatives View Free and Paid eBooks

- Americaa Southern Conservatives View Public Domain eBooks
  - Americaa Southern Conservatives View eBook Subscription Services
  - Americaa Southern Conservatives View Budget-Friendly Options
6. Navigating Americaa Southern Conservatives View eBook Formats
    - ePub, PDF, MOBI, and More
    - Americaa Southern Conservatives View Compatibility with Devices
    - Americaa Southern Conservatives View Enhanced eBook Features
  7. Enhancing Your Reading Experience
    - Adjustable Fonts and Text Sizes of Americaa Southern Conservatives View
    - Highlighting and Note-Taking Americaa Southern Conservatives View
    - Interactive Elements Americaa Southern Conservatives View
  8. Staying Engaged with Americaa Southern Conservatives View
    - Joining Online Reading Communities
    - Participating in Virtual Book Clubs
    - Following Authors and Publishers Americaa Southern Conservatives View
  9. Balancing eBooks and Physical Books Americaa Southern Conservatives View
    - Benefits of a Digital Library
    - Creating a Diverse Reading Collection Americaa Southern Conservatives View
  10. Overcoming Reading Challenges
    - Dealing with Digital Eye Strain
    - Minimizing Distractions
    - Managing Screen Time
  11. Cultivating a Reading Routine Americaa Southern Conservatives View
    - Setting Reading Goals Americaa Southern Conservatives View
    - Carving Out Dedicated Reading Time
  12. Sourcing Reliable Information of Americaa Southern Conservatives View
    - Fact-Checking eBook Content of Americaa Southern Conservatives View
    - Distinguishing Credible Sources
  13. Promoting Lifelong Learning
    - Utilizing eBooks for Skill Development

- Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
  - Interactive and Gamified eBooks

### **Americaa Southern Conservatives View Introduction**

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