

## Chapter 1 : Flying Yankees Begin A New Mission in - calendrierdelascience.com

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This milestone takes place as the Wing transitions from a period of uncertainty to a new mission in a new type of aircraft. The big gray plane had already been decorated with a stylized yellow and black lightning bolt across its tail, a bit of history from a bygone era. That sole C on the ramp signified that the proud heritage of the 43rd AW and the 43rd Airlift Squadron AS will continue, something that was in question for a few years as the effects of a Base Realignment and Closing BRAC decision loomed over the state. Soon, the 43rd split along state lines, and on November 1, 90 years ago, the Connecticut Air National Guard was officially recognized. Throughout the remainder of the 1950s and 1960s, various types of observation aircraft served with the squadron. The 43rd Fighter Squadron assumed the history and lineage of the 43rd TRS and all those units before it. Soon, the Wing was federalized; much of its personnel and equipment were sent to airfields outside of Connecticut until the end of hostilities. In 1965, the 43rd was tasked with a tactical fighter mission again, equipped with F4Us. In 1966, the Flying Yankees received A1H Thunderbolts, and continued their tactical flying mission. In a bit of a throwback to their fighter heritage though, the jet transports still incorporated the Black Lightning bolt on their tails. This re-equipage was in fact a planned interim measure before the newly-named 43rd Airlift Wing would receive new C-130 twin turboprop transports. This solid outlook rapidly changed though; the C-130 program was trimmed, and then cancelled all together by the Air Force by 1970. The CRF finished their final jet engine overhaul in 1970, and ceased operations due to budget cuts and maintenance program changes for the A-1 fleet. On the plus side a flying mission would remain within the state after some intense lobbying efforts; eight CH-53 transports were earmarked for the 43rd AW, and training in support of these transports began before the CAs left. He stated that the excellent reputation of the 43rd AW was key for winning the funding needed to accomplish the transition to tactical airlift when their tactical fighter mission was cut. Connecticut Governor Dannel Malloy praised the 43rd AW for their work in completing the required environmental studies 5 months ahead of schedule, thus allowing the unveiling ceremony to occur that day. The 43rd Airlift Wing Commander, Colonel Frank Detorie, spoke about the challenges of transitioning the base to accept the C-130 program. The unveiling ceremony might not have happened without the efforts of a lot of people, including some personnel working on their own time. Pilots are already in Little Rock, Arkansas training to fly the C-130s, a much different aircraft than the C-47 and A-1 aircraft of previous decades. Some Kentucky Air National Guard members, familiar with C-130 operations, have deployed to help educate Connecticut Guardsmen, although some training has been postponed or halted because of federal government budget woes and partial shutdown. My passion for all things aviation began at a very early age, and I coupled this with my interest of photography during college in the late 1960s. I spent 32 years in the air traffic control industry, and concurrently, enjoyed my aviation photography and writing adventures, which continue today. I enjoy contributing to this great site, and working with some very knowledgeable and equally passionate aviation followers. You may also like

Chapter 2 : Yankee - Wikipedia

*The story two northern missionaries who ran the Penn School on the Sea Islands off the coast of South Carolina and Georgia from the 1820s to the 1850s. The school was the center of the Port Royal Experiment, a northern abolitionist scheme which sought to prove that even the coarsest of field hands could be taught to be responsible, productive.*

An American Dilemma Shotwell Press, The Yankee Problem An American Dilemma by Clyde Wilson consists of 12 sections, four of which involve book reviews half of them devoted to biographies of the Beecher family or the family of John Adams , four of which directly address the devilish nature of that New Englander, Anglo-Saxon type known as the Yankee with one of them specifically focusing on John Brown and another focused on Northern nationalism , and the other four addressing, on the one hand, two authors who favored the South James Fennimore Cooper and William Gilmore Simms and, on the other hand, the main causes that led to the War Against The South. The longest section is 27 pages while the shortest section is merely a page, with the remaining sections being between 3 to 11 pages in length. The book has the overall feel of a short collection of intimate historical conversations with extensive overlap of content and facts from one section to another revealing Clyde N. There is a wonderful, charming, even superb simplicity and freshness to the writing throughout the book, balancing plain, direct language with nuanced and astonishing historical acumen in every section. Deceptively easy to read, it grows in depth and richness on the second and third readings, without any loss in its capacity to grip and fascinate the reader. People who think the South was just a lazy, white-trash, racist group of rednecks who fought the so-called Civil War in order to preserve slavery are not the proper audience for this book " unless they are adventurers or are healthy specimens of humanity that now and then enjoy a big dip in ice cold water, figuratively speaking. It is that potent and that memorable. The facts in this book themselves alone, even without Mr. You can judge the book by its cover. On the cover, the photographs of George W. Bush, a Yankee who looks like a stooge in his photo, and Hillary Clinton looking like a fanatical hysteric in hers, show hilariously and irreverently these two Yankees in their worst and clownish aspects. The same is true of the two other famous Yankees whose photos are reproduced on the cover: Both of them are special targets in Mr. Never was a title more apt and more plainly valid. Clyde Wilson states that the proper study of the period bringing on the War Between the States is Northern history because, while historians have created an industry out of explaining how the South is evil, the unanalyzed assumption in all the words written and published for more than a hundred and fifty years thus far is that the North was somehow normal and therefore the standard of all things good in America. But closer examination of that assumption is necessary since Northerners, specifically New Englanders, i. Up until or so, what people considered American was clearly what came from the South. Southerners were the true Americans " until the Civil War entitled the North to mutilate the South, raping it financially, physically and politically. After the war, only Yankee historians were able to get attention. Up until the War, everyone understood that it was Southerners who had made the Constitution. James Fennimore Cooper, also not a Southerner, shared a similar dislike of Yankees in novels like Homeward Bound and Home as Found, among others, creating in them positive characters who were generous and cooperative, having no agenda to impose, seeking no power over others while his Yankee characters disparage good manners, are boastful and trendy, willing to toss tradition and reputation aside for the sake of money or the latest idea. The predatory, roguish behavior of these Yankees upon society and manners, politics and economy were bothersome to Cooper. Its salient feature was turning people into tools, tools of obedience. For Cooper, the real business of America was individual liberty. And even into the war, Northerners known as Copperheads blamed the conflicts arising between North and South on power-hungry, greedy New Englanders who sought to plunder America, not on the Southerners who viewed the new federal government as a means of mutual cooperation. By their own actions, Yankees showed the world that they viewed the new government merely as a tool for satisfying their own self-interested purposes. Who but the New Englander known as John Adams sanctioned the Sedition Law to punish anti-government speech in clear violation of the Constitution? Soon these successful but self-serving, crafty Yankees began consciously and deliberately to strive for dominance in the field of capturing the history of

America itself by seizing control of it. For example, it was due to the efforts of New Englanders, not Southerners, that the Revolution was successful. George Washington became a prim New Englander, not the foxhunting Virginian gentleman he set out as. Historians need to write more real history, Mr. Wilson asserts that most abolitionists knew little about black people, nor did they care to know. It is Yankee ideology that made an equation of God with America, thus fomenting the idiotic notion of a kind of existential infallibility between the U. Wilson goes over the many causes and cases for the War of Southern Independence, while attacking the false and monocausally-defined myth that the War Between the States was fought purely over slavery. Strictly speaking and wisely, Mr. This was a philosophical, even theological consternation about which everyone had concern and about which many today still have concern. In the first days of the U. Even today the emotions of certain people who believe fervently in nationalism wrongly and laughably feel secession is actually treasonous. Clearly, this book review is capable only of providing a gloss on the large variety of Mr. Reading this tiny tome is a tour de force experience for many readers. Not only did I learn a lot, not only was what I learned fortifying and inspiring, but I as well found myself feeling deeply how important is the main premise of the book:

*Oxford University Press is a department of the University of Oxford. It furthers the University's objective of excellence in research, scholarship, and education by publishing worldwide.*

Published March 16, Overview This guide investigates how "the South" has been an ideological and experiential focus for the development of distinctive religious forms and how some of the forms of religion identified with the South—evangelicalism, fundamentalism, pentecostalism—have dispersed throughout the nation. Photograph by Flickr user Gerry Dincher. Religion has been a formative experience for those living in the US South. It was not a matter of whether Faulkner or other southerners were necessarily believers themselves, but it was a tangible part of the landscape of places where many people were passionate and open about their faith. Eighthly, Often theologically and socially conservative, religion in the South also provided the rationale and organization for progressive reform. Religion advanced the cause of slavery, yet it also inspired slave rebellion. Religion comforts and sustains suffering people, and a South of slavery, Civil War, poverty, racial discrimination, economic exploitation, ill health, and illiteracy surely needed that crucial support. As the South went through the slow and sometimes agonizing process of modernizing, religion provided justification for the wealthy to profit from economic development, but it also gave meaning to those bearing the burdens of economic change without proper recompense. Throughout such changes, religious organizations remained central institutions of southern life. Bishops of the African Methodist Episcopal Church , ca. Lithograph of Richard Allen and other A. E bishops by J. A consideration of the regional contexts of religion in the South directs attention to the geographic, environmental, demographic, economic, social, and cultural factors of religious development. Spatial and social places mattered. Commonalities existed across social barriers but experiences varied depending on whether you were a Mississippi Delta man or an Upcountry woman, black or white, rich or poor, Southern Baptist or African Methodist Episcopal , Episcopalian or Pentecostal. From early settlement, religious forms adapted to a stratifying social reality but also enabled southerners to give voice to yearnings that transcended hierarchies. Time, as well as place, mattered in understanding southern religion. Religion in the colonial period was considerably different from that in , and subsequent generations experienced dramatic social changes that would affect religion. Evangelicalism came to dominate the religious life of southerners, in ways distinctive to the nation. Although embodied in a myriad of denominational forms, evangelical Protestantism has served as an unofficially established religious tradition, powerful in worldly resources, institutional reach, moral authority, and cultural hegemony. Demographics was as fundamental as place and time in creating a regional religion in the US South. Indigenous peoples had their own religious systems that the coming of European Christianity disrupted, but the Native American presence left a spiritual legacy. More tangible influences of spirit-related health practices and site-related sacred spaces linger from this earliest time of Native American habitation. As the South became a predominantly biracial society in the nineteenth century, the coming together of the religions of western Europe and western Africa provided the essential background for the later development of religion in the South. European theology, liturgy, and morality would come to predominate, but not without considerable imprint from African spirituality. Slaves transmitted to their descendents particular styles of worship, mourning rites, and herbal practice rooted in religious systems of Africa. The Cotton Kingdom and its dependencies in America , Photograph of original courtesy of Wikimedia Commons. Although its boundaries have sometimes been hard to pin down and have varied from era to era, "the South" has been an ideological and experiential focus with significance for development of distinctive religious forms. Evangelical dominance developed at the same time as sectional political consciousness crystallized in the early nineteenth century, and religious groups, both culturally dominant ones and dissenters, lived within a society constrained by the orthodoxies of a sectional society often at odds with national expectations. Religious groups in the South sometimes used sectional identification to define themselves against outsiders—especially northerners—who used their own religious language and ideas to condemn the immorality of the South. Indeed, religion in the South typically carried a heavy responsibility of defending

"the South" itself because attacks against it were as often based on morality as on economics, politics, or other rationales. Ministers were peculiarly positioned to interpret sectional experience as divinely sanctioned when under attack, and they repeatedly did so. Region also matters in understanding religion in the South because of the variety of regional contexts that have existed within the geographical South. The Upper South of hill country and mountains nurtured different experiences and cultural forms from those in the Lower South. The long predominance of evangelical Protestantism in the South has been a crucial backdrop for religious development, but that religious tradition includes many specific groups, often with regional meanings within the broader South. Photographs by Flickr user J. The mountains of east Tennessee were an important hearth for white Pentecostalism, giving birth to the Church of God, while the Deep South of Mississippi and nearby Memphis nurtured black Pentecostalism through the Church of God in Christ. The Churches of Christ, a theologically conservative and morally strict group that grew out of the Presbyterians, are often one of the numerically largest and culturally powerful religious groups from middle Tennessee, down through north Mississippi, Arkansas, and into central and west Texas, but the group is hardly known in other parts of the South. Religious traditions that are outside the predominant evangelical Protestantism have special significance within particular places in the South. Ethnic groups planted and sustained religious traditions in regional enclaves outside the evangelical Protestant hegemony. Roman Catholics have dominated in south Louisiana, dating from sixteenth and seventeenth century French settlement, creating a unique landscape in the South, but Catholics also heavily influenced life in Hispanic south Texas, Cuban areas of Florida, and along the Gulf Coast with its early French and Spanish settlement. Catholics were also a historic presence in Maryland and Kentucky, even nurturing there a prominent twentieth-century spiritual presence in Thomas Merton. Jews have been small in numbers in the South, which has helped shape their peculiar patterns of accommodation and resistance to the overall culture. The geography of Jews in the South is usually depicted as a predominantly an urban one, to some degree, with notable communities in such cities as Atlanta, Memphis, Charleston, and Miami, but Jews have been a perhaps even more significant presence in small towns throughout the South. Central Texas has had a sizeable Lutheran presence, dating from German settlement in the s, while the Carolina Piedmont had been historic home to Quakers, Moravians, and other Protestant dissenters. Beginnings to South side of St. Photograph in public domain. Courtesy of Wikimedia Commons. Creative Commons license CCO 1. Established in, St. Attention to the historical development of religion in the South underscores dramatic changes and ways in which religion has entered into the ideology and experience of southerners. Anglicanism, an American version of the English national religion, was the first dominant religious tradition in the South, but dissenting Protestant sects, Catholics, and Jews were also present in the southern colonies. Virginia was especially significant as the home to Anglicanism, becoming the established church early on. Maryland, in its origins, represented an early version of southern religious pluralism, established as a potential refuge for Roman Catholics but also attracting Puritans, Quakers, and Anglicans. After the Glorious Revolution in England in the s, Maryland adopted Anglicanism as the state church of the colony, as did the Carolina colonies and eventually the rest of the southern colonies. Lay influence made for a distinctive Anglicanism, compared to the Church of England. Without a bishop in the colonies and with the predominant secular, materialistic values of a plantation society, the Anglican church was institutionally and culturally weak, but its presence did provide some degree of unity across the colonies, with ministers holding the main religious worship services in the South through the early s, teaching a common theology and moral values, and operating schools. A distinctive group of French Protestants in South Carolina, the Huguenots, mostly joined the Anglican church there. Anglicanism left its stamp on the later culture of the South through its embodiment of an influential social model. Anglican ministers had respected social and political authority and allied themselves with the gentry, and upper-class southerners would long admire the Anglican embrace of social class differences, along with paternalistic responsibilities and benevolence. When the Anglican church was disestablished after the American Revolution, its descendant, the new Episcopal church, would continue to attract members associated with the southern social elite. Evangelicalism began its rise to influence in the South during the mid-eighteenth century. Evangelical Protestantism is a religious tradition that prizes religious experience over liturgy, theology, and other forms of

religious life. Calvinist pessimism about human nature was a crucial progenitor of evangelicalism, giving it a characteristic concern for the inevitability of sinfulness and the need for a strong religious community and discipline to contain human frailty. As evangelical Protestantism developed, however, it came to be equally characterized by the hope of redemption. This recognition encouraged preaching that sought converts, giving birth to the camp meetings and revivalism that would become such a central part of southern life. A cartoon engraving depicting Reverend George Whitefield preaching. Evangelicalism in the South appeared with the rise of dissent within Anglican society. English preacher George Whitefield came to the southern colonies as well as others along the Atlantic Coast, and his preaching helped to fire the enthusiasm of the Great Awakening. While the impact of the Great Awakening in the South was limited, it did lead northern Presbyterians, such as the Rev. Samuel Davies, to settle in Virginia and establish an evangelical presence. More important than the Great Awakening in changing the Anglican dominance of religion in the South was the movement of increasing numbers of settlers into backcountry areas of Virginia and the Carolinas after the war. Attracted by inexpensive land, Scotch-Irish Presbyterians, Separate Baptists from the northern colonies, and German Protestants moved into the Piedmont, resulting in a surge of new Presbyterian and Baptist congregations, as well as a new presence of Quakers, Lutherans, German Reformed Methodists, and pietistic Protestant sects. All of these new religious influences appealed to the plain folk of the rural and backcountry areas and resulted in the growing marginalization of Anglicans, which was made complete with the overthrow of English authority during the American Revolution. By the 1790s, religious freedom and denominational competition for members represented a new religious sensibility in the South, as across the new nation. Pioneers in the great religious reformation of the nineteenth century, such as Charles Stone, Walter Scott, and A. Library of Congress Prints and Photographs Division, www. The Cane Ridge Revival was the largest associated with this awakening, attracting 25,000 worshippers in the summer of 1799, to hear extended preaching. Plain folk in the Upcountry found a passionate new religion and Cane Ridge became a hearth for grassroots evangelical growth. The Second Great Awakening was national in scope, as Baptists and Methodists, especially effective at recruiting plain folk, rose to new prominence. They became the center of a more democratic religion complementary to the politics of the early nineteenth century that empowered plain folks in the South and elsewhere. Evangelicals, as historian Rhys Isaac notes, initiated a countercultural movement to gentry planter culture. They saw religious conversion as a transforming experience that led them to embrace an egalitarian fellowship with the redeemed, whether lowly in societal terms or not. Slaves, women, Indians, and the socially marginalized were welcomed as enthusiastic believers, who embraced individualistic conversion and proclaimed a rigorous moral austerity. The planter way of life with its indulgence and worldliness, became a target for criticism by young evangelical preachers, who were often itinerants and especially suspicious of the powers that be in a hierarchical society. Women prayed, prophesied, exhorted and in other ways exercised their spiritual gifts in unprecedented ways. Evangelicals insisted that converts take up the cross of Jesus, sometimes alienating not only planters but plain folk men with their radical vision that empowered all who put spiritual equality ahead of earthly values. This empowerment was perhaps especially significant in terms of African Americans in the South. Anglicans had been ineffective in efforts to convert slaves, but early evangelicals criticized slavery, sought black converts, and licensed black exhorters. The first black congregation in the southern colonies, founded in Silver Bluff, Georgia, in 1706, was Baptist, and Mechal Sobel has documented dozens of black Baptist churches by 1800. Most slaves worshipped, though, as part of biracial churches that would become even more numerous after 1800. The Sunny South, a negro revival meeting, a seeker "getting religion. Library of Congress Prints and Photographs Collection, hdl. In time, evangelicals compromised their early social radicalism as part of their accommodation to existing hierarchies of southern life and their attempt to gain greater influence. In the first four decades of the nineteenth century, settlers from southern states moved into the Old Southwest, creating a new Cotton Kingdom and extending familial and ideological relationships across what we would now call the Deep South. Evangelicals were expansive and increasingly successful in this area, as they abandoned their original hostility to slavery and restricted black preachers. Evangelical doctrine increasingly restricted women as well, taking away their right to vote in congregations, limiting their public role and emphasizing family life as a new evangelical ideal.

*The term "Yankee" and its contracted form "Yank" have several interrelated meanings, all referring to people from the United States; its various senses depend on the context.*

Southerners rarely while away their leisure hours by contemplating Yankees, for there is no point in thinking of unpleasant things if one is not obliged to do so. Yet the practice does have value; to some extent, at least, we are defined by those attributes which set us apart from others, and sometimes we can be made aware of such attributes only by observing people who do not share them. Another virtue of thinking about Yankees, in the long run perhaps a more important one, is that it serves to remind us that they have repeatedly tried to make us over in their own image. Indeed, though it may seem that they have been off our backs since the demise of the civil rights movement, their latest campaign to reform us is actually well under way. What is there about us that has made us so offensive to them? Or, conversely, what is there about them that has compelled them to meddle in our affairs? The late great Richard M. Weaver, in *The Southern Tradition at Bay*, addressed himself to analyzing the qualities that distinguish the South from North, and for the nineteenth century he was perfectly on target. The Yankees were the way they were long before they began to worship the Almighty Dollar, and their intellectual heirs are still that way even though most of them now espouse socialism or some approximation of it. To get a handle on the Yankee, it is helpful to begin with his original Calvinism, and especially with the doctrine of predestination: The belief that most men are doomed and a few are elected for salvation, not by faith or works or any other act of human volition, but only in accordance with a preordained and unknowable divine plan. It might seem that the premise precludes speculation by the puny human intellect, that is logical disputation and inspires unlimited arrogance. For instance, during the seventeenth century the prevailing orthodoxy was that those who were chosen for salvation would lead visibly pious lives, but it could be argued, as Anne Hutchinson did argue, that if the grace of God were in a person it made no difference how he behaved on earth. Such a doctrine was subversive both of community-enforced morality and of community-enforced order, and could not be tolerated. Hutchinson and her followers were banished, as were others who deviated or dissented in any way; and yet deviation and dissent were endemic. That is the first thing to understand about the Yankee: He is a doctrinal puritan, characterized by what William G. McLaughlin has called pietistic perfectionism. Unlike the Southerner, he is constitutionally incapable of letting things be, of adopting a live-and-let-live attitude. No departure from his version of Truth is tolerable, and thus when he finds himself amidst sinners, as he invariably does, he must either purge and purify the community or join with his fellow saints and go into the wilderness to establish a New Jerusalem. In other words, he must reform society or secede from it; and though he has long since been thoroughly secularized, the compulsion remains as strong in the twentieth century as it was in the seventeenth. A second and related characteristic of the Yankee is that, as others have pointed out, he is a gnostic. The essence of gnosticism as a mindset is the absolute, unquestioning certainty that one is possessed of the Truth. Now it may be objected that there is nothing peculiar to the Yankee about this, for many and possibly most Southerners are unquestioning in their religious faith. But there are profound differences. The example of the Reverend Aaron Burr father of the political scoundrel of the same name is instructive. Lest this seem a trifle exaggerated, even to confirmed Yankee-haters, I submit the following words from John Adams, written on the eve of independence. Republican government, Adams wrote, is superior to all others, if its principles are pure. Public Virtue cannot exist in a Nation without private, and public Virtue is the only Foundation of Republics. There must be a positive Passion for the public good, the public Interest, Honour, Power, and Glory, established in the Minds of the People, or there can be no Republican Government, nor any real liberty. Men must be ready, they must pride themselves, and be happy to sacrifice their private Pleasures, Passions, and Interests, nay their private Friendships and dearest Connections, when they stand in Competition with the Rights of Society. And so on, generation after generation, even unto our own benighted epoch, in which Ivy League professors and presidents solemnly assure us that there are no inborn differences between men and women and that people who object to homosexuality and abortion-on-demand are religious fanatics. They are always wrongâ€”or at

least they cannot, by definition, have been right more than once” and yet they are always utterly certain and utterly impervious to argument. Moreover, Southern missionaries have usually been interested only in saving souls, not in remaking societies. Not so with the Yankees, and in a brilliant book called *The Protestant Temperament: After predestinarianism went out of vogue in colonial New England, the new orthodoxy was that grace was a free gift from God, bestowed upon those He decided to save. In purely theological terms, of course, a variety of Manichaeism is also central to the religious beliefs of many Southerners: The human soul is a battleground in which God and the Devil perpetually contend for supremacy. But as with gnosticism, there are fundamental differences. To Southerners, the struggle against evil is spiritual and internal. To Yankees, evil has been secularized at least since the early eighteenth century, and it has always been externalized. First they throw into the flames all trappings of monarchy, nobility, hereditary distinctions, and military honors. Next come tea and coffee and tobacco, then fashionable clothing, then all the symbols of family ties and love between the sexes; then come the weapons and other instruments of war, and then all the means of capital punishment, followed by the title deeds to all property. There is one thing that these wisecracks have forgotten to throw into the fire, and without which all the rest of the conflagration is just nothing at all. There is one more crucial feature of the Yankee character that is ultimately theological in origin, and we shall turn to it in a moment. Then the Revolution and the establishment of the government under the Constitution brought them into contact with Southerners, and though Yankees and Southerners cooperated in bringing about independence, mutual antagonisms were not long in surfacing. For a considerable time Yankees were outnumbered in the national arena; and during the presidencies of Jefferson and Madison, when Southerners thoroughly dominated the federal government, New Englanders indulged themselves in a succession of secession movements. But they bred like flies and they spread westward, infesting an area from Salem, Massachusetts, to Salem, Oregon, and a dozen Salems and New Salems in between. Yankees formed the backbone of the Republican Party of Abraham Lincoln, and it is unnecessary to rehearse here what that meant. There is, however, one important point to be made—one which, though obvious, few historians have been willing to make. The Yankees perceived slavery as an evil and stamped it out without giving any serious thought to the consequences. It hardly occurred to them that the former slaves needed preparation if they were to bear the awesome burdens and responsibilities of freedom. Consequently, the blacks were the principal victims of the Civil War, though the white South, too, lay devastated. The Reverend Josiah Strong, a Congregationalist minister, expressed their mood: During the same epoch a far more sinister form of imperialism was also developing, and that was in the area of higher education. In antebellum times, though the South had lagged behind the North in primary and secondary education it had actually surpassed the North in the number and possibly the quality of its colleges. Those colleges declined after the war, however, and the normal school movement benefited the North much more than the South. More importantly, this was an age in which college education was being revolutionized by the introduction of the graduate school: The graduate schools, in turn, would be dominated by the Ivy League colleges and their graduates; their only serious rivals were Johns Hopkins and the University of Chicago, both of which were thoroughly Yankeeized. Hegemony over the graduate schools, together with a similar hold over the law schools and other professional schools, enabled Yankees to determine what was taught and how it was taught through most of the twentieth century. By that means the ranks of the Yankees were swollen by recruits from other ethnic groups and from other sections, including the South. Nor were the converts simply scalawags, for the pressures against dissenters in the groves of academe were enormous. I speak from personal experience: It is here that the last main theology-derived Yankee characteristic becomes relevant: Once again, so are many Southerners, and once again the differences between the two varieties are vast. Traditional millennialism of the sort adhered to by several Southern denominations is based upon the apocalyptic books of Daniel in the Old Testament and Revelations in the New. The prophecies in Revelations are more complex but again things grow steadily worse until history is reversed by God, the ruler of His kingdom now being Christ in His second coming. An entirely different kind of millennialism, usually known as progressive millennialism, emerged in the seventeenth and eighteenth centuries, and that is the kind embraced by the Yankee. In this version there was no need for God to reverse the course of human history, for history represented a progression of human triumphs over evil:*

Jonathan Edwards, in the s, reckoned that man had made it about three quarters of the way through, and thus that the millennium would arrive toward the end of the twentieth century. After they became so convinced, they began to notice and inform the world that God was dead. Moreover, Yankees have not of late been pointing the accusing finger at us, but have indeed been chanting mea culpa. But these signs are misleading. As for the absence of specific pressure, one need only check the Yankees reform agenda—a host of particular items which add up to a wholesale onslaught against conventional morality, the family, and religion to perceive that they have in mind a more drastic overhaul of our society than any that Thaddeus Stevens ever dreamed of. The other matter, the mea culpa syndrome, is subtle and convoluted. In the first place, the Yankee has always been uncomfortable when times are good, for then it appears that the millennium may be near, in which case there will be no further need for his reforming services. In such circumstances he looks frantically for evils and injustices, so as to reassure himself that there is a great deal left to be done; and if he blames himself for what is wrong he thereby stakes out a claim to be the one who must rectify it. A guilt trip is an ego trip. In the second place, the recent breast-beating has tended to center on the environment, and in all candor it must be admitted that Yankees have been far more skillful in mucking up the environment than we have. And that leads us to a final point. I believe that somewhere, deep in the innermost recesses of their atrophied souls, Yankees know that they truly have botched things, and truly are plagued with guilt. That, I think, is the bottom line: And why does he hate us? Because we do not hate ourselves and we treasure ours.

Chapter 5 : Yankee Station - Wikipedia

*Yankee Missionaries in the South: The Penn School Experiment* by Elizabeth Jacoway starting at \$ Yankee Missionaries in the South: The Penn School Experiment has 1 available editions to buy at Alibris.

University of South Carolina Press, The so-called Gideonites—the white missionaries and teachers who arrived after federal forces occupied the South Carolina Sea Islands—often wrote about their experiences. A Yankee Scholar in Coastal South Carolina is a most welcome addition to that extensive documentary record. That simple fact makes his often-lengthy journal entries customarily mailed home to his family a worthwhile and unusual source. Allen had a knack for describing landscapes, interiors, and people. He wrote well, often sketching out particular scenes with telling detail and, in some cases, remarkable perception. Allen, his wife, and her young cousin arrived on St. Helena Island in November and remained there less than a year, but the bulk of his journal covers this brief period. As the Civil War was ending in April, Allen journeyed to Charleston, where he served as an assistant school superintendent and again recorded his experiences in a brief journal. In an excellent introduction, editor James Robert Hester perceptively concludes: The journals are quite vivid on geographical detail. Passages on everything from room furnishings to agricultural techniques give the entries a richly detailed quality that pulls the reader into Sea Island South Carolina. Most strikingly in these pages, the freedpeople often come alive as multi-dimensional human beings. Allen of course brought his own cultural baggage to bear, but his observations and conversations with African American men, women, and children also caused a rethinking of his own views. He soon decided that the former slaves were far less degraded than he had expected, but that the barbarities of the institution were far greater than he had assumed. Scattered throughout the journals are revealing accounts of the day-to-day triumphs and trials of teaching. Most of these young people had no way of telling time, so his emphasis on punctual attendance often proved challenging. Allen noted problems with discipline and especially fighting. Although he did not cite this explicitly as an effect of slavery, Allen described how so many children were bashful and quite averse to making eye contact. As he came to know the students and their parents, his journal entries became fuller and more illuminating. Often occupying the middle ground on contentious political, economic, and social questions, Allen proved to be a cautious reformer, favoring a gradual movement toward former slaves owning land and achieving economic independence. In many ways, Allen became a kind of anthropologist studying an exotic population both white and black. In Charleston, he had a number of conversations with ex-Confederates, whom he found more conciliatory than expected but still rooted in their long-held beliefs about slavery and race. He accordingly recounted the declining fortunes of aristocratic families now forced to accept rations from the despised Yankees. Allen was especially interested in music and regularly transcribed lyrics; shortly after the war, he published the important collection *Slave Songs in the United States*. Students of African American religious history will find helpful material in this volume. Discussions of class differences among the black population along with some interesting comments on various teachers and plantation supervisors rounded out his carefully recorded observations of the South Carolina Low Country. All in all, *A Yankee Scholar in Coastal South Carolina* makes for fascinating reading and immediately becomes an important new primary source for studying the Civil War era. James Robert Hester might have appended the articles that Allen wrote for the *Nation* and the *Christian Recorder*, but deserves great credit for bringing out such a valuable and extremely well edited volume.

**Chapter 6 : Yankee in the South**

*Yankee Missionaries in the South: The Penn School Experiment* by Elizabeth Jacoway () [Elizabeth Jacoway] on [calendrierdelascience.com](http://calendrierdelascience.com) \*FREE\* shipping on qualifying offers.

A Reading of Antebellum Political Culture. University of Chicago Press, Gore prevailed in the power- and plunder-seeking Deep North Northeast, Upper Midwest, Pacific Coast and Bush in the regions inhabited by productive and decent Americans. There is nothing new about this. Historically speaking, it is just one more manifestation of the Yankee problem. As indicated by these books, scholars are at last starting to pay some attention to one of the most important and most neglected subjects in United States history – the Yankee problem. By Yankee I do not mean everybody from north of the Potomac and Ohio. Lots of them have always been good folks. I am using the term historically to designate that peculiar ethnic group descended from New Englanders, who can be easily recognized by their arrogance, hypocrisy, greed, and lack of congeniality, for ordering other people around. Puritans long ago abandoned anything that might be good in their religion but have never given up the notion that they are the chosen saints whose mission is to make America, and the world, into the perfection of their own image. Hillary Rodham Clinton, raised a Northern Methodist in Chicago, is a museum-quality specimen of the Yankee – self-righteous, ruthless, and self-aggrandizing. Northern Methodism and Chicago were both, in their formative periods, hotbeds of abolitionist, high tariff Black Republicanism. The Yankee temperament, it should be noted, makes a neat fit with the Stalinism that was brought into the Deep North by later immigrants. The ethnic division between Yankees and other Americans goes back to earliest colonial times. Up until the War for Southern Independence, Southerners were considered to be the "peculiar" people. Because of a long campaign of cultural imperialism and the successful military imperialism engineered by the Yankees, the South, since the war, has been considered the problem, the deviation from the true American norm. Historians have made an industry of explaining why the South is different and evil, for that which defies the "American" as now established, is by definition evil. Is the South different because of slavery? Celtic wildness rather than Anglo-Saxon sobriety? Unnoticed in all this literature was a hidden assumption: Anything that does not conform is a problem to be explained and a condition to be annihilated. What is that hidden assumption? Should not historians be interested in understanding how the North got to be the way it is? Indeed, is there any question in American history more important? According to standard accounts of American history i. This is clearly the view of the anonymous Union Leaguer from Portland, Maine, who recently sent me a chamber pot labeled "Robert E. They should be forever grateful, also. Take a look at the Boston statue with happy blacks adoring the feet of Col. Aside from the fact that every generalization in this standard history is false, an obvious defect in it is that, for anyone familiar with American history before the War, it is clear that "Southern" was American and Yankees were the problem. Southerners had made the Constitution, saved it under Jefferson from the Yankees, fought the wars, acquired the territory, and settled the West, including the Northwest. To most Americans, in Pennsylvania and Indiana as well as Virginia and Georgia, this was a basic view up until about New England had been a threat, a nuisance, and a negative force in the progress of America. Northerners, including some patriotic New Englanders, believed this as much as Southerners. The prig Ichabod Crane had come over from Connecticut and made himself a nuisance. So a young man New York young men were then normal young men rather than Yankees played a trick on him and sent him fleeing back to Yankeeland where he belonged. James Fenimore Cooper, of another early New York family, felt the same way about New Englanders who appear unfavorably in his writings. Yet another New York writer, James Kirk Paulding among many others wrote a book defending the South and attacking abolitionists. In fact, the term "Yankee" appears to originate in some mingling of Dutch and Indian words, to designate New Englanders. They were the most popular stories in his repertoire, except for the dirty ones. Right into the war, Northerners opposed to the conquest of the South blamed the conflict on fanatical New Englanders out for power and plunder, not on the good Americans in the South who had been provoked beyond bearing. Many people, and not only in the South, thought that Southerners, according to their nature, had been loyal to the Union, had served it, fought and sacrificed for it

as long as they could. New Englanders, according to their nature, had always been grasping for themselves while proclaiming their righteousness and superiority. Now the Yankee was America and the South was the problem. America, the Yankee version, was all that was normal and right and good. Southerners understood who had won the war not Northerners, though they had shed a lot of blood, but the accursed Yankees. With some justification they began to regard all Northerners as Yankees, even the hordes of foreigners who had been hired to wear the blue. Here is something closer to a real history of the United States: American freedom was not a legacy of the "Puritan Fathers," but of Virginians who proclaimed and spread constitutional rights. New England gets some credit for beginning the War of Independence. After the first few years, however, Yankees played little part. The war was fought and won in the South. Besides, New Englanders had good reasons for independence – they did not fit into the British Empire economically, since one of their main industries was smuggling, and the influential Puritan clergy hated the Church of England. Southerners, in fighting for independence, were actually going against their economic interests for the sake of principle. Once Southerners had gone into the Union which a number of wise statesmen like Patrick Henry and George Mason warned them against, the Yankees began to show how they regarded the new federal government: Southerners long continued to view this as a vehicle for mutual cooperation, as they often naively still do. In the first Congress, Yankees demanded that the federal government continue the British subsidies to their fishing fleets. While Virginia and the other Southern states gave up their vast western lands for future new states, New Englanders demanded a special preserve for themselves the "Western Reserve" in Ohio. Under John Adams, the New England quest for power grew into a frenzy. They passed the Sedition Law to punish anti-government words as long as they controlled the government in clear violation of the Constitution. During the election of the preachers in New England told their congregations that Thomas Jefferson was a French Jacobin who would set up the guillotine in their town squares and declare women common property. What else could be expected from a dissolute slaveholder? When Jeffersonians took power, the New Englanders fought them with all their diminishing strength. Their poet William Cullen Bryant regarded the Louisiana Purchase as nothing but a large swamp for Jefferson to pursue his atheistic penchant for science. The War of 1812, the Second War of Independence, was decisive for the seemingly permanent discrediting of New England. The Yankee ruling class opposed the war even though it was begun by Southerners on behalf of oppressed American seamen, most of whom were New Englanders. Yankees did not care about their oppressed poorer citizens because they were making big bucks smuggling into wartime Europe. One New England congressman attacked young patriot John C. Calhoun as a backwoodsman who had never seen a sail and who was unqualified to deal with foreign policy. During the war Yankees traded with the enemy and talked openly of secession. Southerners never spoke of secession in time of war. Massachusetts refused to have its militia called into constitutional federal service even after invasion, and then, notoriously for years after, demanded that the federal government pay its militia expenses. Historians have endlessly repeated that the "Era of Good Feelings" under President Monroe refers to the absence of party strife. Actually, the term was first used to describe the state of affairs in which New England traitorousness had declined to the point that a Virginia president could visit Boston without being mobbed. Yankee political arrogance was soulmate to Yankee cultural arrogance. Throughout the antebellum period, New England literature was characterized and promoted as the American literature, and non-Yankee writers, in many cases much more talented and original, were ignored or slandered. Edgar Allan Poe had great fun ridiculing the literary pretensions of New England, but they largely succeeded in dominating the idea of American literature into the 20th century. Generations of Americans have been cured of reading forever by being forced to digest dreary third-string New England poets as "American literature. The trouble was, it was not an American geography but a Yankee geography. Most of the book was taken up with describing the virtues of New England. New Englanders were pure Anglo-Saxons with all virtues. The rest of the Americans were questionable people of lower or mongrel ancestry. The theme of New Englanders as pure Anglo-Saxons continued right down through the 20th century. The alleged saints of American equality operated on a theory of their racial superiority. While Catholics and Jews were, in the South, accepted and as loyal Southerners, Yankees burned down convents and banished Jews from the Union Army lines. The trouble was, it was not an American dictionary but a New England dictionary. As Webster declared in his preface,

New Englanders spoke and spelled the purest and best form of English of any people in the world. Southerners and others ignored Webster and spelled and pronounced real English until after the War of Southern Independence. As the books show, Yankees after the War of were acutely aware of their minority status. And here is the important point: Politically, they gained profits from the protective tariff and federal expenditures, both of which drained money from the South for the benefit of the North, and New England especially. Seeking economic advantage from legislation is nothing new in human history. But the New England greed was marked by its peculiar assumptions of moral superiority. New Englanders, who were selling their products in a market from which competition had been excluded by the tariff, proclaimed that the low price of cotton was due to the fact that Southerners lacked the drive and enterprise of virtuous Yankees! When the South was actually the productive part of the U. This transfer of wealth built the strength of the North. It was even more profitable than the slave trade which New England shippers carried on from Africa to Brazil and Cuba right up to the War Between the States and the Chinese opium trade which they were also to break into. Another phase of the Yankee campaign for what they considered their rightful dominance was the capture of the history of the American Revolution. At a time when decent Americans celebrated the Revolution as the common glory of all, New Englanders were publishing a literature claiming the whole credit for themselves. A scribbler from Maine named Lorenzo Sabine, for one example among many, published a book in which he claimed that the Revolution in the South had been won by New England soldiers because Southerners were traitorous and enervated by slavery.

**Chapter 7 : Religion and the US South | Southern Spaces**

*Yankee Station was a point in the Gulf of Tonkin off the coast of Vietnam used by the U.S. Navy aircraft carriers of Task Force 77 to launch strikes in the Vietnam calendar. Its official designation was "Point Yankee", it was universally referred to as Yankee Station.*

British General James Wolfe made the earliest recorded use of the word Yankee in to refer to people from what became the United States. He referred to the New England soldiers under his command as Yankees: The meaning of Yankee has varied over time. In the 18th century, it referred to residents of New England descended from the original English settlers of the region. As early as the 1700s, British people applied the term to any person from the United States. In the 19th century, Americans in the southern United States employed the word in reference to Americans from the northern United States, though not to recent immigrants from Europe. Thus, a visitor to Richmond, Virginia commented in 1805, "The enterprising people are mostly strangers; Scots, Irish, and especially New England men, or Yankees, as they are called". He cited a popular theory which claimed that the word came from a tribe who called themselves Yankoo, said to mean "invincible". The story claimed that New Englanders had defeated this tribe after a bloody battle, and the remaining Yankoo Indians transferred their name to the victors—who were "agreeable to the Indian custom". Sonneck notes that multiple American writers since had repeated this story as if it were fact, despite what he perceived to be holes in it. It had never been the tradition of any Indian tribe to transfer their name to other peoples, according to Sonneck, nor had any settlers ever adopted an Indian name to describe themselves. Quinion and Hanks posit that it was "used as a nickname for a Dutch-speaking American in colonial times" and could have grown to include non-Dutch colonists, as well. Its Anglicized spelling Yankee could, in this way, have been used to mock Dutch Americans. The chosen name Jan Kees may have been partly inspired by a dialectal rendition of Jan Kaas "John Cheese", the generic nickname that Southern Dutch used for Dutch people living in the North. Linguist Jan de Vries notes that there was mention of a pirate named Dutch Yanky in the 17th century. The character was a plain-speaking American who becomes an example for Nova Scotians to follow in his industry and practicality; and his uncouth manners and vanity were the epitome of qualities that his creator detested. The character was developed by Thomas Chandler Haliburton, and it grew between and in a series of publications. In fact, the spelling "damnyankee" is not uncommon. It became a catch phrase, often used humorously for Yankees visiting the South, as in the mystery novel *Death of a Damn Yankee*: Another popular although facetious saying is that "a Yankee is someone from the North who visits the South. A damn Yankee is one who moves here. The song was popular among the British troops, creating a stereotype of the Yankee simpleton who stuck a feather in his cap and thought that he was stylish. Often they were merchants, bankers, teachers, or professionals. Village life also stimulated mutual oversight of moral behavior and emphasized civic virtue. From the New England seaports of Boston, Salem, Providence, and New London, among others, the Yankees built international trade routes, stretching to China by sea. Much of the profit from trading was reinvested in the textile and machine tools industries. As Mitchell Wilson notes, "Yankee ingenuity and Yankee git-up-and-go did not exist in colonial days. The visceral stereotype of the greedy, witch-burning Yankee was developed in the literature of the English-speaking world, epitomized in the character of Brother Jonathan. Burlesques or comedic performances by Yankee impersonators dominated popular theater in the 18th century. The Yankee as an irksome, meddling, and purer-than-thou peddler was a theme appearing in American literature written by Washington Irving critical of his character Ichabod Crane, James Fenimore Cooper particularly in his *The Chainbearer; Or, The Littlepage Manuscript* series, and Nathaniel Hawthorne author of the *Scarlet Letter*, a copperhead who sought more Christian compassion for sinners and violators of civil laws and held a strong antipathy toward the Puritans. In defense, the New Englander embraced the insulting term "Yankee". The great majority of Yankees gravitated toward the burgeoning cities of the American Northeast, while wealthy New Englanders also sent ambassadors to frontier communities where they became influential bankers and newspaper printers. Using their influence in positive ways, they introduced the term "Universal Yankee Nation" to represent and proselytize their hopes for national and global

influence. Beginning in the late colonial period, many became Presbyterians, Episcopalians, Methodists, Baptists, or, later, Unitarians. Strait-laced 17th-century moralism as derided by novelist Nathaniel Hawthorne faded in the 18th century. The First Great Awakening under Jonathan Edwards and others in the mid-18th century and the Second Great Awakening in the early 19th century under Charles Grandison Finney, among others emphasized personal piety, revivals, and devotion to civic duty. Theologically, Arminianism replaced the original Calvinism. Horace Bushnell introduced the idea of Christian nurture, through which children would be brought to religion without revivals. Emma Willard and Mary Lyon pioneered in the higher education of women, while Yankees comprised most of the reformers who went South during Reconstruction in the late 19th century to educate the Freedmen. Because they arrived first and had a strong sense of community and mission, Yankees were able to transplant New England institutions, values, and mores, altered only by the conditions of frontier life. They established a public culture that emphasized the work ethic, the sanctity of private property, individual responsibility, faith in residential and social mobility, practicality, piety, public order and decorum, reverence for public education, activists, honest, and frugal government, town meeting democracy, and he believed that there was a public interest that transcends particular and stock ambitions. Regarding themselves as the elect and just in a world rife with sin and corruption, they felt a strong moral obligation to define and enforce standards of community and personal behavior. This was especially true for the Congregationalists, Presbyterians, and after the Methodists among them. Coolidge moved from rural Vermont to urban Massachusetts and was educated at elite Amherst College. Yet his flint-faced, unprepossessing ways and terse rural speech proved politically attractive. By the beginning of the 21st century, systematic Yankee ways had permeated the entire society through education. Many observers from the 19th century onward predicted that Yankee politicians would be no match for the new generations of ethnic politicians, yet the presence of Yankees at the top tier of modern American politics was typified by presidents George H. Bush and George W. Bush, and former Democratic National Committee chairman Howard Dean, as well as losing Democratic presidential nominee John Forbes Kerry, descendant through his mother of the Scottish Forbes family, which emigrated to Massachusetts in the 18th century. Contemporary uses[ edit ] In the United States[ edit ] The term Yankee can have many different meanings within the United States that are contextually and geographically dependent. Traditionally, Yankee was most often used to refer to a New Englander descended from the original settlers of the region, thus often suggesting Puritanism and thrifty values. New England Yankee might be used to differentiate. Whyte [31] "There were no civil rights groups then. Even the Federal Government was controlled by bigoted Yankees and Irish who banded together against the Italian immigrant. In the Southern States the word is unknown. White humorously draws his own distinctions: To Americans, a Yankee is a Northerner. To Northerners, a Yankee is an Easterner. To Easterners, a Yankee is a New Englander. To New Englanders, a Yankee is a Vermonter. And in Vermont, a Yankee is somebody who eats pie for breakfast. The regional Yankees' Red Sox rivalry can make the utterance of the term "Yankee" unwelcome to some fans in New England, especially to the most dedicated Red Sox fans living in the northeastern United States. In the late 19th century, the Japanese were called "the Yankees of the East" in praise of their industriousness and drive to modernization. It is not considered offensive or anti-American, but rather a colloquial expression.

### Chapter 8 : Project MUSE - A Yankee Scholar in Coastal South Carolina

*Moreover, Southern missionaries have usually been interested only in saving souls, not in remaking societies. Not so with the Yankees, and in a brilliant book called *The Protestant Temperament: Patterns of Child-Rearing, Religious Experience and the Self in Early America*, historian Philip Greven has analyzed the reasons.*

### Chapter 9 : The Yankee Problem In American History

*After all, one still never hears of a Yankee gentleman or Yankee gentlewoman. The true Southerner still carries and embodies these graciously embodied living relics of everyday respect and civility. By their centuries-long subversive Puritanical natures, in corporate memory, Yankee's are born religious and social malcontents.*