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The End of American Exceptionalism

The People's Corporation

The Promise of American Life

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WILLIAMSON PALOMA

The End of American Exceptionalism Univ
of Massachusetts Press

In this trenchant challenge to social
engineering, Paul Gottfried analyzes a
patricide: the slaying of nineteenth-

century liberalism by the managerial
state. Many people, of course, realize that
liberalism no longer connotes distributed
powers and bourgeois moral standards,
the need to protect civil society from an
encroaching state, or the virtues of
vigorous self-government. Many also know
that today's "liberals" have far different
goals from those of their predecessors,
aiming as they do largely to combat
prejudice, to provide social services and

welfare benefits, and to defend expressive
and "lifestyle" freedoms. Paul Gottfried
does more than analyze these historical
facts, however. He builds on them to show
why it matters that the managerial state
has replaced traditional liberalism: the
new regimes of social engineers, he
maintains, are elitists, and their rule is
consensual only in the sense that it is
unopposed by any widespread organized
opposition. Throughout the western world,

increasingly uprooted populations unthinkingly accept centralized controls in exchange for a variety of entitlements. In their frightening passivity, Gottfried locates the quandary for traditionalist and populist adversaries of the welfare state. How can opponents of administrative elites show the public that those who provide, however ineptly, for their material needs are the enemies of democratic self-rule and of independent decision making in family life? If we do not wake up, Gottfried warns, the political debate may soon be over, despite sporadic and ideologically confused populist rumblings in both Europe and the United States. *The People's Corporation* Simon and Schuster

Tracing the transformation of liberal political ideology from the end of the Civil War to the early twentieth century, Nancy Cohen offers a new interpretation of the origins and character of modern liberalism. She argues that the values and programs associated with modern liberalism were formulated not during the Progressive Era, as most accounts maintain, but earlier, in the very different social context of the Gilded Age. Integrating intellectual, social,

cultural, and economic history, Cohen argues that the reconstruction of liberalism hinged on the reaction of postbellum liberals to social and labor unrest. As new social movements of workers and farmers arose and phrased their protests in the rhetoric of democratic producerism, liberals retreated from earlier commitments to an expansive vision of democracy. Redefining liberal ideas about citizenship and the state, says Cohen, they played a critical role in legitimating emergent corporate capitalism and politically insulating it from democratic challenge. As the social cost of economic globalization comes under international critical scrutiny, this book revisits the bitter struggles over the relationship between capitalism and democracy in post-Civil War America. The resolution of this problem offered by the new liberalism deeply influenced the progressives and has left an enduring legacy for twentieth-century American politics, Cohen argues.

[The Promise of American Life](#) Createspace Independent Publishing Platform
Through a variety of primary sources--including speeches, poems, magazine

articles, and book excerpts--this collection illustrates the origins, ambitions, and political legacy of the American Progressivism movement (1886-1924). A general introduction offers a history of the movement and a brief discussion of recent historiographical debates; headnotes introduce each selection and provide historical and political context.

[Herbert Croly's The Promise of American Life at Its Centenary](#) Legare Street Press
In 1912, a group of ambitious young men, including future Supreme Court justice Felix Frankfurter and future journalistic giant Walter Lippmann, became disillusioned by the sluggish progress of change in the Taft Administration. The individuals started to band together informally, joined initially by their enthusiasm for Theodore Roosevelt's Bull Moose campaign. They self-mockingly called the 19th Street row house in which they congregated the "House of Truth," playing off the lively dinner discussions with frequent guest (and neighbor) Oliver Wendell Holmes, Jr. about life's verities. Lippmann and Frankfurter were house-mates, and their frequent guests included not merely Holmes but Louis Brandeis,

Herbert Hoover, Herbert Croly - founder of the New Republic - and the sculptor (and sometime Klansman) Gutzon Borglum, later the creator of the Mount Rushmore monument. Weaving together the stories and trajectories of these varied, fascinating, combative, and sometimes contradictory figures, Brad Snyder shows how their thinking about government and policy shifted from a firm belief in progressivism - the belief that the government should protect its workers and regulate monopolies - into what we call liberalism - the belief that government can improve citizens' lives without abridging their civil liberties and, eventually, civil rights. Holmes replaced Roosevelt in their affections and aspirations. His famous dissents from 1919 onward showed how the Due Process clause could protect not just business but equality under the law, revealing how a generally conservative and reactionary Supreme Court might embrace, even initiate, political and social reform. Across the years, from 1912 until the start of the New Deal in 1933, the remarkable group of individuals associated with the House of Truth debated the future of America. They fought over Sacco and

Vanzetti's innocence; the dangers of Communism; the role the United States should play the world after World War One; and thought dynamically about things like about minimum wage, child-welfare laws, banking insurance, and Social Security, notions they not only envisioned but worked to enact. American liberalism has no single source, but one was without question a row house in Dupont Circle and the lives that intertwined there at a crucial moment in the country's history.

The Closing of the Liberal Mind Encounter Books

This short book rewrites the history of modern American liberalism. It shows that what we think of as liberalism—the top-and-bottom coalition we associate with President Obama—began not with Progressivism or the New Deal but rather in the wake of WWI, in disillusionment with American society. In the 1920s, the first thinkers to call themselves liberals adopted the hostility to bourgeois life that had long characterized European intellectuals of both the left and right. The aim of liberalism's founders—such as Herbert Croly, Randolph Bourne, H.G.

Wells, Sinclair Lewis, and H.L. Mencken—was to create an American version of the aristocracy long associated with European statism. Critical of mass democracy and middle-class capitalism, liberals despised the businessman's pursuit of profit as well as the conventional individual's pursuit of pleasure; and in the 1950s liberalism expressed itself in the scornful critique of popular culture. It was precisely the success of a recently elevated middle-class culture that frightened the leaders of the New Class, who took up the priestly task of de-democratizing America in the name of administering newly developed rights. The neo-Malthusianism that emerged from the 1960s did not aim to control the breeding habits of the lower classes, as its eugenicist precursors had done, but to mock and restrain the buying habits of the middle class. Today's brand of liberalism, led by Barack Obama, has displaced the old Main Street private-sector middle class with a new middle class composed of public-sector workers allied with crony capitalists and the country's arbiters of elite style and taste. *A Modern Arcadia* Oxford University Press

At the turn of the twentieth century, the Republican Party stood at the brink of an internal civil war. After a devastating financial crisis, furious voters sent a new breed of politician to Washington. These young Republican firebrands, led by "Fighting Bob" La Follette of Wisconsin, vowed to overthrow the party leaders and purge Wall Street's corrupting influence from Washington. Their opponents called them "radicals," and "fanatics." They called themselves Progressives. President Theodore Roosevelt disapproved of La Follette's confrontational methods. Fearful of splitting the party, he compromised with the conservative House Speaker, "Uncle Joe" Cannon, to pass modest reforms. But as La Follette's crusade gathered momentum, the country polarized, and the middle ground melted away. Three years after the end of his presidency, Roosevelt embraced La Follette's militant tactics and went to war against the Republican establishment, bringing him face to face with his handpicked successor, William Taft. Their epic battle shattered the Republican Party and permanently realigned the electorate, dividing the country into two camps:

Progressive and Conservative. *Unreasonable Men* takes us into the heart of the epic power struggle that created the progressive movement and defined modern American politics. Recounting the fateful clash between the pragmatic Roosevelt and the radical La Follette, Wolraich's riveting narrative reveals how a few Republican insurgents broke the conservative chokehold on Congress and initiated the greatest period of political change in America's history. [The Dictatorship of Woke Capital](#) Cambridge Scholars Publishing
The average American is nothing if not patriotic. "The Americans are filled," says Mr. Emil Reich in his "Success among the Nations," "with such an implicit and absolute confidence in their Union and in their future success that any remark other than laudatory is unacceptable to the majority of them. We have had many opportunities of hearing public speakers in America cast doubts upon the very existence of God and of Providence, question the historic nature or veracity of the whole fabric of Christianity; but never has it been our fortune to catch the slightest whisper of doubt, the slightest

want of faith, in the chief God of America—unlimited belief in the future of America." Mr. Reich's method of emphasis may not be very happy, but the substance of what he says is true. The faith of Americans in their own country is religious, if not in its intensity, at any rate in its almost absolute and universal authority. It pervades the air we breathe. As children we hear it asserted or implied in the conversation of our elders. Every new stage of our educational training provides some additional testimony on its behalf. Newspapers and novelists, orators and playwrights, even if they are little else, are at least loyal preachers of the Truth. The skeptic is not controverted; he is overlooked.

[The Promise of American Life](#)

IndyPublish.com

The response of the middle classes to the financial crisis of 2008 is a central theme in the political systems of most developed, Western countries. This book approaches middle class politics from a historical perspective, looking at its progression since the early 1900s. The middle classes contributed significantly and in various ways to the evolution of mass politics in

the West, with middle class intellectuals oriented to social and political reform, such as Leonard Hobhouse, Herbert Croly and Leon Bourgeois, influencing the setup of politics and the building of institutions in the early 20th century, and with lower-middle class disaffection fuelling protest politics in the 1890s and 1900s. The rise of Fascism in the interwar period owed much to the perception of liquidation permeating the middle classes in the 1920s and the 1930s as a result of post-World War I hardship and the Crash of 1929-31. Conversely, mass affluence during the “trente glorieuses” was the result of the post-World War II growth strategies adopted by conservatives and social democrats alike. The rise of Thatcherism led to the emergence of a more consumerist and market-oriented middle class that enjoyed a high living standard, but was subjected simultaneously to the turbulences of globalization and the fluctuations of the markets. Political realignments that are currently taking shape after the Crash of 2008 are related to the loss of status and purchasing power of the vast middle class formed during the postwar years. It is also of historical

significance to compare various middle class responses in the 2010s to those to the Crash of the 1920s and 1930s. Although authoritarianism and Fascism were the ultimate outcomes of interwar politics, there were, and still are, viable democratic and socially inclusive alternatives. Liberty and the News Harper Collins “[An] ambitious economic history of the united States...rich with details.” —David Leonhardt, New York Times Book Review How did a weak collection of former British colonies become an industrial, financial, and military colossus? From the eighteenth to the twenty-first centuries, the American economy has been transformed by wave after wave of emerging technology: the steam engine, electricity, the internal combustion engine, computer technology. Yet technology-driven change leads to growing misalignment between an innovative economy and anachronistic legal and political structures until the gap is closed by the modernization of America's institutions—often amid upheavals such as the Civil War and Reconstruction and the Great Depression and World War II. When

the U.S. economy has flourished, government and business, labor and universities, have worked together in a never-ending project of economic nation building. As the United States struggles to emerge from the Great Recession, Michael Lind clearly demonstrates that Americans, since the earliest days of the republic, have reinvented the American economy - and have the power to do so again. *Democratic Faith* Princeton University Press For the better part of a century, the Left has been waging a slow, methodical battle for control of the institutions of Western civilization. During most of that time, “business”— and American Big Business, in particular — remained the last redoubt for those who believe in free people, free markets, and the criticality of private property. Over the past two decades, however, that has changed, and the Left has taken its long march to the last remaining non-Leftist institution. Over the course of the past two years or so, a small handful of politicians on the Right — Senators Tom Cotton, Marco Rubio, and Josh Hawley, to name three — have begun to sense that something is wrong with

American business and have sought to identify the problem and offer solutions to rectify it. While the attention of high-profile politicians to the issue is welcome, to date the solutions they have proposed are inadequate, for a variety of reasons, including a failure to grasp the scope of the problem, failure to understand the mechanisms of corporate governance, and an overreliance on state-imposed, top-down solutions. This book provides a comprehensive overview of the problem and the players involved, both on the aggressive, hardcharging Left and in the nascent conservative resistance. It explains what the Left is doing and how and why the Right must be prepared and willing to fight back to save this critical aspect of American culture from becoming another, more economically powerful version of the “woke” college campus. [Unreasonable Men](#) Penn State Press

A former U.S. Assistant Secretary of State and currently Acting Senior Vice President for Research at The Heritage Foundation, Kim R. Holmes surveys the state of liberalism in America today and finds that it is becoming its opposite—illiberalism—abandoning the

precepts of open-mindedness and respect for individual rights, liberties, and the rule of law upon which the country was founded, and becoming instead an intolerant, rigidly dogmatic ideology that abhors dissent and stifles free speech. Tracing the new illiberalism historically to the radical Enlightenment, a movement that rejected the classic liberal ideas of the moderate Enlightenment that were prominent in the American Founding, Holmes argues that today’s liberalism has forsaken its American roots, incorporating instead the authoritarian, anti-clerical, and anti-capitalist prejudices of the radical and largely European Left. The result is a closing of the American liberal mind. Where once freedom of speech and expression were sacrosanct, today liberalism employs speech codes, trigger warnings, boycotts, and shaming rituals to stifle freedom of thought, expression, and action. It is no longer appropriate to call it liberalism at all, but illiberalism—a set of ideas in politics, government, and popular culture that increasingly reflects authoritarian and even anti-democratic values, and which is devising new strategies of exclusiveness to eliminate

certain ideas and people from the political process. Although illiberalism has always been a temptation for American liberals, lurking in the radical fringes of the Left, it is today the dominant ideology of progressive liberal circles. This makes it a new danger not only to the once venerable tradition of liberalism, but to the American nation itself, which needs a viable liberal tradition that pursues social and economic equality while respecting individual liberties.

[The End of Middle Class Politics?](#) Princeton University Press

To commemorate the 100th anniversary of The New Republic, an extraordinary anthology of essays culled from the archives of the acclaimed and influential magazine Founded by Herbert Croly and Walter Lippmann in 1914 to give voice to the growing progressive movement, The New Republic has charted and shaped the state of American liberalism, publishing many of the twentieth century’s most important thinkers. *Insurrections of the Mind* is an intellectual biography of this great American political tradition. In seventy essays, organized chronologically by decade, a stunning collection of writers

explore the pivotal issues of modern America. Weighing in on the New Deal; America's role in war; the rise and fall of communism; religion, race, and civil rights; the economy, terrorism, technology; and the women's movement and gay rights, the essays in this outstanding volume speak to The New Republic's breathtaking ambition and reach. Introducing each article, editor Franklin Foer provides colorful biographical sketches and amusing anecdotes from the magazine's history. Bold and brilliant, *Insurrections of the Mind* is a celebration of a cultural, political, and intellectual institution that has stood the test of time. Contributors include: Virginia Woolf, Vladimir Nabokov, George Orwell, Graham Greene, Philip Roth, Pauline Kael, Michael Lewis, Zadie Smith, William Faulkner, Ralph Ellison, James Wolcott, D. H. Lawrence, John Maynard Keynes, Langston Hughes, John Updike, and Margaret Talbot.

After Liberalism Macmillan + ORM

A lucid and rewarding synthesis of cultural and western history. -- Richard W. Etulain, author of *Writing Western History*. Wrobel makes a fine contribution to the study of

myth by analyzing the anxiety, or angst, Americans felt about the frontier in the half-century after 1890. This is an excellent book on a big subject, executed with much skill. -- *Western Historical Quarterly*. Direct, admirably brief, and crisply written. -- *Journal of American History*.

The Revolt Against the Masses Univ of North Carolina Press

The American political reformer Herbert Croly wrote, "For better or worse, democracy cannot be disentangled from an aspiration toward human perfectibility." *Democratic Faith* is at once a trenchant analysis and a powerful critique of this underlying assumption that informs democratic theory. Patrick Deneen argues that among democracy's most ardent supporters there is an oft-expressed belief in the need to "transform" human beings in order to reconcile the sometimes disappointing reality of human self-interest with the democratic ideal of selfless commitment. This "transformative impulse" is frequently couched in religious language, such as the need for political "redemption." This is all the more striking given the frequent accompanying

condemnation of traditional religious belief that informs the "democratic faith." At the same time, because so often this democratic ideal fails to materialize, democratic faith is often subject to a particularly intense form of disappointment. A mutually reinforcing cycle of faith and disillusionment is frequently exhibited by those who profess a democratic faith--in effect imperiling democratic commitments due to the cynicism of its most fervent erstwhile supporters. Deneen argues that democracy is ill-served by such faith. Instead, he proposes a form of "democratic realism" that recognizes democracy not as a regime with aspirations to perfection, but that justifies democracy as the regime most appropriate for imperfect humans. If democratic faith aspires to transformation, democratic realism insists on the central importance of humility, hope, and charity. [Social and Political Thought of American Progressivism](#) Princeton University Press
The Promise of American Life is a book published by Herbert Croly, founder of *The New Republic*, in 1909. This book opposed aggressive unionization and supported

economic planning to raise general quality of life. After reading this book, Theodore Roosevelt adopted the New Nationalism. The book is said to "offer a manifesto of Progressive beliefs" that "anticipated the transition from competitive to corporate capitalism and from limited government to the welfare state."

Rediscovering Americanism Filibust

Provides a realistic appraisal and consideration of Blumer's work, as it addresses America's racial, political, and labor problems - his 'Public Philosophy' - refuting the characterization of Blumer as primarily a social psychologist of the self. *The New Nationalism* Encounter Books Here is the first full-length biography of Herbert Croly (1869-1930), one of the major American social thinkers of the twentieth century. David W. Levy explains the origins and impact of Croly's penetrating analysis of American life and tells the story of a career that included his

founding of one of the most influential journals of the period, *The New Republic*, in 1914 and his writing of *The Promise of American Life* (1909), a landmark in the history of American ideas. Originally published in 1984. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

American Life University of Illinois Press The early twentieth century, however, witnessed a new burst of public-oriented

activity among biologists. Here Pauly chronicles such topics as the introduction of biology into high school curricula, the efforts of eugenicists to alter the "breeding" of Americans, and the influence of sexual biology on Americans' most private lives."--Jacket.

Herbert Croly of the New Republic Yale University Press

A story of the wise and the shortsighted, the bold and the timid, the generous and the grasping men and women who have been the stuff of American reform.

Biologists and the Promise of American Life Hackett Publishing

Joshua Hawley examines Roosevelt's political thought to arrive at a revised understanding of his legacy. He sees Roosevelt as galvanizing a 20-year period of reform that permanently altered American politics and Americans' expectations for government social progress and presidents.