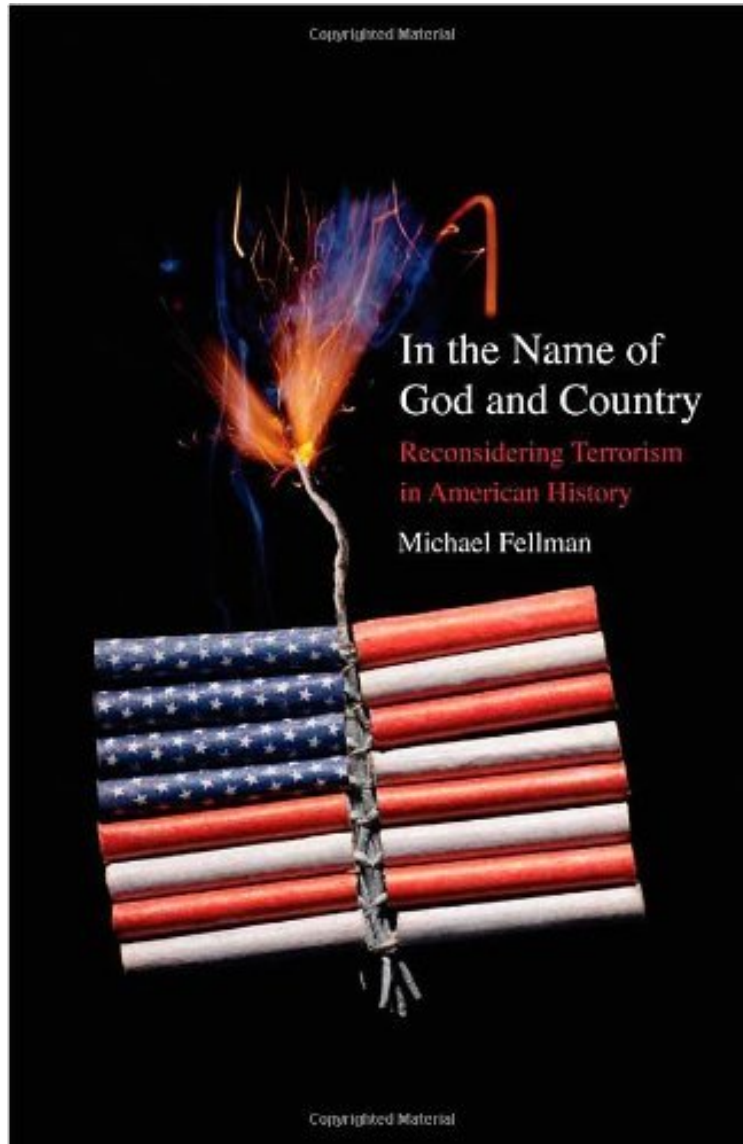


[Download pdf] In the Name of God and Country: Reconsidering Terrorism in American History

# In the Name of God and Country: Reconsidering Terrorism in American History

Von Michael Fellman  
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**Von Michael Fellman : In the Name of God and Country: Reconsidering Terrorism in American History**  
before purchasing it in order to gage whether or not it would be worth my time, and all praised In the Name of God and Country: Reconsidering Terrorism in American History:

KundenrezensionenHilfreichste Kundenrezensionen1 von 1 Kunden fanden die folgende Rezension hilfreich. Is

terrorism intrinsic in the whole of America's history? Von Siegfried Sutterlin This book is a historical synthesis that could only have been written after a life-time of professional research and reflection. Fellman, having published extensively about the Civil War and the 19th century, audaciously, courageously and with admirable intellectual honesty, offers a provocative but relentlessly supported assessment that terrorism is intrinsic to the whole of America's history. It is a work appropriate in the aftermath of 9-11 and the Bush-Cheney administration. And it seems to have been prompted by it. Choosing five case studies, John Brown, the Civil War, Reconstruction, the Haymarket Riots and the Philippine War, Fellman considers three types of terrorisms: 1. revolutionary, 2. reactionary and 3. state-sponsored and successfully demonstrates, exemplifies and verifies all three. He anchors them into a larger historical framework in the introduction and the Coda at the end, as well as now and then mildly throughout the discourse. In the introduction, we have the terrorism and brutality of both sides during the King Philip's War and during the Revolutionary War. The Paxton Boys are highlighted (but not the North Carolina Regulators) and the Loyalists v. the Patriots. John Brown was inspired by Spartacus and operated, like almost all of the major actors, within an overwhelming religious aura, self-assigned, used for rationalization and justification. Fellman demonstrates that terrorist Christianity surfaced as it does in Islamic terrorism and it swayed all. Brown, the servant of God, terrorized and killed innocent victims and, during his trial, revamped himself into a martyr. His self-aggrandizement got the accolades of Emerson, Thoreau, Langston and Garrison. Yet, state sponsored terrorism characterized his trial when Governor Henry Wise speeded up his trial to prevent a slave uprising. Revolutionary terrorism was followed by reactionary terrorism, a theme that continues throughout the book. Fellman argues that war crimes are a form of terrorism, and this he relentlessly hammers home in chapter two on the Civil War. Everyone, both sides, all sides seem to get swept up into a terrorist mentality and, too often, into terrorist acts. It seems as if there are no ethically acting people left during the Civil War, which was a "horrifying collision of revolutionary and reactionary terrorism." Sherman, though a committed agnostic, reached for the Bible and placed himself into the role of Jehovah, the "raging God." After emancipation, the Civil War succumbed to a race war. Fellman cites 12 documented cases of killings of Black soldiers not taken POWs and says that it appears to have been a general policy of the Confederacy, though the killings of civilians and surrendering soldiers on both sides have not yet been researched in spite of thousands of books on the Civil War! It has been avoided or covered up. The KKK, viewed by some historians to be the first modern terrorist organization, is not part of this book. It is mentioned just twice briefly, though Nathan Bedford Forrest, its founder, is covered in connection with the April 12, '64 massacre at Fort Pillow. Obliteration of "alien others" prevailed on all sides and more so among the guerrillas (the word "others" is used poignantly now and then such as on p. 105 "subhuman unchristian other" and evokes Bush's "for us or against us" but once on the top line of p. 24, it is used incorrectly as "masses of others (sic) people's"). The war crimes of the Confederacy are "an earlier modality of the reactionary and counterrevolutionary terrorist movement...to seize state power...in the 1870s" and "in the Crusader-like regime of terrorist Christianity, Christ was best worshipped by avenging angels," Fellman tells us. Lincoln's assassination was the last terrorist act of the Civil War and the first act of terrorist resistance to Reconstruction. Booth, for Fellman a direct descendant of Brown, infiltrated the guards at Brown's execution in order to witness it. White hegemony would once again demand terrorist means. Thus emerged the Redeemers and Fellman focuses on the White Liners in Mississippi and somewhat less on the Red Shirts of South Carolina. The White press refused to report most Redeemer terrorist attacks which were preceded in every major instance by rumors of imminent attacks on the white race. This is a study of race and class terrorism and thus chapter four deals with the Haymarket riots. Again, Fellman hammers home with lots of quotes drawn from primary sources, from private letters and Congressional testimony, etc. that both sides acted terroristic: the workers, the anarchists, Johann Most, the composer of the IWPA manifesto and Albert Parson et al. worshipped "Lord Dynamite" while the subsequent trial "amounted to judicial murder." Thomas Nast characterized the anarchists as subhuman. Both police and radicalized workers were culpable. Governor Altgeld, along with William James, Mark Twain and Senator Hoar, one of the few admirable characters in this book, was outraged at the rigged jury and pardoned Fielden, Schwab and Nebbe. Though the Haymarket riots pushed progressive reforms, Fellman observes that "reactionary terrorism remained in place as a deeply structured response ever ready to be re-activated." Chapter five deals with the Philippine war which Fellman views as a continuation of the Indian wars and colonization. Quoting the inflammatory rhetoric of Senator Albert Beveridge that "God...made us the master organizer of the world" he views the war as a new era of American world domination. Again, there are no good parties in the Philippine war. Both sides were terroristic, though the Filipinos suffer immensely. Denigrated as "niggers" and "gugus," later corrupted and evolving into "gooks," Fellman lists endlessly "water cure" torture, later becoming "water boarding," terrorism in free fire zones and in "concentration camps." There is no Vox Populi, Vox Dei in this book. The contrary appears to be the case, relentlessly hammered home with nearly 300 excellent and easily verifiably footnotes. The uninitiated readers will be stunned and left aghast with the question what is the answer, what is the solution if all sides as well as law enforcers and the political systems practice terrorism? Perhaps the only answer resides in the non-violent principles of Martin Luther King, the Quakers, Ghandi, the Mennonites, etc. If it weren't such an awkward term, Fellman's book, along with others such as Nicholson Baker's book "Human Smoke," could be viewed as initiating the Ethical School of Historians which avoids panegyrics and adulation and just seeks the truth in

a balanced and objective fashion. This book is heuristic and deserves a wide audience. It is crucial for policy guidance, both domestic and foreign. Finally, lots of other themes and elements would have cemented Fellman's position even more though it seems impossible given his relentless use of appropriate and convincing quotes and citations. For a historian, it would be easy to enlist the large numbers of filibusters, freebooters ranging from James Wilkinson to Walker. And one could also cite the formula of unconditional surrender which emerges in the Civil War, is taught in military academies, partially applied in WWI, fully applied in WWII, partially denied in Korea, fully denied in VN and attempted to be re-surrected in Iraq and Afghanistan. The latter's "Shock and Awe" and "Mother of all Bombs," among earlier slogans of "eternal justice," etc., all fit into Fellman's conceptual analysis.

**Kurzbeschreibung** With insight and originality, Michael Fellman argues that terrorism, in various forms, has been a constant and driving force in American history. In part, this is due to the nature of American republicanism and Protestant Christianity, which he believes contain a core of moral absolutism and self-righteousness that perpetrators of terrorism use to justify their actions. Fellman also argues that there is an intrinsic relationship between terrorist acts by non-state groups and responses on the part of the state; unlike many observers, he believes that both the action and the reaction constitute terrorism. Fellman's compelling narrative focuses on five key episodes: John Brown's raid on Harpers Ferry; terrorism during the American Civil War, especially race warfare and guerrilla warfare; the organized White Line paramilitary destruction of Reconstruction in Mississippi; the Haymarket Affair and its aftermath; and the Philippine-American war of 1899-1902. In an epilogue, he applies this history to illuminate the Bush-Cheney administrations use of terrorism in the so-called war on terror. *In the Name of God and Country* demonstrates the centrality of terrorism in shaping America even to this day.

**Pressestimmen** "Blending impressive scholarly and narrative gifts with unapologetic moral engagement, Michael Fellman documents how deeply 'terrorism' is embedded in American history. Using five well-chosen case studies—from John Brown's abolitionist violence in the 1850s through the torture and atrocities of America's early-twentieth-century imperialist war in the Philippines, Fellman shows how radicals, revolutionaries, reactionaries, and the State itself have employed terror to advance their purposes. As Americans debate the post-9/11 'war on terror,' *In the Name of God and Country* is strikingly relevant to the ethical issues of our own day."—Paul Boyer, author of *By the Bomb's Early Light: American Thought and Culture at the Dawn of the Atomic Age* -- Paul Boyer "Michael Fellman is willing to go where our popular memory is not. *In the Name of God and Country* is a bold stroke of narrative and analysis that shows us how much terrorism—the use of violence to political ends by the state as well as by individuals—is a central thread of the American past. Its many forms and actors cross the spectrum from 'revolutionary' to 'reactionary.' The book is persuasive, eye-opening, and an essential historical grounding for our mistaken assumption that terror is something foreign to our own habits, self-image, and history."—David W. Blight, author of *Race and Reunion: The Civil War in American Memory* -- David W. Blight "This is our history, this is our heritage, a compelling, timely, riveting historical narrative and analysis. *In the Name of God and Country* is an ambitious, thoroughly documented examination of the place of terrorism and ethnic cleansing in American history, and how they came to be inextricably tied to our sense of mission and racial destiny. Fellman is tough-minded and uncompromising in defining and detailing terrorism and in insisting that Americans face up to what has been done in their name and realize that they are not exempt from history."—Leon F. Litwack, University of California, Berkeley -- Leon F. Litwack Honorable Mention in the Non-Fiction category of the 2009 New England Book Festival sponsored by the Larimar St. Croix Writers Colony, The Hollywood Creative Directory; eDivvy, Shopanista and Westside Websites New England Book Festival "... Fellman has written a very provocative and engaging book..."—Jeremy Kuzmarov, History News Network -- Jeremy Kuzmarov History News Network "*In the Name of God and Country* is essential reading for anyone interested in the roots of terrorist violence."—Vancouver Sun

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