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**Abstract**

[Excerpt] Was the New Left a premature revolution, the fruits of which must await a future set of proper conditions to develop? Or was it more a victim of a giant government conspiracy that crushed a vibrant and growing oppositional tendency? Adherents of these and similar interpretations thus can explain the demise of the New Left while protecting its image as a tribune of a people in inevitable, if slow, political motion. But a perspective less protective of the New Left might reveal more. Perhaps treatments of that era have never fully captured either the complex turnings of America's political and religious history or the complete portrait of dissident youth during and after that decade. The importance of John A. Andrew's recent book, *The Other Side of the Sixties: Young Americans for Freedom and the Rise of Conservative Politics*, is that he attempts to understand how the new, different world of the quarter-century since 1970 in fact emerged from, if not the ashes, then the fissures of the old.

**Keywords**

Sixties, revolution, social history, politics, New Left

**Disciplines**

Labor Relations | Law and Politics | Political History

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You Say You Want a Revolution?

The Other Side of the Street: Young Americans for Freedom and the Rise of Conservatism

John A. Andrews

Bergen University Press

200 pages, $19.95

Nick Isenberg

America's rich and varied dissenting traditions have never been more vividly enforced or more memorably embodied than in the religious views that anticipated the creation of a new, more participatory society at the threshold of America's national identity. In 1776, when Thomas Paine penned Common Sense, the anguished pamphlet that gave voice to the revolutionary commitment of so many Americans in that indeterminate year, he urged the people to overthrow the British monarchy in the name of a common fraternity and proclaimed, in a sentence now famous for its novel imagery, "We have it in our power to begin the world over again.

Although Paine was an unpretentious, but brilliant, pamphleteer, his millennial vision, nurtured among religious reformers in America and abroad, found the heart of a new world, and in the Biblical language that permeated the pamphlet, Paine's message reflected, if not necessarily, then, his radical's deep religious ethos. As the back of his sentiments in the Massachusetts Bay Colony in 1630, when John Winthrop delivered his sermon on close associates before they disembarked in Boston harbor, a yearning for spiritual regeneration intertwined itself with a particular faith in the destiny of God's work. In what is perhaps the cited and most moving metaphor defining American identity, Winthrop proclaimed that if his people honored their sacred covenant with their God, then, "we shall be as a city upon the hill, the eyes of all the world upon us."

Paine's millennial views also transformed the sense of generations yet to come among them. Of course, could not have known that. The widespread religious revival of the early decades of the nineteenth century led many to believe their personal salvation could be realized on this earth, if only we might keep our spiritual covenant with God, "We shall surely perish out of the good land wherewith we pass over this vast sea to possess it," receded in the minds of those Americans increasingly bent on achieving thesecular salvation as well. The conviction that the Kingdom of God could be materialized here on earth, if only we might cleanse the nation of sin, fueled efforts at abolition and the initial promoters of scientific management, derived from a millennialism of a Frederick W. Taylor, the Industrial Workers of the World, and the initial supporters of the Chicago Labor Organiza-


Continued on page 5

FREE
inucleary democracy to undermine American society, these student radicals wrote: "We are people of this generation, bred in universities, looking uncomfortably to the "We are people of this generation, bred in anticipatory democracy to restructure Amer­ growing between the two movements, as world we inherit." The chasm that would potent fantasies of black power revolution crazily against each other and the police, was still in the future and, in 1964, it was racial and even class divides in construct­ yet to be dealt with definitively. The extra­

On September 9, 1960, 97 college-age men and women gathered at Great Elms, the family estate of William F. Buckley, Jr., to form the National Review. YAF's founding document defined itself generationally: "In this time of moral and political crisis," the Sharon Statement, "American society is at a turning point that SNCC and SDS were not alone from, if not the ashes, then the fissures of the old.lectual importance of those who had themselves dissenters who possessed a 20th-century since 1970 in fact emerged the old.

That, at least, was the message of Mario Savio, the passionate intellectual student direct action. he group that met at Great Elms very much and M. Stanton Evans played important role in this spirit perfectly: Janes Miller's dissident journals, dissertations, and books that became a literary cult figure. Chatwin I health and Man at Yale is a fascinating portrait, the most interesting edition of his life and work, In this first book on his life and work, Chatwin she knew.

In this first book on his life and work, Chatwin she knew. Aesthete, art expert, traveler, man who identified with Robert portrait, an essay on Chatwin's life and work, The Bookery plans to include information about local appearances, etc. to:

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The path from SNCC's "redemptive guise of providing for a common good become a New Left critique developed, the self-interest of the powerful. the society that would replace failed liber­ would define the parameters of the new public discussions of the period. While the spirit perfectly: Janes Miller's dissident journals, dissertations, and books that became a literary cult figure. Chatwin I health and Man at Yale is a fascinating portrait, the most interesting edition of his life and work, In this first book on his life and work, Chatwin she knew. Aesthete, art expert, traveler, man who identified with Robert
what followed was the brief and dismally different 1940 convention of the Southern Democratic Party. The Southern Democrats had long been a parochial, agrarian, and virulently antiprogressive force in national politics, and their presence on the national stage was anathema to the progressive wing of the Democratic Party. The Southern Democrats were, for all intents and purposes, the Party of the Old South. And the exigencies of a world war...
t a Revolution?

Waging his days as a youthful Goldwater supporter...