



The Kingdom of Kamaha

L.A. Wheeler

The Kingdom Of Kanawha

John Ramsay McCulloch



The Kingdom Of Kanawha:

The Kingdom of Kanawha L. A. Wheeler,1992 THE KINGDOM OF KANAWHA is a masterpiece of political satire fulfills its subtitle of An Allegory for America The setting is West Virginia the time is the late 1990s The author a new Englander praises West Virginians as being survivors of a hard life as close to the spirit of the original settlers of the United States as anyone now left in the country The back cover of the book ends by stating If you are not a politician lawyer bureaucrat big banker Japanese or the IRS you will love this book If you are not a West Virginian you may wish you were

The Kingdom of Kanawha Lawrence Wheeler,1995-05-01 **Report of Cases Determined by the Supreme Court of Appeals of West Virginia** West Virginia. Supreme Court of Appeals,Edgar P. Rucker,1923 *A Gazetteer of the World* ,1850

Commonwealth of Virginia, Plaintiff Vs. ... State of West Virginia, Defendant... [v.2.] ,1910 *A Kingdom Divided* April E. Holm,2017-12-11 *A Kingdom Divided* uncovers how evangelical Christians in the border states influenced debates about slavery morality and politics from the 1830s to the 1890s Using little studied events and surprising incidents from the region April E Holm argues that evangelicals on the border powerfully shaped the regional structure of American religion in the Civil War era In the decades before the Civil War the three largest evangelical denominations diverged sharply over the sinfulness of slavery This division generated tremendous local conflict in the border region where individual churches had to define themselves as being either northern or southern In response many border evangelicals drew upon the doctrine of spirituality which dictated that churches should abstain from all political debate Proponents of this doctrine defined slavery as a purely political issue rather than a moral one and the wartime arrival of secular authorities who demanded loyalty to the Union only intensified this commitment to spirituality Holm contends that these churches insistence that politics and religion were separate spheres was instrumental in the development of the ideal of the nonpolitical southern church After the Civil War southern churches adopted both the disaffected churches from border states and their doctrine of spirituality claiming it as their own and using it to supply a theological basis for remaining divided after the abolition of slavery By the late nineteenth century evangelicals were more sectionally divided than they had been at war s end In *A Kingdom Divided* Holm provides the first analysis of the crucial role of churches in border states in shaping antebellum divisions in the major evangelical denominations in navigating the relationship between church and the federal government and in rewriting denominational histories to forestall reunion in the churches Offering a new perspective on nineteenth century sectionalism it highlights how religion morality and politics interacted often in unexpected ways in a time of political crisis and war

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