

The White Chief James Kimble Vardaman

This landmark work provides a fundamental reinterpretation of the American South in the years since the Civil War, especially the decades after Reconstruction, from 1877 to 1920. Covering all aspects of Southern life--white and black, conservative and progressive, literary and political--it offers a new understanding of the forces that shaped the South of today.

Creating the first comprehensive narrative of Mississippi since the bicentennial history was published in 1976, Dennis J. Mitchell recounts the vibrant and turbulent history of a Deep South state. The author has condensed the massive scholarship produced since that time into an appealing narrative, which incorporates people missing from many previous histories including American Indians, women, African Americans, and a diversity of other minority groups. This is the story of a place and its people, history makers and ordinary citizens alike. Mississippi's rich flora and fauna are also central to the story, which follows both natural and man-made destruction and the major efforts to restore and defend rare untouched areas. Hernando De Soto, Sieur d'Iberville, Ferdinand Claiborne, Thomas Hinds, Aaron Burr, Greenwood LeFlore, Joseph Davis, Nathan Bedford Forrest, James D. Lynch, James K. Vardaman, Mary Grace Quackenbos, Ida B. Wells, William Alexander Percy, William Faulkner, Eudora Welty, Muddy Waters, B.B. King, Elvis Presley, John Grisham, Jack Reed, William F. Winter, Jim Barksdale, Richard Howorth, Christopher Epps, and too many more to list--this book covers a vast and rich legacy. From the rise and fall of American Indian culture to the advent of Mississippi's world-renowned literary, artistic, and scientific contributions, Mitchell vividly brings to life the individuals and institutions that have created a fascinating and diverse state.

In 1955, Clyde Kennard, a decorated army veteran, was forced to cut short the final year of his studies at the University of Chicago and return home to Mississippi due to family circumstances, where Kennard made the decision to complete his education. Yet still on the eve of the civil rights movement in America, Kennard's decision would be one of the first serious attempts to integrate any public school at the college level in the state. The Life and Times of Clyde Kennard tells the true story of Kennard's efforts to complete his further education at Mississippi Southern College (now the University of Southern Mississippi) against the backdrop of the institutionalized social order of the times and the prevailing winds of change attempting to blow that social order away. As Meredith's admission to "Ole Miss" became more widely known at the time, Kennard became the forgotten man. Author Derek R. King shares his extensive research into Kennard's life, and touches on key events that shaped those times.

This monumental biography by David Levering Lewis--eight years in the research and writing--treats the early and middle phases of a long and intense career: a crucial fifty-year period that demonstrates how W.E.B. Du Bois changed forever the way Americans think about themselves.

The author revisits a violent episode in his hometown's history that made national headlines in the early 20th century but disappeared from public consciousness over the decades. He offers insights into Southern history, mob violence and the formation of American race ideology while coming to terms with the violence of the past.

The black social gospel emerged from the trauma of Reconstruction to ask what a "new abolition" would require in American society. It became an important tradition of religious thought and resistance, helping to create an alternative public sphere of excluded voices and providing the intellectual underpinnings of the civil rights movement. This tradition has been seriously overlooked, despite its immense legacy. In this groundbreaking work, Gary Dorrien describes the early history of the black social gospel from its nineteenth-century founding to its close association in the twentieth century with W. E. B. Du Bois. He offers a new perspective

on modern Christianity and the civil rights era by delineating the tradition of social justice theology and activism that led to Martin Luther King Jr.

Gale Group, Inc., a division of the Thomson Corporation, presents a biographical sketch of African-American civil rights activist Medgar Evers (1925-1963). Evers fought against segregation. He received numerous threats of violence and was ultimately shot in the back and killed. Byron de la Beckwith (1922-2001), Evers' murderer, was originally freed due to a jury deadlock, but was retried and convicted in 1994.

In the years after Reconstruction, racial tension soared, as many white southerners worried about how to deal with the millions of free African Americans among them -- an issue they termed the "negro problem." In an attempt to maintain the status quo, white supremacists resurrected old proslavery arguments and sought new justification in scientific theories purporting to "prove" people of African descent inherently inferior to whites. In *Portrait of a Scientific Racist* James G. Hollandsworth, Jr., reveals how the conjectures of one of the country's most prominent racial theorists, Alfred Holt Stone, helped justify a repressive racial order that relegated African Americans to the margins of southern society in the early 1900s. In this revealing biography, Hollandsworth examines the thoughts and motives of this renowned man, focusing primarily on Stone's most intensive period of theorizing, from 1900 to 1910. A committed and vocal white supremacist, Stone believed black southern workers were inherently lazy, a trait he attributed to their African genes and heritage. He asserted that slavery helped improve the black race but that opportunities still existed during Reconstruction to mold the freedmen into efficient workers. Stone's central -- yet unspoken -- goal was to devise a way to maintain an obedient, productive labor force willing to work for low wages. Writing from both Washington, D.C., and his cotton plantation in the Mississippi Delta, Stone published numerous essays and collected more than 3000 articles and pamphlets on the "American Race Problem" -- including those written by bitter racists and enthusiastic "race boosters." Though Stone lacked the credentials typically associated with scholarly experts of the time, he became an authority on the subject of black Americans, in part because of his close friendship with fellow scientific racist and statistician Walter F. Willcox. An early member of the American Economic Association and other academic groups, Stone went on to serve as head scholar of a division for race studies within the Carnegie Foundation. Interestingly, Stone recruited W. E. B. Du Bois and Booker T. Washington to collaborate with him on a major study for the Foundation, continuing his tendency to incorporate all perspectives into his study of race. Hollandsworth uses Stone's extensive correspondence with Willcox, Du Bois, and Washington, as well as his personal writings -- both published and unpublished -- to reveal the secrets of this misguided, yet fascinating, figure.

Notes on research methods and materials accompany a one-volume reference guide to publications dealing with America's historical development

John H. Stanfield II, a leading historian of Black social science, distills decades of his research and thinking in a set of articles—some original to the volume, others from fugitive sources—that trace the trajectories of Black scholars and scholarship in relationship to the broader African American experience over the past two centuries. Stanfield's signature contributions to this research tradition range from the role of philanthropy in the study and life of African Americans to institutional racism in sociology and the impacts of race on scholarly careers. His analyses run from global formulations to individual biographies, including his own, and stretch from the early decades of social science to the present. This work creates a nuanced historical context for reflective Black sociology that will be of interest to social historians, sociologists, and scholars of color from all disciplines.

A biographical dictionary providing information on key political personnel from 1789 to 1991
Peculiar Whiteness: Racial Anxiety and Poor Whites in Southern Literature, 1900–1965 argues for deeper consideration of the complexities surrounding the disparate treatment of poor whites

throughout southern literature and attests to how broad such experiences have been. While the history of prejudice against this group is not the same as the legacy of violence perpetrated against people of color in America, individuals regarded as “white trash” have suffered a dehumanizing process in the writings of various white authors. Poor white characters are frequently maligned as grotesque and anxiety inducing, especially when they are aligned in close proximity to blacks or to people with disabilities. Thus, as a symbol, much has been asked of poor whites, and various iterations of the label (e.g., “white trash,” tenant farmers, or even people with a little less money than average) have been subject to a broad spectrum of judgment, pity, compassion, fear, and anxiety. Peculiar Whiteness engages key issues in contemporary critical race studies, whiteness studies, and southern studies, both literary and historical. Through discussions of authors including Charles Chesnutt, Thomas Dixon, Sutton Griggs, Erskine Caldwell, Lillian Smith, William Faulkner, and Flannery O’Connor, we see how whites in a position of power work to maintain their status, often by finding ways to recategorize and marginalize people who might not otherwise have seemed to fall under the auspices or boundaries of “white trash.”

For the 380,000 African American soldiers who fought in World War I, Woodrow Wilson's charge to make the world "safe for democracy" carried life-or-death meaning. Chad L. Williams reveals the central role of African American soldiers in the global conflict and how they, along with race activists and ordinary citizens, committed to fighting for democracy at home and beyond. Using a diverse range of sources, *Torchbearers of Democracy* reclaims the legacy of African American soldiers and veterans and connects their history to issues such as the obligations of citizenship, combat and labor, diaspora and internationalism, homecoming and racial violence, "New Negro" militancy, and African American memories of the war.

An enraging, necessary look at the private prison system, and a convincing clarion call for prison reform.” —NPR.org New York Times Book Review 10 Best Books of 2018 * One of President Barack Obama’s favorite books of 2018 * Winner of the 2019 J. Anthony Lukas Book Prize * Winner of the Helen Bernstein Book Award for Excellence in Journalism * Winner of the 2019 RFK Book and Journalism Award * A New York Times Notable Book A groundbreaking and brave inside reckoning with the nexus of prison and profit in America: in one Louisiana prison and over the course of our country's history. In 2014, Shane Bauer was hired for \$9 an hour to work as an entry-level prison guard at a private prison in Winnfield, Louisiana. An award-winning investigative journalist, he used his real name; there was no meaningful background check. Four months later, his employment came to an abrupt end. But he had seen enough, and in short order he wrote an exposé about his experiences that won a National Magazine Award and became the most-read feature in the history of the magazine *Mother Jones*. Still, there was much more that he needed to say. In *American Prison*, Bauer weaves a much deeper reckoning with his experiences together with a thoroughly researched history of for-profit prisons in America from their origins in the decades before the Civil War. For, as he soon realized, we can't understand the cruelty of our current system and its place in the larger story of mass incarceration without understanding where it came from. Private prisons became entrenched in the South as part of a systemic effort to keep the African-American labor force in place in the aftermath of slavery, and the echoes of these shameful origins are with us still. The private prison system is deliberately unaccountable to public scrutiny. Private prisons are not incentivized to tend to the health of their inmates, or to feed them well, or to attract and retain a highly-trained prison staff. Though Bauer befriends some of his colleagues and sympathizes with their plight, the chronic dysfunction of their lives only adds to the prison's sense of chaos. To his horror, Bauer finds himself becoming crueler and more aggressive the longer he works in the prison, and he is far from alone. A blistering indictment of the private prison system, and the powerful forces that drive it, *American Prison* is a necessary human document about the true face of justice in America.

In 1919 the NAACP organized a voting bloc powerful enough to compel the city of Atlanta to budget \$1.5 million for the construction of schools for black students. This victory would have been remarkable in any era, but in the context of the Jim Crow South it was revolutionary. *Schooling Jim Crow* tells the story of this little-known campaign, which happened less than thirteen years after the Atlanta race riot of 1906 and just weeks before a wave of anti-black violence swept the nation in the summer after the end of World War I. Despite the constant threat of violence, Atlanta's black voters were able to force the city to build five black grammar schools and Booker T. Washington High School, the city's first publicly funded black high school. *Schooling Jim Crow* reveals how they did it and why it matters. In this pathbreaking book, Jay Driskell explores the changes in black political consciousness that made the NAACP's grassroots campaign possible at a time when most black southerners could not vote, let alone demand schools. He reveals how black Atlantans transformed a reactionary politics of respectability into a militant force for change. Contributing to this militancy were understandings of class and gender transformed by decades of racially segregated urban development, the 1906 Atlanta race riot, Georgia's disfranchisement campaign of 1908, and the upheavals of World War I. On this cultural foundation, black Atlantans built a new urban black politics that would become the model for the NAACP's political strategy well into the twentieth century.

The Church at Worship is a series of documentary case studies of specific worshipping communities from around the world and throughout Christian history that can inform and enrich worship practices today. In this third volume, *Longing for Jesus*, Lester Ruth vividly portrays a prominent African-American holiness church in Jackson, Mississippi, in the early twentieth century. Ruth's rich selection of primary documents presents readers with a vibrant snapshot of this dynamic church and its pastor, Charles Price Jones, caught between factors that threatened the existence of the congregation itself: Jim Crow racism, conflicting visions for the church, appropriate Christian piety, and social aspirations. In the midst of conflicts inside and outside, the church fought to create a space where it could worship Jesus as it saw fit.

"This book succeeds admirably in... show[ing] that far from being static during the years between Reconstruction and the Second World War, the southern states were rapidly changing... It would be hard to find a better ground-level account." --
Times Literary Supplement

Lynching occurred more in Mississippi than in any other state. During the 100 years after the Civil War, almost one in every ten lynchings in the United States took place in Mississippi. As in other Southern states, these brutal murders were carried out primarily by white mobs against black victims. The complicity of communities and courts ensured that few of the more than 500 lynchings in Mississippi resulted in criminal convictions. This book studies lynching in Mississippi from the Civil War through the civil rights movement. It examines how the crime unfolded in the state and assesses the large number of deaths, the reasons, the distribution by counties, cities and rural locations, and public responses to these crimes. The final chapter covers lynching's legacy in the decades since 1965; an appendix offers a chronology.

In the late nineteenth century, black musicians in the lower Mississippi Valley, chafing under the social, legal, and economic restrictions of Jim Crow, responded with a new musical form -- the blues. In *Jim Crow's Counterculture*, R. A. Lawson offers a cultural history of blues musicians in the segregation era, explaining how by both accommodating and resisting Jim Crow life, blues musicians created a

counterculture to incubate and nurture ideas of black individuality and citizenship. These individuals, Lawson shows, collectively demonstrate the African American struggle during the early twentieth century. Derived from the music of the black working class and popularized by commercially successful songwriter W. C. Handy, early blues provided a counterpoint to white supremacy by focusing on an anti-work ethic that promoted a culture of individual escapism -- even hedonism -- and by celebrating the very culture of sex, drugs, and violence that whites feared. According to Lawson, blues musicians such as Charley Patton and Muddy Waters drew on traditions of southern black music, including call and response forms, but they didn't merely sing of a folk past. Instead, musicians saw blues as a way out of economic subservience. Lawson chronicles the major historical developments that changed the Jim Crow South and thus the attitudes of the working-class blacks who labored in that society. The Great Migration, the Great Depression and New Deal, and two World Wars, he explains, shaped a new consciousness among southern blacks as they moved north, fought overseas, and gained better-paid employment. The "me"-centered mentality of the early blues musicians increasingly became "we"-centered as these musicians sought to enter mainstream American life by promoting hard work and patriotism. Originally drawing the attention of only a few folklorists and music promoters, popular black musicians in the 1940s such as Huddie Ledbetter and Big Bill Broonzy played music that increasingly reached across racial lines, and in the process gained what segregationists had attempted to deny them: the identity of American citizenship. By uncovering the stories of artists who expressed much in their music but left little record in traditional historical sources, Jim Crow's Counterculture offers a fresh perspective on the historical experiences of black Americans and provides a new understanding of the blues: a shared music that offered a message of personal freedom to repressed citizens. In the sequel to his Pulitzer Prize-winning *Been in the Storm So Long*, the author traces the often excruciating lives of newly freed slaves in the South after the Civil War, when lynch mobs roamed the land. Reprint. 12,500 first printing. A new history of the American South during Reconstruction shows how a complex blending of new ideas and old hatreds developed in the region following the Civil War. By the author of *Vengeance and Justice*. Violence has marked relations between blacks and whites in America for nearly four hundred years. In *The Lineaments of Wrath*, James W. Clarke draws upon behavioral science theory and primary historical evidence to examine and explain its causes and enduring consequences. Beginning with slavery and concluding with the present, Clarke describes how the combined effects of state-sanctioned mob violence and the discriminatory administration of "race-blind" criminal and contract labor laws terrorized and immobilized the black population in the post-emancipation South. In this fashion an agricultural system, based on debt peonage and convict labor, quickly replaced slavery and remained the back-bone of the region's economy well into the twentieth century. Quoting the actual words

of victims and witnesses from former slaves to "gangsta" rappers Clarke documents the erosion of black confidence in American criminal justice. In so doing, he also traces the evolution, across many generations, of a black subculture of violence, in which disputes are settled personally, and without recourse to the legal system. That subculture, the author concludes, accounts for historically high rates of black-on-black violence which now threatens to destroy the black inner city from within. *The Lineaments of Wrath* puts America's race issues into a completely original historical perspective. Those in the fields of political science, sociology, history, psychology, public policy, race relations, and law will find Clarke's work of profound importance.

In 1890, Mississippi called a convention to rewrite its constitution. That convention became the singular event that marked the state's transition from the nineteenth century to the twentieth and set the path for the state for decades to come. The primary purpose of the convention was to disfranchise African American voters as well as some poor whites. The result was a document that transformed the state for the next century. In *Sowing the Wind*, Dorothy Overstreet Pratt traces the decision to call that convention, examines the delegates' decisions, and analyzes the impact of their new constitution. Pratt argues the constitution produced a new social structure, which pivoted the state's culture from a class-based system to one centered upon race. Though state leaders had not anticipated this change, they were savvy in their manipulation of the issues. The new constitution effectively filled the goal of disfranchisement. Moreover, unlike the constitutions of many other southern states, it held up against attack for over seventy years. It also hindered the state socially and economically well into the twentieth century.

Challenging notions of race and sexuality presumed to have originated and flourished in the slave South, Diane Miller Sommerville traces the evolution of white southerners' fears of black rape by examining actual cases of black-on-white rape throughout the nineteenth century. Sommerville demonstrates that despite draconian statutes, accused black rapists frequently avoided execution or castration, largely due to intervention by members of the white community. This leniency belies claims that antebellum white southerners were overcome with anxiety about black rape. In fact, Sommerville argues, there was great fluidity across racial and sexual lines as well as a greater tolerance among whites for intimacy between black males and white females. According to Sommerville, pervasive misogyny fused with class prejudices to shape white responses to accusations of black rape even during the Civil War and Reconstruction periods, a testament to the staying power of ideas about poor women's innate depravity. Based predominantly on court records and supporting legal documentation, Sommerville's examination forces a reassessment of long-held assumptions about the South and race relations as she remaps the social and racial terrain on which southerners--black and white, rich and poor--related to one another over the long nineteenth century.

As preservationist Mary Carol Miller talked with Mississippians about her books on lost mansions and landmarks, enthusiasts brought her more stories of great architecture ravaged by time. The twenty-seven houses included in her new book are among the most memorable of Mississippi's vanished antebellum and Victorian mansions. The list ranges from the oldest house in the Natchez region, lost in a 1966 fire, to a Reconstruction-era home that found new life as a school for freed slaves. From two Gulf Coast landmarks both lost to Hurricane Katrina, to the mysteriously misplaced facades of Hernando's White House and Columbus's Flynnwood, these homes mark high points in the broad sweep of Mississippi history and the state's architectural legacy. Miller tells the stories of these homes through accounts from the families who built and maintained them. These structures run the stylistic gamut from Greek revival to Second Empire, and their owners include everyone from Revolutionary-era soldiers to governors and scoundrels.

Emmanuel Neba-Fuh in this comprehensive chronological compilation and thorough narrative of the history of white supremacy in Africa provide an unflinching fresh case that African poverty - a central tenet of the "shithole" demonization, is not a natural feature of geography or a consequence of culture, but a direct product of imperial extraction from the continent – a practice that continues into the present. A brutal and nefarious tale of slave trade, genocides, massacres, dictators supported, progressive leaders murdered, weapon-smuggling, cloak-and-dagger secret services, corruption, international conspiracy, and spectacular military operations, he raised the most basic and fundamental question - how was Africa (the world's richest continent) raped and reduced to what Donald J. Trump called "shithole?" (V. Mbanwie)

Between 1880 and 1954, African Americans dedicated their energies, and sometimes their lives, to defeating segregation. During these times, characterized by some as "worse than slavery," African Americans fought the status quo, acquiring education and land and building businesses, churches, and communities, despite laws designed to segregate and disenfranchise them. White supremacy prevailed, but it did not destroy the spirit of the black community. Incorporating anecdotes, the exploits of individuals, first-person accounts, and never-before-seen images and graphics, *The Rise and Fall of Jim Crow* by Richard Wormser is the story of the African American struggle for freedom following the end of the Civil War. A companion volume to the four-part PBS television series, which took seven years to write, research, and edit, the book documents the work of such figures as the activist and separatist Benjamin "Pap" Singleton, anti-lynching crusader Ida B. Wells, and W.E.B. Du Bois and Booker T. Washington. It examines the emergence of the black middle class and intellectual elite, and the birth of the NAACP. *The Rise and Fall of Jim Crow* also tells the stories of ordinary heroes who accomplished extraordinary things: Charlotte Hawkins Brown, a teacher who founded the Palmer Memorial Institute, a private black high school in North Carolina; Ned Cobb, a tenant farmer in Alabama who became a union organizer; Isaiah Montgomery, who founded Mound Bayou, an all-black town in Mississippi; Charles Evers, brother of civil rights leader Medgar Evers, who fought for voter registration in Mississippi in the 1940s. And Barbara Johns, a sixteen-year-old Virginia student who organized a student strike in 1951. The strike led to a lawsuit that became one of the five cases the United States Supreme Court reviewed when it declared segregation in education illegal. As the twenty-first century rolls forward, we are losing the remaining survivors of this pivotal era. Rich in historical commentary and eyewitness testimony by blacks and whites who lived through the period, *The Rise and Fall of Jim Crow* is a poignant record of a time when indignity and terror constantly faced off against courage and accomplishment.

Southerners have a reputation as storytellers, as a people fond of telling about family, community, and the southern way of life. A compelling book about some of those stories and their consequences, *One Homogeneous People* examines the forging and the embracing of

southern “pan-whiteness” as an ideal during the volatile years surrounding the turn of the twentieth century. Trent Watts argues that despite real and significant divisions within the South along lines of religion, class, and ethnicity, white southerners—especially in moments of perceived danger—asserted that they were one people bound by a shared history, a love of family, home, and community, and an uncompromising belief in white supremacy. Watts explores how these southerners explained their region and its people to themselves and other Americans through narratives found in a variety of forms and contexts: political oratory, fiction, historiography, journalism, correspondence, literary criticism, and the built environment. Watts examines the assertions of an ordered, homogeneous white South (and the threats to it) in the unsettling years following the end of Reconstruction through the early 1900s. In three extended essays on related themes of race and power, the book demonstrates the remarkable similarity of discourses of pan-whiteness across formal and generic lines. In an insightful concluding essay that focuses on an important but largely unexamined institution, Mississippi’s Neshoba County Fair, Watts shows how narratives of pan-white identity initiated in the late nineteenth century have persisted to the present day. Written in a lively style, *One Homogeneous People* is a valuable addition to the scholarship on southern culture and post-Reconstruction southern history. Trent Watts is the editor of *White Masculinity in the Recent South*. His work has appeared in *Southern Cultures* and *The New Encyclopedia of Southern Culture*. He is assistant professor of American studies at the Missouri University of Science and Technology. What life has really been like for most Mississippians is the story told in this intriguing history. To many Americans, Mississippi means Natchez and Vicksburg, white columns and cotton. For the people who have lived there, however, Mississippi has been a decidedly different place. Depending on who you were, and where and when you lived, Mississippi could be a much worse or far better place than that portrayed by its romantic image.

In *Wrong on Race*, Bruce Bartlett sets the record straight on a hidden past that many Democrats would rather see swept under the carpet. Ranging from the founding of the Republic through to today, it rectifies the unfair perceptions of America's two national parties. While Nixon's infamous "Southern Strategy" is constantly referenced in the media, less well remembered are Woodrow Wilson's segregation of the entire Federal civil service; FDR's appointment of a member of the KKK to the Supreme Court; John F. Kennedy's apathy towards civil rights legislation; and the ascension of Robert Byrd, who is current President pro tempore of the Senate, third in line in the presidential line of succession, and a former member of the KKK. For the last seventy years, African Americans have voted en masse for one party, with little in the end to show for it. Is it time for the pendulum to swing the other way? With the Republican Party furiously engaged in pre-2008 soul searching, this exhaustively researched, incisively written exposé will be an important and compelling component of that debate as we head towards November.

When the United States entered World War I, parts of the country had developed industries, urban cultures, and democratic political systems, but the South lagged behind, remaining an impoverished, agriculture region. Despite New South boosterism, the culture of the early twentieth-century South was comparatively artistically arid. Yet, southern writers dominated the literary marketplace by the 1920s and 1930s. World War I brought southerners into contact with modernity before the South fully modernized. This shortfall created an inherent tension between the region's existing agricultural social structure and the processes of modernization, leading to distal modernism, a form of writing that combines elements of modernism to depict non-modern social structures. Critics have struggled to formulate explanations for the eruption of modern southern literature, sometimes called the Southern Renaissance. Pinpointing World War I as the catalyst, David A. Davis argues southern modernism was not a self-generating outburst of writing, but a response to the disruptions modernity generated in the region. In *World War I and Southern Modernism*, Davis examines dozens of works of literature by writers,

including William Faulkner, Ellen Glasgow, and Claude McKay, that depict the South during the war. Topics explored in the book include contact between the North and the South, southerners who served in combat, and the developing southern economy. Davis also provides a new lens for this argument, taking a closer look at African Americans in the military and changing gender roles.

The acclaimed author of *Look Homeward America* and conservative spokesman offers a spirited argument that true political conservatives have always resisted the military and imperial motivation, from the War of 1812 to today, and celebrates their conservative vision of a peaceful, decentralized, and noninterventionist America. 35,000 first printing.

In the half century after the Civil War, evangelical southerners turned increasingly to Sunday schools as a means of rejuvenating their destitute region and adjusting to an ever-modernizing world. By educating children -- and later adults -- in Sunday school and exposing them to Christian teachings, biblical truths, and exemplary behavior, southerners felt certain that a better world would emerge and cast aside the death and destruction wrought by the Civil War. In *To Raise Up the South*, Sally G. McMillen offers an examination of Sunday schools in seven black and white denominations and reveals their vital role in the larger quest for southern redemption. McMillen begins by explaining how the schools were established, detailing northern missionaries' collaboration in their creation and the eventual southern resistance to this northern aid. She then turns to the classroom, discussing the roles of church officials, teachers, ministers, and parents in the effort to raise pious children; the different functions of men and women; and the social benefits of such participation. Though denominations of both races saw Sunday schools as a way to increase their numbers and mold their children, white southerners rarely raised the race issue in the classroom. Black evangelicals, on the other hand, used their Sunday schools to discuss and decry Jim Crow laws, rising violence, and widespread injustices. Integrating the study of race, class, gender, and religion, *To Raise Up the South* provides an exciting new lens through which to view the turbulent years of Reconstruction and the emergence of the New South. It charts the rise of an institution that became a mainstay in the lives of millions of southerners.

The transformation of the American South--from authoritarian to democratic rule--is the most important political development since World War II. It has re-sorted voters into parties, remapped presidential elections, and helped polarize Congress. Most important, it is the final step in America's democratization. *Paths Out of Dixie* illuminates this sea change by analyzing the democratization experiences of Georgia, Mississippi, and South Carolina. Robert Mickey argues that Southern states, from the 1890s until the early 1970s, constituted pockets of authoritarian rule trapped within and sustained by a federal democracy. These enclaves--devoted to cheap agricultural labor and white supremacy--were established by conservative Democrats to protect their careers and clients. From the abolition of the whites-only Democratic primary in 1944 until the national party reforms of the early 1970s, enclaves were battered and destroyed by a series of democratization pressures from inside and outside their borders. Drawing on archival research, Mickey traces how Deep South rulers--dissimilar in their internal conflict and political institutions--varied in their responses to these challenges. Ultimately, enclaves differed in their degree of violence, incorporation of African Americans, and reconciliation of Democrats with the national party. These diverse paths generated political and economic legacies that continue to

reverberate today. Focusing on enclave rulers, their governance challenges, and the monumental achievements of their adversaries, *Paths Out of Dixie* shows how the struggles of the recent past have reshaped the South and, in so doing, America's political development.

Continuing the theme of unexplored moments introduced in *Recovering the Piedmont Past: Unexplored Moments in Nineteenth-Century Upcountry South Carolina History*, Timothy P. Grady joins with Andrew H. Myers to edit this second anthology that uncovers the microhistory of this northwest region of the state. Topics include the influence of railroads on traveling circuses, tourist resorts and visits by Booker T. Washington during the rise of Jim Crow, pioneering efforts by progressives to identify the cause of pellagra disease, a debate over populism involving "Pitchfork Ben" Tillman, the acculturation of Greek immigrants, and the daily lives of Civilian Conservation Corps workers during the New Deal. After years of being overshadowed by the coastal elite, upcountry South Carolinians began to play a vital role in modernizing the region and making it an integral part of the "New South." In a study of this shift in the balance of power, the contributors examine religious history, the economic boom and bust, popular recreational activities, and major trends that played out in small places. By providing details and nuance that illuminate the historical context of the New South and engaging with the upcountry from fresh angles, this second volume expresses a deep local interest while also speaking to broader political and social issues. Melissa Walker, the George Dean Johnson, Jr. Professor of History Emerita at Converse College and coeditor of *Recovering the Piedmont Past: Unexplored Moments in Nineteenth-Century South Carolina History*, provides a foreword.

Set in the twilight years of southern aristocracy, *The Percys of Mississippi* is a biography of a family in whose bloodline ran both a strong commitment to public service and an equally strong but more private dedication to literature. Following four generations of Percy family history, Lewis Baker chronicles the lives and public careers of Colonel William Alexander Percy, a planter and lawyer; his son LeRoy, a lawyer and United States Senator; LeRoy's son Will, a poet and lawyer; and Will's nephew and adopted son, the novelist Walker Percy. Known as the "gray eagle of the delta" for his piercing eyes and silver hair, Colonel Percy served as a Confederate officer in both the eastern and western campaigns of the Civil War. He returned home to practice law and manage the family's property, but he was soon drawn into the arena of state politics, where he fought vigorously to strengthen the Mississippi River levee system and to protect his district from the perils of Reconstruction. With Colonel Percy's death in 1888, LeRoy Percy inherited his father's law practice and his mantle of leadership in the community. LeRoy used his power as a United States Senator to continue his father's long quest for an adequate levee system; struggled to loosen the Ku Klux Klan's grip of fear on the delta; and campaigned tirelessly to discredit the divisive creed of the state's rising demagogue politicians. In the election of 1911, LeRoy Percy was defeated in his bid to be returned to the Senate, losing to the flamboyant demagogue James Kimble Vardaman, the "White Chief." It was a defeat echoed across the South throughout the dawning years of the twentieth century, as poorer whites rejected the moderate counsel of the planter class, their traditional leaders, and embraced the demagogues' fiery gospel of resentment. It was this troubling, altered South that LeRoy

Percy bequeathed to his son William Alexander. Will Percy fought in World War I, taught for a time, and stood at his father's side throughout many of the battles to safeguard the delta from extremism. But Will's true calling was as a poet, and his lasting contribution to the delta would be in the form of a memorial to its past—his memoir *Lanterns on the Levee*. "During my day," he wrote Will Percy not long before his death, "I have witnessed the disintegration of that moral cohesion of the South which had given it its strength and its sons their singleness of purpose and simplicity." It would be left to Walker Percy to fully confront this modern, disintegrated South; to seek in such works as *The Moviegoer*, *The Last Gentleman*, and *The Second Coming* the place of the Percy family's values in a world that has little use for aristocrats. In this sensitively told tale of suffering, brutality, and inhumanity, *Worse Than Slavery* is an epic history of race and punishment in the deepest South from emancipation to the civil rights era—and beyond. Immortalized in blues songs and movies like *Cool Hand Luke* and *The Defiant Ones*, Mississippi's infamous Parchman State Penitentiary was, in the pre-civil rights south, synonymous with cruelty. Now, noted historian David Oshinsky gives us the true story of the notorious prison, drawing on police records, prison documents, folklore, blues songs, and oral history, from the days of cotton-field chain gangs to the 1960s, when Parchman was used to break the wills of civil rights workers who journeyed south on Freedom Rides.

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