



Natchez And The South

C. N. M'Cormick



Natchez And The South:

Natchez: Symbol of the Old South Nola Nance Oliver, 2020-09-28 Natchez derives its name from the sun worshipping Indian tribe the Natchez who were the original owners of the area on which the city is located It is situated in Adams county in the southwestern part of the state of Mississippi on bluffs 200 feet high overlooking the Mississippi River and is midway between Memphis and New Orleans It is accessible by railway steamboat motor highway and airway It is particularly proud of the Natchez Trace Parkway a modern concrete road over an old Indian trace or trail from Nashville to Natchez This highway is a link in one of the most important commercial and historic highways in the United States reaching from Washington D C to Mexico Today Natchez is a recognized center of interest because in the city and its vicinity there are a greater number of original ante bellum mansions than in any other community in America some 75 or more Natchez is the second oldest town in the United States being next in age to St Augustine Florida It has lived under five different flags each of which contributed romantic flavor to the section From 1714 to 1763 it was under the flag of France from 1764 to 1780 under the flag of England and from 1780 to 1798 under the flag of Spain In 1798 the first United States flag in the Lower Mississippi Valley was raised in Natchez Years after the raising of the stars and stripes another flag which some call the conquered banner the beloved flag of the Confederate States of America floated over Natchez 1861 65 Natchez Under the Hill applies to that part of the town along the water front and under the bluffs It flourished during the heyday of steamboating on the Mississippi The inroads of the river have washed away the streets and only a few buildings remain One very interesting home Magnolia Vale has been preserved and is presented in this book The majority of these old homes contain original pieces of furniture china coin silver service draperies carpets wall decorations of exquisite workmanship huge mirrors in massive goldleaf frames paintings bearing authentic signatures of great masters and hand carved marble mantels Laces silks and rich costumes are displayed today by third fourth and fifth generations It seems hardly possible that the world could move on and leave one small community undisturbed in its ancient grandeur The hand of destiny seems indeed to uphold and enshrine this hallowed region The estates have descended from generation to generation many of them today being owned and occupied by descendants of the original owners The Deepest South of All Richard Grant, 2021-08-31 Natchez Mississippi once had more millionaires per capita than anywhere else in America and its wealth was built on slavery and cotton Today it has the greatest concentration of antebellum mansions in the South and a culture full of unexpected contradictions Prominent white families dress up in hoopskirts and Confederate uniforms for ritual celebrations of the Old South yet Natchez is also progressive enough to elect a gay black man for mayor with 91 percent of the vote **Historic Progressive Natchez Mississippi** Natchez (Miss.). Association of Commerce, 1941 **The Queen City of the South. Natchez, Mississippi...** [McCormick Ed, [McCormick C N] Ed, [From, 2013-12 Unlike some other reproductions of classic texts 1 We have not used OCR Optical Character Recognition as this leads to bad quality books with

introduced typos 2 In books where there are images such as portraits maps sketches etc We have endeavoured to keep the quality of these images so they represent accurately the original artefact Although occasionally there may be certain imperfections with these old texts we feel they deserve to be made available for future generations to enjoy

Remembering Dixie Susan T. Falck, 2019-08-23 Nearly seventy years after the Civil War Natchez Mississippi sold itself to Depression era tourists as a place Where the Old South Still Lives Tourists flocked to view the town s decaying antebellum mansions hoopskirted hostesses and a pageant saturated in sentimental Lost Cause imagery In *Remembering Dixie The Battle to Control Historical Memory in Natchez Mississippi 1865 1941* Susan T Falck analyzes how the highly biased white historical memories of what had been a wealthy southern hub originated from the experiences and hardships of the Civil War These collective narratives eventually culminated in a heritage tourism enterprise still in business today Additionally the book includes new research on the African American community s robust efforts to build historical tradition most notably the ways in which African Americans in Natchez worked to create a distinctive postemancipation identity that challenged the dominant white structure Using a wide range of late nineteenth and early twentieth century sources many of which have never been fully mined before Falck reveals the ways in which black and white Natchezians of all classes male and female embraced reinterpreted and contested Lost Cause ideology These memory making struggles resulted in emotional internecine conflicts that shaped the cultural character of the community and impacted the national understanding of the Old South and the Confederacy as popular culture Natchez remains relevant today as a microcosm for our nation s modern day struggles with Lost Cause ideology Confederate monuments racism and white supremacy Falck reveals how this remarkable story played out in one important southern community over several generations in vivid detail and richly illustrated analysis

Plantation Houses and Mansions of the Old South J. Frazer Smith, 2012-09-06 DIVRich survey ranges from pioneer cabins to French Provincial and Neoclassic revivals Extensive commentary on each building with over 100 detailed illustrations including 36 floor plans Bibliography div

Come to Natchez Pilgrimage Garden Club of Natchez. Annual Pilgrimage, 1939

The Old South and the New Charles Morris, 1907 *Natchez and the South* Helen Kerr Kempe, 1977 **Builders of a New South** Aaron D. Anderson, 2013-01-23 Builders of a New South describes how between 1865 and 1914 ten Natchez mercantile families emerged as leading purveyors in the wholesale plantation supply and cotton handling business and soon became a dominant force in the social and economic Reconstruction of the Natchez District They were able to take advantage of postwar conditions in Natchez to gain mercantile prominence by supplying planters and black sharecroppers in the plantation supply and cotton buying business They parlayed this initial success into cotton plantation ownership and became important local businessmen in Natchez participating in many civic improvements and politics that shaped the district into the twentieth century This book digs deep in countless records including census tax property and probate as well as thousands of chattel mortgage contracts to explore how these traders functioned as entrepreneurs in the aftermath of the

Civil War examining closely their role as furnishing merchants and land speculators as well as their relations with the area s planters and freed black population Their use of favorable laws protecting them as creditors along with a solid community base that was civic minded and culturally intact greatly assisted them in their success These families prospered partly because of their good business practices and partly because local whites and blacks embraced them as useful agents in the emerging new marketplace The situation created by the aftermath of the war and emancipation provided an ideal circumstance for the merchant families and in the end they played a key role in the district s economic survival and were the prime modernizers of Natchez *Natchez, Mississippi, "where the Old South Still Lives"*, 1954* **The Queen City of the South** C. N. M'Cormick, 188? *Southern Beauty* Elizabeth Bronwyn Boyd, 2022-08-15 *Southern Beauty* explains a curiosity why a feminine ideal rooted in the nineteenth century continues to enjoy currency well into the twenty first Elizabeth Bronwyn Boyd examines how the continuation of certain gender rituals in the American South has served to perpetuate racism sexism and classism In a trio of popular gender rituals sorority rush beauty pageants and the Confederate Pageant of the Natchez Mississippi Pilgrimage young white southern women have readily ditched contemporary modes of dress and comportment for performances of purity gentility and deference Clearly the ability to do white southern womanhood convincingly and on cue has remained a valued performance But why Based on ethnographic research and more than sixty taped interviews *Southern Beauty* goes behind the scenes of the three rituals to explore the motivations and rewards associated with participation The picture that Boyd paints is not pretty it is one of southern beauties securing status and sustaining segregation by making nostalgic gestures to the southern past Boyd also maintains that the audiences for these rituals and pageants have been complicit unwilling to acknowledge the beauties racial work or their investment in it With its focus on performance *Southern Beauty* moves beyond representations to show how femininity in motion stylized and predictable but ephemeral has succeeded as an enduring emblem where other symbols faltered by failing to draw scrutiny Continuing to make the moves of region and race even as many Confederate symbols have been retired the southern beauty has persisted maintaining power and privilege through consistent performance **Bulletin**, 1916 *Spirit Leveling in Georgia, 1896 to 1914, Inclusive* Robert Bradford Marshall, 1916 **Southern Heritage on Display** Celeste Ray, 2003-01-22 How ritualized public ceremonies affirm or challenge cultural identities associated with the American South W J Cash s 1941 observation that there are many Souths and many cultural traditions among them is certainly validated by this book Although the Civil War and its lost cause tradition continues to serve as a cultural root paradigm in celebrations both uniting and dividing loyalties southerners also embrace a panoply of public rituals parades cook offs kinship homecomings church assemblies music spectacles and material culture exhibitions that affirm other identities From the Appalachian uplands to the Mississippi Delta from Kentucky bluegrass to Carolina piedmont southerners celebrate in festivals that showcase their diverse cultural backgrounds and their mythic beliefs about themselves The ten essays of this

cohesive interdisciplinary collection present event centered research from various fields of study anthropology geography history and literature to establish a rich complex picture of the stereotypically Solid South Topics include the Mardi Gras Indian song cycle as a means of expressing African American identity in New Orleans powwow performances and Native American traditions in southeast North Carolina religious healings in southern Appalachian communities Mexican Independence Day festivals in central Florida and in eastern Tennessee bonding ceremonies of melungeons who share Indian Scots Irish Mediterranean and African ancestry Seen together these public heritage displays reveal a rich creole of cultures that have always been a part of southern life and that continue to affirm a flourishing regionalism This book will be valuable to students and scholars of cultural anthropology American studies and southern history academic and public libraries and general readers interested in the American South It contributes a vibrant colorful layer of understanding to the continuously emerging picture of complexity in this region historically depicted by simple stereotypes History of Mississippi, the Heart of the South Dunbar Rowland,1925 *The Great South* Edward King,1875 *Fodor's Essential South* Fodor's,Inc. Staff Fodor's Travel Publications,2009-10-06 With the Carolinas Georgia Tennessee the Gulf Coast other top spots in 10 states Cover Natchez David G. Sansing,Sim C. Callon,Carolyn Vance Smith,1992

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