



Religion In The Old South

Gaines M. Foster



Religion In The Old South:

Religion in the Old South Donald G. Mathews, 1977 A major study of American cultural history a book distinguished both for its careful research and for its innovative interpretations Professor Mathews's book is an explanation of what religion meant in the everyday lives of southern whites and blacks It is indispensable reading not just for those who want to know more about the Old South but for anyone who wants to understand the South today David Herbert Donald Harvard University A major achievement a magnificently provocative contribution to the understanding of the history of religion in America William G McLoughlin Book Reviews A meticulous and well documented study In the changing connotations of the word liberty lie most of the dilemmas of Southern and American history dilemmas Dr Mathews analyses with considerable penetration Times Literary Supplement The most compact and yet comprehensive view of the Old South in its religious dimension that is presently available This is a pioneering work by one who is widely read in the sources and is creative enough to synthesize and introduce fresh themes He makes a unique contribution to southern historiography which will act as a corrective upon earlier works Boldly stated every library that consults Choice should purchase this volume Choice Mathews presents us with the finest and grandest history of old southern religion that one could imagine finding in so short a book on so large a topic Here stands in its own right a masterpiece of regional historiography of religion in America William A Clebsch Reviews in American History

Encyclopedia of Religion in the South Samuel S. Hill, Charles H. Lippy, Charles Reagan Wilson, 2005 The publication of the Encyclopedia of Religion in the South in 1984 signaled the rise in the scholarly interest in the study of Religion in the South Religion has always been part of the cultural heritage of that region but scholarly investigation had been sporadic Since the original publication of the ERS however the South has changed significantly in that Christianity is no longer the primary religion observed Other religions like Judaism Buddhism and Hinduism have begun to have very important voices in Southern life This one volume reference the only one of its kind takes this expansion into consideration by updating older relevant articles and by adding new ones After more than 20 years the only reference book in the field of the Religion in the South has been totally revised and updated Each article has been updated and bibliography has been expanded The ERS has also been expanded to include more than sixty new articles on Religion in the South New articles have been added on such topics as Elvis Presley Appalachian Music Buddhism Bill Clinton Jerry Falwell Fannie Lou Hamer Zora Neale Hurston Stonewall Jackson Popular Religion Pat Robertson the PTL Sports and Religion in the South theme parks and much more This is an indispensable resource for anyone interested in the South religion or cultural history

Slave Religion in the Old South Louis Edward Mitchell, 1978 **Flannery O'Connor and the Christ-Haunted South** Ralph C. Wood, 2005-05-02 For those looking to deepen their appreciation of Flannery O'Connor Wood shows how this literary icon's stories novels and essays impinge on America's cultural and ecclesial condition **The Origins of the Southern Middle Class, 1800-1861** Jonathan Daniel Wells, 2005-11-16 With a fresh take on social dynamics

in the antebellum South Jonathan Daniel Wells contests the popular idea that the Old South was a region of essentially two classes planters and slaves until after the Civil War He argues that in fact the region had a burgeoning white middle class including merchants doctors and teachers that had a profound impact on southern culture the debate over slavery and the coming of the Civil War Wells shows that the growth of the periodical press after 1820 helped build a cultural bridge between the North and the South and the emerging southern middle class seized upon northern middle class ideas about gender roles and reform politics and the virtues of modernization Even as it sought to emulate northern progress however the southern middle class never abandoned its attachment to slavery By the 1850s Wells argues the prospect of industrial slavery in the South threatened northern capital and labor causing sectional relations to shift from cooperative to competitive Rather than simply pitting a backward slave labor agrarian South against a progressive free labor industrial North Wells argues that the Civil War reflected a more complex interplay of economic and cultural values

Wrestlin' Jacob Erskine Clarke,2000 First published in 1979 *Wrestlin' Jacob* offers insights into the intersection of black and white religious history in the South Erskine Clarke provides two arenas one urban and one rural that show what happened when white ministers tried to bring black slaves into the fold of Christianity Clarke illustrates how the good intentions and vain illusions of the white preachers coupled with the degradation and cultural strength of the slaves played a significant role in the development of black churches in the South The author's new introduction discusses the growth of interest in Southern religious history and reviews the scholarly developments in the field since the book's original publication Jacket

The Civilization of the Old South Clement Eaton,2021-12-14 Exhibiting a clear straightforward style his many works are marked by a comprehensiveness and a catholicity of view There is hardly an element of southern thought or society hardly a major movement of any kind or an event of any significance that has escaped his penetrating thought and discerning analysis This volume of Eaton's selected writings forms a rich and provocative mosaic of southern life from the years of Thomas Jefferson to the close of the Civil War These selections perceptively edited by Albert D Kinvan show the wide range of Eaton's interests including the impact of slavery the influence of religion and the art of politics and they demonstrate the depth of his insight into the civilization of the Old South

The Origins of Southern Evangelicalism Thomas J. Little,2013-10-15 During the late seventeenth century a heterogeneous mixture of Protestant settlers made their way to the South Carolina lowcountry from both the Old World and elsewhere in the New Representing a hodgepodge of European religious traditions they shaped the foundations of a new and distinct plantation society in the British Atlantic world The Lords Proprietors of Carolina made vigorous efforts to recruit Nonconformists to their overseas colony by granting settlers considerable freedom of religion and liberty of conscience Codified in the Fundamental Constitutions of Carolina this toleration ultimately attracted a substantial number of settlers of many and varying Christian denominations In *The Origins of Southern Evangelicalism* Thomas J Little refutes commonplace beliefs that South Carolina grew spiritually lethargic and indifferent to religion in the colonial era Little

argues that pluralism engendered religious renewal and revival which developed further after Anglicans in the colony secured legal establishment for their church The Carolina colony emerged at the fulcrum of an international Protestant awakening that embraced a more emotional individualistic religious experience and helped to create a transatlantic evangelical movement in the mid eighteenth century Offering new perspectives on both early American history and the religious history of the colonial South The Origins of Southern Evangelicalism charts the regional spread of early evangelicalism in the too often neglected South Carolina lowcountry the economic and cultural center of the lower southern colonies Although evangelical Christianity has long been and continues to be the dominant religion of the American South historians have traditionally described it as a comparatively late flowering development in British America Reconstructing the history of religious revivalism in the lowcountry and placing the subject firmly within an Atlantic world context Little demonstrates that evangelical Christianity had much earlier beginnings in prerevolutionary southern society than historians have traditionally recognized

Religion in the American South Beth Barton Schweiger, Donald G. Mathews, 2005-10-12 This collection of essays examines religion in the American South across three centuries from the beginning of the eighteenth century to the civil rights movement of the 1960s The first collection published on the subject in fifteen years Religion in the American South builds upon a new generation of scholarship to push scholarly conversation about the field to a new level of sophistication by complicating southern religion geographically chronologically and thematically and by challenging the interpretive hegemony of the Bible belt Contributors demonstrate the importance of religion in the South not only to American religious history but also to the history of the nation as a whole They show that religion touched every corner of society from the nightclub to the lynching tree from the church sanctuary to the kitchen hearth These essays will stimulate discussions of a wide variety of subjects including eighteenth century religious history conversion narratives religion and violence the cultural power of prayer the importance of women in exploiting religious contexts in innovative ways and the interracialism of southern religious history Contributors Kurt O Berends University of Notre Dame Emily Bingham Louisville Kentucky Anthea D Butler Loyola Marymount University Paul Harvey University of Colorado Colorado Springs Jerma Jackson University of North Carolina at Chapel Hill Lynn Lyerly Boston College Donald G Mathews University of North Carolina at Chapel Hill Jon F Sensbach University of Florida Beth Barton Schweiger University of Arkansas Daniel Woods Ferrum College

The Long Southern Strategy Angie Maxwell, Todd Shields, 2019-06-24 The Southern Strategy was but one in a series of decisions the GOP made not just on race but on feminism and religion as well in what Angie Maxwell and Todd Shields call the Long Southern Strategy The Southern Strategy is traditionally understood as a Goldwater and Nixon era effort by the Republican Party to win over disaffected white voters in the Democratic stronghold of the American South To realign these voters with the GOP the party abandoned its past support for civil rights and used racially coded language to capitalize on southern white racial angst However that decision was but one in a series of decisions the GOP made not just on

race but on feminism and religion as well in what Angie Maxwell and Todd Shields call the Long Southern Strategy In the wake of Second Wave Feminism the GOP dropped the Equal Rights Amendment from its platform and promoted traditional gender roles in an effort to appeal to anti feminist white southerners particularly women And when the leadership of the Southern Baptist Convention became increasingly fundamentalist and politically active the GOP tied its fate to the Christian Right With original extensive data on national and regional opinions and voting behavior Maxwell and Shields show why all three of those decisions were necessary for the South to turn from blue to red To make inroads in the South however GOP politicians not only had to take these positions but they also had to sell them with a southern accent Republicans embodied southern white culture by emphasizing an us vs them outlook preaching absolutes accusing the media of bias prioritizing identity over the economy encouraging defensiveness and championing a politics of retribution In doing so the GOP nationalized southern white identity rebranded itself to the country at large and fundamentally altered the vision and tone of American politics

Political Culture and Secession in Mississippi Christopher J. Olsen, 2000-10-19 Political Culture and Secession in Mississippi examines gender and antebellum politics and argues that the demands of masculinity and honor within state's antiparty political culture made secession possible The non institutional context of all political rhetoric caused Mississippi voters to condemn the Republicans anti Southern program as a personal insult and linked men's understanding of masculinity with electoral politics the actual mechanism for secession

The Sacred Flame of Love Christopher H. Owen, 1998 Attempting to restore subtlety and nuance to the study of southern religion The Sacred Flame of Love ranges across the entire nineteenth century to chronicle the evolution of the institutions theology and social attitudes of Georgia Methodists in light of such phenomena trends and events as slavery class prejudice republicanism population growth economic development sectional politics war emancipation and urban growth In connecting Methodist history with the larger social transformation of nineteenth century Georgia Christopher H Owen uncovers a story of considerable complexity and variety Because Georgia Methodists included people from every social class few generalizations apply properly to all of them For many years they were loosely united by common adherence to the ideals of Wesleyan evangelicalism but economic and political developments would gradually accentuate Methodist social divisions and weaken even this bond Indeed deviating far from the conception of unchanging and asocial southern religion often held by scholars Owen sees both church and society undergoing enormous change in the nineteenth century

Ancient South Arabia through History George Hatke, Ronald Ruzicka, 2019-04-25 South Arabia an area encompassing all of today's Yemen and neighboring regions in Saudi Arabia and Oman is one of the least known parts of the Near East However it is primarily due to its remoteness coupled with the difficulty of access that South Arabia remains under researched for this region was in fact very important during pre Islamic times By virtue of its location at the crossroads of caravan and maritime routes pre Islamic South Arabia linked the Near East with Africa and the Mediterranean with India The region is also unique in that it has a written history extending as far back

as the early first millennium BCE a far longer history indeed than any other part of the Arabian Peninsula The papers collected in this volume make a number of important contributions to the study of the history and languages of ancient South Arabia as well as the history of the modern study of South Arabia's past which will be of interest to scholars and laypeople alike

Methodism and the Southern Mind, 1770-1810 Cynthia Lynn Lyerly, 1998 Early Methodism was a despised and outcast movement that attracted the least powerful members of Southern society: slaves, white women, poor and struggling white men and invested them with a sense of worth and agency Methodists created a public sphere where secular rankings, patriarchal order and racial hierarchies were temporarily suspended Because its members challenged Southern secular mores on so many levels Methodism evoked intense opposition especially from elite white men Methodism and the Southern Mind analyzes the public denunciations, domestic assaults on Methodist women and children and mob violence against black Methodists

Varieties of Southern Religious Experiences Samuel S. Hill, 1988 Over the past twenty years there has been a dramatic increase in the number, scope and quality of studies of religion in the American South This new work has been inspired and furthered by a growing acknowledgment of the importance of religious studies in general by the conviction that religion has always been basic to popular discourse in the South and by an awareness of the bearing of religion on the political, economic and social spheres of life The authors represented in this collection are professors of religion, sociology and history and are all part of a new wave of scholars with fresh orientations toward the study of southern religion The essays cover a wide variety of subjects ranging chronologically from John Boles's work on white/black relations in antebellum biracial churches to William Martin's treatment of what he calls the electronic church of the 1980s: the television audience, congregations who follow evangelists such as Jerry Falwell and Pat Robertson The book encompasses a wide range of points of view, socioeconomic classes and denominations In addition to C. Eric Lincoln's essay on the history of the black church in America there are J. Wayne Flynt's on the social gospel among southern Protestants from 1890 to 1920, David Edwin Harrell's on plain folk religion in the South from 1835 to 1920, Randall M. Miller's on southern Catholicism and Ralph E. Luker's on the ideas of the Episcopal theologian William Porcher DuBose Wade Clark Roof shows how the unchurched in both the South and the rest of the nation reflect the general modernizing process and Richard L. Rubenstein treats the relationship between slavery and the Holocaust in William Styron's *Sophie's Choice* Clarence C. Gen writes on the sectional splits in the major denominations prior to the Civil War and in his introduction and conclusion to the collection Samuel S. Hill places these ten essays clearly in the context of our current understanding of southern religion and suggests the ways in which this work breaks new ground and points to important new interpretations These essays reflect the central assumption that there has been a distinct South for a long time and they also reveal and examine the genuine diversity of that region's religious history The book is effective and engaging in its treatment of southern religion as an identifiable cultural entity as well as in its evocation of the rich diversity of the parts of that entity

The Shaping of Southern Culture Bertram Wyatt-Brown, 2001

Extending his investigation into the ethical life of the white American South beyond what he wrote in *Southern Honor* 1982 Bertram Wyatt Brown explores three major themes in southern history the political aspects of the South s code of honor th

The Limits of the Lost Cause Gaines M. Foster,2024-04-03 *The Limits of the Lost Cause* challenges prevailing ways of thinking about the impact of the Civil War on the American South Above all Gaines Foster s work encourages Americans to confront the new divisions within their society even as they wrestle with old national not just southern failings

The Metaphysical Confederacy James Oscar Farmer,1999

The American South William J. Cooper Jr.,Thomas E. Terrill,2008-10-23 In *The American South A History* Fourth Edition William J Cooper Jr and Thomas E Terrill demonstrate their belief that it is impossible to divorce the history of the South from the history of the United States The authors analysis underscores the complex interaction between the South as a distinct region and the South as an inescapable part of America Cooper and Terrill show how the resulting tension has often propelled section and nation toward collision In supporting their thesis the authors draw on the tremendous amount of profoundly new scholarship in Southern history Each volume includes a substantial biographical essay completely updated for this edition which provides the reader with a guide to literature on the history of the South Coverage now includes the devastation of Hurricane Katrina in 2005 up to date analysis of the persistent racial divisions in the region and the South s unanticipated role in the 2008 presidential primaries

Saving Women Lacey C. Warner,2007 *Saving Women* is a much needed study of women s contributions to the theology of evangelism Through a careful consideration of the primary sources of six Protestant women ministering in America from 1800 1950 this historical and theological study demonstrates that these women combined verbal proclamation with other historic Christian practices in their roles as preacher visitor missionary educator activist and reformer

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