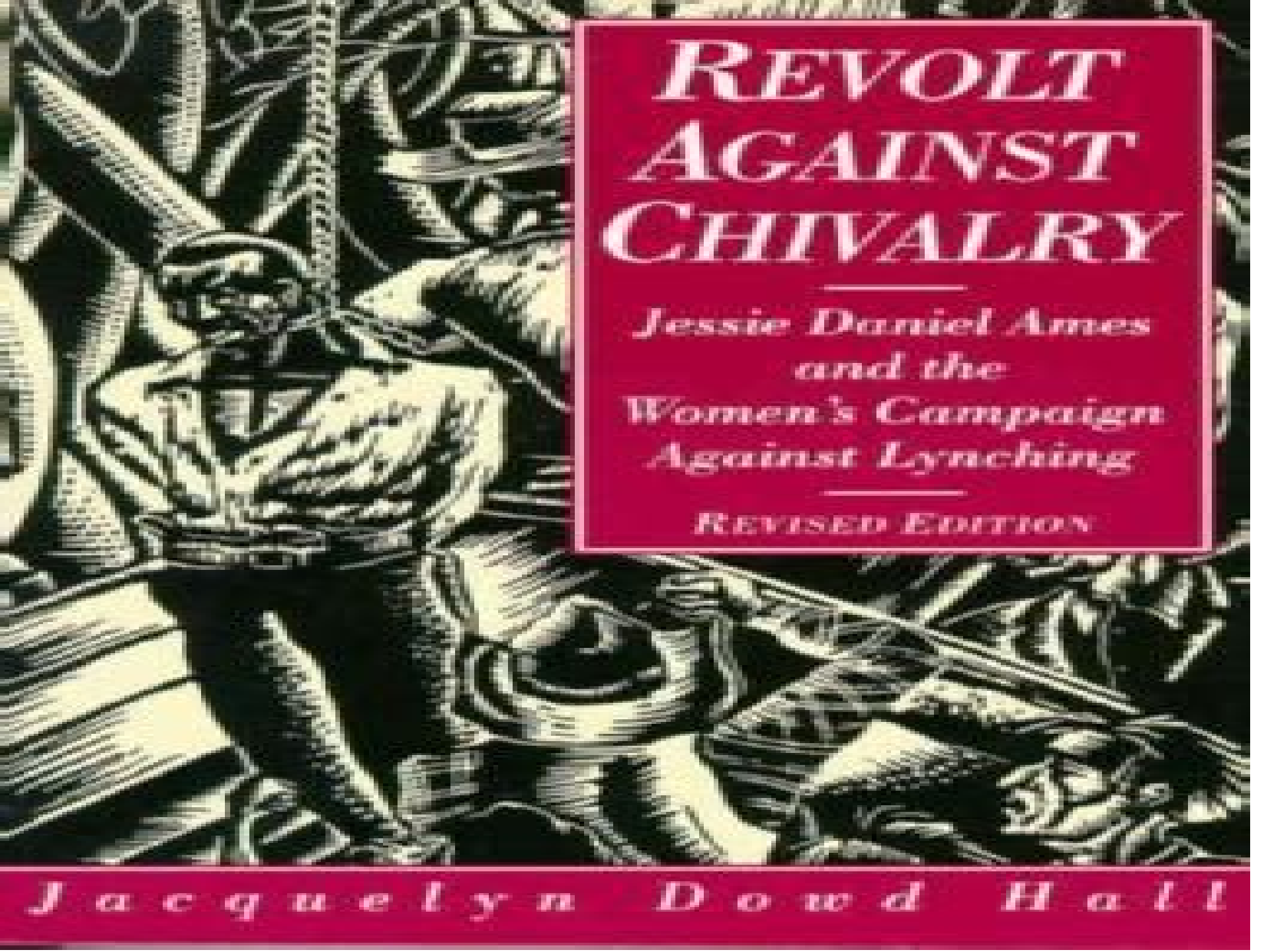




REVOLT AGAINST CHIVALRY

*Jessie Daniel Ames
and the
Women's Campaign
Against Lynching*

REVISED EDITION

Jacquelyn Dowd Hall

Revolt Against Chivalry Jessie Daniel Ames The Womens Campaign Against Lynching

Jason E. Vickers



Revolt Against Chivalry Jessie Daniel Ames The Womens Campaign Against Lynching:

Revolt Against Chivalry Jacquelyn Dowd Hall, 1993 *Revolt Against Chivalry* winner of the Frances B Simkins and Lillian Smith Awards is the classic account of how Jessie Daniel Ames and the antilynching campaign she led fused the causes of feminism and racial justice in the South during the 1920s and 1930s *The Cambridge Companion to American Methodism* Jason E. Vickers, 2013-10-07 A product of trans Atlantic revivalism and awakening Methodism initially took root in America in the eighteenth century In the mid nineteenth century Methodism exploded to become the largest religious body in the United States and the quintessential form of American religion This Cambridge Companion offers a general comprehensive introduction to various forms of American Methodism including the African American German Evangelical Pietist holiness and Methodist Episcopal traditions Written from various disciplinary perspectives including history literature theology and religious studies this volume explores the beliefs and practices around which the lives of American Methodist churches have revolved as well as the many ways in which Methodism has both adapted to and shaped American culture This volume will be an invaluable resource to scholars and students alike including those who are exploring American Methodism for the first time

Race Against Time Jack E. Davis, 2004-10-01 While many studies of race relations have focused on the black experience *Race against Time* strives to unravel the emotional and cultural foundations of race in the white mind Jack E Davis combed primary documents in Natchez Mississippi and absorbed the town s oral history to understand white racial attitudes there over the past seven decades a period rich in social change strife and reconciliation What he found in this community that cultivates for profit a romantic view of the Old South challenges conventional assumptions about racial prejudice Davis engagingly and effortlessly weaves between nineteenth and twentieth centuries white observations and black to describe patterns of social interaction in Natchez in the workplace education politics religion and daily life It was not he discovers false notions of biological differences reinforced by class and economic conflict that lay at the heart of the town s racial divide but rather the perception of a black white cultural divergence in values in education work and family White culture was deemed superior a presumption manifested through a hierarchy of old family elite and other white citizens Since 1930 Natchez has developed a major tourist industry downsized sharecropping expanded its manufacturing sector and participated in the struggles for civil rights school desegregation and black political empowerment Yet the collective white perception of a mythic past has continued reinforced through the sum of Natchez s public history social memory school textbooks breathtaking antebellum mansions and world famous Pilgrimage In *Race against Time* Davis sensitively lays bare the need for shared control of the town s history and the acknowledgment of intercultural dependence to effect true racial equality Building upon the 1941 classic *Deep South A Social Anthropological Study of Caste and Class* Davis brings tremendous passion and insight to the demanding issue of race as he fathoms the contours of Natchez s distinctive racial dynamics in recent decades

Why We Fight Nancy Beck Young, 2013-04-05 History tells us that World War II united

Americans but as in other conflicts it was soon back to politics as usual Nancy Beck Young argues that the illusion of cooperative congressional behavior actually masked internecine party warfare over the New Deal Young takes a close look at Congress during the most consensual war in American history to show how its members fought intense battles over issues ranging from economic regulation to social policies Her book highlights the extent of and reasons for liberal successes and failures while challenging assumptions that conservatives had gained control of legislative politics by the early 1940s It focuses on the role of moderates in modern American politics arguing that they not conservatives determined the outcomes in key policy debates and also established the methods for liberal reform that would dominate national politics until the early 1970s *Why We Fight* which refers as much to the conflicts between lawmakers as to war propaganda films of Frank Capra unravels the tangle of congressional politics governance and policy formation in what was the defining decade of the twentieth century It demonstrates the fragility of wartime liberalism the nuances of partisanship and the reasons for a bifurcated record on economic and social justice policy revealing difficulties in passing necessary wartime measures while exposing racial conservatism too powerful for the moderate liberal coalition to overcome Young shows that scaling back on certain domestic reforms was an essential compromise liberals and moderates made in order to institutionalize the New Deal economic order Some programs were rejected including the Civilian Conservation Corps the National Youth Administration and the Works Progress Administration while others like the Wagner Act and economic regulation were institutionalized But on other issues such as refugee policy racial discrimination and hunting communist spies the discord proved insurmountable This wartime political dynamic established the dominant patterns for national politics through the remainder of the century Impeccably researched Young's study shows that we cannot fully appreciate the nuances of American politics after World War II without careful explication of how the legislative branch redefined the New Deal in the decade following its creation

Southern Methodist Women and Social Justice Janet Allured, M. Kathryn Armistead, 2025-04-08 This book tells the stories of nine southern Methodist women who inspired by their faith advocated for progressive reform by fighting for racial equality challenging white male supremacy and addressing class oppression *The End of American Lynching* Ashraf H. A. Rushdy, 2012-06-18 The End of American Lynching questions how we think about the dynamics of lynching what lynchings mean to the society in which they occur how lynching is defined and the circumstances that lead to lynching Ashraf H A Rushdy looks at three lynchings over the course of the twentieth century one in Coatesville Pennsylvania in 1911 one in Marion Indiana in 1930 and one in Jasper Texas in 1998 to see how Americans developed two distinct ways of thinking and talking about this act before and after the 1930s One way takes seriously the legal and moral concept of complicity as a way to understand the dynamics of a lynching this way of thinking can give us new perceptions into the meaning of mobs and the lynching photographs in which we find them Another way which developed in the 1940s and continues to influence us today uses a strategy of denial to claim that lynchings have ended Rushdy examines how the denial of lynching emerged and

developed providing insight into how and why we talk about lynching the way we do at the dawn of the twenty first century In doing so he forces us to confront our responsibilities as American citizens and as human beings **Encyclopedia of the Harlem Renaissance** Cary D. Wintz,Paul Finkelman,2012-12-06 From the music of Louis Armstrong to the portraits by Beauford Delaney the writings of Langston Hughes to the debut of the musical Show Boat the Harlem Renaissance is one of the most significant developments in African American history in the twentieth century The Encyclopedia of the Harlem Renaissance in two volumes and over 635 entries is the first comprehensive compilation of information on all aspects of this creative dynamic period For a full list of entries contributors and more visit the Encyclopedia of Harlem Renaissance website

The Search for Social Salvation Gary Scott Smith,2000-01-01 In their studies of social Christianity scholars of American religion have devoted critical attention to a group of theologically liberal pastors primarily in the Northeast Gary Scott Smith attempts to paint a more complete picture of the movement Smith s ambitious and thorough study amply demonstrates how social Christianity which included blacks women Southerners and Westerners worked to solve industrial political and urban problems reduce racial discrimination increase the status of women curb drunkenness and prostitution strengthen the family upgrade public schools and raise the quality of public health In his analysis of the available scholarship and case studies of individuals organizations and campaigns central to the movement Smith makes a convincing case that social Christianity was the most widespread long lasting and influential religious social reform movement in American history *White Fright* Jane Dailey,2020-11-17 A major new history of the fight for racial equality in America arguing that fear of black sexuality has undergirded white supremacy from the start In *White Fright* historian Jane Dailey brilliantly reframes our understanding of the long struggle for African American rights Those fighting against equality were not motivated only by a sense of innate superiority as is often supposed but also by an intense fear of black sexuality In this urgent investigation Dailey examines how white anxiety about interracial sex and marriage found expression in some of the most contentious episodes of American history since Reconstruction in battles over lynching in the policing of black troops behavior overseas during World War II in the violent outbursts following the Supreme Court s decision in *Brown v Board of Education* and in the tragic story of Emmett Till The question was finally settled as a legal matter with the Court s definitive 1967 decision in *Loving v Virginia* which declared interracial marriage a fundamental freedom Placing sex at the center of our civil rights history *White Fright* offers a bold new take on one of the most confounding threads running through American history *Methodists and the Crucible of Race, 1930-1975* Peter C. Murray,2004 In *Methodists and the Crucible of Race 1930 1975* Peter C Murray contributes to the history of American Christianity and the Civil Rights movement by examining a national institution the Methodist Church after 1968 the United Methodist Church and how it dealt with the racial conflict centered in the South Murray begins his study by tracing American Methodism from its beginnings to the secession of many African Americans from the church and the establishment of separate northern and southern denominations in the nineteenth century He then details the

reconciliation and compromise of many of these segments in 1939 that led to the unification of the church. This compromise created the racially segregated church that Methodists struggled to eliminate over the next thirty years. During the Civil Rights movement, American churches confronted issues of racism that they had previously ignored. No church experienced this confrontation more sharply than the Methodist Church. When Methodists reunited their northern and southern halves in 1939, their new church constitution created a segregated church structure that posed significant issues for Methodists during the Civil Rights movement. Of the six jurisdictional conferences that made up the Methodist Church, only one was not based on a geographic region: the Central Jurisdiction, a separate conference for all Negro annual conferences. This Jim Crow arrangement humiliated African American Methodists and embarrassed their liberal white allies within the church. The Supreme Court's *Brown v. Board of Education* decision awakened many white Methodists from their complacent belief that the church could conform to the norms of the South without consequences among its national membership. Murray places the struggle of the Methodist Church within the broader context of the history of race relations in the United States. He shows how the effort to destroy the barriers in the church were mirrored in the work being done by society to end segregation. Immensely readable and free of jargon, *Methodists and the Crucible of Race, 1930-1975* will be of interest to a broad audience, including those interested in the Civil Rights movement and American church history.

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