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# Black Gods Of The Metropolis Negro Religious Cults Of The Urban North

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Black Gods of the Metropolis  
From the End of the Civil War to the Twenty-First Century  
Your Spirits Walk Beside Us  
Black Zion  
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A Brief History of the World's Religions and Their Black Gods  
From Marcus Garvey to Louis Farrakhan  
Interpretive Essays in History and Culture  
The Rise of Black Catholicism in the Great Migration  
Religious Pluralism in the United States  
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Gods in America  
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A Historical Introduction to the Study of New Religious Movements  
New World A-Coming  
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African-American Religion  
Peoples Temple and Black Religion in America

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## LIZETH SUMMERS

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**Black Gods of the Metropolis** Univ of California Press

This is an exploration of the interaction between African American religions and Jewish traditions, beliefs, and spaces. The collection's argument is that religion is the missing piece of the cultural jigsaw, and black-Jewish relations need the religious roots of their problem illuminated.

From the End of the Civil War to the Twenty-First Century

Supreme Design Publishing

The author explores the interaction between the Constitution and religious practices in public life. School prayer, religion in prison, and same-sex marriages have created controversies challenging the Supreme Court and the nature of laws regarding religion. The author addresses such issues to trace the relationship between church and state.

**Your Spirits Walk Beside Us** NYU Press

Stemming from his anthropological field work among black religious groups in Philadelphia in the early 1940s, Arthur Huff Fauset believed it was possible to determine the likely direction that mainstream black religious leadership would take in the future, a direction that later indeed manifested itself in the civil rights movement. The American black church, according to Fauset and other contemporary researchers, provided the one place where blacks could experiment without hindrance in activities such as business, politics, social reform, and social expression. With detailed primary accounts of these early spiritual movements and their beliefs and practices, *Black Gods of the Metropolis* reveals the fascinating origins of such significant modern African American religious groups as the Nation of Islam as well as the role of lesser known and even forgotten churches in the history of the black community. In her new foreword, historian Barbara Dianne Savage discusses the relationship between black intellectuals and black religion, in particular the relationship between black social scientists and black religious practices during Fauset's time. She then explores the complexities of that

relationship and its impact on the intellectual and political history of African American religion in general.

**Black Zion** Oxford University Press

The Peoples Temple movement ended on November 18, 1978, when more than 900 men, women, and children died in a ritual of murder and suicide in their utopianist community of Jonestown, Guyana. Only a handful lived to tell their story. As is well known, Jim Jones, the leader of Peoples Temple, was white, but most of his followers were black. Despite that, little has been written about Peoples Temple in the context of black religion in America. In 10 essays, writers from various disciplines address this gap in the scholarship. Twenty-five years after the tragedy at Jonestown, they assess the impact of the black religious experience on Peoples Temple.

Black Gods of the Metropolis Black Classic Press

Black Gods of the Metropolis Negro Religious Cults of the Urban North University of Pennsylvania Press

A Brief History of the World's Religions and Their Black Gods NYU Press

Islam has become an increasingly attractive option for many African-Americans. This book offers an ethnographic study of this phenomenon & asks what attraction the Qur'an has for them & how the Islamic lifestyle accommodates mainstream US values.

**From Marcus Garvey to Louis Farrakhan** Lulu.com

The Harlem Renaissance is the best known and most widely studied cultural movement in African American history. Now, in *Harlem Renaissance Lives*, esteemed scholars Henry Louis Gates Jr. and Evelyn Brooks Higginbotham have selected 300 key biographical entries culled from the eight-volume *African American National Biography*, providing an authoritative who's who of this seminal period. Here readers will find engagingly written and authoritative articles on notable African Americans who made significant contributions to literature, drama, music, visual art, or dance, including such central figures as poet Langston Hughes, novelist Zora Neale Hurston, aviator Bessie Coleman, blues singer Ma Rainey, artist Romare Bearden, dancer Josephine Baker, jazzman Louis Armstrong, and the intellectual giant W. E. B. Du Bois. Also included are biographies of people like

the Scottsboro Boys, who were not active within the movement but who nonetheless profoundly affected the artistic and political statements that came from Harlem Renaissance figures. The volume will also feature a preface by the editors, an introductory essay by historian Cary D. Wintz, and 75 illustrations.

**Interpretive Essays in History and Culture** Indiana University Press

After Reconstruction, African Americans found themselves largely excluded from politics, higher education, and the professions. Martin Kilson explores how a modern African American intelligentsia developed amid institutionalized racism. He argues passionately for an ongoing commitment to communitarian leadership in the tradition of Du Bois.

**The Rise of Black Catholicism in the Great Migration**

University of Pennsylvania Press

Gathers writings on Black nationalism from Thomas Jefferson, Abraham Lincoln, Frederick Douglass, W.E.B. DuBois, and Alexander Crummell

**Religious Pluralism in the United States** SUNY Press

This is a source of reliable information on the most important new and alternative religions covering history, theology, impact on the culture, and current status. It includes a chapter on the Branch Davidians.

Magic In Islam Penguin

What accounts for the persistence of the figure of the black criminal in popular culture created by African Americans? *Unearthing the overlooked history of art that has often seemed at odds with the politics of civil rights and racial advancement*, *Under a Bad Sign* explores the rationale behind this tradition of criminal self-representation from the Harlem Renaissance to contemporary gangsta culture. In this lively exploration, Jonathan Munby takes a uniquely broad view, laying bare the way the criminal appears within and moves among literary, musical, and visual arts. Munby traces the legacy of badness in Rudolph Fisher and Chester Himes's detective fiction and in Claude McKay, Julian Mayfield, and Donald Goines's urban experience writing. Ranging from Peetie Wheatstraw's gangster blues to gangsta rap, he also examines criminals in popular songs. Turning to the screen, the

underworld films of Oscar Micheaux and Ralph Cooper, the 1970s blaxploitation cycle, and the 1990s hood movie come under his microscope as well. Ultimately, Munby concludes that this tradition has been a misunderstood aspect of African American civic life and that, rather than undermining black culture, it forms a rich and enduring response to being outcast in America.

**The White Image in the Black Mind** Urban Ministries

Estrela Alexander recounts the story of African American Pentecostal origins and development. Whether you come from this tradition or you just want to learn more, this book will unfold all the dimensions of this important movement's history and contribution to the life of the church.

**Black gods of the metropolis** University of Chicago Press  
Radical Islam is pursuing the souls of African American men. This book urges the African American community to wake up and take action now. According to author Carl F Ellis, Jr there are five pivotal questions African American Christians must ask and answer: What is Islam? Why has Islam developed so successfully in the African American community? How to protect our churches and communities from Islam's pursuit? How should the Christian community respond to Islam? What should be the Christian community's long-term goals? This is a direct examination of the issues and responds to these and other critical questions with facts, suggestions and ideas that will help readers begin to address Islam's ever-growing challenge to African American congregations and communities.

**Negro religious cults of the urban North. With a new introd. by John Szwed** Harvard University Press

How did African-American slaves view their white masters? As gods, monsters, or another race entirely? Did nineteenth-century black Americans ever come to regard white Americans as innately superior? If not, why not? Here, Mia Bay provides compelling answers by tracing African-American perceptions of whites over a period that saw slavery, emancipation, Reconstruction, and urban migration.

**America's Alternative Religions** NYU Press

"Unearthing rare, scarce, and previously unknown original sources, Watts spells out a comprehensive, even definitive account of Father's controversial life and charismatic ministry. In addition to the fascinating biography, this is solid social and intellectual history as well."—American Academy of Religion

**Black Gods of the Metropolis** Oxford University Press on Demand

In *Mystics and Messiahs*--the first full account of cults and anti-cult scares in American history--Philip Jenkins shows that, contrary to popular belief, cults were by no means an invention of the 1960s. In fact, most of the frightening images and stereotypes surrounding fringe religious movements are traceable to the mid-nineteenth century when Mormons, Freemasons, and even Catholics were denounced for supposed ritualistic violence, fraud, and sexual depravity. But America has also been the home of an often hysterical anti-cult backlash. Jenkins offers an insightful new analysis of why cults arouse such fear and hatred both in the secular world and in mainstream churches, many of which were themselves originally regarded as cults. He argues that an accurate historical perspective is urgently needed if we are to avoid the kind of catastrophic confrontation that occurred in Waco or the ruinous prosecution of imagined Satanic cults that swept the country in the 1980s. Without ignoring genuine instances of aberrant behavior, *Mystics and Messiahs* goes beyond the vast edifice of myth, distortion, and hype to reveal the true characteristics of religious fringe movements and why they inspire such fierce antagonism.

**Black Pilgrimage to Islam** Oxford University Press

Explores the contentious debates among Black Catholics about the proper relationship between religious practice and racial identity Chicago has been known as the Black Metropolis. But before the Great Migration, Chicago could have been called the Catholic Metropolis, with its skyline defined by parish spires as well as by industrial smoke stacks and skyscrapers. This book uncovers the intersection of the two. Authentically Black and Truly Catholic traces the developments within the church in Chicago to show how Black Catholic activists in the 1960s and 1970s made Black Catholicism as we know it today. The sweep of the Great Migration brought many Black migrants face-to-face with white missionaries for the first time and transformed the religious landscape of the urban North. The hopes migrants had for their new home met with the desires of missionaries to convert entire neighborhoods. Missionaries and migrants forged fraught relationships with one another and tens of thousands of Black men and women became Catholic in the middle decades of the twentieth century as a result. These Black Catholic converts

saved failing parishes by embracing relationships and ritual life that distinguished them from the evangelical churches proliferating around them. They praised the "quiet dignity" of the Latin Mass, while distancing themselves from the gospel choirs, altar calls, and shouts of "amen!" increasingly common in Black evangelical churches. Their unique rituals and relationships came under intense scrutiny in the late 1960s, when a growing group of Black Catholic activists sparked a revolution in U.S. Catholicism. Inspired by both Black Power and Vatican II, they fought for the self-determination of Black parishes and the right to identify as both Black and Catholic. Faced with strong opposition from fellow Black Catholics, activists became missionaries of a sort as they sought to convert their coreligionists to a distinctively Black Catholicism. This book brings to light the complexities of these debates in what became one of the most significant Black Catholic communities in the country, changing the way we view the history of American Catholicism.

**The Spirit of the Law** Penguin

*A History of Religion in America: From the End of the Civil War to the Twenty-First Century* provides comprehensive coverage of the history of religion in America from the end of the American Civil War to religion in post 9/11 America. The volume explores major religious groups in the United States and examines the following topics: The aftermath of the American Civil War Immigration's impact on American religion The rise of the social gospel The fundamentalist response Religion in Cold War America The 60's counterculture and the backlash Religion in Post-9/11 America Chronologically arranged and integrating various religious developments into a coherent historical narrative, this book also contains useful chapter summaries and review questions. Designed for undergraduate religious studies and history students *A History of Religion in America* provides a substantive and comprehensive introduction to the complexity of religion in American history.

**Negro Religious Cults of the Urban North** InterVarsity Press  
In *Modern Black Nationalism*, William L. Van Deburg has collected the most influential speeches, pamphlets, and articles that trace the development of black nationalism in the twentieth century. This documentary anthology seeks to chart a course between hazardous pedagogical alternatives - neither ignoring nor overstating the case for any one of the various manifestations of

black nationalism. Modern Black Nationalism begins with Marcus Garvey, the acknowledged father of the twentieth-century movement, and showcases the work of more than forty prominent thinkers including Louis Farrakhan, Elijah Muhammad, Maulana Karenga, the founder of Kwanzaa, Amiri Baraka, and Molefi Asante. Rare pamphlets distributed by organizations such as the Black Panther Party, articles from underground magazines, and memos from governmental officials offer a fresh look at the roots and the manifestations of this movement. Van Deburg contextualizes each of the essays, providing the reader with in-depth historical background.

Negro Religious Cults of the Urban North Harvard University Press Demonstrates that the efforts to contest conventional racial categorization contributed to broader discussions in black

America that still resonate today. When Joseph Nathaniel Beckles registered for the draft in the 1942, he rejected the racial categories presented to him and persuaded the registrar to cross out the check mark she had placed next to Negro and substitute "Ethiopian Hebrew." "God did not make us Negroes," declared religious leaders in black communities of the early twentieth-century urban North. They insisted that so-called Negroes are, in reality, Ethiopian Hebrews, Asiatic Muslims, or raceless children of God. Rejecting conventional American racial classification, many black southern migrants and immigrants from the Caribbean embraced these alternative visions of black history, racial identity, and collective future, thereby reshaping the black religious and racial landscape. Focusing on the Moorish Science Temple, the Nation of Islam, Father Divine's Peace Mission Movement, and a number of congregations of Ethiopian Hebrews,

Judith Weisenfeld argues that the appeal of these groups lay not only in the new religious opportunities membership provided, but also in the novel ways they formulated a religio-racial identity. Arguing that members of these groups understood their religious and racial identities as divinely-ordained and inseparable, the book examines how this sense of self shaped their conceptions of their bodies, families, religious and social communities, space and place, and political sensibilities. Weisenfeld draws on extensive archival research and incorporates a rich array of sources to highlight the experiences of average members. The book demonstrates that the efforts by members of these movements to contest conventional racial categorization contributed to broader discussions in black America about the nature of racial identity and the collective future of black people that still resonate today.