



Mardi Gras In Mobile

TD Snyder



Mardi Gras In Mobile:

Mardi Gras in Mobile L. Craig Roberts, 2015-01-12 Mardi Gras in Mobile began its carnival celebration years before the city of New Orleans was founded In the 1700s mystic societies formed in Mobile such as the Societe de Saint Louis believed to be the first in the New World These curious organizations brought old world traditions as they held celebrations like parades and balls with themes like Scandinavian mythology and the dream of Pythagoras Today more than 800 000 people annually take in the sights sounds and attractions of the celebration Historian and preservationist L Craig Roberts through extensive research and interviews explores the captivating and charismatic history of Mardi Gras in the Port City *Bon Temps* Jeff Haller, 2017-10-10 New Orleans has long been associated with Mardi Gras but in Alabama we don t care to play second fiddle Mobilians proudly claim to have established the country s first Mardi Gras traditions dating back to the 1830s Mardi Gras here is a month long glitter and gold leaf gumbo fixin celebrity impersonating waiting in the wings spotlight alcohol swamped gimme sumthin Mister drum rolling siren wailing shoulder to shoulder blowout In Bon Temps Alabama s Mardi Gras photographers Jeff and Meggan Haller bring Alabama s premier cultural tradition to the world Mobile s Mardi Gras is a celebration of excess preceding the fasting and penitence of Lent It culminates on Mardi Gras or Fat Tuesday the day before Ash Wednesday and the start of the Lenten season Today s Mardi Gras is an economic bonanza accommodating hundreds of thousands of revelers over three weeks of parades balls and partying With dozens of mystic societies traditions run deep It s so old that you may think you ve seen it all but in Jeff and Meggan Haller s collection of sometimes shocking sometimes silly always vivid images and essays by Eleanor Inge Baker we re confident you ll discover something new Casebound in linen with foil embossed cover and marbled endsheets Bon Temps Alabama s Mardi Gras honors Mobile s tradition of over the top frivolity As the slogan goes Mobile s a city born to celebrate *Wicked Mobile* Brendan Kirby, 2015-11-09 Moving to the Mobile area in 2000 Brendan Kirby learned that his adopted city was nearly as old as his birthplace Philadelphia PA and had its own rich history and collection of wild stories With the aid of local historians and research librarians as well as the writings of key players and contemporaneous journalists this veteran investigative reporter delved into the oft repeated tales and juicy rumors of the Port City in an attempt to separate fact from fiction and weave a richly detailed truth for today s readers Exposing the underbelly of this genteel Southern Belle *Wicked Mobile* certainly will appeal to those born and bred in Mobile Baldwin and surrounding counties who might well spy a distant cousin among its dastardly cast of characters but it also will captivate transplants or anyone with a love of history or fondness for misdeeds and scandal Provided by publisher

Mardi Gras in Mobile William J. Lovett, Charles W. Porter, 1980 *Port of Mobile*, 1952 *Carnival in Alabama* Isabel Machado, 2023-01-27 Mobile is simultaneously a typical and unique city in the postwar United States It was a quintessential boomtown during World War II That prosperity was followed by a period of rapid urban decline and subsequent attempts at revitalizing or gentrifying its downtown area As in many other US cities urban renewal integration and other socioeconomic

developments led to white flight marginalized the African American population and set the stage for the development of LGBTQ community building and subculture Yet these usually segregated segments of society in Mobile converged once a year to create a common identity that of a Carnival City Carnival in Alabama looks not only at the people who participated in Mardi Gras organizations divided by race gender and or sexual orientation but also investigates the experience of marked bodies outside of these organizations or people involved in Carnival through their labor or as audiences or publics of the spectacle It also expands the definition of Mobile s Carnival tradition beyond the official pageantry by including street maskers and laborers and neighborhood cookouts Using archival sources and oral history interviews to investigate and analyze the roles assigned inaccessible to or claimed and appropriated by straight identified African American men and women and people who defied gender and sexuality normativity in the festivities regardless of their racial identity this book illuminates power dynamics through culture and ritual By looking at Carnival as an invented tradition and as a semiotic system associated with discourses of power it joins a transnational conversation about the phenomenon

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