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For other people called Thomas Dixon, see Thomas Dixon (disambiguation). American Baptist preacher, writer, lawyer, politician and white supremacist Thomas Dixon Jr. BornThomas Frederick Dixon Jr. (1864-01-11)January 11, 1864Shelby, North Carolina, U.S.DiedApril 3, 1946(1946-04-03) (age 82)Raleigh, North Carolina, U.S. Alma materWake Forest CollegeJohns Hopkins UniversityGreensboro Law SchoolOccupation, lecturer, writernKnowfora of white supremacistNotable workThe Clansman (source of birth of a nation)The Leopard's SpotsStyleHistorical romanceMovementLost Cause of the ConfederacySpouse(s)Harriet Bussey (1886-1937)Madelyn Donovan (1939-1946)Children3RelativesAmzi Clarence Dixon Thomas Frederick Dixon Jr. (January 11, 1864 - April 3, 1946) was an American white supremacist, successively a politician, lawyer, Baptist minister, teacher, novelist, playwright and filmmaker. Referred to as a professional racist,[1][15] Dixon wrote two best-selling novels, *The Leopard's Spots: A Romance of the White Man's Burden – 1865-1900* (1902) and *The Clansman: A Historical Romance of the Ku Klux Klan* (1905), which romanticized Confederate white supremacy, endorsed the Lost Cause of the Confederacy, against equal rights for blacks, and glorified the Ku Klux Klan as heroic vigilantes. Director D.W. Griffith adapted *The Clansman* for the screen in *The Birth of a Nation* (1915), which inspired the creators of the 20th-century rebirth of the Klan. In the early 1990s Dixon was born in Shelby, North Carolina, the son of Thomas Jeremiah Frederick Dixon II and Amanda Elvira McAfee, daughter of a planter and slave owner from York County, South Carolina. [2]xvi He was one of eight children, five of whom survived into adulthood. [2]xvi His older brother, preacher Amzi Clarence Dixon, helped edit *The Fundamentals*, a series of articles (and later volumes) that influenced fundamentalist Christianity. He gained international fame as one of the greatest ministers of his time. [3]7 His younger brother Frank Dixon was also a minister and teacher. His sister, Elizabeth Delia Dixon-Carroll, became a pioneer female physician in North Carolina and was a physician for many years at Meredith College in Raleigh, N.C. [4] Dixon's father, Thomas J. F. Dixon Sr., son of an Anglo-Scottish father and a German mother, was a well-known Baptist minister, as well as a landowner and slave-owner. His maternal grandfather, Frederick Hambright (possible namesake for the fictional North Carolina town of Hambright in which Leopard's Spots takes place), was a German Palatine immigrant who fought in both the local militia and in the North Carolina Line of the Continental Army during the Revolutionary War. [5] Dixon Sr. had inherited slaves and property by his first wife's father, slaves worth \$100,000 in 1862. [3]:21–22[page needed] Frontispiece to the edition of Dixon's *The Clansman*. In his adolescence, Dixon helped on the family farms, an experience he hated, but he later say that it helped him to relate to the plight of the working man. [3]:23[necessary] Dixon grew up after the Civil War, during the Reconstruction period. The government confiscation of farmland, coupled with what Dixon saw as the corruption of local politicians, the vindictiveness of Union troops, and general lawlessness, embittered him, and he became staunchly opposed to the reforms of reconstruction. [3]:22–27 Family involvement in the father of the Ku Klux Klan Dixon, Thomas Dixon Sr., and his maternal uncle, Col. Leroy McAfee, both joined the Klan early in the Reconstruction era with the goal of bringing order to the tumultuous times. McAfee was head of the Ku Klux Klan in Piedmont North Carolina. [7]:388[8] The romantic colonel made a lasting impression on the boy's imagination.[7]388 and Clansman was dedicated to the memory of a Scottish-Irish leader of the South, my uncle, Colonel Leroy McAfee, great titan of the Invisible Empire Ku Klux Klan. [9] Dixon claimed that one of his earliest memories of a Ku Klux Klan parade through the village streets on a moonlight night was in 1869, when Dixon was 5. [7]:387 Another childhood memory was from the widow of a Confederate soldier who had served under McAfee, accusing a black man of raping her daughter and seeking out Dixon's family. Dixon's mother praised the Klan after it hung up and shot the alleged rapist in the town square. [3]:23[8][10] Education In 1877, Dixon attended Shelby Academy, where he graduated in just two years. In September 1879, at the age of 15, Dixon followed his older brother and enrolled at Baptist Wake Forest College, where he studied history and political science. As a student, Dixon performed remarkably well. In 1883, after only four years, he obtained a master's degree. His record at Wake Forest was outstanding, and he earned the distinction of achieving the highest student honor ever awarded to the university until then. [3]34 As a student there, he was a founding member of the chapter of Kappa Alpha Order fraternity.[11] and delivered the 1883 Salutatory Address with white, humor, pathos and eloquence. [12] After graduating from Wake Forest, Dixon received a scholarship to enroll in the political science program at Johns Hopkins University, then the leading graduate school in the nation. [7]388 There he met and became friends with fellow student and future President Woodrow Wilson. [3]:34[6][page needed]13 Wilson was also a Southerner, and Dixon says in his memoirs that they became intimate friends.... I spent many hours with him in [Wilson's room]. [2]:167 It is documented that Wilson and Dixon took at least one class together: As a special student in history and politics he undoubtedly felt the influence of Baxter Adams and his circle of Anglo-Saxon historians, who sought to return American political institutions to the primitive democracy of the ancient Germanic tribes. The Anglo-Saxon were ardent racists their prospects, believing that only the last day Aryan or Teutonic nations were capable of self-government. [7]388 But after only one semester, despite Wilson's objections, Dixon left Johns Hopkins to pursue journalism and a career on the stage. [2]168 Dixon went to New York City, and while he tells us in his autobiography that he enrolled briefly at an otherwise unknown Frobisher School of Drama[14]:20 what he publicly acknowledged was his enrollment in a correspondence course given by the one-man American School of Playwriting, of William Thompson Price. [14]:53 Apparently as an advertisement for the school, he reproduced in the program his handwritten thank-you note. [15] As an actor, Dixon's physical appearance was a problem. He was 6 feet 3 inches (1.91 m) but only 150 pounds (68 kg), making for a very lanky appearance. One producer noted that because of his appearance, he would not succeed as an actor, but Dixon was complimented for his intelligence and attention to detail. The producer advised Dixon to put his love for the stage into scriptwriting. [6] [page needed] [14] [page needed] Despite the compliment, Dixon returned to North Carolina in shame. [page needed] Upon his return to Shelby, Dixon quickly realized he was in the wrong place to begin cultivating his playwrighting skills. After the initial disappointment of his rejection, Dixon, with the encouragement of his father, enrolled in the short-lived Greensboro Law School, in Greensboro, North Carolina. Dixon was an excellent student and obtained his law degree in 1885. [6] [page needed] Political career During law school, Dixon's father convinced Thomas Jr. to enter politics. After graduating, Dixon ran for the local seat in the North Carolina General Assembly as a Democrat. [16] Despite being only 20 years old and too young to vote, he won the 1884 election by a 2–1 margin, a victory that was attributed to his eloquence. [17] Dixon retired from politics in 1886 after only one term in the legislature. He said he was disgusted by the corruption and backdoor deals of lawmakers, and he is quoted as referring to politicians as the prostitutes of the masses. [2]:181-186[18] However suddenly, Dixon's political career gained him popularity throughout the South as he was the first to defend the rights of Confederate veterans. [19] [20] After his career in politics, Dixon practiced private law for a short time, but he found little satisfaction as a lawyer and soon left the profession to become a minister. Dixon thought Dixon saw himself and wanted to be remembered as a man of ideas. He described himself as a reactionary. [21] Dixon claimed to be a friend of negroes, found a claim Karen Crowe did not but he thought that they were not and never the equal of whites, who had superior intelligence; blacks could not benefit much, even from the best education. [2]xv Giving them the vote was a mistake, if not a disaster. Reconstruction reconstruction were insane. [22] He accepted the return of negroes to Africa, although there were not too many for this to ever happen; even the entire U.S. Navy couldn't keep up with those who were born, let alone the adults. [2]xvii Dixon recounts in his autobiography things he witnessed firsthand: The Freedmens Bureau arrived in Shelby and told the blacks they could vote, if they vowed to support the constitutions of the United States and North Carolina. The Negroes brought to their meetings with the agent huge baskets, large jugs, huge bags, wheelbarrows, and wagons, as all thought the franchise was something tangible. [2]:36–37 He listened as a widow with daughter told his uncle about the rape of her daughter, by a Negro who Reconstruction Governor William W. Holden had just pardoned and released from prison. Dixon saw him lynched by the Klan. [2]:53–59 A Freedman's Office agent told a former slave of Dixon's grandmother that he was free and could go wherever he was satisfied. The negro wouldn't leave, and when the officer kept repeating his message, he threw an axe at him, who was missing. [2]:75–76 In Columbia, South Carolina, around 1886, he saw a black driver of a truck strike a small white boy of about six with a whip. The boy's mother reprimanded him, so she was arrested, and he followed them to a courtroom where a Negro magistrate gave her \$10 for insulting a liberator. His uncle and a friend paid the fine for her. [2]:78 In the South Carolina House of Representatives there were 94 Negroes and 30 whites, 23 of them not from South Carolina. When he went there, aged 7, he saw that some members were well dressed, preachers in frock coats. Many were barefoot, many of them were in overalls covered in red mud, and the space behind the members' seats was littered with corks, broken bottles, musty crutches, greasy pieces of paper and bones picked clean. Without debate the legislature voted the presiding officer \$2000 for the heavy duties.... this week for the state. One page told Dixon he didn't receive his \$20/day salary. The room reeked[ed] of despicable cigars and old whiskey, and the smell of perspiring negroes, which he mentions twice. [2]:78–81 Karen Crowe finds his memories of this journey particularly confused; his chronology is not correct. [2]xvii In the 1870 elections, the Klan warned negroes in North Carolina who could not read their vote not to eject it. His uncle was his chief. [2]:195 Moreover, because his uncle was very involved in both the Klan and other local politics - residents funded him to go to Washington on their behalf - he received earfuls of reports about other alleged misconduct by Negroes and their white allies that controlled the government in North Carolina. Dixon had a particular hatred for Republican Thaddeus Stevens, leader in the House of Representatives, because he supported land confiscation of whites and its distribution to blacks (see 40 acres and a mule), and according to Dixon wanted wanted make the Southern Negroid area. [2]xvii Historians do not support much of its charges. [2]xvii Dixon was concerned about the women's question, women's suffrage. [2]xviii Dixon was concerned about the women's question, women's suffrage. His prejudices against women are more subtle. For him, although the actual fulfillment of a woman lies most certainly in marriage, the best example of that institution is one in which she takes an equal role. [2]xxix Dixon was also dealing with threats of communism and war. Civilization was threatened by socialists, by US involvement in European affairs, finally, by communists ... He saw civilizational as a somewhat fragile quality thing that was threatened with wreckage and destruction from all sides. [2]xvii Minister Dixon was ordained as a Baptist minister on October 6, 1886. That month, church records show that he moved to the rectory at 125 South John Street in Goldsboro, North Carolina, to serve as the pastor of the First Baptist Church. Already a lawyer and fresh from Wake Forest Seminary, life in Goldsboro shouldn't be what young Dixon had expected for an initial preaching assignment. The social upheaval that Dixon portrays in his later works was largely combined by Dixon's experiences in postwar Wayne County during reconstruction. [quote needed] On April 10, 1887, Dixon moved to the Second Baptist Church in Raleigh, North Carolina. His popularity quickly rose, and before long, he was offered a position at the great Dudley Street Baptist Church (destroyed in 1964[23]) in Roxbury, Boston, Massachusetts. He was unpleasantly surprised to find prejudices against negroes there. [2]:195 he always said that he was a friend of negroes. As his popularity on the pulpit grew, so did the demand for him as a teacher. [3]:40 During the preaching in Boston, Dixon was asked to give the commencement address at Wake Forest University. In addition, he was offered a possible honorary doctorate from the university. Dixon himself rejected the offer, but he sang high praise over a then unknown man Dixon believed deserved the honor, his old friend Woodrow Wilson. [3]:41 A reporter at Wake Forest who heard Dixon's praise of Wilson put a story on the national thread, giving Wilson his first national exposure. [3]:41 In August 1889, although his Boston congregation was willing to double his pay if he stayed, Dixon accepted a post in New York City. [3]:42 There he would preach at new heights, rubbing elbows with the likes of John W. Rockefeller and Theodore Roosevelt (whom he helped in a campaign for the governor of New York). [3]:42 He had the largest congregation of any Protestant minister in the United States. [14]:21 As pastor of the Twenty-Third Street Baptist Church in New York City... his audience quickly outgrew the church and, awaiting the construction of a new People's Temple, Dixon was to keep services in a neighboring YMCA. [7]:389 Thousands were rejected. [24] John D. Rockefeller offered a \$500,000 matching grant for Dixon's dream, the construction of a large temple. However, it never ever lasted. Dixon resigned, saying that in order to reach the non-church masses, I am convinced that the machines of a strict Baptist church are a hindrance, and that he wished for a completely free pulpit. The administration of the Church had expressed to him three times their desire to leave the Association Hall and return to the building of the church; according to them, the crowd present were not enough donations to cover the hall's rental, for which reason there was a gradual increase in the indebtedness of the church, without any prospect for a change for the better. [24] It was also reported at the time of his resignation that for a long time beyond their dissensions among the members of the Twenty-Second Church of the Street Baptist, because of the objections of the more conservative members of the congregation to the "sensational" character of the sermons preached during the last five years by the pastor, The Rev. Thomas Dixon, . Jr. [25] A published letter from an old-fashioned cleric accused him of sensationalism in the pulpit; he replied that he was sensational, but this was preferable to the stupidity, failure, and criminal folly of tradition, an example of those putting on women's clothes (spiritual robes) in the hope of adding to my dignity on Sunday by the judicious use of dry goods. [26] In 1896 Dixon's failure of Protestantism in New York and its causes appeared. Dixon decided to go further and form a new church, the People's Church (sometimes described as the People's Stamp), in the auditorium of the Academy of Music; [14]:21 this was a non-denominational church. He continued to preach there until 1899, when he began teaching full-time. [quote needed] In the absence of lectures, the only man I could find who could hold my large crowd was socialist Eugene V. Debs, whom Dixon speaks very strongly of. [2]:237 While pastor of the Church of the People [sic] in New York he was once indicted on libel charges for his pulpit attacks on city officials. When the arrest warrant was issued to him, he went to look up the files of the members of the grand jury who had indicted him. Then he denounced the jury from his pulpit. The procedure was withdrawn. [2]:234–236[27] Teacher Dixon was someone who had something to say to the world and wanted to say it. He had something burning in his heart for expression. [28] He repeatedly insisted that he was only telling the truth, providing documentation when challenged.[2]:279–280 and asked his critics to point out any falsehoods in his works, even announcing a reward for anyone who could. The reward was not claimed. [29] Dixon enjoyed reading, and found it a pleasant pastime. Success on the platform was the easiest thing I've ever tried. [2]:260 He went on the circuit of and was often hailed as the best speaker in the nation. [3]:51[14]:25 He tells us in his autobiography that as a teacher, I always spoke without notes after careful careful in four years he was heard by an estimated 5,000,000 participants, sometimes more than 6,000 on a single program. [30]:103 He got an immense following throughout the country, particularly in the South, where he played his speeches about the plight of the working man and what he called the horrors of reconstruction. [14] [He can swirl words and ideas at an audience as few people can.... He talked about the new America in front of an audience that almost filled the opera house. People held their breath and listened, clapping their hands, laughing and sometimes some of them wept a little, and when the teacher[er] after a beautiful look, bowed off the platform, they felt injustice that they had paid fifty cents each to hear such a short address, then they looked at their watches to find that they had been listening for two hours. [31] Around 1896, Dixon had an analysis caused by overtime. He had lived on 94th St. in Manhattan and on Staten Island, but didn't like the weather, and the doctor had come to see us every week. The doctor told him to live in the country. [2]:239 Now Rich, in 1897 Dixon bought a small colonial house, Elmington Manor, in Gloucester County, Virginia. The house had 32 rooms and the grounds were 500 hectares (200 hectares). [2]:144–245 He had his own post office, . Dixwomale. [20] [32] The same year he had built a 24 foot (24 m) steam yacht, which required a crew of two men and a boy. He called it Duke. [2]:250 He says in his autobiography that one year he paid income tax on \$210,000. I felt... I had more money than I could spend. [2]:314 Becoming a novelist It was during such a lecture tour that Dixon attended a theatrical version of Harriet Beecher Stowe's Uncle Tom's Cabin. Dixon could barely contain his anger and indignation at the game, and it is said that he literally cried at the game's misrepresentation of southerners. [14]:25 Dixon swore that the true story of the South should be told. As a direct result of that experience, Dixon wrote his first novel, *The Leopard's Spots* (1902), which uses several characters, including Simon Legree, recycled from Stowe's novel. [3]:51[14]:25 It and its successor, *Clansman*, were published by Doubleday, Page &amp; Company (and contributed significantly to the publisher's success). Dixon turned to Doubleday because he had a long friendship with fellow North Carolinian Walter Hines Page. [2]:177, 262 Doubleday accepted the Leopard's Spots immediately. [2]:264 The entire first edition was sold before it was printed - an unheard of thing for a first novel. [2]:266 It sold more than 100,000 copies in the first 6 months, and reviews were generous beyond words. [2]:266–267 Dixon as a novelist I think God that there is not to-day the clang of the chain of a single slave in continent. Slavery may have had its benevolent aspects, but democracy is the fate of the race, because all people are bound together in the bonds of brotherly equality with common love. -Thomas Dixon Jr., Jr., of Protestantism and its Causes, New York[8] ... No form of education, industrial, classical or religious, can make a negro a white man or bridge the gap of centuries that separates him from the white man in the evolution of human nature. -Thomas Dixon Jr., 1905 by Booker T. Washington and the Negro, p. 1. Saturday Evening Post, August 19, 1905. [33] Dixon turned to writing books as a way to present his ideas to an even larger audience. Dixon's Trilogy of Reconstruction consisted of *The Leopard's Spots* (1902), *The Clansman* (1905) and *The Traitor* (1907). (In his autobiography, he says that in creating trilogies, he followed the model of the Polish writer Henryk Sienkiewicz. [page needed]) Dixon's novels were bestsellers in their day, despite being racist pastiches of historical romance fiction. They glorify an antebellum American South white supremacist viewpoint. Dixon claimed to oppose slavery, but he embraced racial segregation and vehemently opposed universal suffrage and miscegenation. [6] [page needed] [14]:27 He was a spokesman for Southern Jim Crow segregation and for American racism in general. Yet he did nothing more than repeat the comments of others. [14]4 Dixon's Reconstruction-era novels depict northerners as greedy carpet baggers and white southerners as victims. Their prejudices and intolerance appealed to a readership that feared losing its privileged legacy of brutal oppression and exploitation. [34] Dixon's Clansman caricatures the reconstruction as the era of black rapists and blonde-haired victims, and if his racist views were unknown, the vile and gratuitous brutality and Klan terror in which the novel revels would be read as satire. [34] If Dixon used the film as a propaganda tool for his often outrageous opinions on race, communism, socialism, and feminism.[14][necessary] D. W. Griffith, in his film adaptation of the novel, *The Birth of a Nation* (1915), is a case in point. Dixon wrote a movie script for the film, and it was successful stage adaptation of *The Clansman* in 1905. In *The Leopard's Spots*, the character of The Leopard intimidates Charles Gaston, the main character, with a foul-mouthed tirade of hate speech. [34] One critic notes that the terror for marriage, the Holy of Saints, can be a harsh euphemism for the agnia. [34] Even Dixon's opposition to miscegenation seemed to be as much about confused sexism as it was about racism, as he opposed relationships between white women and black men, but not between black women and white men. [34] Another pet hate for Dixon and the focus of another trilogy was socialism: *The One Woman: A Story of Modern Utopia* (1903), *Comrades: A Story of Social Adventure in California* (1909), and *The Root of Evil* (1911), the of what also discusses some of the problems that are being initiated in modern industrial capitalism. The book *Comrades* was made in a film entitled *Bolshevism in Trial*, released in 1919. In the play *The Sins of the Father*, which was produced in Dixon himself played the lead role. Dixon wrote 22 novels, as well as many plays, sermons and works of nonfiction. W.E.B. DuBois said he was read more than Henry James. [35] His writing centered on three main themes: racial purity, the evil of socialism, and the traditional family role of women as a wife and mother. (Dixon opposed female suffrage). [30] A common theme found in his novels is violence against white women, mostly by Southern black men. The crimes are almost always avenged by the course of the story, the source of which could stem from Dixon's belief that his mother had been sexually abused as a child. [14]:30 He wrote his last novel, *The Flaming Sword*, in 1939 and not long after was paralyzed by a brain haemorrhage. [36] While the birth of a Nation is still viewed for its crucial role in the birth of the feature film, none of Dixon's novels have passed the test of time. In 1925, when Publishers Weekly documented the best-selling fiction of the past quarter century, Dixon's novel was not recorded. [14]:5 Dixon as a playwright Dixon would not be happy to hear that he is remembered primarily as a novelist. He saw himself primarily as a man of ideas, and when he wrote fiction, it was only because at that time he thought it was the best medium to pass on his ideas to a large audience. Making a play of The Clansman would reach twice as many people and with an emotional force ten times as large as in cold type. [2]:280 In the years between the composition of *The Clansman* (1905) and *Birth of a Nation* (1915), Dixon was primarily known as a playwright. Dixon as filmmaker Main article: Birth of a Nation Turning it into a movie was the next step, reaching more people with even more impact. [37]:15 As he said a propos of the Fall of a Nation (1916): the film reached more than thirty million people and was therefore thirty times more effective than any book I would have written. [2]:310 Out of the royalties of Birth of a Nation I bought an orange forest in the heart of Mowoland [Hollomont] and built on it the first fully equipped Studio and Laboratory with all the facilities that the city had seen. In a few months my second picture and directed it. [2]29 Attitudes towards the revived Klan Dixon wrote an extreme nationalist, chauvinist, racist, reactionary ideologue, although at the height of his fame, Dixon might well have been considered a liberal by many of his contemporaries. He distanced himself from the bigotry of the revived second-era Ku Klux Klan, which he saw as a growing threat to the cause of public order, and members of the Klan attacked [14]:16 seems that he deduced that the Rebuilding Klan members were not bigots. He condemned the secret organization for ignoring civilized government and encouraging riots, bloodshed and anarchy. [38]:29 He denounced anti-Semitism as idocy, noting that the mother of Jesus Jesus the Jewish race is the most persistent, powerful, commercially successful race the world has ever produced. [39] While praising the loyalty and good citizenship of Catholics, he claimed it was the duty of whites to raise and help the supposedly weaker races. Dixon's family and his first wife Harriet Dixon married his first wife, Harriet Bussey, on March 3, 1886. Both were forced to flee to Montgomery, Alabama, after Bussey's father refused to give his consent. [40] Dixon and Harriet Bussey had three children together: Thomas III, Louise, and Gordon. In recent years Dixon's final years were financially incredibly uncomfortable. He had lost his home on Riverside Drive in New York, which he had occupied for twenty-five years.... His books were no longer... Bestsellers. [30]:221 The money he earned from his first books was lost on the stock and cotton exchanges in the crash of 1907. [2]:292-293 His last venture in the late 1920s was a holiday resort, Wildcates Retreat, in Little Switzerland, North Carolina. After he had spent a huge amount of money on its development, the company collapsed as speculative bubbles across the country began to burst before the 1929 crash. [41] He ended his career as an impoverished court clerk in Raleigh, North Carolina. [6] [page necessary] [42] Harriet died on December 29, 1937, and fourteen months later, on February 26, 1939, Dixon suffered a crippling brain haemorrhage. Less than a month later, from his hospital bed, Dixon married Madelyn Donovan, an actress thirty years his junior, who had played a role in a film adaptation of Mark of the Beast. [3]:128 She was also his research assistant on *The Flaming Sword*, his last novel. The marriage caused outrage and months among his remaining family members, who considered her a bad woman. She took care of him for the next seven years, taking over his duties as a clerk when he could no longer work. He tried to take care of her future financial security, giving her the rights to all his properties. He doesn't say anything about her in his autobiography. [2]xxvi Dixon died on April 3, 1946. He was buried with Madelyn in Sunset Cemetery in Shelby, North Carolina. Archive material The Thomas Frederick Dixon Jr. Collection, at the John R. Dover Memorial Library at Gardner-Webb University in Boiling Springs, North Carolina, contains documents, manuscripts, biographical works and other materials related to the life and literary career of Thomas Dixon. It also contains fifteen hundred volumes from Dixon's personal book collection and nine paintings that became illustrations in his novels. [43] [44] The additional archival material is in the Duke's University Library. List of Charles Novels The Leopard's Spots: A Romance of the White Man's Burden (1902) (Deel 1 van de trilogie over Wederopbouw) The One Woman: A Story of Modern Utopia (1903) (Deel 1 van de trilogie over socialisme) The Clansman: A Historical Romance of the Ku Klux Klan (1905) (Deel 2 van de trilogie over The Traitor: A Story of the Fall of the Invisible Empire (1907) (Part 3 of the trilogy on Reconstruction) Comrades: A Story of Social Adventure in California (1909) (Part 2 of the trilogy on socialism) The Root of Evil (1911) (Part 3 of the trilogy on socialism) An attack on capitalism The Sins of the Father: A Romance of the South (1912), on miscegenation The Southerner: A Romance of the Real Lincoln (1913) (First of three novels about Confederate heroes) The Victim: A Romance of the Real Jefferson Davis (1914) (Second of three novels on Southern heroes) Text of FadedPage. Text from Project Gutenberg. Original pages, from Kentucky Digital Library. The Foolish Virgin: A Romance of Today (1915) (opposes women's emancipation) The Fall of a Nation. A Sequel to the Birth of a Nation (1916) The Way of a Man. A Story of the New Woman (1918) The Man in Gray. A Romance of North and South (1921), about Robert E. Lee (Third of three novels about Confederate heroes) The Black Hood (1924) (on the Ku Klux Klan) The Love Complex (1925). Based on the Foolish Virgin. [14]:103 n. 52 The Sun Virgin (1929) (On Francisco Pizarro.) Companions (1931) (Based on The One Woman.) The Flaming Sword (1939), about the dangers of communism for the United States (in the novel, Communists take over the country) Theater From College to Prison, play, Wake Forest Student, January 1883. [14]:19 Clansman (1905). Produced by George H. Brennan. Multiple touring companies at once. The Traitor (1908), written in collaboration with Channing Pollock, whose name got first billing over that of Dixon[14]:67 Father's Sins (1909) Antedates 1912 publication of the novel. Dixon toured with a lead role after the actor was killed. [14]:67–68 The Dixon family felt that he was absolutely miserable on stage. [14]:69 Old Black Joe, one act (1912)[14]:69 The Almighty Dollar (1912)[14]:70 The Leopard's Spots (1913)[14]:70 The One Woman (1918) The Invisible Foe (1918). Written by Walter C. Hackett; produced and directed by Dixon. The Red Dawn: A Drama of Revolution (1919, unpublished)[14]:69 Robert E. Lee, a play in five acts (1920)[14]:70 A Man of the People. A Drama of Abraham Lincoln (1920). The three-act drama dealt with the Republican National Committee's request that Lincoln step down as a candidate for president at the end of his first term and Lincoln's conflict with George B. McClellan. The third act climax had Jefferson Davis and Robert E. Lee receiving news of General Sherman's capture of Atlanta. Lincoln appeared in the epilogue to deliver his second inaugural address. [14]:69 According to IMDb, it had only 15 performances. IMDb cast list Cinema The Birth of a Nation (1915) The Fall of a Nation (1916) (lost) The Foolish Virgin (1916) The One Woman (1918) Bolshevism on Trial, based on *Comrades* (1919) Wing Toy (1921) (lost) Where Men Men (1921) Bring Him In (1921) Based on a story by H. H. Van Loan. [6]:213 Theima (1922) The Mark of the Beast (1923) The only novel Dixon directed and wrote and produced. It's just as important to bring Madelyn Donovan into his life openly. [14]:161 The Brass Bowl (1924) Based on the novel by Louis Joseph Vance. [6]:213 The Great Diamond Mystery (1924) Based on a story by Shannon Fife. [6]:213 The Painted Lady (1924) Based on the Saturday Evening Post story by Larry Evans. [6]:213 The Foolish Virgin (1924) (lost) Champions of Lost Causes (1925) Based on the novel by Max Brand. [6]:214 The Trail Rider (1925) Based on the novel by George Washington Ogden. [6]:214 The Gentle Cyclone (1925) Based on the Western Story Magazine story Peg Leg and Kidnapper by Frank R. Buckley. [6]:214 The torch; a tale of paranoica that caused a great war (scenario, self-published, 1934). On John Brown (abolitionist), who presents Dixon as a madman, receiving most of the blame for having touched off the 'gunpowder barrel' that caused the Civil War. [30]:238 n. 14 Nation Affaire (1937)[14]:210–212 Nonfiction Living problems in religion and social science (sermons) (1889) What is religion? : a sketch of vital ritualism : four sermons preached in Association Hall, New York, December 1890 (1891) Dixon on Ingersoll. Ten memoirs, delivered in Association Hall, New York, with an Author Sketch by Nym Crinkle (1892) The Failure of Protestantism in New York and its Causes (1896) An Open Letter from the Rev. Thomas Dixon to J.C. Beam. Read it. (self-published pamphlet, 1896?) Dixon's sermons. Vol, me, no. i-v. (i. no. - a monthly magazine (1898) (Pamphlets on the Spanish-American War.) The Free Lance. 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