Southern Religion, Southern Culture: Essays Honoring Charles Reagan Wilson ed. by Darren E. Grem, Ted Ownby, James G. Thomas Jr. (review)

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enjoy Horace's journey and will find that, in many ways, her life was consistent with the experience of other black people striving to survive the constant barrage of Jim Crow bigotry.

African Americans in Central Texas History is a welcome addition to Texas history. What will be of particular interest to students is the introductory essay, as the editors' historiographical contribution is perhaps the most intriguing in the entire volume. This is an excellent launching point for further research into black experiences in Texas.

Prairie View A&M University RONALD E. GOODWIN

Southern Religion, Southern Culture: Essays Honoring Charles Reagan Wilson. Edited by Darren E. Grem, Ted Ownby, and James G. Thomas Jr. The Chancellor Porter L. Fortune Symposium in Southern History Series. (Jackson: University Press of Mississippi, 2019. Pp. xx, 141. $70.00, ISBN 978-1-4968-2047-1.)

In books like *Baptized in Blood: The Religion of the Lost Cause, 1865–1920* (Athens, Ga., 1980), *Judgment and Grace in Dixie: Southern Faiths from Faulkner to Elvis* (Athens, Ga., 1995), and *Flashes of Southern Spirit: Meanings of the Spirit in the U.S. South* (Athens, Ga., 2011), Charles Reagan Wilson reinterprets southern culture, redefines the parameters of religion, and sets forth an innovative model for exploring the complexities of the region. Wilson has developed a legacy, as he has inspired his former and current students and colleagues to push the boundaries of southern studies and expand our knowledge of regional and national culture. In this Festschrift, *Southern Religion, Southern Culture: Essays Honoring Charles Reagan Wilson*, editors Darren E. Grem, Ted Ownby, and James G. Thomas Jr. have compiled a collection that is appropriately diverse in its content and consistent in employing the creativity cultivated by the honoree. On topics that range from antebellum Episcopalians in politics to African American education, Holiness media innovation, football goalposts, and macabre southern relics, the essays in this volume successfully reflect the powerful impact that Wilson has had on the field of southern history.

In their introductory essays, Grem and Paul Harvey respectively situate Wilson's work in his classroom at the University of Mississippi and within the larger theoretical framework he has established for southern studies. Grem begins in the Tupelo Room at the university, where *The Shroud of Memphis* (a painting of Elvis Presley by artist William Dunlap) looms over the lecturer as he introduces classes to photographs of artifacts imbued with religious significance, such as "a hand-stitched quilt, a used-car dealer's leaflet, a late-model truck painted with biblical scenes" (p. xi). The scene reflects Wilson's expansion of the concept of religious culture to include church happenings as well as seemingly nonreligious rites and rituals. Harvey's carefully crafted essay further underscores this theme of religious nonreligious artifacts in Wilson's writings, specifically acknowledging the scholar's successful investigation of the Cartesian split in southern religion. Harvey explains that the feted historian used southern objects and texts (including music) to influence a new intellectual history, one that is "properly seen not as the history of thought but of the history of humans *thinking* creatively" (p. 6). By employing a fluid theoretical mixture of cultural and intellectual history

and anthropology, Wilson exposes the mind and body dualism of the South and considers how national popular culture emerged from this heady mix.

Wilson's approach of investigating both the sacred and the secular as religious texts is reflected in the division of the collection into institutional and noninstitutional religion. In chapters devoted to institutional histories, Wilson's influence is apparent as authors make original arguments regarding church and politics, a complex but not-so-complex Lost Cause ideology, and black evangelicalism and education. Ryan L. Fletcher's study, set in antebellum Arkansas, argues that evangelicalism did not snuff out the Episcopal Church in the area because of members' control of "labor power" (read: slaves) (p. 37). The author meticulously describes the Episcopalian influence in the Whig Party as it contested Baptist and Methodist Democrats over economics and political offices. Also fusing the political with the spiritual, Otis W. Pickett explores the conflicted legacy of John Lafayette Girardeau, a nineteenth-century Presbyterian minister who recognized black church leaders before the war but, in the postbellum period, became a prominent voice for the Lost Cause and segregation. A confounding figure, Girardeau embodies the Cartesian duality referenced by Harvey earlier in the volume. In an essay on black education in the first decades of the twentieth century, Alicia Jackson investigates the successful fund-raising efforts of leaders in the Colored Methodist Episcopal Church as they invested in this vital area of the community. Jackson reveals the symbiosis of sacred and secular institutions as she describes the challenges and triumphs of individuals like Bishop Elias Cottrell as they campaigned for funds for educational buildings at Mississippi Industrial College.

Not all proselytizing in the South happened from the pulpit. Essays on "Religious History beyond Institutions" reveal ways that belief was practiced, performed, and shared outside church organizations (p. 77). Drawing on Wilson's interest in the electronic church of the 1980s, Randall Stephens considers why Holiness and Pentecostal ministries controlled such a disproportionate amount of the radio and television airwaves. Stephens provides some useful studies of ministers who capitalized on the trend of innovation in evangelism and set precedents for subsequent generations of "pastorpreneurs" (p. 81). In his essay on the relationship between religion and mainstream sports in the New South, Arthur Remillard challenges common conceptions of evangelicals' attitudes toward sports. He presents that southern evangelicals were not distinct in their pronouncements against sports and also contends that scores of evangelicals who are less studied also supported and actively engaged in sports culture. That culture contained its own religious significance, as artifacts like goalposts served as sacred objects for fans. Chad Seales explores the notion of sacred objects in the South in the form of relics, which he defines in the context of the civil religions of Civil War reenactments and mob lynchings. He demonstrates how these artifacts, like so-called authentic Confederate garb or postcards with photographs of lynchings, show how memory and racial difference are constructed and reinforced.

These essays pay homage to the spirit of Wilson's own work. His University of Mississippi colleague Ted Ownby concludes the collection by praising not just Wilson's model but also his attitude toward other scholars, whose arguments Wilson references and builds on rather than choosing to agree or

disagree, signifying his commitment to open-minded academic pursuit. Wilson, contributor Harvey cheekily posits, "*was* cultural history before cultural history was cool" (p. 4). This volume reaffirms that it is now certainly cool, thanks in part to Wilson's dedicated efforts.

Western Governors University CHARITY W. RAKESTRAW

Stewards of Memory: The Past, Present, and Future of Historic Preservation at George Washington's Mount Vernon. Edited by Carol Borchert Cadou, Luke J. Pecoraro, and Thomas A. Reinhart. (Charlottesville and London: University of Virginia Press, 2018. Pp. xl, 244. Paper, $30.00, ISBN 978-0-8139-4152-3; cloth, $60.00, ISBN 978-0-8139-4151-6.)

The historic preservation movement in the United States began in 1860 when the Mount Vernon Ladies Association (MVLA), established in 1853, took ownership of George Washington's plantation home of Mount Vernon. Since that time, George Washington's Mount Vernon "has pioneered and embraced a variety of new technological and preservation methodologies" (p. 7). This book chronicles the processes of conserving, researching, and interpreting Mount Vernon over time as new perspectives emerged in art, architecture, archaeology, history, and public history. Mount Vernon serves as a case study for the examination both of its unique circumstances and of the typical challenges it shares with other historic house museums. The volume provides an overview to the current state of historic preservation and proposes ways to move forward for the future.

Inspired by a 2013 symposium commemorating the 160th anniversary of the founding of the MVLA, the book consists mainly of eight thematic essays authored by the curatorial and research staff at Mount Vernon and notable historic preservationists. Carl R. Lounsbury examines the transformation in historic house museums from an early emphasis on commemoration of the historical figures who once occupied the property to an emphasis on the daily lives of the property's former occupants. This change led to the adoption of new approaches to objects, furnishings, and period rooms, dating and analyzing buildings, and most significant, the inclusion of the people, buildings, and landscapes not previously considered at most house museums. Building on Lounsbury's essay, Thomas A. Reinhart and Susan P. Schoelwer use the New Room—the largest room in the mansion house, which took George Washington nearly three decades to create—as an example of how the reanalysis of a period room can yield new information on a room's purpose. Known and staged as the Large Dining Room for decades, the New Room is presently interpreted as a picture gallery during Washington's time, based on additional documentary and physical evidence. Robert L. Fink, Reinhart, and Alyson Steele describe the application of the digital technologies used in Mount Vernon's historic building information management (HBIM) system—"a three-dimensional, searchable database that organizes data spatially . . . containing all documentary information about George Washington's Mansion House, associated buildings, landscapes, and infrastructure"—for the purpose of making stewardship decisions (p. 98). The HBIM system proved particularly significant for the restudy of the New Room. Lydia Mattice Brandt juxtaposes the MVLA's emphasis on restoring the authentic mansion house of George Washington's time with