to records and statistics. It is a storybook collection of one- to three-page stories detailing coaches, players, games, records, and venues. The collection came through stories that the author wrote at the *Times-Picayune* and other stories that he researched or were told to him. As a sports fan in general, but not one specifically of Louisiana sports, I found the best feature of the book to be that it tells stories of the most important events and people and does not just state facts and numbers. That makes for an enjoyable read. For example, one such story titled "The Homecoming" (p. 56) details the evening of September 25, 2006—the Monday Night Football game in which the Saints returned to the Superdome for the first time since Hurricane Katrina. That was a very important time in American history and sports played a huge role in the recovery of New Orleans during the devastation of Hurricane Katrina.

As a coach I found great pleasure in reading about coaches who are extremely successful but do not get much national recognition. There are sections dedicated to coaches like Eddie Robinson of Grambling and Arnett W. Mumford of Southern who combined to win fourteen National Black Championships and more than five-hundred football games. Even more important than the documentation of their success on the field is the impact that these coaches had on their players during such difficult times of racial tension. They taught their players to be great young men on and off the field. There is a section dedicated to high school coach John Thomas Curtis of Curtis Christian School who is only one of two coaches to win over five-hundred football games at any level. In a state mostly known for Louisiana State University; it was enjoyable to read about other important figures from small colleges and high schools.

Most people think of the New Orleans Saints and LSU Tigers when you mention Louisiana sports. Even though this book does pay tribute to those programs, it also gives due recognition to Tulane, McNeese State, Grambling, Louisiana Tech, Southern University, Northeast Louisiana, Southwestern Louisiana, and others. Homage is paid to the great athletes that were born and played in Louisiana or took their talents elsewhere. Figures like Terry Bradshaw, Eli and Peyton Manning, Karl Malone, Robert Parrish, Will Clark, Kim Mulkey and Willis Reed to name a few. The number of professional athletes produced by such a small state is topped by only a couple of states that are tremendously larger in population. That alone is a testament to the rich history of Louisiana sports. It would be remiss not to mention athletes who were born outside of the Pelican State but chose to attend school in Louisiana or play for a Louisiana sports team. Players like Pistol Pete Maravich, Shaquille O’Neal, Drew Brees and others are also recognized for their contribution to the state.

This book offers the opportunity to read not only about the infamous tales in Louisiana sports history, but also about the little known people, events, and places that have shaped the sports narratives we know today. Billy Allgood, for example, whose story is detailed in the section "The Face of the Wildcats" (p. 200), is a prime example of a man whose name many people may not recognize but who made a tremendous impact. It’s these little known stories that make this book so significant because they present players and coaches who are not the most famous, but who were still able to make significant contributions to other peoples’ lives and the state of Louisiana. In this way, I found the book to be inspiring: we can all be Game Changers no matter where we are.

--Sarah Condra

For more than a decade now, scholars of rhetoric have been working furiously to recover the (deliberately or unintentionally) forgotten words of women rhetors, especially those working at the forefront of radical social change, from abolition to women’s suffrage. The result has been a number of important books and articles on figures such as Frances Willard, Sojourner Truth, and the Grimke sisters. Such efforts are important not only because they remind us that women have, in fact, been rhetors—and important ones, ones whose words moved people and made social change happen—but because they hint at the huge number of women whose words have yet to be recovered.

In Beyond the Pulpit: Women’s Rhetorical Roles in the Antebellum Religious Press, Lisa Shaver, professor of English at Baylor University, moves the focus of women’s rhetorical recovery from the once high profile (even if they were forgotten for a century or more before their recovery) women rallying constituents, leading marches, and smashing saloons to those who are less “loud” (p. 119)—and here Shaver means that literally, focusing on those who sat in the pews of mid-19th-century Methodist churches, listening (rather than speaking) to mostly male preachers and also to women missionaries, writers, and teachers. What role did these women play as rhetors? As audiences for books and magazines aimed for both a broad range of Methodist readers and specifically for them, as women? The case that women have been overlooked as rhetorical leaders has been well-established, even as their rhetorical recoveries are progressing, but the influence of “women in the pews” on religious rhetoric and, in particular religious publications, has yet to be fully explored. Shaver strikes out in that direction with great success. The result is a book that would easily be taught in graduate courses in history, women’s history, periodical studies, and religious studies—and would be, due to Shaver’s diligent and careful archival work, an excellent text to analyze in a research methods course.

Shaver’s work troubles some easy dichotomies that have often been used to understand women’s rhetoric. Typical narratives of women’s history place women in the private, domestic sphere of home, where they (often unhappily) cared for children and provided spiritual nurture, serving an expressive role in the family, while the public sphere of work, the marketplace, and social organizations was reserved for men. By choosing church, a “liminal space between separate spheres,” as her area of study, Shaver immediately calls the clean division between those spheres into question (p. 14). Because spirituality was within the realm of women (even if the most visible church leadership was male), women’s activities there, perhaps especially the seemingly innocent act of writing for other women in space dedicated to the “ladies” pages of church publications, allowed them “to emerge from the domestic sphere and engage in social activism that contravened accepted gender norms” (p. 71). In particular, church publications published extended obituaries (“deathbed memoirs”) written by the friends or family members, as well as ministers, of deceased women. “Depictions of their holy lives and holy deaths, as well as their own voices, were used to instruct and motivate the living to cultivate a textual church community,” giving these saintly Methodist women the power to preach posthumously, according to Shaver (p. 35). Given, though, that male pastors and publishers often stood as gatekeepers...
or filters, much as white abolitionists "vouched" for the words of enslaved African Americans in slave narratives, Shaver may be overstating the power that Methodist women had to shape the lives of those who read their memoirs. Indeed, while Shaver makes a clear argument that everyday women's rhetoric was influential in shaping antebellum Methodism and attitudes toward women in the broader culture, it is hard to measure how much of the changes Methodism, one of the most dynamic religions on the American landscape at the time, was undergoing due to women and how many were due to forces outside of Methodism itself, much less how much of the broader cultural change was due to Methodist women. Shaver is not writing social science, of course, and there may be no way to measure which social changes inside and outside of the church were due to which sources. A scholarly project comparing the patterns that Shaver sees among Methodist women to other religious women—for example, Mormon and Baptist women, who were also part of upstart churches at the time—would be useful to see if women in other traditions were likewise accessing a public sphere through the presumably constraining venue of religion.

This, really, is the central puzzle for those studying women's history: In what proportion did gendered religious roles create situations in which women were “both empowered and contained” (p. 133)? Religion, in particular, has often been viewed by feminist scholars as inherently conservative, but many 19th-century women rhetors did not see the same conflict between religion and emancipatory rhetoric or politics. Even those making less bold claims, like the women writing the ladies columns in religious magazines, may not have been able to access that public without religion, even if that religion did reinforce notions of the Angel of the House. As Methodism, an upstart religion of the frontier that allowed embodied expression of religious fervor, lost its wildness and became domesticated, women continued to make up the bulk of worshippers but were dismissed from the pulpit. Shaver finds them there, “beyond the pulpit,” speaking, generally, to themselves, saying words that validate their place within the kingdom of God here on earth.

—Rebecca Barrett-Fox, Ph.D.


James Meredith is a maverick and idiosyncratic figure in civil rights folklore; although, it should be noted that he characteristically eschews the “civil rights” label. He is best known for integrating Ole Miss in October 1962 amid scenes of violence and discord at that venerable southern higher education institution. Later, his 1966 Meredith March Against Fear through the Mississippi delta, which led to him being shot though not seriously injured, moved the major civil rights leaders and organizations of the time to rally to continue what began as a one-man protest. It was on that fateful march that Stokely Carmichael popularized the term “Black Power,” which many historians have viewed as a significant movement turning point.

In both episodes that frame his fame, Meredith plowed his own furrow and was often cantankerously at odds with would-be support-