

a spirit of protest as soon as musical traditions that survived the transatlantic crossing were merged with Christianity. The introduction of Christianity made slaves aware of the sinfulness of the institution, giving them a position of moral authority over the slaveholder. Merging this belief with African musical traditions created protest songs that could safely be sung within earshot of slaveholders and overseers, but, through the use of biblical figures such as Moses and Daniel, incorporated a revolutionary ideology focusing on the belief in eventual freedom. The idea of slave spirituals containing multiple layers of meaning has been argued persistently by historians, and Darden's analysis does not really offer anything new here. Where his analysis does enter into more uncharted territory is the influence of African American sacred music on sections of white American society after the conclusion of the Civil War and into the twentieth century. Blacks migrating to Northern urban areas took these sacred protest songs with them, where they were cultivated by other groups looking to fight against oppressive measures, most notably organised labour. Using singing as a recruiting tool, many of their songs were based on spirituals. Black migrants also encountered other musical styles on moving North, and merged the spirituals with them, creating new sacred forms, such as jubilee, and also new secular forms, such as blues and jazz. The development of gospel in the 1930s saw sacred African-American music adopt a style closer to popular music of the period and, boosted by the influence of radio, it started to appeal to white teenagers. The portable transistor radio, and later the 45 record, enabled teenagers to listen to their music at their own time and place of choosing. The appeal of black music to sections of white American society assisted the impact of the songs when they began to be incorporated into the emerging Civil Rights Movement. Here the book ends a little abruptly with the Supreme Court's *Brown v. Board of Education* decision of 1954, with the remainder of the history to be incorporated, presumably, into the second volume. Despite this, Darden presents a compelling study of the impact of African-American music, making excellent use of both the rich historiography, and the various black musical genres.

ABERYSTWYTH UNIVERSITY

THOMAS STRANGE

*Adolf Keller. Ecumenist, world citizen, philanthropist.* By Marianne Jehle-Wildberger (trans. Mark Kyburz with John Peck). Pp. x + 290 incl. frontispiece and 24 ills. Cambridge: Lutterworth Press, 2013. £22.50 (paper). 978 0 7188 9315 6  
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Marianne Jehle-Wildberger's authoritative biography of Adolf Keller appeared in Germany in 2008 and did much to demonstrate the significance of a man whose contribution to international ecumenism in the first half of the twentieth century was widely acknowledged in his own lifetime and almost abruptly forgotten afterwards. At least some of this unseemly neglect was due to the unfolding character of the movements to which he dedicated his efforts: busy in the present and intent on the past they seldom had time for more than a backwards glance to their founding fathers and mothers, and perhaps they resented the long shadow which they cast. But it is also a problem of historiography, for the rich, boldly creative labours of figures like Keller have slipped all too quickly through the hands of

scholars preoccupied with other, usually national themes. If he is so lightly abandoned by church historians today he might at least hope to find a clear place in the scholarship of twentieth-century international movements, secular as well as religious. For he was, in the best sense, a man of the world. He was fortunate, too: there was much of promise around him that he could put to work, in new organisations, structures and institutions. His was an idealistic generation and one that found, by and large, enough hard cash to sustain its ambitions. Meanwhile, church people in positions of responsibility were readily led by him and, in general, he proved a reliable guide. The English-speaking world found in him a precious conduit of the new theology from Germany (he could, if he so wished, take credit for introducing to it the theology of Barth) while the Americans saw promptly the role that he might play in making the Protestantism of the Old World comprehensible to Protestants in the New. Keller became a firm, crucial critic of the National Socialist state in Germany and did much to mobilise opinion abroad in support of the Confessing Church. Little wonder that this hectic narrative often gives the impression that other, less prodigious members of the cast found it hard to keep up with him. This is a modest book, translated sensitively and published by a small press which has shown the courage of its convictions and given us something truly important when most other houses would hardly have bothered. Keller certainly did matter once – and he should matter to us still.

UNIVERSITY OF CHICHESTER

ANDREW CHANDLER

*One Mississippi, Two Mississippi. Methodists, murder, and the struggle for racial justice in Neshoba County.* By Carol V. R. George. Pp. xv + 298 incl. frontispiece, 18 figs and 2 maps. Oxford–New York: Oxford University Press, 2015. £19.99. 978 0 19 023108 8

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Based on interviews, denominational records, church and secular newspapers memoirs, and the records of Edgar Ray Killen's murder trial and manslaughter convictions in 2005 for the killing in Neshoba County in 1964 of three civil rights workers who were investigating the arson of Mount Zion Methodist Church, this book is a well-written but disjointed study that addresses a wide range of topics, sometimes thinly, and seems unsure of its focus. The book discusses the founding of Neshoba County in 1833 and the development of Mount Zion Church in the African-American hamlet of Longdale between 1833 and 1954 in its first part; the Methodist (Episcopal) Church and its black members between 1920 and 1964 in its second; and the Neshoba County murders and their aftermath between 1964 and 2005 in its third. Despite the book's title, several chapters discuss the union of the Methodist Church's northern and southern contingents in 1939 that came at the price of creating a segregated national Central Jurisdiction for all of the denomination's black churches, and the struggle nationally and in Mississippi to end the Jurisdiction, topics previously examined in detail by several scholars. The book's original contribution lies in its examination of race relations in Neshoba County across a broad span of time and of the history of Mount Zion and Longdale, both of which would have benefited from a more