

image may seem strange to some, given the breadth and erudition of the research. But it is instructive in important ways because Wacker organizes his data around a series of primary issues, some drawn directly from the categories of theology, some from the practice of ethnography, and some from the theoretical interests of sociology. There are chapters, for example, dealing with speaking in tongues and testimony, with worship and life customs, and with leaders and women.

But the substantive center of this volume is Wacker's dual thematic development of what he calls the "primitivism" and the "pragmatism" that characterized the founding generation. The former is the pentecostal's desire and determination to focus on first principles, on religious basics, on the divine, what Wacker calls "the heavenly." The latter is the inevitable subsequent focus on the everyday, the practical, or earthly concerns. Wacker shows repeatedly how early pentecostals stated their religious priority as the former, but with the passage of time also turned their attention to the latter. The heavenly and the earthly therefore coexist. Therein lies the rationale behind the title of the book. In each chapter he shows not only these conflicting principles at work, shaping the cultural terrain the pentecostals inhabited, but also the ways in which these principles still operate among contemporary pentecostals.

There have been important books written before about early pentecostals, and Wacker acknowledges that he is building on that tradition of scholarship. But he has carried the examination of the early pentecostals to new heights with this volume. This is a highly suggestive study for historians working on other religious traditions, for it demonstrates the value of compiling field notes on primary issues in other religious cultures and then identifying the thematic patterns. Persons especially interested in the religious history of Indiana will find this volume particularly relevant because of the state's numerous pentecostal groups at the beginning of the twentieth century. Wacker repeatedly cites early pentecostals in Indiana who were active in that founding generation.

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Women and Twentieth-Century Protestantism. Edited by Margaret Lamberts Bendroth and Virginia Lieson Brereton. (Urbana: University of Illinois Press, 2002. Pp. xv, 350. Notes, index. Clothbound, \$49.95; paperbound, \$19.95.).

Anne Braude, director of the Women in Religion program at Harvard Divinity School, is known for her conclusion that the history of religion in the United States is women's history, in that the sig-

nificant majority of the members of churches, synagogues, and other religious organizations have been and are women. In America, women do religion. Hence, the fourteen essays in this volume, all of them focused on the role and place of women in American Protestantism, take up an important aspect of the history of religion in this country. The editors, Margaret Lamberts Bendroth and Virginia Lieson Brereton, received a generous three-year grant from the Pew Charitable Trusts to coordinate and fund these scholarly projects, and this book represents the final product of their collaborative endeavor.

Contained here are essays about the Women's Missionary Union of the Southern Baptist Convention; women ministers among Latino Pentecostals; feminist influences within the National Council of Churches; youth groups and their approach to educating and including young women; the Women's Christian Temperance Union in Japan and among Japanese-Americans; James Dobson's Focus on the Family movement; women within Chinese Protestant churches in the U.S.; the role of women in creating black religious and racial identity; personal devotional practices of Pentecostal women (such as anointed handkerchiefs); national women's missionary organizations; women and faith healing; and the International Association of Women Ministers. Two more theoretical essays take up the role of women in the secularization process, and the ways in which the "feminization" of Protestant churches was understood in the late nineteenth century. How did denominations and the ministers within them view the majority-female membership of their Protestant churches?

These essays are all well-documented, and most are well-written and clear. All are quite scholarly, so this book may not be the best selection for armchair reading. The endnotes to each essay constitute a gold mine of additional sources and things to read. I recommend this book to anyone particularly interested in one of the topics above.

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Whitebread Protestants: Food and Religion in American Culture. By Daniel Sack. (New York: Palgrave, 2001. Pp. x, 262. Illustrations, notes, index. Clothbound, \$24.95; paperbound, \$18.95.)

Everyone has heard jokes about Lutherans and Jello salad. Daniel Sack, however, has recognized the genuine importance of food in American Protestant religious culture, insightfully observing that "food provides Protestantism with a popular religion" (p. 96). His book is also significant for its attention to white Protestantism as