

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

the “particular religious tradition” (p. 3) of an ethnic group worthy of study. Sack recognizes, too, that social-action practices that some adherents consider self-evidently biblical have recent historical roots. The book is tightly focused, accessibly written, and leavened with gentle wit.

The author wisely limits himself to a representative selection of topics, using both evangelical and liberal-mainline sources. Chapter 1, “Liturgical Food,” discusses two controversies over communion: wine versus grape juice and the common cup versus individual cups. Churches’ struggles to adapt to the nineteenth-century temperance movement and sanitation crusade had long-lasting theological repercussions. Chapter 2, “Social Food,” traces the history and meaning of church suppers and coffee hours, including the recent appearance of church “food courts.” Social food builds community in a mobile society. It also bears powerful messages about gender roles, habits of consumption, and Christian life.

Chapter 3, “Emergency Food,” examines five food providers—a food bank, a pantry, a downtown mission, a church, and a free café—in one city, Atlanta. All have ties to Protestantism through founders, members, or supporting institutions, but religion is “covert” (p. 100) in daily practice. Sack outlines processes of institutionalization and responses to changing needs. Chapter 4, “Global Food,” traces interdenominational Protestant involvement in the politics of world hunger. After World War II, Protestant America sought to alleviate world hunger by sharing the surplus of the midwestern “breadbasket.” In the early 1970s, however, awareness of the systemic nature of global economics caused a shift to more politicized forms of activism. Chapter 5, “Moral Food,” shows how Protestants linked individual diet with moral issues. Nineteenth-century dietary reformers emphasized control of the passions and conformity to divine intention. Their late-twentieth-century counterparts perceived connections between world hunger and western habits of consumption. Here Sack’s attention to texts directed at children is especially illuminating.

The book raises many intriguing questions. I would have enjoyed, for example, a deeper exploration of the quasiliturgical function of church social events. And what kind of community is fostered by church suppers? What are the implications of maintaining diverse communion practices? Do evangelical and liberal foodways ever differ?

I sometimes missed a sense of the deeper background to Sack’s discussion. For instance, his account omits the early work of Quakers and Mennonites in overseas famine relief, which surely influenced mainliners. Both groups also adopted “moral food” practices in the 1970s. Mainline Protestants themselves had drawn connections between whole grains, simple living, and global economics at least as early as the 1930s. Social Gospel thought lies behind evangelicals’ and liberationists’ attention to systems.

Nonetheless, this is a wonderful book: original, careful, and thorough in what it accomplishes. It opens the way to scholarly discussion of an important subject in American religious culture.

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*Ralph W. Yarborough, The People's Senator.* By Patrick L. Cox. (Austin: University of Texas Press, 2001. Pp. xx, 348. Notes, bibliography, index. \$39.95.)

The “patron saint of Texas liberals” (p. xv), Ralph W. Yarborough is the focus of this revised and expanded dissertation from the University of Texas at Austin. Readers unfamiliar with the story—or familiar only with the most prominent Texas liberal, Lyndon B. Johnson—will learn much about Texas liberalism. But Patrick L. Cox’s biography overplays Yarborough’s accomplishments and only partly reveals how he achieved his liberal goals. The book also indicates, perhaps contrary to Cox’s intention, why the liberal movement in Texas was as weak as it was.

Yarborough’s leadership and political style undermined his attempts to bring social justice to Texas and America. He won only three of nine statewide races during his political career. He exhibited a tendency to go it alone and to fight when he might have compromised, and he found it difficult to delegate responsibilities during campaigns, which hindered his effectiveness. Cox establishes that Yarborough was “one of a kind,” that he employed an “evangelical style” (p. xvii) that worked in his favorite arena—speaking before live audiences—but which played less well over the radio and later television; thus, he shunned the trend towards the use of personality politics that emerged in Texas and America in the 1930s and after. Yarborough based his political appeal on his rhetorical skills; yet Cox does not furnish extended quotations to establish what it was about his rhetoric that attracted voters and supporters. Similarly, Cox asserts that Yarborough was the “chief engineer” of the Great Society programs, but he never shows how Yarborough achieved his goals—the reader never gets a sense of how the senator worked with northern liberals; surely he had a different style from the arm-twisting approach of LBJ. Instead, Cox focuses on Yarborough’s conflicts with other Texas politicians, especially John Connally and LBJ.

Cox has done the required research, but the sources in Texas are often less revealing than they might be. Oral history also anchors Cox’s analyses, and here there is a sense that the interviewees (including Yarborough) were not always forthcoming. This results in a murky analysis of Yarborough’s position on race and civil rights. By the 1960s, Yarborough was firmly behind the civil rights move-