

Finnegan's extensively researched study documents and wrestles with phenomena that are highly varied, but his conclusion lacks the nuanced sophistication he employs throughout. He rests his explanation for the demise of lynching mostly on African Americans' resistance. Yet the continual defiance of African Americans offers evidence of African Americans' determination and resiliency more than it explains the timing of lynching's decline. Finnegan is most persuasive when he identifies the changing demography that resulted from African Americans' outmigration, but the economic changes introduced to the tenant-intensive cotton agriculture system by the New Deal and World War II demand more consideration. Finnegan's meticulous analysis serves as a valuable contribution to the historiography of racial violence and deserves the attention of scholars interested in regional variation within the New South.

University of South Carolina, Extended University JANET G. HUDSON

Spirit Cure: A History of Pentecostal Healing. By Joseph W. Williams. (New York: Oxford University Press, 2013. Pp. [xiv], 222. \$55.00, ISBN 978-0-19-976567-6.)

Joseph W. Williams offers a refreshing interpretation of pentecostals' belief in divine healing in the twentieth and twenty-first centuries. Arguing for continuity over change, he contends that pentecostalism had always been part of "a broad-based metaphysical tradition within U.S. religion" (p. 15). This foundation made it easy for pentecostal and charismatic healers in the late twentieth century to appropriate the growing trends of holistic medicine in the broader culture, repackage them, and market "them as authentic forms of biblical healing backed by the latest research" (p. 160). This, Williams maintains, helped pentecostals become "major players in the U.S. religious marketplace" (p. 23). He, like other scholars, asserts that pentecostals gradually moved into the mainstream of American religion, but he repositions the starting point for that transition. He maintains that pentecostals' historical ties to the metaphysical tradition and other forms of alternative healing in the late nineteenth and early twentieth centuries gave them a unique opportunity to capitalize on the popularity of holistic healing in American society at the end of the millennium.

Focusing on pentecostal (and some charismatic) leaders, Williams carefully traces the history of divine healing over the past century, explaining how the changing socioeconomic status of believers and the infusion of charismatics into the ranks allowed pentecostals to accept traditional medicine and slowly integrate "into the larger evangelical fold" (p. 18). He contends that their upward mobility and the convergence of charismatics and pentecostals in the mid to late twentieth century allowed pentecostals to hold on to their belief in divine healing while also coming to accept the legitimacy of the mainstream medical profession.

Williams rejects the notion that pentecostals were subsumed into a homogeneous evangelicalism that stripped them of their traditional approaches to healing. Instead, he contends that the practical aspects of healing—combined with the supernatural aspects—had been part of pentecostal thought from the

beginning. By the early twenty-first century, pentecostals interacted easily with fellow evangelicals, but their “very tangible conceptions of the Holy Spirit set them apart from most other evangelicals” (p. 159). They maintained their historical connection to metaphysical conceptions of the mind and the body, which, Williams asserts, “highlighted the inadequacy of an evangelicalization thesis in explaining” their affinity for “spiritualized forms of natural healing” (p. 159).

In five chapters Williams marches chronologically through the twentieth century, beginning with the early pentecostals’ similarities with alternative healers who held metaphysical assumptions about healing and their mistrust of the emerging medical profession. He ends with pentecostals’ and charismatics’ commodification of divine healing at the turn of the twenty-first century. He not only provides a superb history of pentecostal healing, but he also challenges some long-held assumptions about the nature of the pentecostal-charismatic movement and the influence of evangelicalism in modern U.S. religion. His emphasis on the connections between metaphysical thought and pentecostals at the turn of the twentieth century and the “full-blown spiritualization of natural healing methods” at the turn of the twenty-first century casts divine healing in a new light (p. 17). Furthermore, his rejection of the evangelicalization of pentecostalism adds an important dimension to the broader conversation about the role of evangelicalism in modern U.S. society. This book makes an important contribution to the already rich discussion about the place of evangelicalism and pentecostalism in American religious life.

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Modern Food, Moral Food: Self-Control, Science, and the Rise of Modern American Eating in the Early Twentieth Century. By Helen Zoe Veit. (Chapel Hill: University of North Carolina Press, 2013. Pp. [xvi], 300. \$39.95, ISBN 978-1-4696-0770-2.)

Modern Food, Moral Food: Self-Control, Science, and the Rise of Modern American Eating in the Early Twentieth Century explains that some of the most basic assumptions present-day Americans make about food—that some foods are more nutritious than others or that keeping trim requires self-control—originated early in the twentieth century. Between 1900 and 1920, Helen Zoe Veit argues, emphasis on expertise, as seen through nutrition science, blended with ideas of virtue to invest food consumption with great political and cultural significance.

World War I is pivotal to Veit’s analysis. Wartime food conservation efforts elevated the role of nutrition science and home economics and created conditions in which Americans willingly exerted greater self-control over their own eating habits. To explain these trends, the author relies heavily on the papers of the Food Administration, the federal government agency charged with the task of food conservation. Just as the correspondence of the U.S. Children’s Bureau aided Molly Ladd-Taylor’s *Raising a Baby the Government Way: Mothers’ Letters to the Children’s Bureau, 1915–1932* (New Brunswick, N.J., 1986), the Food Administration records allow Veit

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