Margaret Wade-Lewis has provided a straightforward account of Turner's life, teaching career, and scholarship. A linguist by training, she has mastered the primary sources on Turner, including some in private hands, and conducted interviews with his family members. She demonstrates well the obstacles faced by even the most talented African American scholars of that era. Turner normally taught a full load of courses such as English composition and ones on Geoffrey Chaucer, carried a heavy administrative load, and frequently taught summer school. Like most African American scholars, he received limited support from foundations. He nevertheless managed to carry out field research, not only in the Sea Islands, but also in Louisiana, Brazil, and West Africa. Wade-Lewis found in his papers more than a dozen manuscripts he was unable to get published during his lifetime, including studies of Brazilian folklore and African languages.

If there is a weakness from the point of view of a historian, it is the relative lack of attention to some larger historiographical issues, such as those raised by work on black elites by Kevin K. Gaines. The corresponding strength is Wade-Lewis's command of the debates among linguists over many of the specific issues raised by Turner's analysis of Gullah. We owe her thanks for this substantial contribution to African American studies.

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*The New Black Gods: Arthur Huff Fauset and the Study of African American Religions.* Ed. by Edward E. Curtis IV and Danielle Brune Sigler. (Bloomington: Indiana University Press, 2009. xvi, 269 pp. Cloth, $65.00, ISBN 978-0-253-35282-8. Paper, $24.95, ISBN 978-0-253-22057-8.)

This book builds on the anthropology of Arthur Huff Fauset. In an effort to correct the relative neglect of Fauset—whose reputation has been overshadowed by W. E. B. Du Bois, E. Franklin Frazier, and Melville Herskovits—the eleven essays in this volume promote, enrich, and critique Fauset's work.

In 1944 Fauset conducted field work among African American religious "cults" and "sects," such as those centered on leaders known as Daddy Grace, Father Divine, Noble Drew Ali, and Prophet Cherry. As the contributor Sylvester A. Johnson explains, Fauset's "primary interest . . . lay in making visible the patently unusual and novel manifestations of African American religion" (p. 145). In his *Black Gods of the Metropolis* (1944), Fauset refused to patronize these groups as unworthy "deviants" from "normative" religious bodies that commanded a larger national membership. Johnson praises Fauset for explaining why the world views of unusual religious groups "made sense to their respective adherents" and for refusing to dismiss believers as "pathologically gullible" or "pre-rational" (pp. 148, 150). Seeming to speak for all the essayists in the book, Nora L. Rubel lauds Fauset's work as "groundbreaking" (p. 64).

Titled "New Religious Movement(s) of the Great Migration Era," the first section contains essays that analyze specific religious phenomena that Fauset also examined. Clarence E. Hardy III notes that Father Divine's "rejection" of the concept of race "paralleled his rejection of national identity" (p. 27). Hardy investigates Ida Robinson, an important Pentecostal leader who also promoted transnational religious identity. Danielle Brune Sigler critiques and expands on the reductive treatment by Fauset and subsequent scholars of the complex figure Daddy Grace. Rubel focuses on Prophet Cherry and his band of black Jews, whose self-understanding complicates attempts to define Jewish identity. In a charming autobiographical account of his field work at Father Divine's Peace Mission, Leonard Norman Primiano emphasizes the cheerful music and happiness of its members.

Crediting Fauset for his early study of Noble Drew Ali's Moorish Science Temple, Edward E. Curtis IV sternly challenges scholars and journalists to stop judging Ali's organization according to standard versions of Islam (which Curtis calls "textbook Islam"). He explains: "Textbook Islam generally ignores the contested and diverse meanings of being Muslim and often excludes folk Islam, antinomian Islam, and women's Islam" (p. 78).

Part 2, "Resurrecting Fauset's Vision for African American Religious Studies," includes Carolyn Rouse's touching, first-person account of gendered differences that affect patterns of bonding within a contemporary African American Muslim community. Kelly E. Hayes adds an investigation of Brazil's African heritage between the 1890s and the 1940s. Kathryn Lofton blasts prominent scholars for repeatedly imposing a reductive "primitive profile" on the civil rights pioneer Fannie Lou Hamer. The polemical Lofton also upbraids current researchers for irresponsibly treating the "black church" as though it were unified and undifferentiated. Many intellectuals, she charges, use "black church" as a "monolithic and irritatingly vague" term that "obscures individual agency for African Americans" (p. 185).

This well-conceived book extends Fauset's respect for religious differences and his laudable refusal to indulge in grand, but inaccurate generalities.

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*Infectious Fear: Politics, Disease, and the Health Effects of Segregation.* By Samuel Kelton Roberts Jr. (Chapel Hill: University of North Carolina Press, 2009. xiv, 313 pp. Cloth, $59.95, ISBN 978-0-8078-3259-2. Paper, $24.95, ISBN 978-0-8078-5934-6.)

*Infectious Fear* is a meticulously researched, densely written survey of the bleak landscape inhabited by black Americans with tuberculosis (TB) during the Jim Crow era. Although a substantial literature on the history of TB exists, Samuel Kelton Roberts Jr.'s study is the first to focus on the racial epidemiology and ideology of the disease, which was a leading cause of death among both black and white Americans in the early 1900s. Through a detailed case study of Baltimore from the late 1800s through the 1930s, Roberts documents the uneven burden that TB imposed on black families that were already struggling with job discrimination, poverty, and substandard housing. The nation's eighth largest city, Baltimore was home to a large African American community, a diverse array of progressive

groups, and a medical and nursing elite associated with the prestigious Johns Hopkins University Medical School. Along with Philadelphia and Atlanta, Baltimore's antituberculosis movement became noted for its innovative efforts to address the white plague's impact on black neighborhoods.

In the first four chapters, Roberts dissects the toxic convergence of scientific theory, political economy, and social geography that shaped public health approaches to the TB problem among African Americans. Newly reconceptualized as a chronic infectious disease in the late 1800s, TB provoked a wide range of reforms, from efforts to improve workplace and housing conditions to increased surveillance and forced confinement of the sick. White responses to black TB sufferers consistently fell on the harshest end of the spectrum, as Roberts explains in the final three chapters. Public health workers used surveys and "spot maps" to create a social geography that associated the TB threat with black neighborhoods. Black leaders tried, with limited success, to identify entrenched poverty and racial discrimination—not hereditary defects or simple immorality—as the root cause of TB. Instead, an "infectious fear" of black consumptives fueled campaigns to find and neutralize the threat they represented to white employers and neighbors. One popular solution was to incarcerate them in TB sanatoria. Due to white opposition, Maryland authorities had to abandon the more economical alternative of adding segregated wards to existing TB facilities in favor of building a single, vastly more expensive black sanatorium at Henryton, an institution that soon became associated with charges of neglect and corruption. Fear of TB also fed into the growing drive for residential segregation. Public health descriptions of the "lung block" peopled by dangerous black consumptives helped pave the way for urban "renewal" projects in which whole neighborhoods were razed to the ground.

Roberts convincingly argues for the continuity between early twentieth-century public health ideology and later conceptions of urban blight. As he writes,

the metaphorical language of blight containment employed after 1940 by white