
Reviewed by David D. Daniels

Sherry Sherrod DuPree has provided the scholarly community with a great resource on the holiness and Pentecostal movements. She introduces the reader to this varied, complex and rich tradition. By using biographical sketches, she offers glimpses of people from various backgrounds who have influenced this tradition. Each entry includes pertinent data on the individual highlighted along with bibliographic notes documenting the sources of the data. Mrs. DuPree employs the thesis of Walter Hollenweger, James Tinney and Leonard Lovett which defines holiness and Pentecostal movements as two streams within the same movement. Her inclusion of gospel music communities as a third stream within the movement theoretically connects her with a modified version of Cheryl Townsend Gilkes' concept of One Sanctified Church, a post-Civil War form of slave religion which embraces adherents among Baptist, Methodist and other churches besides Holiness-Pentecostal communions. DuPree's research adds much to the biographical work of Charles E. Jones and J. Gordon Melton.

Her entries span the broad spectrum of the movement with representatives from traditional, evangelical, ecumenical, apostolic and deliverance quarters. DuPree's volume includes a significant number of pioneers of the movement. Over 30 entries are of people who were active in the Holiness movement before the twentieth century; over 150 entries are people born during the nineteenth century, over a quarter of the entries are about those who participated in the movement during its nascent.

This *Biographic Dictionary* will be a resource for a variety of communities. Religion scholars will discover a gold mine of topics for articles, monographs and documentaries. Relations between liberal Protestantism and this movement occur on a number of levels. Mrs. DuPree's volume includes a significant number of Pentecostal graduates of liberal seminaries from as early as the 1940s who are among the ranks of the leadership, graduates of Temple University, Oberlin, Union (NYC), Interdenominational Theological Center and Harvard. This is coupled with the presence of African American Pentecostals on the faculties of liberal seminaries such as Union (NYC), Duke, Emory and McCormick. And the first accredited Pentecostal, and only African American, seminary, C. H. Mason Theological Seminary, is a member of a consortium of African American seminaries affiliated with mainline denominations. Mrs. DuPree's volume also cites the involvement of African American Holiness-Pentecostal leaders in the ecumenical movement which liberal Protestantism embraces: Bp. Herbert Daughtery participated in some

Mrs. DuPree’s book introduces the reader to a movement which defies the categories of fundamentalism, evangelicalism and liberalism. The schisms she notes are over polity, women’s ordination, christology and pneumatology. Inerrancy, dispensationalism nor eschatology are noted as issues. Theological paradigms need to be developed which are expansive enough to capture the genius and depth of a movement which both Euro-American and African-American Christian traditions produced.

This volume supplies sociologists of religion with persons who serve in denominations which structurally contended against sexism and racism. She presents members of denominations in which women have been full participants, women who have founded congregations and denominations, and women and men who have struggled together over power sharing for more than a hundred years. This experiment anticipated the contemporary experience of many liberal and conservative denominations, and the possible future with the discussions of women-church. This history offers guidance to many contemporary communities because they forged their arrangement in a much more sexist environment than the present. Much can be learned from Bp. Ida Robinson, Bp. Magdalena Tates and the Rev. Ernestine Cleveland Reems. The dictionary also introduces the reader to another unique sociological phenomenon within American religion: Whites who rejected religious segregation and joined African American denominations. This story includes White individuals from the early twentieth century like, Brisbin, Barnett, Clark and Nelson of the Pentecostal Assemblies of the World and Delk and Fidler of the Church of God in Christ. DuPree also includes other experiments: the commune of Mother McDonald in Crescent City, Florida; the migration of 5,000 members of the Church of God and Saints of Christ to Philadelphia, Pennsylvania in 1900 under the leadership of William Crowdy; Bp. McCullough’s decultification of Daddy Grace’s United House of Prayer for All People.

Mrs. DuPree’s inclusion of entries on scholars who study the movement is a good idea. The volume also includes a bibliography of relevant monographs, dissertations, articles and scholarly papers along with an historical overview by E. Myron Noble. Those knowledgeable of the Holiness-Pentecostal history will spot prominent people they wish had been included. Often the inability to find verifiable data on certain people precluded Mrs. DuPree from citing them. This also affected the uniformity of the entries since academic degrees, ecumenical involvement and social commitments were not always supplied. The only group I wish she had included are African American Neo-Pentecostals, people like Bp. John Bryant of the African American Episcopal Church, Dr. H.