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Review Of "African-American Holiness Pentecostal Movements: An Annotated Bibliography" By S. Sherrod DuPree

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rest nor as balanced in their integration of primary sources and analysis, problems due in part to the nature of their sources. Two of the essays—Jean Humez’s on Harriet Tubman and Nell Painter’s on Sojourner Truth—are pioneering in their treatment of the methodological issues surrounding the “mediated life stories” of those two famous activists. Both essays explore the gaps between the published representations and what they can reconstruct of the subjects’ point of view. Both should be of interest to anyone concerned with the problems of biography of persons on the boundary between oral and literature cultures.

The bulk of the essays in this volume will be of interest to scholars in African-American and American religious history. They provide, as the introduction promises, a set of thematically interconnected essays that highlight the complexities of American religious life when issues of race and gender are foregrounded. Topics include the controversy over and ultimately the rejection of women’s ordination in the AME Church (Steven Angell) and the difficulties of the first ordained women in the AMEZ (Bettye Collier-Thomas), Laura Koffey as founder of the African Universal Church (Richard Newman) and Nannie Helen Burroughs as founder of the remarkably autonomous Women’s Conference of the National Baptists Convention (Evelyn Higgenbotham), Mary McLeod Bethune’s complex relationship to the Methodist Episcopal Church (Clarence Newsome) and Amy Robbin’s equally complex relationship to the RLDS (Roger Launius), the ambiguities of African-American women engaged in missions to Africa under the auspices of the Episcopal Church (Randall Burkett) and the (black) Baptists (Sandy Martin), and to former slaves under the auspices of the (white) American Missionary Association (Judith Weisenfeld).

Taken as a whole, the essays are impressive in terms of the range of women included—folk artists, musicians, church leaders (churchwomen, ordained and unordained ministers, and educators), evangelists, missionaries, and social activists—and the diversity of sources—material culture, oral history, church records, newspapers, letters and diaries—used to uncover their lives. They highlight the fruitfulness of continued inquiry into new angles of vision on American religious history.

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African-American Holiness Pentecostal Movements: An Annotated Bibliography. By SHERRY SHERRON DUPREE. Religious Information Systems 4. New York: Garland Publishing, 1996. lxxvii + 650 pp. \$95.00.

There are hazards in doing primary research in a field such as African-American Pentecostalism. Promising leads can send a dedicated historian rummaging through stacks of obscure materials in Mother So-and-So’s dusty attic, only to come up short of a single, precious piece of needed documenta-

tion. But there are also great rewards, and Sherry Sherrod DuPree has gathered many enticing finds into a bibliography that succeeds in capturing the openness and informality of the subculture in which black Pentecostalism has thrived. DuPree has spent years creating a clearinghouse of data relating to the black Pentecostal experience in the United States. Those who have worked with her know the dedication and sensitivity with which she has approached this subject. She is aware that a research collection on African-American religion will not only include books, newspapers, denominational memorabilia, and written records, but should be amply supplemented with photographs, recordings, videos, and oral testimonials that demonstrate the richness of the expressive traditions of the black church.

Pentecostalism, it is argued, represents the earliest Protestant movement in the twentieth century that was completely interracial at its origin. Evolving from the ministries of an African-American evangelist from Houston, Texas, and a white Bible preacher in Topeka, Kansas, today Pentecostalism has exploded into a worldwide phenomenon. While anchored in the doctrinal principles of its parent tradition, American Holiness, black Pentecostalism has carried forth distinctive cultural elements from its African-derived heritage. The bibliography illustrates the "sibling quality" of black religion by identifying other groups that African-American Pentecostals have had an influence upon, including Laura Adorka Kofi's African Unity Church, Father Divine's Peace Mission, and black Jewish denominations such as the Church of God and Saints of Christ, founded by William S. Crowdy.

Many research materials on black Pentecostalism are privately held, and DuPree provides names and, where available, addresses of individuals who may have further access to rare or uncatalogued sources. Much remains unwritten, hidden within the memories of older church members, whose reflections can provide invaluable insights into the early history of the movements. In this way the bibliography encourages the development of personal contacts in addition to providing a fine guide to relevant archives and collections throughout the country.

Notwithstanding its value as a resource for hard-to-find items, the book suffers from uneven coverage of standard materials and a sometimes frustrating arrangement of chapter headings. A section called "Selected Bibliographies," for example, lists few bibliographies and almost none of the current encyclopedia materials on African-American religion, while a chapter on "Women Founders and Leaders" appears to have been mistakenly conflated with a segment titled "Groups not Mentioned in Previous Chapters." Still, these flaws do not detract from the immense value of this work. It is less a general reference text that a road map of possible directions for the ambitious researcher to take. Indeed, my sense is that, given the specificity of many items, if one knows what one is looking for, they will certainly find it.