


A final note is that Farney published this book on IVP Academic, and secular academics are often averse to assigning or reading books from presses with a religious mission. Doing in so in this case would be a grave error, as Farney's book bears the hallmarks of a serious academic achievement. He has unearthed largely untouched archives of Maier's and Sheen's, and the Sheen archives are unfortunately scattered across a few institutions, and with the bulk of them destroyed at his request upon his passing. We scholars owe Farney a debt of gratitude for such excellent archival work, as well in his seamless integration of academic literature on communications, theology, and history.

James M. Patterson 
 Ave Maria University
 doi:10.1017/S0009640723001968

***The Fellowship Church: Howard Thurman and the Twentieth-Century Religious Left.* By Amanda Brown. Oxford, UK: Oxford University Press, 2021. xix + 236 pp. \$99.00 cloth.**

In *Footprints of a Dream* (1959), his own account of the Fellowship Church, Howard Thurman observed that America was “dedicated to the separation of the races” and that “wherever it does not appear, it is the exception rather than the rule.” The passage from which these lines are taken serves as a fitting epigraph to Amanda Brown's monograph on the Church for the Fellowship of All Peoples. In a certain sense it is misleading to suggest that any individual or institution is ahead of its time, argues Brown, and perhaps this is what Hegel meant when he claimed that “it is foolish to fancy that any philosophy can transcend its present world.” But surely the arc of history does not bend itself in the direction of justice: rather, the arc is bent by extraordinary individuals if not outliers who transcend the spirit of their age. Thurman has always seemed like a person who was, in some nontrivial way, ahead of his times.

Amanda Brown provides an instructive account of the Fellowship Church, which Thurman claimed—in 1944—to be “the first interracial, intercultural, and interfaith church” in America. And while the Fellowship Church can “easily appear as an historical outlier,” it was, on the contrary, writes Brown, and when examined by an intellectual historian, “right on time—a product of evolving twentieth-century ideas and a reflection of the shifting mid-century American public consciousness” (2). For Brown, the Fellowship Church is simply a for-instance of how “modern theological liberalism evolved . . . and grew to encompass the perspectives and problems of racial minorities as African Americans and victims of Western imperialism became increasingly relevant within the Christian Left” (107).

In the opening chapter, Brown situates Thurman within the context of mid-twentieth-century pragmatism and the modern intellectual tradition: this includes Du Bois's doctrine of the talented tenth and philosophical pragmatism as well as affirmation mysticism. Although she notes the influence of Dewey on Thurman, Brown would have us think more along the lines of Cornel West's interpretation of prophetic

pragmatism as cultural criticism. The second chapter locates Thurman's cosmopolitanism and theological liberalism within the landscape of an increasingly pluralistic Christian Left in America. According to Brown, the "cosmopolitanism [of the Fellowship Church], its Christian liberalism, and its wholesale commitment to social transformation through tapping into the universal love force was parallel with the aims and practices of the broader Christian Left during the 1940s and 1950s" (177). The third and fourth chapters examine "how these big ideas were put into practice and evaluate their success." Brown explains how Thurman, and the institutions with which he was affiliated, "aimed to incite social activism through spiritual pursuit." She also places Thurman within the exigencies of the Second Great Migration, Roosevelt's New Deal, and wartime San Francisco. The final chapter traces the trajectory of Thurman's career and resilience of the Fellowship Church, which still exists, following his departure from San Francisco in 1953 to become the Dean of Marsh Chapel at Boston University.

The Fellowship Church: Howard Thurman and the Twentieth-Century Religious Left is ostensibly concerned with Howard Thurman and the Church for the Fellowship of All Peoples; and yet, it is clear from the outset that the Fellowship Church is simply an occasion to float the hypothesis—and she may be right about this, though it seems too simplistic—that "[b]y the 1940s the Christian Left was a united interracial, intercultural, and interfaith front that addressed a host of issues through the lens of a liberal, activist version of Christianity" or, alternatively, the story of "how the Christian Left came to lead the fight against racial inequality in the United States" (107). Brown reconciles two seemingly distinct historiographical interpretations of Thurman as a modern mystic on the one hand and civil rights activist on the other: "Not only was the Fellowship Church indicative of its time: it had and continues to have the vitality to withstand the changing social and political currents of the late twentieth and early twenty-first century" (213). Along similar lines, Brown suggests that Thurman's *Jesus and the Disinherited* (1948) was "indicative of its time and representative of the culture's openness to the inclusion of minority perspectives" (181), as "a model representation of the progressively inclusive liberal middlebrow religious book culture" (189), that "the basic premise was not unprecedented" (183), and that it "fit right in with the popular movement toward religious inclusivity" (194). Understood in this way, Thurman may seem more radical to us today than he did to those who read him fifty years ago. It is tempting to say that Brown has a well-taken but ultimately exaggerated point.

In "The Fascist Masquerade" (1946), written while he was pastor of the Fellowship Church, Thurman bemoaned "the bitter truth that the Church has permitted the various hate-inspired groups in our common life to establish squatter's rights in the minds of believers because there has been no adequate teaching of the meaning of the faith in terms of human dignity and human worth." Brown recognizes that Thurman and the Christian Left alike were nevertheless out of step with many of their contemporaries for whom the Church "was broken and, worse, a weapon of hatred and division" (170). Early on in his ministry, Thurman understood the role of the African American religious leader was "to encourage the cultivation of spiritual power over the demand for things, to draw practical meaning out of personal piety, and to ensure that the spirit of Jesus is not overshadowed by Christian institutions." Though Brown often depicts the Fellowship Church as more or less "along for the ride," as a beneficiary if not symptom rather than a unique influence of the shift of focus within the radical wings of the Christian Left after World War I to "spiritual cosmopolitanism" and "racial equality,"

she does acknowledge that “Thurman was at helm of this metamorphosis” (73). Brown argues that the Fellowship Church was illustrative of a larger cultural movement within the American Christian Left while also claiming that it was in some sense unique: “Yes, the Fellowship Church was a distinctively American institution and a direct product of its time but concerns about the human condition exceeded its specific historical moment” (218).

Kipton Jensen

Morehouse College

doi:10.1017/S0009640723001828

Holiness and Pentecostal Movements: Intertwined Pasts, Presents, and Futures. Edited by David Bundy, Georgdan Hammond, and David Sang-Ehil Han. University Park, Pennsylvania: Pennsylvania State University Press, 2021. 274 pp. \$118.95 cloth; \$39.95 paper.

The ideal goal of a book’s title is often an attempt to capture an author’s or editor’s thesis for the work. Such is the case with this edited collection. The editors, all insiders to the Holiness and Pentecostal traditions, hope to demonstrate the intertwined nature of the movements, both in their histories and their theologies. The idea of intertwined traditions is not novel or surprising—there is a denomination called the Pentecostal-Holiness Church, and historians have written about the Holiness roots of the Pentecostal movement. Yet, the editors believe the effort to elucidate the intertwined pasts (and presents and futures) is needed because of the historic, conflicted nature of cooperation, or lack of, between the traditions. They hope to flesh out the complexity and thus enhance, at minimum, scholarly collaboration.

The text is divided into three parts: “In the Beginning” (four chapters), “Unity and Diversity” (three chapters), and “Theological Engagement” (three chapters)—an attempt to provide something for everyone, historians and theologians, insiders and outsiders. Something is most likely there for everyone interested in studying the Holiness and Pentecostal movements, but like some edited collections, the chapters have little connections, and some essays will gather interest only to a small cadre of specialists. For example, the short section on theology seems too brief and scattered to provide an evidential depth of intertwined traditions. Attention to gender concerns is included in Cheryl Sander’s chapter on “Black Radical Holy Women.”

As a historian, an outsider who writes on these topics, I found several of the historical chapters of interest. David Bundy demonstrated that “God’s Bible School” (with founder Martin Wells Knapp) was an expression of the “radical holiness networks” (33) amid progressivism and populism. Other more historical chapters, while having no connecting links, highlighted ways to investigate the global reach of the intertwined Holiness and Pentecostal stories. Any new information on the role of Pandita Ramabai and how the Mutki Revival of 1905 enriches the understanding of the interaction of Holiness missionary networks and Pentecostal beginnings is welcome. Robert Danielson’s analysis of Ramabi’s personal library was creative, though admittedly highly