Kostlevy, William. *Holy Jumpers: Evangelicals and Radicals in Progressive Era America*. New York: Oxford University Press, 2010. 240 pages. ISBN 9780195377842.

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A healthy dose of skepticism is often warranted for those who claim the label "radical" for themselves or their favorite group, but for *Holy Jumpers* such skepticism should be set aside. The Metropolitan Church Association, which Kostlevy examines with delightful detail, surely qualifies as radical to the extent that its members truly anticipated a fundamental change to the social order. In the opening chapter, the author provides a succinct comparison of the Metropolitan Church Association and other holiness groups with the Industrial Workers of the World and notes the similarities in recruitment strategies, hymnody, political vision, and millenarian impulse of the adherents of these organizations. The radical nature of some parts of the late nineteenth-century holiness movement is a dimension of its identity that still needs to be recovered in holiness movement historiography.

A second historiographical contribution of this book lies in Kostlevy's conviction that, in order to understand a religious movement such as the holiness or Pentecostal movements, one ought to understand groups on the margins at least as much as those considered part of the mainstream. Kostlevy does this by a careful examination of the Metropolitan Church Association from the 1890s through the 1930s and the many people and movements with which it associated or against which it competed.

Kostlevy begins by first tracing the genealogy of the MCA from the radical holiness teachings of Michigan Methodist Episcopal pastor Martin Wells Knapp and Quaker premillennialist Seth C. Rees who, in 1897, together formed the International Holiness Union and Prayer League, a radical counterpart to the National Holiness Association that differed in its

espousal of premillennial eschatology and strong support for divine dealing. The book next discusses the actual formation of the Metropolitan Church Association as it took shape under the leadership of Chicago Methodist Episcopal layman Edwin L. Harvey and pastor Marmaduke Mendenhall "Duke" Farson. (Both Harvey and Farson were influenced by Knapp and Rees.) The Metropolitan Church Association grew out of the thriving Metropolitan Methodist Church in a Chicago neighborhood now known as West Town located a mile and a half directly west of Moody Bible Institute—an institution with a much different history and whose evening training school began a year after the MCA's own Metropolitan Holiness Training School began in 1902.

Like many radical holiness groups, the MCA seemed to thrive in the midst of controversy. Kostlevy describes in detail their first city-wide revival in Chicago in March of 1901 that brought 2,200 persons to MCA altars. The revival prompted conflict as well as cooperation between the National Holiness Association and MCA leaders. The NHA's General Assembly in Chicago occurred just a few months after the MCA revival and took place just across the hallway from the room where the MCA continued to hold daily noon prayer meetings! Controversy over divine healing, communal living, foreign missions, speaking in tongues, divorce, and a number of other issues filled the pages of MCA periodicals.

The effectiveness of the MCA magazine, *The Burning Bush,* in communicating its ideas about communal living and its muckraking journalism toward opponents in the holiness movement is rightly emphasized in Kostlevy's book. The MCA experiment in communal living was located in Waukesha, Wisconsin. In 1912, more than five hundred persons were in residence striving to fulfill the apostolic teaching to "hold all things in common." The muckraking qualities of *The Burning Bush* are best understood through the illustrations in the magazine; Kostlevy

included a number of plates from *The Burning Bush* to show that the emotional intensity of the Holy Jumpers' revivals was also found in print.

The swirling influence of MCA leaders on other holiness groups and the urban centers of Chicago and Boston in particular through MCA-sponsored revivals makes this a valuable book for students of the Wesleyan movement, American evangelicalism, and urban history. Kostlevy certainly avoids the potential downfalls of analyzing a small sect such as the MCA. The importance of the MCA for the wider holiness and Pentecostal movements is made clear for the reader. Kostlevy does not get caught up in minutiae as many institutional histories too often do, and his rich knowledge of the holiness tradition is evident in this book as he does an especially good job of placing the radical MCA in the wider context of the holiness and Pentecostal movements, the Church of the Nazarene, and mid-twentieth century evangelicalism. Students of Methodism will find this a particularly helpful book for examining a side of Methodist history often neglected by historians who stay too close to official denominational sources and who fail to examine what can be learned about a denomination from those who left it.

The greatest weakness of this book has nothing to do with its impressive scholarly merits. Rather, this reader found that the complete absence of chapter subheadings made the book more difficult to work through than it otherwise could have been. While a superficial criticism, it does impact the readability of the text. This reviewer also would have appreciated a bit more attention to a numerical analysis of the MCA's growth and more detail concerning the status of the holiness movement in Chicago and Boston, the two cities that receive special attention in the book. Nonetheless, the book will make a fine addition in courses on twentieth-century religious history, Pentecostalism, and Methodism. Scholars will find a close examination of the way Kostlevy utilized MCA periodical sources instructive as well. This is an important book.