

immigrant poor in both Seattle and Boston. Likewise, religious surveys since 2000 find numbers in New England as low as Oregon and Washington. Scholars have historical explanations for these facts that hold nationally, and so it is strange that McKenzie insists on a uniquely regional explanation. Methodist failure in Oregon and Washington is not a story about place, but chronology – namely, how spiritual fervor and popular relevance can be lost *over time*.

Another problem for McKenzie's analysis is regionalism itself. While region can be a useful frame for scholars to bracket their studies, the *category itself* is suspect. The I-5 strip from Eugene northward and the Columbian Plateau have vastly different religious characters. But, by choosing to treat Oregon and Washington as a distinct region, McKenzie has errantly made Bellevue and Kennewick part of the same religious place. This is ironic, since McKenzie is otherwise so sensitive to the distinct bioregions and climate diversity within the two states!

These are heavy criticisms to lay on a book that is so thoroughly researched and analytically helpful. McKenzie should be recommended for writing workhorse scholarship, a close study of a denomination's regional history – and one that is especially valuable because of how understudied the Pacific Northwest is. And, McKenzie has brought a wide range of various disciplines to the task, giving scholars new tools.

One errata: in both the bibliography and footnotes, Robert Boyd's *The Coming of the Spirit of Pestilence: Introduced Infectious Diseases and Population Decline among Northwest Coast Indians, 1774–1874* (Seattle: University of Washington Press, 1999) is inaccurately credited to Daniel Boxberger, who actually wrote a book review of Boyd's work in the *JAH* 88.1 in June 2001 (237, 282).

McKenzie's study explains why Methodism never took root in the Pacific Northwest, and why all the churches of the East struggled to impact Oregon and Washington. In fine and spritely prose, McKenzie has written a fitting eulogy for a great American church that could not stick the landing out west. His attention to detail and knack at finding eye-catching quotes from the sources ensures that his book will be well worth mining for future insights into Methodism and the religious culture of the nineteenth-century Pacific Northwest.

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***Gin, Jesus, & Jim Crow: Prohibition and the Transformation of Racial and Religious Politics in the South.* By Brendan J. J. Payne. Making the Modern South Series. Baton Rouge: Louisiana State University Press, 2022. xii + 273 pp. \$45.00 cloth; \$19.95 ebook.**

In *Gin, Jesus, & Jim Crow: Prohibition and the Transformation of Racial and Religious Politics in the South*, Brendan J. J. Payne demonstrates how southern religious leaders, African Americans, and women played important – and often surprising – roles in the decades-long battle over prohibition. Among Payne's most important interventions is his claim that African Americans shaped the debate over prohibition through

participation in electoral politics well into the Jim Crow era. “To oppose Gin Crow (southern prohibition) was to oppose Jim Crow,” Payne argues, “and that opposition was stronger and went longer than scholars have previously thought possible” (80). Payne’s work is full of dense research, provocative conclusions, and important implications that may shape how historians of the era view the complex politics of religion, race, and gender.

Payne coins the term “Gin Crow” to underscore how the racial caste system of Jim Crow and prohibition were closely linked in southern electoral politics. In the 1880s, the push for prohibition was a multiracial Christian reform movement. Its defeat, however, led white dries to blame black voters, and increasingly turn to disfranchisement of African Americans to win support for Gin Crow. Payne argues that southern white dries supported Jim Crow laws in the 1890s partly because it was the best hope they had of securing prohibition.

Yet prohibition was still an uphill battle in the 1910s. Many southern denominations, black and white, did not support prohibition. Methodists, Baptists, Lutherans, Episcopalians, and Catholics made public decrees or private statements that called into question the efficacy of government-imposed prohibition and its infringement upon Christian liberty. Additionally, African Americans allied with brewers associations to remain politically relevant. This alliance was “effectively a form of resistance to Jim Crow” for black voters (5). Surprisingly, “even white supremacists in the wet coalition unwittingly helped to prop up interracial politics by protecting the alcohol lobby,” concludes Payne, “which fought more to mobilize Black voters and subvert Jim Crow poll taxes than any other white industry at the time” (80).

By the late 1910s, however, southern wet campaigns had wedded the specter of the black rapist with the fear of free-flowing alcohol. Proponents of prohibition marshaled the rhetoric of white supremacy to argue that alcohol consumption emboldened already “surly” African Americans and led directly to assaults on white women. “To control Black bodies and suppress Black votes,” Payne effectively concludes, “white dries did not merely invoke the fear of the Lord but also fears of drunken Black men” (98).

Still, the 1910s offered a few successes for anti-prohibition African Americans. In three states, Florida (1910), Texas (1911), and Arkansas (1912), black voters tipped the scales in favor of wets in statewide referenda. These states initially had weaker Jim Crow laws that allowed for more African American voter participation than in most other southern states. This conclusion is a departure from what many historians of Jim Crow thought possible for African American voter participation.

The last two chapters trace the changing nature of prohibition politics. The 1928 presidential election temporarily cracked the Solid South. Democratic candidate Al Smith, an anti-prohibition Catholic, drew the ire of many southern Protestant dries. Yet by the early 1930s, politically connected southern women who were disillusioned with the realities of prohibition, worked to overturn the 18th Amendment. Well-known women such as Texas governor Ma Ferguson and lesser-known historical actors such as Alabamian Pattie Ruffner Jacobs feature prominently in these chapters. Indeed, the rescuing of obscure but important players in the southern prohibition debate is one of the book’s strengths.

While the conclusions are provocative, there are a few instances where the analysis relies on extrapolation. For example, about the 1911 Texas election, Payne writes: given that previous historians “had estimated only 126,000 eligible Black voters in Texas’s 1911 contest, and 1916 is several years after the contests, it seems reasonable that at least a quarter of the Black church membership in each state was registered to vote”

(136). While his research is admirably meticulous, in cases like this, more data are needed to reach such conclusions.

The historical actors in *Gin, Jesus, and Jim Crow* do not always behave in ways historians might expect. The book is full of African Americans who believed that prohibition ran afoul of Christian liberty, white brewers who aligned with African American voters, and southern women who worked to overturn prohibition. Readers will appreciate the complexity Brendan J. J. Payne adds to this important era in southern history.

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***Passion Plays: How Religion Shaped Sports in North America.* By Randall Balmer. Chapel Hill: Ferris and Ferris Books, The University of North Carolina Press, 2022. 177 pp. \$25.00 hardcover; \$19.99 ebook.**

In *Passion Plays: How Religion Shaped Sports in North America*, Randall Balmer argues that “especially among the demographic of white males, the devotion to sports has eclipsed allegiance to traditional expressions of religion” (2). These men, Balmer writes, “find in sports an alternative, orderly universe very much in contrast to their perceptions of an unfair, chaotic world all around them,” a universe that they see as untouched by politics (11). There are many ways that the intersection of religion and sports has been approached by scholars; Balmer is interested in how sports and sports fandom might fulfill the same social and psychological functions that religion does for some people. Balmer argues that, for the men he writes about, “sports provides something very close to fixed moral standards,” pointing to examples like baseball fans’ furor over the Houston Astros’ sign-stealing scandal (131).

The book’s chapters largely focus on the histories of four sports in the United States and Canada with some attention to religious elements therein. Balmer pairs each sport with a broader cultural force that shaped it: “baseball and the Industrial Revolution, football and the Civil War, hockey and the formation of the Canadian Confederation, basketball and urbanization” (11). Despite the book’s subtitle’s suggestion that it will address “How Religion Shaped Sports in North America,” religion appears within these chapters somewhat intermittently, sometimes as a shaping force, but also to construct parallels between religion and sports or discuss noteworthy religious figures who played, coached, or otherwise influenced the sport in question. For the purposes of *Passion Plays*, North America is solely comprised of the United States and Canada, with discussion of Canada largely restricted to the chapter “Soul of a Nation: the Canadian Confederation and the Origins of Hockey.” “Religion” is almost entirely Christianity; Jewish baseball players and sportswriters make brief appearances in the chapter on baseball, and Muslim athletes are mentioned only once, in the chapter “A Labyrinth of Wanderings: Urbanization and the Origins of Basketball” (27–28, 30, 120).