the growing intersections between race, religion, and empire through the late 1700s in North America. Commercialism and corporatism are recurrent themes as Johnson explores the emergent "Atlantic networks of power" (7) in the Kongo Empire, Elmina, and Cape Coast. He looks at the role of materiality in the creation of Atlantic religion as well as in the formation of the study of religion as a "colonial enterprise" (7). The final chapter in the section focuses on racial slavery as a central component of colonialism by analyzing the African Christian experience in New Spain.

Part II engages with how people of African descent framed the experiences of free blacks within the U.S., a "White Christian settler state" (7). From this framework, Johnson reconsiders a number of key moments in African American religious history such as the consequences of the American Revolution and the creation of Liberia. Black political theology from the 1850s to 1890s provides the canvas for Johnson to consider the ongoing roles of black self-governance, U.S. militarism, and the end of Reconstruction. These events offer Johnson a means to wrestle with the ways blacks formed their religion in the crucible of the "problem of colonialism" (8).

In part III, Johnson turns his attention to the relationship of black anticolonial religious movements and U.S. counterintelligence. Marcus Garvey and his Universal Negro Improvement Association (UNIA), the Moorish Science Temple of America, and the Nation of Islam provide engaging case studies to explore not only creative theological expressions within black religious communities but the ways those groups were specifically targeted by the Federal Bureau of Investigation (FBI) for scrutiny and investigation. In this way, Johnson connects his earlier exploration of colonial practices to the application of those principles on "domestic enemies" (8) such as the black activist organizations of the early twentieth century. He charts the ways that Christian nationalism became an increasingly important part of U.S. politics during the Cold War and concludes with a provocative examination that connects the contemporary racialism of Islam to its roots in the prior FBI efforts aimed at African American Muslims.

Johnson's work is engaging on a number of levels and is a truly interdisciplinary work. Scholars of African American religious history will find a narrative that extends beyond the oft historical bookends of American slavery and the civil rights movement and that offers a global context for the emergence and dynamics facing and shaping African American religions. Previously, one would have had to cull from several different monographs to glean the historical trajectories of African American religions, which can now be found in this well-written volume. While Johnson modestly asserts that his narrative is one of many regarding African American religious history, it is clearly the most comprehensive to date. In many ways, the book is as much about African American religions as it is about the study of religious life in the Americas and the Atlantic world. Scholars of empire and the West as well as racial and political theorists will likely find this book equally compelling. The terms "colonialism," "democracy," and "freedom" are not merely highlights in the title, but are essential threads that run throughout the narrative as key components to understanding the shaping of African American religions. Perhaps what is most striking is Johnson's deep engagement with theories of empire. He is able to skillfully blend theory with an engaging historical narrative that leads through an often complex terrain of sources and intricate relationships and networks that span varied historical periods and geographic regions including the Kongo Kingdom, Liberia, and the U.S. Johnson successfully demonstrates that engaging colonialism and, in particular, internal colonialism reframes African Americans from victims of slavery to a colonized people. This line of reasoning requires a broader engagement with the West itself as well as a close interrogation of the concepts and connections between colonialism, democracy, and freedom. Johnson's book provides a persuasive, innovative, and broader global framework to understand African American religions that should be required reading for current and future scholars of black religion and American religious history.

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LOUIS VENTERS. *No Jim Crow Church: The Origins of South Carolina's Bahá'í Community.* Gainesville: University Press of Florida, 2015. Pp. xxii, 321. $74.95.

The Bahá'í Faith, intended by its founder Bahá'u'lláh and his successors to reach all peoples and to bind them into "an organic, interdependent global commonwealth" (2), confronted an enormous structural barrier of racism in the U.S. This book, while centered on the story of South Carolina's Bahá'í community, analyzes the many constructive avenues that Bahá'ís in the U.S. undertook to address the challenges posed by racism. This is the story of the transformation of the Bahá'í Faith into an interracial community. The author, Louis Venters, defines interracialism as "maintaining a commitment to racial equality, both ideologically and structurally" (xiii). In 1910, there were 1,200 Bahá'ís in the U.S., mostly white former evangelical Protestants living in cities such as Boston, Chicago, San Francisco, and Washington, D.C. By 1975, there would be about 20,000 Bahá'ís in South Carolina alone, and most were African Americans living in rural areas or small towns. This book does not tell the entire story of this transformation—it ends with 1968, before a Carolinian Pentecostal outpouring in 1970 and 1971, one that brought in thousands of new members—but it provides a fascinating account that greatly increases our understanding of American Bahá'ís.

The book features a compelling cast of characters, none more important than Louis G. Gregory, the South Carolina native and African American attorney in Washington, D.C., who undertook numerous proselytizing trips throughout the South on behalf of Bahá'ís from 1910 until his death in 1951. On his first trip south, Gregory converted another African American lawyer, Alonzo Edgar Twine, living in Charleston, South Carolina. Twine was still living with his parents who denounced him after his conversion as religiously obsessed and committed him to an insane asylum, where he died under wretched conditions in 1914. Venters reasonably concludes that community support was a crucial difference between Gregory's flourishing and Twine's drastic decline. Thus Bahá'ís desperately needed not just individual converts, but also functioning communities. A large portion of this book traces the slow and halting growth of Bahá'í communities in South Carolina and its environs in Augusta, Georgia, Greenville, South Carolina, and other locations during the first two-thirds of the twentieth century.

Some Bahá'ís welcomed and fully embraced the interracialism advocated by the movement, but others, especially some white members in the South, resisted the racial integration preached by Bahá'ís at the height of the Jim Crow era. What is especially illuminating is the way that Bahá'í authorities, including Bahá'u'lláh's son, 'Abdu'l-Bahá, leader of the worldwide movement until his death in 1921, and his great-grandson, Shoghi Effendi, firmly corrected any effort to compromise this core Bahá'í value. The author does not make interdenominational comparisons, but there are few, if any, American denominations during the first half of the twentieth century that were as consistent in living up to interracialist principles as were the Bahá'ís.

This book intermixes a general history of race relations in South Carolina with the more specific story of the Bahá'ís. Because South Carolinian Bahá'ís were so committed to interracialism, the flourishing of the movement was usually linked fairly closely to advances in civil rights in general, so the relevance of the broader South Carolinian story seems indubitable.

The reader also acquires a good sense of the global nature of the Bahá'í Faith, as proselytization in South Carolina was only a small part of a larger movement that was being intensively pursued around the world. For example, Venters describes a South Carolinian Bahá'í couple that moved to Guam to spread the faith there. The author's emphasis on the worldwide nature of Bahá'í outreach helps to explain why members from the incipient South Carolina branch of the movement would suddenly pick up stakes to proselytize half a world away.

Venters is remarkably thorough and clear in telling an important story otherwise unfamiliar to most American historians, so anyone interested in twentieth-century American history, especially in regards to race relations, would be well advised to read this book. Venters even acknowledges the main defect of this book in his preface: the book desperately needs a sequel. In 1968, the terminus of Venters's coverage in this book, Bahá'ís in South Carolina had only 132 members, far short of the 20,000 members they would claim seven years later. We eagerly await an account of the history of that period of explosive growth by the Bahá'í Faith, and Venters is to be encouraged to work on this. The sequel need not be as thorough as the present volume. When an important religious transformation has been as little chronicled as this, any scholarly analysis of it would be most welcome.

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Gastón Espinosa. *Latino Pentecostals in America: Faith and Politics in Action.* Cambridge, Mass.: Harvard University Press, 2014. Pp. xi, 505. $35.00.

Latino Pentecostals in America: Faith and Politics in Action offers a useful introduction to its titular namesake, telling important stories and documenting aspects of the Latino Pentecostal quest for "voice, agency, and leadership in the Assemblies of God, in Latino Protestantism, and in American public life" (13). That being said, caveat lector.

First, as Gastón Espinosa discloses (to his credit), the package is mislabeled, yielding contents more circumscribed than the title suggests: America's largest Pentecostal denomination, the Assemblies of God (AG), contains a set of Spanish-language districts; this is largely the story of those districts. There is nothing wrong with denominational history of this kind, but readers should know that Latino Pentecostals outside these districts figure only indirectly, if at all, in the narrative. The book suffers from other shortcomings as well, including careless errors, dubious claims, and a fair share of redundancy. Overall, the substance of the narrative holds, but the particulars are not always reliable.

As a historical survey, the book ably depicts central figures and major developments, albeit with scant attention to newer districts formed outside the original core regions. Chapters 1 to 6 follow the primarily Mexican American constituency in the greater Southwest from its roots in early Pentecostalism to the present day. The next three chapters cover the primarily Puerto Rican constituency in the Spanish Eastern and Puerto Rico districts. A guiding theme in both stories is the complex struggle for Latino autonomy in which figures like Antonio Ríos Morin, Francisco Olazábal, Demetrio Bazan, and Juan L. Lugo confronted the paternalism of Euro-American overseers like Henry C. Ball, Alice E. Luce, and the AG hierarchy.

Three topical chapters follow, which combine survey data and historical narrative to offer a wider and more contemporary purview, though still focused squarely on the AG. Chapter 10 profiles Latina ministers, highlighting the exemplary role of Hispanic districts in providing opportunity for clergywomen. Chapters 11 and 12 explore the scope and nature of social and political engagement among Hispanic Pentecostals, revealing a highly sought swing constituency that defies partisan labels. While trending liberal on immigration and other socioeconomic issues, they are pro-life and staunchly conservative on matters touching family and personal morality.

There is much of value here, but, as noted, the book has flaws. The problems start in the "Introduction," where Espinosa moves among and conflates his key terms—Evangelical, Pentecostal, and Charismatic—without proper definition or signposting, leading to several improbable claims (e.g., Pentecostal and Charismatic churches *combined* account for just 41 percent of all Latino Protestant churches in America, yet "Pentecostals" alone make up 64 percent of all Latino Protestants [4]). This lack of care for details later extends to chronology,