

between women, but refused to treat non-white women as equals. Even the few mission residents who converted to Christianity ultimately became dissatisfied with their second-rate status among whites, questioning mission women's interference and advice.

Relations of Rescue provides a masterful analysis of feminist ideology, intercultural relations among women, and the dynamics of social control. Moreover, although Pascoe's book focuses on the West, it has obvious significance for other regions. Certainly, it demonstrates the value of local sources, especially institutional records and client case files. Most important, it invites historians to investigate further the ideologies and strategies that past generations of women have used in trying to improve their social status. Did the search for female moral authority find proponents in agricultural areas where the sex ratio was balanced, there were few non-Christians or non-whites, and women made a critical contribution to the economy? Were there instances in which women combined the pursuit of female moral authority with the pursuit of gender equality? Historians of Iowa and the Midwest might do well to ponder these and other questions.

God's Empire: William Bell Riley and Midwestern Fundamentalism, by William Vance Trollinger, Jr. Madison: University of Wisconsin Press, 1990. x, 233 pp. Illustrations, notes, bibliography, index. \$37.50 cloth, \$14.75 paper.

REVIEWED BY FERENC M. SZASZ, UNIVERSITY OF NEW MEXICO AND UNIVERSITY OF ABERDEEN

The name of William Bell Riley is not widely recognized in American religious history. Riley never achieved the fame of revivalist Dwight L. Moody, the notoriety of Texas pastor J. Frank Norris, or the widespread acceptance of evangelist Billy Graham, even though his career overlapped with all three. William Vance Trollinger argues that Riley deserves to be better known. Through his numerous sermons and publications, his organizations, and, especially, the graduates of his school, William Bell Riley helped forge the contours of midwestern religious life.

Born in 1861, Riley grew up on a hardscrabble Kentucky farm. He graduated from Southern Baptist Theological Seminary in 1888, and nine years later accepted the pastorate of the First Baptist Church in Minneapolis. Handsome, charismatic, a fine speaker, and a man who relished controversy, Riley became a virtual institution in Minneapolis, which remained his home until his death in 1947.

Riley arrived in the Twin Cities about a decade before the onset of the fundamentalist-modernist controversy, a nationwide quarrel that would soon rend American mainline Protestantism almost in twain. A believer in revivalism, the absolute inerrancy of Scripture, and the imminent and premillennial return of Christ, Riley emerged after World War I as the chief "organizer" of fundamentalism. In 1919 he founded a major organization, the World's Christian Fundamentals Association (WCFA), which tried to unite all religious conservatives in battle against a shifting host of enemies: theological modernists, changing social mores, and the theory of evolution. His propensity to find conspiracy at every turn eventually led him into a virulent anti-Semitism, a theme he dropped only with the nation's entry into World War II. By that time, the WCFA had virtually collapsed.

Trollinger is exceptionally perceptive in his discussion of Riley's other chief organization: the Northwestern Bible and Missionary Training School. From humble beginnings in 1902, Northwestern grew steadily to become the foremost bible school for the region. With low tuition, flexible schedules, and an emphasis on sincerity over academic rigor, Northwestern had great appeal to many men and women of modest circumstances. Like other bible institutes, Northwestern initially trained chiefly evangelists, missionaries, and church and Sunday School workers. During the 1920s, however, it began to graduate an increasing number of pastors, most of whom served small, rural churches throughout the Midwest.

The majority of those graduates settled in Minnesota, but Iowa also provided a number of opportunities for employment. From 1920 to 1945, at least 123 Northwestern graduates pastored Iowa churches, primarily, but not exclusively, of the Baptist denomination. Thus, Northwestern produced "a cadre of fundamentalist ministers in the upper Midwest who were loyal to the fundamentalist faith, loyal to the school that taught them this faith, and loyal to their school's founder and hero of the faith" (107). By the time of his death, one could find "Riley's boys" scattered all through the region.

Trollinger concludes that the spread of those Northwestern graduates altered the complexion of Protestantism in the upper Midwest. To begin with, they introduced a variety of new procedures—Vacation Bible Schools and a renewed emphasis on biblical literalism, among others. More important, they shifted the religious ethos of the rural region from a moderate, folk evangelical culture to an often militant fundamentalism. Although his thesis can never really be proven, Trollinger argues his case skillfully.

Overall, this is a thoughtful and well-written book. While generally sympathetic to his central character, Trollinger is balanced and

fair in his assessments of both Riley's strengths and weaknesses. The author suggests that William Bell Riley's impact extended far beyond his revival crusades, his numerous books, and his pulpit oratory at First Baptist Church in Minneapolis. In addition, Riley helped create an "empire" of conservative evangelical Protestantism that extended throughout the upper Midwest. His legacy may be clearly seen even today.

Steel Valley Klan: The Ku Klux Klan in Ohio's Mahoning Valley, by William D. Jenkins. Kent: Kent State University Press, 1990. 222 pp. Illustrations, maps, tables, notes, appendix, bibliography, index. \$27.50 cloth.

REVIEWED BY JUDITH SEALANDER, WRIGHT STATE UNIVERSITY

In this useful case study, William Jenkins enters the scholarly debate about the Ku Klux Klan (KKK) in the 1920s. Jenkins, who agrees with Robert Goldberg that the KKK, when successful, thrived on local rather than national concerns, has produced a study of the KKK in Ohio's Mahoning Valley.

Although *Steel Valley Klan* makes references to developments throughout the region in the northeastern corner of Ohio, it focuses on the rise and fall of the KKK in Youngstown. Indeed, the history of the city supports Jenkins's thesis that the KKK succeeded in areas that experienced "overly rapid" (ix) cultural as well as economic change. Surrounded by coal fields and seams of iron ore, Youngstown became a center for the booming national steel industry. Between 1890 and 1920, Youngstown's population tripled as newly incorporated steel companies invested tens of millions of dollars in plant and equipment and provided tens of thousands of new jobs. In 1890 a small city of less than fifty thousand mostly Protestant residents of predominantly Welsh and German background, Youngstown by the end of the twenties had a population of more than 170,000 people. Most of the newcomers were Catholics from southern and eastern Europe.

The initially hostile reaction of many of the city's leaders to the appearance of the KKK in the area in 1921 changed to support as they came to view the KKK as a powerful tool for Protestant moral reform. By 1923 a KKK supporter was mayor of Youngstown. Smaller towns and villages throughout the valley copied Youngstown's example. By 1924 the KKK was a power throughout the region. The organization's rise was spectacularly rapid. So was its fall. By 1926, the KKK was everywhere in retreat. Once able to hold torchlit parades with tens of

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