study daily violence and terror against blacks in the Deep South, and thus he loses the opportunity to consider how social control via racial violence played an integral part in daily race relations in the Midwest and other parts of the North. Despite this shortcoming, Lumpkins demonstrates that black midwesterners occupied a curious position in the social hierarchy—simultaneously integral parts of the machine yet living under the constant threat of violent repression.

Lumpkins’s monograph focuses on the black experience within East St. Louis politics and the interwar-era riots, but it also demonstrates the resiliency of this African American community. Beyond challenging the accepted motivations for racial violence in urban areas in the first decades of the twentieth century, he offers an in-depth view of the actors, social organizations, and political structures of black communities, which allowed African Americans to create and sustain their lives in the face of racial oppression.

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**Sin in the City**

*Chicago and Revivalism, 1880-1920*

By Thekla Ellen Joiner


After one particularly bruising encounter with Gilded Age clerics who considered themselves inconvenienced by Dwight L. Moody’s urban evangelism, the lay leader remarked: “[S]ave me from the devil and ministers.” Moody might have added to that list future generations of feminist historians who would find fault with the Third Awakening’s “gendered theology” which “marginalized women” while “ritualizing racial superiority and ethnic animosity” that privileged white middle-class morality (pp. 14, 17). Thekla Joiner asserts that the roots of the modern religious right and its “dedication to imposing its moral, social, and racial authority upon the nation” (p. 231) can be found in three revivals staged in Chicago between 1893 and 1918.

Joiner makes little effort to join the sixty-year interval between the revivals of Billy Sunday and the rise of Ronald Reagan. Instead, readers are expected to accept a linkage that the author sees between the current religious right “who feel overwhelmed and embattled by evil” (p. 232) and their evangelical forefathers who sought to usher in a second Eden by keeping women in their place. So,
Moody’s World’s Fair Revival of 1893 is reduced to a redemptive tale of “domestic morality” where righteous women “offer metaphysical restraint” to sinful males (pp. 96, 104). The author further generalizes the revival as a strategic Protestant tendency to convert those “perceived as inferior to themselves” (p. 108).

Joiner seems uninterested in the social and political forces through which Chicago landed the Columbian Exposition or in the symbolic significance of Daniel Burnham’s White City. The revival’s many meanings, developed in the thoughtful work of David Burg, Reid Badger, Stanley Applebaum, Robert Rydell, and others is completely ignored. Joiner acknowledges the staff of the Moody Bible Institute in her research, but does not cite Moody’s papers in her study. Perhaps that is why she has Mr. Moody dying in 1896 (p. 117) when he went off to his reward three years later, and why she gives such short shrift to his relentless, persuasive preaching on the sacrificial mother and the wayward son, which only makes a brief appearance on page 103 of her text.

J. Wilbur Chapman makes but a guest appearance in the “simultaneous revival” he staged in Chicago with song leader Charles Alexander in 1910. Alexander does not appear at all. The author characterizes their campaign as an exercise in status anxiety for white middle-class males “concerned about their power in society” and threatened by “the impurity and low morals of working class immigrants” (pp. 120, 126). Chapman was actually a strong supporter of working-class rights and his ministry more than a recitation of “the virtuous and submissive female” (p.167), but one will hardly find him here in Joiner’s summary.

When Sunday, an advance man for Chapman’s revivals, comes to Chicago in 1918, he becomes (according to Joiner) the mouthpiece for “fundamentalist fears that women had abandoned their domestic assignments” (p. 214). She caricatures Sunday as a front man for the advocates of Prohibition who see “foreigners and blacks as inferior to whites” (p. 202). Sunday’s work, according to Joiner, is “a showcase for religious indoctrination” driven by “consensus-forming rituals” and intended to produce families that will sanctify “the industrial order” (pp. 218, 221).

Readers hoping to better understand the many meanings of religious revivals as civic and cultural spectacle and as individuals’ searches for spiritual significance will be disappointed in Sin in the City. The book claims to be a study of Chicago and revivalism over forty years of municipal history, but it is little of either. Instead, the author appears to define first and then observe. As a result, religious revivals in America’s second city are little more than ciphers that chart the way toward “demonizing those outside evangelicalism’s domestic ideal” (p. 241).

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