

Woman and Temperance: The Quest for Power and Liberty, 1873-1900. By Ruth Bordin. (Philadelphia: Temple University Press, 1981. Pp. xviii, 221. Illustrations, appendix, tables, notes, index. \$17.50.)

Woman and Temperance is an institutional history of the Woman's Christian Temperance Union (WCTU) from its origins in the Woman's Crusade of 1873-1874 through its heyday under Frances Willard (1879 to 1898) and a few years beyond. It is the first published book-length study of the Union prepared outside the WCTU. Bordin, a research affiliate of the University of Michigan's Bentley Historical Library, argues that "it was in the temperance movement that large numbers of women were politicized, and it was through temperance that they experienced wider spheres of public activity in the nineteenth century" (p. xviii).

Based primarily on WCTU records recently made accessible on microfilm through the cooperative efforts of the Michigan Historical Collections, the Ohio Historical Society, and the WCTU, *Woman and Temperance* is the first scholarly publication to show in some detail WCTU's growth and broadening programs under Willard's leadership. The Union was eventually organized at the state level in every state and at the local level in more than half the counties of the United States. By 1890 it published the world's largest women's newspaper, the weekly *Union Signal*, with a circulation of nearly 100,000. Confronted with a broad array of social problems associated with alcohol abuse, Willard told the Union women to "Do Everything" to ameliorate them. Following this policy WCTU had developed by 1896 thirty-nine departments, of which twenty-five dealt with nontemperance issues like child labor, the franchise, prison work, social purity, kindergartens, sabbatarianism, and peace, along with less weighty matters such as dress reform. Willard, who had won the presidency in 1879 by urging woman suffrage ("the home protection ballot"), also brought the Union into a modest alliance with the Knights of Labor, to the dismay of many of her followers. Willard also led the union into politics, endorsing the Prohibition party in 1884 and 1888, and she attempted unsuccessfully to establish a new reform party in 1892 composed of populist and prohibitionist elements.

Although the general outlines of WCTU's work in this period have long been available in Mary Earhart Dillon's biography of Frances Willard (1944), Bordin's book fills a need for a fresh focus and detailed analysis of the Union's work. Combining

through the *Union Signal* and annual NWCTU convention minutes and drawing upon unpublished studies of various state unions, Bordin portrays a vital, ambitious organization developing local leaders and involving members in a wide variety of social and civic programs.

Sometimes Bordin's claims seem too broad: her assertion that "in the 1880s the WCTU was the major organizer and supporter of organized charity in most metropolitan areas" (p. 14) is nowhere supported in the text. There is also something disquieting about Bordin's comment that "the Union ended the century with a large proportion of its membership committed to militant feminism, equal rights, and full participation in the political process" (p. 116). To use the catchwords of the present-day woman's movement to describe the attitudes of "the White Ribbon Army" of 1900 is surely to misunderstand the latter and to evade the real problem of seeking to understand how the world and the woman's movement have changed in this century.

Still, Bordin is to be commended for her study. Along with Karen Blair's new work on the American woman's club movement, *Woman and Temperance* demonstrates how widespread the tenets of social feminism were in the nineteenth century and again challenges the stereotype of the Victorian woman.

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Bishop Martin Marty: "The Black Robe Lean Chief." By Robert F. Karolevitz. (Yankton, S.D.: Benedictine Sisters of Sacred Heart Convent, 1980. Pp. 156. Illustrations, bibliography, index. \$9.45.)

This is a historical biography of Martin Marty (1834-1896), one of the first pioneer missionaries to the Sioux Indians. It tells the story of the Swiss-born Benedictine monk who in 1860 left the monastery of Maria Einsiedeln near the town of Schwyz to become, in 1871, the first abbot of the then St. Meinrad monastery and seminary in Indiana (now St. Meinrad Archabbey). Eventually Marty served as the first bishop of the Dakota Territory.

In 1876, two weeks after the defeat of Lt. Col. George Armstrong Custer at the Battle of the Little Big Horn River, the forty-two-year-old abbot of St. Meinrad made final plans to travel to the Standing Rock Indian Reservation in the Dakotas. After four years of work on the frontier, Marty was consecrated