

and his partisan rangers symbolized the core group of die-hard Confederates who would fight to the bitter end.

But Ramage's obvious admiration for Mosby prevents him from presenting a balanced and critical portrait. Ramage repeats throughout the book that Mosby was two-sided: he had both a gentle, charming side and one that was cold, cruel, and violent. Ramage explains that Mosby developed this "extremely dynamic bipolar personality" because of his weak physical health mixed with his family environment (p. 18). Even though Mosby suffered ill health through much of his childhood and early adulthood, his mother, Ramage argues, instilled in her son a powerful sense of self. Mosby was a strong individual with great empathy for the underdog. Whether harassing a formidable enemy in Virginia or challenging pro-Lee zealots after the war, Mosby refused to waver from his objective no matter what pressure was put upon him.

However, Ramage's explanation of Mosby's personality and behavior seems to fall short. Why did a man like Mosby so clearly enjoy war? What made someone with no military experience so successful at war, especially guerilla warfare? As a member of Virginia's slaveholding elite, Mosby found something in war that he apparently never found anywhere else in his long life. His postwar politics made him extremely unpopular in his native Virginia, and after his wife died in 1876 he abandoned his children to his aging mother to live in Hong Kong and on the West coast, far removed from his former Confederacy.

This is a long book dense with details. But readers interested in Mosby's complicated and often dark personality will have to wait for another biographer to take up the task of digging deeper to understand the still elusive "Gray Ghost."

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Domesticating Drink: Women, Men, and Alcohol in America, 1870–1940.

By Catherine Gilbert Murdock. (Baltimore: Johns Hopkins University Press, 1998. Pp. 244. Illustrations, notes, essay on sources, index. \$38.50.)

Catherine Gilbert Murdock's *Domesticating Drink* argues that "alcohol, more than slavery or suffrage or any other single cause, effected American women's politicization" (p. 9). The large and powerful Women's Christian Temperance Union (WCTU), for instance, mobilized women for political activism by emphasizing both that women were the victims of male alcoholics and that they only wanted the vote in order to challenge alcohol, not as a symbolic demand of their rights. Murdock argues that the dominance of the WCTU

and the stereotypes of Victorian women as “abstemious” have led many historians to assume that most respectable women did not drink. Murdock disputes this notion with evidence from table-setting guides, etiquette manuals, and cookbooks, all of which accepted alcohol as a necessary part of sociability and hospitality in the home in the years before 1900. As proof of what she calls “women’s temperate drinking,” Murdock finds that women consumed alcohol in medications, cooked with it, and drank it within their homes during ladies’ luncheons and dinner parties.

Murdock suggests that concerns about a rise in women’s public drinking increased popular support for legal prohibition in the early twentieth century. Yet Murdock goes too far when she claims that “alcohol, cocktails in particular, facilitated the evolution from Victorian to modern America” (p. 88). What she does show is that the cocktail party became the preferred mode of entertaining. As cocktails became associated with being modern and sophisticated, hard liquor seemed less dangerous and more “domesticated.”

Significantly, Murdock argues that, because women had based their entry into politics on their moral superiority and on temperance, the failure of national Prohibition and the increased acceptability of women’s drinking threatened their unified political power. As it became clear that neither Prohibition nor suffrage significantly improved the morality of the public sphere, “women no longer had a separate and respectable political voice” (p. 133).

The creation in 1929 of a Women’s Organization for National Prohibition Reform proved to politicians that they no longer had to fear a women’s voting bloc or gender gap. Murdock claims that WCTU’s “arrogant belief in women’s innate dryness inspired the formation of its most formidable enemy” (p. 138). The title of her book, *Domesticating Drink*, emphasizes the point that, as women’s moderate drinking became acceptable and as women and men began to drink together in public and at home, dry women could no longer present drinking as something that “rendered men ungovernable” (p. 158). Pro-repeal women specifically denied that all women were the same and advised women to vote as “people” who carefully reviewed the issues and then made independent judgments.

Murdock concludes that it is in the repeal of Prohibition that we can see the decline of the first wave of the women’s movement, a movement that had been based on a belief in fundamental differences between the sexes. Without offering any solutions, Murdock suggests that the repeal of Prohibition reveals more broadly that the “tenets of feminism entailed contradictions that have yet to be resolved. In advising individual fulfillment, feminism refutes the concept of gender-based unity among all women. In advising self-gratification, feminism negates the notion of group solidarity essential to any movement” (p. 168).

Murdock's book will be of interest to those who wish to understand women's political activism, changes in leisure culture, and drinking at the turn of the century.

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Two Kingdoms, Two Loyalties: Mennonite Pacifism in Modern America. By Perry Bush. (Baltimore: Johns Hopkins University Press, 1998. Pp. xii, 362. Illustrations, tables, notes, selected bibliography, index. \$39.95.)

Two Kingdoms, Two Loyalties is a fascinating social history of the American Mennonite experience in the past half century with a particular focus on Mennonites' shifting attitudes toward civil government. Mennonites, who share a historic peace tradition with the Quakers and the Church of the Brethren, have long held to the religious principle of nonresistance. In this meticulously researched volume, Perry Bush documents the shift from a pre-World War II mentality of keeping careful distance from politics to an eventual embrace of political activism. Bush shows how Mennonites' experiences in World War II, the Korean War, the civil rights movement, and the Vietnam War led to their increased engagement in governmental affairs.

Since the nineteenth century, Mennonites have had a significant population in Indiana, particularly in Elkhart County, where Goshen College and the Associated Mennonite Biblical Seminaries continue to educate Mennonite leaders. The archives of the Mennonite Church, located in Goshen, Indiana, houses many of the primary source materials used for this study. Bush describes three twentieth-century intellectual leaders of the Mennonite Church who spent their careers in Indiana (administrator Harold S. Bender, religious scholar Guy F. Hersherberger, and ethicist John Howard Yoder) and demonstrates how they contributed to a Mennonite ethos that no longer holds American political involvement at arm's length.

This work focuses on grassroots expressions of pacifist ideology and political acculturation as well as official statements and denominational leadership in times of national crisis. Bush explores the theme of generational tension in Mennonite communities, highlighting the role of young radical leaders in challenging traditionalist church leaders. In this interpretation, young American Mennonite intellectuals played a crucial role in enlarging Mennonites' sociopolitical perspectives in the 1940s as conscientious objectors in Civilian Public Service camps and during the tumultuous 1960s. Bush's own sympathies clearly lie with these radicals of each generation