

and spiritual healing that many individuals avowedly experienced, often while reading *Science and Health* (1875). Such healing claims are not, according to Gottschalk, “easily dismissed” (p. 332), but the book presents no evidence beyond the sheer number and variety of such claims.

Although some of the volume’s biographical details might be of greater interest to Christian Scientists than others, a broad spectrum of readers should take interest in its crucial conceptual argument that Christian Science issued a fundamental challenge to the materialism that has explicitly dominated biomedicine and implicitly shaped American Christianity. This theme of antimaterialism helps us to understand a range of healing alternatives that proliferated at two historical moments when naturalistic paradigms seemed in the ascendancy: the late nineteenth century, when Christian Science emerged

alongside such alternatives as homeopathy, mesmerism, chiropractic, and divine healing; and again in the late twentieth century, with the blossoming of practices such as yoga, Therapeutic Touch, and charismatic Christianity. By presenting a clear portrait of Eddy’s teachings, Gottschalk’s work can provide a springboard for more nuanced comparisons and contrasts with such alternatives, which have tended to be conflated in many discussions. In sum, this is a beautifully written, provocative biography that a variety of readers will find valuable.

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### *Copperheads*

#### *The Rise and Fall of Lincoln’s Opponents in the North*

By Jennifer L. Weber

(New York: Oxford University Press, 2006. Pp. xi, 286. Illustrations, notes, bibliography, index. \$28.00.)

Carl von Clausewitz, the German war theorist, claimed that a nation’s success in waging war required a coordinated effort between its people, its leaders, and its army (p. 10). If one leg of this triad falters, the structure will topple. The Civil War proved no exception to this theory. Indeed, Lin-

coln feared that a third column of antiwar Democrats (Copperheads) would undermine the Union war effort; he called this internal threat “the fire in the rear.” In *Copperheads: The Rise and Fall of Lincoln’s Opponents in the North*, Jennifer L. Weber persuasively argues that “the fire in

the rear" was no mere fizzler, but a volatile blaze stoked by Union defeat on the battlefield.

Combining meticulous research in military, political, and social history with an engaging narrative, Weber's excellent book challenges the prevailing views of historians like Frank L. Klement who have dismissed the Copperhead threat as a "fairy tale" invented by Republicans to justify their expansion of federal power. Weber demonstrates, rather, that "the peace movement was broad, and so influential by August 1864 that it very nearly took over the Democratic Party."

Also known as butternuts and conservatives, the Copperheads fancied themselves as strict constructionists who sought a return to the *status quo antebellum*—their motto: "the Constitution as it is, the Union as it was." They repudiated the draft, paper currency, the emancipation, black troops, the suspension of habeas corpus, and the suppression of the press (p. 120). Though "[t]heir argument was based on constitutional principle," Weber explains, "it was wrapped in racist rhetoric designed to appeal to people's basest fears" (p. 77).

Perhaps the most infamous Copperhead was Clement L. Vallandigham, the former Ohio congressman, who was arrested by General Ambrose Burnside and tried by a military commission for speaking against the draft. Weber superbly details how Vallandigham and others helped turn

dissent to treason: Copperheads schemed to create a Northwest Confederacy, formed para-military groups, fomented riots and uprisings, plotted invasions from Canada, and actually raided Vermont. Copperhead resistance was most intense in Indiana. Particularly interesting is the effect of the movement upon the Union soldiers, who were stirred to angry reprisals both at home and at the polls. A Vermont private explained, "Soldiers don't generally believe in fighting to put down treason, and voting to let it live" (p. 198).

The 1864 election marked both the rise and fall of the Copperheads—Vallandigham wrote the Democratic Party's "peace platform" and George Pendleton, another Peace Democrat, ran as candidate for vice president. To stir racial animus against the Republicans, a Copperhead editor surreptitiously published a pamphlet that endorsed miscegenation. This, coupled with a string of Union victories on the battlefield in the late summer, fortuitously ensured a Republican victory at the polls and the demise of the Copperheads.

Among their many flaws, the Copperheads failed to appreciate that the South wanted independence, not concessions. They naively believed that reunion would inevitably occur if the Republicans were ousted from power. Their libertarian ideology further blinded them to the gravity of the rebellion and to the necessity of federal power as a means to quell it. Finally, they could offer no concrete

solutions, but only vague proposals for peace.

After so richly documenting the magnitude of the threat posed by this movement, Weber leaves unanswered the normative question of whether Lincoln's curtailment of civil liberties was justified. One may infer that she believes so since she describes Lincoln's dealings with the dissidents as "restrained" (p. 217). In any event, her research may spark fresh debate over the enduring problem of bal-

ancing security and freedom in wartime.

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### *Sold American Consumption and Citizenship, 1890-1945*

By Charles F. McGovern

(Chapel Hill: University of North Carolina Press, 2006. Pp. xv, 536. Figures, notes, bibliography, index. Clothbound, \$65.00; paperbound, \$24.95.)

Charles F. McGovern's study of consumerism as public philosophy is the latest addition to the important new literature on the political economy of consumer capitalism. *Sold American* provides a chronological and conceptual bridge between Kathleen Donohue's *Freedom From Want* (2003) and Lizabeth Cohen's *A Consumers' Republic* (2003) and represents a sturdy contribution to our thinking about what is arguably the most important question in contemporary American history: How was it that consumer capitalism succeeded in sweeping aside all challengers?

McGovern's answer is that, in the first half of the twentieth century, Americans embraced "a material nationalism that placed goods and

spending at the center of social life," that they "came to understand spending as a form of citizenship" (p. 3). Americans accepted a definition of the "American way of life" built on an image of consumer plenty, McGovern argues, as if the right to use a Gillette razor were part of the daily fiber of national life and its exercise a civic act, if not an obligation. McGovern rightly sees this consumerist nationalism as a decisive ideological creation that eventually defined national identity. As the economic system spilled forth its cornucopia and Americans chased after its goodies, the terrain of meaningful ideological contention shifted from the old socialist-against-capitalist fight to a debate over the nature of consumption.