

compares President Lincoln's record on civil liberties with the treatment of civil liberties since September 11, 2001. He argues that, while "the verdict of history is that Lincoln's use of power did not constitute abuse," "the full impact of Lincoln's legacy on President Bush is yet to be realized" (pp. 252, 278). In foreign affairs, writes William C. Harris, Lincoln skillfully avoided war with Great Britain and France in the winter of 1864-1865. Jean Edward Smith compares the Lincoln and Grant administrations, finding that Grant's reputation has suffered from past negative interpretations of Reconstruction but that it will improve as "Reconstruction is being reevaluated" (pp. 176, 177, 180).

Some scholars explore less-studied topics: John Y. Simon takes on Lincoln's perspective on popular sovereignty and the Mormons in Utah in

1858; Matthew Pinsker looks at the Soldier's Home, Lincoln's summer refuge; Daniel Mark Epstein explores the possible influence of Walt Whitman's *Leaves of Grass* on Lincoln's writing; Garry Wills analyzes Henry Adams's postwar shift from disdain to admiration for Lincoln. Others revisit classic questions: Harold Holzer discusses Lincoln's Cooper Union address and the presidential campaign of 1860; Michael Vorenberg regards Lincoln's views on race; and Edward Steer Jr. writes on John Wilkes Booth's connections with Confederate agents. In some cases, the subjects presented here have counterparts in monographs, but together, these essays make a useful collection.

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This Republic of Suffering Death and the American Civil War

By Drew Gilpin Faust

(New York: Alfred A. Knopf, 2008. Pp. xviii, 346. Illustrations, notes, index. \$27.95.)

It may seem difficult to believe that, after the publication of tens of thousands of books on the American Civil War, one could still write a work on the subject packed with information unknown to most students of that war. But Drew Gilpin Faust's *This Republic of Suffering* surely constitutes such a book. She has chosen to examine the subject of the many deaths

incurred on campaign and in camp—how they were counted, how they figured in religion and popular culture, how people coped with them in the practical sense of body recognition and disposal, and how major literary figures of the era wrote about them.

One of the important reasons that this subject has remained untreated is the intellectual insulari-

ty of Civil War studies as a field. The new social history inaugurated an interest in the popular conception of death. Many readers will recall the appearance, beginning in the middle of the 1970s, of Philippe Ariès's books on attitudes toward death in the Western world. There followed in the field of American colonial history David E. Stannard's *The Puritan Way of Death: A Study in Religion, Culture, and Social Change* (1977). The inventive Robert V. Bruce wrote a 1981 essay on "Lincoln and the Riddle of Death." But interest in the subject did not result in a comprehensive book-length appraisal in relation to the American Civil War until now.

Thanks to Faust, we learn a great deal about death in the Civil War, from embalming to spiritualism and changing views of heaven. She begins by explaining the conventions of the Good Death, detailing how soldiers, civilians, and politicians all strained to lend shape and meaning to the many war deaths by fitting them into that pattern. Once a student of the period reads her clear and readable treatment of the subject, hundreds of Civil War-era letters will never look quite the same again:

Letters describing soldiers' last moments on Earth are so similar, it is as if their authors had a checklist in mind. In fact, letter writers understood the elements of the Good Death so explicitly that they could anticipate the information the bereaved would have sought had they been pres-

ent at the hour of death: the deceased had been conscious of his fate, had demonstrated willingness to accept it, had shown signs of belief in God and in his own salvation, and had left messages and instructive exhortations for those who should have been at his side (p. 17).

Even more important ideas come in the last half of the book, where Faust examines religion, cemeteries, and statistics. I think she exaggerates the degree of religious doubt caused by Civil War casualties in the relentlessly pious and evangelical America of the mid-nineteenth century, but she certainly does a splendid and restrained job of describing and analyzing the opposing, sentimental religious view of death embodied in the widely read work of Elizabeth Stuart Phelps, *The Gates Ajar* (1869). Faust makes clear that the movement after the war to provide marked graves for all the Civil War dead reflected democratic values new to great wars. No longer was the conflict commemorated merely by a few heroic bronze statues of generals and politicians. The Confederate dead were not included in the Congressional Act of February 1867 "to establish and protect national cemeteries." The corresponding southern memorial movement, then, was much more "a grassroots undertaking that mobilized the white South" (p. 241). As Faust points out, these two sectional movements together

created the powerful national abstraction of the Civil War Dead.

Faust's chapter on the now-famous statistics of total deaths resulting from the Civil War is shrewd, carefully pointing out the ways in which casualty figures in after-battle reports might be exaggerated (as a badge of courage) or diminished (to hide the army's true and dangerous condition from the enemy—a tactic of Robert E. Lee's, apparently).

Her chapter on religion is the second-longest in the book, but the subject deserves such extended consideration in light of the fact that Civil War casualties were accrued in an era of cultural domination by evangelical Protestantism. I think it is a shame, however, that Faust did not devote a chapter at least as long strictly to the subject of nationalism,

since nationalism, as Benedict Anderson has reminded us, has a crucial quality of concern “with death and immortality,” and ultimately probably offers the most compelling explanation of the Civil War Dead.

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Days of Glory

The Army of the Cumberland, 1861-1865

By Larry J. Daniel

(Baton Rouge: Louisiana State University Press, 2004. Pp. xviii, 490. \$44.95.)

Larry J. Daniel's study of the Army of the Cumberland traces the organization's history from its inception in 1861 through the end of the Civil War. Daniel explains his book as “an analysis that focuses primarily on the command level—the personalities of the generals and the dynamics between them” (p. xiii). He points out that this is neither a detailed military history of engagements nor a social history of enlisted men, though he does provide readers with glimpses

into the perspectives and experiences of common soldiers. *Days of Glory* is an important contribution to the expanding literature on the Civil War's western theater.

Daniel presents vivid portraits of the men chosen to lead the Army of the Cumberland, also known early in the war as the Army of the Ohio. He demonstrates the physical and mental debacles experienced by early army commanders Robert Anderson, hero of Fort Sumter, and the well-