

al issues of war and freedom” but instead found “so little that concerned anything outside the ordinary realm of a prewar lawyer’s practice” (p. 166). Soldiers who found their way into courts brought with them disputes about underage service and challenges to conscription.

The final section on constitutional issues during the Confederacy is most enlightening. Examining the Confederate constitution, state constitutions, and political pamphlets, Neely provocatively concludes that the Confederacy did not establish a government based upon the master-slave relationship so prevalent in Confederate society. Instead, the Confederate constitution mimicked the U.S. Constitution—a necessity that arose out of the political effort to alleviate fears and to entice other states to join. Neely describes secession as “deratification” of the U.S. Constitution and compares this twenty-nine-year process of public debate over state rights to the comparatively quick and quiet debates over ratification in 1787-89.

*Lincoln and the Triumph of the Nation* entertains an extended and open-ended analysis. Discursive at

times and wide-ranging throughout, Neely challenges, engages, tweaks, and revises the work of dozens of constitutional and civil war historians—Daniel Farber, Drew Gilpin Faust, Michael Les Benedict, George Rable, William Cooper, Stephanie McCurry, Emory M. Thomas, Frank Owsley, and Harold M. Hyman. The volume provides both an overview of the field and thoughtful lines for further inquiry. Indiana readers will note his observation that Lincoln “imbibed” nationalism while growing up on the Indiana frontier (p. 30). The Hoosier state also warrants notice for its prohibition of African American settlement via the requirement of a \$500 bond after 1831 and constitutional prohibition in 1851—Illinois set the bond at \$1,000 two years before Indiana and Iowa and Oregon joined with constitutional restriction as well.

KEITH A. EREKSON is an assistant professor of history at the University of Texas at El Paso and the author of *Everybody’s History: Indiana’s Lincoln Inquiry and the Quest to Reclaim a President’s Past* (2012).



*Baring the Iron Hand*  
*Discipline in the Union Army*  
 By Stephen J. Ramold

(DeKalb: Northern Illinois University Press, 2010. Pp. xii, 493. Photographs, notes, bibliography, index. \$40.00.)

The critical word in Steven J. Ramold’s title is “discipline.” *Baring*

*the Iron Hand* is a study of discipline—in both senses of the word—

in the Union army. Here Ramold explores the challenges that Yankee officers faced in maintaining discipline among their citizen-soldier troops and in disciplining soldiers who broke either the rules or the law.

Ramold's investigation yields a comprehensive catalog of violations that range from drinking and visiting prostitutes to desertion and murder. Although his exploration of nearly every imaginable form of bad behavior spans only a few pages, the breadth of the issues he covers is the real strength of the book. As a result, this study offers a useful starting point for anyone interested in crime among Yankee soldiers.

Ramold convincingly describes how the Articles of War, the army's code of military justice, fell short in dealing with the hundreds of thousands of men who considered themselves more as civilians who happened to be in uniform than as soldiers of the Old Army variety. The most effective officers—many themselves citizen soldiers—learned that allowing for a certain amount of flexibility in the enforcement of the articles was the most effective way to keep the men in line. Ramold is less successful when discussing how ideas of manhood factored into the equation. Although he compellingly argues that ideas about masculinity influenced soldiers' reactions to pressure to conform, he only spottily applies this idea. Moreover, he never thoroughly defines the components of Northern understandings of man-

hood—a shame, given his correctness in identifying this concept as an important element in the psyche of the Union soldier.

As the war progressed, Ramold argues, a far more fluid moral sensibility, shaped by the hardships of war, replaced the Victorian standards that the men initially brought with them to their service. That transformation is not surprising—indeed, several other works come to mind that have touched on it—but Ramold does not do enough to show this process of change. This shortcoming emerges due to the book's structure. Rather than work chronologically, Ramold comes at his topic thematically. While that is a sensible and completely defensible decision, Ramold would have done his readers a favor to discuss when and how soldiers came to reject the value system of the civilian world. Was it after their first battle? After the Emancipation Proclamation? If it was a slower, more gradual process, how long did it typically take? Was this experience different for early volunteers and later enlisted men, including those who were drafted? Ramold's failure to develop one of the most interesting consequences of the war is regrettable.

The most frustrating element of this otherwise informative work, though, comes in the absence of any evaluation of what all this lack of discipline adds up to. Is this an interesting addition to what we know of the challenges of camp life, or were disciplinary problems severe enough

to affect the Yankees as a fighting force? A meaningful conclusion would have been a valuable addition in this regard.

JENNIFER L. WEBER is Associate Professor of History at the University of

Kansas. She is the author of *Copperheads: The Rise and Fall of Lincoln's Opponents in the North* (2006) and a forthcoming monograph, *America's First Draft*, comparing conscription and its consequences in the Union and Confederacy.



*Gospel According to the Klan*  
*The KKK's Appeal to Protestant America, 1915-1930*

By Kelly J. Baker

(Lawrence: University of Kansas Press, 2011. Pp. xiv, 326. Illustrations, notes, bibliography, index. \$34.95.)

Kelly J. Baker's *Gospel According to the Klan* stands apart from the conventional scholarship on the 1920s Klan movement. Major works have traditionally emphasized the challenge of "looking behind the mask," using surviving membership records, local newspapers, city directories, church and fraternal records, manuscript census materials, and more to unearth the social characteristics and activities of Klan members, and to situate the movement in a local or regional context. Baker focuses instead on the Klan's "world view" as expressed in the many newspapers, books, published speeches, recruiting pamphlets, and other writings that flowed from the national Klan movement. Through her emphasis on ideology, Baker explores the Klan as a religious movement powerfully shaped by deeply rooted forces of race, nationalism, and gender. In her view, the Klan expressed a multifaceted religious nationalism that would

long outlive both the movement itself and the era in which it occurred. This approach, Baker argues, allows her to address the neglected subject of Protestantism and the Klan movement, and to connect the passing phenomenon of the 1920s Klan with a broader and longer history of America's right-wing populist movements.

The book's rationale is appealing on a number of levels. Baker legitimately points out that many works address the Klan's ideology primarily as a means of introducing the national movement before delving, perhaps too quickly, into the nuts and bolts of a local study. She is also correct to assert that studies of American Protestantism during the 1920s tend to ignore the Klan's great popularity, or to treat it as an aberration from mainstream theological or social developments—the fundamentalist controversy, the antievolution movement, support for Prohibition enforcement, and other issues. The book's larger