

repercussions for the entire black community. Some rejected military service, arguing that they did not owe their lives to a nation that did not accept them as citizens and equals. Others, such as Frederick Douglass, argued that military service would lead to citizenship and equality.

Although many of Gallman's sources are from the northeastern United States, he draws on midwestern material such as the letters of Mary and William Vermillion, Hoosier migrants to Iowa; the writings of Hoosier soldier Ambrose Bierce; and the humor of Ohio journalists David

Ross Locke (Petroleum V. Nasby) and Charles Farrar Browne (Artemus Ward), who set his pieces in fictional Baldinsville, Indiana.

Lavishly illustrated, *Defining Duty in the Civil War* is a penetrating examination of popular culture and standards of behavior on the Northern home front.

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For Slavery and Union: Benjamin Buckner and Kentucky Loyalties in the Civil War

By Patrick A. Lewis

(Lexington: University Press of Kentucky, 2015. Pp. 200. Notes, bibliography, index. \$50.00.)

In *For Slavery and Union*, Patrick A. Lewis uses the life of slaveholding Bluegrass Kentuckian Benjamin Buckner (1836–1901) to illuminate many of the central dilemmas of pro-slavery Unionism—and Kentucky's political course more broadly—in the Civil War era. Because the story of border state Unionism is complex and unwieldy, Lewis has done a great service for scholars and general readers by situating it in the narrative arc of one person's life. But this is no simplistic “life and times.” Drawn from a rich cache of personal papers left by Buckner—especially letters to his fiancée and wife Helen—contextual-

ized with a wide reading in relevant primary-source material from the period, and deeply grounded in the scholarly literature, *For Slavery and Union* is a compelling book. The prose is engaging and lively, the argumentative points clear and direct.

Hailing from Winchester, east of Lexington, Buckner was born into a slaveholding family that got their start in Illinois, which still permitted slavery at that time. He grew up in a wealthy family and married into another one. Coming of age at roughly the same time as the sectional crisis, Buckner sought military action. Though many from the Kentucky

slaveholder class cast their lot with the Confederacy, Buckner did not. Instead, he joined the United States' Twentieth Kentucky Volunteer Infantry regiment, ultimately rising to the rank of major. Yet Buckner's reason for that move was his desire to preserve American slavery. The Union as it existed in 1860 had established and preserved the rights of slaveholders in the Constitution. Buckner enlisted to fight for that Union. Secession, as he saw it, was a radical challenge to a glorious republic that actually protected the rights of slaveholders. As Lewis explains directly, "Buckner was not a slaveholder who was also a Unionist; he was a proslavery unionist" (p. 2).

When emancipation became a war aim with Lincoln's Emancipation Proclamation, announced in the fall of 1862, Buckner could not stomach the idea. He resigned his commission in early 1863, along with sixteen of his fellow Kentucky officers. By 1865, he was elected as a Conservative representative to the Kentucky House, where he helped to pave the way for that state's postwar Democratic ascendancy. Although Buckner supported the Democratic "New Departure" that favored a mixed economy with northern-connected industry, he saw no place for equal civil and voting rights for African Americans. Indeed,

starting in 1870 and for the next three years, he led a state-sanctioned Lexington militia that attacked African American and white Republicans, especially those blacks who dared to vote after the 1870 expansion of the franchise to all men regardless of race.

As Lewis shows, Buckner's path over the course of the Civil War era was entirely understandable. Buckner certainly made common cause with former Confederates in the effort to enshrine white supremacy in the Commonwealth after emancipation. But Buckner never supported secession. Rather, his racism flowed directly from his long-held position as a proslavery Unionist: as Buckner saw it, the United States was a white man's country. Eventually embracing a New South "mask of paternalistic politeness," Buckner lived out his years in a world different from the antebellum one he was born into (p. 199). And yet, as Lewis shows, it was still a world where white aristocrats like Benjamin Buckner could insulate themselves in the fiction of white supremacy.

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