

## BOOK REVIEWS

*J* ● Matthew Gallman. *Northerners at War: Reflections on the Civil War Home Front*. (Kent, OH: State Press, 2010. Pp. xx, 266. Notes, index. Cloth, \$39.95.)

J. Matthew Gallman's latest book, *Northerners at War: Reflections on the Civil War Home Front*, is a tour de force of the eminent historian's intellectual development and evolution over the past two decades. Since the appearance of his first book, *Mastering Wartime: A Social History of Philadelphia During the Civil War* (1990), Gallman has emerged as a leading figure in nineteenth-century social history, particularly on Civil War homefront issues. Gallman's central thesis throughout his many books, journal articles, and essays on the Northern home front argues the war had only limited transformational effects; he rejects outright the idea that the Civil War represented a decisive turning point or drastic new direction in American social, economic, or political development. Throughout his career, Gallman has consistently

argued that antebellum social, economic, and political patterns were successfully adapted to meet the war's exigencies, making bold deviations and sharp turning points unnecessary.

Armed with this unifying theme, *Northerners at War* samples two decades' worth of Gallman's articles, essays, and other writings on a variety of homefront issues. *Northerners at War*, however, is more than just a random collection of essays hastily assembled and thrust into action like the green and untested regiments at First Bull Run. Instead, Gallman had two interconnected strategic purposes. First, in this collection he intended to make more accessible some of his important essays that have appeared in various journals or in collections that are only tangentially related to the Civil War and that may have escaped notice of its scholars and students. Second, and perhaps more significantly, in this work Gallman frankly discusses and reveals his own intellectual and scholarly evolution since his graduate student days as an American colonial historian and his transition to the Civil War, simultaneously demonstrating the growing significance social and economic historians have had on the war's historiography since the 1980s. Gallman precedes each essay with an informal yet insightful discussion of how and why he came to investigate each particular subject, his thinking and perspectives at the time of its research and writing, and how he was drawn into other distinct but related avenues of scholarship, including economic, gender, and immigration studies, and a recent foray into the new military history.

The majority of Gallman's books and articles have focused on Philadelphia particularly or Pennsylvania more generally, and this volume is no exception. Three essays deal directly with wartime Philadelphia, three others focus on the Philadelphian lecturer and orator Anna Elizabeth Dickinson, while another compares the fictional literary portrayals of wartime life in the North by Dickinson and the Philadelphia physician-writer Silas Weir Mitchell. Gallman maintains a Quaker City connection in his essay on the black troops at the 1864 Battle of Olustee, Florida, and stays within Pennsylvania's borders in an essay gauging the war's impact on the town of Gettysburg. Gallman rounds out the book with a wider analysis, cowritten with Stanley L. Engerman, on the war's economic impact and a discussion of whether it should be regarded as a true "total war," and finally, he offers seven of his own reviews on Civil War urban histories by scholars including Louis S. Gerteis and Stephen J. Ochs.

The unifying theme in the included essays is Gallman's argument that the Civil War North's home front was not drastically or permanently changed,

but successfully adapted its antebellum institutions, patterns, and values for the war's extraordinary demands, and when the war ended they largely resumed their old character. The gulf between antebellum and postbellum social and economic patterns is relatively small in Gallman's view. For instance, in the essay "Preserving Peace: Order and Disorder in Civil War Philadelphia," Gallman demonstrates that the keys to the city's relative success in maintaining civic order in the face of wartime pressures are found in its antebellum experiences with disorder and rioting. As a result, Philadelphia's political leaders and institutions, particularly its police force, were already experienced in crisis management by the time the war and its pressures arrived. Similarly, in "Voluntarism in Wartime: Philadelphia's Great Central Fair," Gallman shows how established prewar patterns in voluntary associations persisted in the organization and presentation of the city's 1864 Grand Fair, with traditional local elites and veteran local voluntary societies taking a lead role and following familiar patterns despite the exhibition's extraordinary purpose.

In the essay "Gettysburg's Gettysburg," Gallman again notes the absence of radical change or any significant deviation from prewar social and economic patterns in the town, even after the largest and costliest battle of the war. As in other small towns across the North, Gettysburg relied on its traditional institutional approaches with only minor modifications to meet the war's unique demands. The two most significant changes in Gettysburg during the Civil War, the emigration of much of its black population and the new local self-perception as a caretaker of a uniquely special and sacred national place, came as a direct result of the battle rather than from the war's general influences.

In addition to examinations of these two specific locations, Gallman also demonstrates how he was drawn into other lines of inquiry, including gender issues, by way of Anna Elizabeth Dickinson, and an overlapping venture into African American studies and the new military history in his examination of three USCT regiments at the Battle of Olustee, Florida. In his essays on Anna Elizabeth Dickinson, Gallman demonstrates that despite her national fame and notoriety (and in some quarters, infamy), her lectures and speeches were regularly described and judged in gendered terms by opponents and advocates alike, and Gallman cautions against associating expanded wartime opportunities for women with a sustained postwar revolution in women's rights. In his examination of the Union's three black regiments at Olustee, one of which was recruited in Philadelphia, Gallman explores and compares their demographic characteristics, motives for enlistment, and how varying training and experience levels impacted battlefield performance.

*Northerners at War* is a valuable resource for Civil War historians and students, especially those with a particular interest in the war's influences on Pennsylvania, cities, women, African Americans, or the economy. Moreover, this book could be effectively utilized, in whole or in part, in Civil War courses at either the advanced undergraduate or graduate level. It is also a strong candidate for inclusion in a historiography course due to its plentiful commentaries on how and why these essays were written, as well as their context within Civil War historiography.

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Maurice Jackson, *Let This Voice Be Heard: Anthony Benezet, Father of Atlantic Abolitionism* (Philadelphia: University of Pennsylvania Press, 2009. Pp. xv, 374. Illustrations, notes, index. Cloth, \$45.00; Paper, \$24.95.)

Resurrecting the true impact that Anthony Benezet had on abolition both in Pennsylvania and throughout the Atlantic world, Maurice Jackson's biography of this important Quaker abolitionist focuses on an intellectual history of his subject's writings and influence. Jackson argues that not only did Benezet help nurture the American abolition movement but he also provides a "direct personal link between the great struggles in America, Britain, and France" (xiv). Jackson claims that Benezet's prolific writings circled the Atlantic and provided inspiration for European abolition leaders to attack both slavery and the slave trade.

Focusing first on Benezet's role in the United States, Jackson maintains that his subject's support for abolition came from his personal desire to educate the oppressed and defend against similar types of persecution, which his own family had been subjected to in its past. Jackson continually reminds his readers that, unlike most eighteenth-century abolitionists, Benezet believed not only in abolition but also in the fundamental equality of blacks and whites. Indeed, Jackson, in chapter 4, expertly details how Benezet studied Africa and "proposed that blacks were human beings, no different in soul and spirit from whites" (79).

Though his ideas placed Benezet apart from other colonists, even among Quakers, the Pennsylvanian hoped to free Philadelphia's blacks, as well as educate and provide for them financially. To fulfill his goal, he founded the