Altoona governor’s conference in 1862, providing a helpful corrective to many who seem to downplay arguments about war aims and wartime management from within loyal states such as Pennsylvania.

Chapter 3 draws back from the war itself to frame the conflict as one primarily over slavery and, later, civil rights. Giesberg offers concise summaries of the Underground Railroad and the famous Christiana resistance of 1851 before leaping forward into a careful discussion of the hotly contested recruitment and training of black soldiers at Camp William Penn in Cheltenham.

Chapters 4 and 5 cover the second half of the war, focusing briefly on Gettysburg (the battle and the address), before exploring in greater depth some leading political issues of the period, such as draft resistance, equal pay for black soldiers, and reconstruction. The purpose here is to show how bitter partisan debate affected the state’s mindset, especially during pivotal elections in 1863 and 1864. The surprising results by 1865, according to Giesberg, were “deepening ideological divisions in the state” rather than any kind of unionist or emancipationist consensus (70). She offers sharp profiles of congressmen Thaddeus Stevens and William D. Kelley, as well as of lesser-known figures, such as labor leader Jonathan Fincher, to help bring to life some of the fierce debates in Pennsylvania that erupted as the war ended and continued for decades afterward. This is not the popular story of the state’s Civil War-era experience, but it does provide helpful detail for anyone who aspires to create a multidimensional account of the crisis that swept through Pennsylvania and the nation during the 1860s.

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Philadelphia Spiritualism: The Curious Case of Katie King. By Stephanie Hoover.

Philadelphia Spiritualism investigates a short-lived episode involving a presumed spirit summoned by late nineteenth-century mediums in London and Philadelphia. Author Stephanie Hoover uses the case study, written in the style of a true-crime tale, to expose the fraud and fakery of the spiritualists of that era. The “curious case” of Katie King is situated within a long line of charlatanism dating back to the late 1850s, when the spiritualism movement arose in Hydesville, New York. It was there that the Fox sisters discovered that they could crack their toe joints to make a rapping sound. They perfected the ability and used it to convince the nation that the sound was being made by spirits who had come back to talk to the living. The Fox sisters set into motion a mass transatlantic movement that inspired millions of believers.
After briefly providing the context for the rise of spiritualism and discussing key figures in Philadelphia's spiritualist community, Hoover tells of the rise and fall of Katie King, a ghost initially dreamed up in London by Florence Cook, a supposed medium. Cook portrayed the character of Katie King from 1871 to 1874, telling audiences that she was the late daughter of the fierce pirate Henry Morgan and that she could carry messages between the dead and the living. For a brief time the charade was lucrative. Cook was soon exposed as a fraud, however, and forced to retire the act. Learning of King through newspapers, two con artists, Nelson and Jennie Holmes of Philadelphia, resurrected the spirit for audiences in their city. For a time, Katie King commanded a large audience of believers in the City of Brotherly Love, even becoming a special favorite of the wealthy philanthropist Robert Dale Owen. Hoover's narrative deftly explores how the con was created, perpetuated, and, ultimately, exposed.

*Philadelphia Spiritualism* provides an interesting contribution to this period in Philadelphia history. Because the intended audience is the general reading public, the book does not include footnotes or endnotes, but a list of primary sources is provided. The weakest aspect of the work is its failure to analyze the role that spiritualism played as a cultural response to changes in the latter half of the nineteenth century. Numerous studies of spiritualism have variously couched it as a response to the rise of scientific thinking, as an expression of anxiety in an era of political and social upheaval, or as a progressive movement that embraced women and marginalized figures, both as mediums and as the spirits with whom they interacted. Hoover might have drawn on any of these cultural frames to better anchor the book in the context of this historical movement, and this more nuanced contextualization would have provided readers with a better insight into the cultural concerns of Philadelphians at that time.

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Paul Kahan quotes Mark Twain at the outset: "History does not repeat itself, but it does rhyme" (4). Indeed, echoes of late nineteenth-century class conflict, inequality, and exploitative working conditions resonate in disturbing ways today, and Kahan's acknowledgment that "contemporary events inspired [him] to write" about this iconic 1892 labor battle is refreshing (4). Current relevance provides one of two compelling reasons that Homestead warrants renewed attention, the other being that Paul Krahse's *Battle for Homestead*, the best devoted, extant treat-