

cogently argues that black women “manipulate[d] popular discourses to suit their own lives” by refashioning ideas of blackness, womanhood, and respectability (71). However, her notion that it was impossible to render free black bodies as sentimental needs more evidence. Additionally, framing the debates of black freedom in the British empire by including responses to the Slavery Abolition Act of 1833 would greatly add to Cobb’s analysis of white anxieties of black freedom. These fears are present in several of the print series examined in the book. Notwithstanding these suggestions, *Picture Freedom* greatly advances our understanding of the role of print culture in reflecting, and sometimes shaping, individuals’ identities during the early republic.

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*The Long Shadow of Lincoln’s Gettysburg Address.* By JARED PEATMAN. (Carbondale: Southern Illinois University Press, 2013. 296 pp. Illustrations, notes, bibliography, index. \$34.50.)

*Across the Bloody Chasm: The Culture of Commemoration among Civil War Veterans.* By M. KEITH HARRIS. (Baton Rouge: Louisiana State University Press, 2014. 232 pp. Notes, bibliography, index. \$42.50.)

As Confederate armies began to surrender in April 1865 and the nation’s Civil War came to a close, Union and Confederate veterans sought to reconcile their memories of the war and its results. In doing so, Civil War veterans initiated commemorative traditions that heralded the valor of their comrades, mourned those who had fallen, and simultaneously debated the war’s causes and consequences. Civil War historians have since produced an exciting dialogue on commemorative traditions, the nature of reconciliation and reunion, and the divisive and complex ways in which Americans remember the Civil War. Two recent contributions to the historiography include Jared Peatman’s *The Long Shadow of Lincoln’s Gettysburg Address* and M. Keith Harris’s *Across the Bloody Chasm: The Culture of Commemoration among Civil War Veterans*. Together, these two works explore the ways in which Americans remembered and appropriated the Gettysburg Address and struggled with the war’s meanings and implications.

Without question, Gettysburg stands as the epicenter of the Civil War and its commemorative events. Four months after the nation’s bloodiest battle, President Abraham Lincoln visited Gettysburg. He was there not only to dedicate the Soldiers’ National Cemetery but also to articulate his vision for a postwar nation. Though the Battle of Gettysburg claims the bulk of battle-related studies, not until recently have historians redirected the conversation from issues of strategies and tactics to exploring the battle’s aftermath, the process of preserving the landscape,

and the creation and perpetuation of Civil War memory. Jared Peatman, director of curriculum for the Lincoln Leadership Institute at Gettysburg, explores the contested memories of Lincoln's Gettysburg Address. He argues that while the Gettysburg Address remained an essential component to American culture and memory, Americans often deliberately ignored Lincoln's intent. In the decades after the Civil War, Americans resurrected the Gettysburg Address for propaganda purposes, often in times of domestic and international turmoil. During the First and Second World Wars, the Cold War, and the civil rights movement, for example, Americans used the speech to support different ends, selecting particular lines to bolster their purpose or agenda. While Americans freely invoked the words of the Gettysburg Address, however, it was not until the 1960s that Americans reconciled with the president's meaning.

Peatman lays the necessary background to twentieth-century interpretations of the Gettysburg Address by examining the events of November 19, 1863, the dedication of the Soldiers' National Cemetery at Gettysburg, and immediate responses to the president's speech. Central to Peatman's argument is his understanding of Lincoln's message and meaning. Drawing a clear connection from the Declaration of Independence to the Gettysburg Address, Peatman asserts that Lincoln "intended the Gettysburg Address as his most eloquent statement that a democracy could only persist with equality at its core" (2). In this aspect, Peatman concurs with the argument Garry Wills makes in his Pulitzer Prize-winning *Lincoln at Gettysburg: The Words That Remade America* (1992). Unlike Wills, however, Peatman maintains that Lincoln's words did not "remake" America. In 1863, the nation remained unwilling to embrace racial equality. Rather, it was not until 1963 that Americans began to accept Lincoln's argument that a democracy must include equality for its people.

In the days following the dedication of the Soldiers' National Cemetery, Americans contested and debated the president's address. Examining four locales—Gettysburg, Richmond, New York, and London—Peatman demonstrates how coverage of the day's events and the president's speech varied. Over the next century, Americans selected lines from the address as a means to "advance their own interests even though many were in direct conflict with Lincoln's true meaning" (114). The Second World War propelled the Gettysburg Address to domestic and international prominence. Domestically, Americans used the address with a patriotic fervor, as a means to encourage the sacrifices necessary to uphold the ideals Lincoln espoused in 1863. Internationally, foreign dignitaries used Lincoln's address as a means to forge a common cause with the United States and to envision an international world order.

In the seminal work on Civil War commemorative culture, *Race and Reunion: The Civil War in American Memory* (2001), David Blight argues that reconciliation became the nation's dominant postwar commemorative tradition. Blight concludes that Northerners and Southerners forged a narrative that heralded the

bravery and honor of Union and Confederate veterans alike. In doing so, and in order to establish this consensus narrative, Northerners and Southerners deliberately ignored the war's causes and consequences. In *Across the Bloody Chasm*, Keith Harris, an independent historian, challenges Blight's conclusions, finding veterans' commemorative traditions to be more complicated and divisive. Harris argues that both Union and Confederate veterans "worked tirelessly to preserve sectional memories that advanced one side over another and conjured fear, anger, and resentment among formerly warring parties" (1–2). He maintains that the story of "reconciliation and Civil War memory is thus a story of competition, negotiation, and contestation" (4).

Specifically, Harris finds that veterans remained fiercely devoted to their respective causes. Such rhetoric did not undermine a commitment to reconciliation, however. Harris suggests that while veterans accepted reconciliation, they found no contradiction in criticizing their former antagonists. Union veterans, for example, celebrated the preservation of the Union. Whereas Blight concludes that sectional reconciliation came at the expense of African Americans, Harris argues that Union veterans placed emancipation at the center of their commemorative culture. "Veterans galvanized behind their efforts," Harris writes, "to destroy slavery and elevated it to near equal importance with union" (92).

Meanwhile, Confederate veterans crafted their own commemorative culture, often in response to Northern claims. Disassociating the Confederate cause from slavery became a herculean task. Southerners asserted that slavery had nothing to do with secession, and some even went so far as to claim that Northerners introduced slavery into the nation and benefited from the institution. Arguing that they upheld the ideals of the founding fathers, Confederate veterans often portrayed the war as one fought to defend the homeland.

By demonstrating the contested nature of the Gettysburg Address, as well as its appropriation and malleability over subsequent generations, Peatman's work opens an important dialogue not only on Lincoln's address but also on interpretations of the nation's most famous speech. Similarly, Harris's *Across the Bloody Chasm* furthers the discussion on the war's legacy and the culture of commemoration. By challenging Blight's consensus interpretation, Harris shows that veterans' memories were often not monolithic but instead demonstrated continual antagonism toward former foes. Each work offers a critical contribution to the ever-growing body of Civil War memory, while also exploring the meanings of union, freedom, emancipation, and democracy in America's past and present.