

Civil War Memories: Contesting the Past in the United States since 1865

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the author's engaging and gifted writing style or his aptitude for making complex issues and events more understandable for general readers.

The larger and more pressing concern, however, involves the bibliography. The author's use of printed primary sources, especially those showcasing the rich diversity of the Iowa experience, is commendable. But a key expectation in writing history is that authors use—or at least show familiarity with—the most recent scholarship on the topic, both to provide adequate context and to alert readers to the important work being done by historians in the field. Unfortunately, the most important and relevant scholarly books and journal articles for this volume are missing in action, including works by Eric Foner, Lowell Soike, James McPherson, Elizabeth Leonard, Robert Dykstra, Timothy Smith, J. L. Anderson, GINETTE AILEY, Nicole Etcheson, William Garrett Piston and Richard Hatcher, and others. These omissions are the most vexing problem in an otherwise admirable book. I hope the remaining volumes will be deepened and enriched by an engagement with recent scholarship, especially when it comes to emancipation, the use of black troops, and the meaning of the war after 1863. If the author combines this with his deep knowledge of Iowa history and his engaging narrative style, his three volumes could indeed become the definitive history of Iowa and the Civil War.

Civil War Memories: Contesting the Past in the United States since 1865, by Robert J. Cook. Baltimore: Johns Hopkins University Press, 2017. ix, 273 pp. Notes, bibliography, index. \$24.95 paperback and ebook.

Reviewer Sarah J. Purcell is L. F. Parker Professor of History at Grinnell College. The author of *Sealed with Blood: War, Sacrifice, and Memory in Revolutionary America* (2002), she is working on a book tentatively titled *Spectacle of Grief: The Politics of Mourning and the U.S. Civil War*.

In recent decades, the historiography on Civil War memory has grown and flourished. Scholars including David Blight, Caroline Janney, Nina Silber, Joan Waugh, and Fitzhugh Brundage have all explored how memories of the Civil War influenced politics, culture, war, race relations, and national identity in the United States for decades after its conclusion. Most works agree to a certain extent that reunion, reconciliation, and emancipation all formed themes in Civil War remembrance, and every scholar notes competing Southern Lost Cause and Unionist victory themes, but they disagree about their relative importance and the chronology of their development.

Robert J. Cook has brought together much of the important insight from this body of historiography in his brisk, new book, *Civil War Memories*. Cook's work has the advantage of covering the entirety of post-Civil War history, making his the most comprehensive entry in this

scholarly debate. Cook seeks to explain why the Civil War has been so long remembered and to portray how Civil War memories have always been contested. He argues that four themes of Civil War memory—Unionist, emancipationist, Southern, and reconciliatory—have intertwined in American culture since 1865.

Cook's volume is broken into two parts: "The Postwar Period" and "The Modern Era," breaking roughly at 1900. In part one he charts the growth of Southern Lost Cause mythology, even as Northerners and African Americans celebrated anti-Confederate memory traditions, but he ends this first part by showing how American imperial warfare in 1898 helped to hasten sectional reconciliation. In part two he continues the focus on Civil War memory as an influence on subsequent American wars, analyzes popular culture (movies, novels, TV shows, and reenactments), and charts the path from the contested Civil War centennial to the rise of neo-Confederate activism and events as recent as Dylan Roof's murder of nine people in the Emmanuel AME Church in Charleston, South Carolina, in 2015. Importantly, Cook treats historians as participants in the building of public memory, recognizing clearly the overlap between academics, public history, and popular culture.

Cook relies heavily on the work of other scholars, citing much of his evidence as it was quoted in other books on aspects of Civil War memory, but he succeeds at providing an overview of trends and bringing a coherence to the topic that is sometimes hard to get hold of because of the slightly different focus of each scholar. Cook's insights about recent U.S. politics and popular culture and his ability to put the events of 2015 in direct conversation with developments since 1865 also set his book apart from most other books on the subject, and his ability to write the book quickly and get it into print makes it useful for those seeking to put contemporary American life into historical perspective.

Cook's emphasis on politics is his book's greatest asset. He provides a clear chronology of how Civil War memory has influenced national (and much of state) politics, and he offers significant insight on how it was used as a tool by politicians as different as Ben Tillman, Woodrow Wilson, George Wallace, John F. Kennedy, and Barack Obama. His consistent attention to electoral politics across time sets his work apart from that of many other authors and makes the book well worth reading, although he devotes relatively less attention to some other key topics, such as monuments and women's activism (other than the United Daughters of the Confederacy).

Cook is also carefully attuned to nuances of Civil War memory in particular state and local contexts, and readers of Iowa history will find much to interest them. At several points in the narrative, Cook frames

Iowa as the ideal type of a place where particular state accomplishments and a Unionist memory of the war flourished and survived, even as Southern memories of the war took up greater cultural currency in later years. Drawing on an article he published in this journal in 2015, Cook discusses early Iowa regimental histories; details the Iowa legislature's funding of monuments in Des Moines, Shiloh, and Vicksburg; and analyzes how Governor Samuel Kirkwood and Iowa GAR posts insisted on emphasizing Union triumph even after more reconciliationist themes had taken hold nationally.

Civil War Memories serves as a good, comprehensive guide to an exciting and significant area of history. Cook's book probably shouldn't be the only one most people read on this topic, but it does helpfully enable us to think about the ways difficult issues such as race, violence, and regionalism continue to echo in our national life.

The Hunter Elite: Manly Sport, Hunting Narratives, and American Conservation, 1880–1925, by Tara Kathleen Kelly. Lawrence: University Press of Kansas, 2018. 348 pp. Illustrations, notes, bibliography, index. \$50.00 hardcover, \$27.95 paperback and ebook.

Reviewer Andrea L. Smalley is associate professor of history at Northern Illinois University. She is the author of *Wild by Nature: North American Animals Confront Colonization* (2017) and "'I Just Like to Kill Things': Women, Men, and the Gender of Sport Hunting in the United States, 1940–1973" (*Gender & History*, 2005).

Close your eyes and imagine a late nineteenth-century American big-game hunter. You're likely picturing a white man of the leisured class, gleefully blazing away at the last bison roaming the western prairies. Perhaps you're conjuring up a portrait of a gun-toting, buckskin-wearing, eastern socialite posing by a string of dead deer or the severed head of an elk—in other words, Teddy Roosevelt. But that picture, Tara Kathleen Kelly tells us in *The Hunter Elite*, is a seriously misleading one. She argues that this image of the violent and hypermasculine big-game hunter bears no resemblance to the depictions American sportsmen constructed of their own hunting adventures.

In order to uncover the variegated meanings these men attached to the hunt, Kelly delves deeply into an impressive array of stories published by sportsmen-writers at the turn of the twentieth century. She not only reveals how "hunting narratives became fertile sites for public negotiations over ideas about imperialism, national identity, gender roles, and even marital relations" (6) but also offers an eye-opening explanation