

Moderate or Federalist terms and remained until the Jacksonians reopened the ideological question following the Panic of 1819.

Cayton does not believe that men live by ideology alone. He recognizes a role for personal and group interest, regional ties, ambition, and circumstance. But his analysis remains so focused on political rhetoric that he cannot adequately discuss these factors nor always tell "the story of the events themselves" (p. xi). The reader who wishes to learn about the sweaty, poker-playing, libeling, and gouging activities by which Ohio was in part raised into the ranks of the mighty states should pass up Cayton's abstract analysis.

An overly tight focus on ideology sometimes tempts a writer to oversimplify. American political parties use ideology as an umbrella under which to shelter a coalition of interests while waging a campaign in particular circumstances. The ideology's meaning lies in the symbiosis of ideas, interests, and conditions, not in the ideas alone. Greater sensitivity to this interrelationship would help Cayton to distinguish more adequately, for example, between Eastern and Ohio Republicans. Because each represented regions in different stages of development and somewhat different interests in coalition, the ideological expressions of Eastern and Ohio Republicans often diverged from one another. Indeed, as Ohio developed, so too did the rhetoric of its Republican factions which sometimes adopted ideological strains no longer pronounced in Eastern political coalitions.

Cayton's study is frequently suggestive, sometimes elegant, and always worth reading. It presents a useful new dimension to the understanding of Ohio's early history.

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Cherokee Renascence in the New Republic. By William G. McLoughlin. (Princeton, N.J.: Princeton University Press, 1986. Pp. xxii, 472. Notes, tables, maps, illustrations, bibliography, index. \$29.50.)

Of Iroquoian linguistic stock, the sedentary Cherokee of the southern Appalachian Mountain country, principally in North Carolina and Tennessee, were one of the largest tribes east of the Mississippi River. Their lives were structured by venerable beliefs, rituals, ceremonies, customs, and symbols.

By the 1790s they had lost their most distinctive characteristic, their sense of harmony among themselves, with the spirit world, and with nature. Dependency upon the products of European technology, the introduction of European diseases, the westward press of colonial settlement, fighting against the Americans in the recent

war, and internal political divisions had taken their toll. They were now only about half as numerous and could claim only about one-fourth of their ancestral homeland. New ideas and expectations aggravated intergenerational cultural tensions as whites and blacks, both slave and free, married or otherwise infiltrated into their ranks. As a people they had reached an identity and survival crisis.

The American policy that served as the guideline for Indian-American relations from the 1790s into the 1830s assumed Indians could be acculturated and integrated into American society. A majority of the Cherokee felt compelled to seek ways to accommodate their old traditions to the new circumstances on Cherokee terms.

They were to be buffeted and bruised by the perceptions and misperceptions of government agents, missionaries, traders, and divers opportunists, by the jurisdictional vagaries of states' and federal machinations, and by divided loyalties and varied agendas in their own ranks. They suffered through such wrenching experiences as an internal "Cherokee Rebellion," a ghost dance movement that gave way to the southern Indian phase of the War of 1812, four abortive removal crises, and destiny probings against the sounding board of the United States Supreme Court.

In this context of adversity, shattered dreams, broken promises, and misplaced trusts, the Cherokee accepted the generous promises of American policy and sought to emulate the American model of evolving nationhood imbedded in history, language, culture, and inviolable sovereignty, and a readily identifiable homeland. They even crafted their 1827 constitution after the American counterpart. The Removal Bill of 1830 and the Jackson presidency were major factors in the reversal of American Indian policy. At the height of its fulfillment, the remarkable Cherokee renaissance was doomed.

William G. McLoughlin fleshes out his previous studies of Cherokee pre-removal history. He gets as close to the Cherokee level of the unfolding story as the records will permit. His revisionist suggestion about the relationship between the cultural transformation taking place in America in those years and the changing attitude toward the Indian's place in the new nation, not developed in this study, deserves monographic treatment itself. Although the publisher's manuscript editor might have improved its style, *Cherokee Renaissance* stands as the best account of the subject.

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American Singularity: The 1787 Northwest Ordinance, the 1862 Homestead and Morrill Acts, and the 1944 G.I. Bill. By Harold