By 1950 reports were urging Kentuckians toward action—fix the schools, revise the Constitution, build more highways, even introduce new plants, "such as kudzu" (p. 338). What the state would do with those recommendations, of course, is the subject of another volume. But Klotter, always sober and critically detached, reveals the state's difficulty with reform and tradition between 1900 and 1950. He shows how the state could have done many positive things during these years; "that it did not," he writes, "doomed Kentucky, all too often, to retrenchment or retreat while too many other rivals were advancing" (p. 344). Kentucky in 1950, he concludes, had an opportunity to reverse "the negative trends of a half-century" (p. 344), an honest assessment of a paradoxical state indeed.

CHAD BERRY recently won the Richard H. Collins Award for "The Great White Migration, Alcohol, and the Transplantation of Southern Protestant Churches," which was published in The Register of the Kentucky Historical Society. He is assistant professor of history, Maryville College, Maryville, Tennessee.


This book is a significant contribution to the growing body of grounded and nuanced scholarship on the Appalachian region. It addresses the development and deployment of regional stereotypes about Appalachia and its people—a core feature of the region's social, cultural, and political history. And it carries the analysis beyond any study previously available.

With a few exceptions, such as Rodger Cunningham's Apples on the Flood: The Southern Mountain Experience (1987) and J. W. Williamson's Hillbillyland: What the Movies Did to the Mountains and What the Mountains Did to the Movies (1995), virtually all scholars have accepted Henry Shapiro's argument in Appalachia on Our Mind (1978) that denigrating images of the region and its people issued primarily from the local color literature of the late nineteenth century. David C. Hsiung's work locates the origins of the images a full half-century or more earlier in processes different from those of the local color movement.

Mindful of recent scholarship that is skeptical of all generalizations about the Appalachian region as a whole, Hsiung focuses upon the Unaka range of upper east Tennessee between 1775 and 1865. He begins by asking whether mountaineers were as isolated and unable to collaborate in cooperative ventures as the stereotypes have long held them to be. His imaginative and meticulous research in court records, tax records, and lists of customers in local store account books shows that even before 1800 the area's residents, far from
being isolated, connected with each other and with the world outside. A network of roads enabled farmers, iron manufacturers, merchants, and livestock drovers to interact simultaneously within a local community, a civil district, a county, and an array of interstate markets. Thus, as early as the 1830s the area had "a thriving economy firmly anchored within a broad geographical and commercial context" (p. 87).

Despite their shared links to the larger market economy, upper east Tennessee residents, Hsiung shows, were increasingly divided internally over a variety of issues. These divisions came into broad relief in debates over internal improvements that many hoped would facilitate further integration into broader markets. Chief among them was the East Tennessee and Virginia Rail Road, which was completed in 1858. Hsiung's burdensomely detailed account of the planning and building of the railroad illuminates the class-based politics of the process. The majority of upper east Tennessee residents proved to be "relatively unenthusiastic" about the railroad, some of them at least partly for the practical reason that it did not serve the mountainous northeastern section of the area.

The conflict of perspective and interest that ensued from this unequal distribution of benefits, Hsiung argues, generated some of the denigrating images of mountain people that became popular in subsequent decades. Supporters of the railroad "saw themselves as an island of enlightenment in a sea of ignorance" and viewed those who did not support it as inferior, thus "signalling the beginnings of modern characterizations of Appalachian Mountain people" (p. 128). Only later, Hsiung maintains, did local color writers and others tap into such images and disseminate them widely. Thus, by the time local color writers appeared on the scene, the major outlines of the denigrating cultural arguments had long since been in place, having developed primarily out of internal social, political, and economic differences.

What one might reasonably hope is that this new analytical perspective would lead Hsiung to read the local color materials themselves in more nuanced ways than they have thus far been read. Unfortunately, he does not do so. His consideration of the "creation of Appalachian popular images" in the local color period consists essentially of a limited and derivative comparison of an 1853 travel account by David Hunter Strother ("Porte Crayon") and Mary Noailles Murfree's *In the Tennessee Mountains* (1884). What the comparison actually proves is not clear, and several insistent questions remain unanswered: precisely how were the mid-century images of the region and its people similar to or different from the later local color ones? Did the former influence the latter, directly or indirectly, and if so, through what channels or processes? And how would Hsiung's analysis be modulated if one tried to factor either race or gender—or both—into it?
Posing such questions does not detract from the considerable value of Hsiung's accomplishment. One would hope that others would take this study as a model and carry out similar analyses for other sub-areas of the Appalachian region. One would be very interested to know, for example, whether the denigrating images that emerged from the coal fields of the Cumberland plateau differ substantially from those that came out of the Blue Ridge. Prior to Hsiung's work no one had thought to undertake such a carefully delimited analysis.

DAVID E. WHISNANT is professor of English, University of North Carolina, Chapel Hill.


Dissenting clergy were a minority in the Old South, and perhaps the slender size of this volume is further evidence of that fact. David B. Chesebrough is quick to acknowledge that the overwhelming majority of people living in the South supported slavery and, eventually, secession and war, but he wants to remind the reader that "the South, even in the war years, was never a monolithic society" (p. 86). Chesebrough sketches his case in four chapters. Chapter one details the majority position: southern churchmen, especially from the 1830s onward, were vocal defenders of slavery. Chesebrough gives ample voice to the participants in making his case, while touching briefly on key events, including the Turner rebellion, abolitionist agitation, and denominational schisms. The second and third chapters pick up the theme of dissent, first over slavery and then over secession. Again, much of the story is told through the words of the participants, such as the final letter of Methodist Anthony Bewley telling his wife, "you will have to spend the remaining part of your life as a bereaved widow, with your orphan children" (p. 36). Soon after, a group of vigilantes from Fort Worth lynched Bewley. While there is little new in these first three chapters, historians and other interested readers will find the brief stories of these dissidents intriguing.

The last chapter is the best, but unfortunately the shortest, chapter of the book. Here Chesebrough begins to gather and analyze the stories sketched in the previous pages. There were patterns to dissent. To no one's surprise dissenting ministers were found more often in the Upper South (p. 87). This fact leads Chesebrough to conclude that a common thread connected the dissenters scattered across the South: "each of them had certain exposure to and links with the North" (p. 90). This was true even after the dissenting issue switched from slavery to Unionism. Though he does not document the num-