

Indians—all too aware of the burgeoning U.S. population's hunger for land—seemed likely to aid them. For Jefferson, the solution was to solidify the republic's territorial claims through diplomacy and the relocation and concentration of Indians, whose hunting would eventually diminish wildlife and force a choice between either exchanging their lands for the "goods and education needed for survival as European-style agriculturists and citizens of the republic" (p. 225) or resettling farther west. Either way, according to Wallace, Jefferson entertained no doubt "that Indian people must ultimately adopt the white man's ways in order to survive" (p. 226). If, as Wallace concludes, "in building a nation, the challenge is not to enforce uniformity but to orchestrate diversity" (p. 338), then Jefferson failed as a nation-builder.

Because Wallace displays more interest in writing about history than about historians, some readers may not recognize that a few facets of his argument relate to the work of other scholars. Drew R. McCoy, for example, first pointed out (*The Elusive Republic: Political Economy in Jeffersonian America* [1980]) that Jeffersonians believed that the preservation of America's republican experiment hinged on its citizens' perpetual self-reliance—a virtue derived from an agrarianism that, given the rapid multiplication of the U.S. population, required the conversion of Native American hunting lands into farms. As a result, Jeffersonians believed that the only way to reconcile the interests of Indians and whites was to encourage Indians to take up the plow and assimilate into white society—as Bernard Sheehan has ably demonstrated (*Seeds of Extinction: Jeffersonian Philanthropy and the American Indian* [1973]). On these subjects the works of McCoy and Sheehan continue to provide the most sophisticated and satisfying accounts. On the broader topic of Jefferson's complicity in the Indians' "tragic fate," Wallace's new study constitutes a fresh and provocative starting point.

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A History of Appalachia. By Richard B. Drake. (Lexington: University Press of Kentucky, 2001. Pp. xi, 292. Maps, illustrations, sources, index. \$29.95.)

Appalachia has long mystified America. Despite efforts to refute it, the ubiquitous description of the region as a "strange land" inhabited by "peculiar people," first coined by Will Harney in 1873, has retained a prominent place in the minds of many Americans, as witnessed by Robert Schenken's 1992 Pulitzer prize-winning play, *The Kentucky Cycle*. This should not come as a surprise, however, as scholars continue to debate the riddles posed by the southern mountains.

Some, such as Henry Shapiro and Allen Batteau, see the region as the product, the *creation*, of the imaginations of urban “flatlanders.” Others, including Altina Waller and Ron Eller, focus on those who manipulated the people and resources of the region for their own gain and who thus precipitated the problems, such as poverty and illiteracy, that many see as endemic and systemic among the people of Appalachia. *A History of Appalachia* attempts to synthesize and interpret this complex body of Appalachian scholarship for the casual reader and offers the uninitiated a glimpse into the “mysteries” of the region.

Significantly more than the product of fertile imaginations, Drake’s Appalachia is a distinct geographic entity, stretching from southern New York to northern Alabama, inhabited by people who adhere to a “yeomanesque mentality” that treats the land as a resource for family sustenance rather than a marketable commodity. This culture, moreover, values simplicity and self-reliance and precludes the accumulation of wealth and the desire for material comfort. Part of the first white settlers’ European heritage, this attitude has survived and shaped Appalachian responses to war, industrialization, and the “postmodern” world. Notwithstanding its limitations, Drake contends that this lifestyle is a realistic option for “those unwilling or unable to join the mainstream’s affluence” (p. 246). Drake certainly believes that his readers will, and should, see this “yeoman” existence as positively as he does, but, ironically, this assertion reinforces that same “strange and peculiar” stereotype that Appalachian scholars have refuted for decades.

Following a brief discussion of the region’s original inhabitants, Drake quickly moves to the focus of his study, the influx of “cottagers” from peripheral regions of Britain and Germany. Driven from their homes by economic, religious, and political difficulties in the late seventeenth and early eighteenth centuries, and lured by the promise of readily available land, these displaced migrants settled in the newly opened lands of Appalachia. Already different from the older tidewater colonists, this latter wave of “pioneer-settlers” first occupied the fertile fringe areas of the mountains and its larger interior valleys. Here they established their yeoman society amid the pressures from hostile Native Americans still in the region on one hand and a land-speculating, lowland-based, market-oriented elite on the other. In short, Drake’s migration story, in terms of both culture and geography, is one from a European to an American periphery.

Precipitated by this “distance” was a “backwoods” or “Cohee” society. Jealous of challenges to their personal autonomy and property, these Cohees led the North Carolina Regulators of the late eighteenth century, the 1794 Whiskey Rebellion in western Pennsylvania, and by the middle of the nineteenth century, through the efforts of individuals such as John G. Fee and institutions including the Presbyterian Church, offered a southern alternative to the capitalist,

slaveholding South. In the discussion of the antebellum period, however, Drake illustrates the problems inherent in trying to label the region, for tucked in-between the ridges and mountains were areas, such as the Shenandoah and Tennessee valleys, where slavery was firmly entrenched. Moreover, a number of elite mountain families not only owned bondsmen, but had family, business, and strong political connections with lowland masters.

It was not until the post-Civil War years that the “mysteries” of Appalachia—those same mysteries that puzzle modern Americans—took shape. During this period urban, county-seat elites, local color writers, missionaries, and business promoters created the image of Appalachian residents as “branchwater” mountaineers—an image designed to satisfy their political, social, and economic agendas. While the color writers sought unique stories for their urban audience and missionaries used the image of the isolated mountaineer to garner financial support for their cause, the business sector most fully exploited the stereotype. By depicting mountaineers as “cultureless,” coal and timber operators rationalized their assault on the region by claiming that industry brought civilization to the hills. Though reflecting only a minority of the region’s population, this picture fascinated Americans and provided them with what is now the prevailing image of all Appalachia.

Fully cognizant of the devastating impact of extractive industry on the region, Drake traces the development of a “coal town culture” in the company towns that dotted Appalachia by the early twentieth century. Markedly different from the prevailing yeoman lifestyle, this new culture resulted from the concomitant development of Appalachian “corporate feudalism” and mountain proletarianism. Nevertheless, the yeoman mind survived and resisted movements such as Populism and the War on Poverty that sought to employ an activist government in combating the industrial plutocracy.

Modern, post-World War II Appalachia presented even more dilemmas. As the coal industry mechanized, for example, well-paying but relatively fewer jobs remained. This, coupled with pro-business federal policies and tax breaks for energy conglomerates, resulted in massive unemployment and the reassertion of corporate control. As jobless Appalachians fled to northern cities in search of work, the federal government responded to the crisis by funneling funds through organizations such as the Appalachian Regional Commission into “growth centers.” Unfortunately, most of these centers were those mountain areas that already were the most developed. Due to this migration, modern Appalachia is demographically larger. Installations such as the atomic facility at Oak Ridge, Tennessee, have made it technologically advanced. Yet it is, in Drake’s interpretation, still a region that desperately hangs onto its traditions.

Though this study moves too quickly, lacks the depth needed to address the issues fully, and itself creates a “peculiar, yeoman”

image, it does introduce readers unfamiliar with the region to the conundrum that is Appalachia. Just as important, it will serve as a clarion call for students of the subject to begin thinking of the mountain region as a whole rather than just its component parts.

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The Roots of Appalachian Christianity: The Life and Legacy of Elder Shubal Stearns. By Elder John Sparks. (Lexington: University Press of Kentucky, 2001. Pp. xx, 327. Maps, illustrations, notes, selected bibliography, index. \$32.50.)

This is a fine and provocative survey of the life and legacy of Shubal Stearns, the Separate Baptist pastor, evangelist, and frontier churchman. Converted in the first Great Awakening, Stearns went south and in 1775, with the help of his wife Sarah as well as her sister Martha and brother-in-law Daniel Marshall, founded the Sandy Creek Baptist Church in North Carolina, the first such congregation in the region. His influence was considerable, shaping the theology and practice of early Baptists in the South.

The author, Elder John Sparks, is both a researcher and a minister of the United Baptists, a Baptist subdenomination that retains elements of Stearns's influence. Sparks utilizes important primary and secondary sources in his research and does not hesitate to challenge traditional historiography regarding Stearns's work. Throughout the book, Sparks cites earlier historians who, in his view, failed to deal with "unpleasant facts" (p. 84). He has a point. Certain denominationally loyal historians often wrote in hagiographical ways about characters such as Stearns. Sparks details controversies galore, especially power struggles in the early churches and associations.

Occasionally, Sparks's zeal prompts him to make excessive generalizations, such as his assertion that the Southern Baptist Convention, "with its historians" holds "that the entire Separatist movement was some sort of aberration . . ." (p. 194). This undocumented claim is not true. At least, the author needs to document his assertion and identify which Southern Baptist Convention he is discussing (fundamentalist, moderate, old line, new line).

Stearns was a complex figure, given to the "enthusiasms" that characterized the pro-Awakening New Light or Separatist churches. His frontier world was a rough-and-tumble environment where faith, hope, and love blossomed amid coarse lifestyles, mixed motives, rampant gossip, and incessant backbiting. (And those were just the Baptists!) Sparks devotes considerable space to Stearns's preaching