1788, he closed the letter with a reference to Washington, "I wish he had a son." Kaminski interprets those five words as follows: "Perhaps Wayne was hinting to Lafayette that he should come to American and become Washington's adopted son and be next in line to become president or elective king" (59). Kaminski presumes that Madison's exposure at an early age to religious persecution resulted in the outrage that "now energized him and perhaps gave a turn to his career" (156). Regarding Madison's financial reliance on his father who lived until Madison was fifty years old: "Perhaps Madison's dependence on his father...had a psychological impact on why Madison wanted Congress to be financially independent on the states" (164).

Overall, this book is ideal for the reader who seeks a brief and readable summary of these three men's long and tumultuous lives. The extensive use of their own writings anchors the narrative with contemporary views of the principals themselves that lends credence to the stories being told. Also included are the words of several contemporaries that add balance to the narrative. Included, for example, is a less than flattering description of President Washington by a U.S. Senator named William Maclay (Kaminski hedges his bets, however, by twice referring to the Senator as "neurotic"). The sub-title of the book is puzzling because it claims that analysis of the three subjects is "in the eyes of their contemporaries." Given the paucity of these views, perhaps a better sub-title might have been, "in their own words."

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The House on Diamond Hill: A Cherokee Plantation Story. By Tiya Miles. (Chapel Hill: University of North Carolina Press, 2010. Pp. xv, 315. $32.50)

Using the "big house" of a Cherokee plantation as the center of her narrative, Miles asks tough questions about the ways race and gender are represented in today's museums and interpretive sites. *The House on Diamond Hill* begins with a candlelit tour of the Chief Vann House, a state historic site in north Georgia, during one of its well-attended Christmas celebrations. Miles discusses the merriment of cookies, cocoa, and festive finery as she partakes in the event. Amidst the candle glow, interpreters mesmerize visitors with the splendor of long ago. Yet, Miles senses something more and dares to ask, "What *really* took place on these well-worn grounds?" (xv). As she ventures off by herself and makes her way to the basement, she discovers a very different side of Diamond Hill Plantation. She learns that the estate had a large population of African slaves. Some of those slaves, the interpreter mentions, would have worked in the very basement in which she then stood; "shackles were found in the corner" (vx). During its heyday, as many as one hundred men, women, and children worked under the bonds of chattel slavery on this Cherokee estate, nestled in southern Appalachia. Miles is no longer present at a gala holiday affair, but plunged into the juxtaposition of competing southern institutions—the grand plantation, chattel slavery, and Indian Removal. Thus begins her intriguing coverage of Diamond Hill Plantation.

Miles uses a three-prong approach; a large chunk of the book is dedicated to explaining her theories regarding memory and race relations among Cherokees, Africans, and whites, particularly southerners. Another portion discusses her research methodologies and sources, while the meat of the book comprises the history of the Vann family and Diamond Hill Plantation. She is at her strongest when wading through the sticky layers of memory, identity, and the representation of those ideas in interpretive sites and museum contexts. She argues that Diamond Hill is such a popular destination because it combines Americans' longing for the moonlight and magnolias of the South, with their fascination for all things Indian. Further, she unpacks those ideas and sets about gazing intimately into the American psyche, looking for connecting threads between southerners and Cherokees. These theoretical sections are a nice complement to the research and appendix portions. Together, they provide an ideal jumping off point for amateurs and professionals alike who are inspired to conduct their own research. Miles succeeds in writing a book that is both interesting to professionals and accessible for laypersons.

For those reasons, this book could easily become standard reading in public history courses while still retaining its allure for fireside readers. However, Miles has something even more to offer. Her work addresses histories previously neglected by scholars. She covers new ground with research on the plantation itself, as well as an in-depth coverage of the Vann family, their slaves, and the Moravian missionaries at Springplace. Building on the foundational work of Theda Perdue who studied the intersections of Cherokee, African, and American cultures, along with the gendering of those exchanges, Miles deepens the reader's understanding of race, religion, and gender in the Mountain South. She also addresses Cherokee acculturation and assimilation practices. For instance, she notes that it took only three generations for the Vann family to fully adopt the racial hierarchy of their white neighbors. Vann's mother, Wali, regularly entertained slaves in her home and often treated them as confidants. Vann himself permitted slaves in the house only when he was drunk, which was often, or when he wanted to hear them play music. Vann's son, Joseph, however, refused to welcome slaves into his home as company and fully embraced an identity as a "white" plantation owner. She further argues that James Vann's constant drunkenness, violence, and desire to create an economic and tourist center, he lovingly called "Vannsville," represent Vann's attempts to take on the markers of whiteness.

Despite having masters of Cherokee descent, Miles suggests that the experience of African slaves at Diamond Hill was similar to that of other slaves in the plantation South. She includes collective biographies of several slaves and illustrates their agency and resistance to Cherokee domination. Miles presents Diamond Hill Plantation as a site of contested racial, gendered, and religious space. This counters long-standing myths of cultural and racial homogeneity in southern Appalachia and sharpens the recent trend toward addressing race and gender in the Mountain South. Adding the Cherokee layer to these complex and largely unexplored areas in early Appalachian history offers new directions for

scholarship and exciting research possibilities. By merging multiple subfields of history, Miles delivers a book with broad appeal. Those interested in Appalachia, Cherokee Studies, African American Studies, religion, and gender will not want to miss *The House on Diamond Hill.*

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America's Hundred Years' War: U.S. Expansion to the Gulf Coast and the Fate of the Seminole, 1763-1858. Edited by William S. Belko. (Gainesville: University Press of Florida, 2011. Pp. 320, $65.00)

Historical studies of United States expansion during the nineteenth century are a mainstay of our discipline. The typical narrative follows the growing country as it pushes west past the Mississippi River, across the Great Plains, and settles the Pacific coast. However, the contributors to William Belko's edited volume refocus the story of U.S. expansion on a frequently overlooked section of the expanding country with specific attention to the Native American inhabitants of the Florida peninsula. Assessing the years from 1763 to just years prior to the American Civil War, contributors inquire and evaluate the impact of U.S. designs on Florida and the disaster that ultimately befell the Seminole Indians.

Belko's introductory structure to the volume frames the nine contributing essays well. The major theme tying the chronologically organized chapters together, and greatest departure from previous historiographical assessments, is the consideration of U.S.—Seminole conflict as "one long unbroken struggle" (6). Belko criticizes previous interpretations as looking through an ethnocentric lens of American history. This approach compartmentalizes the First, Second, and Third Seminole Wars into distinct and disconnected conflicts with little attention to the lesser-known events such as the Patriot War or the numerous border raids. This fractured assessment also induces scholars to overlook the interconnected causes and implications of nearly one hundred continuous years of Seminole resistance. In striving to overcome these shortcomings, Belko and the contributors effectively incorporate rarely considered events into a broader picture and interject the contests into the broader concerns of antebellum America.

The authors effectively illuminate the necessity to evaluate the United States' quest for expansion to the Gulf Coast as a prolonged struggle against the Seminole. The contributors leave the reader with a clear impression of the persistent drive by Anglo-Americans to wrest control of the Florida peninsula from the Seminole and any interfering foreign power. For example, in James Cusick's contribution "King Payne and His Policies," we obtain an internal view of Seminole international diplomacy from 1784 to 1812 as a Native leader attempts to retain control of tribal land in a contentious borderland. Leading the town of "La Chua" (Alachua), King Payne sought a peaceful approach with competing European powers to ensure open trade opportunities and stability. In another innovative essay, Samuel Watson considers the overall Seminole strategy from 1812 to 1858. Though Watson frames this as "A Prospective for Further Research," he makes