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James Anderson Slover, Minister to the Cherokees: A Civil War Autobiography. Edited by Barbara Cloud.

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agency in the face of an oppressive dominant culture. However, the evidence she presents in support of this view is rather limited: the adopted captive Frances Slocum “outing” herself as white in 1835 to protect her village from forced removal, and an effort by several Native groups to showcase their “prosperity” with elaborate homes and improved lands. The latter effort actually further antagonized many white settlers, who did not regard the presence of Native people better off than themselves as particularly appealing. This aspect of Sleeper-Smith’s argument is not wholly convincing, especially given the federal revocation of the tribal status of the Miamis of Indiana in 1897 (whose efforts to “pass” as white evidently worked all too well). Her discussion of the Native villages of southwestern Michigan electing to retreat to less-desirable marsh- and swamplands, and to engage in a still-profitable trade in black raccoon pelts, better illustrates the concept of “hiding in plain view” as a constructive strategy of Native persistence in the nineteenth century.

This is an important book that deserves wide readership. Those with interests in Native American gender and religious history will find much of value, and the author also provides an important corrective to the myth of the Old Northwest as an Anglo-Saxon-dominated haven of “frontier farm families” (p. 161) by demonstrating that it was a place where people regularly crossed racial boundaries. Sleeper-Smith’s advocacy of a persistent yet adaptive Native identity is provocative and persuasive. Furthermore, her innovative thinking goes right to the heart of many contemporary conversations about issues of race and mixed ancestry in Native society.

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James Anderson Slover, Minister to the Cherokees: A Civil War Autobiography. Edited by Barbara Cloud. Lincoln: University of Nebraska Press, 2001. 212 pages. \$47.50 cloth.

The issues of factionalism, Christian missionaries, and Cherokee participation in the Civil War have been central to scholarship of nineteenth-century Cherokee history. In this book, Barbara Cloud presents a combination of these in the autobiography of James Anderson Slover. The journey west during the nineteenth century was usually associated with the desire for a better life. James Anderson Slover was included among those who made that amazing journey.

Cloud emphasizes the three themes of the economic tribulations of pioneer societies, the role of missionaries in Indian territory, and Indian participation in the Civil War. First, Slover’s experiences of being swept up in the wave of westward migration and the ensuing adventures are the main focus of the book. His participation in some of the major historical events of nineteenth century Indian history illuminate the cultural barriers faced by missionaries. Second, as the issue of slavery caused a split among the Baptist Church, Slover recounts his main point of contention as the issue of immer-

sion versus sprinkling in baptism. For Slover, the organizational structure of the Baptists and the controversy of the total immersion doctrine far outweighed the problem of slavery. A final and most important theme within the book is the economic disruptions caused by continuing emigration westward, the Civil War, Reconstruction Acts, and the economic transition faced by Indian societies. Slover was involved in a lifelong struggle for financial security and turned briefly to public service, becoming a postmaster and a justice of the peace to supplement his income from preaching.

Emigrating to Arkansas from Tennessee in 1845, Slover was called to preach at the time the Baptist split ensued over the issue of slavery. Cloud maintains that a major omission in the autobiography is Slover's lack of declaration against slavery. She even argues he held racist attitudes at times while describing his various travels. The Keetoowah Society or "pin Indians" in the Cherokee Nation were antislavery and Slover mentions being frightened by them. As an alternative, General Stand Watie formed the Knights of the Golden Circle and Slover served as chaplain to Watie's regiment while in the Cherokee Nation. Cloud utilizes sources focusing on the Cherokee Confederates to validate many claims made by Slover concerning Union raids in Tahlequah and the true purpose of the Keetoowah Society.

Slover described various social and cultural institutions during his missionary position in Indian territory. The Light Horse Guard, a type of police force, emerged within the Cherokee Nation and Slover described them several times as thieves. Cloud cites *The Confederate Cherokees: John Drew's Regiment of Mounted Rifles* by W. Craig Gaines as the source validating Slover's assertion. Further research on this topic will be a tremendous contribution to the institutional and cultural history of the Cherokee Nation. Slover emphasized the importance of the Cherokee Masons repeatedly and he joined this organization while working with the Cherokees. The source Cloud used to verify this claim is Patrick Mingess's dissertation entitled, "The Keetoowah Society and the Avocation of Religious Nationalism in the Cherokee Nation, 1855-1867."

Further research is also needed on commissioners Albert Pike and Douglas Cooper, who forged alliances between various Indian nations and the Confederacy. General Pike wrote the "Declaration of Independence" of the Cherokee Nation, which aligned them with the Confederacy. When the nation became divided due to factionalism and conflicting interests, Slover found it necessary to leave the territory and return to Arkansas.

Continued economic difficulties led Slover to return to the West and he moved his family to Oregon. On the journey to California, Slover describes paying Indians for safe passage through the desert. The practice of paying various Indian nations demonstrates the property rights concept held by the indigenous people of this country. As part of the pioneering community, Slover's accounts illuminate the mobility of nineteenth-century European Americans and the glaring differences found in the institutional value systems of American Indians. Due to the dependence on money created by the capitalist system, Slover was repeatedly forced to rely on farming, teaching, door-to-door sales, handyman work, and hotel management to supplement his income as a man preaching the word of God.

The stories of human relationships recounted within this autobiography are those between Slover and professional acquaintances, rather than his immediate family. His lack of detail regarding his family is striking. Records of births, deaths, and marriages are provided, but they fail to give the reader a sense of his personal life. His sense of responsibility, however, is reflected in his determination to provide for his family by any means necessary.

Works on Christian missionaries to the Cherokees have previously been culled from documents related to the American Board of Missionaries and various other church records. With this book, Cloud presents a first-person account of the missionary experience and the politics associated with the Southern Baptist Association. The fact that Slover was the first Southern Baptist missionary to the Cherokees, and that he arrived during the Civil War, serves to highlight the importance of this work to students of nineteenth-century history. Relying primarily on material from secondary sources, Cloud maintains the historical accuracy of this autobiography. The topical chapter arrangements are faithful to the original manuscript and provide a cogent, chronological presentation of Slover's many adventures.

The life of James Anderson Slover was a long one and spanned most of the nineteenth century. His participation in many of the most significant events of the century provides an important perspective of an ordinary individual within the most dynamic era in American history. With a specialization in the history of the American West, Cloud delivers an insightful account of this informative autobiography. Slover witnessed the capitalist transformation of the West and it is to our benefit that Cloud offers this important contribution to students of Indian history, Civil War history, pioneer history, and religious and economic history.

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More Than Curiosities: A Grassroots History of the Indian Arts and Crafts Board and Its Precursors, 1920–1942. By Susan Labry Meyn. Lanham: Lexington Books, 2001. 288 pages. \$65.00 cloth.

Susan Labry Meyn's *More Than Curiosities* calls itself a grassroots history of the Indian Arts and Crafts Board and an interdisciplinary "study in American Indian anthropology and American Indian history" (p. xix). Although it delves into the early twentieth-century history of private and public philanthropic and reformist endeavors, it does not implicitly or explicitly deal with Native culture or histories either interpretively or substantively and can scarcely be said to serve Indian anthropology or history as disciplines. However, in drawing heavily upon archival sources—especially René d'Harnoncourt's and Alice Marriott's papers from their years with the Indian Arts and Crafts Board, *More Than Curiosities* does go beyond Robert Fay Schrader's *The Indian Arts and Crafts Board: An Aspect of New Deal Indian Policy* (1983) in illuminating the personal perspectives and work of key individuals.