

Yankton. It is a powerful demonstration of how the Peyote religion helped the Yankton Sioux to retain and revitalize their culture in an ever-changing world.

**Slavery in the Cherokee Nation: The Keetoowah Society and the Defining of a People, 1855–1867.** By Patrick N. Mingos. (New York: Routledge, 2003. xiii + 302 pp., illustrations, acknowledgements, introduction, epilogue, notes, bibliography, index. \$96.00 cloth.)

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In this book, Patrick N. Mingos attempts to capture the complexity of religious forces that shaped the Cherokee Nation at a critical period of its history, from just before the U.S. Civil War to just afterward. He places particular emphasis on the role of the Baptist Church and its missionaries among the Cherokee and the Indians of the Southeast. Mingos conspicuously opens and concludes his book with an appeal filed before the Judicial Appeals Tribunal of the Cherokee Nation of Oklahoma in 1998, on behalf of Bernice Riggs, a descendant of Cherokee freedmen. It sought the restoration of the terms of an 1866 treaty that allowed descendants of former slaves and free persons of color in the Cherokee Nation to be treated as Cherokee citizens. This claim that the rights of the Cherokee Nation's black freedmen have been continually ignored is not isolated. That is precisely what this book is about: the continuing struggle to define, or return to, a traditionally inclusive Cherokee Nation, an identity that transcends skin color or religion.

Mingos examines how the “old way” society, built on inclusivity, mutuality, and complementarity, gradually gave way to individualism and exclusivity. He goes back to the roots of the fratricidal conflict that ripped apart the Cherokee Nation during the Civil War, and finds it inextricably linked to slavery. From the indications of pre-Columbian contact between Indians and blacks, Mingos goes over the slow transition (1650–1750) from Indian to African slavery, a period when those two peoples were in close contact and intermarried. He shows how the U.S. government was led to foster hatred between them. With the introduction of the institution of slavery in the Cherokee Nation and the “civilization” program of the government, the alteration of the social, political, and religious structures of traditional Cherokee society began. Mingos highlights the role of the missionaries of the Christian churches in this alteration, as well as that of blacks in the missions among tribes. He explains the success of these religious missions, stressing the affinities between Baptist liturgical practices and the traditional religious Cherokee rituals, and showing how the Free-

masonry principles of brotherly love, relief, and truth appealed to conservative Cherokees. If the missionaries initially remained neutral on the issue of slavery, soon an abolitionist movement began to spread. And as native opposition to black slavery grew, so did the split between the conservative and the progressive Cherokees.

Minges proceeds to show how the tensions between these two Cherokee factions aggravated and reached a climax with the controversial signing of the New Echota treaty, which led to the forced removal of 1838. Interestingly, his analysis of the links between slavery and removal leads him to consider the removal of the southeastern nations as a “negro war” and not an Indian war. The divisions among the Cherokees eventually crystallized around two factions who fought bitterly throughout the Civil War: the Knights of the Golden Circle, considered as proslavery progressives, and the Keetoowah Society, seen as dedicated traditionalists. Minges deals in depth with the unfolding of the Civil War in Indian territory, underlining the roles played by Cherokee Unionists and Confederates, blacks, and the various Christian churches. When peace returned after several years, only the traditional values of inclusivity and brotherly love upheld by the Keetoowah could prevent division into two different nations, but one issue was yet to be dealt with: the Cherokee freedmen. Though the treaty of 1866 guaranteed them citizenship, the Cherokee freedmen had to struggle and are still struggling to be part of this inclusive nation for which they fought and died.

**Creating Christian Indians: Native Clergy in the Presbyterian Church.** By Bonnie Sue Lewis. (Norman: University of Oklahoma Press, 2003. xvii + 269 pp., preface, acknowledgements, introduction, illustrations, appendixes, notes, bibliography, index. \$34.95 cloth.)

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Seven Nez Percés and Flatheads traveled southeast for Saint Louis in the spring of 1831. The objective of these Indians from the Oregon territory, also known as the plateau region, was to gain the sacred powers of Christianity. *Creating Christian Indians* opens with this storied account. A tale of Indians who crossed frontiers for spiritual knowledge was enough to convince the American Board of Commissioners for Foreign Missions (ABCFM) to send the first wave of Presbyterian ministers to the plateau. Ethnohistorian Larry Cebula has also chronicled this series of events, and ends his study (*Plateau Indians and the Quest for Spiritual Power*, 2003) with most plateau Indians rejecting Christianity by the 1840s as a source