Christian Missionary Participation in African American Slavery Within the Cherokee Nation, 1791-1839

Jessica Brodt, Department of History, Dr. Christine Sears, Department of History

Overview

• Focus on Moravian and Brainerd missionaries who occupied the Nation from 1799 until 1838
• Slavery in the Cherokee Nation was spurred by the federal 1791 Treaty of Holston
• Missionaries bought, sold, and loaned slaves for personal and communal use on the missions from Cherokee slaveholders
• Missionaries exploited slave labor regardless of anti-slavery ideological beliefs

Impact

• Moravian records recently translated and published between 2010 and 2015, Brainerd journal published in 1998
• These records are absent in historiography
• This work contradicts contemporary historiography that argues missionaries did not use slave labor and that missionaries and Cherokee slaveholders categorically forbid slaves from attending church services
• Suggests an earlier emergence of the ideology of slavery as a “positive good,” predating John C. Calhoun’s 1837 proclamation

Key Findings

• Missions were established on the private properties of Cherokee slaveholders who were chiefs, council members, and judges
• Cherokee financially and culturally supported missions, schools, and churches
• Cherokee provided slaves to missionaries, 20-30 at a time working in agricultural and domestic labor
• Missionaries and Cherokee also welcomed slaves to church sermons and desired their salvation
  • Slavery as a “positive good”

Explanation

• Similar experiences in Choctaw, Chickasaw, and Creek Nations
• Helps to explain why Cherokee society mirrored Anglo U.S. political and cultural practices and ways of life in the 1820s and 1830s
• Elite Cherokee relationships helped Christian missionaries maintain a substantial influence in the economic and political proceedings of the Nation
• Christianity, mission education, and slavery became the cultural foundation on which Cherokee fought for political and territorial sovereignty until Westward Removal through “cultural uplift”

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