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By Mary E. Cochran.

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This book should be read critically and widely for students interested in value and art markets. By drawing upon the little-known experiences of elite women who moved to the Southwest, Mullin effectively demonstrates the changing taste, value, and evaluation of artistic consumption based upon the processes of market and historical transformation in New Mexico from the early twentieth century to the present day.

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Dakota Cross-Bearer: The Life and World of a Native American Bishop. By Mary E. Cochran. Lincoln: University of Nebraska Press, 2000. 252 pages. \$29.95 cloth.

It can be argued that scholars' preoccupation with traditional Indian religions has often resulted in the neglect or slighting of the experience of Indian clergy and Indian Christians in general. To some degree this is due to the role that American Christianity, and Christian missionaries in particular, has played as an instrument of cultural domination and legitimation of empire building. At the same time, Indians who became Christians did not necessarily succumb to the imperial designs of Christian missionaries, but managed to maintain preexisting kinship networks and cultural traditions and values. Therefore, Martin Brokenleg and Raymond Bucko in their introduction to this remarkable biography of Harold Jones contend that the work of Mary Cochran offers us "a fuller understanding of the complex interrelations of Christianity and Native belief as well as Indian and white cultures" (p. xii).

Based on interviews and conversations with Jones that draw upon the rich and elaborate tradition of Dakota storytelling, the life of the bishop makes an important contribution to a growing body of literature dealing with the experience of Indian Christians. Illustrative of that literature are the edited collection of writings by James Treat, *Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada* (1996) and the work of Vine Deloria Jr. on his grandfather, Chief Tipi Sapa (Philip Joseph Deloria), *Singing for a Spirit: A Portrait of the Dakota Sioux* (1999). Furthermore, Brokenleg and Bucko conclude *Dakota Cross-Bearer* with an annotated bibliography and suggestions for further reading on varying dimensions of Indian Christianity.

Cochran traces the life history of Harold Jones from his earliest childhood until his ordination as an Episcopal bishop. Interweaving Jones's own memories and experiences with a history of Episcopal Indian missions and Dakota Christianity, Cochran provides us with a biography of a compassionate and dedicated Christian that provides a window on a world rarely touched upon by more recent biographical studies of Indian people. It should be noted that while Cochran does her best to convey the thoughts, feelings, and worldviews of Dakota life, her biography for all its strengths at various junctures borders on a form of Christian apologetics, which is understandable in

that she is a committed Episcopalian who, along with her husband, an Episcopal bishop, worked on the Standing Rock Reservation.

Harold Jones was born in 1909 and he and his brother Kenneth were raised by their maternal grandparents on the Santee Reservation in Nebraska. His grandfather, William Holmes, was an Episcopal priest whose memories include those of a young child who in 1863 was carried on the backs of his aunts on the long journey from Fort Ridgely, Minnesota, to Crow Creek, South Dakota, in the aftermath of the Dakota conflict that led to his own mother's death in prison at Fort Snelling, Minnesota. By contrast, Harold's grandmother, Rebecca Holmes, was a young white teacher who married William in spite of the objections of her family. Both his grandparents were to play a pivotal role in Jones's upbringing and his eventual religious calling. Harold's grandfather was not only a constant source of wisdom and insight into traditional Dakota culture but also an embodiment of tolerance and understanding that was in marked contrast to his own experiences with anti-Indian racism. His grandfather's various ministerial appointments contributed to Harold's encounter with various Dakota bands and Lakota-speaking people. One particularly descriptive section is the annual Episcopal convocation of the Niobrara Indian missionary conference, where Indian clergy, laypersons, and their families gathered together for days, often coming by wagon from all over the country, to hear the words of Tipi Sapa and share in Dakota and Lakota hospitality and community.

In the chapters that follow one learns of Jones's coming of age and his eventual decision to enter the ministry. At the age of twenty-six he was the first Indian student to attend Seabury Western Seminary in Evanston, Illinois. To gain extra money he became an Indian lecturer but soon learned that white audiences expected to hear from a stereotypical Indian donning feathers and moccasins. He recalls a speaking engagement at a Methodist church in which the minister said to him, "I don't suppose you brought any moccasins or headdresses from home or bows and arrows for the children to see? They may find it hard to believe that you're a Sioux Indian in that good-looking business suit" (p. 81). He quickly discovered that racism was not confined to Indian people, but was something all people of color endure.

What was particularly disturbing for Jones was the racism and condescending attitudes of certain clergy and church leaders alike that were to mark his work within the church. What was to constantly haunt Harold Jones was his coming up against what he deemed the "limits white society has set for Indians" (p. 157). When he and the communities he worked with tried to develop projects of their own making to address the real needs of people, the enviable answer was a paternalistic no.

The early ministry of Harold Jones and his wife Blossom provides important insights into the life of Indian clergy, a life of inadequate financial support and the constant worry over mounting debt coupled with being unilaterally moved from one mission appointment to another. Readers also gain insight into the day-to-day lives of Lakota and Dakota people, the role that humor plays in this life, and people's capacity for solidarity.

Before terms such as *multicultural* became part of our linguistic landscape there was a recognition by Harold and Blossom Jones of the value of a multicultural church. One member of their congregation at the Cheyenne River Agency, Clayton High Wolf, expressed that “we have people of all colors and races and of many nationalities. If one of those colors should drop out of our rainbow, we wouldn’t be complete” (p. 139). Jones went on to serve an all-white congregation as well as a church established among the Navajo. Jones’s work with the Navajo is especially intriguing in that it demonstrates that one cannot speak generally of the Indian experience or assume the applicability of one’s own indigenous cultural values and standards to a different cultural context. Late in his ministry Jones was appointed to a church on a Navajo Reservation in northern Arizona that was beset with a host of difficulties. Jones was of the opinion that the Navajo, unlike many Dakota and Lakota, were not able to strike a balance between Christianity and traditional cultural practices. Instead the Navajo were wedded to traditional Navajo customs and viewed Christianity largely as an aspect of the dominant white culture. He seems to have little understanding of Navajo religion and culture and sought to challenge what were viewed as cultural impediments to Christianity in ways that ironically parallel the practices of many nineteenth-century Christian missionaries.

In January 1972 Harold Jones was ordained the first Indian Episcopal Suffragan Bishop of South Dakota, which represented a culmination of his lifelong ministry. Mary Cochran’s biography is a fitting tribute to Jones’s life and provides insights illuminating not only the trials and tribulations of Indian clergy but also the daily life of Indian Christians. It is biography that needs to be read and I commend her work as a needed contribution to our understanding of often-unexplored dimensions of Dakota life and history.

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The Destruction of the Bison: An Environmental History, 1750–1920. By Andrew C. Isenberg. New York: Cambridge University Press, 2000. 218 pages. \$24.95 cloth; \$16.95 paper.

The broad strokes that limn the tragic tale of the American bison (commonly but incorrectly known as the buffalo) are well known to most Americans. Indeed, the continuing fascination with this animal and its place in history is clear through the steady stream of publications, scholarly and popular, on the topic. Not unrelated to this is the issuance in July 2001 by the US Postal Service of a twenty-one-cent stamp picturing a bison. Much earlier, of course, was the five-cent piece, the so-called buffalo nickel, that raised this animal to the level of a national mascot and icon. Then there is the July 10, 2001, essay in the *New York Times* on the bison by Richard Manning, author of a book on the Great Plains. That which distinguishes the book under review, a revised Northwestern University dissertation, from previous studies is its unique interpretation.