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stems are one of the classical cases for use of the short forms, in all Algonquian languages.)

As I indicated above, I consider this grammar to be a major accomplishment, despite the author's abandonment of the apparatus that has become traditional for describing Algonquian languages. Frantz has addressed all of the important aspects of Blackfoot structure and in a way that is accessible to people who need or want to know about the language. His study is concise, clear, and largely accurate.

Frantz has resided among the Blackfoot for over thirty years, and during all of that time he has been an intelligent student of their language. His time and effort show in this book, which is an outstanding addition to the growing corpus of descriptions of Algonquian languages.

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Champions of the Cherokees: Evan and John B. Jones. By William G. McLoughlin. Princeton, New Jersey: Princeton University Press, 1990. 487 pages.

For more than fifty years, Evan and John Jones labored as Baptist missionaries among the Cherokee Indians; "between them they converted more Indians than any other Protestant missionaries in America" (p. 6). They succeeded, argues McLoughlin, because the "Joneses accepted a syncretic form of Christianity among their converts that allowed the old and the new religions to coexist in ways comfortable to the Cherokees" (p. 6). Fundamental to their approach was the training of Cherokee preachers who could convert and lead their own congregations. During their careers, difficulties did arise. Evan Jones always disbursed more than the supporting boards approved, prompting numerous explanatory letters and occasional trips eastward to defend himself. Likewise, his unyielding attitude was often questioned by his critics. His denomination's views on abolition led to difficulty over the holding of slaves by Cherokee converts. John Jones frustrated the tribal leaders by his willingness to accept federal control of Cherokee education; he thought such a policy was necessary to obtain sufficient funding for bilingual education. After 1865, both men displeased their long-time ally, Chief John Ross, when they in-

sisted on the admission of black freedmen into the Cherokee Nation.

The Joneses' half-century of service began in 1821 when thirty-three-year-old Evan Jones brought his wife and four children to the United States from England. Soon after their arrival, the Joneses joined a Baptist church in Pennsylvania, where they quickly answered a Macedonian call for teachers among the Cherokee. On 26 September 1821, they joined other missionaries traveling south. When the party reached the Hiwassie River valley of North Carolina, they discovered the lack of shelter and provisions in their isolated "exile." Four years later, only the Jones family remained out of the twenty-five persons who had arrived in 1821.

Evan Jones found the language barrier a persistent difficulty. Cherokee was hard to master, for there were shortages of textbooks, bilingual teachers, and interpreters; lack of Cherokee equivalents for theological terms increased the difficulty. Some improvement did occur after Sequoyah's eighty-six-character syllabary was completed in 1821. Jones realized that the missionaries needed to adopt Sequoyan if they wished to translate the Bible and other religious works. Consequently, he used Sequoyan in teaching, translating English into Cherokee, and training Cherokee ministers. Staunchly opposed to Jones were the Cherokee *adonisgi*, priests who advocated traditional ways of life, healing, and faith. One of Evan Jones's continuing difficulties with his financial supporters was his unauthorized expenditures for what he considered pressing needs. In order to defend himself against criticism from other missionaries and mission boards, he sometimes found it necessary to travel east; on those occasions he also solicited additional financial support. Although Evan Jones had gone to the Cherokee country first as a teacher, he soon began to preach on an extensive circuit; perhaps "glowing reports . . . of conversion . . . and growth . . . would deflect those critical of his budgetary failures" (p. 71).

By 1832, despite lack of money, physical isolation, opposition from the *adonisgi*, competition from the Methodists, and hostility from antimissionary frontier settlers, Evan Jones was acknowledged by the Baptist Board of Missions as its most successful missionary. Nothing, however, had prepared him for the tragedies to come: the deaths of his wife and eldest son in 1831 and 1832; accusation and trial for murder; and the forced removal of the Cherokee. Removal was a bitter cup for Jones to swallow,

because it threatened years of work and appeared to betray the implicit promise of a better life for the Cherokee who had converted.

As the pressures for removal mounted, the competing missionaries joined in a rare moment of cooperation when they signed a statement opposing removal. Moreover, Evan Jones, who was allied with John Ross and the antiremoval Patriot party, shared Ross's dismay at news that the Removal party had signed a treaty. Ultimately, Jones's political activities forced him to relocate to New Columbus, Tennessee. His ministry took him around two circuits of more than three hundred miles, where he preached at thirty-nine different settlements in Tennessee, Georgia, and North Carolina. Despite the labors of those opposed to removal, the Cherokee ultimately had no choice. As Evan Jones wrote, "The truth is the Cherokee are deprived of their liberty and stripped of their entire property at one blow" (p. 174). Many of those forced to emigrate blamed their sufferings on the New Echota treaty signers; their bitterness was partly responsible for the later murders of three prominent Treaty party members.

Once he had reached the West, Jones worked to reestablish churches and to obtain Baptist financial support for a teacher training school that would provide instructors for the Cherokee schools. Although denominational backing brought help in the persons of new teachers and workers for the Cherokee mission, it also created new tensions for the ever independent-minded Jones. Greater difficulties arose when the national debate over slavery divided the Cherokee. For Evan Jones, the controversy came to a head over whether a talented Cherokee minister named Jesse Bushyhead would be permitted to own slaves. Although Bushyhead died before his case could be reviewed, slaveholding by church members was a challenge raised by the American Baptists after 1848. Yet for Jones, the issue was misdirected. He believed such a crusade belonged among the mixed-blood elite, who owned 90 percent of the slaves. He, however, worked primarily among the Cherokee full-bloods, whom he called the Cherokee poor. Nevertheless, Jones patiently worked to separate slaveholders from his Baptist flock.

In 1855, when his son John graduated from Rochester Theological Seminary, Evan Jones finally gained a dependable ally. At first, the only financial backing John Jones could obtain was from the American Bible Society, for his services as a translator. Despite health weakened by tuberculosis and, consequently, a less lengthy

career than his father's, John Jones became highly regarded as a teacher, translator, preacher, and, for a time, federal agent to the Cherokee.

Just before the Civil War, new competition emerged for the Joneses, when proslavery Southern Baptists began proselytizing among the Cherokee. John Jones even claimed that the Cherokee were being paid to switch denominations. Both father and son were attacked by proslavery interests in Arkansas and in the federal bureaucracy. John Jones eventually had to flee into Illinois, while his father tried to maintain mission interests in an increasingly hostile environment. Ultimately he, too, left, seeking sanctuary for his family in Kansas. Both men spent the better part of the war years trying to assist Cherokee refugees in both Kansas and Missouri. After the Civil War, Evan Jones continued preaching on a limited scale until 1870. John Jones, on the other hand, returned to the Cherokee Nation to preach, teach, rebuild churches, and aid the Indians in their recovery; from 1870 to 1874, he was the federal agent to the Cherokee.

From Professor McLaughlin's documentation, it is evident that the author has combed the archives of the Indian mission era in reconstructing the activities of the Joneses. Illuminating in its detail, especially about Evan Jones's career, McLaughlin's book is a model of scholarship. Readers cannot miss the staggering physical, emotional, and financial burdens placed on missionary families. It should be no surprise that both men's first wives died at relatively early ages. How the consumptive John rode a one-thousand-mile circuit, preaching and teaching, is a question answered only by his faith and determination. One would like to know something about John Jones's youth, since he barely is mentioned prior to his graduation from seminary.

Those who retrace McLaughlin's research path will find hardly a stone unturned. Yet, because the author's straightforward approach accepts the sources at face value, those who seek exhaustive motivational analysis may be disappointed. There is little speculation about the reasons for the actions of either Jones. Because Evan Jones often is described as involved in a dispute, one wonders if this behavior was unique or if it was part of the missionary milieu. If one concedes self-justification as a persuasive device necessary to raise money, perhaps Jones was no more gripped by hubris than any other missionary. Yet there is a marked contrast with John Jones, whom McLaughlin characterizes as a peacemaker.

Students of Cherokee history also might wish to know more about the Cherokee who were Jones's contemporaries, co-laborers, and constituents. Of particular interest might be the overall reaction of Cherokee peoples to Baptist conversion efforts. Indeed, if there is a possible connection between the foundation laid by the Joneses and the role of Cherokee Baptists today, that revelation would help our understanding of institutional and social continuity.

William McLaughlin deserves generous praise for his accomplishment. In tandem with his earlier publications, his research illuminates a fascinating era in the lives of the Cherokee and the missionaries who served them.

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Cheyenne Indians. By Liz Sonneborn. New York: Chelsea House Publishers, 1991. 80 pages. \$12.95 cloth.

Positive reading experiences play a key role in the development of a child's reading abilities and attitudes. Research shows that beginning readers will return again and again to favorite books (Bacon, "The Art of Nonfiction," *Children's Literature in Education* 12:3 [1981]). *Cheyenne Indians*, a sensitive and comprehensive book by Liz Sonneborn, is proving to be one of those favorites. Beginning with the transformation of a mud figure into an accomplished Cheyenne horseman and progressing through the perplexing changes and evolution of the tribe, this carefully written text illustrates the unique strength of the Cheyenne people.

In elementary school, the practical uses of nonfiction have become clear (Carr, *Beyond Fact: Nonfiction for Young Children and Young People*, 1982). Fortunately, there is a growing body of nonfiction books for young children that are attractive and exciting. *Cheyenne Indians* is one of these. The book is organized around several major themes: (1) the strengths of the Cheyenne as leaders, (2) their territorial habits, (3) their cultural uniqueness, (4) the challenges of change, (5) the struggle for peace, and (6) the promise of the future.

This sensitive story conveys a concrete, credible history that is logically organized and appropriately written for young children. The book is organized with wide margins, readable type, and an