

BRINGING
THE GOSPEL
IN
HOGAN AND PUEBLO

By
REV. J. DOLFIN

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Bringing the Gospel in
Hogan and Pueblo.



The Navaho

Bringing the Gospel in Hogan and Pueblo

By

REV. J. DOLFIN

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Muskegon, Michigan*

Memorial Edition



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It is my pleasure to dedicate this volume to my wife, whose interest in the Indians has rivaled my own, and who has in many ways helped and encouraged me to persevere until the necessary information had been collected and tabulated.

Introduction

I GLADLY WRITE a word of introduction to this book of the Rev. John Dolfin. Having been associated with him during several years of service on our Mission Board, his companion on several trips, I knew that he was well-posted on the subject of Missions, particularly on the work among the Indians of the Southwest of our land, and I feel sure that those who peruse the book will soon agree with me on the matter. What Rev. Dolfin writes in the opening chapters, and his introduction to the several contributions of the workers, as well as the closing chapters, show abundantly that the author possesses a splendid fund of information on the subject. What struck me in perusing the MS. was the spirit of appreciation shown in regard to the work of the various laborers. It also occurred to me to be a happy thought that so many of our workers had been asked to furnish a contribution. No one can describe their task as well as they themselves. The reader will also observe that the author has given wise hints here and there about desirable improvements as to methods and plans of work. The Sharpened-Arrow-Heads give valuable information about the work of Indian Missions in its broader scope and in its spiritual aspects. The third Chapter gives a fine background to the book, as it describes the surroundings of Gallup, N. M. Many books on Missions so limit themselves to the work, that an outsider finds it hard to realize in just what surroundings the labor is carried on. What is told about the Navahoes and Zunies as to the customs,

legends, and superstitions, will be read with great interest by all who love folklore and ethnology. The pictures shown are all from original photos.

The entire work will be a valuable contribution to the cause of Missions among the aborigines of our land, and be appreciated by all lovers of the good work. For the people of the Christian Reformed Church it will simply prove to be invaluable, being the first extensive work on the subject in the English language.

Invoking God's blessing upon this effort,

HENRY BEETS.

Preface

IT HAS BEEN our desire and ambition for a long time to impart some information concerning the Navahoes and Zunies, two tribes of Indians among whom we as a Church are privileged to labor in the Gospel ministry, on the twenty-fifth anniversary of our entering upon that work. To be sure, much has been written on the subject in papers and magazines, as also in pamphlet publications, distributed broadcast among our people, and undoubtedly more has been told in missionary sermons and lectures in our churches and at Mission Fests thruout our land, by those particularly interested in our Indian work, but, after all, from conversations with many of our people, we are convinced that the knowledge concerning these Indians and the work of the Lord among them is, in many respects, erroneous and not very extensive, to say the least. That there is not only room for a book of this character and description, but also a great need, if our people thru knowledge are going to be interested in the cause of Indian Missions, goes without gainsaying. We want to offer it as a Twenty-fifth Anniversary Memorial, with the hope and prayer that it may increase the love for and interest in our Indian work where it already exists and awaken it there where, because of sinful prejudice or unanswerable antipathy, it is not found.

We appreciate more than we can tell, the kindness and willingness of our busy and faithful workers on the field in sending us their articles on subjects assigned. We are persuaded that these Chapters, written by those

actively and personally engaged in the work, will be read with the deepest interest. We also appreciate the kindness and encouragement given by different brethren with whom we consulted from time to time, as our Secretary of Missions, Rev. H. Beets, LL.D., and the Rev. M. Van Vessem, who showed his interest in many ways, but especially by giving us some of the illustrations which greatly enhance the value of the book.

We confess, the gathering of the information contained in the following chapters has been a great pleasure and a most interesting work. And now we have but one desire, and that is that also this work may redound to the glory of our Lord and to the extension of His cause among the many Indians within and without our land, who are still groping in pagan darkness.

THE AUTHOR.

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I.

THE GREAT COMMISSION

IT WOULD SEEM out of place to us to offer you a book on Missions, in commemoration of the twenty-fifth Anniversary of our entering upon the work among the dwellers in Hogan and Pueblo, without an opening chapter on the Great Commission. The importance and meaning of this Commission cannot well be over-estimated. Only when our interest in and our concern for the evangelization of the world is founded upon the Lord's command, shall they remain both firm and steadfast amidst all the discouraging features encountered and all the criticism, by enemies great and small, met with in the Cause.

The Book we love, because it speaks to us of the way of salvation and is become to us the only infallible rule and measure of our faith and life, is the same Book which drives the Missionary forth to his great adventures, and remains his constant companion on all his wanderings. It goes without gainsaying, therefore, that for him who goes to the field and for us who remain at home to hold the ropes, that Book speaks the biggest word for Missions. There may be many and various appeals inciting to missionary activity, such as: the present great opportunities in all parts of the world, the cry of races and

of nations, the fearful sufferings and the appalling needs of those without God, without Christ and therefore without hope in the world, but, it has been well said, underneath them all is the great diapason of the Word: "Go ye; I am with you."

Remember, first of all, when this Command was given! Not until after the resurrection. Methinks, this tells us that the Master fully realized that before this great event His disciples were in no way able to receive it. Their ideas of Him and of His Kingdom were so earthly and so Jewish that they certainly would have had no ears for or interest in such a Commission. Moreover, the Lord knew that many things that He spoke to them during His sojourn would be forgotten, therefore He undertook to give His Commission under such impressive and awe-inspiring circumstances that it would be next to impossible for them ever to lose sight of it.

It was on the third day after the crucifixion, on the evening of the day of resurrection, the disciples being gathered in an upper room behind barred doors for fear of the Jews, that they were talking together about what had taken place upon that memorable day. Jesus, the beloved, Whom they trusted to have been He which should have redeemed Israel, had been seen alive of Mary Magdalene and of the other women, and what seemingly, at least, persuaded

them that it was really true was the fact that He had appeared to Simon, and now the two disciples from Emmaus also enter and still further confirm the truth of it by telling of their experience. Then, suddenly, without a bar being withdrawn or a door being unbolted, Jesus Himself, stood in the midst of them. They were filled with fear, thinking they saw a spirit, but He soon assuaged their fears by demonstrating His identity, showing them His hands and His feet, and eating before them a piece of a broiled fish and of a honey-comb. Whatever else He may have said to them on this never-to-be-forgotten occasion, His command concerning missions was so indelibly impressed upon their hearts that when the evangelist came to write of this visit, that was uppermost in his mind. Again, some time later, when in obedience to the Master's own instructions, the disciples and, according to Paul, five hundred others assembled on a mountain in Galilee, Jesus appeared and once more, of all that was said and spoken by Him, only the missionary command is recorded. But still, this is not all. After the forty days had elapsed since the resurrection, He gathered His disciples on Mount Olivet and before ascending to His Father, He once more addressed them on this subject, saying: "But ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses both in Jerusalem and in all Judæa and Samaria and unto the uttermost

parts of the earth." And with these words trembling, as it were, upon His lips, the very last He ever uttered to man before going back to His Father, He was received up into the heavens, and a cloud hid Him from mortal view.

Another consideration that we should in no wise overlook is the fact that, whereas some things that Jesus said, are spoken of by one or two of the evangelists and passed over by the others in silence, the Great Commission is emphasized not only by all the four Gospel writers, Matthew, Mark, Luke, and John, but also by Peter and Paul in their letters to churches and individuals. Then, when we remember that these Apostles and many others gave their very lives in obedience to this Commission, we say, this is not only an important command, but the most important given to the disciples by the Lord Jesus Christ, the Son of God. Why! It was for that to which this command looks that He gave His life upon the bitter and accursed Cross of Calvary, and our obedience to it shall bear fruit and thus verify the word of the prophet of ancient days: "He shall see the travail of His soul and shall be satisfied."

Furthermore is the supreme importance of this command accentuated by the very fact that Christ's three years of active ministry and teaching led up to it. We know, on two former occasions He formally commissioned His disciples, once the twelve, and later on the seventy. These

we recognize as trial-missions, limited as they were both to area and to objects, Galilee and the lost sheep of the house of Israel. In both cases the instructions may be called the lesser commissions when we place them in comparison with the Great Commission uttered after the resurrection. From all this it assuredly should be felt and realized, should it not? that nothing can be more binding upon the heart and conscience of a follower of Christ than the Great Commission, including His Home and Foreign Mission command.

Altho Matthew, Mark, Luke, and John report substantially the great commission, nevertheless, to understand it in its fullness of meaning and significance, we should place these four accounts side by side and study them together.

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.” (Matthew 28: 18-20.)

“And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.” (Mark 16: 15, 16.)

“And ye are witnesses of these things. And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” (Luke 24: 48, 49.)

“Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” (John 20: 21-23.)

First of all we should view each one of these records in the light of the Gospel in which it is found. As the stream that flowed from the Garden of Eden was parted into four heads, so the story of the life and teachings of Him Who declared Himself to be the water of life comes to us thru four channels. We do not have four Gospels, but one Gospel under a fourfold aspect. Even so we do not have four commissions, but one commission recorded and emphasized by four different writers.

By Matthew Jesus Christ is presented from the Jewish point of view, showing that He was the promised Messiah, of the seed of Abraham and thru the kingly line of David. The Kingship of Jesus is therefore especially revealed. It is the Gospel of royal authority, and consequently we find that Matthew in recording the

Great Commission, is supremely impressed with Christ's words on the slopes of Mount Olivet: "All power (authority) is given unto Me," etc. It is the commission of the King, the Law-giver. It rings with the note of authority. Thus it also answers to the first need of the world, namely, authority. The voice which the world, especially today, needs to hear is indeed pre-eminently the voice of authority, and authority, in the matter of moral standards. The world today, if it needs anything, it needs to know by an enunciation that is binding and authoritative, what *sin* is. The authority of Jesus, the Lordship of Christ, and not His love and His ability to save, should, therefore, be the first note of christian preaching at home and abroad. We must return to the old truth that no man can enter into the experience of conversion and salvation until he has come to conviction of his sin and need, and that conviction can only be produced by an authoritative moral standard. And that standard is provided by Christ Jesus in His teaching and in His life.

Mark's purpose was to present Christ to the Romans, and for that reason he describes Him as the mighty worker, the faithful "Servant of the Lord," the One Who does the will of God perfectly. It is the Gospel of activity, being crowded with action, with deeds rather than words. Pre-eminently a Gospel for this rushing, busy age, which certainly may be described as being "driven" rather than "led." Continually we hear

the emphasis laid upon the fact that the calling of every disciple of the Lord is to serve and not to be served. Therefore, the Commission as presented in Mark also bears the form: "Go ye into all the world, and preach the Gospel to every creature." The disciples are to go into the whole world and preach the Gospel not merely to men and women, which is, of course, fundamental, but thru them to the whole creation. For thru the renewed man the whole creation is affected and redeemed as it passes under the dominion of love. Thus we find the answer to the second need of the world; the entering into creation that groaneth and travaileth in pain; thru sacrificial service, with the message of healing and renewal.

Luke gives us the Gospel as it would effectively appeal to the Greeks, who idolized humanity. Christ is here presented in the largest human relations. He is the ideal man, the perfection of mankind, the Son of man. Consequently Luke records the Commission: "Ye are witnesses of these things....but tarry ye....until ye be clothed with power from on high." Christ, victorious in life and in death, must be made manifest thru His victory in our lives. This answers to the third note in the world's need: the consciousness of inability to realize the highest, to do the noblest, to be the best; by demonstrating Christ's ability not only in His own but also in our lives. We, who by nature must

confess: "If we would do good, evil is present," must now, as witnesses of Jesus' power, be able to say: "We can do all things in Him that strengtheneth us." Wherever we are, in home or office, in shop or factory, in our own country or abroad, we must be credentials, demonstrations, samples of Christ, answering the world's cry of inability with a perpetual song of ability.

The express purpose of John in his Gospel is to present those elements of Christ's life which tend to prove the Deity of the Savior. He is equal with God, one with God, really God. And living in this realization of the Godhead of Jesus, the Apostle of love hears the mystic words of the Great Commission that the others failed to chronicle, probably because they so little understood their meaning. "As the Father hath sent Me, even so send I you." As He came into the world to reveal and make known the Father, which revelation included the work whereby sin may be forgiven, so He now sends His disciples into the world in the power of the accomplished work to exercise the great and holy function of remitting and retaining sins.

Thus the Church is called today to carry out the Great Commission in the spirit of the Lord. It is in reality simply entering upon and continuing His work, which is summarized in Matthew in these words: "Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner

of disease and all manner of sickness among the people." Because of these three forms of activity and service, Christ is known as the Great Teacher, the Great Physician, and the Incomparable Preacher. Thorwaldsen's piece of sculpture in heroic size, representing Christ as the "Divine Healer," with matchless compassion upon His face, at the Johns Hopkins Hospital, in Baltimore, is a benediction to the suffering humanity that goes there, for it silently but strikingly reminds it of the Source of all healing, life, and love.

No one who studies the present world situation will deny, that if ever, then, today the world needs the message of Christ and His accomplished salvation. In the midst of the present universal unrest, there is nothing that can bring calmness and peace but the realization that thru Christ we are reconciled with the Sovereign God, Who holds the destinies of nations and races in the hollow of His hand. When we read how there is a tendency at the present time to stress the cause of medical, social, and industrial missions instead of the evangelistic, we are unable to quiet the voice that warns us of the danger of substituting "another gospel" for the Gospel of Christ.

We, who believe in the sovereignty of God, and in the responsibility of man, should not we feel as if in the situation that obtains today throughout the world, our God, too long denied, is sim-

ply unsettling mankind in order that He may show them the way of true peace? God, the Almighty and All-wise, has a program, and that program is being carried out. This world is not running by chance. God's power is sufficient for all things and His love is forever the same. It behooves all of us, therefore, who are called by the name of His Christ and profess to be His children, to study His program, to submit to His guidance and to co-operate whole-heartedly in His plan for giving the whole Gospel to the whole world.

II.

THE CHRISTIAN REFORMED CHURCH AND
MISSIONS

MANY TIMES we have been told both by men within and by men without our circle, that the Christian Reformed Church is lacking in Mission spirit. Upon closer questioning and investigation we found that this expression of criticism rested especially upon two things; first, the Christian Reformed Church was unreasonably and most unjustly compared, as to its mission activities, with her older and larger sister denomination known as the Reformed Church of America, and, secondly, all home work was discounted and it was emphasized that there was no representative of ours on the Foreign field, in other words, the Christian Reformed Church did not take part in the great cause of Foreign Missions. The lack of a Mission spirit would very naturally cut to the very quick any true son or daughter of the Church, for it cannot be denied, a non-missionary Church has no right of existence, and according to an inexorable law it must languish and ultimately die. It would not be difficult at all to give examples of this from the history of the Church thruout the ages. Oh! that critics might fully understand that to ascribe the lack of Mission spirit to a Church is

to doom that Church to death. And, oh! that the members of a Church might fully understand that the very life of a Church, as well as the life of every individual christian, exists in its missionary activities. The christian faith as represented in and by a Church simply must propagate itself or die a dishonorable death. May there, therefore, be a continual increase in our consecration to and in our prayers and gifts for the cause which is the business of the Church. For well hath it been said, "Missions is not a part of the *benevolence* but the *business* of the Church."

But to return to the criticism mentioned above. We set ourselves to investigate the two facts upon which it rests. We congratulate our sister Church upon her splendid activities in China, India, Japan, and Arabia. We always read with intense interest and delight the magazines and pamphlets which tell us of this work. The names of Zwemer, Chamberlain, Pieters and Warnshuis, to mention no others, are as dear to us, for their work's sake, as they can possibly be to any member of the Church which they represent. Probably because of the bands of the Reformed faith and of nationality we feel closely akin to them, and with our sister Church we are proud, with a holy pride, of their endeavors and splendid achievements on the Foreign fields mentioned. This Church, which has by the grace of God, given such valuable men to the cause; this Church, which manifests such a laudable

zeal for Missions at home and abroad; this Church, was not ever thus. Let us not forget nor overlook that. Just recently in perusing the history of this Church by one of its honored fathers, the Rev. N. H. Dosker, we found in one of the chapters a defense of the Church against this same criticism. Then it was hurled at them, as now it is applied to us. And his defense is along the same lines that we would follow if we were going to offer a defense. The church at home must first be strong and continually become stronger if it is going to have and adequately support an ever-increasing work on the Foreign field. We have ample faith to believe that the day is not far distant when our Foreign work, comparatively speaking, is going to be second to none, either in the number and calibre of the men and women sent forth, or in the financial support by which they are backed up at home. The history of our Church in its revelation and record of the Mission spirit among us, and our personal faith in the constituency of our churches, fills us with a glowing hope for the future. And it is just because of this that we cast far from us the criticism that the Christian Reformed Church is lacking in Missionary spirit.

To the lasting honor of our fathers it must be said that already at the second Classical meeting, held in the year of the birth of our Church, 1857, the cause of Missions was a matter of discussion, and it was decided that on the first

Monday of each month a prayer-meeting should be held, and that at these meetings an offering should be made for Bible distribution. Would to God that this decision of the fathers might be revived today and lived up to. What an inspiration, encouragement, and incentive it would be to our representatives on the Home and Foreign fields to know that regularly, once a month, on the same evening, in every Christian Reformed church they and their work were being carried in united prayer to the Throne above, whence cometh all our help and every blessing. Having no Foreign work of their own, our fathers decided to send their offerings to the churches of the Netherlands to assist them in their work, but such a second-hand activity could not inspire and enthuse, and consequently languished and died. Other efforts to collect moneys without a definite purpose were also, and that very naturally, more or less a failure.

During this time, however, the work of church extension at home was prosecuted with great zeal. These men of old did not spare themselves to visit unchurched communities and when- and wherever possible establish churches of the same faith as their own. They were not concerned about financial remuneration for their efforts, but their love for the cause gave them courage and readiness to bear the heat of the day and the cold of night in the work of the Lord. We younger men, who to a great

extent have entered upon what they have wrought, should ever remember this, and at our church meetings we should show deference to the few old veterans still abiding with us. The long list of Home Missionaries, from the beginning of our church-life unto the present day, testifies to the spirit of sacrifice and love. Due to the strengthening and extension of the home church by the blessings of the Lord thru these Mission activities, the desire was awakened more and more to cast the Gospel net also into the deep darkness of the Heathen world, and to sow the seed of the Word in virgin soil. But whither shall we go, and to whom shall we first extend the invitation?

Behold! That question employed the thoughts of many minds for many years. There was so little unanimity of thought on that question that it verily seemed that every leader had his own particular choice of field or work. One desired to co-operate with the churches of the Netherlands in their Missions on Java; another supported the idea of an own Mission on foreign shores; a third favored the supporting of Missions already established by churches of like faith and polity; still another, to mention no more, wanted to labor among the Negroes in our own Southland. In 1886, however, unexpectedly and to the surprise of many, the attention of the Church was directed to the Aborigines of our own beloved United States. It seemed to

thrill the hearts of the majority, "we need not go afar, we have the heathen at our very door who have never heard of the blessed name of Jesus, and the big Churches of our land engaged extensively on foreign shores, are forgetting those at home, living in the same dense darkness of superstition and idolatry." And then, what added zest to the appeal to bring the glad tidings of salvation to the Red Men was the conscious national responsibility of being especially indebted to them because we were occupying and holding as our own their former homes and hunting grounds. For the material we would return the spiritual!

After having supported the Rev. J. Kruidenier, missionary of the United Presbyterian Church in Egypt, to the extent of \$400.00 annually, it was decided for the present to limit our activities to the Indians or Negroes of our own land. When a couple of unheeded calls had been extended to ministers of our Church, to the joy of the committee charged with the regulation and oversight of the work, the Rev. T. M. Van den Bosch offered himself as Missionary. Things were still very indefinite, however, even when installed it was not sure whether his field would be in Oklahoma or Indian Territory, or whether he would labor among the Indians or Negroes. Because of discouraging reports from the Indian Territory it was deemed best to send him to the Rosebud Agency in the Dakotas, but he was left to blaze

the trail for himself. He was set aside for this work on the 23rd of October, 1889, and immediately set forth. Meeting with many and various disappointments in trying to start a work among the great Sioux tribe of Dakota, receiving word that there was no opening for him in Oklahoma, and considering the Winnebago tribe in Nebraska amply provided for, he lost all heart and courage, therefore, upon his request in September, 1890, less than one year after he went out, he received his discharge as Missionary to the Heathen. This failure, however distressing to the lovers of a Mission to the Indians, was not sufficient to dampen their ardor. They continued to foster the interest already awakened, and they did not cease to labor in the hope of some day realizing their desire. In the meantime work among our own scattered people and among the Jews was prosecuted with laudable zeal.

In 1896 it was definitely determined to enter the Navaho Reservation and begin the work at Fort Defiance, Arizona. On the 1st of October, 1896, the Rev. and Mrs. Herman Fryling, with Mr. and Mrs. Andrew Van der Wagen, bade farewell to their many friends and relatives and went forth to this new undertaking with the hearty good wishes and prayers of a whole Church accompanying them. This is the work which we are now commemorating upon its twenty-fifth

anniversary, and concerning which we are to read more in the following chapters.

The Mission work of the Christian Reformed Church, however, is no longer limited to this one activity. In addition to a continually increasing interest to establish churches among our own people living in isolated districts of our land, work is carried on at Chicago, Ill., and at Paterson, N. J., among the Jews; at Hoboken, N. J., there is a representative who extends a hand of welcome and assistance in the name of our Church to emigrants coming from the Netherlands; in various cities the work known as Rescue Missions is being prosecuted; attempts have been made again and again to reach the Mormons of Utah; financial support is given to the work in the Dutch colonies of South America; and in China, with its teeming millions, there are at present three of our men seeking to locate and establish a Mission that will be able to absorb for some years to come the recruits of our Volunteer Band at Calvin College and Seminary, located at Grand Rapids, Michigan.

May the interest of our beloved Christian Reformed Church in the great cause of Missions at home and abroad never wane, but ever increase, and may the day dawn when our sons and daughters shall be found as Messengers of the Gospel and Ambassadors of the King in every land of the world.

III.

GALLUP AND HER SCENIC SURROUNDINGS

GALLUP, N. M., with a present population of four thousand, is the railroad center of our Mission in the Southwest. Here the Missionaries, not only from Rehoboth, which is only about five miles away, but from all our inland stations, come to do their banking and trading. Therefore we thought it would not be uninteresting to our readers if we gave them a chapter on the above subject. Forty years ago no one could have foreseen that here, where at that time no human habitation, either white or Indian, dotted the landscape, there would arise one of the busiest and liveliest towns in the State of New Mexico. It derived its name from a Bostonian, D. L. Gallup, who was in charge of one of the numerous construction camps when the Atlantic and Pacific Railroad, now the Atchison, Topeka & Santa Fe, was laid thru that territory. Mr. Gallup being the official paymaster, it became a custom with the men when they wanted their pay to say, "Going to Gallup's." Thus the name became fixed to that locality, only the possessive form of it was dropped. At every Mission Station of our Church today we hear them speaking about going to Gallup.

It was not so much the railroad, however, as

the opening of the coal mines in this district, that really put Gallup on the map, and designated her "The Carbon City." The largest mines are found at Gibson and Allison, while within one mile of Gallup there are at least four smaller ones in operation. Altogether they employ more than 2,000 men and carry a monthly payroll exceeding \$75,000, the great bulk of which is spent right there. In addition to this source of income, the town has an exceedingly extensive wholesale business, for the Indian traders from a radius of a hundred and fifty miles come to Gallup to buy the necessary provisions and bring in the wool and Navaho blankets obtained from the Indians in exchange for their merchandise. Nor should we fail to mention as a third asset of Gallup that she is today one of the regular division points of this great transcontinental railroad, and consequently supplies a great deal of work for the community. And last but not least, she is a shipping-point for the stock raisers of the whole region, hundreds of carloads of sheep alone are shipped from this point annually.

In 1900 Gallup became the county seat of the new county called McKinley; prior to this date she was a part of Bernallilo County, of which Albuquerque is the county seat. Realizing that the distance between Albuquerque and Gallup is 156 miles, it is easily understood that there was a desire for a separate county. In the first years Gallup did not grow very rapidly, and was a

real, typical, pioneer western town, altho she was singularly free from violence or events of a tragic nature. To be sure, there were occasionally Indian scares, and these scares might have more frequently resulted in tragedies had it not been for the presence of U. S. soldiers at Fort Wingate, who held the war-like tendencies of the Indians in check.

The Methodist Church was the first to look after the religious and spiritual interests of the citizens. In 1888 this Church affected an organization and erected its first building. They were followed in turn by the Roman Catholics, Episcopalians, and Congregationalists. Another phase of the City's life may not be overlooked. With the operation of the mines, citizens from all over the world came hither, and Gallup, altho but a small town, was nevertheless of a very cosmopolitan character. There is probably no other city in our whole country of the size of Gallup where so many and strange languages are used. We find among others, that the English (including Welsh, Cornish, Scotch, Irish, and Negro), Croatian, Montenegrin, Belgian, Polish, Hungarian (Maygar), Holland, Norwegian, German, Slavish, Greek, French, Russian, Roumanian, Swiss, Swedish, Serbian, Italian, Sicilian, Japanese, Spanish (Mexican), Bulgarian, Danish, and the Indian (Navaho, Zuni, Hopi) are represented.

It has been said, and that truthfully, the Southwest is rich in mystery and history, in natural

scenery and in the ruins of perished civilization. And no part of the great Southwest has these things in greater abundance and variety than the region contiguous and tributary to Gallup. It has been admitted by travelers of experience that in no similar area of America are there so many attractions to be found as in a radius of a hundred miles, with Gallup as the central point. We invite you to accompany us on a sight-seeing tour of this region and be convinced.

After driving forty miles to the south thru a continual change of scenery, wide extensive sections of desert waste, beautiful and stately pine forest reserves, past typical Indian trading-posts and the well-known Z. I. ranch, we come to our first stop at Zuni, one of the Seven Cities of Cibola and concerning whose inhabitants, numbering about 1,800, you are to read in other chapters of this book. The present Zuni village is probably not more than three centuries old. In former times this tribe, of a peaceful nature, had to seek refuge and protection from their enemies on some high point or peak where they built their habitations and lived until such a time that it was again safe to dwell in the valleys. Thus from Zuni, in the distance, we see Mount Taaiyalone at the base of which the first battle between the Spaniards and the Indians took place in July, 1540. Zuni itself is noted for its marvelous Pueblo Pyramid house, from the highest point of which the daily news is an-

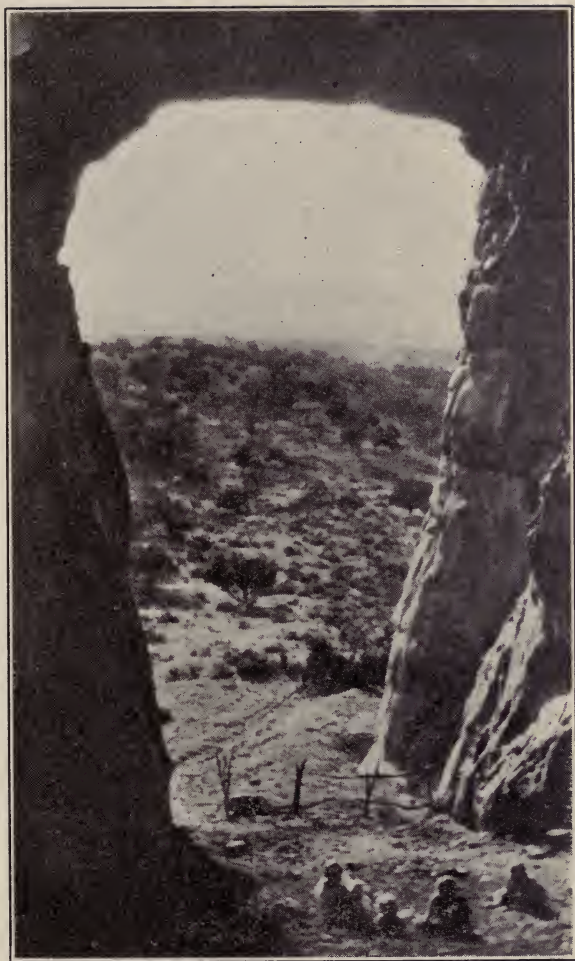
nounced by an official Zuni Crier. A little to the southwest of the village we also find an interesting spot known as the "He'patina," designating what the Zunies claim to be the central point of the earth. The shrine marking this spot is built up of stones, and within the enclosure are found the remains of offerings made by the believers out of appreciation for the favor that they, of all nations, may reside the nearest to the Middle of the World. Prayer-plumes in great abundance are also found all about the spot, silently testifying to the intense religious nature of this people. We cannot stop now to speak about the Zunies themselves; that will be found in a subsequent chapter. Above the Zuni village, about four miles, is Blackrock, where we find the headquarters of the U. S. Government Agency and a boarding-school for the education of the older Zuni boys and girls. Here also is located a Government dam which cost approximately a half million dollars. The Zunies, a farming people, have learned to irrigate their lands from the water here impounded. Not far from the village we also see, rising about 1,200 feet above the valley, Thunder Mountain on the top of which are ruins of an ancient and extinct race.

Resuming our trip from Zuni we find near Ramah, Inscription Rock,—the Stone Autograph Album, known in Spanish as "El Morro," the Castle. It is a noble triangular block of sandstone, of pearly whitish color, with sheer walls

over two hundred feet high, and suggesting in its stupendous grandeur a temple or castle built after the style of the Egyptians, only immeasurably larger. The walls are seamed and marked with the storms and conflicts of many centuries, but the rock is of such a peculiar character that it does not crumble when exposed to the weather. Therefore the inscriptions found on two sides of the rock remain almost as clear and as perfect as the day they were written. One inscription reads: "On the 28th day of September of 1737, reached here the most illustrious Senor Doctor Don Martin De Elizaec ochea, Bishop of Durango, and on the 29th passed on to Zuni." A second one, being interpreted, says: "They passed on the 23rd of March of the year 1632 to the avenging of the death of Father Le-trado-Lujan." However interesting these rock autographs are, El Morro attracts our attention in another way. We find by walking along the east wall, that it is possible to scale the rugged slope of the Castle. To our surprise we discover that it is practically split in half by a narrow canyon, in the center of which grows a tall pine. This canyon seems literally scooped out of the solid rock, and is large enough to hide a whole army if they observed a discreet silence. Perched on the highest summit of the two sides of the rock thus divided by this canyon, are the ruins of two very interesting pre-historic villages. Is it any wonder, therefore, that this rock has

been considered of so great importance by our Government that by Presidential Proclamation it has been made a National Monument?

Other famous rocks of this wonderland, but not found in the vicinity of Inscription Rock, are: (1) The Navaho Church Rock, a rock carved by the teeth of time and weather into resembling a church with many spires. It is in plain view from our Rehoboth Mission. Not far from this rock we find the famous Kit Carson's Cave and many other caves and canyons that simply defy description. They must be seen to be appreciated. (2) Shiprock, or also called Winged Rock, may be seen, on a clear day, from our Toadlena Mission. From this distance it appears as a great ship serenely sailing on its way, but from nearby it resembles a large bird with outstretched wings. (3) Kit Carson's Monument, three miles from Fort Defiance, is a most singular looking natural boulder about forty feet high, standing forth all by itself in the desert. At a distance it resembles a great statue, but viewed from nearby it looks like a huge vase. (4) The Haystacks. These are great boulders eroded by time and storm into the shape of stacks of hay. Close by we also discern what is known as the Natural Window. These are found about twenty miles from Gallup on the way to Fort Defiance. In this vicinity, we are informed, Kit Carson, famous in the history of the Southwest, fought and defeated the Apaches.



Entrance to the famous Kit Carson's Cave.

Having now spoken of the most famous rocks, we desire to pay a visit to some of the Canyons of this region. In the vicinity of Chin Lee, approximately sixty-five miles from Fort Defiance, we find the famous Canyon de Chelly (pronounced de Shay) on the right, and on the left Canyon del Muerto (the Canyon of death), so named because of the massacre of a band of Navahoes by the Spaniards under the leadership of Lieutenant Narbone during the winter of 1804-'05. This canyon is twenty miles long, and like its neighbor to the right, is also rich in cliff-dwellings and other interesting features.

These canyons, in their beauty and grandeur, simply surpass the descriptive power of pen or brush. From the mouth of the Canyon de Chelly to its head, marked by El Capitan, is at least twenty-five miles. El Capitan is an enormous monolith of deep red rock, fifteen hundred feet in height; erected by the Great Creator to mark this Canyon one of His greatest and most magnificent works in the realm of nature. Practically unknown to the American tourist, Canyon de Chelly is doubtless one of the greatest scenic wonders of the American Continent. Altho absorbingly interesting, it is not possible to speak of all that is to be seen in this canyon. We will, therefore, as it were, just mention the various attractions in passing. Located in this canyon is La Casa Blanca, or the White House, the most noteworthy of the cliff-dwellings, of which there

are many in this canyon. It nestles so snugly in a crevice high in the canyon wall, and is so perfectly protected by the overhanging cliffs, that today it still appears as if it might have been built but yesterday. The other notable ruins are: Antelope, Standing Cow, Sentinel, and Mummy Cave in Canyon Del Muerto. Mummy Cave ruin derives its name from the fact that in 1882, a party under the direction of Colonel James Stevenson explored this ruin for the Bureau of Ethnology and found two mummies or well-preserved bodies in it. These canyons, especially Canyon de Chelly, were always considered by the U. S. military authorities as Navaho strongholds, and therefore all expeditions sent out against the Navahoes have had these canyons for their objective, for here the Navaho sought refuge and shelter against all invaders of his territory.

Breaking away, as it were, from this wonder-spot in Navaho land, we proceed fifty miles thru this country of magnificent distances, every mile of which holds something interesting and attractive, and we come to Keam's Canyon, a joint agency for the Moqui and Navaho Indians. Just thirteen miles beyond this point, situated on the first mesa, we find Wallapi, a Moqui village. We stop here for a moment because it reminds us of the great Moqui snake dance, a prayer for rain, which takes place during the latter part of August each year, and is reputed

to be the most barbarous ceremony ever participated in by human beings. Among the many distinguished people who have been witnesses of this dance is the late Col. Theodore Roosevelt.

Traveling twenty-two miles further we come to Oraibi, situated on the edge of what is popularly called "The Painted Desert." It is thought by some that this desert was at one time the bed of a sea or a vast inland lake. Continuing our journey for some eighty-five miles across this "Painted Desert," we stand on the rim of the Grand Canyon of Colorado. Truly and beautifully has it been said: "This Titan of Chasms is the climax of scenic wonders, and one can only stand in speechless awe in the presence of its incomparable grandeur. Upon the earth's surface there is nothing to parallel it."

Not alone, however, is this region, the wonders of which we have been attempting to describe, interesting from a scenic standpoint, but it is also unsurpassed by anything in the United States from the standpoint of ethnology and archæology. Here, indeed, the scientist finds archæology alive. Therefore ethnologists and achæologists have found here a rich treasure-house as well as a veritable paradise for their endeavors. No wonder that our Government has commissioned and financed expedition after expedition to explore these regions. The findings of these exploration parties fill volumes, and what we know of these native peoples today we

owe, to a great extent, to their consecrated efforts. We can only touch upon what has been done in the line of mapping, excavating, and describing the ruins of the Southwest, but anyone particularly interested may continue the study for himself.

In 1876 W. H. Holmes of the School of American Archæology wandered over the Navaho Reservation and noted the pre-historic sites and reported on them. After him came many noted scientists, Louis H. Morgan, G. Nordenskiöld, Cosmos Mindeliff, Adolph Bandelier, Edgar L. Hewett, Dr. J. Walter Fewkes, F. W. Hodge, and many, many others, too numerous even to mention by name. All of these have written valuable reports or books of great interest on this subject, for example, the last one mentioned above, F. W. Hodge, is the author of the *Handbook on American Indians*, a book which should be in the library of everyone who desires authoritative information on Indian subjects.

The Pueblo Bonito was excavated by the Hyde Expedition. It was a thorough piece of work, and the reports on it make most interesting reading. As a result, the whole Chaco Canyon section has been made a National Monument, and it is to be hoped that the work of restoration will extend to these great ruins as it has in the Mesa Verde, in the Parjarito Park and at Pecos.

Under the direction of Dr. Jesse W. Fewkes of

the Bureau of American Ethnology of the Smithsonian Institute, the work of excavation and repair on the ruins of the Mesa Verde National Park was continued during the summer of 1915. It was a continuation of work already accomplished on the cliff-dwellings, viz., Cliff Palace, Spruce-tree House, and Balcony House. Dr. Fewkes and his associates had the pleasure and honor on this occasion to uncover the first and thus far the only pre-historic Religious Edifice on the Western Hemisphere, the Sun Temple. It has the form of a large letter "D," and was made of two sections, one of which is recognized as the original building and the other an annex. The rooms of this Temple vary in form and type, some are circular, while others are rectangular. The circular ones are identified as Kivas, or sacred rooms, while the purpose of the others is still unknown. In addition to the uncovering of this wonderful Sun Temple, this expedition also led to the restoring of an additional cliff-dwelling known as the Oak-tree (Willow) House.

A great ethnological and archæological study has also been made and is still being made of the Zuni people and the ruins of their former cities. (See article by Rev. H. Fryling, Chapter XV.) This work is also done by men and women commissioned by the Government. Names especially prominent in this work, besides some of those mentioned above, are Frank Hamilton

Cushing and Mrs. M. C. Stevenson. While from the facile pen of George Wharton James we have such volumes of intense interest as: *The Wonders of the Colorado Desert, In and Around the Grand Canyon, The Indians of the Painted Desert Region, etc., etc.*

Today most of the ruins, especially of New Mexico, have been mapped, some have been explored, others have been described and pictured in detail. Any one reading this and who is particularly interested in a study of these pre-historic ruins, should communicate with the American School of Archæology at Santa Fe, N. M., and obtain their illustrated bulletins, such as *General View of the Archaeology of the Pueblo Region*, by Dr. Edgar L. Hewett, or *Historic and Pre-historic Ruins of the Southwest*, by the same author. A quarterly, called *El Palacio*, illustrated, especially devoted to the Archæology of the Southwest, is also published by the Archæological Society of New Mexico and distributed to members of the Society upon the payment of the annual dues of \$1.00. Opportunity sufficient, therefore, for any student interested in the subject to obtain first-hand information.

IV.

THE NAVAHOES

THE DERIVATION of the name Navaho, or originally Navajo, is not positively known, but it is generally supposed to be derived from "Navaja," which signifies a sharp knife or razor. It is furthermore surmised that this name was given them because their warriors in former times, when they were still a warlike tribe, carried great stone knives. They, however, call themselves *diné*, which means men, people. They are, therefore, according to their idea, the people.

As to their origin we are, of course, also in the dark. Many and various are the speculations on this point. It can hardly be questioned, however, that they are of Asiatic origin and a branch of that nation of Indians now known as the Athapaskan stock. This is confirmed by the fact that among the tribes of this great Indian family, there is a similarity in language as far as peculiarities in root-words, construction and phraseology is concerned. A second or further confirmation of this supposition is in the common name by which all these tribes call themselves, namely, men or people.

The home or country of the Navahoes is the reservation, the largest now in the United States,

situated for the greater part in the northeastern corner of Arizona and the northwestern corner of New Mexico. It is somewhat larger in area than the three New England States of New Hampshire, Vermont and Rhode Island. But the Navahoes do not confine themselves to this definite allotment by the Government, altho it contains some 12,360,723 acres, or 19,313 square miles. In every direction they have gone beyond the borders of their reservation. Isolated families or small groups make their homes either temporarily or permanently where springs, streams or pools are found. Some have even taken up homesteads and have thus obtained legal right to their holding, while others are simply squatters.

The greater part of the Navaho reservation is in reality as well as in appearance, only a bare and barren desert. While the higher regions are covered with white pine, on a lower level we find the pinon and on still lower slopes the red cedar and juniper. With the exceptions of the San Juan in the northeast, and the Little Colorado in the southwest, there are no live rivers in this vast territory. The rainfall, which is usually confined to two short periods in the spring and in the fall, averages from ten to fourteen inches annually. The altitude of the country ranges from four thousand to six and seven thousand feet, while the mountain tops reach a height of nine or ten thousand feet. As a result

of this the nights are always cool and pleasant, for the heat of the day cools off rapidly as soon as the sun sets. The valleys, found here and there are, as a rule, destitute of trees, but covered in many places with sage brush, cactus, yucca, greasewood and bunches of wild grass.

The number of Navahoes is also variously estimated. For obvious reasons it is impossible to take an accurate numerical census or make an actual individual count. At present, we are told, there are in round figures approximately thirty thousand. But when we remember that many Navaho families have two or even three different places where they stay or live at different seasons of the year, it is not at all unlikely that the above mentioned figures must be considered an over-estimation. When the Navahoes were brought back from Fort Sumner in 1868 their number was estimated at seven thousand three hundred, but this was undoubtedly too low an estimation, for it is well known that Kit Carson did not succeed in capturing them all during his invasion or raid of the Navaho country. The census of 1900 gave the number as seventeen thousand two hundred and four.

The Navaho or Bedouin of our American desert has not yet generally adopted clocks or watches, but he still tells time by pointing out the position of the sun. For him there is no definite number of days to a month or a year, and the several days of the week are not desig-

nated by specific names. Just as in ages past and among various tribes of Indians, the Navaho reckons a man's age according to the number of winters he has lived. In referring back to any incident, a certain outstanding, well-known event is mentioned, and then the number of years before or after that is given. So for many years the return of the people from Fort Sumner was used, so many years before or after the return. Since the coming of the missionaries among them and their observance of the Lord's Day, the Sunday has become a fixed date for reckoning purposes, and they refer to so or so many Sundays past or hence, one or more days from or after Sunday.

As among the people of old, so the Navaho today still measures the length or breadth of an object by the span, by the width of a finger or hand, or by stepping off, if it is a parcel of land to be measured. Distances between two given points are generally pointed out by the time required to cover the distance in question, for example, by walking all day. Any one who has ever experienced losing his way and has found it necessary to ask directions of a Navaho whom he happened to meet knows how valuable and enlightening the information is when given in such vague and indefinite terms or figures, unless perchance he has spent years among them and has become accustomed to all their ways.

The dwelling of the Navaho, as we undoubt-

edly know, is called a hogan, and is, to a stranger visiting among them, in every respect a miserable and uncomely structure, devoid of any decoration, thus in direct contrast with the beauty and harmony exhibited by them in their blankets and silver-work. We surmise that the nomadic life which they lead has exerted a great influence in this matter. We also notice that they have neglected the art of pottery making, so highly advanced among some neighboring Pueblo tribes, undoubtedly because pottery was considered too cumbersome to be carried along on their migrations. The art of weaving the most beautiful blankets, however, was not neglected but developed to so high degree of perfection, that the Navaho blanket is known the world over. This art, of course, was not impaired by an occasional change of dwelling-place, for the blankets are woven on a loom generally set up alongside of the hogan. These hogans can be distinguished into two classes: the summer and the winter home. The former is as a rule situated near what is called the farm, while the latter is located in such a place where fuel is more or less easily to be had, and where there is range for the flocks. It is to be understood that more care is expended upon the winter dwelling, around which are built the permanent fixtures as corrals, etc., than upon the summer residence, which very often is nothing better than an open-air camp. Anyone ap-



A Hogan

proaching either of these homes after dark, soon learns that besides sheep, goats and ponies, there are also dogs at every Navaho camp. These dogs are a sorry looking set of mongrels, but the masters find them invaluable in herding the sheep. Generally they are lean and mean, ill-fed and mistreated. The pups are early trained to help with the work, and are not infrequently nursed by a goat of the herd.

Formerly the Navaho came into possession of his cows, sheep and horses by making raids upon his neighbors, the Pueblo Indians and Mexicans, but in later years he obtained them thru grants made by the Government. The horses are seldom fed, but turned out to shift for themselves, even when they are worked they receive but little grain or hay from their owners. They are kept primarily for breeding, riding, and driving purposes. The Navaho is a poor rider and driver, and is very indifferent to the needs of his horse. No missionary who loves his horse will readily allow a Navaho to use him. The herds of sheep are as a rule under the supervision of the children and women, who keep them on the move from early morning until sunset, when they are returned to the corral for the night. No provision is made for the winter, as the herds feed on the withered grass and sagebrush, and when the snow gets too deep, pinon and cedar branches are cut off for them to graze on. In the spring and fall the shearing takes

place, altho the spring shearing is put off as long as possible in order to avoid the early storms. During the lambing season the sheep are taken to such places that afford good grazing and water, so that the lambs may get a good start and be quite strong when it becomes necessary for the family to move. After the shearing follows, for the women, the sorting and washing of the wool, then the carding and spinning, which is a long and tedious process. Having dyed the wool black, yellow, red, blue, etc., she puts up the loom and weaves one of those remarkable blankets of which we have already spoken, and which her white sisters are very proud to possess. Less attention is paid to the cattle. These, with the unused and unbroken ponies, are usually driven to the mountains, from which the sheep are excluded. Occasionally the owner will make an inspection or with assistants rounds them up for branding. While the sheep are quite often the property of the wife, the cattle frequently belong to the man.

From the earliest times agriculture was also one of the chief industries of the Navaho, but has up to the present been carried on along the most primitive lines. Corn, melons, squash, and beans are the main crops, but gradually oats, hay, wheat, and alfalfa are being added to the list. Since irrigation can be carried on only on a very small scale, and that at points where water is available from the Little Colorado and

San Juan Rivers, the harvests are never very abundant.

The art of silver-smithing is also found among the Navahoes, altho it is considered by authorities to be of comparatively recent date, probably developed during the last seventy-five years. There being no silver mines in his country, the Navaho silversmith purchases Mexican silver dollars, which are generally worth from forty-five to sixty cents of United States money. These dollars are molten and molded, or more often simply cut and hammered into the desired ornaments and trinkets. One of the most curious and interesting as well as most puzzling pieces of work wrought by the Navaho silversmith is the necklace of silver beads. These beads are round and inwardly hollow. They are of different sizes and so arranged that the top beads, or those resting on the neck, are quite small, but they gradually increase in size until those resting on the middle of the breast are almost one-half inch in diameter. When seen and examined for the first time one cannot but wonder how it is possible for the Navaho, with his simple and crude tools, to manufacture such a neat piece of work. Another silver ornament much in favor and worn with pride and show is the leather belt upon which are strung from ten to twelve plates or disks of silver, usually of an oval shape, with a scalloped edge, measuring about four and a half inches in length and three

inches in breadth, and not infrequently beautifully chased and engraved. Inquiring at the home of a Zuni Lieutenant-Governor, where we saw one of these belts hanging on the wall, what the value of it was, we were informed that it was worth from forty to fifty dollars. Large conchas or bridle buttons are also used, making a single bridle cost from twenty-five to thirty dollars or their equivalent in sheep, ponies, or other stock. The most popular pieces of jewelry manufactured, however, are the bracelets and rings, worn by both men and women. The men as a rule wear less than the women. The latter wear three or four bracelets on each wrist and a half-dozen rings on each hand. The variety of both, as to form and symbol, is great, and like the Navaho blanket no two seem to be exactly alike. Spoons, knives, sugar-shells, etc., are also being made more and more, but only to be sold to the whites for souvenirs of the Navaho country. The one precious stone used much for ornamentation in ring and bracelet is the turquoise.

The home-life of the Navaho is in many respects very simple. The father is nominally the head and has supreme authority, but if the wife has any spirit whatsoever, she easily exerts the greater influence, for seemingly the hogan is her domain and the children are hers, for they are reckoned to belong to the same clan to which she belongs. According to some the Navaho

tribe is divided into numerous clans, namely, four main clans, subdivided into twelve sub-clans. The lines of these clans are definitely and sharply drawn, and the intermarrying of members of the same clan is prohibited. The children are reckoned as members of the mother's clan and not of the father's, therefore, seemingly at least, the children belong more to the mother than to the father. They are treated, however, by both father and mother with kindness and affection, and they in turn show an in-born, spontaneous obedience. The Navaho is loathe to command his children or to threaten them if they do not obey, consequently we can hardly speak of discipline, and as we have said, there is a sort of inborn respect and reverence for the elders, and far better than our own children, the brownies have learned that a child is to be seen but not heard. This has often caused embarrassment to the workers among them, for instance, when they send a school-boy to his home to inquire whether his parents have a mutton to sell, he will stand around the hogan, shifting from one foot to the other, for half a day without putting the question, simply because no one happens to ask him what he wants or what he is doing there, and he is not to speak until he is spoken to, and the person who sent him is simply kept waiting.

The training of children is not a matter of grave concern to the Navaho parent. When

still very young, at the age of five or six, and sometimes even earlier, both the boys and girls are sent out with the sheep. When the boys become older they discontinue this, sit on the father's side in the hogan, look after the ponies and begin to perform the duties which are generally considered to belong to the man. As among most primitive people, however, the great burden of labor falls to the lot of the woman. The man builds the hogan, corrals, brings in the fuel if it must be hauled some distance, but he does not always chop it up for use, occasionally he may also go after the water, does a little of the farming if a plow is used, but he busies himself especially with breaking the ponies for riding and driving, smokes and likes to talk, therefore he is seldom absent from any family- or clan gathering. In more recent times he has learned to work on the railroad, for the Government, and at freighting for the inland traders, etc. The women have the care of the sheep and all that is connected with the preparing of the wool, as we have already stated above. In addition, she does most of the farming, weaves blankets, and keeps the hogan in shape. She is the first to arise in the morning, carries the bedding, sheep and goat's skins, etc., outside and then gets breakfast. The meals which she prepares and sets before the lord of the manor consist of potatoes, beans, melons, pumpkins,

squash, flour, and cornmeal mush or cakes, mutton and beef, coffee, tea and goat's milk.

It is probably known that polygamy prevails to quite a degree and extent among the Navahoes. The man may have as many wives as he is able to procure and maintain, and his standing in the tribe is reckoned by the number of his children. When married to the first wife there is a certain marriage ceremony, which we may explain later on, but this ceremony is not repeated with the others; they are designated as "added ones." It is very possible that the "added one" is a sister or even a daughter of his wife by a previous marriage. Not infrequently a man marries a woman with a little girl with the understanding that the little one, as soon as she becomes eligible, shall also become his wife. Quite often, or probably we should say usually, these plural wives live under one roof, or rather in the same hogan, and not in separate dwellings. It may well happen that a stranger calling at a hogan and seeing different women present, might think that some neighboring ladies were visiting there, when in fact all present, old and young, were the wives of the one man. It goes without gainsaying that some trouble must arise now and then because of these conditions, but we are assured that it does not cause as much friction and controversy as we might expect, for these women have been brought up from childhood in the face of these prevailing customs. We

are informed that we should never ask a Navaho: Is this your wife? but, Is this the mother of your children? The children of one mother feel more closely akin to each other, belonging to the same clan, than to the children of their father by other added wives. The relationship of children to one another, called by the same name, is not always clear to one who is not accustomed to deal with Navahoes.

Evidences of love between man and wife and between parents and children are not lacking, but because they are not demonstrative about it we might be led to consider them cold, indifferent and unconcerned. If husband and wife have been separated for some time, for instance, because of sickness one or the other has been confined in the hospital, when they meet again, they hold hands, say a word or two and for the rest only look at each other and are quiet. Kissing each other, although adopted by a few who have graduated from a Mission or Government School, is still very rare. It is told of a certain white man who had married a Navaho woman, that, after quite some time of married life she went to visit her folks. Upon her return he met the train to take her to their distant home. He was very glad to see her and so when she stepped up to him he embraced and kissed her. This token of happy affection was repaid with a resounding whack on his cheek, as she indignantly said: "Navaho don't do that way." When the

children are off to school, either a Government or Mission Boarding School, the parents quite often come to visit them and they hardly ever fail to bring something in the way of a present; and while the parents are there, the children spend every possible moment with them. During the school-year the children are continually looking forward to the two months of vacation which they will spend at home. Some, indeed, get so lonesome and homesick while at school, that they run away and go home, altho they know they will be brought back and be punished for it.

Just here we are reminded of the fact that one of the hardest lessons for Navaho children to learn at school is to follow and obey the rules. Unless thoroughly explained, the why and the wherefore, they can see no sense in rules and regulations, for in their homes they never met with such restraining influences, but to a great extent were left to themselves. It is not possible on this account to speak of any special systematic and intelligent training of children by the Navaho parents. The boys and girls simply pick up the language as it is spoken in the home, and in every way are obliged to accustom themselves to the general run of things in and around the hogan. They know nothing about the common forms of courtesy which we attempt to teach our children. They do not know the use of "Please" and they never say "Thank you,"

thereby very often creating the impression with a stranger that they do not in any way appreciate all that is done for them. They simply grunt, as it sounds to us, "No" or "Yes." As a matter of fact, therefore, the Navaho boys and girls as they grow up obtain a knowledge of many hurtful and vicious things thru eye- and ear-gate, which knowledge it would be much better for them not to have had until of riper years, if at all.

Now it is very possible that we might imagine that these conditions give the missionary a blessed opportunity to go to the hogans and undertake the teaching and training of these children. Is that possible? Hear the missionary himself on this subject! Let us not forget that these Navaho boys and girls, when they are old enough to profit by the instruction of a Missionary, are generally not at home during the day, being out with the sheep, out after water or wood, or off on some other errand; and in the evening there is no time, for then they are tired with the day's wanderings and very early seek the sheepskin for the night. Furthermore, there would be no suitable place for teaching in a hogan; first of all, there is no light except that of the fire in the center of the earthen floor, and that fire is there for heat and not for light, and undoubtedly the parents would resent it if the children were to receive so much attention, and last but not least, the hogan children are so

very, very shy in the presence of strangers.

Again we might wonder whether it would not be possible for him to look them up when they are out with the sheep, quietly sit down with them and by means of pictures and other objects, teach them? He tells us, that by asking the question we manifest that we do not know the conditions of Navaho life. The boys, and especially the girls, out with the sheep cannot be approached, for as soon as they discover a stranger coming toward them, they hide, and when they hide they surely effectually disappear and it seems they are always on the lookout for strangers, and are therefore not caught unawares. This alertness is undoubtedly partly due to the fact that the girls, being alone or with a little brother, have often been and often still are attacked by brutes in human form. And the older care-takers, young women, know only too well what would be said should they be visited, while thus alone, by any man. Their reputation would surely suffer, and of that they are often more afraid than the whites. The instruction that the Missionary would be able to give to the children in the hogan or while they are out with the sheep would therefore be nil.

While the Navaho boys and girls attending an Indian Boarding School are taught and begin to play many games in common with our children: the girls playing with dolls, at house-keeping, jumping the rope, etc.; the boys playing shinny,

marbles, tops and especially the great American game, baseball, the little folks in and around the hogan and while out with the sheep, have not much in the way of games and amusements. The little girls will make pets of prairie-dogs and other animals and play with them, and in some localities the boys will play at archery or imitate the games of their elders. The men and women have games of their own, altho most of the original games of the tribe are no longer in use. Formerly, for instance, there was the game of Hoop and Pole which called for great dexterity. The hoop was wound about with hide or buckskin, ranging from one to six inches in diameter. It was rolled over a course east and west, and the pole thrust at it when in motion in an effort to pierce the opening. This pole was decorated with thongs of buckskin and counts were taken as these strings, called turkey feet, lay across the hoop. The number of counts to be scored was decided upon before the game began. Another game of which some were passionately fond was called the Moccasin Game. Four moccasins were buried, allowing just the tip of their uppers to show above the ground. A small pebble was hidden in one of the moccasins and its presence guessed at by the opposing party, who won or lost as they succeeded or failed in locating it. Still another game, especially popular with the women, therefore also designated as a woman's game and not played

after sunset, was the Bouncing Stick Game. It was played by them around a circle of forty stones. Three billets or sticks of wood were thrown upon a flat stone in the center of this circle, so that they would rebound from a suspended blanket and fall within the circle around which the women were seated. Counts were made according to which side of the billet or stick was up, one hundred and twenty points winning the game. Today, however, the Navaho being a passionate gambler, all games of dexterity or chance have no interest unless there is a stake to be won. He sees neither sense nor pleasure in playing cards or dice just for amusement. Modern cards have to a great extent displaced all original tribal games, altho the Navaho's knowledge of cards is usually limited to two games, called monte and coon can.

In ancient times it seems to have been a general rule that both the boys and girls were between the ages of seventeen and twenty before they entered the marriage state, but since they came in contact with the Mexicans, with whom early marriage was a custom, the Navahoes also began to give their children in marriage at a much younger age. It was no unusual thing to see a girl married at thirteen or even a mother at that age. At present, if the parties desire to be married legally, they must observe the requirements laid down by the Government also with respect to the age limit, unless they present a

permit of their parents or guardians that they consent to the marriage of their son or daughter at an earlier age than stipulated by the Government.

When a young man has seen or met a girl whom he desires for a wife, he requests his parents, an uncle, or some good friend of his to take the initiative and begin the necessary negotiations to obtain for him the desire of his heart. A visit to the home of the chosen one is made by the intermediary, he speaks to the parents, and if they agree then generally the girl is also consulted, and if there are no objections on her part, an early date is set for the ceremony. If the bride-elect should not be willing, this does not usually prevent the marriage, but only postpones it for a while. Somehow or other, after a while, by persuasion or otherwise, the unwilling one becomes willing or at least is married to the man approved by her parents. As soon as the date of the ceremony is determined, or during the period which we might designate as the engagement, which generally is about a month, the young people carefully avoid each other and there is no thought of courtship. The ceremony which makes them man and wife will be briefly described under the head of Customs, and the relation of mother-in-law to son-in-law will be spoken of under Superstitions.

The older Navaho is very much concerned about the traditions handed down from genera-

tion to generation, and very seldom, and then only in non-essential matters, departs from them. The younger Navahoes, however, having attended an Indian School, either Government or Mission, do not cling so tenaciously to these traditions of the elders. It is becoming more and more a custom with them to follow the example of the whites. They court the girl they desire to marry, enter upon a formal engagement, and then marry in a legal way, very often requesting the Missionary at the School to solemnize the marriage at the Agency or Mission in the presence of their parents, friends and employees at the post. These ceremonies are in great favor with the Missionaries, for it fosters the fond hope that the Navaho youth of today is beginning to recognize the marriage state to be of divine origin and institution, and therefore sacred.

Whereas the divorce evil is already so very prevalent and still on the increase among us, who should know better, having the Master's direct prohibition of it excepting on one ground, we are naturally curious to know what is found in this line among our Navaho neighbors. Now we are informed as to this that when trouble arises between a man and his wife and they are not able to settle it between themselves, not infrequently a council of relatives, that is, clan-members, is called and the trouble investigated and if possible an adjustment of the dif-

ferences is made. Quite often this procedure brings about the desired reconciliation, if not, it is possible that the matter is presented to the Government Agent of the district in which the parties live. He hears the evidence and gives his decision and this has the force of law, but very often the Navaho, even as his white brother, finds a way to evade a repugnant and an unsatisfactory ruling. If from the beginning an unsatisfactory decision is expected, the matter is rather brought to a Missionary than to a Government Agent. Missionaries very often, therefore, serve as arbiters in marital troubles and generally are successful in reconciling the parties. This is especially true where a legal marriage has taken place and a separation or divorce must conform to the rules enacted by the United States Government.

With the primitive Navaho it is quite different. A divorce as understood by us, is not known to him. Their marriage being in many respects nothing more than a co-habitation, their divorce is also simply a separation with or without mutual consent. Incompatibility of temper and unfaithfulness, real or alleged, are the usual sources of trouble. Generally the man steps out and leaves. The hogan, with its belongings, the children, and her personal possessions such as sheep, etc., remain with her. He takes his ponies, cattle, and personal belongings with him. Not long after this separation he is living with

another woman and she, the forsaken one, has another husband and her children another father. In general it must be admitted that the morale of the Navaho people is no longer what it once was. According to some this is to be ascribed to the advent of the Mexicans among them, which has had much to do with the increase of dishonesty and immorality. We would add, however, that the unprincipled conduct of many Americans, especially soldiers and traders, and the illegal introduction of liquor, fire-water, has done much toward the demoralization of this people. A still further reason for it is to be found in the following observations: the Navaho is really a child in his conception of many of life's relations and by nature he is very covetous. Today he finds many opportunities to satisfy that nature as well as the awakened desires and passions of the flesh. He earns more than is good for him by working in the mines, on the railroad, for the Government, etc. The more he earns the more he spends and the more he has to spend for that which is wicked and debauching. Naturally there are always enough of the scum of the white race to assist him on the downward grade.

The widow among the Navahoes is just as highly respected as any woman of good reputation. She is not cast off, looked down upon, despised as the child widows of India, for instance, who live but miserable and dreary lives. The



A Navaho Girl

Navaho widow is in no way shut out from intercourse with others or from any gathering of her people. She is considered unfortunate and an object of sympathy, but has no special privileges because of her widowhood. Frequently the husband's brother assumes the care of the family and looks after the interests of the children to secure to them the property left them by their father. The tie of blood is strongly felt, and many examples of unselfish care for a brother's children could be found. There is among this people no denying a poor relative because he is poor in the things of this world. The property of the woman remains hers, also when she becomes a widow. The deceased's property reverts to his relatives, unless in the presence of reliable witnesses he has made disposition of it to his wife or children before he died. If it is the woman that dies she has generally determined beforehand what is to be done with her possessions.

Another pleasure in which both men and women take a great delight is the trading at the various Indian trading stores on and off the reservation. The men generally dispose of the wool, while the women sell the blankets they have woven. This trading is rather a drawn-out affair, and quite amusing to a white stranger not accustomed to things Navaho. After the money for the wool or blanket is received, first the debt, if any, at the store is paid, then one thing de-

sired is asked and paid for, the necessary change being made. The clerk steps over to another customer and after a while returns to Number One who orders a second item, pays for it and receives the change; thus it proceeds, one item at a time until he has spent all his money or has obtained all that he wants. In some cases, no doubt, this custom has arisen from the fact that all traders have not been honest in their dealings with the Indians, and now he wants to be sure that he receives the right change every time he makes a purchase. On the other hand, it must also be said that the Indian has not been slow in taking advantage of a trader new in the business and not aware of the value of things put in pawn with him for merchandise received. During certain periods of the year when the Indian has nothing to sell, he pawns his silver and turquoise ornaments with the traders in order to get the things he needs in the way of eatables and wearing apparel, etc. Now it behooves a trader to know what these things given in pawn are worth, for a trader old in the business assured us that if an Indian could obtain twenty-five cents worth of merchandise more than the value of the pawn, he would never return to redeem it. Some traders have paid very dearly for their experience, seeing that the value of turquoise is not to be determined by one who does not know the difference between the various kinds.

Before proceeding to speak more particularly about the customs, etc., we desire to give just a very brief synopsis of the history of the Navahoes. The first record or mention that is made of them is by Zarate-Salmeron, whose memoirs date back to 1626, and here they are referred to as Apaches de Nabayu. In 1630, a Franciscan Friar, in a memorial to the King of Spain, speaks of the "Province of the Apaches of Navajo," and says that they are great farmers, and furthermore he mentions a treaty of peace which he was instrumental in concluding between the Navaho and the Pueblo Indians of Santa Clara. These Navahoes were evidently not an easy people to get along with, for it seems that they were great marauders and lusted after the possessions of others. Their history is therefore a chain of wars and treaties. Previous to the dates above mentioned and until 1863, there existed between them and the Pueblo Indians and afterwards also with the Mexicans, when these began to settle in that country, an almost continuous guerilla warfare. When this territory, after the Mexican war, became a part of the United States, the Federal soldiers were sent to establish peace. Many were the campaigns directed against them, in 1846 Colonel Doniphan, and in 1849 Colonel Washington, and in 1854 General Sumner headed expeditions in to the Navaho country. In the years 1859 and 1860 no less than three officers were charged with the

task of bringing them into subjection, namely, Colonel Miles, Colonel Boneville, and General Camby. When the Civil War broke out and the Texans invaded the Navaho country, all the Federal soldiers were for a time withdrawn, leaving the Navahoes to themselves. During this time they certainly overran the country rough shod, pillaging and marauding to their hearts' content. In 1863 the time of reckoning came. Colonel "Kit" Carson was sent by Gen. Carleton to subdue them. "Kit" was a soldier well-drilled in Indian warfare, understood perfectly the futility of attempting to dislodge them out of their rocks and canyons, therefore he applied a different method. He sent his soldiers to kill their stock and to destroy their crops and soon the Navahoes, the Bedouins and marauders of the American Desert, were facing starvation, and the only escape was by way of surrender. Some 7,400 were taken as prisoners and transferred to Fort Sumner in southeastern New Mexico. Here they languished and many died, until upon the treaty concluded with them by General Sherman in 1868, they were permitted to return to their homes. Since that time their war-like tendencies have been broken, and they have been a peaceful, pastoral people, living by, with and off their flocks of sheep and goats.

We will conclude this part of the Chapter by introducing to you the last great Navaho Chief, Manuelito, born in 1821, and died in 1894. He

was lithe, muscular, and powerful, of tall and commanding figure, with a strong face, and eyes that expressed his dominating will. He was a born leader, of great mental power, a gifted speaker, of indomitable courage, haughty, brave, proud, and self-possessed. When, as a young man, by skill and courage, he turned the tide of battle, against the Mexicans, from an inevitable defeat into a great victory, he was hailed as Chief, since the reigning Chief had been killed in the battle. And from that time until his death Manuelito was the acknowledged and honored Chief, to whose almost absolute and autocratic sway some thousands of his tribesmen submitted.

A. CUSTOMS

WE WILL BEGIN by giving a brief description of the primitive custom observed in marriage, for it is rather symbolical and interesting. The Navaho does not sell his daughter in marriage, as has sometimes been supposed. Nay, he scorns this idea vehemently, but nevertheless in certain instances it is hard for us to suppress the thought that in spite of all his protestations, the earmarks of barter are very evident. The gift of a prospective bridegroom to his bride's mother is all in accordance with his standing and possessions. Formerly ten horses were considered a proper gift for the average Navaho, but today the poorer classes offer as

little as one or two horses. It seems that sheep are also given, but these are usually butchered and make up part of the wedding feast. When the means allow, the most elaborate preparations are made for a suitable festivity. In the morning of the appointed day, the best man or intermediary of the bridegroom drives the horses and sheep that are offered and that have been promised as a gift to the bride's mother, over to the home and puts them in the corral. Toward evening the bridegroom and his party arrives at the bride's hogan. Both the bridegroom and the bride are dressed in their very best, ornamented with all their beads, silver rings, and bracelets.

As a beginning of the ceremony the bridegroom enters the hogan, proceeding around the south side of the fire to the northwest side, where he seats himself upon the blankets spread out on the earthen floor. Soon the bride, conducted by her father or uncle, enters the same way and is seated slightly to the rear at the right of the groom. The places to the right and to the left are now quickly occupied by the friends and relatives, guests of the family. A new basket, or at least one which has not been used for a ceremonial purpose, filled with a plain cornmeal gruel or mush is now placed before the couple. Upon this mush the father of the bride first draws a line with white corn pollen from the closed seam pointing to the east to the west end

of the basket and then back again to the east; next with yellow corn pollen, he draws another line from south to north and back again to south; finally with the same yellow pollen a circle is drawn around the whole. At this juncture in the ceremony, a jar of water is set before the bride, who, with a ladle, pours water over the hands of the groom while he washes them; then he performs the same duty for her. The bridegroom now takes a pinch of the gruel or mush with his fingers from just where the line of pollen touches the circle of the east side; the bride follows his example, and then they eat it. Again a pinch is taken by the groom, each time followed by the bride, from the south, west and north sides, every time from where the lines of pollen touch the circle. This really ends the ceremony, expressions of joy and happiness, as well as of good and sound advice are given to the newly-wedded couple.

The guests are now invited to partake of the feast which has been prepared, and the newly-weds may either finish the basket of mush or join with the others in the general feasting. The basket used in the ceremony usually goes to the bride's mother who could not be present because of the prevailing taboo.

The birth of a child in the Navaho home is another occasion of great joy and happiness; many friends and relatives gather when a little one is expected. A singer is engaged, not to act as ac-

coucheur, but to assist with songs of blessing. The waiting period is spent with much taunting and joking between the men and women. If twins are born, this is not a matter of chagrin, but of genuine pride and elation to the parents, who look upon it as a sign of particular divine favor. It is not true, therefore, as has been sometimes said, that the Navahoes always killed one of the twins. (Strange, however, when twin colts are born, it is considered an evil omen, and both the colts and the mare are killed, but not so with a cow.) A child that does not cry or make a sound when it is born is considered dead, and is quickly disposed of by casting it into the bushes or, as in former years, placing it in the branches of a tree, when with a little assistance it might have been saved.

In former times children, in order to harden them to the weather and exposure, were bathed in the snow, but this, with many other customs of former years, is fast disappearing. But in common with all primitive people, and even with our own boys and girls, the Navahoes are not friends of soap and water. Water is seemingly meant only for drinking and cooking purposes, and not for cleansing and purifying. Morning ablutions are of very recent date and introduced by those who have attended either a Government or Mission School. The Yucca head-bath is quite generally submitted to, however, by all for relief against the irritation of lice

and vermin. The head and hair is scoured with yucca suds and dried in the sun; after this it is brushed with a whisk made of mountain grass, and then it is twisted and tied in a bunch on the back of the head, where it is secured by a hair-cord.

The naming of children is not a matter of special festivity among the Navahoes as it is with some Indian tribes, but it is considered a purely private affair. The names given to boys and girls, according to age-old custom, are generally suggestive of war. Rarely are these given names of the children known to the whites. They are generally referred to as the son or daughter of so and so, and after marriage the girls are designated as the wife of this or that man. It is also contrary to their custom to address a person by his name, but they use a familiar term of address, as my brother, my friend, and the like, and then the name of the party is probably learned from others after he or she has departed. Many are averse to revealing the name of another in their own presence or hearing. This often embarrasses a stranger who visits the Navahoes and desires to know the names of those whom he meets. By direct questioning little or no information is to be obtained, and only after one has learned the true art of questioning does he make any progress in having his curiosity and inquisitiveness satisfied.

The burial custom is also one that should be

of interest to us, seeing that the Navahoes, as almost all superstitious heathen, are afraid of the dead. In former times, before they were subject to civilized government, slaves were generally compelled to take care of the corpse, and when they had finished the burial they were killed and left by the grave. Today it falls to the lot of four or sometimes only two of the nearest relatives to care for the dead, unless they succeed in getting some outside party, as a Missionary, to do it for them, something that is greatly preferred. The dead, with his blankets, belts, rings, bracelets and all other personal possessions, unless disposed of before his death, is carried wrapped in a blanket to a crevice in a rock or some secluded spot in the hills offering facilities for covering it quickly and securely. Spades, shovels and all tools used at the burial are broken and cast upon it. In former times it was also customary to kill the deceased's best riding horse, bridled and saddled, and leave it by the grave, but today if a saddle is left, it is first hacked to pieces so that it will not be carried away by some intruder. If the deceased died in a hogan, something which is most often prevented by removing the dying one, it and all in it, such as pottery and cooking utensils, is destroyed. Four days of mourning are observed, during which the mourners and members of the family that were witnesses of the death or saw the corpse, abstain from all unnecessary conver-

sation, amusements, and labor. After the four days the dead is considered to belong to the spiritual world, the influence of which is to be dreaded.

When the Navaho still grinds his own meal, instead of using the American flour which has almost universally been accepted by them, he or rather she, for it is the woman that does it, performs this in an old-fashioned, laborious way. A large and convenient flat stone is laid down and one of smaller size is taken, and being fairly well rounded, it rolls easily over the larger stone and the grains, thrown by handfuls between, is crushed and ground. The griddle, which is still in use everywhere, in the absence of stoves, for baking cakes and frying meat, is a flat, round stone placed over the fire and heated.

One of the most prevalent as well as heinous transgressions against the only true and living God, in our highly civilized and cultured country, is the taking of His name in vain. In moments of excitement or anger that sin is committed by those of our people who have not learned to live and walk in holy fear before that God who has so emphatically declared that He is a jealous God, jealous of His name and honor, and He will not hold guiltless any who take His name in vain. This is one of our national sins and a sin against which a mighty campaign should be waged by every one who acknowledges

God as the Author of our liberty and the Fountain of all our blessings. Now we find something similar with our Navahoes. They are also accustomed to use forceful language when angry, excited, or thwarted in their plans. Women are just as voluble as men, if not more so. But this must be said for them, their expletives and imprecations are usually references to things tabooed, for instance, they will call each other: "shash" (you bear); "ma'i" (you coyote); "tlish bizede" (you expectoration of a snake); and many similar expressions or variations. And, of course, against this the Missionary, when occasion presents itself, testifies, but how ashamed and chagrined he must feel inwardly, knowing as he does that his own fellow-men continually use words which are a thousand times more unclean and wicked. Let us all do what we can in our communities against the transgression of the Third Commandment of the Holy Law.

Speaking of law and transgressions naturally reminds us of punishment, and in former times, we are informed, severe punishment was meted out by the Navahoes for certain transgressions. Adultery was originally punished by amputation of breasts and vagina, but this proved too fatal to be continued, and so instead they amputated an ear or nose or put out an eye, after the manner of the Apaches. Since they have come into contact with and under the influence, more or less, of the whites, these customs have gradually

disappeared and the only recourse for the offended party seems to be retaliation or divorce. A heavy fine of horses and cattle is levied upon the crime of rape, and is always exacted by the relatives, that is by the clansmen, of the victim.

B. LEGENDS

MANY LENGTHY MYTHS and legends of the Navaho Indians have been carefully gathered, translated, and compiled by Washington Matthews, M. D., LL.D., Major U. S. Army, Ex-president of the American Folk-Lore Society, etc. With intense interest we scanned his volume, *Navaho Legends*, in which he describes, in addition to two incomplete rite-myths, in all detail, covering a hundred large pages, the Origin Legend, divided into four parts: (1) The Story of the Emergence; (2) Early Events in the Fifth World; (3) The War Gods; (4) The Growth of the Navaho Nation. The great difficulty of getting anything like a true version of a legend will be felt by everyone who will stop for a moment to consider that among an unlettered people, thinly scattered over a wide territory, there are naturally many variants of every legend. No two men tell the same story exactly alike, and each story-teller generally maintains that his version is the only reliable one. Variations of the Origin Legend, which is the property of the whole tribe, and unlike the rite-myths, is not in

the keeping of any special order or priesthood, are particularly numerous. Any one especially interested in the details of this legend should obtain the above mentioned volume from our Mission Board Library in charge of the Secretary, Rev. H. Beets; LL.D., 737 Madison Ave., SE., Grand Rapids, Michigan.

We will not attempt to make a synopsis of the Origin Legend as given by Dr. Matthews, but rather give you the brief account of it as found in the *Handbook of American Indians*, edited by F. W. Hodge.

According to the best recorded version of their origin legend, the first or nuclear clan of the Navahoes was created by the gods in Arizona or Utah about five hundred years ago. People had lived on earth before this, but most of them had been destroyed by giants or demons. When the myth says that the gods created the first pair of this clan, it is equivalent to saying that they know not whence they came and have no antecedent tradition of themselves. The story gives the impression that these Indians wandered into New Mexico and Arizona in small groups, probably in single families. In the course of time other groups joined them, until in the seventeenth century, they felt strong enough to go to war. The accessions were from different stocks, consequently the Navahoes are a very composite people. Their appearance also strengthens this traditional evidence of their origin. It is simply

impossible to describe a prevailing type; they vary in size from stalwart men of six feet or more to some who are diminutive in stature. In feature they vary from the strong faces with aquiline noses and prominent chins, common with the Dakotas and other northern tribes, to the subdued features of the Pueblos. Their faces are also a little more hirsute than those of Indians farther East. Many have very flattened occiputs, a feature resulting most likely from the hard cradle-board on which the head rests in infancy. There is nothing somber or stoic in their character. Among themselves they are merry and jovial, much given to jest and banter. At first acquaintance, however, they are silent and seemingly unfriendly, to a stranger, but on closer acquaintance they are found to possess a great store of humor, and a cheerful as well as happy disposition. The proudest among them does not scorn remunerative labor. They do not bear pain with the fortitude displayed among the militant tribes of the North, nor do they inflict upon themselves equal tortures.

Some years ago we were told an interesting legend about why they, the Navahoes, live in the arid and barren region of the Southwest, and have never sought to find a better locality. In former times they lived to the far, far North, but they were not a strong people and were surrounded by great giants who continually persecuted them. In their distress they cried to the

gods, who answered their cry by telling them to flee to a certain rock which could be seen from their homes. They obeyed the gods, fled to the designated rock, and when they were all gathered on it, it began to move across the country toward the South. While thus traveling they saw beautiful fields and rivers, valleys and prairies and plains where they would have been glad to settle and reside, but the rock upon which they had taken refuge did not stop until it reached the vicinity of their present homes. They are living, therefore, in the place where the gods sent them, and if they should seek a more acceptable country they would do so in disobedience to the gods and consequently could not expect their help and blessings. This rock, upon which they escaped from the giants, is the same rock we see from Toadlena, standing out by itself and called Ship-rock. A second version of this same legend says it was a big bird upon whose wings they were carried from the North to the South, and that this bird turned to stone when it had accomplished its task, to be a perpetual reminder unto them of what the gods had done for them, and therefore this rock is called and known by them as the Winged Rock.

There is also a legend about the division of the year into twelve months. The coyote, a sacred animal, recognized by the Navaho for his great sagacity and wisdom, was consulted by the gods concerning the dividing of the year into twelve

parts. He intimated doubt as to the wisdom of assigning twelve months each to the earth and sky, who stand in the relation of man and wife to each other. The sky is considered to be the male, the earth the female, the mother of all living, because in addition to being the habitation of man, she produces all life, plant, mineral, and animal. Because of the coyote's doubt the gods gave six months to the sky for winter and six months to the earth for summer. There arose contentions about the exact period of the first month and consequently it is known as "ghaji" (back to back), when the snow of winter and the warmth of summer meet, they turn their backs to each other and the one proceeds, while the other retraces its steps.

C. SUPERSTITIONS

IN THE SELF-SAME HOUR that the human family, in Adam, became guilty of apostacy, it not only lost the true knowledge of God, but became a victim of superstition. In the state of righteousness the whole heart of man rested in his God. To serve that God was his all and all, his desire, his purpose, his joy. That God he knew as the Infinite, Omniscient, Omnipotent, the Architect and Builder of all creation, and who, by His all-wise Providence, according to a predetermined purpose ruled and governed all things. In this blessed state there was no place

for faith in a secret, mysterious power besides or above God. That came the very moment that man, thru wilful disobedience, forsook his God. Instead of rest and peace there came immediately unrest and tumult in his heart and life, and he being afraid to face the God against Whom he had transgressed, he sought refuge against the wrath of that offended God in various subterfuges. Instead of faith in God there came superstition. These two stand related to each other as health to sickness. Superstition has correctly been designated the caricature of true faith, and the quasi-religious phenomena accompanying and flowing forth out of superstition, the bastard forms of true religion. To understand the nature of superstition we must first know what the real essence is of true faith. Whereas faith consists first of all in a knowledge of the true and eternal, living God, according to His own revelation in His Word, superstition mocks and ridicules this and rejects both the fountain and essence of the knowledge of that God. They have this in common, however, that they both consider the metaphysical and supernatural, but the difference in the method of consideration is indeed great. They differ, as far as the East is from the West, in both contents and purpose. The highest desire and purpose of faith is to know God in His love and out of love to live for Him, but in superstition all love is lacking, and the purpose is to bring all the

powers of the supernatural into subjection and make them serve unto the satisfaction of our curiosity, the gratification of the lusts and passions of our flesh, and in every way to benefit and profit us in this present life. True faith and superstition consequently exclude each other. Anyone who truly believes in God, the Creator and Preserver of all things, in Whom we live and move and have our being, Who is transcendent above and imminent in the world, with Whom a whole nation is less than a drop of water on the bucket or the small dust of the balance; such a one cannot be superstitious. Our superstition, therefore, testifies and witnesses to the lack or weakness of our faith. This can also easily be verified by any one who cares to make the test. Who are they, who are alarmed and frightened by phenomena in nature? Not they who truly believe and trust in the God Who stands above nature! Who are they who believe in bad omens, the hooting of an owl, the barking or howling of a dog after dark, etc.? Not the children of the heavenly Father, who have intrusted their all to His keeping and who have learned to say: "I know in whom I have believed, and am persuaded that he is able to keep that which I have entrusted unto him against that day!" Who are they who believe in the signs and tokens of good luck, the finding of a horse-shoe, the seeing of a white horse and a red-haired girl at the same time, etc.? Not they

who believe in the Father of light, from Whom descendeth all good and perfect gifts!

The ramifications and products of superstition are simply too numerous to mention, and as to its harmful effects in the history of the children of men, we can give only the merest suggestion. It has sacrificed countless lives, wasted untold treasures, embroiled nations, severed friends, parted husbands and wives, parents and children, putting swords, and more than swords, between them. It has filled jails and mad-houses with its innocent or deluded victims, and it has broken many hearts, embittered the whole of many a life, or, not content with persecuting the living, it has pursued the dead into the grave and beyond it, gloating over the horrors which its foul imagination has conjured up to appal and torture the survivors. Let no one, therefore, mock and ridicule this mighty weapon in the hand of and wielded by the prince of this world. In a most tempting, alluring, amusing way he seeks entrance for this mighty power, to conquer and drive out faith. We may laugh in amusement at a company of younger or older friends engaged in asking the Ouija Board to answer their earnest or foolish questions, but let us not forget, it is playing with fire. And they that play with fire may get burned. No earnest observer or student of the times is ignorant of the fact that in our day, while spiritual life runs at a very low ebb and the simple faith in Jesus

Christ is on the wane, many, yes many, of whom we would not expect it at all, are turning to divination, fetishism, palmistry, sorcery, spiritualism or something else which are but some of the many ramifications of superstition.

Whereas true faith in the living God and superstition exclude each other, it is very evident that among all nations and peoples without the knowledge of the only true and living God superstition finds a very fertile soil. Therefore, also the Navahoes as well as the Zunies, with whom we are concerned in this book, are very superstitious. We can only give a few examples with the hope that it may strengthen the desire in us to help drive out this unclean spirit by making known unto them the God in Whom we believe, so that they, believing in Jesus Christ, the Saviour, may also be delivered from the dense darkness, ignorance, and blighting influences of superstition. "What joy there will be in heaven when the broom of the Gospel brings from these people, in truth, the lost coins of the King's treasury. His image has been marred beyond recognition by the rust and dust of sin, but they will be recast and restamped, thus becoming rich trophies of His grace."

"There is an unyielding superstition among the Navahoes that a hut, camp or anything else they may be living in when a death occurs in the family is thereafter polluted by death. The dwelling in it of an unclean spirit makes it, ac-

ording to their ideas, exceedingly dangerous. This is doubtless a strong check on any ambition to put much money or labor into a permanent dwelling. The Navaho country is dotted everywhere with remaining evidences of this superstition. Fear of death and dread of evil spirits are spectres of terror to them. Strong belief in witchcraft and in spirit manifestations makes them vie well with the modern devotees of spiritualism, which originates from one and the same foul source. The deification, as occasion may require it, of nearly every beastly object known to them, stamps their belief as not only primitive, but pagan from start to finish, nowhere more fitting and accurately described than in Romans 1: 19-31."—BUTLER.

All sicknesses and diseases are considered to be caused by the indwelling of evil spirits, and therefore the remedies applied are also for the purpose of driving out the spirit that is causing the trouble. For this purpose they have sings, and sand-paintings, and sweat baths, etc. The professions of Priest and Physician are consequently combined in one person, the Medicine Man. These medicine men are considered of great importance, and they have the knack and audacity of making the Navahoes pay dearly for their services. We are told the following story to illustrate that these medicine men are not always honest in their dealings with their own people. There had been a great drought for

some time and the Navahoes were very anxious for rain. They desired the medicine man to make a prayer for this purpose, which he was not unwilling to do, but it would cost a considerable amount, seeing that in this case the prayer to bring the desired rain would have to consist of a certain amount of the very finest turquoise ground to pieces. The natives produced the stipulated price and the medicine man alone repaired to the mountain shrine to make the promised prayer. The Missionary stationed at this particular place, knowing the medicine man, had his doubts whether he really did what he was paid to do and therefore the following day he clambered to the top of the mountain, found the prayer, scooped it together and took it with him. Having descended the mountain he went to the trading-store and there showed the trader and some lounging Indians what he had found on top of the mountain. The following morning before he and his family had finished their breakfast, the mission-yard was full of excited Indians, headed by the medicine man, volubly accusing the missionary of interfering with the prayer and demanding, that because he had made it worthless, he should reimburse the Indians what they had paid for it. But when he, the missionary, proposed to have the turquoise examined by an expert authority in order to determine its value, the medicine man suddenly became aware that in case that was done his

deception would be brought to light and he lose his hold upon the people. To escape a bad situation he peremptorily left the Mission, hurling anathemas upon the missionary and his work. The latter, however, grasped the opportunity to point out to the Indians the utter foolishness of the medicine man's service as well as his apparent dishonesty.

The Navahoes are also superstitious in the face of phenomena in nature. For instance, an eclipse of the sun or moon is considered to be caused by the death of the orb, which after a little while is revived again by the immortal bearers of the sun and moon. If there is an eclipse of the moon, the whole family, if asleep, is awakened; if an eclipse of the sun, then work or whatever they may be engaged with ceases, and the recovery is awaited in silence. To have a ceremony in progress during an eclipse is considered very inauspicious and is therefore generally deferred on that account.

We have all heard and read of the superstition pertaining to the relation of son-in-law to mother-in-law. These two may not meet or see each other, for if that should happen, blindness will result. Whereas they often live in the same camp, it calls for a continual watchfulness not only on the part of the persons concerned, but on the part of all the folks in the camp, that the two separated ones may not meet and see one another. If a man marries the daughter of his

wife, which not infrequently takes place, thus his wife also becoming his mother-in-law, then this taboo does not hold.

To mention no further examples of superstition, we will close this Chapter by referring to the fact that the Navahoes also refrain from eating certain foods because of superstitious fear. For instance, waterfowls, and shore birds, with the exception of the turtle-dove, are considered sacred, and therefore not eaten. Chickens are not kept because the Navaho does not care to eat the eggs. They also refuse to eat fish on the ground that they belonged to the people of the eleventh world in the emergence, and therefore are to be considered among their ancestors.

High and strong are these walls of Navaho superstition, and not many indications of crumbling have thus far appeared, but the missionaries on the field, at the front, in the midst of the fight, are not in any way discouraged, for they believe in Him, Who is not only able to give the victory, but Who has also promised it unto His own who prove faithful and true to the commission upon which they have been sent forth. For this victory and triumph over the darkness of death they continue to pray, to labor, and to hope, assured that in God's own time they are going to reap if they faint not.

V.

REHOBOTH, NEW MEXICO

IN OBEYING the Master, the Church has learned that the Great Commission does not only call for evangelization, preaching, but that also teaching and healing are to be used as handmaidens in bringing the Gospel to the nations. To reach the Navahoes with the glad tidings this was also soon discovered. Therefore, in the year 1903, the Church purchased a squatter's claim, that was locally known as Smith's Ranch, about six miles east of Gallup, N. M., and there founded the first Christian Reformed Mission Boarding School for the children of Navaho Indians. Mindful of the encroachments upon our privileges and liberties endured at Fort Defiance, this infant institution was christened "Rehoboth" (the Lord hath made room). It is located on the main line of the great transcontinental railroad, the Atchison, Topeka & Santa Fé, and for the benefit of those of our people who travel on this road to sunny California, a signboard has been erected facing the railroad, and bearing, in large black letters, the information: Rehoboth Mission School and Hospital, Christian Reformed Church.

The first class in this school consisted of four boys and two girls, and the mother-teacher of

this little group was Mrs. Nellie Noordhof Van der Wagen. The number of scholars gradually increased from year to year, and whereas at first it was rather a difficult matter to persuade a Navaho parent to send his child to this school with the promise of allowing him to remain until he was educated or had reached the age of about eighteen years, during the last few years it has not been possible to accept all who applied for admission. Some parents even desired to have the names of their children enrolled on a waiting-list, so that as soon as there was a vacancy, their child might be admitted. But since the two dormitories have been built to house fifty children each, and the dining-room of the Mission House has been equipped for one hundred, that is the number of scholars that can now be cared for at this school. Employees have also been engaged accordingly: three teachers, two matrons, two housekeeper-cooks, one seamstress and one laundress. It would not be a very difficult matter, however, to double or even triple the number of scholars, but that would mean also the doubling or tripling of the financial support that would necessarily have to be given. At present the cost of supporting a child is one hundred and eighty dollars annually, and that really only takes care of the housing, board and clothing, while all the salaries of the employees are paid out of the General Fund of our Heathen Missions. Instead of having the various

Sunday Schools and Societies support a certain child, as has been the custom up till now, the Mission is attempting to obtain pledges of these organizations for a certain sum annually for the support of the whole institution, for it happens quite frequently that after a certain boy or girl is assigned to a Sunday School or Society, that particular child, because of sickness or some other reason, is removed from the school and another comes in to take the vacant place, and consequently a great amount of corresponding back and forth must be done to iron out the change that has taken place.

While in the Reservation Indian schools, established and financed by the Government, the children receive on an average nothing higher than a fourth, or at best in a few instances a fifth grade education, our Rehoboth school is giving to all who are able to carry it, an eight-grade course. Several graduates of the school have submitted to and have been successful in passing the regular County examination. In a few cases instruction has even been given in the regular branches of a first year High School course. As a fruit of this the Rehoboth graduates on the Reservation can easily hold their own with those who have attended any of the Government schools.

It is understood, of course, that all instruction is given in the English language, for that is something the Government requires. Nevertheless, all the various branches at this Mission School

are taught in the light of the Word of God, for the Bible, from Genesis to Revelation, is acknowledged by the teachers and all the other employees as the only infallible rule and measure of faith and life. All this and more you will find more clearly and definitely stated and explained in the following from the pen of the Rev. J. W. Brink, Missionary-Pastor of the Rehoboth Mission. Rev. Brink, after several years of experience in the regular ministry of our churches, felt constrained to take up this work among the Navahoes. He entered the field, sent forth and supported by the Eastern Avenue church of Grand Rapids, Michigan, in 1912, and since that time has been actively engaged in the work. Whole-heartedly has he and his good wife given themselves to the cause. We surmise that sometimes there is a heartache when in the evening they sit together in their New Mexico home and think about their children far from home and the parents' care in order to obtain an education. That is probably one of the most difficult matters for a Missionary, when his children are of that age when they especially have need of the parents' care and watchfulness, they must be sent from home in order that they may obtain more education than is to be had on the field. The Church that sends out men and women into such places with the Gospel, should assuredly reckon with this. Let us remember not only Brother and Mrs. Brink, but all our Missionaries in our prayers to the Throne above.

BRINGING THE GOSPEL TO THE NAVAHO
AT A MISSION BOARDING SCHOOL

REV. J. W. BRINK, Missionary-Pastor, Rehoboth, N. M.

IT MAY not be known to every reader just what a Mission Boarding School is. Commonly the term describes an institution for heathen children of either or both sexes, where they are wholly supported a certain number of months or the whole year. The exalted purpose of such a School is to give the children a christian training and education, that they may, by the grace of God, grow up to be christians and honorable citizens, showing forth the redeeming love of God in Christ Jesus, thru the Holy Spirit, and serving as means in the providence of the Lord to lead their people to Christ, the Church and christian living. As a rule everything is provided free of charge, in the name of the Lord and in obedience to His great Commission. Such schools there are many thruout heathendom where the Gospel of Jesus Christ is seeking and gaining a foothold.

Rehoboth, considered as a Mission simply, is a Mission Boarding School, furnishing such an education to boys and girls of the Navaho Indian trible. From it the Gospel radiates for miles around to the Navaho living on or off the Reservation. The one all-absorbing task is the bringing of the Gospel of salvation thru faith only to children and adults. Our chief concern in this

writing is to set forth in what manner this is done to the pupils of the School, and to such Navaho as tarry for a shorter or longer period at this post. Nothing will be said touching the field labors of Mr. William Microp, missionary for campwork exclusively, rich and edifying though the material is, since this would be going beyond the subject assigned to me.

Before going further it will be well to remind that Rehoboth is also the official name of a congregation of our Church, worshipping in the chapel at this post. It consists largely of young people who have been led to Christ Jesus thru the labors of missionaries at Government Schools and here. It was originally organized at Fort Defiance and when our Church relinquished that important and promising part of the Navaho mission field, it finally settled at Rehoboth. Hence the ordained Gospel laborer at this place functions in a twofold relation: he is the missionary to the Navaho and the pastor to the congregation. In the latter capacity the Eastern Avenue congregation, whose missionary he is, "loaned" his services to this little group of Christians. Hence the title: Missionary-Pastor.

An important part of the work at Rehoboth is the preaching of the Word on the Lord's Day and other occasions, to all who gather in the chapel. This gathering ordinarily consists of pupils of the school and the workers. Oft there is a visitor or two. The language used is the English, as we



Some Navaho School Children

have not been enabled to have Indians from surrounding camps attend our meetings for worship, altho we repeatedly invite and urge. Should at some future time interest develop in this direction, and the attendance warrant it, we shall then make arrangements which will bring them the Gospel in their own language. The larger pupils and workers worship twice, the little boys and girls once every Sabbath. And our chapel is almost filled to its limits. When there is company it is uncomfortably full.

This preaching is the most difficult task the minister has. A moment's reflection will convince a doubter of this. The Word of God is to be brought to children, lads and lassies and youths but the slightest removed from heathendom, at best only beginning to be founded on the infallible Word of God and at the worst wholly unacquainted with, maybe indifferent to it and the salvation it offers without money and without price. A common characteristic of all, with a possible exception, is the preference to be elsewhere much rather than at school. This (need it be said?) has its effects on the spirit in which meetings for divine worship are attended. And it does not tend to its advantage. It is but fair to say; however, and we do it with thanks to the Lord and in appreciation of our boys and girls, the spirit of attendance is improving year by year. The first year of our work here it not infrequently happened that our Principal, Mr.

Gerrit Heusinkveld (now M. D.), would look over the meeting, leave the school-room and soon return with one or more of the larger boys, whom he had called or drawn out from their hiding-place, generally under the bed in the dormitory. This is wholly a thing of the past. And we challenge any congregation to show a group of children and youth as well-behaved as our pupils generally are.

Our little ones understand but little of the English language. It is surprising, however, the evedity with which they apply themselves to remedying this lack, and the speed with which they reach this laudable object. Could we only get the use of their tongue as readily! Those who are older and more advanced, while not exactly at home in the language of the land, have made gratifying progress in this respect, which enables them to follow the discourse if couched in simple words and handling the truth plainly and practically. They oft encourage the preacher by their attention and remarks after their return from worship. Among them is a sprinkling of girls, who have confessed Jesus as their Saviour and who have attained to some practical knowledge of the truth, in whose heart the Holy Spirit is laboring on, enlightening the eyes of their mind and applying the truth as it is in Christ Jesus. Frequently they will ask their matron to repeat something that was said and to explain what was not comprehended. And then one

finds that they have much the same difficulties that other young people have in comprehending Scripture and applying it to life, only more so. But it also appears that the Holy Spirit can open their eyes and give them visions of spiritual things, create and strengthen spiritual longings in their hearts, as well as He can and does in the case of others. Still, it must be ever kept in mind: getting down to the level of young people found in our congregations is not enough here; the minister must get down below that many a foot, and then even he may not get down to a level low enough to reach them as he would. But be patient, give our Navaho boys and girls an adequate chance, continue the instruction of our Navaho brethren and sisters in the Lord, and future generations will demonstrate that many of our beloved Brownies are not one whit behind the more favored Americans in ability to learn and put into practice.

Sometimes humorous applications are made to something heard while at "church." A while ago baskets were put up for basketball. The next day it blew a gale, down went both supports, altho of generous proportions. Along came one of our younger girls, with a few companions. The company stopped and viewed the ruin wrought. As they turned away the leader said: "And it was built upon a rock." (Matth. 7: 25.) One day the older lads were teaming in a carload of hay. Some riding on the load,

others walking. At the barn the driver was slow in getting down, too slow to suit one of the fellows. This boy cried out to him: "Zaccheus, make haste and come down." (Luke 19: 5.)

Part of the Sunday congregation consists of christian men and women, who have come from East and West, North and South, to labor in this part of the harvest in various capacities. This complicates preaching matters for the missionary, since he must also keep these in mind when preparing and delivering the Message. All are willing "to take what the children get," all urge him to "think of the children first," and express themselves satisfied if these "get it." And they pray for the preacher that the Lord may enable him to minister to the children according to their ability to hear the truth. Still, all of these have their spiritual needs, must, while here, also grow in the grace and knowledge of our Lord Jesus Christ, may not be treated as children, which could have a stunting effect upon their spiritual life and serviceability. Therefore the preaching must bring to them the bread of life suitable to them. At the least, an effort to do so must be prayerfully and honestly made.

I might yet add that our Sabbath meetings are congregational, that is, it is the Church of Jesus Christ at this place, which meets for worship, not a mixed concourse of people. Therefore we have everything pertaining to the assembly arranged on that basis. This is at once an educa-

tion to the "school" in matters of the christian Church and tends to enable them, after leaving here and being transferred to another congregation, to enter into the spirit of it all. Our Navaho christians, who were educated here, would understand much of everything customary in our churches thruout the land.

Then there is the old-fashioned catechism. We consider this the most excellent agency for training children and youths of our Church in the way wherein they should go. It is indispensable. The Church which neglects it does so at its peril. History emphatically says so. And we know of no other means so well suited, if properly used, to bring the young Navaho to saving faith and confession of Christ, and to equip him or her for sustained christian life later on as is this same catechism. Rehoboth's young people are grouped into five or six classes for catechetical instruction. And they attend nine or ten months of the year, one hour every week for each class. At the dormitories the matrons do the work generally tended to by our mothers, viz., they teach the little ones their "questions," and see to it that those older go to the various classes prepared. Unceasing is their vigil at this point. On it practically everything depends. Not only do they superintend the acquiring of knowledge, but they often intersperse instructive remarks, explanations, and the like. In the case of the very little ones much of the learning is of neces-

sity mechanical. Let us listen at the door as the little tots learn their short lesson. Up against the doors behind which the clothes are stored is ranged quite a row of little fellows. The question propounded by the matron, who is repairing tears and rips, is "How many gods are there?" And the answer, which they are to repeat is, "There is only one God." They have progressed so far that they can repeat this without much more than a little prompting now and then. And all you hear along that line of bright, brown faces is, "There is only one God." "There is only one God." Till you are sure that not one of them will ever forget that precious and important truth. After some time the next question and answer are taken up in the same manner. In class these tots are able and eager to answer the question put to them correctly provided you try no tricks, such as skipping a question. As they get more familiar with Borstius they learn more sensibly, oft assisted by an older pupil. Until they get their lesson unaided. One class has a number of blank questions which are to be answered from the Bible, hints being given by texts suggested, and I am sure that my fellow-ministers would enjoy the work this class, of which all but one is under fifteen years, does.

It is to be expected that beginners do not understand the meaning of the words, and oft pronounce them in a manner which clearly shows this. One of these was learning the ten plagues

of Egypt. He was reciting them aloud. It did not sound just right. So Mrs. Brink bade him repeat. This is what he was saying: "Sore boils on man and beef!" "Where did Lazarus go?" was the question put to another boy. His startling answer was: "The angels carried him into Abraham's bootsies." But they soon outgrow things of this sort.

A handmaiden in leading these littler and larger children, with but few exceptions born of heathen parents, coming out of heathen camps, to Jesus, is the Sabbath School. This meets every Sabbath afternoon, for one hour. Its superintendent is brother Bosscher. He is assisted by a number of workers, each having a class. In the dormitories and dining-room the golden text is conspicuously posted. And it is oft referred to and repeated, so that it is quite generally known by class-time. In the dining-room selections of Bible portions are read which are more or less closely related to next Sabbath's lesson. This portion is short. It keeps the main truth of the lesson before the children thruout the whole week. When the children are home during the summer many is the Bible story they tell, oft using a picture, or Bible Story booklet with its bright illustrations as drawing card. Each child who can read a bit receives such a booklet when leaving school for the summer. Some of the older pupils take a Bible or Gospel along. And not infrequently a hymn book, *The Good News*

in Story and Song, is included in the vacation bundle or package. In this way many an Indian little one gets its first impression of Jesus. The older folks enjoy a picture very much. They often listen to the talk and so hear the Gospel. We have been met in camp with the remark: "We know that story." Upon my asking whence they had their knowledge, the answer was: "W—— told us."

In molding the characters of these children after the pattern of Christ, our Mission School has a very important part. Its relation to the other christian endeavor here is something like that of the Christian School at home and the pastoral work for the young of the congregation. This is one of the great advantages Rehoboth's pupils have over those of even the best Government School for Indians, on or off the Reservation. They attend a Christian School, Christian because Mission. The School teaches eight grades and makes use of three rooms, excellently suited for the work. Our three teachers are laboring here because they would be instrumental in bringing the light of the Gospel to these boys and girls and help equip them for useful life and honorable citizenship. And they are putting their training and experience to fine use. There is marked improvement all along the line. Indeed, that School with its dormitories, is a mighty leavening force, by the grace of God.

Every grade receives definite Bible instruction

each day. And every child sees prayer and hears it in its exercise. Christian songs also help to make the Gospel attractive. Stories from Old and New Testament are told with or without charts such as are used in our Sabbath schools. The lower grades sit with folded hands listening. The older grade pupils have a Bible and follow as the teacher reads, explains and applies. During the instruction hour the Bible is often cited as supporting or throwing light upon what the text-book teaches. Should a difference be found between the Bible and text-book, the Word of God is final authority. Thus the child mind gradually realizes that for a christian the Word of God is infallible and it only. We firmly believe that, even though other things are not always equal, the results will be as Solomon assures us with so much confidence: "Train up a child in the way which he should go; and when he is old, he will not depart from it."

True, we do not see the working out of this word in the life of some of those who have left school, nor do all here respond to the Lord's grace as we pray they may. Nay, some have left upon whom no definite impression towards faith in Jesus and christian life seems to have been made. Both young men and young women revert to heathendom soon after returning to the environment whence they came. So, too, pupils have saddened hearts interested in their temporal and eternal welfare by frankly ac-

knowledging that they were not at all interested in the Gospel, gave little or no thought to Jesus and His love, felt no sorrow for sin, no fear for the wrath of God. One said, "I never think about these things at all." And yet, the very one saying this is a most attentive listener when the Word is preached. It would not be strange at all if those who so feel and talk will be the first among our boys to become concerned because of sin, the first to seek after Jesus till they find Him, the first to confess His name and be enrolled as members of His Church.

While writing this a case comes to my mind. Some years ago one of our teachers came to the missionary in sorrow, saying: "R—— says he will not join with the other children in the repeating of the Lord's Prayer, with which we begin our morning work." He says, "I do not want to pray, for I do not want to be a christian." "What shall I do?" After some further counseling she was instructed to send the lad to the missionary. She did so. We had an earnest moment together, and before he left this was said to him: "Look here, R——, you are a pupil of this School and must obey its rule whether you want to be a christian or not. Now you go back and tell Miss T—— that you will obey. And, remember, dear boy, that Jesus loves children and would have them as lambs of His flock. Do not turn away from Him, but let Him lay His hand upon you and bless you."

There was no more trouble with him after this on this score. And maybe three years or so after R—— came to Consistory without previous notice, requesting to be baptized. He was thoroughly questioned, his record gone into and we could do nothing but gladly admit him to Baptism and the Lord's table. The lad became ill. His illness increased till for over two years he was a patient at our hospital and seldom left his bed. Slowly but surely that body succumbed till at last it was apparent to him, too, that he must die, even as one of his mates had died of practically the same disease in his parents' camp. Oh, but he did have times of despondency! But there were longer seasons of faith and bright hope in Jesus. One day he said: "I would rather die than get better, for if I die I shall be rid of sin. If I live I may go back to the old way." That wish was gratified. His remains lie with other dear departed dead at rest in the grave ordained by his Lord. He, too, awaits the glad resurrection morn, when Jesus comes again to fetch His people.

The Lord has from year to year blessed the educational, nurturing portion of the work here in the drawing of children to Him.

Much more is done in the dormitories to form christian character and to lead young Navaho christians in the way of christian life than one could tell about. Every morning all meet before breakfast with their respective matrons, a por-

tion of the Word is read aloud, the children following in their Bible, then all kneel in prayer at which, sometimes, one of the pupils leads. During the day there is often occasion for exhortation, encouraging, rebuke, personal talk, and prayer. Not infrequently, especially lately, pupils will come to the matron and ask her to pray with them in her room or in their sleeping quarters. One evening such a "cottage prayer meeting" in the matron's room was inadvertently interrupted. Oh, the sight! About a dozen pupils were ranged around their matron on their knees. She had led first, and then some of the fellow-worshippers presented petitions for their people, the pupils of the other dormitory, the workers, and the work. A little group will kneel at a bed, at retiring, and unite in prayer, one or each leading in turn. Surely, there is joy in heaven because of these doings of the Holy Spirit in these hearts.

Nearly every spring a boy or two and some girls come to the matron and confide to her that they desire Baptism. Soon the missionary is having confidential talks with them, and ere-long, if they are not too young according to the rule laid down by our Board, they form a class which has as its object leading them a bit deeper into the truth, clarifying their vision, strengthening their resolution, trying them out. Sometimes it is thought best to let them spend the summer vacation at home before admitting them to

Baptism, that they may take stock of themselves amid the idolatrous, sinful, tempting surroundings, gain a deeper knowledge of themselves and also learn to lean more wholly and heavily on the Lord. Our most joyful and edifying hours are those spent with these children in Christ. They do not always say a great deal, but one can feel that whatever Jesus says, whatever is taught that He would have us do, is accepted as good. Often have we had the Word of Jesus brought home to us in this connection: "Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein." (Luke 18: 17.)

Gospel work is also carried on at the hospital. I could say: All that is done in the hospital is Gospel work, for the whole care of the ill and the hurt by Dr. Mulder, Nurse Lam and assistants is Gospel labor. It is done at the command of our Master, the Great Physician, and points to Him as such. Besides this there are meetings with the patients and personal talks continually, wherein the Gospel is brought to them and pressed home, always with application to their life and illustrations taken from it. Now we read a portion of Scripture to them in their own language. Then a patient or another serves as interpreter to a Gospel talk. This is done at least three or four days of nearly every week, to from one to twenty or more patients. It is a rule that all who receive the care of the hospital

shall attend these meetings, when able. Saturday evenings are sometimes utilized to give a resumé of the week's talks together with a stereopticon. Our Mission has two, both using electricity, one for slides only, the other for opaque objects, such as clippings from magazines, Bible pictures, and the like. That Saturday evening meeting is always evangelical in its purpose, although every picture thrown on the screen is not biblical. We also show them foreign lands and peoples and the like. They take a gratifying interest in this occasion, sitting about or lying on their beds, children and grown-ups.

The Navaho is naturally taciturn. He does not readily say what he feels or thinks. Unless it be that he is displeased, grouchy, sarcastic. He is not backward in showing that, as our assistants in the hospital know. But at times they will express their approval of what is said and ask for more. Ofttimes they talk over these matters as they lie abed, or sit about. While this does not need to mean that they believe and act upon the Message, it is encouraging. Anything but this apathy, this submissive listening. The Gospel must do one of two things, it must awaken antagonism or make concerned and seeking. When antagonism develops it is a hopeful sign. So when we asked the patients one day, whether they were tired and would have the reading cease, one of them, not the easiest to handle by far, said: "It is a long time

yet before sundown." It now being about 11 A. M., I went on for a while longer. Grunts from time to time showed their interest.

Several instances could be given of hopeful or positive results of this phase of the hospital work. Not many months ago a middle-aged woman came to be treated. She remained some time. One day, after the story was told, she said: "I know that story, and I believe it." We asked her where she had heard it. She had a child at the Fort Defiance school, and he had told her the Bible stories taught by Rev. H. A. Clark. We had a talk with her. After a time it was noticed that she took a walk every morning and always disappeared in the shrubbery near our home. Upon being questioned about this, she replied: "I go out there every morning and pray to Jesus." Her tone and face gave one the impression of honesty and spirituality.

A few months ago a mother left the hospital to visit her people. While at home she relapsed. Death was near. Realizing it, she told her relatives that she was not at all afraid of death. Upon their expressing surprise at this and asking the reason, her answer was: "They took care of me at the hospital and told me that Jesus came to save just such sinners as I. Now I am not afraid of death. Soon I shall die, but I am saved." Two days later she departed to be with Jesus.

In faith we have the assurance that many a

patient has gone forth from here with a heart renewed by the Spirit, or has been carried forth to burial for whom Jesus here became the resurrection and the life. And greater results may be expected as the work is properly provided for and expands. The money invested in that hospital is a gilt-edge investment. It should be materially increased, the equipment should be added to, and that quickly. The larger the provision the more extensive and important the service. By putting the hospital there our Church promised the Navaho adequate service. May she keep her word.

Rehoboth has Navaho visitors at times, men and women, who come in from camps far and near to visit the children, contract for or sell mutton or beef, advise with the missionary and the like. On the whole it is a pleasure to have them come and stay a bit, for it gives an opportunity to reach them with the Gospel. They camp in a hogan, or in our basement, or in one of the dormitories, or out-of-doors. As chance can be found we look in on them. Sometimes there is a preaching of the Word by one of us, if an interpreter is at hand. Had we a goodly sized kin more could, no doubt, be done in the same time and more satisfactorily. Perhaps one will be provided some day. Occasionally we can induce them to go with us to the hospital when we go for a meeting with the patients. Not many leave without hearing the Message read or

spoken to them. But it will happen that they are here for so short and at such a time, that we do not see them.

The number of visitors does not increase in proportion to the larger number of pupils. Older friends are dying. Those younger do not all take the interest these did. Some parents live a great ways off. We have invited and urged repeatedly that those near should come over on Lord's Days and listen to the Word in their own tongue. But it is practically of no avail. We could have regular Sabbath Day services for them, if they would. But we'll not give up. The field missionary is now assuring them a lunch of crackers and coffee at noon, if they will come. This may draw them eventually. They do not like the trip without anything to eat connected with it. And one cannot blame them either.

To some this local work may seem insignificant and time-robbing. Well—it does cost quite some time, that is true. It might be thought too small to sit down with one, or two, by a little fire or in the hogan or elsewhere and read to them a portion of the Word, the more so since they understand so little of our reading at times. Perhaps it looks useless for two men, a missionary and an interpreter, to spend the time with one man, or one woman, preaching to him or her. We have been asked: "Now honestly, does it pay?" But whether it pays or not, the Lord included the Navaho in His Commission, although

many christians do not figure with these heathen for generations right at our door. The Churches have gone over seas, but have neglected the soul perishing in the shadow of the building they worship in. Moreover, a soul saved is a rich fruit for eternity. And, such a soul is apt not to stand alone. A convert is one of a circle of relatives, one of a clan, member of the nation. Who knows the influence which may go out from him upon his connections and associates? He may be a means in God's gracious hands for the conversion of many to Jesus and the true religion. The woman at Jacob's well was but one, a woman, and a sinful one at that. Behold, what results were obtained thru her believing and making Jesus known to her city. Let our Church continue to properly take care of this work, let her abound in prayer and supplication for conversions, and the Holy Spirit will honor her faith, her sowing will produce large reaping in the day of the harvest and ingathering.

VI.

CROWN POINT, NEW MEXICO

TO OBTAIN an accurate conception of what the Government is doing as to service for her Navaho wards and as to education for their children, it will be necessary, first of all, to speak about the several divisions into which the Navaho country is divided. These various divisions are called jurisdictions, or are designated as Agencies, for, the Government representative who is in charge is known as the Agent. According to a report made some years ago by our Missionaries, there are six distinct Agencies.

(1) The Pueblo Bonito Agency, headquarters at Crown Point, includes the far eastern section of the Reservation, and all the Navahoes who have received allotments east of the Reservation proper. This district extends from far to the south of the Santa Fé Railroad to the San Juan River.

(2) The Navaho Agency, headquarters at Fort Defiance, includes all the territory from the line of the Pueblo Bonito Agency westward to the Hopi Reservation, and northward to the vicinity of Two Grey Hills.

(3) The San Juan Agency, headquarters at Shiprock, lies to the north of the Navaho

Agency, and extends to the northern line of the Reservation.

(4) The Hopi Agency, headquarters at Keam's Canyon, includes the entire Hopi tribe, and since more than half of their Reservation is occupied by Navahoes, these are also subject to the same Agent. There was some talk a few years ago to create a separate Agency for these Navahoes, which was to be called the Black Mountain Agency. We have not heard, however, that this has been done, and therefore surmise that these Navahoes and Hopis still share a joint Agency.

(5) The Western Navaho Agency, headquarters at Tuba, extends westward from the Hopi Agency to the Grand Canyon and northward into Utah.

(6) The Navaho Extension Agency, headquarters at Leupp, lies south of the Hopi Agency.

We should also mention the fact that about two hundred Navahoes, living far beyond the boundaries of their Reservation, are under the supervision of the Indian Agent at Albuquerque.

At the headquarters of each Agency, and at a few other places within the jurisdiction of some of the Agencies, Boarding Schools have been established, where all the way from eighty to three or four hundred boys and girls are educated. Day schools have also been established here and there among the Navahoes, but in general

they have not proven very successful, undoubtedly due to a great extent at least, to the nomadic life of these people.

It might be well also to mention here how the Christian Church is represented on the Navaho Reservation. At the Pueblo Bonito Agency we find the Christian Reformed Church represented at Crown Point. On the Navaho Agency the Presbyterians are found at Fort Defiance and Ganado, and the Christian Reformed at Tohatchi. On the San Juan Agency, the Presbyterians at Liberty, near Shiprock, and in the Carizzo Mountains; the Christian Reformed at Toadlena. On the Hopi Agency a Baptist missionary at Keam's Canyon is seeking to reach the Hopis, but there is no one looking after the Navahoes. On the Western Navaho Agency the Presbyterians are located at Tuba. On the Navaho Extension Agency the same Church is laboring at Leupp and Tolchaco.

Crown Point, as we learn from the above, is therefore the Agency headquarters of the Pueblo Bonito jurisdiction. This site was chosen by the present Superintendent, Mr. S. F. Stacher. He not only selected the site, but also evolved the plan for the whole institution, and under his vigilant supervision all the buildings have been constructed, in which work the Indians were employed as much as possible. It is admitted by all who have cognizance of the facts, that this Agency has a record second to none in the entire

Indian Service, and it still has a most promising future as to growth and development.

It will undoubtedly surprise all, not familiar with conditions among the Indians of the desert, to learn that within an area of six thousand square miles occupied by the Navahoes of the Pueblo Bonito Agency, there is not a single living stream, and consequently the water supply for stock and domestic purposes has always been a source of anxiety. This condition Supt. Stacher is striving hard to overcome or remedy by the drilling of artesian wells which give a permanent supply of water. Where possible, it is proposed to impound the surplus flow of these wells for irrigation purposes, and then the Indians of the various communities where these wells are found, will be given an opportunity to farm a small area which will supply them with products that they do not now enjoy. At the Government experiment farm, located some four miles from the Agency, it has been demonstrated what can be raised in the way of garden, field and orchard products if only a sufficient supply of water can be obtained.

The pride of the Crown Point Boarding School is the Navaho band which first attained its splendid efficiency under Bandmaster Jacob C. Morgan, himself a Navaho. Mr. Morgan, at different times employed in our Mission at Tohatchi and Rehoboth, is one of the best cornetists in the Southwest.

At this Agency our Church was represented from the time the School was opened. The first to represent the Church in the occupation of this field was the Rev. D. H. Muyskens and wife, who tabernacled during his brief sojourn in a shack. His successor was the Rev. Jacob Bolt, who, with his wife, were sent forth to this Mission by the Holland churches of Paterson, N. J. They began their labors in 1915, and have since not only witnessed many changes in their surroundings, as the marvelous development of the School and Agency, but have also been gladdened by seeing that the Lord of the Harvest was with them and blessing their efforts, not only among the Navaho children at the school, among whom they were primarily sent to work, but also among the whites at the Agency, who thoroly appreciate and are thankful for the ministry of the Gospel as exercised by Rev. Bolt, who before entering upon this service, was considered one of the most precise and definite expounders of the Word among the ministers of the home churches. His ministry in various churches of the denomination, which he now represents in the Indian Mission service, will not be forgotten as long as they live who were recipients of it. But, what especially gave these sincere and conscientious workers at the front and us at home great joy and happiness in the soul, was that this spring no less than twenty young ladies and fifteen young men of Navaho blood requested and

received christian baptism. Such fruit upon their prayers and work makes up for many of the things sacrificed when one is away from all ties of blood and friendship, and is located at a lonely post in the wilderness.

The pleasant and hospitable home of Brother and Sister Bolt at Crown Point has often proven to be a haven of rest and peace to a weary pilgrim across that desert country, as well as to many another Missionary passing that way, and different members of the Board of Heathen Missions sent to visit the field, have also been grateful recipients of this kind hospitality and will not soon forget it. How these two servants of the Master are doing their work among the constantly increasing number of Navaho girls and boys at the Government School, to whom they are a very father and mother, and how they are carrying on amid all the discouragements and disappointments naturally attendant upon such work, is all explained in the following, written by his at our request.

BRINGING THE GOSPEL TO THE NAVAHOES AT A GOVERNMENT SCHOOL

REV. JACOB BOLT, Missionary at Crown Point, N. M.

THE GOVERNMENT maintains Boarding Schools for the education of the Navaho Indian youth. As to the number of these schools on the Reservation suffice it to say that they are not adequate to the number of children of school age. The great majority must forego an education, by reason of the Government's slowness in providing schools.

To these Reservation Schools the Navaho children come fresh from the camp. They range from 5 to 20 years old when taken in. The Government provides their food and clothing, and their education covers the lower grades, besides a little manual training. For the higher grades and trades they are sent to non-reservation schools, located at Santa Fé, Albuquerque, Haskell Institute at Lawrence, Kans., and the Sherman Institute, at Riverside, Calif. The finest opportunity to obtain a thorough education, free of charge, is offered the Navaho boy and girl. But the Indian is slow to appreciate the value of an education, and very few take all they can get, or appreciate what they get. On the whole, the Indian is contented with his lot, and he fails to see where the White Man's way is superior to his, and he has seen so much of the White Man's ways that discounts their claim to superiority,

that we can hardly blame him for refusing to be polluted by the White Man's education. Education without the Gospel has proven more of a curse than a blessing in many a case. The great need of the Navaho as well as of any other people is the Gospel of Christ. And it is the duty of the Church to give him the Gospel.

At these Government Schools the Church has a splendid opportunity to bring the knowledge of Christ Jesus' to the Navaho youth. Time is allowed for religious instruction. And our churches have taken advantage of this opportunity and have a Missionary at three Government Schools for the Navahoes, at Toadlena, Tohatchi, and Crown Point, and also at the Government School for the Zuni Indians at Black Rock.

During week days we are allowed certain hours to instruct the children, and on Sunday we have Sunday school in the morning and an Evening Service, attended by pupils and employees. Besides these fixed hours, we have the privilege of mingling with the pupils and visiting them in the dormitories, which gives us an opportunity for closer contact and personal work. In some instances, at least, this is permitted, even encouraged, though at other places it is looked at askance, or directly prohibited. Much depends upon the local authorities and employees their inclination or disinclination to the Christian Religion acting either as an en-

couragement or raising a positive barrier to religious work.

Besides talking to them, another factor in giving the pupils a knowledge of the way of salvation is the distribution of Bibles, Hymn Books, and other Christian literature.

The Navahoes are a religious people, albeit their religion is false. They have a sense of unseen, spiritual realities influencing their lives. Their Medicine-man is priest as well as physician. This religious sense is inbred, and in the small children it soon asserts itself in all manner of superstition. This offers a point of contact, altho it does not predispose them in favor of the christian religion. Yet we have found the pupils interested listeners when telling them the stories of the Bible, and especially the wonderful story of the Savior who came and died for us. Of course, more is needed to make them true believers in Jesus than merely learning the Bible lessons. But faith cometh by hearing, and hearing by the Word of God. And we have seen such a remarkable acceptance of the truth concerning Jesus, that we cannot but ascribe it to the gracious work of the Spirit of God. The bringing of the Gospel at a Government School has borne fruit. Let those who are taking to heart this work rest assured, that their labors, and prayers, and gifts are not in vain in the Lord. You will meet in heaven many who

learned to know and love the Savior at a Government School.

The work at a Government School is as easy as anywhere else. And it is just as difficult as everywhere. Just as easy, because we are not alone, not thrown upon our own resources and strength, but the living, all-powerful Saviour is with us. We are workers together with God. And just as difficult as elsewhere, because wherever the work of Christ is being done, the devil is sure to oppose. Where Christ builds His Church, the gates of hell make warfare.

Let us carry on. It is the Master's command. It is His work, and that can never fail. We may be called upon patiently to wait for tangible fruits. But if we faint not, we shall see and be satisfied. We see today evidence of the power of the Gospel. There is a hunger and thirst to know more about Jesus. It is inspiring to see a great number of pupils at Crown Point eagerly drink in our words as we talk to them about the Saviour. A large number has been begging for baptism for a year. They insist that they believe in Jesus and are God's children.

The bringing of the Gospel at the school does not end here. The children carry the news home. They assure us that they tell their parents. They have come to us, saying: "My mother and my father believe. They say, learn all you can about it, and tell us." Another one said: "I dreamt that Jesus was coming for me.

And then I awoke, and I said: O Jesus, wait a little while until I tell my father." Their thoughts are occupied with Jesus and His salvation. And they have a desire to tell others. The hope of the future are the children, and the hope of the children is Christ.

What shall the harvest be? Glorious, far exceeding our wildest expectations. It may seem in vain at times to those who think the Navahoes ought by this time to be erecting costly church buildings and discarding their blankets for seal-skin coats. But the Kingdom of God does not come immediately with outward show. And often where there is most outward show, there is least spiritual life. We who listen to the talk of these Navaho children thank God and take courage. Jesus is real to them. And they talk to Him. Have you ever talked to Jesus about these young Navaho christians? Do you realize that they have a hard battle to fight? Rather than criticize, pray, pray, pray. And prayer will be answered, 't was answered for you. Where there is much prayer, we may expect much fruit upon our work of bringing the Gospel to the Navaho at a Government School. Let us plant and water, work and pray, and God will give the increase.

VII.

A PIONEER MISSIONARY TO THE NAVAHO
INDIANS

THE VERY NAME "pioneer" is a word to conjure with, for it has a certain attraction for every one who has red blood in his veins. The hearts of all our young Americans can easily be stirred and thrilled by telling them the stories of their pioneer fathers and mothers. It is simply impossible to find a real boy in our homes who does not absorb the tales of dauntless courage and true heroism with which the history of our country is packed. The Pilgrim Fathers of old New England have simply been idolized by many during the past year, when we commemorated the Ter-centenary of their coming to the bleak and inhospitable shores of our Western Hemisphere. Our Holland Pilgrim Fathers, who left their native land because of religious persecution and came to the land of the free and the brave, who settled in the virgin forests of Michigan, are indeed true heroes in the eyes of their children and their children's children because of the hardships endured and the courage of faith displayed. Becoming older in years and riper in the experiences of life, we realize that it certainly does take real men and women to do the "pioneering" in any sphere or labor of life.

The History of Christian Missions, thruout the ages, is therefore also replete with the daring undertakings and the marvelous successes of the Pioneer Missionaries who were the first to enter a new field, sometimes blazing a trail where no white man or woman had gone before, surmounting valiantly in the faith all the obstacles and difficulties encountered upon the way.

Thus, as a Church, we must recognize the Rev. Leonard P. Brink, popularly known to all the ministers, and to most of the members of our Church from coast to coast as "L. P.," as the Pioneer Missionary to the Navahoes. Since the Rev. H. Fryling no longer labors among the Navahoes, but is holding the fort and fighting the fight at Zuni, Rev. Brink is the longest in the service of any of our present force. It was in the year 1900, after graduating from the Seminary at Grand Rapids, Michigan, that he and Mrs. Brink left relatives and friends to enter upon the work at Tohatchi, which was then still in its infancy.

No one, unless he has personal experience, can know what it means to come to work among a people whom he cannot understand and who in turn do not understand him. When you read the following, kindly written by Brother Brink at our request for this book, you will notice that he refrains from telling about these experiences. How we would like to know the workings of a mind and the emotions of a heart under such trying circumstances! We surmise,

however, that it would be like uncovering the tenderest feelings of the soul to tell these things, and therefore we may not expect it.

One of the very first things that faced him, after getting settled in the little Mission Manse at Tohatchi, was one of the most extensive and difficult languages of which he did not understand a word, and what was still worse, of which, if we are informed correctly, there was not a word in print to assist him in getting a start. It simply had to be learned and mastered by picking it up as it was spoken by those with whom he came in contact. By untiring perseverance he conquered and began to speak the language so well and so fluently that the Navahoes began to refer to him as "the man who talks like an Indian." He did not only learn to talk, however, but with the help of a trusted interpreter, Edward Becenti, he began the difficult task of translating portions of the Holy Scriptures into Navaho. In this work he experienced what every fellow-missionary has experienced when setting himself to the same task, namely, that certain words, to express spiritual things contained in the Bible, were not found in the Navaho vocabulary. New Navaho words had to be coined, therefore, and, of course, such words as would convey the correct meaning of the scripture passage to the mind of the Indian groping in ignorance and superstition concerning truly spiritual matters. No one will deny that this

is surely one of the most difficult tasks that any man can undertake. After months, yea years, of painstaking translating and revising, again and again, the first portions, considered to be the most necessary for immediate use to bring the Gospel to the Navahoes in their homes, were prepared, and in 1910 he saw his efforts rewarded by the publication of *God Bi Zad. Gdesziz Inda Mark* (Genesis and Mark) in Navaho. It was published by the American Bible Society, which has as its purpose the translation, publication, and circulation of the Holy Scriptures, without note or comment, in all languages and in all lands. He was also instrumental in giving to the younger Navahoes the first Christian Hymns in their own language.

From 1900 to 1913 the Rev. L. P and his wife labored at Tohatchi, and their work was not in vain in the Lord. In addition to his work of translating and writing, to which we have referred above, he taught the children at the Government Boarding School during the week and on the Lord's Day. As fruit upon this work, many believed the Gospel message delivered, accepted Christ Jesus as Savior, requested and received christian baptism. In one single year no less than thirty-five were added to the Church.

Another work that was begun at Tohatchi was the training of young men to become workers in the Gospel among their own people. For more than two years there were three students

in a Training School for Native Workers that was established under the supervision of the Missionary, who also taught them to read the Word of God in their own language as well as in some branches of Theology, while they were instructed in the higher academical branches, first by Jacob C. Morgan, and afterwards by Miss Carrie Ten Houten and Rev. D. H. Muyskens. If this work had been continued, it is not at all unlikely that today we might have had at least one or two ordained Native Missionaries, but difference of opinion with respect to this school and its further development led, first to its transfer from Tohatchi to Rehoboth, when Rev. Brink was compelled because of sickness to abandon the field for a time, and after another year it was discontinued, mostly because of the lack of unanimity in regard to the character this Training School should assume. The last decision in this matter, after a Union School with the Presbyterians failed to materialize, has been to reopen it at Rehoboth with the two Brinks, Rev. L. P. and Rev. J. W., to have charge of the instruction. No scholars or students being available, this latest decision has not been carried out. Personally it seems to us that such a school should rather be located in such a district where to a great extent it might become a self-supporting institution. We are thinking of a location in the neighborhood of Farmington, where it would be possible to raise all the necessary vegetables

for the table, etc., and where it would be possible for the attending students in different ways to earn something toward their tuition. This is, in our estimation, one of the greatest problems for the Church to settle at this time. The whole future of our Mission to the Indians will depend in the future upon well and correctly trained native workers.

At the time when these three young men, Paul Jones, Hugh Denitdele, and James Becenti, were in training at Tohatchi, a printing-press was also set up and operated. Different portions of the Scriptures and other religious literature, translated or written by the Missionary, was set up and printed on this press by the boys. It was in 1913 that Rev. Brink was taken sick and finally forced to leave the field. He went to California and spent somewhat more than a year in Home Mission work among our own people who were beginning to settle in this State in ever-increasing numbers. During this stay in beautiful California Brother Brink regained his own health, but the Lord took unto Himself the helpmeet of His servant and left him and his children to mourn the loss of one who had been their help and support during all the trials and disappointments. When he returned to the Indian field with his motherless children, his former place was occupied, so the three churches of Roseland, Chicago, Illinois, which were now supporting him as their Missionary, sent him to Two

Grey Hills, to take up the work there, begun by Mrs. E. Sipe and Mr. William Mierop. After living here for some time, he was deprived of his home and many personal effects by a hurricane, which completely demolished the house so that the family was compelled to seek shelter in what had once been set up for a barn. At his request the Mission was transferred from Two Grey Hills to Toadlena, bringing it in the vicinity of the school where part of his work is found. Under his own supervision a new Manse and a small chapel-school room were erected. In the meantime the Lord had also blessed him and his children with another most efficient and competent helpmeet and mother. At Toadlena they are most admirably located. The scenery in that vicinity, especially on a bright and sunny day, of which there are many in New Mexico, is simply magnificent, and a superabundance of water gives him and his family to enjoy the products of garden and orchard as no other Missionary is able to enjoy them. The Government School, at which he gives the children religious instruction, is constantly growing. At present some eighty children are in attendance. The field of the Toadlena district, as well as of that of the Blanco Canyon region, is being taken care of with the aid of two faithful assistants, Hudson Bainbridge and Hugh Denitdele, both Christian Navahoes. Mrs. Denitdele is Fanny Becenti,

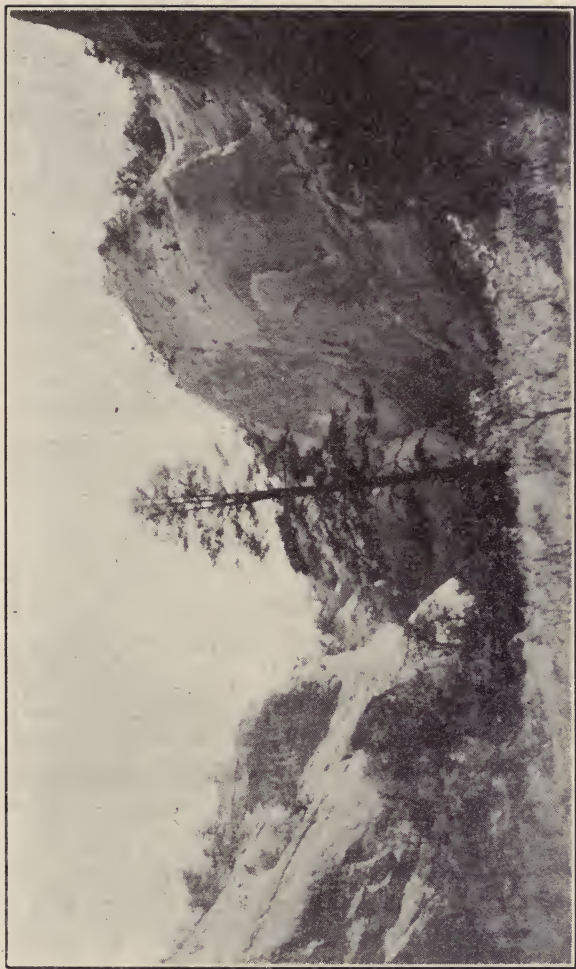
a graduate nurse of our Reboth Hospital. How they are bringing the good tidings to the Navahoes in their hogans, is told by the Rev. Brink as follows:

BRINGING THE GOSPEL TO THE HOGANS.

REV. L. P. BRINK, Missionary at Toadlena, N. M.

THE SUBJECT of this paper is a very inclusive one, for, look at it from whatever angle you may, it includes all kinds of mission work, all forms of mission endeavor among the Navaho tribe of Indians, either directly or indirectly. The hogan is the home of the Navaho, and all the mission efforts we have put forth from the very beginning of our work among them to this day, has had the end in view to bring the Gospel into the homes of the members of this Indian tribe; and this purpose will not be altered in the work we are to put forth still in years to come.

It makes quite a difference what you understand by the word "hogan." Pronounce the word, not as an Irish name, spelled the same way, but give it a genuine Dutch pronunciation, and you will be very close to the genuine Navaho pronunciation. It is a very common word among the Navahoes, and simply means a habitation, a place to dwell in. A Navaho dwelling is a Navaho hogan and a white man's dwelling is a white man's hogan. And furthermore in the Navaho language a stable is spoken of as a



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horse's or mule's or cow's hogan, a dog-kennel as a dog's hogan, a chicken-coop as a chicken's hogan, a sheep-corral as a sheep's hogan; even an anthill is spoken of as the ants' hogan, and the spider's web is the spider's hogan.

A church is called a hogan for prayer, a school is called a hogan for learning; a store is called a hogan for goods, all kinds of goods that are sold in it being embraced in that term; a bank is a hogan for money, a drugstore is a hogan for medicine; a restaurant is a hogan for "eats," and a round-house is a hogan for railroad engines.

It may be a long ways from the Navaho's most primitive form of human habitation to the grandest and most highly ornamented forms of modern architecture, but both of these forms, together with all forms and styles of human habitation that lie between them are hogans and are so called in the Navaho language.

I take it for granted, however, that the good brother who suggested the subject, did not for a moment think that we would use that word in its widest, Navaho meaning, for in that case he would require that we would write about bringing the Gospel to every human being on the face of the globe, for they all live in hogans of some kind or other. And let me say it with due reverence, even the Almighty lives in a hogan, for where the English Bible says, "In My Father's house are many mansions," there the Navaho

Bible says, "In My Father's hogan there are many abiding-places." In the narrower sense, the sense in which it is used by Americans most commonly, it is the habitation of the Navaho Indian, and in that sense we are intending to use it in the present article. Let me tell you beforehand, that the Navahoes dwell in a variety of habitations, and that the trend of the more progressive ones is toward better and more sanitary dwellings.

The simplest form of Navaho dwelling is a brush shelter, built in the form of a crescent or half-moon, the opening toward the east, serving as a door; these have no roof, and as a rule the walls are not over four feet high, they are usually built of brush, less often out of stone; they are usually built in an hour or two, and usually serve as a temporary dwelling in summer-time.

An improvement on the brush shelter is the summer camp, built with a view toward coolness and shade; it is built by making a frame of crotched posts in the form of a square. Poles are laid in crotches, thus forming open rectangles of the four sides and of the roof. These are then closed with poles, and green branches of trees, or even tumble weeds, or sunflower stalks or anything else that happens to be handy. The summer camps are roomy and well ventilated, but they are no protection against rain, and they are not used in winter.

Tents are used a great deal by the Navahoes,

some are bought in the store all ready-made, and some are made out of flour sacks. Tents are very convenient, because they can be taken up, moved to another location and put down again in a few moments' time; even your missionary lives in a tent part of the time; the Indians live in tents so that they can pick up and follow their flocks easily when grazing necessities makes it urgent to do so, and the missionary lives in a tent to follow the Navahoes, and to visit them in their scattered homes. Tents can be made pretty comfortable places to live in. Some Navahoes live in them the year round.

The typical Navaho hogan is an interesting piece of architecture; if you will take a rather oval-shaped orange, cut it into halves crosswise, and place both halves on the table, flat side down, you have the typical shape of two regular Navaho hogans. They are built out of stone or logs, whichever happens to be the nearest at hand; when built of stone they are more round; when built of logs they are more of an octagon shape. The inside is one round room, sometimes they are not over ten feet in diameter, sometimes they are thirty; some are very well built and some are poorly constructed; the absence of floors and furniture is what strikes the tender-foot most in entering them; fire is in the middle of the room, and usually it is an open fire, sometimes it is a stove. There is an opening about four feet in diameter in the roof, just above the

fire. The door is usually toward the east, and there are no windows in the hogan; the floor is earthen, sheepskins, tanned with the wool left on, are used for seats and beds, and there are blankets for covering at night. The hogan is a warm building, it is also well ventilated and is not draughty; before winter comes the outside is well-packed with earth. It is in many respects a very sensible kind of dwelling, and there has been many a day in my missionary life when a Navaho hogan, whether occupied or not, was a more than welcome sight.

Then there are log houses built in the shape of Uncle Tom's Cabin, and stone houses built in the same shape, sometimes with more than one room; most of these are poorly ventilated, and on that account are no improvement over the regular hogan; they are built with fireplaces, and that is a help for ventilation, but the windows are small and stationary, and in cold weather the door is not open a great deal; they are too close and stuffy.

Modern houses are few, but there are some, and there are those who have the ambition to build more and better; in fact, in the last twenty years there is a great deal of improvement to be noticed.

Another thing to be noticed is that the hogans are widely scattered over a large, very extensive territory; the whole Navaho country is fully as large as the State of Pennsylvania, and the

population of this immense district is not over 30,000 all told.

One thing that seems strange to a great many white people is that the Navahoes do not as a rule build their houses alongside of the road, like we are used to doing, in fact the impression is often made that the Indians prefer to hide their dwellings from the gaze of passersby. Again I must remind you of the fact that this is the tenderfoot's impression. We should bear in mind that in the Navaho country the roads are not built on section lines, and the country is not laid out in beautiful farms, and that mail is not delivered from house to house. The land as a whole is not tillable, only in certain favored locations. The permanent homes of the Navahoes are not usually seen from the roads, so that travelers going thru often think there are no people there. When the fact is that they do not know where to look for them. The Navaho country is a very windy country, and the homes of the Indians are mostly found in sheltered locations, where they are protected by mountains and hills and rocks and ridges against the cold, chilling winds. And as these winds come mostly from the west, you will see that this has been reckoned with in the location of a building site, and even in the construction of the hogan itself. The door of the hogan is almost invariably toward the east, and never toward the west. And even a missionary, if he is wise, when he builds

his home, will see to it that it has no doors and as few windows as possible toward the west. Their building their doors toward the east may have some superstition about it, but after all, it is good common sense at the same time.

Oftentimes one will find a bunch of hogans together; they usually belong to the members of one family; the daughters get married and usually their husbands come to live near where the bride's mother lives. There is a queer superstition, gradually disappearing, that if a son-in-law gets to see his mother-in-law she will become blind, and so it happens that sons-in-law are not on too intimate terms with their mothers-in-law and vice versa.

The inmates of the hogan are very much like the inmates of all other kinds of dwellings, father and mother and children, sometimes a grandparent or two, and as a rule they are very hospitable. I do not know that I ever was treated as an intruder when I came to visit them.

An evil that is gradually but slowly disappearing from their family life is polygamy; our Uncle Sam has a hand in this, and our missionaries are steadily working against this evil; under wise guidance it ought to be rooted out soon. Suicides are very uncommon among this people, and all that have come under my notice were due to polygamy. Indians are beginning to recognize it as wrong themselves.

The religious life of the inmates of the hogans

is a subject on which very much could be said; much more than our present space would allow. The Navahoes are a very religious people; prayers and prayer songs among them are not a few. It is very necessary for a missionary to know a good deal about their own religion, in fact, one cannot know nor understand the Navahoes unless they know their religion, for they look at nearly all things in life from a religious standpoint. Their religion is a false religion, yet it is not without elements of divine truth. On the whole one must say that their religion is polytheistic, they believe in multitudinous gods, in gods visible and invisible; they have traditions and legends innumerable; but they know not the God of Love who sent His Son to be the Saviour of the world; the hogans are without the knowledge of the only true and living God, without the knowledge of Jesus Christ, and without the Word of God; and hence it is that we missionaries have as our appointed task to bring the Gospel of salvation to the hogans.

Let me tell you, first of all, that it is brought there in many different ways, and that as the Lord in His Providence opens the doors of approach, we enter them. I can best tell you what I mean by this by looking over the beginnings of our work. The great missionary, Paul, used good policy in his work by entering first into the synagogue of the Jews to preach the Gospel there first of all, and from there to expand into wider

activities. We were pretty much compelled to follow in his footsteps.

When we first came we did not know the language of the Indians, and the Indians could not understand our language; plainly it was our duty to learn their language, and we set about it as soon as we could. That was preparatory to bringing the Gospel to the hogans; we have often begrudged the many hours and days that we had to spend in dry language study, but it was necessary. At the same time there was an open door for us: the United States Government had established Boarding Schools among the Navahoes, and we were given the privilege of giving religious instruction to the pupils of these schools. We rejoiced in the privilege, and thru this method of preaching the Gospel, just as soon as we saw an opened door, we had our chance to do our first religious work. And in course of time it has met with most encouraging results, and many a time the pupils in their vacation time brought home to their parents the message that had been taught them in Sunday school and catechism classes. They were a preparation for the Gospel to the hogans, in fact, it was thru their instrumentality that the name of the Blessed Saviour was first brought to the hogans. It was often thru the acquaintance of these pupils with the missionaries that the missionaries were accorded a welcome when they came to the Indian hogans.

There were on the Reservation always a few educated Indians; they were but a very small per cent of the tribe, and their education as a rule was but a very small per cent of what it ought to be; but naturally the missionary came into contact with these first of all, because he could converse with them more or less, and give them some kind of an idea of what he was among them for. Here was another door standing a little ajar, and it was entered as opportunity offered. Some of the Indians who are prominent in our work today have come into contact with our mission work in just that way, such as Edward Becenti and Jacob C. Morgan and Hudson Bainbridge; men who in many ways have been and are a credit and a great help to us in our work.

One matter of far-reaching importance resulting directly from work in this line, was that it brought us into contact with young men who could serve as interpreters. Our first way of bringing the Gospel to the hogans where English was not understood, was thru interpreters. It may not be an ideal way of preaching the Gospel thru an interrupter, as it has often been fitly called, but it is the only way in which many of our missionaries can talk to the Navahoes at all. In fact, a good christian interpreter is always the missionary's right hand man.

The first Indian reached thru the interpreter is usually the interpreter himself. This is self-

evident, because he would be with the missionary continually, would hear the missionary day by day, whether he were alone with him or whether he were talking for him to other Indians, and the message of the Gospel would of necessity become clear and plainer to him than to any one else, and in my experience it happened that even before any of the members of my catechism classes applied for baptism, my interpreter was the very first Navaho that asked to be baptized; but soon after him, many of the pupils asked to be baptized. I am very glad to say that my first adult convert is still a missionary's interpreter, and is able to bring the Gospel message now better than ever.

The interpreter, being won for Christ, brought the Gospel into his hogan; shortly after his own baptism he requested baptism for his little children, and slowly his wife, who had no school education whatever, was won by the Gospel; so here was a case where the Gospel was brought to a hogan, and the Navaho's dwelling became a Christian home. Was there anything that could delight a missionary more than to see how the christian family life was begun by this family of Navahoes, and how the children of the family were baptized in turn, how Christian education was sought and provided for them when they became of school age; and also to see that when the Lord saw fit to take one of the little ones home, the parents could say with Job of old:

“The Lord hath given and the Lord hath taken, and blessed be the Name of the Lord.” When missionary and interpreter can work together as brethren in the Lord, both intent on bringing the Gospel into the hogans of the Indians, traveling for miles and miles thru the wide stretches of the Navaho country, bringing the message wherever opportunity offers, many hardships become pleasures.

And in the course of their work, the Missionary becomes better acquainted with the Navaho day by day, both with Navaho language and character, and with the Navaho way of looking at things; all of these things make him fitter for his task, and at the same time the interpreter learns his English better, and obtains better and clearer ideas on the christian religion, and becomes better equipped to present the message in acceptable terms.

I have never been satisfied to have my interpreter be nothing at all but an interpreter, to do nothing but just to tell over again whatever I told him to say and to tell over again to me whatever an Indian wanted him to tell me, working thru interpreters has always been a regular training school for me, and I have always aimed to make their work a regular training school for them, in order to equip them better for their work right along. I do not see how any missionary could be satisfied to do otherwise.

In order to make this scheme a success a mis-

sionary must be very careful in his choice of young men for this work, and it is very poor policy to change off interpreters unless it is absolutely necessary.

In the beginnings of our work there were no christian interpreters, the best we could do was to pick out such young men as we could get, who had the best educational equipment for interpreting, and it was not at all unusual for an interpreter to say in the course of his interpretation: "this is what the missionary says, but I do not believe a bit of it myself."

At present all of our interpreters are sincere christian young men, whose hearts are in the work, and who are not ashamed of the Gospel of Christ. And their homes are Christian homes, examples of the result of bringing the Gospel to the hogans.

A matter that causes a missionary much grief, is when a christian young man marries a young woman who is not a christian, or when a christian young woman marries a man who is not a christian. The results of being unequally yoked with unbelievers will soon show up, and the christian life will suffer, if indeed it will not seem to be completely eclipsed. Yet there are examples where the believing husband has been the instrument in the Lord's hand to bring the unbelieving wife to the Saviour, and even of the believing wife being the means the Lord used to bring her unbelieving husband to Him. We can-

not always know what is wise; on general principles I never advise a believer to marry an unbeliever, but there is a case on record among us where a missionary vigorously protested against a christian young man marrying an uneducated and unchristian young woman, where the protest was not heeded, and the young woman soon became interested in the ways of the Lord and requested baptism, and is now living a faithful christian life.

Now just imagine that you are going with me on a trip to bring the Gospel to the hogans. I will try to give you a clear idea of how the Gospel is brought there. With my interpreter I arrive at a Navaho hogan, the dogs usually announcing our coming. We walk up to the door, greet the members of the family and are seated. We tell them that we are on a friendly visit and would like to talk with them a little while. They will naturally ask who we are, and where we are from. We may have brought a chart with us and likely a Navaho bible. It is usually easy to begin our conversation by talking about the things that happened in the beginning, about the creation of the world and of man, and then about the Fall and its dire results for the world and the human race, white people and Indians included, and then to come to the story of the Son of God, the Saviour, and talk about Him as the Saviour of all kinds of people, Navahoes included. We are in no hurry, we take our time

and explain as we go along. In speaking in a hogan we address the head of the family, others listen and he expresses his interest audibly at intervals, and once in a while he asks a question. We get around to talk about prayer and explain it in the most childlike simplicity, how that real prayer is not a complicated ceremony, but like a child talking to its father or mother, and the loving-kindness of the heavenly Father in listening to our petitions. We encourage interested listeners in asking questions, and we close our little meeting by asking our host whether it pleases him that one of our number offer prayer in his hogan before we depart. He agrees, at least I have never yet seen a case where he did not, and then the first Christian prayer ever offered in this hogan is brought before the throne of grace. This scheme of bringing the Gospel is a marvel of simplicity and adaptability, and we almost invariably follow it in our first visit to bring the Gospel to the hogan. Usually we are requested to call again and we always make it a point to do so; we also give the family a standing invitation to come to visit us, and they often make use of it.

It will happen occasionally that we will be holding a meeting, and neighboring Indians will drop in to listen. We then have songs; if my wife is present she will lead the singing with her violin. We read a portion of Scripture in the Navaho language and have prayers and

preaching. It matters little whether the day be Sunday or Monday, often we will appoint a day when they can expect us to come again.

Gradually our native workers are being developed so they can carry the message from hogan to hogan; the Master's method of sending them two by two seems to me to be the most preferable, as they mutually assist and encourage one another. In Hudson Bainbridge and Hugh Denetdele I have a pair of the most trustworthy laborers, who often go out together, and sometimes I accompany them. Their experiences are very varied and interesting, and they have brought the Gospel to hundreds of Indian hogans, and the Lord willing, they will bring it to hundreds more.

A missionary who does camp-work, as bringing the Gospel to the hogans is popularly called, is of necessity a great traveler. Last September my speedometer read a little over 3,000 miles, while today, February 24th, it reads far over 8,000 miles, and bear in mind that this is for the winter months, when not one-third of the traveling is done that is done in the summer months, and this does not include trips on foot or on horseback or with team and wagon. All of these methods of travel must be used in bringing the Gospel to the hogans. Sometimes an enormous amount of time is saved by going with an automobile, and sometimes, when weather and roads

are abominable, enormous garage bills are saved by traveling in old-fashioned style.

A great help to us in our camp-work are the translations of Scripture which we have in the Navaho language; they are in constant use. Biblical phraseology is a matter that confuses many interpreters. But with the translations on which years of painstaking study have been expended by missionaries and interpreters, our interpreters who are familiar with these, have a great advantage over young men, however well educated, who are not familiar with Bible expressions in Navaho dress. The Bible is full of expressions which are not in use in the everyday life of the Indians, and an interpreter must know how to express these in his talks to his people. This requires preliminary training, and this training progresses as the mission work progresses. Assisting the missionary in making translations is fine training for native workers. During the past months I have been translating the Acts of the Apostles with my native assistants and it has proved to be a regular theological education for all of us.

Sunday school cards and charts often find their way into the hogans and become interesting to the inmates when the story represented is made plain to them. In hogans where there are young people who have been educated, religious literature is introduced. And gradually Bibles and Testaments are introduced.

But as the great majority of the people are illiterate, the mission of the written word is very limited, hence it is a necessity that the message of the spoken Word be brought everywhere. And as the hogans are scattered far and wide over a rough, barren, mountainous region, the follow-up visits are often few and far between. And yet they are necessary. We do not consider that our duty is done, like some missionaries do, when we have visited a hogan and have spoken there of the Saviour. It is an impossibility to make the message of salvation plain to people to whom its message is absolutely foreign in one or two conversations. In many cases the way the message was presented by missionaries is absolutely unintelligible to the Indian. We cannot consider having fulfilled our duty as long as our brother or sister Indian is in the land of the living, and even then it is a question not to be lightly dismissed whether we have been faithful to our trust.

Whether the message is accepted or rejected or held in consideration, we feel that in all cases we must bring the Gospel to the same people and to the same hogan over and over again. Nevertheless we rely upon the promise that the Spirit will accompany and follow up the message, so that we can leave the results to Him.

And we rejoice in the fact that the Gospel is gaining ground and making headway in the ho-

gans of those uneducated, so that already the firstfruits of this labor are being gathered in.

Bringing the Gospel to the hogans calls for careful and prayerful preparation, constant endeavor and hard work and patient endurance, both physically and mentally. It requires knowledge of the Indian language and character and religion, an appreciation of all that is deserving of appreciation in them, and a persistent endeavor to present the message of the Saviour of men to them; one thing that surprises many of us is the persistence with which they cling to their own religion, and one can not help but think how beautiful this same characteristic will be when, with their hearts, they will have accepted Christ as their Saviour.

We have not planned in this article to give a detailed account of hardships and such like which a missionary's life among the Navahoes entails, about camping out and sleeping in the open, about sandstorms and quicksands and blizzards and swollen streams, about scanty fare oftentimes, about broken rigs and played-out teams, about losing our way in this great expanse of territory, and about multitudinous delays and disappointments. After all, these are all in the day's work when we bring the Gospel to the hogans.

A soldier does not enlist in the army expecting to find a soft snap, if he has any sense at all, and neither should a missionary to the Navahoes

expect such, in fact, he should expect to endure hardship as a good soldier of Jesus Christ. The battle may be long and tiresome, but the victory is assured, the cause of our Lord and Master is going to win out in the end. Let us be of good courage as soldiers of the cross and keep on bringing the Gospel to the hogans.

VIII.

LAY-WORKERS IN OUR INDIAN MISSION SERVICE

ONLY FOR WANT of a better term to express what we mean, we speak of lay-workers. That there is great need as well as great opportunities for such workers in the Indian Mission Service, is a self-evident fact. There are numerous positions at any and every well-established Mission for both men and women who for various reasons have not been able to obtain the necessary education and training for ordination or professional service. These quiet, unassuming, consecrated workers, to be found at every Mission, are the ones who are generally doing more for the advancement of the great cause than any one of us ordinarily imagines. Eternity alone will probably reveal what has been accomplished thru their humble services.

In our work among the Navahoes and Zunies we also find several of these humble, ever-willing, consecrated workers. First of all we are reminded of the Matrons, whose work indeed must be trying and arduous. At Rehoboth we have one in charge of the boys', and one in charge of the girl's dormitory. They each have fifty children under their supervision during all the hours that they are not otherwise engaged.

Imagine being mother to fifty boys or girls, ranging in age from five or six to eighteen or older. Each one a different character, different shortcomings and failures, different desires and ambitions, etc. A thousand questions a day must be answered, a hundred and one things must be looked after. Are they washed, combed, brushed, clothes clean and whole? Have they studied their lessons, read the Bible and prayed, memorized their catechism lessons? Here are little difficulties between two or more that must be ironed out, there grave disputes have arisen that must be settled. Beds must be made, the rooms kept clean, etc., etc. And all of it must be done in a spirit that will point to Him, for Whom and for Whose cause the service is rendered. The Matron at Zuni has thirty-five children to look after, but these do not live with her in a dormitory, for the school at Zuni is not a boarding, but a day school, and the children board and lodge at home. Each Monday morning she must be ready to give each boy and girl a thorough scrubbing from head to foot, for after a week at home this is indeed more than necessary. At this weekly (not weakly) bath, they also shed their soiled and torn garments, exchanging them for the fresh, clean and whole ones the Matron has ready for them. The washing, ironing, sewing, and mending of all these clothes is no little task in itself, but in addition to that she teaches the girls how to wash and

iron, sew and mend. During certain afternoons of each week she calls on all the English-speaking women of the village, reading to them and seeking to get them interested in their soul's eternal welfare. Ah! these Matrons are not often thought of, but they are doing a great work in humble service.

At Rehoboth we also find a Seamstress to look after the sewing and mending at this post, and a Laundress to look after the washing and ironing of School and Hospital. In doing this work they are helped by a detail of children, but in turn they are expected to instruct these children in doing these things, so that after graduating they will know how to take care of their own clothes.

Furthermore, we find two at Rehoboth whose positions are designated as Housekeeper-cooks. They are in charge of the Mission House; here the several employees have their rooms; here you find two dining-rooms, one for the employees and one for the hundred children; here you also find a home-room, where the workers can sit or lie down for a little rest or fellowship between working periods, and last but not least, you find here the large, well-equipped kitchen, where these two cooks reign and prepare the meals for employees, children and hospital patients. Surely you, who read this, need not envy any of these workers, thinking that their yoke is easy and their burden light; but you may be jealous of them because their work is not simply

humanitarian, but an opening of the way for the higher service of the teacher, physician, and preacher. All these positions, you will no doubt have understood, are filled by daughters of our Church, and we thank God that He has inclined their hearts unto this work. They do it out of love for Him or they would not do it at all. There is still one more lady assistant at Rehoboth and she is the Clerk, in charge of the office and the correspondence. The volume of mission business is ever on the increase, books must be kept systematically, records must be accurate and filed carefully, letters, official and private, must be answered. This helper is no less consecrated than the others, for it has happened several times during her incumbency that she has served in the capacity of other employees when they were compelled to resign because of sickness, and their places could not immediately be filled.

The male employees at Rehoboth are the Manager and his assistants, of whom we will not speak at this time, seeing we will meet them in the Chapter on Industrial Missions. But other lay-workers are the unordained men, with their interpreters, in charge of some branch of direct religious work. Such a one is found at Zuni in the capacity of boys' worker. He is the Secretary of the Zuni Indian Y. M. C. A. located at that post. He is also assistant to the Missionary, and thru correspondence, keeps in touch with

the Zuni boys at non-reservation schools. His main business, however, is to work among the Zuni boys who have been to school, have learned to speak and use the English, and having acquired some education, are back in the village and at home. They must be gathered in the reading-room where they are entertained, instructed, and urged to make use of the advantages which are theirs above others who lack all education and training. This is a most necessary work in order to conserve and foster that which has already been gained. At Tohatchi we also find an unordained worker, who is in charge of all the mission work at that post, but seeing we have a separate Chapter on his field and work, we need not speak of it here.

A most important position, filled by an unordained worker, is that of Field or Camp Missionary at Rehoboth. This is the man who lives at Rehoboth, but finds his field of activity out among the Indians on and off the Reservation. That this is a most necessary, but at the same time hard and trying job, cannot and will not be gainsaid by anyone. With his interpreter he wanders over the Reservation, now here and then there; at night the great, unlimited expanse of territory is his hotel, the ground his bed, the beautiful dome of heaven his canopy, while the camp-meals are prepared and served by himself or interpreter. The only and supreme purpose of it all is that the Navaho, whether able to un-

derstand English or not, living in the darkness of ignorance, sorrow and sin, shall hear of that blessed name given under heaven among men whereby sinners must be saved. The man, who occupies this position at the present time is Brother Mierop. His first service on the Indian field was rendered when he was in charge of the Two Grey Hills Mission. After a brief stay at this place, he returned to Chicago, Illinois, his former home, expecting to take up regular training for mission service. Later he resumed his work among the Indians, working under the direction of the Presbyterian Church. At present he lives at Rehoboth, but labors among the Indians of the adjacent region. That such work is rich in experiences, both amusing and pathetic, is easily understood. Intensely interesting is therefore his own story on this subject, and we sincerely hope you will enjoy reading it. Brother William Mierop is a sincere, capable and consecrated servant of the Lord, and we believe he is exceptionally well-fitted and qualified for the work entrusted to him. May the Lord be with him and his assistant, sustain and protect them, as they go up and down the country proclaiming the Good News to the Navahoes, and may it be given unto them to bear hardships as true soldiers of the Cross.

CAMPING WITH THE NAVAHOES (MY PERSONAL EXPERIENCES)

WILLIAM MIEROP, Camp-Worker at Rehoboth, N. M.

IT HAS BEEN SAID that if you want to punish any one, compel him to camp for a while. At first it is an innovation, but as the time goes by it becomes burdensome, monotonous. It has a sameness that weighs on one's mind, hence an appropriate way of meting out punishment.

To those who have been redeemed thru the precious blood of the Lamb, camping with the Navahoes, in order to give them the Message of Salvation, is a rare privilege. I deem it a great honor to be a co-worker with the Lord, and count it great joy when it is necessary for me to be a co-sufferer with Him.

Of course, you can readily understand that camping with the Navahoes incurs many difficulties and amusing incidents, apart from the blessed work of giving them the Gospel. I remember distinctly the time I came to work among the Indians. I was the youngest missionary on the field—not quite 25 years of age then. I thought I would do some camp-work to tell them about our Lord. I was pretty "green," I assure you. When we came to a hogan where a Navaho lived, I jumped out of the buggy and walked to this hogan. Now you know, I presume, that very few Navahoes have wooden doors, only a blanket, and when they

want to enter, all they do is to push the blanket or canvas to one side and walk in. Well, I stood before this hogan, skinning my knuckles, knocking on the posts that supported the blanket. I knocked and knocked and I was wondering why in the wide world they didn't yell, "Come in!" The Navahoes on their part wondering who that crazy person was (for that was really said). If he wanted to come, why doesn't he push the flap aside and walk in. Whenever I felt my poor bruised knuckles, I got "sore" to think that they would keep a man out there so long, and I knocked harder and harder each time. This was my first experience among the Navahoes.

As I grew I gradually began to learn things. It dawned upon me that Navahoes were a different class of people than the class I belonged to. Keeping this thought ever in mind, it saved me many a painful experience. Many Navahoes are notorious liars. Some take great pleasure in lying. There are many who try to be average careful with their tongue, but the rank and file seem to enjoy a lie. There was one young Indian I met who boasted of being the biggest liar in that part of the country. Even his Navaho friends couldn't rely on him, and whenever he said anything it was taken with the proverbial grain of salt, only with him they usually took a pound. We had given a very strong sermonette on liars and their eternal destiny in



"Last Call for Breakfast." Eating near a "Devil's" Home

the lake of fire. It had made an impression, we could see. This young Indian got up and said, "My friend here said a lie is bad, a liar is worse, because back of the lie is the devil. It is true. I will try to lie no more." I asked him his name and this is what he said, "My name is George Washington." Just imagine George Washington having such a name-sake!

I do not want you to think that every Navaho is a liar. Many white people tell lies, and some enjoy it, too. I met one man who hated a lie. He told me if there was anything or any one he hated, it was a lie and a liar. I began to have confidence in this Indian, and told him how glad I was to meet a Navaho who believed like he did. I asked him why he hated lies and liars, and then he told me to wait. There was a big trunk in one corner of his room. In this trunk he rummaged and I began to wonder what he was up to, when I heard him grunt. Evidently he got what he was looking for. Imagine my surprise when he came to me wearing a "domine's" coat in regular style, walking and strutting up and down his kin or house, like a proud turkey. He then told me he was wearing a missionary's coat, and as they never lied and hated liars, so he must too, for "don't I wear a long coat?" He couldn't lie while he had that kind of a coat on!

While this Indian was proud because he possessed a preacher's coat, there are others

equally proud who have no coat and for other reasons. You are acquainted, no doubt, with the Navaho superstition of the son-in-law looking at his mother-in-law. If they should look at one another they would get blind. Sometimes they have to be pretty fleet of foot to escape the mother-in-law. Very often the children hang around the hogan entrance to see if the coast is clear. If the son-in-law is seen coming or the mother-in-law, there is a wild scramble and a flight. One would think they would get tired of it, but no, it goes on day after day. They don't care to separate and live in another locality, so this superstitious fear is constantly hanging over their heads as Damocles sword. We met an Indian one evening and slept in his house over night. We had given him the Sweet Story of Old and we felt happy. When we were thru, our conversation turned to the mother-in-law superstition and I told my friend how foolish it was, as many white people would be as blind as a bat if this fear was true. My friend got up and replied, "The Indians are afraid of their mother-in-law. Why? They don't know anything. They are like children. Here am I, a Navaho, a married man with lots of children. Here is my wife sitting alongside of me. Here is my mother-in-law right here, she is looking at me, and I am looking at her. Nothing to be afraid of. I am not blind and we have looked at each other for many years. The other Nav-

ahoos have no sense." I thought that was mighty fine. Oh, if only others would follow, I thought! I am glad I thought it and never spoke my thoughts, because when I asked him how many wives he had, he said, "Two. This is one and my mother-in-law is the other!" He had followed the Navaho custom of "marry the mother you get the daughter, too." No wonder the foxy Indian wasn't afraid because his mother-in-law was his wife as well as his mother-in-law's daughter.

While some try and fool you as this Navaho tried and almost succeeded, there are others who would not condescend to do such things. They prefer another method. Sometimes you can forestall them. I did it once. We were out many days and dead tired when we came to a hogan where they were holding a religious ceremony. Some one had had a bad dream, so the medicine man thought it wise to have a ceremony, so this bad dream wouldn't come true. Well, we were there, ready for an opportunity to tell them about the Crucified but Risen Lord. We did so, and when thru, this medicine man asked us several questions about our story. Finally he told me that he was the best Navaho doctor on all the Reservation. There were none better. After a while I told this medicine man I had a terrible pain right in the middle of my stomach. Couldn't he help me, as he was the best of all the doctors? My, it was getting worse!

This old fellow began to get worried and looked appealingly at me until I looked at my watch, and no wonder I had that terrible gnawing pain. It was 12 o'clock and time to eat, after which the hunger pain left me. How chagrined he was can be easily imagined! He became one of my best friends. At certain places they had no time to hear the Gospel, but my friend invariably made time for me.

All medicine men or Navaho doctors are not that courteous. Sometimes to their own people they are gruff and scold. Especially when other "doctors" are busy or scarce, then they act a little rough and independent. In our camping with the Navahoes we ran across one crusty old fellow who had just completed a ceremony over a baby who had been very sick. We began to speak about the baby, and when the mother went out to get some wood, he confided to us that he could cure the baby, but these people were stingy, so he didn't heal the baby, saying another and a different kind of ceremony was needed. We told him he ought to go to jail if he could cure this poor sick child and refused on account of small payment, and I would report it to the Agent when I got back. Then he became just as nice as could be, vowing with the next song he would cure the child. And he did, too.

You understand, of course, there are Navaho doctors who are conscientious and wouldn't perform two ceremonies where one would suffice.

Many of them are like our doctors in that respect, if you will pardon the comparison. A number of them began to know us, and whenever we ate with them they invariably waited for me to ask a blessing. I can't always say this of some white people I meet with. Once, after many days in camp, we arrived at an Indian Trading Store. It was evening and we were thankful we were going to get a good place to sleep in. This white trader invited us to supper. While setting the table, it was just one curse after another. Every other word was a swear-word. No place for me, I thought! When we sat down to supper, this white man was still swearing, first at this and then at that, because there was no milk, then because there was no jelly. This trader began to reach for things, when I said, "Let's pray," and then with an "I'll be blowed" from the trader, I asked a blessing. From that time he never swore when I was around. Another trader, knowing I was a missionary, would test me from time to time. The last time I cured him when he put a record on his phonograph and requested me to dance with his wife. He said it was a "two-step." I declined, informing him I didn't know anything about a "two-step," but I did know something about being one step from hell. He never tried me again.

It was on one of these trips that I came to a place very much discouraged. I had no inter-

preter and was doing the best I could in giving the Navaho the Gospel. It was very hard work, I can tell you. I came to a place where some twenty or thirty Indians were gathered. I did what I could, and they understood all right, but when they began to ask questions, I couldn't answer because of my lack of the Navaho language. They said I couldn't answer. I was afraid, and so on. I sure was in a bad fix. All that afternoon I noticed a young Indian all decked up with his beads, rings, and bracelets. He had a derby hat on with the top cut off, with a string under his chin. He looked so comical, that many times I had all I could do to keep a straight face. Many times I said to myself, "This young man sure looks like a clown in the circus." I wondered where he picked up that old hat. When the Navahoes were tormenting me about not answering their questions, I breathed a quick but short prayer to God for help. Suddenly some one in the rear began to answer the questions in Navaho. What a relief! To my amazement I found it was my "clown" whom the Lord had sent to help me. After the sermonette I found out that his brother had heard the Gospel, went home and told this young man, his younger brother. He believed the story and began to walk on God's road, while his elder brother laughed at him. How wonderful God works at times! How past finding out His ways!

This wonderful provision of God is constantly

seen in our camping with the Navahoes. One time we had visited many Navahoes in their homes. We had travelled far from home, when our horses got sick, and we didn't know what to do to help them. We told the Lord about it, and went on our way. We had rolled the burden upon the Lord, and there we left it. That afternoon we came to an isolated store, where a white man met us. "Come in, folks. My, I'm glad to see a white man. Uncle Sam sent me away out to this God-forsaken country. Michigan looks mighty fine to me just now. Here it is so dry and barren. Why did the Government send me, a horse doctor, out to this place for any way?" I told him why; because the Lord knew my horses were to get sick and provided a horse doctor to help His servant out. He fixed up my horses in fine shape over night. And what was my surprise to find out he was a Hollander and knew many people I knew in Grand Rapids. How sweet to hear a few Holland words from him, although I couldn't answer him as good as I wished to in Holland. And he miles away from civilization. Yes, indeed the Lord takes care of His servants. No question about this in my mind.

When looking up Navahoes to tell them about Jesus, we are compelled to sleep wherever night finds us. Sometimes we sleep under a cedar or pine tree, in the arroyos, in the hogans—anywhere—as long as we have a place to lay our

bedding down. During the winter, when the snow is deep, we must first break off some tree branches, and using it as a broom, clear away enough snow so we can lay down. Very often then it snows all night, and in the morning everything is completely wet. In the spring we have sleet and sandstorms, and in the fall we have the rainy season. Then frequently we are aroused from our sleep by the rain. We make the best of it until the morning, only to find that everything is soaked. One time we laid in water practically all night, with our shoes and other articles all tucked nicely under the blankets. When morning arrived even the shoes and the matches were soaked. Then the breakfast we had was a tin-can lunch. We were thankful we had that to eat. But some day I am going to arrange a lot of canned goods before me and say, "Now you old tin cans, I am thru with you. I don't need you any more. Good-bye, friend." One gets so tired of eating tin-can lunches, and yet that is the only thing that keeps in hot weather. So the camp trips go on; first the torrents of rain in the fall, then the hot desert blasts of summer, followed by the snow and intense cold of the winter months. Occasionally we find a hogan to pass the night in. If it is empty we are happy. Sometimes it is empty because it is a "devil's home." A "devil's home" is a hogan where a Navaho died. They are afraid of such a place, therefore when one is dying they

bring the person out of the hogan alongside of a bush and there let them die. Many of them die in the hogan, so they simply vacate it and never return. The visiting Navaho soon finds out if a hogan is a "devil's home," so he shuns it. On account of the weather we often sleep in one of these "devil's homes." The poor Indians look at us in amazement to think we would have the courage to sleep in such a place. But when I tell them how I was lost once and slept in a "devil's home," where the body was buried inside the hogan, and am alive to tell the tale, they first think I am in partnership with Mr. Devil, then they change their mind and say I am alive because I am the missionary, and God's Story makes one brave.

Whenever we come to an inhabited hogan we always know it long before we get there. Usually the dogs are reception committee. They bark and make a terrible noise, so our coming is widely heralded. When we get nearer the children can then see us, and oh, how they do scamper to tell mother and father a white man is coming! When we finally arrive and walk in, as we do not knock any more, there is usually a sheepskin for us to sit on. These sheepskins are full of lice generally, and if you should sit on one you are sure of getting acquainted with some very interesting friends. One such hogan I shall never forget if I live to be 100 years old. This hogan had a large family in it, and it in-

cluded an old lady. Now you never know what an old Navaho lady is going to do. She is an unknown quantity, to use an algebraic term. Well, this time she was so glad to see me, the poor old soul just took me in her thin, wrinkled arms and—and—what do you think she did? She unblushingly planted a kiss upon my cheek. Although she didn't kiss me like my wife does, still I thanked her for it, because she was so happy to see me. That night grandmother entertained me and gave me a nice mattress to sleep on. I thought I was getting to be somebody. All that night I couldn't sleep because my friends, the lice, were feasting off me. The morning came, oh so slow, and when I looked for my friends, they were all scampering for a hiding-place under the edges of the mattress. Then I vowed no more mattresses for me on a camp-trip among the Navahoes!

Grandmother thought I would get lonesome, I suppose, if she didn't do the cooking for me. So she started in to get breakfast ready. Once in a while she stopped, took an insect off her head and put it in her mouth. I heard a cracking sound, but thought no more about it, but when she repeated the performance time and time again, I questioned my interpreter and he told me she would spit them out as soon as her mouth was full. This she did to my great relief. It was none too soon for me, I can tell you. While grandmother was doing this, another occupant,

a young mother, was busy giving the baby a bath in the frying-pan. As I knew grandmother was going to use that pan, my stomach or something in that neighborhood began to give a gurgling sound, you know the kind I mean, and I thought, all's off with me. I closed my eyes for a moment or two, maybe five, I don't know. I do know it was quite a while before I opened them, but when I did, old grandmother was busy killing lice on the butcher knife with her thumb, and then using the knife to cut some mutton. How quick I closed my eyes I can't tell you, but they stayed closed for a long, long time. While they were closed I prayed to the Lord, reverently, you understand, for grace to meet this situation. Suddenly I heard the cry of "Let us eat." I asked a blessing and slowly ate with the rest. I was hungry enough to eat fast but—you know how it is.

Camping with the Navahoes for the purpose of bringing them the Gospel is no sinecure, to say the least. If you refuse to eat with them, you can't win them. Only recently I ate with the Navahoes, and when all thru they said, "Now we know you are the missionary who loves us. Other white people say we are dirty and they won't eat our food, but here you come, tell us about God and eat our food. We are happy to see you do it." Of course, I never tell them of the special grace God gives me to do it, but, as the Apostle Paul was all to all men, so we are to

these poor heathen Navaho. I do this in order to win them to Christ. Frequently my wife gives me enough sandwiches for a day trip, but a camp-missionary can't do anything amounting to much in one day. He just gets started when it is time for him to get back. Many an amusing incident has followed the giving of these sandwiches to the Indians. They are afraid of eggs, saying they will get a large family if they eat them. Salmon they refuse because those who eat it will get sores in the stomach. Now it happens these are my favorite dishes, especially as sandwiches. They like to eat white man's food, so thru courtesy I offer them a sandwich of either eggs or salmon. The moment they find out what it is they drop it like a hot brick. Sometimes they don't ask, so I don't tell them, then a month or so later I tell them about it and point out the fact that nothing happened to them. In this way, perhaps, we can get them to see things differently. It is hard to do this, but this is my aim along with the preaching. You know when a person dies in a hogan, the Navahoes always leave that hogan. Some go so far as to burn the hogan. They used to come to me to ask me for help in burying their dead. This I was always glad to do if they would help me dig the grave. Very often they refused to do this; then I left them to their own devices. If they helped then I would go along to supervise the job. When the burning of the hogan was

next on the program, I would ask for it, as it is made from the best and stoutest posts. Generally they granted my request. Then for a day or two I would haul in the old "devil's home." When they visited me, my wife would offer them a cup of coffee and then a second cup was asked for, and sometimes a third. When all were satisfied, I would tell them the coffee was made by burning the "devil's" wood from the hogan. Then what a howl and a yell! But when I asked them if the coffee didn't taste good, they had to confess that it did. Then I asked them why are you yelling for then? The next time they come for more, as they dearly love coffee. Thus we try to teach them in more ways than one. Only a new heart from God can affect a change that is lasting and satisfying.

Invariably when camping with the Navahoes any length of time they asked my interpreter his clan name. Once I remember we arrived at a camp very hungry indeed. Our food supply gave out, also our water, and here we were hundreds of miles from home, fifty miles from a store and in a neighborhood in which we were totally unacquainted. We told them who we were and where we came from and why we were traveling thru the country. After the message was given we told them of our plight, but it didn't seem to awaken any cord of sympathy, for they just listened, but that's all. Now listening doesn't do your stomach any good, espe-

cially when said stomach is sending an S. O. S. for something to eat. We began to talk about clans, when I told them I came from the "Many Goats" Clan. This certainly surprised them, and they laughingly asked me how that was, so I related why I took this clan name. "Four years ago I bought a small goat or kid for my two children. This kid became a great pet. It used to buck my wife with its little horns, while she was hanging clothes on the line. My family took a month's camp-trip overland in a prairie schooner. When we returned a coyote had eaten the pet goat up. So I took this clan name in remembrance of the pet goat." Well, do you know that when I got thru they got right on the job to fix us something to eat. One lady began to make "clapping bread" similar to our pancakes, and called "clapping bread" because of the movements of the hands in turning the dough over and over again; another began to sharpen the knife preparatory to cutting some mutton; a young girl got water on for the coffee, and before I knew it I heard these sweet words, "Let's eat." I can assure you I ate all right. Rib after rib vanished, the fat running down my chin, fingers wet with grease, and how good it tasted could be seen by what was left. We left bones only. Ordinarily I don't eat much fat, but at times like this I forget that I don't eat fatty meat. Now why this sudden change in their manner? Why all this hustle and bustle? One would think we

were really persons of high distinction. The cause of all this lay in the mere fact that I belonged to the same clan as these people did, namely the "Many Goats" Clan. So you can see small things, as clan names, come in very handy sometimes.

By camping with them the missionary gets inside information of their home life. As we all know, if you want to know a person well, just live with him a while. Then you will get an intimate glimpse of his private and home life, like you never could get in any other way. So with the Navahoes. By eating and sleeping with them, you get some of the idiomatic expressions. You can learn many things if you keep your ears wide open. Then you can learn their language and give it the right flavor in pronunciation, for the Navaho language has a flavor all its own. Every time I camp with them I practice my Navaho and how they roar with the way I come out with some words. When they correct me I know I got it right then, and so we use it correctly the next time. But the language is so difficult to learn. Progress is very slow indeed. Here a little, there a little; here a line, there a line; an expression here, and a sentence there. And so the language study goes on. But I can see progress has been made, even though it has been slow. "Alle goede dingen komen langzaam."

In their idiomatic expressions lies food for thought. Many times they can say a whole lot

with a few words. Another time they use many words to express what to us is a simple thought. Some of the female Navahoes have a very sharp tongue, so these pithy expressions come in handy. Once I was sleeping with them. The kin was crowded. There must have been about nine or ten persons in this kin of about 16 x 18, besides ourselves, four dogs and two cats and a lamb. You can imagine what a delightful odor came to meet us when we entered right from the fresh, though cold air. In a few moments we got accustomed to it and slept in that atmosphere that night. The children began to cry. They were told to "hush," which they all did except a small girl of about eight years old. She kept up crying until her mother said to her in a sharp tone, like only some Navaho mothers can use, "What are you crying for? Did your husband die?" It is needless to say the crying stopped. I surely felt sorry for the poor tot, although I needed my night's rest.

In camping with Navahoes, one quickly learns their religious beliefs, what stories they are allowed to tell only during the winter time, what games they are permitted to play only in the winter time, which perhaps might prove to be of interest to my readers, but time and space prevents. Let it suffice when I say the Navahoes haven't very many games. They have one game from the remote past, which only men participate in, while another game for women is of

recent origin. Their stories for winter relation are many and interesting, but it must be passed over at this time.

What a grand opportunity we have while camping with them to reflect the image of our Master. Our actions are constantly under their surveillance, and all our deeds and words are frequently brought before the bar of judgment. These words and deeds either accuse or excuse us in their eyes. Hence, how careful one must be so no erroneous idea might be received of our blessed Lord. The Gospel has not lost its power in drawing men and women to the Cross of Christ. For after all is said and done, this is our main purpose in camping with the Navahoes, to be an instrument in God's hand to bring them to a saving knowledge of Him, Whom to know is life eternal. One of the saddest and most pathetic incidents of all my experiences as a camp-missionary came to me a few weeks ago. We had visited a camp, had given the message with gladness and singleness of heart. We were about to leave, when I saw an old lady hid beyond a bush, sitting on a sheepskin. I went up to her and shook her hand and gave her the usual Navaho greeting of: "Is it well?" I told her who I was, whereupon she told me: "I am 110 years old. I know I am, because I was 53 years when I went into captivity. Now I am blind, I am all alone, no one cares for me. My little one, my little one, what shall I do? You

have told me about God's home where I can go to if I walk on God's road. In God's home my blindness will be gone. Oh, how happy I would be if I really could go there. Here they leave me alone. They just bring me a little food, not much. No one cares for me." If you could have heard that pitiful wail, it would almost break your heart like it did mine. Lovingly we told her God is willing, aye anxious, to receive her if she but come with a confession of her sins. But we couldn't convince her that God loved her and Jesus cared for her, because it seemed utterly foreign to her mind.

Ah, dear readers, there are many Navahoes to whom the Gospel is strange. It is our supreme duty to make it so simple that a child can grasp it. This is our loving duty to the Master. It was He Who sent us here. It is He Who sustains us. We repeatedly remind ourselves that God can and will do great things for us if our faith is only large enough. God can't (humanly speaking) give a heart a quart of blessings, when it only has a pint capacity. We constantly remind ourselves that while failure to bring the Gospel to the Navahoes is a great crime, a low aim not to expect great things from God is also a sin. Therefore, let us go from strength to strength, having faith in a great God, Who will in His own good time gather some of these Navahoes to complete the body of Christ.

Loving Father, hasten that day!

IX.

TOHATCHI, NEW MEXICO

TOHATCHI, "Little Water," is the second place that was occupied by the Christian Reformed Church in its work among the Navahoes. After having served as assistant to the Rev. H. Fryling at Fort Defiance for some time, Mr. James De Groot was sent to Tohatchi, a branch station of the Fort Defiance Agency. Having, as it were, just begun the work, he was succeeded in the year 1900 by the Rev. L. P. Brink. The experiences and labors of this brother are spoken of in a preceding Chapter, "A Pioneer Missionary to the Navahoes."

With the departure of Rev. Brink from Tohatchi, this district, one of the best on our allotted territory, has experienced a continual change of laborers, and this has not proven to be beneficial, but rather detrimental. Rev. D. H. Muyskens was the first to continue the work here after Brother Brink went to California, but it was only temporary, for the Rev. Muyskens, Missionary of the Paterson, N. J., churches, was called to take up the work at Crown Point. He was simply abiding at Tohatchi until things could take shape at Crown Point. When he finally left, Tohatchi station was vacant until the Rev. Lee S. Huizenga, M. D., took up his

abode there. This brother, we all know, was not where he wanted to be when he was at Tohatchi in the Indian work, for his heart was set upon and, according to his own testimony, his life was consecrated to the cause of Christ in a foreign land. He was serving in the Indian field only until such a time when the Church would be ready to send him out into foreign work. By way of an interpolation, we can say, that that day dawned in the fall of 1920, when on the 30th of October, Dr. and Mrs. Huizenga, with their three children, Rev. and Mrs. J. C. De Korne with two children, and Rev. and Mrs. H. A. Dykstra, set sail from San Francisco, Cal., as the first representatives of the Christian Reformed Church to bring the Gospel to the Chinese. May the Lord be with them and bless them in selecting the field for the Foreign Mission work of our Church.

The Rev. Dr. L. S. Huizenga during his first stay at Tohatchi, asked for and received as an assistant Mr. Mark Bouma, a brother more or less acquainted with the work among the Navahoes, having served a term as General Manager at Rehoboth. After Dr. Huizenga's permanent departure from the Indian field, Mr. Bouma was placed in full charge of the work at Tohatchi by the churches of Holland, Michigan, who have made the support of this station their particular and peculiar care.

During the periods of vacancy which Tohatchi

experienced, the Roman Catholics entered the field and established their work there. This, as becomes evident from the following description of the work written by Mr. Bouma, has caused a division among the children, for now some are being taught by the Catholic Priest and others by the Protestant Missionary. Whoever succeeds in getting the thumb-print of the parents, obtains therewith the privilege of giving religious instruction to the child. When we recall the experiences and the outcome of our struggle with this same party at Fort Defiance, we are loathe to think of what may happen in the future at Tohatchi. One thing we are sure of, and that is that this station nor any other should be left without a *resident* worker for any length of time. One of our strongest men should be called and located at such a station, and undoubtedly he should be supplied with the best of interpreters as well as with an assistant to look after the faraway camps which he would not be able to reach regularly without neglecting his work at the school. Thus working in the closest harmony, the Missionary and his assistant may be able to hold the ground. This matter should assuredly teach us a lesson for the future. Never again allow a station to remain vacant and unmanned. It is possible to prevent this if the spirit of self-denial is practised, and the welfare of the whole is considered rather than the welfare of a certain part.

Brother Bouma has a difficult field to labor in, and we should remember him in our prayers and back him up with our encouragement. If he, who is undoubtedly more or less acquainted with the whole Tohatchi district would consent to assume the camp-work and the Classis of Holland would send an ordained Missionary to care for the school work and the nearby camps, this would be, in our estimation, the best solution of the problem, and the very best arrangement that could be made for the place.

At Tohatchi much time has been spent, great efforts have been put forth, many dollars have been invested, the confidence of the people in the district has been won, blessed fruit upon the work has been gathered in, and therefore by all means everything possible should be done to conserve what has been gained. I am sure you will be interested to read the following experiences of the Tohatchi Missionary as he follows the trail of the Navaho over the mountains, thru the valleys, across the plains, and into the rocks.

ON THE TRAIL OF THE NAVAHO IN AND
AROUND TOHATCHI

MR. MARK BOUMA, Missionay-in-Charge at Tohatchi.

THE COMMAND, "Go ye.....teach all nations....." includes the adult Navahoes, and in order to reach them, we surely must "hit the trail." Although most of them do enjoy hearing "stories," very few will go out of their way to hear the Gospel. It must be brought to them in their homes. The ideal would be to have systematic camp-work done from out of every mission post. That would mean a camp-worker for each post, who does nothing but visiting camps. Our Tohatchi man would have to cover an area of about one thousand square miles, which would keep him busy, and afford the Indians a visit none too often.

As we are situated now, one man being responsible for that entire field, and also for the school- and home work, which alone can keep one busy, it is easily understood that some part of the work must be neglected. Because the class-work with the school children is set at fixed hours, and it seems a shame to go away when work at home (such as personal work with school children, Indians calling at the Mission, etc.), must be neglected, our camps are visited very irregularly and at great intervals.

These periodic visits at the camps are often caused by some special emergency, a few of

which I'll quote to give you somewhat an idea of our work.

About two miles from our Mission is the camp of "Many-Goats-Nephew." One morning early the entire family was at breakfast outside of the hogan with the exception of a five-year-old laddie, who was still asleep inside. All at once a crash was heard, and then they saw that the roof of the hogan had caved in. It had rained some during the night, which probably caused the catastrophe. Rushing to the place of disaster, they found the boy buried beneath the beams and dirt. It took them only a very short time to rescue him, but imagine their grief when they saw their child badly bruised about the head. Word was at once sent to the government doctor, who walked over, as there was no vehicle at hand. A hasty examination revealed that the lad was scalped, and would probably die. The doctor did what he could under the circumstances and went home.

Because the government car was not in running order, I was asked to take the doctor to that camp after breakfast. When we arrived there, the child had already died. Upon a closer investigation we found a fracture of the skull and a piece of wood stuck into the brain. Never before had I seen a skull so completely scalped.

There we stood, unable to do a thing for these heart-broken parents and grandmother. The doctor talked about it in a matter-of-fact way,

and wanted to go right back. It was plain to be seen that the man had never lost a child of his own, nor felt any concern for the spiritual welfare of these people.

While the grandmother prepared the child for burial (for it was decided that I take it away and bury it) I stood by, *thinking*. My thoughts surely "multiplied within me." About two hours before this child was asleep, no one suspecting any danger. Now in eternity, without having given the parents one word or look of recognition. I thanked the Lord for the sickbed of our boy, brief as it was. I thought of Psalm 94: 19, but realized that it does not apply to these stricken relatives, because they know of no "comforts" as the Psalmist mentions, and as so many of God's people experience, even in times of greatest distress.

While the child was being washed and clad in new clothes, which the father had hurriedly purchased in the nearby Indian trading store, another member of the family was carrying all the household articles away, as they would not dare to do that after the corpse was ready for burial. The child died just outside the hogan in which it had received its death-blow, which fact compels them to move away and never come near the place again. Superstition predominates with respect to anything and everything you can name. They will remain in the vicinity four days, which must be spent in "mourning," and

then they move away and resume their usual activities.

Although burials bring us much "on the trail" of the Navaho, they are very unsatisfactory as far as real gospel work is concerned. Before the burial, the folks are usually not in the mood to listen to the Gospel, because it is always in their first grief that we find them. Their dead must be buried *at once*. Then they do not want to meet us for four days because those that bury a corpse are "unclean" for that length of time. If we visit them after those days have expired, it is not wise to refer to either the deceased or the burial in any way, as the most of them would greatly object. Burying their dead may win their good-will, (and so much has to be done to win that), but it brings them very little direct Gospel.

The Government requests that the missionaries get the consent of the parents before they may give religious instruction to the pupils of the Government schools. This rule is especially enforced at the schools where both Catholics and Protestants have their missionaries. Because of the illiteracy of the Navahoes, we have printed forms on which the parent impresses his or her thumb-print.

Where there is only one missionary, this ruling does not involve much extra work nor embarrassment, because a child is compelled to

attend religious instruction, and with very little persuasion the thumb-prints are obtained. The missionary can patiently await the coming of the parents, knowing he is sure of the child. But where both Catholics and Protestants are working, as at Tohatchi, this matter is more serious. If parents bring in their children here, there are two missionaries awaiting them, who nominally are doing the same work. Unless the minds of these parents are biased thru certain circumstances, the missionary who first asks them gets the signature, especially if the other man is not in sight. If perchance both are on the scene, it is embarrassing to the missionaries and to the parents alike. No missionary likes to use persuasive means in the presence of his opponent, and Mr. Navaho is very much set on "keeping on the right side" of both missionaries for possible material aid.

One day a man assigned his boy to me, but seeing Fr. M——, whose friendship he also wanted to hold, he said that he had more children at home, and when he brought the next one in he would give the signature to the Father. This, of course, had to serve as a pacifier!

This "signature business" certainly puts us *on the trail*. As soon as we have any intimation of a family thinking of sending a child to school, we "hit the trail" and look them up, no matter how far they live away from us. If they tell us that it is their intention to send a child,

we ask them for their signature, explaining that there are two missionaries there, that only one of these two can have the child, that we are the "short-coat" missionaries, and. . . . well, whatever we think we ought to tell them. Sometimes we have no trouble at all and soon have their thumb-print.

But that the thumb-print does not *positively* assure us of the child, the following incident reveals. We asked D. M—— for his signature for the little boy he promised to bring to school. He readily gave it because we also have his little girl who is at school here. But. . . when D. M—— brought the boy, he first came to my room, requesting the paper he had signed, because he had come to the conclusion that it was better policy to give one child to each missionary, as he might need the help of both. I did not return him the paper, but told him he was at liberty to give his boy whom he would, although I tried to dissuade him from giving him to the Catholics. Saying that the child's mother wished her son to be put on the other side, he left me. I knew this was not so, but had to let him go. He went to Fr. M——, who was greatly surprised, well knowing that his girl was on our side. But, of course, he was glad to get the child and accepted the signature. D. M—— had no more than given his thumb-print, when he asked the Father if he did not have some lumber for him to make a door for his hogan. (The Father had just fin-

ished building the church, and had some lumber left.)

If, when we go out after signatures we meet a family that is prejudiced against us, it is often interesting and amusing to notice their dodging. Not often will they say right out that they want their child on the other side, but will give all kinds of evading answers.

It is not principle that decides for them, because they understand neither Catholicism nor Protestantism. Their motives vary, but are mostly politic. One reason why there is a marked decrease on our side and an increase on the side of Rome, is that Rome influences the head men of the Navahoes, who in turn use their authoritative power among their subjects. Because these head men are invariably medicine-men, they have a marked influence over the people.

It is not a wise policy to solicit signatures for children while out camp-preaching, because most of the parents must almost be compelled to send their children to school, and if the missionary keeps asking for children, he will be less welcome at the camp. If it is during the time that new children are expected at the school, and especially if it is noised abroad that a certain family intends to send a child, it is allright to ask for the signature.

While soliciting these signatures, we have great opportunities to bring them the Gospel.

They invariably ask what the difference is between our religion and that of the "long-coats," but instead of answering that question directly, we give them as much Gospel as possible, telling them that our commission is to bring the Gospel and not to run down Rome. Sometimes we cannot well get out of telling them something about the difference, and then we touch upon the radical points. They do not understand enough about either Church to appreciate this explanation.

Sam lives about fifteen miles away from here, on a mountain which is difficult to climb with a car. Sam met me one day and asked if I would not come to his camp. His wife had an ulceration of the breast; had been down for some time; could not nurse the baby; often fainted, etc. He realized she should have hospital treatment (Sam is an ex-pupil of the Government school), and wanted me to help him persuade his wife to go to Rehoboth.

So George and I started out, praying that the way might be opened for some effective work. It surely was a task to get there. Because of unusual drought, they had moved to a place where otherwise nobody ever lived, and where I'm sure never a car had been before. Had I known what we would encounter, I would not have ventured into the pinons, but once in there we had to proceed. The water in our Ford boiled

so much that it burned the radiator hose, and we consequently had a difficult time getting back home.

We found the camp and Mrs. Sam. She was emaciated, and it was easily to be seen that she had suffered a great deal, and was still in pain. Two ulcers had broken and the wounds had not been taken care of, so you can imagine the filth and stench. Another ulcer was forming, causing a great deal of pain. It seemed to me this one was in the right condition to be lanced, but that was beyond my skill and daring. The woman's temperature and pulse was running very high. Fever, pain, and loss of sleep were draining her system.

She was anxious to have me do something for her, and watched every move I made, expecting me to give her medicine. But she would not hear of going to the Hospital. All kinds of excuses she had to offer, none of which were very weighty. She had been in the Hospital before, knew she would be well taken care of, even realized that if she did not go she would have to suffer a great deal more, but positively refused to go.

Although her husband made a few feeble efforts toward getting her consent, he did not seem half as anxious as when he spoke to me the day before. And.....he spoke differently to me than he did to his wife. She could not understand what he said to me, and he supposed I

could not follow him when he spoke Nayaho. I did, however, understand some, and interrogated my interpreter afterwards. Then I learned that the case was thus.

Sam is a very immoral man, and his wife knows it, and he knows that she knows it. She dared not leave the camp, knowing what it would lead her husband to, and she shielded him before me, in not giving *the* reason why she would not let me take her away. He wanted her to go for more than one reason, but he did not dare to say too much for fear she would begin to unburden her mind to me.

The issue of this affair was that the woman remained at home and suffered much more than she would have had she gone to the Hospital. What little medicine I left could do her very little, if any, good. We offered them the Balm of Gilead, and pointed out to them the Great Physician, Who can cleanse even "moral lepers."

One of the school girls had been very sick. While convalescing I obtained permission to take her home for a brief visit. Her parents were very glad to see her so well again, which they had hardly dared to hope some weeks previous.

While the girl was visiting her mother and sisters in the hogan, George and I had a very interesting talk with the father. Although he does not understand much of the christian religion,

he knows it must be good, because one of his sons, who is off at school and is a christian, is one of his best boys. If religion can produce such fruits, it must be a power for good. I greatly rejoiced hearing this testimony, the more so, because that son is one of our Tohatchi converts, a young man who really promises well. If all our converts would be "unto God a sweet savour of Christ," what an untold influence for good they would exert.

After we explained the law of God to this father, as a rule for our lives, he did not wonder about the earnest endeavor of his son to live according to that law, although he did not see why eternal life could not be obtained thru good works, such as living according to this law.

While reconnoitering about the camp, I discovered a miniature brush shelter. Suspecting that this was the abode of the old grandmother whom I knew to be living in the camp and had not seen with the family, I walked toward it. There she sat, very old, feeble, blind, almost nude, with finger- and toe-nails about one-half inch long, a tangled mass of grey hair about her head, a most forlorn and pitiable sight. A rope was tied to one of the twigs of the shelter, which she would take hold of when she wished to walk a bit.

I have often seen similar scenes, but cannot get accustomed to them. After I had stood there a while, looking at the old lady and thinking of

my grandmother, whom I adored, I spoke to her as best I could. Although I called her my grandmother and she called me her grandson, we did not understand each other as well as grandmothers and grand-children usually do; but she made me understand that she was hungry, that her children neglected her, giving her barely enough food to keep alive, and giving her no clothes at all. She asked me for food, but I had none with me.

This was no exception to the rule. As long as the grandparents are sturdy and able to manage, they rule over all the children and grandchildren, and sometimes with an iron hand. They are the heads of the camp. But when they become feeble, they are usually neglected, as was this old lady I mentioned. Even the children seem to feel no concern for them, because my protegee, although not a professing christian girl, but one who has some education, and has had several years of religious instruction, did not go to see her grandmother. It is doubtful whether the old lady ever knew that her granddaughter had been home.

David, when persecuted by a rebellious son in his old age, prayed for divine assistance (Psalm 71: 9), but these people have not learned to do that. They know of no God of love and mercy. They are just waiting for death to take them to.....they know not where. They are in the dark.

When one makes calls he may expect to be called upon in return. We also experience that here. For every imaginable and sometimes unimaginable reason the Indians call upon us. Often we cannot do more than give them some advice in the matter, and even that is sometimes very hard. But it helps win friendship and confidence, and puts us in contact with the people. We mostly have an opportunity to present them with a bit of Gospel.

On the Tohatchi mission premises we have, besides the church-building and our home, a small house known as the "kin." It has two rooms: one which I use for my study, reception room for Indians, etc., etc. The other one is called the Camp-house. It has in it a stove, table, chairs and two sewing-machines for Navaho women to sew on. Those that know how to sew help themselves, others are taught by Mrs. Bouma.

That same room is used for Indians to lodge in. Sometimes two or more families happen to come at the same time, and then floor space is at a premium.

One Tuesday evening, when we came from the church, where we had been instructing the school children, a family was waiting alongside the Camp-house, anxious to get in. Hurriedly I started a fire for them and tried to make them comfortable, as it was cold, and they had a child wrapped up in a blanket. We supposed it was a



Visitors at the Mission

sleeping infant, and paid no more attention to it.

Three of the school boys went with me into my room, desiring to talk. After a while I asked one of them to step into the other room to see if the fire was allright, because very few of the camp Indians can keep a fire going in a stove, especially with coal. After a few minutes the boy came back, asking if I had any medicine for burns. The child in the other room had burnt itself. I took the people some medicine (of which I keep a goodly supply on hand), thinking I could do something to relieve, when to my horror I found a six-year-old girl very badly burned, unconscious, and with the death pallor on her face. Upon inquiry we found that they had come more than twenty miles from the north of us and had stopped at the school to see the doctor. He had done for the child what he could, but saw there was absolutely no hope for recovery. Because it was cold and stormy the parents sought shelter, and knowing about us and having heard of our Camp-house, they came to us.

I called in my interpreter, hardly knowing what to do. I could see that there was nothing I could do for the child, but was afraid she might die, and I did not like to have her die in that room. That would henceforth bar the room for the Indians, as they dare not enter a room where some one has died. Not wanting to frighten the parents more than necessary by ask-

ing them to come into our house, and trying to help them all we could, I decided that George should lie down in my study, so that they could call him as soon as they thought they needed assistance. George was then to call me, so we could help and, if possible, carry the child out before it expired.

About midnight George called me, but the child had already died. She had vomited and died before the parents realized it. The parents, of course, felt the loss of the child very much. I the fact that my Camp-house was now a *c' in' di bi gan* (demon's house). But knowing that even this event came not by chance, but by the wise Providence of God, I was soon consoled.

The parents said it was customary to bathe their dead, and would like a vessel with some water. I got them a pail with water, and in the meantime they asked George where they could spend the rest of the night, because they would not dare to stay where they were. He said they could come to his house, so they started to carry their belongings over there. Because they did this *before* the child was bathed, it set me to thinking, and I asked if they did that purposely. Yes, I was told, if once the child is bathed they will not dare to use what was present, nor enter the room again. Then I asked if bathing the corpse in that room would pollute the room more than only dying in it. They said it would,

so I forbade the bathing there, and suggested we go to the barn. This was readily accepted. Before we left the room, the father took a string of beads from his neck, washed them and put them on the child.

In the barn the father loosened the child's hair and combed it was a bunch of dry prairie grass. Then her clothes were removed, and while George poured the water on the body the father washed it. He then asked us to dress it, for he would rather not touch the corpse again. They then walked to George's house, never to see the child any more, and probably never to come to our Mission House again. At any rate, not to enter the "kin." Oh, the darkness of heathendom!

Great is the privilege but also heavy the responsibility to the bearer of light into this darkness, the Messenger of Good Tidings to those in deepest sorrow and trouble! How little we can truly realize the awful misery of heathendom in its idolatry and superstition unless we come into personal contact with it and see it from day to day! Being in the midst of it, we understand better than ever before Paul's request, expressed in the words, "Brethren, pray for us!"

X.

MEDICAL MISSIONS

NO ONE at all acquainted with the conditions that prevail in the non-christian world, among those without the knowledge of the only true and living God, whether they live within the boundaries of our own beloved United States or on some foreign shore, will for one moment doubt the great need of Medical Missions. Only they, who read very superficially, will fail to realize that this is not a self-imposed task, but a distinct command of the Lord, as well as one of the credentials of the christian religion, which is a religion of mercy, and its messengers are sent forth on errands of healing and help to all the man as well as to all men. The one supreme purpose of Missions, however, whether evangelistic, educational, industrial or medical, is to present Jesus Christ, the Son of God, the Saviour of the world, by preaching His Gospel, by teaching the truth, by promoting thru every worthy and effective means the welfare of this present life, and by ministering in mercy healing to the sick and indigent. The medical missionary must therefore also be first a missionary and then a doctor, and to the degree that this is verified, will the cause of Medical Missions come to its own in the mind and heart of the

Church at home and on the field. It may not stand first, but it does stand second, to the work of evangelization. Medical service is and must always continue to be a preparer of the way for the message of salvation. And every student of the history of Missions knows that more than any other department of service Medical Missions has been instrumental in disarming fanaticism with its consequent prejudice and superstition. Many a heart touched by this service of love and mercy has been opened for the glad tidings of Him Who loved us and gave Himself for us and sent His servants to minister unto us.

Conscious of the command, and realizing the great need, and convinced of the help it would afford in bringing the Gospel to the Navahoes, our Church in the year 1910 established a Hospital, for medical service to the Indians, at Rehoboth, the most centrally located of our mission posts. It was a matter of gratitude and satisfaction to all concerned when the Board announced the acceptance of its appointment by Dr. Wilbur P. Sipe, as our first medical missionary to the Navahoes. This brother entered upon the service full of love and enthusiasm, being well acquainted with the needs of those whom he was called to serve. But what a hard and sad blow it was to all those who had the Mission and also his work upon their hearts, when in the following year the Lord called him home and to higher service. Our loss was his

gain, and in humble christian submission we bowed as a Church to His will, Whose work it was and Who always knows what is best and does what is to the highest interests of His cause.

The first trained nurse, sent to assist the doctor in the Hospital work, was Mrs. R. Van der Veen Heusinkveld. Expecting to work under the supervision of the doctor, she found herself, when arriving on the field, face to face with the task of "carrying on" alone. The Indians, not as yet accustomed to come to the Hospital, she was compelled to carry the service to them in their hogans. Not in the least daunted by the unexpected change of plans, she began to train one of the Indian girls as an assistant, and together they went up and down the Navaho country bringing aid and relief where it was required, and soon they were able to persuade a few that could not be cared for in their homes to come to the Hospital for treatment. Before leaving the field and her work, Mrs. Heusinkveld had the signal pleasure of seeing her faithful assistant graduate as the first Navaho trained nurse and take up field work among her own people. This was Mrs. Christine Hood Whipple, and a year later Mrs. Fannie Becenti Denitdele passed the required examination and graduated as an accomplished nurse, highly respected by both the Indian and white patients.

The second physician to be in charge of the Rehoboth Hospital and its field work was

Dr. C. J. K. Moore. A man especially well-equipped for this service and one who, understanding the peculiar needs of the Navahoes, sought in every way to help them. During his stay the Hospital constantly gained in reputation among the Indians and whites. After the departure of our first trained nurse, who for a short time had been assisted by Mrs. B. Simmelink van Pernis, Mrs. Sena Voss Hoogezand, a graduate of the well and everywhere favorably known Hackley Hospital of Muskegon, Mich., took charge of the Hospital service, and for some time after Dr. Moore resigned, she, with the Indian help and frequent visits by Dr. L. S. Hui-zenga from Tohatchi, kept the ever-increasing work going. Our third medical missionary was the present one in charge, Dr. J. D. Mulder, and he was first assisted by Miss Maude Koster, R. N., who, to the great regret of all, was compelled to resign because of ill-health, and her consecrated services will never be forgotten; at present the doctor's assistants are the Misses Jeanette Lam, R. N., and Fanny M. Van der Wal. What the status of the service is at the present time can be gleaned from the presentation of the work by the doctor. If the churches understood the extreme need for increased hospital facilities, then surely all those which have not yet made a special contribution for this department would do so immediately. One day's visit at the Mission would convince the most prejudiced and

convert him from a cold critic into a most enthusiastic supporter of Medical Missions.

To meet Dr. Mulder, our one medical missionary to the Indians, is to meet a man who loves his work and is constantly on the lookout for ways and means by which the Hospital and field service can be improved. He is highly respected by his fellow-physicians of Gallup and those of the neighboring Government schools. He is continually called by them for consultation in difficult cases, and is often asked to assist in operations. The Government has also recognized the value of his services when it requested him to take charge of the medical work at the Tohatchi Government Boarding School in the absence of a regular physician at that place. It behooves us as a Church to appreciate the services of this consecrated worker, and remember him, with his assistants and their labors, in our prayers.

MEDICAL WORK AMONG THE NAVAHOES

J. D. MULDER, M. D., Rehoboth, N. M.

THE SICK among the Navahoes are still to a very great extent taken care of by their own medicine men. Very few patients come to me that have not first been under their care. The method of these priest-doctors is the same to-day as for ages past. Disease is attributed to evil influence. The diagnosis of a case consists in finding the reason why harm has come to an individual. The medicine man therefore cares little about the history of the patient's trouble nor does he examine him; he depends on divination. Some consult the stars, others say they are inspired by wind and breeze or while shaking the hands over the sick. As to the cause of the trouble, it may be that the patient has some years ago harmed a sacred animal, as a coyote, bear or rattlesnake; if threatened with blindness he has probably looked upon his mother-in-law, granted he has one. As to the treatment, this consists in ceremonies carried out in the minutest detail, consisting of chants, sand-paintings, dances, sacrifices, etc., together with the administrations of herbs, the latter only to such an extent and of such a nature as the special chant demands.

That such a theory of disease is harmful to both individual and tribe need scarcely be mentioned. There is no contagion! Think of a



room ten to fifteen feet in diameter crowded with people, no ventilation, except a hole in the roof for the escape of smoke. At the farther end of this room sits a patient suffering from small-pox. The priest-doctor has painted his naked body black, one white pustule after the other crowds its way to the surface, however, making him a strange spectre. They are holding a seven-day chant over this man. Relatives and friends come from far and near, to be present or to partake of the ceremony. Before two weeks have passed the disease has spread in all directions.

What about injuries? Last fall a Navaho boy, living near the Black Mountains, some eighty miles from Rehoboth, met with an accident. A broken bone protruded thru torn muscles. Medicine men were engaged to heal this wound. One after the other, however, finished his prayers, sand-paintings and administration of medicine without avail. Days and months the child lay and suffered. In March, after long consultation, the child was finally taken to a hospital some forty-five miles distant. Here I was called to amputate the leg, the bone of which was destroyed for over six inches. Thru God's Providence his life was spared, and in a short time, although maimed; he was relieved and happy to return home.

There is a variety of human ills which above all others demands our attention. A short time

ago an old trader told me, he at that moment could tell me of ten confinement cases in his vicinity that had died without aid or where untrained hands mutilated the patient to such an extent that death resulted. "In sorrow thou shalt bring forth children" is also the rule among the Indian. The squaw, accustomed to hardships, may stoically show no sign of pain, she suffers; and is subject to as many abnormalities as her white sister. One night I was called to visit an Indian camp some thirty-five miles from here. A woman had been in labor for days. Four medicine men were sending up their prayers, but in vain. Not many more hours and she would have been taken from her home to some desolate spot to die. After a counsel lasting almost for hours, I was finally permitted to afford relief.

It is scarcely necessary to speak of the terrible eye disease Trachoma, which causes untold suffering and much blindness, nor of the white plague, Tuberculosis, which demands many lives, to show the need of medical work among the Navahoes.

What is done to help the Navaho medically? The work of Government and Church combined, does not nearly suffice, to care for the sick of some thirty thousand Navahoes wandering over large areas. Our Church maintains a Hospital of sixteen beds, which, God willing, will soon be enlarged. Navahoes are here cared for free of

charge; medicine is given or they are entered as patients. The Hospital force consists of doctor, nurse, assistant nurse and Navaho girls who are taught to be of service among their people. The capacity of this Hospital often exceeds the number of beds. Our maxim is, "As long as there is floor space we have room." Last spring it happened several times that we had more patients on the floor than in bed. In a city hospital it is easy to refuse admittance; here it is often practically impossible. Too sick to return, we must admit, no matter if our beds are taken or the disease is contagious. They come with all the ills human being are subject to, from imaginary to real. They come requesting us to remove from their body some imaginary monster, they come to get relief for toothache, no longer fancying the Navaho way of having the tooth knocked out with hammer and peg. I also travel by car and horse as much as time permits, to care for sick in their hogans. It is, however, impossible to follow up these cases, as they are spread over such large areas.

Their willingness to be aided is, thru God's grace, increasing. Some five years ago it was difficult to persuade them to come to the Hospital. People had died there, and a house in which people died is supposed to be inhabited by evil spirits. Patients had gone home, telling the wierdest tales of sounds heard and spirits seen. Add to this the hatred of the medicine

men whose religion and income are at stake, and it is no wonder that a strange doctor did not readily gain their confidence and a tabooed Hospital did not attract them. But superstition is on the wane. The power of the priest-doctor is questioned. Patients healed from various ailments go as far as seventy miles in all directions, and although the medicine men invariably ascribe their recovery to some chant held in the past, they are losing ground. The Navaho also becomes more daring to face the medicine man. Not long ago I was asked by a young, uneducated Navaho to follow him into his hogan and examine his two sick children, while a chant was in progress. A deed usually considered a sacrilege. To show how anxious they are at times to secure our services is well illustrated by a family who three times sent a messenger seventy miles, requesting me to come and give aid to an injured shepherd girl. Conditions in the Hospital forced me to postpone the trip for several days.

The fact, however, that we are gaining ground may not put us off our guard. Superstition still hangs as a shroud over these people. And no sooner are the bonds loosened, but Satan stands ready to cast the heathen, awakening from superstition, into agnosticism and doubt. The Navaho needs above all the knowledge of the true God, and medical work, no matter how greatly needed, can only be of real and lasting value if it aids in spreading the Gospel.

XI.

EDUCATIONAL MISSIONS

AS WE USE the terms and speak of "Medical Missions," and "Evangelistic Missions," so also of "Educational Missions," remembering, however, that each constitutes a part of the one great enterprise, in which Divine and human forces co-operate for the evangelization and christianization of the world. Educational Missions is in truth a misnomer the moment we mean by the term the establishment and propagation of educational work and educational institutions separate and apart from the other departments of missionary activity. Only when the vital, inseparable relations of all the parts to the whole are recognized, can we estimate the character and value of each part. The one great purpose is and always must remain the bringing of the Gospel of light and life to those groping in darkness and lost in the realm of death. Consequently the schools established among the heathen, whether they be grammar schools or are institutions of higher learning, must be *per se* schools of Christian instruction. Not only must the atmosphere of the school-room and on the campus be christian, but all the branches of education must be taught in the light of that Word, which is presented as the one and only

infallible rule and measure of faith and life, "a lamp unto our feet and a light unto our path."

It can hardly be true that the Church has fulfilled its mission to the world lying in darkness when it has witnessed once or twice of the love of God manifested in the gift of His Son, Who came not to condemn but to save that world. The mind of the heathen child born in the darkness of ignorance, sorrow, and sin, is in no way able to grasp the blessed truths of the Gospel, even if it be able to understand the language in which these truths are presented. As a necessary preparation for the presentation of the christian truths, therefore, the mind must first be developed and the child taught to think in terms of the christian faith. We do thus for our own children, born under the light of the Gospel, much more should we do it for the children born in heathen darkness, although it may prove to be a costly and tedious work.

Such an educational institution for Christian instruction was established and opened for the children of the Navahoes at Rehoboth, N. M., by the Christian Reformed Church, in 1903. After different ones, in conjunction with other work, had taught the children as best they could, the first regular teacher was Miss Cocia Hartog (Wezeman), of Chicago, Ill. She came in 1906 and entered upon the work with the enthusiasm of faith and consecration. During the five years she taught at this school the children certainly

made remarkable progress, and it was with keen regret that her resignation, because of ill-health, was accepted. Her successor was Mr. (now Dr.) G. Heusinkveld, of Alamosa, Colo. He came in 1911 and he left in 1914 for the purpose of pursuing a medical course. Although his stay was comparatively short, nevertheless he left his impress upon the institution. In the meantime the number of scholars increased to such an extent that a second or additional teacher was required for the beginners and primary grades. Miss Carrie Ten Houten, of Holland, Mich., served in this capacity for several years, being in turn succeeded by Miss C. Van Koevering. The third Principal was Miss Kathryn Venema (Sikkema), of Lucas, Mich., who, to the regret of the Board, only remained two years, during which time she gave evident proof of her ability to understand the Indian to apply the required means for his mental and intellectual development. The next one to take up the work was Miss Nellie De Jong, of whom it must be said that she was especially qualified for the teaching of Indian children, having had a few years of actual experience at Zuni, N. M., and then a special course at the Normal School at Flagstaff, Arizona, with this purpose in view. Ill-health was once more the reason to cause this worker to lay down a work dear to her heart. The number of scholars had now been increased to a hundred, and it was felt that because of the peculiar needs of Indian

children, it was not possible for two teachers to do justice to the work, consequently it was decided to add a third teacher. At present, therefore, the teaching-staff at this Mission Boarding School consists of the Misses Renzina Stob, Principal and teacher of the higher grades, Nellie Lam, for the intermediates, and Jeanette Van der Werp for the beginners and primary grades. To these three consecrated workers the hundred children of this Boarding School are entrusted for their education and training, and we are assured that it would be a difficult matter to find a trio of more consecrated workers at any Mission.

In 1908 another educational institution was established, namely, the Mission Day School at Zuni, N. M., for the children of the Zuni Indians. Miss Nellie De Jong, afterwards Principal at Rehoboth, as stated above, was the first teacher at this place. The facilities were very poor and inadequate, and since the children lodged at their own homes, it was assuredly no sinecure to be crowded with these children for a whole day in a little, poorly-ventilated school-room. The progress made, however, was beyond expectation and the work of the teacher was highly appreciated. Different circumstances made a change of teachers necessary also at this place from time to time, so that we count amongst those who during the past decade taught in this Mission Day School at Zuni the following daughters of our Church: the Misses Alice Aardsma

(Hoekstra), Anna Van der Riet, Dena Brink (Van der Wagen) and Sophia Fryling. These five teachers of Zuni have done a noble work, and they can feel assured that as it was done in the Lord, according to His Word it shall not be in vain.

A third institution for educational work, but of a higher order, was established at Tohatchi, N. M., when the Rev. L. P. Brink was missionary at that place (see the Chapter on "The Pioneer Missionary). The purpose of this school for higher education and training was to prepare for Gospel work among the Navahoes by the Navaho. "Every race in the end must be elevated by its own educated leadership," said a wise leader of his people. The discovery, training and using of a native christian leadership is therefore a worthy goal of missionary endeavor in any field. It is perhaps true that we have been more remiss in not urging this in season and out of season, in our Indian work than we should have been. That the Indian is also capable of leadership no one really acquainted with him will question or deny, but most emphatically it must be said, if he is going to succeed then he must assuredly have the right kind of training. Much thought has been given to this matter not only by the men on the field, but also by the members of the Board at home. A Union Training School for the whole of the Navaho tribe and country was proposed, and accepted

by our Church, but evidently rejected by the other Churches laboring among the Navahoes, for it has not been realized. The latest decision in the matter is, the establishment of a Training School at Rehoboth, or rather, the gradual development of a Training School out of the present Boarding School. Personally we question the wisdom of this latest decision. This school for the training of young men for Gospel work among their own people should be, in our estimation, located at such a place where it would be possible for the students to raise the greater part of the necessary provisions for the table, and thru employment, during a part of their time, provide for their clothes and tuition. This School should be a self-sustaining institution, if at all possible, and we believe that if it is correctly located, it can be that to a great extent at least. But then it must by no means be located at Rehoboth, even with all the advantages which this place otherwise, and very naturally, offers.

The following sketch, written by our Rehoboth Principal, is one of great interest. It takes and places us, as it were, in the very atmosphere of this Mission School on the opening day of a new year. It makes our hearts go out in real sympathy to those little ones who are there for the first time, being real shy, they are frightened by all they see, and at night, when no one sees them, they sob themselves to sleep because they feel so lonesome and forlorn without the others

who are always with them in the hogan. It gives us a little glimpse, a peep, as it were, into the very mind, heart, and soul of the Indian child. Read it carefully, and then remember the School, with its teachers and scholars, in your prayers and with your gifts.

EDUCATIONAL WORK AMONG THE NAVAHOES

MISS RENZINA STOB, Principal-Teacher at
Rehoboth, N. M.

A NEW school year has begun. Everywhere are signs of life and activity. Groups of children stand about rehearsing the events of the happy vacation, now past. Here and there are little new-comers. How strange the new world at school is to them! *Everything* is strange, new faces, large buildings, the first bath, the complete set of "white people's clothes," the heretofore unheard-of duties, such as making beds, setting tables, etc., and going to a room with many other children who sit perfectly still and do just as one, called the "School-lady" bids.

Being confronted by a new class of little beginners fresh from heathendom, one wonders what the development of the raw material in hand will bring forth.

They look about in bewilderment. Many are mere babes. Their parents have brought them

to receive an education. Very early do they experience the pangs of leaving home and dear ones! For often they do not see their relatives again until the summer vacation. Many a little one sobs itself to sleep the first week, and the Matron, like the "Old Woman" who lived in a shoe, must needs be a mother to all.

To teach minds unaccustomed to looking beyond their monotonous surroundings, to think, to reason, to apply the knowledge gained, to enlarge the vision, to open the windows of the soul, to instill high and pure purposes and ideals in life, to train for useful citizenship, and fit them for service for their people that they may be a blessing to them temporally and spiritually, these are some of the ideals of the educational department. A gigantic task, indeed! A task that well-nigh overwhelms one with a sense of responsibility and inability. The security of God's promise, "My grace is sufficient," is, however, a powerful stimulus to spare no effort to at least *try* to reach these ideals.

In accepting new scholars, preference is usually given to those six or seven years of age. They are then less shy and diffident, and will respond more readily than those older. The first year is spent in getting the child somewhat acquainted with the language. To gain this end all kinds of ingenious methods and devices are resorted to. Objects are used whenever possible to teach new words, and short sentences acted

out. Little Language Games are played and simple songs and verses learned. We have a few white children of the workers attending school, and they fairly bubble over with eagerness to answer Teacher's questions when their little dusky comrades seem slow.

At our Rehoboth Mission Boarding School we have all grades, from one to eight inclusive. The Government Schools usually go no higher than the fourth or fifth grade. Then the more advanced ones are transferred to some large non-reservation Government School, such as Sherman Institute in California, Phoenix, or Albuquerque. There they complete the eighth or tenth grade and learn a trade.

All Indian children, both of the Government and Mission Schools attend school just half a day, and are detailed to a particular kind of work the other half. Thus the teachers do not have the same classes for both sessions. The school hours are usually from 8:30 to 11:30 a. m., and from 1:00 to 4:00 p. m. Since they go just half a day at a time, from one and a half to two years are generally required to complete a grade.

It takes some time to really get acquainted with these children and gain their confidence. Therefore, especially, is a frequent change of teachers so detrimental to the school. So much time is lost in trying to find out what the pupils know, for unlike white children, they do not

like to let the teacher see how much they know; on the contrary, one often gets the impression that they wish to let their teacher see how little they know.

Their written work is often better than their oral. One reason for this is their extreme sensitiveness. They feel at a loss to know which words to use and hesitate for fear they will be ridiculed by the others. One of our fifth graders in using a spelling-word, "confusion" in a sentence, said, "The cooks are confusion the flour." He had worked in the kitchen and evidently was speaking from experience.

English, naturally, is emphasized in all the grades, especially oral reproductions of stories, conversation lessons, rapid drills in questions and answers and composition work. One cannot be too simple in talking to them. Things which are so common to us as to need no explanation whatever, are often entirely without the pale of their comprehension.

On the whole, the Navaho children are good memorizers. They often memorize parts of their lesson when they think they will be called on to recite. Of course, it is at once detected by the teacher as the strangest words and sentences are forthcoming at times. Our little beginners learned a new song one day and sang it at a social gathering. The workers could hardly keep back a smile as our little sunbeams were singing lustily, "Jesus wants me for a sunbean."

Arithmetic is difficult for most of the children, particularly those problems which call for deep thinking. It is a subject, however, which they will apply themselves to more diligently than some others, for the older ones, especially, realize the value of it. They are intensely practical, and when they see something which they think will come in handy after leaving school, it is quickly grasped. One of our big boys remarked about Geography that he didn't see much value in it. He said he guessed the train would be glad to take him wherever he wished to go. Since drawing is natural to many of them, they draw excellent maps and take great pride in them. They have been unusually interested in China since the missionaries' visit here.

Story-telling time is always a welcome one. I think it would be hard to find a more attentive child anywhere than the Navaho. A true story is his favorite. Little lessons in History, Hygiene, and Current Events are given in this form, and proves very satisfactory. We told them one day about the air flight from London to Australia as described in the "Geographical." They listened breathlessly, and after supper, when visiting the dormitory after the boys were snugly tucked in, they asked the Matron to please ask us to tell them the story again. Such instruction forms a valuable part of their education, for since their horizon is so limited, they must be brought in touch with the activities of

the world; an interest must be created so that there will be a desire to know more about them and thus an incentive for reading be produced. Rev. Brink's stereopticon talks on various countries and miscellaneous subjects of interest are very helpful toward this end, too.

Part of the educational training is the Friday afternoon Assembly meeting, when all the pupils gather in the chapel from 3:45 to 4:15, and a short program of recitations, songs, and readings is rendered by the pupils in turn. This is done to train them to speak up promptly and loudly and prepare them to take part in programs.

We sometimes hear the remark, "Oh, those little Indians sit so quietly, surely a teacher does not have to be such a good disciplinarian." They are sadly mistaken. These children are adepts in doing things so slyly and unsuspectingly that it takes a very alert teacher to find who the offender is. They can be very stubborn at times and have an almost indomitable will. If, however, they know that the teacher means what he says, and will have obedience, one's troubles are considerably lessened.

Another strong characteristic of Indian children is their keen observing powers. They study one's character carefully and are quick to take advantage of any weakness they detect.

Does the Navaho appreciate an education? Seemingly not in many cases. Yet one often gets

an encouraging word from some older scholar or an ex-pupil. They are slow to admit the fact but more and more do we see that they do realize the necessity of an education, and appreciate it. The future of their race depends upon the youth and will be what the educated ones make it. It is as one of our seventh grade scholars stated in a Composition today on "The Navaho," "The future of the Navaho race depends on the Navaho children at school."

XII.

INDUSTRIAL MISSIONS

INDUSTRIAL, trades, or vocational schools are not new in the educational realm. In our own United States we have some wonderful institutions of this character. Institutions which stand as a lasting monument to the memory of their honored founders. One that immediately comes to our mind is Hampton Normal and Agricultural Institute of Virginia, founded for "the instruction of youth in the various common school, academic, and industrial branches, the best methods of teaching the same and the best mode of practical industry in its application to agriculture and the mechanical arts." The founder and father of Hampton, an Institute for Negroes and Indians, was General Samuel Chapman Armstrong, son of Richard and Clarissa Armstrong, missionaries to Hawaii, where Samuel was born in 1839. He believed that these primitive people, Negroes and Indians, should be taught to become self-reliant and independent, to realize that labor is not disgraceful; and thru hard work to keep out of mischief. This education must be earned by the pupils as far as possible thru their own efforts and after graduation they must be able to support themselves by the work of their hands as well as by

their brains. Mental and manual training must be combined. These were the methods he followed and the results accomplished at Hampton have astounded all who have read the story of General Armstrong's life, struggles, and triumphs. Another wonderful example, to mention no others, of what can be accomplished in this line is the Tukegee Normal and Industrial Institute of Tuskegee, Alabama, of which Booker T. Washington, a graduate of Hampton, was the founder. Every one interested in this matter should not neglect to read that intensely interesting autobiography of Washington, *Up from Slavery*.

Naturally, since Missions bring men and women into contact with primitive peoples, the question of industrial improvements also comes to the front. Especially in our present day much is being said and written on this subject, for it is true in many respects, today is a day of social and industrial problems at home and abroad. Verily, we need to be exceedingly careful with respect to the extreme emphasis that is placed upon these matters, so that there seems to be but a seeking of social and industrial regeneration rather than a spiritual one, nevertheless we may not ignore this department of missionary activity altogether. The Christian Reformed Church also came to realize this very soon after it began its work among the Navahoes, who indeed are known for their persistent primitiveness.

The Missionary Rev. John Butler, of Tuba, Arizona, a few years ago described this primitiveness of the Navahoes as follows: "If we look at the Navaho in the care of his flocks or in his farming operations, the most crude and primitive methods are used generally from start to finish. Many instances among the people of this tribe are in evidence where the Indian has had considerable training in the use of modern implements for soil culture and general farm work, and which he could obtain did he wish them, but his appreciation of their value to him still lies unawakened, and he continues on in the old way of preparing the soil. In a leisurely way he sits down every seven to ten feet in his field and, with a stick sharpened at one end, prepares a hole deep enough to reach well down into the moist dirt, where he deposits twenty to forty grains of corn to a hill. No less primitive is his method of irrigating his field. He checkers it with very irregular high borders, disregarding the contour and undulations of the land to a great extent. This often necessitates the flooding of these enclosures with such a depth of water at some points in order that the high places may be covered, that it takes not infrequently thirty days or even more for the water to entirely disappear by evaporation and absorption by the soil. Here he certainly has primitive methods that need the intervention of kind but strong hands to demonstrate to him to econom-

ically distribute his water supply over a much greater acreage and reclaim to him a far larger tillage than he now enjoys.

“True, his country is lacking in some resources which are important factors in the initial step toward a better environment for him in material things. But the Navaho has enough left, if the latent energies, easily discernible in his makeup, are once thoroughly awakened and set in motion, to draw him out of his primitive environment, arrest his nomadic life, locate him in a more permanent home, and preserve and give latitude to properly exploit the better ideals brought back by the returned student, from the non-reservation school to the interest of the tribe. As it is now, on his return, the student’s conformity to the white man’s way and his little growth in new and better ideals, are immediately subjected to a continuous withering ‘east wind’ of tribal prejudices and time-honored customs. These are intolerant of progress, and the student is soon floundering in such uncertainty and distress, that in many cases, he dons the tribal dress, wraps himself in his blanket, and fully identifies himself again with Navaho customs and ideals.”

When the Rehoboth Boarding School was first planned and proposed to the churches, it was understood that it was also to be an Industrial Institute, self-supporting to a great extent. It is now almost two decades since it was established,

and it must be admitted that in the way of industrial training it has not accomplished much nor has it answered in the way of self-support to any appreciable extent to the fond hopes and expectations of the founders and supporters. This is in no way meant as a criticism of the work that has been done at this institution or of the things accomplished in other lines, but it simply is a statement of the facts concerning industrial missions. The trouble lies, first of all, it seems to us, in the selection of scholars for this school. If, instead of enrolling the scholars at five and six years of age, older ones were selected, able to do something toward the obtaining of their education, more might have been accomplished in this line. For instance, we are thinking of the possibility of enrolling graduates of the Government schools, desiring a higher and better training than already received, but not willing to be sent to a non-reservation school. A second handicap to the accomplishment of self-support and industrial training we find in the selection of the location. To be sure, the present location has its advantages, great advantages indeed, for the work that the school is now doing, but if it had been located where it would be possible to raise most of the produce that must now all be bought at high prices, what a tremendous difference that would make. All efforts put forth in the way of farming at the present location have been practically failures,

and still every one must realize that a school farm would be a great asset to the institution. In truth it means so much that we would heartily favor the purchasing of a school farm, even if it must be several miles distant from the school. It seems to us that the educational program might be so arranged that for agricultural and dairy purposes and training, the older boys and girls could for certain periods be transferred to the farm. Industries also, have not been successful thus far. At St. Michaels, Arizona, a Catholic school, the girls are taught to weave those beautiful Navaho blankets that are in such great demand everywhere. Surely, this could also be done at Rehoboth. There are still other things that we might mention, but we only want to reiterate two things that lie at the foundation of the tremendous success of Hampton and Tuskegee: (1) Every scholar or student must, as far as possible, thru his own efforts, cover the expense of his education and training; (2) The buildings needed must be, as much as possible, built by student labor. Of the hundreds of buildings found at these Institutes, the greater part have been entirely erected by the student-body. These two things, it seems to us, have been too often forgotten regarding Rehoboth School as an Industrial Institute.

Undoubtedly, the several Managers have had too much to do and to look after in the way of routine details, than that they could give much



Blanket Weaving

attention to these all-important things. Managers at Rehoboth have also changed now and then. Student L. S. Huizenga and Mr. Mark Bouma were the first to fill this position; after them we have had especially Messrs. John Spyker and Jacob H. Bosscher with their assistants. During the days of Brother Spyker the majority of the present buildings were erected, such as the Parsonage, Mission House, Doctor's home, School and Chapel, and the Boys' and Girls' Dormitories, the latter two while Mr. Bosscher was Manager and Mr. Spyker, builder. During these building operations Brother Spyker had the opportunity and it was grasped, to give the older boys some practical training in plastering, cement brick-making, painting, carpentry, etc. In a little machine shop, door and window frames, as also tables and stools for the dining-room were manufactured, and at one time some of these things were placed on exhibition in Gallup to show what the Rehoboth boys could do in this line. Now we have always believed that if an industrial trainer of that calibre could be permanently employed, much in the way of Industrial Missions might be accomplished.

The present Manager, Brother J. H. Bosscher, has many years of experience in the management and supervision of the various departments of work at Rehoboth. Much has been done by him in the way of repairs, and the installing of heating and lighting plants, as well as caring for

the indispensable water supply for the Mission. His work is highly appreciated, and he and his assistants are constantly on the lookout for the improvement of the Mission. The following, kindly, written by him at our request, reveals his hearty interest in the work and cause entrusted to his care. We should not fail to mention, in conclusion, lest any one perchance might misunderstand the foregoing impressions, that the industrial problems of the Navahoes create the most difficult matters to be solved, and that it is the least developed of the four departments of missionary activity, and consequently also the hardest to present.

INDUSTRIAL EFFORTS AMONG THE NAVAHOES

MANAGER J. H. BOSSCHER, Rehoboth, N. M.

FROM PERSONAL OBSERVATION, we believe that as a whole the Navahoes are industrious after their fashion. It is true, several of them like to hunt, and some of them are very lazy, but when the Government or construction companies call for men in this part of the country, you will find Navaho workmen filling nine-tenths of the bill. They work very well under supervision, and are good with a shovel and pick, taking as their reward the highest pay of unskilled labor.

But why, then, is it necessary to have Industrial Missions among them? Did you stop to think, dear reader, that we are dealing with a heathen people, uneducated, a people of unskilled labor, with a few exceptions, and those exceptions are due to Industrial Missions among them? I said that these men work well under supervision, but they lack the judgment necessary to take up the responsibility of the work. They cannot work systematically on their own accord, getting out the most work in the least time. At home they work in their own fashion, building the hogan, hauling wood, rounding up the cattle and horses, if they own any, planting a little grain, or freighting for the Government or a neighbor trader. Part of this work is but of a passing nature; besides, there is not enough to go around. Those living farther from civilized life must find other means of support—a way must be found by which they eventually can make a living independent of the white man. They should be able to build their own home more after the civilized pattern, improve their stock and care for the soil. They must also learn to repair their tools and be more economical.

At present there is comparatively very little done for the youth of the Navaho tribe as far as reservation schools are concerned. We know of no reservation school where a complete course of the various trades is taught. This includes Government as well as Mission schools. Sher-

man Institute, Haskell, the Government schools at Albuquerque, Phœnix and Chilocco are the only schools we know of that give a thorough training in the various trades, such as carpentry, harness-making, shoe repairing, painting, and tailoring for the boys; domestic science, dress-making, etc., for the girls. The Navahoes form only a small percentage of attendance at these schools, since other tribes are also present.

The course followed by the reservation schools and one which we hope to have in better working order by next September, is outlined by the Department of the Interior under the direction of the Commissioner of Indian Affairs, in a book entitled, *Tentative Course of Study for the U. S. Indian Schools*. In this Uncle Sam outlines the primary and pre-vocational, as well as the vocational course. Where this course is followed, each employee, who has a detail of boys or girls in his or her charge, must at the same time instruct them in the work before them, as outlined in the above named Course of Study. This does not mean that each one is a competent teacher in that line, but each instructs as best he can, so the pupil receives a general education in the various lines of work.

Thus the reservation schools give a more general education, and the non-reservation schools specialize in the various trades. Several of the pupils, when they reach the third or fourth grades in the respective schools, are then trans-

ferred to the non-reservation schools, where they have the privilege of specializing in a trade.

Should you ask the writer what should be done for our Navaho pupils, and how to do it, especially with a view towards the Rehoboth School, as doing the most good with the least amount of money, I suggest and am firmly convinced of the following: That we should bend our efforts to a *more systematic general training*. Why not specialize? Let me explain. We have seen several returned students from the above named non-reservation schools, who were taught and have mastered some particular trade, and upon returning home made no use of it. Why? Because they found no place to use it at home, outside of their own family circle. For example, I know a shoe- and harness-maker who understands his trade, but makes no extensive use of it, and I know of others who have learned trades, but they make no use of them, although I must admit that those who have been taught carpentry seem to find more use for the same, where they associate with some contractor and work in a city. But why do these returned students not use their trades to any great extent? Because the Navaho life does not call for it. There are at present not enough educated Navahoes who appreciate the progress of civilization, and since the majority live in the same way, i.e., building and living in their homes the same way as they did forty or fifty years ago,

they can get along without the white man's way. It is true, they have their wagons to repair, etc., but why should they consult a blacksmith when baling-wire can be found all over the State? This is, to say the least, our friend's "first aid." Why should he consult a carpenter to build him a house with lumber, lath and plaster, when a hogan can be built with poles cut within, in most cases, less than one thousand feet from the prospective home, and where Mother Earth, upon which his home is built, does very nicely for plastering without? The lumber must be bought and hauled at least from a Government saw-mill, of which there are perhaps three or four on the whole reservation, or must be bought from neighboring cities. Why, then, not live the old way, which is better(?) Let me say, however, for your encouragement, that when conditions are favorable, "kins" or small houses are being erected, evidently due to white influence, and these homes are supplied in a crude way with the white man's furniture. But as long as the majority are in favor of the old way of living, the specialist will find very little use for his trade. Then, my friends, can you imagine a returned student, who has mastered the painter's trade, going home to apply the brush to the mud-covered hogan!

More *general, systematic training*—why? To gradually prepare the way for the experts. This work is not one of a few years; it is one of a life-

time. Not of one generation, but of two or three. First we must make them dissatisfied with their present mode of living by teaching and suggesting better things.

In connection with this general training, economy should have a prominent place. By a general training we mean that every boy who leaves this school should be able to do his own practical carpenter work and those ordinary repair jobs which are found on any farm, or about any home. He should be taught certain things about the soil and to keep it up, the use of fertilizers, legumes, crop rotation, etc., so that should he be able to get hold of a piece of soil, that under normal conditions receives moisture enough to raise crops, he may be able to take care of the same. Then, also, he should be taught that it is cheaper to keep a good animal, be it sheep, goat, cow or horse, than a scrub; and so we could enumerate. The girls also must be taught good housekeeping, cooking, sewing, nursing and home economy.

We once more wish to emphasize economy, because our Navaho friends do not know what it is to be saving. They know what poverty is, for they live from hand to mouth. There are very few who have any money at all, and should they be the happy possessors of some today, tomorrow it is all gone. They have either spent it for luxuries and what little clothing they need, or redeemed a pawned saddle, blanket or a string

of beads which has been in pawn long before they knew where the money was to come from to redeem it. They like to borrow, but to pay back is like pulling teeth. If you wish to get rid of a Navaho, loan him fifty cents.

Talking about owing reminds me of an incident which befell us a few years ago. We had on the place an old wagon, known as the Chintee (the devil's) wagon, so-called because dead people had been carried in it. It stood around a long while. Finally an Indian came who wanted to buy the same. The moderate price of five dollars was argued by the Indian, who said he would bring two sheep for the same. Sheep at that time were worth about \$2.50 to \$3.00 per head. I told him he could pay in mutton, but if the two would not pay for the wagon, he was to pay the difference. If there was more I was to pay him. When the mutton was weighed there was \$4.80 worth, so I frankly told him he owed us the difference. Now I did not wish to get rid of this man, but the result was that he did not show up on the Mission grounds for three years. Finally he came, asking to bring wood. Having made a bargain, and upon settlement, I asked him if he remembered the twenty cents he owed us for the wagon. He said, "Yes," and smiled; upon which we deducted the amount, and now he comes whenever he has occasion to call.

How shall we carry out such a program at our School? Let me say that we have been working

toward this for some time. The girls, especially, have received a training on the above order. Each girl is detailed for three months to the different departments, e. g., the sewing-room, dormitory, kitchen, laundry, and hospital. The smaller boys are also detailed to some of the above places, but when they are old enough to do the heavier work, they do not shift in detail, since there are no various departments like for the girls. The boys are instructed by the Manager and his assistants as best they can, but at best it is not what it should be because time is lacking. One of these assistants does the teamwork about the place with the help of boys. The other assistant does the general repair work with a detail of boys, and they get out of it what they pick up, but the individual instruction is oftentimes lacking because time will not permit, and the Manager is kept busy to keep the ball rolling. We should have at least another man added to our force of men, who is a carpenter and capable of instructing therein, as well as teaching the boys in repair work of whatever nature.

Now, then, what shall we do in case we have a boy who takes a special liking to a certain trade? I would say with all my heart, "Give him a chance." If we cannot supply the needed education, send him to a school that can, or let him do apprentice work with a capable instructor. When he returns as a graduate he may not be

able to do anything with his trade at home, but if his heart is in that work, he will follow it where he can, and should he marry an educated girl, he can gain a livelihood for both and be an influence for the civilizing of the Navaho tribe.

Leaving the present enrollment, one hundred, as it is, it would not be wise for us to attempt to specialize in the different trades, since it would be too expensive, and, as I mentioned before, I think for the present more good can be done by giving a general education in vocational training. Too expensive, because our School is limited to the hundred mark. To enlarge means to change the scope of the whole School. It would not be wise to hire a blacksmith to teach a class of two. Nor would it be wise to entail proportionately larger expenses for a few pupils, when ten or twelve could be instructed more economically.

May the Lord grant that the instruction given at this School may tend for an eternal blessing for the Navaho Tribe.

XIII.

THE NAVAHO RELIGION

AMONG ALL the different subjects, upon which we were called to gather information for this book, we found none quite so difficult as that of, "The Navaho Religion." The difficulty lay not in a scarcity of material, for there are pages and pages to be read upon this matter. But the difficulty, for one not able to obtain first-hand information thru personal observation and conversation, lay in the sifting of the material and the selecting of that which would not only prove suitable for our purpose, but also convey the truth and give some kind of an adequate conception of the subject. We met with contradictions between authors who we presumed wrote with authority, how were we to know which was right? Indeed, we were in a quandary to know just what to do about this, when our Missionary, the Rev. L. P. Brink, offered to write on this subject for us. He, who has been on the Navaho Reservation practically since 1900, who has been engaged in the work of translating the Holy Scriptures into the Navaho tongue, who has learned to understand and speak the Navaho so well that he has been called, "The white man that talks like an Indian," who has made a special study of the Navaho Myths, Ceremonies, and

Religion, he, we admit, is the logical man to enlighten us on this subject.

A stranger coming among the Navahoes and abiding with them for a short time, sees so little that reminds him of religion and hears less that reveals any particular religious views or conceptions, that some have gone away testifying that here was a tribe without any religion. That view has been accepted by many and held for a long time. But now, when you have read the following article, you will see how mistaken these people were. Instead of being a tribe without any special religious views and conceptions, they are a people with such complicated views that it is a most difficult matter for a white man to get any adequate conception of them. And still, who of us does not realize that a knowledge of these religious views is first of all of the highest importance and value to any one called to labor among the Navahoes in the Gospel? And in the second place this knowledge is also highly valuable to all who are interested in sending the Gospel to these benighted ones. With the conviction that the reading of the following will give you to realize better than ever before the great need of preaching the Gospel to those still in darkness and superstition, we pray that you read it most carefully.

THE RELIGIOUS VIEWS OF THE NAVAHOES

REV. L. P. BRINK, Toadlena, N. M.

IT WILL NOT be possible to do justice to this large subject in a short article; the best we can do under the circumstances is to present it in brief and fragmentary form, contenting ourselves with giving a bare outline. The study of the religions of the American Indians presents a very wide and very rich field for students who delight in ethnology and related subjects.

We cannot properly speak of the religion of the American Indians, any more than we can properly speak of the language of these people as though it were one, because the American Indians are not one nation, but many nations, speaking not one language, but many languages, and believing not one religion, but many religions. The fact that Navaho and Zuni cannot understand each other's language, any more than we can understand Chinese or any other tongue that is absolutely unrelated to ours, is not understood by many, but it certainly is a fact.

It requires study and research, both patient and prolonged, to obtain knowledge of the religion of the Navahoes; the remarks on this subject which we present in this paper, have been culled during the past twenty years of our experience as a missionary.

Navahoes ordinarily do not speak of their religion to outsiders, and as long as even a mis-

sionary is considered an outsider, he will gain little information along these lines.

Broadly speaking, the Navaho religion is polytheistic; they believe in a multitude of supernatural beings, some of higher and some of lower order, and also that some of them are the benefactors of mankind, and others are quite the opposite. Some of their gods are deifications of men, animals, and other creatures; others are personifications of qualities or occurrences, and some cannot be subsumed under either of these heads.

The Navaho name for supernatural beings of all kinds is *diyini*, a word corresponding to our word "holy ones," except that the term with them is devoid of moral content. The name of divine beings of the beneficent kind is *yay-ih*, and of those that are inimical to mankind is *ana-yay*; the word *ana* being the same as enemy. Those occupying high rank among the *yay-ih* are called *Hast-yay*.

The sources of our information are varied; men like Dr. Washington Matthews and James Stevenson have made very careful study of the Navaho religion in some of its phases, and have left to us the results of their research in writings; and personally we have been in contact with the Indians themselves, and with a number of the best-informed men of the tribe, including many prominent medicine men; and we have attended many of the sings and ceremonies, both great and

small, and gathered information at first hand wherever an opportunity presented itself; the results have been very informing and exceedingly useful in comparing their religion with the christian religion, and finding points of agreement and of disagreement with the sure word of revelation.

The Navaho Indians have many great rites or ceremonies, and also lesser rites. The great ceremonies are usually of nine days' duration. Among these, the ceremony known as the Night Chant, takes a very prominent place; another of high rank is the Mountain Chant, or mountain ceremony. Each of these ceremonies has its story, which is steeped in legend and mythology. These stories are the chief sources of our knowledge of the religious conceptions of the Navahoes.

Among the *yay-ih* a very prominent place is taken by a being named *Hast-yay-yalh-ti*; literally the speaking or talking God; he is also called *Yay-bit-chai*, the maternal grandfather of the gods. The story of his dealings with mankind, as told in the legends, would fill quite a volume; and a number of them would not reflect much credit to himself.

Another prominent figure among the gods is *Hast-yay-o-gahnt*; people who understand less Navaho than I can, tell you what this name means. Dr. Matthews says it means House-god, but I am certain that that is not what it means;

he writes it hogan instead of *ogahnt*; besides I have failed to find a single instance where he has anything to do with a hogan or house, or where he is honored and recognized as a House-god. In many of the legends he is accorded the place of chief of the gods.

Another *yay-ih* of great importance is *To-neh-nilli*, the water-sprinkler, or, as we might say, the God of rain. In the ceremonies he is usually represented as a clown, playing all kinds of antics, and in this he might well represent the action of rains in this desert land, where it hardly ever rains, but when it does rain, it pours.

As fourth in this series we may name *Hast-yay-zhinni*, the Black God, also known as the God of fire; he is always represented as carrying a fire-drill, such as the Indians used to have before the use of matches became common, and it is assumed that his fire-drill will penetrate the most impenetrable. These four gods are supposed to correspond with the four sacred colors, namely, white, yellow, blue, and black; and they are referred to as White Body, Yellow Body, Blue Body, and Black Body, respectively. In the case of the latter two, the correspondence between these colors and their position and character is readily seen, blue corresponding with rain and black with fire.

The home of the Gods is in the mountains; their capitol, if we may call it so, is in the rock-walls of Chinlee Canyon, though many other

places are also indicated as their homes, and often the impression is made that there are gods of the same name at many different places, all regarded as sacred places by the Navahoes.

A place of prominence is also given to the Spirit-god or Wind-god, who, considered by his actions, may be regarded as the God of life. In what is related of him, there is much that corresponds to the Spirit of God in Holy Writ. There are also a number of lesser deities, wind or spirit people, even such as are called little wind people, or Breeze-people, who communicate with humans whose ears are attuned to receive their message.

The gods above mentioned are the creators of the human race, or to be more exact, of the First Man and the First Woman, from whom the human race is descended. The creation of man is presented thus: The divine beings above named formed a circle upon earth, a number of lesser deities being with them. One of the gods laid a buckskin in the middle of the circle, another laid two ears of corn, one white and one yellow, upon the buckskin, another laid a couple of eagle feathers upon the ears of corn, and another covered this pile with a buckskin, the Wind-god circled around these buckskins and blew around and under them, and ere long the eagle feathers were seen to move, after a while one of the gods stepped up and took away the upper buckskin, and lo and behold, the white ear of corn had

become a man and the yellow one a woman, and the eagle feathers had become hair on their heads.

They were bidden to live together as man and wife, and they did so and became the progenitors of the Navaho race.

First Man has been raised to the rank of the gods; in one of the legends he is represented as making drawings upon the sand, arranging the stars upon the ground the way he wanted them to be set in the sky; he had the Great Dipper all laid out in form, the Orion properly proportioned and a few of the other combinations of stars, when the Evil Genius, Coyote, came along, looked at the drawings, finished and unfinished, and by blowing a great breath upon them, transferred them all to the sky. The stars mentioned landed there in proper form, but the others were scattered all over the heavens as they are now.

A place of prominence is also given to the Sun God or Sun Bearer, as he is called, and to the Moon Bearer. The legends concerning them are interesting, but would require too much space here.

Two female divinities also hold high rank in the Navaho religion; they are *Atsanatilehi* and *Yolkai-atsan*. In English, the Changing Woman and the White Shell Woman. Both of these were young maidens upon the earth, and were visited on the sly by the Sungod at night, and became the mothers of the two great Heroes or

Demigods of the Navahoes, *Nayenezganni*, the Slayer of the Alien Gods, and *Tobadzizchinni*, "Born to the Water."

These boys grew up without knowing their father, because their mothers would not tell them who their father was, but in some mysterious ways they found out and made a trip to the home of the Sungod, and before they left his home they were invested with powers to destroy Monsters who were making a prey of the Navaho people.

Chief among these monsters was one called Giant, who lived near Mount Taylor. His chief amusement was catching people and eating them. With lightning supplied them by the Sungod, these boys killed him, and cut off his head. His blood flowed in a big stream like a river and hardened and became petrified, and if today you should visit the country near Mount Taylor between Laguna and Grants along the Santa Fé Railroad, you will see there enormous lava beds, these were once the blood of the Monster called Giant, killed by the Demigods. And should you travel east of the Reservation and come near the Mexican town Cabezon (pronounced Cab-e-zone), you will find there a mountain of black rock, shaped like a human head, this is the head of the Monster Giant, slain by the Demigods, and should you travel on the Reservation anywhere and come across a piece of petrified wood, here you have a piece of one

of the bones of the Monster Giant, who once made havoc with the Navaho race.

These Heroes slew many more monsters that preyed upon the Navaho race, but according to Navaho legends there are still Monsters left, who were not destroyed, such as Hunger, Thirst, Pain, Old Age, Death, these are still raging and claiming victims from this people.

And according to our way of looking at these things, there is still the Parent Monster, the Source and Origin of all Evil, Sin, from whose stranglehold only the great Redeemer of Man, Jesus Christ, can save them.

The Navahoes treat with superstitious regard many animals, birds, and reptiles, such as bears, coyotes, owls, bats, snakes, though these beliefs are being greatly undermined of late years, and the younger people do not share all of the superstitions of the older generation.

The Navaho gods are represented in visible form by sand-paintings, elaborate drawings made on the clear sand of the floor of a medicine lodge, the materials used are ground red sandstone, white ashes, ground black charcoal, all of these in powder form, and the painting is very carefully done by the medicine man, as he lets these powders glide from between his thumb and forefinger. A complete sand-painting requires the work of days by the medicine man and his assistants.

They are also represented in the ceremonies

by living men and women wearing masks and garments such as the gods are supposed to wear, and the dancer wearing these is supposed to personify the god his garments represent, to such an extent that even the prayers of the sick are addressed to him.

Prayers form a very important part of their religion, and these are mostly stereotyped forms, always repeated in the same way.

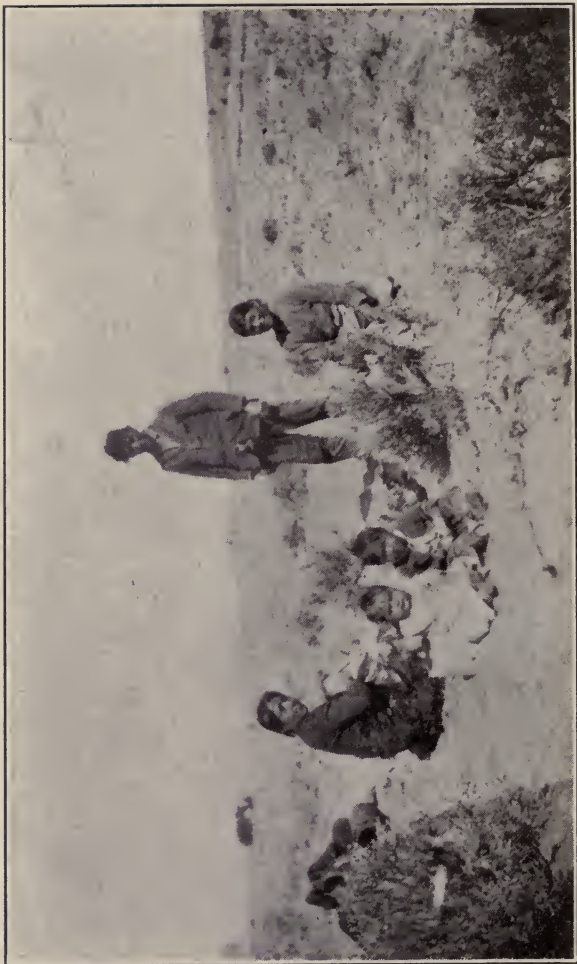
Offerings are made to the gods, usually in the form of cigarettes, cut and painted in shape and color appropriate to the god worshipped. They have songs and prayers for all occasions, for almost every circumstance of life; they are always trying to find religious significance in everything that varies from the ordinary; and a very common fault they find with Americans with whom they come in contact is that they have no reverence.

The Light of the Word of God is penetrating their world of darkness and superstition. I want to close this article by quoting what I heard a christian Navaho say in preaching.

“This world in which we live is like a great book which is full of letters that talk to us of God, our Maker. Here is the great mountain standing before us in his greatness, and saying to us as it were, ‘God made me.’ Here is the great pine-tree, with its branching arms, and he says, ‘God made me.’ Here are the rocks, and they say, ‘God made me.’ The animals, bear,

coyote, horse, cow, sheep, cat, dog, all kinds of creatures, and each one of them says 'God made me.' And that is the way the whole world, both earth and heaven above, from the tiniest creature in them to the mightiest, talk to us as it were with one voice, and we hear them saying, each and every one in accord, 'God made me.'"

Behold in these words, my readers, the first-fruits of the Gospel of the Son of God, the dawning of the new day in which the Navahoes shall know the only True and Living God, and our Blessed Lord and Saviour, Jesus Christ.



On the Desert

XIV.

THE ZUNIES

THE ZUNIES are a Pueblo tribe, residing in one permanent pueblo or village known by the same name, Zuni, and located on the northern bank of what is called the Zuni River. In the summer, however, they also inhabit the three neighboring farming villages of Pescado, Nutria, and Ojo Caliente. Their tribal name is *A'shiwi* (singular, *Shi'wi*), meaning "the flesh." The name of their tribal range is given as *Shi'wona*, or *Shi'winakwin*, which, according to Cushing, a man who may surely be considered an authority on things Zunian, means "the land that produces flesh." Their common name, Zuni, is supposed by many to be a Spanish adaptation of the Keresan *Sunyitsi* or *Sunyitsa* of unknown meaning, but often erroneously considered to be connected with "the people of long finger-nails."

The history of the white man's knowledge of this people is in many respects very interesting. To get an anyway clear outline and conception of it, we must start with Cabeza de Vaca, who had been treasurer of the ill-fated expedition of Panfilo de Narvaez to that part of our United States which is now included in the State of Florida. As we know from history, this expedition was a total failure, and none but Cabeza

de Vaca and three companions escaped. Realizing that his only hope of safety lay in reaching the settlements of his countrymen on the other side of the Continent, he and his companions started on that first transcontinental journey over the plains and mountain ranges of North American territory. They were imprisoned by tribe after tribe, sometimes abused as slaves and then again revered and almost worshipped as those possessing some shamanistic powers. To escape each new emergency and keep on pushing Westward, called for the exercising of almost superhuman craft and cunning. What tongue of man is able to tell, and where is there a pen of man able to describe in any way, the impatience, the heart-hunger, the agony of despair of these four men during those nine long years of endeavor? For let us not forget, it was no less than nine years from the destruction of Narvaez's ships until the day de Vaca and his wretched companions arrived at Culiacan. They were looked upon as men raised from the dead, and their stories were, of course, listened to with rapt attention. Undoubtedly every one sympathized with them in the woes and hardships they had endured, but the part of their story which elicited the greatest interest, and awakened the desires and ambitions to the highest pitch was when they told of cities that had been described to them as lying to the north of the path they

were following, and therefore too far out of the way for them to visit.

At once the Spaniards believed that these were the long-dreamed-of "Cities of Quivera," and the first to set out in order to visit these cities and gain definite knowledge and real information concerning these people and their cities, was Fray Marcos of Niza. He started on this perilous journey in 1539, accompanied by a negro named Estevanico, one of the companions of Cabeza de Vaca, spoken of above. This negro and some Indian guides were sent on ahead by the Friar to prepare the various tribes, thru whose country they had to pass, for his coming, and also to report on the prospects of the country. This negro carried a bell, which he rang continuously, thus causing the Indians not only to gather around him out of curiosity, but also out of blind superstition to look upon him as a being from a different and higher world. This honor and reverence was too much for Estevanico; he became more and more exacting and cruel, and consequently by the time he had reached the cities sought for, the natives were filled with fear. And out of fear for him as well as for him whose coming he announced, the negro and some of his Indian companions were killed. The report of this massacre was brought by some of the Indian guides that escaped to Fray Marcos, who had pursued his way into the present State of Arizona. After placating his Indian followers,

who threatened to kill him, the Friar again pressed on, viewing the first of the seven cities of Cibola from an adjacent height. Having seen the "Kingdom of Cibola," as Moses of old saw the Promised Land from the heights of Nebo, Fray Marcos returned to report on his findings. He represented this "Kingdom," from what he had heard from the Indians along the route, as a rich and very populous province containing seven cities of which Hawikuh (see Rev. Fryling's article), was the principal one. His glowing accounts led to the fitting out of an expedition the next year, 1540, under the gallant and brave Francisco Vasques Coronado. It was in the month of February that this expedition set forth, with great pomp, circumstance, and blare of trumpet. After a strenuous and arduous journey, pregnant with both thrilling and harassing experiences, Cibola was reached on the 7th of July. Then it was that Coronado experienced what he thus expressed in words, "The friar hath told everything about Cibola but the truth." Instead of finding seven cities, populous, strong, and rich in gold, silver, and precious stones, they found, according to Castaneda, the historian of the expedition (translation by Winship): "A little, unattractive village looking as if it had been crumpled all up together. There are mansions in New Spain which make a better appearance at a distance. It is a village of about 200 warriors, is three and four stories high, with the

houses small and having only a few rooms, and without a courtyard. One yard serves for each section. The people of the whole district had collected here, for there are seven villages in the province, and some of the others are even larger and stronger than Cibola. These folks waited for the army, drawn up by divisions in front of the village. When they refused to have peace on the terms the interpreters extended to them, but appeared defiant, the Santiago was given, and they were at once put to flight. The Spaniards then attacked the village, which was taken with not a little difficulty, since they held the narrow and crooked entrance. During the attack they knocked the general down with a large stone, and would have killed him but for Don Garcia Lopez de Cardenas and Hernando de Alvarado, who threw themselves above him and drew him away, receiving the blows of the stones, which were not a few. But the first fury of the Spaniards could not be resisted, and in less than an hour they entered the village and captured it. They discovered food there, which was the thing they were most in need of."

In this way the world received its first true knowledge of Zuni and its most interesting people. It remained, however, for men like Lieut. F. H. Cushing to make an exhaustive study of their mode of life and thought. In 1879 he was sent by Major Powell, Director of the U. S. Bureau of American Ethnology, to live among

them and thus gain the aforesaid knowledge first-hand, thru personal contact and observation. In 1883-1884 Lieut. Cushing published the first articles on the Zunies, and they certainly aroused the interest of the whole English-speaking and civilized world. Since that time many other scientific investigators have carried and are still carrying on research work in this region. Today our knowledge of Zuni and its people is fairly accurate.

After all that has been said in the above Chapters, the location of the present Zuni village or pueblo must be known to us. We have given you the expression of the impression made by the first Zuni village upon a Spanish historian in 1540, allow us now to give you a description of the present Zuni village by an author known for his wonderfully beautiful descriptions of Southwestern places and scenes, George Wharton James. "Yonder is Zuni. Imagine a lot of low, squat, square, or oblong, flat-roofed houses of adobe, leading the eye from the left to the main part of the town, where they are connected one with another, in rows and squares and streets, piled up one above another, receding in front and on both sides as they ascend higher, so that they form a series of terraces on three sides, the topmost houses being perched six stories high, and you have a crude idea of the architecture of Zuni. Now add to this the poles of the ladders, thrust out from numberless hatchways, the

quaint chimneys, made of pottery ollas, or water jars, the bottoms broken out, piled one above another, the quaint stairways between the stories and on dividing-walls, the open-air bee-hive-like ovens, the strings of chili-pepper pods, glistening brilliant red in the sunshine, the piles of firewood stacked on the housetops, the patient burros standing hobbled in the streets, or slowly moving to and fro in search of scraps, the little figures of naked boys and girls—bronze cupids as one has appropriately called them—romping about and playing hilariously, as children of the sun-loving races always do, and you have a fair general impression of what Zuni is to the casual observer.”

In this village and in this people we are at present particularly interested, and we desire to know more about them.

The Zuni men are in general not tall, being on an average about five and a half feet, but they are solidly built and have the appearance and carriage of athletes. The Zuni women are even smaller than the men, and as long as they are young they are not given to be corpulent, but as soon as they grow older they also become more stout. In general they are fairly good-looking, having shapely arms, hands and feet, laughing and tender brown or black eyes, and as to their disposition, they are kind and affectionate, motherly and compassionate, loyal and helpful.

The man's dress is usually of white calico, and

consists of a kind of shirt or jacket and a pair of trousers that are slit from the knee down. He wears blue stockings, held up by beautifully woven garters, vividly scarlet, while his feet are covered with thick-soled buckskin moccasins, and around his forehead is tied a handkerchief which serves as his head-dress. The majority of the men today, however, have discarded the native dress for American clothes. The women's dress is really picturesque. The gown is made of one piece (that of the Navaho of two pieces), generally woven by the men, and is of black diagonal cloth, embroidered in blue at the top and bottom. This gown usually reaches well down to the knees, while a long belt of bright red or blue color and with fringed ends, is wrapped around the waist several times, and as the end is tucked under and the fringe falls, it adds a very attractive and picturesque touch to the whole garment. An indispensable article of attire for the Zuni woman, indeed without which she does not consider herself dressed, but seemingly useless to the white man, is what is called the *Bi'toni*, usually a piece of calico, but sometimes simply made of two large or blue bandana handkerchiefs sewed together. It is tied in front of the neck and is allowed to fall over the shoulders, hanging on the back. The legs from the knees down, visible below the gown, are wrapped around and around with wide pieces of buckskin, giving them a very heavy and ex-

ceedingly clumsy appearance, though they set off the smallness of the feet, which, even as those of the men, are clothed in buckskin moccasins.

The personal ornaments of both men and women consist of several strings or necklaces of shell or silver beads, and between the beads are found pieces of turquoise. Bracelets and rings are also worn, and earrings especially by the men. Leather belts, with silver disks, chased or engraved into certain curious and striking designs, which are worn around the waist, are also highly prized and greatly appreciated by the Zuni men. The men allow their hair to grow rather long, and being kept back from hanging in front of the face by the handkerchief tied around the forehead, it is allowed to hang loose and down the back of their heads. The hair of the woman is banged all around, down almost to the shoulders, and then tucked up in front under the forehead to allow the face to appear. None dress their own hair. Women comb the men's hair and one another's, unless a lover or a bridegroom, greatly enamored of his bride, sometimes plays the part of a hair-dresser. One of the favorite pastimes is to sit outside the house and search in the hair for vermin, and as each one is found the hair-dresser cracks it between her teeth with genuine satisfaction. The vermin are not eaten, as has been sometimes stated, but they are thrown from the

mouth. The front of the hair is allowed, when the woman is outside, to fall in heavy bangs over the forehead, while the back hair is carefully brushed. A bunch of broom-corn, tied about four inches from the cut ends, serves a double purpose, the longer portion being the broom, the shorter the hair brush. We have been informed that the women wear their bangs for the same reason that Turkish women wear their veils to cover their faces. The Zuni says, "It is not well for a woman's face to be exposed to the gaze of men."

The Zuni parents also love their children, and are very indulgent and kind to them. In comparison with some other tribes, the number of children is also large. And when one enters the village, he sees among the dogs and donkeys, and pigs upon the streets, many children of all sizes and of both sexes, but all alike healthy, happy, vigorous, and naked until they reach the age of six or seven. Living today as they have lived for centuries in their own village, not intermarrying with other tribes, these Zunies have assuredly retained a strong individuality, and are therefore easily distinguished from neighboring Indian tribes.

They are of a friendly disposition and not sullen as the Navaho. When you meet them they give you a greeting and advance to shake hands, and generally ask a few questions to satisfy their curiosity. To strangers they are also

hospitable, and although they may not invite you, they expect you to call on them during your stay in their midst. They appreciate it greatly, and it makes them happy if you, upon your visit, will accept their food and eat with them. The floor, of course, serves as the table, and a sheepskin for a chair, and you are expected to use your fingers to eat with. If in season, you will most likely be served with green corn or a mush of ground green corn, flavored with certain wild herbs. Another dish, often served, is a kind of mutton stew, consisting of small cubes of mutton, squash, beans, corn, and chili-pepper; which latter they use very much in their dishes, probably having learned that from the Mexicans. Coffee is also served, sometimes with white man's sugar to sweeten it. Naturally the canned fruits, etc., displayed by the traders, are also finding their way more and more to the Zuni table.

There is one article of food, peculiar to the Zunies, and considered by them to be a very special delicacy. It is called *hewe*, or paper bread. Upon one of our visits to Zuni we were privileged to watch an old mother engaged in making this bread. Of cornmeal, very finely ground, a very soft batter is made. A large flat stone is raised so that a fire can be built underneath it. When this stone is finally hot enough, the *hewe*-maker dips her hand in the batter and rapidly spreads it over the hot surface of the

stone, and almost instantly the batter cooks into a very thin, paper-like sheet, which is then pulled off and piled up until a great number of sheets have been prepared. It is very palatable to the taste, but we cannot say that we were very fond of it, especially after watching the preparing and making of it.

As we have noticed in preceding Chapters, the Navahoes are known for their blankets, the coveted treasure of every white woman. The Zunies, however, are not known for their blankets, although they do weave some for their own use, nor are they known particularly for their pottery, although they make and bake quite a little of it. The following description is given of pottery-making as it may be seen among the Zunies even today. First, however, we should listen to Mrs. Stevenson, one of the experts of the Bureau of American Ethnology, as she tells about the care with which the reverent Zuni woman gathers the clay for her work. "On passing a stone-heap, she picked up a small stone in her left hand, spitting upon it, carried the hand around her head and threw the stone over one shoulder upon the stone-heap in order that her strength might not go from her when carrying the heavy load down the mesa. She then visited the shrine at the base of the mother rock, and tearing off a bit of her blanket, deposited it in one of the tiny pits in the rock as an offering to the mother rock. When she drew near to the

clay-bed, she indicated to Mr. Stevenson that he must remain behind, as men never approached the spot. Proceeding a short distance, the party reached a point where *We'wha* requested me to remain perfectly quiet and not talk, saying, 'Should we talk, my pottery would crack in the baking, and unless I pray constantly, the clay will not appear to me.' She applied the hoe vigorously to the hard soil, all the while murmuring prayers to Mother Earth. Nine-tenths of the clay was rejected, every lump being tested between the fingers as to its texture. After gathering about one hundred and fifty pounds in a blanket, which she carried on her back, with the ends of the blanket tied around her forehead, *We'wha* descended the steep mesa, apparently unconscious of the weight." Now for the pottery-making itself: "The Zuni woman having gathered the clay from two or three different localities, mixes it, for it is found that certain mixed clays are much better than any one of them taken alone. After being well washed and puddled, the potter takes a small piece of the now prepared clay and rolls it out between her hands into a long 'rope.' This is now coiled around a center, and thus the base of her jar or *olla* is formed, pressing and pinching one coil into or upon the other until they cohere, and then smoothing them out with a spatula made of bone or perhaps of a dried piece of melon or gourd rind. Rapidly and surely, coil upon coil

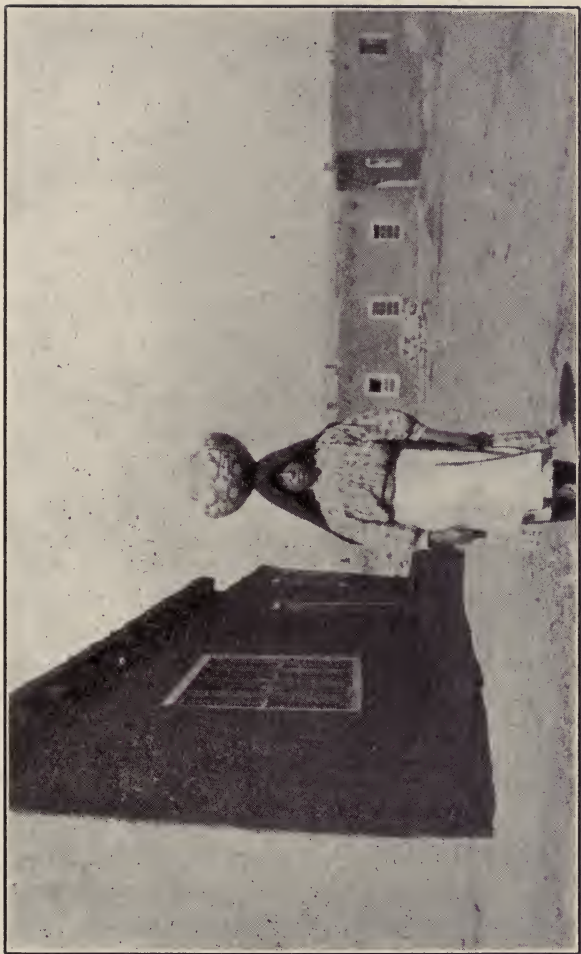
is added. With nothing but her eye to direct her, and with no tool but the spatula and her own hand, the neck of the jar is shaped. For a day or two it is set in the sun to dry, and while in this brittle state it is also painted and decorated. The most fascinating part of the whole work for the Zuni woman is this painting of the designs. What do they mean and what do they symbolize? It certainly would be interesting to know all this. Some designs are drawn from nature and undoubtedly symbolize the germination and development of life. These are more or less easily understood, the tadpole or polliwog, and frog. Other designs seem to be drawn only from the imagination of the potter. There is no copy, no drawing, no sketch, but it simply lives in her busy and imaginative brain. Sometimes it is a conventionalized butterfly, or deer, or the symbolic thunder-bird, while rain, cloud, and water symbols are also very frequent. A great variety of geometrical designs are also used. Her paints are drawn from the clays, and under the influence of heat have been turned into reds, yellows, and browns. For paint brushes she uses the yucca fiber and needles. With the jar on her knees, she places each stroke deftly and determinately until the decoration is finished. Now, when dry, the jar or whatever she has made and painted, is ready for firing. The kiln is built out-of-doors, free from the wind, and then an oven of dried manure from

the sheep and goat pens is made around and over it. The fire is lighted and skillfully managed, so that the heat gradually increases and finally is kept as intense as possible for an hour or so, when it is allowed to die down, and when quite cooled, the pottery is removed. A bit of paper-bread is placed in each pot when it is fired, in order to feed the spirit of the vase. It is believed, that if a woman, about to bear a child, should look at the pottery before it is fired, it will come from the oven with a black spot upon it."

As may be gleaned from the foregoing, the Zuni pueblo in many respects resembles a great bee-hive. The houses are built, as we have already seen, one upon another, the roof of one forming the floor or yard of the next one above, and thus in some cases four or five tiers of dwellings have been erected, however, two stories is the usual height, very few are built higher than that. Among the Zunies as among the civilized peoples, riches and official position confer importance and significance upon the possessor. The rich live in the lower houses; those of more modest means in the next above; while the poorer families as a rule content themselves with the uppermost stories. These houses, which are built of stone and adobe (sun-dried bricks composed of earth and straw molded in wooden forms), are clustered about three plazas, or squares, and a fourth plaza is on the western

side of the village. There are three covered ways, and several streets. Strange to say, the women delight in house-building, especially in plastering them inside and out. Once a year they are engaged, to their delight and pleasure, in plastering the outside of the adobe Mission buildings. They consider this their special prerogative, and would consider it an infringement upon their rights if the men were to do it. Men lay the stone foundations, build the walls, and place large logs, which serve as beams to support the roof, which is made of willow boughs spread over with brush, and then the whole covered with earth. As Egyptian women of old, so the little Zuni girls trudge to and from the river with their water vases on their heads bringing the water for mixing the mortar.

Though some of these Zuni houses have as many as eight rooms, the ordinary one has from four to six, and a few have only two. Ledges built with the house, extend around the rooms, forming seats and shelves. The largest room is for general living purposes; here the entire family works, eats, and sleeps, and here the guests are also entertained. Whenever this room is required for the use of some fraternity, the family, taking all its belongings, moves to other quarters. Very simple indeed are the sleeping arrangements, for in one corner of the big living-room hangs a big pole, suspended by thongs of rawhide at each end. Poetically this is termed,



A Zuni Water-carrier

“the pole of the soft stuff.” The term, “soft stuff” includes sheep- and goatskins, together with the robes the Zunies themselves weave or which they have purchased from the Navahoes. The more valuable things, as the ceremonial paraphernalia, are carefully wrapped and deposited in the storage rooms.

As a rule, you will also find in this living-room the mills that are set up for grinding meal. These mills consist of three or more slabs of stone, of different degrees of fineness of grain, set side by side at an angle of about 45° , and separated by upright slabs, the whole surrounded by other slabs, making an enclosure for each mill. On these mills the corn and grain is ground by the women and girls, calling for an exercise not unlike the washing of clothes on an old-fashioned wash-board. While the bangs of the women flop back and forth when engaged in this work, the perspiration caused by the strenuous exercise and the vermin loosing their grip, often falling in the meal as it is being ground, and this very naturally has an influence upon the white man's appetite when he breaks bread with his Zuni neighbors.

Nearly all the rooms of a Zuni house are provided with a fireplace. A commodious mantel usually extends over a part of the fireplace, and on it rests the masonry chimney reaching up thru the roof, while the exterior chimney is composed of old pottery vases with perforated

bottoms. Today the influences of our civilization, as it is represented by the Missionaries, traders, and Government employees, are beginning to be seen in many Zuni homes. There are sewing machines upon which the women have been taught to sew, cook stoves or ranges are also found here and there, even modern iron bedsteads and chairs are in a few places. Lamps, regular gasoline lamps, are being used for light, and many, many other things equally useful and convenient to the betterment of the enjoyment of life are being introduced all the time.

The home-life of the Zunies, as Rev. Fryling also mentions in his article, is entirely different than that of the Navaho, whom the Zuni looks upon as an enemy. Here, in Zuni, the husband lives with his wife's folks and it is a very common thing to find several families living under the same roof. In general, the Zunies do not have large families, but the members are deeply attached to one another. It is indeed a distinct pleasure, in the early evening, to pay a visit to the living-room, before the elders have been called away to the fraternities or elsewhere. The Zuni children are scarcely ever disobedient, and can play together the livelong day without a quarrel. The boys and girls do not play together very often. In fact, the girls seem to have little time for play. They must care for the little ones, whom they carry on their backs, often tottering under the weight. When free from this

care they imitate all that the mother does. They make pottery, weave belts, and especially bake bread.

Games and impromptu dances are among the favorite pastimes of the young men. The dog dance, in which the performer picks money and silver buttons from the ground with his mouth, always draws a large audience and leads to considerable betting. The older girls do not go about the village unattended, and especially after dark they are not safe. Really the only place they are free to visit alone is the well, "the town pump." Here in the evening there may sometimes be found a youth waiting for an opportunity to speak a word to the pretty girls, and, of course, to some special one, if his affections have already been settled. It is a mistake that Zuni girls make advances to the men. Their love-making is little different than among our own youths and maidens.

The Zunies are, as you perhaps already know, an agricultural and pastoral people. The fields are not owned by clans, as is sometimes supposed, but any one may cultivate any strip of land that appeals to him, provided it has not already been appropriated, and once in his possession, he has the right to transfer it to whomsoever he pleases within the tribe. According to their law the landed property of a married man or woman after death goes to the daughters. The sons are supposed to be able to acquire their

own fields, but if there should be no girls, then the sons are the next heirs. Horses, cattle, sheep, and blankets are divided among the boys and the girls of the family, and while the silver beads and turquoise earrings of the mother go to the daughters, the coral, white shell and turquoise necklaces and earrings of the father go to the eldest son. The little gardens about the village, which are tended exclusively by the women, are inherited by the daughters.

As will have been noticed from the foregoing, the Zuni as well as the Navaho tribe is divided into clans. Knowledge of some clans has been entirely lost, while there are at least four clans which have now become extinct, and one clan since many years has been represented by just one man. Besides these, there are fifteen other clans. While descent, as also with the Navahoes, is thru the maternal side, the offspring is considered closely allied to the father's clan. Always the child is referred to as belonging to the mother's clan and as being the "child" of the father's clan. As appears from the Missionary's article, the native government and religion are inseparably connected. There is supposed to be a Governor with four assistants and a Lieutenant Governor with four deputies. The real Government, however, in the present Zuni village, is represented in the United States Agent, who resides at Blackrock, some four and a half miles from Zuni. We need not say anything about the

educational facilities and opportunities as offered by the Government and Mission, since this matter is treated by Rev. Fryling. Just to remember it, we state here, that there is a large Government Boarding School at Blackrock, and a Government Day School as also a Mission Day School in the Zuni village.

By means of the Government dam at Blackrock, built at a cost of more than a half million dollars, it is possible for the Zuni people to irrigate their whole valley, and they are thus enabled to raise profitable crops. Near the cornfields, muskmelons, watermelons, squashes, and gourds are usually grown. When these begin to ripen, the fields must be continually guarded, and for this purpose rude shelters are erected where the owners can stay over night. In addition to the human thieves, the country is so infested with ravens that the Zunies have become experts in the construction of scarecrows. Many of the Zunies leave the village and rather comfortable houses and live in one of the three farming places mentioned at the beginning of this Chapter. Having learned by experience what it means to be reduced to starvation and compelled to seek help of neighboring pueblos, the Zunies aim to keep a year's supply of grain on hand untouched, to provide against failure of crops.

As we know, among enlightened and civilized peoples games are usually associated with sport

and recreation, but with the Zunies this is not so. Their ceremonial games are for the bringing of rain, and thus they very naturally constitute an important element in their religious and social life. Each game, of course, has its regulations and limitations. The betting race, which we once witnessed while on a visit to Zuni, is one in which a distance of about twenty-five miles is covered. Each leader of a team that enters this race places a stick, somewhat larger than one's middle finger, across his foot near the toes and sprinkles it with meal; they then cry out *Si* (ready). This stick may not be touched with the hand after it is once placed on the foot. It is often kicked a long distance, but no matter where it may rest, it must be managed with the foot. To the Zunies there is only one thing more exciting than this race, and that is the so-called scalp-dance. Those on horseback must urge their ponies onward to keep pace with the racers. On the outcome of this race everything is wagered from a silver button to a fine blanket. All these things are placed in two stacks and kept in the large plaza. The women are not permitted to mingle with the men, but are to be seen in groups on the house tops, just as much interested in the affair as the men.

There is still one more thing that we must speak of concerning the Zunies before we take up a brief special study of their customs, legends, and superstitions, and that is their religion.

Just recently we found an article on this subject, "The Religion of the Zuni," in the *Bugle*, the Annual of Grundy Center College, by the pen of Mr. J. J. Fryling, son of our Zuni Missionary. We quote the following from this article:

"The Zuni's conception of the deity is far different from that of any other people of the world. They serve the creature instead of the Creator, they believe the sun to be the father of the gods, the moon the mother, and the stars their children. Before sunrise, and just before sunset, the holy Sun-priest sprinkles a pinch of holy meal from his valet on the ground, murmuring a low, weird prayer. This is, undoubtedly, the most obligatory duty which is performed by this priest. Besides this, he is often seen praying in the bed of the Zuni River, and always, when his prayer is ended, sprinkling that pinch of holy meal upon the ground before him.

"Three or four times a year all the members of the Zuni tribe go into the mountains, and plant their prayer-plumes. This sacred duty of the Zuni is always carried out most religiously. There are about nine or ten holy shrines near their pueblo, and every now and then the different priests go there to worship. It is important to notice the seriousness and reverence which each and every member shows in his worship. This, however, does not seem to impose upon them any moral laws. He may be sincere in his faith, devout and punctilious in his religious duties, and still may not hold moral rectitude as an active and a living principle.

Another, both interesting and important, factor in the religious orders of the Zuni is their sacred dance. There are a great number of different kinds, but I shall give a brief description of only two of the more interesting types—the Rain Dance and the 'Kolawusæ.' The 'Kokoa' or the Rain Dance, is an order that dresses up in a strange costume, and which represent the gods of rain.

Before entering the pueblo, on their journey from the hills, they pray at the holy shrine of 'Hepatina,' beseeching the gods, whom they represent, to grant them their desire by answering prayers and songs. While entering the pueblo they pass by different members of the tribe, who sprinkle holy meal upon their heads, a form of honor and respect. Meanwhile they utter a short prayer of humiliation and devotion. Then they pass together into the holy plaza, where they perform their religious duties. There the people go to worship and to attend the dance. That is the place where they become re-inspired in their heathen belief, and sometimes approach the lowest stages of barbarism and beastly lusts. (Things have occurred at these dances, we have been told, which modesty simply forbids even as much as to mention.—J. D.).

"The 'Kolawusæ' festival, a very unique form of worship, takes place every four years. The word signifies a great sea monster. A representation of this beast is made and carried around by six members of the clan. All the members of the Zuni tribe worship this great beast. The priest, as in other religious performances, again sprinkles a pinch of holy meal upon its head. There is a great amount of mythology connected with the 'Kolawusæ.' The Zuni believes that during the time of a great flood, this beast swam thru a holy arch in a large mountain near the present pueblo of the Zuni. Growing out of the effort of primitive man to account for the natural phenomena surrounding him, the myth of the 'Kolawusæ' varies as to detail with almost every tribe. The wide circulation of this myth is shown by the fact that the monster figures prominently, in the mythology of both the roving and the pueblo tribes. With some groups it is pictured as a mighty bird, dwelling in the mountain cliffs with kindred spirits, and sallying forth at intervals, causing blessings upon the dry fields with abundant showers of fresh rain, which means rich grass for their herds, and full granaries. Hence it is a deity embodying all things

beneficial to mankind; its presence, a constant augury of peace and happiness; its painted image on the rocks and in the estufas, an enduring talisman of good fortune. The glazed mineral paints, and the clear-cut sculptures of the prehistoric artists, made by the people of one of the more prominent tribes, have remained bright and distinct, and today those figures on the red cliffs are accepted as a conventional design of this universal Indian deity.

“Their religion has taught loyalty and respect to their gods, but has fostered a willful individualism. It has made social life lower; its virtues are stoical; it makes life barren and empty; it makes religion a submission to a few infinite despots. Is it not our duty to bring to people of this type, at home and abroad, the true Gospel, so that they also may know what the spark of human existence may mean for them now and for the time to come?

“Long years of earnest toil may be spent, but can never be wasted, for success usually comes at last, after weary years of disappointment. For the religion of the Zuni is as a great tree, which seems still solid and firm, but has been secretly decaying within and is hollow at heart; at last it falls, speedily, filling the forest with the echo of its ruin. Again, it is like a dam which seems strong enough to resist the torrent of true faith, but has been slowly undermined by a thousand minute rills of water, and at last it is suddenly swept away, and opens a yawning breach for the tumbling cataract, so that the waters of Christianity may flow smoothly on to their final goal. Hence, in order to attain this end, let us trample beneath our feet the viper of heathendom, and raise high in its place the banner of the Cross.”

A. CUSTOMS

IT IS AS TRUE of the Zunies as of other Indian tribes, there are many and various customs which are still being observed by the older people, but which are gradually being discarded by those educated in the white man's schools. These educated young people are ashamed of these customs just as they are of many of the religious rites and ceremonies. If they observe them at all, it is not because they believe in them or attach any value to them, but it is done out of fear of being ostracized and thus becoming an outcast. The life of those that are thus cast out is anything but pleasant. One confessed to us once, upon a visit to Zuni, that he wished he might die, for his life was simply full of trouble, and there was no pleasure in it. Now the customs that we would say a word about at this time are those which are observed at nativity, marriage, and death.

If parents, looking forward to the coming of an addition to the family, desire a daughter, then the husband and wife, frequently accompanied by a doctress or a female relative, visit what is called the Mother-rock on the west side of Towa-yallanne (corn mountain). The base of this rock is covered with symbols of the *a'sha* (vulva), and is perforated with small excavations. The woman, expecting soon to become a mother, scrapes a small quantity of the rock

into a tiny vase made for the purpose, and deposits it in one of the cavities in the rock and prayer is offered by all present that the daughter may grow to be good, beautiful, and preserve all virtues, and that she may be able to weave beautifully and be skilled in the art of making pottery. If a son is desired, the party visits a shrine higher up the side of the mountain, in a fissure in the same rock, and sprinkle meal and deposit *A'likinawe*, with prayers that a son may be born to them and that he may become distinguished in war, and after death be great among the ancestral gods. Should these prayers at the shrines not be answered as desired, then it is because the heart of one or both of the couple was not good. There are still other shrines which are visited for this purpose.

Physicians who serve among the Indians, can tell of many and varied experiences in regard to child-birth. Mrs. Stevenson in her records of life among the Zunies, speaks of the following experience: "An expectant mother, while at her farm at Oje Caliente, became alarmed at the retarded action of the fetus, and she and her husband returned to Zuni to consult Nai'uchi, at that time one of the greatest and most highly respected theurgists among the Zunies. On learning that the woman had been drinking from the sacred spring of the *Ko'loowisi* (Plumed Serpent), he declared that she was not carrying a child, but a serpent. The following

day the husband came to the writer in great distress and begged her to go to his wife, who was in such a wretched mental state, that he feared she would die. After examining the abdomen, the writer declared that Nai-uchi was mistaken, but his words had sunk deep into the sufferer's mind, and hours were spent with the distracted woman before she was convinced that her doctor was in error. After several days a slight color took the place of the death-like pallor of the woman, and she slowly improved, but it was many days before she was like herself again. In less than six weeks from that time a healthy boy was born. The writer named the child at the request of the mother, but the nickname of little *Ko'loowisi* will cling to him for many a day. The gratitude of the husband was very marked and was shown in every way possible. Each week the best products of his fields and garden were brought to her from his farm, fifteen miles away."

When a birth has taken place, one of the attendant doctresses makes two warm beds of heated sand, one for the mother and one for the new-born child, and while this is going on, the mother bites upon a white stone in order that the child's teeth may be strong and white. Two ears of corn are presented by the mother-in-law; a single ear, called the father, is used for a boy; a divided one, called the mother, is placed by a girl. The doctress, who has received the child

into the world, deposits a basket of prayer-meal at the head of the child's sand-bed, and offers a long prayer to *A'wona wilona* (the supreme power) for long life and health to the child. Although the Zunies believe that the span of life is determined at the time of birth, this does not keep them from incessant prayer for health and long life. After prayer, the doctress sprinkles a line of meal from east to west over the sand-bed to symbolize the straight path the child must follow in order to receive the blessings of *A'wona wilona* and the Sun Father. Now the mother is looked after; having taken her seat upon the sand-bed prepared for her, a bowl of mutton-stew, a basket of mush, boiled in corn husks, and a basket tray of paper bread is deposited on the floor beside her. All of those present join in the meal, but generally none eat with more relish than the new mother. At the first peep of the sun on the morning following the birth, the doctress, having been supplied with a vase of warm water, a gourd, and a basket of ashes, proceeds to bathe the infant. Dipping a gourd of water, she fills her mouth, and pouring the water from her mouth over the head of the child, washes its face and head, rubbing quite vigorously, after which ashes are rubbed over the face, a quantity of which usually adheres to the skin. After the head, the whole body is bathed and rubbed over with ashes and wrapped in a blanket, a present of the maternal

grandmother. Six days after the birth, at the first light of day, a line of meal, symbolic of the path of life, is sprinkled from the house to the point where the child is to observe for the first time the Sun Father. The doctress, accompanied by the mother and paternal grandmother, carries the infant, with the ear of corn which has been by its side since its birth, held close to its head. The doctress holds the child to face east while she offers a prayer for health and happiness, goodness of heart, and long life. The child is now given a yucca suds bath by the doctress, the great grandmother and paternal grandmother, after prayers have been offered to the Sun Father and the Earth Mother, that all blessings may be granted. Nothing is used to dry the child aside from the ashes rubbed over its entire body. The children as soon as possible, at least within ten hours after birth, are placed to the breast, and in general little trouble is experienced in nursing them. Children of unmarried girls receive the same attention as if they had been born in wedlock, and no difference is made in the ceremonies because of illegitimate birth.

With the Zunies marriage generally occurs at a very early age; girls are not infrequently married two years before reaching puberty. Should one not be married when she arrives at womanhood, her mother goes to the house of the paternal grandmother and informs her of the fact.

The girl is made to labor hard all day grinding corn in the house of her grandmother; when she returns in the evening to her own home, she carries a bowl of meat stew prepared and presented by the grandmother. The belief is that if she works hard at the dawn of her womanhood, she will not suffer pain at this period.

The Zuni marriage ceremony is very simple in comparison with some in vogue among other tribes. When a boy sees a girl he desires to marry, he manages in some way or another to meet her on the road and tells her of his admiration and asks permission to go to her house. If he is acceptable, she will answer: "Wait until I speak to my father and mother." Later on, meeting the girl again, he inquires what the father and mother had to say. If they are willing, he then accompanies the girl to her home. The mother asks him to be seated and directs the daughter to bring food and place it on the floor before the guest. Should she now hesitate to obey the mother, either from lack of interest or from love of coquetry (for Zuni girls are real coquettes), she is admonished by one or both of the parents. When she has brought the food, she places it on the floor before her suitor and also takes her seat facing him. While he eats the food that has been set before him, the parents of the girl talk to him about the duties of a husband to a wife. After he has finished eating, the father says: "You are about

to marry my daughter. You must work hard; you must watch the sheep and help to cut the wood and plant grain and cut it." The mother tells him that he must be kind and gentle to his wife. He now remains here for five nights, sleeping alone outside of the general living-room and during the day he works for the family, ostensibly to prove his ability to provide for the daughter if she becomes his wife. On the sixth morning he returns to his own home. They naturally ask, where he has been, and when told, they inquire if the girl's parents are willing. If they themselves are satisfied, they reveal this by saying: "It is well." When the groom returns to his bride from this visit to his home, he brings her a dress as a present from his mother. Having received this dress, the bride now grinds a lot of corn into flour, and the following day she carries this in a basket on her head and presents it to her mother-in-law, saying: "Mother, this is for you." The mother says: "Thanks, my child, be seated." The girl now receives bread and meat of her mother-in-law, and before she leaves the house, the father-in-law folds a deerskin and laying it before her, says: "This is for your moccasins." The groom and bride now return to her mother's house, where they make their permanent home.

The Zunies, in distinction of the Navahoes, are monogamists. They abhor polygamy, but rather than live in trouble and disharmony, they

separate, and as a result divorce is very common. Some men and women have had several different companions, and therefore it is sometimes not an easy matter to know the real relation of children to each other or to their nominal parents.

It has always been a custom with the Zunies, according to their own testimony, to bury their dead. They claim that the dead are the *A'wan-nami* (rain-makers), and therefore if the bodies should be cremated or disposed of in some other way, there would be no rain. Infants that die with unpierced ears are supposed to carry baskets of toads and tadpoles on their heads and hanging from their ears, and drop them on the earth when the rain-makers are at work. Because this is considered a great misfortune, oftentimes the ears of dead children are pierced before they are buried.

As soon as a death has taken place, the body is laid with its head to the east, bathed in yucca suds, and rubbed over with cornmeal. It is clothed in the best garments available and wrapped about with one or more blankets, and is buried. For officers and priests there are elaborate rites and exercises, but for the ordinary dead there is little ceremony. A death is first announced to the clan of which he or she was a member, and then the news is spread to all the intimates of the family. The mourners begin to arrive even before the body is fully pre-

pared for the grave, and as each woman enters and looks upon the corpse, she at once sets up a hideous howl, taking a seat on the ledge which extends around the room. This howling continues until the remains have been removed from the house and are buried. Members of the family remain quiet during the funeral rites. The body, however, is not accompanied to the grave by the mourners. The interment is considered a disagreeable duty and is concluded as quickly as possible by the bearers of the corpse. The cemetery, since the days of the Spanish conquest, is in the church-yard, in front of the ruins of the old Spanish church. The old custom is still adhered to that men are buried on the south and women on the north side of the burial grounds. Today the church-yard is so packed with bodies that when a grave is dug, the bones thrown out are seemingly as abundant as the soil. Articles and possessions of any value are no longer buried with the dead as was formerly the custom.

If the burial occurs sufficiently early for the Sun Father, in his journey over the world, to receive the prayers wafted from the plumes, the immediate members of the family go a short distance west of the village by the river's bank and make an excavation in which the extra clothing of the deceased are deposited. For four nights after death the ghost of the dead hovers about the village and then starts on its journey



Interior of the Old Spanish Mission

to *Ko'thluwala' wa* (abiding-place of the Council of Gods). During the stay of the spirit in the village the door of the hatchway of the house must be left open that it may pass in and out at will.

After the burial of a husband or a wife, the body of the surviving spouse is bathed by female relatives, and during the four nights that the spirit remains in the village, the parents or sisters of the deceased spouse sleep at the side of the surviving one. A grain of black corn and a bit of charcoal are put under the head of the mourner to insure against dreaming of the lost one.

B. LEGENDS

UNDER THIS HEAD it is our privilege first of all to attempt a description of the creation of the Zuni people, whom, as we have already seen, are designated as the *A'shiwi*. The parents of these *A'shiwi*, or Zunies, are no other than the superhuman beings who labor with hearts and minds and not with hands, and are known as *Shi'wanni* and *Shi'wano'kia*. The Zunies were born as infants of these parents in the undermost world, and not at long intervals, but in very rapid succession until there were a great number of them. The Sun Father, *Yatokia*, had created two sons by impregnating

two bits of foam with his rays. These two sons are known as the Divine Ones. Now when the Sun Father decided to bring his children, the Zunies living in the undermost world, into his presence, he sent the Divine Ones to fetch them, having previously provided them with rainbows, lightning arrows, and cloud shields. Thus equipped, the Divine Ones shattered the earth with their lightning arrows and descended to the dwelling-place of the Zunies, the fourth world down.

When the Divine Ones arrived in this place, the Zunies very naturally inquired: "Who are you? Whence did you come?" and as answer they were told: "We are, the two come down." In this undermost world it was indeed so dark that it was impossible for one to see the other, and they were constantly trodding on each other's toes. Holes in the earth served for houses and seed grass was their food. The Divine Ones, in order to see the people, laid dry grass upon the ground and then by rubbing their arrows with a rotary motion upon the bows, they produced fire and lighted the grass, using it as a torch to carry about among the people. There were many who could not look on this fire and many others fell back, filled with fear. Thus the Divine Ones received the impression that there were but a very few people, but the elders declared that there were very many and their word prevailed.

The Divine Ones now proceeded to open the way for the people to reach the outer world, successively they cast a line of meal which produced light, to the north, to the west, to the south, to the east, each time planting a certain tree for them to climb from the lower world to the one higher up until they appeared in the outer world. The Zunies therefore speak of their Sun Father and their Earth Mother.

As they ascended from one world to the other, the Divine Ones and the Zunies spent some time in each world, and thus many of the *A'shiwi*, who were first left behind, had time to struggle on after the others, and finally catch up with them.

Although the earth upon which the Zunies made their appearance coming into the outer world was not exactly muddy, nevertheless it was so soft that they found great difficulty in proceeding. Many years were consequently consumed in their journeys to discover the middle of the world, the place designated for their habitation. During these years, repeated divisions of the people occurred, some going to the North, others to the South, and in this way they account for the ruins north and south of their line of travel. Finally, however, they reached the desired place, the middle of the world, now marked by the shrine *He'patina*, a stone's throw from the home of our Missionary at Zuni.

The Zunies claim that the *Mu'kwe* (the Hopis)

followed them to this world four years after they had all arrived. The Pimas came four years after the Hopis, and the Navahoes four years after the Pimas. All these people had to work their own way up, for the Divine Ones only assisted the Zunies. Two Mexicans, man and wife, who appeared in this world at the time the *A'shiwi* arrived, remained with them for some time, and thus the presence of the Mexicans among them is accounted for.

The annual Shalako festival is the great autumn celebration, and is of more interest to the Zunies, and also to the Indians of the surrounding country as well as to many whites, than all the other festivals. The Shalako, or giant couriers of the rain-makers, come to the village and this is the sign for great, yea, unbounded feasting and entertaining by the Zunies. During these days the larders are never empty. Regardless of the aftermath, with its attendant suffering, the poorer class of Zunies often give, during this festival, all that they possess for the feeding of their welcome and unwelcome guests. Among the unwelcome guests at this festival are the Navahoes, who in continually increasing numbers, come to satiate their appetites at the expense of their hosts. These Navahoes do not seem to have the slightest hesitancy in coming unbidden to Zuni, riding up to a house, unsaddling their horses, walking in and remaining as long as they please, and the Zunies, although not

graciously, nevertheless accept this as inevitable and make the best of it.

The Divine Ones not only divided the Zunies into different groups or clans, with distinguishing names as: Dogwood clan, Corn clan, Bear clan, Coyote clan, Antelope clan, etc., but they also organized and established certain fraternities among them as: Rattlesnake, Struck-by-lightning fraternity, etc. It would simply be impossible, within the limits of our space, to give any adequate description of this Zuni fraternity life and ceremony work, but we do want to say a few words about just one fraternity in concluding this Chapter, and anyone particularly interested may study the subject for himself by obtaining the necessary material from any up-to-date Public Library.

The Fraternity we have in mind is known as the '*Hle'wekwe*' (Wood Fraternity) or Sword Swallowers. Different clans are represented in this fraternity, and it is considered to be a great honor to be represented therein. Two regular meetings are held each year, one in January and the other in February. Should they dance or hold their meetings in the summer, the corn would freeze, as their songs and dances are for cold rains and snows. The medicines of these '*Hle'wekwe*' are considered to be especially good for sore throat; undoubtedly because of their barbarous practices during their dances. The directors have wooden swords which, during their

ceremonial dances, they ram down their throats until just enough is left exposed to get hold of when the time comes for withdrawing them. It is a marvelous feat to accomplish, but a nauseating affair to witness. Such are also the practices of other fraternities too horrible and too beastly even to mention, much less describe. May the Gospel of Jesus lead them out of this dense darkness to the wonderful light of love and to the works of purity and beneficence.

C. SUPERSTITIONS

THE ZUNIES, as all primitive peoples, are not as happy in their philosophy of life as are civilized and enlightened men, because these have cast away many of their superstitions, while the Zunies' world still abounds in perplexing mysteries. Any thing they are not able to understand or comprehend is ascribed to some occult power, and consequently they are in constant terror of being conjured. Young mothers especially are solicitous for their infants, since these are the targets for the venom of diabolical beings. Possessors of fine beads or other adornments are constantly frightened by the thought that some witch, prompted by jealousy, will cast a spell upon them and afflict them with some sore disease. Those that are in any way deformed or have some peculiarity in their phys-

ical make-up, or who have awakened the enmity of a prominent member of the tribe, are constantly in terror lest they fall under the suspicion of being a witch. Those who must go about at night, find a great boon in the moonlight which enables them to identify suspicious objects, for it is believed that witches love the night and lurk in shadows and darkness, and often assume the shape and form of animals, especially that of the cat, because of its stealthy habits and its ability to get thru small places. Belief in witchcraft is therefore strong among the Zunies, even as among all the Indian tribes of our land.

Although there are always some in the village that are under a cloud of suspicion, nevertheless it takes some particular cause, as the severe illness or death of a prominent man or woman of the tribe, to start the persecution and the bringing to trial of a witch. The attendant theurgist must in some way account for his inability to cure the patient, and he finds an easy way to do this by ascribing malevolent powers to someone already under suspicion or to someone who has aroused his enmity and hatred. Upon conviction a witch must suffer capital punishment.

Many, many are the stories that might be told about those who professed to be under the power of some witch, or about those who have been accused of being witches. But of all the stories we have read or heard along this line, we select just

one for your reading, and this selection was decided by the fact that we, on one of our visits to Zuni, had the privilege to talk with the accused and question him concerning the whole matter. Zuni Nick, now a man past middle age, was brought up in the family of an Indian trader. As a result of this, and of the ideas he continually absorbed in listening to the white people when they talked about the Zuni dances and ceremonies, Nick was led to deny and despise the teachings and superstitions of his people. As a young man he was rather bold and outspoken, and when he returned from the white man's school, he did not hesitate to publicly criticize the "ways of the old," as followed by the Zunies. After some time he fell in love with a Zuni maiden, and in spite of all protests, he succeeded in winning her, and they were married. This marriage and his continued mocking criticisms of their customs, superstitions, and religion, widened the breach between him and his people more and more, and the elders, priests, and governors assumed an attitude of "watchful waiting," for their day of opportunity to publicly rebuke him, which they knew would come sooner or later. At last this day dawned. The crops were a failure as a result of a severe drought and of hot winds that simply scorched everything, the flocks of sheep and goats began to die off, the children fell sick and many died, the hunters returned empty-handed from the chase

in spite of their most earnest prayers and petitions to the gods. These conditions offered to the enemies of Nick their long-coveted opportunity. Quietly they had it whispered about the village that all these evils were due to the fact that Nick, who constantly associated with white men and used the white man's language, was a wizard and had exercised his diabolical powers upon them. The leaven of hatred and superstition soon began to work. One night when Nick was sound asleep, a number of the elders broke into his room, bound him hand and foot, gagged him and carried him to one of the Estufas, underground sacred ceremonial chambers. Here he was faced by his accusers, harangued, and exhorted to confess. Nick, who realized what his fate would be unless he were rescued, mocked and teased his captors and defied them to do their worst, thus fighting for time. Being tried, he was soon found guilty, his hands tied behind his back, taken to the ruins of the old Spanish church, he was hung up by the thumbs from a projecting beam. Thus he hung suspended in most horrible torture until upon the urging of the Shamans he was ready to confess that he was a wizard. This confession would undoubtedly have cost him his life had it not been for the Zunies' fear of the soldiers at Fort Wingate, and with whom they were threatened by the trader, who had been notified of what was going on, if they did not release Nick immediately.

After the release the Government Agent was informed by someone of what had happened. He undertook to bring the guilty ones to trial for "assaulting with intent to kill" one of their own people. But at last fearing that this step might lead to a Zuni uprising, which would not be to his credit as United States Agent, he satisfied his desire for justice by arresting the Zuni Governor, Tsnahey, known to the whites as Dick, and sent him to prison for several months on the charge that, as Governor, he had power to prevent the persecution of Nick.

Since that time and day, even up to the present, there is an irreconcilable enmity between Zuni Nick and Zuni Dick.

XV.

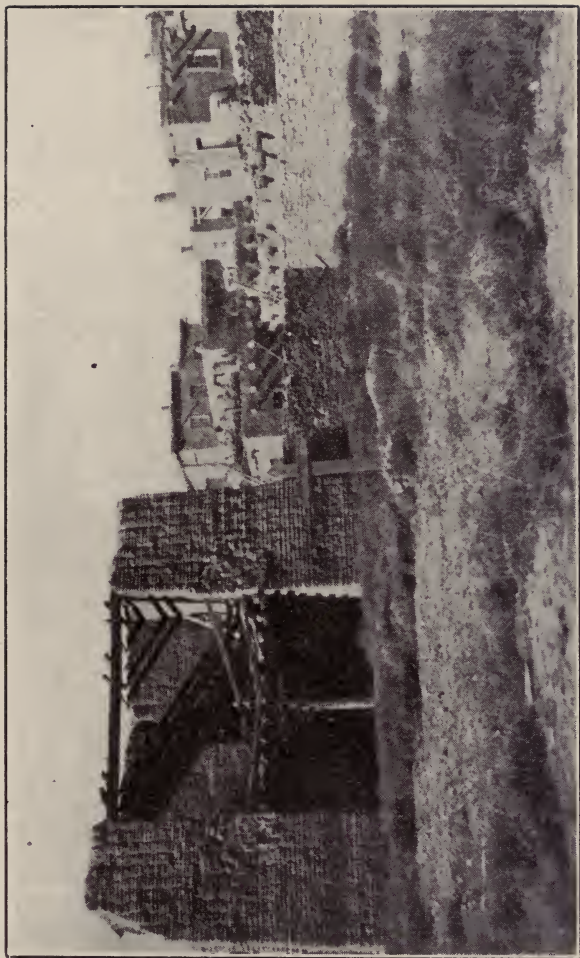
ENTERING THE ZUNI FIELD

IN THE month of June, 1629, a band of Missionaries under Fray Estevan de Perea, accompanied by the governor, Don Francisco Manuel de Silva Nieto, started westward from Santa Fé for the purpose of planting missions among the Acomas, Zunies, and Hopis. They evidently reached Zuni late in July, as Nieto's first inscription on El Morro is dated July 29. Fray Roque de Figueredo, Fray Augustine de Cuellar, and Fray Francisco de la Madre de Dios, together with three soldiers, one of whom was Juan Gonzales, remained at Zuni. A house was built for religious purposes at Hawikuh, which became the first Misison established in the Zuni country. These three missionaries, however, disappear from Zuni history before 1632. They were succeeded by Fray Francisco Letrado, who arrived in New Mexico in 1629, and was first assigned to the Jumanos east of the Rio Grande. In the month of February, on the twenty-second, a date now known to every American boy and girl as the birthday of George Washington, the father of his country, of the year 1632, the Zunies killed Letrado, and then out of fear for the consequences, fled to their stronghold on Mount Toaiyalone, where they remained for three years. Five days after the massacre of Letrado

the Zunies also followed Fray Martin de Arvide and also murdered him and his escort of two soldiers as they were going from the Zuni villages to visit a tribe who lived to the west. Missionaries of this same Order were again established at Zuni about the year 1643. In 1670 the Navahoes raided the Zuni villages and besides other depredations, they killed the Zuni missionary, Fray Pedro de Avila Ayala by beating out his brains with a bell while he was clinging to a cross. Ten years later, in 1680, a general revolt of Pueblo Indians against Spanish authority took place. Again the Zunies killed the missionary, Fray Juan de Bal, burned the church and fled once more to Toaiyalone, where they remained this time for more than twelve years. In 1700 Padre Juan Garaicochea was priest at Zuni. From now on the history is not particularly interesting; thruout the eighteenth and well into the nineteenth century, a mission was in existence, but at last the church fell into ruin and only occasionally was it visited by priests.

It is not to be expected that the Friars will give up this mission, once established by their martyrs' blood, without a great combat. They may be willing to let us alone at present, and it may seem that we will be allowed to continue our work unmolested, but we doubt not, the day will come when we will have them to contend with.

After the Friars discontinued their active work



Ruins of Zuni Catholic Church (Space in front is the Zuni Cemetery)

in Zuni, abandoning the ruins of a once large church, the Presbyterians made an attempt to establish a mission at Zuni. This was in the days when this great Church was not alive to the cause of Indian Missions as it is today. It was not a very prosperous undertaking, and did not in any way receive the backing that it should have from the home church. When our Church desired to occupy the field in 1897, these good people very willingly withdrew and left the work to us.

The motive of our entering this field when we had as yet only the smallest kind of a beginning among the Navahoes, may well be questioned. We recall that it was in the latter part of 1896 that our men, Rev. H. Fryling and Mr. A. Van der Wagen, with their wives, entered upon the Indian Mission service at Fort Defiance. Soon after becoming established at that place, they came in contact with members of the Zuni tribe, and after their village had been visited, Mr. Van der Wagen was filled with enthusiasm to enter upon that field, believing that it was Providential as well as a most promising opportunity. After imparting some of his enthusiasm to members of the Board, he was granted the privilege to enter the field. The following year a severe epidemic of smallpox broke out among the Zunies, and Mr. Van der Wagen and his good wife, who by the way was a nurse, stood by the sick and the dying. It verily seemed that the un-

timely death of so many, and the highly appreciated services of the missionaries would open the hearts of the survivors for the Gospel of light and life. But when the danger was past, although the services were not forgotten, the Zunies clung to their idolatry and superstition. Mr. and Mrs. Van der Wagen labored on without gathering any real fruit until 1906, when he resigned and was succeeded by the Rev. H. Fryling, formerly among the Navahoes at Fort Defiance, but who, when that place was abandoned, entered upon the regular ministry in our Church at Pease, Minnesota. His heart, however, was in the Indian service, so when the way was opened for him to take up the work at Zuni, he was glad to accept the call and the Board was more glad to have him accept, seeing that it was seemingly impossible to get anyone to enter upon that work.

Since 1906 Rev. Fryling has been laboring at Zuni, not with a blare of trumpets and the beating of drums, but quietly and carefully thru teaching and preaching laying a solid foundation to build upon when the Lord's time comes to call the Zunies out of nature's darkness into the wonderful light of His mercy and grace. Already a couple of young men have accepted the Christ Jesus presented to them in the catechism class by Missionary Fryling. A great number of others would be willing to accept Christian Baptism if the Missionary would only be ready

to receive them and thru baptism bring them into the Christian Church. Rev. Fryling is a most careful and conscientious worker, and fully realizing the temptations, the scoffings, the persecutions that await every convert, he desires to be rather certain that any whom he receives into the communion of the Church shall be able to withstand all these, for a back-slidden convert in Zuni would be a tremendous drawback to the prosecution of the work. Ah! Zuni is undoubtedly a promising field. Not in the sense in which many have understood it, however, who thought that in a short time the village to a great extent would be a village of converts. But promising in the sense, as you may glean it from a careful perusal of Rev. Fryling's article, which follows. Promising, when we do not forget: "Not by might, nor by power, but by My Spirit shall it be brought to pass, saith the Lord"; when, after a thorough indoctrination of the youth, both boys and girls, the influence and power of the old people is broken. Then, and then only, may we, by the grace of our God, expect a mighty change in Zuni. If thru kindness and love the Missionary and his helpers are able to hold the youth who they are now teaching in the various schools and Sunday schools, then the future for the work at Zuni is most promising.

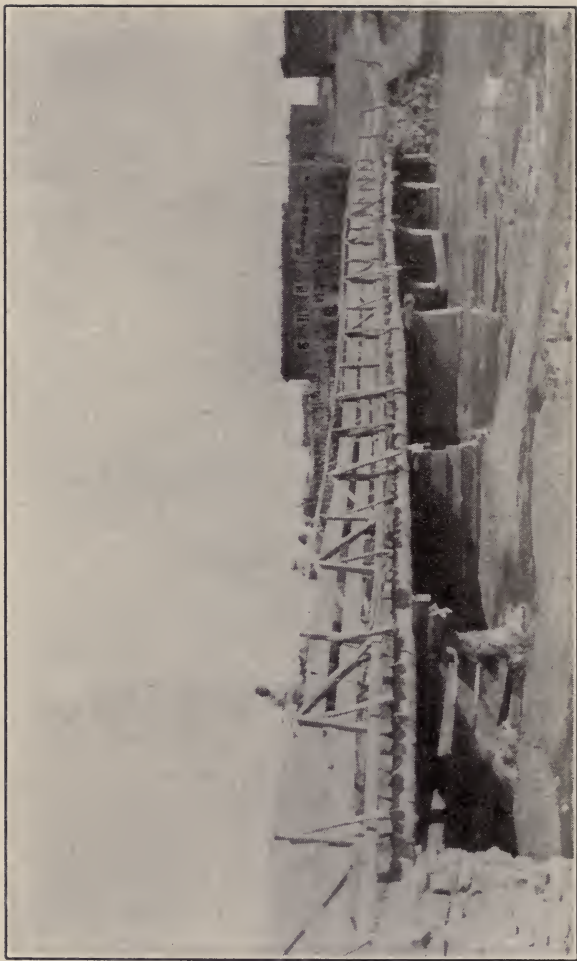
It is in no way necessary for us to go into detail about the work or the workers, our representatives, at Zuni, for you will find a full de-

scription of this in the following written by the Rev. H. Fryling himself. We want to mention, however, that the various workers at Zuni are sincere and consecrated men and women, and that the mutual relation is always of the very best. The Missionary and his Assistant are supported by the Classis Muskegon, while the school and all connected therewith is for reckoning of the Board. We have, as a Board, without exception, received laudatory commendation of the Mission from the other whites living in or near Zuni and Blackrock, where the work is carried on. No one visiting our Indian field should fail to make a trip to Zuni, one of the most interesting places of the Southwest to visit. With the hope that your interest in this particular part of our Indian Mission service may increase your prayers to the Throne above that the idolatrous and superstitious Zuni may also come to the faith that saves, we ask you to read most carefully the description of the work that follows.

THE ZUNI MISSION

REV. H. FRYLING, Missionary at Zuni, N. M.

OUR FIELD is in the Zuni village and valley on the north and south side of the Zuni River, about forty miles southwest of Gallup, New Mexico. Here our Christian Reformed



The Zuni Bridge

Church located its mission in the fall of 1897, and where we then found a tribe of about 1,600 pueblo Indians, the remnant of a much larger tribe which lived here in the past. Since the Government took charge of them, their number has increased to a little over 1,800. They are a village people, which as long as they have been known, have lived together in pueblos. At present the Museum of the American Indian, the Heye Foundation, is making an ethnological survey, by excavating one of the oldest Zuni villages called Haweku, which is located about fourteen miles southwest from the present Zuni village. This old village, found by Spanish explorers, is entirely covered with sand, and by these excavations very precious things are found to elucidate the early history of the Zunies.

The Zunies, unlike their Navaho neighbors, have a regular home and family life. They build a home and enjoy being in their family circle and visiting relatives and friends in their homes. They do the most of their visiting in the winter when their farm work is done and nearly all have come together from their three farming villages, various farming places and ranches, for civil and religious association. Besides being a home-loving people, they also enjoy to be together in society. During the winter months they often convene for counsel on secular and religious matters. They have for that purpose a regular staff of civil officers appointed

by their most important religious leaders. Their civil government is thus kept up and regulated by their religious officers. This is the reason why the Zuni religious system governs the entire tribe, and every action in its government, in its society and family life is, in some way or other, connected with religion, and has some kind of a religious significance attached to it. Their homes are built and consecrated with religious ceremonies, their grindstones, for grinding the meal or flour in their homes, are set with sacred meal and prayer plumes under them; their fields and ranches are often visited and consecrated with devotional exercises. Their whole civil and social, as well as their religious life, is therefore connected with some kind of a devotional ceremony.

The Zunies are therefore considered a very religious people, who are guided by their religious beliefs and motives thru the whole of their lives. We must admit they are a very religious people, but we must also note that their religion is exceedingly formal, consisting in nothing but religious ceremonies, which does not influence their morals nor change their life for the better. They believe in the Sun-Father as their main deity, and next to him the Moon-Mother and her children, the stars and other forces of nature which they emblemize by making images of and shrines for them. The worship of these idols, however, does not create

in them a sense of dependence upon or responsibility towards a higher being. They have no conception of real sin or of favor with their gods. Consequently they have no idea of a heaven and a hell, in the sense as taught by the Word of God. They believe in *Kothlualakwe*, which is an imaginary village of the Zuni dead, about forty miles southwest from the present Zuni Pueblo, but this is a place where all the Zunies go four days after their demise. In this village the spirits pass their time with dance and song, and from thence they now and then, in the form of *Ko-kokshi* (certain dancers), make their appearance among the people in the Zuni village. At other times they are heard and seen in the cloudy sky as rain gods, who send thunder, lightning, rain, snow, and so on. What really keeps the Zunies in line for their pagan worship is not so much their love for their gods nor their fear of them, as their fear of one another. They are very much afraid to be looked upon and held by their people as a wizard or a witch, and cannot bear any reproach. In former years the wizards and witches were hung up by their hands tied on their backs till they confessed their sin. At present they are ignored and their life among them is made unbearable by mockery and scoffing. The public opinion in Zuni is as yet much against everything new and all that contradicts and counteracts their religious views, because the older men are still in the lead.

From babyhood up their children are taught their pagan views and to shun everything that is foreign to their religion.

The Zunies, therefore, live for the present and have no sense of the needs for a future life. They toil every day in the week, and think of nothing else than what pertains to their temporal welfare. The majority of them are not poor materially and live as well as the average white people. Their life is not conducted or controlled by a moral and spiritual influence. They will all tell a falsehood or steal if they consider themselves reasonably certain of not being detected. They do not know of a word of honor, and are thus not dependable not only for the whites, but also among themselves. They do not trust one another for a minute. This lack of confidence is seen in their trade, in their business contracts, in their marriage vows, and in any other promise they should happen to make. They do not seem to feel themselves bound by a sense of justice. The reliable among them are very few, and they even are not any too honest and dependable according to the opinion of the Indian traders who deal with them. Their character is peculiar and very difficult for us to understand.

They are naturally a friendly people, and very hospitable and kind, and not addicted to much quarreling and the committing of heinous crimes. We therefore never hear of any mur-

ders among them as we do amongst the Navahoes. The best conception of their character we obtain when we deal with them and treat them as a people, adults in body but children in mind and soul. They are easily stirred up to anger, and by a little kind treatment soon quieted down to peaceful association. They are teachable and subject to material advancement. Some of them are quite thrifty and prove that there is a future for the Zunies. The coming generation, two-thirds of which are or have been educated in schools, begins to show a marked change of character. Although these young people in many ways try to comply with the wishes of their parents and the leaders of the tribe, they nevertheless hold their own ideas and do many things which they are required to do for their people with disgust. They do not like to be noticed by the white people when they must take part in the foolish stunts of the old Zunies. For this reason we believe that the public opinion and character of the Zunies is slowly changing for the better. Their opposition to something foreign is not so great and strong at present as it was when our mission work in Zuni began. They are more subject to persuasion and to listen to advice than in former years, be it for no other reason than to get material gain and obtain a certain advantage over others. Thus the Zunies are gradually advancing in civilization, and are accommodating themselves to present-day circumstances and influences.

This change in the life of the Zunies is caused by various influences. The first to be mentioned is their association with the Mexican and white settlers around their reservation, with whom they trade more or less in stock or farm products. They are quite keen to see a good thing and ever ready to imitate their neighbors to suit their own convenience. If one of them, therefore, catches an idea of a white man or Mexican and proves his success in applying it, others will follow suit and all will be trying to do the same thing. They do not like to go or work alone. They often, therefore, go and work in groups on the field, threshing-floor, in sheep-camp, harvesting and hauling wood. They follow each other like sheep in doing things, and enjoy spending their time together in social chats and games. They can lose game after game without the least sign of being disheartened or less cheerful than when they entered the game.

Another influence for a change in the Zuni life and character has been the Indian Trader, who has ever held new things out to them in trade for their produce of sheep, cattle, hides, wool, grains and other farm products. In this way they have learned that there is something else in the world than what they themselves produce. The old people have the idea that they are living at the center of the earth. Two-thirds of these people have never yet seen a railroad

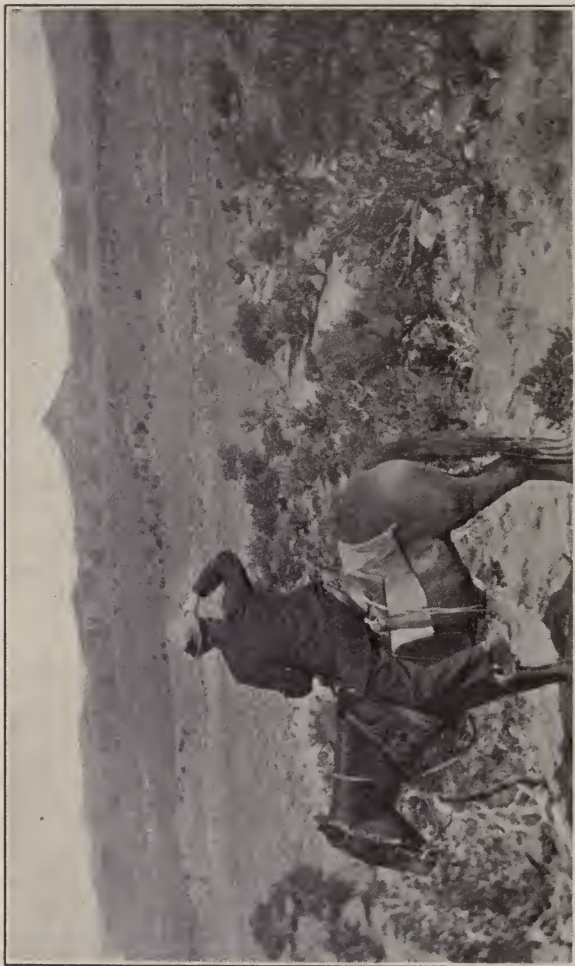
train, and seem to be satisfied with what they have at home in Zuni. That trade in the stores has taught them the value of money and how to handle it. They buy their articles one at a time and pay for its separately, causing much work for the clerks in giving them change. The Indian trade, it must be admitted, has wonderfully changed their mode of living, their manners and costumes. The old-time dress has long ago disappeared and the civilized clothes have taken its place. In their religious ceremonies the old costume is sometimes used, but the most of their apparel even then is made up of what they buy in the stores. Their homes have changed from old, small, dingy dwellings, built close together and upon each other, with the entrance up and down a ladder thru the roof, to large, roomy houses built somewhat apart, with a large entrance in the side and well-lighted with American windows. Civilized household goods have now found a place in their homes. The sewing-machine, stove or range, bedstead, table and chairs were about the first to claim a place. From the light derived from the fire on the hearth they adopted the use of the wax candle, next came the coal-oil lamp, and now quite a number of them use the modern gasoline lamp. From these and other things we can readily observe the influence the Indian trader has on the life of the Zunies. They have mightily advanced in civilization since they came in contact with the white people

and have given a clear proof that they are a people adaptable to the influences of civilization. Still, they are in dire need of a change of heart and life. They need more than this material change. They need the Gospel. They need the knowledge of the only true God, of the Savior and the way that leads to a spiritual life.

Yet another influence for their uplift, which by the providence of God, is brought to bear upon them is the kind endeavor of our Government to educate them by sending instructors to teach them how to till their land and care for their stock. A government physician and field matron are sent to look after their health and cleanliness. Their influence is gradually gaining in strength, and their presence is growing more indispensable to them. When the Doctor is away on a vacation, the Zunies soon feel the need of him. The Government maintains two schools here in Zuni and our Church one. The aggregate number of Zuni children attending these three schools is a little over three hundred, with about fifty or sixty others attending non-reservation schools. By this education the young Indians are taught how to deal with their neighbors, how to build good homes and how to live a civilized life amongst a civilized people. These young people are causing a visible change amongst their own people as they begin to practice at home what they have been taught at school and in their association with the whites. Their

schooling, although very necessary for their material uplift, is not sufficient to give them the much-needed information concerning the things of the life to come. Civilization without the knowledge of Jesus Christ, the only name under heaven given among men for salvation, will never save a soul from the wrath of God to come. This is evident also here in Zuni. These Indians need the knowledge of the only true God and Jesus Christ, His Son, whom he has sent to be the only Saviour of sinners, but let us mark that all the above mentioned influences are paving the way and opening the door for us to bring them the Gospel. These Indians are therefore more accessible today to be reached with the message of truth than they were twenty or thirty years ago. The time is not so far distant when they will all be able to speak and understand the American language and read the Bible and other books in English.

From this bird's-eye view of our mission field in Zuni we shall be willing to admit that it is a place where Satan dwelleth and where he has his forces well organized to resist any eventual attack of his enemy. But we can also feel assured that the forces of the Most High God are busily at work to overthrow his bulwark, and that according to the Word of God, like many other strongholds of his, will have to fall before the irresistible influence of the Gospel of Jesus Christ. The day will come when the Zunies as



Looking Across the Valley

well as other people, will bow before the Lord our God and seek pardon and mercy thru the blood of the Lamb slain on Calvary's cross.

OUR MISSION FORCE until now has consisted of one ordained missionary and three helpers; an assistant missionary who makes it his business to reach the young men; a matron, who takes care of the cleanliness of the Indian children of our Mission Day School, and who tries to win the confidence of the Zuni young women who understand and speak English; and a teacher, who gives christian instruction to about thirty-five young Zunies.

Our Christian Mission Day School, held in a little adobe building on our Mission premises, is always well attended and never needs to beg for pupils, as the Zunies like to send their children there. The teacher always leads the school in the beginning and at the close of each school-day in devotional exercises. Here is where the little Indians learn to read and write, figure and draw, love and obey, and last but not least, to read and reverence the Bible, to sing christian hymns and pray to the true God. Every school-day the golden text for Sunday school is repeated and the children are pointed to Him, who came to this world to seek and save poor lost sinners. What a glorious work is done there in that little christian school-room. Such a work cannot and will not be without glorious and lasting results for time and eternity. The pupils are

not all equally bright in their studies, but they all do fairly well, and in behavior make a very good impression on anybody, who perchance should step into the school-room. They are all fairly efficient in learning to read and write, and quite so to draw pictures. Some of them are real artists. Our Mission School being a Day School, the children go home for their meals, and in the evening for lodging. For the sake of their health and cleanliness and to make it bearable for the teacher to be with them all day in the school-room, they are provided with the most necessary clothing and are required to wash themselves every day in the school lavatory, and are given a bath and change of underwear once a week. Their book-learning, their cleansing, their discipline and their instruction in spiritual things all have their importance for the making of their future. May the Lord bless that work unto their eternal salvation.

The Matron looks after the cleanliness of these children in our Mission School as has already been mentioned, and she also, with the help of the older pupils, washes and mends their clothes. She teaches the girls to darn the stockings and sew by hand and on the machine. Her work, like that of the teacher, is to give instruction, but more in an industrial line. She can, however, not always be busy with this work, as the children have their time to be in school, and therefore goes out into the village a few afternoons

each week to call on the English-speaking women to bring them the message of salvation. She reports having met with all kinds of experiences, pleasant and unpleasant. At one place she is accepted with the greatest courtesy and friendliness that anybody could ever expect, and at another place the people shut and lock the door in her face, or if permitted to enter, they do not speak a single word to her. All her visits in the village, however, are not so discouraging. Many a time she finds women ready to listen to her talks and readings about the Gospel story. She often carries with her very easy reading-matter, as for instance a Story of the Bible with some pictures and a few tracts, making it her object to read to them. Often she has tried to persuade the young Indian women to come to Sunday school or church, but they have always made good promises, but which they failed to fulfill. May the good Lord, who has every human heart in His hand, turn them unto His own worship and service. Let us pray for that. Let us look for that. Let us work for that and let us keep up courage, with that in view. It is the Lord's work, and we are His servants with the privilege to do it for Him.

The position of the Assistant Missionary calls him to make it his business to befriend the Zuni young men and lead them to the Saviour. He calls on them in the village, makes himself a companion to them and receives them in a room

which is always kept open for that purpose in the old Zuni mission parsonage, and which is called the Zuni Y. M. C. A. Reading-room. Here is where the Zuni young men can spend their long winter evenings in reading newspapers, magazines and christian literature, and in social chats and games. The Assistant Missionary sees to it that the boys conduct themselves orderly and welcomes them to the place. Here he often has the opportunity to read and talk to them about things most needful for the life to come, and preach the way of life to them. When they are away from home, at school or work, he keeps in touch with them by correspondence. The last couple of years he kept up religious instruction with about thirty of them by mail. We try to stay with these young Zunies until they will be ready to take a leading place among their people in the room of the present old leaders. If we, by the grace of God, can hold the confidence of the present young people, we have in an ordinary course of events their goodwill assured in the future. May the good Lord bless our efforts to that effect.

At present the position of Assistant Missionary here in Zuni is vacant, and that work is not attended to as it should be. Mr. M. Van der Beek has resigned to take up work in Albuquerque and Santa Fé, N. M., as Religious Director at two Government Indian Boarding Schools, under the auspices of the Home Missions Council, a

federation of various Protestant Churches, with its headquarters in New York. We are glad to have one of our own men in that position, as he can and will naturally look after the interests of our Indian boys and girls at those schools.

The Missionary is in charge of the whole mission field and looks after the work and interests of all the other workers. He is the governing head. With him the helpers confer about their work, and he attends to it that every part of the work is sufficiently supplied and arranged, to be most effectively done. To him the children in our Mission School are sent for discipline, and the parents come to him if they desire to have a child taken up in School or if they have an excuse to ask or complaint to make.

He corresponds with the supporters of the School, and renders a financial statement of the Mission in Zuni to the Treasurer of the Mission Board and the Classis of Muskegon about every other month, and a report each month. The old Indians often come to see him at the parsonage for advice in secular matters, and that often gives him a coveted opportunity to bring them the Gospel message. They come to him with their troubles and for advice and information about things that worry them. These poor ignorant Indians are very superstitious, and sights like the Northern lights or the eclipse of sun or moon trouble them as omens of something horrible to happen. The opinion of the Mis-

sionary seems to quiet them. Sometimes they come with their family troubles, and the Missionary is asked to attempt a settlement or to advise in the matter, or they may be worried about their children, who are away from home and do not return. There are a half dozen Zuni young men away, who have not been home for several years. Two are at present in Indianapolis, one in Kansas City, another in Los Angeles, and others in unknown places, of whom the parents or relatives or friends seldom or never hear. They therefore come to the Missionary for information or to have him write a letter for them. From all these things it is evident that our Mission in Zuni is gradually gaining in influence and confidence.

Further the Missionary makes it his business to talk with old and young wherever he meets them on the street, in the stores and upon his visits in their homes. He has often called on the sick to talk to them and to pray with them, kneeling beside their bed on the floor, or where a dear relative of the family had passed away he has talked to those present to bring them the message of truth, directing them to the only Comforter and Saviour. The Zunies have their own medicine men and women, and with their medical practice these also believe in the efficacy of prayer. They are therefore, as a rule, in sickness or death, quite willing to have the missionary pray for them. On his visits in their

homes he has always been accepted and treated with courtesy and friendship. If he would try to tell them the Gospel-story, they often would listen silently or say *eyah, eyah, tee, hai*, and further give no response. They always seem to be glad to see him come in, and offer him a chair or a box to sit down and are willing to listen to what he has to say, but from their entire disposition it is evident that they as yet hold to their own pagan belief, and go on with their idol worship. The longer we associate and deal with them in trying to bring them the Gospel, the more we are convinced that never a Zuni, as well as any other sinner, will be drawn from the darkness of sin to the marvelous light of God's grace in Christ Jesus without the mighty operation of the Holy Spirit in his heart. He must be born again, and it is our mighty Lord that must do it. Let us therefore pray as well as work for it. We as christians often expect too much of our own efforts and forget that we are doing the Lord's work and that it is a privilege extended by Him to us to do it for Him. By prayer we keep in touch with our Master and abide in His Word, and have His encouraging and strengthening influence. As prayer without work availeth nothing, so work without prayer is also ineffective and cannot but lead to great discouragement. Let us therefore pray and work, and work and pray, for a Missionary has often patient waiting to practice in the Lord's

service, as the Master will set His own time to bless the means of grace for the conversion of sinners.

The Zunies seemingly pray with all they do, but their prayer has no meaning to them, because it is for them a mere ceremony and form which has been handed down from their ancestors by the parents to the children, and is an endless repetition of a few sentences used by them as a mystic charm. They do not know themselves what they are praying for, and in many instances do not even know the meaning of the words they are saying. The more curious their symbolization is in their religious ceremonies, the more it seems to interest their pagan heart and mind. For hours at a time these poor people can stand in and around the sacred court in the center of the village to watch the performances of those Zunies who have dressed themselves to represent certain gods. Our gospel preaching and religious services do not seem interesting to them, especially to the older people, because of its lack of symbolism. Their undeveloped mind as yet can not catch and understand the preciousness of the words and thoughts brought in the message of the Gospel truth. We therefore aim to follow the command of our Master when He says: "*Go ye therefore, and teach all nations,*" making disciples of them, and we understand that teaching is different from preaching, as it requires more time and effort and

patience to bring the truth home to them for whom it is intended.

We are therefore doing our most effective work in Zuni by giving religious instruction to the young Zunies in the three schools, with a regular attendance of three hundred pupils. These children are divided into ten Bible classes and receive instruction once, and some twice, a week during their school-term. For the beginners the Missionary uses Borstius' Primer of Bible Truths, for the middle or intermediate classes, Sacred History for Juniors, and for the advanced, Sacred History for Seniors, as handbooks. The instruction of the very first beginners is conducted very much like parents have to do at home with their little ones. It is, for the Missionary, an endless repetition of the same short sentences over and over again until they have memorized the Gospel truths. In this way they learn to pray a little morning and evening prayer, and also the Lord's Prayer, and to repeat the Apostle's Creed, the Twenty-third Psalm, and the older ones, the Ten Commandments. The more advanced pupils understand English and are lectured to according to the handbook followed for instruction. In this work the Missionary is assisted by his Assistant because he is required to take two classes at the same hour in order not to interfere with their regular school work. Our time for religious instruction is arranged with the superintendent or

principal of each school. We have enjoyed the privilege of conducting this religious instruction for over ten years, and as yet it has not been interfered with by any other Church. The results of this work, with the blessings from on high, cannot fail to come, as these young people are in the ordinary course of time most certain to grow up to manhood and womanhood, and then will take the place of the present leaders, and under the Providence of God advance their influence according to the ideas they imbibed at school about secular and sacred things. Let us remember this branch of the work in our daily prayers.

Besides following the Lord's command by teaching these Indians in Bible classes, we try to influence them by conducting Sunday schools. In our Mission Day School we have a gathering of about fifty children every Sunday morning. This school is divided into three classes, taught by the Missionary and his helpers. During the week the children memorize the golden text in school, and on Sunday morning they repeat it after rising from their seats. They master this portion of the Word of God wonderfully well, and are able quite well to retain it in their memory for some time. May the Lord bless this good work unto the hearts of these young Zunies so that they may soon turn unto Him to seek and find life eternal thru faith in the only name given under heaven by which we can be saved. The

Government employees at the Government Indian Boarding School conduct a Sunday school with about one hundred and twenty pupils attending, and they use our Sunday school supplies.

On Sunday evening our Missionary has the privilege to preach at the Black Rock Indian Boarding School about four miles east of the Zuni village, with the majority of the Government employees attending to help in keeping order and to conduct the music. This is as a rule a very interesting meeting, and affords the Missionary and his helpers, who often accompany him thither, much pleasure and encouragement. The Gospel is brought there to the Zuni young people as simple and comprehensible as possible. That those talks on Sunday evening make some impression on those youthful Indian minds is evinced by the questions the children ask the teachers during the week about what was said on Sunday evening. So we may feel quite confident that our preaching is heard and understood, if not by all, at any rate by some of the young Indians and the Gospel accepted for reflection during the week. May the Lord also abundantly bless this work for the coming of His Kingdom in Zuni.

Every Sunday afternoon we as missionaries gather for religious worship, principally for our own spiritual uplift and encouragement. This meeting is sometimes attended by white people

living around us in Zuni, and also now and then by a few Indians. The white people here in general have come to dwell amongst the Indians to make money and accumulate wealth by trade, and take no interest in religion or mission work. When we are gathered for worship the Indians often have a dance in the village and draw a crowd of their own people around them. They always seem to prefer the Sundays for their religious ceremonies, dances, festivities, and sports in order to keep their people away from the mission. The old leaders do all that is within their power to uphold their heathen worship in order to counteract the influence of the mission. But, believe me, dear mission friend, we are persuaded that they are playing a losing game. They are losing hold on the coming generation and they begin to feel it quite strongly. Hence their struggle against the influence of the Gospel, and their enthusiasm in their paganistic worship. The number of the old leaders in their idol worship is, from year to year, getting smaller and the people are gradually losing interest in their heathen ceremonies and feasts. The *Shalico*, for instance, which has been their most prominent feast for ages in the past, and which has been celebrated with great enthusiasm, is gradually losing in interest. Quite a number of the Zunies now refuse to receive the *Shalicoes* in their house or to remodel or to build a new house for the celebration of this an-

nual feast. It means too much of an expense for the most of them, and they who have made preparation for the *Shalico* in the past, have lost nearly all of the little possessions they did have. But the fact of the whole matter is that they are losing interest in their old heathen ceremonies, that is, enough interest to refuse to spend as much of their earnings as is required to uphold that old religious feast according to its former dignity. Many of the old-time ceremonies and religious dances have long ago disappeared because, as the Zunies claim, their leaders have died and there is nobody left to take their place and continue the rite.

In this sense our work here in Zuni is slowly but surely progressing and we are encouraged with the thought that we are serving an Omniscient, Omnipotent and Merciful Lord, Who permits us to do His work although He does not need our help and can easily accomplish His purpose without us. We consider it a privilege to be permitted to do His work. We are persuaded that He will take care of His own, so that our labors here in Zuni as well as elsewhere will not be in vain. We are confident also according to the testimony of God's own Word, that not one of His elected children will be lost. It takes the grace of God thru faith in Jesus Christ to save a soul from eternal damnation, and it is the same grace that saves us all, but we all do not require an equal amount of it. Our merci-

ful God and Father does not require of the blind and ignorant heathen what He does of a civilized and well-enlightened person who is born and lives in the light of God's countenance in a christian community, or who has christian parents and lives and dies under christian influence. From what we have seen here in Zuni by our visits in their homes, at their sickbeds, and deathbeds, in Bible classes and Sunday school, we are much encouraged to believe and expect that we shall meet some Zunies in heaven who will there testify that they are saved by grace thru the blood of the Lamb. Eternity will certainly reveal in full the fruits of our labors here, and we shall have every reason to forever thank and praise our Lord and Savior with those whom He permitted us to lead to Him.

Please, reader, remember our Zuni Mission in your daily prayers, that the bulwark of Satan in Zuni may soon fall, that many of these poor, ignorant and blind Indians may be turned from the darkness of heathendom to the light of God's grace, that our Lord may have a church established here where at present Satan dwells, and that His great Name be glorified and we, His servants, be encouraged in the work. It is His work to convert the soul. It is His power to overcome the devil. It is His Spirit to establish His Church. Let us therefore pray for it and do all we can with the goods, energy, talents and wisdom God has given us to help bring it about,

and we shall then be able to rejoice in the Lord's doing forever and ever and glory in His coming back on earth to take unto Himself His own in glory. After work will come our rest. After our battles we shall enjoy the victory and receive the crown of glory, which shall never be taken from us. Let us therefore continue in our work and prayer for the Master Whom we love and serve.

XVI.

NON-RESERVATION SCHOOLS

WHEN WE SET ourselves to study the Indian and his opportunities for education, we should not overlook these Non-Reservation Schools provided and supported by our Government. In response to our inquiry, the Department of the Interior informed us that there were seventeen such schools, giving us their names and locations. A report on Indian Missions to the Home Missions Council in 1918 gives the number as twenty-five, although it only mentions seventeen by name, with an enrollment of 8,566. There seems to be a little discrepancy in this matter, therefore, and we account for it by taking it for granted that the Department of the Interior mentions only those schools which are entirely under the supervision of the Government, and that some of the twenty-five mentioned in the Indian Report of the Home Missions Council are either partly or wholly supported by private initiative.

We were also informed that all Indian boys and girls who are of one-fourth or more Indian blood, and whose parents are not citizens of the United States and the State in which they live, and who do not have public school facilities near their homes, are admitted to these schools, but they are required, in most cases, to attend the school nearest their home which carries the

course of study they desire to pursue. The schools of this character in which we as a Church are and should be more particularly interested, are those at Santa Fé and Albuquerque, N. M., and the Sherman Institute at Riverside, Calif. Our particular interest in these, and also the one at Phœnix, Arizona, to a certain extent, is effected by the fact that it is to these schools that our brightest Navaho and Zuni boys and girls are sent for higher education and broader training.

Naturally it has often proved a sore disappointment to our Missionaries at Crown Point, Toadlena, Tohatchi, and Zuni, that their pupils, just when they were beginning to understand, and consequently beginning to take a deeper interest in the religious instruction given them, were removed beyond their reach by being transferred to one of the above mentioned schools. Ah! to be sure, the Missionary was delighted to think that his brightest boys and girls were going to have an opportunity for further development in the lines of education and industrial training, but he could not stifle the fear that in the process they might lose the knowledge of the truth and of the "Jesus Way" which he, with so much prayer and patience, by the grace of God had been privileged to instill in their hearts while under his religious care and instruction. It has happened again and again that some boys and girls had plead to be bap-

tized and received into the christian communion, but the Missionary hesitated, believing it to be for their good to wait a little longer in order that they might become better founded in the truths of the christian religion, and then unexpectedly by Government order these very pupils were transferred to one of these non-reservation schools beyond his personal reach and instruction. How his heart burned for them, and if the way had been open, he undoubtedly would have rather followed them than to remain at his lonely post and begin over again with the little ones brought in from the camps to take the place of those transferred. I am sure we can all feel the keen disappointment of our Missionaries in this matter, and can only hope with them that thru a regular and systematic correspondence with these absent ones, they may keep them interested and faithful until they return to the Reservation.

Now, however, a change is being brought about, as far as religious instruction is concerned at these non-reservation schools. The Indian Committee of the Home Missions Council, of which our Dr. H. Beets is also a member, has taken this matter in hand and appointments of Religious Directors at these schools are made. Of course, this is an Interdenominational work, for pupils of almost every mission field are found in these schools. Practically every denomination that carries on work among the In-

dians is represented by some children. Consequently these Religious Directors must also be drawn from the various Churches. Our Mr. M. Van der Beek, formerly a boys' worker at Zuni, was appointed such a Director at the two schools, one at Albuquerque and one at Santa Fé, N. M. He gives us a description of the work done at these schools in the brief article which follows. That his is a responsible and a most important position must be realized by all.

At Riverside, a little town in southern California, we find what is known as the Sherman Institute, one of the largest and best equipped of all non-reservation schools. This Institute and the work done there is known far and wide among the Western Indian tribes. Its results verily enter every region of red life, from the salmon canneries of the great Columbia River, to the painted desert of Arizona, but, strange to say, the white man in general has no knowledge of it. This is because this school does not send out propaganda literature, its records of achievement lie buried in the dry and dusty Government reports, perused and read by very few; but the fruits and blessings of the work itself are found in the homes and cradles of the red race; consequently this great work is really known to those only whom it benefits.

This school, now more than twenty-five years old, with its numerous buildings, magnificent gardens, campus, and farm, lies in the heart of

orange groves, with snow-capped and sun-flooded mountains grouping their strength around it. Here, in this splendid gift of the white race to the red, the Indian youth of more than fifty different tribes are taught the higher things of life. The boy is taught a trade, to take care of land, the maintenance and upkeep of his future home. He is also taught the meaning of a home, and the co-operation of the sexes, something in which Indian life is usually lacking. He is therefore taught the man's duty in every sphere of life and activity. The girl, to fit her for domestic efficiency, is first of all taught to sew and mend. Her days really alternate between the school-room and the work-room; on one day she may be taught how to conjugate a verb, and on the following one how to dress and care for a baby. In a big sunny room, filled with sewing machines, work-tables, etc., the Crow maiden of Montana, the Navaho, Hopi, and Zuni girls of New Mexico, the little Winnebago lass from Nebraska, stand side by side with many others of different tribe and lineage, learning the complete trade of dress-making, etc. Things which their mothers are not able to teach them, but which they will most certainly teach their children.

Besides dress-making, the girl is taught cooking, cleanliness in the preparation and care of food material, the need for clean utensils and good ventilation in the home, the relation of

health to nourishing food, and what effective agents these things are in combating disease. Housekeeping is another branch of domestic science that is taught, with the great dormitories for demonstrating purposes. Nothing is elaborate, but everything is thoroughly practical. In the laundry building they are trained in this line of domestic competency. But now it may seem useless to some of us to teach the Indian youth these various branches of domestic science, and then when they graduate send them back to the desert and Reservation, where the facilities of Sherman Institute are unknown and undreamed of, and where everything must of very necessity be done in the most primitive ways. Ah! this would be only too true if it were not a fact that at this Institute stress and emphasis is laid upon this very thing. They learn, thru special instruction and in special classes, to do all these various things as they will have to do them in their home environment. Except in a few localities, the average Indian home is a blank, its mother is a drudge, its children merely exist, and therefore the Sherman Institute, by precept and example, sends into thousands of these homes, by means of its graduates, light and ambition to have things different and better.

Another remarkable and important feature of this Institute is the hospital. The girls are trained in extremely practical hygiene and nursing and are shown how to prevent diseases

among their people. These gentle-voiced and silent-footed Indian nurses give ministrations just as tender and soothing as those of their white sisters.

On the ranch, four miles from the Institute campus, the girls are shown and taught the care of a dairy, the raising of poultry, and other woman's work about the farm. And all this is work, real work, earnest work, for life with an Indian woman, is a serious business, devoid of much of the sociability and recreation which her white sister enjoys.

It will have been understood from the foregoing that this school is to a great extent self-supporting. The tailor shop and dressmaking department turns out the neat-appearing uniforms with which all are clothed, the hospital takes care of the sick, the ranch and gardens provide for the kitchen, the laundry and print shop command their own departments. And to teach the pupils to earn and save money for themselves, they are able, by means of the outing system, to secure positions during vacations and are required to save two-thirds of their wages. In this way they are able to earn thousands of dollars annually.

This is surely enough about the school itself, to give everyone a little idea of the institution, although much more might be said, for in one word, it is a wonderful place to visit and should be known to all *our people* as well as to the In-

dians, in order that the two races may come to a better mutual appreciation.

Now as to the religious instruction at the Institute. According to our Rev. L. P. Brink in *The Banner* of May 26, 1921, the Roman Catholics are simply putting the Protestants to shame. May it not continue thus! The Indian Committee of the Home Missions Council has appointed a Rev. Mr. Vennink as Religious Director. He is of the Congregational Church, and according to reports a man well-fitted and equipped for the position. Our Church also gladly helps to support this work, but because of the great number of Navaho boys and girls at the Institute, the Board feels inclined to offer to pay the full salary of the worker if he be chosen from among our men. In the meantime, it seems to us that our church at Redlands, Calif., might do a very good piece of work by regularly visiting this Institute and by getting in touch with the boys and girls that come from the several mission stations of our Church. If the Missionaries would send a list of the boys and girls from their districts that have been transferred to Riverside, to the Redland's consistory, I am sure these good brethren would be glad to arrange for the above mentioned visitation. We know at least one man in the Redlands church whose heart and soul is in the Indian work and who loves the Navaho boys and girls, and I am sure he would be glad to do this work.

These non-reservation schools are indeed critical places for the future of our Indian work, and if anywhere then just here our best men should be employed, our best efforts put forth and our best talents expended.

RELIGIOUS WORK IN NON-RESERVATION SCHOOLS

By M. VAN DER BEEK

THERE IS MUCH to be said regarding the work done in non-reservation Government schools. They are splendidly equipped and draw pupils from every part of the country, some schools having as many as fifty tribes represented. The pupils in these schools have greater opportunities to "make good" than those in the Government schools on the Reservations, because here they are removed from the influences of their own people and the paganism of their tribe. Here they are to some extent at least in a christian community, many of the people with whom they come in contact being christian people.

At these schools, especially with the new course of study prescribed by the Indian Office, the pupils are kept busy from early morning until late in the evening. At 5:30 a. m. they are summoned by the call of the bugle to arise. At

six they are ready for their early morning physical exercises, then, breakfast, school, work, dinner, school again, work, supper, and even after that there is still much to be done such as band practice, choir practice, school-work, religious meetings, etc., so that when the hands of the clock point to nine, every boy and girl is more than willing to rest for the night.

According to the rules and regulations of the Indian Office, two hours per week are allowed for religious instruction. These hours must be arranged with the Superintendent of the school. I will now give you a few particulars about the religious work at the Albuquerque school where I am Religious Director to the Protestant pupils. Religiously the school is divided into two groups, namely, Protestant and Roman Catholic. Each of these groups attend their respective churches every Sunday morning for Sunday school as well as church services.

The Protestant boys and girls attend the Presbyterian church, the school providing the necessary conveyances. Here they are taught the first principles of the Christian faith, or if they have previously enjoyed religious instruction at a Mission School, their spiritual life is developed and strengthened. That they are greatly concerned about all these things is evidenced by their intense interest when attending the services in the house of God, and we are reminded of the saying from the Book we love:

“They were desirous that the word should be spoken unto them.”

On Wednesday evening, at the school, a Y. M. C. A. meeting is held. This is a strictly religious service something similar to the Young People's Societies in our Reformed churches. This meeting is conducted by the Religious Work Director, who acts as General Secretary of this organization. Attendance at these meetings is not compulsory. Being a Government school, they assume no responsibility for the spiritual development of the Indians boys and girls as they come from the Reservations. This is inevitable because of our separation of Church and State. However, spiritual and religious influences are brought to bear thru the agencies of the Church and the Christian Associations.

Many of the boys that belong to the Y. M. C. A. are divided into small groups, called the “Inner Circle.” These boys have promised to spend some time each morning and evening in the study of God's Word and in prayer, and they are especially sincere about observing the “Morning Watch,” realizing at least in a measure that “a half hour each morning with God alone, saves two hours of confession each night.” These meetings are usually conducted with great success, principally because the attendance is voluntary, and also because the boys themselves take part. May God bless this work which is done by the faithful boys, and may the result of it be felt by

the entire school, and when they return to their Reservations may they become moral and religious leaders among their own people.

On Friday evening there is a meeting with the girls, called a Y. W. C. A.. All that has been said about the Y. M. C. A. can practically be applied to the Y. W. C. A., both organizations having uniform programs.

On Saturday afternoon an hour of religious instruction is given to the Protestant boys and girls in *The Fundamentals of Christianity*. All Protestant pupils attend these meetings. Here they are instructed in the old-time religion, they are pointed to the Lamb of God that taketh away the sins of the world. Here they are urged to accept Christ, and here they receive an adequate understanding of what the "Jesus Way" really means.

On Sunday evening a regular religious service is conducted at the school, and the ministers from the different churches in Albuquerque are asked to address the audiences.

The work is very pleasant but also very responsible. The students come to us with their joys as well as their sorrows, their trials and temptations, asking our guidance and our prayers. Surely, a great work, to be the instruments in God's hand of leading boys and girls out of nature's darkness into God's wonderful light, to break down the "Bulwarks of Satan,"

and to build up the Kingdom of our Lord Jesus Christ.

By the help and grace of God we are laying a foundation for the future, we sow the seed and we have God's own promise that it shall not be in vain—"My Word will *never* (did you get that word, *never*) return unto Me void." May the prayers of God's people rise up in great volume for these hundreds of Indian young people in the non-reservation Government schools. That there may be a real spiritual awakening among them and a genuine consecration to the cause of Christ, and to the redeeming of their own people.

The morning light is breaking,
The darkness disappears,
The Indians are awakening,
To penitential tears,
Each breeze that sweeps the ocean,
Brings tidings from afar,
Of Indians in commotion,
Prepared for Zion's war.

See the Indians bending,
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners now confessing,
The Gospel call obey,
And seek the Savior's blessing
A nation in a day.

XVII.

A WORD IN CONCLUSION

WE ARE very happy to conclude this brief sketch on bringing the Gospel in Hogan and Pueblo, preaching Jesus to Navaho and Zuni, with the statement that all the Protestant denominations of our land having work among the Indians are co-operating in a very friendly and harmonious way under the guidance and direction of the Joint Committee on Indian Missions of the Home Missions Council and the Council of Women for Home Missions. In this way the Protestant Churches of America are maintaining a united front, and by bringing their combined influence to bear, they are able to accomplish much, both in a negative and in a positive way. In a negative way they, by presenting an unbroken phalanx, are able to prevent harmful legislation against the Indians, and in a positive way the fields have been so allocated by mutual agreements, that there are practically no cases of overlapping and consequent waste of man- and money power. Thru this genial co-operation of the Boards there has also been brought about in the Churches which they represent a very marked increased desire to reach all the Indians, even the most scattered and neglected, by some responsible missionary

agency. There are twice as many missionaries in the Indian field today as there were twenty-five years ago.

No less than eight Protestant denominations are at work among the Navahoes in twenty-two stations. The types of work are evangelistic (camp work), educational (four Mission Schools), medical (six hospitals and dispensaries). There are fifty-two white workers and twenty-four native, (some serving part time as interpreters). The great need as voiced by one missionary is: "man power and equipment which is woefully needed." "It is estimated that there are seven thousand and five hundred Navaho children, of school age, without adequate school facilities. This is a challenge to Christian America," declared Moffett. The above figures, gleaned from the latest Annual Report of the Indian Committee of the Home Missions Council, may be correct, we have no way to disprove them, but we are rather skeptical when we remember that we as a Church, working in four of the twenty-two places, have twenty-one of the fifty-two white workers. We are positive, however, that of all the Missions to the Navaho, there is no station better manned and more thoroughly equipped than our Rehoboth Mission.

In our estimation there are at least two things which the Home Missions Council should put forth all its efforts, thru its Indian Committee, to obtain. In the first place, a fulfillment of the

promise by our Government that for every thirty children a teacher would be provided, so that it will no longer be true that thousands are growing up without any opportunity for schooling. In the second place, it should strive to get national legislation against the peyote evil. This evil is assuming such proportions that it is most detrimental to the health and morals of the Indians among whom it is introduced. According to Dr. R. W. Roundy, the use of this mescal bean with its accompanying hallucinations, has assumed religious sanction as an Indian religion, with an incorporated church in the State of Oklahoma. One or two States have already passed laws prohibiting the use of this deleterious drug. Our national Government should speedily follow the same course if it is to continue as a faithful guardian of the humanitarian interests of the original Americans. You who read this can help by writing to your Senators and Representatives at Washington, D. C., urging them not only to give their attention to this peyote evil, but also to actively support the effort to get national prohibition in this matter.

The average public speakers, and consequently the people in general, have and foster the idea that the Indian is a vanishing race, rapidly disappearing from our midst. But this is not true according to the reports issued by our national Census Bureau. These reports show a steady increase during the last three or four dec-

ades. Also the Navahoes and Zunies, among whom we as a Church have the privilege to labor, are continually increasing in numbers. The Navaho today is numerically the largest and strongest tribe, and most probably also of all Indians the most in need of the Gospel of Jesus. The Zunies, according to a census taken by our own missionary, have increased from a tribe of sixteen hundred souls to a little more than eighteen hundred, during the fifteen years that he has been among them. Let no one therefore attempt to belittle or to cast reflection upon Indian Missions by designating the Indian, as is too often done also among us, a vanishing race.

It cannot well be gainsaid that one of the greatest, if indeed not the greatest hindrances to missionary success among the Indians has been the notorious and scandalous treatment of these aborigines by the whites. There is more truth than fiction in the saying: "When the white man came to these shores he first fell upon his knees and then upon the aborigines." The Indians' own point of view regarding this matter may be gleaned from the following incident: "In the Capitol at Washington are four historical pictures which are striking object lessons of the treatment which the Indians have received. The first is the landing of the white men, and the Indians offering corn to them. The second is the signing of the treaty ceding Pennsylvania to the white man. The third shows Pocahontas in

the act of defending Captain John Smith. The fourth represents an engagement between the whites and the Indians in which the latter are being killed. An Indian, to whom the Capitol was being shown, stood thoughtfully before the pictures described, and summed up the history of his people in a few simple words: 'Indian give white man corn. Indian give white man land. Indian save white man. White man kill Indian'."

"The relation of the United States Government to the Indian has been divided into three periods: the COLONIAL, the NATIONAL, and the MODERN. The COLONIAL period was characterized by constant wars, bloodshed and rapine. The fact cannot be disguised that the most bloody Indian wars and massacres of these days were inspired by the whites themselves. The NATIONAL period of the Government's relation to the Indian has been called 'a century of dishonor.' Peace was impossible because of the insatiate greed of the settler for the Indian's land. Treaties were made, but utterly disregarded by the whites, and new wars would result. The MODERN period, beginning with the first term of President Grant, was introduced by 'The Peace Policy.' President Grant advocated the Indian's civilization, the education of their children, and a fulfillment of treaty obligations. His appeal to christian bodies to assist in their amelioration led to the organization of the 'In-

dian Rights Association', which from that time unto the present day has labored in behalf of the Indians. The 'Women's National Indian Association' is a supplementary body. It establishes missions where there are none, and turns them over to christian denominations, who will care for them. Since 'The Peace Policy' went into effect, the Department of the Interior at Washington has charge of the government of the Indians. The Commissioner of Indian Affairs is at the head of the Indian office, which is a bureau in this Department. About one-half of the Indians today are on Reservations—a term applied to the land set apart or reserved by the Government for the exclusive use of the Indians. These Reservations in turn are in charge of Government Agents, as we have seen in a previous Chapter. The Agents are responsible to the Commissioner of Indians, who is appointed by the President and resides in Washington." The present Commissioner of Indian Affairs is Charles H. Burke.

Because of the Indians' feeling toward the white man, the Missionary coming to them with the Gospel was generally met with a sullen hatred. But if we consider all the difficulties and the comparatively small number of Indians, missions among them have been successful beyond what might have been expected. And if we read the signs aright, we believe we have now entered upon a new era of Indian Missions. The

Indian of the old trail, a very religious being in the darkness of ignorance and superstition, clothed in war-paint and feathers, armed with tomahawk and scalping-knife, and with bow and arrow, has made way for the Indian of today just entering citizenship thru the highway of knowledge. He has been well-termed "a bundle or bristling possibilities." Great is the responsibility of the Church of today, to get him, to hold him, to use him in the service of the King of kings and the Lord of lords.

Twenty-six different Boards, representing twenty-one different Protestant denominations, are facing this responsibility. Partial statistics show that there are established Missions in over one hundred different tribes and tribal bands. There are some six hundred and forty-three Indian churches, four hundred and twenty-nine Protestant, and two hundred and eight Roman Catholic missionaries. Forty-four thousand seven hundred and thirty Protestant and five thousand eight hundred and sixty-four Catholic church-going Indians, while in addition to these there are probably some seventy thousand adherents. The actual annual expenses for all Protestant work, including the maintenance of twenty-five Mission Schools, with an enrollment of approximately two thousand children, is less than a third of a million dollars.

The history of Indian Missions is a story of patient, untiring service, and of unwearying self-

sacrifice. The recording of this history in its details is a work still to be accomplished by some lover of the cause. We can only give an incident or two, with the hope that these may stimulate an interest to search for more. The heroes, whose names are best known to us and who stand in the forefront are: Roger Williams, John Eliot, David and John Brainerd, Jonathan Edwards, Count Zinzendorf, Marcus Whitman, Bishop Whipple, Bishop Hare, and many, many others whom we should mention, but do not for want of space. Eliot's monumental work is the Bible in the Mohican, the first Bible published in America and that only fifty years after the publication of the King James version. The brief ministry of David Brainerd, five years, is a most impressive story of burning zeal and devotion, and written as it is by Jonathan Edwards, it is a classic of missionary and devotional literature. The life of Marcus Whitman contains four outstanding incidents that should be known to every one interested in the subject of missions among the Indians. We will simply mention the incidents and ask you to look them up and read them in any authentic biography of this man of God. The search for the white man's book of heaven. The double wedding journey of the young missionaries, Marcus Whitman and H. H. Spalding, and their brides to the distant Indian country. Whitman's famous ride to Washington. The martyrdom of Whitman and

his wife in the massacre of 1847. Bishops Whipple and Hare were instrumental in establishing and wonderfully developing the work of the Protestant Episcopal Church in Minnesota.

If anyone today speaking of Indian Missions, thinks only of the work among the three hundred and more thousands of Indians in our own land, he shows thereby that he has not the vision that he should have as a believer in and supporter of this cause. The millions of Indians of Latin America are the real field for Indian missionary activity. The greatest stretch of unevangelized territory in the *whole world* lies in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. This territory is about two thousand miles long and from five to fifteen hundred miles wide, and includes but two or three missionaries, and in spite of the needs as great as in China or Africa, American Missionary Boards only support one hospital in the whole continent. What makes the opportunity absolutely unique in the world's missionary history is the common language, the common religious inheritances, the common form of government and the common problems and ideals. More and more we ought to be able to see therefore that the cause of Indian Missions is not child's play, but in every respect a man's job and worthy of the very best talented men that our Church is able to produce. The Train-

ing School for Native leaders should be a school equipped to furnish Missionaries for the extending of the Kingdom of God among the millions of Indians, not only in North, but also in Central and in South America as well.

THEY WHO HAVE BEEN OR WHO ARE
STILL IN OUR INDIAN MISSION
SERVICE

The Regular Missionaries.

- *REV. AND MRS. HERMAN FRYLING, Zuni, New Mexico.
MR. AND MRS. ANDREW VAN DER WAGEN, Zuni, New Mexico.
MR. AND MRS. JAMES E. DE GROOT.
*REV. AND MRS. L. P. BRINK, Toadlena, New Mexico.
*REV. AND MRS. J. W. BRINK, Rehoboth, New Mexico.
REV. AND MRS. D. H. MUYSKENS.
REV. AND MRS. L. S. HUIZENGA, M. D.
*REV. AND MRS. JACOB BOLT, Crown Point, New Mexico.
REV. AND MRS. HERMAN HEYNS.
*MR. AND MRS. MARK BOUMA, Tohatchi, New Mexico.
*MR. AND MRS. WILLIAM MIEROP, Rehoboth, New Mexico.

Other Workers

- MISS ALICE AARDSMA (Mrs. Hoekstra).
*MR. AND MRS. HUDSON BAINBRIDGE (Navahoes), Toadlena, New Mexico (Interpreter and Assistant).
*MISS NELLIE BAKER, Rehoboth, New Mexico (House-keeper-Cook).
MISS J. BARTELS.
MR. EDWARD BECENTI (Navaho).
*MISS HATTIE BEEKMAN, Zuni, New Mexico, (Matron).
*MR. AND MRS. J. H. BOSSCHER, Rehoboth, New Mexico (Manager).

NOTE:—Those marked with a (*) are still in the service.

- MISS ANNA BOUMA.
 MISS DENA BRINK (Mrs. Van der Wagen).
 MISS WINNIE BOUMA.
 MR. AND MRS. D. BRUMMELER.
 *MISS ALICE BUSH, Rehoboth, New Mexico (Seamstress).
 MISS MARY DAS.
 *MR. AND MRS. HUGH DENITDELE, Toadlena, New Mexico (Interpreter and Assistant) [Navahoes].
 MISS NELLIE DE JONG.
 MISS ANNA DERKS (Mrs. Teusink).
 MISS MARY DE RUITER.
 MISS JOHANNA DIELEMAN (Mrs. Van den Hoek).
 MISS SUSANNA DIELEMAN.
 *MISS SOPHIA FRYLING, Zuni, New Mexico (Teacher).
 MR. AND MRS. NELSON GORMAN (Navahoes).
 MISS COCIA HARTOG (Mrs. Wezeman).
 MR. CLAUDE HAVEN (Navaho).
 *MISS ANNA HAVINGA, Rehoboth, New Mexico (Laundress).
 DR. AND MRS. G. HEUSINKVELD.
 MISS CHRISTINE HOOD (Mrs. Whipple) [Navaho].
 MR. AND MRS. P. HOOGEZAND.
 MISS MAUDE KOSTER.
 *MISS JEANETTE LAM, Rehoboth, New Mexico (Nurse).
 *MISS NELLIE LAM, Rehoboth, New Mexico (Teacher).
 MISS FANNY LEYS (Mrs. Kett).
 DR. AND MRS. C. J. K. MOORE.
 MR. AND MRS. J. C. MORGAN (Navahoes).
 *DR. AND MRS. J. D. MULDER, Rehoboth, New Mexico. (In charge of the Medical Department.)
 MISS JANE NYENHUIS.
 MISS CLARISSA PIERSON (Mrs. Jones) [Navaho].

NOTE:—Those marked with a (*) are still in the service.

- *MISS CATHERINE ROSBACH, Rehoboth, New Mexico
(Housekeeper-Cook).
MISS BERTHA ROSBACH (Mrs. Guichelaar).
MR. C. SCHANS.
- *MISS WINNIE SCHOON, Rehoboth, New Mexico
(Clerk).
MR. AND MRS. JOHN SCHREUR.
DR. AND MRS. WILBUR SIPE.
MR. AND MRS. JOHN SPYKER.
- *MISS RENZINA STOB, Rehoboth, New Mexico (Principal and Teacher).
MISS MARY STYF.
- *MR. JOHN H. SWETS, Rehoboth, New Mexico (Assistant to the Manager).
MISS CARRIE TEN HOUTEN.
MRS. A. VAN BREE.
MR. M. VAN DER BEEK.
MISS ANNA VAN DER RIET.
MR. AND MRS. DERK VAN DER WAGEN.
- *MISS FANNIE M. VAN DER WAL, Rehoboth, New Mexico (Hospital Assistant).
*MISS M. VAN DER WEIDE, Rehoboth, New Mexico (Boys' Matron).
*MISS JEANETTE VAN DER WERP, Rehoboth, New Mexico (Teacher).
MISS M. VAN DEURSEM.
MISS C. VAN KOEVERING.
MR. AND MRS. G. M. VAN PERNIS.
- *MISS C. VAN ZANTEN, Rehoboth, New Mexico (Girls' Matron).
MISS KATHRYN VENNEMA (Mrs. Sikkema).
MISS ANNA VEURINK.
MISS GERTRUDE ZANDSTRA.
- *MR. JOHN SPRICK, Zuni, New Mexico (Assistant).

NOTE:—Those marked with a (*) are still in the service.

SHARPENED ARROW-HEADS

The total number of Indians in the United States is usually estimated to be approximately 336,000. There are more than 150 tribal bands and clans, all speaking different languages and dialects and are scattered on 147 Reservations and in different communities.

Rehoboth's PROSPECTS ARE, subject to Divine blessing, VERY GOOD. He who blessed in the past, in more ways than one, will do so in the future. Psalm 115: 21. Since 1903 several of our pupils have confessed Christ and received baptism. We have reason to believe that as time goes on the Gospel will show itself to be the power of God unto salvation for more of them as well as adults in camps.—*Rev. J. W. Brink.*

The number of Indians within the boundaries of the United States since the time of Columbus was never so great as it is today.—*Major C. F. Larrabee.*

The Navaho is today the largest tribe, and they are anxious to have their children educated. The Government promised a teacher for every thirty children, but the promise has not been

kept. At the present time there are more than 7,000 Navaho children who have no opportunity whatever for schooling.

“Redeeming the red man is a more hopeful and also a more interesting process than rifling him.”

“We earnestly express as our conviction, attested by the knowledge of our respective tribes and our several personal experiences, that the one fundamental need of the Red Men is Jesus Christ; that the Indian race will achieve greater glory or will vanish from the earth according as it receives or rejects Him; that in Him only is to be found that power that saves from the vices, greed, gross materialism, and selfishness of modern civilization, and that leads to the glory of a blameless Indian womanhood and manhood.

“In view of these indisputable facts, we bid every Christian student to stand with us and to take heart as never before. We call upon all christian agencies working in Indian-student centers, to strengthen their hands in the endeavor to lead students to a personal knowledge of Jesus Christ, and to foster all influences working for a settlement of Indian problems along the lines of Christian statesmanship.”—*Indian Delegates to a Mohonk Conference.*

The greatest factors in the uplifting of the Indians are the men and women who are teaching the Indians to become Christian citizens.—*Theodore Roosevelt.*

There are still parts of the Navaho Reservation where Christ Jesus has not been preached! There are hundreds, yes, perhaps thousands, who are on this Reservation and have never heard the name JESUS mentioned! Pause a moment and think on that!—*William Mierop.*

To work in this (Tohatchi) section, as well as on other parts of the field, will mean much traveling, but it is not at all hopeless. Work must necessarily go slow. The Navaho is slow. The Navaho can be reached and the Gospel brought to him, and this is our duty. To reach all is a possibility. Trained native helpers, as interpreters, readers, and evangelists, will greatly aid the rapid spread of the Gospel among them. Caring for their sick will, in time, we expect, become valuable—*Dr. Lee S. Huizenga.*

In prayer lies our great power. It is not so much our talking to men, but rather our talking to God about men, and for men, that will turn men to God. Let us not think too highly of our power to persuade men. For then we shall utterly fail. Only the voice of God can reach men who are dead in sin.—*Rev. Jacob Bolt.*

Prayer and pains, thru faith in Jesus Christ, will do anything—*John Eliot.*

The future of the Navahoes is promising. We firmly believe that there will be many, many christian homes before another decade. God uses means and we must apply them to bring about this radical change in Navaho life.—*Cocia Hartog.*

The missionary goes to do a spiritual work; he should know by personal experience what it is to be under the sway of the Holy Spirit, and not attempt to accomplish the work of God in the energy of the flesh—*Rev. Henry Beets, LL.D.*

In Zuni, with the blessing of God, we can expect an organized christian congregation, a christian nation, because the people live together, they are fully able to support themselves, and they are a willing people in their own pagan worship, and when converted, we may reasonably expect them to be the same in following the truth. Let us not forget to earnestly pray for them!—*Rev. Herman Fryling.*

The biggest problem, the greatest asset for the Christian Church if she can and will get hold of them, are the thousands of returned students in the Indian country.

Toadlena is an Indian word meaning "Out-flowing Water." Our aim and prayer is that the Missionary and his helpers may be such as those of whom the Savior said, "From the midst of them shall flow rivers of living water." That we may be the channels thru which the waters of salvation may flow to those who are dying for lack of it. And may the Lord speed the day when the Navahoes in turn may become the bearers of the Gospel Message to others.—*Rev. L. P. Brink.*

When the Indians were without Christ, it needed a standing army to control them. This has practically passed away. In this way the Missionaries are saving our Government millions of dollars.—*Dr. T. C. Moffett.*

The American Bible Society has published the Scriptures in whole or in part in twelve Indian languages, including large portions of both Old and New Testament in the Navaho.

Oh, that I could dedicate my all to God. This is all the return I can make Him.—*David Brainerd.*

Forty-six thousand Indians without the Gospel! Calls for repetition of the Great Commission.

The QUESTION OF THE HOUR IN ALL OUR CHURCHES has been well put:—

“To pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to take
The Gospel free, leave other men to foot the bill,
Or sign a pledge and pay toward the church expenses.”

The fact that—

“Men are righteous, men are bad,
According to the meal they've had,”

may apply to spiritual as well as to physical feeding. It might be a good principle to bear in mind when making our pledge for missionary work for a new year. Not a (weakly) but a (weekly) offering should be made for the fulfilling of the Great Commission.

I will go down, but remember that you must hold the ropes.—*William Carey.*

Immigrants afflicted with trachoma and tuberculosis are promptly deported. These are among the most prevalent diseases of the Indian tribes. Consequently christian medical service is strongly demanded.

EXPECT GREAT THINGS FROM GOD; ATTEMPT GREAT THINGS FOR GOD.

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