

Peerless Princess  
Flour

Royal Bob Flour

All Agreements are Contingent upon Strikes, Delays  
of Carriers and other causes beyond Our Control

---

THE  
**VILM**  
Milling Co.

Wichita, Kansas

---

Prices are Subject to change  
Without Notice

OUR MOTTO "QUALITY FIRST"

# SANTA FE RAILROAD

## California To Chicago

### Just remember

—four daily transcontinental trains to Kansas City and Chicago—a quick way to New York.

—at Ash Fork, connection is made with

### The California Limited

—exclusively first-class.

### The Navajo

—a fast train, carries both standard and tourist sleepers.

### The Overland

—The old standby for years—first and second class

### The Missionary

—runs via Belen cut-off, fast, too—for both first and second class travel to Houston and New Orleans.

---

We have many folders with maps  
and pictures, that will interest you.

---

F. P. Cruice, A. G. P. A. Prescott, Arizona.

Jno. J. Byrne, A. P. T. M. Los Angeles, Cal.

AMERICAN  
BLOCK COAL

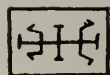
The Original and Genuine  
GALLUP COAL

Victor American  

---

Fuel Company

Gibson, N. M.



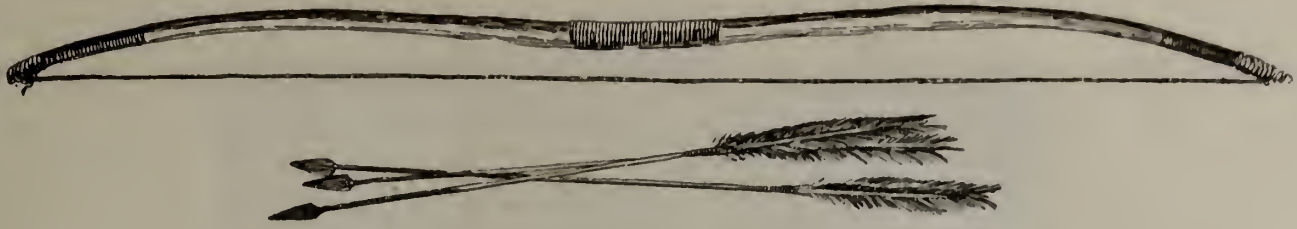
## NAVAJO BLANKETS

**T**HE GREAT BEAUTY AND ANTIQUITY of the NAVAJO BLANKET have given IT a world-wide reputation. No fabric produced by native peoples in any portion of the world surpasses the genuine Navajo blanket in RICHNESS, BEAUTY and DURABILITY.

The finest Persian and Indian rugs, although perhaps more dainty and exquisite, possess no greater strength of design and no greater durability or suitability to the purpose for which the fabric was intended.

This reputation of the NAVAJO WEAVES extends back as far as the first white occupation of the Southwest. The early trappers and traders, nearly a century ago learned the worth of these fabrics. The weavers, however, were situated in a distant and little known part of the world. Hence it is but recently that the Navajo Products came into prominence in the Eastern States.

At once there sprang up such a demand for them that unscrupulous dealers took advantage of the ignorance of those desiring to purchase such goods. Cheap and gaudy blankets, loosely put together—made here, there and everywhere—have been sold at fabulous prices. Unless one has given study to the matter, it is easy to be deceived.



## Hopi Pottery and Indian Curios

I point to my long residence and to my extended References in this country as Guaranty of my Sincerity and Honesty.

I have been at the greatest pains to perpetuate the OLD PATTERNS, COLORS and WEAVES, now so rapidly passing out of existence even in the memory of the best weavers.

I have even at times unraveled some of the old genuine Navajo Blankets to show modern weavers how the Pattern was made. I CAN GUARANTEE the Reproduction of these Antique Patterns. The next thing to possessing a genuine Old Blanket is Owning one made exactly on the Pattern of such Blankets.

The Old Blankets are passing away, in the nature of things. I can supply Genuine REPRODUCTIONS of the Old WEAVES. What I tell you regarding these goods will be the truth, and you will in all cases find the prices based properly upon the value of the goods themselves, with no misrepresentations, no shams and no counterfeits.

---

J. L. Hubbell

INDIAN TRADER

Ganado, Arizona

Branch Stores at

Keam's Canyon, Oraibi and Cedar Springs, Arizona

T. A. Riordan, *President*

M. J. Riordan, *Secretary*

I. B. Koch, *Vice Pres. and Mgr.*

Arizona Lumber  
and  
Timber Company

Established 1881

Oldest Manufacturing Institution  
in Arizona

Flagstaff, Arizona



# Indian Goods

Navajo Blankets

Hopi Placques

Navajo Silverware

Apache Baskets

Having three Trading Posts in the Interior of the Indian Reservation from which we receive regular Supplies of all of the above Goods, we are always in a Position to meet Your Demands.

**The Price is always right, for you are dealing direct with the TRADER, and eliminating the CURIO DEALER'S Profit. The Goods are GENUINE and have our GUARANTEE behind them. Our Stock is the largest in the Southwest and therefore you are sure to get the better Assortment.**

**There is no Delay in filling your order, for we are in a position to make the selection from our immense stock the day the order is received.**

**Mail inquiries are solicited and Mail Orders have our personal Attention thereby insuring a most satisfactory Selection.**

## Babbitt Brothers

### Indian Traders

Flagstaff, Arizona

Stores at

Tuba, Arizona

Red Lake, Arizona

Canyon Diablo, Arizona

---

# Calumet Tea and Coffee Co.

Importers and Wholesale Dealers in

## Teas and Coffees

Manufacturers of Extracts, Cocoa, Baking Powder, Proprietors of Ariston Spice Mills

We Supply Many Institutions

Chicago, Illinois

---

The Skylight City  
The World's Best Climate

### COMMERCIAL HOTEL

Chas. Procknow, Prop.

Flagstaff's Leading Hotel

First Class Accomodation  
Hot and Cold Running Water and Steam  
Heat in Every Room

Public and Private Baths  
A Place like Home

### MATTHEW HOWELL TURQUOISE

Wholesale Only

301 East 193 Street  
New York City

---

O. N. Marron, President, W. H. Morris, Vice Pres. Gregory Page, Vice Pres. L. R. Goehring, Cashier, H. T. Burson, Ass't. Cashier

## THE GALLUP STATE BANK

Gallup, New Mexico

### SAFETY SERVICE IN ALL ITS DEALINGS

This bank combines Absolute Safety with Satisfactory Service.

We pay 4 per cent interest on Savings accounts, payable semi-annually on the  
1st days of January and July

---

We invite you to start an account with us, either for yourself or  
for your boy or girl.

#### DIRECTORS

O. N. Marron, J. B. Herndon, J. Korber, R. R. Pollock, W. H. Morris, Gregory Page, L. R. Goehring.

---

Patronize our Advertisers.



THE  
Franciscan Missions  
of the Southwest

---

An Annual Published in the Interest of the Franciscan Branch  
(Cincinnati Province)  
of the  
Preservation Society

---

Fourth Number

1916

---

The Ancestors of the Pueblo Indians

---

BY FR. A. W., O. F. M.

THE Pueblo Indians have formed the subject-matter of various articles in the former numbers of this magazine. They are divided into four different linguistic stocks, the Keresan, numbering 4027, the Zunian, numbering 1667, the Tanoan, numbering 3140, and the Shoshonean (Hopi or Moqui), numbering 2009 souls. Of these 10,843 Pueblo Indians, the Keresan stock, embracing the villages of Cochiti, Santo Domingo, San Felipe, Santa Ana, Sia, Laguna and Acoma and villages pertaining thereto; the Zunian stock, embracing the villages of Zuni, Ojo Caliente, Nutria and Pescado; and 499 of the Tanoan stock, the Jemez Indians, namely, 6193 in all, have been placed in our charge. In the year 1680 the number of the Pueblo Indians, exclusive of the Moquis, were given by the Spanish as 28,850, which, in all probability, was rather a rough estimate than an accurate census.

They are, in all probability, the oldest inhabitants in what is now called the United States.

The Southwest, more especially the basins of the Rio Grande, the San Juan, the Animas, the Little Colorado, and the Gila

Rivers, and the Chaco "Wash" are covered with prehistoric ruins of so-called communal houses on plains and mesas, and of cliff-dwellings and cave-dwellings in the various canyons of this region. Many of these ruins are within the Navajo Reservation and the Navajo country. The most renowned communal house ruin within the Navajo country is Pueblo Bonito which I visited during the time the Hyde Exploring Expedition made its extensive excavation at that place. The building stands within a short distance of the walls of Chaco Canyon and is built of dark sandstone. Its length is 667 feet and its width 315 feet. It was originally 5 stories high. The greatest height of standing wall at present is 48 feet. The rooms are mostly rectangular. The masonry of Pueblo Bonito ranges from plain rubble to what appears to be ornamental mosaic in places. Every type of masonry known to Pueblo architecture is found in this building, and not fewer than 27 circular kivas, varying from 10 to 50 feet in diameter, have been uncovered in it. The timber is exceptionally heavy, logs 40 feet in length and 18 inches in diameter having been found. I visited several other ruins in that immediate neighborhood, which are also large, but not as imposing as that of Pueblo Bonito.

In Canyons de Chelly and del Muerto, at the mouth of which our Chin Lee Mission for the Navajos is located, there are at least 140 different cliff-dwelling and cave-dwelling ruins, in the largest of which I counted the remnants of 68 rooms. I have mentioned but two of the 20 districts covered with the ruins of the cliff- and cave-dwellings and communal houses.

When the Spanish explorers, more than 350 years ago, entered the southwestern part of what is now the United States, they found the cliff-dwellings and communal houses as mysterious and enigmatical as most of us do today. Who were the people who built and inhabited these dwellings? Extensive excavations and diligent study of the customs and institutions of these prehistoric people, as revealed in their pottery, arms, ornaments, utensils, masonry, and buildings, and comparison of all this with what is still found among the Pueblo Indians, has led to the conclusion that the cliff- and cave-dwellers and the inhabitants of the so-called communal houses were nothing more nor less than the ancestors of our present-day Pueblo Indians; more especially do the circular depressions or underground rooms, with their contents,

met with in all these ruins, correspond exactly with the estufas or kivas, found in all pueblos of this day.

The estufas or kivas, as they still exist in every pueblo of the Southwest, are chambers, set aside for religious rites, and for the transaction of the civil and social affairs of the tribe. They are worship-place, court-house, council-lodge and club-room, all in one. Here certain religious ceremonies and secret rites are performed; here the judges meet to decide cases and questions; here the "principals" come together in council and deliberate upon what they think best for the people; here the youths are instructed in the customs and traditions of their ancestors; here, in former days, the men and youths of the tribe assembled for social intercourse, and here they had their sleeping quarters, separate from the women and children. This last named use of the kivas no longer obtains; at present they are used principally for religious ceremonies.

In all the ruined villages in Canyon de Chelly and its tributary canyons, the kivas are circular in form, and are built wholly, or partly, under ground. In some of our modern pueblos, as in Taos, Cochiti and others, circular kivas are still found; in others as in Zuni and Acoma, rectangular ones are in use. These kivas are still built wholly, or partly, under ground, except in such places where the villages are built upon solid rock, and where excavation was impossible, as in Acoma. Again, the kivas or estufas of the cliff-dwellers are separate from the rest of the dwellings; this, too, is observed by the Pueblos of today, except in such villages where they could not be excavated; thus in Zuni and Acoma, for instance, the kivas are square and above ground, but incorporated in the midst of a cluster of houses with which, however, they have no connection. In the Moqui or Hopi villages the kivas are under ground, but rectangular, which is owing to the fact that these villages are built on mesas of solid rock, and natural clefts or fissures in the rock have been made use of to build their kivas, so that the circular form could not be adhered to. The kivas have neither windows nor doors, and are, therefore, invariably entered through the roof by means of ladders. In some of the larger cliff-ruins of Canyon de Chelly the remnants of several estufas are found, and some of the pueblos of today contain two, three, four, or more estufas.

Almost every one of the present pueblos, with the exception

of Acoma, has at one time or other, within historic times, changed its site or location, some of them, like Cochiti, several times; many of their former sites were in high, almost inaccessible places; others, like Acoma and the Hopi villages, are still situated on lofty, forbidding mesas or table-rocks. Pottery, implements, style of building, kivas, etc., are so many parallels between cliff-dwellers and our modern Pueblos. Even the adobe wall is found in some of the cliff-dwellings, as in the White House ruin of Canyon de Chelly. Some of the Hopis have unquestionably inhabited, a long time ago, cliff-dwellings of Canyon de Chelly.

But why were all these buildings abandoned? Why did the inhabitants move? A Navajo told me they had to move on account of smallpox and hot winds. Another Navajo maintained they, the Navajos, had been separated, during their migration toward the South, from their northern brethren, the Dine Nahadloni, through fire.

In corroboration of these remarks some Non-Indians maintain that these prehistoric people had to move on account of volcanic action during the time when this whole country was the theatre of a fearfully and frightfully destructive volcanic eruption in which the hot, withering air, the poisonous gases, and the fiery lava issued forth not only from craters, but also from hundreds of crevices and fissures in the earth.

Well, we have the extinct craters, volcanic necks, lava in profusion, and burnt coal hills in abundance, but I am not wise enough to determine whether they caused this migration.

Others give change of climatic conditions and desiccation, drying up, as the cause of their moving on. Not altogether improbable. Since Arizona became a dry State, even Americans have moved. But, to be serious, wherever you find a ruin, you find, as a rule, some spring or water course, but, in many instances, not sufficient for the requirements of a large population. In my opinion those of the Chaco district would have been forced to leave for lack of water, if for no other reason.


Others again give the incursions of the wild, nomadic tribes of the Navajo, Ute and Comanche Indians as a cause for their enforced migration. Some Pueblo villages, Hawiku of Zuni, for instance, have been destroyed by the Navajos within historic times.

A combination of all these various causes, some applying to

one locality, others to other localities, may account for this migration of nations. The great number of these ruins does not necessarily presuppose an immensely large population, since they certainly were not all occupied at the same time. Besides, epidemics and internecine warfare (a la Afroeurasiatic war of the present time) among the Pueblos themselves, instances of which have occurred since the Spanish exploration, and against the nomadic intruders would account for a greatly diminished population.

If all this be true, their constant battles with adverse natural conditions and with hosts of human enemies for centuries, possibly for milleniums, would account for the inbred tenacity and ultra-conservatism and exclusiveness of our present-day Pueblo Indians.

---



---

## The Pueblo Indian Question

---

A DELEGATION of Pueblo Indians visited Washington in the year 1905 to oppose the taxation of their lands, and in 1913 to transfer the title to their lands to the Federal Government. I happened to be at Washington both times and assisted them as much as I could. On the last occasion I took them to our convent, Mt. St. Sepulchre, at Brookland Station, Washington, D. C., a visit they enjoyed very much.

During both these visits to Washington the Isleta Indian, Pablo Abeita, who reads and writes English and Spanish equally well, was their main leader and spokesman. The following is a composition from his pen, written partly in English and partly in Spanish, which he made use of, in part, at least, during his visits to Washington. In its crude simplicity and hammering logic it is certainly a peculiar document, showing us the Pueblo Indian's point of view.

“The Indians are Indians, and will be Indians until they have all disappeared from this valley of tears. Such is my opinion, and I will not change it before the wise Americans have become Indians themselves. Then only will I say that the Indians may

some day turn Americans. For the present, patience, and we shall see.

So much has been said about us Indians, of whom I am one myself, that the persons who have never seen them will believe them to be brutes of the worst stamp, ready to eat up any one that comes their way. But, friends, let me tell you: you Americans are a good deal more anxious to see us than we are to see you.

All kind of reports have been sent about us by all kinds of people, men, women, rich, poor, men of honor, and mere tramps, wise men and ignorant. Even our "Tata Grande," the Indian Commissioner in Washington, D. C., has said very much now and then in his reports, especially in his last one to the Secretary of the Interior. Things with which I do not agree, and, to be clearer, they are not the truth, as far as the Pueblo Indians of New Mexico are concerned.

Perhaps our "Tata Grande" does not mean to include all the Indians without exception, when he speaks of our customs and creeds, of our dances and the obligation of our young men to take part in them under a penalty. But, as I said above, the Indians are Indians, and as the "Tata Grande" does not admit of any exception, when he speaks of the Indians, I conclude that he speaks of us Pueblo Indians, in the same light as he does of the balance of the red skins.

Yes, gentlemen, there are differences among Indians, one tribe to another, as there are differences among the white men from one nation to another. You wise Americans have seen all kinds of Indians, as I have seen all kinds of white men.

I said there were differences among the Indians. Yes there are. Right here in New Mexico we have the Pueblo Indians, the Navajos, the Zunis, the Mescaleros, etc. They are all Indians, but each tribe is entirely different from the other. They have different tongues, different ways of living, different beliefs, customs, habits and entertainments.

Even among these there are differences in many things. If there was none the writer would not belong to their tribe. For thirty years he has lived among them, has seen all their entertainments, has played with them, eaten with them, danced with them, fought with them, discussed with them, been present at all their difficulties, and also at all their feasts.

As to our way of living, we have houses, not at all built to compete with the houses of the wise Americans, but convenient, nice and cool in summer, and warm in winter. They are not twenty stories high, nor are they lighted by twelve windows for each room; they are only one story high, with only one or two windows in each room.

Do we work? Certainly, and more than any other people in the United States, the Americans not excepted. You will meet a thousand American vagrants before you meet a single Indian tramp.

We work when necessary; we help one another in case of need; but we do not work in winter time. Why? Come to our countries during the winter, and you will find out why we do not till our lands when the weather is cold.

Our fields, I mean our lands under cultivation, are such that we cannot cultivate them any better except at the expense of large sums of money, which we cannot afford to do.

All we want is sufficient quantity of water throughout the year. A soil with plenty of irrigation and plenty of manure is sure to produce a good crop, unless we should incur the wrath of God. Give us water the year round, and we shall see who will raise the best crop, the wise American or the savage Indian.

When we get through with our yearly task, we start on hunting expeditions in the plains and in the hills, so as to make provisions of meat for the coming spring, during which time we are busy with our sowing. But now we will have to steal, since the wise Americans have made laws, prohibiting hunting, having come to the conclusion that it is better for the Indian to go hungry or to steal; since the Indian must eat, let him hunt or kill what God has created for every one, you and me. The wise Americans have destroyed a thousand times more game than the Indians have, and if it was not for the Americans North America would be well stocked with game today. And now the best they could do, after killing all the animals they could see, was to pass laws making hunting unlawful.

Religion? Yes, we have a religion; but we don't make use of it to hurt anyone. Ours is the Roman Catholic religion. No one is obliged to become a Catholic; every one of us may choose to be a Catholic, a Protestant, a pagan, or simply an Indian. We are what we are because it pleases us so, and that is all.

Do we dance? Yes, we dance those dances that it pleases you, Americans, to call savage, rude and shameless, and in which we force our young men to participate under a penalty. But do we force our young men? No, we never do so, and we have never done so. They are not obliged to be there if they do not wish it; they are as free to be there and take part in them as they are not to do so, as free as you are to make them the object of your derision.

Our dances have a certain meaning, I know, as I belong to the town of La Isleta, N. M. We dance at Christmas to show that we love and adore the new-born God; for in times of old the Indian did not know how to pray, and he was using those means to present his adoration and respect to the Holy Child. We dance on New Year's Day as a compliment to our newly-elected officers, for we elect our officers every year. Sometimes, but not every year, we dance in February to pray to God and ask from the Supreme Being a prosperous year. In March, after cleaning the irrigation ditches, we dance to show our joy at having finished our first labor. Some years we dance also in September in thanksgiving for the good crops. Besides these dances already referred to, we have others on some special feast days. The Americans dance at least every Saturday night, and in most cases for the benefit of one person and the perdition of a dozen others. I have seen balls of the worst kind conducted by Americans, more scandalous and immodest than the worst savage dance ever held by Indians in New Mexico.

Well, gentlemen, do all the good you can to whomsoever you like, but do not injure the poor Indian. Do not rob him of what he has always possessed. Wise as you are, you do not give him what he has a right to; but instead you have taken from him all he had, even before you had ever met a single Indian. And what have you taken from him? His land, his house and liberty. YOU cannot deny that this country has always been ours. Since when, will you ask? It's for you to ascertain; we will see if, with all your wisdom, you will be able to find it out. See if you can discover from what year we have been in possession of our lands.

The white people came into this country without our invitation. We admired them, we feared them, we had reason to be afraid of them; they were big men, had big things; they appro-

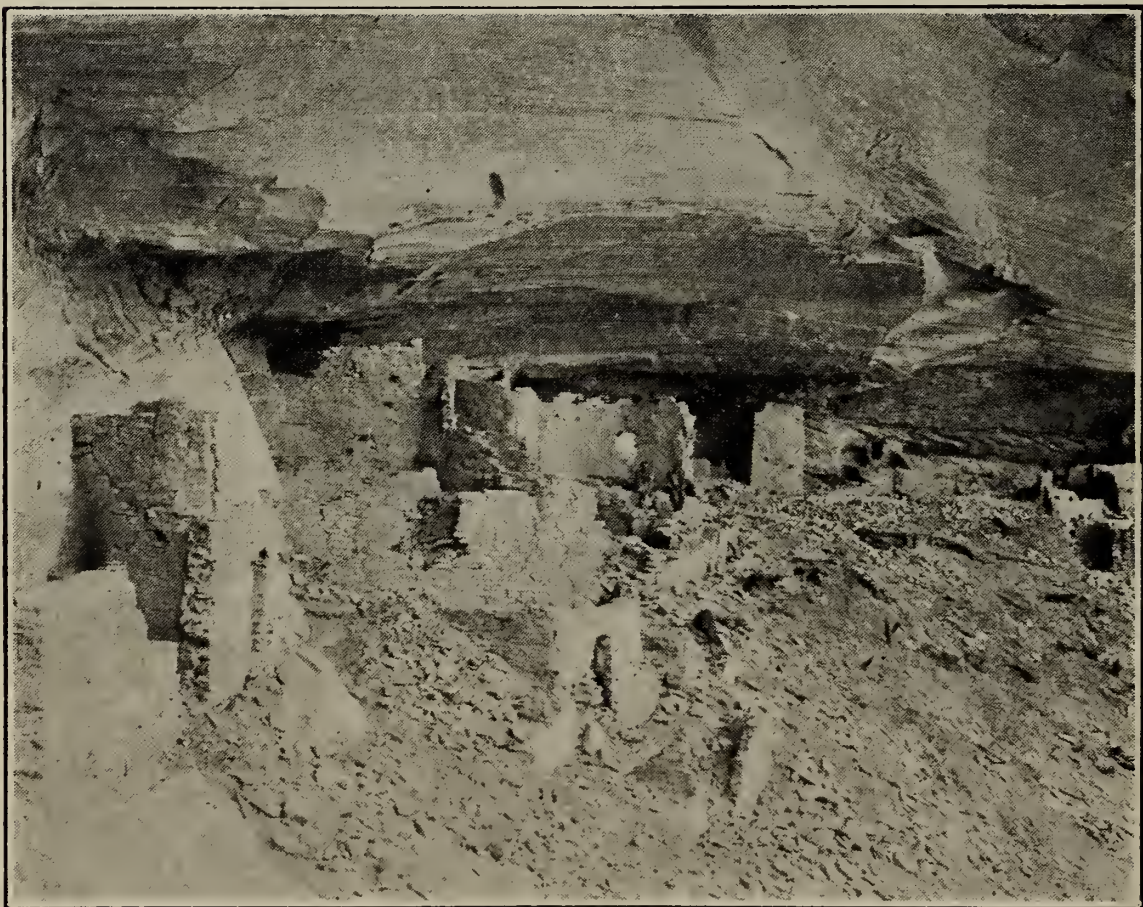




PABLO ABEITA AND "WHITE-MAN-RUNS-HIM" (CROW)



RUINS OF PREHISTORIC COMMUNAL-HOUSE



CLIFF-DWELLING IN CANYON DEL MUERTO

priated our land without asking for it; we did not know what to do. We protested against them, but they were stronger and much more in number. They rounded us up; they settled around us, took our land, our hunting ground, our water, and all they could lay their hands on.

You, Americans, claim that the Government has given us a certain amount of land which you call "reservation." Is it true? As an honest nation, speak the truth, and you must answer that the Government has taken from us all the land we had, and in return, as a "Tata Grande," has given us a large stretch, called "reservation." What do you say? Is it true or not?

How would you like it, Americans, if we, Indians, would be bold enough to go to Washington and take possession of all the money in the treasury, and then give the Government a twenty dollar gold coin, saying that it is the will of the good Indians that you should be the recipients of such a great concession. Indeed, you, wise Americans, have done this very thing with us, Indians.

Now, let us come to the most important question that will ever interest a tribe of Indians in New Mexico. Wise as you are, you should look in the future and be convinced that never will the Indian of New Mexico pay taxes on that which has always been his. We never got our lands from you; they were always ours, and should remain ours unless you should want land, Indians, and all.

I could put an argument two miles long, and in the end I would conclude by saying that we ought to tax the white people for the land they took away from us instead of the white people taxing us for what land they never gave, because what land we have at present is only what the white people did not appropriate. So, no matter what you do or say, you will never pay back enough for what you took away from us. But here we are not asking for any money or any land; simply asking protection, which, to my belief, ought not to be hard to grant, unless you want to go into history as being the cause of blotting the happiness of once happy Pueblo Indians. I can not make my plea any stronger. I only ask you to remember that you have your own children, and their happiness is your life. So it is with us; without happiness we may as well not live. Within

your hands, your power, I leave this matter. It is for you to say if we are to live a life of happiness or a life of misery.

But you will say that this is due to the laws, not to the Americans, and that we must obey them. Yes, I know that is the law, but I know too that you make new laws every day. Now, suppose yourselves on the other side for a moment, and consider how you would like it if we, Indians, would begin to make laws to suit our own convenience, as you do to suit yours, and if you were obliged to obey them.

But will you say, become citizens, and thus will you be among those who make the laws or take part in the making of them. To that point, my friends, let me answer that one savage Indian among a thousand wise Americans would be of very little use, except as an object of curiosity; and if, perchance, he should mix with your kind, he would get so stuck on himself and so ambitious that he would forget his own people and help you run down the Indians.

It is better to leave the Indians alone; look out that he does not kill you, and if he does, then woe to him, and kill him also. Eye for eye and tooth for tooth. It would be well for you to observe the golden rule. Do not meddle with his private affairs. Take care not to form any prejudice against his customs, creed, dances, religion, amusement, etc. But do not interfere so long as he does not hurt you. You may dance with him, laugh with him, but you cannot live with him. The wise man and the savage cannot live together.

Gentlemen, I did not think I would say so much about you and myself. I do not mean that all the Americans are what I have said, or have done those things against the Indians; nor did I intend to offend you in any way; nevertheless, this unfortunate condition of ours is due to some one, and not to ourselves, but to the Americans, generally speaking. I beg pardon of those I may have offended, and of those who do no harm to the poor Indians.

I could say more about this matter; I could say enough to fill many books. I can prove all that I have said.

I will have more to say about the decision of the Supreme Court of New Mexico, concerning the Indians, and the taxes on their lands. But I will wait till I see what is done with the poor Indians.”

PABLO ABEITA



# The Zuni Indians

BY FR. A. W., O. F. M.

THE FIRST notice about the Pueblo Indians reached the Spaniards in Mexico through Alvar Nuñez Cabeza de Vaca, who, with Andres Dorantes, Alonzo del Castillo Maldona, and a negro, Estevan, a native of Azamor on the west coast of Morocco, a slave of Dorantes, were the only survivors of the ill-fated expedition of Don Panfilo Narvaez.

Landing on the coast of Florida with 300 infantry and 40 cavalry, he had fought his way under great losses and almost unimaginable hardships and sufferings till he reached the mouth of the Mississippi River where the comparatively small remnant, with the exception of a few, met their tragic death. The four survivors, mentioned above, made their way from the mouth of the Mississippi River across Texas and Mexico to the Pacific coast, where they met other Spaniards and returned to the City of Mexico. By some of the Indians they had been treated as slaves; among all of them they had acted as "medicine men". When the Spaniards met Cabeza de Vaca on the west coast, "seeing him in such a strange attire and in company with Indians, they were greatly startled. They stared at him for quite a while, speechless, and so great was their surprise that they could not find words to ask him anything."

The report of this Cabeza de Vaca, published five years after his return to Spain, is unrivaled in the history of the world in its recital of marvelous adventure, shipwreck, captivity by Indians, his escape and final meeting with the Spaniards on the Pacific coast. They had left Florida in 1528 and arrived at Mexico City on the 24th of July, 1536, where they were royally entertained by Antonio de Mendoza, viceroy of New Spain. Naturally their report aroused intense interest in the country they had traversed and in the people they had met, and in the countries and peoples they had heard of through the Indians. Among the latter were the Pueblos about whom Indians had told them that "there were villages with many people and very big houses."

Mendoza purchased the negro slave, Estevan, from Dorantes,

and immediately organized an expedition for the prosecution of the discoveries of the far north, which had been so attractively described to him by these four survivors of the Narvaez expedition. For some reason Mendoza's expedition never materialized. But two years later, in 1539, Mendoza determined to send Fray Marcos de Nizza to explore this northern country.

Fray Marcos, of Savoy, was holding the office of vice-commissioner-general of New Spain. He was a man of distinguished attainments and had accompanied Pizzaro in the conquest of Peru. He was much beloved, not only by members of his order, but by all who knew him. He had come to America in 1531, and after his services with Pizzaro in Peru, served in Nicaragua and accompanied Don Pedro Alvarado to the north. From 1540 to 1543 he was provincial of the Seraphic order in New Spain. He lost his health through his strenuous service for the good of Christianity and died in the City of Mexico in the year 1558.

Him the viceroy decided to send on this expedition and to make use of him to carry out his policy, that the Indians should be brought to subjection "rather by the preaching of religious men than by force of arms." He gave orders to the Governor of New Galicia Sinaloa to accompany Fray Marcos as far as the town of San Miguel de Culiacan. He was instructed to take with him the negro, Estevan, who was enjoined to obey implicitly the orders of the friar—which he did not always do.

Fray Marcos left San Miguel de Culiacan on the 7th of March, 1539, accompanied by the negro, Estevan, and some of the Indians who had gone to the City of Mexico with Cabeza de Vaca, where they had become members of the Church, learned the Spanish language, and had been given their freedom by Mendoza expressly for the purpose of taking part in his explorations. Fray Marcos followed the Rio Sonora to its head. From this river the expedition struck the head of the San Pedro River of Arizona. Thence the expedition went on, crossing the Gila and Salt Rivers, and from there to Cibola by the White Mountains where the Apache Reservation now is.

Fray Marcos had sent the negro and Indian companions ahead with the injunction not to push forward rapidly, but to await him in some villages and receive further orders. But the negro, who found as many Indians as he wished to guide him from tribe

to tribe, hastened forward and arrived at Cibola four or five days ahead of Fray Marcos. The Indians promptly imprisoned the negro, Estevan, and his companions, and when they attempted to flee the following morning, pursued them and killed all of them except three, who escaped and brought the sad news to Fray Marcos, spreading consternation among his Indian companions. But he would not return to Mexico without having seen, from a distance at least, the renowned "Cibola of the Seven Cities." By entreaties and presents he induced a few men to accompany him till within sight of the city. "It is built," writes Fray Marcos in his report, "in a plain, on a round hill; it looks very pretty; it is the most important I have seen in these countries. Being myself on an elevated spot, wherefrom I could examine it, I saw that the houses were built as the Indians told me, all constructed of stone, having several stories and covered with terraces. This "large city" was no other than "Hawiku," one of the seven villages of Cibola, or Zuñi. Thereupon he erected on the high eminence, where he was standing, a stone monument, and, planting thereon a cross, the emblem of our Redemption, he took formal possession of the whole region for the King of Spain, calling it "The New Kingdom of St. Francis." Then, "with more fear than food," as he remarked in his diary, he retraced his steps toward Mexico.

In the year 1670 the Apaches destroyed this village, together with its mission church, and killed the missionary, Fr. Pedro de Avila, so that Hawiku, at present, is nothing but a heap of ruins.

The following year, 1540, Don Francisco Vasquez de Coronado, accompanied by the same Fr. Marcos de Nizza, made his renowned expedition into the present New Mexico. The Zuñis were the first ones to meet him in battle-array, intending to annihilate the unwelcome intruders; but they were defeated and their town was taken. When exhorted to become Christians and Spanish subjects they fled to the mountains, and only after weeks could some be induced to return to their villages.

Though a large number of the Pueblo Indians were soon converted, still very few villages could have resident Missionaries till the Missions of New Mexico were erected into a "Custody," in 1621, when Fr. Alonzo de Benavides was appointed

its first Custodian, and 56 new laborers were brought into the vast uncultivated field.

About 30 miles from Zuñi, along the old road that leads to the Rio Grande, is a large rock, known as "Inscription Rock" or "El Morro," "The Castle," covered with names and dates. Upon this rock the Spanish explorers and Missionaries were accustomed to scratch or chisel their names and the dates of their passing by. Among the inscriptions of this gigantic rock-autograph-album is one which says that in the year 1629 Governor Silva Nieto passed there with a company of militia escorting Padre Francisco de Latrado to Zuñi. He was their first resident Missionary. Churches were soon built in the pueblos of Halona and Hawiku, and chapels in Matsaki and Kyakima. He attended to all six of the Zuñi pueblos and was fairly successful in converting and christianizing numbers of the Indians. But the burning hatred of the Zuñis against the white invaders and conquerors of their country embraced everything Spanish, consequently also their religion and the Missionaries, whilst the shamans or medicinemen did all in their power to add fuel and intensity to the flame. Thus, in February, 1632, Padre Francisco was murdered and the church burned. Fearing the vengeance of the Spaniards the Zuñis fortified themselves on the high mesa of Thunder Mountain, which they used as a place of refuge in times of war and trouble. When Field Marshal Abizu arrived with a detachment of soldiers, the Padres who accompanied him induced them to leave their fortified perch and return to their pueblo. But not till 38 years later do we find resident priests among the Zuñis again: at Halona, Fr. Juan Galdo, at Hawiku, Fr. Pedro de Avila. The latter was killed by the Apache Indians; they not only killed the priest, but destroyed the church and the pueblo. The successor to Fr. Galdo, Padre Fray Juan del Val, of the Kingdom of Castile, met the same fate during the great Pueblo revolt of 1680, planned and instigated by Pope, a Tehua medicineman. His body was buried in the church of the pueblo. In this rebellion 21 Franciscan Missionaries and 380 Spaniards were massacred in one day, on the 10th of August, 1680. Only by taking desperate chances did Governor Otermin succeed in bringing the survivors safely to El Paso.

General Don Diego de Vargas marched against the Pueblos



in 1692 and brought them again into submission. From Acoma he went to Zuñi. Before trying to ascend the rock where the Zuñis had taken refuge, Vargas sent to the Indians a certain Bonaventure, a member of their pueblo, to tell them the Spaniards were coming with peaceful intentions. Relying upon the truthfulness of this assertion they gladly submitted, and on the 11th of November they presented 294 children for baptism. The same day they invited the Governor to the house of an Indian woman, "where he saw an altar with two tallow candles burning on it. The altar was partly screened with pieces of church vestments. Kneeling down, Vargas removed the screen, and found, carefully kept, three small crucifixes, two of brass and one painted on wood, a picture of St. John the Baptist, a silver gold-plated ciborium, a remonstrance with its rock crystal, and four silver chalices with only three patens. There appeared also several books which had been used by the priests who died there during the time of the great revolt. These objects were taken by the Governor in order to transmit them to the Custodian of the province. There remained two bells without hammers in the power of the Zuñis."

On "El Morro" we read the following inscription: "Here was the General Don Diego de Vargas, who conquered for our Holy Faith and for the Royal Crown (of Spain) all of New Mexico, at his own expense (in the) year 1692."

When the Zuñis, on the 4th of March, 1701, killed three Spanish exiles, Governor Cubero punished them by having their beloved priest, Fr. Juan Garaycochea, removed to Santa Fe. Zuñi was then put in charge of Fr. Antonio Miranda, Pastor of Acoma and Laguna.

In 1737 Bishop Elisacochea of Durango, Mexico, visited Zuñi on his visitation tour through his extensive diocese. In 1780 the church was repaired and renovated.

In 1822, when Mexico gained her independence, the Missionaries began to withdraw for lack of support, and when, in 1848, this Territory was ceded to the United States, the Missions received their "coup de grace"; very few pueblos retained a resident priest, others like Zuñi, could only be visited at long intervals, others not at all. Wonder it is that any traces of Christianity survived among the people, as hardly any pueblo had resident Missionaries without interruption and long enough to

uproot the heathenish beliefs and pagan practices, and thoroughly to instruct and ground the neophytes in the Christian faith.

The last Custodian of New Mexico, Fr. Mariano de Jesus Lopez, who had his residence at Isleta, visited from there Acoma, Laguna and also Zuñi, at regular intervals, until 1847, when an unfortunate accident put an end to his life. Since then this Mission has been, if at all, but imperfectly attended, owing to lack of priests.

From the records at Zuñi I find that the pueblo was visited in 1863, '65 and '66; during these three visits one hundred children were baptized. There are no records at Zuñi from 1866 till 1893, but I understand that the Pastor at St. Johns, Arizona—50 miles away—visited Zuñi occasionally during that time, though from 1887 till 1893 it was not visited at all. From 1893 till 1902 the pueblo was visited six times from Gallup, New Mexico, and 151 children were baptized during that time.

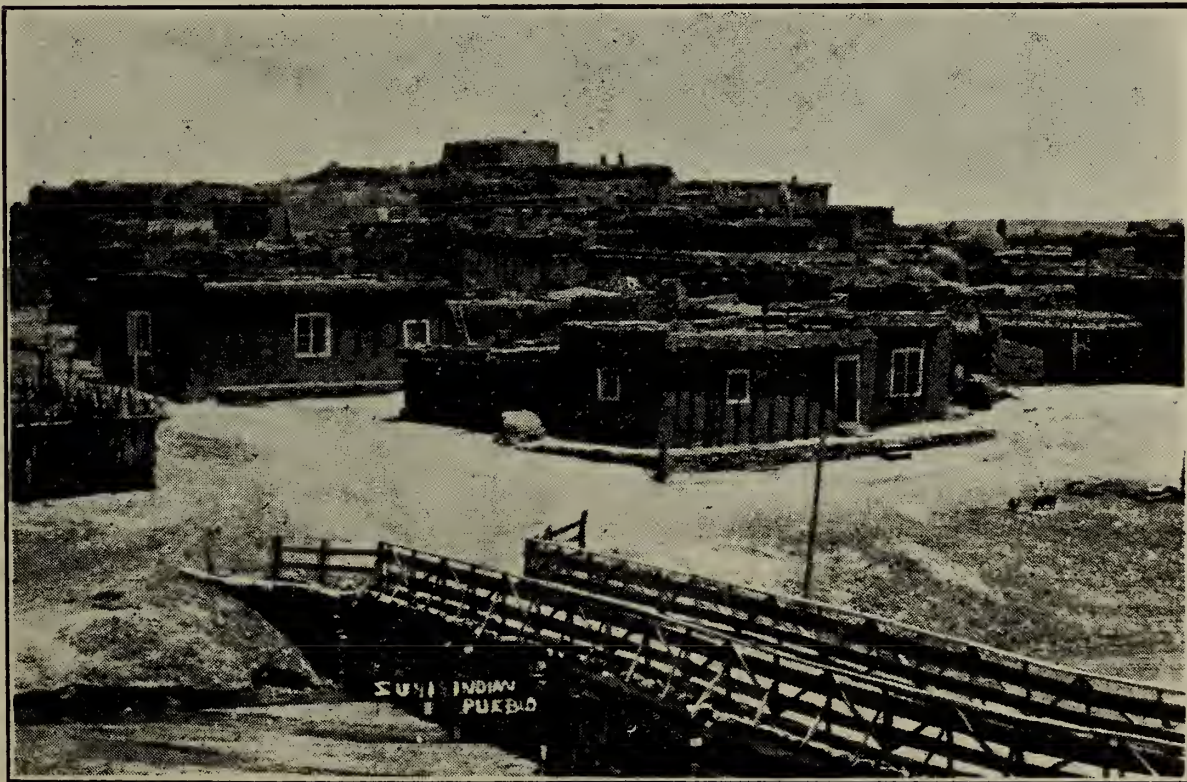
For sixty years previous to 1906 (and the same conditions obtained very probably for years before that) the different Pastors of Cebolleta, St. Johns and Gallup have visited Zuñi once a year, or once every two or three years, to say Mass, baptize and preach a sermon through an interpreter; consequently the Zuñis know our Holy Religion only by name. They know that they are baptized and that they are "Catholicos".

In view of these conditions their paganism is hardly surprising. Their condition is certainly pitiable. The 1667 abandoned Zuñis are, in my mind, more in need of a Mission than any other Indian tribe I know of. They have a strong additional claim upon us since they are baptized Catholic, though practically pagan—an anomalous condition, indeed!

Some of the Zuñi Indians had urged Father Ketcham, Director of the Bureau of Catholic Indian Missions, during his visit to Zuñi in the year 1905, to re-establish the old Mission at Zuñi and to send them Missionaries. The following year our Provincial Chapter acceded to the joint request of the Most Rev. P. Bourgade, then Archbishop of Santa Fe, and Father Ketcham, in so far as to have our Fathers at St. Michaels attend to Zuñi tentatively for one year. That brought me to Zuñi for the first time in the fall of 1906. At two councils with the Indians, held by the Rev. Geo. J. Juillard, Pastor at Gallup, and Rev.



OLD MISSION CHURCH OF ZUNI, N. M.



PUEBLO OF ZUNI, N. M.



SCHOOL PLANT AT BLACKROCK, N. M.  
(Thunder Mountain in Background)



GOVERNMENT SCHOOL AT BLACKROCK, N. M.

Berard Haile, of our Mission, in December of the same year, the Zuñis told them they were Catholic, but their children had not been baptized for some years and were growing up like burros. They seemed well disposed towards the re-establishment of their Mission till an ethnologist, who had spent many years at Zuñi in studying and committing to writing their mythology, their ceremonies, dances and customs, sent emissaries to the council to warn them not to allow us to establish a Mission among them; if we came among them we would interfere with their customs, their ceremonies and dances; things would come to such a pass that they would have to keep these ceremonies on the mountains and in ravines, as the other Pueblos with Catholic Missionaries were forced to do; wherever Catholic priests were among the Indians, there was trouble, as she knew from her own experience. If they wanted to bury their dead in the Campo Santo, they would have to pay for it; if they wanted their children baptized, they would have to pay for it; the first fruits of their fields and the tenth part of their crops they would have to give to the Missionaries; if they did not come to Mass on Sundays they would be whipped into church even when away on their distant farms.

This announcement, naturally, created quite a stir, and the Zuñis discussed the matter with much vim and vigor. Nothing of all this had been interpreted to the Fathers. Whilst they were still discussing the matter, and before they had come to any conclusion, the interpreter, Lorenzo Chavez, announced to the Fathers the Zuñis had unanimously decided not to have a Catholic Mission; they had a religion of their own and did not wish for any other. This statement was corroborated by Ernest and Nina. It was, undoubtedly, the "unanimous" decision of Ernest and Nina and Lorenzo Chavez, his brother, the Governor of Zuñi, and a few others.

When I learned all this through some friendly Indians during a subsequent visit to Zuñi, a few weeks later, I called a council, attended by over 200 Zuñis, during which I tried to refute the accusations made by the ethnologist. In this endeavor I was ably assisted by some influential Zuñi Indians.

A letter to the Director of the Bureau of Ethnology caused the removal of said ethnologist from Zuñi, who immediately countered by bringing charges against me before the Indian

Office, asserting, among other things, that I attempted the establishment of a Mission among the Zuñis against their will. An investigation ordered by the Indian Office showed that practically all the Zuñis, except their governor and a few others, especially some of his relatives, were in favor of the Mission; even the Cacique, the "Sun Priest", who is at the head of all their heathenish ceremonies, welcomed the re-establishment of the Mission, stating that he had been baptized Catholic, and that his name was Santiago.

Since that time I visited Zuñi at intervals for three years, saying Mass at the house of the "Sacristan", baptizing their children, and trying to keep in touch with the Indians to prepare the way for more effective missionary work in the future.

Since the Parish of Gallup, within the confines of which the Zuñi Reservation is situated, was accepted by our Franciscan Province in the year 1909, the Pastor of Gallup has attempted to continue this work as far as possible. The distance, by wagon-road, between Gallup and Zuñi is 44 miles. To repeat (as I have promised to do) what I have written last year and the year before: "The Church built by the old Spanish Franciscans, centuries ago, is in a ruinous condition—a picture of the spiritual status of these Indians. Only adequate means for the restoration and repair of the church and for the building of a pastoral residence, and the constant ministrations of a zealous missionary can bring them back to a realization of their Holy Religion,"—them and the children, over 200 of whom are attending school on the Reservation at Zuñi and Blackrock.

The Zuñi village is situated in the northwestern part of New Mexico, the Reservation extending to the Arizona line. It lies 44 miles south of Gallup, New Mexico, from where a fairly good road leads to the pueblo.

The pueblo of Zuñi is built on the north bank of the Rio de Zuñi, or Zuñi River, in a large, extensive valley, hemmed in on the north, south and east by mountain and mesa-cliffs, i. e., high table lands, breaking down abruptly or perpendicularly into the valley, and stretching out beyond the horizon in the west.

The houses of Zuñi are built in the old Pueblo style, i. e., each upper story recedes on one side from eight to twelve feet from the lower one, whilst the rear wall shows one sheer, straight surface, broken here and there by small windows, closed

by slabs of transparent gypsum. Thus each higher story has a veranda or open porch on the roof of the next lower story. The first or ground story has neither doors nor windows; it is entered through a trap-door in the roof, and is used as a store-room. The upper stories are reached by means of ladders. However, at present, many of the houses are so far modernized as to have paneled doors and windows with sash and glass panes, even on the ground floor. The houses of Zuñi are two, three and four stories high; the streets are narrow, and, in some places, tunneled over by the upper stories of the houses.

Just opposite Zuñi, on the south side of the river, are, besides a chapel and day school of the Christian Reformed Church, and trading post, the ruins of ancient Zuñi, which was called Alona or Halona.

Though practically all the Zuñis live in this their main village during winter and several months in mid-summer, during planting and harvest time they live in their summer-villages at Ojo Caliente, Pescado and Nutria, respectively 12, 16 and 20 miles away from Zuñi, where they have their extensive fields, irrigated by perennial mountain creeks. Some years ago the Government has completed an immense irrigation dam, damming the Zuñi River at Blackrock, four miles east of the Zuñi village. In consequence a large part of the Zuñi valley is now irrigated and farmed by the Indians. Here, at Blackrock, is also the Zuñi Government boarding school, opened in the year 1907, and attended by a hundred pupils. In addition to this boarding school there is a large day school just outside of the Zuñi village, attended by over 100 pupils. Additional buildings are to increase its capacity to accommodate 200 pupils.

The Zuñis have a very extensive and elaborate pagan cult. From Dr. Gustav Bruehl's "Zwischen Alaska and Feuerland," I glean the following particulars: "Their highest deity is the Sun-Father. Under him are six classes of deities: deities of the heavens, demons, deities of nature, animal deities, deities of beasts of prey, and genii. At the head of all these stands Pos-haiankia, who instructed their ancestors in agriculture, in the arts and their sacrificial ceremonies, and established their 12 medicine-lodges, except the Confraternity of the Bow. He divided the world into six regions, the northern, southern, eastern, western, upper and lower; to each of these he assigned a

beast of prey and a number of lower deities to watch over them and to govern them and to act as mediators between man and the higher deities. This mediation is obtained by prayer, dances, sprinkling of sacred meal and placing of painted and feathered sticks. To be more certain of their intercession, each Zuñi carries a totem of these deities. There are a number of sacred places in the vicinity of the pueblo where they make their sacrifices during their religious festivities. The two most beautiful shrines are on Thunder Mountain, dedicated to the war-gods Ahainta and Maatsewe, where the Confraternity of the Bow sacrifices. One of the sacrifices consists of a shield, adorned with feathers, shells, bows and arrows. Just as complex as their mythology is the order of their priesthood. The Cacique of the Sun, Pecwishiwani, is at the head of all; under him, as the representatives of the six regions, are four Priests of the Temple, and, elected by them, two Caciques of War: these are the Priests of Light. Besides there is a female Cacique as representative of the pueblo. When one of these dies, his place is taken by one of the Priests of the Night: a dignity inherited in certain clans. The medicine-lodges are organized the same way. The same priestly offices obtain in the six estufas, i. e., underground ceremonial chambers for their religious ceremonies and the Drama Kaka.

“Though the ‘priesthood’ does not concern itself directly with the secular affairs of the pueblo, its influence is exerted and felt in the election of the Governor and the War-Chief: both are elected by the Caciques of War and are approved by the Priests of the Temple. The other officials are appointed by the Governor and the War-Chief. The only democratic element in this complex system is the general council in which every adult Zuñi may take part and in which they may reject the election of the Governor and force a new election.” A heathen theocracy, pure and simple!

During my visits to Zuñi the Indians have shown me all the old vestments, altar cloth, chalice and paten, old missals, and two beautiful pictures of saints painted on hides, all remnants of the time when the Spanish Franciscans still attended to Zuñi. They also showed me the two church bells, originally from Spain, now hidden away in one of their houses. A few years ago a wealthy gentleman from the east offered them \$1000 for the bells.



but they would not dispose of them. In preparing the altar for me, the sacristan and his wife would never fail to place the "Santo Niño de Zuñi", a small statue of the "Holy Infant of Zuñi" thereon, properly adorned. I have been told that the Zuñis, on a certain date, bring this "Santo Niño" to the plaza and celebrate a "fiesta" in its honor by carrying it in procession and dancing before it. I know that Mexicans make long pilgrimages to Zuñi to venerate the "Santo Niño de Zuñi" and ask to have Masses said in its honor.

May Our Blessed Lady, who from the beginning was the chosen Patroness of Halona, remember the Zuñis at the throne of her Divine Son, and obtain for them the grace and good will to see, understand and follow the light that enlighteneth every man that cometh into this world!



## St. Isabel's

BY FR. B. H., O. F. M.

THE Lukachukai Mountains form the western extremity of the Chuska or Tunicha Range, a mountainous upwarp that runs east to west along the boundaries of New Mexico and Arizona. That portion of the Tunicha Range which from the Tsehili peak and mountains runs on westward and extends into the so-called Butte country is locally known as the Lukachukai Mountain Range whose altitude varies between 8000-9400 feet.

Chuska is probably a corruption of the Navajo *ch'oshgai*, whitish spruce side (of mountain), while Tunicha is now the English form for the Navajo *tquntsa*, large (bodies of) water, owing to numerous lakes on its mesa-like summits. Lukachukai is a composite of *luk'a*, reeds or tules, and *ch'ogai*, white spruce, or white with Douglas fir. While the meaning is somewhat obscure and forgotten, the popular version would seem to refer to the mountains and its valley district as the place 'at the reeds where (the mountain side is) white (with) spruce.' At any

rate the Navajo finds the name euphonous, while our Anglo-Saxons usually stumble at its pronunciation and orthography. Witness these blossoms: Lukey Chookey, Lucky Chucky, Luki Chuki, Luckai Chuckai, and similar variants. Unfortunately some Anglicist has given its postoffice, Chinli, the Chinese garb of Chin Lee which, with similar contortions of Navajo geographical terms has led some intellectuals to rave over the Asiatic origin of the Navajo. These, however, are undisturbed by Anglo-Saxon failures and obstinately adhere to their traditional geographical terms. Hence we have retained 'Lukachukai'.

The Lukachukai valley is an open sagebrush (*ts'a'*) country where this brush is of strong growth, frequently attaining a height of 5-7 feet. Piñon and scrub cedar are distributed along the mesas skirting the lower foothills of the mountains. Sod is not continuous in growth, but tufts of grass are usually hidden in the shade of the sagebrush, making scant grazing possible in summer. The soil is apparently alluvial and loosened by torrential rains and precipitous mountain floods, so that the landscape as a whole might be described as an agricultural district deeply furrowed by such creeks as the *tqo tso*, (big water), *dlezhi tqo*, (cowfly water), *nashui tqo*, (toad creek), *duwuzhi bi tqo*, (spring in the greasewood), etc., which, as is usual with local streams, are scarcely more than dry watersheds that swell to frenzied proportions in the rainy season. Tqo tso and Lukachukai creeks, however, are running streams the year round and furnish abundant water for irrigation upon lands that have been cleared of sagebrush and levelled for farming purposes. Alfalfa and wheat are the chief agricultural products. Corn is also raised with results less abundant than those of the lower countries. Potatoes yield excellently, as do squashes, cow beans, with an occasional attempt at melons. Owing to the short season some of these products are matured artificially. Melons, for instance, are too sweet (?) to await maturity, but even then have the taste of fruit raised amid cucumbers. My preference is a Hackensack cantaloupe! Corn is frequently matured in the sun, as the grain is usually frost-bitten before maturity. Experiments carried on by a philanthropist and genius, who holds the position of Government farmer and agriculturist, Prof. Alva C. Shinn, shows admirable results in grains, as winter wheat, rye, oats, Kaffir corn, and grasses, like Sudan and Johnson

grass, let alone bulbs and flowers. The professor is able to write sheets and volumes in praise of Lukachukai soil.

As for the Navajo, the Lukachukai district is known for years as a farming district. Yet even now it cannot be said to have over-reached its experimental stage.

The U. S. Government issues rations to the Navajos on the reimbursement plan, that is to say that, since the Navajos are not in need of foodstuffs, as flour, beef, and the like, the Government issues instead wagons, plows, hay rakes, mowers, etc., on a cost basis, which is paid by the Navajo in labor. A Navajo must work say 40-60 days at his own expense for a wagon, plow, etc., or furnish this labor by proxy. The object is evidently to assist the Navajo, to render his agricultural pursuits less primitive, to furnish labor and keep them occupied, while the cheap labor obtained is probably only a secondary consideration. While some maintain with a slur that the progress which the Navajo has made within the last three decades consists in the possession of wagons, plows and implements that represent the culls of some large manufacturing plant, it is gratifying to say that the Lukachukai Indians appreciate even these and use them to the limit.

It may be remarked in passing—for the benefit of the curious—that the Lukachukai Indian is not distinguishable from the rest of his tribesmen. His garb is the usual attempt at American fashion. The men wear pants, a shirt that is rarely laundered, a hat with a wide rim or a red bandana, shoes or moccasins as they may possess them, and over all their blanket for protection against the cold and storm. A woman's apparel consists of a waist jacket and a skirt which is girthed with the native woman's sash. Underwear is sometimes worn by men, while hosiery consists of footless stockings, and overshoes are frequently replaced by kid skins woolly side in, or modern burlap. The hair is combed backwards and tied in a knot or queue in the back of the head. As a rule the hair shows luxurious growth, which is a proud asset of a yeibichai-dancer. No particular care, however, is bestowed upon the hair, excepting to occasionally bathe it in yucca suds.

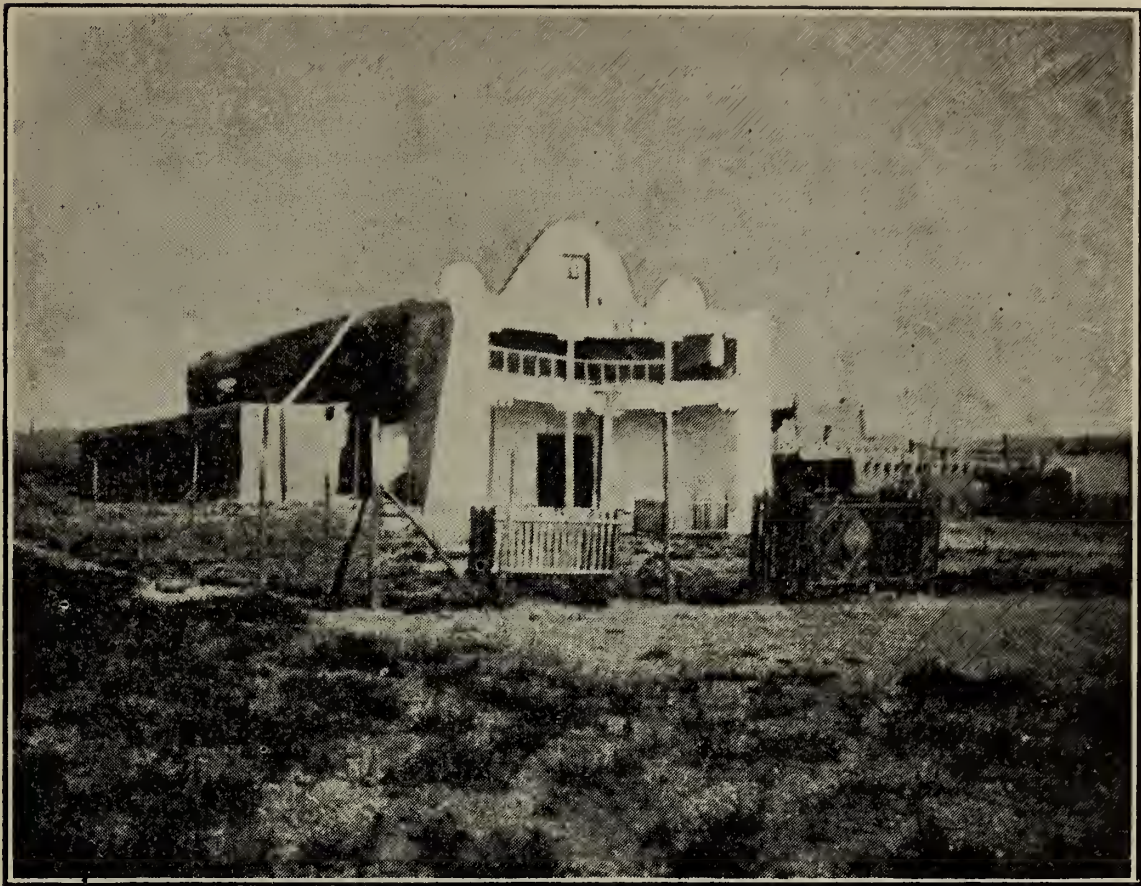
The Lukachukai district contributed some of the first pupils to the Mission School at St. Michael's (Cf. F. M. of the SW 1915). Some of these have returned and established new homes.

We may rest assured that at school they have been imbued with the sanctity and unity of marriage, its indissolubility as opposed to the easy going tradition of their tribe, in fact, that they have received a solid moral foundation which, though but a 'leaven in the mass' will bear its beneficent results. It is but a beginning. In addition the proposed opening of the local Government school promises a fine opportunity to reach a larger number of children that might be instructed after class hours, as the school is to be a day school only. This and the fact that more than five years have elapsed since the erection of the chapel made the appeals of the Indians for a resident missionary stronger than ever.

A petition to this effect was therefore submitted to our Chapter last August with the result that one Father and one lay brother were assigned to Lukachukai to establish residence there. In accordance with the wishes of Mr. James J. Condon, the Mission is called that of St. Isabel. The chapel is a memorial chapel in memory of Mrs. Isabel Condon, his deceased wife.

Father Berard, in charge at St. Isabel's, had been stationed at St. Michael's since 1900. Brother Gervase is a Kansas boy, one of the few pioneer lay brothers that have endeared themselves to the Missions by their skillful, but quiet and persistent labor. The life of a Passionist lay brother had attracted him in his youth to a similar life, a purpose that matured in age and induced him to leave his home. He tramped across country to Wichita, Kansas, where his request to enter the Order was received by our Fr. Charles Schoepner. His quiet disposition and sound piety, his mechanical traits and earnest endeavor to master all his charges endeared him to all his confreres, especially among the lay brothers of the Province. His Superiors readily granted him permission to enter the Indian Missions, his first appointment being a short stay at the Jemez pueblo. Thence he was transferred to the Mission at Chin Lee, where his work for the last eight years is known to his confreres only. May God reward him for it! The establishment of St. Isabel's called for an experienced and skillful mechanic such as Brother Gervase, so that his transfer to St. Isabel's has opened up splendid opportunities.

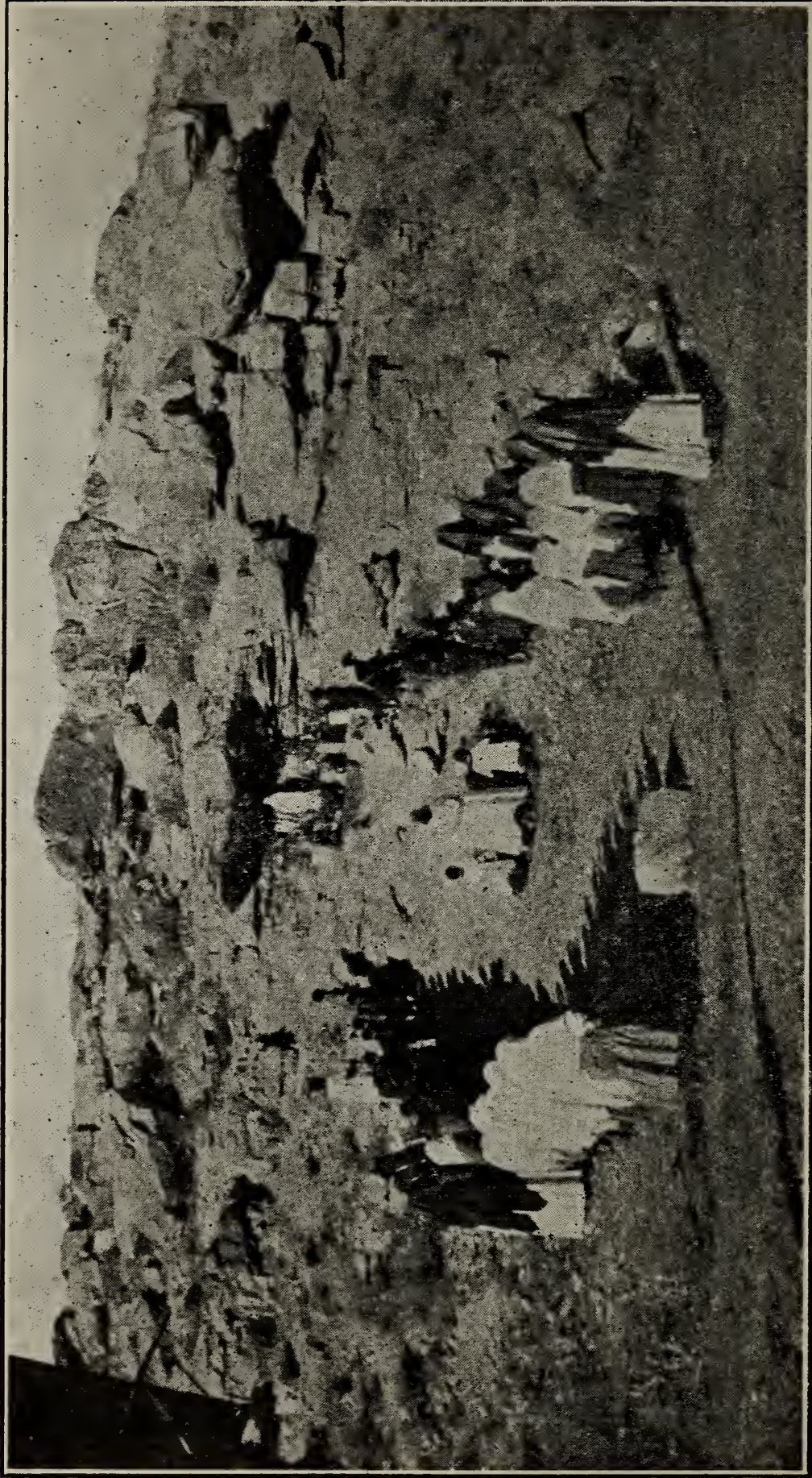
St. Isabel's was distinguished by a chapel only to which two small rooms had been added in its rear. As these rooms meas-



OLD MISSION CHURCH OF COCHITI. N. M.



OLD MISSION CHURCH OF COCHITI (Remodeled)



BLESSING OF GROTTTO OF OUR LADY OF LOURDES, ST. MICHAELS, ARIZ.

ured each about 8x8 feet in the square, and were intended originally for the accommodation of a visiting missionary only, and later for sacristies, it was evident that this temporary arrangement had to be superseded by a permanent dwelling. For the present, however, until the completion of the residence, these two rooms served as kitchen, dining, and sitting room, while the chapel had to be used as sleeping and store room, much as this was regretted. It was thought at first, that owing to a scarcity of suitable building sand (which later was found in abundance) a log building might prove most economical, requiring less time and labor than a building of stone. Yet, when the logs were delivered from a distance of 15 miles the plan had to be abandoned, as the logs proved more suitable for a telephone line than for building purposes. They served us well, however, for a shed and stable with dirt roof.

Building rock was found within a mile of St. Isabel's, and the quarry was opened and ground broken on the feast of St. Bartholomew. The Brother, with the assistance of some Indians, had soon quarried sufficient rock for the teamsters who impatiently awaited the job of hauling them. To avoid friction as many were employed as cared to haul eight loads at \$2.50 a day. That placed 200 loads of rock and 30 loads of sand within reach of the builders in three days, while adobe for mortar was found on the grounds at a small depth. As a rule Indian Missions cannot boast of their finances, and St. Isabel's made no exception. Then, too, skilled masons and carpenters have no special desire to show their skill even at five and six dollars a day in localities like St. Isabel's that offer no other diversion than water from a fine spring. Brother Gervase and myself, therefore, were assisted in the stonework by a Navajo mason, called *kin i'ini*, the builder, and his brother Frank, with Augustine, a former St. Michael's pupil, carrying the hod. This force completed the stonework shortly before Christmas, while the Brother and myself are attending to the carpenter work at present writing.

The expenditures have thus been held at a minimum. The stonework in the finished wall, for instance, just exceeded \$600, while the cost of other material, furnishings and above all excessive freight rates carry the cost above the \$2000 mark. Our supply station is Gallup, N. M., 90 miles distant, whence freight is hauled at 90 cents per cwt., or at a cent a mile. Lumber

from a sawmill 40 miles distant is rated at 50 cents per cwt. freight, and at that you receive your freight with a smile for the reason that your teamster is as awkward and unconcerned about its safe delivery as possible, and you have no redress.

Naturally white visitors are few and far between at St. Isabel's. Yet the 4th of October brought us two game visitors, Miss U. Dahlgren of Lenox, Mass., and Rev. Mother Loyola of St. Michael's Indian school. They were game, to be sure, to venture the trip in a Ford, and game, too, for being easily at home with what little accommodations we had to offer. With space for a chalk line left in the kitchen and sitting room, much material had accumulated in the chapel, where on this account the Blessed Sacrament is not kept. To obtain additional floor space the furniture, as small tables, a home-made wash stand, the stove and wall closets only were stationary, while the chairs are of the folding camp chair order, and instead of beds folding cots were used. As a temporary arrangement this condition is good enough for the like of us, but is offered with reluctance to Eastern ladies. Still, on this occasion the cots were decorated with brand new sheets, comforters and blankets, which made all the difference in the world in their appearance. After a plentiful supper, consisting of fresh vegetables from Shinn's garden, home-grown spuds, Lukachukai veal, bread, butter and coffee, which all relished, the chapel with its cots was proffered to the ladies for the night, while the men repaired to the kitchen floor for a rest. The "mechanical cock-roach" carried the visitors on to Chin Lee the following morning, where it had to be overhauled, having torn a pinion on the drive shaft.

The echoes of this visit were agreeably heard when a month afterward DaPrato's announced an order for three statues to be placed in St. Isabel's, one of the Sacred Heart with arms extended as if in benediction of all Lukachukai; another of Mary Immaculate, and the third a statue of St. Joseph bearing the Infant. This is an inspiring example and a move that promises much good. As for the Indians, inquiry has been stimulated, curiosity is aroused, and a means is provided to begin religious instruction with something that is tangible and visible, especially so later when the school shall have been opened.





# The Missions of Cochiti and Santo Domingo, N. M.

BY FR. J. H., O. F. M.

ONE of the best and most promising pueblos, in regard to religious observance and the education of their children, is the comparatively small Pueblo of Cochiti, on the west bank of the Rio Grande, about three miles from Peña Blanca, from where it is attended. The appearance of the old, venerable church of the pueblo has been changed completely, to the chagrin of archaeologists, it is true, but to our own great pleasure and satisfaction. Some years ago the mud roof was replaced by a substantial roof of corrugated iron, and last year the interior of the church was renovated and decorated. First of all the humpy, crooked walls had to be made as even as could be done before plastering; then the damp floor of clay had to make way for a regular wooden floor; moreover, through the inventive genius of our Ven. Brother Fidelis, the rough logs of the ceiling were hidden by a self-made, cheap, but handsome ceiling; finally the whole interior was tastefully decorated; this work also was done by our Ven. Brother Fidelis, who has deserved well of the church of Cochiti.

The Indians and their Pastor lent a helping hand at these labors as far as they knew how to do so. The latter—and here I am betraying something—succeeded once in throwing the paint bucket from the choir down the stairs; the result was that the finished work received a varicolored coating. But he tried this experiment but once. The whole interior of the church underwent a complete change and assumed a rather modern appearance.

It is gratifying to note that the Indians of Cochiti also contributed their share in a financial way towards embellishing the church. It is true, it required three “juntas” or councils and some persuasiveness before they agreed to this. But the final result was that the Pueblo unanimously assumed the obligation to raise the amount still wanting, namely \$200.00.

And the Pueblo raised it. It was ten o'clock at night when

the last council closed. The weather was not very inviting, but in spite of that a certain lone horseman on the rode towards Peña Blanca felt rather happy and in good spirits. He had won; and now the work on the church could be begun.

Something more! The writer would like to express a wish to his kind readers. Ha! Ha! some may think, one more beggar! Very well, kind reader, but have a little patience! Begging is not exactly an agreeable task, and I am sure you will not blame it upon the Padre that now and then it becomes a necessary task.

Very well; you know, my dear reader, the interior of that church looks pretty neat and nice; nevertheless it has an air of emptiness and bareness. Why? possibly because there are no pews in the church? No, no thought of acquiring such a luxury just yet. I will tell you what is still missing and what would be very appropriate: a picture or a statue of the Blessed Mother. You look in vain for any such picture in this church, though it is one of the oldest in New Mexico. It seems the Blessed Mother is not at home in this house, hence the air of bareness and emptiness in this otherwise beautiful church. Saint Bonaventure, the Patron of this church, is represented even three times in three different gradations: small, smaller, smallest; or, if that suits you better: big, bigger, biggest; but, as I said before, you look in vain for a statue of the Blessed Mother. How nice it would be if a child of Mary offered to donate a statue of "Our Blessed Lady of Guadalupe" to this church. (Under the title: "Our Blessed Lady of Guadalupe", or rather, "Nuestra Señora de Guadalupe", Indians and Mexicans offer their filial love and veneration to the Blessed Mother.)

Such a donation would admirably serve as a counterpart to the statue of the Sacred Heart, measuring 45 inches, also the gift of a benefactor. For any information please apply to Franciscan Fathers, Peña Blanca, New Mexico. So much about the church at Cochiti.

Regarding the religious spirit of this pueblo, it is encouraging to note how the old, superstitious customs, originating from the times of their heathen ancestors, are gradually approaching the last stages of their existence. There are still a few old Indians, it is true, who adhere to these customs as for dear life; on the other hand, there is a goodly number amongst them, even such as have never gone to any school, who have recently de-

clared themselves, in public council, against this nuisance. At present the secret customs form the main topic of conversation among the inhabitants of Cochiti, and a council has been announced for a discussion of this subject. Grant God that the council may have good results!

Santo Domingo is another Indian Pueblo which is attended from Peña Blanca. "Tempora mutantur et nos mutamur in illis". "Times change and we change with them". This may be said also about the very conservative Pueblo of Santo Domingo. The change is snail-like in its slowness, but, nevertheless, it is noticeable, as even the Government teacher and physician are testifying.

In the first place, the Government has opened a day school in this pueblo two years ago. It required great courage and energetic bearing on the part of the Government to bring this about, for the Indians were determined to frustrate this project; they even went so far as to send two men, who understood some English, to Washington to protest against the building of the school. All attempts of their Padre to convince them of the uselessness of such a trip were in vain. Well, the two young fellows have seen something of the world and undoubtedly had a "good time" of it; but the building of the school was begun and completed. The remarks made to one of the Government employees by one of their ringleaders was not exactly reassuring, but when they noticed that the Government was in earnest, and when the main disturber of the peace was arrested, they changed their attitude and submitted to the inevitable.

For two years the school has been opened and is attended by 50 pupils. At the beginning of this year 25 more pupils are to be enrolled. The pupils are making progress in their studies, but are without religious instruction at school. The Government has not made any provisions in this respect for day schools, but only for boarding schools. For that reason all possible efforts were made to secure at least some children for St. Catharine's Indian School at Santa Fe, New Mexico, which is conducted by the Sisters of the Blessed Sacrament, in the hope that others would follow as soon as a beginning had been made. These efforts were not in vain. Two Sisters of the above-mentioned community, visiting the various pueblos of the Parish of Peña Blanca last September, had the satisfaction to obtain two

youngsters, six years old, a boy and a girl, the first-fruits of the Pueblo of Santo Domingo for St. Catherine's school. How well these two little ones were received and cared for in said school is shown by the fact that little Lorenzita, when at home for a few days during Christmas time, began to cry and wanted to be taken back to the Sisters. Since that time three more have followed their example, and others have expressed a desire to go to St. Catharine's. But there is some difficulty in the matter. The so-called "Governador" or chief of this pueblo is not inclined to send the children to that school, and he has more authority over the children of that pueblo than the parents themselves. In all probability he is afraid, and rightly so, that the practical observance of the Catholic religion, as taught in Catholic schools, is incompatible with their secret dances, etc. Upon my representation in this matter he answered me in broken Spanish, if the children did not go to the Government school, he would be put in jail and would have to pay the cost of court proceedings besides. He did not want to understand that I had only reference to children that go to no school at all, but run around wild on the streets. I explained to him again that the Government leaves it to the parents to send their children to any school they choose, and it is probable that the Government will advise the Governador in this matter in the near future.

Santo Domingo is rather stiff-necked in regard to the full observance of the Catholic religion. The inhabitants of this pueblo are Catholic, and wish to be Catholic, but according to their own fashion. The good readers of this magazine have a splendid opportunity here to manifest their missionary zeal in their little private chamber. "Except the Lord build the house, they labor in vain that build it". Let all besiege heaven with their prayers that the ruler of human hearts may also grant to our red brethren of New Mexico the full light of the Catholic truth.



## Pueblo Of Laguna

The Laguna Indians belong to the Queres (Keres) stock, the most numerous tribe of Pueblo Indians, comprising seven different pueblos: Acoma, Laguna, Santa Ana, Sia, San Felipe, Santo Domingo and Cochiti.

Laguna is a Spanish word meaning lake, and this pueblo is so called on account of a large lake which was situated west of the present pueblo. This lake is mentioned in the report of Alvarado, an officer of Coronado's expedition, and was evidently formed in past centuries by a stream of molten lava which flowed down the valley and filled up the channel where the river ran between bluffs. At that time the river was much larger than at present and in time wore a new channel through the solid lava rock, and thus the lake was drained.

Laguna is the only pueblo whose whole history is known, as it is the youngest of all the Pueblos, having been founded in 1600. Despite its youth it is one of the most populous of all the Pueblos, numbering between 1500 and 1600 Indians. This is undoubtedly due to the mixture of blood from the different tribes that originally formed this pueblo. It is furthermore the most progressive of all the Pueblos. It has adopted modern civilized ways more readily and more abundantly. There is no more Cacique at Laguna, and most of their old customs, ceremonies and dances have been abolished. This progress is, in part at least, owing to the influence of several white men who have married into the tribe. Whereas in the other pueblos the men at least speak Spanish, there are comparatively few at Laguna who speak this language, but a large percentage speak English, and speak it well.

Now as to the history of the Pueblo, all Pueblo Indians claim their origin from a large lake somewhere in the north. The Lagunas call this lake Shí-pop. They came up from this lake, so their story goes, in four intervals or stages, finally reaching the surface of the earth. But the land was "not ripe"; it was soft and unfit for building. So they began to wander towards the south until they found a suitable place to build a village.

They migrated several times and in one of these journeys they came near the site of the present Zuñi. After another wandering they settled near the Pueblo of Acoma. However, none of these settlements were suitable. From Acoma they moved to the present location and here made a permanent stay. Such is in brief their tradition as handed down by the old men, interwoven with many fantastic and romantic details.

History, however, tells a different story of the foundation of the Pueblo of Laguna. According to its stubborn facts, Laguna was founded in 1690 by refugees from Acoma, which contributed a large majority from Sia and Cochiti. Later it received recruits also from Zuñi.

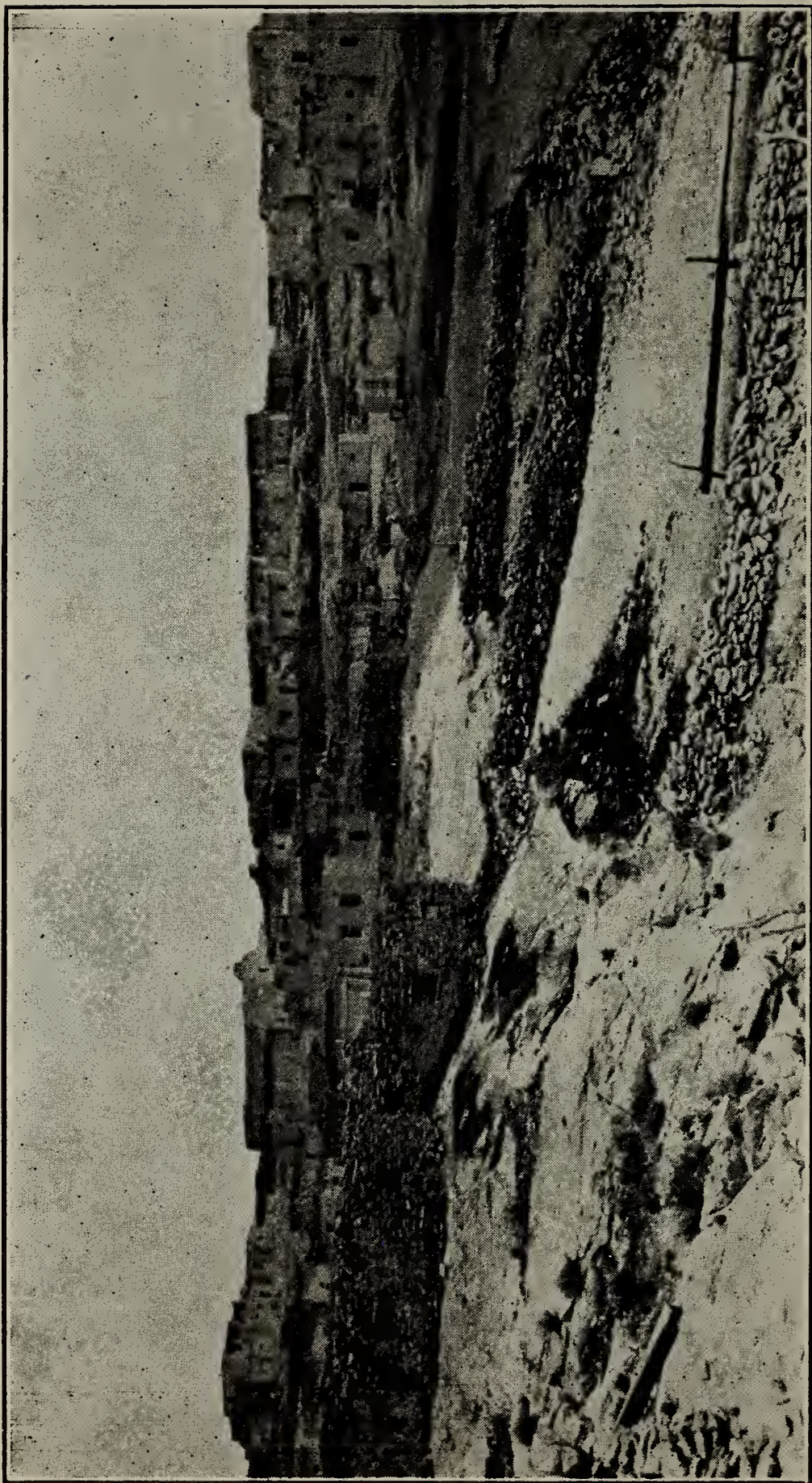
Missionary labors among the Lagunas began with the very foundation of the Pueblo. According to their story a delegation went from Laguna to Isleta, and, at a meeting with Cubero, the Spanish Governor of New Mexico, requested a missionary for the Pueblo. Cubero told them to erect a church first as evidence of good faith, and after that he would see that a Father was sent to them. They returned to the Pueblo with this news, and the men immediately set to work; the result of their labor exists to this day in the form of the grand old Mission church which is the most prominent building of the Pueblo, standing on an elevation and overlooking the whole village. The church is well preserved. In the ceiling are the usual carved and ornamented vigas. Along both sides of the walls of the church is a line of paintings, four feet wide, made up of many repetitions of two colored designs which are quite effective. The walls of the sanctuary are painted in a kind of arabesque. The Communion rail and pillars on the altar are masterpieces of carving, if we consider the crude tools of those days. On the top of the altar is a picture of the Blessed Trinity represented as three individual persons. Below this, in the middle, is a picture of St. Joseph, the Patron Saint of Laguna. To his right is St. John Nepomucene, and to his left St. Clare with the remonstrance. These are old paintings brought from Spain; and despite their age they still preserve their color. The picture hanging in front of St. Joseph is another painting of the same Saint, painted on buffalo hide, and very old. It has since been removed and hung on the gospel-side of the sanctuary. The front of the mensa is covered with a buffalo hide painted in gaudy designs and so



INTERIOR OF LAGUNA, N. M., MISSION CHURCH



NEW CHAPEL AT MESITA, N. M.



PUEBLO OF LAGUNA, N. M.



tightly drawn that, without careful examination, it appears to be on wood. On the ceiling just above the altar is another buffalo hide with paintings of the sun, the moon, stars and rainbow, emblems of the older native religion. After the completion of the church a missionary was sent to the Pueblo in the person of Fray Antonio Miranda.

The old parish records with their historic names and data have been lost. Our present records date back only to the year 1777, but even these contain many interesting facts and events and many valuable autographs. I shall mention a few gleaned from these pages. In the year 1781 there was a frightful epidemic of smallpox, which caused the death of 238 people during the two months of January and February. Later we find records of other epidemics, but none as violent as this one. In July, 1813, there was an earthquake at Laguna in which three Indians were killed. From the year 1819 to 1823 there seems to have been an almost uninterrupted warfare with the Navajos, as there are continual notices of deaths, both, of Indians and Spaniards, at the hands of these roving Indians. On August the 26th the Rt. Rev. Jose Antonio Laureano de Zubiria, Bishop of Durango, Mexico, visited Laguna on his canonical tour of the parishes of New Mexico. At the time of this canonical visit the priest of Laguna had charge also of Acoma, Isleta, and distant Zuñi. At what time this arrangement began is not known, but it is a fact that from 1789 on, with very few exceptions, Laguna and Acoma were administered by the same priest. Fray Buenaventura Muro, who was parish priest of Laguna from May, 1829, till September, 1837, marks the last link of the long chain of Franciscan Missionaries who administered to the spiritual welfare of the Lagunas from the very beginning of their Pueblo. He was succeeded by Jose Tomás Abeita, a secular priest.

Herewith begins a new chapter in the history of the parish of Laguna. The regime of the heroic self-sacrificing sons of St. Francis is at an end, and with Father Abeita begins the long list of secular priests who had charge of this parish until it was again given to the Franciscans in January 1910. A noble tribute is paid to the Franciscans of old by Mr. Prince in his history of New Mexico: "The whole history of the Franciscan Missions in New Mexico is one of wonderful zeal, devotion and self-sacrifice. It would be difficult to imagine a greater example

of self-abnegation than the practical exile from civilization and companionship involved in a residence in an isolated pueblo, absolutely cut off from the world, ministering to people with whose habits of life and thought there could be scarcely anything in common." In 1828 the Mexican Congress passed a law expelling all native-born Spaniards from the Republic. This included the Franciscan Friars who were all forced to leave.

After the coming of the secular priests we find only one more Franciscan Father at Laguna. That was Fr. Mariano de Jesus Lopez, the last of the Franciscans in New Mexico, who was in charge from January, 1846, until July, 1847. He resided at Isleta and from there administered to Laguna and Acoma. It was during this time that the famous struggle occurred between the Laguna and Acoma Indians over a painting of San Jose. This picture of St. Joseph, it is claimed, was presented by Charles the II. of Spain to Fray Juan Ramirez, the apostle of the Acomas, and their first missionary, who brought it to Acoma, in 1629. This picture was supposed to have miraculous powers. As a matter of fact Acoma was prospering wonderfully, whereas in the neighboring Pueblo of Laguna calamity followed upon calamity. Their crops failed, cloudbursts and storms destroyed part of the village, epidemics carried off scores of children, and the people were on the verge of despair. In this unfortunate plight they bethought themselves of St. Joseph at Acoma, and, after a solemn council, the principal men rode to Acoma and asked for the loan of the picture. After a long consultation the Acoma people agreed to lend the picture to the Pueblo of Laguna. With joyful hearts and undaunted faith in the power of the picture, the Lagunas hurried home with their coveted treasure. With the advent of the picture, so the old men say, there was a turn in the fortunes of the afflicted Pueblo, prosperity returned and the calamities ceased. However, after the allotted time the Lagunas refused to return the picture, and even went so far as to claim it as their rightful possession. This aroused the anger of the Acomas and there would have been a bloody fight but for the intervention of Fray Mariano. He cited the *Principales* of both pueblos to appear before him at Acoma on a certain day, bringing the Saint. When they were all assembled he ordered a season of prayer that God might see justice done in the matter. He then suggested that both

parties draw lots for the Saint. They agreed to this, in the firm belief that God would direct the result. Twelve ballots were put in a tinaja (water-jar); eleven were blank, but the twelfth one had a picture of the Saint rudely drawn on it. A girl from each pueblo was selected to do the drawing. The Acoma girl drew first and held a blank, then the Laguna girl reached into the tinaja and also drew a blank. Both drew again, and again each one held a blank. At the fifth draw the Acoma girl had the paper with the picture of the Saint. All Acoma rejoiced, and such feasting! But their joy was short-lived, for in the night some of the Laguna braves stealthily scaled the stone ladder of Acoma, broke into the church and escaped with the picture.

A bloody battle between the two pueblos was imminent, but was again prevented by the timely interference of the same Fray Mariano. He induced the Acomas to give up the Saint to the Lagunas until the case could be adjusted in the courts. This is the famous lawsuit which appears on the record of the Court of the Territory of New Mexico under the title: "Pueblo of Acoma vs. the Pueblo of Laguna". Judge Kirby Benedict, who was Chancellor at the time, decided in favor of the original owners, the Acomas. When the decision became known the latter appointed a delegation to bring the Saint home. Half way to Laguna they found the painting resting against a tree, and the simple people believe to this day that when St. Joseph heard of the decision he was in such a hurry to get back to his old home that he started out by himself. This picture is still to be seen hanging on the wall of the sanctuary, to the gospel-side of the altar, in the church of Acoma. Some years ago Father Juillard wanted to have the painting restored by an artist, but the Indians would not let their treasured picture depart a second time from the Pueblo, and there it hangs, a tattered mass, dimmed and well-nigh unrecognizable.

Shortly after the middle of the last century the parish residence was moved from Laguna and successively transferred to different Mexican towns until it was finally located at Gallup. After that Laguna became one of the Missions that was visited at regular intervals. During the past century the religious spirit of the people was on the decline, despite the heroic work of the priests in charge of a parish comprising over ten thou-

sand square miles, and some thirty Missions, many of them large ones.

In 1851, Samuel C. Gorman, a native of Cincinnati, Ohio, came to Laguna as a missionary, sent by the Baptist Mission Society. In 1856 the Indian Department authorized Mr. Gorman to have a building erected to be used as a school and chapel. Mr. Gorman was recalled shortly after the breaking out of the civil war.

After the war three American surveyors married into the tribe. One of these, Walter G. Marmon, was appointed Government teacher at Laguna in 1871, the first teacher ever appointed by the Government to teach among the pueblos. In 1875 Dr. John Menaul was sent to Laguna as missionary by the Presbyterian Board of Missions. He was also appointed Government teacher, Mr. Marmon having resigned. He it was who established a Presbyterian Mission among these Indians.

Since the return of the Franciscans one Father has exclusive charge of the Indians, and during the two years of his work among them a great spiritual regeneration has been noticed. It is, however, slow, difficult work, and at times rather discouraging. There is first of all great ignorance prevalent among them regarding the Church. Then there is an additional handicap of language; all the sermons and instructions must be given by means of an interpreter. If we consider the scarcity of words in primitive languages, and their lack of terms for spiritual things, we can realize that it is a difficult matter to instruct them properly by means of an interpreter.

The present interpreter and catechist, however, Marcellino Abeita, who has been educated by the Sisters of the Blessed Sacrament, is apparently succeeding in bringing home to them the truths of our Holy Religion.

As the population of Laguna increased, the Indians were obliged to spread out. In this way, in course of time, seven villages were formed: Laguna, Mesita, Paguete, Encinal, Paraje, Casa Blanca and Seama. These are visited as often as possible by the Father in charge. But none of these villages has a suitable place for divine worship, except Laguna, and the Father is obliged to use the Government School house. This limits the holding of divine services to days in which school is not in session. The Indians, however, realize the propriety of a special

building for divine services and are anxious to have a little chapel at each village. One chapel has been erected in the past year at Mesita, the result of the work of the Indians and donations from the Preservation Society and benefactors in the East. The actual cash expended for the chapel amounted to \$181.99. Building is cheap because the Indians furnish the labor free; although poor, they try to help defray the expenses. At Pagnate, the most populous and advanced of all the Laguna villages, the people are hauling stones to build a chapel. Although the Father is completely out of funds, he told them "to go ahead", relying on Divine Providence, for it would never do to discourage or dissuade them. They might never begin again.

Last year the Father visited the different families to obtain children for St. Catherine's, an Indian school at Santa Fe, conducted by the Sisters of the Blessed Sacrament. He succeeded in obtaining 15 children. He will try to send more children to this school every year, and when they return home with a good Catholic training, their good example and their assistance will render his work more fruitful and satisfactory.



## On Navajo Myths and Superstitions

BY FR. A. W., O. F. M.

ACCORDING to their myths the Navajos have emerged from eleven different underworlds into this, the 12th one. A small lake in the San Juan Mountains in southwestern Colorado is given by them as the place whence they came into this world. This small lake, the Indians say, is surrounded by precipitous cliffs and has a small island near its center, from the top of which rises something that looks like the top of a ladder. Beyond the bounding cliffs there are four mountain peaks which are frequently referred to in the songs and myths of the Navajos. They fear to visit the shore of this lake, but they climb the surrounding mountains and view its waters from a distance.

Though they do not believe in one supreme being, their pantheon is filled with many gods and superior beings: Esdsa Nadlehe, the Changing Woman; her sister, Yolgai Esdsa, the Shell Woman, married to the water, war gods, giants, alien and inimical gods, good and evil spirits. Besides, the first man and first woman never died, they are potent still, immortal and divine. Also all the animals have their divine ancestral prototype, and some of their mortal descendants, for instance the bear, the coyote and the snake, are the subject of some kind of a superstitious dread. They may kill a bear in self-defense, but, if they do, they must get a medicineman to perform some kind of an expiatory ceremony over them.

There is among the Navajos an extraordinary large number of medicinemen, called by them qatqahi, singers or chanters. Some of these form special societies or lodges, each of whom has a set of myths and legends, of songs and prayers, of sacrifices and ceremonies, of medicines and dances. They pretend to possess certain supernatural powers given them for the good and the benefit of the people, especially in cases of sickness. Their ceremonials may vie in allegory, symbolism and intricacy of ritual with the ceremonies of any people, ancient or modern; they possess lengthy myths and traditions so numerous that one can never hope to collect them all; a pantheon so well stocked

with gods and heroes as that of the ancient Greeks, and prayers which for length and repetition might put a Pharisee to the blush. They have a knowledge of hundreds of significant songs or poems, as they may be called, which have been handed down for centuries. They have songs of travel, of farming, of building, songs for hunting, for war, for gambling, in short, for every occasion in life, from birth to death, not to speak of prenatal and postmortem songs. And these songs are composed according to established rules and abound in poetic figures of speech.

Based upon their myths and legends and conformant to them, a multitude of rites and ceremonies are practiced by their medicinemen, in which occur songs, prayers, sacrifices, making of sand-paintings, and representations of their deities. Sometimes, pertaining to a single rite, there are two hundred songs or more, which may not be sung at any other rite.

Some of these ceremonies are a nine-day affair, for instance, the Yeibichai and the Dziłk'iji Qatqał, or Mountain Chant, during which men appear, painted and masked, representing gods and heroes and other mythical characters; they never speak, but utter a peculiar cry. Dances, at the end of these ceremonies, though accompanied by religious symbolism and performed often by men wearing sacred costumes, are intended largely to entertain the spectators. Especially on the last night of the Mountain Chant, also called Hashkan Dance, Corral Dance, or Fire Dance, the dances are picturesque and varied, rhythmical and well-timed; figures are often introduced similar to those of our quadrilles. The most weird dance is the "Fire Dance", when a number of Navajos, covered only with a breech-clout, their otherwise naked body coated with a thin layer of white clay, pursue each other and lash each other with flaming torches made of bark.

Sand-paintings or sand-altars, made during these and many other ceremonies, are figures representing mostly their deities and mythical characters. The groundwork consists of sand spread over the floor of the medicine lodge to the depth of about three inches, and smoothed over with the broad oaken battens used in weaving blankets. Various colors are used to make the figures on top of this groundwork. The ingredients are sometimes mixed with sand or dirt to allow them to flow more readi-

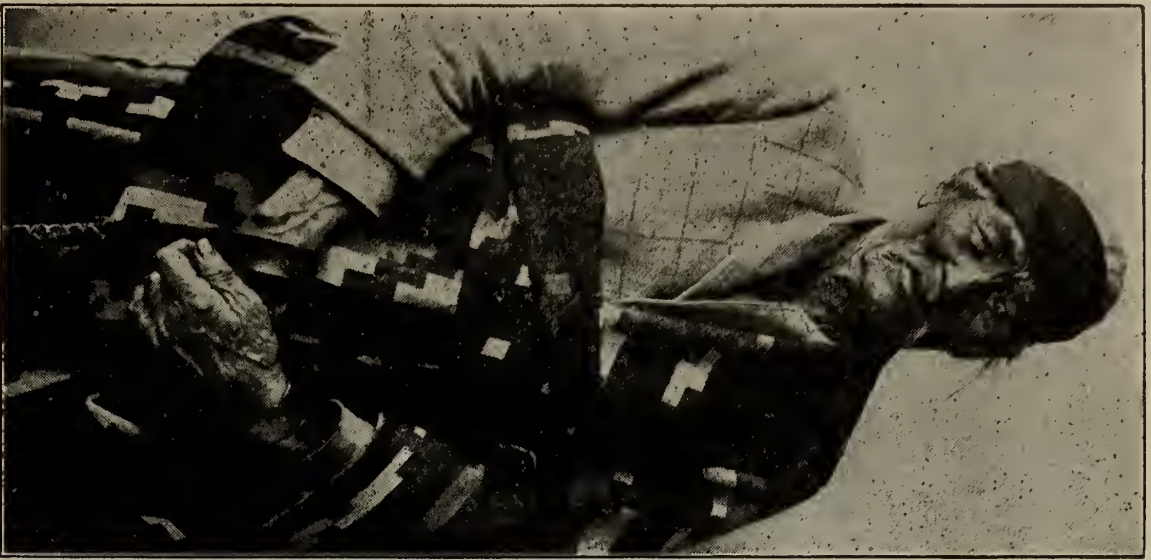
ly in drawing the lines. White is obtained with a kind of gypsum, which is pulverized; yellow, with yellow ochre; and red, with pulverized red sandstone. Black consists of charcoal, obtained from burned scrub oak, or for the Night Chant, from dry cedar charcoal, which is mixed with dirt. Blue is obtained with a mixture of pulverized charcoal and gypsum added to the dirt. Varicolored pebbles, however, are not used for the sand-paintings.

These preparations are put on bark trays, from which a pinch is taken between the index finger and thumb and allowed to drop on the layer of moist sand, or the "altar", forming the foundation of the drawings. The singer usually superintends the work, directing and correcting his assistants, of whom as many as five and more are at work on the larger drawings. These drawings vary in size and number for the individual chants, of which few, if any, are entirely without them. The patient is seated on the finished drawing. Moistening his palm, the medicineman takes the colored dust from various parts of the "sacred" figure and applies it to similar parts of the patient's body; thus, if he suffers from headache, he takes the dust from the head of the figure and applies it to the head of the patient. After various invocations and rites, the drawing is erased, and the dirt and sand removed from the medicine lodge or hogan.

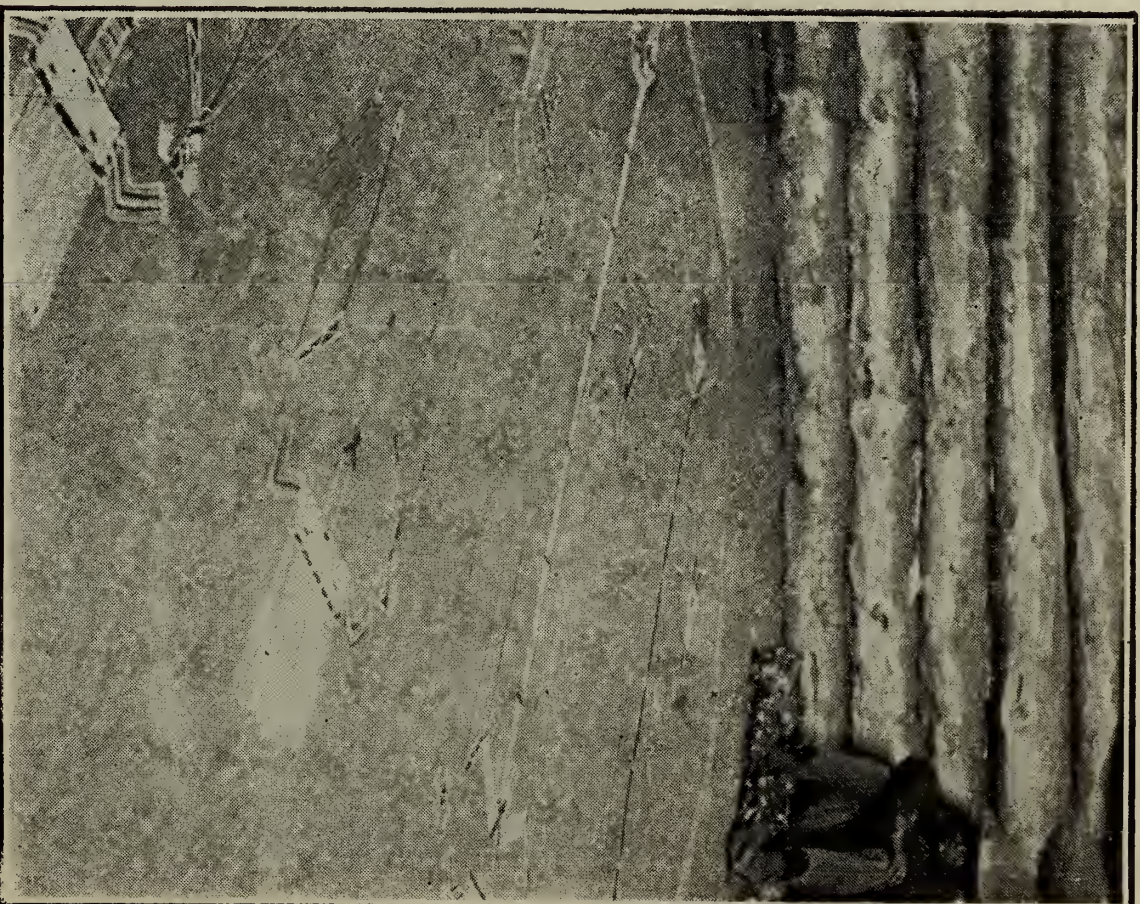
Whilst they have ceremonies for planting, harvesting, building, war, nubility, marriage, travel, and many other occasions in life, most of them, including the Yeibichai and Mountain Chant mentioned above, and the Nda, or War or Squaw Dance, are employed to cure the sick. Sickness with the Navajos, as in fact with all Indians, is not an organic disorder, but an independent entity, which has its own individual existence outside of man; a supernatural evil influence, floating about, as it were, and injected into the system either by witchcraft or by evil spirits. The only thing which can banish it, or scare it out of the system again, are the songs, dances, prayers, charms, incantations, etc., of the medicineman, who, by the way, must be paid well in advance for his services. Hence, also their abject fear of the dead, especially such as have died of some sickness. The sickness is still with the dead body, or is hovering about in the neighborhood, waiting for a chance to enter, or to be witched into any one coming too near.

In cases of sickness the diagnosis is often made by men who

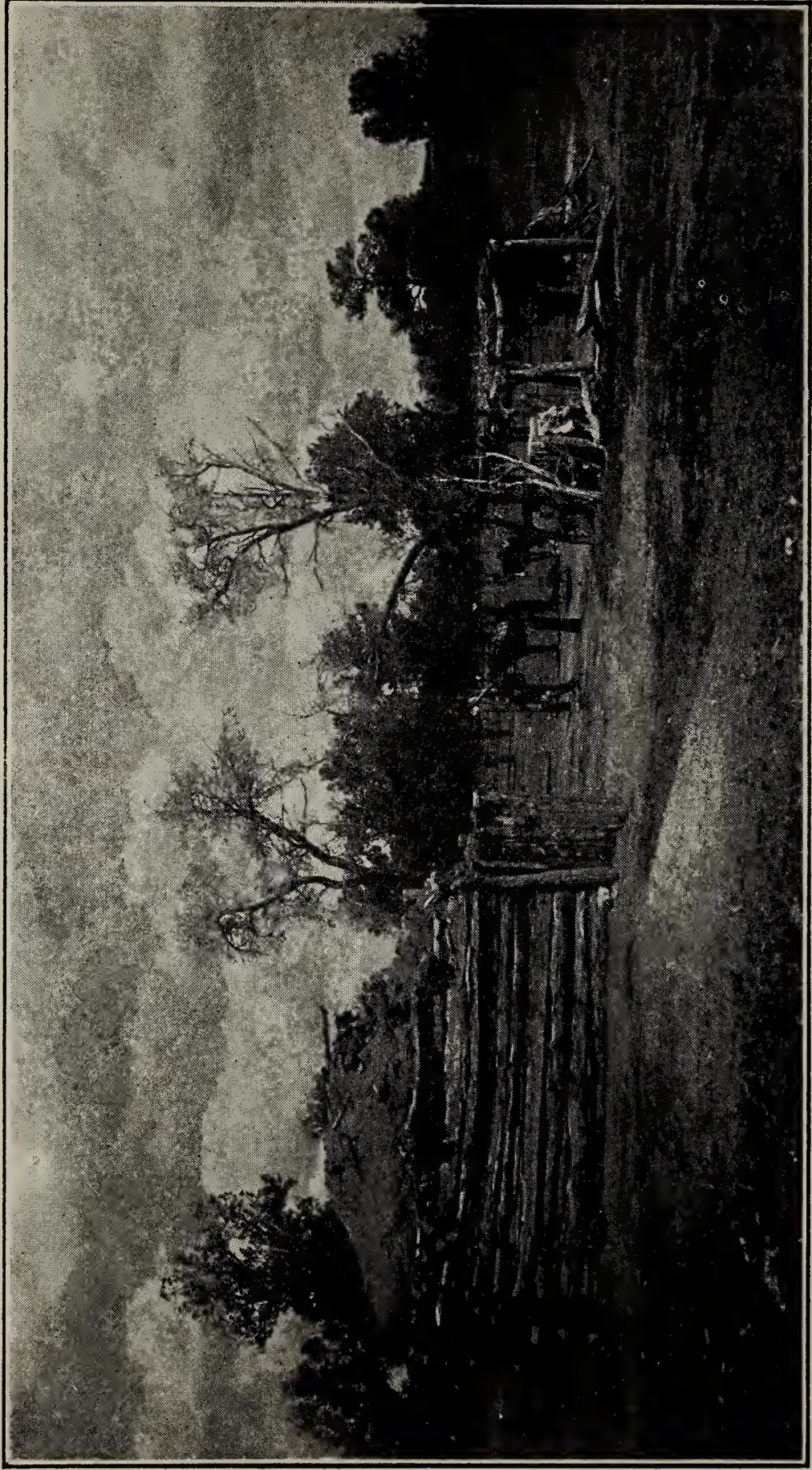




HATALI NAEZ  
(A Navajo Medicineman)



NAVAJO SAND-PAINTING



NAVAJO WINTER AND SUMMER HOGAN

read the stars and speak to the spirits; then the medicineman of the corresponding rite is called to remove the magic influence by his specific chant. The offended holy person must be appeased by a propitiatory sacrifice, or the power of a higher divinity must be invoked to remove the witchery and malevolent influence of an inferior one. Should the sickness continue after a given ceremony, such a fact cannot be attributed to the impotence of that ceremony, but clearly shows that the offense has not been properly traced and must be sought elsewhere. In consequence there is often no end of singing in one form or other until death ensues or relief is obtained. When the approach of death is certain, every ceremony subsides and the officiating singer withdraws before the inevitable issue. The knowledge and specialty of a singer is gauged, not so much by his familiarity with the sanative qualities of herbs, the application of which is of minor and secondary importance throughout, as by his greater or lesser knowledge and dexterity in performing a given rite. In fact, when it is known that his medicine pouch is possessed of paraphernalia of some antiquity and difficult to acquire at present, or when others have been cured of a similar disease through his services, the demand for a given rite and the singer becomes greater regardless of the disease.

There are among medicinemen some charlatans who pretend to suck disease out of the patient and then draw from their own mouths pebbles, pieces of charcoal, or other small particles, claiming that these, shot into them through some witchery, are the causes of their sickness. One of these medicinemen, called by the Indians *Ch'idi Adildonni Yazhe*, the little devil shooter, stayed at our Mission for a while and communicated to us the secrets of his lodge. The other Indians were afraid to sleep with him in the same room; had he left us at that time they would have killed him, as they had killed his partner. A few years ago he reverted to star-reading and talking to the spirits to confirm the suspicions of some that a certain member of their tribe was guilty of witchcraft and responsible for the death of several of their relatives. They, four of them, forthwith killed the alleged wizard, and are now serving a ten-year sentence in the federal prison at Atlanta, Georgia, whilst our star-reader spent several months in jail awaiting his trial. Star-reading and

killing witches is getting to be a rather unhealthy occupation among the Navajos.

Their belief in witches, who can cast spells upon animals, fields, and people, and cause them to wither away and waste away is pretty general. These witch-powers are not only attributed to human beings, but also to animals; some witches are said to appear in the form of bears or wolves. Their belief in charms and dreams is also rather strong. To the Navajo the roll of the thunder, the flash of the lightning, the sweep of the wind, rain, hail and snow, the roar of the water, the flight of the clouds, the resound of the echo, the bubbling springs, etc.: all these things are the bearers of mysterious, supernatural forces and influences, that may harm or benefit him. The eating of fish, the killing of a rattlesnake, the shooting of a bear or a coyote, etc., are foolhardy deeds, sure to be followed by disastrous and direful consequences. In the dark he is ever expecting to see ghosts and goblins loom up and take after him. He will never knowingly enter a house in which some one has died; he will never kindle his campfires with wood from a tree that has been struck by lightning. Thus his whole life—we may almost say his every step—is haunted, and most of his efforts and frequently all his property is spent in trying to dodge or to ward off the evil influences of the *ch'indi*.

His surroundings, his education, the practices and traditions of past centuries, all lead him to the conviction that there are supernatural powers and wonders, which can be enlisted in his behalf, or can be inimical to him if scorned or disregarded. In his native wilds and desert wastes, in the deep valleys and upon the mountain summits, in the sombre forests and in the deep-shadowed canyons, he is constantly brought into close contact with nature, and has always believed that unseen powers were near him and in active operation. It is not difficult, then, to understand his faith and his confidence in his medicinemen, whom he believes to be in actual communication with the spirit world, and possessed of extraordinary supernatural powers. The Navajos—at least a great many of them—waste no love upon their medicinemen. I have heard them scold about them, run them down until nothing but shreds were left of them, deny their power and influence, call them cheats, thieves, who “need killing”. And these very scoffers and scolders, when taken sick,

will send for them, and have them to sing, dance, and hocus-pocus over them.

Some time ago a small whirlwind, such as may frequently be seen in this country in the summer or fall sweeping along over the land, struck the house of Tsinajini, an Indian living about a mile north of us, and played a little havoc with things that were not nailed fast. Great consternation in the family; nothing but a ch'indi could have done that. Therefore the first thing to be done was to get the medicineman, who sang and ceremonied in the house a whole night long, and banished the evil spirit. Some years ago an Indian from the neighborhood, Wodda bi-zhe'e', accompanied me on a trip of about 80 miles north, to see a Navajo friend of ours who had been reported very sick. We stayed over night at an Indian's house about half ways. That night Wodda bi-zhe'e' dreamed his wife was sick. Next morning no power on earth could induce him to go along any further. He was absolutely convinced that his wife was really sick, or that some misfortune had befallen her; there was no use talking, it was his duty to go home, and see that the ch'indi was ousted. One day a Navajo chief of high standing and influence took dinner with us on a fast day. When fish was put on the table, he eyed them very suspiciously and began to move with his chair towards the lower end of the table. The same Indian would eat no chicken, because a ceremony was once performed over him, in which the form of a chicken was used; another one would eat no peaches, because a medicineman had forbidden him to eat anything that grew on trees.

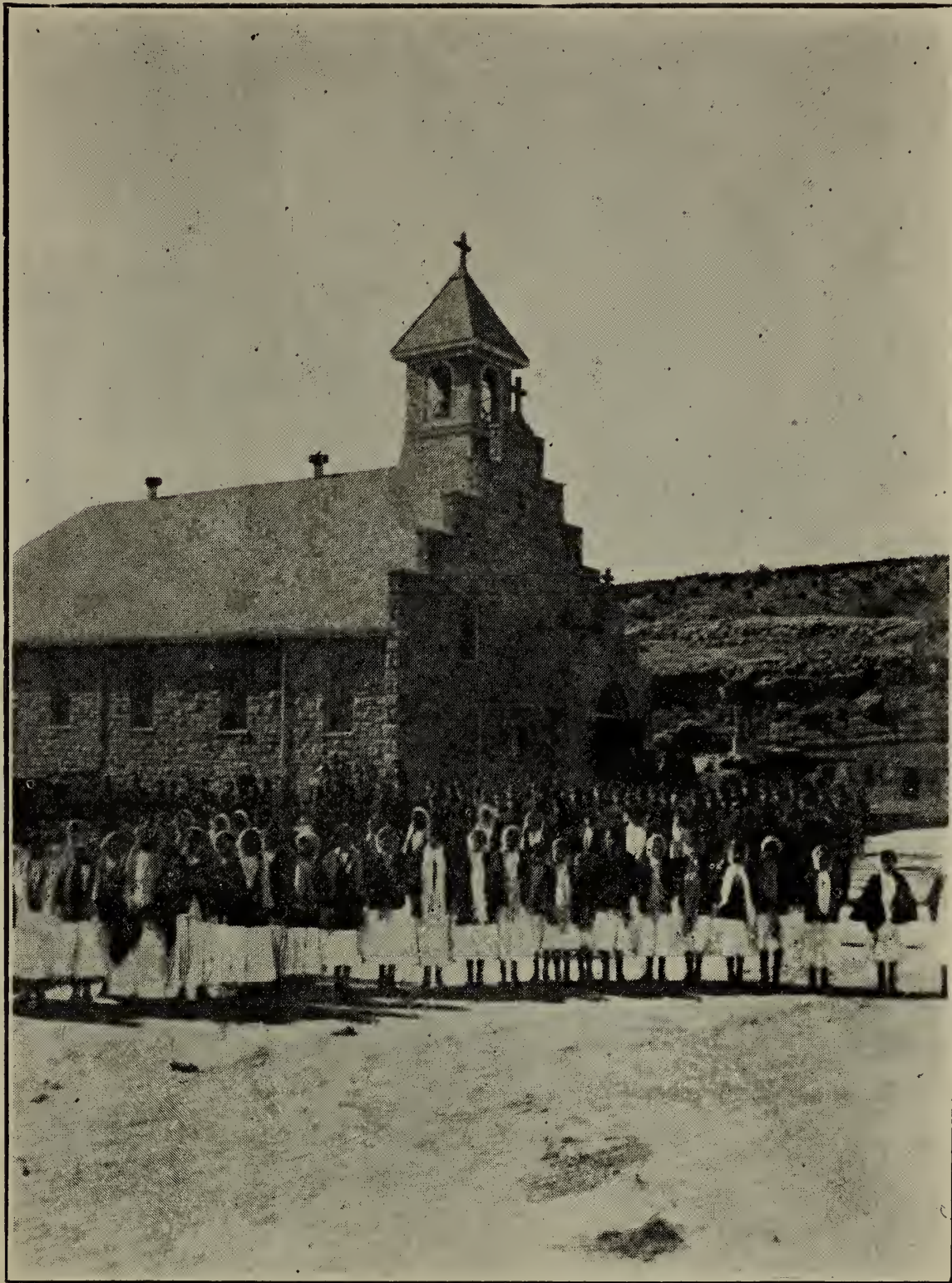
When an eclipse occurs they imagine that the sun or moon is dying and must be prayed back to life again. One evening I had a pretty large "congregation" of Navajo herders assembled around the fire in the middle of their spacious hut or hogan at the foot of the Tunicha Mountains. They had listened to me with interest and even eagerness for over an hour, when one of them, looking through the large opening at the apex of the hogan, which, in their huts, serves as chimney and window, put the question: "Da'ei k'os it'æ?" "Is that a cloud" (before the moon)? He was joined by several others, and the amazing answer came: "Dooda. olje daasts'a". "No. but the moon is dead". All were much alarmed, indeed. Taking a potato and an onion to represent the earth and the moon. the fire in the

middle of the hogan representing the sun, I explained the eclipse of the moon to them. They felt very much relieved to learn that the moon was not in the throes of death and did not need their assistance. Our friend, Chee Dodge, happened to be on a visit that same night at Tse'illi with the Indian headman, Charla Tso, who requested him very urgently to join them in their prayers for the moon, but he went to bed, telling them the moon would undoubtedly recover without his assistance.

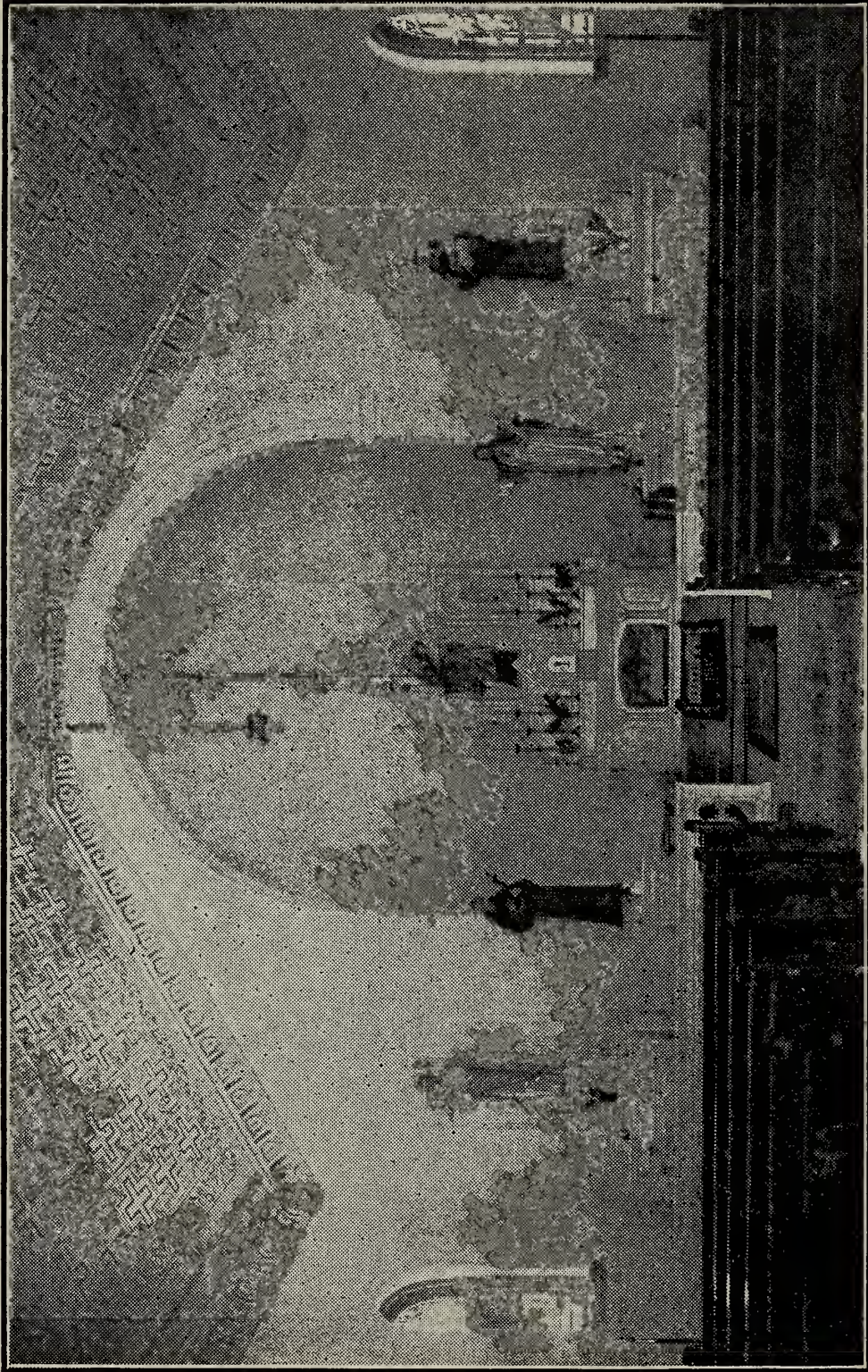
A Navajo may not look upon his mother-in-law, nor vice versa, without incurring the risk of going blind. Mothers-in-law and sons-in-law, therefore, carefully avoid each other, and when they accidentally meet, they abruptly turn from each other, and speedily get out of each other's sight. Their word for mother-in-law, therefore, is: "Doyish'inni", i. e., Whom I May Not See. I know a mother-in-law who was creating trouble incessantly and had almost succeeded in inducing her daughter to leave her husband, when the latter, augmenting his courage by a copious draught of fire-water, jumped upon his horse, and, yelling like the savage he was, rode into the open brush-summer-hut where his mother-in-law was staying, and where she could not escape, facing her with a superhuman courage and giving her——. She left them in peace ever after.

Some time ago I married one of our former pupils, the daughter of a widow, to a youngster who was to make his home at the house of his mother-in-law. I thought it exceptionally inconvenient for the two to continually dodge each other and urged the prospective mother-in-law to discard this preposterous custom. She remained present during the marriage ceremony, then arose, walked up to her son-in-law, looking at him steadily, shook his hand and called him *shaye*, my son-in-law. Afterwards I felt a slight scruple whether I was doing the right thing in trying to break up this beneficent? custom. What do the mothers-and sons-and daughters-in-law think of it?

It is an encouraging fact that, of late years, the superstitions of the Navajos are vanishing, and that the influence of their medicinemen is diminishing. This is due to a number of causes, among them education, christianization, the opposition of the Government, hospitals, and the service, for the last twelve years, of an exceptionally good physician at the head of the medical work of the Fort Defiance Superintendency, who has gained



DEDICATION OF NEW CHAPEL AT FORT DEFIANCE, ARIZ.



INTERIOR OF NEW CHAPEL AT FORT DEFIANCE, ARIZ.



their complete confidence through his ability, his tact, and unvarying friendliness, and, last but not least, through the acquisition of their exceedingly difficult language. Even medicinemen themselves go to him or send for him for treatment and medicines instead of trusting to the efficacy of their own remedies, songs, dances, etc.

At a council held at Fort Defiance seven or eight years ago they were urged to discard their ceremonies and dances, but whilst the medicinemen objected very vigorously against such a proposition, they promised at the same time not to teach their songs and myths and ceremonies to the young people of the tribe, so that their religion would die with them. Even at present some rites and ceremonies cannot be performed because there is no one among the living any more that knows them.

An old Navajo expressed his thoughts regarding these changes to one of our Fathers in the following words: "When we were young everything was much different from what it is now. Our children know nothing of how it used to be. They wear American clothes; we send them to the white man's schools; they are taught the same things as white children; you priests teach them the white man's religion; they forget more and more the Navajo ways, and by and by will be like the Americans. We see all these changes, and we cannot stop them; they are bound to go on. We are not opposed to these changes so far as our children are concerned; they are for their good. We are satisfied that they go to school and learn something; we are satisfied that they pray the same as you do, but we old folks are too old to change."

Even the medicinemen share this attitude. Some of our best Catholics are the sons and daughters of medicinemen. Most of his own ceremonies and rites are accompanied by songs and prayers. Prayer, therefore, and the invocation of supernatural powers is with him a matter of course. And since his children are studying the white man's knowledge, and learning the white man's ways, they should also practice the white man's prayer or religion. Possibly our attitude towards them is responsible for this attitude on their part. Direct, aggressive, tactless, unsympathetic opposition would arouse their unyielding antagonism and would only retard the death of their heathen religion with all its attending superstitious practices. May it soon rest in peace!



## The Dedication of the Chapel at Fort Defiance, Arizona

FOR PERMANENT results in the Missions churches and chapels are of supreme importance, wherefore every effort was put forth to have a chapel at Fort Defiance, the main Agency of the Navajo tribe and the seat of the largest Reservation boarding school in the United States. Thanks to the generous interest of Catholics wherever approached, the new chapel has become a reality. It is built of stone and has a seating capacity for 300 persons. Owing to individually specified donations the chapel is equipped with bells, altars, statues, pews, and stained glass windows. Nearly all of the windows were donated by resident benefactors, of whom several are half-and even full-blood Indians. The chapel is a most beautiful tribute to the Mother of God and bears the title: "Our Lady of the Blessed Sacrament". In the name of our Indian converts, present and future, we thank the generous benefactors who have helped us to rear this edifice for the glory of God and the conversion and salvation of the Navajo tribe. Our convert beneficiaries will earnestly strive to pay their great debt of gratitude by prayers, frequent reception of the Sacraments, and the leading of an unblemished life. This new edifice has already accomplished untold good and will be a potent factor in the future career of the Catholic church among the Navajo Indians.

Our desire to have this chapel dedicated to the service of God in the most solemn manner has been fully gratified. Our Rt. Rev. Bishop, H. Granjon, most cheerfully consented to make the long trip from Tucson, Arizona, for that purpose and to administer the Sacrament of Confirmation to our neophytes here, at St. Michaels, and Chin Lee. The 25th of November of last year, Thanksgiving Day, having been determined upon, adequate preparations were made for this august celebration. The pupils were prepared for Confirmation, and Mrs. Dr. Wigglesworth spent much time in rehearsing the "Mass of the Angel Guardian", by C. C. Stearns, with a choir composed of Indian pupils of the Fort Defiance school. Our Father Theodore Stephan, of Peña Blanca, New Mexico, kindly consented to come

and preside at the organ. The neighboring clergy, secular and regular, gladly responded to our invitation. On the morning of the appointed day and at the appointed hour all the Catholic pupils of the Fort Defiance school, and employees of the school and Agency, some of the Sisters and a number of the pupils from our St. Michaels Mission school, even representatives of Gallup, New Mexico, were assembled at the chapel.

At half past nine o'clock His Lordship began the imposing dedicatory ceremonies. The dedication was followed by a Pontifical High Mass, celebrated by the Rt. Rev. Bishop. Father Anselm Weber assisted as Archpriest; Father Fridolin Schuster, of Gallup, as Deacon; Father Geo. Marx, Pastor of Winslow, Arizona, as Sub-Deacon; Father Barnabas Meyer, Pastor of Jemez, and Father Marcellus Troester, of St. Michaels, as Deacons of Honor; Father Egbert Fischer, the chaplain at Fort Defiance, acted as Master of Ceremonies, whilst Father Celestine Matz, of St. Michaels, and Brother Fidelis, of Chin Lee, were present in the sanctuary. Father Theodore Stephan, as mentioned above, presided at the organ.

After the Gospel Father Fridolin delivered an eloquent sermon on the meaning and importance of the House of God, more especially how much it meant to them, the neophytes of the Navajo tribe. He described the day of the dedication as a day of joy for all present, particularly, however, for the Navajo pupils and for Father Egbert, who had brought them to our Holy Faith and had crowned his work by securing the means and erecting the beautiful House of God for them. He concluded by admonishing them to show their gratitude by living up to their Holy Faith in attending church, in prayer, and the reception of the Holy Sacraments of the Church.

After the solemn High Mass the Rt. Rev. Bishop addressed a few words of congratulation and admonition to them, praising the good work of Father Egbert and the erection of the beautiful chapel, referring to the difference between now and the year 1912, when he administered the Sacrament of Confirmation for the first time at Fort Defiance in a school hall, and expressing astonishment at the splendid Indian choir. Then he administered the Sacrament of Confirmation to 81 pupils, which concluded the memorable celebration.

At noon the Rt. Rev. Bishop, the clergy, and the Catholic

employees, were the guests of Mr. P. Paquette, the Superintendent, and partook of a sumptuous turkey-dinner, prepared by some of the Catholic ladies of Fort Defiance.

After a pleasant visit with the generous host, Mr. Paquette, Dr. Wigglesworth, physician in charge at Fort Defiance, brought the Rt. Rev. Bishop and some of the clergy in his auto to St. Michaels. From there His Lordship was taken to Gallup in an auto by Mr. Leo Lanigan, Grand Knight of the Fray Marcos Council of the K. of C. of Gallup, New Mexico.

---

## The Bureau of Catholic Indian Missions

---

1326 NEW YORK AVENUE

WASHINGTON, D. C.

---

In 1914 the returns from the Society for the Preservation of the Faith among Indian Children were \$29,589.45. In 1915 they have been \$26,063.33, as follows:

|  |             |
|--|-------------|
| From Membership Fees . . . . .                   | \$11,884.31 |
| From Special Appeal of the Bureau . . . . .      | 6,504.98    |
| From Marquette League (Chapels, etc.) . . . . .  | 4,755.04    |
| From Mass Intentions . . . . .                   | 1,719.00    |
| From Interest on Legacies . . . . .              | 900.00      |
| From Special Donation for Specific Purpose . . . | 300.00      |
| Total . . . . .                                  | \$26,063.33 |

It is with a feeling akin to despair that we call attention to still another falling off in these returns—the decrease being \$3,526.12.

The Indian calls to us for help. His cry should touch every Catholic heart.

Under Governmental tyranny the children of some tribes cannot enjoy the benefit of their own moneys for educational purposes if they attend Mission schools.

Must the Indian be forced to stand by and see his little ones dragged down to hell because of the helpless condition in which he is placed by narrow-minded interpreters of our laws? This he will be forced to do unless his more fortunate Catholic brethren speedily and far more generously than heretofore come to his help.

**WM. H. KETCHAM,**

*Director Bureau C. I. M. and  
President Preservation Society*

# Editorial Review

**T**HE STATEMENT of the general Preservation Society, appearing on the preceding page, by its President, the Rev. Wm. H. Ketcham, Director of the Bureau of Catholic Indian Missions, at Washington, D. C., is self-explanatory.

I wish to call attention to the fact that the income of our branch of the Preservation Society for our Missions in the Southwest is included in this statement. Since Father Ketcham is the president of the Society, we report to him, he credits the amount received in his books, and returns the money to us, as per our agreement with him when this Branch Society was established.

The "governmental tyranny" does not affect our schools and missions, since the Indians of the Southwest have no moneys in the Treasury—and very little elsewhere—but it does affect some other Catholic Indian Schools very materially. The uncalled for adverse decision of Mr. Downey, Comptroller of the Treasury, deprives the four Catholic Chactaw-Chickasaw Mission schools of more than \$27,000 a year of Indian moneys. All the tribal authorities and all the Federal and State officials of Oklahoma have protested, and there is great resentment among the Indians and many of the citizens of Oklahoma. Since there is no appeal from the decision of Mr. Downey, only Congress can bring remedial action for next year.

About an equal amount of Indian moneys would have been lost to the Catholic Mission schools among the Sioux Indians if last year's Indian Appropriation Bill had passed—because Senator Lodge of Massachusetts raised the point of order and Vice-President Marshall upheld his point of order regarding the extension of a Sioux Indian treaty. Such "governmental tyranny" can easily be perpetuated if the Catholic and fair-minded Non-Catholic voters complacently continue to vote bigots into office.

The falling off in the returns of the general Preservation So-

ciety—\$3,526.12—last year is very deplorable. Under these circumstances it is rather encouraging that our

*FRANCISCAN BRANCH  
OF THE PRESERVATION SOCIETY*

has not suffered a decrease in membership, nor in the number of its promoters. In spite of bad times, want of employment, business depression—attributed by some to the European war, our convenient scape-goat—our branch has about held its own, thus attesting the special efforts made by our zealous promoters and the self-sacrificing generosity of the members of our Branch Society.

*ST. MICHAELS MISSION AND SCHOOL*

are continuing their steady, persistent advance in educating, christianizing and civilizing the Navajo tribe of Indians. Our present enrollment at the school numbers 164 pupils, of which number 36 were enrolled since the beginning of the present school year. On the 11th of April 34 pupils were baptized and 36 made their first Holy Communion. The 24th of last November was another "red-letter-day" for our school, since our Rt. Rev. Bishop, H. Granjon, of Tucson, Arizona, administered the Sacrament of Confirmation to 64 of our pupils. Confirmation was preceded by a Pontifical High Mass, celebrated by His Lordship, at which the Rev. Celestine Matz, Chaplain of our school, assisted as Archpriest, Fathers Cyp. Vabre of Flagstaff and Geo. Marx of Winslow as Deacon and Subdeacon, Fathers Barnabas of Jemez and Fridolin of Gallup as Deacons of Honor, and Father Egbert as Master of Ceremonies. In the afternoon His Lordship blessed a bell for St. Michaels Mission chapel, the donation of Mr. and Mrs. John Funk, of New Salem, Michigan. At the Government school at

*TOHATCHI, N. M.,*

attended from St. Michaels, the Rev. Marcellus Troester, formerly of Chin Lee, now stationed at St. Michaels, has taken the place of Father Berard Haile, who has been made Superior and Pastor of the new Lukachukai Mission. I am glad to say that 67 pupils of that school were baptized last year and made their first Holy Communion; and that practically all receive the Sacraments every time the Missionary visits the school, i. e., every

Sunday, if the roads are passable. Tohatchi lies 35 miles from St. Michaels on the other side of the Chuskai Mountains. At

*CHIN LEE, ARIZONA,*

the Government School has been enlarged in the past year. A large building, containing class rooms and a spacious assembly hall, has been added to the already existing buildings. There are, at present, about 110 pupils at this school, whose parents and guardians have willingly and cheerfully given their consent, in writing, that their children and wards receive Catholic instruction, excepting a few who have not yet been seen. During the year 1915 there were 30 baptisms at this Mission, and 18 First Communions. On November 23, 1915, His Lordship, the Right Rev. Henry Granjon, D. D., Bishop of Tucson, Arizona, visited Chin Lee and confirmed 69 Navajos.

Thus the mustard seed continues to grow and spread in the Navajo country, and the light, which once illumined Bethlehem's plains and which, on that first Easter morning, gilded the pinnacles of Jerusalem's temple, is gradually finding its way into the dark haunts of paganism. May we not ask the kind readers, who have enjoyed the blessed and gracious light of Christianity from the days of their infancy, to remember our struggling Indian Missions, not only with a material gift, but also in their devout prayers? We know that every good work, to be successful, needs the blessing of God; we know that every soul, that is to come to God, needs the illuminating grace of faith and a good will. Therefore, dear readers, help us in our work, and join us in your prayers. Pray for these poor people, that they, too, may see the light, and may know, love, and serve Him, who called Himself "The Light of the World", and whom St. John calls "a light that enlighteneth every man that cometh into this world", and whom the aged Simeon in the temple held up as "a light to the revelation of the Gentiles".

*THE SACRED HEART SCHOOL OF GALLUP, N. M.,*

has had a very successful session in the past twelvemonth. In fact, it has experienced a development which far surpassed the fond hopes and most sanguine expectations of its founders. Indeed, the Rev. Florentine Meyers, O. F. M., who erected this school, builded well, for the Sacred Heart School is the one

great hope for the future development of the Gallup parish; it is one of the bright spots, the oasis, as it were, in this vast desert of religious indifference among these western peoples. If a parochial school is a necessity in the more favored eastern parishes, it is doubly so in this western country, where so many children grow up in utter ignorance of the most elementary branches of learning and of their religious duties. The parish of Gallup is fortunate in having an educational institution which compares favorably with the schools of larger and wealthier parishes. It is true, the school is conducted under great sacrifices, since about one third of the pupils pay no tuition; yet the Rev. Pastor believes that the great cause of Christian education and the welfare of immortal souls is worth any sacrifice this noble work may demand. The school is now in existence three years. People who are more or less acquainted with former conditions in Gallup notice a great improvement in the conduct of the children, and in their spiritual fervor, which is effected, no doubt, by the strict discipline of the school, as well as by the beautiful example of the teachers and the frequent and regular reception of the Holy Sacraments. During the last school term there was an enrollment of 325 pupils. Quite a diversity of nationalities are represented in this number: Americans, Irish, Germans, Slavs, Italians, Austrians, Mexicans, and even full-blood Indians. With but two exceptions all of the pupils are day scholars. Whilst it was originally intended to have a large number of boarders, yet the day school developed so phenomenally that it has been practically impossible to pay much attention to the boarding department. However, a good boarding school where the children, especially poor Mexican children from distant towns and villages, could be boarded and educated at a reasonably low price, would be a blessing in this part of the country, where the Non-Catholic Mission schools are so active among our own Catholic people. Though the success of these Mission schools is very meagre, they tend to make our Mexican people indifferent in matters of their holy religion. They seem to have money in abundance, whilst we are hampered by want of school accommodations to provide educationally for the little lambs of Christ's fold. They cry to us for bread, but sorrowfully we must turn a deaf ear to their petitions. for we have not the means to satisfy the earnest longings of their souls.



At the present writing the Sacred Heart School has an enrollment of 375 pupils, divided into ten grades, including the first and second year high school grades and a two years' commercial course. Last June the first graduates of the commercial department, eleven in number, received their diplomas, on which occasion Mr. O. N. Marron, State Treasurer of New Mexico, gave an eloquent address to the graduates and the large audience which had assembled for the event.

To compete with the public schools they have been compelled to add to the regular course of studies a manual training department for the boys of the more advanced classes, to take away from our people any temptation of sending their children to any but a Catholic school. In the course of the past year various improvements and alterations have been made on the school buildings; among other things a considerable change had to be made on the roof; new patent bubbling drinking fountains were installed, new blackboards and desks were purchased, etc.

Eight Sisters of St. Francis from Lafayette, Indiana, have charge of the Sacred Heart School and devote themselves to the great and meritorious work of Christian education with a zeal and self-sacrifice which is remarkable, and which bespeak a great future for this institution.

#### *MISSIONS OF GALLUP PARISH*

Connected with the parish of Gallup are not only the various mining camps around Gallup, attended by Father Rembert; the Pueblo Indian Missions of Laguna and Acoma, attended by Father Fridolin; the Mexican Missions of Atarque, some 80 miles south of Gallup, of San Lorenzo, south of the Zuñi Mountains, Schuster Springs on top of the Zuñi Mountains, a flourishing lumber camp, Zuñi and various isolated ranches, attended by the Pastor of Gallup himself, the Rev. Eligius Kunkel; but also the numerous Mexican villages, which, together with the pueblos of Acoma and Laguna, form the eastern part of the parish which can only be reached by first travelling on train from 63 to 90 miles, and then by wagon or horseback. The eastern Mexican villages are attended by the Rev. Robert Kalt. Last year he was fortunate enough to secure the services of a Spanish Father who gave very successful missions in all the larger Mexican villages under his charge, namely, in the villages

of San Rafael, San Mateo, Cubero, La Vega de San Jose, Cebolleta, Juan Tafolla, Santa Rosalia, or Moquino. In the latter place the new church and bell were blessed on the 4th of September last by Rev. Father Rembert, assisted by Father Robert, a great concourse of people attending the blessing, High Mass and Vespers. Aside from visiting all these places every month, he has also visited this year, for the first time, Blue Water, the Crusher, So. Garcia, Copper Hill, and Ojo Salado. His Missions are from four to fifty miles from the railroad. The slow, but steady progress made among the

### *PUEBLO INDIANS*

is attested by the articles appearing in this number on the Laguna, Cochiti, and Santo Domingo Indians. In addition to what has been said in the article on the Lagunas I wish to add that Father Fridolin Schuster, residing at Gallup, attends to the Laguna and Acoma Indians, numbering about 2,200. Adjoining the chapel erected at the Laguna village of Mesita the Indians built a room for the Missionary. Before this chapel was built, Mass was said in the school house, a mile from the village, but all of them came that distance to Mass each time. At Paguante the Indians have not only begun to build a chapel, but intend to add a room to it for the visiting Padre, and at Laguna proper it is the intention to build a little house for him. Whilst he has a good interpreter and catechist at Laguna in the person of Marcelino Abeita, and also one at Acoma, he has none for the other villages of Acoma and Laguna. Of the 15 Laguna and the 19 Acoma Indian children he has secured last year for St. Catharine's boarding school at Santa Fe, a sufficient number will undoubtedly become good interpreters and catechists after their graduation. The securing of so many children for a Catholic school at one time speaks well of the Indians, and even better of their zealous Pastor. The work at

### *JEMEZ, N. M.,*

day school is being successfully continued by the Franciscan Sisters of Lafayette, Indiana. Eighty Indian children have been enrolled, who, with but few exceptions, attend school regularly.

Being pressed for room, a new building was erected during

the past year. It includes a spacious room, where the Sisters teach the Indian children domestic science and needle work; also a hall, sufficiently large to accommodate all the Indians of the pueblo. The Indians are invited to attend instruction, which is given them by means of lantern slide pictures. During Christmas week the school children and graduates gave a successful entertainment. The older Indians do not tire praising the good Sisters for giving them such a nice "fiesta".

The Jemez Pueblo church is also attended by Mexicans from the three small, neighboring villages. The number of those who receive the Sacraments is increasing annually; during midnight Mass on Christmas over 100 received Holy Communion.

At Nacimiento, Cuba P. O., belonging to the parish of Jemez, the spiritual progress has been encouraging and will undoubtedly increase with the prospective establishment of a residence at that place. The building of the Sisters' school has been retarded partly through the inability to work on the walls in the winter months and partly through lack of funds, but it is hoped that the building will be under roof this year.

A new spacious convent at

#### *PENA BLANCA, N. M.,*

was completed and dedicated with much solemnity amidst a great concourse of people on the 26th of last September by the Most Rev. J. B. Pitaval, Archbishop of Santa Fe. His Grace confirmed 176 Mexican and 226 Indian children of the parish. The combined parochial and public school at Peña Blanca is in a flourishing condition, 124 children being enrolled. A new class room was added, and four Franciscan Sisters of Lafayette, Indiana, are engaged as teachers. Every morning at eight o'clock all the pupils attend the children's Mass and then march in a body to the school. The behavior of the pupils, the progress made in their studies, and the religious spirit manifested by them, give ample testimony of the good work done by this school. The steady progress made in the

#### *PECOS VALLEY, N. M.,*

in the parishes of Carlsbad and Roswell and the Missions belonging to these places, is rather gratifying. In Carlsbad the necessity of a Catholic school is being realized and its zealous

Pastor, the Rev. Gilbert Schulte, is making some very strenuous efforts in that direction. I am sure I shall be able to write of his school as an accomplished fact next year. The main Mission attached to Roswell, the flourishing town of Clovis, attended by the Rev. Theodosius Meyer, has increased to the number of 50 American and from 10 to 15 Mexican families. New fixtures have been added to the church, and the sanctuary has been embellished by new statues. A Catholic school is felt as a necessity, and many of the inhabitants are interested in a Sisters' hospital. They will become a reality if Clovis continues to grow steadily, as it has done in recent years.

The rather arduous work of teacher of the parochial school at

*FARMINGTON, N. M.,*

is continued by Father Fintan Zumbahlen, in addition to his pastoral work in the Farmington parish proper and the Mission on the "Kentucky Mesa". This Catholic colony is doing very well. The colonists are staunch Catholics who set an example of piety to all. They have family prayers morning and evening, and out of the 44 communicants, 35 to 40 receive the Sacraments whenever they have services, i. e., on two Sundays every month. It is rumored that another Catholic colony, consisting of Germans, is to locate at Bloomfield, 12 miles east of Farmington. Beginning of August, His Grace, the Most Rev. J. B. Pitaval, made his Confirmation tour through the whole Farmington parish, administering this Sacrament to 353 persons at Farmington, and in the widely scattered Mexican towns, accompanied by the tireless Pastor of Farmington, the Rev. Albert Daeger. Till last July

*LUMBERTON, N. M.,*

near the border of Colorado, on the Denver and Rio Grande Railroad, together with the various Missions in that part of the country, were attended from Farmington, but our last Provincial Chapter established a residence there, appointing the Rev. Felician Sandfort Superior and Pastor, and the Rev. Turibius Christman Assistant. But this new parish with its various Missions and the Jicarilla Apaches, and the varied experiences of its Pastor with the Indians and the Government officials form an unfinished chapter to be published later.



T. M. QUEBEDEAUX, *President*

T. E. PURDY, *Vice-President*

L. N. CARY, *Assistant Cashier*

T. F. SMALLING, *Cashier*

J. A. PURDY, *Assistant Cashier*

# McKinley County Bank

Capital and Surplus \$75,000

Deposits \$482,000

---

Gallup, New Mexico

# The Mission Trading Store

J. B. FOLEY, Proprietor.

I make a SPECIALTY of fine Navajo Rugs and Blankets, Navajo Silverware and any product of the Navajo Craft. Blankets and Silverware made to order from any design furnished. Mail Orders Given Special Attention.



Address: St Michaels, Ariz.

---

## J. E. White INDIAN TRADER

Dealer in Navajo Blankets, Wool and Pelts  
Hunter's Point, Ariz. - - - P. O.: St. Michaels, Ariz.

---

"If It's made by the Navajo Indians, McAdams has it"

### J. H. McAdams

XXXXXXXXXXXX Indian Trader XXXXXXXXXXXXXXX

Wholesale and Retail

NAVAJO BLANKETS, CURIOS, SILVER RINGS and BRACELETS

All Genuine and Made by the Navajos

Mail Orders Solicited

Gallup, New Mexico

---

We Always Carry      **A CHOICE LOT**

Of Navajo Blankets, Rugs and Pillow Tops in the Highest Grade Colors and weaves because we are in a position to make

THE BEST SELECTIONS IN THE MARKET

**C. C. Manning Company, Inc.**

WHOLESALE INDIAN TRADERS

GALLUP, NEW MEXICO

Stores at Fort Defiance, Arizona, on the Navajo Indian Reserpation

---

# W. M. BICKEL

U. S. Licensed Indian Trader

Gallup, New Mexico and Fort Defiance, Arizona

Dealer in

## General Merchandise and Navajo Blankets

Mail Orders Promptly Attended to

---

### Independent Curio Store

Grand Canyon, Arizona

To all persons contemplating a visit to this Stupendous Work of Nature, we extend a hearty invitation to call and inspect our very complete line of Mexican and Indian Curios. Our stock is not only one of the largest, but undoubtedly the cheapest in the country, and every article we sell is absolutely genuine. We have been Indian Traders for many years dealing directly with the Indian. Every piece of silverware and quite a number of our blankets were made on the premises by the Navaho Indians. We make a SPECIALTY in:

Navaho Blankets      Baskets woven by all the different Tribes      Moccasins      Mexican Drawnwork  
Mexican hand carved Leatherwork      Grand Canyon Pennants      Grand Canyon Books & Post Cards

Our Store is located on the Rim just East of Hopi House

JOHN G. VERKAMP, *Proprietor*

---

# Canyon de Chelly

## Trading Store

GEORGE W. McADAMS, Prop.

Situated at the Entrance of the historic Canyons de Chelly and del Muerto I have exceptional facilities for Old Style and Fine modern Navaho Blankets Navaho Basketry, Old Style and modern Navaho Silverware. I can also take care of and outfit small parties of Tourists who desire to take in the sights of the most marvelous Canyons in the world.

R. R. Station: Gallup, N. M.      P. O.: Chin Lee, Arizona

---

# Gallup Cold Storage Company

Gallup, New Mexico

Ice and Cold Storage

---

Auto Livery and Storage

Auto Repairing

# Gordon's Garage

J. A. Gordon, Prop.

AGENT FOR FORD CARS

Gallup, New Mexico

---



The Old Reliable  
Banner Drug Store

Gallup's Leading Pharmacy  
Gallup, New Mexico

G. W. SAMPSON

General Indian Trader

—Stores at—

Rock Springs, New Mexico and  
St. Michaels, Arizona  
P. O. Address: Gallup, N. M.

F. S. LAWRENCE

—Dealer in—

Staple and Fancy Groceries

Bakery Goods, Fresh Fruits  
and Vegetables, Hay and Grain  
Gallup, New Mexico

Gallup Meat <sup>A</sup><sub>D</sub> Produce Co.

W. E. CLARKE, Mgr.

Gallup, New Mexico.

Dealers in Meats and Live Stock

Kahn's Store

DRY GOODS

Gallup, New Mexico

"The Red Front"

EDWARD HART

Lumber, Hardware  
Buggies and Wagons

Gallup, New Mexico

Page Hotel

Everything Modern  
and Up-to-Date

Gallup, N. M.

MISHLER & WALKER  
PHOTOGRAPHERS

Agents for Kodaks and Eastman Supplies    We Lend Kodaks  
Kodak Finishing    Pictures Framed to Order

GALLUP, N. M.

THE COMMERCIAL HOTEL

LEAVITT & MORRIS, Proprietors

FIRST CLASS ACCOMMODATIONS

STEAM HEATED ROOMS

GALLUP, N. M.

C. L. Gonzales

Transfer

and

Baggage Hauled

Gallup, N. M.

Anything  
You need in  
The Furniture  
Line, can be  
Had from the

KAPPLE  
FURNITURE CO.

Albuquerque, N. M.

Do Your Shopping By Mail

Upon Request We Shall be Pleased to Send You  
Catalogue. All Goods Delivered  
Free at Your Door.

ROSENWALD BROTHERS  
Albuquerque, New Mexico

Whitney Hardware Company

Wholesale and Retail

Hardware

Iron Pipe, Pumps, Steam and Water Supplies  
Plumbing, Steam Heating, Sheet Metal & Cornice Worker

113-115-117 South First Street    Albuquerque, New Mexico

—The—  
**State National  
Bank**

Albuquerque, New Mexico

United States Depository and Depository of the Santa Fe R. R.

Only Eleven Years Old and the  
**Second Largest Bank in the State**

We Solicit Your Account no matter how Large or Small

---

**Facilities Developed**

During a Quarter of a Century Enables Us to  
Offer You Excellent Service in Every Department.

**First National Bank**

Albuquerque, New Mexico

**Capital and Surplus Half a Million**

---

# Grunsfeld Brothers

Importers and Jobbers  
of General Merchandise

Indian Robes, Blankets, Shawls

and All Specialties for the

Indian Trade

Wholesale Exclusively

Albuquerque, New Mexico

Seeds, Feed, Stock, Poultry and Bee Supplies

Illustrated Catalog Free

E. W. FEE

Albuquerque, New Mexico

O. A. Matson and Company

ALBUQUERQUE, NEW MEXICO

Books, Stationery, Kodaks, Photo Supplies

Sporting Goods

Send Us Your Kodak Work

Guns and Ammunition

Loretto Academy

A Thoroughly Equipped Institution Conducted by the Sisters of Loretto

Boarding and Day School for Young Ladies

Exceptional Advantages in the Departments of

Music and Art

For Terms apply to the

SISTER DIRECTRESS

Santa Fe, New Mexico

ADVERTISEMENTS

J. C. Dolan, *President*

E. H. Wheat, *Secretary and Treasurer*

# Flagstaff Lumber Mfg. Co.

Daily Capacity 100,000 Feet

Manufacturers of Arizona Soft Pine

Flagstaff : : : : Arizona

---

## Los Angeles Saddlery and Finding Co.

---

Harness, Saddles, Chaparejos

Everything For The Horse And Rider

WRITE FOR CATALOGUE

Los Angeles. California

---

# C. Ganahl Lumber Co.

Established 1884

Incorporated 1903

---

General Office 830 East First Street  
Los Angeles, California

---

## Confection Den

---

Flagstaff, Arizona

Bakery and Confections, Hot Lunches



Snow-Cap Bread



Sheet Music, Phonographs and Records

---

## HYDRO-PURA

Makes  
Washing  
Easy



Saves  
Laundry  
Bills

“The Package With The Green Band”  
AT ALL GROCERS

---

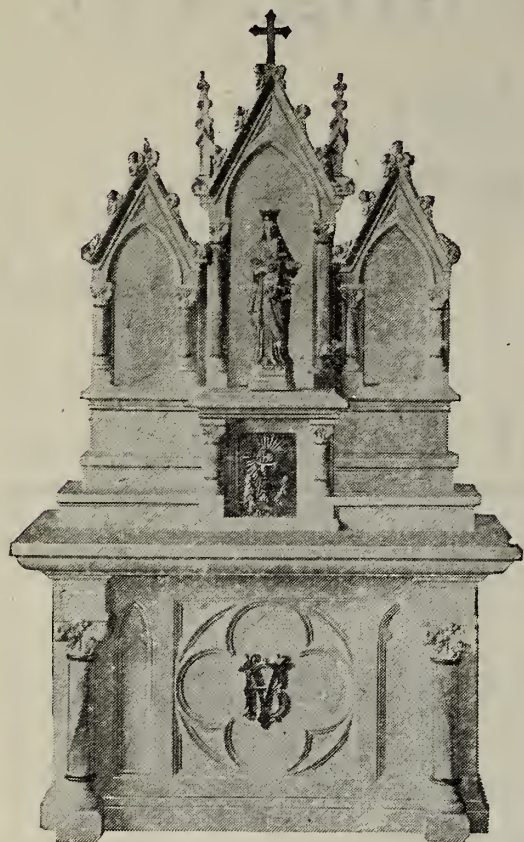
Our Advertisers are Worthy of Your Patronage

# Munich Statuary and Altar Company

## Christian Art Institute

535-551 Thirtieth St.

Milwaukee, Wis.



When in need of Statuary for the Home or for your Church, kindly send for our complete list of Altars, Statues, Stations of the Cross, Pews, Stained Glass Windows, Bedford Stone Statuary for out door use and Wood Carved Statues and Mosaics.

# The E. Hackner Company

Established 1881

Incorporated 1910

Designers, Manufacturers

And Importers of

Church Furniture and Statuary of Every Description

Altars, Pulpits,

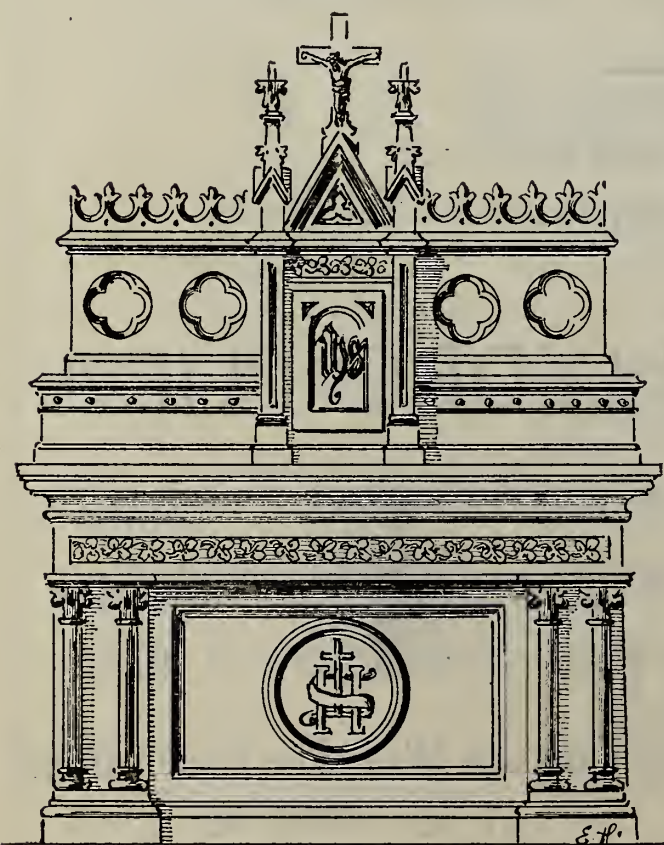
Sanctuary Rails,

Confessionals, Baptismals,

Pews, Stalls, Etc., Etc.,

—IN—

Marble and Wood  
La Crosse, Wis.





**Saint Michael's College**  
Santa Fe, N. M.

— Conducted by the —

**Christian Brothers**

Boarding and Day School for Boys and Young Men

Elementary, Commercial and  
Scientific Departments.

For Particulars Apply To

**THE DIRECTOR**

**Frank Kirchhof**

**LUMBER CO.**

Seventh and Lawrence

DENVER

COLORADO

**DIEDERICH-SCHAEFER CO.**

413 Broadway

Milwaukee, Wis.

The Store where any Article of a Religious

Nature may be Procured

**Church Goods Supplied**

Prayer Books of Various Languages, Rosaries, Cruci-

fixes, Medals, Pictures for Framing,

Mourning Cards etc.

Send For Our Small Catalogue.



**THOMAS FLYNN**

— Maker of the —

Best Saddles and Harness in the West

Wholesale and Retail

Stockmen's Equipments a Specialty

Pueblo, Colorado

Send for Catalog

# OWL DRUG COMPANY

DRUGS

SUNDRIES

STATIONERY

Roswell

New Mexico

*E. HENDRICKS, President*  
*J. N. LIVINGSTON, Cashier*

*M. LIVINGSTON, Vice-President*  
*J. A. MAY, Ass't. Cashier*

No. 6884

## The National Bank

of Carlsbad, New Mexico

Capital Stock, \$30,000

Surplus and Profits, \$15,000

C. R. CARR

*Architect*

*A Specialty of Public Buildings  
and Hospitals*

*Apache Bldg. Roswell, N. M.*

### MALONE HARDWARE CO.

Hardware and  
Sporting Goods

Roswell

New Mexico

CIGARS, PIPES, TOBACCOS

Mail Orders Solicited

GEO. B. JEWETT

ROSWELL

NEW MEXICO

Agents for Tom Moore, William Penn and Sanchez y Haya CIGARS

## Roberts-Dearborne

HARDWARE COMPANY

Carlsbad, New Mexico

We make the famous Roberts-Dearborne  
SADDLES

Let Us Tell You About Them

Everything For The Builder,  
Decorator And Painter

## Pecos Valley Lumber Co.

Roswell, New Mexico

*J. F. Hinkle, President*

*J. H. Mullis, Sec.-Treas.*



J. S. Candelario, Santa Fe, N. M.

WHOLESALE AND RETAIL

# Indian Blankets

Navajo, Chimayo, Balleeta and Aztec Blankets

Pueblo Indian Pottery, Baskets and Bead Work

and other Goods to responsible Dealers on Consignment

## Best Medium Sized Navajo or Chimayo Blanket

Shipped anywhere Prepaid on receipt of \$10.00

Send 2 cent Stamp for Catalog and Free Souvenir

Write Department D.

## Wood-Davis Hardware Co.

Santa Fe, New Mexico

### Shelf And Heavy Hardware

Ranges                      Auto Tires                      Paints  
Cookers                      Tubes                      Oils  
Heaters                      Accessories                      Glass

### Tin and Sheet Metal Work

Blacksmith                      Builders                      Mining  
Supplies                      Hardware                      Supplies

### Modern Plumbing and Heating

Pumps                      Wrought Pipe                      Valves  
Wind-Mills                      Cast Pipe                      Fittings  
Cylinders                      SewerPipe                      Oakum

### Agents For Stall-Dean Sporting Goods

Firearms                      Refrigerators                      Roofing  
Ammunition                      Cream Freezers                      Of All  
Fishing Tackle                      Garden Hose                      Kinds

---

# MABIE-LOWREY HARDWARE COMPANY

---

We Sell Everything Found in a Hardware and Implement Store and Make it Profitable For YOU to Trade With US.

---

ROSWELL . . . . . NEW MEXICO

---

If your medicine bears our label, it's right

Courteous and Efficient Service

Elegant and Attractive Quarters

Complete Stock

## McCAIN DRUG COMPANY

Roswell

New Mexico

---

# The Citizens National Bank of Roswell, N. M.

Capital and Surplus, \$250,000.

We Pay 4% Interest on Savings, Compounded Quarterly

J. W. Poe, President

J. J. Jaffa, Cashier

---

## JAFFA, PRAGER & CO.

Established 1886

Ranch Supplies, Sheep, Wool and Mohair

ROSWELL

NEW MEXICO

---

ADVERTISEMENTS

The Largest Bank in Eastern New Mexico



DEPOSITS OVER \$1,250,000

First National Bank

Roswell, New Mexico

Roswell Wool and Hide Company

Buyers of Hides and Pelts

Wool Commission

Roswell : : New Mexico

SEEDS--FRUITS

Adapted to the Southwest

Bee-Keepers and Poultry Supplies. Dairy Goods. Insecticides. Box Material.  
Sprayers and Horticultural Tools.

Famous Pecos Valley Apples---Our Own "Alamo" and "Artesian" Brand

UNITED SEED and FRUIT CO., Inc.

Roswell - - New Mexico

It is of Advantage to mention this Magazine when writing to Advertisers



# Outfitters for the Whole Family

Hart Schaffner & Marx Clothing

Florsheim and Douglas Shoes

American Beauty Corsets

Queen Quality Shoes

## PEOPLES DRY GOODS COMPANY

A GOOD PLACE TO TRADE

: : :

CARLSBAD, N. M.

JOHN R. JOYCE, President

J. F. JOYCE, Vice President

A. PRUIT, Secretary-Treasurer

# JOYCE-PRUIT COMPANY

Wholesale and Retail---Dry Goods, Groceries and Hardware

We are the Largest Buyers of General Merchandise in the State of New Mexico  
Your Patronage Solicited

Roswell, N. M.

Carlsbad, N. M.

Artesia, N. M.

Hagerman, N. M.

Portales, N. M.

Hope, N. M.

Pecos, Texas

New York, 225 Fifth Avenue

## Richard M. Thorne

Furniture, Floor Coverings  
and Stoves

CARLSBAD

NEW MEXICO

E. P. BUJAC

C. R. BRICE

### Bujac and Brice

Attorneys and Counsellors at Law  
Carlsbad, New Mexico

## The Carlsbad Automobile Co.

Largest and Best Equipped Garage  
in the Southwest

U. S. Mail and Passenger Line to the Plains

CARLSBAD, N. M.

## Hobbs Hardware Company

Wholesale and Retail

Shelf and Heavy Hardware, Guns and Ammunition,  
Blacksmiths' Supplies

Prompt Attention Given to Mail Orders

Raton, New Mexico

## T. C. HORNE

The Leading Dry Goods Merchant of  
Carlsbad, New Mexico

Ready-Made Wearing Apparel a Specialty

E. C. Cook, President

J. B. Roberts, Vice President

G. H. Sellmeyer, Cashier

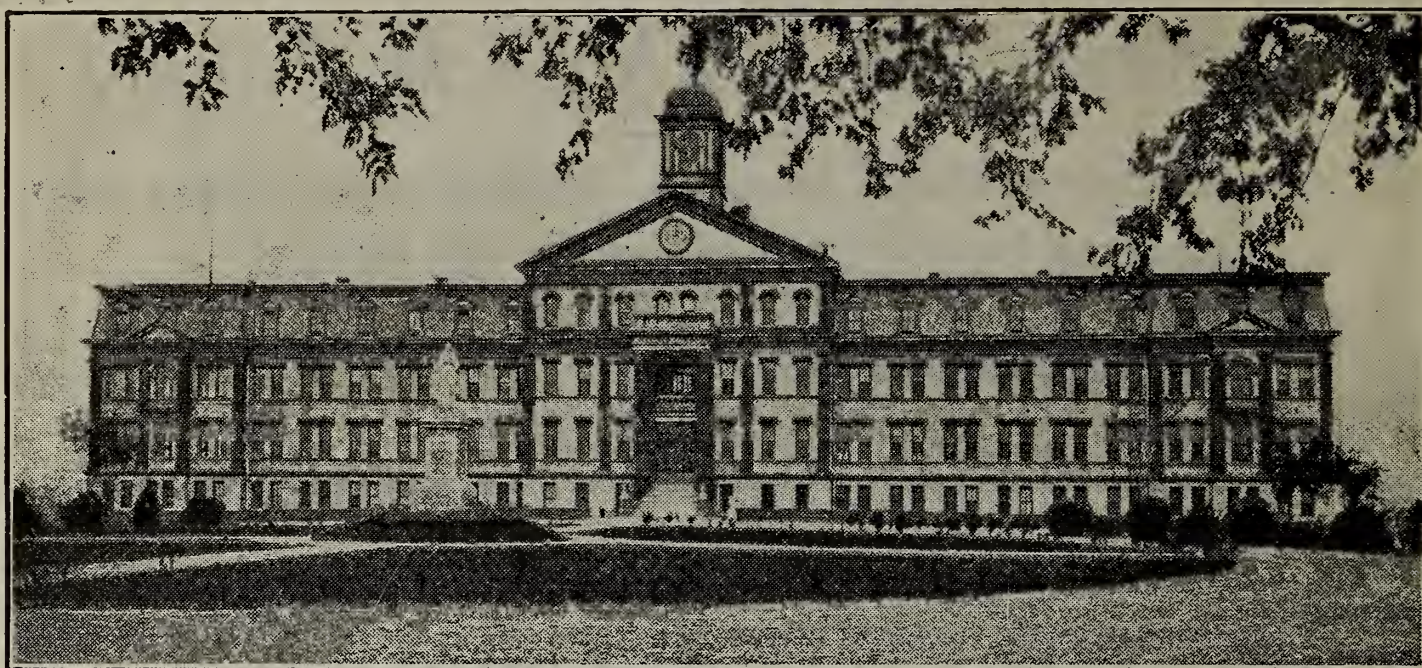
L. L. Cockran, Ass't. Cashier

## The Lakewood National Bank

Wants Your Business

Capital and Surplus \$30,000

Lakewood, N. M.



COLLEGE OF THE SACRED HEART, Denver, Colorado  
BOARDING SCHOOL FOR BOYS

Conducted By The Jesuit Fathers

Complete College and High School Courses, Embracing Classical, English,  
Scientific, Mathematical and Commercial Branches

For Prospectus Apply To: REV. PRESIDENT

This Paper.  
Can furnish you any  
kind of engraving,  
for circulars, folders,  
booklets or catalogs.  
We stand back of the  
Quality and Service.  
Brock-Haffner Press.  
Denver - Colorado.

James B. Cotter & Company  
Catholic Supply House

All Kinds Of  
Catholic Goods

1469-71 Logan Street  
Denver, Colorado

Exclusive Agents For

“WOOLTEX” SUITS for Women

The guaranteed tailored suit with all the style for the most fastidious

“STYLEPLUS” CLOTHES for Men

The nationally approved Suit, one price the world over. With a guarantee  
from Us, also from the Maker. Save from \$3 to \$8. Suit or Overcoat, \$17.00

M. R. MENDELSON

Raton

New Mexico

Big “E” For Eczema and Skin Troubles.  
Relieves all Itching at Once.

Cures while Relieving. \$1.00 per Bottle.

Postage Prepaid all over United States

Van Zandt's Cathedral Drug Store

Corner Colfax and Logan Streets, DENVER, COLORADO



**PIPE ORGANS**

of any size or construction. Estimates cheerfully submitted. Also Reed Organs for Church or Home.

Electric  
Organ Blowing Outfits.

Write, stating which catalog is desired.

**HINNERS ORGAN CO.**  
Pekin, Ill.

# LORENTZ'S

Findlay Market's Big Department Store  
Southeast Corner Race and Elder Streets

SHOE DEPARTMENT, S. W. Cor. Race and Elder Sts.

CINCINNATI, OHIO

Ask For Lorentz's Stamps

Phone Canal 4956

Spectacles and Eye Glasses Carefully Fitted

## EDWARD F. KAELIN

JEWELER

Diamonds                      Watches                      Jewelry

1823 Vine Street                      Cincinnati O.

THE

## Esterman-Verkamp-Murphy

COMPANY

Wholesale Grocers

Cincinnati                      ::                      ::                      Ohio

## JOHN B. GARTNER CO.

Dealers In

Galvanized Cornice Work, Roofing, Spouting, Stove Castings,  
Ranges, Linoleum and Kitchen Outfitters



We Do all Kinds of Gas Fitting and Gas Fixture Work



Piping Houses For Gas a Specialty

1625-27 Vine St.                      Cincinnati, O.

Phone Avon 3864



1642-44 Vine St.                      Cincinnati, O.

## THE SUMMIT

Grandin Road, E. Walnut Hills  
Cincinnati, Ohio

### AN ACADEMY FOR GIRLS

Conducted By The

### SISTERS OF NOTRE DAME

For Particulars, Address SISTER SUPERIOR

## E. Macke

Ladies' and Gent's  
Underwear and Hosiery

1729-1731 Vine Street

CINCINNATI                      OHIO

## August H. Hater

### DRY GOODS, NOTIONS

Ladies' and Gents' Furnishings

1649-51 Freeman Ave.                      Cincinnati, O.

# FREDERICK PUSTET & CO.

Publishers, Booksellers, Ecclesiastical Furnishers

436 MAIN STREET

CINCINNATI, O.

# WESTERN GERMAN BANK

Twelfth and Vine Streets

Cincinnati, Ohio

SAVINGS DEPARTMENT

Receives Deposits of 50c and Upwards

## PAYING 3 PER CENT INTEREST

Municipal Bonds a Specialty

Rents Safe Deposit Boxes \$2.00 Per Annum

# HEADQUARTERS

For Church Goods, Religious Articles and  
Good Catholic Literature of Every Kind  
ALWAYS IS

343 Main Street  
Cincinnati, Ohio

# Benziger Brothers

Address All Communications To This Office

GEO. M. BERGER

Established 1854

JOHN ECKERLE

# JOHN BERGER & SON

Packers of Leaf Tobacco

Importers of Havana and Sumatra

Main Office, 315 Main St., Cincinnati, Ohio

WAREHOUSES: Germantown, O.; Lancaster, Pa.; Southwindsor, Conn.; Havana, Cuba



ADVERTISEMENTS

A. JANSZEN

W. HARPENAU

**A. Janszen & Co.**

Wholesale Grocers

Specialties:

Drum Major Peas                      Game Cock Salmon  
 Sugar Loaf Canned Goods        Sunkist Canned Fruit  
 Royal Hawaiian Pineapples       Sunkist Dried Fruit

Address:

S. E. Cor. Second and Walnut Streets  
 CINCINNATI, OHIO

Phone Canal 313.

Established Over 27 Years

**The Scheve & Angert Co.**

FURNITURE

Floor Coverings

Euchre Tables and Chairs Loaned

1801-1803 Elm Street

Cincinnati, O.

CHESTER PARK FEED MILL

THE **B. H. Wess** Grain and Coal Company

Spring Grove and Mitchell Avenues

CINCINNATI, OHIO

Grain, Hay and Mill Feeds

Poultry Feeds of all Kinds

Coal and Building Material

Private Branch Exchange: Park 158, All Departments



**Pianos and Player-Pianos  
 At Wholesale Prices**

You will save many dollars on the price of a good instrument when you buy direct from us. Our low prices will surprise you. Write for a Piano Catalogue Today.

**GEO. P. GROSS**

1324-1332 MAIN ST.

CINCINNATI, O.

**Frank Wilberding  
 GROCERIES**

112 West Fourteenth Street  
 CINCINNATI, OHIO

**Zepf's Oldest Umbrella Store**

John H. and J. E. Zepf, Proprietors

REPAIRING AND COVERING

30 West Liberty St.

Cincinnati, Ohio

**Max Rhomberg  
 GROCER**

Fine Teas and Coffees, and all kinds of Noodles a Specialty

1715 Vine St. Tel. 1065 L Canal. Cincinnati, O.

In Writing to Advertisers please mention "Franciscan Missions of the Southwest"

F. E.

Cincinnati : : : Ohio

H. Plageman Drayage Co.

EXPRESSING AND FORWARDING

Phone Main 2241

124 E. Second St., Cincinnati, O.

JACOB WEINER

Harness Auto Supplies

All Kinds of Leather Goods and Repairing

Telephone Canal 4930

1733 Vine Street

Cincinnati, Ohio

Fine Selection Postals, Season and Anniversary Cards. Rosaries Repaired

MRS. ANNA MARAZZI

Dealer in Religious Articles

WAX CANDLES PRAYER BOOKS, English and German

1710 RACE STREET, NEAR FINDLAY MARKET

Phone Canal 1178-L

Robert J. Thuman

MEN'S HATS AND HABERDASHERY

N. W. Cor. Green and Vine

Cincinnati, Ohio

A FRIEND  
Of The Missions

VITT & STERMER

UNDERTAKERS

Main Office: 1824 Westwood Ave., Phone W. 56

CINCINNATI, OHIO

Z

Reliable Corn Plaster

Will Give Relief to Aching Feet  
Also Remove Calouses, Bunions and Corns

B. J. Pardick

Cut-Rate Pharmacy

N. W. Cor. Liberty and Linn Streets

CINCINNATI, OHIO

CLEM SCHAEFER

Fifteenth and Pleasant Streets

Cincinnati, Ohio

AUTOMOBILE DELIVERY

Michael Kattus

Choice Meats

Phone Canal 814

1537 Bremen St.

Cincinnati, O.

Lorenz Beck

Dealer In

Fruits and Vegetables

23 Green Street

Cincinnati, Ohio

Harry E. Rueve

Jos. B. Huninghacker

THE HAT SHOP

1206 Vine Street, Cincinnati, O.

Men's and Boys' Hats and Caps

George Wiethe

CLOTHING, HATS, CAPS,

GENT'S FURNISHINGS

1559 Central Ave.

Cincinnati, O.

JOS. FLUEGEMANN

Dry Goods and Shoes

1542-1544-1546 Harrison Ave., Cincinnati, O.

Donavan and Seamans Co.

JEWELERS SILVERSMITHS  
ECCLESIASTICAL GOODS

743 South Broadway

Los Angeles, California

---

# John Brennan & Co.

---

WHOLESALE LUMBER

---

Corner 22nd and Laflin Streets

Chicago

Your Inquiries and Orders Are Solicited

---

# B. Muller-Thym & Co.

CHURCH AND ALTAR ORNAMENTS

PUBLISHERS OF PRAYER BOOKS

---

1332 Grand Avenue

Kansas City, Mo.

---

# German-American Bank

Bloomington, Illinois

Capital \$100,000.00    Surplus and Undivided Profits \$175,000.00

3 Per Cent Interest on Time Deposits

TO EVERY BABY BORN in Bloomington or Normal We Will Give \$1.00  
to Start a Bank Account, and a Souvenir Pass Book

---

Frank Mueller

---

BAKERY

---

1767 Queen City Avenue

CINCINNATI    OHIO

Otto Katz

Prescription  
Pharmacy...

Deutsche Apotheke

Rezepte werden sorgfältig zu jeder Stunde  
Tag oder Nacht, bereitet.

Vine and Liberty Streets

Cincinnati

Ohio

---

# Our Mission

In Gallup is a most worthy Mission since it provides for the general public absolutely dependable lines of

**Clothing, Dry Goods, Shoes, Hats, Notions, Trunks, Suitcases, Bedding, Household Goods, Etc.**

At from 20 to 40 per cent less than any merchant ever attempted before.

Be sure to call on us when in Gallup. Satisfaction guaranteed or money cheerfully refunded.

WE BUY AND SELL NAVAJO RUGS

## The Golden Rule Store

We Operate Over 100 Stores

# Bequests and Donations

In Favor of any of the Missions in the Southwest are Appreciated and will be gladly Forwarded through the

Preservation Society  
St. Michaels, Arizona

## Bee-Keepers Supplies and Honey of Best Quality

Write For Prices and Illustrated Catalogue

THE COLORADO HONEY  
PRODUCERS ASSOCIATION

1424 Market Street, Denver, Colorado

Established 1876

## P. V. HEALY

Real Estate and Insurance

507 Beacon Building  
WICHITA, KANSAS

## Edward M. Brown

Watch Repairing Lenses Duplicated  
Native Arizona Stones and Souvenir Spoons  
FLAGSTAFF, ARIZONA

## BURNS

### Shoes For All

Twenty-One Years in Business  
525 South Broadway  
LOS ANGELES, CALIFORNIA

## LOUIS ILFELD

Navajo Blankets, Wool, Hides, Pelts and Sheep  
ALBUQUERQUE, N. M.

## ILFELD INDIAN TRADING COMPANY

CHAS. H. KELSEY, Manager  
General Merchandise  
Buyers of Wool, Hides, Pelts, Sheep and Country Produce  
ZUNI, NEW MEXICO

## B. RUPPE

### Prescription Druggist

Navajo Oil 25 and 50 Cents. The Liniment Co. Syrup  
Eucalyptus 50 Cents. For Coughs and Colds, Throat and Lungs  
Albuquerque, New Mexico

## The Sellers Jewelry Company

High Grade Beautiful **GRUEN** Watches Wrist-Watches  
High Grade Gifts of All Description  
Watch Inspector A. T. & S. Fe R. R.  
CARLSBAD, NEW MEXICO

# The Big Supply House of the West

Irrigation Plants, Electric Lighting Plants, Kewanee Pneumatic Water Supply Systems, Power Boilers and Complete Power Plant Equipment, Steam and Power Pumps, Hydraulic Rams, Complete Well Equipment, Well Drilling Machinery, Gasoline and Oil Engines, Water Works Supplies, Hose, Belting, Asbestos Roofing, Fire Hose and Fire Department Goods, Gasoline and Oil Storage Outfits, Air Compressors, Garage Supplies, Plumbing and Heating Supplies.

Ask for Our 1916 Art Calendar and for Catalogs of Line in which you are interested.

## THE M. J. O'FALLON SUPPLY CO.

Denver, Colorado---U. S. A.

# St. Francis Seraphic College

Conducted By The  
Franciscan Fathers

A Private Institution  
Established 1858

Its Purpose is to Educate Boys and Young Men Aspiring  
to the Sacred Priesthood in the Order of Friars Minor

For Special Information Address:

The Rev. Father Rector, St. Francis Seraphic College  
1615 Vine Street, Cincinnati, Ohio

You Can Dodge An **Elephant**

But You Cannot Dodge the Fact that the Place to Get  
Navajo Blankets is from

**MATCHIN & BOARDMAN**

Lukachukai, P. O.: Chin Lee, Arizona

**NOTICE!**

**The Franciscan Branch**

**Of The Preservation Society**

Is Devoted to the Interests of the Missions in  
Charge of the Franciscan Fathers of  
the Cincinnati, Ohio, Province

Your Support in Behalf of These Missions is Solicited

ADDRESS ALL COMMUNICATIONS TO

**The Preservation Society**

ST. MICHAELS, ARIZONA

# Gallup Mercantile Company

I N C O R P O R A T E D

## WHOLESALEERS

---

General Merchandise

---

Indian Traders' Supplies

---

## NAVAJO BLANKETS

Gallup, New Mexico

C. N. COTTON, *President*

J. J. KIRK, *Treasurer*

M. J. GLIED, *Secretary*

# C. N. COTTON CO.

Wholesale Dealers

in

Indian Traders' Supplies

and

Navajo Blankets

Wool, Hides, Goat Skins, Sheep Pelts

Gallup, New Mexico