

alike in Haiti, Mexico, Yucatan, and Peru. The simple native welcomed the white strangers as the children or kindred of their long-lost benefactor, immortal beings whose near advent had been foretold by oracles and omens, whose faces borrowed from the brightness of the dawn, whose glistening armor seemed woven from the rays of sunlight, and whose god-like weapons were the lightning and the thunderbolt. Their first overbearing demands awakened no resentment; for may not the gods claim their own, and is not resistance to the divine will a crime? Not until their most sacred things were trampled under foot, and the streets of the holy city itself ran red with the blood of their slaughtered princes, did they read aright the awful prophecy by the light of their blazing temples, and know that instead of the children of an incarnate god they had welcomed a horde of incarnate devils. The light of civilization would be poured on their land. But it would be the light of a consuming fire, before which their barbaric glory, their institutions, their very existence and name as a nation, would wither and become extinct. Their doom was sealed when the white man had set his foot on their soil.

The great revolt of the Pueblo Indians in August, 1680, was one of the first determined efforts made by the natives on the northern continent to throw off the yoke of a foreign oppression. The Pueblo tribes along the Rio Grande and further to the west, a gentle, a peaceful race, had early welcomed the coming of the Spaniards, with their soldiers and priests, as friends who would protect them against the wild marauding tribes about them and teach them the mysteries of a greater "medicine" than belonged to their own kachinas. The hope soon faded into bitter disappointment. The soldiers, while rough and overbearing toward

their brown-skin allies, were yet unable to protect them from the inroads of their enemies.

The priests prohibited their dances and simple amusements, yet all their ringing of bells and chanting of hymns availed not to bring more rain on the crops or to turn aside the vengeful Apache. "What have we gained by all this?" said the Pueblos one to another; "not peace and not happiness, for these new rulers will not protect us from our enemies, and take from us all the enjoyments we once knew." The pear was ripe. Pope, a medicine man of the Tewa, had come back from a pilgrimage to the far north, where he claimed to have visited the magic lagoon of the Shipapu, whence his people traced their origin and to which the souls of their dead returned after leaving this life. By these ancestral spirits he had been endowed with occult powers and commanded to go back and rouse the Pueblos to concerted effort for the deliverance from the foreign yoke of the strangers.

Wonderful beings were these spirit messengers. Swift as light and impalpable as thought, they passed under the earth from the magic lake to the secret subterranean chamber of the oracle, and stood before him as shapes of fire, telling him to prepare the strings of yucca knots and send them with the message to all the Pueblos far and near, so that in every village the chiefs might untie one knot from the string each day, and know when they came to the last knot that then was the time to strike.

From the Pecos across the Rio Grande to Zuni and the far-distant Hopi mesas every Pueblo village accepted the yucca string and began secret preparation for the rising. The time chosen was the new moon of August, 1680, but through a partial discovery of the plot, the explosion was precipitated on the 10th. So sudden and complete was the sur-