

as the 1850's. In 1851 a Baptist mission was set up at Laguna, but was received coldly and was quickly abandoned. More successful in its aims was a Presbyterian mission, established at Laguna in 1875. Many conversions resulted and the Presbyterian Church became an established institution at Laguna. A similar attempt was made by the Presbyterians at Isleta, but a mission school established there in the 1880's was abandoned by the mid-1890's. Nowhere else among the Eastern Pueblos did any Protestant church gain any foothold, although efforts were made from time to time, as at Jemez. Sometime during the 1890's the Native American Church, a religious organization which based its rites on the use of peyote, gained converts in Taos and continued to exist there with a small group of practitioners.

Meanwhile, in all the villages Catholic churches continued in existence and the vast majority of Pueblos continued to call themselves Catholics. They maintained their own ceremonies apart from or sometimes combined with Catholic practices. The Catholic churches in the villages were served by secular priests who visited them occasionally and who performed baptisms and marriages for the Indians. Usually a piece of land of the village was set aside for the maintenance of the church, but such land was not regarded by the Indians as the property of the Catholic Church. Its produce went for the payment of the priest and maintenance of the church, but the land itself was considered the property of the village. The only strong effort to revive the missionary work of the Catholic Church took place after 1900, when a mission was established by the Franciscans in Laguna territory; the mission was active from about 1913 till 1925, establishing several chapels in the Laguna settlements and gaining much influence among the Laguna Indians.

During the period of hostilities over land in the 1920's after the Sandoval Decision, the Bureau of Indian Affairs instituted an attack on Pueblo religion. Stimulated by the antagonisms roused in New Mexico on this issue, the Commissioner of Indian Affairs, who favored the New Mexican viewpoint that Pueblos should not have the federal protection of land enjoyed by other Indians, sought to turn public opinion in the United States against the Pueblos. One measure which he adopted was to send investigators to the Pueblos to gather information on their religious practices. The report of these investigators described rituals which required bodily exposure and sexual behavior which was contrary to the accepted Anglo traditions. On the basis of the report the Commissioner of Indian Affairs publicly denounced the people of Taos, with whose ritual the report dealt in detail, as "half animals." The Bureau then refused to release Pueblo children from boarding schools to take part in initiation ceremonies on the ground that the latter were depraved customs. The Indian Bureau had long maintained a set of regulations forbidding certain kinds of religious gatherings among the various Indians of the United States—the Religious Crimes Code. An attempt to enforce the code against the Pueblos was instituted, but received little support outside the Bureau and was abandoned with the appointment of a new Commissioner of Indian Affairs.

The pressure to change was thus constantly a part of Pueblo life from the 1880's on. Coupled with the land pressures, the Bureau of Indian Affairs program