

THE VANISHING AMERICAN

Synopsis and Research Summaries

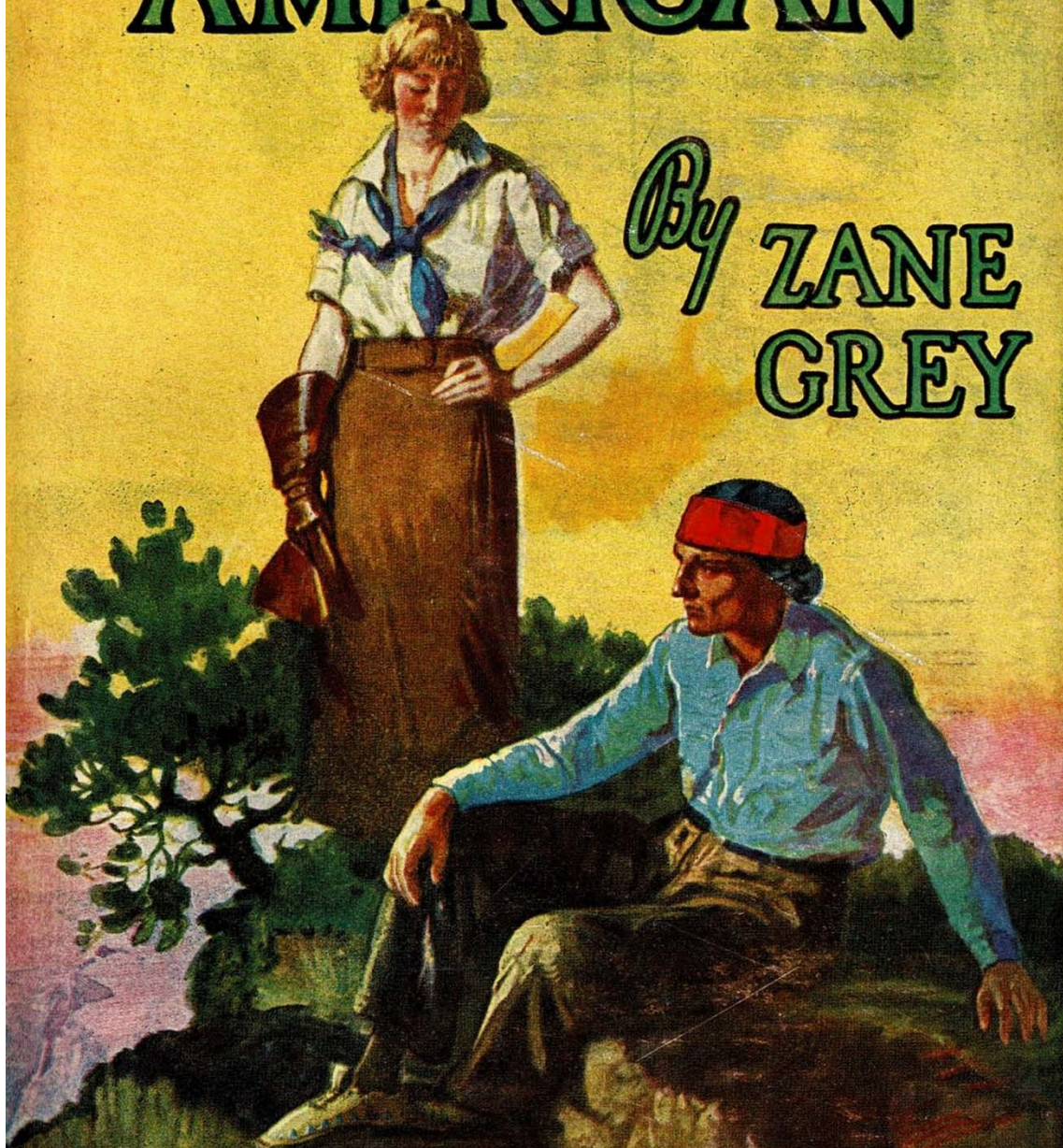
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Zane Grey's West Society

The VANISHING AMERICAN

By ZANE
GREY



AUTHOR OF
"Riders of the Purple Sage"
"The Man of the Forest" Etc.

INTRODUCTION

This novel is, in effect, Zane Grey's diatribe against the cruel treatment of the American Indian by the U.S. government and its agents and missionaries. A young Nopah (Navajo) Indian is briefly kidnapped then rescued and taken back East where he is educated and becomes a revered football player. While there he falls in love with a white woman named Marian Warner. When he returns to his people on the reservation, he asks her to join him to help his people. They encounter the ruthless behavior of Morgan, a powerful missionary, and Blucher, the agent in charge of the reservation. These two men are complicit in improper and self-serving dealings with the Indians. Throughout the novel Nopahie struggles to find a religious identity and to save his "vanishing people" during a time complicated by the U.S. involvement in World War One.

LIST OF MAJOR CHARACTERS

(XX) Denotes the pages where each character first appears, or where quoted text appears in the Black's Readers Service Company edition of the THE VANISHING AMERICAN.

- **Nophaie (aka Lo Blandy) (1)**...a Nopah (Navajo) Indian, kidnapped at the age of seven who is raised and educated in the East and who returns to the West after 18 years.
- **Marian Warner (aka Benow di cleash, the white girl with blue eyes) (12)**...a 23-year-old white girl from the East who had known and fallen in love with Nophaie back East. She heads West at the request of Nophaie in order to help his people.
- **Mr. and Mrs. Paxton (27)**...traders who befriend and arrange a ride to Kaidab for Marian.
- **Friel (27)**...a missionary who works for Morgan and who antagonizes Indians.
- **Mr. Blucher (28)**...a German, the cruel and scheming agent in charge of the reservation.
- **Morgan (29)**...the most powerful missionary at the reservation for over 20 years.
- **John and Mrs. Withers (35)**...owners of the Kaidab trading post who befriend Marian.
- **Ramsdell (46)**...a young missionary who was "steam-rolled" by Morgan.
- **Gekin Yashi (aka The Little Beauty) (109)**...a Nopah Indian girl, daughter of **Do etin**.
- **Wolterson (117)**...a Texas government stockman working with the Indians against whom Morgan and Blucher are plotting because he has earned the respect of the Indians.
- **Jay Lord, Ruhr and Glendon (118)**...Blucher's henchmen aiding in their conspiracies.
- **Evangeline (Eva) Warner (126)**...a brilliant 9-year-old child prodigy Indian girl.
- **Shoie (143)**...an Indian who claims to cast spells that will kill Indians.
- **Miss Herron (109)**...strict matron of the Indian school who is loyal to Morgan.

SYNOPSIS

Chapter 1. Seven-year-old Nophaie, a Nopah Indian boy, is kidnapped while tending his sheep. The kidnapers choose to kidnap him and to kill one of his sheep for food, and later they release him rather than harm him. He had seen only few white men. The kidnapers release him near an Indian village the next day. He is picked up by a white woman who takes him back East to a school for 18 years where he excels as a football player (Jim Thorpe model).

Chapter 2. Marian Warner boards a train in Philadelphia to head West in response to her old sweetheart Nophaie, who wrote her a letter requesting her to join him and help his people for a year or two. He said his people needed to learn to manage their money, and that they were having problems with bad missionaries and the compulsory school system on the reservation. His letter also said he loved her, and that he no longer went by his Eastern name of Lo Blandy, by which she had known him at Cape May. Marian had long wanted to do something important with her life, and she is feeling the futility and falseness of life in the city with the young people who had left the countryside for what she feels was a life of decadence in the cities. She accepts a ride with an Indian mail carrier named John, who promises to take her to Kaidab.

Chapter 3. Marian is intrigued with the beauty and the changing desert scenes. She is delivered to Mr. and Mrs. Paxton, traders who introduce her to a man named Friel. Friel is a missionary of the kind Mrs. Paxton says has done more harm than good by antagonizing the Indians against the church. Marian is told she should first see Mr. Blucher, the agent in charge of the reservation. She also is told about a man named Morgan, who has been a missionary on the reservation for 20 years and who is the real power on the reservation. After a rough ride she reaches Kaidab.

Chapter 4. In Kaidab she meets John Withers and his wife who run a trading post. They welcome Marian and provide her a room for the night. Mrs. Withers expresses her appreciation for the Indians, many of whom have become her friends. She tells Marian she must learn two things in order to get along with the Indians. First, the Indians are not what they appear to most white people. They are children of nature, simple as children, and with them, all is symbolic. Secondly, Indians trust. They believe there is a God, and the desert magnifies all in their life. She briefly discusses Nophaie, saying she knows he loves Marian. Marian discloses that she loves him and tells Mrs. Withers about their time together back East, but that Nophaie has never asked her to marry him. Mrs. Withers warns Marian about Morgan, Blucher, and Friel. She tells Marian about Morgan's harsh dealings with a good missionary named Ramsdell who was unfairly run off by those same three who call themselves the Mission Board. She explains that the system is wrong because it ignorantly and arbitrarily sends inferior men to teach the Indians Christianity. The Withers arrange for a Paiute guide to drive Marian to the rim of Nophaie's country near Oljato.

Chapter 5. Mrs. Withers tells Marian she should begin her work at Mesa before she returns to Kaidab to work on her own initiative. Mr. Withers and the Pahute Indian guide take her on the rough, climbing cross-country Pahute trail. Withers tells her, *“Places have more to do with happiness than people.”* Marian is fascinated with the grandiose natural beauty she sees on the trail, learning her first lesson in humility.

Chapter 6. Marian is totally exhausted by her cross-country trip. She finally espies Nophaie on a rim high above the trail. When they meet, they tell each other they see change in each other. He tells her she has saved him from hate of the white race, and that he is happy knowing she loves him. He tells her he must return to his hogan that night, but that they will meet the next day. He leaves without kissing her.

Chapter 7. The next day Nophaie arrives leading a horse, which he presents as a gift to Marian, one of the most romantic things an Indian man can do for a woman. She asks him what Withers meant when he said places had more to do with happiness than people. Nophaie replies, *“People are false. Human nature is imperfect. Places are true. Nature itself is evolution – an inexorable working for perfection.”* (**Note:** His words, in one form or another, are often repeated as a theme throughout the novel in order to impress upon the reader the importance of nature to Indians.) Marian tells Nophaie that her being there to help is as good for her as for him. He replies that could not be, as her soul is not in danger, without offering an explanation. Nophaie allows Marian to listen to him pray (pages 98-99). He tells her he has tried to return to his people’s faith since he returned, but that he is an infidel. He can’t believe in the Indian’s God, and he will not believe in the white man’s God. She tells him she will try to work in Mesa, but she will return each week to be with him in Kaidab.

Chapter 8. Because Nophaie’s shepherd, Maahesenie, had been ill, he misses going to meet Marian on three occasions. She takes a job in Kaidab working for Morgan, the powerful missionary. She sends Nophaie a letter via a trusted Indian messenger. She tells him to not send any more letters in the mail, as her mail is being opened by someone. She writes that she is concerned about the German Blucher and about Morgan putting the *“steam roller”* to people they don’t like using traps and set-ups. She writes that Miss Herron, the strict matron at the Indian school, is Morgan’s most important emissary, and that Mrs. Herron hates Gekin Yashi; and that teaching Gekin religion is not the only interest Morgan has in Gekin Yashi. She tells Nophaie of Morgan’s rule that all the Indian girls are required to meet with him at night for religious teaching, and that he will likely have his way with Gekin Yashi. Marian suggests that it would be best for Nophaie to help Gekin escape and to hide her away from Morgan. Maahesenie dies, and Nophaie buries him according to Indian culture custom. Nophaie reflects on Maahesenie’s comments on dying, and he thinks about the difference in how Indians and white men face death. After burying him, Nophaie goes to Mesa. Nophaie visits the Indian culture Testing Stone, and he dedicates himself to helping Gekin Yashi. He meets Marian and

she tells him how Morgan and Blucher and their henchmen (Jay Lord, Ruhr and Glendon) were conspiring against a Texan named Wolterson, a well-respected government stockman working with the Indians. She also tells him how Friel had obtained a patent to Indian lands. Nophaie tells Marian about his plan to take Gekin to a Pahute village in the Valley of Silent Walls.

Chapter 9. Nophaie and Marian meet Evangeline (Eva) Warner, a brilliant little Indian girl. Morgan objects to her version of a bedtime prayer. Morgan is upset with Wolterson for arranging to have Gekin Yashi visit her father, a visit approved by Blucher. Morgan and Nophaie have a dispute during which Nophaie says that Morgan is not a true missionary. Morgan threatens to put Nophaie in jail. Nophaie obtains Gekin Yashi's father's permission to take her to a hiding place in the white-walled canyon of the Pahutes to escape Morgan's order that Indian girls would have to attend his night training sessions. Nophaie escorts Gekin Yashi to the Pahutes, and he gives them his sheep in payment for their secrecy and keeping her safe.

Chapter 10. The Nopah develop new respect for Nophaie, but some fear the Nokis would betray Gekin's location to Morgan and Blucher. He learns from Marian that Morgan has learned of Gekin's disappearance. Morgan brags to Marian that if Blucher doesn't get Gekin's father to sign to allow his daughter to attend the teachings it will be bad for her father. Morgan stated he will "*steam-roller*" Blucher, as he had done to others. Nophaie sells his horses to Withers to raise money. Mrs. Withers tells Nophaie of a crazy Indian named Shoie who claims to cast spells that lead to the deaths of squaws. She asks Nophaie to talk with Shoie to make him stop. Nophaie talks to Shoie, and he takes him to see the affected women to tell them he has recanted the spells, something Shoie does. However, one of the squaws dies. He then puts the spell back on one of the other squaws who later dies. Nophaie takes it upon himself to bury one of the dead women, as none of the Indians would do so.

Chapter 11. Marian learns the political nature of the appointing of agents, who take the positions for their own enrichment rather than to help the Indians. Marian develops an appreciation for the religion of the Indians, which is foreign to the missionaries and the agents.

Chapter 12. Morgan collects drummed-up testimonials signed by the Indians with their thumbprints to frame those he wants to fire. Blucher tells Morgan he believes Nophaie helped Gekin to go into hiding. Morgan appoints Jay Lord to help him gather information on Blucher so he can get rid of him. Lord learns Shoie had promised to put a spell on Gekin. In fear, the Pahutes delivered her to the Nokis who had been hunting her. He also tells Morgan he has confirmed through footprints that it was Nophaie who had taken Gekin to the Pahutes to hide her. Morgan tells Blucher he knows of the relationship between Marian and Nophaie due to their being together back East. Blucher and Morgan confront Marian. Morgan continues to gather and make up information needed to arrange for a transfer of Wolterson. Gekin is brought back to the school under the care of Miss Herron. Morgan has Blucher send the policemen at night to arrest Do etin. Gekin's father is to be made an example for his refusal to

allow his daughter to attend Morgan's night classes. Morgan institutes the compulsory attendance of girls rule. Morgan sends a Noki Indian to spy on the white men coming and going into Do etin's hogan. The Nopahs (Navajos) were hereditary foes of the Nokis (Hopis).

(Note: Although Do etin was a fictional character, Zane Grey's model for that character was in real life a man named Tatinidoian. His real life daughter named Jeanette became Grey's fiction character Gekin Yashi.)

Chapter 13. Morgan refuses to help the Indians get water from Friel, who had obtained water rights from the government. Do etin is killed when he allegedly resists arrest. Morgan begins preaching to the Indian girls at night, and he instructs Gekin Yashi to stay after the others leave. He tells her that her father was killed because it was a sin for him to not obey. He tells her Nophaie would also be killed for helping her run off, which he gets her to admit. He commands her "Love me - the white man of God! ... Promise to do what I tell you!" She promises. She later becomes pregnant, likely by Morgan.

(Note: In the real life events the agent was particularly upset, not only because of his personal inability to seduce Jeanette, but also because his salary was determined in part according to the number of Indian girls enrolled in the missionary school. If other fathers withdrew their daughters from the school, the agent would lose pay.)

Chapter 14. Marian ceases going to meet Nophaie at night. Blucher becomes more obsessed with the war. Wolterson tells Marian if the U.S. has to go to war life will be hell on the reservation. Marian observes several incidents of cruel punishment to Indian boys and girls by Morgan and Miss Herron. Marian concludes the whole government school and reservation system is wrong. Nophaie goes to the school and pulls Gekin Yashi into the hall to talk with her. Nophaie holds a gun on Morgan and Blucher and tells them he has a confession from their Noki friend that he tried to kill Nophaie. Nophaie tells them he is going to kill them. Marian steps in and stops Nophaie. Nophaie strikes Morgan and knocks Blucher down and keeps kicking them using the talents he learned from playing football. He thanks Marian for saving his life.

Chapter 15. Nophaie rides off into the Canyon of Silent Walls to escape government retaliation for beating up Morgan and Blucher. He consoles himself by climbing and working out in the canyon. Having forgotten the prayers of his people, he breathes out one of his own worshiping nature and the elements. One day Withers arrives with supplies as a "Jesus Christ Day" gift for Nophaie, including a letter from Marian. He loves her, and her gifts make him happy.

Chapter 16. In her letter she tells Nophaie that she lost her job with Morgan and has moved in with the Paxtons. She says nothing has leaked out in Mesa about Nophaie's "football match" with Morgan and Blucher. She tells him Blucher will try to brainwash the Indians against joining the fight if the U.S. enters the war against Germany. She says she will be happy to marry Nophaie and work with him with his people. Nophaie extends his isolation. One day Withers

again appears to tell him the U.S. has declared war on Germany, and that Blucher is making rounds discouraging the Indians from joining to fight for America. Nophaie says he will take Indians with him to war.

Chapter 17. Nophaie makes the rounds of various Indian villages asking them to join him in the war. Shoie agrees to fight with him. He receives another letter from Marian telling him that Rhur had shot her horse Nopah, even though the tuberculosis test said he was not infected. She tells him Blucher is spreading German propaganda to the Indians. Nophaie overhears Lord spreading hate on behalf of Blucher, and he calls Lord a traitor. He says if Lord doesn't stop spreading the propaganda he will go to Mesa and sign up to fight, then he will return and kill him. Nophaie enlists. He then meets with Marian and tells her he has 64 Nopahs who will be going with him. He says if all Germans are like Blucher, he wants to kill some of them.

Chapter 18. Marian decides to go back East to Philadelphia for a while. She is disgusted by what she sees happening with the young girls. She becomes involved with volunteer work to support America's role in the war. She goes to the wharf to see an American troop ship off, and she later learns in a letter from Beatrice Wolterson that Nophaie was on the ship, and that he had seen her in the crowd even though she hadn't seen him. The letter also told Marian that Gekin Yashi had again disappeared. Marian goes back to Indian country and meets the Woltersons who have been relocated from Mesa. Wolterson explains to Marian how Friel and Morgan have obtained much of the Indian land for their own by first reporting to Washington that the land was not needed by the Indians. The land they chose was, of course, the best land. The government then granted the use of a little tract of land upon which a church might be built. Friel and Morgan would then report that the tract was not sufficient for the missionary to raise gardens and hay. Another tract was available and also turned over. Friel applies for and receives a patent to this land which has a supply of water for irrigating, and often, in addition, a good spring. This water is simply taken from the Indians. The Paxtons arrange for Marian a basket and blanket buying job as a subterfuge for her to travel to other locations outside of Mesa. In this way she is able to observe what is happening at various places on the reservation. She observes the magnificent luxurious home of Friel. Mrs. Withers arranges for Marian to accompany her on a short trip to California. A letter to the Withers family from their son in France informs them that Nophaie has been awarded a Distinguished Service Medal. The letter also tells about Shoie developing an Indian method to capture Germans using a bear trap and pulling them back to the Allied trenches.

Chapter 19. Word is received of the end of the war. Morgan and Blucher barely escape violence by trying to arrest an Indian, when a crowd of Indians prevents it. Influenza spreads over the reservation killing many Indians. Marian goes to work to help the Indians by seeking physicians from Flagerstown, and she lends her own money to many of the neediest. Marian

discovers a scheme where Blucher obtained money from the government to purchase meat for the Indians, and he kept part of the money for himself. An Indian delegation goes to Friel for assistance, and when he refuses, they begin to hang him. While in the process of doing so, Nophaie rides up, returning from the war, and prevents the hanging. Marian asks Nophaie if he played football with the Germans. He says he did not, because he had a bayonet.

Chapter 20. Withers forces Nophaie to accept room and board at his house to keep him from returning to his hogan. Nophaie says since he returned to the reservation, he has hated his military uniform. Shoie returns from the war severely disfigured. The Germans caught him and crucified him then cut out his tongue not realizing the reason he wouldn't talk was that he only knew his native tongue, which they didn't understand. Nophaie says the solution to the Indian problem is to give them citizenship then remove missionaries like Morgan and end the dependency of the Indians upon the government. He says the best religion of the white man was the Golden Rule. When the influenza spreads, the medicine men convince the Indians their only hope is to eat horseflesh, so they kill and eat all of their horses. Nophaie believes the cause of the influenza was the poison gas released by the Germans. Gekin and her baby die, a baby likely from Morgan. Withers is afraid Beeteia will do something terrible, such as lead an uprising.

Chapter 21. Three thousand Nopahs die of influenza. Marian sees Indians carrying bows and arrows, a custom long past. Withers tells Marian the Indians had punished Nopah by burning off his foot because he assaulted the chief's daughter. Nophaie returns very ill believing he is dying. He tells Marian to return to her people. Withers believes Nophaie will live. Marian stays.

Chapter 22. Nophaie recovers and rides off to join the Indians whom he believes are organizing to attack Morgan and Blucher. The result of this attack would be for the government to come down heavily upon the Indians causing their ultimate demise. He realizes his own hatred of Morgan and Blucher is the cancer in his soul. He feels Marian had given him the wondrous strength and generosity of a white woman's heart, which should help him overcome his hate, compensate for all his sufferings, and raise him to a state far above revenge or bitterness. She had repaid him for all the personal wrongs done him by her people. He needs the solitude of the natural surroundings of Naza, the Nopah god, to completely remove the hate from him.

Chapter 23. After a pilgrimage to Naza, Nophaie returns to stop Shoie from burning Presbrey's post where Morgan, Blucher and Glendon had been hiding, thereby saving their lives. Even though his pilgrimage had ruined his health, his efforts prevent the likely catastrophe that would have befallen the Indians had they succeeded in killing Morgan, Blucher and Glendon. Marian tells Nophaie his pilgrimage was not in vain. He tells her he has found her God and his God, and that now, all is well. Marian watches the Indians riding away, some in groups, some as couples, in long straggling lines. In that way the broken Indians were vanishing by different means. Marian says, *"It is – symbolic – they are vanishing – vanishing."* As Nophaie dies in her arms, she realizes her Nophaie, the Warrior, had gone before them. The only Indian she saw

that was left was the solitary Shoie, bent in his saddle, a melancholy figure, unreal and strange against the dying sunset – moving on, diminishing, fading, vanishing – vanishing.

(Note: The description of Marian's vision of Shoie may remind the reader of the famous image, "The End of the Trail", taken from the 1915 sculpture by James Earle Fraser.)

*(Note: There are several endings to **THE VANISHING AMERICAN** by multiple publishers. Nophaie does not die in other endings as he does in the Black's Readers Service Company edition, which was printed by arrangement with Harper & Row, Publishers, Inc.)*

HELPFUL RESEARCH AND STUDY SUMMARIES

(XX) Denotes the pages in which the quotation appears in the novel.*

Frank Gruber, Zane Grey: A Biography (Amereon Ltd; First Edition- September 1, 1969) ISBN 0-8919075-6-4

References (173, 176-177, 189, 190-191)

(176-177) In his diary entry for June 7, 1922, Zane Grey wrote: *"I am writing my Indian story, the material for which I have been seeking for ten years and more...It is a responsibility, this novel. I do not want to miss anything of my splendid opportunity. The Indian story has never been written. Maybe I am the man to do it."*

In his diary entry for June 22, 1922, he wrote: *"I have finished **THE VANISHING AMERICAN** – my novel on the Indian...In April I took a hard and trying trip across the Painted Desert, Paiute Canyon, and Uplands country to Nonnezosche. It was most productive. On May 5, I began writing, and I finished the novel June 8 with only two breaks in continuous writing – an unprecedented record."*

(190-191) **TVA** is one of Zane Grey's very best novels, and in it he reveals his fondness for the American Indian and distaste for his sad plight. The hero is a Navajo Indian who was picked up by a party of whites when only seven years old. He was brought up in a home of comfortable means, and his foster parents had him educated and sent to a large Eastern university. There he became an outstanding athlete, feted by the Easterners. (Zane Grey patterned his hero after the great Indian athlete Jim Thorpe.)

In **TVA** Grey made a powerful appeal for understanding of the Indian and his problems, but the underlying mood is that the Indian is fighting a losing battle that he will, in the end, be exterminated by the greed of the encroaching white man.

Dr. Joseph L. Wheeler, Zane Grey's Impact on American Life and Letters: A Study in the Popular Novel (George Peabody College for Teachers [Vanderbilt] 1975)

References (13, 178-180, 239, 256, 271, 305, 312, 316, 318-319, 323, 327)

(180) Nophaie (kind of a Navajo Jim Thorpe) is unforgettable, and his Caucasian sweetheart Marian Warner (Benow di cleash) is a splendid character also. John and Mrs. Withers are obviously the Weatherills. There is a pretty good chunk of anti-German sentiment of **THE DESERT OF WHEAT** in the book. And as for the poor missionaries and the Bureau of Indian Affairs – they really get attacked. Grey said, shortly after the third revision of the manuscript, *“The missionaries...cheat and rob the Indian and more heinously they seduce every Indian girl they can get hold of. It is common knowledge on the reservation.”* The sad story of Gekin Yashi being seduced by Morgan is very similar to that of Willetts and Glen Naspa in **THE RAINBOW TRAIL**. The book stridently attacks America for the destruction of the Indian pride, culture, religion, and self-respect. The terrible influenza epidemic that killed thousands of Navajos is well portrayed.

(256) Author/Critic Frank Folsom, in his 1966 book **THE AMERICAN WESTERN NOVEL**, is critical of Grey. *“...escape literature of the most insidious kind. Grey is interested in nothing other than the most complacent romanticizing. The fate of the Indian is exploited to lend to the book a dim melancholy quality and hopefully, the illusion of profundity to a story that celebrates nothing more profound than a total retreat from life...In his hands a great and tragic theme is reduced to the most insipid bathos.”*

(305) In **TVA**, the Germans are lumped into one rather nasty stereotype.

(312) For some unknown reason, Grey really disliked the Germans. This phobia was rather irrational for Dolly was German in ancestry...Grey was carried away, of course, by the big war drums beating up the war hysteria so Americans would irrationally hate with every fiber of their beings.

(316) Since Grey had a little Indian blood in him, he was usually sympathetic to the Indian's plight. Probably he did more to make the American Indian a real person, rather than a cardboard villain, than any other writer since Cooper. Up to that time, America's first citizens were normally treated as subhuman monsters, depraved barbarians. Grey laboriously began to change the stereotype with his very first book, **BETTY ZANE**, and stuck at it through the years, finally reaching the climax with **TVA**, but never giving up the fight.

(318) It was in **TVA** that Grey's defense (of the American Indian) reached its maximum fervor. Indians are not what they appear to most white people. They are children of nature. They have noble hearts and beautiful minds. They have criminals among them, but in much less proportion than have the white race...There is much in **TVA** about the corrupt and incompetent

missionaries sent to the Indians, and Grey felt that the government Indian agents were little, if any, better than the missionaries.

(319) Grey compared the Indian's acceptance of death to the white man's craven or greedy departure. Euthanasia was no necessity: being willing and ready to die when his time came was part of the Indian culture.

(319-320) Grey pointed out that the way out of the Indian's slavery lies along the line of citizenship, and release from government control and the dependency upon the government.

(323-324) Grey discusses through Marian the special relationship of the Indian with nature: *"Marian found that the Indian's conception of religion was beyond the comprehension of some missionaries...Now all is well."* **(150*-151*)**

(326-327) Grey later readjusted his views on evolution, except for the theory of the survival of the fittest. More often than not, though, he would throw the gauntlet down in front of supposedly omniscient science and dare it to answer the questions: *"Scientists would not grant nature a soul. But wise as scientists were they could not solve the riddle of life, the extent of the universe, the origin of time, the birth of man, the miracle of reproduction."* **(190*)**

Charles G. Pfeiffer, Zane Grey, A Study in Values – Above and Beyond the West
(Zane Grey's West Society, 2005) ISBN 0-9768720-0-5

References (29, 34, 38, 71, 90, 94, 106-107, 109-111, 114, 118, 123, 126, 133, 140, 151, 153, 158, 162, 189, 195, 239, 241, 244, 250, 257, 259, 262, 285, 288-289, 302, 307, 309, 334, 347, 386, 434-435, 437, 443, 446-447, 451, 455-456, 483, 485, 492, 521, 526, 531-532, 543, 549, 568, 570)

(34) The origin of man's spirit-soul is a mystery and must have been omniscient and eternal – that was to say, an attribute of God. It is presented in the search after belief in God in **TVA**.

(38-39) Grey and Darwin have in common their belief that it is still a mystery how the universe and life came into existence...Grey ended up very close to the position with which Darwin started. Grey, like Darwin, felt the origin of the universe insoluble and too wonderful to attribute to blind chance; but he was willing to make a faith commitment to some kind of omniscience – to some kind of "an intelligent mind that was in some degree analogous to that of a man"...I do not think that Grey ever rejected the doctrine of evolution, but there were a number of things about it that he did not like. One was the cruelty in nature of the survival of the fittest.

(71) There was no doubt on the part of missionaries in **TVA** of their biblical and divine commission to seek out and destroy other cultures and religions.

(90) In Grey's writings, the greatest condemnation of any nationality falls upon the Germans. It seems to stem from two things – their use of Darwin's concept of the survival of the fittest to justify what Grey thought was a war of aggression, almost of extermination; and what the Germans were reported to have done to Belgian and French women and children.

(94) It is part of the contradiction, that is often Zane Grey, that the major villains of this book (*TVA*), including the German sympathizer, Blucher, although responsible for repressions and deaths on the reservation, are never brought to justice.

(106) First Americans occupy a special place in Grey's thinking. No other non-Anglo group appears as frequently, nor has as many romances and short stories featuring them.

(109-111) In these pages Pfeiffer presents a comprehensive collection of views of scholars and critics regarding Grey's treatment of the American Indian in his works.

(118) *THE RAINBOW TRAIL* and *TVA* agree that the greatest wrong done the American Indian was that of tampering with his religion.

(123) Grey portrays Indian girls as particularly susceptible to advances by white males: *"Yet these Indian girls were only too quick to care for a white man – good or bad. They were little savages of the desert."*

(126) Why one individual of a particular race may excel compared to others of the same race in intellect and moral values seems to be more of the superiority of the individual, coupled with opportunity in the physical and human environment.

(133) *TVA* is Grey's major work dealing with First Americans. Many of the subjects, such as, mistreatment, discrimination, acculturation, missionary activity, are picked up here and presented again in even stronger terms.

(140) The West never stands alone for Grey, nor does the Indian; there must be an input from the East. It does not have to be a person who literally comes from the East – it can be an influence. The real Eastern influence in *TVA* is not Marian, but the Western Indian, Nophaie, who had been exposed to Eastern ideas and had to struggle to achieve a balance of East and West.

(140-141) The "vanishing" at the conclusion of *TVA* is confusing. The Indians do not ride into the "magnificent" sunset en masse – but in "dense groups", "long, straggling lines", "small parties", and "couples"; this symbolically seems to suggest that the future will hold different destinies for different groups of Indians.

(151) When Marian comes West to the Navajo Reservation to meet her fiancé and wants to justify the wild adventure to her conscience, she finds the needed excuse in service: *"...I am not throwing my life away. I can do good out here. I can help him...I am not rich. But I have some*

money, and that I shall use now. Let the future take care of itself...Here indeed was the bright face of adventure, mysterious and alluring, coupled with work she might make up-lifting and all-satisfying."

(153-154) I believe that the natural law by which man should live is...more in harmony with Jesus than Moses...I am quite sure that for Grey living by natural law enhances one's chances for a good life in the present and makes him a positive force for the ongoing purpose of the ages...it is my feeling, from the conclusion of **TVA** and from his journal, that Grey believed that the life and teachings of Jesus exemplified these laws of life. To live according to them was to live in conformity with natural law and would ultimately bring the greatest possibility of happiness and fulfillment in life.

(158) One of the greatest enemies of the good life is hatred, and it figures prominently in over half of Grey's romances, such as in **TVA**.

(162) In **TVA**, Nophaie discovered that even the love of a beautiful and wonderful woman could not conquer his deep-seated hatred...the hatred of Morgan and Blucher, of all the white men who had wronged the Indian. – that was the cancer of his soul.

(189, 195) The most unusual aspect of Grey's evolutionary memory, however, is not the mental reaction to an experience that triggers a response from our genetic history, but it is the response evoked by man's sensory nature. For Grey, these feelings came only in times of suspended consciousness when, so to speak, the mind was on hold. The absorbed senses of the Indian tranced in their singular capacity of *absolute thoughtlessness* was a result not of thinking, but in what he felt. It was something he picked up like a habit without conscious thought, something he persisted in because it was very satisfying.

(239) It should not be presumed that Grey accepted uncritically all of the Navajo religion – witness the close of **TVA**.

(257) World War One had a great effect on Grey. The war and its direct aftermath show up in **TVA**.

(285) **TVA** is a profound religious book with two focal points – the evils of the Christian missionary activities on the Navajo and Hopi Reservations and Nophaie's search for an adequate religious faith.

(288) I believe Grey had a built in apathy towards missionaries. He had no problem with ministers who faithfully ministered to the needs of their flocks, but he disliked ministers who tried to steal lambs from other folds, destroying and replacing their religion with their own.

(302) **TVA** is the classic story of the individual alone in his search for ultimate meaning. Nophaie had left the land of his people; his faithful white friends are not with him; and he has renounced the hope of ever possessing the woman he loved.

(309) In *TVA*, Grey deals with the subject of developing an adequate faith after a life-shattering experience.

(334) In *TVA*, where there is initially doubt about the existence of God, in the end a character has some kind of experience that results in a theistic faith.

(447) There was some apprehension on the part of publishers to deal with an inter-racial relationship, such as that of Nophaie and Marian. *TVA* was not published as Grey had originally written it until 60 years later (1982) it was published with an ending very reluctantly altered by Grey to conform to editorial understanding of popular taste as applied to a white woman marrying an Indian.

(543) During the period covered in *TVA*, it was considered permissible to have a white man marry an Indian woman, but not vice versa. The death of Nophaie in the Harper edition was a repudiation of Grey's beliefs, and it drastically changed the force and impact of the book. It took 60 years for the reading public to have access to the original version in the Pocket Books 1982 edition. The Foreword by Loren Grey in that edition is helpful.

(483) Nophaie was kidnapped from a Navajo Reservation when he was seven and given a white man's education in the East for the next 18 years. Because of age when transplanted to the East and the number of years he spent there, it would seem that he was an Easterner. However, because he remembered so much of his racial heritage and his understanding of life appears basically Western, I have considered him to be a Westerner.

(549) Grey attempted to emphasize the importance of different areas of nature in fitting the needs of his characters as to which aspect of nature was most helpful to each character. In *TVA*, canyons played a significant role in the life of Nophaie, as he spent time in them hiding and thinking through his religious-intellectual problems – the Canyon of Silent Walls, the Canyon of Gleams, and finally the Canyon of the Rainbow Bridge, where he eventually found God and peace.

(568) Grey deals with the third instinct of man – to reproduce his kind – as being powerfully present in the very fiber of being of every man and woman and only awaits an opportunity to break forth. In Grey's thinking this powerful emotion lurks just under the skin of even the most civilized person, and in an instant can unexpectedly break forth with nearly irresistible force.

(570) In *TVA*, the third instinct is exemplified by Marian expressing in a letter to Nophaie her desire to be happy to marry him and share his life, whereby Nophaie reverts to the level of the primitive beast. *“Human being, man, Indian savage, primitive beast – so he retrograded in the scale. As a human he aspired to martyrdom, as a man he sacrificed love, as an Indian he steeped his soul in noble exaltation, as a savage he struggled in the throes of hereditary instincts, raw and wild, ungovernable – the imperious and inscrutable law of nature.”*