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REST COMETH AFTER ALL.

Though friends desert you in the race for fame,

Though fortune leaves you for some other goal;

Though you are blameless, yet receive much blame,

Though sorrow dwelleth deep within your soul,

Though life has been a failure, and you plod

Footsore and weary o'er this earthly ball,
Still if you have a faith, a trust in God,
Rest cometh after all.

Rest cometh after all; then higher climb;
Rest cometh after all, though wealth de-
parts?

The world may blame you, yet a rest sub-
lime

Shall drive the sorrow from your heart of
hearts;

Though life's sad failures make you on-
ward plod,

Sin-sick and weary till you reach the pail,
Still if you have a faith, a trust in God,
Rest cometh after all.

Rest cometh after all; then let us go
forth to the duties of this fleeting life,

Bearing our Master's burdens, for we know
In this is comfort and a rest from strife

And worldly sorrow; let our faith be shod
With love and mercy, while we ever call

Our friends to an eternal, mighty God;
Rest cometh after all.

Rest cometh after all; then as we seek
A higher life, a better, grander road,
Let us of Jesus as a Savior speak,

For He will help us bear life's awful load
Of care and sin, of doubt and unbelief,
Of earthly struggles, be they great or
small,

We thank Thee, God, that life and toils are
brief,
Rest cometh after all.

—Pittsburg Dispatch.

THE INDIAN "MESSIAH."

The following from the St. Louis *Post Dispatch* will, in consequence of the present phenomenal movement among the Indians, be read with much interest by a good many people:

"There is food for thought and speculation in the stories of the excitement among the Indian tribes produced by the promise of a Messiah. It is not certain whether or not these promises are a part of the Indian mythology or whether

they are the cunning contrivances of white men hoping for profit from the disturbances which are sure to follow.

"This story of the Messiah may be looked upon as a revival of the old hero myth prevalent all over the continent in one form or another. It is paralleled by the Cadmus myth, partly Aryan, partly Semitic. Cadmus is simply the Semitic word for the east, and the legend is a slightly veiled account of the origin and course of light and life. In other words, it is one of the thousand and one sun myths which are plenty as poverty all the world over. The Egyptian story was that the heavenly light impregnated a virgin of whom was born a god-man, who fought his twin brother, and was for a time conquered and banished. But he was sure to return like the morning and rule the land as the sun rules. It is worth noticing, too, that although the Egyptians were a brown race their hero was 'light colored, white, or yellow.' In America there is the same virgin mother and the same career in different form, followed by disappearance and a promise of return. The Peruvians had large establishments where they kept 'virgins of the sun,' who were pledged to chastity. Did one of them violate her pledge she was put to death as a criminal, but did she declare that her offspring was of divine parentage, she was treated with honor and her son classed among the princes. 'a Son of the Sun.' In Central America a maiden visited the underworld whither a God had been enticed and murdered. The head of this god cast forth spittle into the maiden's palm whereupon she became pregnant and bore twins, who performed prodigies of valor and afterward rose to the sky to grace a constellation. 'Both in America and the Orient,' says Brinton, 'the myths of the hero god born of a virgin and that of the descent into Hades are among the most common. Their explanation rests on the universality and prominence of the process of nature which are typified under these narratives.' The similarity of these myths to the Christian history made a profound impression on the early missionaries, and it was believed by many of them that the Indians

were either descendants of the ten lost tribes or that they had at some time been in communication with the Orient. But this impression was removed when it was ascertained by travelers and explorers in all other savage lands that the same legends prevailed among the most diverse and remote tribes.

"The Aztec hero, Quetzalcoatl, high priest in the glorious city of Tular, the teacher of the arts, the law giver, prince and judge, was the expected Messiah of the Aztecs. He was born of a virgin, played pretty much the same role in Aztec history that Cadmus did in Greek and Semitic, and disappeared to Tollan, the Place of the Sun, whence he was to come again to possess his own. The myth is almost exactly the same, as that found among the ancient Britons. In the latter Arthur after fighting all day and being sorely wounded, was carried to the sea shore, where appeared a ship filled with virgins, who lifted the king into the craft and bore him away to the island Valley of Avilon, whence he promised to return and reign again. When Montezuma heard of the landing of Cortez, he said: 'It is Quetzalcoatl returned from Tula.' Every account he received of the strangers confirmed him in this belief. They came from the east; they were white and they were bearded. The legend required these features. It has often been remarked as strange that Cortez, with his handful of adventurers found the Mexicans such easy prey. But it is not at all strange. The natives were stricken with awe and wonder. They dared not strike too hard because they knew not it was a human invader and they feared the vengeance of outraged divinity. Not even after the Spaniards had exhibited the most human of human weaknesses did the Mexicans pluck up courage. They fought the Spaniards, but they never escaped from the spell of the legend and were never quite sure they were not making an unpardonable mistake.

"When Cortez reached the City of Mexico the monarch acknowledged him as the emissary of the Messiah. 'We have known for a long time,' said he, 'by the writings handed down by our forefathers that neither I nor any who inhabit this land are