

natives of it, but foreigners who came here from remote parts. We also know that we were led here by a ruler, whose subjects we all were, who returned to his country, and after a long time came here again and wished to take his people away. But they had married wives and built houses, and they would neither go with him nor recognize him as their King. Therefore he went back. We have ever believed that those who were of his lineage would come and claim this land as his and us as his vassals. From the direction whence you came which is where the sun rises, and from what you tell me of this great lord who sent you, we believe and think it certain that he is our natural ruler especially since you say that for long time he has known about us. Therefore you may feel certain that we shall obey you and shall respect you as holding the place of that great lord, and in all the land I rule you may give what orders you wish and they shall be obeyed, and everything we have shall be put at your service. And since you are thus in your own heritage and your own house, take your ease and rest from the fatigue of the journey and the wars you have had on the way."

"All over the continent the same legend is found. In every case a hero in remote ages taught the people laws, government and the arts of life, in every case he was white and bearded and in every case he went away promising to return. The universality of the belief aroused the curiosity of the missionaries, some of whom held to the belief in the Hebrew origin of the natives, while others—particularly the Catholic missionaries in South America—thought the belief could be traced to St. Thomas, who they thought must have visited the American continent and taught the people the rudiments of the Christian religion.

"The few Indians of the West who have seen the Messiah, describe him as a white man with a beard. This has been referred to as a proof that the whole thing is a humbug. But really it is proof that the myth retains its integrity in spite of time and the influence of the whites. It is said that one chief, Sitting Bull, the Arapahoe, saw him; he displayed holes in his hands and feet proving himself to be Christ as the Saviour did when he met doubting Thomas. This, however, is an addition due to the knowledge the savages have acquired of Christianity.

"In some of the American religions this Messianic hope was the central idea. In Mexico the Messiah's name was Quetzalcoatl, in Peru Viracocha, in Yucatan Kukulcan. The word Lenape, the name of a Delaware tribe, is said to have esoteric meaning, 'the man comes,' at any rate the legend was found among them in perfection. It is probable that the same story can be found in the mythology of every tribe on the American continent.

"The Messiah legend, or, as it ought to be called, the culture-hero

myth, is not the only belief entertained by the American Indians which is wonderfully similar to those of other lands and which bear puzzling resemblance to the Christian traditions. An old Ojibway chief, on being told some Bible stories by a missionary, said: 'The book must be true, for our ancestors told us similar stories generation after generation since the earth was new.' This tribe had a legend of eight or ten brothers the youngest of whom was favored by his father and by the gods. His brothers were evilly disposed and tried to slay him. He was rescued by an interposition from the other world and lived to heap coals of fire upon their heads. He gave them corn principally and relieved their hunger brought on by a famine. The story is wonderfully like that of Joseph and his brethren.

"Lot's wife is also found among them. She looked back upon her burning village and was turned to a pillar of stone. The Chahtas had a legend of their wanderings. It is now believed that the ancestors of the Chahta tribes were the Mound Builders of the Ohio Valley and emigrated from their old home not more than 800 years ago. Their old men tell that in their wanderings, after they left their Ohio home, they were guided by a pole which they saw floating in the air before them, leaning in the direction they were to go; when night came the pole stood upright indicating the place where they should encamp. It was a prosaic reproduction of the pillar of cloud which guided the Israelites over the wastes of Arabia. Circumcision was practiced among the Egyptians, Arabs and Persians and there are American tribes who practice the same rite. The minute ceremonies prescribed by the Levitical law for the purification of women after child birth have many parallels among the tribes of North America. The Israelite might not eat certain animals; neither may the Americans. Bear meat is forbidden the Navajos; the beaver was forbidden the Ojibwas, while most Southern tribes held the wolf unclean. The Israelites had no conception of the resurrection of the body, but believed that the dead man's spirit went to the under world, where he led a gloomy existence. This under world—the place of departed spirits, called in the old translations "hell" in the revised version—is found among the Indians. It was reached by the spirit after a long and trying journey, and at its end, before the spirit was admitted, he was obliged to fight a ferocious dog. This dog is a favorite in the underworld legend of almost all people. Milton adopted the legend of Cerberus in his great poem. The belief in resurrection of the body is not entertained by the Indians. A tribe of Oregon Indians on being told of it by a missionary went in multitudes to a cemetery where were gathered many of their dead and piled stones upon the graves in order to prevent the departed from returning. They greatly fear a dead man's spirit, and shudder at the thought of his re-

appearance. It must be remembered that the culture hero, whose return they look for so eagerly, did not die. "He went away" is the form used to describe his disappearance, and, therefore, he is to be welcomed as a living man come as a deliverer.

"A curious variation of the Messiah myth is found among the Algonkin tribes where the culture-hero appears under a name implying that he is a cheat, or a liar. Mr. Leland thinks that he got this name because after creating the world and getting his people started on the right path he had gone away, left them to all sorts of misfortune and had not kept his promise to return. But a survey of related customs does not bear out this explanation. The same deity is described as a disreputable individual by the Chippewas and other tribes. But his bad reputation arises not from the ideas entertained by the Indians, but because of the inability to find a suitable English word to translate the Indian epithet. The hero was a savior and benefactor. He fought in behalf of his people, but his greatest successes were won by means of his magic skill, by which he deceived his enemies and thus was able to circumvent them. He was a diplomat, an astute and tricky word carpenter, but his astuteness and trickery were employed in the good cause and his people therefore held him in honor.

"There are many other legends of the American Indians and religious rites and practices which are startlingly like those which we have all been accustomed to consider as the peculiar property of the peculiar people, but it is pretty well settled that there are no peculiar people, but that all tribes go through the same stages of culture and display the same forms of religious and social customs. This Messiah craze, although no doubt suggested by some wily white man, would never have taken so strong a hold upon the minds of the savages did it not harmonize with their own beliefs."

THE UTAH COMMISSION.

In their report to the Secretary of the Interior, the Utah Commissioners say: "The Commission believes that the election (February) was a fair one and has no doubt that the Liberal party fairly won the day."

Of the school election they say: "On the 14th day of July, school elections were held in Salt Lake, Ogden and Provo, resulting at the former place in the choice of seven Liberals and three People's party trustees, thus giving the control of Salt Lake City schools to the Liberals or anti-"Mormons."

Coming to the August election, they say: "In the August election which was general throughout the Territory, for commissioners to locate university lands and county and precinct officers, the result was again favorable to the Liberals in Salt Lake county, they electing their ticket with the exception of recorder, sheriff and treasurer," and in a general way they report as follows: