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ALONE AMONG THE SHADOWS

I'm alone among the shadows,
And I'm waiting for the light
To chase away the visions
Of the dreary, weary night.
Like a sightless child deserted
My uncertain way I grope—
I'm alone among the shadows,
But my soul is full of hope.

I'm alone among the shadows;
But my doubts and fears are past,
For I feel the sweet assurance
That the light will come at last.
A ray from hope's bright beacon
Comes through the gloom to me—
I'm alone among the shadows,
But my heart is light and free.

I'm alone among the shadows;
But I hear a sweet voice say,
"You would not prize the daylight
If it were always day."
And so I'll strive in earnest
To keep from error free,
And He who strengtheneth the weak
Will surely comfort me.

FRANCIS S. SMITH in *New York Weekly*.

UNWITTING WITNESSES.

VII.

The stupendous and startling discoveries made in the new world during the last half century, their variety in quality, and their complexity with regard to antiquity, are subjects of bewilderment and anxious speculation to explorers and ethnologists. The rude and the artistic, the mementoes of wealth and magnificence in close proximity to the vestiges of poverty and barbarism; grand and imposing monuments of the remotest antiquity, overshadowing the mean relics of comparatively modern productions, present a complication of knotty problems that baffle scientific minds and threaten the collapse and abandonment of many cherished theories. The grand structure of ethnological science has some curious principles for its foundation stones. One of the broadest is the thesis that the rude and barbarous must precede the cultivated and civilized. The Bible and Book of Mormon,

corroborated by natural developments and scientific discoveries, will yet show to the world that the opposite of this pet dogma is the truth.

Nadillae says: "No one would dream of comparing the ancient Peruvians, the most advanced people of South America, with the wandering savage, and blood-thirsty Indians of North America;" and yet the latter are remnants of the former race. After speaking of the numerous skulls discovered in the mounds and burial places of Peru and Central America having anatomical characteristics of mental superiority, this author further remarks:

"Beneath all these mounds human remains are associated with stone implements, bones of birds and fish, rude pottery, and necklaces of teeth or little bones; all objects attesting a poorly developed culture." *Pre-Historic America*, pages 492-3.

Here is proof that this state of barbarism was not due to organic crudeness or deficiency. Again we quote:

"One primary conclusion naturally presents itself—the American, no matter how remote the antiquity to which he may be assigned, hardly differs from the men who inhabit the shores of the Atlantic and Pacific." Page 516.

J. Soury, a French writer, says:

"Man, whether he looks into the past or into the future; whether he scrutinizes the sidereal universe, or interrogates the vestiges and mutilated documents of the history of life on this planet. If he wishes to start from some settled or assured point, if he seeks an immovable foundation, a corner stone, he will not find it."

Objects of rude or primitive type do not, necessarily, attest great antiquity. In many cases the very reverse of this would be the correct conclusion. It is known that the Indian races have at recent periods, appropriated the ancient tombs and

mounds of their forefathers, and mingled the bodies of their friends and the rude accompaniments of their burials, with the mummies and relics of a former and superior race. The men who built the pyramids of Egypt and the temples of Peru, did not make their spear and lance heads of stone, wear necklaces of teeth and bits of bone, nor burrow in earth holes and rock caves; but their degenerate descendants have done so. These latter are the modes of life and works of fallen and degraded races; as evidenced by the Esquimaux of Greenland, and the American Indians of the present time. They subsist upon the supplies of the chase; and for clothing, transfer the skin from the back of the slain animal to their own. Others live upon fish and mollusks, and make their clothing of grass, reeds and woody fibre. The ground around their dwellings is strewn with festering refuse, and accumulations of filth, called "shell heaps;" while their families are reared in an atmosphere of noisome odors. But these are not signs nor concomitants of anatomical inferiority, nor of antiquity. It is known—and the proofs are daily multiplying—that these races are descended from cultured and highly civilized ancestors. Splendid temples and magnificent architecture, convenient and serviceable utensils, elegant furniture and delicate living, with the accompaniments of cleanliness and refinement, are symbols and proofs of civilization. And these are the results and products of composed and peaceful life, of cultured, designing and skillful labor; but these prosperous and felicitous conditions do not belong to modern, more than to pre-historic times.

One embarrassing problem for ethnologists to wrestle with is, why the barbarous races of pre-historic times, both in the old world and the