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## ADDITIONAL ON THE MEXICAN MESSIAH.

IN Tuesday's issue we partially reviewed an article entitled "The Mexican Messiah," which first appeared in the *Gentleman's Magazine* and is reproduced in the May number of the *Popular Science Monthly*. Dr. Dominick Daly, the author of the paper, clearly showed that Quetzatcoatl, the Fair God of the Mexicans, was no myth, but a real personage who had visited and taught the ancients on this continent, and who had promised to visit them again. The writer's inference that Quetzatcoatl was St. Brendan, an Irish Bishop, however, rests upon a basis so airy as to be logically imperceptible. Dr. Daly almost admits this himself, as he thus cautiously conjectures:

"But in looking for a country in western Europe—possibly an island—which from A. D. 500 to A. D. 800 might have sent out a missionary on a wild transatlantic expedition, one is soon struck with the possibility of Ireland being such a country. Could Ireland have been the Tlapallan, or Holy Island, of the Mexican tradition?"

The speculative tendency of the gentleman leads him to an affirmative inference. His premises are, however, glaringly defective, because there is nothing in the tradition, so far as he himself has explained it, which makes it at all certain that the Tlapallan of the Mexican tradition was located in western Europe, and it is much more likely that it was Palestine, or the Holy Land to which the tradition points as the place from whence Quetzatcoatl came, the definition of the word admitting of this supposition, to say the least. This view is strengthened by the fact that the land of Abraham is the cradle of Christianity, which must, as stated, have been taught among the ancient peoples of this continent. The strength of the article is still further diminished by the following admission:

"This curious account of St. Brandon's voyage may be altogether a romance, as it has long been held to be; but the remarkable thing about it is the singularity of its general concurrence with the Mexican tradition of Quetzatcoatl."

The St. Brendan story is as follows:

"From the eminence now called, after him, Brendan Mountain, the saint had long gazed upon the Atlantic at his feet and speculated on the perilous condition of the souls of the unconverted peoples who possibly inhabited unknown countries on the other side. At length, in the cause of Christianity, and for the glory of God, he resolved upon a missionary expedition across the ocean, although he was then well advanced in years. With this purpose he caused a stout bark to be constructed and provisioned for a long voyage, a portion of his supplies consisting of live swine. Taking with him some trusty companions, he sailed from Trawlee Bay, at the foot of Brendan mountain, in a southwesterly direction. The voyage lasted many weeks, during several of which the vessel was carried along by a strong current without need of help from oars or sails. In the land which he ultimately reached the saint spent seven years in instructing the people in the truths of Christianity. He then left them, promising to return at some future time."

There is no relevance between this story and the Mexican tradition. (1) The idea of making such a voyage in a bark to which oars were attached as a means of propulsion is not feasible on its face. (2) The tradition says nothing of Quetzatcoatl being accompanied by companions. (3) There is not the slightest thread by which to connect the great American Continent with the part of the world alleged to have been visited by Father Brendan and his "trusty companions."

A point made by Dr. Daly in favor of Quetzatcoatl being no myth, but a real person, was the fact of the tradition bringing down through the ages a minute, "and no doubt correct," description of the appearance of the great teacher who established Christianity on this land. He was white, tall and bearded. In the sixth century, as now, the Romish monks shaved their faces clean, as a religious observance, and in addition, also shaved the crowns of their heads. It will be seen, therefore, that unless St. Brendan had discarded the regulations of his order, he would present an appearance the directly opposite of that ascribed in the Mexican tradition to the Fair God who visited, taught the people and assured them that he would revisit them in the future.

One of the weakest phases of Dr. Daly's theory, is that St. Brendan and his "trusty companions" could have visited this most important section of the globe, labored seven years among its interesting inhabitants, established Christianity in their midst, returned home and created not a ripple in Europe. It is scarcely possible to imagine a more unlikely result of a discovery and labor so vast. In attempting to identify St. Brendan, the Irish Bishop, with Quetzatcoatl—the Mexican Messiah—he endeavors to set up a new European discoverer of Amer-

ica. This utopian idea is advanced in the face of the fact that the finally successful efforts of Columbus were based on an inspiration and upon the absorbing conviction in the mind of the eminent Spaniard that there must be an immense body of land where this continent proved to be situated. He was not guided by any intimation that the existence of this land had been demonstrated by former discovery.

We have taken occasion to criticize Dr. Daly's theory as to the identity of Quetzatcoatl, in whose reality he has expressed a strong belief, because we propose to make an attempt to give our own explanation on the subject. Before doing so it is in point to dispose of such speculative fabrics as that from which the inference of the writer of the article in the *Gentleman's Magazine* is drawn.

It is evident, however, that the mind of Dr. Daly was enveloped in doubt on the interesting theme upon which he has treated. This will be at once observed by his concluding paragraph, which is herewith introduced:

"It would be presumptuous to claim that the identity of Quetzatcoatl with St. Brendan has been completely established in this essay, but it may reasonably be submitted that there is no violent inconsistency involved in the theory herein advanced, and an examination of the evidence upon which it is based discloses many remarkable coincidences in favor of the opinion that the Mexican Messiah may have been the Irish saint. Beyond this it would not be safe to go, and it is not probable that future discoveries will enable the identity of Quetzatcoatl to be more clearly traced."

We take issue with Dr. Daly's concluding sentence, and hold that the identity of the Mexican Messiah can be traced with remarkable clearness, with the aid of well authenticated records, which do not conflict with the tradition on the subject.

## THIRD ARTICLE ON THE MEXICAN MESSIAH.

HAVING, in articles which appeared in the issues of Tuesday and Wednesday, presented the points of the Mexican tradition in relation to Quetzatcoatl—the Fair God—and shown the unreasonable inference of Dr. Daly, that that personage and St. Brendan, the Romish priest, were one and the same individual, we will endeavor to state the position of the Latter-day Saints on the subject. It is to be found in the Book of Mormon, a record of the ancient inhabitants of this continent, originally engraved upon metallic plates, kept and handed down from father to son until about 400 years after Christ, when it was buried in the earth by Mormon, an American prophet. It was brought to light in