







Religio-Philosophical Journal

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Christna and Christ.

A correspondent, "Scio," of New York, criticizes our recent article, entitled, "Some Mistakes of a Bishop," as "low, bigoted and sneering, breathing the spirit of Hudson Tuttle and in contrast to that of J. M. Peebles," etc.

"Christna or Krishna, also known as Vishnu, was an incarnation of God in the flesh, was born of the virgin Maia which was the oriental equivalent of the name which we call Mary."

"The idea of the importation of the name, etc., of Christ from India, in the light of this age, is such a silly thing that I marvelled to see it in your pages."

The above two statements form the issue between us. It is sufficiently compact and explicit. Neither "Scio's" allegations nor our own are proof of anything.

Sir William Jones, an orientalist, jurist, and Sanscrit, Arabic and Persian scholar, who spent many years in India, and translated nearly a century ago portions of the Ramayana and Vedas—who was, in short, the leading Orientalist of his period, says, (Asiat. Researches, vol. 1, p. 304) "That the name of Christna, and the general outline

of his history, were long anterior to the birth of our Savior, and probably to the time of Homer (800 B.C.) we know very certainly."

Why did Sir William Jones find it necessary to state that the name of Christna or Christna was so long anterior to the birth of Jesus whom the Greeks called "Christos," and whom we call Christ, if he did not perceive and confess in his own mind that the two names were the same, except that one has a Hindoo and the other a Greek termination.

In this, it will be seen that Sir William did not, like "Scio," regard Canas as a demon, but only as a tyrant, like Herod. If "Scio" were at all familiar with Roman law or Roman history, he would know that the Procurators or Pro consuls or Governors of petty provinces like Judaea, were appointed from Rome, and that they had no power of issuing decrees for slaughter except in cases of military resistance.

Josephus, while giving a careful history of this period, does not mention this alleged murder of the children in Bethlehem, which it is absolutely impossible that he could have omitted, if it had occurred.

Herod died at the advanced age of seventy-six, in the year in which Jesus was born, and could hardly have stood in much terror of being superseded at the cumbersome age of ninety-six or upwards, by any of the children then being born at Bethlehem.

In short, the whole story of the massacre of infants, could no more have occurred in Judaea by command of Herod than in Massachusetts by command of George II., and might as well be told of Benjamin Franklin as of Jesus Christ.

pointed out by later writers in Higgins's Anacalypsis, as might have been expected in a pioneer work of its kind. Indeed, perfect accuracy in the historical elements of the theological works, is almost too much to ask, since the pabulum upon which theology itself feeds is mainly fiction.

Such are the incidents in the life of Christna, which, according to Sir William Jones were published among the Hindoos at least eight centuries before the Christian era. That these are the sources of the stories afterward told of Jesus, remains self-evident until it is shown that Christna did not ante-date Jesus.

Mr. Milman in his History of Christianity, says, "The doctrine of the incarnation was the doctrine from the Ganges, and even the shores of the Yellow Sea to the Illyssus. It was the fundamental principle of the Indian Buddhist religion and philosophy. It was the basis of Zoroasterism. It was pure Platonism. It was Platonic Judaism in the Alexandrine school."

Renan.

Renan's "English Conferences" are instructive to one who has made no investigation into the origins of Christianity whatever, and are highly unsatisfactory to all who have discovered what these origins really were.

It is stated that Dr. Y. J. Allen, a missionary in China, of the Southern Methodist church, has been made a mandarin by the Chinese government.

EDITORIAL NOTES OF TRAVEL.

To Neshaminy, 800 Miles Away.

"He never has been separated from me, and never shall be; if he has got to go into the baggage car, I'll go, too," shrieks a blousy looking, fat-faced young woman, with liquid eyes, banged hair and stazy air.

Seven o'clock brings us into Philadelphia, and a half-hour later we feel the warm hand-grasp of friends under the hospitable roof of Mr. and Mrs. H. B. Champion.

We have visited "orthodox" camp meetings, and seen many large religious gatherings, but never one where there were so many bright, healthy, soulful faces, and such perfect order and decorum.

We can see a decided increase in the strength of the movement in Philadelphia, since our visit in February last. The intelligent, order loving, and philosophical wing, represented by the First Society, has waked up new energy.

After the camp breaks up, Mr. Champion and others will visit Lake Pleasant to take notes for use another year, as they intend the Neshaminy meeting shall grow in interest from year to year, and be second to none in the country.

FROM THE CITY OF BROTHERLY LOVE TO THE HUB.

Under a scorching sun nearly at its meridian, we leave Philadelphia with its noisy stone pavements, pavements intolerable to a Western man whose nerves are accustomed to the soothing music of wheels rolling over rotten wooden blocks and through the mud.

On our way from the ferry to Dr. Tanner's, we passed within a mile or less of Andrew Jackson Davis's headquarters on 11th St., and as we have several times travelled a thousand miles to see him, we of course could not resist the opportunity now.

Dr. Wilder, who stands about six feet two, and hardly casts a shadow, has been the subject of practical jokes by Dr. Tanner, who points him out occasionally to inquiring visitors as the great faster, eliciting from the inquirer such remarks as: "How thin he is getting!"







