

My people ye have risen in power  
 Now God be thanked for this glorious hour  
 Bright and smiling are thy homes  
 Brave and learned are thy sons,  
 My people! My people! God be praised!

His voice rang out sweet and clear, the notes floated long on the air, which seemed loth to part their joyous company. The twilight seemed filled with the sweetest music. The spirit passed from sight, but a faint inexplicable feeling made me yet know his near presence. I lingered until night had fully taken the place of her fairer sister, then turning I sought the house. Not many steps had I taken when I heard a burst of grandest music, it was as if a nation poured forth her thanks, in glorious tone I heard, "Now God be praised, all honor is Thine, Thy people render thanks for gracious Mercy." The night wind caught the strain and poured it forth again, the still earth resounded jubilantly. Since that time ever and anon in the quiet watches of the autumn nights I have heard the faint sweet music of that hymn borne from other spheres.

OSILE.

### The Religion of Indians.

THE STRANGE CREED OF THE CHEROKEES,  
 IN WHICH THERE WAS NO HEREAFTER.

The Cherokee Indian was originally a polytheist. To him the spirit world was only a shadowy counterpart of this one. He had no great spirit, no happy hunting ground, no heaven, no hell, all of which ideas were first introduced to the American aborigines by Christian missionaries. Consequently, death had for him no terrors, and he awaited the inevitable end with no anxiety as to the future. All his prayers were for temporal and tangible blessings — for health, for long life, for success in the chase, in fishing, in war and in love, for good crops, for protection and for revenge. Of the formulas used in such prayers and for the cure of disease the

Bureau of Ethnology has recently secured a most interesting collection. Among them are love charms, to gain the affections of a woman or to cause her to hate a rival, fishing charms, hunting charms, including the songs, without which no one could ever hope to kill any game; prayers to make the corn grow, to frighten away storms and to drive off witches; prayers for acquiring influence in council and success in the ball play.

The great number of love charms included in the collection referred to is calculated to surprise those who have entertained the theory that the Indian is insensible to the attractions of women. Some of the formulas employed for this purpose are very beautiful and poetic, at the same time expressing an enlarged self-appreciation on the part of the lover. One reads as follows:

"O, woman, you are most beautiful. Your soul has come into the very center of my soul, never to turn away. I stand with my face toward the Sun Land. No one is ever lonely with me. May you be completely veiled in loneliness. I am very handsome. Where other men live it is lonely. They are very loathsome. The polecat has made them so like himself that they are only fit for his company. I belong to the one clan which was allotted for you. The other clans are not even good looking. They go about clothed with filth. The miserable raincrow has made them so like himself that they are fit only to be with him. Ha! I belong to the wolf clan. I am very handsome."

The religion of the Cherokees, like that of most North American tribes, is a worship of everything tangible, but particularly of animals. Among the animal gods, insects and fishes occupy a subordinate place, while quadrupeds, birds and reptiles are invoked almost constantly. The "uktena" — a mythic great horned serpent — the rattlesnake, the terrapin, the hawk, the