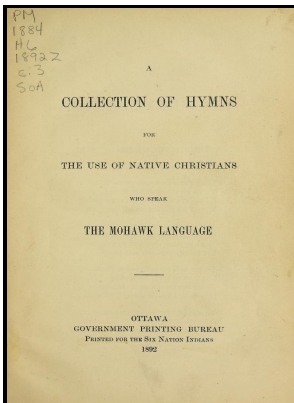


# Collection of hymns for the use of native Christians of the Iroquois - to which are added a few hymns in the Chipeway tongue.

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Description: -

-  
Buildings.  
Winds.  
Wakes (Aerodynamics)  
Antarctica.  
Byrd Station, Antarctica.  
Boring -- Cold weather conditions.  
Hymns, English -- Translations into Chippewa  
Hymns, Chippewa -- Translations from English  
Collection of hymns for the use of native Christians of the Iroquois - to which are added a few hymns in the Chipeway tongue.  
-Collection of hymns for the use of native Christians of the Iroquois - to which are added a few hymns in the Chipeway tongue.  
Notes: P. 2-45, containing English text and its translation on opposite pages, numbered in duplicate.  
This edition was published in 1827



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In the debauches and excesses that excited these temporary manias, in the reckless- ness of life and property they fostered, and in their disastrous effects on mind and body, are depicted more than in any other one trait the thorough depravity of the race and its tendency to ruin. This he calls the Ideal of Reason.

**Collection of hymns for the use of native Christians of the Iroquois : Tahkoopehahtawon kuya nahmindt ahnishenapa nahkahmoohwenun /**

Upper Canada's Methodists were in desperate need of money by 1831; that spring the church had been unable to pay all the salaries owed. What imprinted it with redoubled force on their imagination was the common belief that birds were not only divine nuncios, but the visible spirits of their departed friends. This seems to have taken place in the same group of nations, for the original Choctaw word for Deity was Hushtoli, the Storm Wind.

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**Onondaga Nation**

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Secondly, religious rites are living commentaries on religious beliefs. The cranial forms of the American aborigines have by some been supposed to present anomalies distinguishing their race from all others, and even its chief families from one another. Nearly all the individual works in the collection are in the public domain in the United States.

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These considerations embolden me to approach with some confidence even the aboriginal religions of America, so often stigmatized as incoherent fétichisms, so barren, it has been said, in grand or beautiful creations. They are quite ingenious in wood work, and make bows, arrows, snow-snakes, baskets, etc. Some have supposed that a sexual dualism pervades all natural religions, and this too has been assumed as the solution of all their myths.

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