# RELLGIO JOU JOMAL PHILOSOPHICAL 

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83.00 PER YEAR IN ADVANGER.]

[SINGLE COPIES EIGHT CEATS.
Kixurap

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| LIFE AMONG THE "MIGGTY OJIBWAYS." онартев v. |  |
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|  |  |
|  fatigued, the crew had huddled together in separate |  |
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|  "rit's it Blast them, you apothecary of dam |  |
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| "That's it ! Blast them, you apothecary of dam- natlon. Your whiskey does the blasting; that puts the steal into the Indian's breast ; no business to |  |
| keep it, sir: hope they'll steal and beg you dry號 is more decent than whiskey vender !" |  |
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| and hungry. I gave him a hearty meal, and told |  |
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| elk on his shoulder, and laying it down at my feet, said, 'Indian no forget good white brother,' and turned to go away. 'No, come back,' I shouted. |  |
| 'Here, let's eat it together.' We skinned the anj- mal , and our boys, with the Indian, had a grand |  |
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|  |  |
| "Your experience is not like that of my neigh-bor's," said another gentleman, spitefully expecto-rating tobacco from his mouth. "A dirty"old hag |  |
|  |  |
| $\begin{aligned} & \text { rating tobacco from his mouth. "A dirty old hag } \\ & \text { bolted into his camp, just as the men were eating } \\ & \text { dinner. They gave her the remnants, of which she } \\ & \text { ate enormonsly. Finding she was inclined to re- } \end{aligned}$ |  |
|  |  |
| main, they drove her off. Don't have any squaws there, sir! But she returned the next day with a dozen vagrants-begging, of course-when the |  |
|  |  |
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| dee war will use them up fast. Won't we makedeep hole in the tribe when we muster in one, |  |
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|  |  |
| I wouldn't care if the Indians and negroes made a treaty together for $\bar{a}$ general onslaught, till we |  |
| learn proper manners towards the ignorant andunfortunate. Are they not human? Have they |  |
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| sota side, we took on board a pale young Sioux.It was a bitter cold afternoon. The polite man didnot obtrude himself upon respectable society, but |  |
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| was a Southern gentleman, with whom I had some conversation about negroest and slavery, during |  |
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| mile, remarked, 'Just as I told you; fit only to be kicked and banged; they are not human, but a sor |  |
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| tronizing air, he beckoned the hnngry Indian, who |  |
|  <br>  |  |
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| of a negro, the gratitude of an Indian-twin brothers - |  |
| pened a few weeks ago on the Ean Claire; did youhear of it? Report says that an Indian broke into |  |
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| a camp, stole goods and then burned it up, and that the bones of a man were found in the ashes. Now, I'll bet a thousand feet of lumber that no Indian |  |
| did that ; but some white devil, for the sake ofbooty, who publicly announced it to be 'Indian |  |
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| depredation and massacre,' to avoid suspicion. digrting. I Iell yon, we wiltes shiro on tearralu ae. |  |
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| the same, I believe. Let me tell you that the |  |
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| to be in the late massacres, have been provoked to路 rascality. Think you I would tamely submit to such indignity? Not It" |  |
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| an was not there then. My ol |  |
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| hrist wa | neat room |
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| I never ponish my |  |
| Jon sy kill tat good man? They wern I woud not tet them kill hims with | ${ }_{\substack{\text { Lak } \\ \text { as }}}$ |
| awk Rillit hem and | - There is otatin |
| Spint he love mel |  |
| bimket doa |  |
|  | ${ }_{\text {tor }}$ |
| "Bnt how do you Catholids manage your points of doctrine, which are similar, when you address |  |
| the Indians?" <br> "Oh! we sy bat little abont them; we simply | like liquid gold, where the she-guns (black bess) were |
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| Wedosicued it mimering |  |
| dd good man |  |
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| barbarism; we men are so taxed to procure |  |
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| we were seeking to raise Indian recraits. The old man thought a moment and serionsly simonished |  |
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$A$ Burlal at Sea.

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## $\pm$

 Address to the Spiritualists and all LiberaMinded Persons in the state of Illinols.



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Yrom our Regular New orieans corres-pondent, $\mathrm{P} . \mathrm{B}$. Randolph-No. 12.

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tions, ond had an antecent oxistence. When the
opposite doctrine becomes one of the findamental opposte doctrine becomes one of the frndamental
doctrines of spiritualisis, the high standard of
ontal motina right ond delerated, p phinciplig evind depantranad
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Forever.
T: tha word hath mantidid tome,





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The Secret out-spiritualism Exploded

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\begin{aligned}
& \text { It beilieves in the solar sytem, bat not in the } \\
& \text { sun ext comes the revelaton or the sablime } \\
& \text { "Yheory" which explains the whole eyytery }
\end{aligned}
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$\qquad$ARTS AND SOIENCES
4 Drop of Water and tits contents.

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| ralist! <br> The second group of infusorial life is the Protozoo, from Greek words, signifying first lifo. Some of hese are amorphous, and othen have mouths fo the admission of food; some an moved by vibriting cilia, others by falso feet protruding from th |
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VOIOES FROM THE PEOPLE





Tivir tincture of hemp 18


On no account bathe, any part of the body with
warm water. Hot water In bottices may be used

Remove these plasters ns soon os the barning
produces adedided nerovostrititaion in the patient
for this will exhanst, and exhanstion must be care.
becausean a chill turoughount the whole system sis arrthe patient nervous, or erexpose the skin to the a
The best quallty of brandy should be glven

be used according to the judgment of the nurse,
dependent of all other medidines.

energies.
Inery dose of thirty (80) drops of the abore
preseription the pationt will get ten (10) drope ofand two (2) grains of quinine. The landanau quites the exctod state of action
Iation; the chloroform acts dircouy

- tho quanuity yitated cannot Induro
Springneld, III, Aug. 16, 18
Letter from Geneseo, III ..... 

Surf Bathers.

$\qquad$ ..... 

$\qquad$


A teaspoonf(u) or the flower or suil phir worm in the
 tacked.
Norz. A slight orrection has been made in the
above arricicle fince it appeared in our mesee of hast

Letter from Hon. Sharon Tyndale



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| phia. a. R. I., Aug. 21, 1806. |  |  |  |  |
| that the delegates to the Third National Conven | yy to the rioref of anme | ter | Hero to a wit: (1) boldecoss of claim; (2) originality |  |
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|  | five to ten thousand people in the body, and per |  |  |  |
|  |  |  | Horat-Tliere fs no lack of confidence on th |  |
|  | $\mathrm{m}_{\text {man }}$ | aacriflces, he slall be finned by the breczes of pros. perity and rocked in the cradle of peace and plenty." | botb, an to the exceptional and super-exce |  |
| remained for the la |  |  | For Instance, following the aimple, sensible and |  |
|  |  |  | - the equally clearly written preface of the spirit |  |
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| nghat be |  | edrication. And hence the man of harmonious or | form and void,' or what caused the 'darkness upon |  |
| $\begin{aligned} & \text { thes } \\ & \text { ther } \end{aligned}$ |  | sentative. The great mistake is, that those who |  |  |
| Aron |  |  |  |  |
| ber thint this is the tract of land which our friends |  |  |  |  |
| others have purchased Mother Jersey into the |  |  |  |  |
| taking the example of nutiful and |  | reth was the man of bis time, developed by force of circumstances and conditions, in the natural as. |  |  |
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| man myself, that I protest against the want of |  |  |  |  |
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|  |  | golden urn" will preserve his name untarnibhed and his character unstained, as such, to the most | Heer, west hios Jews rejected Jesus, becanee he was not |  |
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|  | 揌 |  | it is, the rather, a great aid thereto. Doubtless the so-called special scientists, rejective of this new | cone statement of $i$ |
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| tand moder, and showing that the tey of |  |  |  |  |
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| Frank L. Wadsworth said, That while the p |  |  | atile | de caine |
| Co prominent and Imporatat parat of spirim |  |  | Butwat hey demund, end j susts dee |  |
| ht us the importance of the relations | up |  | St |  |
|  |  | is and | tima oryiginal mind, |  |
|  | perfect perceptions, may be in gross inharmony | I music ten | or obtuseness, of its cotemporaries. |  |
| K. Coomey | with the double diapason of the rolling ocean; yet in the ear of the Infinite must have their perfect |  | Besides which, when you take your po side, and not outside, of the Spiritual Mo |  |
| Nettie Colburn, of Buffalo, was ent ke of the Spiritual movement in | accord, and the rumbling of the mig |  |  | the real mesning of the |
| dimpressive manner. |  |  | peakers but writers readily honored. Nay; they |  |
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|  | $\begin{aligned} & \text { together." } \\ & \text { In accordance with } \end{aligned}$ |  |  |  |
| Mr . Drake and Mr. Leach, of Newark, g timony to the facts of our philosophy ; | harmony ought our spiritual lives to be each acknowledging the natural right of |  | botedly a great deal is due to the | iseapaide of |
| askin mad | other to fill his own respective sphere. How | ga | ness in the matter, or novelty. But the |  |
| highly gratifying to observe the | by a due regard to this universal law, harmony will be wrought out of apparent discord, and love |  | g dual |  |
|  | and peace assume the ascendan |  | thtent. What is that? To zive, for axem the |  |
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|  | conceptions of fight and beaut |  |  |  |
| Henry T. Child, M. D., 684 Race Stree |  |  | tually original and originally |  |
| Letter from Ljman C. Howe. | May he not with equal pro |  | and dere end splemer |  |
| will try not to |  |  |  |  |
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| ventionists in attempting to stifle free | "With the creation of human law |  |  |  |
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RELIGIO PHILOSOPHICAL JOURNAI
SEPTEMBER 8, 1866

GOMMONICATIONS PROM TAB INYBR LIPB.

 questions, in
to the publle.
Avastat 20. invocation.











Avoum 23.
Qusstions and answers.

 the olngm,
A. Yo.
Q. What
Q. What athall wo do na spirituallata?
A. Wo do not look uppon It man at
 look thpon II WIt great horror.






 luterforly yu muelin tud they woild osterolirly.




 The came, reformers do the same. They go sull poseses that love for themselves, und have J Jnot
appreclatlon of thomeolves, which they muat have


| THOMAS to us Motiza. <br> I have been trying to remomber the day of tho month whou I was drowned, but I cannot. It was In Minter, I Was akatigy on the coe whero it was thitu-Where it had been out out and then frozen over the top, and it was too thin to hold me up. and I broke through. I was so scared that I did not feel any patio-did not know when I ded. The laet 1 remember I was tryling to catch hold, to keop mydinst the leo. It was protty near the middte. It was on the river, naar the milade of it. <br> 1 thought of you, mother, but 1 did not think long. 1 saw you afterwaras when you wore looklog for me, and I saw mysolf, too, whion you found me, I know It. Thero wero no spots on mo-no place whero I was hurt, but when you took the skates off my feet where the strips camio round my boots you had to cut them ofl-the ekkate straps and straps came was black, but the rest of we looked Just as well as $I$ ever did. <br> 1 saw you, mother, when you rubbed niy feet whi your dows, and 1 save you cry, too. The on to my feet. I waited to tell you that I had other feet-had another body-but I could not do it. I could not muke you hear. I tried to make around your ueck, and called you, but you did not 1 lid not see you when you buried my body. |
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is well has I what $11 /$ was !
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Mrs. L., bury my body-that which was onco my
body-here. . Its



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 RELIGTO-PHILOSOPHICAL PUBLISHING ASSOCIATION CEICAGO. III











HISTORY OF THE SPIRITS' OIL WELL,
ARTESIAN WELI
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LECTURER AND WRITER soievee, rehgion and phlosophy

NEURAPATHIC BALSAM,
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PHOTOGRAPHS OF SPIRIT PAINTINGS! PHOTOGRAPHS OF SPIRIT PAINTNGS:
scenes in the summer Land-No. 1 . THID POATIOO OH THE SAGET, Carte do Vithe,






MANOMIN
MIVNESOTA, THE GREAT RERELLION, AND
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 ADDREW JACKSOA DAHIS' LITEST WORE. DEATH AND THE AFTER LIFE.

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 A NEW AND INSTRTCTIVE WORK. SEXUAL PFYSIOLOGY.

PROBLEMS IN SOCIOLOGY.


THE MEDIUM ARTIST

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 SPIRIT PIOTURE.
 RAPHAEL











Perfection in Oooking and Heating

## EAGLE GAS STOVES AND RANGES.

AGRICULTURAL IMPLEMENTS,

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MOSES AND THE ISRAELITES
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| Enlgmas, Oharades, Etc. <br> MISCELLANEOUS ENIGMA. <br> composed of only twalve letters; yet ont |
| ords. <br> My 1,,$~$, 5,12 is what destroys the peace of <br> many. $2,12,3,5,10$ is what none should be ashamed <br> to do. $4,11,12$ is what all should avoid. <br> , 3,5 is used on bonts. <br> My whol 15 <br> assessed by many, who are not consclous of the <br>  |
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| $\begin{aligned} & \text { near, but not in far. } \\ & \text { Java, but not in Sunda. } \\ & \text { Spanish, but not in Dutch. } \\ & \text { William, but not in Bill. } \end{aligned}$ |
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answers to unimportant questions.



 What istit we ell frequenty say we wild do, and
no one has yet ever done? stop at minuto.

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 up the esilp.Answrer to Word Puzzle.-Napoleon Bonaparte.
Answer to Puzzle





















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The Children's Progressive Lyceum.



NEW SPITETVAK, sowe,

DORMAN \& WHASAMS,
CLAIPYOYYNT AND MAONETIC PHYצICIIIIS, I

IMPORTANT TO INVALIDS
winchester's
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information, free of eharge. pont omee $\frac{\text { nox } 6373 .}{\text { WILKINSON \& PEIERS }}$
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Clairvoyant, Psyehometrfe, Telegraphie and
Inspirational Medium, 74
and $\frac{\frac{W}{2}}{\frac{S^{0}}{2}}$

MAGNETIC PREATMENT
OR THE RELEF AND CURE OF DISEASE. S. ROBERTS


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DR. A. N. MILLER

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CLAIRDOYANT PHYSICIAN Will examine and preseribe for all dheseses of the huma
family, at her revidoncer





 Uicerated Throat, Catarh and Piles Cure
wITH PRONPTNEs
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J. WINCHESTER, 36 John St., N. Y hlias artesian meli, near chiogo.
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## WESTERN HYGEIAN HOME,

CLAIRVOYANT PHYSICIAN


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THE LITYLE BovQUET CHILDREN AND YOUTH CHILDRENS PROGRPBBIVE LYORCYR



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PROSPECTUS


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TERMS OF SUBSCRIPTION-IN ADVANGE:
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