

1: Was Wayne Williams Guilty? by Nicole Guillory on Prezi

Flowers, the magistrate at Bow Street Police Court gave a written judgment on the case, sentencing the "Doctor" to three months' imprisonment with hard labor in the House of Correction; which sentence to the credit of our common sense, sadly discredited by much that came out on the trial, was received with some applause, and Mr. Lewis the prosecuting solicitor was cheered by a large crowd on leaving the court.

Philip Wogaman, who pastored the Clintons during their time in the White House. However disturbing as all that may be, it is yet another of Mrs. Both men embraced and advocated Marxism. In a February 22, , interview in the Seattle Times, Lerner predicted that he would be fired from his academic post at the University of Washington due to his love for The Communist Manifesto and proclamation of "I dig Marx. Lerner believed that Marxism correlated with the results of hallucinogenic drug use. Ayers drove one of two getaway cars in relay with Dohrn, taking Leary to Seattle and providing him and his wife, Rosemary, fake passports and airplane tickets to eventually flee to Algeria. So are the numerous bombings that he, Dohrn, and the Weathermen participated in, such as the U. This event was pivotal to the anti-war movement as it marked the first ever student takeover of a university campus building, setting the tone for what lay just ahead. One of the most astounding facts concerning Lerner and Ayers is that, though both were arrested and tried for their roles in violence acts carried out on U. During the ensuing riot, rocks and paint bombs rained on the police and courthouse, leading to 76 arrests and 20 injuries. Lerner was sentenced and transported to Terminal Island Federal Penitentiary in San Pedro, California, where he served several months before the 9th Circuit Federal Appeals Court ordered him released despite the claim made by J. Edgar Hoover in a public statement repeated on national radio and television that Lerner was "one of the most dangerous criminals in America" - though he had never been convicted of engaging in any act of violence. In those days I knew who Michael Lerner was. He was the intelligent, charismatic, but strangely frightening ring leader whose entire being was focused on counter-culture, anti-American activities. He definitely amassed quite a following that today I would liken to a cult. Ayers and Lerner were cut from the same cloth then and are tied to the same fabric today. Now Bill Ayers and Michael Lerner are connected forevermore to both the current and perhaps the next Democratic presidential candidates. Obama, Ayers, Clinton, and Lerner share the same ultra-radical ideology and there can be no doubt that the two politicians have been influenced by their leftist mentors. One is currently our president and one now wants to be, which leads us to the ultimate question: What Difference Does it Make?

2: London police force must act over excessive force claim, says court | UK news | The Guardian

Satires and Profanities by G. W. Foote and James Thomson. No cover available. Download; *Spiritism in the police court* -- A commission of inquiry on royalty.

Some criminals adopt alternative religious beliefs to justify their activities and provide a sense of solace. In her modern incarnation, she appears as a skeletal figure in a wedding dress, carrying a scythe, and often adorned with fabulous jewelry and ornaments. Some claim that they can remember household shrines to the goddess over half a century ago, but her cult began to truly grow in the s following the waning influence of the liberation theology of left-wing activist priests. Following the increasing conservatism of the mainstream Catholic church, many of the poor began to turn to Santa Muerte as a transgressive alternative faith. She is said to be a protector of both criminals and the marginalized in society: She is paid homage to with gifts of tequila and water in exchange for boons and protection. She has an appeal to the criminal world because while holy death eventually comes for us all, she does so without judgment. As she is an unrecognized saint , devotees can ask things of her they would not dare ask of an official Catholic saint figure. The majority of the 5â€”10 million Santa Muerte devotees in Mexico and the United States still consider themselves Catholics.

Marrovi Often compared to Robin Hood, Jesus Malverde was an early 20th-century Mexican bandit who robbed from the rich, gave to the poor, and was eventually hanged by the government in for his trouble. The faithful began to stream to his shrine in Culiacan, Sinaloa, to ask for boons and thank him for what he had already granted them. Offerings to the saint may include photographs, photocopies of recently acquired passports, corncocks, artificial limbs, jars of shrimp in formaldehyde, and even gunsâ€”all symbols of some material success attributed to Jesus Malverde. He is particularly popular among mid-level members of drug cartels because he is believed to give protection against the violence and uncertainty of the drug wars. He is also popular among the marginalizedâ€”drug users, prostitutes, the handicapped, pickpockets, thugs, and the destitute. In recent years, the cult has become more mainstream with families maintaining shrines in their houses and an annual festival where the face of Jesus Malverde is washed in holy water, caressed, given cigarettes, and even bathed in top shelf whiskey. During the festival, bands play narcocorridos, songs glorifying the drug trade, and there are donations of food, toys, and household items to the community. The Kingston Group utilizes its younger members as virtual slave labor while maintaining a public front of a cooperative society and business enterprise owning almost businesses in Salt Lake City as well as a casino, cattle ranches, and factories across the country. The members blend into the wider community, maintaining a front of politeness and wearing nondescript clothing, as a cover for a massive crime ring and cult practicing polygamy and child abuse. Today, his descendants believe in keeping their bloodline pure which means incest and high rates of genetic deformity so they must avoid hospitals and birth records for fear of scrutiny. Elden Kingston also preached of a hierarchy system called the Law of Satisfaction, ranking everyone in the community from the leaders down to the wives and children. Husbands ranked higher than wives, first wives ranked higher than second wives, and so on. Elden was replaced after he died in by his brother J. They have extreme natalist views that maintain an extremely high birth rate , which results in poverty and hunger among members of the clan. One former member put it this way: Some cultural historians believe Master Handan was a god of wealth who could withstand the cold. Throwing firecrackers at men representing the deity, dressed in masks and shorts with only a banyan branch each for protection, is a way of honoring the god and ensuring wealth and prosperity. How the ritual began is unknown, but it was first recorded during the Japanese Imperial Period. Some claim honoring Handan with fireworks was rewarded by the god, who cleared the city of infectious diseases. Scientists believe the heat and thick smoke during the bombardment may have helped reduce the transmission rate of bacterial infection. Others believe Handan was actually the god of gangsters and hooligans. Whoever could endure the bombardment for the longest had the cojones to lead the gangsters. The ritual was banned in , and police raids attempted to put a stop to it. But since , the ritual has been officially celebrated as cultural heritage and a tourist attraction for the city. However, veneration of Master Handan is still prevalent in the Taitung underworld, and during the lantern festival, gangsters still mount palanquins

exhorting local residents to shoot them with fireworks. He modeled their organization after the medieval crusaders of Jerusalem. The Knights Templar believed in a code of honor, which they detailed in a pamphlet bearing images of knights on horseback bearing lances and crosses. Evidence seized by Mexican Federal Police indicated the use of hooded robes, crosses, and metal helmets in rituals. Many who join the cartel are drug addicts who are put through a religious rehabilitation program by the group, then forbidden to take drugs. He helped cause the civil war to bring down the Han and the rise of Shu Han, of which Liu Bei became the first emperor. There was a legend telling of Guan Yu, Liu Bei, and Zheng Fei, another general, swearing a blood oath in a peach garden to become brothers. Over the centuries, Guan Yu has become an icon of loyalty and righteousness, eventually recognized as a god of war and wealth, widely worshiped in mainland China, Hong Kong, Taiwan, Singapore, and Chinatowns around the world by businessmen, shop owners, and kung fu practitioners. He appears in shrines as a mighty warrior with a stern red face, holding a halberd. Interestingly, he is the patron saint of both policemen and criminal triads, as both groups have a keen sense of brotherhood and a code of honor. Statues of Guan Yu in police stations hold a halberd in the right hand, while those in triad shrines hold a halberd in the left hand and are usually more stern and threatening in their appearance. For triads, his loyalty reflects the loyalty of secret society blood oaths. In the early years of the triads, figures such as Guan Yu and Liu Bei were important representations of loyalty, but less important than the influence of the White Lotus religion. But since then, his influence has grown. In late , Hong Kong pro-democracy protesters erected a statue of Lord Guan in the middle of Mong Kok to serve as a strategic deterrent against intervention by either police or the triads. This worked for a few weeks, until police were clearing the area and accidentally knocked the statue down, breaking off one of its hands. They became more ritualized in their uniforms and initiation ceremonies. Civil War, reaction to Pentecostalism and radical Islam on campuses, and the destructive growth of the oil industry helped to change the nature of the confraternities into militarized criminal cults. Violence on campus increased, and the confraternities began to incorporate traditional religious objectsâ€”jujuâ€”into their initiations. Notable confraternities included the Klansmen Konfraternity, the Supreme Vikings Confraternity, and the Black Axe Confraternity, all of which were involved in violence both on and off campus, as well as criminal street gangs and corrupt politicians. In the s, they were deeply involved in the drug and weapons markets and the illegal siphoning of petroleum, known as bunkering. Cultists have been involved in racketeering, armed robbery, assassination, prostitution, political intimidation, bribery, human trafficking, and kidnapping. Confraternities remain a serious problem in Nigeria today. Police shocked the community by alleging that 14 junior secondary school students ranging in age from 12 to 15 were involved in the attacks. A month earlier, a number of alleged confraternity leaders were arrested, including four government functionaries. Confraternities have also spread abroad. In , Italian police arrested members of the Eyre Confraternity to prevent looming violence. This cult, which has branches throughout Europe including the UK, is known for its uniform of blue hats, clothing, and shoes as well as a ritual in which cultists bleed into and later drink from a communal bowl. She would later become a folk hero in Venezuela. When Spiritism entered the region in the early 20th century, she came to be considered a guardian spirit around the holy mountain of Sorta in Yaracuy State. Her legend combined with Spiritism as well as Catholic, African, and indigenous beliefs to form a new religion based around the consultation of spirits. These spirits are arranged into courts: One of these spirit courts is the court of the criminals, also known as Santos Malandros, or the Holy Thugs. It is headed by Ishmael Sanchez, a petty criminal who was gunned down by police in the s. The Santos Malandros gained popularity following three days of riots in Caracas in and were absorbed into the syncretic Maria Lionza faith. The Holy Thugs are depicted as garish figurines with baseball caps on backward, cigarettes dangling from their mouths, and guns in their belts. Tobacco is considered sacred to the court, and all worshipers, even children, will smoke cigars during worship. Like Jesus Malverde, Ishmael Sanchez was allegedly a figure who robbed to give to the poor and was gunned down by a crooked cop. Adel Soso Sastre Slaves shipped from the Congo to Cuba by the colonial Spanish brought with them their religious beliefs, which in the New World included Santeria and other African religious traditions. One of these traditions was Palo Mayombe. Although many Palo practitioners have Santeria training, many Santeria followers fear Palo Mayombe as witchcraft. Palo rituals involve a nganga, a ceremonial cauldron containing earth, sticks, and

animal or human remains. Animals are sacrificed over the nganga in order to feed the spirits within. The nganga represents the universe; through sacrifice, a Palo priest, called a Palero or Palera, can instruct the spirits to perform works of magic, heal, curse, or make pacts. Animal sacrifice and the use of human bones has led to Palo Mayombe practitioners running afoul of the law on charges of animal cruelty and grave robbing. Palo has thousands of peaceful and law-abiding practitioners, but it has also been appropriated by the criminal element, who seek to use its powers for protection against rivals and the police. One technique is inscribing signatures onto parchment or a brown paper bag, which is then placed into a nganga, over which two black pigeons, a red rooster, and two white quails are sacrificed. While the media often conflates and misinterprets Afro-Caribbean religious traditions, there are still individual practitioners who use the faith in order to justify crimes. Adolfo de Jesus Constanzo diverged from standard practice by adopting human sacrifice. In , the mutilated body of a baby boy was found in Connecticut with ritual items—coins, fruit, burlap—linking it to a possible Palo Mayombe ritual. Palo Mayombe lacks a centralized doctrine or hierarchy, meaning its practices can be adopted by individuals with criminal intentions relatively easily. In , Los Angeles used car dealer Ruben Hernandez attempted to use Palo Mayombe rituals against prosecutors and investigators when he was accused of fraud. A year earlier, an illegal grenade manufacturer in Puerto Rico was caught in a sting by undercover agents posing as drug cartel members. In his home, along with signs of syncretic Santa Muerte worship, they found evidence of Palo Mayombe rituals involving legally sourced human bones and the police badge of a former Rio Grande City officer. These prison churches derive their organization structure from Pentecostal churches outside prison, but also from the gangs inside the prisons. The small groups began to grow and claim parts of the prison as their own territory. The Pentecostalism within the prison bears a resemblance to gang life, with an adherence to strong charismatic leaders and membership in the church offering protection from threats. These churches usually make up around 10 percent of the prison population, much smaller than the secular gangs. But the gangs respect the churches, and in turn the churches do not interfere with the gangs. Gang members are allowed to leave their gangs and join the church community, but only if their conversion is genuine. Church members are forbidden to take drugs, so if someone converts and is found to have taken them, they will be expelled from the church and suffer harsh punishment for their disloyalty from their former gang. But the balance between church and gang maintains an order within the prisons to a much greater extent than the facade of control exercised by the wardens. Some former prisoners converted to the faith return after their release to work with inmates. One inmate, Daniel Ruffinnati, credits his conversion with curing his schizophrenia and now works with a social outreach program. Not all interactions between burgeoning Pentecostalism and the world of crime is so rosy, however. Informal, unregulated, and for-profit compulsory rehabilitation centers run by Pentecostal and Charismatic churches in Guatemala are holding drug users against their will with government approval.

3: Umbanda - Wikipedia

LibriVox recording of Satires and Profanities, by James Thomson. "Believing as I do that James Thomson is, since Shelley, the most brilliant genius who has wielded a pen in the service of Freethought, I take a natural pride and pleasure in rescuing the following articles from burial in the great mausoleum of the periodical press.

The actual practice of attempting to capture ghosts on film dates back nearly a century and a half to around 1860. Not surprisingly, this type of photography has been controversial and the subject of much debate ever since. The reason that is most given for the lack of widespread acceptance of the credibility of spirit photographs is that the photographs of the past were so riddled with fraud. Strangely though, it is spirit photography that seems to provide the most scientific evidence of ghosts. It is one of the only methods of capturing ghostly phenomena that approaches the standards of science. Spirit photography is what seems to be the effect of radiation of some sort on photosensitive film. Such results continue today, although much has changed from the early days of photography. In those days, the photographer first had to prepare a glass plate by coating it with a film of collodion gun cotton dissolved in ether containing iodide of potassium, sensitize it by dipping it into a bath of silver nitrate and then take the photograph while the plate was still wet. Each exposure was exciting, each batch of chemicals mixed was a new experiment and every result and reason to take another. Today, we take photography for granted by simply loading film into a camera and snapping a picture. But thanks to advances in film, cameras and technology over the last several decades, it may be that the controversial science of spirit photography is finally coming of age. Of course, nothing of the present could exist without the example of the past. Spirit photography of today differs greatly from that of days gone by however. Just the mention of "spirit photography" tends to conjure up the images of days gone by, a period that was plagued with questionable methods and often humorous results. But were all of the photographs of the past fake images that were created to bilk people out of their money? It has been claimed that spirit photographs were first produced by accident and only when unscrupulous photographers realized the wealth to be made from them were the first fraudulent images produced. But were they all frauds or did a few fakes muddy the waters for the many? A fairly standard spirit photograph of days past. This was taken by William Hope of a Mrs. Longcake and what was alleged to be her deceased sister in law. The very first spirit photograph has long been erroneously credited to William Mumler, a Boston engraver in but as it happens, he was not the first to take a photo that would later be deemed as "unexplainable". This bizarre event actually occurred just one year before, but as the photographer was never able to reproduce the results, he has since faded from memory. His name was W. Campbell though and he lived in Jersey City, New Jersey. One day, he was taking a test photograph of an empty chair and while there was no one else in the studio at the time, the developed plate showed the image of a small boy. Campbell was never able to produce any more photographs of this nature however and so it was not until the following year when the history of spirit photography really began. The first "official" spirit photograph has been credited to a Boston engraver named William Mumler, an experienced and enthusiastic amateur photographer with a studio on Washington Street. While developing some experimental self-portraits of himself, a developed plate showed the image of a young woman standing next to him. As he examined the picture, he recognized the figure as that of a cousin who had died 12 years earlier. He later recalled that while posing for the photograph, he had experienced a strange trembling sensation in his right arm that left him feeling exhausted. A photograph taken by William Mumler in the s The photograph attracted great interest and came about during the expansion of the Spiritualist movement. Soon, he gave up his job entirely and devoted his efforts to spirit photography. William Black, a leading Boston photographer and the inventor of the acid nitrate bath an important improvement in the photographic process was one of the professional photographers who investigated Mumler and his methods. After his portrait was taken, Black removed it from the camera and took it to the darkroom himself where, as it was developed, he saw the figure of a man leaning over his shoulder. He had no explanation for its appearance. Although he had not previously been interested in spirits or Spiritualism, Mumler soon began to describe himself as a "medium for taking spirit photographs" and although the spirit "extras" were often unrecognizable and blurred, in many

of the cases they were the distinct likenesses of deceased family members and friends. He quickly became the subject of great controversy. Even the testimony of New York Supreme Court Judge John Edmonds -- who had gone to see Mumler convinced that he was a fraud and left convinced that he could actually produce psychic photographs -- failed to quiet the critics and the non-believers. The studio began to be frequented by wealthy and influential patrons. Although many of the photos that he produced were undistinguished, on one occasion at least he produced a recognizable and some believe amazing spirit portrait of Abraham Lincoln. A lady who was heavily veiled and wearing a black dress gave her name as "Mrs. Tydall" when she called unannounced at the studio and asked to be photographed. When I came out I found her seated with a veil still over her face. I asked is she intended having her picture taken with her veil. This photograph has been distributed widely over the years and while some have expressed amazement at it -- most feel that it is likely a clever hoax. Child of Philadelphia reported that he found Mumler to be very willing to give him every opportunity to investigate his methods and that he was himself interested in finding a rational solution to the mystery. Mumler permitted Child to watch all of his operations in the darkroom and allowed him to examine all of his apparatus. Child showed the pictures made during the investigation and he and several friends watched the whole process, from the plate cleaning to the developing. He took the precaution to mark each plate with a diamond before it was used and yet on each was a spirit image. Child failed completely to discover any human agency that could have formed the spirit extras. And with each of these, they differed considerably from any that he had seen before and he had no way of imitating them. His trial was widely publicized and he was later acquitted. Mumler was exonerated and his case dismissed. Many modern researchers believe that Mumler may have actually captured something genuine in some of his photos, however, the lure of money was just too big a temptation for him and he supplemented his authentic photos with fraudulent ones in order to pay the rent. Phony spirit photograph taken by E. The photographer was later arrested and charged with fraud. Soon, other photographers, both amateur and professional, began to come forward and they also called themselves "mediums", claiming the ability to make dead appear in photographs. Spirit photography soon became a popular pastime and literally thousands of dollars were made from those who came to have their portraits taken. One photographer, William Hope, claimed to take more than 2, spirit photographs during a period of about two decades. Few of these photos appear to be in the least bit authentic. Typically in the photographs, ghostly faces appear, floating above and behind the living subjects. In others, fully formed spirits would appear, usually draped in white sheets. Unfortunately, the methods of producing such images were simple. The fraudulent photographers became adept at doctoring their work, superimposing images on plates with living sitters and adding ghostly apparitions and double exposures. The appearance of the fully formed apparition was even easier. Old types of cameras usually demanded that the subject of the photo remain absolutely still for periods of up to one minute, all the while, the shutter of the camera remains open. The assistant remained in place for a few moments and then ducked back out of the photo again. On the finished plate, it would seem that a transparent "figure" had made an appearance. This type of "trick photo" was first mentioned in photography journals in 1860. Ten years later, Sir David Brewster recalled the technique when he saw some of the early spirit photos that were produced. He remembered another photo that he had seen of a young boy who had been sitting on a step near a doorway and who had apparently gotten up and left about halfway through the exposure. As a result, the seated image was transparent in the finished photo. A stereoscopic card from my own collection in which trick photography was used to show "the devil" appearing in the background. Other methods of obtaining fraudulent photographs were used as well. Prepared plates and cut films were often switched and substituted by slight of hand tricks, replacing those provided by the investigator. And while this might have fooled a credulous member of the general public, slight of hand maneuvers and instances of assistants prancing through photos draped in sheets would not have convinced hardened and skeptical investigators that the work of the spirit photographers was credible and even genuine. However, in case after case, investigators walked away stumped as to how the bizarre images managed to appear on film. For every fraud who was exposed, there was at least one other photographer who was never caught cheating. But unfortunately, there were many who were not so honest. At about the same time that William Mumler was going on trial in New York for fraud, a popular spirit photographer named Frederick

Hudson emerged on the scene in London. Samuel Guppy, a well-known medium of the day. He was eventually investigated by a famous professional photographer named John Beattie in He carried out a series of experiments with Hudson that were later published in the British Journal of Photography. At that time, Hudson was charging a steep fee for his photos, but only with the understanding that he could not be blamed if nothing unusual appeared, which often happened. He also maintained that he had marked the photographic plate to be used and watched it being coated and prepared. No extra appeared in the photo. For the next experiment, Beattie wrote: On the picture being developed, a sitting figure beside myself came out in front of me and between the background and myself. I am sitting in profile in the picture -- the figure is in a three-quarter position -- in front of me, but altogether between me and the background. The figure is draped in black, with a white colored plaid over the head, and is like both a brother and a nephew of mine. This last point I do not press because the face is like that of a dead person and under lighted. The figure is in front of me and, as it were, partially between me and the camera. He was convinced that the figures were not double exposures, had not been projected in some way, were not the result of mirrors or even the result of images that had been manipulated onto the plates during the developing process. What he did not take into consideration though was that the images could have been on the plates all along -- that his own plates had been switched for "trick plates" by the photographer. This seems to have been the standard operating procedure for many of the so-called spirit photographers of the day and it was not realized for quite some time. Many of them, including a Mr. Parkes, who produced a number of psychic images even allowed themselves to be observed while working on the plates. Parkes, for instance, had an aperture cut into the wall of his darkroom so that investigators could see inside while he went through the developing process. The problem was that the investigators had no idea just what plates he was actually developing!

4: Bangs Sisters - WikiVisually

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At Huddersfield the Rev. Francis Ward Monck, formerly a minister at Bristol, was cleverly caught out by Mr. At length this reverend medium took refuge in his own bedroom and locked himself in, and while the profane sceptics were besieging the door he managed to escape from the window by the help of a sheet. In his sore haste he left behind him some of the "paraphernalia," whose existence he had so indignantly denied, including "spirit hands" and prepared musical boxes. He took out a warrant against Mr. Monck, who kept his carriage and yacht at Bristol. We may admit that the application of the Vagrant Act is an awkward and round-about mode of dealing with such cases, and the sooner Parliament in its great wisdom provides a more direct and effectual remedy, the better; nor could a stronger argument for its provisions be adduced than the fact, if fact it be, that this reverend medium by the illicit production of spirits very much below proof, has been getting money enough to keep a carriage and yacht. The London case of "Doctor" Slade, is too well known to require being detailed here. As his fee was a sovereign, well-off people having much time to kill with any excitement, and empty heads to fill with any nonsense much the same sort of silly people as those for whom some West-end High Church is the half-way house to the Pro-Cathedral, must have been his most numerous visitors. Thus Society with a capital S took great interest in him, and our penny daily press, always ready to pander to Society, and to the snobbery of its readers who are not in Society but ever on their knees worshipping it—our penny daily press furnished full reports of the proceedings. Lewis the prosecuting solicitor was cheered by a large crowd on leaving the court. In the course of the defence there was read from the Spiritualist an account of a sitting with Slade by Mr. Serjeant Cox, who, as Mr. Flowers observed, would, if an appeal were raised, be one of the judges of that appeal. The said account, after relating various wonders, concludes thus: If they be genuine, it is impossible to exaggerate their interest and importance. If they be an imposture it is equally important that the trick should be exposed in the only way in which trickery can be explained—by doing the same thing, and showing how it is done. Flowers had passed sentence, and the appeal had been raised, this same Serjeant Cox, having become a prospective judge of the case, opened the third session of the Psychological Society of Great Britain, whereof he is president, and which, under such a president, will doubtless do a vast deal for the science of psychology. According to the report of the Standard of Friday the 3rd inst. Of the true motive for that proceeding there could be no doubt. The pretence of public interests was transparent. Perhaps only a lawyer can properly appreciate them. It was not to punish Dr. Slade, but to discredit through him all psychological phenomena, the proof of whose existence was destruction to the doctrines of materialism—Slade was or was not guilty, the trial had had the unlooked-for effect [! Dunlop, with admirable gravity, whether sincere or ironical, expressed a high opinion of the judicial mind of the president! Serjeant Cox, he would give as dispassionate a decision as if he had had no previous knowledge of the circumstances!! For myself, as a mere unlearned layman, I can only ask in astonishment, Is this Serjeant Cox, with his indecent partizanship and wild personal imputations, fit to sit in judgment—I will not say on this Slade business—but on any case at all which requires impartiality and discretion? Can anything be darker and more debasing in a so-called civilised time and country than this Spiritism has proved itself from the beginning until now? I have yet to learn that the whole of its world of spirits, now for many years at the beck and call of countless mediums, professional and private, has ever dictated or written a single great sentence, revealed a single great truth—discovered a single important fact. Nothing but the dreamiest drivel, or delirium, the most wretched and imbecile juggling tricks, with all sorts of evasions, and deceptions and lies! Wallace himself, one of the few good men it has got hold of by some weak place in their minds, in his evidence for Slade said "that he attached no importance to the subject-matter of a message, but only to its being written intelligibly, the subject-matter seldom being of any value. The truth is the truth, whether dark or bright, debasing or ennobling; but if we are called upon to consider a theory in these aspects, what, I ask again, can be more dark and debasing than this, that we live after death to rap and turn tables, play villainous snatches on light musical instruments, write badly-spelt balderdash, dictate ungrammatical imbecilities or lies,

grasp hands and jog kneesâ€”all for the profit of show-men and the hysterical wonder of fools? Who would not prefer annihilation to such a degraded and idiotic immortality? Shakespeare , Bacon , Byron , Shelley , and countless others who on earth were splendid geniuses, have been called from their spheres by knaves or dupes, for what? The only famous character I have heard of, not intellectually degraded since death, was Bucephalus see Secularist, number 40 , who told the company that he still took great interest in literary pursuits, particularly in connection with education; Bucephalus, whose name doubtless suggested an ancient philosopher to the shrewd medium, having been the war-horse of Alexander the Great! We are compelled to accuse the religion which has been so long dominant among us, of fostering the state of mind which welcomes these miserable marvels instead of rejecting them with scorn. The Bible with its Witch of Endor, its recognition of witchcraft, its magicians, its angels releasing the Apostles, its doctrines of the supernatural, its abounding miracles, has saturated the people with superstitiousness, whose evil effects Science can but slowly counteract. And of those who have ceased to submit themselves to the Bible, the larger number are still infected with its non-natural spirit; having renounced one set of irrational marvels, they yearn more or less consciously for another to replace it. In this connection, the point on which Mr. Carry out honestly and thoroughly the application of this rule to the miracles of the Bible, from the speaking serpent, to the birth, resurrection and ascension of Jesus, and what sentence must be passed upon them? The Bow Street Magistrate has given us a really excellent, concise, practical maxim of Freethought. When a Christian comes with his super-natural dogmas and non-natural occurrences, one has but to answer on the judicial authority of Mr.

5: Satires and Profanities/Spiritism in the Police Court - Wikisource, the free online library

-- *The resurrection and ascension of Jesus* -- *Some Muslim laws and beliefs* -- *The Christian world and the Secularist* -- *The Athanasian creed* -- *Our obstructions* -- *Mr. Kingsley's convertites* -- *The primate on the church and the world* -- *Spiritism in the police court* -- *A commission of inquiry on royalty* -- *A Bible lesson on monarchy.*

As of the census, its population was 11,, the city is named in honor of David Rice Atchison, United States senator from Missouri, and was the original eastern terminus of the Atchison, Topeka and Santa Fe Railway. Atchison was the birthplace of aviator Amelia Earhart, and the Amelia Earhart Festival is held annually in July, Atchison is also home of Benedictine College, a Catholic liberal-arts college. However, it seems that all were not agreed upon the location he had selected, Martin and Neal Owens left Platte City, Missouri, to decide definitely upon a site. They found a site that was the outlet of a remarkably rich agricultural region just open to settlement. Million and Samuel Dickson had staked claims near the river, Dr. Eighteen persons were present when the company was formally organized by electing Peter T. Abell, president, James Burns, treasurer. The site was divided into shares by the company, of each member retained five shares. At his meeting on the 21st, two institutions of vital interest to a new community were planned forâ€”a hotel and a newspaper. The Squatter Sovereign, a paper with strong pro-slavery sentiments, was first issued on February 3, and it had formerly been published at Liberty, Missouri, under the name of the Democratic Platform. In the spring of it was purchased by Samuel C, adams, who changed its policy and published it as a free-state paper until the fall of the same year, when Pomeroy became the sole owner. The first post office in Atchison was established April 10, and it was opened in a small building in the block later occupied by the Otis house. Early merchants to establish businesses in the new town were George Challis, on August 30,, Atchison was incorporated. Stringfellow had North Atchison surveyed and platted in the fall of and this started a fever of additions. In the anti-slavery forces took control of the city, on February 12,, the legislature issued a charter to the city of Atchison, which was approved by the people on March 2 at a special election. The first city officers were elected at a special election on March 13, The first schools in the town were private, including parochial schools operated by the Germans, one of the first English schools was opened in by Lizzie Bay 2. Spiritualism
â€” Spiritualism is the belief that the spirits of the dead have both the ability and the inclination to communicate with the living. The afterlife, or the world, is seen by spiritualists, not as a static place. Some spiritualists will speak of a concept which they refer to as spirit guidesâ€”specific spirits, often contacted, Spiritism, a branch of spiritualism developed by Allan Kardec and today practiced mostly in Continental Europe and Latin America, especially in Brazil, emphasizes reincarnation. Spiritualism developed and reached its peak growth in membership from the s to the s, by , spiritualism was said to have more than eight million followers in the United States and Europe, mostly drawn from the middle and upper classes. Many prominent spiritualists were women, and like most spiritualists, supported such as the abolition of slavery. By the late s the credibility of the movement had weakened due to accusations of fraud perpetrated by mediums. Spiritualism is currently practiced primarily through various denominational spiritualist churches in the United States, Canada and they believe that spirit mediums are gifted to carry on such communication, but that anyone may become a medium through study and practice. They believe that spirits are capable of growth and perfection, progressing through higher spheres or planes, and that the afterlife is not a static state, many believers therefore speak of spirit guidesâ€”specific spirits, often contacted, and relied upon for worldly and spiritual guidance. According to spiritualists, anyone may receive messages, but formal communication sessions are held by mediums. Nevertheless, on significant points Christian Protestantism and spiritualism are different and this view is self-evidently incompatible with spiritualism, where the merely spiritual existence is superior to the embodied one. There are quite a number of spiritualist churches which are explicitly Christian in theology, forms of worship and praise, judaism It is held by some adherents of the Jewish religion that spiritualism is strictly forbidden by the Bible. Islam Within Islam, only rarely do some traditions - notably Sufism, despite this, the majority of the followers of Islam believe in the existence of spirits as a fundamental aspect of their religion. However, these spirits are not those of humans but of a third sapient creation said to be

made by God called the jinn. Jinn are spirits made from fire, in a realm not visible to the eyes of people. A famous jinn in the Muslim tradition is Satan, as opposed to the Christian belief that he is a fallen angel, communication with these spirits, whether the spirit is good or evil in nature, is generally not encouraged in Islam. Additionally, the concept of Tawassul recognises the existence of spirits on a higher plane of existence closer to God. Spiritism Spiritism, the branch of spiritualism developed by Allan Kardec, Occultism Spiritualism also differs from occult movements, such as the Hermetic Order of the Golden Dawn or the contemporary wiccan covens, in that spirits are not contacted to obtain magical powers. Mediumship Mediumship is the practice of certain people known as mediums to purportedly mediate communication between spirits of the dead and living human beings. There are different types of mediumship including spirit channeling, and ouija, humans have been fascinated with contacting the dead since the beginning of human existence. Cave paintings by indigenous Australians date back 28, years, some depicting skulls, bones, spirits, Other cave paintings in Indonesia date back a further 10, years. Mediumship gained popularity during the century, when ouija boards were used by the upper classes as a source of entertainment. Scientific researchers have attempted to ascertain the validity of claims of mediumship, an experiment undertaken by the British Psychological Society led to the conclusion that the test subjects demonstrated no mediumistic ability. In Spiritism and Spiritualism the medium has the role of an intermediary between the world of the living and the world of spirit. Mediums claim that they can listen to and relay messages from spirits, or that they can allow a spirit to control their body and speak through it directly or by using automatic writing or drawing. Spiritualists classify types of mediumship into two categories, mental and physical, Mental mediums allegedly tune in to the spirit world by listening, sensing. During seances, mediums are said to go into trances, varying from light to deep, attempts to communicate with the dead and other living human beings, aka spirits, have been documented back to early human history. Mediumship became quite popular in the 19th-century United States and the United Kingdom after the rise of Spiritualism as a religious movement, Modern Spiritualism is said to date from practices and lectures of the Fox sisters in New York State in The trance mediums Paschal Beverly Randolph and Emma Hardinge Britten were among the most celebrated lecturers and authors on the subject in the midth century, allan Kardec coined the term Spiritism around Kardec claimed that conversations with spirits by selected mediums were the basis of his The Spirits Book and later, his five-book collection, some scientists of the period who investigated spiritualism also became converts. They included chemist Robert Hare, physicist William Crookes and evolutionary biologist Alfred Russel Wallace, nobel laureate Pierre Curie took a very serious scientific interest in the work of medium Eusapia Palladino. Other prominent adherents included journalist and pacifist William T, Stead and physician and author Arthur Conan Doyle. After the exposure of the fraudulent use of magic tricks by physical mediums such as the Davenport Brothers. However, the religion and its beliefs continue in spite of this, with physical mediumship and seances falling out of practice, Spiritualism continues to be practiced, primarily through various denominational spiritualist churches in the United States, Canada, Australia and the United Kingdom

4. Tinsmith A tinsmith, sometimes known as a whitesmith, tinner, tinker, tinman, or tinplate worker is a person who makes and repairs things made of tinware, or other light metals. By extension it can refer to the person who deals in tinware. A whitesmith may work with tin, pewter, or other materials, unlike blacksmiths, tinsmiths do the majority of their work on cold metal. The term is applied to metalworkers who do only finishing work such as filing or polishing on iron. Whitesmiths fabricate items such as tin or pewter cups, water pitchers, forks, spoons, the tinsmith, or white smith, learned his trade, like many other artisans, by serving an apprenticeship of 4 to 6 years with a master tinsmith. He learned first to make cake stamps, pill boxes and other simple items, next, he formed objects such as milk pails, basins, cake and pie pans. Later he tackled more complicated pieces such as chandeliers and crooked-spout coffee pots, after his apprenticeship was completed, he then became a journeyman, not yet being a master smith employing others. Many young tinsmiths took to the road as peddlers or tinkers in an effort to save money to open a shop in town. Tinplate consists of iron coated with tin and then run through rollers. This process was first discovered in the 16th century, but was not introduced to England until about the s, previously Great Britain had imported most tinplate from Hamburg. The British Iron Act of prohibited the erection of new rolling mills, pure tin is an

expensive and soft metal and it is not practical to use it alone. However it could be alloyed with lead and copper to make pewter or alloyed with copper alone to produce bronze, today's tinplate is mild steel electroplated with tin. Its non-rusting qualities make it an invaluable coating, however, its quality depends on the iron or steel being free from rust and the surface tin an unbroken coating. When you see rust on a piece of tinware it is because the tin coating has worn away or been cut in the metal, the respective properties of the metals mean that corrosion once started is likely to be rapid. The simple shapes made by the tinsmith required only a few basic tools, in addition to the big shears anchored in a hole in his bench he used hand snips and nippers for cutting. The tin was flattened on a made of a block of steel. Straight and curved anvils were used to turn and roll the edges of the tin, solder was then used to join the pieces together, a soldering iron and fire pot were needed to do this. It was the largest metropolitan newspaper in circulation in the United States in , the Times is owned by tronc. Unable to pay the bill, Cole and Gardiner turned the paper over to the Mirror Company. Mathes had joined the firm, and it was at his insistence that the Times continued publication, in July , Harrison Gray Otis moved from Santa Barbara to become the papers editor. Otis made the Times a financial success, in an era where newspapers were driven by party politics, the Times was directed at Republican readers. As was typical of newspapers of the time, the Times would sit on stories for several days, historian Kevin Starr wrote that Otis was a businessman capable of manipulating the entire apparatus of politics and public opinion for his own enrichment. Otis's editorial policy was based on civic boosterism, extolling the virtues of Los Angeles, the efforts of the Times to fight local unions led to the October 1, bombing of its headquarters, killing twenty-one people. Two union leaders, James and Joseph McNamara, were charged, the American Federation of Labor hired noted trial attorney Clarence Darrow to represent the brothers, who eventually pleaded guilty. Upon Otis's death in , his son-in-law, Harry Chandler, Harry Chandler was succeeded in by his son, Norman Chandler, who ran the paper during the rapid growth of post-war Los Angeles. Family members are buried at the Hollywood Forever Cemetery near Paramount Studios, the site also includes a memorial to the Times Building bombing victims. The fourth generation of family publishers, Otis Chandler, held that position from to , Otis Chandler sought legitimacy and recognition for his family's paper, often forgotten in the power centers of the Northeastern United States due to its geographic and cultural distance. He sought to remake the paper in the model of the nation's most respected newspapers, notably The New York Times, believing that the newsroom was the heartbeat of the business, Otis Chandler increased the size and pay of the reporting staff and expanded its national and international reporting. In , the paper joined with the Washington Post to form the Los Angeles Times-Washington Post News Service to syndicate articles from both papers for news organizations. During the s, the paper won four Pulitzer Prizes, more than its previous nine decades combined, eventually the coupon-clipping branches realized that they could make more money investing in something other than newspapers. Under their pressure the companies went public, or split apart, that's the pattern followed over more than a century by the Los Angeles Times under the Chandler family. The paper's early history and subsequent transformation was chronicled in an unauthorized history *Thinking Big* and it has also been the whole or partial subject of nearly thirty dissertations in communications or social science in the past four decades. Moses is a prophet in Abrahamic religions. Moses Hebrew mother, Jochebed, secretly hid him when the Pharaoh ordered all newborn Hebrew boys to be killed in order to reduce the population of the Israelites. Through the Pharaoh's daughter, the child was adopted as a foundling from the Nile river and grew up with the Egyptian royal family. Moses said that he could not speak with assurance or eloquence, so God allowed Aaron, his brother, to become his spokesperson. According to archaeologist William G. Rabbinical Judaism calculated a lifespan of Moses corresponding to BCE, Jerome gives BCE, the Biblical account of Moses' birth provides him with a folk etymology to explain the ostensible meaning of his name. He is said to have received it from the Pharaoh's daughter and she named him Moses, saying, I drew him out of the water. This explanation links it to a verb *mashah*, meaning to draw out, the princess made a grammatical mistake which is prophetic of his future role in legend, as someone who will draw the people of Israel out of Egypt through the waters of the Red Sea. Abraham Yahuda, based on the spelling given in the Tanakh, argues that it combines water or seed and pond, expanse of water, the Hebrew etymology in the Biblical story may reflect an attempt to cancel out traces of Moses' Egyptian origins. The

Egyptian character of his name was recognized as such by ancient Jewish writers like Philo of Alexandria and Josephus. Hizkuni suggested she either converted or took a tip from Jochebed, the Israelites had settled in the Land of Goshen in the time of Joseph and Jacob, but a new pharaoh arose who oppressed the children of Israel. At this time Moses was born to his father Amram, son of Kehath the Levite, who entered Egypt with Jacobs household, his mother was Jochebed, Moses had one older sister, Miriam, and one older brother, Aaron. One day after Moses had reached adulthood he killed an Egyptian who was beating a Hebrew, Moses, in order to escape the Pharaohs death penalty, fled to Midian. Moses returned to carry out Gods command, but God caused the Pharaoh to refuse, from Egypt, Moses led the Israelites to biblical Mount Sinai, where he was given the Ten Commandments from God, written on stone tablets 7. They are dedicated to the study of psychic and spiritualist phenomena, in August , the British National Association of Spiritualists was formed by Thomas Everitt, Edmund Rogers and others at a meeting in Liverpool. This was considered controversial and not all members agreed in conducting such experiments, in , Harrison also caused controversy in the spiritualist community by exposing the fraud of spirit photographer Frederick Hudson. In , Harrison with C.

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--The resurrection and ascension of Jesus --Some Muslim laws and beliefs --The Christian world and the Secularist --The Athanasian creed --Our obstructions --Mr. Kingsley's convertites --The primate on the church and the world --Spiritism in the police court --A commission of inquiry on royalty --A Bible lesson on monarchy --Principal Tulloch on personal immortality --The established church.

Church of Scientology International v. Fishman and Geertz Scientology: The Thriving Cult of Greed and Power. This famous article critical of Scientology has been the target of an organized book-burning campaign by Scientologists as detailed in the Scarff deposition. By republishing it into the digital domain of the Usenet we hope to confer a kind of immortality on it that Scientology never does on either the perpetrators or victims of its crimes. Please use under the fair use provision of the U. Even as the cult of Scientology tries to destroy the truth, the truth shall be loosed over the planet forever. Time Magazine May 6, page 52. Scientology poses as a religion but really is a ruthless global scam -- and aiming for the mainstream by Richard Behar By all appearances, Noah Lottick of Kingston, Pa. On the day last June when his parents drove to New York City to obtain his body, they were nearly catatonic with grief. This young Russian-studies scholar had jumped from a 10th-floor window of the Milford Plaza Hotel and bounced off the hood of a stretch limousine. His death inspired his father Edward, a physician, to start his own investigation of the church. They take the best and the brightest people and destroy them. For nearly 40 years, the big business of Scientology has shielded itself exquisitely behind the First Amendment as well as a battery of high-priced criminal lawyers and shady private detectives. The Church of Scientology, started by science-fiction writer L. Ron Hubbard to "clear" people of unhappiness, portrays itself as a religion. In reality the church is a hugely profitable global racket that survives by intimidating members and critics in a Mafia-like manner. At times during the past decade, prosecutions against Scientology seemed to be curbing its menace. In recent years hundreds of longtime Scientology adherents -- many charging that they were mentally or physically abused -- have quit the church and criticized it at their own risk. In various cases judges have labeled the church "schizophrenic and paranoid" and "corrupt, sinister and dangerous. The group, which boasts centers in 65 countries, threatens to become more insidious and pervasive than ever. Scientology is trying to go mainstream, a strategy that has sparked a renewed law-enforcement campaign against the church. Rank-and-file members, however, are dealt a less glamorous Scientology. According to the Cult Awareness Network, whose 23 chapters monitor more than "mind control" cults, no group prompts more telephone pleas for help than does Scientology. No cult extracts more money from its members. Do not contact them! It makes Jim and Tammy [Bakker] look like kindergarten. Church officials refused to be interviewed. The investigation paints a picture of a depraved yet thriving enterprise. Scientology probably has about 50,000 active members, far fewer than the 8 million the group claims. But in one sense, that inflated figure rings true: Scientology is now run by David Miscavige, 31, a high school dropout and second-generation church member. Defectors describe him as cunning, ruthless and so paranoid about perceived enemies that he kept plastic wrap over his glass of water. His obsession is to obtain credibility for Scientology in the s. Among other tactics, the group: Buys massive quantities of its own books from retail stores to propel the titles onto best-seller lists. Recruits wealthy and respectable professionals through a web of consulting groups that typically hide their ties to Scientology. The founder of this enterprise was part storyteller, part flimflam man. Born in Nebraska in 1918, Hubbard served in the Navy during World War II and soon afterward complained to the Veterans Administration about his "suicidal inclinations" and his "seriously affected" mind. Nevertheless, Hubbard was a moderately successful writer of pulp science fiction. Years later, church brochures described him falsely as an "extensively decorated" World War II hero who was crippled and blinded in action, twice pronounced dead and miraculously cured through Scientology. In a 1978 case in which the church sued a Hubbard biographical researcher, a California judge concluded that its founder was "a pathological liar. The Modern Science of Mental Health, in 1957. In it he introduced a crude psychotherapeutic technique he called "auditing. Hubbard argued that unhappiness sprang from mental aberrations or "engrams" caused by early traumas. Hubbard kept adding steps, each more costly, for his followers to climb. In the s the

guru decreed that humans are made of clusters of spirits or "thetans" who were banished to earth some 75 million years ago by a cruel galactic ruler named Xenu. Naturally, those thetans had to be audited. His counselors started sporting clerical collars. By late , with high-level defectors accusing Hubbard of having stolen as much as \$ million from the church, the IRS was seeking an indictment of Hubbard for tax fraud. Scientology members "worked day and night" shredding documents the IRS sought, according to defector Aznanan, who took part in the scheme. Hubbard, who had been in hiding for five years, died before the criminal case could be prosecuted. Today the church invents costly new services with all the zeal of its founder. Scientology doctrine warns that even adherents who are "cleared" of engrams face grave spiritual dangers unless they are pushed to higher and more expensive levels. To pay their fees, newcomers can earn commissions by recruiting new members, become auditors themselves Miscavige did so at age 12 , or join the church staff and receive free counseling in exchange for what their written contracts describe as a "billion years" of labor. Make others produce so as to make money. However you get them in or why, just do it. Baker never got the money and, financially strapped, was forced to sell her house in September. His behavior had also become strange. He once remarked to his parents that his Scientology mentors could actually read minds. When his father suffered a major heart attack, Noah insisted that it was purely psychosomatic. It was too late. Yet no Scientology staff members bothered to show up. To gain influence and lure richer, more sophisticated followers, Scientology has lately resorted to a wide array of front groups and financial scams. Sterling Management Systems, formed in , has been ranked in recent years by Inc. Sterling regularly mails a free newsletter to more than , health-care professionals, mostly dentists, promising to increase their incomes dramatically. Nine lawsuits are pending against him for malpractice seven others have been settled , mostly for orthodontic work on children. Many dentists who have unwittingly been drawn into the cult are filing or threatening lawsuits as well. Dentist Robert Geary of Medina, Ohio, who entered a Sterling seminar in , endured "the most extreme high-pressure sales tactics I have ever faced. The next month the Rowses flew to Glendale, Calif. Scientology also makes pitches to chiropractors, podiatrists and veterinarians. The church calls the scheme "the largest dissemination project in Scientology history. The group also plans a 1, acre campus, where it will train educators to teach various Hubbard methods. The disingenuously named Citizens Commission on Human Rights is a Scientology group at war with psychiatry, its primary competitor. The commission typically issues reports aimed at discrediting particular psychiatrists and the field in general. Through mass mailings, appearances on talk shows and heavy lobbying, CCHR has hurt drug sales and helped spark dozens of lawsuits against Lilly. West Virginia Senator John D. HealthMed, a chain of clinics run by Scientologists, promotes a grueling and excessive system of saunas, exercise and vitamins designed by Hubbard to purify the body. Experts denounce the regime as quackery and potentially harmful, yet HealthMed solicits unions and public agencies for contracts. The chain is plugged heavily in a new book, Diet for a Poisoned Planet, by journalist David Steinman, who concludes that scores of common foods among them: Former Surgeon General C. Everett Koop labeled the book "trash," and the Food and Drug Administration issued a paper in October that claims Steinman distorts his facts. Steinman, who describes Hubbard favorably as a "researcher," denies any ties to the church and contends, "HealthMed has no affiliation that I know of with Scientology. The association turned out to be part of Scientology itself. Today the town is battling to keep out the cult, which has fought back through such tactics as sending private detectives to snoop on the mayor and the local newspaper publisher. Other notorious activities by Scientologists include making the shady Vancouver stock exchange even shadier see box and plotting to plant operatives in the World Bank, International Monetary Fund and Export-Import Bank of the U. The alleged purpose of this scheme: In the stock market the practice of "shorting" involves borrowing shares of publicly traded companies in the hope that the price will go down before the stocks must be bought on the market and returned to the lender. The Feshbach brothers of Palo Alto, Calif. The Feshbachs command a staff of about 60 employees and claim to have earned better returns than the Dow Jones industrial average for most of the s. In congressional hearings in , the heads of several companies claimed that Feshbach operatives have spread false information to government agencies and posed in various guises -- such as a Securities and Exchange Commission official -- in an effort to discredit their companies and drive the stocks down. Michael Russell, who ran a chain of

business journals, testified that a Feshbach employee called his bankers and interfered with his loans. Sometimes the Feshbachs send private detectives to dig up dirt on firms, which is then shared with business reporters, brokers and fund managers. The Feshbachs, who wear jackets bearing the slogan "stock busters," insist they run a clean shop. But as part of a current probe into possible insider stock trading, federal officials are reportedly investigating whether the Feshbachs received confidential information from FDA employees. Last August a former devotee named Steven Fishman began serving a five-year prison term in Florida. Scientology denies any tie to the Fishman scam, a claim strongly disputed by both Fishman and his longtime psychiatrist, Uwe Geertz, a prominent Florida hypnotist. Both men claim that when arrested, Fishman was ordered by the church to kill Geertz and then do an "EOC," or end of cycle, which is church jargon for suicide. Scientology mischiefmaking has even moved to the book industry.

7: Scientology: The Thriving Cult of Greed and Power

Identifying agency: schools were the main agency for identifying and referring the children to Children s Social Services (21 cases), compared with the next highest agency, police (6 cases) and health (4 cases).

Appendix - The Truth Rasputin In preceding chapters I have mentioned the name of Rasputin, that strange and ill-starred being about whom almost nothing is known to the multitude but against whom such horrible accusations have been made that he is universally classed with such monsters of iniquity as Cain, Nero, and Judas Iscariot. Wells, in whose "Outline of History" Joan of Arc and Abraham Lincoln are disposed of in a line, sacrifices valuable space to state as an established fact that in the Russian Court was "dominated by a religious impostor, Rasputin, whose cult was one of unspeakable foulness, a reeking scandal in the face of the world. In the interests of historical truth, however, I believe it to be my simple duty to record the plain tale of how and why Rasputin came to be a factor in the lives of Nicholas II and of Alexandra Feodorovna, his wife, and exactly to what extent he did, or rather, did not, dominate the Russian Court. I will first explain the exact status of the man, for this does not appear to be generally understood. He has been called a priest, more often still a monk, but the truth is he was not in holy orders at all. He belonged to a curious species of roving religious peasant which in Russia were called Stranniki, the nearest English translation of the word being pilgrims. These wandering peasants, common sights in the old Russia, were accustomed to travel from one end of the Empire to the other, often walking with heavy chains on their bodies to make their progress more painful and difficult. They went from church to church, shrine to shrine, monastery to monastery, praying, fasting, mortifying the flesh, and their prayers were, by a very con. Once in a while a Strannik appeared who, by virtue of his extreme piety, gift of speech, or strong personality, acquired more than local reputation. Churchmen of high rank, estate owners, and even members of the nobility invited these men to their houses, listened with interest to their discourses, and asked for their prayers. Such a Strannik was Gregori Rasputin, who from the humblest beginnings in a remote Siberian village became known all over the Empire as a man of almost superhuman endowment. Of the type of Russians to whom the Stranniki made a genuine appeal the Emperor and Empress undoubtedly belonged. The Emperor, like several of his near ancestors, was a born mystic, and the soul of Alexandra Feodorovna, either from natural inclination she so dearly. By this I do not mean that the Emperor and the Empress were at all interested in spiritualism, table-tipping, or alleged materializations from the world beyond. In the earliest days of my acquaintance with the Empress, as far back as , she gave me a special warning against these things, telling me that if I wished for her friendship never to have anything to do with so called spiritism. Both the Emperor and the Empress were profoundly interested in the religious life and expressions of the whole human race. They read with sympathy and understanding the religious literature not only of Christendom but of India, Persia, and the countries of the Far East. This interest in religion and the life of the spirit was actually what constituted what Mr. Wells calls the "crazy pietism" of Nicholas II. It was simple Christianity lived and not merely subscribed to as a theory. They believed that prophecy, in the Biblical sense of the word, still existed in certain highly gifted and spiritually minded persons. They believed that it was possible outside the church and without the aid of regularly ordained bishops and priests to hold communion with God and with His Spirit. Before I came to Court there was a Frenchman, Dr. Philippe, in whom they reposed the greatest confidence, believing him to be one in whom the gift of prophecy existed. I or from close association with him whom never knew Dr. Philippe, hence I can speak of him only as a sort of a forerunner of Rasputin, because, as the Empress told me, his coming was foretold by Dr. Very shortly before his death the French mystic told them that they would have another friend authorized to speak to them from God, and when Rasputin appeared he was accepted as that friend. Rasputin, although very poor and humble and almost entirely illiterate, had acquired a great reputation as a preacher, and had especially attracted the attention of Bishop Theofan, a churchman of renown in St. At that time the Emperor was on very friendly terms with the Grand Duke Nicholas, or rather with his wife and her sister, two princesses of Montenegro who had married, not quite in conformity with the rules of the Orthodox Church, the brothers, Grand Dukes Nicholas and Peter. One of these sisters, Princess Melitza, Grand Duchess Peter, had

something of a reputation as a mystic, and it was at her house that the Emperor and Empress met first Dr. Philippe and later Rasputin. In one of my first conversations with the Empress she told me this, and told me also how deeply the conversation of the Siberian peasant had interested both her husband and herself. In fact Rasputin, at that period, interested and impressed almost everyone with whom he came in contact. When the house of Stolypin was blown up by terrorist bombs and, among others, his beloved daughter was grievously wounded, it was Rasputin whom the famous statesman summoned to her bedside for prayer and supplication. I am aware that the public generally believes that it was I who introduced Rasputin into the Russian Court, but truth compels me to declare that he was well known to the Sovereigns and to most of the Court long before I ever saw him. It was about a month before my marriage in that the Empress asked Grand Duchess Peter to make me acquainted with Rasputin. I had heard that the Grand Duchess was very clever and well read, and I was glad of the opportunity of meeting her in her palace off the English Quay in St. Interesting as I found her, I was nevertheless thrilled with excitement when a servant announced the arrival of Rasputin. Before his entrance the Grand Duchess said to me: She did so greet him and then she presented us to each other. I saw an elderly peasant, thin, with a pale face, long hair, an uncared-for beard, and the most extraordinary eyes, large, light, brilliant, and apparently capable of seeing into the very mind and soul of the person with whom he held converse. He wore a long peasant coat, black and rather shabby from hard wear and much travel. We talked and the Grand Duchess, speaking in French, bade me ask him to pray for some special desire of Mme. Timidly I begged him to pray that God would permit me to spend my whole life serving their Majesties. To this he replied: His word to me was that I would marry as I had planned but that I should not find happiness in my marriage. It will be seen how little I regarded him as a prophet at this time since I paid no attention to his warning. A full year after my marriage I saw Rasputin for the second time. It was on a train going from St. Petersburg to Tsarskoe Selo, he being on his way there to visit friends who were in no way connected with the Court. But, asks the bewildered reader, when and how did Rasputin acquire the dreadful, almost unprintable reputation which classes him with the arch-fiend himself? To answer the question satisfactorily I should have to reveal at great length the strangely abnormal and hysterical mentality of the Russian people of that epoch. I shall try to do this as I go farther, but here I shall give, as a sort of illustration of the lunacy of the hour, a little experience of my own. It was on the first occasion after my arrest by Kerensky in the spring of , when I was brought before the High Commission of Justice of the Provisional Government. Weak and ill from my long imprisonment in the gloomy Fortress of Peter and Paul, I found myself facing an imposing group of something like forty judges, all learned in the law and clothed in such dignity of office that I gazed at them in a kind of awe. In my distracted mind I asked myself what questions these grave magistrates would ask me, and in what profound language would their questions be clothed. My heart almost stopped beating while I waited for the words of the chief judge. And this is what was said, in a deep and solemn voice: The judges whispered together for a moment and then the same man, handing me a piece of cardboard, demanded impressively: On the reverse side were written the names of war vessels present at that date at a naval review held near Kronstadt, Russian vessels all, among which the position of the Imperial yacht was marked by a crown. I handed the menu card back to the judge saying merely: This is a perfectly fair sample of the madness and confusion of the Russian mind, or rather the St. Petersburg mind, before and after the Revolution. That this madness, this unreasoning mania for the destruction of all institutions might have something to justify itself in the public mind, it was absolutely necessary to find and to persecute individuals who typified, in popular imagination the things which were so bitterly hated. Rasputin, more than any one other individual in the Empire, did typify old and unpopular institutions, and I can readily see why some intelligent and fair-minded persons thus accepted him. Dillon, for example, in his book, "The Eclipse of Russia," says: This insanity was by no means confined to the ranks of the so-called Revolutionists. What had happened in these dark years between and is simply the punishment of God for the sins of a whole people. When His avenging hand has so plainly been laid upon all of the Russian people how dare any of us lay the calamity entirely at the doors of the Bolsheviki? We Russians look on the appalling condition of our once great country, we behold the famishing millions on the Volga and in the Ukraine, we count the fearful roll of the murdered, the imprisoned, the exiled, and we cry weakly that the Tsar was guilty, Rasputin was guilty, this man and that woman were guilty, but

never do we admit that we were all guilty, guilty of blackest treason to our God, our Emperor, our country. Rasputin, it seems to be generally assumed, having been introduced to the Imperial Family, took up his residence in the palace of the Romanovs and thereafter held in his hands the reins of government. Those who do not literally believe this are nevertheless persuaded that Rasputin lived very near their Majesties, saw them constantly, was consulted and obeyed by the Ministers, and with the aid and connivance of adoring women attached to the Court, ruled by fear and superstition the whole governing class of the Empire. If I denied that Rasputin ever lived at Court, ever had the smallest influence over governmental policies, ever ruled through adoring and superstitious women, I should not hope to be believed. I will then simply call attention to the fact that every move of Rasputin from the hour when he began to frequent the palaces of the Grand Dukes, especially from the day he met the Emperor and Empress in the drawing room of the Grand Duchess Melitza, to the midnight when he met his death in the Yussupov Palace on the Moika Canal in St. Petersburg, is a matter of the most minute police record. The police know how many days of each year Rasputin spent in St. Petersburg and how much of his time was lived in Siberia. They know exactly how many times he called at the palace at Tsarskoe Selo, how long he stayed and who was present. They know when and under exactly the circumstances Rasputin came to my house, and who else came to the house at the same time. The police know more about Rasputin than all the journalists and the his historians put together, and their records show that he spent most of his time in Siberia, and that when he visited St. Petersburg he lived in rather humble lodgings in an unfashionable street, 54 Gorochovaia. Rasputin never lived in the palace, seldom visited it, saw the Emperor less frequently than the Empress, and had among the women of the Court more enemies than friends. The English-speaking reader may doubt the completeness and the accuracy of police records, knowing that in his own country only criminals and people of the underworld are really watched by the police. To know what police surveillance can mean it is necessary to have known Russia before I do not speak of the Bolshevik police. It is fairly well known what they are, but after all their methods, if not their motives, are founded on the Okhrana of the old days. To give an idea of the ever-open and searching eye of the old Russian police I will describe what the situ. In connection with the palace, or any of the Imperial residences, the persons of the Emperor and his family, the police force was organized in three sections. There were the palace police, a Cossack convoi, and a regiment of Guards known as the Svodny Polk. Besides the ranking officers of these organizations there was, over them all, a palace commandant, in the latest days of the Empire, General Voyeikov. It was impossible for anyone to approach the palace, much less to be received by one of their Majesties, without the fact being known to scores of these police guards. Every soldier, every guard, in uniform or out, kept a notebook in which he was obliged to write down for inspection by his superiors the movements of all persons who entered the palace and even those who passed its walls. Moreover, they were obliged to communicate by telephone with their superior officers every event, however trivial, of which they were witness. This vigilance was extended even to the persons of the Emperor and his family. Should the Empress stop her carriage to speak to an acquaintance, that unhappy individual would afterwards be approached by a guard standing in the road or behind trees or shrubbery, who would demand: If the Imperial Family was thus subject to police surveillance the reader can easily imagine how closely the ordinary citizen and especially citizens of eminence were watched. Petersburg and Tsarskoe Selo. In the year of his death, , Rasputin saw the Emperor exactly twice. There is one unfortunate fact in connection with these visits.

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World of the Spirits[edit] Most followers of Umbanda believe that there are three distinct levels of spirits. Pure Spirits This level includes the spirits known as the angels, archangels, cherubim, and seraphim, spirits that reached spiritual perfection. Good Spirits This level includes the spirits that possess mediums psychics or initiates during the Umbanda ceremonies and act as Guias guides advising and helping the believers. They are highly knowledgeable about medical herbs, often prescribing inexpensive remedies to ill people. Their speech is always based in truth and courage, and are widely sought after in cases you need strength, and counsel. When a caboclo speaks, you listen. They frequently smoke cigars and drink a mix of herbs the mediums make. They are wise, peaceful, and kind spirits that know all about suffering, compassion, forgiveness, and hope. Some of them are considered to be the old Yoruba priests that were first brought to Brazil. They also often prescribe herbal remedies. The female counterpart of this spirit is the Preta Velha "Old Black Woman" who demonstrates maternal compassion and concern. They are frequently the most loved entities in Umbanda and is very common to see a person consulting with the same preto velho year after year, and develop a love for them. When the medium incorporates a Preto Velho, he can not stand straight, has difficulty walking, and has to make consultations sitting down. They frequently drink coffee and smoke pipes. They are not children who died at an early age. They speak of joy and hope. When they talk, they always intend to cheer you up and make you look at the bright side of things. They are generally characterized as being pure and joyful. Most people make the mistake that, since the medium psychics speaks funny, uses candies, lollypops, and ribbons in his head, that he is to be taken lightly. Baianos People from Bahia State The spirits of people who were practitioners of Umbanda, also considered as the spirits of deceased ancestors. Since they are closest to our time in comparison to the deceased slaves and the Indigenous Americans , they have a different manner in speaking. They are slow talking with the accent of Bahia. They talk about the need to know how to interpret and overcome the difficulties of life. They frequently drink coconut water, eat farofa, and smoke cigarettes. They speak of love, but are frequently harsh in their speech. They work in the spiritual cleaning of the person who is being attended, the medium, and the terreiro the place where the Umbanda encounters, "gira" is held. Marujos or Marinheiros Sailors Spirits of deceased sailors or fishermen that use the power of the ocean to protect people from evil. The water especially salty water has its manner of protecting people, cleaning and cleansing. They are happy, funny, and easy going. They drink a lot of rum. Exu Exu is a phalanx of spirits that are adjusted to Karma. Offerings are made in the Small Kalunga cemetery or at crossroads. The offerings are done only when required by the spirits, never intending to harm anyone. They never use black magic or any animal sacrifice. They protect people while they are on the streets, roads, nightclubs, etc. The female Exus are the Pomba Giras. Their action field is love, but under no circumstances will they perform black magic. Pomba Giras, like all Exus, undo black magic that exists in Quiumbanda. Sometimes impure spirits can possess some psychics and cause many annoyances in a cult. So, the spirits of the city help during the process as much as the guides of the Umbanda psychics also help. The guides are responsible, in this case, for taking the darker spirits to the spiritual city and rebalancing the psychic. Reincarnation[edit] Reincarnation in Umbanda is different from in Hinduism. The Law of the Reincarnation is the central point of the Karmic Law. It states that Olodumare creates spirits with Self Will all the time. The spirits universally pass through many stages of evolution, in many planets. They have the choice of being good or bad, through ordinary acts and the love that they display towards other people. When they "die", the good ones advance to a superior stage of spiritual evolution, in other planets. Those that do not succeed should reincarnate until learning what they were supposed to. During its first years, the Umbanda rituals were performed in poor suburban houses because the followers had no resources, and also to avoid police persecution, since not being catholic was cause for arrest. The rituals were performed in the backyard. Sometimes, a tent was pitched to protect the meeting from rain. Today, the Umbanda religious buildings are still called Terreiro backyard or Tenda tent. When the religion

flourished, buildings were specially constructed for ritual use. Tendas or Terreiros usually look like ordinary houses when seen from the street. Some religious artifacts like African styled ceramic vases can be put on the walls or ceilings to give a touch of religious appearance to the house. A wood board with the name of the temple usually is placed over the main entrance. Larger Umbanda houses often are laid out in a fashion similar to a humble Catholic church. Even when the Tenda or Terreiro is specially built to be used in Umbanda rituals, a separated part is used as the home of the leader and his or her family. The areas for residence and rituals are close enough to be considered a single unit. If a building is not available, rituals are still performed in a private backyard as well. Umbanda developed with almost no sexual discrimination. Its main difference when compared to the Catholic Church is that in Umbanda, homosexuals face no prejudice, for Umbanda does not judge believers by sex, race or sexual orientation. As the Terreiros de Umbanda are loosely united by the Umbanda federations, there is not a strong adherence to a single code of rite, ceremonies and creeds. The gira or "work" Umbanda ceremonies are generally open to the public and may take place several times a week. The priests and priestesses are separated from the attending public, usually by a small fence. The priests, priestesses and some of the public gradually get immersed in the singing and dancing, and suddenly get possessed by deities and spirits, starting to act and speak with their personas. His job is to organize the "gira" in a logistic way. He does not incorporate and he is respected by the entities who possess the medium. The pontos should be sung or said in Portuguese for religious use. A ponto example is translated below:

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Russian tortoises Bagbucket and Rags (Reading 2000 Storytime) V. 3. 1356-1790 A.D. Pt. 3 Teachers resource file: overview and management planning guide Touch Of Masters Hand The signed English school book The office of the deacon in 1 Timothy 3 The necessity of a general reformation Echoes of Bruce County Russells influence Principles of the doctrine of life-annuities Plasma cell dyscrasias National anthem trumpet 2nd part Principles of foundation engineering 8th edition solution Primeras Palabras The Native American Saga Intellectual Property Laws of the Arab Countries (Arab and Islamic Laws, Vol. 19 (Arab and Islamic Laws S Waters of Life from Conecuh Ridge Seven figure pharmacist Earning money through benefit events Introduction to operations management Best Practices for 401(k Plan Investment Committees Harmonic perspectives on counterpoint The best graduate business schools Assay development and evaluation Quadratic formula practice problems with answers Iphone 5s user guide ios 10 Lies That Destroy Hope IV. FRENCH FOUNDRIES AND SPECIMENS Feeling good handbook by dr burns Goblin korean drama script The effect of bicycle crank arm length on oxygen consumption at a constant workload and cadence An Act to Reauthorize the Striped Bass Conservation Act, and for Other Purposes. Guide to American trade catalogs, 1744-1900 The bear that was chicken Competitiveness of the European city and the role of urban management in improving the citys performance 6 reasons to love global warming The latest illusion KURET, regional summary report Solution and electrolysis