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| _____ Son

— Holy Spirit

Human

Divine



Spirit Hand

Alison Chapman



Spirit Hand:

Hafed, prince of Persia: his experiences, being spirit communications received through D. Duguid, with an appendix [compiled by H. Nisbet]. David Duguid, 1876 Networking the Nation Alison Chapman, 2015-07-16 How did nineteenth century women's poetry shift from the poetess poetry of lyric effusion and hyper femininity to the muscular epic of Elizabeth Barrett Browning's Aurora Leigh *Networking the Nation* re-writes women's poetic traditions by demonstrating the debt that Barrett Browning's revolutionary poetics owed to a circle of American and British women poets living in Florence and campaigning in their poetry and in their salons for Italian Unification These women poets Isa Blagden Elizabeth Kinney Eliza Ogilvy and Theodosia Garrow Trollope formed with Barrett Browning a network of poetry sociability and politics which was devoted to the mission of campaigning for Italy as an independent nation state In their poetic experiments with the active lyric voice in their forging of a transnational persona through the periodical press in their salons and spiritualist'sances the women poets formed a network that attempted to assert and perform an independent unified Italy in their work *Networking the Nation* maps the careers of these expatriate women poets who were based in Florence in the key years of Risorgimento politics racing their transnational social and print communities and the problematic but schismatic shift in their poetry from the conventional sphere of the poetess In the fraught and thrilling engagement with their adopted nation's revolutionary turmoil and in their experiments with different types of writing agency the women poets in this book offer revolutions of other kinds revolutions of women's poetry and the very act of writing **A Discovery Concerning Ghosts: with a Rap at the "spirit Rappers."** George Cruikshank, 1864 *The Spirits Tried; Or, Spiritualism Self-convicted, Self-condemned and Proved to be of Satan* Arthur Pridham, 1874 Sensational Religion Sally M. Promey, 2014-06-24 The result of a collaborative multiyear project this groundbreaking book explores the interpretive worlds that inform religious practice and derive from sensory phenomena Under the rubric of making sense the studies assembled here ask How have people used and valued sensory data How have they shaped their material and immaterial worlds to encourage or discourage certain kinds or patterns of sensory experience How have they framed the sensual capacities of images and objects to license a range of behaviors including iconoclasm censorship and accusations of blasphemy or sacrilege Exposing the dematerialization of religion embedded in secularization theory editor Sally Promey proposes a fundamental reorientation in understanding the personal social political and cultural work accomplished in religion's sensory and material practice *Sensational Religion* refocuses scholarly attention on the robust material entanglements often discounted by modernity's metaphysic and on their inextricable connections to human bodies behaviors affects and beliefs *Startling Facts in Modern Spiritualism* Napoleon Bonaparte Wolfe, 1874 **Modern American Spiritualism** Emma Hardinge Britten, 1870 *Modern American Spiritualism Twenty Years Record of the Communion Between Earth and the World of Spirits* by Emma Hardinge Britten first published in 1870 is a rare manuscript the original residing in one of the great libraries of the world This book is a reproduction of that

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