

# EDITH BRAMLEY'S VISION.

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VIVID DESCRIPTION  
OF A  
JESUIT SPIRIT CONCLAVE.

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THE SUBTLE METHODS EMPLOYED BY THESE ENEMIES  
OF TRUTH TO PROLONG THEIR POWER  
OVER MANKIND.

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TOGETHER WITH  
INTERESTING CORROBORATIVE TESTIMONY.

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## EDITH BRAMLEY'S VISION.

BY ENOLA STARR.

The following narrative of EDITH BRAMLEY'S VISION has been published before in the columns of a newspaper, but in view of current events and the importance of the subject with which it deals, it is deemed of sufficient interest to the public to warrant its publication in pamphlet form, that it may be on record in a more substantial form.

"No, I have never married," she replied to my indirect questioning; then there came a far away look into her face, and after a few moments she added: "And I am glad of it."

I looked up inquiringly.

"You may think me selfish," she continued, "but I am glad that no child of mine will take part in what I see coming—will not be subject to imprisonment or death. I saw it all fifty years ago, but, as one by one our thinkers are arrested and imprisoned—as one by one laws are passed that abridge our liberties, I think it hurts me even more than though it had not been shown me so long before."

"Fifty years ago!" I repeated.

"Yes, I was but twenty years old then, and am seventy now."

"Tell me all about it, please."

"And you will write it out," she asked with a quick glance of the eye that said: "I don't want publicity."

"I will not put your name to it," I replied.

"Well, I do not know but it ought to be given to the world," and again that far away look.

I waited in silence; presently she began:

"My father was an infidel, an intelligent one for those days, for he understood most thoroughly the psychological law that is the moving factor in revivals. Had he lived to-day he would have been a Spiritualist. My mother died when I was fourteen years of age and from that time on till he died, I was his housekeeper and the companion of his thoughts.

"I, of course, thought as he did, but never spoke of my belief among my young companions; whenever religious subjects were broached in my presence I was silent.

"As father was not aggressive, he was not looked upon as a very bad man. Indeed, they said he was too good a man to be an infidel, that God would convert him in his own good time. The winter I was twenty years of age there came to the place a young minister full of vital life, strongly organized physically (he would have made a good blacksmith), and of pleasing manners; and the first thing he did was to arrange for a revival.

"'Now Edith, look out,' said father laughing, 'or that young minister will catch you.' 'I will not go to meeting without you,' I replied and I did not. There seemed to be a determination, however, on the part of both church and leader to get the infidel's daughter if they could not get him, and one night orders were given that the men were all to sit on one side of the house and the women on the other. This was generally done by most of the congregation, but two or three families, like myself and father always sat together. It was evidently a plot to separate us and father arose and left the house taking me with him. As we went out of the door we heard the preacher say:

"'Let the united prayers of the congregation ascend to heaven for the conversion of that lamb.' 'Amen' and 'Lord save her,' were the responses that came from every part of the house. I felt something like an electric shock go through me just then, and the feeling produced continued to increase upon me. As we neared the house it became so strong that I could hardly walk, and upon reaching the door I fell prostrate. Father took me in his arms and carried me to my own room and laid me upon my own bed. It was well that he did, for it was the only room in the house in which I could be kept from being seen, and had my condition become known it would have been impossible to have held the crowd back, such would have been the excitement.

"For three days I lay unconscious, but fully conscious of another state of existence. I seemed to be away from the body—to be carried an immense distance. I could not see the one who held me, but I was carried as a child would be by a strong person over a rough place. Finally I was set down on a little elevation and told to look. I availed myself of this by looking first at the one who had brought me hither. He was a venerable looking man not unlike my father, but the style of his dress was ancient. He smiled as he read my thought, and said: 'Yes, my blood has flowed on through the generations and now throbs in your father's veins. I hold him from being entrapped by the subtle power called Christianity, and have brought you here for a purpose; look.'

"As my eyes followed his I saw a room and in that room twelve persons. Two of these were clothed in official robes, one black, the other of a scarlet color, while around the neck of each was a chain from which was suspended a cross of scarlet and gold. The others were clad in gray and wore no symbols of any kind.

"These," said my guide, in answer to my look of inquiry, 'represent the powerful organization of spirits who rule the religious, or, more particularly, the Christian world. The cross is their symbol; the scarlet signifies salvation through blood, and the black the secrecy of their methods.' He paused.

"And the gray? I questioned.

"Those who deliberately hide what they are and mingle with the people without any distinguishing badge; on earth they are called lay Jesuits.'

"Jesuits! I exclaimed with a start. Do you have Jesuits in—in—? I did not know what to say for I had been taught death ended all.

"In the life after the death of the body, yes; but look and listen.'

"Just then the man with the scarlet robe arose and said: 'Brothers of the Ancient Order, who through a knowledge of Nature's hidden laws, have so long held the keys of power, we meet to-day in solemn council. In watching the lines of movement formed by those who would abolish authority and trust to the fallacious glare of reason, we perceive that we cannot much longer so control the channels of communication between the two worlds as to prevent the ignorant masses from

getting access thereto, and we must prepare for that time. When it comes, the scientific tendency of the age will lead to such investigation as will show the true nature of the life over here *unless* we can direct what we cannot prevent; and it is to concert measures to that end that I have called you together.'

"He then took his seat, bowing as he did so toward the black-robed figure; but that dignitary said:

"We will hear from our lay brothers first; they come in contact with the people as we cannot. In our presence they feel either reverence or dislike, but with these they are natural, for they are not suspected.'

"Thus appealed to, one of the gray figures arose:

"'Honored heads of the Ancient Order,' he said, 'perhaps the result of what we have done, if laid before you, may help us at this time; and, as an example, I will refer to Luther. When that rebellious monk defied the mandates of the church, I got behind him and influenced him to repudiate all communication between the two worlds as contrary to scripture. He was so clear sighted that he saw me once and thought I was the devil; but his inkstand did not do as much harm when thrown at my head as when its contents flowed from his pen upon paper, and I succeeded in what I undertook. You can see what a help it has been to us—this pushing that rebel's zeal to repudiate the facts instead of investigating the law which makes such communication possible. Had Luther aimed only at correcting the abuses, or what he called the abuses thereof, the progress of science has been such that ere this our power would have been gone. I recommend that we over-stimulate the zeal and confuse the judgment, as far as is possible, of those we cannot subdue'; and he took his seat amid murmurs of satisfaction.

"The next spoke: 'My brother is too modest; he does not begin to estimate the far reaching result of his undertaking. That delay—the check—to heresy caused by Protestants repudiating the fact of continued communication, has enabled us to stretch out our lines over the new world, and to formulate such plans, as if carried out according to design, will enable us to once again seize the reins of the government and to crush out all free thought, thus putting out their boasted lamp of reason. Yes, push the determined ones to extremes; make them hateful in the eyes of the people; but we must do more than

that. We must prepare our own agents—subjects that can be handled at will, and through them portray to listening ears the beauties of this life, the purity of its inhabitants, and their great love for earth's children—must give them overwrought pictures that please the fancy and kindle the emotions, and under cover of such glamor we can carry on our work, but I wait for others.'

'A third arose: 'I would suggest in addition to what my brother has said, a direct attention to the natural clairvoyant powers of the people, and where those can be found who are partially unfolded in this direction, let us stimulate, not only this, but the faculty of clear hearing, into abnormal action, and portray such scenes and give such explanations as shall suit our purposes, and which they, seeing and hearing, will believe to be the truth, we, the while, playing the role of reformers, must condemn the old—the present system of things even while we paint it over to save it.'

'This met with general approval, and another spoke as follows: 'This last suggestion can be used in many ways. You all know the power of money and the crippled condition of those who do not have it—know how eagerly people grasp at anything that promises wealth, or a chance to do good. We can throw upon the vision of such, a mirage of mines, or of success in other directions, and they must be made to feel that the spirits will help them, because they want to do good, giving them from time to time just enough of success to keep them digging, even till they lose all they have, and become utterly poor; indeed, there is hardly any limit to what we can do if we can get control of the spiritual powers of such as would otherwise work against us.'

'Still another said: 'Our lay brothers on the earth must mingle freely with those who accept the new ideas—must profess to be of them, and get leading positions if possible; but where this is not wise or practical, we must select such as can be controlled by us upon this side—we must place them in the editor's chair, upon the speaker's platform—in short we must get such control of the movement as will enable us to make it serve our ends.'

'Still others had their suggestions to offer, but the last of the number spoke as follows: 'We must by all possible means, prevent the bringing forward of the practical subjects of every

day life—we must keep back those who denounce the system of property relations that has given the church its wealth and power. We must prevent those who see that society must be remodeled, from getting a hearing—must make them hateful in the eyes of the people. So long as the present economic system can be retained we are safe.'

"When all the others had spoken, the one robed in black arose and said: 'It is well; go forth and carry out your own suggestions; but there is one point upon which none of you have touched—the position of woman. The brother says that so long as we can retain our present property system we are safe, but he fails to give us the principal reason why, to-wit, that it secures the subjection of woman. Woman can never be man's equal, in any true sense of form, till she owns her own person. That she can never do until she has such financial independence as only a new system of society can give her, consequently every possible effort must be made to confuse and entangle her in her efforts to free herself in this direction. So long as we make the standard of sex morality we can control everything. To this end men and women who are under the control of the masculine sphere, must be induced to advocate a freedom that is disorderly and destructive. Under its influence all the disturbance—all the suffering possible must be brought about. Families that are harmonious must be broken up—anything and everything to throw contempt upon the idea of freedom for woman.'

"Again we must not only thrust our workers to the front among those who advocate open communion between the two worlds, but in front of every other forward movement. We must distract and divide those who combine to better the condition of the masses, and though our allies, the titled classes of Europe, and those who will become rich in America, we must have the land all bought up or granted to corporations, to the end that the people may become tenants at will; for if they (the masses) can be prevented from securing economic independence, then woman can be held in a state of subjection and our power over the earth can be perpetuated. There are other points, but with your intelligence and the perpetuity of our power at stake, your own judgment will indicate methods to suit occasions.' He was about to be seated when another thought seemed to strike him.



" 'I had forgotten,' he said. 'There is an element that can be used by spirits to so re-clothe themselves as to be able to stand in the presence of their earth friends again. Many of our Order have known this, and our adepts can handle this element a little, but as yet very imperfectly. I perceive that scientific spirits are getting hold of this great secret, and will attempt to make it practical. This must not be permitted to succeed. It cannot to any great extent so long as woman can be held in subjection; for mark, this element is the Spiritual aura from mutual sex relations, and so long as woman can be held to the child-bearing plane and sex is considered only of the body, but little of this aura can be produced. This phase of manifestation will be called materialization or the chemical condensation of matter around the spirit form till it can be seen and handled.

" 'As I have said, the perfect form of this wonderful phase of life can come only with such change of economic conditions as will free woman, for she senses in the love relation something that man does not, and in freedom would repudiate any relation in which she could not call out that in man which would meet this sensed want. That which she senses is the spiritual. Thus you see that with woman free, man must rise to the spiritual; but such elevation would be the death of our power. If, therefore, we can learn to so handle the sex aura as in a degree to approach the perfect—that is, can show an outward form that shall seem perfect; if we can secure this under masculine rule, we can perpetuate our power indefinitely. To this end we must send the members of our Order, from spirit life, to the earth for such purposes.

" 'This for the double object of learning all we can through experiments, and to use such knowledge to stimulate fraud, thus calling down upon the actors the condemnation of the people, even until such things are forbidden by law. In the meantime, we gain in addition to that which we now possess, and with the advantageous conditions we can command, we can obtain such seeming perfection in this form of manifestation as will in the eyes of the people look like God's blessing upon the church,' and then the room with its occupants faded away."

"Was that all?" I asked.

"All of that scene; there are several acts in a play; have

you not not heard quite enough for one day?" There was that in her tone which made me feel that she was weary, so I said: "Perhaps I have, but——"

"But you would like to ask some questions?"

"I have felt like asking some, part of the time, and then I thought, if I wait till I hear it all, the questions may be answered without being asked."

She laughed heartily. "I will not dismiss you just yet," she said. "When that scene faded a voice near me asked: 'And are they to have things all their own way?' I turned and saw another than the one who had borne me thither standing near. My guide replied: .

"Do you think the votaries of science—of justice are asleep, or that these can roll back the wheels of evolution?"

"But why are they permitted to control matters in a way so detrimental to progress?" continued the other.

"When you think it detrimental, you see only one side of the question," continued my guide. "The more you bend the bow that cannot be broken, the further penetrates the arrow into that which it strikes. This attempt to block the wheels of evolution will only hasten the period of its movement called revolution; besides, people must have an experience that will break them wholly from church methods and symbols. The presence of a cross upon a watchchain, or other ornament; pictures upon the wall representing any Christian scene, theory or custom, makes a connecting bridge upon which church spirits can pass into the sphere of such individuals or such homes, making themselves a disturbing element if not masters of the situation—look." My eyes followed his and I saw what seemed—I will not attempt a description, but it fully illustrated what my guide had said; showed plainly that the church power could not be broken until 'no quarter' was the watchword against all her claims."

"But there are so many good people in the church," I said deprecatingly.

"True," she replied, "and there were many good people who upheld the confederate flag—men and women who were kind-hearted, honest in business, good as parents, children, neighbors, but they had to haul down their flag, give up their claims. Christianity must do the same—she must haul down her flag before science, reason, humanity."

I could but laugh at the aptness of her illustration, and then asked : " And have you remembered all these years ? "

" I did not remember any of it at first, but my father took down the substance of it from my lips as I lay there unconscious of earth. I seemed to be made to represent each speaker in turn.

" Then glimpses of what I saw and heard would flash across my memory from time to time, till at last it was all made clear and I have given it to you. I see it now whenever I think of the time—"

" Have you the paper upon which your father took it down ? "

" No ; it was burned when our house was burned."

" How did that happen ? "

" We never knew, as it burned when we were not at home, but we always fancied it was set on fire."

" How dreadful ! "

" Yes, it is dreadful that people will do such things, but you know what mediumship is, Enola ; and remember we were of those against whom the Ancient Order would direct their forces."

" That is the most dreadful part, aunt, to think that such planning and plotting can be carried on in the spirit world."

" Do you question its being so ? "

" No, for if death is only like stepping into another room, the character is not changed, and that there should be love of power there and plotting to retain it, is a conclusion we could not get away from, even if there was not further evidence of such a state of things—but you are too tired to talk longer, so good night."

" Good night, dear."

They were the last words I ever heard her utter, for I was summoned to the bedside of my sick father the next day. He lived in another State, and after his death I remained there several months, and when I returned Aunt Edith, as every one called her, had gone to the other shore.

## EXPLANATORY.

While the narrative given in the foregoing pages comes to us in the form of a vision, it is evidently a true representation of the scenes that are daily transpiring in spirit life, the effects of which are manifest in this life. This fact is so fully sustained by experience that it seems eminently proper to refer here to certain manifestations which demonstrate the correctness of this conclusion. These manifestations show most distinctly the feeling that exists in spirit life among the leaders of Roman Catholicism, towards those in earth life who are antagonistic to the Roman Catholic Church. We ask the reader to scan closely the account of the experiences of the late J. M. Roberts, Esq., editor of *\*MIND AND MATTER*, with the spirit enemies of Spiritualism. We offer them only by way of corroborative testimony and think the reader cannot fail to note how fully what was said by Loyola and others, compares with what transpired at the notable meetings so vividly described in *EDITH BRAMLEY'S VISION*. It appears that these manifestations are but the execution of the malicious plans devised in these Jesuit spirit conclaves.

These manifestations bear so forcibly upon the subject under consideration that we think it unnecessary to do more than commend them to the careful attention of the reader. Some may question as to whether these interviews really took place.

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*\*Mind and Matter* was a weekly journal published in Philadelphia by Mr. Roberts.

To those we would say that they are a matter of history and can be easily verified and furthermore they have been published over the signature of Mr. J. M. Roberts, whose honor and integrity stand unchallenged. For the information of such of our readers as are not acquainted with his work, it is simply proper to state, that he was for many years before his decease an earnest defender of mediums and mediumship. He was especially active in the defence of Mr. and Mrs. James A. Bliss, while they were being persecuted in Philadelphia in 1876, by enemies of the truth, both spirit and mortal. Mr. Roberts was persistently followed by these spirit enemies who took every opportunity to control mediums and denounce him, and it is a few of these conferences which we embody in these pages. We also give a communication from Captain Hodges, who was a spirit friend deeply interested with Mr. Roberts in the work of thwarting these enemies of truth, and in opening the way for good and truthful spirits to enlighten the people. The communications referred to were received and recorded on the dates given, and are taken from a large number published in *MIND AND MATTER* in the first and second volumes. Many similar experiences not only of Mr. Roberts but of others who have had to deal with this subtle power, might be added, but we think those we give are sufficient to show the animus of this class of minds.

\*EXTRACTS FROM THE EXPERIENCES OF  
J. M. ROBERTS, ESQ.,  
WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

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On June 7th, 1878, a conference took place through a medium between Mr. Roberts and a spirit purporting to be Ignatius Loyola, the prince of Jesuits. The first words uttered by the controlling spirit were :

"If I were permitted, I would kill you. What do you want?" I replied, "I want to write down what you say." He continued: "There are hands here that keep me from hurting you, but by the eternal God, I would kill you if I could. You are dragging down our Holy Mother Church. I come here to tell you that I not only hate you, but your principles. This devilish heresy that I have tried so long to put under my feet is getting too large and must be stopped. You are the worst man I ever knew."

Thus far I had taken down his words, but at this point he began to talk so rapidly and vehemently that I was forced to stop writing in order to catch his discourse. I will have, therefore, to give it as I noted it down as soon as possible thereafter. I was told by him that the heresies of the Protestant Christians were not feared by him and his followers, but were, indeed, of service to them and the Church they represented, inasmuch as they justified their claim to dominate and control the consciences of mankind. He then said that it had been the great and absorbing desire of his earth-life to establish the universal supremacy of the Holy Catholic Church, and he was still earnest and persistent in that desire. He said that no heresy that had ever been set on foot was more dangerously threatening to that Church than that of Spiritualism, as it struck at the root of all that nourished and

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\*Whatever may seem abrupt to the reader in connection with these extracts is to be accounted for by reason of their being a part only of a continuous narrative published in *Mind and Matter*, and as it is desirable to give them exactly as recorded in that paper, we will have to leave the reader to supply the connecting links which will enable him to distinguish the part Mr. Roberts took in the conversation, bearing in mind the fact that Mr. Roberts was the recorder of what took place.

upheld it. He said he was determined it should stop, and he came to warn me, if I did not desist from my support of Spiritualism, he would follow me and hunt me down. My business should be ruined; he would burn or otherwise destroy my property, and he would kill me if I did not at once desist from my work. He said he regarded me as the most formidable adversary against whom he had to contend, and he would never stay his efforts to conquer or crush me, if I did not yield compliance to his demands.

I then tried to reason with him, and to show him the mistake he was making in seeking to prevent the truths of the spirit life, spirit return and spirit interference in mundane affairs from becoming known to the people. He insisted that all I said was false and heretical, and that there was no truth except as it was laid down by the Holy Catholic Church. I then said to him, "Where do you get your authority from, that you come here proclaiming murder and destruction against myself and other active Spiritualists everywhere? Who are you? Answer me as you desire me to heed your menaces." He replied: "I am the founder of the Order of Jesus, and the head of that order still." Then I said: "It is Ignatius Loyola who thus presumes to speak in the name of the meek and loving Jesus—the Prince of Peace—the proclaimer of the dispensation of brotherly love; and you have the unblushing effrontery to come here after three and a quarter centuries of experience in spirit-life, breathing hatred, murder, ruin and destruction to your fellow men, if they will not bow down and obey your behests! And all this in the name of the kind and loving teacher of the fundamental doctrines of love to God and man.

He answered: "Yes, in His name I come who founded this Church on the rock and made the Holy Peter the head thereof." I then said; "If you come in His name with authority that requires obedience, answer me this if you desire to be regarded as one who is honest and sincere in your dark and unhallowed work. Have you ever seen, or know you aught personally, of that Jesus whom you claim, as I think, to falsely represent? He cast his face down and seemed for a few moments absorbed in thought; then turning to me he, in a half-subdued tone, said; "No; I have not seen him, but I expect to see him yet." I then said to him, "Loyola, how can you ask me to credit your

pretensions to Divine Authority, when after more than three centuries, you, who have labored so long in what you call His holy cause, have not been permitted to catch a glimpse of that Heaven, the custody of which you claim for the Pope of Rome, and the dispensation of the blessings of which is solely in his hands? Is it not about time that you should begin to realize that it has not been the truth which you have been fighting for, but dark and gloomy error?"

At this point he became more violent, and turning behind him, he seemed to be addressing his unseen minions and commanded them to take me to the Inquisition. He said he would listen to no more of my heretical defiance. I told him I did not in the least dread his power or his threats, and that he made a fearful mistake if he thought I could be made to yield a jot or tittle of my settled purpose to search for and proclaim what I could find of truth regardless of personal consequences.

#### "PANDULPH,"

COMMUNICATION RECEIVED AUGUST 23, 1878.

"GOOD MORNING :—There is but one light. I preached it here and I preach it now in spirit-life. That light is the Holy Catholic Church. She protects all her children and persecutes her enemies. Why should not truth persecute error? Why should not true religion triumph over false religion? Why should not all men come to this church? I fail to see, for it holds out such great inducements, both temporal and spiritual, to those who come to it.

"I come this morning to say that it is in vain for anyone to strive against its power. The time has been when that power was almost universal, and it will not be the fault of the Catholic spirits if it does not become universal again. Mighty efforts will be made by us and any sacrifice will be endured to propagate our holy religion. We are the mighty stream. Although at times obstructed yet little by little our power is undermining those obstructions and we will bear them away with a tremendous sweep and carry conviction to every heart. That is the chosen religion of Almighty God. We must succeed. I see but very few opposers that I consider much in our way. I do not blame you for consulting spirits. In the exercise of your intelligence you have a right to do so; but, sir, if you do not wish to make a legion of spirits your enemies, beware how you so proclaim this to the world; for they will watch you—they will thwart your best purposes—they will make your life a blank. You will sow the wind and reap the



whirlwind. All around and about you are the disaffected ones of this life. We are drawing a cordon of spirits that will put down all opposers—crush them out and they shall be as chaff before the wind. We have power and we know well how to use it. You have spoken with many and have been warned many times, I know, but I thought I would like to say a few words to you, to see whether I could not show you your danger and save you from eternal misery.

"I was assistant bishop of Canterbury about the latter part of the twelfth century, under King John's reign."

"ST. FRANCIS XAVIER,"

COMMUNICATION RECEIVED NOVEMBER 22, 1878.

"By your infernal necromancy you have baffled us in a well laid and concerted scheme, but we will gain the victory over you, in spite of all you can do. I am going to exult over you. We have crippled you and you cannot resist our power. I know this and I smile at your struggles to get out of the coils I have wound around you. You have won the first and second battle it is true, but the third battle is reserved for us. If you had not been in this place yesterday we would have gained the second battle. Mind what I tell you. I will influence parties here to break up this infernal heresy"

The controlling spirit continued: "I am St. Francis Xavier. I am your bitterest enemy. It was myself who threw your medium out of the cabinet and gloried over you when you thought you had triumphed." He alluded to the time when more than a year before, he had managed to hurl the medium from the cabinet fully fifteen feet into the room, where she fell heavily to the floor. He now became so enraged at my imperturbability that he spoke too rapidly to take down what he said. His denunciations and threats were desperate, and for some time he continued to rave with the most impotent priestly arrogance.

"ARCHBISHOP BAILEY,"

COMMUNICATION RECEIVED NOVEMBER 22, 1878.

"GOOD MORNING SIR:—It is a strange thing, but nevertheless a fact that men struggle for supremacy in the spirit life as well as here on the earth. This is the great day of trial, with this so-called Spiritualism ranged upon one side, and the might and power of Catholicism upon the other. Error may be truth to some people, and truth may be error to others; and as both sides in these cases are convinced of the truth of their respective

ideas or doctrines, there must be a great battle fought in the arena of this universe. I believe, and my convictions as a spirit sustain me in this belief, that Catholicism is right. You are as firmly convinced that what is called Spiritualism is right and true. Well then, we are enemies. When a man questions that which he knows nothing about, he must submit to those who have greater experience and know how to manage those things so as to produce the greatest results. Now is the day—now the time when the united forces of Catholicism, in all its strength and power must crush out all heretical opinions. This must be done before that power becomes too weak, or its enemies will destroy it. And mind you, we will stop at nothing to achieve the overthrow of its enemies great and small. Why should we allow that to grow which will upset our power here and hereafter? Truth is mighty and will prevail; and it is on the side of the Holy Catholic Church. That is the kind of truth best prepared and best suited for the masses to make them subservient to their leaders. What we want at this time is peace and not contention. This Spiritualism upsets all control and makes men too independent, and therefore it must be crushed. As long as you know more than another man you have the advantage of him, but when he becomes your equal there is great danger of his becoming your superior, and I think that you, a man of discretion; would be sharp enough to see this yourself. It is astonishing that you would be willing to put the weapon in the hands of the masses who will eventually destroy you. Well, sir, I have said about all I wish to say."

"CAPT. WILLIAM T. HODGES,"

A FRIENDLY SPIRIT WHO WAS ONE OF THE MEDIUM'S GUIDES.

COMMUNICATION RECEIVED DECEMBER 14, 1878.

"You who have witnessed what has taken place through this medium have seen the manifestation of a power which has largely prevailed in the spirit world against the efforts of good and beneficent spirits to bring the truth to earth's inhabitants. This malign power has been everywhere exerted to cause trouble and distress to all persons who would not yield willingly to its control. I warn you that in every relation of your lives you are liable to the malign effects of this antagonizing power, and your ignorance of its existence and methods of operation in carrying out its designs, render you helpless to resist and counteract its pernicious work. You have been permitted to witness the nature and character of one of the chief instrument of that malignant

power, in order that you may comprehend the dangers which beset you from that source. The spirit who a few minutes ago controlled this medium was none other than Ignatius Loyola, the founder of the Jesuit order. He is still the head of a compact, numerous and thoroughly organized band of spirits, whose especial aim and object is to suppress the spiritual movement, and to this end they seek to destroy all mediums through whom the truths of Spiritualism are being given to mankind. There is not a medium anywhere who has not, to a greater or lesser extent, been subjected to the persecution of this trained and skilled psychological power. Detachments of these evilly disposed spirits are assigned the duty of watching each medium, and as opportunities offer, to control them to so act as to render them odious in the sight of the public, and even of their friends. Investigators as well as mediums are alike subjected to the same bad influences, and are kept from realizing the truth of what they witness in the way of true spiritual manifestations. So great has been the influence exerted by this malignant power that the work of the higher and more advanced spirits has been greatly retarded or entirely prevented from being carried out. Owing to the fact that even the higher spirits were ignorant of the nature of the opposition which they were meeting with, until quite recently, and by reason of the concealment under which that opposition was carried on, they were unable to break and overcome the power that was resisting them. Now that we know just what we have to contend with and surmount, the higher spirits will ere long entirely prevail over all opposition, whether in the spirit life or on the earth plane."

## CONCLUSION.

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In reading what transpired at the notable meeting depicted in EDITH'S BRAMLEY'S VISION, we see the subtlety of the Jesuits standing out in bold relief. Close investigators have seen similar designs to those proposed at that Jesuit spirit conclave, carried out through mediums for phenomenal manifestations, as well as through those who teach and philosophise in the name of Spiritualism. The tracks of these Jesuit spirit tools have plainly marked the course of modern Spiritualism since intercourse between the two worlds was resumed nearly fifty years ago, after having been suppressed for nearly eighteen hundred years by the church hierarchy. Many who have been careful students upon this subject will remember the large number of instances when priests and nuns have manifested their presence at seances, and it was supposed that no harm was intended by their appearance, but the initiated know that they were there for their own selfish purposes, and not in the interests of truth. How often have seances been, not only disturbed but broken up, and mediums injured and made to suffer great wrong and their lives made lives of martyrdom by reason of interference from this source. We need not enlarge further upon this point as our purpose is simply to call attention to facts and make the application. Those who know the facts know them by experience, those who do not know them or take no interest in the matter have yet to learn the truth. We have seen this jesuitical roll fully carried out among sensitive medial instruments! Have we not witnessed the capture and exile of Jennie Leys for a period of over twelve years covering what would have been the most useful portion of her life? Jennie Leys was a star of peculiar brightness on the rostrum, many remember the able and eloquent lectures delivered through her organism, by the advanced minds who spoke through this remarkable mediumistic channel. They

were working against this formidable jesuitical power hence she was captured by them and her voice silenced. We will make special mention of only one other case among the many that are on record, not forgetting the great number whose history will never be known on this plane of life. We refer to the late James A. Bliss who was arrested on a fictitious charge—cast into prison and compelled by his persecutors to remain there many months before he obtained a hearing before the Court. The prosecutors not being able to prove their claim he was acquitted. We are informed upon good authority that while he was being tried the prosecution fearing they would not succeed in their malicious purposes, offered Mr. Bliss some valuable consideration to plead guilty to the charge made against him. This he indignantly refused to do. It was a clear case of persecution and false imprisonment done in Philadelphia in 1876. Mr. Bliss was one of the most remarkable mediumistic channels of his time. His value as a medial instrument may be measured by the great efforts put forth to crush him by the church power in both worlds. A full account of this remarkable struggle was put upon record by the late J. M. Roberts in his paper over ten years ago. The account of these cases cited would sink into oblivion in presence of the unwritten history of the work of these enemies of progress who are so fully portrayed in EDITH BRAMLEY'S VISION. Hundreds, yes, thousands of cases might be cited in this connection, but in the limited space allotted we can only briefly call attention to these cases as pointing to the jesuitical purposes set forth in the vision and fulfilled in actual manifestations. The time is past when religious bigots, to secure their ends apply the rack, the flame, and the thumb screw, to those instruments employed by beneficent minds in the unseen world to reflect back to us from the now discovered country, the sublime truths they have gathered from new fields of knowledge. Those instruments were called by their persecutors in the past witches and heretics and were persecuted as such. Now the work is pursued by more subtle means than formerly. Civilization, which is the result of education and the natural unfoldment of the human mind, has made the old methods of persecution impossible. In its onward march, the material elements of the inquisition have been abolished, but the intolerant spirit which conceived and gave them life still exists.

That will only expire when Ignorance, the one great sin in man's heritage, has been overcome by Knowledge. Then will religious bigotry and intolerance go down into oblivion together. To the careful observer who has made this subject a study it is not only clear, but has been demonstrated again and again that the class of evil intelligences under consideration are doing all and even more than is suggested in EDITH BRAMLEY'S VISION and in other communications from a different source. They being adepts in psychological power as they claim, affect sensitives in a manner to overstimulate their zeal and confuse the judgment of those they cannot subdue. Many summerland stories have had their origin with these deceivers. They produce overdrawn pictures which please the fancy, and under the glamour of this method they consummate their work with the unsuspecting mind. On one hand an intelligent individual is made to believe that he receives communications from the mythical characters, bearing the names of Jesus Christ and St. John, and on the other hand there are those who are made to believe that through some fortunate turn in events they will become very wealthy that they may do good with their riches, (unfortunately it is seldom that those who are wealthy put forth practical efforts for the good of their brother man). These cunning Jesuit forces employ various methods to serve their ends. What they cannot achieve by force, they endeavor to effect by more subtle means. The following are some of the shapes in which they pose to draw attention from the main question, which is Spiritualism pure and simple. This includes and embraces all there is of life, advancement and ultimate perfection. In the place of Spiritualism,—Christian Spiritualism (whatever that may be), Theosophy, Reincarnation, etc., are pressed into service for the purpose of deceiving and misleading the people. The former, Christian Spiritualism, is an impossible combination, as there is no affinity whatever between Christianity and Spiritualism. The two latter, as presented to-day are but dead bodies dug out of the rubbish and debris of Antiquity. There appears to be nothing in these myths, of life, progress or good to mankind, and thus the work of deception and mystification goes on as planned by these Jesuits spirit deceivers, *ad infinitum*. Now we approach the more serious phases of the manifestations of these emissaries of the church, in spirit life,

bent upon opposition to all true progress and enlightenment. Their principal aim seems to be to destroy all sensitive mediums whom they cannot control. They cause them to be obsessed by low degraded spirits in spirit life who are but tools in their hands. The human victims are made to appear insane, and are adjudged so and incarcerated in our insane asylums, thus placing them in conditions and surroundings which would tend to produce real insanity. Our insane asylums are peopled with these victims. All who are opposed to the dictates of this church power, are marked and dealt with as heretics, and while the public remain in ignorance upon this subject, these forces carry on the nefarious work unmolested and unchallenged. The object of these spirit enemies is to dispose of the channels of communication between the two worlds either by controlling them for their own malicious purposes or destroying them as mediumistic channels to prevent light coming to the world. This light would not only expose their evil work, but would also prove the mythical character of the dogmatic teachings of Christianity. They do not hesitate even to take life to gain their ends, for with them the end justifies the means. These attempts to take life have been witnessed and foiled many times by those who understood these matters. The question will naturally arise: Why is all this crime and suffering connected with the history of Christianity? Because, Christianity was founded upon deception and crime to gain selfish priestly power. When a false step is taken at the beginning of any movement by resorting to deception and fraud to secure its success, a criminal course must be followed up to cover the wrong first perpetrated in order to keep the people ignorant and under subjection. This was done at the inception of what is called Christianity.

The last part of EDITH BRAMLEY'S VISION, which relates to communion between the two worlds, the condition of woman, and the efforts of these evil emissaries to produce fraudulent manifestations to deceive honest investigators is especially significant. These are matters that should engage the attention of all progressive minds and cause them to examine more closely the subtle psychical forces and manifestations now being projected from the realms of the unseen world.

EDITH BRAMLEY'S VISION, and what accompanies it should

be carefully studied by every individual, for all are more or less mentally enslaved by the teachings of the prevailing religious dogmas, denominated Christianity. It is of special importance that every true and patriotic citizen of this great republic should understand the subtle power resident in the Roman Catholic Hierarchy and know their purposes, that he may the more readily comprehend the herculean efforts put forth from the spirit world as well as this, to obtain full control of the government of the United States, and subject it to the domination of the Empire of Roman Catholicism. The reader may ask what ground we have for criticising a system of religion which is so universally acknowledged to be one of the oldest and which claims to have done so much for the world, to which we answer, "Age does not justify error." We deny that Christianity by whatever name it is labeled, has benefitted mankind as it claims. We need only to peruse its early history to learn that its leaders were always the foremost to strangle every movement for enlightenment and education on the part of its adherents and the world at large. As an illustration we point to a Bruno who was burned at the stake in the name of Christianity, because of his teachings on the science of Astronomy, and Galileo, for a similar reason, was compelled to swear on his bended knees that what he had demonstrated to be true, was false. The iron hand of the tender loving Christian zealot of his time compelled this great and learned man to take the following oath :

"I, Galileo, in my seventieth year, being a prisoner, and on my knees before your highness, having before my eyes the Holy Gospel, which I touch with my hands, abjure, curse and detest the error and heresy of the movement of the earth."

Such examples of persecution have been duplicated in the world's history times without number, and it is this power that would still in the name of Christianity prevent the advance of thought, science and education. Civilization is what it is to-day not by reason of Christianity, but in spite of it. The system of religion which the world denominates Christianity is not what its followers so earnestly claim it to be, viz : a divinely inspired religion, but has come down from remote ages and still bears the unmistakable marks of its heathen origin.

In the early centuries of what is called the Christian era, there were many earnest and devoted minds like Apollonius of



Tyana, Potamon, and others, who through their interest for their fellow men attempted to found a system of ethics to aid in the advancement of man's religious sentiment. In this they were opposed to such an extent that their efforts proved unavailing. At a later period Constantine joined issue with the priesthood of his time and endeavored to destroy all evidence pertaining to the work of these great and philanthropic minds in their efforts to point man to a higher religious plane than he occupied under the ancient pagan systems. What these religious zealots did not destroy of the work of these great teachers, they utilized for their own purposes and suppressed the names of the real authors and substituted others. The final outcome of this union between Constantine and the priesthood was Roman Catholicism, which with its forms, creeds and ceremonies is nothing more than the offspring of all the ancient religious myths anterior to the so-called Christian era. All other religions which date their beginning subsequent to the establishment of Roman Catholicism, are but its offspring.

In studying the religious history of the past in the light of evolution it is but natural that Christianity should have been one of the stepping stones in the path of man's progress. Had such minds as Apollonius of Tyana, Potamon, and others of their type been allowed to point the way instead of a bigoted and selfish priesthood, it might have been a structure of a more solid and beneficial nature and have bridged the race over the religious swamps and quagmires through which it has been made to pass in the last eighteen hundred years. But what a crime to bring forward at this late period these effete religious dogmas mouldy with age, to weigh down the unsuspecting human mind with the shadowy forms of heathen myths and gods.

Very few, however, even of those who have emerged from the shadows of ancient paganism modified in Christianity, can accept the full lesson taught in EDITH BRAMLEY'S VISION, but to those who have had the advantage of experience, the vision portrays only a glimpse or a faint picture of the reality. It points unmistakably to the existence of a systematic and determined organization of minds in both worlds bent upon upholding and perpetuating the fell power of Roman Catholicism over the masses of mankind in the future

as in the past. The underlying purpose of its leaders being to gratify the selfish ambition of the few at the expense of the many, by holding the human mind under subjection to the mythical teachings gathered from the period of man's childhood. There can be no doubt that there are many of these teachers, who, though with honest purposes for the good of their kind are themselves psychologized by this gigantic force evolved from the combined power of the leaders of the Church in both worlds. The effect of their work upon humanity is the same whether they fully understand their position or not. Can we wonder then, that the religious formulas have to be frequently revised in these days of enlightenment? What is called in the Nineteenth Century by popular theologians "The higher criticism of the Bible," would in the Eighteenth Century have been deemed rank heresy. Notwithstanding this, the more advanced and courageous minds among the religious teachers of this period, insist upon the elimination of error from their doctrines and upon following where the light of truth points the way. These manifestations indicate the fact that in the process of civilization some religious teachers have advanced to a point above and beyond selfish ambition. The Nineteenth Century has its martyrs and though not burned at the stake as of old, they are targets for the burning words and thoughts of their less advanced comrades in the religious field. With these suggestions we take leave of the reader, assuring him that we deeply and earnestly feel the great importance of the subject only hinted at in these pages. We hope that this narrative and these remarks will furnish food for reflection upon a subject of such serious import. The study of this psychological power should interest every individual at the present stage of civilization more than any other, for mankind will never advance freely and fully until relieved of the incubus of ancient superstition and fossilized error, the offspring of heathen mythology offered to us to-day under the name of Christianity.

COMPILER.

# Antiquity Unveiled

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Christianity proved to be of Heathen Origin in a  
Long Series of Communications from  
Ancient Spirits Concerning the  
Religious History of Mankind.

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## INTRODUCTORY.

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**S**OMETHING of the character of this work can be realized by reading the following extracts from a few of the communications, to which the attention of the reader is called. Especially are the extracts from the testimony of Apollonius and Zoroaster worthy of the most careful reading by all who are interested in bringing the truth to light. Apollonius gives an account of how and when he received from India, what are called the Gospels and Epistles of the New Testament. From the evidence presented by Apollonius and others, the conclusion reached in this volume seems well founded, viz: That his was the character, and that it was mainly the history and incidents connected with his life and teachings, combined with the original Gospels and Epistles before mentioned, that were utilized to formulate Christianity, by simply changing the name from Apollonius to Jesus Christ.

Zoroaster has been able to give information which brings to light facts that learned authors, scholars and critics for centuries have been unable to discover, viz: That he has been confounded with the mythical Zoroaster who was supposed to have lived centuries before. The result of this fatal error has been to surround the accounts of Zoroaster that have come down to us with a mystery which has caused much confusion and perplexity. It has been this error which has misled all the researchers into history in regard to this character. Zoroaster has also made clear that the Book of Daniel was a Jewish plagiarism of Chaldean legends, and that it was written after the middle of the fifth century B. C. Nothing has more puzzled theologians and historical critics than to find a place in history for King Darius, of the Book of Daniel. This is also settled by the spirit of Zoroaster beyond all peradventure or doubt. Rawlinson, the eminent writer, is certainly correct when he says "that both biblical and profane history are at fault and irreconcilable in regard to the identity of the Darius of Daniel;" and but for this communication that identification

might have remained undetermined for centuries longer. Thus it is apparent that the testimony of this spirit corrects history and furnishes the key to unlock the mysteries of past ages.

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### NOTABLE EXTRACTS SELECTED FROM "ANTIQUITY UNVEILED."

Apollonius in his remarkable communication says: "Nine Epistles were presented to me by Phraotes of Taxila, India, (or rather between Babylon and India). Those Epistles contained all that is embraced in the present Epistles claimed to have been written by St. Paul; and from what I have learned as a spirit, I conclude that I am both the Jesus and St. Paul of the Christian Scriptures; flattering enough to my vanity, but the ruin of my happiness. It is my duty here to testify to all I can bring to recollection, in order that spiritual darkness may disperse and the light of truth shine. What is known to you moderns as the Anti-Nicene Library, contained documents, some of which are still extant, that fully warrant you in challenging the translators of to-day as to the correctness of their productions. Let them examine if they dare the manuscripts referred to, and they will find what is now being published erroneous in many particulars. They have followed too closely what their ancestors translated without having translated for themselves. \* \* \* Now and here I declare that the Christian Gospels were all preached by me at Jerusalem, Ephesus, Athens, Philippi, Rome, Antioch, Alexandria and Babylon. In all those countries I preached and by manipulations and certain qualities developed in me, I healed the sick, restored the sight of the blind and in the way herein set forth even raised the dead."

These statements of Apollonius are corroborated by the spirit of Damis, his pupil and scribe, who says: "I know personally the truth of all that I shall say here. I know that the evidence exists that will support all I say, and I also know that Apollonius of Tyana, my teacher, was the Jesus Christ of the Christians."

Strabo, the great geographer and historian, in his spirit testimony says: "If the records of the past had not been destroyed, Christianity would not have existed to-day."

In the communication of Ptolemy Philadelphus to Mr. Roberts, he says: "There are no religious systems existing to-day, that the principal parts of their creeds and tenets were not obtained from the Alexandrian Library. Learned men of all nations and religions resorted to Alexandria. In the course

of time those men, after investigating the works on religion in the Alexandrian Library, modified and remodeled their respective religions. The stand you have taken in regard to the Christian religion is absolutely correct; and the more you search out and investigate the matter, the more positive will become the conclusion that the Christian religion is the outgrowth of the Library of Ptolemy Philadelphus. You then can throw down the gauntlet and challenge the world to an investigation of the facts."

Zoroaster says in his communication: "It will be difficult to find evidence of the truth of what I here reveal in any books now extant, for the reason that whatever was opposed to the Christian religion is no longer found in ancient writings, because of the care with which all such evidence has been eliminated or destroyed by Christian priestly zealots. Only such evidence as could be construed to favor Christianity or which did not in the least oppose it has been allowed to escape similar destruction.\* I lived in the days of Belshazzar, Darius Hydaspes and Cyrus. The Jewish Book of Daniel, was abstracted bodily from the books written by myself or through me inspirationally concerning Ormuzd and Mithra. This book contains the account of the actual earthly experiences of Zoroaster at the Court of Nebuchadnezzar and the other kings whom I have already named. In the reign of Darius Hydaspes, I went through the ordeal of being thrust into a lion's den, but I was attended by a power which protected me from physical injury. It was through what is now known to be superior mesmeric and psychologic power by which I was enabled to calm the fury of the lions. It was I, Zarathustra, who read the writing on the wall in the days of Belshazzar. I assure you I was the Daniel of the Scriptures and the Jews appropriated my work."

Now, the all-important question to be decided in this connection is: Are the statements of these ancient witnesses true? If the answer is in the negative, the proof that they are not true must be produced by whoever makes this claim, or they stand unimpeached. Without further comment or explanation, we invite the reader to a careful perusal of the pages of **ANTIQUITY UNVEILED.**

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\*Hence it appears that even the possibility of the existence of what is now known as the Christian religion depended upon the destruction of truth contained in ancient writings, and the substitution therefor of the interpolations invented by priestcraft to substantiate their false claims.

## EXTRACTS FROM THE CONTENTS OF ANTIQUITY UNVEILED.

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- POPE GREGORY VII.**—His reasons for destroying the library of the Palatine Apollo.—The manuscripts contained therein would prove the non-existence of Jesus Christ.
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## WHAT IS SAID OF "ANTIQUITY UNVEILED."

*From The Truth Seeker, New York.*

"We agree with the statement in the prospectus of this work: 'Christianity is either a great deception, deliberately practiced upon the unsuspecting mind, or a divinely inspired religion as is claimed by its teachers; that Jesus Christ is either what he is claimed to be, or a mythical character who is being held up before the world as the saviour, but whose existence has no foundation in fact.' If all the statements in the book are true, Mr. Roberts has made out a good case against the prevailing religion. The book is bristling with points, deals with a wide range of subjects, and quotes extensively from well-known authors. It is a compilation of not a little value, and will greatly aid the investigator into the origin of Christianity and show him where the early Christians found the myths and rites which they adopted and relabeled, and which the Western world now knows as Christianity."

"ORIENTAL PUBLISHING COMPANY:—I hail the appearance of your books as one of the greatest victories in the movements of the powers and forces of Light, now struggling for pre-eminence over the darkness that has so long enshrouded the race. Occasionally I encounter a person who remarks, 'I have no care to go back to the dead past; I am more interested in the truths of to-day and to-morrow.' They do not see that—the 'Past' still lies like an incubus upon the bosom of humanity to-day with a strong lingering grip upon the people, still cloaking the mind of the rising generation from the true incoming light. They do not realize to what an extent the past still spreads out over the present, shutting out the light that would otherwise flood the world and level all extreme conditions. I am surprised and delighted that the price of ANTIQUITY UNVEILED does not place it beyond the means of all classes to obtain. There is no excuse for ignorance at the present time except it be the love of ignorance. I hope the work will be circulated broadcast. I shall do all I can to extend its circulation.—C. H. BARKER, Lowell, Mass.

"Rockford, Ill., April 4, 1892.—ORIENTAL PUBLISHING COMPANY:—Gentlemen: I feel it my duty, as well as a pleasure to write you with thanks for the satisfaction the partial reading of ANTIQUITY UNVEILED has given me. Having travelled over the entire historical ground with diligent care, pencil always in hand, I say to you in all frankness, I find the positions taken in your book mainly true. Your work should be everywhere welcomed and I bespeak for it an immense sale. G. W. BROWN, M. D., Author of Researches in Oriental History."