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A SEQUEL TO  
**A**NNIE  
MOORE  
CABLE

OR

A Mind Destroyed  
Developing as a  
Medium ❧❧❧

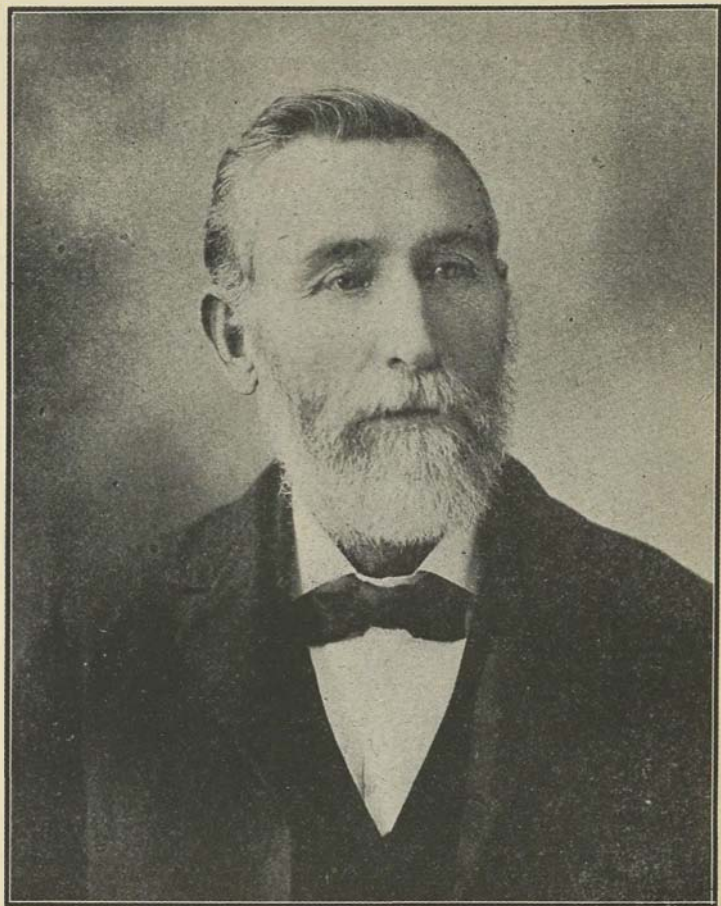


*Thos. Ingraham Moore*

A Treatise on Modern  
 **Spiritualism**  by  
Thomas Ingraham Moore







THOMAS INGRAHAM MOORE

*A Sequel to*

# **Annie Moore Cable**

*OR A*

*A MIND DESTROYED  
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*“ A TREATISE ON ”  
MODERN SPIRITUALISM*



**By THOMAS INGRAHAM MOORE**  
BRADFORD, OHIO *A* 1901





## CHAPTER VIII.

THE AUTHOR APPOINTED LITERARY AGENT OF THE NATIONAL SOCIETY OF ANTI-SPIRITUALISTS, BY COMPILING LITERATURE—PROCURED A BOOK BY THE LATE J. L. NEIRUS, D. D., ENTITLED, "DEMON POSSESSIONS AND ALLIED THEMES," THAT LED TO BRINGING ANNA HOME AND MAKING THE EFFORT FOR HER RELEASE.

THE treatise on modern spiritualism, entitled "Annie Moore Cable; or, A Mind Destroyed in Developing as a Medium," was published as we noted in the pamphlet in 1897. The events that have occurred regarding the case since that time have been such that it is apparent to me that God's divine hand has been in them, and I feel that they will be of such interest to my fellow creatures, that I will chronicle a few of the leading ones. During the summer of 1897, while writing the treatise, my daughter came up stairs one day with the Michigan Christian Advocate in her hand. There was a call in it for a national convention of anti-spiritualists. I said: "Thank God, I have gotten help." I then knew of nothing that would give warning on the subject, except the one article in the Swedenborgian book referred to in treatise. The convention was to be held at Anderson, Ind., in September. As I was then very busy publishing my treatise I could not attend, but we held a state convention at Jackson, Mich., in December, 1897. I was there elected colporteur of the State of Michigan, and was also appointed by the Rev. H. J. Becker, D. D., president of the national society, to be literary agent of the society. After there was a national society of anti-spiritualists organized, with a president, then those who had published works on the subject that would give warning would send the president their circulars. As it was in my line of duty to care for the department of literature he would turn the circulars over to me.

Among the different books and tracts procured by that means was a book by the late Rev. John L. Neirus, D. D., of Chee Foo, China, entitled "Demon Possessions and Allied Themes."

The doctor was forty years a missionary to the Chinese in the Presbyterian communion. The book contains an extensive article on modern spiritualism and shows the relation of demon possession with spiritism. It is not a book of argument, but simply a narration of facts, giving a great many instances of persons being possessed by demon spirits; several of them were as nearly like Annie's case as it would be possible to imagine anything. I felt more strongly fortified in my view of the cause of Annie's affliction. As is well known, they do not have asylums in those heathen countries as we have here; they are Christian institutions, consequently they have to keep their demented at home, keep them chained, tied, fastened in rooms, etc. By having to keep them at home, and being with them, the people of China know and have probably known for ages that there were among them cases of demon possession and can clearly distinguish them from epilepsy, disease of mind, or dementia from other causes. When therefore natives were converted to the Christian religion (not having yet heard what had so long been taught in this country by most leading churches that the age of miracles had gone by), and when they read the accounts in the New Testament scriptures of persons being possessed with evil spirits and of Jesus while on earth casting them out, and that he also delegated that power to his disciples, though as a matter of fact that Jesus was unchangeable. The native ministers began to be called on to pray to Jesus to cast out evil spirits, and it was a success; elated by success the work was continued by native ministers when opportunity presented. Dr. Neirus stated that in every case, so far as he could gain information, in his years of investigation where Jesus had been appealed to there had not been a single failure, some had been very obstinant, but success had eventually crowned every effort.



I will mention one case from among the many specified in the book (not verbatim but only in substance as I have not the book with me at present). A native minister was preaching on the miracles of Jesus; after the services were over a native citizen came to him and said: "Can you cast out evil spirits?" "No," said the minister, "I cannot, but Jesus can if he wants to; I could go and pray for Jesus to cast out an evil spirit." The man said: "I have a son that is greatly afflicted, being possessed of an evil spirit, and I would be very grateful to you if you would go with me and pray for Jesus to cast it out." The minister went with him, found the young man chained at or near a tree, with a temporary shelter arranged for him to sleep under; all of the family went out to where he was tied or chained, all knelt in prayer, someone forcing the young man down on his knees; the minister prayed for Jesus to cast out the evil spirit and free the young man from its demoniac power. When prayer was all over the young man leaped as high as he could leap. "Unloose him and let him go," said the minister. They were afraid to do so. The minister then unchained him and let him loose, they took him into the house, he laid down for awhile and when he arose seemed to be all right, and was never afterward afflicted in that way. Never did I read a book with more intense interest. I said to my family, if that could be done now in China it could in America, that Jesus' power was the same in America as it was in China. The information received brought with it the hope that Annie could be relieved and restored to her natural self again, I told the Rev. J. D. Hagaman that I believed if I could find a few ministers that believes and could have faith for the work that Anna could be restored. "I know it; but where will you find your ministers?" said he. I told him ours was a case of great need, and I believed the Lord would give the ministers. I thought by selling the book it might create a belief and faith. I then worked at selling literature with that express thought in view. The

Rev. Mr. Skentelberry, pastor of the Congregationalist church in our village, promised his assistance in prayer service to that end. Capt. Williamson, of the Kalamazoo Salvation Army, said he would come to our place and take part at appointed time. The Rev. Mr. Koech, a local minister of our village, promised to give his services. The Rev. and Mrs. Hershiser, who were conducting a mission in our village and who believed in Jesus' power to do all those things through his ministers now, promised their assistance; also the Rev. Mr. Aldridge, pastor of the M. E. church at Woodland, Mich., and Miss Lottie Carpenter of same village, both gave us promise of their aid. Miss Carpenter was a deaconess, away from home most of the time. I felt that the number was sufficient and that they were all servants of the blessed Christ. I then determined to go to Dayton, Ohio, and bring Annie home and make the effort for her release. I left home the latter part of May, 1898, spent a few days visiting relatives in Ohio, returned to Lake Odessa, Mich., with Annie about June 8. I felt that to bring her home and make the effort for her release was all any reasonable father could do under the existing circumstances, having learned that Christ's ministers by complying strictly with the requirements he has laid down in the scriptures could now in his name cast out evil spirits. I thought to not make the effort would be criminal negligence of duty. Just a few nights before starting for Annie I had a dream that seemed wonderful to me. I felt sure it meant victory and I thought victory for Annie's recovery. As Jacob told his dream of the ladder, and Joseph told a few dreams that he believed quite important, and as the sacred scriptures, both Old and New Testaments, so frequently speak of the Lord notifying persons of coming events by dreams, I will try to briefly narrate that dream here. I dreamed I was in an immense canopy like the world; I saw a great serpent whose immense body encircled the world twice around, at the lower part of the sky next the earth,

then beginning in the east next the ground the enormous body arose gradually following the sky directly westward, to the western horizon, lowering with the sky until it touched the earth, then back again following some line to the east; its head and tail were both in the east, both elevated some distance, its tail shaking rapidly, its mouth wide open, its venomous tongue forked and protruding, its sharp teeth gleaming, and it was all the time hissing venomously. I called some friends to help kill it. It was not immediately killed; all retired from the arena except my oldest brother and myself; he took his gun and shot at its head a few times only wounding it, then he ran to its head, turned the butt of his gun and mashed it to a jelly; then came back to the center of the immense arena, or world as it seemed to be, where I was standing; a fearful and sickening stench then came from the serpent that almost stifled us. Its huge body began to die and let loose in short sections, dropping to the earth; we had to dodge from one side to the other to keep the portions of the body from falling on us. Next morning I told my family that the blessed Lord had notified me that victory was coming. I thought as a matter of fact it meant victory for Annie's recovery, so when I started for her I was buoyant with hope and expectation, but how little do we know of the Lord's plans, what he desires done and wishes to have us do, except as he opens up the way. Soon after Annie became afflicted I began to occasionally have dreams pertaining to matters of business, and every time the events came true to perfection, as portrayed in allegory in the dream; some of them I disobeyed and consequently had to pay the penalty. So when I had the dream of the serpent I began to feel that those regarding business matters were only to prepare my mind and heart to receive divine instruction regarding matters pertaining to God's work that were of great importance. I saw clearly that God's divine laws were just the same as when the blessed Bible was written. That if the Lord had



a special work he desired a servant to do, he gave instruction by dreams, or at least that is one way. I was impressed with an article I read some time ago in *The Way of Faith*, of Columbia, S. C., on "The Voice of the Holy Spirit." The writer giving the different ways of the Holy Spirit speaking to us, said: "One way is by dreams, and when He speaks to us that way; we can always distinguish them from the vagaries of ordinary dreams."

## CHAPTER IX

PRAYER SERVICE FOR ANNIE AT DIFFERENT TIMES—MRS. MOORE'S VISION, ON THE SUNDAY OF THE EXTREMELY EARNEST MEETING, THAT SOME WORK OR SOMETHING, SHE COULD NOT TELL WHAT, WAS TO BE DONE FIRST THAT WOULD TAKE A LONG TIME, THEN ANNIE WOULD BE HEALED AND COME OUT ALL RIGHT.

A LITTLE over a week, probably near two weeks, after I returned home with Annie, we held the first prayer service for her on Friday afternoon and evening. Capt. Williamson remained over Sunday with us. As we could not notice any change in her condition we wrote the Captain and he returned in a week or two, bringing with him a Mr. Hartman from Kalamazoo, who belonged to the Saints or Church of God, a very devout man, and one who had previously had some experience in the work in hand. They remained over Sunday. All together we held several meetings at our home; at two or three of the first I and my family were in fasting, as were also some of the others. I felt I had seldom if ever attended such meetings, the Holy Spirit seemed to be with us in wonderful power, most of those present spoke of the matter. At one of the meetings the Rev. Mr. Aldridge and Miss Carpenter led in singing the hymn, "The Very Same Jesus:"

"Come sinners, to the Living One, He's just the same Jesus,  
As when He raised the widow's son, the very same Jesus."

The whole hymn was sung very clear and distinct, and with an unusual sweetness and melody. It was the first time I had heard it and it seemed that music could not be more sweet and melodious, nor words more appropriate to the occasion.

On the Sunday that Brothers Williamson and Hartman were with us, we started our little granddaughter to tell Bro. Koech to come to our house. When she got out on the sidewalk, she saw him passing in his buggy going toward home,



she called to him and told him, he drove home, put up his horse and came right over. He told me afterward that he had started off that morning to a meeting in the country, when a half-mile or over from town he felt impressed to go back home, turned right around in the road and went back. The prayer he offered at the Father's throne that day, I would judge, was one of the most earnest of his life. Brother and Sister Hersiser were also with us, and in the afternoon, the Rev. Mr. Skentelberry. All with us took heart in prayer to Jesus that the work should be accomplished. Bro. Hartman performing the work of exorcist.

During the day Mrs. Moore went into an unconscious or semi-conscious state, said she must have been in that condition thirty minutes or over, she said that what passed through her mind, or in vision before her mind, it would seem would take a long while to accomplish. She could not relate to us then, nor could she since that time, anything of the vision, only that before its close she saw us all together in the home, Annie and the whole family, Annie perfectly rational and all right and we all seemed happy, satisfied and contented. She said it seemed there was something farther desired to be shown her, but she come to, or awakened up sufficient to fight it off and she did so, got up and went out of the room. She felt then that the final accomplishment of the effort for Annie's release was shown her, but that the work to be done first would take considerable time.

Annie was not released. One night after we had held a prayer service for her, and could realize no change in her for the better, I retired feeling rather disappointed, and lay for awhile before going to sleep, wondering what was best to do next. I dropped to sleep earnestly thinking of the matter. Just before awakening in the morning I dreamed I was riding on a railroad train, a lot of robbers turned a switch and ran our train off the main track onto a sidetrack; I got out, engaged in battle with them, and got into their fort. For awhile they

overpowered me and were endeavoring to kill me. I thought to myself, "may be these devils will kill me," when it came to my mind as quick as thought: "As long as the Lord has use for you in this world, not all the devils in hell could kill you." I got up on my feet, grabbed a revolver, shot one, drew it on another, when they all became frightened and ran out pell mell, leaving me victorious and holding the fort. After we were up in the morning, I told the family we would eat our breakfast that the Lord had notified me of victory.

One matter of great importance the Lord controlled for us. Annie's worst time had previously been after night. She would frequently cry and moan and make a great noise about the time we would want to go to sleep, continuing until far into the night; sometimes she would wait until midnight or after then scream out all at once, pound the head board of the bed, throw her shoes across the room, awakening the family suddenly and thereby destroy or interfere with the night's rest. One night not long after we brought her home, she began to cry and moan just as my wife and other daughter came up to their rooms to retire for the night. Each in their room knelt in secret prayer for Jesus to quiet that demon so Annie and the family could get their rest and sleep; in a few minutes she was perfectly quiet and remained so all night. Next morning they mentioned the matter, one not knowing what the other did until then. An evening or two afterward when I went up to my room to retire, she was moaning and making quite a noise. I knelt and prayed for the Lord Jesus to quiet her; she did not stop immediately. I felt tempted a time or two to go in her room and try and make her be still, then I thought as I had prayed for the Lord to do that, I would better do nothing of the kind, as that would be taking the work out of his hands, so I lay down and in a few minutes she was perfectly quiet and remained so all night. From that on we had but very little trouble with her at night, when she was well, until a short time before taking her back to the asylum in August, 1899.

## CHAPTER X.

ATTENDED CAMP MEETING WITH ANNIE—TALK WITH LADY  
THAT WAS HEALED OF SAME MALADY BY PRAYER—  
LEARNED OF ANOTHER.

**I**N August 1898 we attended a camp meeting south of Hastings, Michigan, taking Annie with us. Brother and Sister Hershisier advised us to take her, thinking it might be beneficial to her. One morning, while in camp, she claimed to be sick, said she could not get up. I went to the prayer and conference meeting that was held just before preaching services. When the time arrived for preaching, my wife came and sat down by me. I asked if there was any one with Annie, she said there was not. I went to the tent and found her lying on the bed with two heavy comforters and a quilt over her. It was a very hot day, the sun was beaming down on the tent above her, she seemed to be literally roasting. One hand was clutching her dress at the throat, the other was opening and shutting with wondrous rapidity. (That opening and shutting the hand with such great rapidity began in the start while developing as a medium and has ever since been Satan's effectual means of keeping the body over-charged with magnetism or electricity.) I immediately removed all the covers except one quilt, every muscle in her body it seemed was contracted, her whole body in convulsions and in a perfect strain. I took her hand from her throat and lay it down on the bed; she screamed with all her might. There were tents all around us, and as I hated to have her screaming that way, I walked out at the front door and went around to the back part. Mrs. Schultz, who with her family occupied the tent just west of ours,



stepped up a few steps toward where I was standing, then turned and went back. I again walked through the tent, took Annie's hand and lay it on the bed; she screamed again and raved terribly. I again went out at the front door and around the tent to the back part; this time Mrs. Schultz came up to where I was standing and began to talk to me about our daughter's condition. I asked her if she would like to see her, she answering in the affirmative, we went into the tent where Annie was lying. Mrs. Schultz got up on the bed and lay down facing her, putting one hand under Annie's face and the other on top, and began praying. I knelt at the foot of the bed. She prayed, talked and sang alternately for thirty or forty minutes. When she began, or soon after, Annie's muscles began to relax, and when she had finished, Annie's whole body seemed perfectly relaxed and at ease. When we went back to the shed part of the tent, Mrs. Schultz said: "At that five o'clock prayer meeting this morning the Lord told me to fast today, but when I had breakfast ready the devil told me I would best eat something or I would not feel well." I told her I had been impressed to fast and had eaten no breakfast. She ate no dinner and in the afternoon prayed for Annie and said the burden was entirely lifted from her heart; said the Lord would relieve her and that she would come out all right.

While we were talking Mrs. Schultz told me of the condition she herself had been in; she said she was for some time possessed of a demon spirit; said she would curse and swear, fight and kick her best friends, pull the hair from her head, etc. Said she knew all the while perfectly well what was the cause of the trouble, that she was under the power and control of an evil spirit, but was utterly powerless to help it. Her hair was kept cut close to her head to keep her from pulling it out. A portion of the time she was kept fastened in a room upstairs. Her husband was very much distressed at the thought of taking her to the insane asylum at Kalamazoo. One evening they

had prayers for her at the church near their home. She said she was standing at a window in her room upstairs, looking out, when it seemed that a hand passed just before her face, and the cloud as it seemed passed from her mind. She said at once: "Someone is praying for me and I am healed." She was not fully restored at once, but described it as like a patient low with fever; when the fever was broken the change for the better was almost undiscernable, then came a period of convalescence, some days better then not so well, then again still better. I think she said it was some months before restoration was complete. She seemed to me to be a lady of strong mental and physical abilities, a devout, earnest, lovely spirited, Christian woman. Their home is near Schultz Station, Mich.

A minister in the Wesleyan Methodist communion occupied with his family the first tent north of ours; his wife 'old Mrs. Moore that her mother had at one time been demented, her symptoms seemed identical with those of Annie; they had prayer for her, and one evening when she was at prayer meeting she arose and calling the name of one especially devout minister said: "Bro. —'s prayers are answered and I am healed." From that on she began to mend and soon entirely recovered. I will not give the name as the lady mentioned some reasons why they would desire it not made public. The minister told me he had been a spiritist and mixed up in spiritism for seven years; said during that seven years he never shed a tear; he was converted to Christ by leading the music in a revival; he helped to sing the religion of the Lord Jesus into his own soul. He told me before we left the camp meeting that he walked back in the grove to pray for a certain party, when he knelt in prayer he felt burdened for Annie and prayed for her instead; said the burden was entirely lifted from his heart, felt sure she would come out all right in the Lord's good time. I saw that I was not first in this country to learn that the age of miracles had not gone by, but that we had practical



demonstrations that Jesus' apostles through his divine power could now cast out evil spirits in his name, then if that miracle could be performed surely any of the others that Jesus told the disciples they should do in his name, whenever it would become decidedly needful to humanity that it should be done, but it would seem self evident that in all cases the conditions he gave would need to be strictly complied with.

I do not desire to produce any argument or doctrine of any human creed in this treatise, but only mention facts pertaining to the subject matter under consideration. I mentioned previously of Annie partially opening and shutting one hand with great rapidity and by that means keeping the body overcharged with magnetism or electricity. I sat by her side during a service at the camp meeting; she would draw the points of her fingers back probably one-half inch from the center of the hand, then grip it tightly and continue that with great rapidity. I saw she was being greatly overcharged with electricity. She had put her hair up rather low on the back part of her head and fastened it with steel hairpins with the points direct downward so they would press the back part of her head just at the base of the brain. I watched her awhile with wonder and amazement, it seemed to be so clearly demonstrated how Satan could make an electric plant of the human body, then by causing the victim to set steel hairpins with the points sticking downward and pressing right at the seat of the brain, carrying a large portion of the electricity right to the point where it would do most injury and could so wonderfully injure body and mind. As soon as we went to the tent I called her mother's attention to the matter and from that time on we supplied her with rubber hairpins and tried to see that she put them in from the sides and not with the points down so as to stick her head or neck and torture her that way. As I learned there of the persons who were healed by prayer to Jesus and of Mrs. Schultz's gradual recovery, I entertained the hope that Annie's recovery would be gradual.

## CHAPTER XI.

ANNIE TAKEN BACK TO THE ASYLUM—TAUGHT BY THE DIVINE FATHER, THE RULER OF THE DESTINY OF NATIONS, WHAT HE DESIRED DONE—PREPARATORY WORK STARTED FOR GOVERNMENT LEGISLATION OR AN INVESTIGATION OF INSANE ASYLUMS OF THE NATION.

THE following March (1899) we removed back to our former home in Bradford, Ohio. Annie did not seem to make further improvement, and during the summer her condition became such that in August I was compelled to return her to the asylum at Dayton. The matter of selling anti-spiritualist literature to ministers, I found was not remunerative. While success was reasonably good and I enjoyed the work, yet railroad fares and hotel bills consumed all profits; so in the fall I concluded to go to a certain city and apply for work. I felt sad of heart and disappointed, I realized so fully the great need not only of general instruction and enlightenment on the subject in hand but of the nation being saved from one of the most heinous crimes ever committed by man. I prayed earnestly that the Divine Father would overrule the events that would lead me in the paths in which he desired me to go. I felt as Carrie E. Rounsefell says:

"There's surely somewhere a lowly place in earth's harvest fields so wide,  
Where I may labor thro' life's short day for Jesus the crucified;  
So trusting my all to Thy tender care, and knowing Thou lovest me,  
I'll do Thy will with heart sincere, I'll be what you want me to be."

The day before I was to start to see about work, I received two letters from Lake Odessa, Mich., from different parties urging me to come at once and attend to some business matters. Before starting to Michigan I had a dream that I felt sure meant success. It is not worth while here to delineate. I

wondered how or in what way it would be successful, but I felt the Lord would unravel the matter in ample time and make it plain. I took a satchel full of anti-spiritualist books, tracts, etc., so as to work my way back from Michigan. On my return I stopped off at Decatur and Dowagiac, Mich.; at one of the points I had my pamphlets and tracts spread out on a table bunching them up, when a pleasant, refined looking gentleman stepped up to me and asked to see one of my pamphlets; after looking it over a minute, he said: "I want to buy that." He told me his wife's first cousin, Mrs. Mat Howard, of Jackson, Mich., was then in the insane asylum at Kalamazoo, a victim of spiritism; said she was a noble, intelligent and lovely spirited woman. The gentleman gave me his name as W. H. Day, of Colon, Mich. The Rev. F. C. Zechiel, evangelical pastor at Elkhart, Ind., formerly of Dayton, Ohio, told me that three or four years previous, while he was pastor in Dayton, a neighbor lady in developing as a medium was ruined in mind and had to be taken to the insane asylum. I learned of different others. I felt more than ever impressed with the thought of the great need of something more effectual being done to check its ravages, and while on that trip I resolved to make an effort to procure government legislation, to check or stop that dangerous, wicked, abominable sin against God and humanity.

In March, 1900, I went to Columbus, Ohio, to see if I could bring the matter before the State Legislature. Before starting I had two dreams indicating success, the same as the one before starting for Michigan, except each increased in proportions, indicating as I felt great success. I thought likely it meant success in bringing the matter before our own state government and procuring legislation there, but after having a consultation with some of the state officials, I found there could be nothing done there on that line at that time, but I see now the Divine Father overruled wisely in that matter, as it would be an enormous task to get laws passed on the subject



by each separate state government of this nation; but laws forbidding the fearful sin and abomination and affixing penalties should be passed by the general government, just as it is in God's revealed law, as given by his servant Moses for temporal or national government. I suppose it is conceded by the Christian world that the law given us by the God of the Universe, through Moses, his chosen law giver, against crime and the penalties therein attached to crime and violations of law, is a sample of what the law should be for the governments of the world.

Being led to the conclusion and as I felt instructed by the Divine Father that what he wished to have done, was to have this nation redeemed and saved from the fearful sin and curse of witchcraft (spiritism), and that I had a work to do in assisting to bring it about, I began what I thought would be the most effectual preparatory work. In the fall I wrote the Rev. Wilber F. Crafts, Ph. D., Chief of Reform Bureau, headquarters at Washington, D. C., then during the winter and spring wrote and sent a letter and a treatise to the editors of almost every denominational or religious paper in the land—Catholic, Protestant and Jew—with a view to petitioning Congress and Senate, either for laws prohibiting the crime, or first, for the appointment of an investigating committee to make an investigation of the insane asylums of the land, that the number of victims whose minds were ruined by that deadly work on body, soul and mind, could be ascertained to the end that a sentiment might be created against it, sufficient to get laws passed in the future forbidding it. The expense of keeping the victims in asylums must be enormous, from the lowest estimate I can make it, runs far into millions of dollars annually. The matter of dollars and cents alone when it comes to such a vast outlay, should cause an investigation into the matter by the government, as that alone is of great consequence to the people and the government, but the money considerations with its no doubt

enormous proportions, sinks into insignificance as compared with the victims being obsessed or demon possessed, being ruined in body, soul and mind, which is more sad than death and worse than murder.

I feel that in this sequel I should make something of an explanation with regard to mentioning a few times in the treatise that I had been forced to the conclusion that spiritualism was true. The question as I had heard it stated in the years gone by, was: "Can there, or can there not, be any communication whatever from a spiritual source." I saw enough to know there was an intelligence outside of ourselves. It has been opposed in the main through the "all fraud" theory. The effects of that theory, so far as my observation had gone, did not tend to enlighten and save spiritualists from the evil, for if they had been honest, earnest investigators they simply knew better and it tended to drive them deeper into it. But **spiritualism** claims that the intelligence received is from departed friends and the messages, as they claim to be, from loved ones who have passed to the spiritual world. That matter, spiritualists and every one else should know, is one of the blackest lies ever told by Satan and reiterated by the demons under his control. It is forbidden by Holy Scriptures and entirely the work of demons. Mr. Thompson states (in a work written somewhere about 1850 or 1855) that we have in the sacred writings, one and only one case where ever a good spirit was permitted to return; he was called by King Saul, his king, and then Samuel chided him, saying: "Why hast thou disquieted me to bring me up," showing that he had been disquieted. For that fearful sin, in connection with a sin of disobedience committed previously, the Lord slew King Saul the next day, as recorded in Chronicles, x; 13-14. Those who have been born again know that there is a spiritual communication that is right, that is born in heaven. The following I think will explain it satisfactorily: A few years ago, while in



Dayton, Ohio, I dropped into a Presbyterian church to attend a prayer meeting, there was there an old superannuated Methodist minister, in his talk that evening he said that at one time, when he was called to pray with a sick lady, in his prayer he prayed that he and all in the room might always be obedient to the promptings of the Holy Spirit in the heart. When he went down stairs and stepped on the sidewalk, something said: "Go across the street and go into that saloon." He got to arguing with it, said, "what do I want in that saloon?" The still small voice came again: "I thought you prayed to always be obedient to the promptings of the Holy Spirit." He concluded to obey but thought he would go around the block to keep out of the mud. He became afraid to do that for fear by the time he got around he would be out of the notion, so he went right across the street and into the saloon, folded his arms, looked at the saloon keeper and said: "Do you want your son to become a drunkard?" The response was, "No, why do you ask such a question?" He said, "How can you hope for anything better, yourself here making drunkards of other people's sons. I would like to pray with your family." "Well," said the saloon keeper, "my wife is in the room, we will go in and see what she says about it." They stepped into the room and the man said to his wife, "Mother, this is the pastor of the Methodist church, he wants to pray with the family." "Oh, I am so glad," said she. As he was there in obedience to the call of the Holy Spirit, he, of course, prayed earnestly. In one week from that time that saloon was closed up, in two weeks the family had professed conversion and united with the church. The foregoing incident brings a thought of spiritualism of the right kind; a pure, good and intelligent leading and prompting by the Holy Spirit, brought about by prayer, faith and obedience. Surely, "the steps of a good man are ordered by the Lord."

Were it not a matter too serious it would seem rather amusing to contemplate the start and rise of modern spiritualism in this country. At a time when the church of Christ had divided up into so many "isms" and the mind being especially called to the "isms," the devil came in with pure, unadulterated, old-fashioned witchcraft, called it "spiritual-ism," the prettiest name of all.

I imagine his satanic majesty has had many a laugh on account of fooling so many ministers, and the people generally, in getting them to think it was an "ism," a religion, and that with its advocates and followers it was a matter of conscience. That is what fooled me; it has fooled its thousands. Humanity everywhere should understand that there is no religion in it, but just the opposite; not a matter of conscience, but simply and only a wicked violation of God's revealed law, given us as a sample for temporal, or national government; consequently let us not speak of conscience being respected. When we mention the need of suppressing it by law, according to God's command. The matter of spiritism, the demonish, hypnotic power coming from it, has also brought clearly to my mind the evil of mesmerism, hypnotism, etc., the wickedness, danger and wrong of any person giving up the mind, will power and identity that God has given them, to any person or spirit, whether clothed with mortality or disembodied.

## CHAPTER XII.

SUMMING UP A FEW INSTRUCTIONS AND EVENTS THAT SEEM TO MAKE IT PLAIN THAT THE GREAT GOD AND FATHER OF ALL DESIRES TO HAVE OUR NATION SAVED FROM WITCHCRAFT AND NECROMANCY (MODERN **SPIRITUALISM**) — TRUSTING STILL IN JESUS FOR ANNIE'S HEALING.

**I**N a condensed statement, or summing up of events I trust I can make it clear to my fellow-creatures, that the blessed Lord has overruled in bringing about the events. It is indeed firmly impressed on my mind and heart, that the Lord has instructed me, in language plain as words could make it and in his own way of giving instruction, that he desires this nation, our fair land, saved from the abominable sin of witchcraft (Spiritism) and all its attendant evils.

A year or more before Annie became afflicted, she told her sister she had prayed that she might be made useful in some reformation. Had she been relieved at once in answer to our prayers, there would have been no especial reformation in it. In the allegory picturing to my mind the fight with the train robbers and their sidetracking my train suggested the thought that is now clearly impressed on my mind, that although I should in the end come out victorious, yet while I was working for Annie's release, and that only, I was on the wrong track.

The dream of the serpent whose immense body encircled the globe twice at the sky next the earth and twice across the sky from east to west seems wonderful even now for me to contemplate. As I thought in calling attention to it and having it killed meant victory, and as I was thinking only of Annie and her release, I thought the Lord had for our encouragement simply intended to instruct me that it would be vic-



tory for her; but now I see the Lord God desires to have the serpent of witchcraft and necromancy (Modern Spiritualism) killed in the land and the nation redeemed and saved from its deadly bite.

Before starting on the journey, on which it was so strongly impressed on my mind that I should work for government legislation on the subject, and on which I resolved, God being my helper, I would do so, I had the dream of success. Then, in March following, before starting to Columbus, Ohio, to see if I could bring the matter before the State government, the two other dreams on the same line, the last one portraying great success, seemed to instruct me clearly that I was getting on the right track, and to show me on what line the Lord desired success. On making a failure at Columbus, I felt for a short time disappointed, but I soon saw that bringing the matter before State governments was not what the Lord desired, but that he wished to have it brought before the general government. As he gave the law on the subject to his people, Israel, through Moses, to save that nation from the abominable sin for which he was then preparing to and soon after destroyed the Canaanites. So he desires to save our nation from the same sins, and their frightful and dire consequences.

Well did the author quoted in the treatise, from the Dubuque (Iowa) Times say, "It is a direct and formal insult to Almighty God." It is leaving His Law, His Word, the the teaching of His holy prophets and of His divine and blessed Son, and going to devils and demons for instruction, information and guidance, and being led by them to destruction in every conceivable manner.

For a year or two, while I was unsettled in mind and did not know what the Lord desired to have done, or to have me do, regarding the matter, how often I prayed to know his will, and have often thought, "Dear Lord, if you would only talk to me as man talks to man and tell me what to do, by your

help I will gladly do it," but I see the Lord's way is best; He speaks in his own way and at the right time.

It may be that some things herein written may be disbelieved or ridiculed as absurd, especially the statement of the instruction received by dreams, but I feel compelled to write all the truth that might bless and benefit humanity. In accordance with nature I will not likely remain in this vale of shadows very many years longer, so when the Lord Jesus shall call my spirit home and this body is laid away in the cemetery, "If the hand of affection should rear there a slab to my memory," I trust it could be truthfully written thereon: "He was honest with himself, his fellow-creatures and his God." May God in his infinite mercy cause every good citizen to do his duty in aiding to bring about laws that will rid our fair land of the blight of witchcraft (Spiritism).

With regard to Annie's recovery and final restoration to her reason and normal condition, I would say it is a matter of faith and trust with us. I however believe that the Lord will restore her, when his own work, for which her affliction was permitted is nearly enough accomplished, and when we have done our part in that work, I have the assurance it will be done, and trust the blessed Christ, when his own time comes, will lead us in the right way.

We had entertained strong hopes that ere this we could publish a sequel, containing what would be to us the glorious news of Annie's recovery, but we will try to patiently abide the Lord's time.

Soon after I brought Annie home, her sister came across the following hymn. She said when she began to sing the third verse, she felt the power of the Holy Ghost like an electric shock:



## THE UNANSWERED PRAYER.

Unanswered yet? The prayer your lips have pleaded,  
In agony of heart these many years?  
Does faith begin to fail? Is hope departing?  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer!  
Your need will be supplied sometime, somewhere.  
Your need will be supplied sometime, somewhere.

Unanswered yet? Tho' when you first presented  
This one petition at the Father's throne,  
It seemed you could not wait the time of asking,  
So urgent was your heart to make it known;  
Tho' years have passed since then do not despair;  
The Lord will answer you sometime, somewhere.  
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay do not say "ungranted;"  
Perhaps your part is not yet wholly done,  
The work begun when first your prayer was uttered,  
And God will finish what he has begun.  
If you will keep the incense burning there,  
His glory you shall see sometime, somewhere.  
His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;  
Her feet are firmly planted on the rock,  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock,  
She knows omnipotence has heard her prayer,  
And cries: "It shall be done" sometime, somewhere.  
And cries: "It shall be done" sometime, somewhere.