

always been carried away by every cunningly devised fable, and have been ensnared by the grossest delusions and the most transparent impostures. The success of Mormonism, Spiritualism, and a thousand other 'isms' is sufficient to establish this fact. Spiritualism numbers accordingly its disciples by thousands: it has its apostles, its creeds, its solemn assemblies, its organs in the public press: it is an established institution of the country.

We do not however take it upon ourselves to affirm that Spiritualism is entirely an imposture. But it is one of two things—and if there were nothing else to prove this, the published statement of Dr. and Mrs. Nichols is sufficient to establish the fact:—it is either a gross and wicked imposture, or it is the work of Satan, the great enemy of mankind. And which ever of these suppositions be correct, it is the duty of every Christian to stand entirely aloof from it, to have nothing to do with it, and to avoid temptation by refusing to see or hear any of its pretended or real manifestations.

Mrs. Nichols, we are told in this document, "has been accustomed, for years, to see the shades of departed persons." Now unless this is a wilful and wicked falsehood, these shades must have been either good spirits or evil; they must have been either the spirits of just men, resting under the guardianship of God, or they must have been the spirits of the damned, given over to Satan, and under his control. And which of these was it, God or Satan, who gave to Mrs. Nichols power over these spirits of the departed? Mrs. Nichols describes herself as having been all this time an "infidel Socialist." And is it not a monstrous supposition that, to gratify the idle curiosity (at the best—for no great or holy motive has ever been suggested) of an infidel Socialist and her companions, the Almighty would suffer the holy dead to be disturbed from their rest, and to be called to visit again the troubled scenes of earth? Thus we are brought to the inevitable conclusion, that if Spiritualism is not a gross delusion, and a wicked imposture, it is the direct agency of the Prince of Darkness, the Father of lies, and can be brought into play only to serve the cause of falsehood and of evil.

We have said thus much on the subject of Spiritualism, because we would warn our readers against exposing themselves in any way to

its influence. Many persons are tempted to do so, in the first place, to satisfy their curiosity, not intending to believe in it, or to run into any danger. But we are to flee from all temptation, and there is always danger in wilfully exposing ourselves to it; and to young and excitable persons this danger has often proved very great, and the most fatal results have ensued. We now proceed to consider the circumstances of Mrs. Nichols's miraculous conversion to Popery, as they are detailed by herself.

"In the winter of 1856 a spirit appeared to Mrs. Nichols while in circle, who declared himself a Jesuit." But Mrs. Nichols, it appears, stood, as a rule, upon etiquette, and refused to speak with any spirit who was not "endorsed by her guardian spirit." And as this guardian spirit had not introduced the Jesuit spirit, she paid at that time no further attention to him than to procure a Protestant history of the Society of Jesus, and to read it with some interest.

"Six months afterwards a venerable shade appeared, in circle, to Mrs. Nichols, wearing a dress resembling that worn by the order, which she had not then seen, and having also a rope girdle about his waist, the knotted ends of which were stained with blood. He rebuked her earnestly for not having examined Jesuitism, and exclaimed 'Justice, justice to the Society of Jesus!' He said his name was GONZALES, and we heard afterwards that he was one of the early Jesuit Fathers—a missionary and a martyr."

Mrs. Nichols, in consequence of this urgent appeal, wrote to the Roman Catholic Archbishop of Cincinnati, stating the circumstances, and was by him referred to the rector of St. Xavier's College. By his advice, we suppose, she read with the deepest interest a biography of *St. IGNATIUS DE LOYOLA*; but we cannot see why she should have resorted to such lower methods of instruction, since "the shade of that venerable founder of the Society"—introduced, we presume, by the guardian spirit, though she does not again mention him—now deigned himself to call upon her, and to give her what he called "a method of reduction," that is, "directions for an order of life, which we believe to be divinely inspired."

St. Ignatius de Loyola does not appear however to have had sufficient leisure to complete