

the education of his pupil; but committed her further instruction to another spirit, who now made his appearance, "calling himself Francis Xavier." With him she went through a regular course of theology, beginning with Baptism, and embracing the Real Presence of the Divine substance in the Eucharist, the Sacrament of Holy Matrimony, Confession and Penance, and all the other dogmas of Romanism, including of course the latest, the Immaculate Conception of the blessed Virgin Mary. Strange to say, up to this time, "when we had been taught all these dogmas; when these sacred mysteries had been explained and illustrated to us with such clearness of demonstration or such power of grace that we were constrained to believe; we had not yet read any books of Catholic doctrine." Now however she procured, by the direction of the spirit, authorized books, and "became satisfied of the identity of the doctrine taught us, and those held by the Roman Catholic Church." The theology, by the bye, of St. Francis Xavier must have undergone considerable development since his entrance into the world of spirits, if this identity was indeed so close.

We are well aware that the priesthood of the Romish Church have always been willing to avail themselves of any instruments, however vile, for the purpose of advancing her cause and making proselytes; the end, with them, justifies the means. But we were not, we confess, prepared for such a display of impudence, such a monstrous attempt to impose upon the ignorance and credulity of mankind as the publication of this pretended conversion. Had it appeared unauthorized, we should have regarded it as a cunning invention of some malicious enemies of the Church of Rome, who sought by this means to bring her into ridicule. But not only is this "miraculous conversion" being trumpeted throughout the length and breadth of the land, through the pulpit and the press, as a direct interposition of Divine Providence; but the publication, as appears from an introductory letter, is sanctioned by the Archbishop of Cincinnati, and all the facts in the case, we are assured, have been submitted "to the best and highest authority in the Church within our reach."

We close our remarks with one more extract in which the connection between Spirit-Rapping

and Popery is broadly stated: "We read in Catholic books of a Saint who made raps in his coffin at every consecration of the Host; of the consecrated wafer flying of itself to the mouths of communicants; of Saints, in ecstasies of prayer, being lifted up from the ground without visible support; of innumerable miracles of healing. *The wonders of Spiritualism are all old stories in the Church*, where the communion of the Saints, or the intercourse between the visible and invisible worlds, has existed from the beginning."

Developments of Methodism.

THE religious community which was kept together with difficulty in the latter years of the life of its great founder, was not to be expected long to adhere as a united body when once the moral influence of his character, and his personal authority was withdrawn. More than one occasion had arisen in which his own determined hand and authoritative presence was required to allay the dissensions of his followers; more particularly on the great question of separation from the Church; and now that death had taken from this earthly scene, the ruler and director of their counsels, it was only to be expected that the same spirit should burst forth again, and the independence of the Wesleyans as a religious body be openly asserted. But with their independence as a religious body in themselves separated from the Church, there would immediately follow division among themselves. Wesley foresaw this, and did all he could in his latter years to anticipate and prevent it, but in vain. That which the Catholic Church herself in times closely succeeding the out-pouring of the gifts of Pentecost could not prevent, it was not likely that the followers of Wesley should prevent either in their own separation from the Church, or in their own internal divisions. The arguments with which Wesley had thought it right to assail the Church, whose servant he was; because of its spiritual decay, or its indolence, or its spiritual tyranny, were arguments equally to be wielded against his own community when the time arrived; and though he had all along his earlier course taught and preached that the Unity of the Church was never to be violated, yet an ordinary knowledge of human nature would have shown him that a breach of union with the Church in one part would necessarily lead sooner or later to a dismemberment in all parts. It was in vain to say—we will preach and pray in our own meeting houses, but we will commune with the Church; the dissension in the former acts would soon be succeeded by an abandonment of the latter. Wesley indeed might by his personal influence maintain the Unity of Sacraments, because as a Priest of