









**Spiritualism—A Challenge Given and Accepted.**

Professor A. R. Wallace, a distinguished scientist, has been contributing a series of articles to the *Fortnightly Review*, on the developments of modern spiritualism. How easy, observes the *New York World*, opposing the spiritual doctrine,—would it have been for the mediums to have informed the world, months before the information could have been received through the ordinary channels, of the death of Capt. Hall in the Arctic regions, and the separation of the Budding and Tyson parties and their subsequent rescue. If some accommodating medium had informed the public, through the daily press, of each of these events immediately after their happening, scientific doubts in each case of their final location and rescue would have been rendered in a minute's time.

communications, difficult for the skeptic to overcome. But this sort of information having never in a single instance been furnished by the spiritualists, the inference is that it cannot be furnished. The opportunity (it proceeds to say) is open to any propagandist of spiritualism who desires to use it.

The Sandwich Islands are not connected with the rest of the world, by the telegraphic wire. Suppose the medium gives us a daily report of what is going on in King Kalakaua's dominions—say within an hour after each event of consequence happens. Our readers, we believe, are open to conviction, and here is the best chance the mediums have ever had for 'stamping' their enemies.

The Chicago Times, June 22, 1876, says: "The Chicago Times are the only paper in the world that has been so long and so long as the Chicago Times."

"It must be taken into account that spirits, in communicating intelligence, operate by natural law as much as the electricians who work the Atlantic cable. Nor have they any more power over conditions than when in the body. Their minds, to get intelligence from the Sandwich Islands, must be *en rapport* with some one there in order to establish lines for the sending of a spiritual telegram; and it King Kalakaua will send a lock of his hair, so as to form the connection required, and keep a record of the events that transpire on any specified day, in which he is him-

seef a prominent actor, making allowance for difference of time, we will inform the public through the Times, several days in advance of the mail, of the leading incidents that transpired in his court on that day, such a diary correctly kept would corroborate Spirit messages and not serve as the first establishing the line of spiritual telegraph and making the necessary connections, which may be done by putting the media *en rapport* by some means with some organism at the other end of the line." — *Revelation*

little something—*in communications*—for persons outside its office. One of the theories which the present excitement is bringing into notice was originated by a man, of the name of *The New York Mercantile Journal*, and who has happily condensed into the following proposition :

“ In the interchangeability (at the option of the holder) of national paper money with Government bonds, and of Government bonds with gold, the immutable principle that will regulate the movements of finance and commerce as accurately as the motion of the steam engine is regulated by its ‘governor.’ Such a principle will regulate the issue of paper money in exact measures of value than gold never over or have been or ever can be. The use of gold or other merchandise as money is a barbarism unworthy of the age.”

This can scarcely be said to be a new inspiration. Mr. Groom has been proclaiming it for *several years* past. He publishes not only the *Mercantile Jour-*

and, by the way, the first and only commercial paper, and, in fact, been the first and only paper published in Italy before the time of *la Restaurazione*. In that position, however, it always looked like a conundrum, and people, without trying to understand it, used to say that it was a paper for the people, and not the people, and still not giving it more variety. He went further. Every now and then he would stick that formidable paragraph, as a paid advertisement, into his own, and his family papers; but even there it did not attract much success, and he was obliged to think it was some new dog to advertise a gift show. Determined that somebody should see it, who would get an idea from it, it is affirmed that he got into the habit of sending it to all the various potentates and dignitaries. The *Crow* never took any notice of it. Giustolone turned it over to an ecclesiastical council, under the haloification of the *Concilio*, and the *Concilio* argued that its infallibility—a question which didn't concern him at all. The *Siccle* published the copy sent to the

Emperor Napoleon, and lots of Parisians of a geometrical turn of mind, were convinced by the equations Bismarck threatened to have the monarchs of Europe sign, that he should bring it to him the third time. Great, when he got the second copy, only one day after the first copy had been sent him, by mistake the king intended for Victor Emmanuel, and lost one of his colts was sick, and went right off to Long Branch until a special officer could see Grouse and tell him to quit. So it went, all around, and still the Grouse was not getting any better. His persistence is beginning to bear fruit. Under the spur of the panic, people looking on all sides for some system which would punish instantly from the day of discovery, give the law, freedom from theory, and a good man to have studied it out, affirm that there is a good deal in it.

Seriously speaking, there are some strong arguments in favor of the danger of the plan, which as thus more explicitly state:

"A currency as nearly perfect as anything human

can well be, can most easily be secured through a proper management of the Treasury Department, and most of all, through the proper management of the people's operations in their individual capacity. The process is very simple. Let the Government promise to pay for its printed money, of paper, the same price as it would pay for gold or silver. The promise being only that it will pay, the Government can promise for all dues both public and private, and exchangeable at the option of the holder with Government money, at the rate of one hundred dollars for three and sixty-six one-hundredths of interest, and one hundred and sixty-six one-hundredths of principal—annuums—ten cents a day on \$1,000—said bonds being payable on demand, including interest, in the same currency.

The principle of the scheme may be open to beneficial change, but the primary principle upon which he has based his reasoning certainly promises to meet the great want to which Mr. Boutwell in his New York address alluded, and which is the way of increasing the currency for moving the work of the world, diminishing it at once when that work is done." Money

The French authorities wish it distinctly understood that Rochefort is still on the list of the expelled and that he thought best to leave the country. The two republican journals, *Figaro* and *Le Petit Parisien*, two of Rochefort's articles, and their proprietors were at once prosecuted by the Imperial Government. Rochefort's reputation and communicating to every Frenchman a desire to read what he writes. If the Imperial Government had never

**THE FEMALE APOSTLE**—Mrs. Maggie VanCott, the lady revivalist, has returned, and opened a new branch in the Satanic stronghold. She held a series of meetings at the Hotel Clinton, and has been very successful and last evening. To night she will deliver a temperance address to the mass meeting in the Circus Pavilion. To-morrow she will deliver a religious address at the Episcopal church, on Powell street. On Tuesday she will leave the city for Sierra county, where she proposes to hold a series of meetings. She will then go on from there to Virginia City, and then hold camp meetings in Salem, Massachusetts, Wisconsin and Kankakee, Indiana, and will try to return to Kansas by way of St. Louis. Mrs. VanCott was at the Methodist Conference. In one year Mrs. VanCott spent 1,766 hours in religious meetings, travels and lectures.

led 7,208 miles, wrote 650 letters, conducted 828 meetings, preached 399 times, and received 1,735 persons into the Methodist Episcopal Church.—*S. f. paper.*



