

great intensity in his calm philosophy, it served a divine purpose in consuming the "wood, hay and stubble" of human devices. If he dealt heavy blows, right and left, among noisy sectaries,

"So nursed and blighted to strife,"

it was never to injure any man, but to demolish the disjointed and rotten prisons of ignorance, superstition and falsehood that the people might be free. If his logic was sometimes sharpened by invective, it was that he might penetrate the incrustation of materialism and sensuality, and thus restore the lost sensibility to some hardened offender against the righteous claims of justice and humanity. Were this made the occasion of complaint, we should foster weakness and discourage loyalty.

"Allow me to add, that while I have hitherto invited no man to a discussion of this subject, I have never shunned a public interview with an intelligent opponent. Any ordeal which recognizes authentic fact and logical deductions as the legitimate means of trial will still find me ready; and should you, sir, at a perusal of this letter, be disposed to entertain my first impression, that the discussion already published *was not entered into and conducted in good faith, and with a view to elicit the truth; perhaps it may within your province to propose some advocate of the material hypothesis in whose fidelity and ability you have confidence. Should you find it convenient to designate such a man, I shall readily accord to his personal claims, and those of the subject of our inquiry the respect and attention which they shall seem to require."*

These facts bear their own comment on their face. Whatever may be the truth respecting what is called "Spiritualism," we know that Mr. Brittan is no scandal— that there was no "collusion" between him and Dr. Richmond—and that the *Times* has acted in these premises exactly like the *Times*."

Armed with this voluntary and explicit statement of Horace Greeley, Mr. Brittan went after his graceless assailants in articles bearing the title of "DEPRIVITY OF THE TIMES," in a way that was a caution to all reckless and unprincipled journalists. In a strain of politeness but severe invective he scourged the editor of the *Times* and the enemies of truth with a strong hand. The following are the concluding paragraphs of one of his editorials:

"We have never declined any fair trial; but how has it been with the opposition? Many of our valiant opponents take care to keep themselves out of sight, while they hurl their missiles in the form of challenges and denunciations. They assume various disguises, the

"Positively, this is too bad." To make these "Spiritual Manifestations," which, if they come from the Spirit-World, must many of them be the work of bodiless spirits—mean, low, groveling creatures, and which are as readily made in favor of infidels as of "believers"—and to interpret "belief" in this sacred connection as synonymous with believing in Spiritualism, is, we say again, a little too bad."

The Governor's broadside had greatly demoralized his assailants when Mr. Britton followed up the manifest advantage with the flying artillery of *The Spiritual Age*, sweeping the whole field of Gog and Magog, and spiking the last gun of the enemy. As a further illustration of the earnest and effective warfare of those by-gone days, we extract the following

Spiritualism was assailed in essentially the same spirit by hundreds of secular and religious newspapers in every part of the country; and when we state the fact that Mr. Britton, on his part in this great controversy would probably fill half-a-dozen large volumes, the reader will have some idea of the extent and influence of his labors in this direction. But we cannot multiply these illustrations of journalistic misrepresentation and bitterness, which characterized the opposition in the earlier years of our Spiritual history. The tone of the press greatly changed. Men who would neither look at the facts nor listen to reason have been taught by the severe handling they have received to treat the subject and its friends with a measure of civility. If they have not come to love the truth they at least have learned to be respectful in the presence of its ablest champions.

If we here and there meet with apparent traces of acrimonious feeling in Mr. Brittan's controversial writings, it must be remembered that he had to contend for years against unscrupulous enemies of Spiritualism who omitted no opportunity to defame the truth and the character of its most conscientious disciple. He had really no ill-will toward the most violent antagonist. If a hidden fire burned within

"One of the Tatungolung told me that on a certain evening at dusk, the Birnarrak commenced his invocation. The audience were collected, and silence was kept. The fires were let go down. The Birnarrak uttered the cry 'Loo-ee', at intervals. At length a distant reply was heard, and shortly afterwards the sound as of persons jumping on the ground in succession. This was supposed to be the spirit 'Baukan', followed by the ghosts. A voice was then heard in the gloom, asking in a strange intonation, 'What is wanted? Questions were asked by the Birnarrak, and replies were given. The termination of the dance the spirit-voice said, 'We are going.' Finally the Birnarrak was found in the top of an almost inaccessible tree, apparently asleep. It was alleged that the ghosts had transported him thither at their departure. At this séance the questions put related to individuals of the group who were absent, and to the suspected movements of the

In England the proportion of university students to the population is one to 4,500. In the German Empire it is one to 1,600.



























