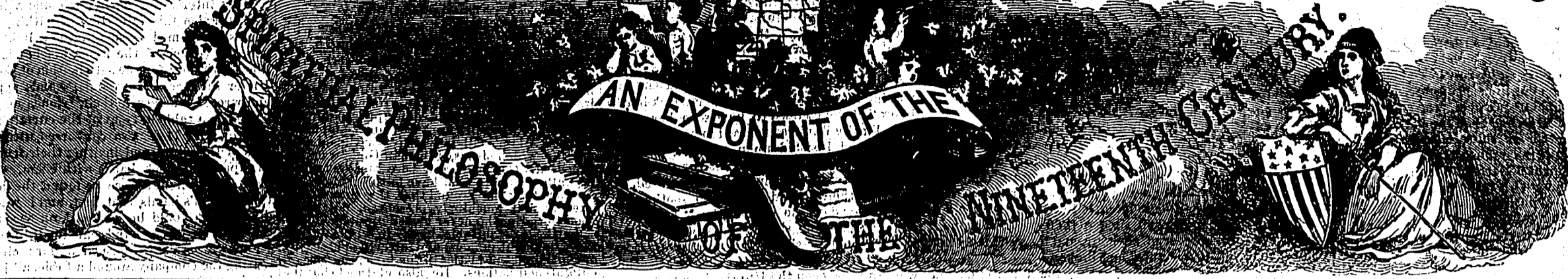


BANNER OF LIGHT.



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Banner of Light.

BOSTON, SATURDAY, JANUARY 1, 1887.

The Labor Problem.

Since the November elections the labor question has developed into dimensions that make it a more urgent and impressive one than ever. The real issue, on the threshold of the matter, is one of wages; labor feels convinced that it falls to receive the share of the profits of its work which it thinks belongs to it. In his lecture in Boston on "Moses and the Land Question," Henry George observed that the great duty before Moses was to lay the foundation of a social state in which deep poverty and degrading want should be unknown, and where men, released from the meaner struggles that waste human energy, should have opportunity for intellectual and moral development. How is it with ourselves? he asked. We progress, and we progress. We girdle continents with iron roads, and knit cities together with the mesh of telegraph wires. Each day brings some new invention. Each year makes a fresh advance—the power of production increased, the avenues of exchange cleared and broadened; yet the complaint of "hard times" is heard louder and louder. Everywhere men are harassed by care, and haunted with a fear of want.

The power of human hands, said Mr. George, to supply human wants advances with steady strides and prodigious leaps; it is multiplied and multiplied; yet more existence is more and more intense, and human labor is the cheapest of commodities. By the side of glutted warehouses human beings grow faint with hunger and shiver with cold. Under the shadow of churches fester the vice that is born of want.

Over ocean wastes far wider than the Syrian Desert we have sought our promised land, no narrow strip between the mountains and the sea, but a wide and virgin continent. Here, in greater freedom, with vaster knowledge and fuller experience, we have builded a nation that leads the van of modern progress. And yet, while we prate of the rights of man, there are already among us thousands and thousands who find it difficult to assert the first of natural rights, the right to earn an honest living; thousands who, from time to time, must accept of degrading charity or starve.

We boast, he continued, of equality before the law; yet notoriously justice is deaf to the call of him who has not gold, and blinded to the sins of him who has. We pride ourselves upon our common schools; yet after our boys and girls have been educated in them we vainly ask: "What shall we do with them?" and under the shadow of our colleges children are growing up in vice and crime because from their homes poverty has driven all refining influence. We pin our faith to universal suffrage; yet with all power in the hands of the people the control of public affairs is passing into the hands of a class of professional politicians, and our governments are in many cases becoming but a means for the robbery of the people. We have forbidden hereditary distinctions; we have forbidden titles of nobility; yet there is growing up among us an aristocracy of wealth, as meretricious as ever held sway. This is his arraignment of our present situation.

Comparing Moses, the lawgiver and benefactor, to leaders who are able only to bring about such a result, he pronounced him at once leader and servant of men; toller toward the promised land, seen only by the eye of faith; type of the high souls that in every age have given to earth its heroes and its martyrs, whose deeds are the precious possessions of the race, whose memories are its sacred heritage. With whom, among the founders of empires, is he to be compared? He declared it to be a dispute about mere words to dispute about the inspiration of such a man. From the depths of the unseen such characters must draw their strength. From fountains that flow only for the pure in heart must come their wisdom. Such lives tell of something more real than matter, of something higher than the stars, of a light that will endure when suns are dead and dark, of a purpose of which the physical universe is but a passing phase. And although "no man knoweth of his sepulchre unto this day," yet while the despoiled tombs of the Pharaohs mock the vanity which reared them, the name of the Hebrew who, revolting from their tyranny, strove for the devotion of his fellow-men, is a beacon-light to the world.

If these are the lenses through which labor views life and its opportunities and rewards, there is no such thing as refusing to listen to its criticisms and redress its grievances. It sees things in the clear light of justice and equity, and will not always be put off in its proper demands.

Spiritual Evolution.

The world is in the throes of evolution; people are learning that life is sublime; the demonstrations of spirit-power are claiming almost universal attention; angels are making known to humanity the mysteries of godliness, the true interpretation of scripture utterances and past inspirations; the chains of bigotry are being loosened; and the present generation is being liberated forever from the superstitious training which came down to it from the past. Truly, says Rev. John W. Chadwick of Brooklyn, in a recent discourse, "The Things that Remain."

"There has not been a time for fifteen hundred years when so much in the sphere of religion, which past ages have revered as sacred, has been discarded, hardly more by men outside the church than by those within it."

on its outmost verge than by men within it and even holding its responsible positions. The old names do not stand any longer for the old doctrines. Trinity, atonement, incarnation, inspiration, miracles—all have suffered a sea-change.

Treating substantially the same theme, the Rev. M. J. Savage, of Boston, thus sums up concisely what many in the world have lost and what they have gained in matters theological, since his own memory can recall:

"My friends say to me now and then, those who were my friends in the old time, and are personal friends still: 'You have given up the old beliefs, but you have nothing to take their place.' I have given them up, thank God—all those old beliefs. But what did I give up? I gave up belief in a cruel, partial, imperfect God. I gave up belief in a disastrously ruined and fallen world. I gave up belief in the total depravity of man. I gave up belief in miracles. I gave up belief in a miraculous, divine incarnation, and in the suffering and death of God. I gave up belief in endless hell.

And what have I in place of these? I have an infinite, perfect, loving God. I have a world that has not been the scene of any disaster or ruin, but has been simply one line of orderly law and progress from the first. I have a humanity, having begun, indeed, very low down, but having climbed up to the point where we can say: 'Now are we the sons of God.' I have a belief not in a special, miraculous, impossible incarnation of God in one man eighteen hundred years ago, but in the divinity of all men, in the immensity of God in every heart; in every brain; in all the race from the beginning until the end. I have a belief in an eternal hope—not that all men will be perfect when they die, but that there is the same God, the same love, the same light, the same possibility, in all worlds and all ages. Given up? Yes! Given up darkness, given up doubt, given up fear, given up horror and despair, and found life and light and joy and peace and hope for evermore."

Still Breaking Out.

The five indicted Andover Professors, have duly put in their answer to the allegations made against them, and they rest for the present there. The trial is just ahead, and it is expected to be more than interesting. Public curiosity is very strongly centered on this proceeding. But while the yeast has been working at Des Moines and Andover, it has been far from inactive elsewhere. The Second Church in Dorchester, Mass., shows decided symptoms of breaking out, beginning with the Sunday School. They are evidently having a pitch-and-toss time of it, the pulpit on one side and the leaders of the Sunday School on the other. The battle has raged so hot that it had to be adjourned to the newspapers; the field was not wide enough for the contention to go on.

It is all about the creed. The pastor undertook to discipline the Superintendent and a leading teacher of the Sunday School, which has long been considered the feeder of the Church, for presuming to entertain a modified view of the old dogma of probation, by requesting their resignations on that specific ground; but they at once proceeded to demur at such high-handed tyranny, and came out with a broadside of explanatory criticism, cast in the form of decidedly earnest expression. The result is, a drawing off of their forces from the church, and a threat to establish a chapel in opposition. Thus do these brethren love one another, while denouncing outsiders as the worshipers of the doctrine of hatred and anger and all evil concupiscences. We judge they have little time to spare on others now.

We note, furthermore, that the ruling powers of the Congregational church at Willimantic, Conn., have notified the pastor, Rev. Mr. True, that his resignation is in request, on account of too close a similarity of his views with those of the Andover professors. That means a determination to disavow him, and nothing less. He no doubt considers himself doomed, as we do. And so it goes. The contagion of a freer opinion breaks out first in one church, and then in another. It is bound to visit the whole circuit before it is through. The pulpits may struggle with all their might for the old iron-bound creeds, but they cannot avoid the inevitable. The debate has begun, and will be continued. The more trouble there is made, the stronger the proof of the fact that dogmas in religion are fortified in prejudice rather than reason.

College of Therapeutics.

The final lecture of the seventh course of Prof. J. R. Buchanan, on the evening of the 20th, was one that will be long remembered, and was received with great enthusiasm. It was devoted to an exposition of the fundamental laws of the universe governing all relations and interactions of spirit and matter—the most comprehensive view that has ever been suggested. Its applications to oratory and to physiognomical expression were brilliantly illustrated, showing how comprehensive and interesting are the new laws, and how self-evident, when stated.

At the beginning of the evening the following expression of sentiment from the class, unanimously adopted and signed, was presented to Dr. Buchanan:

"The undersigned, attending upon the Seventh Session of the College of Therapeutics, have been delighted with the profound and wonderful instruction received; and as it is the duty of all who become acquainted with new truths of great importance to the world to acquaint their friends, we offer the public our free and grateful testimony in the following resolutions:

1. Resolved, That the lectures and experiments of Prof. Buchanan have not only clearly taught but absolutely demonstrated the science of HARMONOMETRY, by experiments in which we were personally engaged, and in which we cannot possibly have been mistaken.

2. Resolved, That we regard HARMONOMETRY as the most important addition ever made to physiological science by any individual, and as the basis of the only possible scientific system of Electro-Therapeutics; the system which we have seen completely demonstrated in all its details by Prof. Buchanan, producing results which we could not have believed without witnessing the demonstration.

3. Resolved, That Therapeutic Harmonometry is a system of science of the highest importance alike to the magnetic healer, the electro-therapist and the medical practitioner, giving great advantages to those who thoroughly understand it, and destined to carry the benefit of its discovery to the remotest future age.

A number of the present class expect to attend the next course, in May, 1887, to complete their qualifications for practice.

Literary Department.

RIGHTED BY THE DEAD.

Written Especially for the Banner of Light,
BY J. J. MORSE.

CHAPTER I.

ON THE DOWNWARD PATH.

The Hetheringtons, of Hull, were an old and honored family for generations past. The commercial house, under the style and title of "Hetherington & Dymond," was of the highest repute for integrity, and counted as stable as the nation itself. The family, residing at Hetherington Hall, on the outskirts of the ancient port of Hull, consisted of father, mother and two children, Winifred and Basil. Hugh Hetherington, the father, was an upright, honorable, but stern-minded man, exact and precise in all things, rigorous to a fault, punishing the most trifling derelictions with harshness, seldom relenting or forgiving. He had his two children trained in all possible strictness, enforcing truth, temperance and duty with unceasing emphasis. His wife had long since resigned herself to her husband's superior will, and reserved her softer graces for her children.

Winifred Hetherington was, at the time this brief chronicle opens, a tall, lithe, handsome brunette. By nature dreamy, gentle and abstracted, she was seemingly shy—or, more correctly, of a reserved disposition. Refined and sensitive, the stern watchfulness of her father at times pained her deeply. Her brother Basil was a fine-made, handsome man, with a frank, open face, genial and gentlemanly manners, as honest as the day; secretly the pride and joy of his father, who worshipped him almost as he would a god. Basil was almost his father's partner, for the "Dymond" of the firm had been an amiable fiction ever since "Old Dymond," as he was called, had died. Winifred loved her brother passionately; to her he was all that love and truth can paint a brother to a loving sister's mind.

For nearly a year before this time Mr. Hetherington had been perplexed over a matter that concerned him very deeply. His daughter's hand had been asked in marriage by the son of his old correspondent, Richard Allison, of London, a merchant of as eminent a position as himself. Cyril Allison was to all appearance a desirable man. He was bland and pleasant in speech and manner; yet in spite of all his pleasantness there was an indefinable something about him that made people feel uneasy when in his presence for any length of time. Yet he was irreproachable in his conduct in re the Hetheringtons; toward Winifred he was not merely polite, but deferential in his manner, ever striving to appear all his professions of affection called for; yet he made but little impression upon her. Indeed, Winifred experienced an aversion to him that increased rather than diminished as his visits to the house became more frequent and protracted. Why, she could not tell; it was a sort of instinct of dislike. Cyril had won the assent of Mr. Hetherington; indeed, the master of the house was quite a warm champion of his suit.

It was soon understood that Cyril, on his marriage, should become a partner in the firm. How this rumor got about was never exactly known. Certainly it was not traceable to any particular source. Then it was noticed that frequently the elder Hetherington would consult young Allison on various little matters, frequently acting upon his suggestions. Basil and Cyril were on quite friendly terms, often in each other's company, yet every now and again Cyril would let fall remarks concerning his prospective brother-in-law in that bland, innocent-like manner of his, that somehow left a sting behind, the effect of which was not noticeable until a later time. He assumed a sort of brotherly patronage over his friend, and slyly rallied him upon the stern hand his father ruled with. Basil thought him a good fellow, frank, open-hearted and generous, chiding his sister over her fears and distaste, especially as she could give no valid reason for them, and he would tell her that after her marriage she would find out what a good husband Cyril would make.

During the year that Cyril Allison had been an accepted visitor at Hetherington Hall, it was noticed afterwards that as he gained upon the confidence of his host, so did the sternness of Basil's father increase toward his son. Every trifling fault was magnified into an offense, and visited with pronounced displeasure. At these times Cyril was blandest to his friend, sympathizing with him, and fanning the resentment such treatment engendered. So successfully did he play his part that Basil grew sullen and morose by degrees, his gaiety subsided, and he felt his heart stealing itself against his father. He grew careless, and to such an extent that a serious quarrel ensued between father and son as a consequence. Subsequently Basil, who had been dining with some young fellows at a club, unluckily, or unwittingly, drank heavily, and was overcome thereby. His father encountering him upon his entering the house, was horrified and amazed beyond expression. The next day there was a stormy interview, in which the sobriety and manliness of Cyril Allison were held up for Basil as an example, for Cyril had also attended the dinner of the previous evening. Basil was, alas! upon the downward path.

CHAPTER II.

WRONGED BY THE LIVING.

Six months have elapsed, and during their passage Cyril Allison has oscillated between Hull and London. He is now making one of his usual visits, but seemingly as far as ever from winning Winifred's heart and hand, though in closer friendship with her father now than ever before.

The morning's post has come; among the letters are several for Cyril. On reading one he gives a slight start, and a tinge of color mounts his face. The letter is brief; all it said was this: "13 Figgies Rents, Holborn, W. C., April 18th. Peggy was beaten. Nathan wants five hundred this week. Soroggy." Cyril Allison was a bookmaker, and "Peggy" was a horse he had backed to win; "Nathan" meant his father, and "Soroggy" was Cyril's partner in "borrowing" from the parental account the sum named in the letter! Concealing his anxiety he presently strolled out to think how he could refund the money he had stolen from his father. The deficiency would certainly be discovered; "Soroggy," his confidante, held him in his power. He was, of course, unable to find the amount needed, or anything like it. Cyril upbraided himself for putting himself in this man's power. Exposure meant indelible disgrace, the loss of everything he was scheming for. True, he felt no remorse for his theft; he had done as much before, but in each previous case had replaced the sum he had "borrowed." This time he was badly hit. He presently reached the office of "Hetherington & Dymond," and entering it passed into the private office, finding Hugh Hetherington there alone. The two men chatted a while, and during their conversation Sanderson, the cashier, entered with various letters, advices, and several bundles of checks, bank notes, and bags of coin—silver and gold. One bag was marked £500. Cyril sat silent during the business between the principal and cashier, but a sudden thought crossed his mind. The gambler was turning thief!

Basil that night in company with his friend Cyril, again the guest of the club where at Basil had dined not wisely but too well once before. When business closed that day the funds in hand were not paid into the county bank as usual, owing to the fact that Mr. Hetherington had been called away on business and had locked the safe, carrying the keys with him. This much Cyril ascertained from the cashier, whom he met on his way home during the afternoon.

The dinner was a complete success, the viands cooked to perfection, the wines beyond reproach. Basil and Cyril were warmly welcomed; and the two men, almost alike in height, build and appearance, enjoyed the feast to the full. Basil, alas! drank heavily, far too heavily. Cyril drank but little, though he seemed not to lag behind the rest. On their return home Basil retired to his own room unseen, and was soon locked in the embrace of a vinous stupor. Presently all the household retired, and, save one, were soon asleep.

It was the usual custom of Mr. Hetherington to reach his office about eleven o'clock each morning. On his arrival there this day he was greatly surprised, upon going to open his safe, to find its bolts all shot, but the door unfastened. He was positive he closed and locked it the preceding afternoon. He called in his cashier, explaining the matter to him. Mr. Sanderson was equally positive the safe was securely fastened when the house was closed the night before. The two men proceeded to examine the contents of the safe; books, deeds, checks, notes were all there; a closer examination disclosed the fact that the bag of five hundred sovereigns was missing. A thief! but by whom? The offices were part of a large pile of buildings—warehouses—and at night a watchman patrolled the premises. A messenger was despatched to bring him to the office. He came, and was questioned as to all he saw the night previous. Did he see any one enter or leave the premises? Yes, he did! Who was it? Mr. Basil Hetherington! Was he sure? He was positive; he recognized him by his overcoat and hat. He was unable to see his face or speak to him, as he crossed the courtyard and passed into the street before he could catch up to him. Did he notice anything peculiar? No. The office door was shut as usual. The gas was alight in the inner office; the safe and everything else were all right. He was enjoined to absolute secrecy, and told to be at the hall that evening. The stern parent's face was pale as death; his head was bowed as if with grief and shame; and in husky tones he bade Sanderson keep the dreadful secret from every living soul.

That night Basil was summoned to his father's study, wherein he found Cyril, Sanderson, the warehouse watchman, and his father. He was charged with the robbery. Had a thunderbolt struck them there and then, he could not have been more astonished. So astonished was he as to be bereft of utterance. The watchman repeated his testimony; nay, positively identified the very coat, and most damning proof of

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