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SATURDAY, AUGUST 11, 1900.

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SMALL CRUMB OF COMFORT.

Mr. C. E. Dodson, chairman of the Second district democratic congressional committee of Kansas, is much amused over the report that a McKinley and Roosevelt democratic club has been started in his district at Argentine, a town of 4500. Mr. Dodson, who knows every voter in the hamlet, says: "Of the three members who compose this club one was once a democrat, but he voted for Palmer and Buckner in 1896. The other two have voted mixed tickets and were never known as democrats. This year they are dissatisfied with the local ticket on account of some personal grievance, so they got together with the other man and started a club."

Mr. Dodson's mirth was excited by a lengthy editorial in a republican organ of Chicago, which pointed to the formation of this organization as an evidence of great gains for McKinley and Roosevelt.

"In a representative republic," says Justice Story, "all power emanates from the people and is exercised by their choice." This nation is still, in form at least, a republic. The people are still sovereign. They are still the real rulers. Their sovereign powers are vested by the constitution in congress, not in the executive who happens to fill the White House chair. It is time for the sovereigns to exercise their sovereignty, for the people to rule, if they are dull to their rights, the time will come when they will be denied them, when a usurper will take his place as emperor and this great republic will fall to the low level of an empire and a free people to that of serfs and plebeians.

HEBER NEWTON ON IMMORTALITY.

Peculiar views of the hereafter and the condition of humanity after death and in eternity are expressed by the Rev. R. Heber Newton in an article entitled "The New Thought of Immortality," published in the August number of the magazine Mind. Dr. Newton is rector of All Souls' Protestant Episcopal Church, in New York, one of the most fashionable places of worship in that city. His position among the clergy of New York is one of great prominence. He has ranked among the advanced thinkers and his opinions upon religious matters have carried weight. In dealing with the problem of immortality he stamps as untrue the orthodox conception of an after life, declaring there will be no general day of judgment, no resurrection of the body.

In his opening paragraphs Dr. Newton says that from the time of Jesus to our own day there has been little or no development in man's faith concerning immortality. He credits Swedenborg with evolving the first really new conception of immortality and the spiritualists with keeping it alive. He describes the orthodox conception of immortality, and declares the language of this traditional conception still draws in our hymns, still drowns from our pulpits, still whines in our prayers.

Alas, that our conservative churchmen, holding on to venerable prayer-books in our hands, in the last sacred office of the dead, should ever fancy ourselves obliged to repeat language that is arcane, obsolete and untrue, words ringing false upon our consciousness, offending our judgment and belying our faith.

In presenting his convictions on the hereafter he says immortal life must be conceived in accordance with the doctrine of evolution. He continues: "The life that is beyond is one and the same life that is here. There are no two lives, a present and a future; there are not two worlds, seen and unseen; there are not two states, a here and a hereafter—there is one life, one world, one state.

"Another law of life revealed to us, under the general doctrine of evolution, is the continuity of all existence. There are different stages in the development of life—but they are only different stages in one and the same life. Whatever the next life may be, it will be so wholly new being. It will prove simply a development of our present life. It will be this life carried on higher; not another life at all, but one and the same life in nobler unfolding.

"Whatever, then, the future life may be—if we have eyes to see we can discern it in the present life. What we are now shadows what we are to be. Immortality will prove reality of the present earthly life in finer forms.

"Death is no real break in life. It is a conjunction, not a disjunction, in the story of being. It is a stepping-stone from one stage of existence to another. It is a birth into the hereafter.

"Death is not a divorce between the soul and the body, needing to be annulled by the soul's reunion with the body. The belief in the resurrection of the physical body as a necessity for the clothing of the spirit is a pagan superstition that has lingered too long in Christianity.

"When life sheds one body it is but to grow another. The body always grows around the life. Each cell is an embodiment of mind, and is grown by that mind. The intelligence that grows

When Going Out

"Death, then, is the true resurrection. No other resurrection is conceivable. The body that we dwell in on the earth dissolves, and the materials pass into other structures immurable.

"The archangel's trumpet, at the sound of which we are all to be changed in a moment, that is the splendid imagery of the apostle. He who dies awakens into consciousness—the same being as of old. He is conscious of his continued personal identity. He knows himself to be himself.

"The dead are, therefore, recognizable by one another and by the living. If ever communication is established, this toll was inevitably from the continuation of personal identity.

"Death ushers us into no foreign world. We will be at home in the hereafter as we are at home here. The activities of our being on earth will be the activities of our being in heaven, in the finest degree, and our activities would be stolen from us in a heaven where there is no play for these powers.

"The occupations of earth must therefore shadow and type the occupations of heaven. In higher and nobler forms we must go on doing there what we are doing here.

"If homes are necessary here homes are necessary there—the centres of family life without which the trust 'basis of man' would be broken. The associations that group themselves naturally here must in higher and nobler forms group themselves in the hereafter.

"The institutions of society, evolved with so much painful effort on earth, must blossom into higher and nobler forms beyond. In the heavenly state there must be the functions of the earthly state, as in the heavenly church the functions of the earthly church, and thus every noblest power of man find full employ. There will be those hosts of undeveloped lives to be governed and ruled, to be taught and inspired.

"Death makes no break in the continuity of character. It works no miracle. A man is the same here and hereafter. He is the same intellectually before and after death. The thoughtful, studious man upon earth will be the thoughtful, studious man in the heavens. He that is silly and superficial here will be silly and superficial after death. In life there, the wise man before death will be wise after death. There are fools over there, as here.

"A man's moral qualities are unaffected by the process of passage from one stage of existence to another. The man that is tender and affectionate here will be loving there. The selfish man before death will remain the same selfish man after death. There is no such thing as living in soul sin up to the day of death—wallowing in wantonness, stifling the spirit in sensuality, gleaning at gold and murdering the bodies and souls of one's brothers to get it—and then, by 'expunction' as he starts again in life there. The man who at the last hour goes straight into a heaven of holiness.

"The fingers that have been busy handling the crupper of our American Monte Carlo, which faces Trinity church, cannot turn at a moment's notice in playing harps in the New Jerusalem.

"There must be rewards and punishments in the life beyond if it is a real life. A man carries his heaven with him through death into the hereafter. A man carries his own hell with him through death into the hereafter. Heaven and hell are not located in space; they are located in mind. Heaven and hell are not shut off from each other as we traditionally conceive of them. Heaven and hell can mingle upon earth. Men living in each justice one another along Fifth avenue and create one another on Broadway.

"Hell, then, is no finality in the worlds beyond our earthly home any more than in the world here and now. Evil seems to be with us, at times inextricable. But the wisdom that is coming to us teaches us to believe that the fact lies not in the intrinsic incurability of the evil but in the limitations of the healer. We have not yet learned to deal with evil, but we are beginning to learn."

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