

effects, as we know of God by His works. Admitting the reasoning thus far, the reanimation of our bodies after death would simply be a manifestation of energy, elicited by a change in the form of force, and, from the scientific stand-point, brings us within sight of the resurrection of the dead, and indicates the easy possibility of the resurrected bodies being endowed with a permanent form of force (call it life, if we please), which would be immortality.

In conclusion, I reiterate the ideas I have advanced.

1st.—Anything that *is*—is material, either physical or spiritual material.

2nd.—Force *is*—therefore Force is material, but it is only manifested or known by its effects.

3rd.—Mind is a *form* of force—therefore it is material, and as such can exert an influence upon other material substances, whether spiritual or physical.

4th.—The more or less perfect concentration of all the mind force possessed by a given organism upon one subject to the exclusion of all else—whether such concentration is prompted by the organism itself, or by another in association with it—constitutes what is known as Hypnotism.

SELFISHNESS AND SOCIALISM.

A Socialist's View.

BY ROBERT L. SIMPSON.

THOUGH somewhat of an anomaly, it is, nevertheless, a fact that the two qualities of mind which mostly tend toward socialism are diametrically opposite to each other—I speak of selfishness and unselfishness.

Looking at the matter superficially, one would naturally be inclined to say that, if this be true, socialism should have already appealed successfully to every one, for every person is either selfish or unselfish. This thought certainly suggests a great element of possibility, under certain conditions, but those conditions do not now exist, for socialism has not been intelligently placed before the vast majority of our race; and, even if it were, it is to be feared that many would turn a deaf ear to it through carelessness, while a certain percentage would be found not possessed of the capacity to understand the question.

To have placed before all persons the justice and benefit that socialism would bring about is, I think, the main and immediate need of the cause.

How to do this best is the question.

The principal difficulty in the way of supplying the answer seems to lie in the existence, amongst those constituting the movement, of the two discordant elements, selfishness and unselfishness, linked for one object, or, to be more accurate, banded together under one name, to bring about, for different purposes, the same desired consummation.

In using the word *selfishness*, I wish to convey the idea of separation, or regard to the interests of self only, and with *unselfishness*, of course the opposite meaning. Though these elements are diametrically opposed to each other, they are not necessarily, *for present work*, beyond the possibility of being harmonized. I say “for present work” advisedly, for I cannot conceive of selfishness permitting socialism (once introduced and in practical operation) long to remain so, though it may be utilized in bringing about the system which will not only satisfy selfishness, but at the same time discount it, and and to its being gradually uprooted.

The present conditions are the outcome of disorganized and organized selfishness