

2. Jesus, Buddha, Plato, Pythagoras and most of the world's teachers and advanced philosophers and poets of every age have taught it.

3. The Bible contains numerous allusions to it, which the discerning student will readily discover; but, unfortunately, theologians have endeavored to divorce these from their original and most apparent meanings by indirect interpretation or subversive interpolation.

4. The eminent Fathers of the Christian Church believed and strenuously advocated it; but dogmatic authority and the concentration of the age on material progress have, on the one hand, thrust it into obscurity, and, on the other, allowed it to lapse from our ethics without protest and without question.

5. Most of the other sacerdotal literatures of the world abound with its teachings and doctrines deduced from it, and modern philosophy has frequent recourse to it for fundamental hypotheses.

6. It ensures equal chances to all.

7. Apart from it there can be no immortality for man.

8. Recourse to analogy confirms it.

9. It is strictly scientific—is, in fact, the only scientific hypothesis which solves every problem of human life.

10. It alone affords a satisfactory explanation of human misery and inequality.

11. It is agreeable to a rational conception of the soul.

12. It explains many experiences that were heretofore as unaccountable as mysterious.

13. It explains what heredity is unable to account for—the seeming divergences from its recognized laws, and the remarkable difference occasionally observed between twins born under precisely the same conditions.

14. It shows a reason for our likes and dislikes, our dreams and the mental pictures of persons and places unrelated to our experience of this present life, as well as the innumerable other phenomena continually cropping up.

15. It is more in harmony with reason than the generally received doctrines of predestination, original sin and future punishment.

16. It proves that man is the maker of his own destiny, and that he alone is responsible for his suffering and enjoyments.

17. It offers the most potent inducement

to honesty, morality, religious aspiration, humanitarianism and a just regard for the rights of others.

And yet some people, who scarcely know the meaning of the term, say that Reincarnation is a pagan doctrine, unworthy of the credence of sensible men. Truth is ever defamed by those who know her the least.

WILLIAM T. JAMES.

THE MUSIC OF INDIA.

If music is not natural, it is no music; because nature itself is musical at least to those who have eyes to see it and ears to hear it. The ancient Indian music is in harmony with nature, so much so that each tune is assigned an appropriate name after the seasons and other phenomena of nature. Let us hear a piece of music composed on the tune Prabhat (dawn) before the break of day, and the same piece in the afternoon. It will not sound so sweet in the afternoon as it did in the early morning. In the same way take a piece of music composed on Basant (spring) and sing it in the spring. It will be found as sweet as the spring itself. But the same piece sung in autumn or in any other season will not sound so sweetly as it did in the spring. Malhar, likewise, is more sweet in Malhar (rainy season) than in any other season. Take again the song sung by the Parsi ladies on auspicious occasions—a welcome to the rising sun—and others accompanied by this. They have a charming effect on the hearers early in the morning; while the same songs, if sung at odd times, will not have that effect on the minds of the hearers which it had before sunrise. The girbis, again, which are sung in a circle with clapping of hands would not appear harmonious to nature. Why? Because these tunes are based on the keynotes of Nature by the first poets who heard the divine music, and then could copy it for the instruction of mankind. The Indian music is natural if sung on proper occasions. It is charming, soul elevating, and makes the mind more peaceful and tranquil if properly performed, though to the western ear, trained to western harmony, it may appear as "nasal vagaries of a native singer." The vibrations of the sound of music must be in harmony with Nature, the vibrations of which are not always the same, but ever changing. It is not necessary, therefore, that certain tunes sung now