

to bring it into play, the mystic healer, through the exercise of his mind will take the medicine required to treat an illness, from the system itself.

The principles under which the vaccine injections are given will perhaps throw some light on the matter. No sooner does the human system become poisoned in some way or another than nature begins to create anti-bodies to kill the germs of the poison. No antidote from without is sent into the system, everything has been procured from within; and this method of treatment may, in the future, prove to be more efficacious than the administration of antidotes from without; for it awakens the sleeping nature, and puts her on the alert. She was lethargic and the vaccine injection has shaken her up. She sets to work and collects all the material from within the system that may counteract the poison. This clearly shows that there is everything in the system to meet every kind of illness, if we know how to utilize it at the time of need.

There are atomic ingredients of quinine in the system, but only a mind gifted with its full measure of creative power, can accumulate them into a sufficient quantity for the treatment of a feverish temperature.

I have just said that the mind is capable of controlling everything in the body—but how is it to utilize that capacity?

The principle by which that is achieved, is the principle which underlies the mystic system of healing in Islam. The mental development essential thereto is not achieved by the mere affirmation and negation of two contrary things.

It is the greatest possible sin, in my opinion, to discourage normal methods in the treatment of disease; because the working of the occult power of the mind is not an easy task.

The human mind in the human body is capable of performing the same function as the God Mind in the Universe.

All the atoms that compose the universe exist in the human frame.

If, therefore, the God Mind creates various medicines and drugs from the world of atoms, through atomic combination and permutation, then the human mind, when its powers have become developed, will be able to do the same.

"If you know your mind, you know your God," says the Prophet—which means—

that your mind is after the God Mind. You must imbue yourself with His Attributes, and unless you reach this climax of spirituality, you cannot attempt to do things by mere imagination or concentration of mind. (*to be continued*)

Correspondence.

THE GERMAN MARK.

A WARNING.

To the Editor the Light.

Dear Brother,

The fall of the German Mark has for some time engendered in my countrymen a spirit of speculation. Each case of speculation has been a failure, and some persons have lost all they had. This is painfully known to those Indians who invested their money in purchasing marks, evidently in the hope of becoming millionaires for nothing, and who find to-day that their pounds sterling are reduced to pence, or perhaps something less. But the worst of it is that tendency continues up till now. Those who fell victims to the allurements have not given a warning to the others against taking such a risky step. Most of them do not naturally like to be known as having been taken in, much less would they like to mention the enormous sums of money lost to them. If the statistics of such losses were prepared and brought to the notice of the general public, it would be a painful revelation. But it would be the best way of preventing people from further committing such blunders.

In some cases students have converted their money into marks not only before proceeding to Germany, but also after having arrived here. How much money do you think they converted? What they thought would cover all the expenses of their long career in these institutions. Before long each such student learnt that it was a shocking blunder on his part to have reduced his money into dust—an irony of alchemy.

Money order and cable remittances should also be noticed. There have been instances in which students residing in this country have received a heap of paper instead of pounds paid at the other end. Painful ignorance!

Despite these unfortunate facts, each time the mark further falls it prompts Indians to avail themselves of the fabulous hords of fortune which an opportune investment may bring. I have all along received letters from friends requesting

me to change their money into marks. This last mail has delivered a demand of an urgent character, emphasising that no time should be lost in seizing the opportunity, which is ostensibly "literally golden."

I am on the contrary taking this opportunity to warn my countrymen against having anything to do with this horrible speculation, which has already inflicted an incredible loss on the Indian people. What looks fortune in marks to-day become veritable nothingness to-morrow.

Some of those who have lost the game, console themselves with a delusion. They think they should patiently look forward to the time, when the mark will be stabilised and their losses made good. In all cases they think it will be advantageous to them. In other words they fancy that Germany which cannot pay out its reparations now, will in sometime to come be in such a position as to pay in gold the face value of all those heaps of paper which our pound brings to-day. That is thousands of individuals will become Rothschilds at the expense of Germany. It is not only those foreigners, that are in possession of this paper money, who will make fortunes, but also six or seven million inhabitants of Germany themselves will also be rolling in wealth by getting gold for their cartloads of paper-money. The gold mines of the world would declare bankruptcy against such heavy demands, not to think of poor Germany which will take years to stand on its legs.

It is high time for us to see that we are not led away by any such dreams. The newspapers may take up the note of warning sounded herewith and guide the country aright.

Yours fraternally,
SADR-UD-DIN,

Giesebrachtstr. 5,
Berlin;

Questions and Answers.

Mr. I. A. Khan :—

Q. 1. Is it a fact that the followers of Hazrat Mirza Ghulam Ahmad are divided into two parties, one believing in him as one of the prophets of Allah and the other regarding him as one of the religious reformers?

A. Yes; the Qadian party holds him as a prophet; while the Lahore section believes that he was the Mujaddid of the 14th century and the promised Messiah.

Q. 2. Which section holds the correct view?

A. The Lahore section.

Q. 3. Did Hazrat Mirza Sahib claim to be a prophet?

A. No; he used the word, prophet for himself in the metaphorical sense only, and he explained it fully in his writings.

Kh. Amir Hussain Ansari :—

Q. 1. Define religion.

A. As I said more than once in these columns religion is the collective name of the divine laws revealed to a prophet for the guidance of man.

Q. 2. What is the need of following a religion, and what is the harm if we do not follow it?

A. The same need as is felt for following the rules of society. Do you not see that every thing in the world attains perfection through obedience to certain rules of nature. Similarly human faculties which are pregnant with vast possibilities are developed into their full fledged state through the training of religion.

Q. 3. What sort of religion should be followed?

A. The simple, natural religion of Islam.

Q. 4. What is the true criterion of a true religion?

A. Many points may be mentioned in this connection. But I think the religion that brings us closer to Divine Being and at last gets us into communication with Him is the true religion.

Q. 5. (a) Why should a man follow Islam, and (b) what preference has it got over other religions?

A. (a) Because it is a natural religion; and because (b) it is the latest religion, adapted for the needs of mankind. Other religions have, now by the lapse of time, become obsolete. Islam is the universal religion while other religions were meant for a special people and a special time.

Q. 6. What are the chief principles of Islam, not *Arkans*?

A. Belief in one God; in apostleship of Muhammad (may peace and blessings of God be upon him,) in the catholicity of the divine revelation, and love for the creatures of Allah.

Q. 7. Why should a man believe in Allah, and what is the harm in not believing in Him?

A. Because man is expected to believe every thing which is true; and the existence of God is a great truth. You always suffer when you do not care for truth. A man who does not believe in God is devoid of all the blessings which are associated with belief.

Q. 8. What is the need of a prophet and what are his qualifications?

A. Prophet is a divine messenger and a practical exemplar for the people. It is Allah who knows his qualification.

اللہ يعلم حیث یجعل رسالته

Q. 9. What is the criterion of a true prophet?

A. (1) His character, the Holy Quran says :—

فقد لبثت فیکم عمراً
you and, (2) his teachings the Quran says :—

أفان مات أرقلت القلبم علی أعقابکم

(i. e. and if (Muhammad) is dead or is killed, will you turn back over your heels).

Q. 10. (a) Was any prophet sent to India.

(b) If so what is his name. (c) If not, why; when the Holy Quran says *لکل أمة الرسول*

A. (a) Yes; we believe in the catholicity of the Divine revelation. (b) It is not necessary that we must know the names of all prophets. Probably Rama and Krishna were prophets. The Quran has mentioned the names of a few prophets while it has enunciated the principle that every nation has seen its warner or apostle.