

THE EVOLUTION OF MAN  
INDIVIDUAL & SOCIAL

THE BLAVATSKY LECTURE

1925

PERCY LUND



THE THEOSOPHICAL PUBLISHING HOUSE, LTD.

38, GREAT ORMOND STREET, LONDON W.C. 1

Olcott Library and Research Center  
THE THEOSOPHICAL SOCIETY IN AMERICA  
WHEATON, ILLINOIS 60187

Property of

**The Olcott Library  
and  
Research Center**

The Theosophical Society  
in America  
P. O. Box 270

Wheaton

Illinois 60187





# THE EVOLUTION OF MAN: INDIVIDUAL AND SOCIAL

ONE has only to read the newspapers to find that most of our prominent speakers and writers pronounce modern civilisation to be a cultivated form of barbarism. This opinion, indeed, is confirmed by the general content of the daily press and by one's own experience. Frictions, rivalries and antagonisms, individual and collective, are the order of the day. In religious, political and economic circles, and society generally, we witness the continual clashing of the unregulated will of one person against that of another, or of the collective will of one section of the community against that of another, whilst nation opposes nation. Individuals, groups, organisations, parties, nations, are each and all ambitious to dominate and extend at the expense of others. In short, egoism, self-will and self-interest are rampant in the majority of individuals, and hence in society also.

It is obvious that if no means can be found of modifying these selfish tendencies and harmonising the multiplicity of interests, the world will

## THE EVOLUTION OF MAN :

be kept in a state of perpetual disturbance, successive disasters will ensue, and evolutionary progress will be hindered and retarded.

Yet no adequate means of arresting the turmoil seem to be at hand ; neither is any effective remedy for this disease of excessive egoism brought forward, save in the way of trifling expedients, which, like jugs of water thrown upon a conflagration, produce but temporary and local alleviation.

Can this refractory state of things be explained ? Is there a reason and a remedy for the prevailing egoism and disunity ? Has man ascended from his primitive state only to produce a civilisation characterised by self-interest and a negation of the precept which advises that he should " love his neighbour as himself ? " Is not the radical cause an obvious lack of some universal guiding principle or idea in society ? Where then is this principle to be found ?

Before attempting to answer any of these questions, let us ascertain if tradition and history, as throwing light upon the individual and social evolution of man in the past, can help us in the solution of the perplexing problems presented by modern society.

Our examination of these sources of information must of necessity be brief and in outline. That, however, may prove perhaps to be an advantage rather than a drawback, for it cannot be denied that in tradition and history, as usually presented, " one cannot see the wood for the trees."

## INDIVIDUAL AND SOCIAL

For our particular purpose, we need not enter into the debatable question of the primal origin of the human kingdom : its genesis or creation ; we may take up our survey at that stage when the genus *Homo* had already appeared on the face of the globe.

In the earliest days of earthly existence, if we understand tradition aright, primitive man, nomadic, subsisting on wild fruits, nuts and such wild animals as he could secure by the use of sticks and stones as weapons, and possibly organised for common defence in the natural social unit, the family, or its extension, the tribe, was not for long the only representative of the human kingdom.

Another type, very distinct in character, but whose representatives were probably much less numerous, soon made its appearance.

The first-mentioned type may be described as instinctive, animal, crude, natural, evolutionary, earth-born : the second as intellectual, refined, cultivated, involutionary, heaven-born.

In the eyes of the first, individuals of this second type appeared to be gods, and they were at once accepted as leaders wherever they went. The ablest amongst them, assisted by others of their kind, entered upon the task of training and organising the units of the instinctive race : brought them out of the forests, united them in communities and in nations, taught them the production of fire, agriculture, numerous arts and crafts, and established religion and a form of government.

## THE EVOLUTION OF MAN:

Thus they gave to the instinctive race an idea, a faith, an elevating and guiding impulse, whilst the earth-born contributed robust physical vitality. It was the grafting of the rose upon the briar, the cultivated branch upon the wild root-stock, and the principle is admirably illustrated by horticultural methods.

These opposite types of mankind have, in the course of long ages, so completely interblended that it is now almost, if not quite impossible to distinguish their characteristic representatives.

That these statements are substantially correct could be confirmed by a volume of evidence of which time will not permit any detailed review now. Suffice it, however, to call to mind that all peoples who have preserved annals from a remote antiquity trace their dynasties back to a period when divine rulers reigned over them; at first gods, then demi-gods, and subsequently ordinary kings. In some traditions the two types are distinguished as the solar and the lunar races.

Moreover, the earliest form of government in India, China, Egypt and other ancient centres of civilisation was a theocracy, having as its supreme head a sacerdotal arch-hierophant, towering head and shoulders in spiritual insight and intellectual ability above the rank and file of ordinary men.

The names of many of these great religious leaders have been recorded in tradition. Menes, Minos, Manu, Homanes, and Oannes are obviously permutations of an identical generic title borne



## INDIVIDUAL AND SOCIAL

by a succession of theocratic rulers. Rama, Orpheus, Moses, Zoroaster and the Buddha also belong to the same type.

Nor are we wholly dependent upon tradition for records of these great organisers, civilisers or culture heroes. Later representatives of the so-called solar race figure to some extent in history, and if as personages they appear vague and shadowy, nevertheless the systems attributed to them not only endured well into historical times, but even survive in a fragmentary way down to the present day in numerous customs, religious and political, now carried on automatically, their origin being forgotten, and their meaning no longer understood.

We have also conserved considerable portions of the sacred books these leaders caused to be written, although their antique idioms have up to the present very largely defeated the efforts of translators.

Now the theocratic system was a paternal kind of government admirably adapted for a race in its childhood, whose constituent units, like children, had not yet become fully individualised and responsible; their faculties being still undeveloped and untrained.

Naturally they readily submitted to parental control by those of the superior race who were so far above them in knowledge and ability.

It is interesting, and essential for our particular subject, to review the main features of this patriarchal social organisation.

## THE EVOLUTION OF MAN :

Under theocratic government the affairs of the nation were regulated by three primary councils. The highest, entitled the "Council of God," was, in the earliest times, entirely composed of the purest intellectual type, members of the solar race. Most of the offices were, for that reason, hereditary. This council acted as the authority or conscience, and formulated the ideal, or guiding principle, of the nation. At its head stood the sacerdotal chief, who constituted a veritable connecting link between heaven and earth or between God and man. In periodic ecstasy or exaltation he was shown the divine plan, the archtypal world. Communing with higher powers, he received a direct revelation of divine principles. Then, as in the case of Moses, he sought to "make all things according to the pattern shown him on the mount."

He communicated the substance of this revelation to his immediate associates in these transcendental operations, the highest disciples or initiates, which they in their turn intellectualised and codified. Thus, in their hands, these successive revelations became the religion and the revealed science of principles for the guidance of the nation in its evolution.

Very properly, therefore, was the supreme cabinet named the "Council of God," for through its agency divine wisdom was received from above and made available for earthly enlightenment and administration.

The First Council, however, did not actually

## INDIVIDUAL AND SOCIAL

rule, but only framed the ideals and principles of government ; its work was to instruct and inform, to act as the advisory authority of the Second Council.

The function of the Second Council, named "Council of the Gods," and composed of lay initiates, was that of actual government as usually understood. Power and justice were in its hands. This body framed all edicts and laws and regulated all the political and judicial affairs of the nation, internal and external.

The Third Council consisted of representatives elected by the people. Each tribe or clan of which the nation was constituted elected in assembly one of their number as a delegate. The duty of the "Council of the Elders," as it was called, was to represent to the Second Council the desires and needs of the people. This organisation dealt also with the economics of the nation : agriculture, mining and commerce.

The operations of the three councils may be summarised as follows :

1. Council of God. Religion and education, the formulation of the principles and ideals of the nation in accordance with intimations received from the invisible realms.

2. Council of the Gods. The politics of the nation.

3. Council of the Elders. The economics of the nation.

Attention should be called to the fact that this three-fold constitution was based upon the

## THE EVOLUTION OF MAN :

corresponding three-fold constitution of man : spirit, soul and body. The First Council represented the spirit of the nation, the Second its soul or will, and the Third its body, which correspondence presents substantial evidence of the profundity of ancient knowledge.

In regard to the Second Council, we must point out that it constituted a sort of buffer organisation between the two others. Receiving on the one hand from the First Council the spiritual impulse or guiding thought, together with a knowledge of divine principles, and on the other from the Third Council the desires and needs of the people : the demands, so to speak, of nature, the necessities of physical life : the task of the Second Council lay in weighing the balance between the ideal and the real, in reconciling the two opposites and legislating in accordance with both.

Here, again, its action coincided with that of the soul, or mind and will of individual man, which, in a well-balanced individual, is throughout life perpetually occupied in the endeavour to reconcile the intimations of the spirit with the demands of the body, or in other words, God with Nature. That is the evolutionary *modus operandi*.

The Tabernacle in the Wilderness is a magnificent symbol of the method of evolution and the theocratic three-fold organisation, whilst Moses himself was one of the latest representatives of those extraordinary inspired sacerdotal leaders

## INDIVIDUAL AND SOCIAL

of the remote past, a descendant of the solar, involving type of humanity. The sacred books with which his name is connected are an invaluable legacy of history and revealed science, but unfortunately they are, so far, even more obscure to the general reader than corresponding sacred books from further Eastern sources, on account of the defective translation of their technical terms.

But, resuming the main trend of our subject, the preceding account, though necessarily very sketchy, nevertheless affords a general idea of man's position in early times, and shows how his civilisation was brought about in the golden age of racial childhood.

Positive scientists, of course, tell a somewhat different story. According to their notions, primitive man accomplished his own civilisation, without any superior impulse or guidance. Such a theory is not only contrary to history and tradition, but likewise contrary to reason. Supposing that for one generation only our children were isolated and deprived of parental training and professional instruction, it is not difficult to see what would happen. They would revert, like neglected plants, towards a wild and uncivilised state. Neither would the original stock of Nature's offspring ever have evolved out of the cave and wigwam but for the intellectual impulse, the divine graft, and the training and teaching imparted by the involving superior type, which also constituted the connecting link

## THE EVOLUTION OF MAN :

between the archtypal world and its projected image.

If now we follow the course of history, we shall perceive this intellectual leaven slowly permeating, first, the higher grade of society, and thence extending in an ever-increasing circle, whilst at the same time diminishing in strength as it ultimately reaches the rank and file.

The origin of castes is explained by the blending of the two races. At first, two castes only, the sacerdotal \* class and the people, but as their fusion proceeded, two intermediate types were evolved, the governing class properly so called, and those who became the controllers of industry, thus yielding altogether the four castes still maintained so rigidly in India, but mingled and confused elsewhere.

In the meantime the individuals composing the ruling or aristocratic rank of society, steadily progressing in the development of mind and will, became more egoistic and headstrong and less and less inclined to accept the advice and guidance of the sacerdotal class. "A little knowledge is a dangerous thing," both socially and individually, giving rise to conceit and over-confidence in one's personal ability and judgment.

This tendency culminated in the Second Council assuming the supreme position and thus substituting the will of man for the Will of God in the social organisation.

\* Latin *sacer* = sacred ; *do*, give. The sacerdotal class imparted sacred knowledge.

## INDIVIDUAL AND SOCIAL

We find, therefore, that as evolution proceeded, the form of government underwent a series of modifications. The primary and pure theocracy having become somewhat dislocated, the First Council was overthrown by a religious revolution and the social system merged by successive stages into a theocratic monarchy, an absolute monarchy, an oligarchy and a republic. This transition or declension occurred sooner or later everywhere.

Once the balance between the various ranks of society was disturbed and contact with the invisible interrupted, rivalries and antagonisms arose as each element in the social organism strove in turn for domination. Nations broke up into smaller states, kings multiplied and tyrants sprang up. Warfare became general, for each petty state sought to take possession of one or more of the others, whilst the people in general were compelled either to fight in the armies or to slavery, or alternately to both, according as their state was victorious or vanquished. Education and culture made but little headway; bitter experience took their place.

Every successive phase of social organisation denotes the widening circle of the primary intellectual impulse and brings new groupings of society into existence. One has only to read attentively the histories of all the older nations of the world if proof is required.

At every step the golden chain uniting man with God became weaker, until now, when the era of

## THE EVOLUTION OF MAN :

democracy is well-nigh in sight, the last links of the chain have snapped and man's organised, conscious connection with the Central Unity of the Universe has been entirely severed.

No First Council, no "Council of God," is now maintained in the system of our modern governments. The body or economic principle and the soul or ruling principle of the nation still have their corresponding representative councils. But the spirit or guiding principle has no place in the social organisation of the state. A modern nation has no corporate conscience and no organised means of communication with Higher Powers !

What does this mean ? It means that, having dispensed with Providential guidance, man must needs face the fatality of Nature's fixed laws unaided. The heavy burden of Karma must be borne upon his own shoulders. Man, in the course of his evolution, has developed his body and the faculties of mind and will which constitute his soul. But his highest principle, *buddhi* or conscience, is still weak, latent or incipient, awaiting cultivation. The individual consciences of the people are not yet strong enough to yield a national conscience.

Follow the stages of a child's life as it rises from infancy to childhood, from childhood to youth, and from youth to manhood, and you find there an epitome of the evolution of the race. At first nurtured, trained and taught under parental control and guidance, supplemented by



## INDIVIDUAL AND SOCIAL

specially qualified teachers : ultimately the youth or maiden comes of age, parental control is relaxed and finally partly ceases and is partly overthrown. The mature person is free and responsible and proceeds to assert his mentality and will in that which is inadequately called the struggle for existence, often playing the fool and arousing antagonism and opposition on the part of others equally self-willed, equally desirous of self-expression, and in full possession of their earthly powers.

As in the case of the individual, so is it with the race, and amongst the social organisations into which it is divided.

God is not making automata—human machines—but free and responsible beings who are to become veritably his sons, not in name only, but in character and ability also. Therefore, just as it is essential and inevitable for the evolution of children in any immediate generation that they should leave their parents and act upon their own responsibility, whilst suffering for and bearing the burden of their own mistakes of inexperience, so is it equally essential that the souls of humanity should, when they have attained their racial majority, leave the control of the Divine Father and struggle and suffer in a “far country” until they “come to themselves” and become worthy to act as trained and tried assistants in the important business of the universe.

The misfortune is that the souls of the human

## THE EVOLUTION OF MAN :

race are so long in arriving at the age of discretion, and in making wise use of the knowledge they received in their early training.

Let us again trace the evolution of man, but on this occasion from a somewhat different point of view, in order to understand how divine science, the knowledge of principles, has been eclipsed and its place taken by natural science, the knowledge of the ultimate effects of those principles, in their detailed multiplicity.

Owing to the gradual fusion of the two original types of the human kingdom during long successive periods, it became increasingly difficult to find able and worthy successors for the office of the sacerdotal leader or prophet, whilst those capable of high initiation became less and less numerous. The spiritual leaven in permeating succeeding generations lost much of its primary power. But as a result of its fermentation, the individual mundane faculties of primitive humanity grew in strength. Faith in the revealed science of the initiates became weaker in such measure as worldly interests increased amongst the people.

Then came a time when the envy of a corrupt priesthood brought about the ruthless slaughter of the prophets and initiates and the consequent loss of oral tradition. Disastrous wars caused the destruction of many valuable monuments, symbols of universal principles, and of many sacred books, the records of revealed science. Interpretation being in consequence less and

## INDIVIDUAL AND SOCIAL

less accurate, speculation took its place, and thus revealed science was more and more replaced by philosophy, and philosophy in its turn by agnosticism.

Although reformers appeared from time to time who made strenuous efforts to restore the original system, with modifications adapted to changed circumstances, their endeavours were usually attended only by partial and local success, religion became more and more fixed and formal, more and more arbitrary and tyrannical, until Protestantism reduced it to its present condition—a mere system of morals or ethics, devoid of any rational theogony, cosmogony and psychology.

On the other hand, positive natural science, the investigation of physical phenomena and the laws of matter made rapid progress, producing a total eclipse of revealed science, the knowledge of invisible principles. Thus a new name was given to the latter—that of occult science, the knowledge which has become eclipsed or obscured.

The surviving records of revealed science contained and preserved in the ancient scriptures of all religions have undergone in one way or another such a process of veiling or obscuring that a seer of the past would with difficulty recognise them in their present literal forms. The first veil was imposed by the loss of the true idioms of the ancient languages in which they were first written down. The second fell upon

## THE EVOLUTION OF MAN :

them when their mystery narratives or myths were ignorantly regarded as ordinary circumstantial history instead of psychological and cosmological arch-history, and the characters appearing therein, as historical persons instead of personified principles. The consequence is they are now valued only for the ethical precepts which can be drawn from them in the literal versions, often in disregard of the conflicting context. All the valuable explanations they can afford of the origin of man, his relationship to God, the various phases of his evolution, and most important of all, the indications of the means and manner of his future evolution and re-integration, are so obscured by defective translation, erroneous apprehension of their narrative form, and consequent absurd interpretation, that not only is their profound import rendered inaccessible, but what appears on the surface is often contradictory and even ridiculous. Small wonder is it, therefore, that the Vedas, Puranas, Avesta, Pentateuch, etc., are patronisingly regarded by modern agnostics as the feeble speculations of our primitive ancestors, and their singular mythical narratives placed in the same category as fairy tales or folk-lore.

Hence, revealed science has suffered disfigurement and falsification to such an extent that it is no longer recognisable.

Thus, as shown by the course of evolution thus briefly outlined, man has lost connection with the central power station, and not only the direct

## INDIVIDUAL AND SOCIAL

but also the indirect light he formerly derived therefrom is now extinguished.

For the intellectual blaze of the central sun is now substituted the feeble glimmer of a multitude of candles. Each individual conceitedly carries his candle of intelligence, and deluded by the belief that his particular spark of light is the brightest and best, gropes in the gloom of shadowy externals, bumping against and anathematising his fellows in the vain search for a dubious future emancipation, of which he can form only the vaguest conception.

To explain the situation in other words, a large proportion of the souls composing the human race have attained their majority or full individuality. No longer under the parental control which guided and regulated the human family in its racial infancy, they have not as yet effectively combined and co-operated so as to re-organise themselves on a higher and voluntary basis, by their own mature intelligence and free-will.

We have now answered at least two of the questions put forward in our first few words. We have shown, as far as possible in so rapid a survey, how man has been brought, and has brought himself, to his present evolutionary position. Solutions of the other questions have also been suggested: it now remains to deal with them more explicitly.

The gloomy picture presented of the present state of man may lead to the conclusion that the

## THE EVOLUTION OF MAN :

race in its excessive egoism is about to plunge into a bottomless pit of misery and destruction. It is quite true that, being possessed of the liberty to move either towards Providence or Fate, man can either expedite his proper evolution or delay it indefinitely. For we have already pointed out that as evolution proceeds, man both receives and acquires greater freedom, but at the same time an ever-increasing responsibility devolves upon him. Although God suggests and provides the means of alleviation and re-integration, man, having racially become of age, is free either to make use of or to reject them, But if, in excessive self-confidence, he makes no attempt either to discover these means or to put them to practical application, he will inevitably find himself more and more entangled in the meshes of fate or karma, whose corrective agents are the blind energies of Nature.

These facts need to be recognised in their true aspect. An existence consisting of continuously repeated phases of birth, growth, decay and death, is not eternal life, but merely a preparation for it. The disjointed process of reincarnation, of temporal life in a series of successive generations, is only a means to an end, but by no means an end in itself. The end or goal of evolution is to attain, as quickly as possible, the enduring and permanent state of being.

What then does our short survey of the course of evolution indicate ? It shows that there has been sown in humanity a germ, a seed, or, in

## INDIVIDUAL AND SOCIAL

other words, that man has been the recipient of a divine graft which has not yet come to full fruition. Nevertheless, the effect of this psychological process up to the present is that man has thereby developed many noble faculties. He has received an equipment and an education. It now devolves upon him to prove that he has profited by his early training and subsequent experience.

His future destiny is now very largely in his own hands. But egoism, so necessary a factor in childhood and youth in order to bring about individualisation, at a later stage in racial evolution, if unregulated by conscience, hinders the wise use of man's faculties, and tends to make him arouse antagonism amongst others, equally self-willed and equally imbued with the desire for self-expression. Hence all the friction which characterises the social organism at the present epoch. Hence that group, or national egoism, which often brings about the gravest social catastrophes, giving a check to civilisation and retarding the proper course of evolution.

However, the darkest cloud has its silver lining, and signs are not wanting that man, having for a time rejected the helping hand of Providence, is nevertheless, through the hard blows of Fate, coming to a recognition of his exceedingly dangerous position.

To quote again the great parable of evolution, man is slowly but surely "coming to himself." He is beginning to realise, not only his individual,

## THE EVOLUTION OF MAN :

but also his collective responsibility, as evidenced by his incipient strivings towards organisation and co-operation for higher and less selfish purposes. Observe, for instance, the multiplicity of more or less altruistic organisations which have sprung into existence during the last century : religious, philosophic, scientific, educational, philanthropic, political, economic and social.

By means of these modern groups, men, associated by some common interest, are learning the art of working together in harmony and for mutual welfare. The lesson is by no means completely learned as yet, but it is progressing, and the important point to notice is that it involves devotion to a common cause or objective more or less unselfish in character.

Thus a new phase of evolution is gradually becoming manifest. Devotion is slowly but surely superseding egoism or self-interest. The increasing growth and expression of this new spirit will gradually break down the barriers of both individual and group selfishness and bring into existence that infinitely wider devotion wherein each will contribute his quota of knowledge and ability not to the mere advantage of self or group self, clan or class, party or state—but to the evolution of the whole of humanity, in universal brotherhood.

Now in order that this vital process of “ coming to himself ” may be expedited, two laborious undertakings are necessary. The first is for man to obtain a true grasp of the successive stages of



## INDIVIDUAL AND SOCIAL

evolution which have brought him out of his original primitive barbarism and raised him to the status of a social civilised being. This can only be secured by a much more incisive, comprehensive and less prejudiced examination of history than our scholars have as yet been able to put at our disposal.

The second is to recover a more complete knowledge of revealed science by penetrating and unveiling all those traditional scriptures which have escaped the ravages of the past, but still remain eclipsed and known only in their dead-letter sense. Occult science must be changed into revealed science.

Now it is precisely in these two directions that the Theosophical Society, one of those modern altruistic groups to which we have just alluded, ought to direct its energies with all the vigour and enthusiasm of which its members are capable. It is quite true that a good deal of arduous spade work has already been done in the compilation and correlation of materials for study. But, broadly speaking, this collected material still awaits digestion, whilst many fields of ancient sacred literature still remain both unexplored and unassimilated. The great need of the Theosophical Society is to attract to its ranks broad-minded, eclectic scholars whose knowledge and equipment qualify them to undertake this work and who would appreciate a less orthodox and restricted mental atmosphere than our universities and learned societies usually afford.

## THE EVOLUTION OF MAN :

As the first-named aspect of this great work advances it will reveal more and more definitely and completely the whole history of man's evolutionary development and gradual emancipation from the parental supervision and control exercised in his racial childhood down to the present period, when, fully fledged, he is left to his own resources whilst the Supernal Powers patiently await the time when he will show himself capable of properly managing the affairs of this world. A better understanding of the various phases of past evolution will undoubtedly provide many valuable suggestions for present and future policy. We are not implying that the ancient theocratic government ought to be reinstated in its original completeness. Admirable though its organisation and methods undoubtedly were for a race in its childhood, they would not be as a whole suitable for a race which has come of age, and must therefore be entrusted with the management of its own affairs.

Moreover, the services of the gods of the solar race are no longer available, their genius being now distributed in the faculties of civilised mankind. Neither would a race which has come into the full possession of its earthly inheritance and power tolerate the parental authority and supervision of childhood. But with certain modifications and revisions there is much in the old theocratic method which could be adopted in our social system for the advancement of true evolution.

Then, in regard to the second task, when the

1723-7

## INDIVIDUAL AND SOCIAL

ancient wisdom, the knowledge of original creative principles is added to that knowledge of Nature concerned with their ultimate manifestation in the physical world, when revealed science is united to natural science, man will enter into possession of a true and complete knowledge of himself and the universe, visible and invisible, and of the Great Creator, with his hierarchies of invisible intelligencies whence and through whom all things have emanated. That such a royal science would exercise a potent effect in enabling man to draw upon providence and rise above the forces of fatality within and without him, cannot for a moment be doubted.

Only when these tasks have in some measure been completed will it be possible for man to realise the real position he occupies, individually and socially. Only then will he be able to understand his past, and perceive some glimpses of his future.

Only then will he see clearly that it is of vital importance to raise the spiritual impulse he received at his inception out of the depths of his personal and temporal nature into which it has sunk, and to re-establish a new and more universal connection between heaven and earth, thus promoting the growth of both an individual and a collective conscience, a first counsel in each human being, a First Council in every nation, and beyond even that an international, world-wide conscience, which shall be the ideal and the guiding thought of the whole human race.

## THE EVOLUTION OF MAN

Then, and not till then, will man be able to intelligently direct his energies so as to best advance and expedite his future evolution and thus prepare to rise to a new cycle of being and take that responsible position amongst the universal powers for which he is intended.

The author acknowledges his indebtedness to the following in particular, amongst many books consulted :—

F. Ch. Barlet : “ L’Evolution Sociale.”

Fabre d’Olivet : “ The Hermeneutic History of the Social State of Man.”

St. Yves d’Alveydre : “ Mission des Juifs.”

H. P. Blavatsky : “ Isis Unveiled.”



