

perfections which were the characteristics of the immediately preceding species. For instance, to speak only of the last step of Nature's development, what are the greatest differences between man and his immediate predecessor, the ape? In the monkey we see vitality and physical ability reaching the utmost perfection, a perfection that the new species had to abandon. For man, there has been no more of that marvellous climbing up trees, somersaults over abysses, jumps from summit to summit, but in exchange he acquired intelligence, the power of reasoning, combining, constructing. Indeed with man it is the life of mind, of intellect which appeared on earth. Man is essentially a mental being; and if his possibilities do not stop there, if he feels in himself other worlds, other faculties, other planes of consciousness beyond his mental life, they are only as promises for the future, in the same way as the mental possibilities are latent in the monkey.

It is true that some men, very few, have lived in that world beyond, which we may call the spiritual; some have been, indeed, the living incarnations of that world on earth, but they are the exceptions, the forerunners showing the way to the race, leading it towards its future realisation, not the average man. But that which was the privilege of a few beings scattered through time and space, shall become the central characteristic of the new type which is to appear.

At present, man governs his life through reason; all the activities of the mind are of common use for him; his means of knowledge are observation and deduction; it is by and through reasoning that he takes his decision and chooses his way — or believes he does — in life.

The new race shall be governed by intuition, that is to say, direct perception of the divine law within. Some human beings actually know and experience intuition — as, undoubtedly, certain big gorillas of the forests have glimpses of reasoning.

In mankind, the very few who have cultivated their inner