

and indistinguishable. This, however, might indicate a very high state of evolution, if individuals had learned to accord each other a just appreciation of their development. The ideal condition is clearly that in which each man has all the elemental characteristics harmoniously evolved, thus supplying in his own individuality an example of the harmonious blending and subordination of forces which society must finally attain in its own properly organized units.

The very fact that we are engaged upon an evolution, however, makes it clear that as the ages roll on new and wholly inexperienced hordes of beings will be advanced from the primitive levels of life, and entering upon those settled and orderly states of society which may have been constituted, will overthrow the equilibrium, and render necessary the re-edification of the structure from the new material. History shows us that these desirable levels have frequently been attained or nearly so, when some irruption or submergence destroyed all that had been wrought and left the new humanity with all the old problems to solve once more.

It will be seen that if we resort to the idea that God creates the souls of men, He must be held responsible for thus overthrowing society. It will be replied by some, educated under conventional forms, that He does it to punish the wicked. But as it is the wicked, in these cases, who upset the conditions established by the good, this merely avoids a problem which yields to no other conception than that of the eternal march of the host of souls from the lowest to the highest states of life and consciousness.

As anger, envy, vanity, and fear are weaknesses that hold men down, so we have set before us the four great platonic virtues the practice of which will raise men through the trials of caste initiation until they go forth free souls into other realms, or ready to sacrifice themselves for the assistance of those who have been too weak to win the goal. The fourfold unsheathing of caste experience should bring to

men the four-fold strength of temperance, prudence, magnanimity, and courage.

Courage, says Plotinus, is but the overcoming of the fear of death, or the fear of the soul of being outside the body, and implies indifference to earthly advantages or to those things which must be left behind at death. We must never expect, therefore, that war shall find any favour or excuse from the materially minded. This belief in itself will be a sufficient justification to many for condemning a belief in immortality, though, on the other hand, there are some who derive a pessimistic consolation from thinking that the valiant soldier passes into undisturbable oblivion as he falls in battle.

If we are able to conceive, then, of the castes being natural divisions into which men fall according to the degree of their evolution, just as they are classified by temperament into nervous and sanguine, phlegmatic and melancholy, and that their evolutionary opportunities for various self-ordained reasons are irregular and indefinite, we shall understand readily enough that at any particular period in history we may find men associated in all degrees of advancement and responsibility towards each other, and we may expect that the fulfilment of these obligations or their repudiation will bring about just those inequalities, injustices, and oppressions from which humanity suffers. The type of the hero is of one who has passed through every stage of duty and development, and who, self-centred, "is of equal mind with those who love or dislike, constant, the same whether blamed or praised; equally minded in honour and disgrace, and the same towards friendly or unfriendly side, engaging only in necessary actions, such an one having surmounted the qualities." Men are not of a certain caste through the birth of their bodies, but by the quality of their characters. Character is the caste mark which determines each man's rank in the universe.

As men find themselves involved in oppression or injustice, or as they believe themselves to be so, (for unfortu-