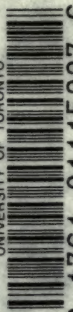


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The Suffrage Movement

in its Evolutionary Aspect

By

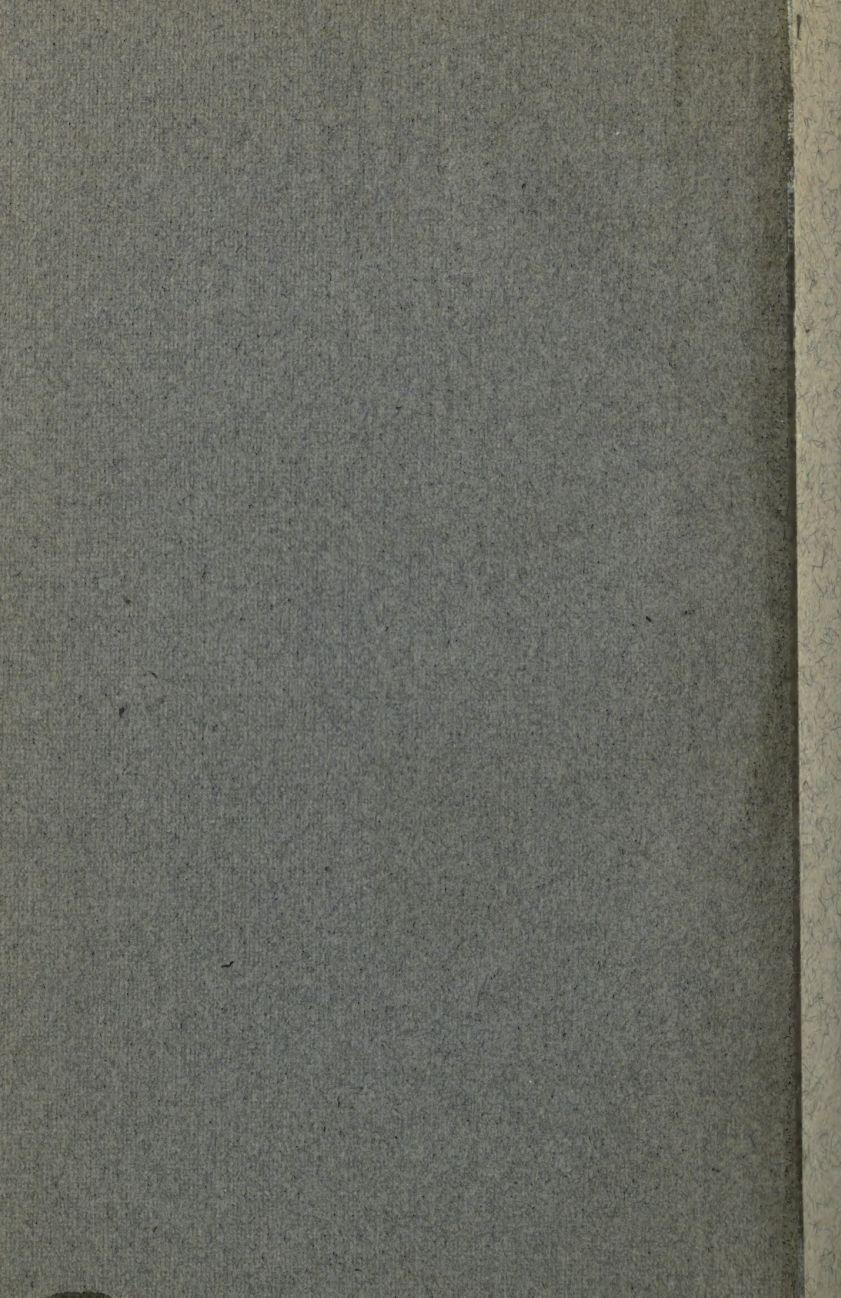
I. E. Taylor

London

Swan Sonnenschein & Co., Ltd.

25 High Street, Bloomsbury, W.C.

1910



*Louise Wymore .
April 1916.*

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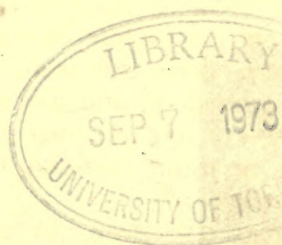
By
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THE SUFFRAGE MOVEMENT

FROM ITS EVOLUTIONARY ASPECT

THERE are, to-day, thousands of men and women who heartily sympathise with the suffrage movement; before another year has passed there will be thousands more; not, necessarily, because the women say so, but because the whole race is gradually climbing on to the higher level of mentality which its position on the evolutionary wheel of life justifies. We who, in theosophical parlance, represent the "Fifth Race" being now in what is described by them as the "Fourth Round" of evolution, about the middle of which perfect equilibrium between spirit and matter is due to take place, have arrived at, and are now passing out of, our necessary age of crass materiality into an equally necessary condition of improved spiritual knowledge.

When, however, a great movement, such as the present, towards the soul evolution of a race is first brought before a but partially evolved community, it is not to be expected that that community can accept it; were it so, there would be no martyrdom of its leaders, and, alack! without martyrdom there can be no spiritual progression. Thus it happens that every decided step made by the human family towards spiritual de-

velopment invariably meets with strenuous opposition from its least mentally and morally developed units.

If none of us could see the light beyond the present tumult arising from, apparently, futile friction between Suffragists and Police, undoubtedly we should all enrol ourselves as ardent members of the Anti-Suffrage League; but standing as we do, and must, all upon the great ladder of spiritual progression, we recognise the promise of national gain beyond the tumult and beyond the vote, according to the measure of light which is in us.

It has been said that "children and fools see things half done." We, who think, strive and devise for the weal of our Nation and our Race, would not wish to be called "Children" and still less "Fools"; nevertheless, so blinded are we by man-made laws and social rules that, at the very dawn of a movement which defies them, we rage and storm against the supposed offenders without once pausing to consider whether we may not have *outgrown* the laws and customs which we made for ourselves in earlier stages of our development; whether it may not be just as natural for man (a facsimile of the universe he inhabits), as it is for universal creative power, to discard that which has become useless towards a given end; whether, in short, there could ever be any progress, either in mechanism or human life, if nobody dared to assert the existence of a new scientific fact or suggest the advisability of overhauling our constitutional laws, until the opinions of the intellectual giants and those of

the intellectual pigmies of the race were in exact accord.

Truly, men are free to believe that which they can prove, and to disbelieve that which they cannot; but at no time can they, within their own special and narrow boundaries, circumscribe the whole infinite horizons of spiritual and physical manifestations of which both belief and unbelief occupy but one small corner.

Thus the movement now under discussion should claim the attention of the great and wise, in order that the less mentally developed should be saved from running their heads against a post. Let us, therefore, leave the mere manifestation of the *action* of a great fundamental law of nature to the criticism of the materialist who is content to judge effects, while we now go further and seek its spiritual cause: for, from the earliest ages, there has always been both a spiritual interpretation of Divine truth for those who have ears to hear, and a dead-letter covering of the same truth for those who have not; but as this is not to say that those who have not ears to hear never will have them, it is, here and now, proposed to compare some of the leading doctrines of orthodox Christianity with those of Theosophy, and finally, through the broader scope and clearer vision of the latter, to illuminate a movement which, to the materialist, appears at once unwomanly and incomprehensible. In so doing it behoves us always to bear in mind that Theosophy, as the Root-religion of the Ancients, is, necessarily, the parent of Christianity; and that, therefore, those "mysteries of the kingdom of

Heaven" which Christian dogmas render undiscoverable have always been known to students of Theosophy, and the purpose of the present writer is to point out to the materialist those *particular* dogmas of the Christian religion which have prevented him from discovering the true purpose of woman and the reason of her present relationship to man.

It is not easy to set forth great spiritual truths which, for millions of years, have, as far as the generality of mankind is concerned, remained hidden under an adequate symbology, in a manner and in words, which can be assimilated by persons trained in Western thought, whose perceptions of Divinity, Creation, and the purpose of being are, necessarily, narrowed down to the limitations of the exoteric Genesis; nevertheless, as it is a logical impossibility to explain the Suffrage movement by the aid of modern theology, the materialist who desires to elucidate this (seeming) mystery must allow the Theosophist, in so far as our limited stock of scientific words will permit, to help him over a few of those dogmatic Christian fences which so effectually exclude him alike from the light of wisdom and the warmth of love. Although man in the making has inevitably made many and monstrous mistakes in conception of things made, irrespective of creed, we shall probably all admit that the perfection which was his in the beginning must be attained by him again in the end, and our conceptions as to the *manner* of attainment being naturally limited to capacity, every separate nation has arranged for itself a religious system according to its en-

lightenment and spiritual needs; but as all the fundamental truths of nature were universal in antiquity, and Divinity has always operated through natural forces, it follows that the nearer man re-approaches that perfection which was his in the beginning, the greater is his need and appreciation of the Root-religion which obtained in that golden age of his existence when knowledge was common property and there were no mysteries. Before the materialist, however, can be made to realise what it is which constitutes that human perfection which is capable of subduing the whole world and making of it one vast footstool, he must include in the list of those dogmatic Christian fences, whereof mention has heretofore been made, the six thousand years of "special creation" to which Theology persistently adheres, and the idea of our descent from Adam 4004 years B.C., for, notwithstanding the apparently crushing discoveries of geology and anthropology concerning the antiquity of man, Occultists can no more accept these dates than they can repudiate the idea of human pre-Adamic races other than those made in our image, or submissively accept our descent from the Ape; inasmuch as they (Occultists) hold as good proof as any existent of the evolution of pre-Adamic races entirely unlike ourselves, and also of the genealogy and descent, not of man from the Ape, but of the Ape from man.* It is not, therefore, the Creation of the book of Genesis to which we must first return in order to disclose the purpose of the present-day feminine agitation; but to that

* See *Secret Doctrine*, H. P. Blavatsky.

vast, indefinite period of prehistoric ages (pre-historic only to the materialistic eye) wherein the one homogeneous Divine substance principle (a principle only when in abstract space) became substance in the manifested universe, for this principle constitutes the fundamental conception of the system, and is latent in every atom in the universe because it *is* the universe and the central point from which all emerges and around and towards which all gravitates, the Mother principle in nature and the eternal cause of manifestation.*

The Biblical Genesis but cursorily touches this period of the birth of the universe before proceeding with its allegories concerning the fifth (our own) race; we are, however, briefly reminded of its existence in the following words: "and the earth was without form and void," which is to say, that nothing but space existed therein.

Space, to the Christian, only signifies vacuum; but to the Theosophist it represents ideal nature, in which everything in the visible universe is invisibly generated. In every cosmogony it is the same female side of procreative power in nature, behind and higher than which there is a superior Deific Architect of whom "Space," the "Creator," is but the executive Agent; while still higher, over and around, within and without, there is the Source and Cause of all (God). We must, however, remember that wherever the word "God" is used by the translators of the Old Testament, the word "Elohim," the Supernal Mother, has been thus mistranslated; for, being ignorant of the Ancient Wisdom, the translators misinterpreted

* *Secret Doctrine.*

the primary meaning.* Three distinct representations of the universe, in its three distinct aspects, are impressed upon our thoughts by the esoteric philosophy, namely the pre-existing evolved from the ever-existing, and the phenomenal—the world of illusion—the reflection and shadow thereof, otherwise our own visible universe.† But it must here be explained that that which orthodox Christianity describes as the beginning of the world, to the Theosophist means only the beginning of one of a *series* of manifestations of a visible universe, which appears and disappears periodically, being an emanation from, and destined to be re-absorbed into, its ever-existing, Divine Feminine Source; the purpose of its visible existence being the training of man for his spiritual destiny, in the (temporarily) material workshop of the soul. It will be understood, therefore, that the writer is now dealing, as exclusively as possible, with matters connected with the evolution of humanity in this present universe.

During those prehistoric ages, then, when “the earth was without form and void,” and consequently ages before the allegorical creation of Adam revealed the dual aspect of Divinity destined to be reflected in man and woman as the “Twin Saviours” of this present universe,‡ the

* See *The Kabbalah Unveiled*.

† See *Secret Doctrine*.

‡ Adam, being a generic name, does not mean a man, but a race—or, more correctly speaking, the first appearance of a race—“Ad” meaning the first; thus the Kabbalists teach the transformation of four consecutive Adams, all emanations from the man who was “made in the image of God.” These four Adams allegorise the *conditions* of the races which they represent, and it may be easily seen by their description in the Kabbalah that they represent our own five races. The first, (Adam Kadmon) the perfect, holy and only Adam of the first chapter of Genesis, who is said to be made in the image of God, is reflected on

great Power in all the spaces was that of Motherhood, and this Divine Motherhood, in its three phases of being, is first feminine, second masculine, and third feminine, and thus masculinity, as we now see it, being the offspring of a potentially complete Divine Motherhood and an intermediate between the Eternal Feminine cause and effect, is not, and never was intended to be, an abiding condition of the Human race, which must always, in returning to the source from whence it came, culminate in its ideal. Space, then, whose invisible robes form the root of all matter, is the potentially complete, Divine, Feminine Crea-

earth as a shadow or image of the dual aspect of Divinity destined to form the "Twin Saviours" of this present universe; thus the first Adam represents man and woman in a single personality, and as the Sephirothal Host—or diffusion of Light from the Infinite—is spoken of in the Gospel of St. John as "that Light by which all things were made." This, the reflection of dual Divinity, disappears in the second Adam—the protoplasmic androgyne who represents the mindless, first human Root-race. The third (Terrestrial) Adam—before the "fall" an androgyne and innocent—is the man made of "dust" who represents the race as separated into sexes, and when we read in Genesis that Eve was made out of the rib of Adam, it only means that the race with bones was produced out of a previous race and races which were boneless. The organism of the first Adam was adapted to the spiritual conditions which then obtained in the universe, and as it has been Divinely ordered that the organism of mankind shall, in every race, be adapted to the existing cosmic conditions of the earth, the second Adam was put to sleep for long years (racial periods of mental and psychic sleep thus described in the second chapter of Genesis, "and the Lord caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof"), while cosmic evolution proceeded upon lines which gradually brought about conditions of physical improvement (always secured at a corresponding spiritual loss as the race recedes from its Spiritual origin, and gained in proportion as it returns to it) which necessitated the discontinuance of former mental methods of creation and procurement of the human species and, consequently, of the separation of humanity into sexes; accordingly the third Root-race, allegorized by the third Adam, was separated into sexes and subsequently man "fell" from creation into generation, and the fourth—"the fallen Adam"—the supposed forefather of our race—otherwise the fourth race—lost all right to be considered Divine and resorted to body-worship (see Gen. iv. 1).

tive principle of the Godhead which is the eternal and ever-present cause of all life; it represents what is called the "First Cause" or Divine Feminine Creative power in the universe and man; and it is because it does so, and because in the æons of the past this Divine Motherhood of humanity was understood and revered, that in the archaic ages, before male supremacy became a dogma, the chief Divinities were invariably feminine; but lest the materialist, in the touchiness of spiritual ignorance, should take offence at this bare statement, it should here be explained that the esoteric doctrine deals not with personalities, but with phases of being, and that a careful study of it yields the knowledge that the *aspect* of humanity, as reflected on earth, was, in the beginning, feminine, as it is now decidedly masculine, but is destined to become finally feminine because, according to a fundamental law of nature which no mortal opinion can alter, the aspect of humanity in the visible universe *must* begin and end with the perfected type; and if the materialist has not yet grasped the fact that it is womanhood which represents the true type of the human race, he may do so by remembering that anabolism—otherwise femininism—potentially complete within itself, was the first principle of the Godhead to invade the visible universe and to control the masculine element of disintegration,* that the last and, consequently, most perfect creation of Deity is (in the Biblical Genesis) also

* On the first pulsation of organic life the reproductive factor was absolutely feminine. It was not hermaphrodite—that stage came later—it was solely and purely maternal, unisexual. As Weismann emphasises in his *Germ Plasm*, the ancestral germ plasma were of

shown to be feminine, and that it is to this perfected type of humanity (Eve) that the care of the intermediate condition of material manhood is consigned; for the words "it is not good for man to be alone" warn us that this allegorical impersonation of the male, or destructive force in nature, is a parasitic growth destined throughout the whole course of its physical development to be guided and taught by its Divine Motherhood, and thus Eve, as the "Mother of all living," allegorising both the eternal ever-present, Divine Feminine *cause* and *culmination* of human life, is neither said to be made of "dust" nor destined—like her transitory complement Adam (materiality)—to return to it, albeit, in taking upon herself the task of training materiality in the physical world, she is, for a time, necessarily, differentiated from the ever-existing, potentially complete, abstract womanhood and, as soul, becoming substance in the visible universe, forms a concrete link between matter and abstract Divinity—otherwise God and man. It has already been said that the conditions which obtained in the (prehistoric) beginning of visible existence must return at the end of it; that the aspect of humanity, as we see it reflected on earth, having been originally feminine, must ultimately outgrow its incomplete intermediate condition of masculinity which we recognise as materiality, and return to its original Divine Feminine condition of truth and purity; and thus, in descending from

necessity in asexual reproduction wholly composed of the female element, which first predominated and controlled by its inherent property of self-procreation the masculine element of disintegration. (*The Cosmic Procession*, F. Swiney.)

concept to concrete, we learn that woman is an "older soul" in the universe than man, for sheer common-sense argument shows us that she cannot have been his "Creator" unless she, the maker, were greater than the thing made, any more than she can be his redeemer if she be less than the redeemed. To be man's "helpmeet" implies his teacher and his guide, and to teach necessitates previous knowledge of the way; therefore woman cannot be man's guide if he is equally wise with herself, nor can she raise him to a clearer perception of morality if she, the lifter, is destined to remain weaker than the burden; and so, when given a fair field, the primordial instincts of womanhood will, in extricating us from the quagmire of inconsistencies into which man in his ignorance of the nature and purpose of woman had plunged us, ultimately succeed in placing the suffrage movement on the logical basis to which it belongs. Having now explained that the Divine Motherhood of man was, in the beginning, represented by what we recognise as Space, we have next to consider the reason why the intermediate condition of masculine supremacy is necessary to racial evolution; and, finally, to disclose the aspect under which the Eternal Feminine reappears in the visible universe as the Redeemer of man. The two great forces of nature which control the evolution of the cosmic condition of the earth and of man in this present universe are known to science as anabolism and katabolism;* these forces repre-

* The upbuilding, constructive, synthetic processes in nature are summed up in the words "anabolism" and "anabolic"; the disruptive,

sending the creative and destructive powers, or feminine and masculine principles of that Divine Duality which, in Christian parlance, is spoken of as "God" and reflected on earth in the separate personalities of woman and man. For the occult teachings are pre-eminently panspermic, the material is always the reflection of the spiritual, and man the microcosm of his higher macrocosm; thus it is because anabolism was *before* katabolism in the visible world that the feminine principle in nature is spiritually older than the masculine and, consequently, its natural guide. The principle of womanhood having been, in the beginning, potentially complete within itself, sufficed in the universe until that of manhood was ready for its physical training when, from its own inherent potentiality, womanhood cast off the principle of manhood, to form that reverse side of good which, as evil, causes the inevitable suffering which whips humanity into virtue's way; and evil being, for a time, a supporter of the manifested universe, and as necessary for progress and evolution therein as night is necessary for the production of day and death for the production of life, in order that man may "live for ever," the incomprehensible wisdom of Deity reveals itself in nature as light *and* shadow, pleasure *and* pain, good *and* evil, woman *and* man, God *and* devil, in the only manner comprehensible to the limited intellect of man; but as these two forces of nature are, the one positive, and the other negative; apart from

descending changes breaking down into waste products are known as "katabolism" or "katabolic." The male is the outcome of predominant katabolism and the female of equally emphatic anabolism. (*The Evolution of Sex*, Geddes and Thompson.)

sentiment, it is law that good, the positive, shall eventually overcome evil, the negative; in other words, that the immortal principle in nature, i.e. Divine Womanhood, shall finally overcome, by re-absorption into her own originally potentially complete selfhood, the incomplete principle of manhood which she has temporarily cast off from it.* And, now, having arrived at a stumbling-block over which suffragists and anti-suffragists alike are falling to the serious detriment of the cause, let it here be clearly stated that katabolism means materialism whether found in man *or* woman; that the aim of this force being the conquest of others for self, it can, consequently, be but of temporary use in the universe; whereas, anabolism, as representing the creative power of womanhood, and reflecting the Christ-spirit of self-sacrifice, is immortal; its aim being the conquest of self for others. And as the point of racial evolution at which we now stand shows us to be passing out of our age of crass materiality (male supremacy) into one of increased spiritual knowledge, that which is now doomed to relinquish its grip upon the vitals of the physical world is not man but materiality. Want of knowledge, however, of the mechanism of the spiritual constitution of man and the universe holds the power of discrimination between manhood and materiality above the heads of the great majority of our suffragists who have yet to learn that perfect man must ultimately become perfect woman, that in

* The serpent of the garden of Eden is the reverse side of God—*Demon est Deus Inversus*—and man must remember that there was no devil in the universe until he, himself, came into it, nor any evil *outside* himself to produce one. (Blavatsky.)

proportion as he outgrows the man, or material part of his nature, does he develop the feminine qualities which mark his advance towards the ideal type of humanity; and it is thus that we discover the reason why man, as he rises higher in the scale of true manhood, either in temperament or appearance, or in both, more nearly resembles woman. The smooth face, truthful eye, sensitive nature, gentle touch, musical voice and delicate features, characterise, as higher types of manhood, the Poet, the Scientist, the Musician, the clever writer, and deep thinker, as, of old, these same characteristics, in degree according to individual spiritual development, marked the personalities of all the great Prophets and Philosophers; whereas, when it is in woman that we discover a large proportion of the higher masculine principles, we only find her grown more like herself—more womanly still—because *within* herself lie all the feminine complements of the noblest principles of manhood which, thus being mated, bring her nearer to her destiny; for this is the true marriage of the race foreshadowed from the beginning; that perfect condition of humanity or remarkable transformation of earth to Heaven spoken of by the Master when, in reply to the question, “When shall the Kingdom come?” he answered, “When that which is without shall be as that which is within, and that which is within shall be as that which is without, and the male *with* the female, neither male nor female, *but the two in one.*”

Which is to say, when the outward appearance of humanity resembles the inward principles of pure womanhood, whose condition—through the

elimination of the destructive male principles by their reabsorption into the original (potentially complete) feminine organism—has returned to that of the Androgyne Angels, the Christ-spirit in humanity will have conquered generation, which is death, and entered into regeneration, which is that resurrection wherein, according to mundane understanding—"there is neither marrying nor giving in marriage," * a condition which modern material manhood, notwithstanding its Christian civilisation, is almost as incapable of grasping as were the Pharisees who smarted under Christ's memorable rebuke: "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the [Androgyne] Angels of God in heaven."

"God is not the God of the dead [materiality], but of the living † [spirituality]." We observe, then, that all the higher principles of human na-

* Biological experiments and researches fully substantiate the hypothesis that a time will come when woman will produce without the aid of the male element, and, as science proves that the greater number of living organisms are virgin born, it is absurd to suppose that woman—the last and most perfect creation of Deity, as representing potentially complete individuality, will remain less potent in self-procreation than the humblest of animals.

When woman has learnt to *assume* her inheritance, she, being born for truth and love in their universal energy, will no longer be absorbed by any relations (Margaret Fuller), for the feminine principle, be it evolved in man or woman, is the immortal force in nature known as the resurrection; therefore the irresistible powers of evolution are with women, whose primordial intuitions are from the feminine source of all, and the spiritual powers of love, justice and truth accompanying them are those predestined conquerors of the world which justify the assertion, "the meek shall inherit the earth."

Comte considered that humanity could only be redeemed by a caste without heredity in the male line, a caste of spiritual leaders "whose authority," he says, "would then rest upon an origin truly superior, which would not shrink from an investigation."

† Gospel according to St. Matthew, xxii. 29, 30 and 32.

ture, when gathered together in a single personality, tend to effeminise that personality, and it is only when woman descends to man's lower habits and feeds his lower tastes by entering with him into a life of selfish frivolity that she, through wilful retrogression, reflects the masculine, materialistic imperfections which mark the backward steps in human evolution; on the other hand, it is only when men combine the feminine principles of love, intuition, gentleness, faith, truth and honour with their masculine will, perseverance and (generally) superior advantages of education, that they reflect the attributes of Deity and become true leaders of the race. This happy admixture of the male and female is to be found in the temperaments of all our best and wisest men and women, thus evidencing the gradual grouping together, within a single personality, of all the higher masculine and feminine principles in nature prior to the reappearance of that Divine hermaphrodite humanity which ultimately restores man to his (unisexual) parent source. The materialist, however, is warned, that between this doctrine and his own capacity for its assimilation lie a whole series of Biblical "Genetic" and "Adamic" barriers which it is as absolutely necessary that he should surmount as it is that he should understand that the primary and final conditions of humanity have been purposely hidden from the age of male supremacy, in order that the suffering necessary to the race's spiritual development should, in this age, duly take place (the blood of the Prophets being necessarily required of the material generation), and thus the confusion of language due to

ignorance on the part of the early translators of the Bible, combined with the clever, enigmatical Gospel of St. Paul, have effectually kept the scales over eyes hitherto insufficiently pure to pierce the veil of the last great mystery, namely *the power of womanhood*. All exoteric Scriptures, including the Bible, are written emblems, or, in plainer language, a series of graphic pictures which, allegorically explained, unfold an idea in a succession of panoramic views, recognisable only by the initiates, it is true, but subsequently to be taught by them to "those who are without," and, as no ancient Scripture ever was, or could be, interpreted literally, the materialist will grow to the realisation that the Adam story of Genesis, which does not deal with personalities,* but with phases of being allegorising the conditions through which man, after his separation from, and prior to his reabsorption into, his Divine source, is destined to pass, gives him a substantial insight into the changing conditions of his race from the earlier stages of its earthly pilgrimage to the last. The age of male supremacy, which we recognise as the material age, is the purgation of the human soul on earth, the age wherein it passes through the fire of suffering (due to ignorance of Spiritual law) and which finally restores it to its original source. Manhood, then, is simply undeveloped womanhood, and the course of its development is allegorically traced from the Biblical story of Adam and Eve to that of Cain and Abel, and thence to Jacob and Esau.

In the story of Adam and Eve we see the

* See note on page 9.

immortal principle of nature (Eve) teaching Adam (materiality) that, at this point of racial evolution, worldly wisdom is a thing to be desired as a necessary blind to the spiritual knowledge which can only be developed through material suffering because, although man proceeds from, and returns to, Divinity, in the course of his physical evolution, and before Divinity can be reawakened within him, he inevitably passes through an intermediate condition which requires that nature within himself shall become a compound of spirit and matter; accordingly Adam, who represents the material or, as yet, imperfect part of a perfect Spiritual whole, follows the lead which his Spiritual teacher has given him and acquires what we should now call "knowledge of the world"; but as evolution proceeds on triple lines, namely spiritual, psychic and physical, and as racial development on the one line entails a corresponding loss of power on the other two, Eve, who as abstract and concrete womanhood represents both spirit and soul, is, as Adam grows in worldly wisdom, cursed with a physical disability which, in rendering her weaker than, obliges her to become the servant of, man (materiality);* for in purely material surroundings the soul, naturally, suffers and, if unable to escape, dies; and therefore, in the next of the series of Biblical pictures which traces its course on earth, we are brought face to face with the pitiful death of the soul; for even as Adam represents the primitive races of physical humanity as they first appeared under

* "Thy desire shall be to thy husband, and he shall rule over thee."
—Genesis iii. 16

the ban of predominant katabolism (male supremacy), so does Cain impersonate katabolism at a later stage of its unchecked development; on the other hand, Abel, or Hebel, impersonates anabolism—otherwise womanhood—and, amidst cruelly adverse circumstances, is here shown to be still striving to render pure and acceptable sacrifices to God; but the slaying of animals by Cain discloses the more deadly development of the katabolic or destructive force in nature, and envy, hatred and malice having grown into active existence, it is by the hand of man himself, as representing katabolism, that Divine Womanhood is, at this point of evolution, slain; and through long and direful ages its reflection, *material* woman, ruled and restricted by man, suffers for and through him, thereby acquiring the experience and wisdom which is destined to enable her to teach and guide him again, at the end of his visible existence; for whatever form material objection may take, and whatever preventative constitutional law may devise, as soon as divinity has shown us that time is ripe, as surely as the suppression of womanhood came for the spiritual training of woman, will the suppression of material manhood come for the spiritual training of man, who, as the younger soul, has yet his lesson of patience and obedience to learn. Always bearing in mind, however, that woman (Eve) having been more highly developed than man (Adam) upon the spiritual and psychic lines of evolution before she appeared as concrete womanhood in the material world is, consequently, behind man on the physical line; we understand that, at the present stage

of evolution, she is, in plain language, no match for him in worldly experience, which embraces that practised dissimulation generally recognised as "business capacity," and, therefore, as no foe can be successfully fought save by his own weapons, and on his own ground, the coming of the supremacy of womanhood, combined with the wisest manhood, is not due until material woman has overtaken and surpassed material man in all those attainments which constitute his physical "birthright." It is not, therefore, until man, having reached the summit of his physical perfection and mundane intellectuality, commences simultaneously to advance upon the psychic line and to deteriorate (?) upon the physical, that he is called upon to deliver up his birthright to woman who, through sheer evolutionary law, approaches physical perfection and complete mundane intellectuality in proportion as purely material man recedes therefrom; scientifically, therefore, we are enabled to see that the oncoming feminine aspect of Divinity in the physical world is as impossible of prevention by man as is the incoming tide upon the seashore. For it is neither a question of feminine insubordination nor of sentiment, but simply and solely of fundamental Natural (Divine) law which, whether we like it or not, was, from the beginning, destined to override the laws of men. The climax of selfishness and sensuality at which, in this present age, we are arriving, is the chosen period for that gradual shifting of what may be termed the sexual centre of physical gravitation to the higher psychic plane whereon men and women alike, having risen from the purely animal

aspects of generation, experience those deeper intuitions of their latent divinity which lift them imperceptibly to the pure concept of the oneness of sex, and when this knowledge of the basic causation and the differentiation of the two phases of the one sex is properly understood and widely diffused, both thinkers and workers will welcome the advent of women into the wider arena of political and national life; for the instinctive conscientiousness of womanhood has hitherto been lost in a practical manner to the State, the institution of modern government being, as Edward Carpenter remarks, the evidence in social life that man has lost his inner and central control, being out of touch with what Professor Lester F. Ward calls "the centre of gravity of the biological system," otherwise, the woman of the race; and, in consequence, in this subversion of nature's methods, the farther he wanders from the centre the less he himself progresses in the development of the things that abide, namely the purely mental, moral and psychic faculties. Meanwhile, however, man retains his physical birthright and woman has consequently to stoop to worldly subtlety in order to conquer her kingdom, for it will have been understood that the death of "righteous Abel" allegorises the departure from the material universe "for a little while" of the Divine Womanhood which, in this material age of male supremacy, is superseded by its material reflection as we now see it in modern women; and as it is this material reflection of Divine femininity which, in this age, is destined to rob man of his physical birthright, we understand that it is

evolutionary law which requires woman to do so by using man's own weapons against him, and that though by superior worldly wisdom and practical deceit she outwits him in the material age, after the dawn of that in which humanity has risen to a higher understanding and appreciation of life, she holds her ultimate supremacy through moral worth, for to the world of illusion she has restored—truth. Man loses his material precedence, then, simply because materiality (which he represents) touches, in evolutionary law, the summit of its power on the physical line, and begins to deteriorate thereon at the point where psychic power (concrete womanhood) approaches full mundane development with, of course, the inevitable corresponding loss upon the spiritual which, at this point, establishes mundane equality between the dual forces of nature, and secures that equalisation between spirit and matter which, as aforesaid, is, in this age, due to take place; thus by casting out of visible existence such crude and bestial growths of material mankind as are no longer in sympathy with the rising mentality of the race, Nature shows us that only *pure* manhood can combine with pure womanhood in representation of the male principle of those "Twin Saviours" of this present universe. The human race must attain to the apotheosis of consciousness on the *masculine* plane of chastity and self-control before men or women can be wholly imbued with the Holy Feminine Spirit, because it is only through the Pure Father and perfected Son that the Supernal Mother can ultimately be made known, and thus it happens that, although through-

out all ages the mystics have foreseen the triumph of the Eternal Feminine, material manhood has been unable to realise it. And now, as the orthodox Christian is, at all points, referred to his own Bible for substantiation and illustration of the truths herein set forth, the present writer would ask him to remember that in the story of the birth of Jacob and Esau the latter is described as "red" and "hairy," whereas Jacob is "smooth." Esau appears in the physical universe before Jacob, and as bearded or "hairy" manhood allegorises the predominant katabolism of the time; and Jacob, as anabolism or "smooth"-faced womanhood, follows the male principle in nature into active and visible life, because there is a stage in Divine evolution which requires the Mother to be merged for a time in the Son and in the Father, the soul's progress to perfect individuality being through every phase of consciousness, i.e. experience, and Divine womanhood having evolved man, her business is to train him into a suitable mate and a responsible father; and as by a seeming paradox the subjugation of the grosser forms of matter is accomplished through the subjection of the feminine principle ("thy desire shall be to thy husband, and he shall rule over thee"), *material* woman, as the reflection of the Divine Feminine, comes *after* man into the material world which thus, through evolutionary law, is man's natural "birthright."

Red, as one of the cosmic colours of the earth, denotes the lower human passions on this the most sensual plane of life (this colour paling or deepening in shade according to the degree of good or

evil in the quality of the passion entertained). At the time allegorised by the birth of Esau, the whole earth, technically speaking, was suffused in the colour of the prevailing vibrations of the undeveloped passions of a primitive humanity governed by predominant katabolism; thus Esau is "red," in other words, inherently sensual, and consequently more nearly attuned than Jacob to the cosmic conditions of an undeveloped universe vibrating in rate and colour sympathetically with himself. We must not, however, lose sight of the fact that although Jacob—being neither "red" (sensual) nor "hairy" (destructive)—is less at home, so to speak, than Esau in this undeveloped universe, the anabolic or feminine principle in nature which he impersonates (though crippled by prevailing katabolism) at no time entirely loses its influence over the destructive masculine force which, for its physical training, has been cast into the material world; therefore though Jacob—ana-bolism—follows Esau—katabolism—into visible material life, he never loses his grip upon him, albeit in *any* grossly materialistic age he holds him only "by the heel." When selfishness and sensuality have, in this present age, touched the limit of spiritual toleration, material man, while sitting over his "mess of red pottage" (sensual enjoyment), must awaken to the displeasing discovery that anabolism—or active enterprising woman—has meanwhile been so satisfactorily filling the positions left vacant by his own mental sloth that she has, in very truth, robbed him of his physical birthright, and, inadequate though it may appear to many, it is nevertheless the

suffrage movement, combined with the present universal unrest and rebellion of womanhood against male supremacy, which is providing nature with the thin end of the wedge destined to heave up the whole false structure of material law, for men and women have now to take up the higher nature which is the true self, and "True civilisation," to quote the Rev. Frank Hillis, "is nothing more than the womanisation of brave men"; nevertheless, every soul must be tried in the things of sense before it can attain to those of spirit, and our present trials and troubles are the natural result of man's present inability to understand woman. To a certain extent he can understand the lower creatures because he can look back upon them, but to see and understand woman he has to look *forward*, she being a new development upon whose plane he has not yet stood; whereas woman, the older soul, perfectly understands man and where he stands because she has been where he now is and has left that plane in order to draw him up to hers; for we must always remember that man represents the negative of the positive in nature, and therefore at no time is it good for the male element to be left alone.

That the best men, however, are already grasping the hand of pure womanhood across the abyss of modern sensuality there can be no doubt, and the Divine Feminine principle is pretty equally disseminated amongst men and women of the present age; but the feminine—being without the gross materialism and brute force of the male—are the complete individuation of the feminine principle in the human being, and consequently

the immortal or abiding principle in nature, the culmination to which all manhood tends, and the "meek" who are destined eventually to inherit the earth.

Finally, then, what is that spirit of truth which should presently come into the world of illusion as the Saviour of mankind? Well indeed might we, in this age, repeat with the same mournful bewilderment, the words which have been attributed to Pilate, "What *is* truth?"* In the earlier ages of Christianity, in harmony with the Hebrew conception of the Godhead, the Holy Spirit was regarded as the feminine principle of the Divine, and thus Christ's words in reference to the coming of the Comforter gain a new and startling significance.

"And I will pray the Father, and he shall give you another Comforter that *she* may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth *her* not, neither knoweth *her*." †

Jesus knew that the religious beliefs of the race necessarily reflected the state of consciousness to which it had attained, and therefore, until its own spiritual development had reached the required stage, the material world could neither recognise nor define the Spirit of Truth, although, as material womanhood, it "dwelleth *with* you," and as Divine Feminism "shall be *in* you," albeit the purely material age of male supremacy is that

* "Pilate saith unto him, 'What is truth?'"—Chap. 18, vers. 38, Gospel of St. John.

† Chap. 14, vers. 16 and 17, Gospel of St. John.

“ little while ” during which the world seeth the Christ Spirit of Truth “ no more.” It has already been stated that in the archaic ages the chief Divinities were feminine, but that, nevertheless, it was a necessary stage in evolution for the Mother to be merged for a time in the Son and in the Father on account of the Soul’s progress to perfect individuality being through every phase of consciousness and the subjugation of the grosser forms of matter being accomplished through the subjection of the feminine principle in God and nature; thus it will be understood that when Christ, the Son of the Divine Feminine, appeared, He could only appeal to the human race through the medium of the limited consciousness it had then developed; at this early stage of physical evolution it was not possible to explain the nature of the Holy Ghost—the Comforter who was to succeed him in the universe, and under whose guidance man was destined to learn all things—for although in the Apocryphal gospel of the Hebrews Christ speaks of his Mother—the Holy Ghost—and (according to Harnack) it was not until the fourth century A.D. that the Holy Ghost was definitely designated masculine and the Christian Trinity became exclusively male, it is obvious that in the days of Christ the human family was largely, if not entirely, under the influence of the male aspect of Deity, and as man—as the Kabbalah expresses it—falls farther away from “ the beautiful path of the Mother,” he becomes more and more self-centred, more completely forgets the Divine nature of his parentage and, having set himself up as Lord of Crea-

tion, evolves his God out of his own Deified notions of himself. Before the death of Abel the pure Feminine Spirit of the Godhead flourished in pure physical surroundings, after its destruction by man, in the personality of the Christ of Judea it returned, and endeavoured to warn humanity that the Mosaic law was but temporarily employed to meet the requirements of a "hard-hearted," or growing, race; but again the prevailing katabolism of the age destroyed the beautiful Feminine Spirit and the crucifixion of the Christ allegorises its second departure (for a little while) from physical surroundings which were still too grossly ignorant and material to support it. And thus the Divine Son, in His appeal to the Supernal Mother during the bitterest experience of human suffering, claims kinship with the humblest of the sons of man, for it is the natural instinct of all life to turn, in trouble, for help, hope and comfort to that Divine Feminine Principle of the Godhead which gave life and to which all life must return; therefore, the cry which was wrung from agonised spirituality in its—at that time—almost hopeless battle with the world has found its echo in the hearts of every poor young soldier dying on the material battlefield, in those of sailors drowning in the deep, of profligates perishing in fever-stricken slums and even in those of seemingly hardened criminals upon the very scaffold. "Elohim, Elohim, my Mother, my Mother, why hast Thou forsaken me?" Many commentators have striven to show that the word Elohim, though plural, only signifies a bi-sexual Being, but the Jews themselves in their own commentaries on

their Scriptures conclusively prove that the Elohim of Life, the Creator of Heaven and earth, designates the Supernal Mother, by whom all things are made. The Elohim is also called Alhim and Hva (translated in the Bible as He *); these words are shown to be interchangeable and both feminine—Elohim being from the feminine root Alh, and a feminine plural denoting the attributes of the Divine Feminine. In the composition of the sacred word Tetragrammaton, symbolising the Divine order, the first and third parts are feminine and the middle part masculine, which signifies the procession of the Feminine through the masculine to the feminine, being all phases of the One.† In the words of Henry Dalton, therefore, the intermediate masculine is a means or mode put forward by the Feminine to be recalled after being used, as a tool is laid aside by the workman, and in the Biblical story of the woman of Samaria we find this, the Jewish Doctrine, supported by the highest Jewish authority.

As a materialist, the woman of Samaria is, of course, under the impression that Divinity is eternally male, and in combatting certain material arguments put forward by her, Jesus of Nazareth makes use of the following words: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

"*Ye worship ye know not what; we know what we worship: for salvation is of the Jews.*" ‡

* "I am he [Hva]: before me there was no God formed, neither shall there be after me" (Isa. xliii. 10).

† See *Cosmic Procession*, Swiney.

‡ Chap. 4, vers. 21 and 22, Gospel of St. John.

If the woman had known the nature of the God she worshipped, she would have understood that after the Divine order had passed through the masculine to the feminine phase there would be no more worshipping of the *Father* in "houses built with hands," because humanity would then have gained a mental and psychic elevation which would enable it again to worship the Divine Feminine "in spirit and in truth." The Holy Ghost, the Comforter, the Spirit of Truth and Saviour of man all represent that same principle of pure Spiritual womanhood which, although twice slain in the physical universe, is yet destined to reappear therein as that "light" of Spiritual wisdom which, gradually spreading from east to west, as signifying the coming of the greater knowledge of the east into the erroneous doctrine of western orthodox Christianity,* is destined to effect the elimination of sensuality in humanity and awaken the woman within the man. For woman, the undeveloped but potentially complete organism, is now entering into the fuller command of her latent psychic powers and her spiritual insight into her promised rule over the grosser forms of matter; the incomplete male aspect of the Divine order of human evolution is drawing to a close, and as the soul expands and grows, man begins to awaken to a knowledge of the oneness of sex and is called upon to surrender the self-will which prompts him to enslave woman for self-gratification and thereby to establish himself as chief factor in the steady advance of race degeneracy; for hitherto—as the result of that unforgivable sin

* See Gospel of St. Matthew xxiv. 27.

against the Holy Ghost to the nature of which man has yet to awaken—we have only seen a manifestation of the sons of self-will, sons, according to Swiney, of lust and corruption and consequent heirs of disease and death, under whose ascendancy all elements and all creatures have suffered, but when the Christ-spirit in womanised humanity shall have asserted itself, there will have been created a new Heaven and a new earth from which the Mosaic law with its false representations of marital relationship and social rule will have passed away. In place of material rulers who, through ignorance of the nature of woman, have hitherto deemed it no sin, but only custom, to suppress and misuse her, there will come others who, working heart and soul for the elevation of woman's position, will regard her full emancipation as the object of first and supremest importance in the future progress of humanity, for these men, sons of mothers of advanced thought, have been by them imbued with enlightened understanding of things outside the normal masculine perception. It is, then, under the supremacy of pure womanhood, combined with the best and wisest manhood, that materiality, with its morbid growth of so-called civilisation, is destined to give way, and material man must learn that he, being but man in the making, cannot continue to rule on the higher plane of life whereon those who, in their honourable care and championship of womanhood, have arrived at man's true estate. Finally, materiality is itself responsible for the crisis which effects its own destruction, inasmuch as there being no valid reason—even from a ma-

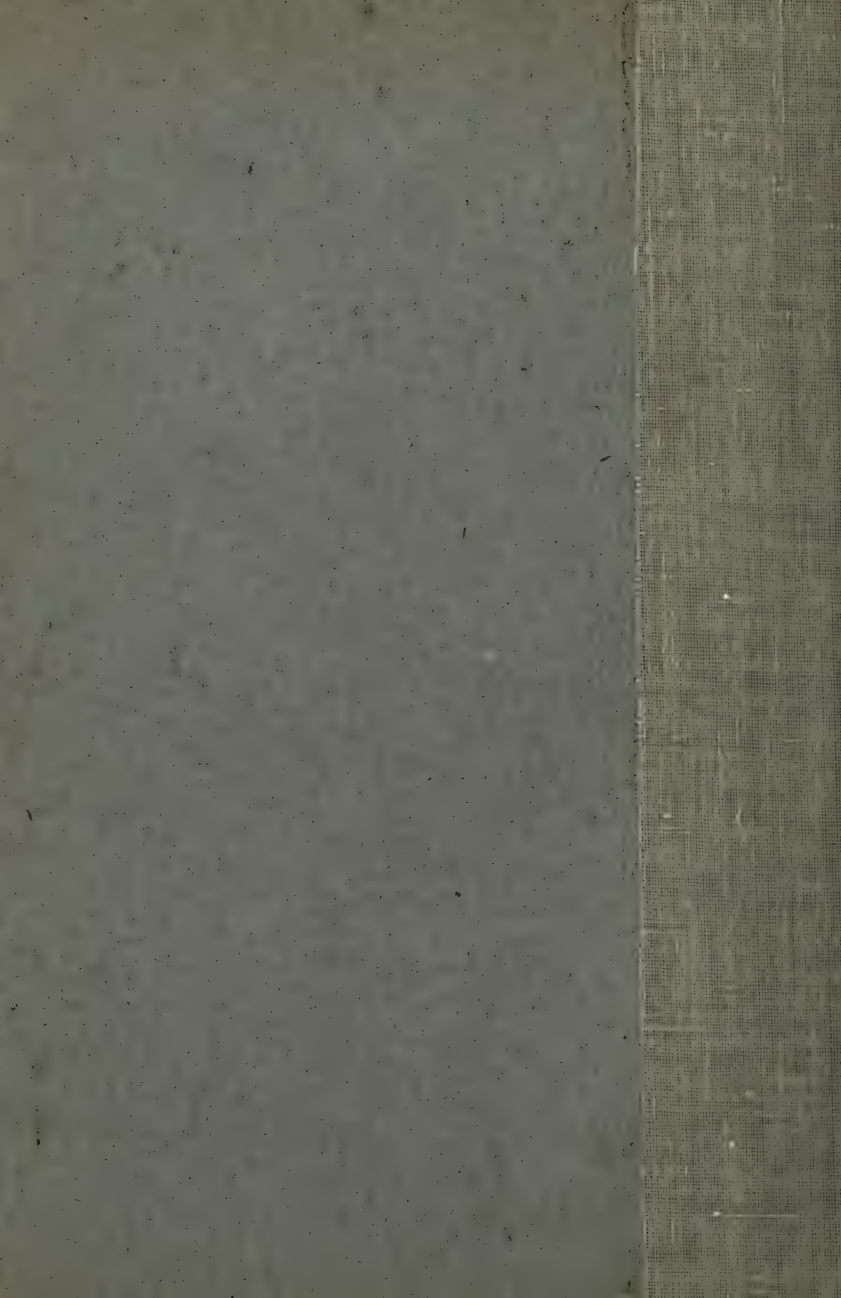
terial point of view—why women should not have the vote; persistent and stubborn opposition to the appeal of advanced womanhood results in disclosure of the injustice, spuriousness and sham of modern material law, against which all true men naturally protest, and finally rebel.

The triumph of the Eternal Feminine means the redemption of the Divine Mother, concerning which the book of Isaiah is full of important information, the following words being particularly significant: "Loose thyself from the bands of thy neck, O captive daughter of Zion. Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass? It is time for thee to work, for they have made void Thy law; and Thy law is an undefiled law, converting the soul. Thou who art called Light and Spirit and Life: for Thou hast reigned in the body, and all people shall see the Salvation of our God the Elohim of Life."













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