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The cosmic procession

Frances Swiney

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THE COSMIC PROCESSION

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COSMIC PROCESSION /

OR

THE FEMININE PRINCIPLE IN
EVOLUTION

Essays of Illumination

BY
FRANCES SWINEY /

AUTHOR OF

'THE AWAKENING OF WOMEN,' 'THE EVOLUTION OF THE MALE,'
'WOMEN AMONG THE NATIONS,' 'WOMAN AND NATURAL
LAW,' 'THE ESOTERIC TEACHING OF THE Gnostics,'
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ARGUMENT

' ALL is a procession :
The universe is a procession,
With measured and perfect motion !'

WALT. WHITMAN.

' We ought to know how we have come to be what we are, that we may advance to higher attainment. Not to know what precedes is to care little for what succeeds. . . . We know now there are stages of growth not determined by accidental environment only, but by original purpose, to be realised in the history of the human race as a whole.'—MÜLLER.

' The spiritual regeneration of man requires the opening of his inner senses, and this again involves the development of the internal organs of the spiritual body, while the latter is intimately connected with the physical form. Thus this regeneration is not an entirely spiritual process, but productive of great changes in the physical body. . . . This end of the world—*i.e.*, of external bisexual generation—will be when man has again found the woman within himself, from whom he has become separated by becoming gross and material.'—PARACELSUS.

v

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‘Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering he shall reach the kingdom, and when he reaches the kingdom he shall have rest.’

‘And one said unto Him, Master, when shall the kingdom come? And He answered and said, 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. They who have ears to hear, let them hear.’—SAYINGS OF THE CHRIST.

INTRODUCTION

IN this volume, the substance of which was given first in the form of lectures at the Higher Thought Centre, London, and in articles in the *Westminster Review* and other periodicals, I have striven to bring before the reader a wider, deeper, and more complete aspect of the Eternal Truth than generally obtains. It is no new truth, for truth is from everlasting to everlasting the same; rather it is the phoenix rising from the pyre of our faulty and obsolete conceptions of the reality. My argument is the basic source of all phenomena, the eternal creative Feminine Principle by which all exists. I would demonstrate the law that is shaping to one end as the logical effect of a given cause—the manifold manifestations of one supernal energy, self-procreative, self-directive, and self-contained. I would lay stress upon the Unity, Harmony, and Oneness of Cause and Effect, of Spirit and Matter, of Nature and Divinity. We must acknowledge that the laws which govern the material objective world of transformation, transmutation, change, and regeneration are irrevocably the same throughout the whole of

the evolving phases of being, from the electron up to the transcendental and the sublime. For 'everything is by weight and measure and balance.' The conditions change, the law never. Therefore the course preordained from the beginning of our progression is typified in the primordial cell and the lowest of organisms.

' Long shadows of ourselves are thrown before,
To wait our coming on the eternal shore.'

GERALD MASSEY.

Moreover, we must recognise that evolution depends upon a certain selective synthesis, which determines the variations conducing to development. In organic life there is not a continuous gradual growth of the functional activities, but each organ is built up by a series of successive stages to a given point, at which a synthetic chemico-physical crisis is reached, involving an apparent breach of continuity. There is a sudden and definite departure from the old groove, after synthesis has taken place, that is aptly termed 'the curve of development.' New properties come into existence in the physical elements when the special conditions are attained which are vital to their development; without these the springs, as it were, of fresh forces cannot be set going. This intrinsic primary law of Nature not only governs the inorganic and organic world of form—the things made—but also the psychological plane of spirit—the things invisible; and we find that selective discrimination determines mental development, and sweeps through the whole ascending curve

of psychical evolution. Until there is co-ordination between the mental system and its environment or habitat, no higher region of intellectual ideas and of moral and æsthetic ideals can be attained by the individual. Each thinker in turn takes his stand, therefore, upon the last stage, built up in humanity's mental workshop by the selective synthesis of psychic forces in the past, culminating in a new departure in the present. The mental evolution of the human race has been accomplished through a series of these psychological changes of thought and opinion, which have been sharply and definitely marked off from preceding stages and periods. The intervals between these various phases are of enormous duration. The spin of the wheel of progress is of gigantic proportions; the whirl upward in the cosmic sweep is hardly distinguishable to our finite minds, but sometimes its impetus is unmistakable, the determinate curve of evolution is distinctly visible, not only in individuals, but in the whole trend of the race's development, and all are more or less consciously moved and excited by it. It is apparent even to the most casual onlooker that mankind is now entering on such a portentous change, due to the law of inherent selective synthesis, which determines both physical and mental activities, making them co-ordinate and dependent; and, by a fresh grouping of forces, a new order is in preparation to supersede what was superficially deemed immutable and unchangeable.

It behoves us, therefore, in this racial crisis

to diagnose our position, if we would work out our salvation from the body of this death. The scientists are thus doing the grandest, the most indispensable, work for the reformer, the metaphysician, and the philosopher. They are laying bare the foundations of the eternal temple. Darwin was the chief pioneer in the research of the origin and evolution of species; Spencer stands for the exponent of the synthetic determination of forces in 'a moving equilibrium'; Huxley, Haeckel, and many others have illuminated the secret paths of biology, embryology, morphology, and physiology; Weismann, Havelock Ellis, Lester F. Ward, Lenhossék, Geddes, and Thomson have in a measure elucidated the mystery of sex; Loeb, Morgan, Pflüger, Lodge, Bose, Otto von Schrön, Bastian, and Burke have partially solved the problems of chemico-physics and psychology, of matter and consciousness, proved their oneness in the continuity of vital processes.

We now know that the constituents of a cell mark its development or its disintegration, its rise or its fall, physically and spiritually, whether it be the organism of an amœba or one of the million cells composing the brain of a genius. Therefore, to obtain the control of the synthetic aggregation of the cells forming the human organism is the first step to be taken in the building up of the true human with the immortal incorruptible body incasing the living soul. But it is a slow process, and our minds are only just awakening to the possibility of its fulfilment. The task also is a stupendous one.

'Behold,' says the Christ, 'I cast out devils; and I do cures to-day and to-morrow, and the third day I shall be perfected.' Man has only just begun to deal with the devils. He is attempting palliatives and tentative cures for the ills of the flesh. He is æons away from the dawn of the third day, when he shall awake in the Divine likeness and be satisfied with it.

Moreover, to comprehend fully the deep and sublime significance of the oneness of sex the soul must rise above the personal plane. Let us take as an analogy the definition of electricity. We do not say there are two electricities, negative and positive, but that electricity manifests under a dual aspect. So it is with sex. We do not deal with personalities, but with phases of being, in which each ideal of transcendental conception attains its apotheosis. The individual soul can never rise above its ideal. As the individual consciousness evolves, so the ideal synthetises all past experiences and future aspirations in its own deification. The world is at present obviously in the masculine stage of being; but the determinate feminisation has begun on all planes of transmutation, and, more and more, advanced souls are developing a sense of the Divine Feminine Consciousness, the supernal Unity.

To those who have evolved to the knowledge of the Eternal Motherhood, and can in a measure grasp the cosmic mystery of the oneness of sex, the study of the natural laws insistently working out the universal procession will disclose to their eyes the why and the

wherefore of many of the most inexplicable of life's sorrows and struggles. A new light will be thrown upon our saddest social problems, and the greater hope will rise triumphant in their hearts that the regeneration of humanity is at hand through the resistless ordinance of natural law. Also, if the Divine Self has opened the eyes of the understanding, there will be a strange and remarkable change in the attitude of individuals towards the human race. They will mark the true human, the woman, evolving in the various races of mankind, in spite of the corruption, the degradation, and the inefficiency that now exist, and have nearly obliterated the type. They will see from the unisexual plane, not men and women, but organisms in various stages of physical, mental, and spiritual development, approximating towards the same standard of completeness; they will also be conscious in themselves of a synthetic determination of organs, functions, faculties, qualities, attributes, and virtues to one ideal, wherein the two become one, and the enigma of the Sphinx is solved.

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ILLUMINATION

A VOICE in the darkness, a whisper,
Low, sweet, insistent, clear ;
And, hush ! the silence speaketh :
I, who was deaf, now hear.

A gleam at the dawn, a sun-ray
Falling soft on the shiv'ring wind ;
A rustle of leaves in the spring-tide,
And I now see, who was blind.

A touch of a hand invisible,
A rending of chains of lead ;
The old self sinks below me,
And I live, who once was dead.

THE COSMIC PROCESSION

CHAPTER I

THE FEMININE PRINCIPLE IN CREATION

I SUPPOSE that there is no trait more characteristic of the present age than that of synthetic aggregation of widely differentiated facts and data. Facts that, studied separately, appear of no special value become of extreme importance when viewed on the broader basis of being tiny but requisite items in the building up of the mighty Temple of Truth. Not that we have got beyond the analytical stage ; far from it. We are still like children, picking the universe to pieces to see how it is made ; but with every knowledge gained of the various parts comes a corresponding conviction that the parts are so intimately related to each other, are so interdependent, that they are one and all but Protean forms of one Force, Cause,

or Purpose. Mankind in the making has naturally made many mistakes in the conception of things made, in the perception of things felt. For with each development of the human intellect the mind of man, focussed, as it were, on the one ray lighting the darkness, made of that ray the sun, and by its limited light built crude systems of philosophy and religion out of the surrounding shadows. Seeing only in part, it made of that part the whole ; for throughout all these stages of mental evolution there was the same inherent tendency to synthetic mental determination that governs the organic growth of cells. Moreover, looking back upon those early struggles of the human soul to grasp in some measure the substance of the eternal verities, we realise how natural it was for each new revelation of the Ultimate Reality to be distinguished in common parlance with the features, properties, and qualities of experienced sensation and relation. And consequent upon this erroneous (erroneous because limited) conception of the whole, we find great confusion of thought, illogical conclusions drawn, a duality of causation and a duality of effect that stultified all rapid progress towards the truth, because with a synthetic grouping of facts came also a crystallisation of theory, belief, and dogma. For from the first, man was con-

fronted by two aspects of Nature and of Humanity — Spirit and Matter; Man and Woman; the subjective and the objective; the Feminine and Masculine elements. The crucial question was ever, Which was the superior? Which was the vital principle in the cosmos? Which was the controlling factor in relation to life? Man halted long between two opinions. In the Archaic ages, when he lived in closer touch with Nature, in more open communion with the realities of life, the chief Divinities were feminine, the spring of the universe was the Eternal Feminine, and consequently the Matriarchate was supreme in the various social organisations. Then came Duality in perception, differentiation, and belief. The Mother and the Son made the great dividing line; to develop later into the Trinity of the Mother, Father, Son; to be again superseded, through a misconception of biological phenomena, by Father, Mother, Son; which finally became a purely masculine Triad of Father, Son, and Spirit. Yet I would point out that these various forms of faith are necessary stages of psychic evolution. They perfect by synthetic determination of mental effort certain phases of intellectual, social, and moral development in the growing consciousness of man. But underlying the vast, unwieldy superstructure of

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dogma that theology and custom have piled upon the intuitive conceptions blossoming forth from the expanding human soul, there is in all beliefs and philosophies the fundamental recognition of the feminine basis of creation and the Feminine Ideal of ultimate Perfection. For what is the goal, 'the divine Event' to which all creation tends ?

Is it not the Perfection of the Individual ; the full realisation of the Whole ; the Unity that shall eventually harmonise the discords that now disturb the peaceful, continuous development of each particular unit composing the Macrocosm ? For, in Herbert Spencer's words, 'the transformation now in progress is but an advance from a lower form no longer fit to a higher and better form.'

By what process, then, is Life leading up to the Great Completeness, when creation shall no longer travail and the creature shall be free of conditions of limitation ?

I could begin, as the first illustration of my thesis, by pointing to the infinitesimal speck of protoplasm in organic life, but I prefer to go back still further. For if we would approximately define the first principle governing the universe, we must unreservedly admit the hypothesis that Spirit and Matter are one. We must get rid of that fatal Duality that is

at the root of all our misapprehensions and misconceptions of the Cosmic Law. Even Haeckel, the High-Priest of materialism, allows the reasonableness of Goethe's assumption that 'Matter cannot exist and be operative without spirit, nor spirit without matter'; for, after describing the persistence of force and the indestructibility of matter, he says: 'This divine nature of the world shows us two different aspects of its being, or two fundamental attributes—matter (infinitely extended substance) and spirit (the all-embracing energy of thought). . . . Every single object in the world which comes within the sphere of our cognisance, all individual forms of existence, are but special transitory forms—accidents or modes — of substance. These modes are material things when we regard them under the attribute of *extension*' (or 'occupation of space'), 'but force or ideas when we consider them under the attributes of thought (or energy). Matter (space-filling substance) and energy (moving force) are but two inseparable attributes of the one underlying substance.* This truth is put in another form by Crookes,

* 'The Riddle of the Universe,' p. 220. 'The apparent dualism is a dualism of aspect, not a dualism of existence' (Introduction to 'Comparative Psychology,' Lloyd-Morgan, p. 3).

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Romanes, Lodge, Barrett, and Burke, who declare matter to be a mental postulate, 'that Nature is only a perception or a mode of mind.' Spirit is not only the Idea in itself, but the Idea out of itself expressed in Nature. Spirit is therefore inseparable from consciousness of itself. Matter thus logically becomes a postulate of Spirit or Idea (Mind), and is one with Spirit. Now, the Creative Power that thinks and wills is manifestly the source or basis of all expressions of form, and is the primary force controlling and directing Creation. Moreover, this creative Principle underlying all material growth cannot be conceived as of dual composition. It must be One. Though manifesting itself in many divers ways, it must be inherently always the same supernal directive energy, and by its very nature and expression feminine, sufficient of itself to bring forth all forms of temporal manifestation, having within itself 'the World of Divine Ideas.'

As Professor Bjerregaard remarks in 'The Eternally Feminine,' 'Whatever we call it, we mean that it is the Feminine Principle, and instinctively look upon it as self-procreative. The Real we do not know in any other form than that of the Feminine or Central Will. . . . As in physics energy is the only thing known, so in reality the Feminine is the only life

known or definable. Hence the Feminine or Central Will is by necessity the central principle of all philosophy, and is the Monism we all search for.*

Professor Thomson, in his 'Study of Animal Life,' has given expression to a similar concept: 'The World is one-, not two-, fold; . . . the spiritual influx is the primal reality.'†

This creative Force permeating Nature is in truth the feminine creative principle recognised in all philosophies and religions as the supernal source of activity. It is the Holy Spirit of the Christians, the Wisdom (Sophia) of the Logos, the hidden Shechinah of the Jewish ritual, the Supernal Elohim of the Kabbalah, the mysterious Alm of the Mohammedans, the wandering Ceres of the Romans, the lost Psyche of the Greeks, the veiled Isis of the Egyptians, the Celestial Virgin of the Hindus, the supreme Aditi (the Divine mother) of the Brahmans, the weeping Ishta of the Babylonians, the Ardivi Cura, the Sun-Goddess of the Zoroastrians.

'Whom, then, men ignorantly worship under various names, through fear and tribulation, the Yogi declares to the world to be the real power coiled up in every being, the mother of eternal happiness, if we know how to approach her.'‡

* 'The Eternally Feminine.' † Page 344.

‡ Mundaka-upanis-had, xi., 2, 5.

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In these sublime Allegories, these occult intuitions of the human mind searching in all ages for the Truth, we grasp more or less the hidden concept of things seen. We realise that the wisdom, the thought, that was from everlasting is universally immanent ; that implanted in every organism is the germ of Divine Life, thus rendering each unit a potential creator, a reproducer of the Divine element. Both philosophy and science designate this constructive force as feminine ; it creates, conserves, constructs, develops, perfects under the uniform persistent law of growth.

For the conditions of Creation are four :

1. The aim of Creation is production.
2. The law of Creation is growth.
3. Growth is in proportion to inherent power.
4. Construction is dependent upon the conservation of energy or life.

But it is an axiom that life functionates in two ways—viz., in the accumulation of force and in the expenditure of force. We have thus the Eternal Feminine as the maternal creative expellent force in Nature, the culmination of which is symbolised in the child, the living Soul ; and the Eternal Feminine as the Centripetal Focus, reabsorbing all things into Herself, of which consummation marriage, in an occult sense, is the prefiguration. ‘ And being but

one, she can do all things, and remaining in herself, she maketh all things new.' 'And, therefore,' says the Kabbalah,* 'is Aima (the Mother) known to be the consummation of all things, and she is signified to be the beginning and the end . . . the Pure Unity enthroned in Her Strength in the Word of Renewal and in the Word of Might.' This supreme truth is still more strongly emphasized in the Archaic Rig Veda in the hymn to Aditi: 'She is also the Father and Protector of all; She is the Son and the Creator; by Her Grace She saves from sin the souls of those who worship Her. She gives unto Her children all that is worth giving. She dwells in the forms of all Devas or bright spirits; She is all that is born and all that will be born. She is all in all.'

Now, this self-expression by creation involves self-diremption, and upon this cosmic process of self-separation, so little as yet understood, hangs the chain of necessitous changes in varied manifestations of matter upon which evolution depends. It is self-realisation through every phase of self-consciousness. It is the objective, transitional symbol of the subjective eternal spirit. 'Raise the stone, and there thou shalt find me; cleave the wood, and there am I,' the universal gestating Spirit, forming, trans-

* 'The Kabbalah Unveiled,' pp. 285-287.

muting, evolving new combinations, new species, new developments, gradually, continuously, insistently. 'It is distinctive,' writes Professor Lloyd-Morgan, 'of the monistic interpretation of Nature that the activity is regarded as intrinsic or inherent in, and not external to, the happenings which we call natural.*' Nothing can be further from the truth than to suppose that any phase of matter is motionless and inertly passive.

Now, as we know, organic life commences in a single protoplasmic cell, in which are centred the varying constructive ascending processes of material growth, and also the descending destructive series of waste and change consequent on things temporal. It is the register gauge of the dual manifestation of Life, the force that conserves and the force that expends; construction and ascent to a certain point, then disintegration and descent to the primal elements, to rise and fall anew. And underlying all the outward manifold change is one basic purpose—viz., the perfectibility of the unit to a given standard.

Taken broadly, the constructive tendency in the primordial cell is the factor working for good; the destructive tendency the factor working for evil. As good is by its very nature con-

* Introduction to 'Comparative Psychology,' p. 341.

structive, a building up, strengthening, growing process, the causation of production, evil is its antithesis—a disruptive, variable, destructive crisis, the product of waste and decay. Science has diagnosed the anabolic or constructive element as feminine, the katabolic or destructive element as masculine, and thus all organic life is a 'continuous antithesis between two sets of processes—constructive and destructive metabolism.'*

But 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 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. For what was engendered of waste was reabsorbed, and any superabundance of growth in the primary organism was thrown off by the parent, to become another daughter cell of precisely the same composition and characteristics as the primal one. Like produced like. This was continuity of standard, the ideal culmination

* 'The Evolution of Sex,' Geddes and Thomson, p. 26.

of perfection. For in unicellular development life is in the potential stage of unknown phases of transformation, but the inherent capacities of the unicellular organism are the heritage of the most complex when it, in its turn, has developed its highest properties. Biologists denote this primitive stage as the lowest phase of life: it is, however, the initial pledge of its immortality. It is the Alpha of conscious organic existence, demonstrating the immanency in the unit of the creative feminine principle in its simplest form of development. It also foreshadows the Omega, the perfectibility of the individual, self-poised, self-procreative and immortal. Moreover, it lays the foundation of the whole superstructure of sex, the differentiation only more clearly showing that the motherhood of the universe is the natural vehicle of determinate progression; that the female is the handmaid and co-worker with the infinite, and that the distinctive feminine organs are the chosen tools for the highest form of workmanship on the material plane, transmuting the grosser physics into ever finer grades of psychic force.

And we shall find as we proceed that, through the ringing grooves of change and time, the evil is overcome of the good, is kept in abeyance by the good, is controlled and limited by

the constructive, eliminating, refining nature of the good. And it is through this all-abiding, all-controlling, all-constructive feminine element that creation works towards the perfection of the universe. It absorbs the evil, the waste, the katabolic energies and forces, that, if left to themselves, would produce universal anarchy, but purified, utilised afresh by the creative feminine principle, conduce to further construction, further development, and a higher stage of evolution. By a seeming paradox the subjugation of the grosser forms of matter is accomplished through the subjection of the feminine principle to conditions of limitation in matter. Objectively, 'he shall rule over, compass, surround thee' in the old dual conception; subjectively, 'the spirit is life,' the permeating, Divine impulse forward—internal, inherent, and insistent. For 'all Nature is a vast symbolism! Every material fact sheaths a spiritual truth,' and brings to light the things that are unseen.

Turning to the feminine organism, the material representative of the Eternal Feminine, we find that it fulfils certain requirements imperative to the evolutionary process.

Now, the growth of an organism depends upon its power to attract, select, retain, and absorb the atoms that are best suited to

develop the cells composing its diverse complexity. The highest form of molecule has the power to attract and command the power of other molecules for the purpose of nutrition, assimilation, regeneration, and construction. It is therefore obvious that the organism, or the combination of cells, that by its inherent properties is the vehicle for the regeneration of substance through the absorption of expended force, must be of a higher functioning order than the organism that can only expend force, and has no inherent power of construction.

Matter, energy, and regeneration being the eternal Trinity of creation, the organism that approximates in a finite state most nearly to the universal law, by combining in itself, in some measure, these mighty elementary qualities, has *per se* attained the higher degree of organic evolution. And throughout Nature we find this position achieved alone by the female organism in its office of reproducer.

For the creative capacity of an organism depends in exact proportion upon two factors—*i.e.*, with its measure of inherent excitation, or power to respond to 'the call from without,' to attract those chemical affinities that will best conduce to growth, and with its efficient capacity to conserve the energy thus obtained. The same conditions bind equally a nebula and

an amœba. Consciousness or life (the terms are synonymous) is the response of matter to spirit, the interaction of manifestation.

Psychologists have conclusively proved the gradual evolution of mind in the brute creation up to man, the well-defined gradations by which all the psychic and æsthetic qualities culminate in humanity. We can trace how in marvellous and imperceptible transitions the mind in matter asserts itself, and, working upward in the embryo and in the adult, renders each species in the ascending scale more sensitive to psychic influence, more capable of bringing the grosser forms of physics under subjection.

Therefore the female organism, being by nature inherently in possession of the larger amount of creative or psychic force, possesses the greater capacity for receiving the largest amount of impressions from without, of being influenced by conditions and environments appealing to its intuitive and subtle perceptions. For, as Weismann observes, 'the primary cause of *variation* is always the effect of external influences.'^{*} This psychic assimilation of materialized forms, coupled with an unerring intuition as to the adaptability of a given organism to the completion of the prospective offspring, has rendered the choice of the female

* 'The Germ-Plasm,' p. 463.

in selecting her mate the most potent factor in the evolution of any particular species. The potential mother had to discard all that pointed towards retrogression ; she had to discriminate between degrees of excellence ; she had to insure that, with the sacrifice reproduction entailed upon herself, a corresponding gain accrued to her progeny.

Now, it may be contended that this crucial discrimination presupposes an amount of consciousness in the female of each evolving species to which even woman, the representative of the feminine principle, has not yet in her present phase of development fully attained. But we must realise that consciousness is not the limited perceptions and experiences of the individual alone. The consciousness of the individual is only a part of the universal consciousness, or the all-permeating thought, will, and energy ; and by its power each organism becomes in a less or greater degree self-centred or self-conscious of its environment, its needs, and its desires. With the lower animals, this self-consciousness manifests itself in the various forms of tropism and instinctive acts of attraction and repulsion. Rising in the scale, the nascent self-realisation becomes distinctive and discriminating. It thinks and wills and acts on its own initiative, as it gathers force in the

individual organism through the medium of finer and more complex combinations of physical-chemical compounds. The universal consciousness thus synthetises itself more and more in the ascending species until the unit, instead of being only a reflection and an instrument, becomes an individuated entity. Blindly and unconsciously to a certain degree the primitive maternal organism carries out the behests of the feminine central Will, the vast gestating movement of the supreme All-Mother ; but recent biological researches give startling corroboration of the hypothesis, that self-consciousness is a factor in the composition of the minutest cell ; and it is impossible at present with our limited knowledge to define the stage of transition, when this factor becomes, as it were, self-supporting and self-regulating. It has, for instance, already reached this stage in the white corpuscles of the blood, and in some of the minutest of animalculæ. Suffice to say, it incontestably first manifests itself with pronouncement in the female cellule, and thus renders evolution possible. For, as Professor Elmer Gates remarks, 'Cells *feel* stimuli, and this feeling is a mental activity, and when it is caused to be systematically repeated a structure will arise, which is the embodiment of that kind of mental action. This seems to prove conclu-

sively that structures and mental characteristics can be acquired other than those hereditarily transmitted, and that all of the structures and mental capacities created by the brain-building process can be transmitted. All of the evil and the depressing emotions produce katabolic and poisonous products which lower the tide of life, while the good and pleasurable and sublime emotions create in the blood, and within the cellular substances of the body, a series of anabolic and nutritive products, which augment every physiologic and psychologic function.'

There are, thus, three factors that form the characteristics of all living creatures in more or less degree. First, heredity; second, environment; and third, maternal impressions, which last will be found the most important of all as immediately and directly influenced by environment. 'The rate of transmission of the nervous impulse has been the subject of much careful measurement. It travels along a nerve at the rate of about 100 feet in a second. But if it has to pass through the brain the rate is slower, and if there is choice involved much slower still.'*

And it is in this question of *choice* that the factor of self-consciousness, of self-directed will-power

* Introduction to 'Comparative Psychology,' C. Lloyd-Morgan, p. 29.

in sexual selection, plays so important a part. How much is each separate individual conscious of the underlying Purpose shaping every given type to its own ends? In the lower animals we attribute certain characteristic action to instinct. But what is instinct? According to Professor Jacques Loeb, 'Instincts are defined in various ways, but no matter how the definition is phrased, the meaning seems to be that they are inherited reflexes, so purposeful and so complicated in character that nothing short of intelligence and experience could have produced them.* Yet it appears evident, from recent biological and physiological researches, that both the instincts of the lowest order and the mental activity of the highest are dependent upon certain stages of development and the possession of certain mechanical arrangements in the organism itself. Again, to quote Professor Jacques Loeb, 'we have to remember that all life phenomena are ultimately due to motions or changes occurring in colloidal substances.† These motions or changes can be traced in many cases to certain chemical combinations that produce stimulation or the reverse. Thus, every living body composed of protoplasmic

* 'Comparative Physiology of the Brain and Psychology,' p. 6.

† *Ibid.*, p. 14.

cells may be regarded as a colloid solution, subject to electrical, positive or negative charges. And if we regard the brain as the dynamo, capable of giving off positive and negative charges which conduce either to physical growth or to decay in the protoplasm of the various cells building up the mechanism of the body, we can in some measure gauge the vast importance of the psychical development of the female in her relation of reproducer and evolver of species. For it is this psychology of the mother that, whether consciously or unconsciously exercised, impresses itself on the embryo, and tends to the formation of anabolic or katabolic cells. A thing is the result of a thought. It is an idea, a psychic impulse, emanating from the brain, be it that of a snail or a Shakespeare, that directs the form of a cell. Hence it is that impressions of *the present* determine the development of a growing organism. It is only when certain changes have taken place in the colloidal substances of protoplasm that particular stages of development take place in the embryo or in the individual. The circulation and the heart-beat, for instance, only commence in the mammalian embryo, when certain stages of development, dependent on the metabolism of the maternal organism, have been reached. The organs, in fact, repre-

sent a succession of steps of synthetic aggregation of cells in the basic protoplasm, which has been excited to fresh activity by a new combination of its chemico-physical substance. Each organ may thus depend upon the previous one for its formation and incentive to work. Hence, if the appropriate chemical combination does not take place at the critical time the chain of synthetic continuity is broken, and the organic machinery is thrown out of gear.

The female then transmits hereditary traits which are already latent in her metabolism; but the traits, extraneous and foreign to her own organism, are only developed in her offspring, through impressions from without acting upon her psychic nature.

To give instances among animals. The highly-developed organs of song in many species of birds are, as Darwin admits, the outcome of selection on the part of the female. 'I can see no good reason to doubt,' he writes, 'that female birds, by selecting, during thousands of generations, the most melodious and beautiful males, according to their standard of beauty, might produce a marked effect.' And, again, as regards the transmission of brilliant colouring, he says: 'Female birds in a state of nature have, by long selection of the more attractive males, added to their beauty or attractive

qualities. No doubt this implies powers of discrimination and taste on the part of the female . . . but I hope to show that the females actually have these powers. . . . We ought not to feel too sure that the female does not attend to each detail of beauty.* Thus, it is obvious that the higher psychology or consciousness is primarily developed in the female, as, according to Moll, 'there is no suggestion without consciousness.' Moreover, if the female were a passive automaton, only capable of transmitting the newly-developed variations of the male, we should expect that the offspring would be the facsimile of the father and of each other. Yet what do we find to be the inexorable law in Nature? No two organisms are alike. The chicks of the same brood, the pups of the same litter, the children of the same family are totally different from each other in individual characteristics, however closely approximating to a certain type of breed. Instead of turning out stamped machines, the metabolism and psychic force of the mother have endowed each unit with a distinct individuality. 'It certainly at first appears a highly remarkable fact,' writes Darwin, 'that the same female butterfly should have the power of producing at the same time three distinct female forms and a male, and

* 'The Descent of Man,' pp. 211, 421.

that an hermaphrodite plant should produce from the same seed-capsule three distinct hermaphrodite forms, bearing three different kinds of females, and three or even six different kinds of males. Nevertheless, these cases are only exaggerations of the common fact that the female produces offspring of two sexes, which sometimes differ from each other in a wonderful manner.* And this differentiation can only be accounted for by the assumption that impressions on the maternal organism, be it a plant or an animal, have thus born diverse fruit. It is in the nature of evolution that the evolving entity should be susceptible, assimilative, adaptable. All these properties are inherent in the female organism, and no other organism is capable of such vast and wondrous changes as to extension, to expansion, to functional adaptability; and no other organism undergoes such fundamental and protean phases of construction and rehabilitation. Hence in the evolution of species the maternal creative power, by gradual degrees, rendered each species more and more perfect up to a certain point. The type of species, the variations of type, the personal individualities were, so to speak, photographed on the subconsciousness of the future mother for transmission to her offspring. For it is only by

* 'The Origin of Species,' p. 36.

repeated cerebral or nerve impressions on the mother that a distinctive trait can be developed in the embryo, each cell as it is formed being influenced by the dirigated or unconscious impulses of the maternal organism. And we here proceed to another point in question. 'Every constructive act, whether this consists in growth or in development, not merely requires materials for the new tissue produced, but depends upon the active operation of a formative power, without whose agency these materials would remain unorganised.' This biological axiom, thus aptly put by Carpenter in 'Human Physiology,' denotes the supreme position of the female organism, for it is now recognised that the greatest formative capacity is exercised during embryonic life. The manifold changes in, and the rapid development of, the embryo are greater at that period than in any other stage of existence. It is then that the transformation takes place of the primordial cells into distinctive tissues, when *a* cell becomes *the* cell, or the special tissues for the subsequent growth of certain organs are once for all marked out for subsequent completion. But every physical process that affects any sense organ produces changes in the structure of the organ by the transformation of its specific energy. Thus, the greater combinations of chemicals produce

the greater number of sensations; or, putting it in another way, the more complex is the metabolism of an organism, the more directly does excitation from without act upon the protoplasmic cells. And hence we see how physiological effects, changes of growth, and arrest of development are rendered possible in the embryo, through the influence of exterior sensation on the maternal organism. Moreover, we see more clearly into the working of Nature's great and immutable law, that in order to render certain traits hereditary, they must first be stereotyped upon the brain surface of the mother, and be transmitted to the nerve-centres.

Ontogeny, or the development of the individual, depends therefore on a series of gradual qualitative changes in the nuclear substance of the egg-cell. The survival of the fittest thus pivots upon the selective faculty of the female, and the capacity in her psychology of receiving the greatest number of impressions and the most enduring. One point should be fully emphasised. It is impossible to get more out of a vessel than it will hold. And therefore no physical nor psychological trait can be transmitted to the foetus or germ-cell unless there be in the metabolism of the mother the necessary chemical combinations suitable for its development. Thus in studying the various degrees of

consciousness, 'we are brought,' says Professor Loeb, 'to the theory that only certain species of animals possess associative memory, and that it appears in them only after they have reached a certain stage in their ontogenetic development. . . . The question is, Which peculiarities of the colloidal substances can make the phenomenon of associative memory possible? For the solution of this problem the experience of physical chemistry and of the physiology of the protoplasm must be combined.*'

Now from this excerpt the true nature of inherited instincts can be better understood, and also the relation that inherited traits and acquired characteristics bear to the consciousness of the mother. Many so-called instincts are simply the effect of certain chemicals upon the organism, and may be classed under the various heads of tropisms. The germ-cells, therefore, with no conscious effort of the mother, already contain the necessary chemical components to produce the result of instinctive action, for which only environmental conditions are requisite to bring into play. Besides, changes in the condition of the blood may radically alter the forms of irritability and

* 'Comparative Physiology of the Brain and Psychology,' pp. 13, 14.

reaction that are at the basis of instinctive action. We thus see how the metabolism of the mother, from the lower animals upward, determines the instincts of the offspring; and also how the most distinctive hereditary traits may be modified by transitory conditions of temperature, moisture, light, and nutrition. We must also emphasise strongly another point of supreme interest. If, by the strictest scientific analysis, it is found that instincts are governed and determined by physical and chemical properties in the basic protoplasm, the logical ultimatum proceeding from this natural law is of so vast and far-reaching a character that one may well feel awed by its stupendous comprehensiveness. For it becomes apparent that the more complex the organism, the more numerous and the stronger are the instincts; that the instincts being inherent in the protoplasmic genesis of the organism, the well-being of the organism is dependent on the natural development and satisfaction of the instincts; and that these same instincts, rising in the scale of evolution, from the simple gratification prompted by physical necessity to the higher plane of emotional, social, ethical, and intellectual qualities, controlled and dirigated by volition, are the most important factors in the development of mankind.

'Human happiness is based upon the possibility of a natural and harmonious satisfaction of the instincts,'* says Professor Loeb. For if we grant the hypothesis that spirit and matter are one and indivisible, eternal and co-existent, we arrive at this supreme conclusion that, just as the body is built up cell by cell, sensation on sensation, function on function, consciousness on consciousness, until the organism reaches so near perfection in its organic parts that these parts act automatically, so, by the same law of synthetic correlation, the intellectual, moral and spiritual faculties in man are being gradually attuned to one harmonious method of thought, principle and action; and thus virtue, justice, love, will be ultimately as instinctive as breathing, eating, and walking. Moreover, if we consider how the nervous cells register and preserve the trace of molecular vibrations, and how these same rhythmical vibrations are excited and reproduced as often as they are brought into action, we may gauge how many complicated actions that we call instinctive, because they appear unconscious, are truly the outcome of inherited habit, slowly and painfully formed through the incentive of experience. Thus, habit precedes instinct, and

* 'Comparative Physiology of the Brain and Psychology,' p. 197.

the highest development of habit is when it becomes automatically perfect in performance. But in order to render activity automatic, there must be primarily in the individual a certain amount of intelligent adaptation to circumstance, a selective choice of means to attain results. And the higher the animal rises in the scale of organic development, so much the more must the intelligent self-consciousness, due to increased brain-power, control and dirigate the innate and co-ordinate mechanism, so that both may work in that complete harmony which may be designated automatic Intelligence.

It requires very little reflection to come to the conclusion that man, as yet, has not arrived in this respect at the stage of evolution already attained by some of the lower species of animals. Thus, in the human race the habit of industry has not become instinctive as with the ant, the bee, the bird, and the beaver. Specialisation of labour is also only rudimentary in our social economy, while in the communities of insects it has reached the highest and most complicated process of adjustment and co-ordination of faculties and workers. Now the instinct of workmanship or the industrial instinct is one of the chief qualities of the Feminine Principle, and, first evolved in the female organism, is transmitted to the offspring.

The instinct of nest-building is developed strongly in the hen-bird, the male, at most, lending a perfunctory aid. The spinster bee alone builds the hive city with marvellous mathematical precision, and fills its thousand cells with the produce of her labour. The sterile termite performs feats of workmanship in architecture, road-making, and defensive strategy that put to shame our architects, navvies, engineers, and generals ; while it is the female spider alone who weaves her web in the king's chamber. The primitive woman also is the originator of all the industrial arts. For woman's work is never done 'from early morn to setting sun.' The feminine is well termed 'the Industrial Sex.' Moreover, we find the chief emotional states which are the incentives to action appearing in greatest intensity in the maternal organism, such as love of offspring, fear of evil, courage in defence, sensitiveness to approach, modesty of demeanour, conscientiousness in duty. And the physical expressions and actions allied with these emotions, transmitted through generations to the offspring, are the foundation of many hereditary instincts. In each and every case these instinctive movements, characteristic of different species, first originated in the action of the mother, and are due to expressions of feeling and emotion on her part.

They became habitual in her, and by her were transmitted to the offspring. Moreover her organism must have evolved to a certain stage, before any trait could be transmitted. According to the principles of Psychology, a process set up anywhere in the nerve centres reverberates everywhere; and when there has been action of a certain kind, there is always a tendency to repeat that particular action, thus in time forming a habit, which then only could be transmitted.

Now, if we allow that the transmission of newly-acquired traits in a given species is entirely dependent upon the choice and capacity of the female, it is still more obvious that the elimination of certain structures is solely left to her.

It is well to accentuate the fact that evolution proceeds by destruction as well as by construction. 'Degeneration and progress will appear as the two sides of one whole or as two aspects of the same evolution, and it will be seen that all progress must necessarily be attended by degeneration.'* The creative power discards that which has become useless towards a given end, and these radical changes can only take place in the embryo. They are fundamental and organic, and commence with the

* 'Evolution by Atrophy,' Demoor, p. 22.

primal formation of prenatal cells in a certain order of structure in preference to another. Darwin admits that 'Natural Selection is daily and hourly scrutinising throughout the world the slightest variations, rejecting those that are bad, preserving and adding up all that are good, silently and insensibly working whenever and wherever opportunity offers at the improvement of each organic being.'* But he never recognises that the means to attain this end rests with the awful power of maternity. For though there may be a certain degree of unconsciousness on the part of the individual female in any case of selection between construction and elimination, the action is, nevertheless, dirigated by a certain amount of psychic, or call it instinctive synthetic, influence upon the formation of cells. Just as individual adaptation and sympathetic attraction may cause the formation of new anabolic cells, so individual repugnance may check and eliminate certain growths in the maternal crucible. Man did not go about dropping the opposable big toe here and a part of his tail there. Nor did the seal and the whale suddenly cast off their hind legs in the sea to increase their swimming powers. Nor in birds was the adaptation of limbs for flight accomplished in a day. All these complicated

* 'The Origin of Species,' p. 65.

adjustments, through the degeneration of various tissues and the modification or elongation of others, have taken place in embryonic evolution during æons of selection on the part of the maternal organism. Thus Nature, the Great Mother, through the medium of the female, perfects each species; but the approximate attainment of perfection is dependent upon the individual capacity of each mother to advance each phase of evolution in its progressive stages. I think it can be conclusively shown that the higher psychology of the female in all species is the main factor in dirigating primal and basic cell-formation, and though it is impossible for her to manipulate directly as a potter, she influences by a thousand subtle channels the conditions of growth. We can trace how among the higher animals the psychic becomes more apparent as a conscious factor. Mind begins consciously to govern and control matter. There is no longer an unconscious obedience to Nature's laws, but a conscious adaptation to environment and an exercise of individual will-power. The affections wax stronger, the emotions approximate to the definite distinctions attained in the human species, and the heart and the mind of man appear nascent in the eyes of a dog.

'When one follows Maternity out of the

depths of lower Nature and beholds it refining in quality as it reaches the human sphere, its character and the character of the processes by which it is evolved appear in their full divinity,' writes that deep thinker Henry Drummond.

We thus see how the katabolic element is held in abeyance, is transformed, transmitted, absorbed, and regenerated by the anabolic life principle; how evil is made the servant of good. *The Life* emanates from the same source in all, returns to the same source, and is reabsorbed into the same source. As all waters flow to the ocean from which they originally sprung, so to the feminine creative principle does her own come back again. Throughout the cosmic scheme of evolution the less has presaged the greater, the lowly things have witnessed to the things that are mighty. The forces of Nature commence with diremption from the one, and the prophecy of that which is to come is in 'the still small voice' that whispers to the understanding heart from the soul of the reproductive female cell. It contains within itself the cause and effect of existence on the material plane, and synthetises the universal consciousness of permeating Thought, Will, or Mind. It corresponds to and reflects the original motive force of the whole evolutionary process. It is

the Self-Birth of that which always *is*—the Being and the Becoming. 'For that which is below is like that which is above, and that which is above is like that which is below, for the performance of the miracles of the one substance,' runs the mystic Hermetic precept. And if mankind had studied more the open book of Nature*—the only revelation that has been incontestably revealed to us as the manifested law governing the universe—we should not have wandered so far from the Eternal Motherhood, the Elohim of Might, Wisdom, and Holiness. For we would have recognised the immutability of Natural Law, how

'Ever at the loom of Birth
The mighty Mother weaves and sings ;
She weaves—fresh robes for mangled earth,
She sings—fresh hopes for desperate things.'†

And, moreover, that in woman, the representative manifestation of the Central Feminine Will, we should have found that synthetic correlation of physical and psychic forces upon which evolution depends for its higher forms of expression.

For every woman, be she a mother or not, bears children by virtue of having attained the

* 'Nature and Wisdom always say the same thing (Juvenal).

† Charles Kingsley.

female organism in the material plane. She has potentially within her the new life waiting for self-consciousness and self-expression, whether it be as children in the flesh or as the materialised outcome of thoughts, of ideas, of conceptions of pure mental activities, manifesting themselves in sciences, arts, philosophies, and industries, in all that is great, good, true, and beautiful. 'All the social fabrics of the world are built around women. For the highest ideals in civilisation, in humanitarianism, education, and government, the way was prepared in savagery by mothers and by the female clan groups,'* is the testimony of Professor Otis Mason as his tribute to woman in 'Primitive Culture.' An old Hindu drama voices the same truth: 'Nature is woman's teacher, and she learns more sense than man, the pedant, gleans from books.' And the wise man counsels his son to observe the law of his mother and hearken to the instruction of his father, evidently showing that the father was the demonstrator of the law of the Mother.

And here I would emphasise the supreme truth that, though, to our shame, we have fallen away from 'the beautiful Path of the Mother,' as the Kabbalah expresses it, it was a necessary stage in evolution for the Mother

* 'Woman's Share in Primitive Culture,' p. 284.

to be merged for a time in the Son and in the Father—for the Soul's progress to perfect individuality is through every phase of consciousness—*i.e.*, of experience. We find, therefore, that the religious beliefs of the race reflect the state of consciousness to which it has attained. As I said before, in the Archaic ages the chief divinities were feminine, for the mother was, in an objective sense, the one recognised relation.* Then, as the woman evolved the father, the Deity became, by a natural sequence, masculine, for the whole powers of womanhood were concentrated on the development of the savage into a mate and a responsible parent. Man deified the growing consciousness within him, though, with some little perception of the responsibilities that fatherhood entailed, of marital relations in their higher sense he had no conception. When Christ appeared, the Son of the Divine Feminine, He could only appeal to the human race through the medium of the limited consciousness it had developed. He found the conception of Fatherhood so low that He stigmatised it as that of the Devil; He found marriage so debased that He denounced its offspring as 'an evil and adulterous genera-

* The Creatrix of the two Truths, the Present and the Future, the eternal *Is* and the *Becoming*. See 'A Book of Beginnings,' Gerald Massey.

tion.' He found everywhere the results of sexual transgressions; yet, knowing what was in man, the creative principle of the Eternal Good, He yet could exhort His followers to be pure even as their Father in heaven was pure.

With the natural law of sex so flagrantly disregarded, He could but lift the darkened eyes of humanity to a standard they could faintly comprehend. With the divinity of Fatherhood so little recognised, with the ideal of brotherhood hardly evolved, what possibility was there of the race receiving the higher spiritual truth of the Divine Motherhood, and the duty obligatory towards the sister? Only through the spiritual evolution of the father, husband, son, and brother could the woman, bound and enslaved by conditions of limitation, come by her own once more.

It is the increasing transmitted consciousness in man that now makes it possible to allude to and teach these sublime truths, revealed partially to a few seers and prophets in the past, but now becoming an integral part of the human soul, as through the experiences of many lives it becomes more responsive to the universal supreme Wisdom.

And we must remember that the various aspects under which the initial human intelligence regards the Eternal Verity or Reality are

not personalities but phases of Being, in which the soul, still bound by form and space and time, clothes each new revelation of the whole with garments of its own weaving, and designates the distinguishing features of this self-expression in the nomenclature of experienced sensation and relation.

And, therefore, as the Divine Mother or the Feminine Ideal becomes slowly evolved as the standard of Perfectibility in the hearts of men, so do they respond to the Truth that has long been revealed to the poet, the philosopher, the painter, and the seer.

‘Down to the Mothers, as Faust went, I go to the roots
of our manhood,
Mothers of us in our cradles : of us once more in our
glory,
Newborn, body and soul in the great pure world which
shall be
In the renewing of all things when man shall return to
his Eden,
Conquering evil and death and shame.’*

We are beginning to recognise that the race is under a curse for having transgressed in the beautiful Path of the Mother, wherein is Holiness and Victory ; ‘but to whosoever stumbleth therein, is there lamentations and wailing and severe rigour. For to the Mother,’ says the

* Charles Kingsley.

Kabbalah, 'is the groan and the cry and the vehement judgment.' 'Hence unto Her arbitration is committed all the liberty of those inferior, and all the liberty of sinners, so that all things may be purified . . . and the mother is the spirit rushing forth over all (because the mother is the world to come, when in the resurrection all things will receive the spirit, and all things shall return unto their place), for the Mother is the peace and mitigation of all things.'*

But in the elevation of the race materialism must go hand in hand with transcendentalism. We must begin with the dust under our feet; we must understand something of the lower forms of matter before we can hope to build up the race that will be conqueror of the higher. For the dust transmuted forms the light of worlds and the souls of men; yet regeneration commences with the cell, not with the star.

'If human precedents fail thee, go back to Nature and think.' 'Look to the womb that bear you, and the pit from which ye are digged.' We have to build the best out of the material under our hand. The great transforming power is with us, if we would only recognise it in the chosen pestle and mortar of Nature, the maternal organism. We have, as it were, to go

* See 'The Kabbalah Unveiled.'

back to the supernal Mother, to compare our abstract theories with her facts, her persistent intrinsic workings with our conceptions of them, and we shall find how within the one all things are contained. We shall find that maternal impressions are at the root of all the variations and developments we see in the organic world, culminating in man. The primal and controlling factors in life are the metabolism and psychology of the mother. I repeat the old formula, spirit and matter are one. Unless the finer physics are used in the formation of the organic cells, the finer spiritual forces cannot energise in them. The brain of a Shakespeare will not be formed in embryonic life if physical, moral, and intellectual synthetic determination is not developed in the mother. The more delicate, subtle, and intricate the physical synthesis of the maternal organism, the greater will be the adaptability for the higher psychological evolution and the power of transmission to the offspring. In virtue of its natural inherent capacity for synthetic grouping of organic cells, the female organism develops, first, in prenatal life, sense-experience; and, secondly, the higher perceptual and conceptual superstructure founded thereon. Automatic habit—*i.e.*, instincts first; second, the impressions of the present—these, above all, determine

psychic development ; for it is evident that just as the products of selective synthesis must be in harmony with the environment, if they are to exist and persist, be they molecules forming a crystal or the cells building up a complex being, so in mental evolution there must be a similar determinate correlation of brain - molecules before certain phases of psychic activity can take place. The Race of Mind will not be evolved among men until the sublime mystery of motherhood is understood ; until the creative power of woman is recognised at its full worth in the scale of Nature's elemental forces. The mother alone can give physical health to her children, she alone can make all the virtues instinctive. The law of synthetic determination holds good throughout. As mankind rises above mere animal experiences, so will the automatism, controlling physical action, be supplemented by instinctive moral and mental activities. We already say of a man it is impossible for him to tell a lie, his whole moral nature being antagonistic to deception ; and, again, we associate some women with an intrinsic purity of thought and action that no world-mire can sully. Do not let us be mistaken in tracing the cause for these effects. Without sound brain fibre no purity of heart nor truthfulness of purpose could exist. If the quality of the brain substance is

spoilt in the making, no esoteric theories of the divine man will develop that divinity. Prenatal influence, the limitation of the mother's creative powers, will blast every prospect of higher psychic growth in character. 'No man,' says Professor Seldon, 'is wiser for his learning; wit and wisdom are born with a man.' We can in truth teach much, but we cannot furnish receptive brains—that alone is the prerogative of motherhood. 'As the mind of the mother is at the time the brain structure of the child is being formed, so will the child be,'* is the immutable law governing sense perceptions. In no occult manner will mankind be transformed or prepared for a future state of perfectibility. We shall slowly evolve step by step by purer and finer combinations of physics in our bodily frames, and by the maturation in consequence—for they are inseparably united—of fuller psychic activities, born in us, bred in the bone, and manifesting in spirit. We must understand the 'chemistry of character,' and realise how truly is said that 'the mother is the chemist who mixes the ingredients which form the basis of character.' We must remember that the response of matter is conditioned by the composition of the molecules. Vibrations from the universal Consciousness of Truth,

* 'Maternal Impressions,' Bayer, U.S.

Justice, and Love surround both the stone and the heart. Both may be equally irresponsible. Thus a man may be dead while he lives, having no perception of the real life, for it has never been ingrained in his mentality and his individual diathesis. A gouty and rheumatic man is sensual, as both these affections denote the existence of the grosser forms of physics uneliminated from the system, and hence there is the corresponding grossness of brain activities. The recognised moral power of woman and her instinctive purity are the outcome of her more highly complex metabolism, greater susceptibility, a more sympathetic imagination, and a more developed consciousness. Hence also woman's acknowledged common sense. From the standpoint of greater experience in economics and organisation than man possesses, she sees things with a more practical eye for present use. The training of the ages has made her quick in decision, and capable of judging instinctively the right course to take. She takes the estimate of persons, circumstances, and events with a wider knowledge of the hidden meaning of things, for she remembers more of the past, and she foresees more of the future. Yet Woman is only entering the confines of her kingdom in the wider national life of the races of mankind. Unlike the female of all other species, woman

alone has been restricted by her son in the full exercise of her faculties and activities.

We talk very glibly of the Divine Purpose governing the world, but we forget that the Divinity shapes its ends with the sorry, faulty tools of our humanity. As far as we know, every manifestation has a physical basis. We talk of Love, Justice, Holiness, as abstracts, as spiritual qualities, but eventually it will be proved that these phases of psychical expression are inseparable from conditions of substance. The Son in the Creed is said to be of the same substance as the Father, who is Spirit. Just as perfume is found to be the rapid casting off of atoms, so it is possible to conceive that the aura emanating from a person is the gauge of both physical and psychic development. We are only on the threshold of these mysteries, but 'a point, which yesterday was invisible, is a goal to-day, and will be the starting-point to-morrow.'

Moreover, let us be quite clear of the standing ground upon which we desire to raise the superstructure of a higher humanity. We must go much further back than the education question, the housing and sanitary problems, the temperance and purity reforms; we must dig deep down into the depths of our nature, into the very springs of life. And then it will dawn

upon us how stupendous and yet how simple are the laws governing our being, and how hopelessly we have strayed from the cosmic and original forms of existence and natural development in disregarding and miscalculating the supreme importance of the feminine factor in evolution, and in the making of mankind in particular. Practically, motherhood is the sole arbiter of the life-destiny of humanity. With the mother's creative, eliminating, selective power rests the future of the race. The mother's mental influence upon the brain structure of her offspring can alone produce a better standard of brain power. She alone can retard or reduce the pathological condition of suffering mortality. With her rests the responsibility of eliminating suicidal tendencies, of preventing the increase of insanity, epilepsy, imbecility, and idiocy. She has to build up the nobler, purer, brighter, and happier manhood and womanhood of the future, evolving the race to a higher plane of being—the outcome of maternal impressions, rightly dirigated, controlled, and synthetised. Her creative powers range from the strictly material to the sublimest spirituality; and through and by that spirituality she will, as the highest evolved organism, and as the chosen medium to achieve the greatest results in the process of evolution, gradually uplift humanity.

The leaven that the woman took is working until the whole be leavened.

And we must eschew as a thing accursed that illogical duality of causation which has been so long our undoing, the fatal flaw in our line of reasoning, the stumbling-block in our course of action. We must no longer separate Spirit and Matter, Nature and Divinity, regarding them as two separate entities working independently of each other, or as one being greater or less than the other. The two are one, inseparable and eternal. We must look calmly and fearlessly at the facts of life, and call no more common and unclean, material and earthly, the methods, beautiful in their grave wisdom and simplicity, by which the Great Mother is evolving slowly but surely the highest and the best.

Through the emotions of the psychic nature, through the passionate longings of the human soul, through its unsatisfied aspirations for expression, through its struggles with the bonds of the Flesh and the temptations of a gross physical habiliment, the being—that is, the true human—will yet achieve its completeness.

‘ Every spirit as it is most pure and hath in it the more
of heavenly light,
So it the fairer body doth procure to habit in.
For of the Soul the Body form doth take,
For Soul is form and doth the Body make.’

48 THE COSMIC PROCESSION

Now, the first step towards this culmination, this victory of the higher spiritual or higher physics over the grosser physical, will be taken when man, taught of woman, fully comprehends the vital importance of conserving the feminine creative energy within himself for self-development. Its expenditure in physical expression is for birth alone, and then only when the mother's desire is sympathetic. The spirit and power of Elohim, the Divine Mother, will at last turn the hearts of the fathers to the children. In the words of Hosea, the man 'Israel is an empty vine; he bringeth forth fruit unto himself,' for self-gratification. The children of the Great To-be will be the outcome of controlled and selfless parentage and of noble and purposeful intent, not of aimless desire. From the internal conservation of creative force will proceed the outward visible sign of the Divine power of thought expressed in the masterpieces of art, of science, of literature, materialised ideals of the loftiest intellectual and spiritual conception. And it is these psychic faculties that will develop more and more in the organism already physically prepared for their maturation. Born of the intuition of the woman, they will bear fruit in dirigating the reason and intellect of man. And thus we shall find in the esoteric

transcendental sense, through logical deduction from analogy with things seen and felt, that our hands have handled on the material plane, that one gracious Spirit hovers over the human wilderness of dead ideals and lost standards, and breathing into these ephemeral hopes and aspirations of the ages the breath of Truth and of Reality, works patiently and insistently for the regeneration of her children, leading them ever in the upward Path—the beautiful Path of the Mother—towards the Eternal Good and the one Divine Completeness.

To sum up :

' This is the nucleus—after the child is born of woman,
man is born of woman,
This the bath of birth, this the merge of small and large,
and the outlet again.
Be not ashamed, women, your privilege encloses the rest,
and is the exit of the rest ;
You are the gates of the body, and you are the gates of
the soul.*

* Walt Whitman.

CHAPTER II

THE ULTIMATE OF AIM

‘ Truth crushed to earth shall rise again ;
The eternal years of God are hers.
But Error, wounded, writhes with pain,
And dies among his worshippers.’*

It is a recognised truism that logically it is impossible from a given premise to draw two utterly opposite deductions and pronounce them both correct. Starting with a hypothesis of a definite character, that allows of no alternative by a line of deductive reasoning, the logical conclusion is forecast from the commencement. For instance, man has from the earliest historic records regarded himself as the centre of the universe. Working upon that assumption, logically he made heaven and earth, the times and the seasons, the Gods and the brutes, the angel and the woman subservient to his behest. The Divinity was

* Bryant.

glorified Man ; the life element was male ; the forces, the attributes, the virtues, that governed and subdued the world were masculine. It mattered little that now and then he had slight misgivings as to the correctness of his diagnosis of the mechanism of the cosmos ; he still tenaciously clung to his basic hypothesis, and ordered all his goings by the logical inferences drawn therefrom. Man was the centre. If man were the centre there could not be two centres, therefore woman was out of it from the beginning and unequal to man. There cannot be two heads to a spear, and not more than one cherub can sit on the point of a needle. Man grasped the situation at once. He promptly solved all difficulties by sitting tight on the apex of all heavenly and mundane affairs, countenancing no pretension to an insidious claim for equality from the feminine part of humanity, which logically could only end in female supersession. For though two equal halves make a whole, the whole when made requires the whole point to sit upon. The centre focusses all converging lines. Yet with all this determinate apotheosis of the masculine in the present, there was always a strange and illogical discrepancy in the ultimate of the future ; for the goal to which mankind was tending was dual, a masculine and a feminine

ideal, and the lines of conduct were regulated by a double standard, confusing life-values and the estimates of individuals. Man could not free himself from the limitations of sex differentiation. He opined that what was good for the man was not good for the woman, and *vice versa*. There were feminine virtues and masculine virtues ; there was the male type of beauty and the female. There was the man's standard of perfectibility and the woman's. Thus the goal of individual effort became illogically complex. Humanity became confused by a duality of completion. Mankind aimed at two centres in the target, the perfect man and the perfect woman. Under some metaphysical conceptions the woman was merged in the man, in others she remained subservient or obliterated ; but, as a rule, the crucial problem, which section of humanity was the winner at the post, was left in nebulous uncertainty. It was clear that logically two could not win the prize of ultimate perfection. Conduct and character, therefore, regulated by two standards of right and wrong, could not effect that ideal harmony of spiritual faculties that philosophy in all ages held was the ultimate of existence. This confusion of thought and of aim has, it is needless to state, acted most prejudicially upon the fortunes of the race. It has stultified all

progress, and is at the present day the greatest stumbling-block to the ethical advancement of humanity. Yet if mankind had intelligently studied the great symphony of Life, the open book of Nature, there would have been no discordant note in his individual chord, no discrepancy between his theory and his practice; for he would have understood in some measure the hidden secret of evolution, the cosmic law that appears to govern all temporal manifestations. He would have found a singleness and simplicity of aim in Nature's workshop that would have put to flight his many theories, dogmas, philosophies, religions, systems, and hypotheses. He would have come face to face with the Actual, with whom is no variableness nor shadow of turning from the inevitable sequence of a given cause. The aim and the goal are one. There is no duality in causation, there is no duality in effect. There are many transient phases of being, but there is one Purpose and one Fulfilment. Briefly, the Purpose is the perfectibility of the species and the unit to a certain standard; the Fulfilment is the apotheosis of the Feminine factor throughout Nature. As an American mystic writes: 'To give the feminine element its hard-earned but eternal supremacy of the masculine element has been the secret inspiration of all past history.'

To substantiate this statement by facts, reliable and incontrovertible, we will briefly glance at the working of natural law from its commencement in organic life; and from the material, work up to the transcendental. We must first make a clean slate of all past conceptions and arbitrary designations of natural phenomena. Our ideas are contracted by the limitation of language, and the significance that custom has ascribed to certain words. Thus, male and female are designated as individuals of different *sexes*, when in reality there is only one sex, the feminine, maleness being an intermediate phase of development. As the celebrated scientist Albrecht remarks, 'Males are rudimentary females.'* 'Biologically the male is secondary,' writes Professor Bjerregaard.† 'The female not only typifies the race, but, metaphor aside, she is the race,' is the statement of Professor Lester F. Ward.‡ Now, if we recognise that the aim of Creation is the ultimate Harmony of the whole, through the perfectibility of the unit to the supernal standard, we shall find that to attain this end in Nature, the feminine principle energises in two ways: (1) By the elimination of that which is incongruous, useless, and deleterious; or

* *Anomalo*, February, 1890.

† 'The Eternally Feminine.'

‡ 'Pure Sociology,' p. 323.

(2) by the assimilation of the various to the one. The perfection or contentment of the individual depends on complete harmony with environment, and in the present phase of mundane evolution this state has only been approximately reached by the lowest organisms, though each species has been evolved gradually to a certain perfectibility of aptitudes, functions, and faculties. First, in the unicellular asexual *Amœba*—given its natural habitat in the muddy, shady pool—virtual immortality is the result, as it divides and divides again in unceasing reproduction of itself. Thus, this humble Protozoon is the incipient precursor of eternal life, and its condition is co-incident with the non-existence of the male element and the complete absence of the male organism.

It is no hyperbole to say 'Mother Earth,' for the rocks that guard the shore and form the vast beds of ocean depths are mostly composed of the remains of mother and daughter animalculæ—fragile, infinitesimal, yet possessing in their materiality an inherent indestructibility that defies time itself and the cataclysms of the ages. We have here, therefore, continuity of standard in its simplest form, and relatively neither change nor decay. But Nature at this primitive stage of evolution required something more—a chemical agent that should stimulate

growth and promote variety, thus making construction also development. We therefore find that at some remote period of Life's history, an imperfect cell, on separation from the mother-cell, possessing no inherent constructive properties, perished. Again the process was repeated, and the undeveloped cell, mobile and active, when exhausted, united itself to a larger constructive anabolic cell, thus renewing its existence.* This was the first appearance of the male element, the product of waste, change and decay, in the form of a separate entity. The male cells therefore are those which have gone too far in katabolic or disruptive processes for the possibility of independent development. The male organism was therefore the mother's initial failure in creative power. It was the extreme outcome of the expanding Life-Force; the supreme act of diremption of the feminine creative element. Like did not produce Like.†

* 'Whether the sexes are represented by distinct or united individuals, whether the accessory organic apparatus is more or less complicated, are matters of no consequence; the essential fact reappears always and everywhere of the conjugation of two cellules, with absorption, in the case of superior animals, of the male cellule by the female cellule' ('The Evolution of Marriage,' Letourneau, p. 4).

† The male child, in particular, has been fatal, and has caused a fall from which there is only salvation by a

A link was broken in the chain of continuity. In fact, we may call the male Nature's greatest experiment in the utilization of waste products. For mark, the appearance of the male denotes a deficiency and a lack of enformation in the metabolism of the maternal organism which did not reabsorb what was over in waste products. The male factor throughout the whole scheme of amphigonic reproduction of kind is thus made of necessity dependent on the female; first owes origin to her, and returns again to her to escape extinction. The daughter does not come back, she progresses. Therefore the variation that is attributed to the masculine element by Darwin and others is truly a variation of the primordial creative feminine element, transmitted first by the mother to the son, and returned by him to a female organism as a chemical stimulation towards a development that is already begun. The male is inherently errant, restless, and variable, having no continuous specific sphere of action assigned by Nature other than that of fertilisation, while on the female organism is thrown the whole responsibility of construction and production of kind, which latter it has been conclusively

return to the original' (Professor Bjerregaard, 'The Eternally Feminine').

proved by Weismann in his 'Germ Plasm' is not dependent on amphigonic factors, nor again is variation, which is only accelerated thereby. For parthenogenesis does not preclude evolution, and is, in the opinion of the biologist Rolph, the ideal type of reproduction—the more natural process. We thus gather that differentiated maleness and femaleness are stages of organic development; both proceed from a purely feminine source, and are but two parts of one sex, the female. The male is contained in the female and proceeds from her. The female is gradually developed in the male. Beginning a separate existence as an undeveloped cell, without even an alimentary canal, then as a parasite of the female, and the short-lived lover of an hour, the male, through all the ascending scale of organic life, has culminated in the Son of the Woman; for, by the logic of evolution, 'Earth's noblest thing, a woman perfected,' cannot leave her offspring, the Son, on a lower plane to herself, and he is gradually evolving to her standard. Again, the female organism is the selector; it is the main factor, through its individual metabolism, in determining the change that shall be of service in future developments, discarding and eliminating those growths that appear of no utility, and evolving to greater functional powers any nascent organ

necessary for constructive purposes. These latter, moreover, depend upon other determining factors, such as environment, temperature, and nutrition. Generalising broadly, deficiency of food, light, heat, and moisture, induce a preponderance of waste over repair, or katabolic disruptive processes, tending to the production of undeveloped organisms, designated males; while abundance of nutrition, light, moisture, heat conduce to constructive anabolic habits, and result in fully-developed organisms, designated females.

And this clearly demonstrates the natural law of Like producing Like only under the best conditions. The female being the standard in Nature, relative harmony with environment precludes the birth of males. For Nature does not put forth her best efforts to produce the worst results; the female, as the most complex organism in every species, is the outcome of the best conditions for mother and offspring. Also I may remark, the perfect adaptation of any form of life to the surrounding conditions checks variability; therefore variation must have been much greater in past times than it is at present. Thus, women, though more complex organically than men, are generically less individuated as they approximate to a certain relative standard. Moreover, we may conclude

that if there were no struggle for life—if uniformity of temperature and means of subsistence everywhere prevailed, there would be no variation, and no new species could arise through obligatory development in self-defence from the exigencies of environment. Also that, given harmonious conditions between the organism and its environment, the maternal functions would always be capable of the highest activity in reproducing, according to the natural law, the perfected female organism; and thus no male, with rudimentary organs, would be born. Like would produce like, as at the beginning.*

A striking example on this point is presented in the Aphides, where, when food is abundant, assimilation active, temperature normal, and income above expenditure, parthenogenetic reproduction of females occurs for generation after generation, until hard times set in of malnutrition and males again appear. In any case it is the individual metabolism of the female that determines maleness or femaleness, controls or evolves changes of structure, and discards the faulty tool, when the standard of contentment is reached.

* 'The organism, or female, therefore literally creates the male in its own image, and from a shapeless sac it gradually assumes a definite form, agreeing in general characteristics with that of the original organism' ('Pure Sociology,' Lester F. Ward, p. 374).

If we study further the life-history of the bee and the ant—those remarkable insects that have developed and perfected industrial, mechanical and social aptitudes still embryonic in man—we must be struck by the fact that it is the female alone which has attained to this height of instinctive efficiency; and that, amongst the bees, the elimination of the katabolic element is yearly brought about by the wholesale massacre of the males—the drones ‘who have a mother and no father.’

With the ants, who have solved the struggle of economic existence by establishing community of interests—*i.e.*, mutual aid instead of individual competition—the same phenomenon occurs. The queen-mother is supreme in the nest, the workers are non-productive females; the short-lived males come into existence for the nuptial flight, and then and there are excluded from the social industrial life of the gynarchic community.

The termites permit only one adult male within the precincts of the royal palace; the undeveloped males perish at the end of the summer, while the sterile female workers live on. Industrial utility is the standard of the Ant and the Bee.

Thus we perceive that, where among the lower animals the ideal form of society, the

peuplade, has been approximately reached (and after a like polity all communities of men are more or less striving as the panacea for existing social and economic evils), the male element is an infinitesimal quantitative factor, and the male organism is virtually atrophied.

It is the female spider alone who spins the intricate web, and makes a trap-door with as much ingenuity as any human being. It is she again who has forestalled man in the invention of a flying-machine.

In every species of fish and of reptile the female is the larger, stronger and longest lived.

If we turn to bird-life, where, as has been rightly said, the only true love idylls of the world are found, it is soon made apparent that upon the female devolves most of the nest construction, the patient care of incubation, and the feeding and protection of the young. Moreover, the King of the feathered tribe should be correctly called the Queen, as the female of the Royal Eagle is the larger, stronger and fiercer of the two birds. Taking the mammalian group, of which man, though the most complex of organisms, is the latest addition, and, compared with the hoary antiquity of the ant and the bee, is but the infant of the universe, the study of sociology, biology, and embryology has brought to light a number of

indisputable facts corroborating the assertion that in man, as in the lower species, the feminine principle has throughout been the motive force in the development and higher civilisation of the race, through the medium of the woman, the female organism, that has attained the greatest totality of functional and psychical complexity in susceptibility, sensitiveness, sympathy, and imagination. But let us note first what the mothers of the lower species have accomplished in the evolution of the male. Whatever faculty or aptitude or property was attained through the higher consciousness of the maternal organism was by degrees transmitted to the son. He became, as it were, the manifestor of the inherent qualities, physical, mental, and psychic, of the mother. He was the gauge of her efficiency. From being weak and dependent the male becomes strong and active; from being short-lived he gains in longevity; from being destitute of organic functions he develops almost to the functional complexity of the female; from being deficient in sense properties he sometimes excels the female; from the possession of no industrial, æsthetic, social, and inventive qualities, he becomes a worker, a thinker, an inventor, and a creator. And as the evolution of the male proceeds we find that in physical characteristics

he often surpasses the female in brightness and beauty of plumage, in strength and swiftness of limb, and in tone and harmony of voice and song, through the retainment in his organism of the transmitted creative feminine element dirigated into various channels of self-development. But it is for his mate the male sings, and for her defence he is made strong. For her also he displays his brilliant colouring, his beauty of form, his prowess, and his feats of valour. For with these gifts that he has derived from the inherent creative power of the mother, he has in turn indelibly to impress the susceptible consciousness of his mate, in order that newly-developed traits may become a fixed or hereditary characteristic of the species. He is the demonstrator of subtle changes; he is the chosen medium for their transmission as racial features by means of the sense organs. For we must remember that susceptibility is the capacity to respond to outward excitation; and the male has to reflect back to its source that which has been developed in him. Thus were stereotyped all the marked distinctions of fur and feather, of form and colour, of call and song, that make the varied beauty of the animal world.

When the evolutionary force reaches the human plane the dual differentiation of the one

assumes a still more complex aspect. The woman has endowed the man with a higher physical development than has been attained by the male in any other species of the mammalia. She has endowed him with greater susceptibility, with intellectual gifts, born of her intuition, with greater capacities for self-development, with higher psychic force, with a consciousness responsive to the hidden wisdom of the spheres. For only through the woman could this wisdom come. As we read in the 'Vishnu Sarma,' 'Every book of knowledge known to Oosana or Vreehaspatee is by nature implanted in the understanding of women.' 'Woman in all departments of life is the saviour of man; woman being on the whole more refined, more submissive and intuitional than man, is also more receptive for the germ of true spirituality,' wrote in past ages the great mystic Jacob Boehme. And further back still, forestalling modern research, comes the voice of Paracelsus, declaring that males and females are not equals. 'They are constituted very differently from each other, for woman is the spiritual power of humanity, and is therefore of a nobler and more refined kind of matter.' These statements being borne out by recent scientific investigations, which show that the blood of women contains a much larger proportion of the nobler

white corpuscles, tending to render them relatively more immune from disease than men, giving them greater recuperative powers, and conducing to the well-known longevity of the female organism. For statistics prove that the majority of still-births, abortions, malformations, deformities, and abnormalities are found among the males. It is also found that woman retains her normal senses with less amount of actual brain substance than man; hence the vast proportion of male idiots and imbeciles to female: and this fact points to a higher degree of quality in the female brain, because composed of a finer texture; a deduction in harmony, with the recognised finer physique of her bodily frame and her higher psychological faculties.

‘She bears the special characteristics of humanity in a higher degree than man,’ writes Havelock Ellis. ‘Her conservatism is thus compensated and justified by the fact that she represents more nearly than man the human type to which man is approximating.’*

‘It is to women, I think,’ says Elie Reclus, ‘that mankind owes all that has made us men.’†

Well, in the end, may the woman look with pride on the Son, ‘Whom,’ as the Psalmist

* ‘Man and Woman,’ p. 392.

† ‘Primitive Folk,’ p. 57.

describes, alluding to the Divine Feminine, 'thou hast made so strong for thine own self.'

Woman, the highest manifestation of the Feminine creative principle in Nature, is obviously the maker of humanity. Her whole aim is to develop and perfect her offspring, and to render both her son and her daughter complete individuals—man no longer dependent upon woman; woman no longer a moulder of unfinished types, but the sculptor content with her masterpiece, from which all trace of differentiation of sex, as we, in our limited sense, regard sex, has been eliminated. 'O that thou wert as my brother! I would lead thee and bring thee into my mother's house, who would instruct me,' sighs the mystical bride of Solomon's Song. 'I should not be despised. At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.' The woman-soul knows the limitations of sex-union. The secret things of God are only revealed to the brother and the sister, or, as the Christ taught, 'to the Son who is the Daughter.' Woman must find her Ideal in herself, as man must find his in the woman within him, the indwelling Feminine Spirit of Divinity.

'Sex is transient,' says Henry Drummond, with some prescience of the stupendous truth that is being gradually unfolded before our eyes,

if we had the eyes of the understanding opened and read aright the facts of life. Though it is through the limitations of sex-differentiation that the Feminine Principle at present transmutes the grosser physics into the finer, and out of chemical combinations develops the spiritual in the material, yet, at a future stage of evolution, the perfected organisms must of logical necessity be of one type only. It has been said that 'the Law of Creation is to manifest itself. The law that governs manifestation is the Law of Love.' True. But let us face the imperative sequence and conclusion. The Law of Love desires the perfectibility of the thing loved; there can be no two standards of Perfection, when the units are complete in themselves, when

'Thou art thou,
With power on thine own acts and on the world,'*

and the ideal type is reached.

But this supreme goal can only be attained through the obliterations of those distinctive sex characteristics which now appear to us a natural and unchangeable condition of our being. Yet every stage of future development is foreshadowed in the lower species of animals. If we would only study Nature with an open

* Tennyson.

mind and an understanding heart, we should recognise the immutability of her laws. On the physical, material plane we see a precursor of this transmutation of sex in the *Ostracoda* and *Cirripedia*, where the male after one or two years develops into a female.* There is no known instance in which a female, losing her higher creative functions, degenerates into a male. The bee and the ant, in the strain and stress of æons, have evolved what the Italian scientist calls 'the third sex,' the spinster female worker and the atrophied male warrior. The human race is not exempt from the same law of progression. It is a contradiction to the whole scheme of creation to suppose that the human species will not develop along the same lines and be governed by the same natural laws, so as to attain to the same perfection of senses, functions, faculties, and aptitudes as the humbler creatures. Man is only on the confines of his potentialities. He may be the heir of the ages, but he is in his minority. And it is absurd to doubt that woman will remain less capable in self-reproduction than the aphides, less developed than the bee and the ant in the

* See 'Evolution of Sex,' Geddes and Thomson, pp. 77-83, second edition. The starfish *Asternia gibbosa* is particularly interesting. 'The individuals are males for one or two years, and then become females' (p. 77).

industrial instinct, in powers of organisation, in the co-ordination of labour, in mathematical precision, in architectural ability. Man by the force of intellect will yet invent means to soar with the birds, before the requisite chemical changes in his physique have taken place, so as to render him independent of artificial appliances; he will yet develop Röntgen-ray eyes; he will yet compass the hygienic laws that will eliminate disease and increase longevity. Immortality is latent in him now. He is the past, the present, and the future in embryo. He has already perfected instruments that surpass the eagle's keenness of vision, and it is but a step, as eternity counts space and time, to the attainment of the higher qualities, for the subjection of the occult forces of Nature. And to gain this supreme power, woman, as of old, is the elected medium, through the elimination of that which is useless and deleterious. Thus the tools used, though becoming increasingly complex and delicate, are approximating to one pattern.* Individuation involves and evolves non-sexuality as the individual attains to the purer realms of

* 'We are inevitably driven to the conclusion that one of the most important results of the evolutionary change has been the gradual increase and perfection of heredity as a function of organisms and a gradual elimination of variability' (A. Sedgwick, M.A., F.R.S.).

thought and psychic illumination, which, let us remember, are dependent upon conditions of matter. The characteristics of humanity are becoming the same in the men and women of the higher civilisation. Height, bearing, decrease of hairiness, intellectual abilities, assimilate more and more the boy and the girl, the latter being the determinant type.

‘ Yet in the long years liker must they grow.’*

The woman in man is asserting herself. The consciousness of the woman is overshadowing man. The evolution of the race is gradually shifting what we may term the sexual centre of physical gravitation to the higher psychic plane. Rising from the purely animal aspects of generation, the deeper intuitions of the latent divinity appeal to men and women, so as to lift them imperceptibly to the pure concept of the oneness of sex. As the higher centres control the emotions of the woman and the impulses of the man, so will sex distinctions lose their power of attraction, and sensuality will be eliminated from sexuality.† Then by psychic gradations

* Tennyson.

† ‘ Man must free himself of sex, for in that way, and that way alone, can he free woman. . . . So long as there are two sexes there will always be a woman question, just as there will be the problem of mankind ’ (‘ Sex and

of development the creative forces will radiate into various channels. Mind, heart, and soul will produce their offspring conceived in the pureness of Love's creative power, and born of a spiritual travail. And this supreme phase of evolution can only be consummated through the transmitted consciousness of the mother. As the mother rendered the son strong, independent, self-reliant, industrious, intellectual, and inventive, so she is insistently imbuing him with the distinctive qualities of pure womanhood, and of necessity, by a natural law, he becomes less and less attracted sexually to woman as the opposite to himself; he, the negative, is becoming positive. Therefore, as a biological sequence, the proportion of male births is decreasing. Hitherto, as a rule, 5 per cent. to 10 per cent. more boys have been born than girls. Now, in most civilised countries, instead of this excess of male births, more female children are produced, owing to a determination in the metabolism of the mother to reproduce under favourable conditions her own image, according to the natural law of like

Character,' by Otto Weininger, p. 345). This remarkable book is the cry from the abyss of human suffering, misery, and despair, as, appalled, terror-struck, and hopeless, man is confronted by the perverted sex-principle in human depravity through abnormal sensuality and sex-abuse.

producing like when a certain standard is attained. Of this determination the mother is at present unconscious; but, as the true woman evolves, it will become, as in the queen ant and bee, a conscious, controllable faculty of choice. As the absorbent and remodeller of the imperfect, as the more perfect type is approximately reached, the feminine creative organism becomes more selective, and concentrates its energies on quality, not quantity. It begins to specialise. Hence the revolt throughout the world against enforced motherhood, and the determination of women to restrict the number of their children to the limit prescribed by the natural law of reproduction, which curtails generation as the unit rises in the scale of complexity and individuation. Individuality involves sterility. Thus, as in all the lower species, which in turn have risen to a certain definite standard of perfectibility of function and faculty, and of harmony with environment, the katabolic male element in the human race is being slowly eliminated, and its elimination involves as a consequent issue the gradual extinction of the distinctive male organism, and the assimilation of the male to the female. This is the true marriage of the race, foreshadowed from the beginning and solemnly emphasised by the Christ when He repeated the Divine edict, 'For

this cause shall a man leave his father and mother and shall cleave to his wife; and they twain shall be one flesh.' The man shall become of the substance of the woman; the male shall be reabsorbed into the feminine nature. The supremacy of the Eternal Feminine will be gained, not through the elimination or extermination of the male organism by the crude and violent expedients of the lower species, but by a gradual and persistent assimilation of the many to the one, an integrating synthetic determination of mankind to one ideal standard of perfectibility. Viewed in this light, we see the truth of the mystic saying that 'the archetype Adam, the first man, he was a woman,' and re-echoed by St. Paul in that little-understood sentence, 'The woman is the glory of the man,' the culmination to which manhood tends.

It matters little to the Silent Watcher, to whom a thousand years is as one day, if the consummation of this evolution still lies in the lap of eternity; but it does matter greatly to the woman of the present that she should fully realise the potency of the germ which is slowly growing, unfolding, and developing in the human matrix, the gradual but sure completion of the perfect being, who, as the Christ declared, shall be at His second coming neither male nor female, 'but the male as the female,

both alike.' It is well to mark that in the apotheosis of the Christ in Revelations He appears with woman's breasts, girt round with a golden girdle. According to an ancient tradition, Christ will reappear on the earth as the Daughter, not as the Son. He also will be perfected in 'the Day of the Woman.'

Men have cheerfully recognised their descent from the ape: will they view with equal equanimity their ascent to their mother? Both developments they have been and are impotent to avert. 'True civilisation,' says the Rev. Frank Hillis, 'is nothing more than the womanisation of brave men.'

'Woman,' observes Karl Heinzen, 'represents, as it were, from the start the humane principle; and man, in a certain sense, becomes a human being only in so far as he approaches woman. A great part of that which has passed as "manly" is nothing more than barbarity. Thus, what has been looked upon as the highest will hereafter be declared to be the lowest.'*

'Man,' writes Professor Starr, 'has been cunning in devising means of killing beasts and his fellow-man—he has been the inventor of every murderous art. The woman at the fire-side became the burden-bearer, the basket-maker, the weaver, potter, agriculturist, domes-

* 'The Rights of Woman,' p. 39

indicator of animals—in a word, the inventor of all the peaceful arts of life.’* The peace of the world is in the hands of Women. For taken in its widest, deepest, and most far-reaching significance, we must recognise how completely the scientific differentiation of katabolic maleness and anabolic femaleness has been worked out in the varied vicissitudes of mankind. Mark especially the inherent distinction between the two methods by which the female and the male elements influence and dirigate the subtle forms and changing conditions of existence. The Feminine Principle, through the female element and its representative the female organism, works for the future, to which the present is subordinate. Her goal is Eternity. Love for others is the key-note of the mighty chord which vibrates through the long ages of her self-diremption. Her aim is the perfection of that which is to be beyond the touch of time and change. The male element works only for self-salvation, for self-development, for self-expression, for the present and for time. And primarily in the male organism, instead of

* ‘Woman’s Share in Primitive Culture,’ Otis Mason, p. viii. ‘When we turn to those early societies, which are as lamps to us in our social progress, we find that the arts of life are in the possession of women’ (‘The New Spirit,’ Havelock Ellis, p. 9).

conquest of self, the main object is conquest for self—the positive material objective of personal needs to escape death, instead of the conceptive spiritual subjective of future efficiency to perfect life. In the Male, with development, grew the Self in greater proportions—a nobler self, a better self, but a self for a self. In the Female, with development, grew the other Self—the self within the self, for whose life death had no terror, if it, the other life, might be spared; the separated new self, before which the old self must decrease and pass away. For the promise is with the children; the goal is in the years that are to come beyond the bourne of Space or Time.

Now, if we analyse the characteristic traits of masculinity at the dividing-line where they degenerate from virtues into vices, we see that they are the exaggerated or misdirected outcome of the attributes derived from the Feminine Principle, working upward through the species by means of the maternal organism. The mother had to render her son as strong as herself, to develop the weak, puny male into a vehicle of power as a protector to herself and her offspring. He was to protect, not what was *weaker*, but what was *more precious*. But the strength that kept the pearl inviolate degenerated into force; protection became oppression;

courage, aggression ; desire, covetousness ; love, lust ; production, waste. We may judge if the courage that fights for others is not on a higher plane than the courage that strikes for its own gain ; if the independence that provides for the wants of others is not of a truer ring than the independence of control to secure one's own ends ; if the patient endurance borne for the love of others is not of purer stamp than the endurance of struggles self-sought and on one's own initiative. Thus, the flaw in the protoplasmic cell can be traced also in the psychic plane, and by analogy we can, in a measure, understand the mystery of evil. For, just as dirt is matter in the wrong place, so evil is misplaced or misdirected good. When the Masculine Force leaves the naturally appointed limit of the Feminine Circle, and assays to stand alone, at the one extremity, it strives to pierce by sheer intellectuality and the hypotheses of materialism the hidden secrets of the universe ; it dissipates itself in crude philosophies ; it loses itself in the illusions of sense, producing false images of the Permanent Reality, 'for the fashion of this world passeth away.'

At the opposite nether extremity it continues the fatal line downwards into the abyss of uncontrolled will - power, hideous with lust, envy, strife, murder, and all uncleanness, horror

and evil—the abyss from which there is no return ; the ultimate end of force, thus wasted and misapplied, being dispersion and extinction of individuality in the everlasting night of unquenchable desire, because the Ideal of the Reality has been lost.

Sociology proves that in the primitive matriarchal ages woman was the Leader until man made himself the Master ; and as love is, on analysis, the motive power in the world, whether for self or others, and also constitutes the final goal of the universe, the human race would have found greater happiness and would sooner have evolved to a higher standard, if it had followed a Leader willingly, instead of being driven, exploited, and ruled by a Master. For History, but too sadly, reveals how, as the feminine factor, woman, was gradually despoiled of her kingdom, the reign of force and rapine began, as social evolution proceeded from the simple to the complex through the various stages of temporary expediency and experimental polity.

The katabolic tendency in man appeared to gain the upper hand, and the race entered upon the horrors of war, of violence, of sensuality, of greed, of conquest, and of the partial subjugation of the spiritual factor to the iron grip of the grossly material. In the mystic Gnostic

gospels the male element is described as the Deficiency, the Abortion, the Time-Spirit, the Workman, the World - Fabricator which brought confusion into the Cosmos. For he exalted himself to be as God, and attributed to himself alone the attributes of the Divine Feminine. Therefore truth abandoned him, and he lost the Likeness of the true Reality. He forgot that he was only 'an extension' of the Mother. He was the result of that inner inevitable process of diremption from the One, being himself secondary, and a tool, means, or mode put forward for certain phases of manifestation. Here we are dealing with abstract concepts, but we shall find that, logically, the concrete sex problem is solved by a true understanding of the Cosmological Law of Creation and Evolution. For 'individual woman, being the symbol or representative of the Eternally Feminine, becomes the manifestation of this process. . . . The woman has her prior claim upon Life and all its forms, simply because she is the type of that Central Will.'*

Thus, through the unnatural establishment of male supremacy, the race has called evil good. To this spiritual truth St. Paul refers when he says, man shall follow after a strong delusion, a false estimate of values, blinded by

* 'The Eternally Feminine,' Professor Bjerregaard.

the Prince of this World (the male element of change and decay), who has nothing in the Christ, the culminating masculine manifestation of the Divine Feminine. We thus see why every system of civilisation, painfully raised by men upon the fundamentally false basis of male ascendancy, bears within the germ of its own destruction. Being opposed to Nature, being intrinsically artificial, man's autocratic usurpation of feminine prerogatives reveals its unstable origin in its futile experiments in social evolution. For we must always remember that the male element is the negative of the positive in creation, and is synonymous with change. In the abstract, the positive *is*, the negative *is not*. The positive presupposes *being*, the negative naught that remaineth, a phase of transition, the shadow of things hoped for. Society is thus always in a state of flux and reflux; of destroying one day the efforts of the last; of rising to a certain meretricious standard, and then falling back into the mire of physical and moral degradation. The superficial might of Nineveh, Babylon, Greece, and Rome shrank and withered under the fatal disintegrating tendency of the male element, accentuated tenfold for evil through the violation of women's eternal rights, and her consequent subjection to sexual slavery. 'It was the spirit

which was representative of the epoch of force ; the true world-spirit of the era of the merciless, material, but omnipotent present,* the reign of brutal self-interest. The same disruptive processes take place in the social system as in the protoplasmic cell. In both the katabolic male element leads to change, decay and death. Moreover, true development has been greatly retarded by the increasing complexity of life, which necessitates a corresponding activity and diversity of mental aptitudes. The ideal and aim have become confused, obscured, in a fatal miasma of sexual differentiation, of paradoxical inconsistency between theory and practice. Yet throughout the past dreary centuries of evil, the feminine factor, however rigidly 'cabin'd, cribb'd, confin'd' by unnatural and artificial limitations and restrictions, hindered and dwarfed in her constructive processes, circumscribed in the bestowal of her beneficent gifts, imprisoned and surrounded by katabolic influences, has been, through her own inherent vitality and creative powers, gradually bringing the male element more and more under control. In spite, therefore, of the enforced subjection, repression, and degradation of the female organism, the feminine Principle, persistent as the

* 'Principles of Western Civilisation,' Benjamin Kidd, p. 173.

vital constructive nucleus in man and woman, has yet worked slowly, surely, insistently to the destined goal; ever tending to make the male element less destructive, less aggressive, less brutal, less variable and restless in each successive generation, rendering humanity as a whole, in greater or lesser degrees, nearer to the ultimate union of the creature with the creator, to the promised victory of life over death through the complete harmony of Spirit and Matter in its supreme manifestation. And looking back over the ages, we must be struck with the ignorant and maleficent antagonism with which man has striven to thwart nature, and to ignore and subvert the natural law. For the human race is not exempt from the natural law governing reproduction, by which favourable conditions result in the birth of females, Nature putting forth her best efforts to produce the logical sequence—*i.e.*, continuity of type and standard in its perfect development. But for man-made restrictions the kingdoms of the world, the power and the wealth thereof, would have been almost exclusively in the hands of women. At the present time, if natural primogeniture held sway, the mightiest of earthly thrones would be filled by Empresses and Queens. Again, the material wealth of the world, through a juster distribu-

tion of property, is now rapidly becoming the asset of women. One may well consider what a different economic aspect society would present if the feminine factor had always been the keeper of the public purse. Under women's administration the reckless extravagance, the waste of material force, the selfishness of ambition, characteristic of male katabolism, would have been controlled and turned into beneficent channels for the common good. It is safe to affirm that no monstrous incubus of national debt for waging unrighteous wars would have hung like a mill-stone on each succeeding generation if women had had authority in political affairs. It is strangely apposite, when you think of it, that no national debt has ever been incurred by men for the benefit of the race, only for the destruction of some part of it. Again, the feminine ideal is the preservation of life for the service of others; the masculine ideal is sacrifice of life for home and country. This suggestive fact should alone make the distinction drawn by Nature herself between the masculine and the feminine factors stand in its true significance before the philosophic thinker, who would then gauge to its full extent the false and illogical position that pseudo-civilisation has taken towards the natural order of development. Then the selec-

tive determination of natural law in the survival of the fittest has its most striking example in women, in their greater longevity, their recognised power of recuperation, in their comparative immunity from many diseases, in their latent storage of energy. It is, therefore, made obvious not only by biological science, but by historical evidence, why it is that the nations that raised women, and thus unconsciously aided the inevitable evolution of the race, are in the van of progress; why, as man approaches the great industrial age of which the perfected social instincts of the bee and the ant are the precursors, his thoughts turn to peace, and he himself becomes more feminine in appearance and in character; why the Christian virtues are those that are gaining precedence over the virile attributes of force extolled by past civilisations, and why ultimately the meek and humble of heart shall inherit the earth; and why, with the wisdom of serpents, men will yet be as harmless as doves, as they approximately attain to the given human standard.

It is impossible to enumerate the various important changes that this knowledge of the basic causation and the differentiation of the two phases of the one sex, when properly understood and widely diffused, will bring to bear upon the science of life, upon marital

relations, upon parentage, upon social and political institutions.

Man, in Milton's words, now 'walks with doubtful feet and wavering resolution'; but when the truth is once fully grasped, that the supreme ideal is one for both man and woman, that there is no uncertainty in the scheme of evolution, that throughout the varied manifestations there is one predetermined goal, the unnatural antagonistic complexity and confusion of purpose, desire, and fulfilment, which has heretofore hampered man's advance to the higher phase of being, will disappear for ever into the limbo of discredited hypotheses. For when the false and illogical assumption, that there can be a duality in the Perfectibility of the unit, or that Nature's aim can be focussed upon two points, is recognised as being at the root of man's futile efforts of self-development, and that the feminine Principle, be it evolved in men or in women, is the constructive inspiring spiritual force in the world, the centre of human activities will be raised to another plane of thought and action immeasurably higher than that which up to now has been one of shifty expediency and ephemeral impressions on the sands of time. Both thinkers and workers will welcome the advent of women into the wider arena of political and national life, being assured

by convictions based on immutable natural law that with their co-operation in all mundane affairs is interwoven in an intelligible manner both the consolidation and the development of human progress.

And women also would know that their primordial intuitions are from the Feminine Source of all, that the irresistible powers of evolution are with them, and that the spiritual forces accompanying them of love, justice, and truth, are the predestined conquerors of the world, and in subduing it, will place it under their feet.

Of the many changes to be foreseen, the first and foremost would be the revolution in the whole system of education, which would be co-ordinate for boys and girls, and would have to be formulated so as to inculcate the feminine virtues in the hearts of boys, instead of, as now, only dwelling on what are considered masculine. The feminine are the complete individuation of the feminine principle in the human being, without the gross materialism and brute force of the male element. There would be no Sunday theory with a Monday practice diametrically opposed. Faith would bring forth works. Education now is a systematic contradiction of abstract truths. Further, parents would study from infancy the kata-

bolic, destructive tendencies of the masculine nature, whether appearing in boy or girl, and by eliminating them foster the growth of the anabolic or constructive faculties. We see, as a rule, that from babyhood the dividing-line between the boy and the girl is strongly marked : the girl fondles her doll, the boy breaks his drum ; the girl pets her kitten, the boy pulls off flies' legs. 'It is true that as a man thinketh, so is he, but it has long been held to be true in the final analysis that as one feels, so he is prone to think.' Hence the need of having the feelings on the side of the action most conducive to well-being, for it is the emotion which dirigates the act ; and the child must be taught to feel rightly before what he does will have an ethical motive. Again, the fact cannot be too strongly emphasised, that in the continual rings of changes since the appearance of man on the earth the feminine element has been, as regards the higher races, pretty equally disseminated among both men and women—*i.e.*, through hereditary transmission many men have developed the higher tendency towards anabolism and the cultivation of the feminine virtues, and, as the microcosm returns to the macrocosm, so the purely feminine characteristics become more plainly marked through the development in the unit of the Christos, the Divine nature, which

is the Positive, the ultimate Reality, the same yesterday, to-day, and for ever, being the consummation of the Life Eternal.

And, again, I would emphasise another point : Woman must face the recognised facts of science with the same logical acumen with which man steadfastly for ages upheld his artificial superiority, and bolstered up a false hypothesis by every stratagem, injustice, and sophistry, which his fear and his vanity, his pride and his ingenuity could devise. Woman cannot accept the great rôle naturally appointed her with reservations. She must not neutralise her potential future by a half-knowledge of her own present position. She cannot sit always on the fence, now protesting against man's supremacy, then affirming woman's inferiority ; clamouring for equality one moment, acknowledging man as master another ; asserting her superiority to man with one breath, disclaiming her leadership with the next. Logically, she must either be or not be. She cannot be man's highest aspiration and his equal. She cannot be his guide if he is equally wise with herself. She cannot raise man, if the lifter is not stronger than the burden. She cannot be his creator, if the thing made is greater than the maker. She cannot be man's redeemer if she be less than the redeemed. She cannot be dependent upon man, when she is proved to

be a perfect organism, having latent within her full creative powers. The old fetters of subserviency still cling to woman. She pities the man she supplants. She does not yet understand that he is her lesser self, her objective self developing. She shrinks from the exaltation that awaits her. She has but half awakened to the sublimity of her mission, the supreme aim of her existence. She marvels if the change is in herself or in time. She does not yet comprehend that she is the same—the Eternal Verity unfolding itself. But she must be what she was ordained to be. She must no longer pose as the personification of paradox—a being as illusive, intangible, and undeterminate as moonlight on water. To achieve the great aim of creation, the completeness to which all things tend, she must know herself.*

Thus juster systems and purer codes, right thinking and consistent living, will pave the way to the unity of the diverse parts, the absorption of the many in the One Ideal. Then will commence the true evolution of the race; the decay and elimination of the animal in man; the continuous growth of spiritual faculties, of

* As Professor Bjerregaard adjures: 'Let individual woman arise and ascend the throne prepared for her! Let her stand erect in the strength of the *I AM*' ('The Eternally Feminine').

the physical and psychological construction in the human organism of the highest and purest natural forces. Then will the creative functions complete their perfect work ; then will the true significance of attributes be recognised and understood of all men ; for strength will be protection, liberty will be service, courage will be conquest of evil, self-sacrifice will be the eternal gain, abnegation be victory. Peace will reign through community of interests, not by the annihilation of an enemy ; and law will be love.

As the Gnostics taught, the seven spheres or states of progression of the world-soul, the cosmic life, are in reality handmaidens to the will of the Divine Feminine ; but the masculine demiurge—element or workman—makes use of his work as though it had come into existence through his own will alone, though his own emanation or life is but a reflection of the Life of the Pleroma, the perfect fulness of the Supernal Mother.

It is this pride of man that has to be brought low. Man, as a little child, has to learn the great lesson of submission and obedience, of service and of selflessness. The beauty, purity, simplicity, and trustfulness of childhood are feminine qualities, without which none can enter the kingdom of God—*i.e.*, enter behind the veil. For, writes the mystic, ' the rending

of the veil signifies the revelation of the womanhood within by putting off the manhood without. The veil is removed just in proportion as the human being ascends towards the Divine. In other words, as a woman rises in heart and in intellect she becomes more of a woman ; and in proportion as a man does so he becomes less of a man and more of a woman.* Therefore, as the race rises above the negative side of life, and leaves behind the passion, the follies, the unrealities of things of sense, so will men and women become more and more perfect women, the image of the Supreme. As the Kabbalah taught, 'She (*the Divine Feminine*) ascendeth not without Him' (the man perfected); and the commentators proceed to show how 'the desire of the Male is ever towards the Female, until the Male is joined to the Female once more in one body.' For, 'no blessing can rest upon a mutilated and defective being, but only upon a perfect place and upon a perfect being ; and a semi-complete being cannot live for ever, neither can it receive blessing for ever. The Beauty of the Female is completed by the Beauty of the Male. . . . With this Woman are connected all those things which are below ; from Her do they receive their

* 'Short Essays on the Woman Movement,' Henry Dalton, M.A.

nourishment, and from Her do they receive blessing ; and She is called the Mother of them all.* By the first man (the male element) came death ; by the second man, the man made woman, will come life everlasting. The first Adam was of earth earthy, of the dust, or the purgation of matter ; the second Adam is the Divine Human, the only begotten of the Holy Feminine Spirit, being formed with no male element, no deficiency in his composition, and consequently incorruptible and immortal. For herein is the immutable law typified. The Race must return to the state of the Son to be made pure, to the Mother to be made whole.

When the Son is perfect, complete in himself, the labour of the Woman will be ended, her warfare with evil will be accomplished ; she will be delivered from the body of this death ; for the man becomes the Son only, as the woman is in the abstract only the Mother. And thus the redemption of the Woman can only come through the perfected Son—that is, the Daughter.

Woman, the undeveloped yet potentially complete organism, is just entering into the fuller command of her latent psychic powers, of her subtle gifts of intuition and spiritual

* 'The Kabbalah Unveiled,' p. 335.

insight, into her promised rule over the grosser forms of matter, through the transformation of energy on the mental plane. She has done her part in the purely organic making of mankind on the lower physical plane. She has now to produce the thought-children, the visible tangible forms of her purest and most exquisite conceptions. Science, wisdom, and love will prepare the way for the advent of a new being on the earth of immaculate conception.

Creative energy will be dirigated by intelligence, not by desire or passion; and an immortal soul will be evolved by a selective determinate synthesis of the highest spiritual forces.

To sum up in Walt Whitman's words :

'The creation is Womanhood ;
 Have I not said that Womanhood involves all ?
 Have I not said that the universe has nothing
 Better than the best Womanhood ?'

* * * * *

Far back in the misty ages of the world the first man-child was born. And lo! a beautiful Angel led him through the exquisite world of a child's ideal fancy. And he held her hand, for the love between the Angel and the child was great.

But as he grew he waxed strong, and, despis-

ing childish things, he essayed to walk alone. And the Angel said: 'I am Life, and thou wilt see me no more till thou meet Death.' And she left him.

Then the boy laughed, for the world was before him. So he passed from youth to manhood, from manhood to old age, and everywhere he sought for Life, and found her not.

And when the bitterness of old age was on him, and only the Past remained with him, he cried in his despair: 'I am dead while I live. Better far is it to find Death.' And trembling, he went out alone to meet her. And he met her face to face. But behold! she was the long-lost Angel of Life, and he was once more a little child; and, holding her hand, he learnt of her the Road to Immortality.

Which things are an allegory for the man who understands, and whose eyes God has opened.

CHAPTER III

THE DIVINE MOTHERHOOD *

‘This is our God for ever and ever ; this is our God, by whom we escape death.’

IN one of the mosaics of St. Mark's, Venice, there is depicted the Creator, in the form of the Virgin-Mother, endowing Adam with the living soul. The Creatress, the Elohim of Life, holds in her hand the cross, the symbol of motherhood, of man-in-the-making.† This delineation of a feminine Supreme Cause is exceedingly remarkable, as a proof that the early ages of Christianity were deeply imbued with the symbology and mysticism of the ancient faiths, and the sublime feminism of the Gnostics. The Oneness, Monism, of the archaic religions was appealing to the hearts of men in its grave

* Reprint in part of ‘The Maternity of God,’ by the kind permission of the editors of *The Westminster Review*. See May and June numbers, 1906.

† ‘The History of our Lord,’ Mrs. Jameson, vol. i., p. 90.

and beautiful simplicity, as the natural outcome of the feminine character of Christianity. For every philosophical student of the world's creeds must be struck with the fact that at the Fountain Head of every faith is a deified woman, an Immaculate Virgin, who is regarded as the origin of life, and whose blessing is necessary, so that life may continue.* We find also that in the philosophy and cosmology of ancient peoples 'there were no dualisms in thought, but only monistic conceptions.' Spirit and matter, cause and effect, the idea and its manifestation were one, indivisible and eternal. Living in close communion with Nature and all her works, at the heart, as it were, of existences, primitive man saw deeper into the soul or reality of things made, and therefore founded his religion and his social polity upon the supremacy of the maternal creative principle, which obviously permeated the universe, and from the One evolved the many. Consequently, the Supreme Divinities personifying

* 'We shall find that all beginning is founded on the female—the genitrix, not on the generator' ('A Book of Beginnings,' Gerald Massey, vol. ii., p. 130). 'I desire to show,' writes Forlong, 'not only the old faiths, but that strong feeling of the human breast towards the worship of Maiya, or the Celestial Mother, whose earliest name we find in the Vedic races' ('The Rivers of Life; or, Faiths of Man,' vol. i., p. 87).

the elemental forces were always feminine. The virgin Goddess preceded the God, the Mother, self-procreative, produced the Father and the Son, and the immanency throughout the universe of the Divine Feminine was portrayed in vivid imagery under many sublime conceptions of art, poetry, and religion. For, though expressing itself in many forms, the ancients logically concluded the Divinity was one in its essence. The confusion of Dualism and of Trinitarianism arose long afterwards, as men departed from the original purity of monism and the simplicity of primal impressions. 'In the beginning, before Mother became Father-Mother, the Fiery Dragon, the cosmic fire-mists moved in the Infinite alone,' teaches the Vedic sage. 'That Light-Bearer of insupportable brightness is hidden in the Bosom of Aima, the Great Mother,' writes the Kabbalist. 'The great Father was ever hidden in the womb of the Eternal Virgin,' is the occult declaration of Brahminism, wherein is taught that the Great Manifested, Uma Haimavati, 'the golden one,' the woman highly adorned, the Mulaprakriti, the great root of all, the real aspect of Brahman, and the *ultima thule* of the real knowledge of the Gods themselves, to whom she points out the Eternal one-life, latent in her and unrealisable by them

in its own nature, is in truth the representation of the Great Unmanifested, the Eternal Feminine. Thus, in the Hindu incarnation of the supreme Brahma, 'Ardha Nari,' the figure is always that of a beautiful virgin standing on a lotus, whose seed is in itself.* The male is symbolised by the serpent and the triad only, as adjuncts and proceeding, not as causative. The same representation of Supreme Divinity is given in the Goddess Kwän-Wän of China and Japan, the Lady of Plenty, who supports in one of her hands the Male Deity. The Hindoo Goddess Kali, again, among some sects, represents Eternity, from whom Kal, Time, the Male Deity sprang, and into whose bosom he returns when his work is accomplished. She is regarded as the everlasting Fire of Regeneration, in which the things of time are purified. Among the Egyptians, Chaldeans, and Assyrians, the principal worship was centred on a feminine supernal mystery, immaculate and unapproachable. Thus, the

* See the sacred invocation 'Sakta! Sakta! Jewel not departing! The Jewel of the Lotus!' It is the everlasting testimony, or covenant, with humanity; the great mystery, the Holy of Holies, the Sacrament of Redemption, the Body of the Deity, the Salvation of the Universe, the Seed of the Woman. See Forlong's 'The Rivers of Life or Faiths of Man,' p. 177.

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cosmos was evolved out of the night of Chaos, the mother uncreate. From the womb of the I Am, unseen, unknowable, and inscrutable, the feminine reproductive organ of the universe, came forth the light, the heat, the various vivifying agencies that, united, made the world. 'This womb, self-created, which polarises spirit so that oneness is split up into numberless expressions and multiples of itself, and mathematics become the formula of mind, while space and time become its twin mysteries, is at once the profoundest mystery of all mysteries with which psychology and ontology deal.'*

The Zuñi Indians, the worshippers of the most primitive faith now existing, declare 'that the first of all beings was the Brooding Mother of Space, whence came the First Father of all in the "Light of the Dawn."' Nut or Mut, the vulture-headed deity, was the tutelary goddess of Southern Egypt, and regarded as the mother of the Gods. The Egyptian Nu, the primeval deep or chaos of waters, the world of the light or ideas, is the counterpart of the Babylonian Mumum, the mother of the male deities. 'For from the deep the Gods had come.' And thus again the sun, considered the centre of primordial lights, the vehicle of all ideas, is called 'the mother of all forms.' The veiled Isis of

* 'Auras and Colors,' J. C. F. Grumbine, p. 59.

the Egyptians represented all that was mystic, spiritual, and infinite in that most metaphysical of ancient faiths, as was plainly set forth in the inscription on the temples dedicated to her honour :

‘ I am all that is : I am all that hath been :
I am All that will for ever be :
And my Veil no mortal hath drawn aside ;
The fruit that I brought forth was the Sun.’*

The Sun renews his life daily through the mother, who is immaculate and immortal.

The Sun was regarded as a feminine Deity in the Norse cosmology, and as the source of Light and Life, was immortal. For, according to the beautiful archaic myth, when the doom of the male Divinities and the end of the world is consummated, ‘ a daughter shall be born by the radiant Goddess,’ who shall reign supreme after the fall of the Gods and the extinction of evil.

Again, among the Chaldeans, Set, the earth, the manifestation and effect was male, and Nut, the womb-bearer, the fontal cause, was female. There was also Thalath, the chaos of waters, the world-mother of the Babylonians, who was

* Isis was the Goddess of the two Truths, the I AM and the BECOMING—the Breath (Life) and the Body (Matter). All the Archaic Goddesses of Egypt partook of her character—were, in fact, the same Divinity under different names.

the mother of all living ; while the old worship of Ma, the self-procreative earth-goddess of Cappadocia, continued even in the later days of Rome.

Istar, the supreme deity of Babylon, the chaste and passionless Goddess, the mother of the people she had begotten, was designated as 'the Divine Lady of the Day-Spring of Life.' She alone among the spiritual hierarchy had power to descend into the house of darkness 'where they behold no light,' and to return to earth, bringing life and gladness once more.

In the earliest times even the sensual Semites had a goddess, but no god. Bau was first the creatress—mother, self-procreative, and then mother of the creator, when Semitic dogma transferred supremacy from the goddess to the god.

As Dr. Allan Menzies writes in his 'History of Religions,' 'The matriarchal state of society in which the mother alone ruled the family came before the patriarchal, and so the reign of the goddess came before that of the God. Each community had its own Al-lat, "the Lady," as she is called in Arabia, a strict and exacting lady, not to be confounded with the licentious goddesses of later times. . . . She is not the wife of a god, nor are unseemly ideas connected with her. She belongs to the early world in

which motherhood was synonymous with rule, since the family had no male head. She has a character, but no history; mythology has not gathered round her.'

The advent of the male deity was the destruction of purity of worship and ritual. The priests entered and desecrated the Holy of Holies, and profaned the Sanctuary.

According to Dr. Sayce, 'the Sumerians knew of no distinction of sex; the nature principle was both female and male, but it will be noticed the female element takes precedence of the male.'*

For though in all systems of theology we find that eventually a male Deity is associated with the female, the latter ever remains 'The Virgin,' conceiving and bringing forth of her own inherent power. She is always termed the 'Mother of the Gods, the Beginning of Heaven and Earth, Queen of all the Spheres, the Holder of the Sceptre. Thus *Ardvi Cura*, the Great Mother of the Zoroastrians, is the source of all

* 'The Religions of Ancient Egypt and Babylonia,' p. 379. *Sa* in Egyptian denotes the feminine principle, and thus the primal deity was *Sa-At*, Mother-Father in one. 'Holy, Holy, Lord God of Sabaoth,' is really 'Holy, Holy, Lord God of the Glorious One, the Eternal Mother.' See Forlong's 'The Rivers of Life, or Faiths of Man,' vol. ii., p. 580.

living things, immaculate and self-procreative, 'the one who brings salvation.' Moreover, the Sacti, or the Supreme Goddess, in all religions is invariably identified with wisdom or force, for 'knowledge is power.' She is also the same as 'Will,' thus agreeing with the ancient Tarot, where the human will is represented by the High Priestess, 'who alone decides our eternal destinies.'

The worship of the Sacti, or the Divine Mother, was the basis of the Assyrian faith, and was embodied in the goddess Ri, the mother of the Gods, identical with the Grecian Rhea and the Vedic Sakti.*

Thus we find that the primitive sense consciousness of man, being objective, was of necessity monistic in its conceptions. It synthetised the strongest vibrations in one sensation. It was crude in analysis, but it rang true to the keynote of the eternal processes. It saw the light, but did not separate the rays into prismatic colours. The first impressions were not confused by subtle distinctions. Hence motherhood, being the great central objective fact of

* 'Sakti gives strength to Siva; without her he could not stir a straw. She is, therefore, the cause of Siva. . . . Of the two objects which are eternal, the greater is Sakti' ('Antiquities of Orissa: Baboo Ragendralala Mitra').

life, ancient faiths were based upon the adoration of the maternal creative principle.

In the heroic ages the foundation of Greek mythology was also femininity, a fact that has been strangely overlooked in the commentaries thereon. Thus Attis or Adrastia is described as the mother of all the powers on high, immortal, End and Beginning. She contains in herself the centres of universal laws, and her decrees are inevitable. But Divine law is imparted by Adrastia to the Gods also; for the order which is in them is derived from this goddess. Adrastia was the last of the goddesses to leave this earth at the end of the Golden Age. She is to return when Ganymedes is carried off by Zeus, for Adrastia is the celestial Virgin who can only reign over a pure world. 'Night, parent Goddess, from whom at first both Gods and men arose,' is described as possessing the truth of the gods and the gift of prophecy. It was to her that Jupiter betook himself before undertaking the fabrication of universe, so as to receive Divine conceptions and principles of construction. 'For night bringeth Wisdom.'

Vulcan, the male element of Force, is considered the cause of all objective form and transitory figure; but Minerva, the supernal goddess of Wisdom, is the source of all the

psychical and intellectual figures, the things of spirit that endure.

Nature, moreover, is the all-parent, ancient and divine, proceeding from the vivific goddess Rhea, who pervades all things, 'so that through her the most inanimate beings participate of a certain soul.' Here is a strange premonition of modern research.* Nature is said to be without a Father, but is in herself both Father and Mother, and thus immaculate and self-procreative. From Rhea, the fontal cause of all life, proceed the two intellectual parents of the universe—Saturn, the most exalted demiurgos, and Jupiter, bi-sexual, her workman on the inferior plane of matter. This divinity likewise moves all things 'according to the measure of divine motions, and converts them to herself, establishing all things in herself.'

Venus or Ippa, the Soul of the universe, is the cause of all the harmony and analogy of the cosmos and of the union of form and matter. For Love converts and comprehends the powers of all the elements. Love is the keeper of the keys, as she is 'the binder and conciliator of nature and the perfecting of im-

* 'All matter lives.' See 'The Response of Matter,' Professor Bose. 'Consciousness, feeling, life itself, thus appear as an attribute of matter, varying only in degree' ('The Origin of Life,' J. Butler Burke, p. 23).

perfect nature.' To Love Mars, the source of division and motion, repairs, so that order and harmony may be inserted into things contrary and discordant. Vesta, the divinity of the Earth, abides in herself, possessing an undefiled virginity. In her the Gods have fixed their dwelling-place, the house of Jupiter, the basis, coherence, and measure of nature, and the cause and continuity of all things. Ceres, the immaculate Mother of the Triple Powers—Juno, the mother of Souls; Vesta, the perfecter of Life, the holy Fire; and Minerva, the Celestial Virgin of wisdom and virtue—the beneficent source of all substance and sustenance. Thus, 'ancient life and philosophy was Femininity, and as such it was in union with the Original, hence both great, good, true, and beautiful.'* Well might Faust be counselled to go to the Mothers for the abyssal roots of existence. The ancients in their wisdom did not despise and ignore the vital truths of nature and the original forms of life. And I would, moreover, remark that the deities, who are described as bi-sexual, are by no means amphoteric, for the feminine element predominates, and produces the masculine as a disintegrated part of itself.

Now, when we study the pristine foundation

* 'The Eternally Feminine,' Professor Bjerregaard.

of the purified Semitic religion, we are confronted by a very remarkable definition of the Deity, quite subversive of the Authorised Version of the Bible.

The first allusion in Genesis to Divinity is to the Divine Feminine, the Elohim.* Many commentators have striven to show that this word, 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. In the exposition of the first chapter of Genesis and of other references in the Bible to the making of the Universe, the compilers of the Kabbalah write :

‘ First, therefore, is commemorated the Path HVA HOA—that is, the Mother of Understanding—who is called ALHIM, Elohim, near the beginning of the verse : “ And the Elohim said.” She is also called HVA, HOA in the words of the Ps. xxxiii. 9, on account of her truly secret

* The Elohim, Jehovah, Jehovah-Elohim, and Shadai all meet in one divinity and starry constellation, one name of the old genitrix (‘ The Book of Beginnings,’ Gerald Massey, vol. ii., p. 159). ‘ The Jews changed the name of their principal deity from Elohim (the eternal mother) to Javeh about the seventh century B.C.’

nature.* “For *He (the Mother)* spake, and it was done, *He (the Mother)* commanded, and it stood fast.” “All things cohere by the tongue (the word) which is concealed in the Mother.” Like as it is said, Ps. c. 3: “*He (the Mother)* hath made us, and not we ourselves.”’

Now, the words HVA and ALHIM are shown to be interchangeable, and they are both feminine. Elohim is from the feminine root ALH, and is a feminine plural denoting the attributes of the Divine Feminine. Also the great supernal Feminine Triad is before the Triune Father, for the Sepher Yetzirah taught that the Feminine Principle of the Deity constituted ‘the Pure Unity, Enthroned in Her Strength in the word of Renewal and in the word of Might.’ This is that very thing which is written (Deut. iv. 39): ‘Know therefore this day, and consider it in thine heart, that Tetragrammaton *He (the supernal Mother)* is Elohim (HVA HALHIM) in the heaven above and upon the earth beneath; there is none other.’† In the composition of the sacred word Tetragrammaton, symbolizing the Divine order, the first and third parts are feminine, the middle part masculine; and signifies the procession of

* ‘The Kabbalah Unveiled,’ MacGregor Mathers, p.54.

† *Ibid.*, p. 242. Words in italics are mine, to elucidate the translation.

the Feminine through the Masculine to the Feminine, being phases of the One. The intermediate masculine is, in Henry Dalton's words, 'a means or mode put forward by the Feminine, to be recalled after being used, as a tool is laid aside by the worker.*' This occult truth is demonstrated in the Kabbalistic Figure of the Tree of Life. The Kingdom, the Foundation from which all life emanates, is typified by the Shechinah or Adonai, the Divine Feminine, having within herself the masculine element; and the culmination of Life, Kether, the crown of Beauty, is the Woman clothed with the Sun. Thus, Macroprosopus (the vast countenance of the Deity that fills all space) finds its expression in Aima Elohim, the Mother, the Divine Feminine, the Eternal Word. 'Thus rusheth through the Universe the Flux and Reflux of the Eternal Word.' 'And the Elohim shall give unto thee of the dew of heaven,' and 'by it shall the dead be raised to life,' for all things depend upon the influence of the Supernal Mother. 'For there is no anointing except by the horn; that is, every descent of unction is through the Mother.' 'And, therefore, is Aima (*the Mother*) known to be the consummation of all things, and She is signified to be the

* 'Short Essays on the Woman's Movement,' Henry R. S. Dalton, B.A., *Shafts*, February, 1894.

beginning and the end.* 'For HVA, HOA HE (*the Mother*) is the peace and mitigation of all things.'

The Kingdom of God (Malchuth) is the coming, fulfilling, or apotheosis of the Divine Feminine, the reign of the Supernal Mother, 'for ALHIM *Elohim* is the nature of the female (who is called the Kingdom),' explains the Kabbalah. For the Kingdom is the Jubilee:

'Who is the Mother . . . (the first *He* † . . . of the Tetragrammaton) . . . and She is the spirit rushing forth over all (because the mother is the world to come, when in the resurrection all things will receive the spirit; and all things shall return unto their place), like as in the Jubilee, so in the world to come.'‡

The Jubilee is the synonym for the consummation or perfection of all things. For where the Spirit (Ruach, feminine) is there is Liberty, Binah, the divine Woman. Only with Binah, the Woman, the name that 'comprehendeth all things,' is the truth that makes us free, the perfect liberty of the Spirit.

The most remarkable discrepancy between the original Hebrew and the accepted transla-

* 'The Kabbalah Unveiled,' p. 285.

† 'All came out of the letter *He*, say the Rabbins' ('Book of Beginnings,' Gerald Massey, vol. ii., p. 150.)

‡ 'The Kabbalah Unveiled,' p. 107.

tion is in the narrative of the creation of man. 'And Elohim said: Let us make man in our image, after our likeness' (Gen. i. 26), Elohim here denoting the supernal Feminine Triad of the Mother, Wisdom, Love, and Power. Now, what is a likeness? A reflection of that which is. And Like produces Like. Therefore, by logical deduction we must assume that the Eternal Feminine formed the Archetypal Human as a Woman, according to the occult saying that 'Adam Cadmon, the Archetype;' 'He was a Woman, that was his name'*—a truth instinctively and often unconsciously recognised by the supreme insight of genius, as expressed by poets, painters, seers, and philosophers in all ages. Woman is the glory, the culmination of the man, the ideal standard of excellence, and it is towards this ideal of feminine beauty and feminine virtues that mankind is gradually tending. Again, the word 'Shaddai,' always translated 'Almighty,' and in the masculine gender, is really feminine, and denotes 'the life-nourishing maternity of God.' 'The Most Powerful.' 'The Mother who gives strength.' The references to the Divine Feminine in the Book of Job are so numerous that a critic declares that the work might be termed 'A Hymn to El Shaddai, the Maternity of

* 'A Golden Legend,' MS., in the Cottonian Library.

God.' For it is as the Supreme Mother Creator and preserver of all things, 'the Beginning of the Ways of God,' that the Deity is presented in this sublime poem. Hagar in the wilderness calls upon the Mother in her agony of distress, and says, 'Thou, O Mother, seest me.' Jacob at Bethel worships the Divine Feminine, as he himself represents the Feminine potency* of the human race, while Esau denotes the masculine. And it is the 'Woman' that shall prevail.

Moreover, the translators of the Bible have always represented judgment as in the hands of a masculine Deity; but, on the contrary, the title 'Elohim Gibor,' translated 'the Almighty,' as personating the Judge, the Avenger of Wrong, the Slayer of the Wicked, the Destroyer of Evil, the Inflicter of Punishments, and the Scourger of Vices, is in the feminine gender, 'Justice abideth in Her.' For 'to the Mother,' says the Kabbalah, 'is the groan and the cry,'

* Jacob signifies 'the full womb,' the mother substance of the universe. 'For Esau is the end of the world, and Jacob is the beginning of it that followeth' (2 Esdras vi. 9). 'Jacob have I loved, and Esau have I hated' (Rom. ix. 13). Jacob is the completeness, Esau is the becoming. Jacob is 'the *smooth* one,' Esau is the '*hairy* one.' See physiologists on hirsuteness with regard to evolution.

and 'the vehement judgments.' The attributes of Severity, Strength, and Fortitude are also Feminine, when She who is merciful becomes the Judge, 'though,' explain the commentators, 'there is no Judge over the wicked, but they themselves convert the measures of mercy into a measure of Judgment. Mercy becometh Judgment.' Thus, in Gen. xix. 13, it is the Divine Feminine who in justice destroys Sodom and Gomorrah for the crimes committed against Her Divine Nature. Again, in the sentence, 'The beauty of a young man is his strength,' allusion is made, not to masculine vigour, but to feminine endurance; to the self-control that conserves, not to the force that expends.

The Sepher Yetzirah clearly explains the Judgment of the Divine Feminine in the symbology of the three mothers, Aleph, Mem, and Shin :

'They resemble a Balance, on the one hand the guilty, on the other hand the purified, and Aleph the Air is like the Tongue of a Balance standing between them. The three Mothers, Aleph, Mem, and Shin, are a great Mystery, very admirable and most recondite, and sealed as with six rings; and from them proceed Air, Fire, and Water, which divide into Male and Female forces. The three Mothers, Aleph, Mem, and Shin, are the Foundation; from them spring three Fathers, and from these

have proceeded all things that are in the world.' 'In A. Aleph is the masculine power hidden and concealed.'*

One is struck, in these passages, with the analogy between the Hebrew self-procreative Feminine Triad and the Grecian Trinity of Supreme Goddesses symbolising the elemental Forces. The Kabbalah also plainly indicates that wherever the Spirit is mentioned in the Hebrew Scriptures it is as the Feminine Principle and supreme emanation of Deity, which point is fully emphasised by MacGregor Mathers.†

'We are usually told that the Holy Spirit is masculine. But the word, RVCH, *Ruach*, Spirit, is feminine, as appears in the following passage of Sepher Yetzirah, "ACHTH RVCH ALHIM CHIIM, Achath (feminine, not Achad, masculine) Ruach Elohim Chiim : One is She, the Spirit of the Elohim of Life.'‡

* 'The Kabbalah Unveiled,' p. 315.

† *Ibid.*, p. 22.

‡ 'The *Ruach*, Breath, or Holy Spirit — Christian "Holy Spirit" — with most early peoples was female — "the Queen of Heaven," after whom the Elohim of Genesis made Eve, or the *Nekabal*. It is only through the accidents of language that Europe now considers this very important Spirit or Person in all the Trinities to be male' ('The Rivers of Life, or Faiths of Man,' Forlong, vol. i., p. 469).

Again, it is said in the Kabbalah :

‘One is the Spirit : She goeth forth. . . . One is She the Spirit of Life, through whom, in process of time, the Sons of David hope to know wisdom.’

‘And in the days of King Messiach there shall be no need that one should teach another, for that one Spirit, who in Herself includeth all spirits, knoweth all Wisdom and Understanding, Counsel and Might (and is) the Spirit of Science and of the Fear of the Lord ; because She is the Spirit comprehending all Spirits.’*

Moreover, the feminine influence or influx of the Divine is allegorically described as ‘the Beard of Truth.’ As is well known in all Eastern countries, great sanctity is attached to the beard ; by it the most solemn oaths are taken, and its loss or desecration is considered a deep insult and degradation. It is strange, therefore, that in the language of occultism this hirsute masculine adornment is thus described : ‘Concerning that ornamentation it is written (Jer. ii. 6) : “No man passed through it ; and where no man dwelt.” ‘Man is without, man is not included therein, much less the

* ‘The Kabbalah Unveiled,’ pp. 131-133. ‘She is Maya, eternal and imperishable. Such is the Spirit, such is the inherent energy (Sakti).’ See Brahma, ‘Vaivarta Poorana.’

male.* The above passage is, therefore, a clear declaration of the virginity of the Spirit, and that the Arcanum of the Highest Heaven is purely feminine, and in that sphere humanity—Man—as known at present, is non-existent. The transmutation into the Divine Essence has taken place.

It is deeply significant, in connection with this passage, and showing the Churches' perversion of the sublimest truths, that, according to Harnack, it was not till the fourth century A.D. that the Holy Ghost was definitely designated masculine and the Christian Trinity became exclusively male. 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. Christ's words in reference to the coming of the Comforter thus gain a new and precious significance, 'even the Spirit of Truth, whom the world cannot receive because it seeth *Her* not, neither knoweth *Her*.' In the apocryphal gospel of the Hebrews, Christ speaks of His Mother, the Holy Ghost; and His baptism was a demonstration of the descent of the Divine Influx, the Eternal Feminine, whose outward and visible sign was water to cleanse and purify, and whose

* 'The Kabbalah Unveiled,' p. 67.

symbol was the Dove, the bird of the Immaculate Conception.

Moreover, the pathetic cry of human despair, wrung from the lips of the Man of Sorrows as He hung in the death agony on the Cross, was an appeal to the Divine Mother: 'Elohim, Elohim, My Mother, My Mother, why hast Thou forsaken Me?'

And thus the Divine Son claims kinship in the bitterest experience of human suffering with the humblest of the sons of man, who from the world's battlefields have ever, in their death agony, sighed for the mothers who bore them.

I would also emphasise the indisputable fact—viz., that Christ, as a Jew, brought up in the strict observance of the Temple Ritual and the tenets of the Jewish faith, daily made the prayer of the orthodox liturgy, 'In the name of the union of the Holy and Blessed Hu and his Shechinah the hidden and concealed Hu, Blessed be Jehovah for ever'—Jehovah being a bi-sexual Deity according to some commentators, and a feminine Divinity according to others. The Shechinah personified the Foundation and the Kingdom; the Elohim, the Supernal Mother, whose dwelling-place was the Holy of Holies,* the Ark of the Covenant,

* 'The Jewish cult was so emphatically feminine in its origin that they sacredly preserved this ovoid form of

and whose name could not be uttered. Her presence was only revealed to mortal eyes by the Light or Fire that shone above the Ark. And though gradually the worship of Elohim was superseded by the worship of Jehovah (the androgynous conception of the Deity being only obscurely designated), the adoration of the Shechinah continues to the present day in the daily service of the synagogue.

The Symbolism and Deification of Fire is to be traced in all religions, being in reality the worship of the Spirit of the Deity. Just as Fire is the living Spirit of Matter, so the Divine Spirit is the essence of God, and in all religions, including primitive Christianity, has ever been designated Feminine. Fire was thus the symbol of a great unapproachable mystery not to be revealed to the world, until in the ages mankind was ready for the stupendous truth, hitherto veiled in myth, tradition, monument, temple, and shrine, in the flame that died not and the fire that could not be quenched.

For a further consideration of this subject, we must now pass on to the study of the mystic

the circle. . . This was the type of the Holy of Holies' ('A Book of Beginnings,' Gerald Massey, vol. i., p. 354). For all forms have their origin, ideation, and manifestation in the sphere of the 'woman.'

writings of the much maligned Gnostic philosophers, whose esoteric expositions were so little comprehended by the crude, sluggish, and materialised minds of the early Christian Fathers, and consequently were ruthlessly suppressed in a spirit of Vandalism. In that wondrous narrative of the Spirit's descent into humanity, 'the purgation of matter,' contained in the Gospel of 'Pistis Sophia,' Christ is described as coming from that first mystery, which is also the last mystery, the mystery which is beyond the world of sense, and is that whereby all things exist, for 'It is all evolution and all involution, it projected all emanations and all things therein.' This Supreme Mystery is the Great Silence,* the Divine Feminine, invisible, inapprehensible, self-procreative, producing the Father and the Son, and who can only be known through the Father and the Son. Thus, in the Great Announcement of Simon Magnus, it is written: 'Of the universal Æons there are two growths without beginning or end, springing from one Root, which is the Power Silence, invisible, inapprehensible. Of these, one appears from above, which is the Great Power, the

* 'What is termed the "Silence" is not motionless motion, but that form of motion beyond the normal perception of man to grasp' ('Auras and Colors,' by J. C. F. Grumbine, p. 24).

Universal Mind, ordering all things, male; and the other from below, the Great Thought (or conception), female, producing all things. Hence they match each other, being one, for there is no difference between Power and Thought.

‘And the power of the Christ which descends is the seed of the Pleroma, containing in itself both the Father and the Son, and the unnamable power of the Silence, the Mother (which is only known through them), and the rest of the æons. Now this power of the Silence, this Peace and Comfort, is the Holy Spirit,’ the essence of the Divine Feminine.

In the untitled Apocalypse of the ‘Codex Brucianus,’ Christ declares that the one master name, the name that unlocks every gate in every treasure of the Supernal Heavens, is not the great name of the Father, but it is ‘the name of the Great Power that is in all the spaces’—*i.e.*, the power of the invisible Mother—and is that which cannot be named, and must be worshipped in silence alone. The analogy here is very close between the forbidden Word of the Hebrew Ritual and the sacred *Aum* of the Hindu and Buddhist religions. *Jave* signifies, in an occult manner, the Divine Feminine in the three phases of being—First Feminine, Second Masculine, Third Feminine. *Aum* sig-

nifies the Celestial Virgin. *Aumram* means the Mother on High, the Mother Source in a state beyond being, containing in Herself everything potentially, and from whom the High Father and the Divine Son emanate. 'Om mane parmea hauni!' (Oh the jewel in the lotus! Amen), the mysterious, all-sufficing prayer of the Buddhists, is addressed to the centre or cause of all things. The sacred lotus, containing its seed within itself, is the symbol of the involution and evolution of creation, the source of which is the mystic Aum Om, the Celestial Virgin, the eternal Feminine, whose name must not be lightly uttered. 'I am HE (*the Mother*), even I am Heva' (the Mother of all living), is the declaration in the little understood verse of Isaiah. I AM (Ani, Aum, Om) thus signifies the primal Divine Mother in all religions in their ideal monism.

Now this incommunicable name is described in the Kabbalah as the perfect name of the Supernal *He*, the Mother, 'for unto her pertaineth the name IHVH, which is Tetragrammaton expressed and Elohim hidden.* That

* Those nine (paths of Microprosopus) are evolved from the perfect name; that is, from the understanding or mother, in whom they were conceived' ('The Kabbalah Unveiled,' p. 32), Microprosopus being the manifested universe.

is to say, the Masculine Power (the Workman of the Gnostics and Jupiter of the Greeks) is manifested, but the Divine Feminine is concealed behind the symbolic veil until the world is ready for the revelation of Her Mystery. This is the Word when known that will complete the Harmony of the Spheres, being the keynote of the cosmic Amen.

Again, the Mother is represented as the Pleroma, the world of perfection, of the Archetypes of all things in Heaven and Earth. The same concept is set forth in the first chapter of Genesis, where Elohim, the Supernal Mother, creates the Archetypal World, and pronounces it 'very good.' It is the ideation of Her Fulness.

According to the Gnostics, the pentad of the Æons is entirely composed of feminine powers—viz., Barbèlo, the image of the Invisible Mother, variously called the Word, Wisdom, Truth, and Holy Spirit; then Thought, Foreknowledge, Incorruptibility, and Life Everlasting. Every Soul also, as in the Egyptian and Greek hierarchies, is brought for judgment before the Virgin of Light, who judgeth the righteous and sinners.*

It is therefore clear from the Gnostic writings

* See 'Pistis Sophia' and 'Fragments of a Faith Forgotten,' Mead.

that, when the many vague hypotheses are sifted from the central idea, which synthetises, as it were, the whole system of their transcendental philosophy, we arrive at the following definite conclusions—that, as with the Archaic faiths, the eternal Source of all manifestation is the Unnamable, the Great Silence, the Uncreate, the Alpha and the Omega, which by its very nature must be immaculate and feminine. The Father and the Son are One, and proceed from the Supernal Mother, and both are in their nature and substance Feminine, being permeated by the Spirit, Light, Wisdom, Truth, and Life, emanating from the Divine Feminine, ‘the hidden Mother revealed in deeds alone,’ and her Works are the works of the Spirit. The mystics of the Middle Ages held the same belief. As Jacob Boehme writes: ‘The pure and immaculate Virgin, in whom God was born, is before God, and an eternal Virgin.’ And he explains how, being the source of all things, ‘She has death and mortality within herself.’ Thus, bravely grappling with the mystery of evil in the spirit of the Hebrew prophets: ‘I form the light, and create darkness: I make peace, and create evil: I, the Lord, do all these things’ (Isa. xlv. 7). For in the separation from the One and the Absolute, differentiation involved good and

evil, for evil is that which separates; it may dualise or multiply form, but it disperses unity or oneness; it parts the whole, being the Cross dividing the Circle.

Thus, the word 'Lord' in the original includes the Supernal Mother; but this deeply significant fact has been systematically ignored by the translators and commentators of the Bible, who have been at great pains to suppress every reference to the Divine Feminine throughout the Hebrew Scriptures. 'And this is the work of so-called righteous men!' exclaims MacGregor Mathers in scornful indignation. Laurence Oliphant, in 'Scientific Religion,' is equally scathing in his condemnation of the *studied* mistranslation of the Scriptures in this respect, as are also Forlong, Inman, and Massey, all searchers after Truth in names, symbols, and traditions—human pristine impressions.

We see also, as the Feminine subjective became objective in the Father and the Son, the latter appeared to supersede the Mother. In the diremption of Herself from Herself in the sequence of necessitous changes consequent upon manifestation, She produces the male element, the disintegrating factor in the cosmos—the Workman. 'My Father works hitherto, and I work,' declares the Christ. Yet the most occult Arcanum is, that in the consummation

of all things the Father and the Son are re-absorbed, or return to the primal source. They enter into Zion, so that the Three may be One in the perfect fulness of the Divine Feminine. The masculine, therefore, is a phase of the Eternal Feminine Consciousness in cosmic experiences. It is an intermediate between the Eternal Feminine, or Cause, and the Eternal Feminine, the Effect. Thus we may truly affirm and believe that the Father is eternal and the Son is eternal, not as abiding states or personalities, but as eternal phases of being; and each phase of supreme consciousness in its apotheosis or perfection is worthy of all reverence and adoration from our finite minds, painfully struggling towards the ideal of our individual conception and aspiration.*

Moreover, as all creation includes self-diremption—separation from self, or evolution (outward, implying conditions of growth, change and transition—so, logically, perfection, the Ultimate Aim or Reality of Creation, comprises involution, the ingathering of all perfected phases of manifestation into the one Source, the Alpha and Omega of all existences. Cause

* 'By scale of Being is here meant the steps of growth towards apotheosis and oneness which all forms of life from the atom to Atman illustrate' ('Auras and Colors,' J. C. F. Grumbine, p. 40).

and Effect, by natural law, being, in fact, one ; so that 'in all things there appeareth nothing but Unity.'

In a remarkable passage in the Kabbalah this cosmic progression is thus set forth : 'When the H, *He (the Supernal Mother)* appeareth first, and H, *He (the woman)* in the second place, then is Tetragrammaton (*Jehovah*) called Elohim, like as a judge, because in the world to come there will be work for much strength. This is the full name (*the name of the Mother*). And it is written (Isa. ii. 11) : "And Tetragrammaton alone shall be exalted in that day." When the one *He (the Mother)* is turned towards the other, *He (the woman)* and *Yod (the man)* is taken away (*separated*), then cometh vengeance into the universe ; and except for that Adam, who is called Tetragrammaton (*Jehovah, uniting the male to the female*), the universe would not exist, but all things would be destroyed.'

We can now in some measure comprehend the universal belief in all ages and among all peoples of the immaculate Births of the World's Saviours. The Redeemers were ever of the seed of the Woman, with no male element in their composition. For it was intuitively recognised that, if the source of all things was the Cosmic Virgin, so must woman, her repre-

sentative, be potentially self-procreative. This was the pledge given to Womanhood; the everlasting covenant, that could not be annulled, whereby the true humanity should be virgin-born; the seed of the woman alone should bring forth the race of Christs. For the more man is differentiated from the *one*, the further he is from the Divine. This is the mystery of the oneness of sex and of Divinity. There must be a return to the one source of life before the human can be perfected. St. Anselm had a slight premonition of the truth when he wrote that 'there would be nothing more suitable than that He (Christ), should assume that humanity which we are looking for from woman without man.'

There is a very remarkable passage in 'Pistis Sophia' regarding this supreme truth, where the divine Son thus addresses Mary His mother: 'Amen, amen, I say unto thee, they shall proclaim thee blessed from one end of the earth to other, for the covenant of the first mystery (*the Supernal Mother*) hath dwelt in thee, and by this covenant shall be saved all worlds and all heights, and this covenant is the beginning and the end.'

Christ was the first fruit of the typical woman; the pure, self-productive Virgin; the immaculate medium of the Supernal Feminine

Principle. Thus writes St. Ignatius: 'Hidden from the prince of this world (*the male element*) were the virginity of Mary and her child-bearing, and likewise also the death of our Lord; three mysteries of open proclamation, the which were wrought in the Silence of God.' Now, as I said before, the Silence of God was the mystery of the Divine Feminine, the first Cause. It was necessary and meet that the primal visible embodiment of the Divine Feminine on the lower material plane should appear in the form of a man without sin, and with a physical body that should not see corruption, for thereby was demonstrated the complete elimination of the male or transitory element, and the victory of the male organism over change, corruption, and death.

As in the Heavenly Birth, the Christos, the Archetype, is depicted as emanating from the first mystery, the Mother, so Christ, the first-born of the Sons of God, is conceived in the womb of a pure virgin, directly overshadowed by the Holy Spirit the Divine Feminine, in order that in His spiritual and material composition, above and below, there should be nothing of the male element of change existing. In the phraseology of modern science, in the Christ, the man perfected, there was no kata-

bolic element* possible, and thus He rose with the Body of this Life, having seen no corruption. In Him the transmutation of the lower phases of matter into the higher had taken place; in Him were conserved all the potent life-forces, controlled, dirigated, energised by will and purpose. He had within Him the balance of Life and Death. 'For (His body) rose again in perfect soundness, since the body belonged to none other but to the very life,' writes St. Athanasius. As 'the Seed of the Woman,' Christ was the conqueror of 'the Serpent' and of generation. In Him was no disintegration nor decay. For, as before said, the Feminine Principle is eternal—the male element is of change, decay, and death. The Feminine Principle has to permeate all matter so as to render it impervious and immune from the onslaught of the male element. The Feminine Principle has therefore to work more especially upon the organism in which are centred the disintegrating and destructive forces.

* The upbuilding, constructive, synthetic processes in nature are summed up in the words 'anabolism' and 'anabolic'; the disruptive 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 Thomson, p. 51).

The ultimate victory of the Feminine Principle was thus foreshadowed in the birth of Christ, who, as a male organism, was yet free from any male element and was the outcome of the pure Feminine spirit and of the pure Feminine substance. Surely, then, it may be argued, Christ should have been born as a woman, but in that case there would have been no positive objective triumph over hostile forces. For, theoretically and potentially, the feminine organism is immortal, being, even in the lowest form, the representative of the Divine Mother, and bearing within it the chalice of everlasting life. From the beginning the feminine organism was endowed with higher functional powers, with greater longevity, with greater recuperative forces; therefore, the mighty supremacy of the Feminine principle was conclusively demonstrated by the elimination of the male element from the male organism, thus rendering it free from taint, and able to develop the highest spiritual faculties. What was accomplished in the Christ, can be also accomplished by every son and daughter of the race.* Each can redeem the body from the body of this death, through the elimination of

* 'Within the laboratory of man's own being are latent the forces for the eternal renewal of life' ('How to Live Forever,' H. Gaze, p. 70¹)

the male element, and the katabolic dis-integrating forces that work for change and corruption. And as, in the transcendental, the apotheosis of the masculine principle culminates in the Father of Lights in whom is no variable-ness nor shadow of turning, so in the lower plane the Son must be born immaculate and immortal. Nothing shows more plainly the fearful depths of gross materialism into which professing Christianity has sunk, without a ray of idealism clinging to it, than the smug complacency with which dignitaries of the Church are willing to expunge from the tenets of their faith the Virgin Birth and the Resurrection of the Body. At the blatant demand of rationalism they are willing to deny their Lord, yet by a paradox materialism substantiates the very facts they question. Science proves that not only is the Virgin Birth possible, but that the greater number of living organisms are entirely virgin-born, that actually more species are brought into existence without the male organism than with its co-operation. It is absurd to suppose that 'Earth's noblest thing, a woman perfected,' will remain less potent in self-procreation than the humblest of animals. What is foreshadowed in simplicity is perfected in complexity. The unicellular organism is purely maternal and self-producing. 'It moves, feels,

nourishes itself, and reproduces.’* In its protoplasm are latent and foreshadowed the differentiated organs, functions, and faculties of the multicellular organism. In ascending species, variations of chemical compounds are acquired through the medium of the male organism; when in any species the acme of chemical adjustment is reached, the maternal organism no longer has resource to amphigonic reproduction and, as a rule, no longer produces males, but resumes its virgin procreative prerogative in continuous generations of females. From the investigations made by Professor Jacques Loeb and his numerous colleagues, it has been proved that only a transitory change in the ions of the blood may allow of complete parthenogenesis in the higher mammalia. Darwin already has pointed out that parthenogenesis exists among the lower mammalians to a greater extent than is generally suspected; and Romanes and others, the most uncompromising of materialists, held that it was not an impossibility in nature for a virgin to give birth to a child. In Romanes’ own words, ‘if such a fact in the human species has been unique, still it would not betoken any breach of physiological continuity.’† According to

* ‘The Evolution of Man,’ Haeckel, vol. i., p. 119.

† See ‘Evolution and its Bearing on Religions.’

Weismann's hypothesis, 'such a fact need betoken nothing more than a slight disturbance of the complex machinery of ovulation, on account of which the ovum failed to eliminate from its substance an almost inconceivably minute portion of its nucleus,' which ordinarily is replaced by fertilisation. When this infinitesimal portion is retained by the ovum, it remains complete in itself and therefore capable of full organic development. For, I must repeat with emphasis, matter and spirit are one and inseparable. The one cannot act without the other. All phenomena have a physical chemical basis; and the higher phases of spirit cannot be developed without the corresponding highly composite grades of matter. Now from the Archaic ages up to now there has always been a strange presage of an impending change in humanity, one which would revolutionise all existing conditions, and be the most potent factor in the elevation of the race. Moreover, it was mystically intimated that the future transformation was but a restitution of the natural law on the basic principle of oneness

A. J. Dadson, p. 79. 'With most of the lower animals, and even mammals, the ova show a trace of parthenogenetic power' ('Animals and Plants under Domestication,' Darwin, p. 352).

in Creation. For the creative energy that vitalises the primordial speck of protoplasm and culminates in complexity of function on this mundane plane in the organism of woman, seeks but one object, the perfection of the individual. This can only be attained, first, through the evolution of the species as a whole, and second, through the development of the individual, rendered complete in itself.

Now, it is obvious that, just in proportion as the evolution of the species proceeds through the variability of sexual elements in reproduction through the expenditure of life-force, so the perfection of the individual is attained through non-sexuality or the conservation of life-force, when the maximum of chemico-physical combinations has been reached in the organism. Thus the race composed of the most heterogeneous properties, the most mixed race, would, by a natural law, be the most capable of developing certain individuals to a point to which the majority have not attained. Every nation that has formulated the doctrine of the Virgin Birth has been a dominant absorbent, assimilative race, conqueror of many peoples, whose blood has been mingled in their veins. Such were the Egyptians, the Assyrians, the Indo-Aryans, the Semites, the Greeks,

and the Romans.* Such is the Anglo-Saxon of to-day; and, therefore, it is among the more fully developed individuals of the Anglo-Saxon race that we shall find the first premonitions of this great, this stupendous, change in the reproduction of mankind.† Comte, as is well-known, foresaw a time when women would produce without the aid of the male element, by the means of a latent force—an hypothesis, fully substantiated by recent biological experiments and researches. 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.’ ‘Woman,’ says Comte, ‘must cease to be the female of the man.’ As it is written in the ‘Secret Doctrine,’ ‘for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children—or demons. When the knowledge comes, all

* The Pelagi, the wondrous sea-kings, were sons of the sea-goddess, and without a father (‘The Rivers of Life,’ J. G. R. Forlong, vol. ii., p. 555). The original tribes of Polynesia claim to descend from the Great Mother, Vari, and in their ‘Creation Song’ sing, ‘We have no father whatever. Vari alone made us!’

† This is indeed the case, as medical papers now circulating among the profession would show.

dogmatic religions, and with these the demons, will die out.' In view of this natural development of the race, this bursting of the lower incasement of materiality in which the creative force has been imprisoned, it is of the utmost importance that women should so attune their own psychic faculties that, in the present generation, and in those which will for æons succeed it, the psychological evolution of the race may proceed on the purest and most exalted lines of conduct, thought and spirituality. Women will work in their way, men in theirs, for this redemption of the body. For mark what this entering into her full powers means for woman. It implies first a return to the healthy conditions of the functional reproductive organs that is hers by natural right, no pathological disabilities, no painful child-birth, no disease, children well born, the best of their kind, the offspring of pure conceptive forces. Already the human intellect creates the wisdom of the ages, the art treasures of all times testify to the creative genius of man, and these are things of Time. But the reproductive organs centre on the creation of a living soul. So we may well surmise that, given the sympathetic physical media, the individual spirit, endowed with a fuller complement of vital force, will be able to clothe its sublime thoughts with a

tangible form of the most subtilised grades of matter. These children, begotten of the brain of the purest aspirations and concepts, will be radiant beings, the outcome of the highest ideals, springing to life, as Minerva from the brain of Jupiter, fully equipped in all grace, virtue and knowledge. We have the tradition of the winged races of Plato, but Socrates learnt of Diotima that the children of the brain of non-sexual love would be the true hostages of immortality. America's great woman pioneer, Margaret Fuller, wrote in the last century: 'Woman, self-controlled, would never be absorbed by any relations. She is born for Truth and Love in their universal energy. Would she but assume her inheritance, Mary would not be the only Virgin-Mother.' While another woman idealist, Eliza Farnham, thus wrote in her 'Woman's Era': 'The more affluent functional life strongly suggests that in its own crowning office it cannot be second to an inferior functional life.'

Now, functions are quite distinct from aptitudes. Woman is the most complex organism as regards functions; she is, as yet, below the insect and the bird in aptitudes. Mankind has not yet developed to the same perfection of automatic intelligence as the ant and the bee as regards the industrial instinct, powers of

organisation, co-ordination of labour, mathematical and geometrical precision, architectural ability and individual responsibility. Woman is called the industrial sex ; she has, however, much to learn from her humble sub-human sisters. But it is only through the mother that these aptitudes can become inherent in the race, that habits can become instinctive, that intelligence can become automatic, and right conduct become intuitive. Therefore, I say, let the women of the present day who know these things realise their full import, and, with no ambiguity, in humbleness and lowliness of heart, take up the position assigned to them by the inexorable natural law that is working in the human plane as it has hitherto in the lower species. For man develops through the body, the mind, and the spirit. That is to say, first, through the senses, what he feels ; second, through the intellect, what he thinks ; third, through the spirit, what he knows.

The majority of mankind are at present only on the sense plane. They are only just evolving consciousness, or responsiveness to vibration—*i.e.*, to outside excitation. Hence the absence of sympathy with the sufferings of others, hence the absence of imagination, which can place one's self in the position of another and acutely feel what that other suffers. Hence, also, that

hard, cold, materialised reason that only aims at self-gratification and self-advancement, regardless of the cost to others; for the knowledge born of experience has not yet revealed the unity of all things, and that the universality of suffering is due to the undeveloped consciousness of each individual. And as the individual unit approximates to the ideal type, so must disappear the incongruities that mar and disturb the harmonies of life. For only through suffering are we perfected and can become higher than the angels. As the Christ declares in the gospel of 'Pistis Sophia': 'They, indeed, have not at all undergone sufferings, nor changes of region, nor have they torn themselves asunder, nor poured themselves into different bodies, nor have they been in any affliction. Whereas ye others, ye men are the purgation of the treasure, ye are the purgations of matter. And ye have been in great afflictions and great tribulations, in your pourings into different bodies of this world. Ye have struggled and fought, renouncing the whole world and all the matter that is in it. Ye have not held your hands in the fight until ye have found all the mysteries of the kingdom of light, which have purified you and transformed you into refined light most pure, and ye have become pure light itself.'

The victory is accomplished over sin, decay,

and death, through the crucifixion in space, time, and condition of the man-in-the-making, the supreme Diremption of the Divine Mother from Herself, who, in the end, gathers her limbs from all the æons and the universe, and the selves separated are united to the Self-completed. Herein is the meaning of the ancient Promethean myth; the Christos crucified from the foundation of the world represents in the most occult sense the Divine Feminine that of Her own free will submitted Herself, as a necessary and inevitable condition of manifestation, to the transitory existence of the male element, conditioned by time and space, change and transmutation, decay and death. The Eternal Mother, crucified, pierced by the Son of Her own making, travailing in birth for the Son who shall redeem Her. This is, in truth, the awful mystery of sex-differentiation, before which we may well bow our heads in trembling and contrition. For in this dual aspect, this is the Christos that has been sacrificed for the sins of the whole world, who, in truth, has borne our burdens and carried our sorrows, by whose blood we are healed. 'So She, the Mother of All, the Holy Spirit,' says 'Pistis Sophia,' 'transmigrating from body to body, and thereby also continually undergoing indignity, last of all even stood for hire in a brothel; and she was

the lost sheep.' We can thus, in a sense, understand the awful significance of the indictment of Christ, 'Every sin shall be forgiven unto men, except the sin against the Holy Ghost,' whom, let us remember, Christ called His Mother. The unpardonable sin can thus be realised in its deepest iniquity, if we recognise that the Holy Spirit, the Divine Feminine, is the creative principle of life, both material and spiritual, in every living creature. 'I will purge you with the Holy Ghost and with fire.' For not only is the Feminine Principle the nucleus of organic life, but it is the spiritual inflatus in man of the Divine. Through it alone can the race claim Son-ship with the Deity, through it alone is man made cognisant of the Higher Self. Quench not the Spirit, for 'the Spirit giveth Life.' Only through the growth of the Feminine Principle in himself could man hope to see God, to reach through purity and love the far-off bourne of human desire. For implanted inherent in every phase of creation is the desire for the Divine Feminine; and by a clearly demonstrable paradox the desire is the incentive of the highest aspirations, and the cause of the deepest degradation, in exact ratio as the desire is influenced by the material or the spiritual factor of the organism.

We thus see how in the descent through

matter, to mould, purify, and redeem, the Divine Mother became of necessity subordinate to the grosser forms of matter, so as eventually to subjugate the whole. As the Desire of Existences, she had to respond to that desire. In the mystery of male diremption She had to submit, in a transitory stage of the most materialised form of creative power, to material physical union. She had to attract to Herself for reabsorption and transmutation the separated particles of Her own creative Life Force. She had to work through the medium of a material agency for the purification of the male element, and by that purification through spiritual transmutation to achieve ultimately the redemption of the Body. And thus the sin against the Holy Ghost is the desecration of those organic creative functions that are consecrated to these supreme uses of reproduction and regeneration. It is the pollution of the Ark of the Covenant, the Holy of Holies, wherein is centred the fount of Life, the matrix whence issues the living soul, born into the world to make its pilgrimage from corruption to incorruption, from mortality to immortality, from death to life. And yet with a turpitude unknown, undreamt of, by the lower animals, safeguarded by instinct and the control of natural law, the human race has blasphemed the Holy Ghost,

the Divine Mother, in Her manifested conditions of wifhood and motherhood. She has stood for hire in the world's mart; she has been sold for thirty pieces of silver, the price of the field of blood. For the blood is the Life, and mankind have made traffic of the Divine Essence. They have polluted the spring of Life. They have taken the pearl of great price and trampled it underfoot in the mire and on the dung-hill. And yet shall the Mother see of the travail of her soul and shall be satisfied. For the sons shall be born who will redeem her and set her free from the bonds of this death. 'O thou afflicted, tossed with tempest, and, not comforted, thou hast laid thy body as the ground and as the street to them that went over! Behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children.' 'Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child, for more are the children of the desolate than the children of the married wife, saith the Lord.' 'How beautiful upon the mountains are the feet of him that bringeth good tidings,

that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God, the Elohim, the Eternal Mother reigneth!' '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.'

Let us mark the awful mysticism of this sentence. It is the Divine Mother who is redeemed, to whom cometh salvation from the desecration of the ages, who, having lien among the pots, rises with wings of silver and feathers of gold.

Throughout the ages the mystics have foreseen this triumph of the Eternal Feminine, this day of the Woman, and the consequent evolution of the true human on the material plane. Hence it was known that, on the development in woman of her full, unrestrained creative powers, the race would enter on a higher phase of psychical activities. Men and women will take up the higher nature, the true

self, the divine Consciousness. But it is only through the pure Father and the perfected Son that the Supernal Mother can be known. That is to say, 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. Woman must no longer ensnare man in the false pleasures of sensuality; man must no longer enslave woman as an instrument for self-gratification, each keeping the other in bondage in the grossest bonds of the flesh. The day, in truth, is approaching when the hearts of the fathers shall be turned to the children, the pledges of the future, when men will no longer bring forth to themselves, but, fully comprehending the vital importance of conserving the creative energy for self-development, will only expend it in physical expression for the birth of well-born desired offspring. 'Hitherto we have seen only a manifestation of the sons of self-will, sons of lust and corruption, sons of disease and heirs of death. Under their ascendancy the very soil, all the elements and all creatures, have suffered.'* Then, as the soul expands and grows the claims of the body will sink into insignificance, and at last into total abeyance, as the

* 'Morgenröthe,' John Pulsford, p. 111.

Great Renunciation is made and the virgin Christ is evolved in man. The waters of Jordan will flow upwards into the life immortal, instead of downwards into the Dead Sea of generation and decay. The true man will be born through this transmutation of the lower chemicals into the higher spiritual forces, complete in himself, having cast away the garment of shame, having crucified the world with its affections and lusts. Thus shall the soul, which is virgin, pass on to its full inheritance, freed from the chains of the lower nature, and appear before the Light of lights, beyond time and space, 'in the undecaying heart of the eternities.'

These, then, are the three phases of the Divine Feminine: 1. Abstract Truth—Cause—inherent in Original Idea, Motor Power, and immutable Law; 2. Concrete Good—Manifestation—operating as Motive 'in progressive, transitional material embodiments'; 3. Eternal Beauty—Culmination—resulting in perfected Purposes and the Realisation of the Ideal: the supreme and unchangeable Beauty of Holiness in its very essence.

'Unto Thee shall all flesh come, and of the souls that Thou hast made shalt Thou lose none.'

CHAPTER IV

THE SON—THE WORLD-FABRICATOR

‘And Elohim (the Mother of Life)* saw everything that She had made, and, behold, it was very good.’

EVERYTHING must exist in thought before it is manifested. The Ideal is projected before the Actual is formed. And in the above record, made in an old Book, we have an epitome of the cosmic scheme of the universe—the Beginning and the End, the Archetype and the Pleroma, the concept and its consummation. But between these two phases of Being intervenes a third—viz., the Becoming, the process of the making. Just as the earthly artist and sculptor are dependent upon the brush and the chisel for the completion of their design, so also does the transcendental Architect make use of an agent in the manifestation of

* ‘The great feminine form of God, the Elohim, in whose image man and woman are created . . . to her are attributed the Divine names ALHIM—Elohim’. (‘The Kabbalah Unveiled, MacGregor Mathers, p. 25).

conditions. The Kabbalah teaches that the Elohim, the Supernal Mother, the Divine Feminine, in the concept of sublime ideation, saw that her work was perfect, very good. And therein the archetypal Man, the divine Human, was made in the likeness of the Divine Feminine. This supreme truth is symbolised in the sacred word of the Jews, the Tetragrammaton, the first and third parts of which are feminine and the middle part masculine. Thus, for the attainment of the Reality the masculine element is projected from the Feminine creative cause as part of Herself, to become the medium by which the ultimate Perfection shall be consummated. In the mystic writings of the Gnostics, the seers of primitive Christianity, who saw so clearly the hidden things of God, we have a striking premonition of the cosmic scheme of evolution. For the much persecuted, maligned, and suppressed sects of the Gnostic philosophers not only had grasped the sublimest truths, but had also intuitively forestalled some of the leading researches of modern biological and physical science. In the Allegory of 'Pistis Sophia,' the Soul-Wisdom of the Universe, we read that Wisdom emanated from Herself,* the formless essence or substance of the universe

* ' I am Immortality and also Death ' (' Bhagavadgīta,' chap. ix.).

which in grief she named 'The Abortion,' for it was incomplete; the imperfect had to be made perfect. 'For in the uncreate are all things together,' whereas in the create there appears of necessity the duality of manifestation, the force that expends, and the force that conserves. Here is no longer the Elohim, complete in Herself, but the Jehovah, the dual aspect of the One,* the Diremption of the Son from the Mother—the Son who in turn becomes the Father, so that her own Substance may return to the Mother. And in speaking thus I am not limiting cosmic processes to personalities. I am simply designating phases of Being, eternal, but not abiding, of the supernal Consciousness. For, in considering this stupendous subject, we must free ourselves from the arrogance that centres all phenomena in the human race, and presumptuously assumes that the whole scheme of the universe has for its beginning and end the glorification of the unit termed human on this one of the smaller planets in the constellations of the Heavens. Therefore, from everlasting to everlasting, before this earth appeared on the scene of cosmic activity, there must have been logically the same prin-

* 'The one form is at once included in the other form—the living superior, the living inferior; the living good, the living evil' ('The Kabbalah Unveiled,' p. 84).

ciples dirigating all manifestation under the same immutable law. For throughout all phenomena, even with our limited knowledge, we find the katabolic male element of change, the disintegrating and negative factor in the cosmos, marring as it were the harmony of the supernal Unity, the cosmic Cross, whereon, limited by the conditions of incompleteness, the evolving microcosm is ever forming and reforming so as to attain perfection. In the apocryphal Acts of St. Andrew the mystery of the Cross is plainly set forth as being the symbol of eternal processes, the limitation of substances, the protean manifestation of things formed in time, where, perfected through suffering—*i.e.*, through the consciousness of experience—the individual units composing the integral whole in turn attain completeness.

For as the Cross is the symbol of division, of change, of sacrifice, and of limitation in the time of the unit's probation wherein it is crucified to conditions, so it is through regeneration the symbol of the unit's supreme victory as conqueror over change, decay and death through a return to the positive Reality, the supernal Unity. Thus, we can trace in some measure the origin of evil. For evil is, after all, incomplete good, limited knowledge, misplaced energy, unfulfilled endeavour. It is

effort that has failed of its mark, and is yet, in patience and hope, to become effective for good. Therefore, as being imperfect, the Masculine element is the evil factor in the universe: 'I overturn, overturn, overturn, saith the Lord.' 'The day of the Lord (Jehovah) is darkness and not light' are the declarations expressing the duality of manifestation, when the One is divided from Herself.* Yet as the individual units return to the whole, being conformed to the one likeness, obviously change, decay, transition, and death are eliminated, for every weary soul shall be satiated, and every sorrowful soul shall be replenished.

Now the 'Sophia Mythus' proceeds to show how, on the material plane, from the Soul, the feminine psychic principle came forth the first and greatest power of the World of Sense, the Workman, the World-fabricator, the Demiurge, and the Time Spirit: 'Now the world-fabricator or time-spirit, when he desired to copy the infinite æolian, invisible, and timeless nature of Eternity, was not able to make a model of its abiding and eternal nature, seeing that he himself was the result of a deficiency in this eternal

* 'The eyes of Tetragrammaton . . . going forth around, but in the masculine gender, because these extend in two directions—towards the good and towards the evil' ('The Kabbalah Unveiled,' p. 312). See Zach. iv. 10.

nature ; so he represented Eternity in times and seasons and numbers of many years, thinking by a manifold number of times to imitate its infinitude. Thus it was that truth abandoned him, and he followed after a lie ; and therefore when the times are fulfilled his work will come to an end.' ' For they (*the Feminine Septuary of the Eternal Wisdom*) say that the Workman knows nothing at all, but is, according to them, mindless and foolish and knows not really what he does or works. Owing to his ignorance Wisdom energised and strengthened for him everything he made, and though it was She who had done so, he imagined it was himself who had of himself achieved the fabrication of the universe, and so he began to say : " I am God, and beside me there is no other." ' Thus we find the Elohistick narration of the Creation pure, good, holy, and perfect, while with the introduction of the Jehovistic aspect of Deity, wherein the male element is dominant and obscures the Divine Feminine, appears the Fall from the original condition of ideal Perfection into the depths of material manifestation, wherein the Good is crucified or circumscribed.* It is the Deflection from the One to the many.

* ' The Son ' was in the archaic faiths often depicted as the destroyer, the devourer, the capturer. He is, as it were, the instrument of wrath in the hands of the mother.

The same occult truth is presented in the mystic Orphite philosophy. Proclus thus speaks of Jupiter, the world-fabricator: 'The artificer of the universe,' says he, 'prior to his whole fabrication is said to have betaken himself to the Oracle of Night (the cosmic goddess), to have been there filled with Divine conceptions, to have received the principles of fabrication, and, if lawful so to speak, to have solved all his doubts.' We are also told that the goddess Rhea produces in herself the demiurge causes of the universe, but imparts her diffusive power abundantly to secondary nature, as Saturn (Time) and Jupiter (manifestor), both bi-sexual, acting, as it were, as her workmen to bring about the Divine Purpose. For Orpheus taught that the universe is ever moving in an orderly manner towards good, to the fulness of the Divine intellect and holiness. For the evil is temporal, the good eternal. As the mystic Jacob Boehme writes: 'If it were not for the omnipresent and superior power of good, there would be no possibility for man to conquer his

Such was the meaning of his prefix in several religions, Nyam, Namm, Nim, signifying 'to destroy,' 'to poison.' He is symbolised as the serpent of Saturn, which brings destruction and death into the world through means of generation. The serpent can never be the regenerator, for his seed is of time, not eternity.

evil desires. This absolute good is *One*, without which the *Two* (relative good and evil) could not exist.'

In 'Pistis Sophia' it is recorded how Christ explains the mystery of the oneness of the universe to His disciples, and declares 'that ye are all of yourselves and in yourselves in turn from one mass and one matter, and one substance; ye are from the same mixture. . . . Ye are all angels, all archangels, gods and lords, all rulers, all the great invisibles, all the great ones of the emanation of the light with all their glory.'

And He explains that 'by the commandment of the first mystery (*the Supernal Mother*) the mixture is constrained until all the great light-emanations with all their glory are purified, until they are cleansed from the mixture, till they are purified not of themselves, but of necessity, according to the regulation of that one and only ineffable mystery.' We thus see that in the transcendental heavens there is the same Duality of Manifestation; there also is the principle of progression through the incomplete Masculine, the Male Aspect of Deity or of Cosmic Consciousness, to the Pleroma of the Divine Mother, the Original and Unity. Thus the Divine Son plainly declares His office as the refiner, and disintegrator, when He states, 'I

am come to send fire on the earth, and what will I if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division.*

Christ also, at the request of Mary Magdalene, describes the knowledge of the supernal Mystery, who knows all, and descends from the abstract to the concrete in this very remarkable passage: 'That mystery knoweth why there are the twin Saviours, and why the three Amens . . . That mystery knoweth why there is the mixture which once did not exist, and why it hath been purified.'

Now, by the twin Saviours is evidently signified the dual aspect of sex; the differentiation of the one Sex, the female, into masculine and feminine potencies, and how both are the Saviours of this present universe.† And as the external visible world in all its stages is a symbol or figure of the internal spiritual world, so the three Amens are the states of being of the Divine Feminine in the cosmic scheme of progression. For the word 'Amen' as a substantive denotes 'The true One.' In Isa. lxv. 16 the words rendered 'God of truth' are literally 'The

* Luke xii. 49, 51.

† 'Then proceeded the Workman unto His works, and was conformed, namely as male and female' ('The Kabbala Unveiled,' p. 301).

Elohim (the supernal mother) of Amen, the Truth.' For we must 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 or contemptuous of the ancient Wisdom, the translators constantly misinterpreted the primary meaning.

We have, then, here signified the Divine Feminine as the True Beginning, as the True Centre of manifestation, as the True Consummation ; for the Divine Mother is designated as the Fount of all Truth. She is also called the Mother of thirty names or elements, and when the restitution of all things takes place, when these original elements, coming to one and the same note, send forth one and the same utterance, then will be sounded in unison the last Amen, for the Truth will reign, and falsehood and Evil will have passed away.

The reference to the mixture that once did not exist is of the weightiest significance. Herein is disclosed the mystery of sex-differentiation ; the appearance of the male organism, which at first did not exist, but in sexual reproduction was formed to further the natural law

* See 'The Kabbalah Unveiled' ; 'A Book of Beginnings,' by Gerald Massey ; 'Ancient Faiths embodied in Ancient Names,' by Inman.

of evolution during the transitional phase of sex-differentiation, wherein the masculine element is the factor of change and variety; the katabolic diathesis of waste, decay, and death in all organic life, as diagnosed by biology on the material plane.* 'It is,' says the Christ, 'the purgation of matter,' which, after a period of degradation and impurity, is purified and rendered fit for re-absorption and re-combination into the higher grades of the Divine Substance.

It is significant of this truth regarding the mystery of the mixture that it is related in 'Pistis Sophia' that when the disciples heard these words 'they were cast down, and lost courage entirely.' And Mary cried aloud and wept because, as she explained to the Christ, 'my brethren have ceased to sense the meaning of Thy speech'; and she begs for further explanation, and Christ answers: 'Grieve not, My disciples, concerning the mystery of that ineffable, thinking that ye will not understand

* See 'The Evolution of Sex,' Geddes and Thomson. 'The male is the outcome of predominant katabolism' (p. 51). The male element is invariably associated in all ages with destruction, disintegration, force, impurity, and evil, however much these qualities may be glossed over by euphemism and rhetoric. The female is rendered impure by contact with it. Among the Irish and Koothite peoples the fertilising power of Nature was called 'the Poison'—'the Ferment.'

it. . . . Now, therefore, will I tell you : Who-soever shall renounce the whole world and all therein, and shall submit himself to the Divinity, to him that mystery shall be far more easy than all the mysteries of the kingdom of light : it is far simpler to understand than all the rest ; and it is far clearer than them all. He who shall arrive at a knowledge of that mystery hath renounced the whole of this world and all its cares. He who shall receive that mystery hath renounced the whole world and all the material cares that are therein.' Here, then, is signified the great individual renunciation. For ' Whosoever is born of God doth not commit sin ; for his seed remaineth in him ; and he cannot sin because he is born of God.' ' He that is able to receive it, let him receive it.' For as the woman is potentially complete in herself, so the Son, the man, must become complete in himself ; neither organism dependent on the other for the full complement of creative power on all planes of manifestation.

' For the soul,' continues the Christ, ' which shall have received the mystery of the ineffable ' (*i.e., of the Divine Feminine*) ' shall soar into the height as a great light-stream ; and the receivers shall not be able to take hold upon it, nor will they know the way which it goeth, for it hath become a radiant stream, and flieth into the

heights, and no power shall be able to restrain it at all in any way, nor be able to come nigh it. It shall pass through all the regions of the rulers and all the regions of the light-emanations; it shall give no explanations in any region, nor any apology, nor any symbol, for no power of the rulers, no power of the light-emanations shall be able to come nigh that soul. But all the regions of the rulers, and all the regions of the light-emanations, each of them in its own region, shall sing a song unto it, in fear of the light of the stream that shall clothe that soul, until it hath passed through all of them, and entered into the region of the inheritance of the mystery which it hath received—the mystery of that one and only ineffable—and become one with the limbs of the ineffable. Amen.' Herein is meant that the unit is complete in itself, and therefore is one with the universal Consciousness, always bearing in mind that the soul is feminine, and thus, according to Christ's words, in the ultimate, 'that which is within is as that which is without, and that which is without is as that which is within.' Both are alike.

For generation is Death, and regeneration is Life everlasting; and this supreme truth is the lesson the masculine organism more especially has to learn in the time of its probation, whereby it will conquer the evil that is ill-directed good.

For though the World-Fabricator, the male element, proceeds first from the Mother, it is, as it were, at war with her, and strives to work independently of her counsel and guidance; the servant or tool aspires to be the Master, and to bring the spiritual into toils to the grossest material bonds. 'Foolish,' says the Gnostic writer, 'is the power of the Workman . . . for he himself was foolish and mindless, and thought that he was fashioning the world unaided, being ignorant that it was Wisdom, the Mother, the Ogdoad, who infused energy into him for the formation of the universe without his knowing it.' And here undoubtedly we have the solution for the seeming cruelty and ruthlessness of the elemental forces of nature, as they are put in action by immutable laws. The male element of change, decay, and death appears to have the upper hand when Siva, the Destroyer, is abroad. Yet the day comes when Siva is Himself destroyed or assimilated by the good.*

* Before katabolism there must be anabolism. The upbuilding, the synthesis is life; the destruction, the analysis is death. Katabolism is the cosmic fermentation. Yet science reveals that a constructive ferment exists, or, rather, under given conditions, the destructive action of the ferment is reversible, and life is a constant conquest over destructive fermentations, reversing their processes to creative purposes, and evil inverted becomes good. The evil becomes 'the anointed of God.'

The Imperfect becomes Perfect. But putting this wider aspect of the subject apart, we will study the question as it touches the development of humanity. We have seen how Theosophy, soaring into transcendental heights by spiritual intuition, postulates that the Feminine is the ultimate cause of all manifestation, containing within itself all potentialities. This is shown in the sacred figure in the Kabbalah. The Apex, the crown, Kether, or the supernal Mother of Life, of the higher Triangle, is also the apex of the inverted triangle, Eve (the woman), the mother of all living—the one Infinity, the other the monad in the beginning, but both feminine, ‘for every mystery in *heaven* is repeated on *earth*.’

And it is the feminine principle throughout all nature that is the controlling, dirigating force in evolution, selecting, sifting, assimilating, and discarding among the variations and combinations consequent upon the continuation and transformation of life. And, as her Workman, the Mother produces the Son, her essential co-operator. And here again the Gnostics had a clear perception of what the investigations of science have revealed to us, for they considered that ‘the feminine has the power of emanating the essence for substance, while the masculine possesses the power of enforming

the essence emanated by the feminine.' On the lower physical plane we know that the larger proportion of living forms have come into existence without the intervention of any masculine element as a separate entity. Almost all plants, for instance, possess the power of unisexual reproduction. The vast number of lower species are entirely of maternal reproduction. But progress depends upon the fusion of new combinations, and the mother organism produced the male so as to achieve this result.* Though transmitted primarily to the son by the mother, the chemical compound utilised in fertilisation possesses to a certain degree the property of enformation, and brings to the ovum the stimulation to further development on recognised lines of construction. Fermentation here is not of evil, it is the servant of good; it is the liberator of forces. But Nature, though prolific, is never wasteful; she is chary of material, and only permits of the ova being once fertilised. The bar of Isis falls and keeps inviolable the growing fruit of the womb, whether it be of plant or animal. This natural law is never infringed in the subhuman species, nor among women in the gynæcocratic state.

* 'Therefore was the male extended and formed with his members in order that he might have, as it were, regenerative power' ('The Kabbalah Unveiled,' p. 84).

The degeneracy of mankind is due to disregard of this primal law—the law of the Mother.

For reproduction the whole of organic life passes through the female organism. Is that not a stupendous truth? The maternal matrix is the chosen medium by which Nature, the great Mother, preserves, evolves, and perfects a given species. 'Moreover,' in Professor Lester F. Ward's own words in his comprehensive work 'Pure Sociology,' 'the male sex was at first and for a long period, and still throughout many of the lower orders of beings, devoted exclusively to the function for which it was created—viz., that of fertilisation.' But gradually the mother organism endowed it with new properties and qualities, and it became, not only like the original organism, but also somewhat differentiated. We see this feature strongly marked in the subhuman males, where the mother's æsthetic faculty exercised choice and discrimination in the transmission of certain variations from type. But I would remark that, whatever may be the physical superiority of the males below the human, female supremacy is absolute, as all study of natural history plainly evinces. The female dirigates and controls all activities, for 'unlimited variation would be dangerous, if not destructive.'*

* 'The result of continued selection will be to eliminate the variability of a species.' ('Reproduction and Sex,')

Therefore the male organism among animals is not by any means the medium of progress in the nascent development of aptitudes and mental and reasoning qualities. These proceed from the female, and their exercise kept almost exclusively in her hands, as we see among the industrial animals. But with the human male the order changed. Human development required two factors of reasoning powers, and the primitive mothers of the race strove with might and main to render their sons as capable as themselves. We only have to read what the women of the past have done for the male* to wonder how it was that the human race forsook the natural lines of progress, and embarked on a course that has been fraught with such untold evil and suffering as the gradual rise of the false hypothesis of male superiority became a dogma. 'When,' writes Professor Bjerregaard, 'we turn from the Ideal and True to our concrete world, we find it ignorant of its

Adam Sedgwick, M.A., F.R.S.). For though sexual reproduction gives variety of choice, discrimination synthesises variability to type and standard.

* 'Just as a child is first disciplined by its mother, so are peoples by their women. The man must serve before he is allowed to rule. It is only the wife who can control the man's essentially unbridled power and lead him into the paths of well-doing.' ('Mutterrecht,' Bachofen, p. 19).

own best purposes and ideas. And when it becomes "this world" it is even antagonistic and fiendish. Moral diseases disturb the vital functions, and dishonesty has taken away from the living representative of the Feminine, Woman, all such influences and honours which she was entitled to in virtue of her position as ambassador in "this world." She is a stranger in her own house and a handmaid to her own children, the men. . . . We have come into a false position to Nature.' For the son in the concrete had, in concert with the mother, a grand work before him in the natural cosmic scheme. His energy need never have tended to militancy and aggression, and thus have suppressed and coerced her industrialism. Man is always extolling his war with Nature—his deadly struggles to wrest her secrets from her for his own exploitation and gratification. The woman had in days of peace and humble, patient toil already discovered the best of Nature's gifts, and paved the way for him to follow in the agricultural, pastoral, and industrial arts of life. She had discovered fire, invented pottery; all the textile industries owe their origin to her busy brain and fingers. She was the first agriculturist, the first physician, the first linguist, the first theologian, and the first worshipper of the Eternal Verities. And

man, as he learnt these things from her, gradually took them out of her hands, forgetting the giver; with the reason that he had inherited from his mother he reasoned that they were his alone. And as the woman's influence lessened, as her authority was set aside and the mother-law annulled, the World-Fabricator began to carve out a way for himself and an empire in which he alone was king. In the Kabbalah there are many striking passages relative to this departure. In commenting on the journey of the Israelites through the wilderness, wherein they were led, tried, and chastened—a symbolical narrative of the history of the human race through all time—it is stated: 'Speak ye to the children that they go forward'—*i.e.*, in the beautiful path of wisdom and understanding—'and that path lieth hid within the Mother,' the Elohim of Life. . . . For the Israelites had said: 'Make us Elohim to go before us.' But the life looketh towards the Mother, and it is understood to be that path which is called Alhim Chiim, Elohim Chiim, 'the Elohim of Life.' For mankind fell wilfully 'in the Path of the Mother,' concerning which it is written, 'Justice abideth in Her.' In Aima, the Mother, they stumble. 'What is the side of the Mother? Severe rigour, whereunto are attributed the Lords of Lamentation and wailing,'

concerning whom it is written : 'The path of the wicked is as darkness; they know not wherein they stumble.' What is this passage intended to imply? Assuredly the sense of these words, 'they know not,' is this: 'They do not know, and they do not wish to know.'* For judgment is on the side of the Divine Feminine as the determinant of all things, visible and invisible; and if these vehement judgments were not mitigated the world could not bear them, for the matrix alone is 'the Valley of Decision.'†

How fully this denunciation is fulfilled in the history of the human race, researches in pathology and the degeneracy of all modern nations irrefutably demonstrate. For as the typical people forsook, through lust and sensuality, the Elohim of Life, of Wisdom, and of Holiness, so mankind has fallen away from the continence and chastity governing the law of sex, and reaps in consequence the fruits of sin, disease and death. They have followed after death instead of life. 'Why will ye die, O house of Israel?' 'Have I pleasure in the death of a sinner?' For 'when he offended in Baal' (the perverse sexual generation) 'he died.'

* See 'The Kabbalah Unveiled,' p. 308.

† 'Aima, the Mother, from whose side the judgments are applied which strive against all things'. ('The Kabbalah Unveiled,' p. 301).

If we study the scanty records of archaic civilisations, we must be struck with the high efficiency they had attained. We, in our boasted modern age of scientific inventions, have yet to learn the secret of the mechanical appliances of the Egyptians ; and the occult knowledge of the Chaldæan and Indo-Aryan is a sealed book to us. We find that we have not added a single grain from the wild grasses of the field to our list of foods, we have not by cultivation produced a single specimen of fruit. All the bounty of Nature is portrayed in vivid pictures on the tombs of long-departed kings, and we to-day cannot add a single item as the result of our success in agriculture. These triumphs over the wild produce of the woods and fields denote a long, an incalculable period of peaceful agricultural industry, of a time when man pursued an undisturbed occupation of the land, and enjoyed the fruits of his labour during the un-aggressive rule of the matriarchate, that lost Golden Age of which all tradition has some faint records.

And more : has man himself progressed since those days which saw the rise of male supremacy? Judging by the sculptures that give us some idea of the archaic races, modern man in height, physique, dignity, and bearing is at a discount. And in mental, intellectual, and inventive

activities is he the superior of those strenuous builders, those philosophers and sages of ancient civilisations? Surely, by logical deduction, the race should be far in advance of its present position if the progress attained in that distant period had been maintained at the same rate of development up to the present century.* But, on the contrary, we have this significant fact strongly impressed upon us: The exterior civilisation that the World-Fabricator with infinite stress and struggle builds up in each epoch, he as carefully destroys in the next. He is always changing his Ideal, and ruthlessly sweeps away his past experiments.

‘The old order changeth, giving place to new,
Lest one good custom should corrupt the world,’

is the dictum of the poet upon the fashion of this world; it does not apply to the natural law which changeth not, but works on insisently, regardless of man’s divergence from it. For nothing is more remarkable than the fact, in the retrospection of history, of the insignificant hold a past civilisation retains over a succeeding one, as far as its material accessories are considered. The ancient Briton begins civilisation in blue paint instead of the Roman toga. No

* ‘Man ceased to advance and woman began to decline under the depressing effects of male abuse’ (‘Pure Sociology,’ Lester F. Ward, p. 372).

system of polity has yet met with unanimous approval ; but, on the contrary, the more complex does any nationality become, the more it raises a barrier of differentiation between itself and its neighbours ; and instead of becoming co-operative, it becomes competitive and aggressive. And thus, as Ruskin has pointed out, man became the destroyer of his own creations, and only the things of mind, the mental impressions, have been transmitted from one generation to another. These the uncontrolled irresponsible authority of man could not obliterate, for they bore the mark of immortality, as having within the germ of the Eternal Truth. And how was this saving grace transmitted ? Through the psychology of the mother. That was the chief factor which dirigated the human consciousness to higher phases of moral and spiritual perception. For this consciousness was within, inherent in the human heart, and was quite apart and independent of the exterior accessories which marked each civilisation in turn. It was born in the man, and found expression in the leaders of human thought, in Zoroaster, Gotama, Hermes, Socrates, Plato, Aristotle, in the father of medicine, the poet, the artist, the sculptor, the mathematician, the scientist and philosopher. And remember these men, whose work endures to the present day,

whose minds still influence our literature, our art, our science, and our ethics, were not the petted darlings of the times in which they lived. As a rule, they were the least fortunate, as the world counts fortune, and are abiding proofs of the success of failure in the present. There was always the struggle between that inner unfolding, beneficent consciousness, and the disintegrating, destructive antagonism of the militant masculine element, which, as civilisation became more and more disassociated from and uncontrolled by the home centre, became the enemy to all true progress. For it is unphilosophical, unscientific, and illogical to contend that progress is dependent upon conflict, upon the horrors of war, of conquest, and the extermination of the weak by the stronger. Nature may, indeed, appear pitiless, but no decrees of Nature have been so destructive of happiness, of harmony, and of true development as have been the actions of man in disobedience to Nature's laws. Nature works from the unit outward, from the home, the nest, the burrow, to the community. There is, as a rule, mutual co-operation and sympathy between animals of the same species; and man, certainly for his advancement, had no need to kill his neighbour. I do not mean to aver that if the matriarchate had continued up

to the present day, there would have been no wars, no anarchy, no violence, no destruction; what I contend is this—that these extreme forces of disintegration would have been mitigated; that by gradually ignoring, subjugating, and cramping the activities, dirigation, and authority of the naturally-appointed factor of evolution, woman—the mother—man committed racial suicide, and rendered his own development beyond certain material lines all but unattainable. For consciousness can only be transmitted through prenatal impressions, and the son in a vicious circle reflected the stunted consciousness of the enslaved and undeveloped mother—the mother whose intuitive gifts were not utilised in the State and in the Church; the mother who, cell by cell, had built up the brain of the man with such poor material as was vouchsafed to her, whose pleadings for peace were disregarded, whose counsels, born of inherited experience, were scorned and derided. Men had little perception of a great truth, that the less is the presage of the greater; that within the home is learnt all the essential lessons of government, of co-operation, of unselfishness, of service, of love, and justice.

The female, from the lowest organism up to man, possesses this governing, dirigative, organising capacity. Under natural law she

rules her home with wisdom, economy, foresight, justice, and discrimination. There is no waste, no extravagance, no idle adventure, among the gynarchic communities of the animal world. Duty, industry, individual responsibility, are the lessons inculcated by the ant and the bee. They are also taught by the primitive woman of the human race. She gives of her best, and works for the best according to her lights. It is this instinctive conscientiousness of woman that has been lost in a practical manner to society at large, and has made all masculine policy a mass of intrigue, deceit, subterfuge, and sophistry. 'The whole phenomenon of so-called male superiority bears a certain stamp of spuriousness and sham. . . . It is pretentious, meretricious, quixotic—a sort of make-believe play, or sport of nature of an airy, unsubstantial character.*' 'It is the same in essence to rule Craig Ronald as to rule Rome,' says Crockett; and if the ability that dominated the fireside had been allowed free play in the outer circle of life's activities, we should not at the present day find every civilised nation groaning under National Debts, accumulated in their millions for human butcher bills, for military extravagances; we should not suffer from a system of finance, usury, and fraud

* 'Pure Sociology,' Lester F. Ward, p. 331.

that is so rotten, so corrupt, that it poisons and paralyses all industrialism, all social communal advance. We should not have had the most fatal curse of male supremacy—primogeniture in the male line, that edict most subversive of natural law, which has told so disastrously upon the throne of kings, on the tenure of land, on the distribution of wealth. Natural primogeniture is entailed, as a rule, on the female, and among the might-have-beens no retrospect of history is more interesting and instructive than the study of the great crises of nations, where it will generally be found that, if the elder daughter had inherited the throne and a woman's influence had controlled events, the horrors of war and the suffering and ruin of thousands might have been averted. Woman is essentially democratic, socialistic, and communistic. It must be so. For in the family there is community of interests, equal division, impartial solicitude, general service. Liberty, equality, and fraternity are born at the mother's breast and fostered on her knees. At present, under man's direction, they have never got beyond. For the first signs of male supremacy are the degraded sister and the enslaved brother; the accumulation of property in the hands of one to the detriment of the others; the exploitation of the many for the gain of the

few; the interests of the majority made subordinate to the caprice and gratification of an autocrat. Every natural social instinct of the primitive home life is suppressed as men form their artificial systems of theology, government, legislation, and property. According to Count Segur: 'On every side men are creating miseries; on every side women are endeavouring to alleviate and repair them.' Perhaps the most stupendous of the many failures of the World-Fabricator is his gigantic superstructure of law—ecclesiastical, civil, and military—that he has raised upon the simple principles of *meum* and *tuum*, of right and justice. Psychologists state that the test of mental evolution is the development of associative memory—that is to say, the capacity to retain mental impressions and to act upon them. Now, the typical mother, when attending to the wants of her family, does not forget a single member of it. She certainly does not discriminate between the son and the daughter. She is equally solicitous for the welfare of both. In weal and woe her love enfolds them. But when the Son usurped the reins of government both in the family and in the State he exhibited a strange lack of associative memory. As a rule he forgot the existence of his mother, wife, daughter, and sister, and in what manner his

code of laws, made by man for man, would affect them. If he did remember the larger portion of humanity, it was as a rule to its detriment. There is no greater proof of undeveloped consciousness than the incapacity to put one's self in imagination in another's place. As Edward Carpenter remarks: 'The institution of government is, in fact, the evidence in social life that man has lost his inner and central control, and therefore must resort to an outward one.' He has got out of touch with what Professor Lester F. Ward calls 'the centre of gravity of the biological system,' the woman of the race; and in consequence, in this subversion of Nature's methods, the farther he wanders from that centre, the less he himself progresses in the development of the things that abide—the purely mental, moral, and psychic faculties. In fact, in many important racial features, physical and mental, man, through the fall of the matriarchate, put a seal on his own development, and became himself the chief factor in race degeneracy.

Civilisation on exclusively male lines does not tend to make man more human; on the contrary, it fosters his animal passions and vices, and increases his abnormal and unnatural sorrows and diseases. And this grievous result is brought about, not by the knowledge acquired

of Nature's bounties, but by the misapplication of them, using them for men's destruction instead of for their benefit, narrowing their beneficent universality to selfish individual interests. For next to having not enough himself, there is nothing the average man appears to resent more than his neighbour having too much of any commodity. He immediately strives to put a restriction on the output and its distribution, in utter contradiction of Nature's law of compensation, which balances the diversity of natural products by the diversity of demand. The earth produces enough and to spare for all her children ; it is man's artificial barriers that prevent its free circulation. The Woman, with her children dying of hunger, asks why should such things be, when corn in plenty is garnered in other lands, only needing transport ; and the answer of the man, that the dire situation is due to a corner in wheat, does not satisfy her logical common-sense ; for where there is plenty it should be used surely in supplying the wants of the community, instead of increasing the bloated fortunes of multi-millionaires. The woman again asks why the poor should die in the workhouse ? why the land lies uncultivated ? why the nation's children are underfed, and thousands of men out of employ ? and the answer of the man, that the millions

required to redress these evils are needed for war materiel, for the destruction of neighbours with whom we are at present friends, and that land monopoly in the hands of a few is an economic axiom of the rights of property, again appears to her the giving up the substance for the shadow. She finds, moreover, with all the vaunted panoply of defence and offence, no efficiency, no stability, no approved mode of conduct. She finds the law a travesty of justice, held and bound by obsolete precedents, and so involved that out of several appeal courts each may give a different verdict from the others. Take the land laws of England, for instance. Under their fostering care, it is as difficult to buy land as it is to sell it. She finds on all sides men discontented with the forms of government under which they live; that everywhere extravagance, waste, inefficiency, irresponsibility, characterise the governmental departments. In most countries fraud, corruption, bribery, and extortion are rife throughout official life, and a political career is generally synonymous with subterfuge, intrigue, and want of principle. She finds Christian Churches without Christianity—a Church preaching equality, and shutting the woman out of all its offices; a national life that is sordid, lustful, squalid, and hopeless. And

again she asks, Can the Son, the World-Fabricator, point to one single department in which he has laboured independently of the Woman and pronounce it a success? The Mother has come and is sitting in judgment upon the Son's work, and throughout it is weighed in the balance and found wanting. The cry of the present day is: 'Away with this hideous excrescence of civilisation! Get back to Nature, to the Mother that the Son has disowned—back to the freer, purer, happier life wherein man may breathe once more the air of heaven and learn once more of woman the things that belong to his peace!' We must bear in mind that the male element is the factor of change, of disintegration in the cosmos, the relative evil antagonising the relative good, and we may regard present civilisation as the extreme efflorescence of male katabolism, where society has become entirely dominated by male autocracy, and in consequence totally subversive of the natural law of female supremacy. 'Accordingly,' in Edward Carpenter's words, 'we find that it has been the work of Civilisation—founded, as we have seen, on Property—in every way to disintegrate and corrupt man—literally to corrupt—to *break up* the unity of his nature.'

The Son has said, 'I am God,' but instead stands the Evil One; and he looks aghast at the

desolation he has made of every pure, good, and holy instinct of the primitive man. And woman! is he content with his work there? Bearing in her body the marks of his abuse; with the crowning function of motherhood rendered a death-struggle through disregard of Nature's laws;* with the moans of tortured child-wives sobbing in the air; with the pollution of his prostituted victims contaminating the life-stream of the race; with the asylums, hospitals, work-houses, and churchyards full of his degenerate offspring—children of undesired motherhood, born out of due time, born contrary to every law of natural reproduction.† The veriest savage is an Apollo in contrast to the under-sized, neurotic denizens of the cities of which he is so proud. The burrow of the wild animal is more sanitary and more fit for human habitation than the homes he provides for thousands of his kind. Wherever one's eyes rest on the product of modern civilisation, one sees nothing but evil and putrifying sores. As Professor

* See 'Modern Researches,' Bayer, U.S., L. N. Fowler and Co. 'Most of the sufferings that civilised married women undergo are penalties which Nature inflicts for violations and infractions of her laws' (p. 239). 'Easy labour depends on continent gestation' (p. 255).

† 'Man sinned and was expanded on the left side, *the animal soul*, and then they who are formless were expanded also' ('The Kabbalah Unveiled,' p. 92).

Bjerregaard writes : ' A centre (and a false one) was established *out of* the nature of things, and around that centre the new civilisation has been established. This new order of things (which ought to have been of Mind, but which is only fancy) struggles hard to hold its own. Being set against the natural order of things, it buys freedom only by perpetual watchfulness, and it holds its domain only by constant warfare. It is pitted against the cosmic order, and can only build its house out of subjective materials, which, of course, are only the real in a state of transformation. It is, therefore, only an unreal existence, one of show.' Nothing, I think, strikes the observer so much as the unreality of modern life, its sham, its hypocrisy, its make-believes of happiness, its sorry jests to hide the heart's despair. Man has indeed, to his sorrow, followed after a strong delusion ; puffed up with self-conceit, beguiled by the Prince of this World, he has fallen an easy prey to the adversary, the destroyer of life-forms. But there is hope. Out of the depths the soul of man is crying for redemption. The woman, in spite of all, is encompassing the man. The feminine nature in man is asserting itself. As the old Gnostic writer quaintly puts it, ' For the Workman was taught by Wisdom that he was not

God alone as he thought, and besides him there was no other, but through Wisdom he learned to know the better.' And, again, in the Kabalah it is written: 'The Spirit descendeth. . . . One is the Spirit. She goeth forth unto Microprosopus (the Son), so that he may be aroused in the Garden of Eden. . . . And all the inferior spirits are aroused with Her . . . the Spirit of Wisdom and Intelligence, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord.' There is, without doubt, at the present day the Spirit of the Divine Feminine moving over the abyss of human suffering, sin, and corruption. She is speaking directly to the hearts of men and women. She is rending the veil, whereby the true womanhood will be revealed, and the Mother in her glory shall receive the honour due unto her, for the days of her humiliation will be accomplished. And being the Consummation of all Things, She draws all men unto Her. Man and woman will yet work together in harmony. Wiser, stronger, purer, better, they both will yet realise the true conception of the Cosmic Unity, the Monism of the Divine Motherhood. For with the Mother is the Tree of Life, whose leaves are for the Healing of the Nations, when they

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return repentant and sorrowing to the everlasting arms of Her who compasseth all things and whose compassion faileth not.

‘ Mother of man’s time-travelling generations,
Breath of his nostrils, heart-blood of his heart ;
God above all gods, worshipped of all nations,
Light above light, law beyond law, thou art.

‘ Thy face is as a sword smiting in sunder
Shadows and chains and dreams and iron things ;
The sea is dumb before thy face ; the thunder
Silent ; the skies are narrower than thy wings.

‘ Angels and gods, spirit and sense, thou takest
In thy right hand as drops of dust and dew ;
The temples and the towers of time thou breakest,
His thoughts and words and works to make them new.’

‘ MATER TRIUMPHALIS,’ *Swinburne.*

CHAPTER V

PHASES OF CONSCIOUSNESS

'Thou hast given him his heart's desire. He asked life of Thee, and Thou gavest him a long life : even for ever and ever.'

WHAT is Consciousness? There have been many definitions and many limitations used in connection with this word. It has been for long the enigma of the scientist and 'the undiscovered country' of the philosopher, the land of far distances, of which earth-bound eyes see but the borders. We, however, simplify the matter by giving one word in answer to the question, What is consciousness? Consciousness is Life, the universal Reality. It is the inherent property of the universe. It is the response of matter to spirit, the action of spirit on matter, both being one and inseparable. Thus all matter lives and is conscious. We have, therefore, the cosmic consciousness which embraces all, and the individuated consciousness present in each atom. That is to say,

there is the whole and the units composing the whole; and the relative position of the unit to the Whole is determined by its conception and perception of the Whole. For it is obvious that life or consciousness is conditioned by the capacity of the unit to know life in itself and outside itself. Phases of consciousness, therefore, are phases of experience in the cosmic existence. The consciousness of the atom is identical with the consciousness of the Christos, the Divine Life; it is only a matter of degree. Hunger and Love are the primordial manifestations of consciousness. Hunger is getting; Love is giving. The one is assimilation, the other is dispersion. Hunger first—that is, desire outward to assimilate inward for self; Love second, when, having assimilated all things, it gives out of its abundance. Therefore, the higher manifestation is Love, for it holds all things and gives all things. Hunger—receiving—is, then, the first consciousness of the self, the unit. Love—giving—is the consciousness of others besides the self. The unit first attracts to itself. The Law of attraction governs its being. Secondly, it gives of itself, as it comes more and more under the Law of expression. Thus the so-called inorganic world manifests life or consciousness mostly under the Law of attraction. The various particles respond to

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outside excitation or vibration, and attract from the environment the atoms necessary for their growth and development. For we must remember that stones and metals grow. Life, therefore, visibly begins on the chemical-physical plane. Chemistry and Physics demonstrate the principle that all matter is composed of individualities, absolutely indestructible, although capable of assuming many forms. We have thus the imperishable 'Soul' of the atom, or the electron in inorganic substances, as in the organic cells. Both forms of matter have the *same* psychical and physical potentialities in different phases of development. When we study the first premonitions of organic life, we must be struck by the interdependence of all stages of consciousness, and how the same primordial elements permeate the highest and the lowest, determining the conditions of development according to the capacity of response to different scales of vibrations. And thus every plane of consciousness requires for its expression corresponding physical apparatus.

The molecular constitution of the organism must be in harmony with the sum of vibrations it is capable of receiving. Hence the greater combinations of chemicals permit of the greater number of sensations. For, according to the natural law of correspondence and balance, the

metabolism of the protoplasmic cells determines their qualitative and potential capacities. 'I have found repeatedly,' says Professor Jacques Loeb, 'that by the same conditions by which phenomena of growth and organisation can be controlled the instincts are controlled also. This indicates that there is a common basis for both classes of life phenomena. This common basis is the physical and chemical character of the mixture of substances which we call protoplasm. . . . New combinations of substances are continually formed from the original raw material. A further differentiation of the form may and often is connected with every metabolic differentiation of the substance of the body.*' We thus see that on the physical plane individual consciousness is dependent for expression on certain organic sense structures. There can be no expression of sight without the organ of the eye. There can be no expression of sound without the vocal cords. But plants and many of the lower animals are sensitive to light and sound without possessing the means of self-expression by eye or voice. We, therefore, must draw the conclusion that consciousness is relative to the capacity for sensation as well as of expression. Conscious-

* 'Comparative Physiology of the Brain and Psychology,' pp. 199-202.

ness, then, develops first through the senses and the body; secondly, through the mind and the intellect; and, thirdly, through the soul and the spirit. Spirit, mind, and matter are only three manifestations of the all-pervading Life or Consciousness, the organising principle of the universe; and on the lower plane their interdependence is clearly demonstrable, as we can there deal with chemical-physical conditions and certain degrees of sensation that are tangible and conceivable to our own development. Now, when one considers that protoplasm, the basic foundation of organic life, has inherent the powers of Movement, Irritability, Feeding, Respiration, Growth, Reproduction, Excretion, Contractibility, and Conductibility, it is obvious that the development of an organism is dependent upon the composition and properties of its protoplasm. The reflex and instinctive actions are alike conditioned by it.

Thus it is evident from recent researches that the true nature of so-called inherited instincts can only be understood by recognising the effects of certain chemical combinations in the organism. Many inherited instincts and hereditary racial characteristics may be classed under the various heads of tropisms. That is to say, the germ-cells already are potential

with the necessary chemical constituents to produce instinctive actions, and only environmental conditions of excitation are required to bring these into play. For instance, the marvellous arrangement by which the larvæ of certain flies are provided with the requisite food on issuing from the egg is not due to a conscious prevision on the part of the individual mother, but to her own positive chemotropism, or chemical affinity, for the various substances in which she lays the eggs. The larvæ are also affected and their actions influenced by certain chemical substances, just as heliotropic or sun-loving plants and animals are in other ways by light, or as geotropic animals, such as earth-worms and moles, are by earth pressure. From the different experiments that have lately been made in this direction we can draw but one conclusion—viz., that instincts arise in and are first determined in the primordial protoplasm of the maternal organism, and, moreover, are inherent in and conditioned by varying phases of metabolism. Besides, transitory changes in the ions of the blood may for a time alter the forms of irritability and reaction that are at the basis of instinctive action. For instance, some animals are only heliotropic when starving; others reverse their instincts on a reduction of

temperature or upon loss of moisture. Thus, consciousness develops first in feeling, in desire, which simply is a physical need of that which is not present or complete in the organism. Hence arises hunger or desire for nutrition, for light, heat, moisture, and all things necessary for the animal's self-gratification, for absorption and assimilation. For desire or hunger is another word for dissatisfaction, for non-contentment, and the primal condition of conscious feeling is therefore hunger, and continues through every phase of development until contentment in its fulness is attained in apotheosis.

We must also emphasise strongly another point of supreme interest. If it is found that instincts are governed and determined by physical and chemical properties in the basic protoplasm, the logical deduction proceeding from this natural law is of so comprehensive a character that it may throw a light on the cosmic process of evolution and solve many of its most abstruse problems. For it becomes apparent, if instincts are intensified and conditioned by certain combinations of physics, that, the more complex is the organism in the chemico-physical constituents of the protoplasmic cells, the more numerous and the stronger are the inherent instincts. Thus the

instincts are the properties of the protoplasmic basis of the organism, and the well-being of the latter is dependent upon the natural development and satisfaction of its instinctive desires. Therefore these desires, rising in the scale of evolution from the simple demands instigated by physical needs and appetites to the higher plane of the emotional, social, ethical, and intellectual faculties, under the control and direction of will and reason, become the most vital factors in human development and the true guides to man's salvation.

Moreover, there must be certain chemico-physical combinations in the protoplasm before the organism can respond to outside excitation, or be governed by the higher forces of energy or mind; and, again, the organism can only be conscious of what exists in its own mind and of what it itself desires. The desire projects the ideal, and the ideal is conditioned, limited by the desire. We may also surmise that happiness or contentment depends, not on the consciousness of a need, but on the unconsciousness of its gratification. This appears paradoxical, and I will illustrate my meaning further. In perfect health we are all unconscious of our organic functions—the heart, the lungs, the digestive organs, and the brain. They automatically do their work, and we are insensible

of their presence. But let one of these organs become pathological, and at once our feeling of contentment is turned into dissatisfaction and a desire or hunger for a remedy. As the Duke of Argyll truly remarks in his 'Reign of Law':* 'The sympathy which the most distant and apparently unconnected parts of an organism show with each other is the index of correlations, whose nature is utterly beyond the reach of our anatomy.' We therefore have to admit that the consciousness of hunger or desire does not tend to the happiness of the unit, though it is the main factor for its development. For all desire in a measure presupposes suffering, and is a condition of duality or separation in the unit from the whole. Desire marks the tendency of the incomplete to unity. The entity which is whole has no desire. 'Blessed are they that hunger and thirst after righteousness, for they shall be filled,' says the Christ; for all that the soul desires will come to it, and desire, or the sense of incompleteness, then ceases.

It is evident, therefore, that the same law governs all phases of consciousness, and directs the various transmutations and transformations of matter. Just as the body on the lower physical plane is built up from the single

* P. 284.

cell to the most complicated organs, functions, and faculties, through the consciousness of repeated sensation, until the various parts are so perfected that they become automatically active, and the most complex reflexes are unconsciously directed and controlled, so by the same law the intellectual and spiritual qualities will gradually be equally brought to perfection, and thought, principle, incentive, and action become as instinctive for good as the functions in every healthy organism. We must carry our argument further. Automatic activity is, as we find, due to an innate capacity for motor response, and is dependent upon a certain organic development of a chemico-physical nature; but in order to render the mental activity perfect in performance, there must be in each individual a certain amount of intelligent adaptation to conditions and environment, and a selective choice of means to attain certain results, just as the protozoon—a speck of protoplasm undifferentiated into organs or functions—selects or rejects certain nutriments with unerring acumen. And the higher the animal rises in the scale of organic development, so much the more must the intelligent self-consciousness, due to the determinate synthetic aggregation in greater brain formation and increased nerve-centres, control and dirigate

the mechanism of the body, so that both may work in the harmonious co-ordination, which may be designated automatic intelligence and involuntary activity. Experience registered on the protoplasmic cells must therefore precede instinctive action, and the highest development of habit through repeated experience is when it becomes automatically perfect in active performance. Moreover, if we consider how the colloidal substance forming the cells registers and preserves the trace of a millionfold repetition of molecular vibrations, and how these same rhythmical vibrations are excited and reproduced as often as they are brought under the same stimuli, it is evident that many complicated acts performed by all animals are the result of inherited habit—a race memory—slowly and painfully formed through the impelling incentive of individual experiences. ‘It is probable that certain substances,’ writes Professor Jacques Loeb, ‘which are developed during the pregnancy, birth, and lactation influence the character of the animal. . . . It seems to me that living organisms are machines, and that their reactions can only be explained according to the same principles which are used by the physicists. Our ultimate aim in the analysis of instincts is to find out by which physical and chemical properties of protoplasm

they are determined.’* As Professor Lloyd-Morgan observes: ‘Instinctive activities in their theoretical perfection are those in which there is no variability, in which the percentage of inadequacy is nil, and in which, therefore, there is no necessity for the individual acquisition of skill through the control and guidance of intelligence.’†

Now where do these conclusions logically leave us? First, that the most vital processes of life—*i.e.*, of consciousness—when perfect, are unconsciously performed by the individual without the effort of attaining due to desire or insufficiency. Second, that Man is at present only on the lowest plane of this organic consciousness potential in the basic protoplasm and awaiting development through excitation. Not one of our sense organs is as yet fully developed. We are blind to colour above and below a certain scale of vibration. We are deaf, but to an infinitesimal scale of sound. Our sense of touch is not so sensitive as that of some plants, or of the ant and various other insects;‡ our sense of smell is less acute than

* ‘Comparative Physiology of the Brain and Psychology,’ pp. 195-198.

† Introduction to ‘Comparative Psychology,’ p. 207.

‡ Experiments have shown that actually the tentacles of the sundew possess a finer susceptibility to an external

that of many species of the lower animals ; our taste discrimination is so little developed that we revel in poisons utterly antagonistic to our physical chemistry. The sub-human species make, as a rule, no like mistakes. In the natural state of life they absorb and assimilate the nutrition that is akin and necessary to the upkeep of their individual vitality. We thus see that tropisms are, after all, even in the humblest creatures, the results of a long protracted experience of trial and error on the part of individuals, and become hereditary, or capable of being transmitted, only when the structural and psychic functions and faculties have become through habit automatic and harmonious in both the lower and higher planes of chemico-physics—*i.e.*, of body and mind. Thus, in a certain degree, the lowest of the infusorians have reached a stage of development higher than man. Their tropic action is not the product of non-intelligence, but of physical-chemical and psychic co-ordination become automatic through experience. The animal knows what it wants, through race experience,

stimulus than man has. 'Indeed, it is an open question whether, in the whole of the animal world, even, there is a more perfected organ of touch than is found in the *Dionea*.'

and instinctively tries to obtain it. The very essence of vitality, as Herbert Spencer points out, is in effective response to environment. Judged, then, by the relation of the organism to its environment, the consciousness of the tropic animal is relatively in advance of the higher species, including man. An unicellular entity, like the amœba, for instance, knows the extent of its hunger or desire, and the means of satisfaction. This is the first phase of consciousness perfected. But we must remember that no thought is possible without conception and apprehension through experience, and no knowledge can be gained through experience that is not founded on some latent sense perception or capacity for impression. Rising in the scale from the physical needs of consciousness or life to the higher development on the mental plane, we find an increasing automatism of faculties co-ordinate with the increased complexity of the automatic functions. Man, as yet the creature of environment, is only on the threshold of latent finer forces. For, as is plainly seen, environment moulds man, not he environment, except in a very limited sense. He has not yet the intuitive faculty of taking out of surrounding nature what he needs, as do the lower animals. 'From bees, and wasps, and ants, and birds, from all that low animal

life on which he looks with supercilious contempt, man is destined one day to learn what in truth he really is,' writes Dr. Draper with true scientific acumen in his work on the 'Intellectual Development of Europe.'

It has been shown that a certain form of memory is associated with the lowest form of life; that, in fact, each entity is influenced by old registered impressions in its chemical-physical structure. This law of response also holds good whether we study the electron, the atom, the molecule, or the unicellular organism. Protoplasm may therefore be regarded as a pulsating mass of cosmic memories or impressions. Associative memory, or comparative registration of individual impressions, becomes more accentuated as the organism rises in complexity; and reflex action is determined by the stereotyped memory, so to speak, of past experiences, inducing, in the course of time, an organic habit, 'a disposition or determination which is transmitted from race to race.' The animal not only possesses the racial hereditary metabolism in which certain chemical combinations are inherent, leading to automatic reflex actions to stimuli, but each individual is capable of developing higher reasoning powers due to increased psychic faculties and larger brain structure, as is seen by the various stages of

development reached by certain species of the same genus of animal. And here, again, so intimately and irrevocably are mind and matter interwoven and interdependent, we find faculties and qualities becoming automatic from constant repetitions of experiences, just as tropisms are developed from repeated chemical stimuli. Thus have the various industries of animals reached a condition of relative stereotyped perfection from inherited or transmitted race memory. According to Darwin, the brain of the ant is the most marvellous speck of protoplasm in the world. While Du Bois-Reymond truly remarks: 'With awe and wonder must the student of Nature regard that microscopic molecule of nervous substance, which is the seat of the laborious, constructive, orderly, loyal, dauntless soul of the ant. It has developed itself to its present state through a countless series of generations.' Ants and many other insects work for sixteen or twenty hours at a stretch, while men are, as a rule, incapable of more than five to six hours of sustained mental or physical application without intermediate rest. An ant can carry burdens twenty times its own weight; and physiology reveals that this result is attained through the secretion by the ant of formic acid, which tends to a phenomenal increase of muscular force. Man, at the present

day, is still aimlessly seeking for his tonic elixir. Thus the quality of industry has not become instinctive in man. In fact, so far is this from the case, that man generally requires the spur of necessity to make him work at all, or to make any concentrated effort of will and muscle. But the instinct of workmanship has become so automatic in some animals that it has the appearance of being innate and independent of all experience, as, indeed, was for long the superficial assumption of naturalists. We know better now; and recognise that every perfected habit or instinct is the result of the millionfold repetition of the same impressions inducing a disposition of the brain towards a certain form of action, this disposition or determination being transmitted as a racial characteristic. Instinct is, therefore, concentration of effort, mental and physical, in one direction. It becomes automatic when the consciousness of effort is not consciously felt by the individual.

When we ascend to the higher emotional phase of consciousness, we find the same law of uniformity of development. The germs of the highest mental powers or emotional forces can be traced in the subhuman species, and, where sufficiently developed, these qualities become automatic or instinctive. Such is the case with the mother's love of offspring, her devo-

tion, patience, and courage in the care and defence of the young. We call mother-love instinctive, and so it has become in some of the lower species. But we need not flatter ourselves that it has reached that phase of perfection in mankind, for a glance at the daily papers, a visit to our slums, our prisons, and our insurance offices would give the lie to such an erroneous assumption. No self-respecting bird but would make better preparation for her expected nestlings than many a human mother expends upon her coming infant. The heir of the ages may well envy the cosy burrow of the vixen's litter, and the warm nest of the hedge-sparrow's brood. Warmth, food, and suitable environment are all approximately provided by the instinctive foresight of the subhuman parent, who, with unfailing resource, leaves no essential to accident. Would we at the present day be confronted with the problem of how best to feed thousands of starving children, if woman had arrived at the automatic consciousness of an animal? Our human vanity must face facts; not only the sluggard may go to the ant and consider her ways, and gain wisdom. It took millions of years for the protist to evolve to a worm, for a worm to evolve to a man. It will possibly take millions of years for the race to evolve to true humanity. We are as far from

the angel as æons back the chattering baboon was from the Greek philosopher. Under the stimulus of a noble discontent, under the spur of desire, we are, however, progressing. We are hungering not only for the satisfaction of physical needs, but for the fuller expression of our sense faculties, for greater growth and expansion in the domain of the spiritual. Our consciousness is just entering the borders of these phases of life. We are grasping the deep significance of Christ's words, 'I came that they might have life, and that they might have it more abundantly.'

And how can this higher consciousness be attained as a racial characteristic ?

Only on the lines of the natural law governing all development — viz., through hereditary transmission by the maternal organism, and through the inherent capacity of the basic protoplasmic cells to respond to the higher vibrations.

The primordial female cell was the first illustration in organic life of the dual manifestation of consciousness, Hunger and Love. The getting and the giving. It attracted to itself from the environment what was necessary for individual satisfaction. When contentment was attained and desire ceased, it divided its substance with another. For Love cannot

exist until it makes an object to be loved. And out of one came twain. The first stage is consciousness of the needs of life; the second, consciousness of the fulness of life. Throughout the whole process of evolution we can never get beyond these two conditions of experience—these two phases of Being. They are cosmic as well as individual. And thus the beginning of life foreshadowed its culmination. It is simply a purely physical contentment of anabolic metabolism, but the same law governs the transcendental in its apotheosis. When Desire or Hunger has gathered all, Love creates. 'When thou desirest Me, thou desirest thy Self; when thou findest Me, thou findest thyself, and thyself makes thyself.'

Now, Life is feminine. The female organism was the first conscient living entity.* Therefore, the dual objective manifestation of Life or consciousness in Hunger and Love are also feminine, though the phase of Hunger or desire is designated Masculine. I know how difficult it is for those circumscribed by and tutored on the dual plane to grasp the great central truth of monism. They persist in seeing only the two differentiations of the one cause, and hence

* 'Life begins with the female organism, and is carried on a long distance by means of females alone' ('Pure Sociology,' p. 313).

the great confusion regarding the definition of consciousness under its various aspects. For consciousness is the seven-robed Nature, the eternal Mother, the Isis of the Egyptians, 'surrounded by and robed in seven æthereal mantles,' which metamorphose the ineffable, unimaginable, incomprehensible mother-substance, the Life which makes all things new, but remains Herself unchanged, having all within Herself. Or, as the Gnostics taught of the Primal Source, 'this is the Mother of all æons, this it is which surrounds all depths. This is the Monad which is incomprehensible or unknowable, this it is which has no seal (or mark) in which are all seals; which is blessed for ever and ever. This is the Eternal Father; the Mother of all things hidden in all spaces; the conceiver of all Gods and all Lords; the Gnosis (or Wisdom) of all invisibles.' Now, how is this symbolical language verified by fact and science on the objective material plane of our present existence?

Here are the 'Last Words of Materialism':*

'It is only the illusions of childhood that set everything in a false light, and would make us see a duality in place of that unity,' writes Professor Ludwig Büchner; and he continues in these pregnant words: 'The human mind

* P. 54.

in its search for truth must abandon empty speculations on the metaphysical or on ultimate things, and must be content to penetrate the inner causal relations of environing nature; by this means it will come to a knowledge of that uniformity which I have indicated as the end of all true research.'

Again I have said, Life permeates all matter; and modern science proclaims: 'There is no such thing as dead nature; the difference between organic and inorganic nature consists merely in the kind, direction, and intensity of their motion.'* Thus substantiating the statement of ancient Wisdom: 'We live in Power, in Act, and in Eternity. For there is nothing dead that either hath been, or is, or shall be in the World. For dying is corruption, and corruption is destruction. How, then, can any part of the incorruptible be corrupted or of God be destroyed? But dissolution is not death, and they (all bodies) are dissolved, not that they may be destroyed, but that they may be made new.'†

'Nature,' wrote Paracelsus in the Middle Ages, 'is the universal mother of all; and if you are in harmony with her, she will hold up before you a mirror in which you will see the

* 'Last words of Materialism,' p. 111.

† Hermes Trismegistus.

truth.* ' Nature is the living, visible garment of God. There is no trifling with her. She is always true, grave, severe, always in the right ; the faults and errors are ours. She defies incompetency, but reveals her secrets to the competent, the truthful, and the pure.' So writes Goethe. And, again, Lord Kelvin declares : ' It was not in dead matter that they lived and moved and had their being, but in the creating and directing power which science compelled them to accept as an article of belief. Modern Biologists were coming once more to a firm acceptance of something, and that was a vital principle.' Here we see that monism is the ultimate of both philosophers and scientists.

Life, therefore, is immortal, and in whatever forms it clothes itself, it is in its essence imperishable and deathless. And this knowledge of the immortality of Life is impressed in every atom in the universe, and is the main-spring of all activity and growth. In the primordial female life cell the consciousness of life manifests itself, as I said before, in Desire-hunger ; it is a phase of negation, for desire is negative : having not, it desires to have. It is also purely selfish. It is consciousness of the wants of the self that makes desire. For

* Paracelsus, p. 324.

to the unit, with the consciousness of the immortality of life, comes also the consciousness of the emptiness of the individual life, first in physical, then in mental, last in spiritual needs. And how does the primordial female cell set about remedying this want? It attracts to itself material out of which to build other cells, and by a complex process of correlation, due to an intrinsic synthetic activity, it gradually forms a body of which the parts are each in their turn perfect, and act automatically, for desire forms the body. Now it is obvious that the more delicate, subtle, and intricate the physical synthesis and diathesis of the individuated organism, the greater would be the capacity for the higher psychological evolution; and we find, therefore, that it is in the females of the lower species develop, first, sense-experience, and then the higher perceptual and conceptual superstructure founded thereon from repeated impressions, which, through continual repetition, become instinctive action, and are thus transmitted to the offspring. As Darwin says: 'The chief expressive actions exhibited by men and by the lower animals are now innate or inherited—that is, have not been learnt by the individual. So little has learning or imitation to do with several of them, that they are from the earliest

days and throughout life quite beyond our control.* In each and every case these instinctive movements, characteristic of different species, originated in the action of the mother, and are due to expressions of feeling and emotion on her part. They became habitual in her, and by her were transmitted to the offspring. Moreover, her organism must have evolved to a certain stage *in advance* of her offspring before any trait could be transmitted, and this law of evolution dirigates development from the amoeba to man. The difference in capacity between the male and the female ant or bee lies in the number of associations, impressions, and perceptions of which their brains are capable. In the male the limit of sense-perceptions is soon reached. In the female the finer mechanism is ready for the higher phases of energy to act upon, the physical qualities of colloids in the brain making the functioning of the various organs possible. When the protoplasmic material is incapable of excitation to growth, certain organs and functions remain stunted and undeveloped. It is an interesting biological study to trace

* 'Expressions of the Emotions,' Darwin, p. 351. See also Professor Jacques Loeb on 'Cerebral Hemispheres and Memory' in 'Comparative Physiology of the Brain and Psychology,' chap. xvi.

how, in Lester F. Ward's words, 'the male in most organisms gradually assumed more importance, and ultimately came to approach the size and general nature of the female.' Moreover, the æsthetic faculty exercised by the female in sexual selection developed the beauty, strength, courage, activity, and brilliancy that distinguish the males of various species. She desired these things, and she obtained them. Nor let us assume that it was not without repeated trials and experiments these various organs, functions, activities, and emotions were brought approximately to perfection. On the contrary, biology and ontogeny show us how slowly and painfully every stage of development has been built up by the double process of aggregation and elimination in the maternal matrix. And when we arrive at the human plane we find the same law of maternal desire dirigating the development of mankind. Take, for instance, in sense-perception the consciousness of colour. According to the authoritative opinion of Dr. Edridge-Green, the colour-sense has been very gradually developed.

Primitive man had possibly greater keenness of vision than the modern civilised man, but he had little or no colour-perception, every object appearing of a uniform tint of varied degrees

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of luminosity. The female, first in the lower species and after in the human, developed a new faculty of the brain, 'a colour-perceiving centre,' which in the primary stage was 'only able to appreciate those differences which were caused by the waves of light which are physically most different.' Red* and violet, as presenting the greatest physical contrast, were first perceived as distinct, separate colours, and a large percentage of men have their colour-perception limited to these two out of the primary seven, owing to deficient sense development. For it is only by repeated cerebral impressions on the mother that a distinctive trait can be developed in the embryo, and naturally the female organism being the more complex, as a rule is in advance of the male both in acquiring new sense-perceptions and modifications of organic development; therefore very few women are colour-blind. Again, in the higher form of the pelvis, shape of the head and jaw, in certain psychic sense-phenomena, such as coloured-hearing and number-form, clairvoyance, and auto-telepathy, women lead the way. Moreover, any distinctive development can only

* Occultists define colour as 'the interpreter of evil.' Red is the lowest expression of spirit, and really designates gross affinity with the lower forms of matter. See 'Auras and Colors,' J. C. F. Grumbine, p. 37.

become racial through the qualification of the average, and what is the gift of the few becomes the heritage of the many. The higher standard can only be attained through embryonic development, and instincts can only become racial through the transmitted habits of the individual. Heredity traces genius and talent to the mother, and rightly, as she alone builds up the embryonic brain cell by cell out of her own substance, dirigated by her own psychic faculties. For the child, female or male, represents the standard attained by the mother, and is the materialised attempt to synthetise her ideal, when she rises in some measure to a realisation of her creative powers. For the child, in the deepest sense, is the outcome of Thoughts. What the mother thinks, what she feels, and what she sees and hears, is indelibly impressed upon the growing embryo. 'The mother has it in her power,' writes Bayer in 'Maternal Impressions,' 'to endow her offspring with a good constitution, a vigorous intellect, and good morals. She can modify them at will. The surroundings of the mother have much to do with the results; that is to say, the effect which her environment has upon her prospective child. You cannot teach a man that which is good unless his brains are properly constructed, and that must be done

before birth.' Therefore, when a child falls below the mark, it is the embodiment of the mother's own deficiency in metabolism and consciousness. If the potter moulding the vessel is stinted in material, the vessel falls short of certain essential requirements. The soul is thus in its cosmic progression, in the same way, let and hindered by the barriers, often artificial and abnormal, of maternal limitation, and the son, more especially, is a crippled worker, an inefficient manifestor. He reflects the mother. Yet throughout the long ages of numberless failures the mother has instinctively realised the supreme truth that during this period of probation on the plane of the dual manifestation of the one sex, progression and redemption depend upon the son's evolution. For every soul has to go through the experience of the masculine phase, to be proved and tried in the objective or outer plane of the male, ere it enters on the subjective or inner sphere of the woman. It is tried in the things of sense before it can attain to the things of the spirit. It creates in the grosser forms of matter, in clay and marble, in brass and iron, with pen and brush and chisel, before it can aspire to the mysteries of life, the reproduction of a living soul. Each soul must know 'the utter mystery, the waiting mother's wondrous woe and crown-

ing ecstasy.' 'No man hath quickened his own soul'; that is the sublime prerogative of motherhood.

As Trevor, an American writer, beautifully expresses it, 'What we perceive with any clearness we look back to understand; yet even here we must have a single eye to have light. Man understands to some extent the lower creatures because he can look back upon them; man cannot understand woman, because to see her he must look forward. She is a new development, on whose plane he has not stood as yet. Woman understands man; she has been where he is; she knows him and where he stands. She knows not even herself quite so well, for she has left the plane on which her brother stands, in order to ascend to a higher, the aspirations and revealings of which call loudly to her. She is now learning what her new plane means, and knows that man will follow her to this plane in the fulness of time.' For the individual soul is feminine, and is the child or fruit of the spirit, which is also feminine, without beginning or ending, the essence of Divinity. 'On no plane of being,' writes the author of 'The Hidden Way across the Threshold,' 'is it good for the man-element to be alone. For without Love and Gentleness Force can work only evil until it be spent. Such is the

doom of the selfish animal man until he finds and is found of *the soul of the woman within him*. She is to him the mother of the living, without whom is no life, because she is the soul wherein the Divine Life resides.*

In that remarkable book 'Geometrical Psychology,' by B. W. Bett and Louisa Cook, the various phases of the evolving consciousness of man are represented by means of symbolical geometrical forms. These forms represent the course of development of human consciousness from the animal basis, the pure-sense consciousness, to the spiritual or divine consciousness; both which extremes are not man, the one underlying, the other transcending the limits of human evolution. Mr. Bett designates the animal sense-consciousness as Onden; the Alpha, or positive consciousness of present humanity, as the Ond, or male form; and the determination of all consciousness, the Omega or Onde, the female form, and these representations reveal the secret of 'the laws of Being manifested in existence.'

The female throughout is the determinant of life's expression in its various manifestations. With this new light that psychology and physiology have cast upon the development of the human race, it is easier to understand

* P. 353.

the various chapters of man's history as we trace the germs of the evolving individuated consciousness in the sub-human mother to the primitive woman, and thus realise the basic truth of the proverb, 'No nation rises above its women.' Many anthropologists now are of opinion that the primitive male was of less size and strength than the female, and that it was during the long ages of the Matriarchate, through female selection of the stronger males, man approximated to, and at length surpassed, the woman in height and strength. For just as the female of the lower species developed the stag, the bull, the lion, and the walrus, so the human mother desired strength in her son, the power to protect and to surmount difficulties with which she had to contend almost single-handed; and therefore, as time went on, she produced heroes and men of valour, chiefs, conquerors, autocrats, emperors, and kings. Her ideal was objective Force, and it was turned against her. But as her imagination developed in a deeper consciousness through the things that she suffered, the man of the sword gave place to the man of thought, the seer and the prophet, the artist, the sculptor, the poet, the philosopher, and the saint. As she questioned of things their origin and significance, the why and the wherefore of life's

mysteries, from the things she knew to the things unknown, the doubters, materialists, agnostics, scientists, inventors, mathematicians, and mechanics multiplied. Life on the purely intellectual plane revealed its emptiness. Knowledge brought sorrow. Then, as her fuller consciousness, born of greater experience and wider sympathy, developed, the philanthropist, the humanitarian, the peace-lover, the reformer, the faith-healer, the spiritualist, the idealist—in a word, the best of human kind—is evolved in both men and women. The Son, the purified Desire, becomes the Redeemer of fallen humanity. The Daughter, Love, inspires, the Son achieves. He has to work out the Feminine Ideal. 'The women,' says Ibsen, 'must solve the problems of humanity.' That is to say, the woman-nature in man will alone be able to grapple with the evils of social life, to dirigate and synthetise his efforts for good. Leland, in 'The Alternate Sex,' comes very near the truth when he says: 'It is the woman within the man that supplies the gold which man coins. Unfortunately man has not known of this Lady in his brain, and when he met her now and then and learned from or profited by her, he thought, like Zoroaster, it was "his own shadow walking in the garden; he never dreamed that it was anything but himself."

And he profited greatly by her influence, and might have profited more had he known the truth.' A clue is here given to the apotheosis of the male. The crude and elementary consciousness of humanity worshipped in turn every phase of that consciousness which was gradually being awakened in man. Hence every sense-organ was idealised, every natural force, aptitude, emotion, and virtue was crystallised in a deified form or a divine personality; and naturally, as male efflorescence reached its culmination, and outward, visible activity became centred in the man, the objective embodiment of the subjective intuition and inspiration was worshipped as the real instead of as the reflection. 'The Word, the man,' said the Gnostics, 'is the Image of the First Mystery, the Eternal Mother; but she, being invisible, man saw not.' Also, why the man, as he became strong, ascribed to himself the attributes he had originally acquired from the feminine nature. Even his boasted gift of reason is, according to Büchner, of the female sex; for it is the result of experience, and knowledge gained by sense-perception. It has to be conceived before it can be formed or transmitted. The reason of man is thus below the intuition of woman, intuition being the higher form of consciousness. The sense of

immortality, of the Divine in humanity, has ever been stronger in women than in men—what we term ‘the religious sense.’ Women by the million have relatively developed the cosmic consciousness, and have transmitted the germs to their sons. But they have not talked about it, nor boasted of it, nor questioned it, nor analysed it. They would as soon question breathing, for it is a part of themselves, therefore normal and inherent. But few men have attained to it, in comparison, and what they revealed has ever found an answering chord of confirmation in every woman’s heart. Men have affirmed, women have confirmed. The man says: ‘It must be so.’ The woman says: ‘It is.’ With Dante, Beatrice is the Cosmic Consciousness, the beautiful Lady, robed in the colour of living flame, the Spirit of God, Who knows the mind of God and sees into the Life of things.

Yet the soul’s future development is obviously dependent on the degree of consciousness it acquires during its sojourn in the male organism and on the masculine plane. To the extent that it vibrates to the manifold harmonies of the universe, responds to the stricken chords of human life, suffers with those who suffer, is glad with those who rejoice, weeps with those who weep, is compassionate, loving, pitiful, and

unselfish, so it enters on the higher or lower plane of womanhood in the ascending scale of experience, the determinate stage of existence. 'With whatsoever measure ye mete, it shall be measured unto you again,' declared the Christ; and whatsoever man has made woman suffer he must himself undergo in the cycle of life. Strangely enough, Plato had a premonition of this truth. 'Vicious men,' he averred, 'become women in their next incarnation.' How long, it is asked, will women suffer in India, in China, in Africa, in Europe, in America, in all the dark places of iniquity throughout the world? So long as there are sons born unto them who despise, degrade, and torture womanhood. As men have sown, so will they surely reap; and the soul in its travail must drink to the dregs the self-imposed cup of its humiliation. It has to learn submission, humbleness, self-sacrifice, service, obedience, and abnegation. It has to know the supreme glory of accomplished motherhood on the physical plane; to lose itself in the child of its own making; to become cognisant of its own creative power, of the true meaning of Love, which gives all and asks for nought in return. For the male organism, remember, is the embodiment of the desire—life principle of the female.* It is the mani-

* It cannot be too strongly emphasised that fertilisation does not bring *life* to the ovum, but a chemical

festor of her deficiency, therefore of her selfishness. Hence Desire, the masculine phase of consciousness, has to learn patience; patience, hope; hope, faith; and faith, Love, which alone endures. It is physical, mental, and spiritual suicide on the part of men to hamper or retard the evolution of the woman, for by so doing they hinder by æons their own development, the growth of the woman-soul in themselves. For I cannot impress this truth too emphatically. Woman at present is incomplete woman, having within her potentially the perfect woman, and has attained to the second phase of consciousness to a greater extent than man; her actions are dirigated by love more than by desire. Man, on a lower plane, is undeveloped woman. He is still in broad generalisation governed by hunger—desire. For though all desires emanate from the separated Divine Life, it depends upon the stage of evolution at which the soul stands whether the predominating desire is good or bad for its future development. It is part of the

stimulation that the ovum needs in sexual reproduction. The semen expended *creates nothing*. If the sex-energy be retained in the system it becomes the elixir of life, the most powerful storage battery of mental and spiritual forces, and then *alone creative* in the male organism. Expended, it is excrementitious, as Christ designates it in the 'Pistis Sophia,' '*the filth of the purgation of matter.*'

man himself, and according to whether he has fostered it on the lower or higher plane of sensation, it holds dominion over him or is controlled by him. Low sensual vibrations in the human are the sexual desires of the animal, ungoverned by the rigid control of natural law; but when dirigated, form a secretion beneficial for re-absorption in the system. Hence the continence strictly enjoined before trials of strength or war, and for all mental effort or spiritual advance.

But gradually mankind is being raised from the grossly material plane to the mental in preparation for the spiritual, wherein the true human will attain perfection. Therefore we understand why all over the world, with the growth of this wider consciousness, there are thousands of men arising working heart and soul for the elevation of woman's position, who regard the full emancipation of women as the object of first and supremest importance in the future progress of humanity. These are men—the sons of mothers of advanced thought—who have transmitted their sense of natural freedom to their sons, and imbued them with an enlightened understanding of things outside the normal masculine perception. These are men who feel intuitively that their own salvation, their own development, is inextricably dependent upon the position women hold in the

orld; that with the mothers is bound up the true forces of progress. On the material plane scientific knowledge paves the way for the Truth. As Lester Ward remarks: 'The idea that the female is naturally and really the superior sex seems incredible, and only the most liberal and emancipated minds, possessed of a large share of biological information, are capable of realising it.*' The Truth can only come to those who desire it; to the others it is foolishness. But when a man enters the spiritual plane and the greater consciousness, the Truth illumines his soul, and he knows what woman is and his true position with regard to her. Just as the woman has to lose herself in the child to become the child, has the man to learn to lose himself in the woman to become the woman. Love is the emptying of self, the power that places one's self in the position of another, the consciousness of the other's pain, suffering, and needs—the Self that bears, suffers and conquers for that other Self. And thus do the Man and the Woman act and react upon each other as they press onward to the distant goal of ultimate Perfection.

To sum up: The path of the Divine Procession is plainly demonstrated in the Natural Law, in the development in each unit of the cosmic

* 'Pure Sociology,' p. 364.

consciousness. Life begins with a need, a desire, and a cry. We are children crying in the night, 'with no language but a cry.'

Physical needs first, mental needs second, spiritual needs third.

Physical needs—that is to say, the development of the senses—depend for their satisfaction on the presence of organs and functions. These are built up cell by cell by desire and action.

Mental needs require faculties for expression, and cell by cell these are built up in the brain by desire and thoughts.

Spiritual needs are only satisfied by knowledge—by having the fulness of Wisdom, which is Love. Therefore the spiritual consciousness is not attained except through the experiences of the physical and the mental phases of being, through desire, action, thought, aspiration, and becoming, ending in satisfaction and creation by the Word or inherent Power.

All these stages are interdependent, similar to an organic growth. They are continuous phases of the same substance in its various forms of transmutation. What we call the spiritual is sublimated matter. At present we know not with any certitude in what manner the grosser chemicals are transformed into the finer, but the great fact is that the oneness of matter and spirit is recognised. We have

one common ground for research and action. As Paracelsus wrote long since : ' The spiritual regeneration of man requires the opening of his inner senses, and this again involves the development of the internal organs of the spiritual body, while the latter is intimately connected with the physical form. Thus this regeneration is not an entirely spiritual process, but productive of great changes in the physical body.* For the lower and the higher must attract—desire—each other, must be in harmony with each other, must become one. Unless the desire is in the physical it cannot attain to the spiritual. The power of response to the soul's aspirations is limited to its capacity to aspire. We must ever ' hitch our waggon to a star.'

Christ mystically taught the chemico-physical origin and sequence of sublimated matter : ' Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you'—*i.e.*, your physical body is dead while it lives unless it hungers and thirsts after righteous-

* These changes are already taking place in the male organism, as is well known in America among pure-born Americans, certain organs becoming greatly modified, and brain energy being increased and stimulated to an abnormal extent as compared with the majority of mankind.

ness. That the present body of man will rise from the dead is manifestly absurd : it will be scattered to the elements from which it came ; but after countless rebirths the renewed body of man will, through inherent purity of substance, through inherited spirituality of thought, through automatic harmony between soul and body, arrive at such physical and psychic combinations as will allow of no sign of corruption. It will, through racial desire for the best, have eliminated the negatives of disintegration and decay. The soul stands upon its attainments ; it transforms its body. Christ rose from the dead with the body of this life—a physical body. He distinctly said ‘a spirit hath not flesh and bones, as I have.’ Yet He passed through space and substance ; He was free from all the limitations of the flesh and of life as we now know them. In a perfectly literal sense He knew not corruption. But strait is the way and narrow is the gate that leadeth unto Life Eternal. Through much tribulation shall ye enter the kingdom of Heaven ; through the travail of a thousand births and the gain of a thousand lives shall the true life be born. Only those shall be counted worthy to attain to the first Resurrection who have risen from the defilement of their own dead selves, who have by desire purified themselves. ‘Unto thee

shall be the desire, and thou shalt rule over it'—guide, control it. This is the mystery of the knowledge of the first stage of Consciousness. 'With all thy getting, get understanding.' The Soul must know its nakedness before it can be clothed. It must pass from the illusions of desire to the realities of knowledge. As long as a soul has only needs, its knowledge of life is limited to those needs. When it has gifts to bestow, it gains in the giving the hidden Wisdom of the Ages. For there are two kinds of love—the lower, which thinks only of itself and how much it receives; the higher, which thinks only of the recipient and of how much it can give. 'It is more blessed,' said the Christ, 'to give than to receive.' And we again see that this is a matter of consciousness, of vibration. The lower love is selfish, drawing all to itself, self-centred and absorbing. The higher Love, in unison with the Divine Love, radiates and gives to all, not considering itself or its desires. When the Soul is in touch with the Divine Mind and the Divine Love, the self dies instead of absorbing; it is itself absorbed in the white Light of the Eternal Love.

Moreover, the cry of every soul, however inarticulate, is for 'Light, more light'; and as it opens its windows to the sun, so will the cosmic light pour in and dispel the darkness.

As it allows itself to vibrate to pure, unselfish feelings, to acquire a higher form of consciousness, so it catches glimpses of that kingdom of God which is ever around us, but which must be formed in every individual soul before its beauty and holiness can be revealed, for the soul can only see the glory through the windows it itself has made.

The second phase of consciousness or life is, as I said before, not getting, but giving. Only as the unit receives in proportion to what it desires, is it capable of realising in itself the fulness of life. As it gathers to itself, so it gives out of its abundance. The first stage is a state of negation of the Have-nots, of unsatisfied longing, of a noble discontent. The second stage is a state of affirmation; it is positive, being in possession and contentment. And just as every organ and function on the material plane becomes automatic when perfect, so in the spiritual plane do the faculties of the mind and the emotions of the heart become instinctive as they reach perfection or full development. That is to say, complete consciousness becomes automatic, and unconscious in action, because no other alternative of procedure is possible even in the Divine Consciousness. This is a hard saying, but we must face logical conclusions. The fulness of Life casts

out all negation, all limitation, and all definition. Perfect Love casts out Hate. Holiness has purer eyes than to behold iniquity. Desire has ceased; hunger and thirst are no more. Having waked up to the Reality, the soul is satisfied with it. Truth allows of no illusions, harmony of no discord, wisdom of no knowledge, immutability of no change. Thus the Cosmic Consciousness, the Divine Life, is automatic, is Perfection unconsciously fulfilled. It must be by irrevocable law what it is. It admits of no conscious effort, for it *is*; the Becoming has passed.

As the finite Soul approaches that Infinity, gaining 'other heights in other lives,' it becomes conscious of its unity with the All. It hears and responds to the still small voice of the Invisible. 'I am thou, and thou art I, and wheresoever thou art I am there, and I am sown in all.' 'Wheresoever I am, there also shall my servant be.' 'I have gathered myself from all quarters, and I am what I am, and there is no other.' The soul 'wakes and remembers and understands.' And thus, though in the present stage of human development both men and women are far removed from the standard of the Great-To-Be, yet thousands of individual souls are expanding more freely to the light, seeking the light, attaining to the

Light of Wisdom. Through strain and stress, through suffering and abnegation, through the experience of many æons, they are struggling upwards to the Fulness of Life, which is the Reality, the Divine Consciousness, that has known and suffered all, being the Mother-substance of the Universe, which out of the Imperfect formeth the Perfect, and maketh it alive for evermore.

And herein is the mystery of Consciousness.

Desire is a cry. Love is a Song. But the Fulness of Life is Silence. 'For beyond these voices there is Peace.'

CONCLUSION

‘Socrates acts wickedly, and with criminal curiosity investigates things under the earth and in the heavens. He also makes the worse to appear the better argument ; and he teaches these things to others.’—PLATO.

IN bringing these chapters to a close, I would ask of my readers patience, consideration, and thought. Let there be no hasty criticism, no biassed judgment on the thesis herein presented.

Every age has brought forth its Socrates—thinkers who appear as the iconoclasts of the heart’s beloved images, the profane breakers of many of the world’s dearest idols, and the blasphemers of the most cherished dogmas of existing religions. Above all disturbers of the world’s smug mentality was the Christ, who in His day was considered the arch-blasphemer by orthodox believers and the sacerdotal hierarchy. He was thrust without the pale of the Jewish Church, for He knew the Greater Truth and taught the Larger Hope, unbound and

unfettered by the crude limits of contemporary imagination and conception. Likewise must each soul go beyond the city-walls unto the Golgotha of lost causes, of shattered dreams and the heart's dead faiths, and on its own cross crucify its old gods and its past ideals. Only out of the sepulchre of its honoured dead will arise the Immortal Truth, that liveth and conquereth for evermore.

Also each soul must be its own prophet as it approaches a certain phase of its cosmic progression. The priest is external and exclusive ; the prophet is internal and inclusive. The priest and the prophet are ever antagonistic, for the one narrows the outlook, the other broadens the issues. When the soul develops the gift of prophecy it leaves the priest on the other side, for it has passed out of his jurisdiction. And as the Christos, the Divine Life, evolves in the human consciousness, so it bursts the swathing - bands of its spiritual infancy, and, casting away entangling creeds and worn-out dogmas, soars free into the empyrean—the clear Light of Truth.

I would, moreover, beg of my readers to verify the statements made by using their own powers of observation, discrimination, and analysis. Let none be afraid of broad generalisations, for 'generalisation is inspiration.'

Let thinkers therefrom draw their own deductions on a logical basis, and they will find that the very stones cry out to the truth I have imperfectly and superficially striven to set forth.

Undoubtedly, as human thought becomes more *all*-conscious through inherent Wisdom, born of the experience of acquired knowledge, and thus more illuminated by inward spiritual lucidity and revelation, it will be imperceptibly dirigated by irresistible forces operating in various channels—material, mental, and psychic—into one mighty stream of soul-enlightenment. This synthetic co-ordination of the motive, purpose, and aspiration of the race will result, through bringing all things into unity, in a line of conduct inspired by truth, justice, love, and righteousness.

Above all, the problem of mankind, as symbolised by the immortal Sphinx, will find its solution in the Oneness of Sex.

The Moving Finger points to the inevitable path of our destinies, and we must needs follow it.

For that sublime mystery of antiquity—insistent, inscrutable—ever propounding the riddle of the ages, ever symbolising the arcana of the universe, remains unsolvable until the Truth is incarnated in the womb of Time.

In the Sphinx, discovered in 1821 near Colchester in Essex, of which an engraving is given in Forlong's 'Rivers of Life,'* we see a prophetic image of human evolution. This wonderful and allegorical figure has the tail of a serpent, the body of a dog, the paws of a lion, the wings of an eagle, and the head and breasts of a beautiful and majestic woman. Beneath her lies the form of a man, of whom only the head and one hand appear. The hand, turned upwards and empty, is exceedingly emblematical, being that of Siva, the Lightning Bearer and the Destroyer, and thus signifies that the reign of force, disintegration, and transformation is over, that the male potency has accomplished its work, and the Feminine Principle is supreme and all-sufficing.

' I AM what I will be,
The Past, the Present, and the Future,'

is the testimony of her silent lips, as with calm, open and omniscient eyes, 'the Woman' serenely watches the seasons come and go, the centuries depart, the races of men ripen and decay, the birth and death of civilisations, the rise and fall of creeds, dogmas, and religions, while throughout the cosmic ages slowly evolves the masculine into the feminine.

* Vol. ii., p. 292.

For in her eternal Wisdom 'the Woman' knows that only by transcending the relatively perfected sub-human species, only by the fortitude that will endure, only through the leonine, virile energy of the male, only through the directed will, only as desire soars to the highest, only as the serpent of generation is left in the dust, can the lower nature be surmounted, and the true human be born in the New Race, ascending to 'the celestial realms of holiness.'

Though the groan and cry of creation's travail echo around her, she quails not. For she understands why in Esau (the masculine phase of consciousness and development) is found no place of repentance, completion, and satisfaction, though man seeks it carefully with tears. To her is revealed the secret Vision, and she awaits its Fulfilment.

She beholds not a part, but the Whole. For her the morning stars still sing together, and all the Sons of God shout for joy. Upon her fall the sweet influences of Pleiades ; for her are unloosed the bands of Orion. For her Death has opened her gates ; for her the Day-spring from on high hath risen ; upon her the Glory of God has shone.

As an object-lesson in the present evolution of the race, a study of the portraits of celebrated men in the various National Galleries is in-

structive. If we compare the poets, painters, scientists, authors, inventors, discoverers, judges, and rulers of modern days with those of the past, we must be struck with the increasing femininity of type, with the decreasing coarseness, harshness, ruggedness, and grossness of figure, feature, and expression, and with the consequent regularity, delicacy, beauty, and refinement of form and physiognomy. Take, for instance, in our own Valhalla, Wordsworth, Shelley, Southey, Coleridge, and Campbell among the poets, and compare their type of face with that of the four royal Georges and the Lord Chancellors and Chief Justices of Great Britain during the last three centuries.

A visit to the British Museum is equally instructive, when we regard the ideal types of Greek humanity as personified in the gods and heroes of the race. It is remarkable that but for the name attached, the Apollos, the Hercules, and many of the athletes, could not be distinguished from women, while the head of Dionysos (No. 1636) and the bust of Bacchus (No. 1627) might be those of beautiful maidens. In Eastern Art the ascending stages of metamorphosis can be plainly traced in the various statues of Buddha. The Buddhas *not yet perfected* have a masculine cast of feature, and all have a slight moustache; the Perfected

Buddhas have smooth faces, Madonna features and expression, developed busts and all the characteristics of the woman. No Buddha is ever depicted with distinctive male organs. Buddha in Nirvana is the Divine Mother at rest, having accomplished the Perfection of the Universe, as is shown in the sublime figure, No. 23, in Bridge's Collection in the British Museum.

The human apotheosis of Buddhism, the Dalai Llama of Thibet, is the incarnation of the Supreme Goddess of Mercy, and is ever the child reborn of the Immaculate Virgin. In the Jain religion, the representations of the divine Jines or Tirthankara become more and more after the similitude of women as they rise in sanctity through rebirth.

For in a deeper, truer sense than is at first gathered from its mysticism, the kingdom of God can only be won through the little child. Physically and psychologically this is correct from a strictly material view of the edict, 'Ye must be born again'; spiritually it is also an inexorable condition to the attainment of the higher Life.

As through the woman the Divine Man was born, so through the man shall the Divine Woman be born, both owing their origin to the sacrifice of the self. As Woman has

sacrificed herself during the ages in order to bring forth the Divine Son, so shall man sacrifice himself, so that the Divine Daughter may be developed. The one is by the surrender of the body, the other by the surrender of the will. The one is through the diremption of body and soul; the other is through the unity of soul and body.

When this supreme truth is fully recognised, with its consequent logical deductions, then, as day follows night, the Woman-question will be solved; for Woman herself will be understood. At present she is the Sphinx of Humanity—the inexplicable Riddle of the World.

Yet She comes—the transcendental One, joint offspring of earth and heaven, of the human and the divine. Before Her the shadows flee, and the twilight of the gods breaks into the perfect day. For in Her is manifested the Oneness of the Cosmos; through Her is revealed the supremacy of the Divine Feminine—the Living Spirit of God; with Her are ended the birth-pangs of the ages, and the former things have passed away.

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