

animal creature, and still possesses many of the qualities characteristic of the animal races out of which his bodily form has evolved; and that woman is the spiritual side, which in this stage of being is separated from the animal side. I believe also that the legend of the Garden of Eden as we have it in the Book of Genesis is more profoundly true than the rational mind cares to think. Myth though it may be, its underlying truth is that woman arose from man, because the spiritual side could not find scope enough for development in the material body of the animal-developed man.

The thought will come to you that in the violence used by the women who are seeking to secure some voice in national affairs, we have evidence not of the spiritual but of the animal propensities. At first thought this seems to contradict the suggestion here made, but if the matter is well considered there will be found no contradiction at all. Woman is now everywhere struggling for true recognition. She has to contend with the prejudice of ages. The time through which we are passing is the time of the coming birth of woman's liberty. Did you ever know a birth without travail and agonising throes? Did you ever know a liberty gained without the use of means long employed by the oppressor? The day of woman's liberty is at hand. If you expect her emancipation to be achieved quietly, without violent struggle and much tribulation, you are expecting nature to change her order of procedure. The disappointing aspect of the present phase of this development is that man is the force that is keeping down this nobler side of his own being. But even this is in the order of nature, for the lower has always held on to its privileges till the very last possible moment. In all developments, the lower appetites and inclinations have held sway as long as they can. All the long past supports them, and the newer and higher thing of life that comes is more or less an exotic. Each new birth is, as Browning puts it, the coming of a divine spark into the "low clod." The clod is made of much rolling and a long series of accretions. The spark troubles the clod. If that spark is allowed to grow to a flame, what will happen? There is so much uncertainty connected with the thought; and everybody hates uncertainty. Yet everybody has to experience uncertainty at every new departure. Every step taken in the world's development has been slow, because the platform from which ascent is made has become by long usage so certain, and no one knows what will happen when the next platform is really reached.

This is the mental attitude of a large part of the world

to-day. The world-throes are now for the emancipation of woman from the thralldom of the past. She has long been a power in the affairs of humanity; but a power which has been kept down. All the present great world-movements include this emancipation of woman. The Bahia movement makes the equality of woman with man one of its very few platform planks. The Theosophical Society, which has members in every part of the world, takes it to be one of its ideas of propaganda. In many other ways it is seen, and all point to this: that the day of woman's freedom is at hand. When it comes, how will woman use her freedom? That is the query that confronts and troubles humanity.

A certain answer to that query will not be found. Every step taken has had this problematic element in it. If you demand certainty you must go to another planet for it, you will not get it on this. But surely woman's past history is something to guide! Has she not been quietly exercising her beautiful influence of love for thousands of years? Surely we have something on which to base our faith from this record!

From many quarters I know that unlovely individuals like Jezebel, Herodias, Lucrezia Borgia, and others will be suggested as examples of what might be expected. It is not however the sad examples of individuals who have failed to come up to the standard of womanhood that should decide our thought, but woman as a whole, the sweetening, spiritualising influence that is to weigh with us in this new step that humanity is about to take.

In our own land the emancipation is taking the form of the desire for the Parliamentary vote. What does this involve? The spiritual side of humanity has had no voice in the government of our Empire up to now. Party warfare has been the factor in the deliberations of government. Women ask that we allow their voice to be silent no longer in these affairs. If the country grants what they ask, it will be adding to the mandate of this Empire, millions of individual voices belonging to the nobler, higher, more spiritual element of humanity. Is this an influence to be feared?

As to the uncertainty of its effect: in fearing the result are we not distrusting the guiding of the righteous God?

"Grow old along with me!

The best is yet to be

Trust God, see all, be not afraid."