

passes through the blood vessels of the lungs, thus carrying its load of life-giving oxygen to all parts of the system,—it being in the physical body as universal as it is in the universe as a whole and for the same reason. And the same truth applies to all the other elements if we are wise enough to see the reason and have discrimination and insight sufficient to look in—and *understand*.

Matter is MATERIALIZED LIGHT. Light in its last analysis is a DEIFIC STATE OF CONSCIOUSNESS. This light of godlike consciousness incarnates or materializes in matter and by various mutations and transmutations, incessantly gives out its essence in terms of all the infinite qualities that are found in all forms of *matter, force and consciousness*.

Starting from the Ineffable Consciousness of Absolute Unity, or Light, the circle of evolutionary necessity is as follows:

FIRST. The Ineffable Unity or Absolute Consciousness.

SECOND. From Ineffable Consciousness is born the GREAT SILENCE—the SOUNDLESS SOUND.

THIRD. From Sound comes Light.

FOURTH. Light materializes into the spirit of the elements—the metallic and non-metallic elementals.

FIFTH. The Metallic and non-metallic elementals materialize into the elements themselves, iron, gold, silver, calcium, hydrogen and so on, thus bringing what is called MATTER into existence.

SIXTH. These elementals are now incorporated into the living cells and tissues of plant life generally.

SEVENTH. From plant life, the elemental radiations pass into animal and human forms and principles.

EIGHTH. From the human form, the primal monadic essence is further transmuted and regains its primal Ineffable Divine Source ultimately plus all the qualities of consciousness—color, sound and force that it has gained by passing through the great Cosmic Octave of spiritual and material experiences.

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## SOCIAL SCIENCE.

### WOMAN'S PLACE IN THE NEW RACE.

There is no more important aspect of social adjustment within the new race that will grow out of the present world-travail than that of the place that woman will occupy within it. This is true for the reason that there is no more important contributory factor to the failure of our present social institutions and customs than

that of the subordination imposed upon the feminine side of humanity by the masculine. Man has given specious respect and tribute to woman, but of the profound respect that leads him to stand back and give attentive ear to her judgment as woman he has offered very little. In sentiment man has been very extravagant, but he has shown almost none of the appreciation of the feminine side of humanity which would have led him to give to woman an equal voice with himself in the administration of world affairs. This has meant that in the whole domain of positive expression, whether of word or act, it has been the point of view of man as a masculine creature that has been almost exclusively represented. Valuations as expressed in our institutions and formally established customs as in law and otherwise, are predominantly those of the masculine point of view. In fact, the effective expression of the feminine point of view has been suppressed so completely that few indeed, even among women, know what that point of view really is when expressed upon the ground of equal freedom with man. The inevitable result has been the present unbalanced condition of our human society.

Upon what this unbalanced condition manifests in, it is scarcely necessary to elaborate. The fact that there are tertiary as well as secondary sexual characteristics that distinguish man and woman is a fact recognized by the more thoughtful feminists. This implies then, that there is a masculine and a feminine point of view even in domains of human interest that are not specifically sexual nor directly related to sexual functioning. The recognition of this fact must inevitably dispel the heresy that man can represent woman in political and other social affairs. Man, unavoidably, thinks from a masculine point of view. Much that he regards as important, woman as woman thinks of as unimportant, and *vice versa*. The result is that the androcentric culture of this age is wholly unbalanced. To find a mark of that unbalanced condition we need but consider the present world-war. If woman had had a voice in world politics this war would never have been known. Especially would it not have been precipitated by so slight a cause as that of the assassination of a member of the Austrian aristocracy. Man as man is hypnotized by the ghost of glory in world-dominion, military or industrial. He seems unable to realize the real glory and true greatness of simple human life as such. As a consequence he sacrifices the reality for the illusion, and society as a whole is compelled to suffer that loss which

would have been averted if masculine tendency had been checked and balanced by feminine judgment.

The key-note of the new race must be balance most especially. The positive development that can be accomplished through pure specialization we have probably realized as fully as possible in our present cycle of experience, and now we have reached the point where the power in specialization has become a destructive power. This destructive force will completely break us unless we bring into play the principle of co-ordination and use. Science and religion have been following ever-diverging paths, and within science the different domains of knowledge have been specialized to almost the last degree. Theory and practice have become so far separated that the bond of sympathy between them has been almost completely broken. On all planes of our social and individual life we are endangered by the annihilation of divorce where there should be the true marriage of co-operation. We are being broken upon the rack of violated balance. We are in desperate need of the constructive power of co-ordination.

The key to this co-ordination lies in the attaining by woman of a position of equal freedom of functioning with man in all domains of life. The feminine is the conservative force in the world. The spring of motivation in woman lies closest to the abiding life-values. Consequently, the pressure of her force is always in the direction of use in the sense of being useful to life. She always stands opposed to a purely tangential development. All movements divergent to the course of the central life-stream must bend and return to that stream ultimately or they will be destroyed by the negation of her veto. The feminine tendency is always to unite thought and feeling in the common interest of life. Consequently, the key to balance between science and religion, theory and practice and all other unsynthesized dualities lies in the true marriage of the feminine and masculine on all planes of functioning.

It is evident, then, that the new and balanced humanity that is to be born out of the world's suffering must be one in which man and woman stand on the same level, hand in hand. Neither must stand as master, but each as an equal co-operator with the other. Then, and then only, will knowledge, spiritual realization and practice become the common property of all.

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