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 drifted 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.

W. H. D.

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 keynote 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 indi-
nual 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 do-
nains 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 move-
ments divergent to the course of the central life-stream must
bend and return to that stream ultimately or they will be de-
stroyed 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.

Franklin F. Wolff.