

WOMAN'S RESTORATION

TO

Her Rightful Dominion, and Her
Relation to Koreshanity.

HOWEVER much theological dogmas may be ignored, there remain certain facts which cannot so easily be set aside. The question of woman's rights is one which, actively set in motion, will not cease its agitation until these rights are guaranteed to her. There are but two leading questions before the people today, and these both pertain to an inequality which has on one side the laboring man and woman, and on the other, the masculine force in unrightful domination and usurpation of the most sacred potencies of human existence. That woman by some power over which today she has no control,—and above which she seems not to be able to rise—has become subject to her self-authorized master, behind whom stands the money power (the god Mammon), before whose shrine she seems an abject and willing devotee, there is not a reasonable question. Woman, a natural born citizen of the cosmos, evolved through the same agencies which bring into being her brother, equally expert in all that pertains to juvenile sports and pastimes, as active in the discernment of specific means to any

given end, as fertile in inventive genius, as dominant in will, more righteously and kindly disposed, more compassionate and humane than her masculine counterpart, finds herself at her majority the technical bond-woman of the most arbitrary and tyrannical prestige possible to conceive. By some predisposed power she finds herself subject to a bondage, in some cases a willing slave, but, nevertheless, a slave to a barbaric egotism from which modern culture and civilization are gradually but certainly enabling her to arise. No matter how much or how little truth there may be in theological dogmas, the fact remains, that woman is a social and political *ostrakon*, useful to man so long as she is his subservient tool and bondmaid, and so long as such commitment is passively yielded.

There are three cognate facts, so consecrated and related in the order of their sequence that to ignore their logical relationship would be to violate all the principles and rules of rational argument and logical deduction; these are, first, the historical and Biblical record of a subjugation of woman, in which her inclinations were to be for a time—apparently, not definitely indicated in the record—subject or slave to the masculine power. The Scriptural statement is as follows: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall

be to thy husband, and he shall rule over thee." It will be remembered by those who are familiar with the sacred Book, that this purports to be a divine edict—a curse pronounced upon the woman because of her transgression of the command of God. The second fact is, that for hundreds of years, yea, thousands, the subjugation of woman has been comfortable with the Biblical statement, whether or not the statement is authentically of divine origin. The third fact demonstrates that while we have a record of the pronounced curse, and a subsequent dominance and control, politically, professionally, and socially, of the masculine force, the curse was only intended to remain operative till the principle of evolution, with its co-ordinate involution, should re-instate her to the sovereignty lost by the entailment of inherited evil and fallacy. This third fact involves woman's present purpose to procure her liberation from her lingering thralldom, her activity in the determination to execute her claim to a rightful equality, and the promise of her early success, as given through the rapid augmentation of the general interest manifest in its achievement.

Allow a brief recapitulation of the trio of factors incidental with woman's development to the consequence of her real mission: first, the recorded curse, to hold till the right time should come for her liberation; second, that, in agreement with the record, the

fact obtains that she has been under such bondage, thus proving the genuineness of the prophecy that she should be so subjugated; third, her present determination to no longer submit to the degradation of yielding her powers of mind and body to the sensual and selfish purposes of a masculine dominance, profligate in the prostituted use of inmost and sacred potencies, degraded to a plane of appropriation beneath the level of the brute creation.

Prominent among the leaders of the woman's movement, we find many exerting their influence against the sacredness of the Bible and the authority of its inspired writers, because it appears to uphold the principle of female servitude and submission. The curse was pronounced, and it has been executed to the letter. This is the strongest and most convincing proof of its divine origin.

The Messiah of the Christian age, or dispensation, came to lift the curse, not merely as pertaining to woman, but as also regarding man, who, under the curse, "Should earn his bread by the sweat of his brow." He came also to lift the curse of labor; and the activity and progress of the workingmen's movements everywhere, present indications that the curse of labor or drudgery will also be removed. The fact that these two curses obtain in their effects and potency today, demonstrates that, until today, they were to remain operative. The Messiah of the

Christian dispensation came to restore these distinctive culprits; why, then, has not the power of the Christ been manifest during these nineteen hundred years of so called Christian supremacy? The answer is, because the influence of the Lord's ultimate energy, as the regenerator or reproducer of the God in man, was not to culminate, neither could it, till the end of the age should bring the fruit and harvest of the divine planting. In the beginning of the age, the seed of regeneration was planted through the body and blood of Jesus the Christ, by the operation of the Holy Spirit. As all seed dies in the soil and in the stalk of reproduction, in the known kingdoms of reproduction, according to the regular law of growth, so the seed of divine regeneration, namely, the "children of the kingdom," sown in the church, must first die—enter the dark or mediæval ages—and subsequently merge at the end of the age, called the end of the world, and mature as the fruit of the divine harvest. This is in strict accord with the doctrine of the Lord Jesus. He said, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day"; this signifies the last day of the dispensation, when the fruit of immortality shall mature.

The seed of life was sown in the beginning of the age. The fruit of life and the re-instatement of the two sexes to their normal relation must, therefore,

come at the end of the age, which, as appearances go to show, we have unquestionably reached. The curse of labor, then, pronounced upon woman,—in which the indiscriminate and unsought-for multiplication of degraded progeny has been enforced, (and the co-ordinate curse of labor entailed upon man as the result of prostituted desire, which has become in him the desire of unlimited and unrestrained lust,) through which the household is multiplied beyond the reasonable possibility of proper support, culture, and refinement,—will be lifted to the standard of legitimate and essential use in these vital domains. The legitimate performance and exercise of use will be substituted for the drudgery and curse of labor.

In connection with woman's restoration to religious, moral, social, collegiate, professional, and political rights, there are some religious, physiological, and astro-biological laws to be considered, understood, applied, and adhered to. In the highest phase of Koreshan doctrine, in the one superlative domain and degree of human attainment which that doctrine promulgates, the nature of sex relation is set aside not as a universal law,—by which the sensual animal man is to be solely governed,—but to be the domain of the purest potency of the affectional centers of human thought. The husbanding of this supreme and divine affection of the human soul, impregnated with Deific influx, is to produce a fountain of supreme desire, conserved for the purpose of baptismal force, to be poured out upon the race at cyc-

lical epochs, or ends of dispensations, at the time of refreshing from the presence of the Lord.

It is not claimed by the Koreshan System that all people, in any specific age of the world, will be subject to the law of supreme chastity as attained to in the life of the Lord, our perfect Exemplar; but those who are to comprise the firstfruits of regeneration, and who have washed their robes and made them white in the blood of the Lamb (which blood means pure spiritual doctrine of life), and who comprise the virginal group standing with the Lamb on Mount Zion, and who, thus transformed and united to the Lord, constitute the Bride and the Bridegroom, in their restored unity, will be sustained in their determinate purpose to lead this most holy and divine life. Whosoever dares to interrupt or oppose may find, when too late, that the divine pleasure and prerogative have been violated.

In Koreshanity it is maintained that—through the power of virginal life, entered into by such as desire to and can rise above the carnal and sensual inclinations—those who dwell on the lower plane, and in the domain of the lower animal degree, will be influenced to rise into the highest degree of propagative development, so that the pure principles of physiological procreation can be applied to the development of human existence and the perpetuation of the purest and most perfect specimens of the human family. Modern so called science ignores entirely the relative influence upon the race, of the

observance and application of astro-biological law as involved in solar, stellar, lunar, and terrestrial conditions and phenomena. No matter what may be regarded as the "Great First Cause," whether an intellectual and personal being, or some spiritual energy or energies without volition and consciousness, he creates both the alchemico-organic cosmos (including the starry heavens) and man, who is the highest work of his production. That between the two departments of creation there exists such a relationship as to constitute them merely two distinct departments of a unitary system, the well directed, thoughtful mind will readily observe. This being true, there must be some definitely prescribed co-operation of the two domains; and we find by our unbiased study of the Bible, in the light of a somewhat liberal and progressive civilization, that it fully recognizes the relationship of man to the sun, moon, and stars, placed in the heavens "As the greater light to rule the day, and the lesser light to rule the night, and the stars also, which were placed in the heavens for signs, and for seasons, and for days, and for years, and to give light upon the earth." When Jesus was born, and the wise men (the astrologers from the East) came to seek the divine Child, they were led to his discovery by the phenomenal appearance in the heavens of a star which they described as His star; for, said they, "We have seen his star in the East, and are come to worship him."

Koreshans hold, as a fundamental doctrine of Koreshanity, that as the divine Child had his own special star, so every person born into the world sustains relations to specific stellar centers; and when the law of astro-anthropology is known and applied, it can be made the foundation of anthropotic or human improvement. As there are true and false systems of astrological doctrine, and as any true system of religion passes through its stages of inception, growth, and declension, so astrology of the true order may have its corresponding degrees. The Egyptians had their magii, but Moses, who was educated in the Egyptian system, added that which was committed to him of the more complex occult principles involved in divine and comprehensive wisdom. Daniel was an astrologer of the divine or higher order, as were many other Biblical characters.

Abraham—who came from Ur of the Chaldees, which means the fire of the Chaldees—comprised the center of the astrological and occult nucleus of the East. If there be a definite relation and influential co-operation of the two domains, of what use can such a knowledge be, as applied to the scientific development of the human race? Let us consider—briefly set forth—some of the specific uses of *astro-anthropotic* law.

In modern astrology, it is maintained that if a person is born under what are called adverse and malignant occultations and conjunctions, the human conditions contingent upon such unfavorabl

births will follow. It is, therefore, the principal part of the astrologer's office and calling to predict the person's fate, as foreshown through the astral relations obtaining at the birth of the one for whom the horoscope is cast. If a person can be born under astral circumstances which can or will insure malignant and unfavorable life, the time to insure immunity from such malevolence is when conception, both as to time and quality, can be controlled through the law which must have regulated Abraham in his desire to produce the son through whom he expected the race to come under the influence of the regenerating power of the Messiah.

If birth can take place by accident, and the time of that birth be so related to epochs in the progression of human existence, and those periods so related to stellar and lunar phenomena as to affect, either for good or evil, the person thus accidentally gestated and born, then proper attention to the subject of conception, gestation, and birth will scientifically predetermine times and qualities, and elevate the process of stirpiculture to the same scientific level as other less important scientific subjects. You may condemn these thoughts today, but future generations will bless this hour.

Not until woman is free to control her body, as well as the aspirations of her soul, can the law of the higher and occult principles of procreation be made applicable; for to allow those principles to obtain in their fulness, woman must possess the ex-

clusive control of this most sacred precinct of the procreative sanctuary. The Messiah came to plant the germ of this freedom and immunity. He comes through Koreshanity to usher in the fruitage and establish the liberty he then promised.

Woman's mission is manifold; but, first, it is her province to become the apostle of the new and scientific gospel of life, as it was her mission, in the beginning of the age, to first declare the fact of a risen Lord,—augury, in that day, of her present possible attainment of apostolic succession, when the chosen Messiah shall inaugurate the work of promoting the establishment of his earthly kingdom. It is not the province of so brief a paper to set forth the specific lines of activity opening in this great field of woman's possibilities; but you may be assured that Koreshanity points out, in unmistakable terms, her equality with man, and the divine plan appointed for the attainment of her hope of that final beatific felicity insured through her long and tiresome bondage. This bondage has prepared her for her future work and relation, in the restoration of man, as did the Egyptian bondage of old, for the succeeding greatness of God's chosen Israel.

The human race is groaning for a cultivation, compared to which all present attainment sinks into insignificance. Such a development is the rightful expectation of an organic form and consciousness originating in Deity, and produced from God as the most perfect handiwork of the divine power. As

the offspring of God, we look for divine possibilities and attributes as the condition of the higher civilization toward which the human family must progress. The attainment of a moral, spiritual, and, *not least*, natural maternity—redounding to the glory of God—cannot obtain except through the perfect Motherhood, approximated in the virginal maternity of our Lord, the pure and holy Motherhood that will insure to the world a nobility of character in our offspring, the pure, natal conditions of which she may regulate from the standard of conscious liberty and equality, and the degree of culture which only such liberty can provide. A maternity upon which unborn generations depend to make the world's wilderness an Eden of loveliness and a habitation for Divinities, can only be consummated through an application of the divine law of procreation.

Man is the tabernacle of God. Woman, the more refined division of this tabernacle, is the environment of the sanctuary of reproductive energy and formulation; and without the liberty to guard this most holy domain from the encroachments of carnal aggression, she is made to entail upon the unhallowed product of her divinest natural function, all the evils of a desecrated sacrament. Woman, then, demands this liberty, that she may safely guard the sanctuary of procreation for the production of the highest fruits of the marital order.