

*A Brief Outline
Of the
Life of*

*Dr. Cyrus R. Teed
(Koresh)*

And the Koreshan Unity

*By
Brother Claude
(Claude Rahn)*

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DR. CYRUS R. TEED (KORESH)
AND OF THE KORESHAN UNITY

ESTERO, LEE COUNTY, FLORIDA

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A BRIEF OUTLINE OF THE LIFE OF
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AND OF THE KORESHAN UNITY

By Brother Claude

In our simple and crude effort to chronicle briefly the knowledge obtained from association and membership in the Koreshan Unity, a religious and fraternal commonwealth, we feel it incumbent upon us to first examine the origin or source of those universal scientific revelations that evolved from the presence and teaching of Koresh (Cyrus).

Koresh was the prophetic and perfected seed of the Christian dispensation from which the Koreshan Unity grew to maturity. The antitype of this was Jesus Christ the divinely perfected seed and product of the Hebrew dispensation as was prophesied by Isaiah, and who in his baptism on the day of Pentacost of the Holy Spirit to mankind fertilized the Christian dispensation that followed until its final predicted crowning fulfillment is imminent. As is the nature and purposed destiny of all seed it must inevitably die after its perfection has been obtained, and its evolutionary progress emerges for dissemination in a new succeeding cycle such as the multiplicity of wheat from a single seed.

In the early years of the 19th century widespread religious revivals sprang up among the people of our country, induced by some potent feeling of emotional fear or hope that the world was about to end in destruction, and that the Lord would make his appearance as it was prophesied in Biblical testimony. However, many were really motivated by deep religious convictions, partaking to some extent of that

form of communistic life that was practised by the early Christians during which all their possessions were held in common.

Prominent among such movements was William Miller who declared that in 1843 would occur the advent of the Lord. There followed such widespread belief that many in preparation of such a divine appearing sold their possessions and donning appropriate raiment anxiously awaited the Lord's appearance and their own translation into heaven. Contemporaneous with this religious phenomenon numerous sporadic attempts to form communistic and co-operative movements began to appear for the establishment of unitary efforts in this country. Such religious fervor coupled with Utopian ideas that prevailed were undoubtedly a potential reflex from sources in the spiritual spheres of existence and indicative of some event that was to occur about this time in man's evolution, and signalized the approaching transiting of the sign Aries from the zodiacal constellation Pisces into that of Aquarius, thus initiating the scientific age of man's progression. This did actually occur, but not in the manner or on the exact time that Miller had proclaimed it would happen in 1843.

Many such abortive movements perforce came to an untimely end, due to unstable visionary religious opinions gathered from materialistic Biblical interpretations, and also to inexperienced leaders and faulty administration and the ever present greed for power and money. Worthless characters were often attracted to such communities and eventually became critical malcontents and pseudo reformers, indulging indolence and waste.

William Miller, the Adventist, declared that at the end of 2300 days (years) from the time of the decree to rebuild Jerusalem, which was 457 B. C., plus 33 years, to the birth of the Sanctuary,

would be 1843 years. (Daniel's prophecy, 8-14). However, the Messiah was cut off about four years earlier than the chronological dates given by Miller. Hence, the 490 years began earlier than is ascribed to the time of the decree or 1839, in which year on October 18, Cyrus (Koresh) was born. Miller had no knowledge of the character of the event at the end of the 2300 days or years of prophecy, which was actually consummated on October 18, 1839, upon the birth of Koresh. In 1844 another important event was to transpire, for this was the year of the birth of the Central Receptacle of the Spirit of theocrasis.

Then came the illumination of Koresh at the end of the 1335 years which ended in 1870. (Daniel, 12, 12). This time began in 535 A. D., when Belisarius brought the Holy vessels of the temple, that he had recovered from the Vandels, into Constantinople, at which time the Christian-Roman power was established, and that ended in 1870, when was overthrown the temporal power of the papacy. Then came the crash, the fall of an empire that had stood 2500 years, the last 1335 years of these being the Pagan-Christian Rome, beginning with the setting up of the abomination of desolation, the desecration of the Holy things which the vessels recovered by Belisarius symbolized.

THE ILLUMINATION OF KORESH

Koresh was, as he termed it, intellectually illuminated during the winter of 1869 and 70, subsequent to his intensive absorption with electro-alchemical experiments in which he had been engaged since 1863. During all this exploratory period of his investigations he had not been particularly inclined toward religious opinions, or even in the acceptance of the Holy Bible.

The knowledge that was then imparted to his mental conscious-

ness, during his illumination, was so vast and comprehensive in its universal content that language fails to adequately reveal or portray the enormous extent of the revelations that awakened his mind. This knowledge let down from the superior celestial spiritual spheres the ordinary mind of mortals could not immediately comprehend or fully evaluate. The reason for this inability of the common mind to apprehend at the time was due to the depth of ignorance and widespread fallacious beliefs that prevailed and blindly obscured all peoples of the earth, specially those who were presumably highly educated and learned among mankind.

The character and quality of the marvellous knowledge of which he then became profoundly possessed at once stirred him into action, as it was intended, for its dissemination throughout the world specially among those qualified to receive it from the progressive experiences of many embodiments, since the outpouring of the Holy Spirit by our Lord on the day of Pentecost.

The extraordinary nature of the spiritual and inspiring revelations into the mind of Koresh has since been committed by him to those capable of receiving and understanding the same during the past years through the continuous publication of Koreshan literature since 1886, up to the last issue of the "Flaming Sword" of January, 1949, when the well equipped printing house was totally destroyed by fire on February 15, 1949.

We here included an obviously very brief summary of the vital elements of Koreshan Universology, as our limited intellect and understanding is not able to grasp many of its intricate and widespread ramifications. It is the complete science of the great Universe of life, involving a knowledge of the Creator and his Creation.

The Universe is a hollow globe, the physical body of which is the peripheral shell of the earth with all it contains, and with the Sun at its center. The science of Alchemy is the key to the mystery of all life, organic and inorganic. THE CENTRAL LAW OF THE UNIVERSE IS TRANSMUTATION. This was so declared by Koresh in 1870, and reiterated countless of times by Koresh in lectures and in his writings. Today this fact has become universally accepted. The Union Carbide Corporation in their Oak Ridge National Laboratory in Tennessee, the greatest of atomic energy development and experimentation in the world, published in October, 1955: "The Atom in our Hand", on page 31 of which the following is stated: "The Alchemists Dream Comes True. Scientists have achieved the age-old dream of the medieval Alchemists--transforming mercury into gold."

Continuing, Koresh declared the Holy Bible to be the best written expression of the Divine Mind, and that it is written in the language of universal symbolism, and must be scientifically interpreted. God is declared to be personal and divine with a trinity of specific attributes. Jesus the Christ was God Almighty, and was definitely related to mankind. One could not exist without the other. The spiritual world, both of heaven and the hells are contained within the aggregate brains of the human race, and the human race marches down through the course of endless time, generation after generation, through the functioning of the law of re-embodiment, an eternal never ending factor of life.

Origin and destiny, or cause and effect, are identical; hence, man has his origin in God Almighty, the eternal and immortal individual of the celestial spheres. Eventually man after countless embodiments, gathering all possible mortal and spiritual experiences,

returns to God Almighty from whence he came. Without a true knowledge or conception of the form and function of the physical cosmos and its relation to mankind and to God Almighty it has been difficult for many to comprehend even the most elementary basic principles of existence. Once a knowledge of the form and function of the Cellular Cosmogony is understood, God Almighty and his relationship to humanity becomes more revealing and clearer to the mind.

The current attention and speculation of our learned men concerning space and assumed vast distances brings into play the most extravagant abstractions of the universe and mankind that it is possible for the mortal mind to conceive. And they will continue to pursue their wild speculations and experiments until they at last will awaken to the realization of their many errors, and learn of their own accord the true form and function of the physical cosmos and all that it contains. They cannot be converted to a knowledge of the true facts concerning physical existence, but must learn the same of their own accord as stated.

The physical cosmos or earth in which we live and have our being is eternal, never having had a beginning, as such, nor can it ever have an ending. This fact likewise applies to mortal manhood. They have always coexisted and always will as they are eternal.

The macrocosm is the Cellular Cosmogony and contains within itself all material and spiritual substance. All matter whether organic or inorganic is cellular from the minute atom to the eternal cosmos. All material and spiritual substance is reciprocally transmutable. Witness the rather recent material atomic fission to spiritual substance or energy, and the latter's transmutation to material substance. Koresh declared nearly one hundred years ago: THE CENTRAL

END

LAW OF THE UNIVERSE IS TRANSMUTATION. Consideration and study of material things and their function in the universal economy, such as the earth and all that it implies in relation to the physical sun with its endless functioning of transmutation of matter and spiritual substance is urged and recommended as a source for comprehending the correspondential analogy between the physical earth and of God Almighty who presides therein in his spiritual realm. For be it known that first things whether spiritual or material always originate, or proceed from, or projected from the spiritual realm of existence whether it be from the celestial or lower spiritual spheres, or from the central cosmic sun. Once this^{is}/comprehended the intellectual activity of human thought will open up a vast reservoir of knowledge that in most cases is unknown from purely exclusive material sources: and yet the latter may not be fully comprehended without some understanding of the ways and purposes of Almighty God, the eternal center of all wisdom and activity, and the remote source of all cosmic motion.

The eternal Cellular Cosmogony is governed and controlled by the influence of cycles of progression and retrogression. To illustrate, the central sun which is slightly eccentric to the center of the Cellular globe continually moves in a minor spiral or helix north and then south about the earth's center. Thus in its (the sun) outer projection of light, heat, etc., the path of this outer projection of the sun that we see, which is approximately 1000 miles distant, pursues a course of $23\frac{1}{2}$ degrees north of the equator and then $23\frac{1}{2}$ degrees below the equator.

In the spring on March 21st of every year when crossing the equator at the vernal equinox the path of the sun is about 50 seconds of a degree farther west on its longitudinal meridian than where it had

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crossed the equator the previous year. This is an historic fact known for centuries among astronomers. It thus takes 25,865 years for the sun to make one complete cycle of the equator. However, due to a complex foreshortening of time this period is reduced to about 24,000 years. The path of the sun in its eternal course passes through the 12 zodiacal constellations.

The period of the sun's passage through each zodiacal constellation being approximately 2000 years, encompassing 30 degrees in the precession of the equinox, and requiring a total of 24,000 years to make a complete cycle of the equator. At the present time this path of the sun is passing from the constellation Pisces, where it has orbited for the past 2000 years, since the birth of Christ, and is now transitting into the zodiacal constellation of Aquarius, where it will continue to orbit for the next 2000 years. However, every 12,000 years there occur a cosmic cataclysm when the sun's path or ecliptic changes its course and drops 30 degree. One such is now imminent at the end of the Iron Age which is now terminating with its significant turmoil and chaos.

In the sun's grand recurrent cycle of 24,000 years it passes through four so-called ages, the Gold, Silver, Bronze and Iron ages. We are now emerging from the end of the Iron age in which we have been struggling for the past historic 6000 years, and are at the threshold of the Golden age of human existence. Thus the turmoil and chaos of this declining and degenerate Iron age is about to end, or conclude, to make way for the genesis of the Golden age, during which mortal man will reach the highest possible state of human existence under the light and love of the guidance of Almighty God.

Mortals and the Gods will live together in peace and harmony

for 6000 years, during the passage of time, or the precession of the equinoxes through the zodiacal constellations of Aquarius, Capricorn and Sagitarius the co-ordinating factors of this Golden period of man. Thereafter will occur a gradual decline of mortals from their high estate or condition of civilization that prevailed during the Golden age, and a retrogression into the Silver age will take place, as existence is never static, and is either progressing or retrogression takes place. During the 6000 years of the Silver age, during the precession of the equinox through the zodiacal constellation of Scorpio, Libra and Virgo, man's economic and moral condition will gradually continue to deteriorate, and many evils and widespread error will creep into existence and gain ascendancy so that eventually the superior state of civilization that previously prevailed will decline to utter decadence.

There periodically occurs at the end of the so-called silver age a cosmic cataclysm which regularly occur every 12,000 years, and this particular period of physical convulsions will sweep mankind into the so-called Bronze age, during which the zodiacal constellations of Leo, Cancer and Gemini will manifest their co-ordinate influence. In this period of the cosmic cycle civilization with its art and science and the knowledge of God Almighty that existed during the previous two ages will become lost, mythical or extinct. The human population of the earth will decline in number to a low level, and man will experience life of the utmost severity of physical hardship and disaster in this period of his retrogressive existence.

Cosmic cataclysms as stated previously occur every 12,000 years, and are coincidental with the drop of the sun's ecliptic 30 degrees. Thus the physical convulsions that occur at this time alter

the face or surface of the earth, and are responsible for the renewal of every portion of the cosmic economy, and explains why there may be found in the polar regions evidence of tropical vegetation and extinct animal life that existed in previous times only in the tropical area of the earth.

There is the further fact not generally known at the present period of human knowledge that the earth could not exist without the presence thereon of the human race, and that the human race could not exist without the presence of the eternal God who dwells within the celestial spheres of the spiritual world which is in the aggregate brains of the human race. Hence, God Almighty could not exist without mankind since His spiritual existence is contained within mankind.

God Almighty in His eternal realm is governed by spiritual law and order, the latter being a concomitant factor of his perpetuity and eternity. The origin of mortal man is God Almighty who lets down through the various nether spheres of spiritual existence the ego of man which eventually is born in earth in a material form. After countless re-embodiments man, passing through all of earth's material and spiritual experiences, finally returns from whence he came to God, and becomes one with the great eternal Godhood. Thus this accretion to the divine economy compensates for the divine wastage and rejuvenates as a holy factor of eternity. All these phases of existence are interdependent, interrelated and co-ordinate.

The ancient Greeks and others of those who lived there 6000 years ago, before or later, at the beginning of the Iron age, and were then emerging from the depraved, savage and barbaric condition of the prior Bronze age, have left traditions and legends of the ages from which they came that are of considerable interest to modern man. We

specially call attention to the Greek tradition of Prometheus and Pandora, in which a rather clear description of the four ages of a cosmic cycle is contained in Bulfinches "Mythology", pub. by "The Modern Library." This book may be obtained in most any bookstore.

Modern Christianity has acquired through the centuries many fallacious conceptions, as was said would occur as the Apostle Paul declared: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and the man of sin be revealed, the son of perdition." (Thessolonians 2: 2-3)

Christianities innumerable controversial opinions, scattered here and there with strange dogmas and creeds and various sinister pagan beliefs have tended to an increase of agnosticism and atheism. There is a conspicuous factor surrounding the science of Koreshan Universology, and that is the indubitable proof of its marvellous revelations, whether it be those relating to the Cellular Cosmogony and its co-ordinate relation with mankind and God Almighty.

It is the natural sequence of the philosophical age, or the period of the Christian dispensation. For two thousand years now ending we have witnessed the believers and followers of Jesus Christ, the Son of God, manifest the most profound faith in the purity and divine Holiness of Christ and his words, and have lived and died in the supernal joy of his truth and revelations.

Faith was the cornerstone and foundation of Christian fidelity and was the guiding principle of its persistence and preservation throughout the now declining dispensation. However, since the dawn of the present age of science that had its genesis in the prophetic revelations of Koresh, faith while invaluable and indispensable will amplify its inherent influence upon man with the further penetrating adjunct

of scientific knowledge of the Almighty God of the universe and of his intimate relationship with mankind. Now that science has appeared to take over a clearer functioning of man's understanding it is obvious that many will seek to find unequivocal proof of what Koresh has so often declared. Not only will they discover new penetrating truths, but likewise the credentials of the Messianic Messenger of the cove-

Along with science there will come into active play the employment of the mortal mind with correspondential analogy as it pertains to organic and inorganic existence. Such analogy is perhaps the highest degree of mental activity or function that is possible of mankind.

With regard to the present status of the Koreshan Unity at Estero, Florida, the center from which the marvellous truths and the science of Koreshan Universology originated and was dispensed we make the following simple observations.

Koreshan Universology stresses and reveals the fact that God Almighty for the rejuvenation of Himself and mortal man prepared the Hebrew race with all of its rituals, restrictions and racial economy and sustained same for a specific purpose, and that was the creation, after many re-embodiments of a personage who would be born an immortal and who was intimately related to Him as his divine human son, Jesus the Christ. He was the re-embodiment of Abraham, David and other notable and prophetic individuals who preceded him during the Hebrew dispensation.

When at last the Hebrew tree of life came to its full maturity it produced the perfect seed of the dispensation, which was Jesus Christ. As is the universal characteristic of all good seed it had to die and mingle with filth and decadence before it could renew itself

with new life in the existence for that which inevitably follows in the multiplicity of itself, the Christian dispensation, which has occupied the central line of ~~of~~ the human state of progression since the days of the divine Son of God, Jesus Christ.

Koreshan Universoligy was the scientific and perfected seed of Christianity that came in due time to enlighten humanity, now in absolute confusion, fallacy and chaos. It has prepared the world for the approach and affluence of the Aquarian dispensation, wherein mankind will learn to comprehend and grasp the marvellous truths and wonders of the eternal Cellular Cosmogony and dwell in peace and harmony with our Mighty God and with one another.

However, as often stressed by Koresh the perfected Seed must die and mingle with the corrupt and decaying soil of degenerate humanity before it may reproduce itself in glorified multiplicity. The Koreshan Unity with its little remnant and reservoir of vast revelations and knowledge of marvellous truths now under the protection and preservation of the governing influence of the people of America in the State of Florida, MAY NOW BE THE STRUGGLING EVIDENCE OF THE SPROUTING FROM THE CORRUPT SOIL OF DECADENT HUMANITY, for this great source and seed of knowledge has lain dormant for many years.

The scientific knowledge of Koreshanity penetrating every phase of existence, whether it be of the macrocosm or of the microcosm, with their attendant ramifications in extensive fields of thought were all the illumined discoveries of Koresh (in 1869-70), and have been revealed to mankind in the literature of Koreshan Universoligy. Gradually the science is finding reception in many minds that may grasp the same through intellectual induction. The worldwide existence of such

induction is exemplified in radio and television, which has its source in centers of transmission and then finds its objective in the millions of receiving sets of electro-magnetic induction. That is one of the ways the truths of Koreshanity, originating in the mind of Koresh, the messenger, has been dispensed by intellectual induction to those whose minds are equipped or trained after many embodiments to receive this great knowledge. Koresh declared that all of his writings could be committed to the wastebasket, but the vast accumulation of scientific knowledge contained therein would not pass on and be forgotten, but the truths thereof would never cease to influence the minds of man.

We are reminded of the words that appear in the book of JOB, chapter 38, as follows:

"Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who determined the measures thereof, if thou knowest? Or who stretched the line upon it? Whereupon were the foundations thereof fastened? Or who laid the cornerstone thereof, when the morning stars sang together, and all the sons of God shouted for joy?"

THE ILLUSTRIOUS
DR. CYRUS READ TEED (KORESH)
AND CREATION OF THE
KORESHAN UNITY

The name Teed is derived from the same language root as is Teuton or Teutonic, which embraces that family of nations known as the Teutonic that appeared in western and northwestern Europe some centuries prior to the inception of the Christian dispensation. These people were the product of the miscegenation of the ten tribes of Israel with the Medes, Persians and Assyrians, after the former, under the revolt of King Jeroboam, had departed from the observance of the ancient laws and practices of their fathers, and gradually acquired the idolatrous thoughts and customs of these three great nations through inter-marriage, until eventually they became entirely absorbed and their characteristic identity wholly lost.

According to Stephen Pearl Andrews (1812-1886) a famous authority on lexicology he declared the name or word of Teed is the key or central word of the English language, derived primarily from German and ancient Teutonic sources. Teed signifies torch, the initial letter being the last of the Hebrew alphabet and in itself signifies the sign.

Sometime prior to the year 1637 two Teed brothers had arrived in the Massachusetts Bay colony from England. Numerous pioneers of this period began to move on and settled on the east end of Long Island New York, where John Teed married Mary -----, and died at Huntington in 1683. Here also Samuel Teed married Hannah -----, and died in 1719. From there members of this family moved on westward to upper and western parts of New York state. After crossing the Hudson river they continued their intrepid search through the wilderness for a home site.

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passing over what is now known as Rockland, Orange and Sullivan counties until they finally reached Delaware county, N. Y. Here in the township of Tompkins they rested and built their cabins sometime prior to the Revolution (ca. 1757) in which several served. They settled around Trout Creek which later became known as Teed's settlement or Teedsville which is about fifteen miles from Walton.

Here lived Samuel Teed whom tradition records was a soldier of the Revolution. He married Mary Reneaux, and they had the following children: Samuel F., Stephen Root, Jesse Sears, and a daughter Mary who married a Mr. Jackson. Stephen Root Teed eventually moved to Lake Mills, Wisconsin. After the death of his wife Mary in 1826, at the ~~age~~ of 32 years, Samuel Teed married the second time Harriet -----, and from this later union there was born Harvey Teed, who was lost track of when he moved to the west.

Jesse Sears Teed was born June 24, 1814, and died in the community home of the Koreshan Unity in Chicago, Ill., March 9, 1899. When Jesse S. Teed grew to manhood he married April 24, 1836, Sarah Ann Tuttle, who was born in Bristol, Conn., October 27, 1815, a daughter of the Rev. Oliver Tuttle, a Baptist minister. She died October 25, 1885, in the community home that was the first established by Koresh on Grove Street in Moravia, New York, and was buried in the local Indian Mound cemetery.

Jesse and Sarah Ann Teed after their marriage lived on the road to Masonville about three miles from Trout Creek, and about equally distant from Masonville. Here was born on October 18, 1839, their second son whom they named Cyrus Read Teed, while Jesse was at that time engaged in farming and the operation of a grist mill. There were other children, namely, George, Wilson, Charles, Oliver, Malora

Reed
Nearly all of the above data was obtained from a "History of the Reed Family, by Jacob Whittemore Reed," published by John Wilson & Son in Boston in 1861, and contains 588 pages of data regarding the very numerous branches of the families, Reed, Read, Reade, etc.

who was born in Masonville, N. Y., April 7, 1845, and married a Mr. Wakeman, Zanetta who never married, and Emma born in Utica, January 8, 1857, and died January 12, 1950, in Estero, Florida. She married Albert E. Norton who later subsequently engaged in Business in Sidney Plains, N. Y., in the 80's, the proprietor of a small foundry and machine shop. Samuel F. Teed, brother of Jesse, studied medicine and married a sister of the wife of Jesse names Mary Tuttle. He settled in Utica, N. Y., and engaged in the medical profession. The family of the Teeds were of the Baptist faith.

Dr. Cyrus R. Teed was directly descended through his mother from John Read who came to America in 1630, and settled in Rehoboth, Mass. Josiah Read, probably the eldest son of the latter, was among the early settlers in Connecticut, for in the vicinity of New London it is recorded he was living in 1652. He had two sons, John and Josiah. Josiah Read married Grace Holloway of Marshfield, Mass., in November, 1666, and settled in Norwich, Conn., and died there, July 3, 1717. They had eight children, among whom was Joseph, born March 12, 1681, who married Mary Guppie, Aug. 25, 1708. They had seven children, among whom was Joseph, born May 23, 1709, who married Thankful Andrews, September 16, 1740.

Joseph Read and Thankful (nee Andrews) Read had seven children, among whom was Amos, born, April 25, 1758, who married Mary Bennett of Scituate, Mass., July 9, 1778, and settled in Lisbon, Conn. Amos was a clergyman and died November 2, 1838. They had eleven children, namely, Daniel, Caleb, Levi, Walter, Joseph, James, Amos, Sala, Asher, Thomas and Lydia who was born July 27, 1790.

Lydia married the Rev. Oliver Tuttle and lived in Bristol, Conn. To them were born seven children of whom three were daughters

Sarah Ann, born October 27, 1815, died at Moravia, N. Y., October 25, 1885 and buried there, and Mary and Emyline Tuttle. When Sarah was about twelve years of age her father, Rev. Tuttle with his family moved to New York state and settled in a home Between Utica and New Hartford. Eventually Sarah Ann married Jesse S. Teed, and Mary married his brother, Samuel F. Teed, while Emyline married Almon Baldwin. (From History of the Reed family by J. W. Reed, pub.by J. Wilson & Son, Boston, in 1861).

Mr. Baldwin and his wife Emyline had two sons, Myron and Dr. Cyrus S. Ella (Baldwin) Graham and Elmer Baldwin were children of Dr. Cyrus S. Baldwin. The former was a member of the Koreshan Unity until her death in April 21, 1945. She married Alfred W. Graham, and their children were Bertha who married Victor Phillips, Florence, Robert and Lloyd.

It may be of interest here to record the fact that Joseph Smith, the Mormon founder, was of the same ancestral stock as Dr. Cyrus R. Teed. Smith married Emma Hale a cousin of Jesse S. Teed the father of Dr. Cyrus R. Teed.

Jesse S. Teed was quite versatile, of an inventive trend of mind, and the patentee of several devices of practical utility, such as "Teed's Turbine Water Wheel, patented in 1871 while he was living in Moravia, N. Y. He also acquired some reputation as a physician to the sick, and during an epidemic of what was known in that day as "Black Tongue" his cures spread his fame for miles around. His brother Samuel F. Teed, who contracted consumption in his youth was permanently cured by the care and attention given him by Jesse. During the early boyhood of Cyrus R. Teed his father Jesse moved with his family to the vicinity of his wife's people, the Tuffles, between Utica and New

Hartford. Here his sister Emma (Norton) was born January 8, 1857.

Cyrus' attendance at school ended when he was about eleven years of age, and from then on he was engaged in various occupations common to the youth of the countryside, among which was employment on the Erie Canal. In those days the Erie Canal was an important factor in the commercial life of the state, and afforded the youthful Cyrus opportunity to broaden his knowledge of men and their ways. As he grew older and began to see about him the extent of the suffering and misery that mortals were heir to, of the sordid lives some lived, and the ruthless greed and selfishness that our Christian civilization had evolved with its fierce competitive struggle for existence, he pondered whether this was the all, the best that man could hope to achieve, or whether God in his omnipotence did not intend something better for mankind, to be obtained by ways then obviously unknown, yet within the possibility of reach were the method ~~was~~ discovered or disclosed. He long and seriously reflected these thoughts, how to remedy or help in the alleviation of human suffering and the improvement of existing conditions.

Being of a highly idealistic nature, with keen perceptive and rational faculties, he early decided that he could be of the greatest good to his fellowmen as a physician to the sick than in any other capacity. With this conviction uppermost in his thoughts he began to lay plans accordingly, and in 1859 his desires were realized when he began the study of medicine in the office of his uncle, Dr. Samuel F. Teed in Utica, N. Y. The year previous (1858) he married Fidelia Rowe of Meredith, N. Y., and to them was born on February 21, 1860 in Utica a son whom they named Douglas Arthur Teed, This son in later years attained distinction as an accomplished artist and portrait painter

Douglas A. Teed died May 23, 1929 in Detroit, Michigan.

In 1862 Cyrus R. Teed with his family moved to New York City with the intention of completing his medical education, and for a time lived in Brooklyn, the Civil War then raging prompted him to volunteer his services in New York city as a private in the 27th Regiment, New York Volunteers, U. S. Army. There his medical knowledge and experience became known to his superior officers and he was transferred to field hospital service, and attached to the staff of Col. Gurnsey and later to that of Lieut. Col. Stewart L. Woodford as assistant physician and surgeon. During his service in the army of about one and half years his wife and infant son lived with her parents residing in Meredith, Delaware county, N. Y. After his release from the army he undertook the completion of his medical studies at the New York Eclectic Medical College, from which he was graduated in the winter of 1868. Then he immediately began the practice of medicine in Utica, N. Y.

His success as physician was immediate, but there was something lacking; his daily ministrations to the sick failed to satisfy that innate longing to be of greater and more effective help in the alleviation of human misery, and the wretched economic conditions of life that everywhere appeared so desperate and hopeless. He felt there surely must be some way to remedy these ever-present and persistent evils, and he applied himself assiduously to intensive mental application in the study of the problem.

In his biological investigations with their wide ramifications he was led to believe that possibly in the field of physics he might discover therein fundamental knowledge of inorganic substance that would in itself, when once understood, furnish the key to the unlocking of the secrets of organic life. Thus while living in

Deerfield, near (now a part of) Utica, during the winter of 1869 and 1870, engaged in the practice of his profession, and deeply absorbed in various electro-magnetic experiments in which he had engaged for several years he made the important discovery of the central law of existence that was operative in organic and inorganic substance, the law of the transmutation of same or alchemy.

In the cognition of this great law of transmutation and its operation, which many past generations had sought in vain to fathom, he was convinced that if the knowledge he had gained in the field of physics were applied to that of biology, its mysteries, too, would readily yield themselves to the inquiring mind. In deep contemplation of the vast field of knowledge that now lay spread before the threshold of his brilliant and analytical mind, he was mentally illuminated from the interior celestial spheres and his messianic destiny and future service to mankind revealed. The arcana of divine wisdom and love was conjoined through a mental conjunctive with his, the central personality of the age; an ever re-current event through the spirals of eternity.. The duration of the period that he was receptive to this divine illumination covered several weeks.

His illumination was attended by numerous supernatural incidents, all contributing to the confirmation of his messianic destiny, but space does not permit their inclusion here, except for one singular event that occurred at the time he was under the influence of the divine afflatus, which we record as follows, although it will be obviously beyond the possibility of acceptance by the hopelessly materialistic mind of the average man of today. Dr Teed was impulsed to visit his cousin, Myron Baldwin living nearby, between whom there was a strong bond of attachment and understanding. As he entered a

building where Myron was employed on construction work the latter went forward to meet him, intuitively aware of his coming, and he beheld him surrounded by a brilliant halo of supernal light. At once he became cognizant of his messianic investure, and then and there he was prompted to bestow a blessing upon Cyrus after the manner of John the Baptist's blessing of Christ. It was late in the day and both proceeded to Myron's home, where the latter's wife during the afternoon had experienced a deep feeling of spiritual upliftment, and had clairvoyantly perceived poised on the wall brackets, frequently used in that day to display bric-a-brac, two cherubim or angels. She marvelled much at this strange phenomenon and the intensity of supreme exaltation that pervaded her entire being; and thus while looking for the return of Myron she beheld him and Cyrus approaching the house surrounded by a brilliant halo of light.

Following Cyrus' illumination he naturally felt the insistent urge and necessity of disseminating to the world the marvellous revelations that had been revealed to him, but there were few able to understand and accept his doctrines and confess his messianic mission. Hence, because of his strange and radical doctrines he gradually began to suffer the loss of his medical practice in Utica, and he was severely criticized and persecuted as a fanatic and one bordering on insanity. In consequence of which there were occasions when he was in great need of the barest necessities of life. Yet he persisted in his determination to deliver his great truths to an unresponsive world, and possessing vast intellectual power and unusual oratorical ability he finally began to make headway amid the gloom and ignorance that enveloped his fellowmen after years of effort and disappointment. He was the single light brilliantly shining in the night of human woe, yet mankind

shackled to fallacies that had increased with the passing of the centuries pursued their delusions through the deep darkness and perceived it not.

He moved to Binghamton, N. Y. with his family about 1871, and there became acquainted with Dr. A. W. E. Andrews and his wife Mrs. Virginia H. Andrews. Dr. Andrews was a man of distinguished appearance, standing well over six feet in height and endowed with superior intellectual discernment and medical knowledge. He was born in Warren, Knox County, Maine, May 12, 1833, and studied medicine at the University in Ann Arbor, Michigan. During the Civil War he was attached to the Union army as physician and surgeon at Alexandria, Virginia. Here he met Miss Virginia Harmon whom he later married. He died in the Koreshan home in Chicago, Ill., Feb. 18, 1891.

This friendship between Dr. Teed and Dr. Andrews proved to be lasting and valuable to the former in his subsequent effort to spread his doctrines and establish his communistic home. Dr. Andrews provided much needed financial assistance in those early years, and was helpful in aiding Dr. Teed to establish his medical practice there and elsewhere as prejudice and persecution forced him to abandon one locality for another, once his strange theories became known. ~~known~~

In 1878 Dr. Andrews accompanied Dr. Teed on a visit to the Harmony Society at Economy, Pa., where they were cordially received and entertained by its leading officials and members. In later years Henry D. Silverfriend and the Ehrsmann sisters lived here at Economy in 1890 and remained about a year and half during which Dr Teed was again a visitor. About this time Dr. Teed was also accepted as a Shaker brother at North Lebanon, N. Y. Their mutual doctrinal belief on the subject of celibacy and chastity in their communal homes a

fundamental and primary characteristic that prevailed among them was inclined to attract them in their lives.

Dr. Teed after his first visit to Economy returned and with his family moved to Equinunk, Pa., in Wayne County, where he remained for about two years practising his profession, and seeking those who might be receptive to his doctrines until the antagonism of the local churchmen compelled him to return to Binghamton. About this time Mrs. Teed's health began to fail, and she became an invalid, so that finally in 1876 Mrs. Teed and her son Arthur made their home with Mrs. Teed's sister, Mrs. Wickham in Binghamton where Mrs. Teed died of Potts disease of the spine in 1885. After the death of his mother Arthur went to live in the home of a Mrs. Streeter who made it possible for him to continue his art studies in Italy.

During the invalidism of his wife Dr. Teed continued to practice his profession in Binghamton, Trout Creek, Cannonsville and Deposit, all in Delaware County, N. Y., but due to his constant effort to spread his great knowledge his medical practice suffered and he was obliged to move on from place to place. Always he contributed to the support of his family, and in his letters betrays loyal affection for his wife and child. In spite of his persecution and the criticism and disapproval that were always present his wife fully accepted him as the messianic personality of the age, and strenuously resisted the suggestions of friends and enemies alike that Cyrus be committed to an asylum because of his extreme and radical convictions.

There is little information available that would provide definite data concerning the character of his activities in the effort to spread his doctrines during the first ten or more years after his illumination. During the winter of 1878 and 1879 we find by reference
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to numerous letters written to Dr. Andrews that he was practising his profession in the small village of Sandy Creek in Oswego County, N. Y.. which is situated between Syracuse and Watertown and close to the town of Pulaski. While there he published the "Herald", Vol. 1, No. 2,3 and 4, in 1879, to be followed by a small paper entitled: "The Herald of the New Covenant" , of which a total of five issues were published in 1879 and 1880, as funds were available. The last issue No. 5, being dated at Utica, August 20, 1880, although in a letter to Dr. Andrews dated Sandy Creek, May 5, 1880, he intimated that another one of the issues probably would be printed at the plant of the "Pulaski Democrat" of which Mr. Muzzy was editor. There appear to be only a few copies of this publication in existence at the time of this writing. However, several of these articles were re-printed in the "Flaming Sword" of October 18, 1901.

It is evident from the tone of his letters to Dr. Andrews while practising in Sandy Creek that he was meeting with quite some success professionally, but he deplored the fact that money was scarce, and he was experiencing difficulty collecting his fees to meet his own debts and obligations. Naturally he had found it necessary to continue his medical practice, and to subordinate his intense desire to disseminate his marvellous knowledge, not only to meet the requirements of his daily existence, but also to provide financial help toward the support of his invalid wife. His son Arthur was at that time living with his mother, but he was to an extent self-supporting, having achieved some local prominence as an artist, in Binghamton where his work was in demand among numerous patrons. Sandy Creek and its environs failed to satisfy the increasing insistence of an inner urge that constantly possessed him to spread his doctrines, besides

the inadequate financial returns from his professional activities, and the growing antagonism of the local clergy and church people began to make itself felt in the gradual loss of his practice, so that he finally abandoned his efforts in Sandy Creek.

FIRST EFFORT TO ESTABLISH A COMMUNIAL HOME

Sometime during the late spring or the summer of the year 1880, he left Sandy Creek, and we next find him busily trying to establish a communal home in Moravia, N. Y., where his father Jesse and his mother were living, engaged in a small manufacturing business which he proposed to turn over to Cyrus. With him in this effort was a Mr. Landon, an aggressive person ever active in making a dollar; besides there were several others whom he had interested and enthused with his religious ideas and purpose to establish a co-operative and communistic home where unitedly they might live in security, and more closely conform to the practices and form of life that prevailed among the early Christians.

Among the few he had gathered together in this initial effort were his mother and father Jesse and his sisters Zanetta and Emma Norton and her husband Albert E. Norton; also his brother Oliver, Mrs. Sarah E. Paterson, Mr. and Mrs. Albert Merton and the two sisters Ellen and Ada Deane. The latter ~~two~~ two sisters were the daughters of Alanson E. Deane who had come from Massachusetts and had a farm near Moravia prior to the Civil War. He had married Mary Bishop Camp, daughter of Sarah (nee morrow) Camp and they had six children: Edna, Emma, Ellen M., Ada D., Lillian and Cassius M. C. Deane. Ellen M. married Henry Woolsey and Ada D. married Lyman B. Welton. The latter couple had two daughters: Rose m. Welton who married Robert Gilbert

and had son Francis Deane Gilbert, and Anne E. Welton who married Francis S. Lewis. These two daughters of Alanson E. Deane, Mrs. Ellen M. Woolsey and Mrs. Ada D. Welton, living nearby in Moravia became deeply interested in Dr. Teed's beliefs, but their father was violently opposed to Dr. Teed and he did every thing he could to discourage his two daughters in the communal home without success, as they both became members, Mrs. Welton bringing into the home her two children Rose and Anne.

This early venture in Moravia which was located in a home on Grove Street near the edge of town was likewise filled with difficulties, for the following spring we find Dr. Teed with his small group struggling to make their mop business and other activities a success, but depending on contributions from sympathetic friends and adherents. After about two years of effort they were obliged to abandon their activities in Moravia, and we next find some semblance of a small organized group in Syracuse where they remained about two years. This, too, seemed abortive as they endured severe hardship and privation there while Dr. Teed endeavored to increase his medical practice.

Always struggling with indomitable will to further his cause and spread his truths he decided to go to New York City, where among that great population he hoped that he might be able to make more rapid and definite progress. So during the early part of December, 1884, he left Syracuse for New York City, where upon arrival he rented an apartment (No. 39) on the third floor of what was known at that time as the Cosmopolitan Apartment House on 135th street near 8th Avenue. The expense of moving his effects, carfare to New York, and the prepayment of one month's rent consumed all the money he possessed and he was obliged to appeal to Dr. ~~XXXX~~ Andrews for a small loan. In coming

to New York he had expected to obtain financial assistance from his cousin Agnes Teed, but was disappointed.

Among those who had followed him from Morakia to Syracuse was Mrs. Sarah E. Paterson, who after the dissolution of the Syracuse group had gone to Utica to live with her brother. There she was joined by Emma Norton, and together they proceeded to New York City upon learning of Dr. Teed's securing the small apartment on 135th St. In April, 1885, a Mrs. LeRoy of Syracuse and Miss Agnes Teed the cousin also were living with the small group there.

In a letter that Mrs. Paterson wrote to Dr. Andrews at Binghamton, dated New York City, January 17, 1885, she depicts the distress and privation they were enduring in that city, and asked for his suggestions. She tells of the cold they were forced to endure, because of the lack of sufficient heating and of the shortage of food to satisfy their hunger. They had no income other than a few dollars provided by her brother, together with irregular contributions from the followers of Dr. Teed living up the state. She felt that unless regular contributions were forthcoming in furtherance of Dr. Teed's great work they again would be forced to break up. She states, however that Dr. Teed was determined to remain in New York for the present in spite of all obstacles, and by constant perserverance find the few who would listen to him in the dissemination of his doctrines.

Dr. Teed wrote Dr. Andrews a letter dated June 18, 1885, and notified him that they had moved to 1265 9th Avenue, near 71st St., New York City. At the present time 9th Avenue does not extend to 71st Street, the name of that street having been changed to Columbus Avenue, besides the numbering of the houses have also been changed making it difficult to locate the dwelling where they had lived even

if it still stands as changes are constantly occurring in New York.

Writing from New York, October 27, 1885, he informed Dr. Andrews that on his return from a trip to Bridgeport, Conn., he had found a telegram from his brother George announcing the death of his mother in Moravia on October 25, 1885, and that Emma had gone to Moravia upon receipt of this sad news.

During the year 1885 while in New York he did considerable lecturing before small club groups and various societies of people interested in advanced thought and progressive subjects. He spoke occasionally in Brooklyn and in Bridgeport, Conn., and several times lectured on the subject of prohibition. He gradually made a wide circle of acquaintances and friends, but in spite of his constant activity and determination he was unable to enlist sufficient interest and support of his cause to create a nucleus in New York of a permanent character, and on April 1, 1886, he was forced by circumstances to disperse his little home group of faithful ones, Emma returning to Moravia and Mrs. Paterson to her brother in Utica. Dr. Teed was invited to live in the home of Mrs. Elizabeth Thompson, 101 E. 67th St., corner the Boulevard (In 1899 the name was changed to Broadway), where facilities and the necessary leisure were afforded him for the preparation of a forthcoming book. Mrs. Thompson was a person of some financial means, and with a few others of her kind were to some extent interested in Dr. Teed's doctrines, but as subsequent events proved they were not of a deep, permanent character.

THE REMOVAL TO CHICAGO

Some years prior to Dr. Teed's moving to New York City he had made the acquaintance of Mrs. Thankful H. Hale, a woman of

vigorous mental powers with positive opinions concerning her assumed rightful sphere in the religious and secular economy of life. During the summer of 1886 she was living in Chicago, Ill., the member of a mental science club. In September 1886, the National Association of Mental Science convened in convention in Chicago, to which Mrs. Hale had telegraphed Dr. Teed, then in New York City, an invitation to attend the convention and address the same. So insistent was she that he do so and she offered to furnish the necessary funds for his transportation and expenses.

He accepted the invitation so generously made and left New York via the B & O R R the night of September 6, 1886, and left word directing his mail be forwarded to him care of Prof. A. J. Swartz, 161 LaSalle St., Chicago, Ill., he being the presiding officer of the convention. (Mental Science Magazine, Oct, 1886, Vol. III, No. 1) Dr. Teed in his first address on Sept. 8, 1886 made a deep impression on the convention which was being held in the Church of the Redeemer on Washington Blvd, Chicago, for nearly a week. He was subsequently elected the president. This favorable reception to his doctrines in Chicago decided Dr. Teed to remain and continue his efforts there, for here it appeared was receptive soil seeking that of which he possessed and was prepared to give.

Among the many receiving invitations to attend the meetings of this convention was Mrs. Belle Orme, living at 6022 Morgan St., in Chicago. She and her elder sister, Mrs. Evelyn Bubbett living in the adjoining house on Morgan Street decided to attend on Saturday the last day of the convention. On arrival they found several hundred persons present, and after the Bible reading and short lecture by Dr. Teed he

began the period devoted to mental healing. Thereafter during the meeting numerous afflicted persons came forward to receive the treatments, and some astonishing results were there observed. One noteworthy case was that of a lady weighing about 200 pounds, who had been brought to the meeting in a carriage, being unable to walk only a very short distance. After being treated she walked to her home quite some distance away, and according to Mrs. Evelyn Bubbett, who was well acquainted with her, the cure effected at the meeting was permanent. So it went miraculous cures following one after the other until it grew dark and the meeting was brought to a close. Although this was the last day of the convention, a meeting was announced for the following day, Sunday, at the same place. Mrs. Evelyn Bubbett and her sister Belle decided to go and were agreeably surprised to find that Dr. Teed was to be the lecturer.

In the course of his talk he uncovered a chart of the brain that hung before his audience, numbering between three and four hundred persons, among whom there were a number of clergymen and quite a few doctors. As he proceeded to explain the functioning of the various parts of the brain, laying particular emphasis upon the importance of the pineal gland or conarium, the function of which up to that time was unknown among the medical profession, he drew upon himself caustic criticism from some of his medical listeners whom he had to silence by threatening to have removed from the audience. Many were enthralled listening to the marvellous revelations that were being revealed, and strongly protested when he suggested ending the meeting because of the gathering darkness and the approach of night, especially since no arrangements had been made with the officials of the church for its use other than during the afternoon.

However, there was no alternative but to conclude the discourse, but before doing so it was arranged by some of those present to have Dr. Teed continue these talks at a place better suited for such meetings. It was also decided to organize and charge a fee for the lectures to take care of the incidental expenses. When asked what he thought proper to charge Dr. Teed after some hesitation suggested 25 cents per person for each lecture. To this his friends demurred, and it was finally agreed that he should give twelve lectures in a course for the total sum of \$12.00. This was considered quite reasonable since the Christian Scientists, who at that time were beginning to attract followers in increasing numbers, were charging \$50.00 for a course of twelve lectures.

Immediately after the lecture referred to above was concluded the two sisters, Evelyn and Belle, went forward to meet Dr. Teed and to express their appreciation. Without forethought Belle said: "Are you not fulfilling the mission of Emanuel Swedenborg?" He gave her a searching look, and after a pause said: "Yes I am, furthermore I want to keep track of you." Belle attended these lectures of Dr. Teed all of that winter, but Evelyn was unable to do so. However, she kept in close touch with what was occurring and with what Dr. Teed was revealing through reports of the meetings by her sister.

It now appeared as though the persistent and unremitting effort of Dr. Teed through the years had finally begun to bear fruit. The immediate result of the widespread interest that manifested itself at the lectures given before the convention of Mental Scientists, and those following, was the gathering around him of numerous eager and enthusiastic followers; some doubtless being influenced by his miraculous healing powers rather than from a desire to know more.

his doctrines. Dr. Teed decided the time had come for the organization of an effecting grouping, and he incorporated under the laws of the State of Illinois in October, 1886, the "College of Life." The board of directors were: C. R. Teed, president and director, M. J. McClellan, secretary and director, C. E. McCollister, Mrs. A. L. Lord, Mrs. M. J. Singer and Mrs. Emma Eberman, in all six directors. The faculty were: C. R. Teed, C. E. McCollister and Mrs. M. A. Seymour. Courses were advertised beginning November 15, 1886, at Art Gallery Hall, 24 and 26 Adams Street, Chicago.

To further promote his cause he began the publication of a magazine through which he hoped to reach many more interested persons and thus extend the influence of his remarkable doctrines. "The Guiding Star," a monthly, began publication with its first issue dated, December 1, 1886, and was continued until the issue of May, 1889, when its publication terminated, to be followed on November 30, 1889, by the first issue of "The Flaming Sword", Vol. 1., No. 1. Headquarters were in room 55, Central Music Hall, Chicago, where they remained until March 1, 1887, when removal was made to rooms 17, 18 and 19, at No. 103 State Street. Mr. James H. Bubbett, husband of Mrs. Evelyn Bubbett, being familiar with the printing business and interested in Dr. Teed's doctrines was engaged for the work of composition and the mechanical phases of the publication. Beginning with the December, 1886, issue of "The Guiding Star" he was ever active in the Koreshan cause until his death, August 28, 1924, at Estero, Florida. For some years prior to his death, and following the abdication of Mrs. A. G. Ordway (Victoria Gratia) from her position in the Unity, he was president of the board of directors of the unity at Estero, Florida.

On January 17, 1887, "The Society Arch Triumphant" was organ-

ized. On March 8, 1887, an impressive reception was tendered Dr. Teed by admirers and followers at the Sherman House, Chicago. Nearly three hundred persons attended, and Mrs. A. G. Ordway, the capable president of "The Society Arch Triumphant" received much credit for the success of the affair. Among the activities of the women associated with this group was the establishment of a women's exchange under the direction of Mrs. Elizabeth Robinson, where fancy work, fine laces and embroideries were made and sold.

When the activities of the body were moved March 1, 1887, to 103 State St., it was decided to establish a lunch room there as a source of necessary revenue that would add to their meagre income. Here also was the composing room for the preparation of the monthly issues of "The Guiding Star," also numerous tracts and leaflets. Regular lectures were given in the rooms by Dr. Teed and his associates. At this time Dr. Teed had living quarters in the home of Mrs. Elizabeth Robinson. A prospectus issued at this time descriptive of "The World's College of Life," 103 State St., rooms 17, 18 and 19, Chicago, showed C. R. Teed, M. D., as president. A course in therapeutics embraced in 12 lectures given monthly, on Tuesday, Thursday and Saturday was provided. The faculty of therapeutists consisted of the following: Mrs. M. J. Singer, Mrs. T. H. Hale, Emma Eberman, A. E. Brown, Mrs. A. G. Ordway, Miss Louisa Eastman, Mrs. E. H. Anderson, Mrs. D. P. Jordan, Mrs. L. S. Brewster, Miss M. J. Churchill, Mrs. M. B. Edme, Mrs. G. H. Rogers, Mrs. L. M. Caldwell, Mrs. C. A. Wilson.

The Church Triumphant of the Koreshan Unity at this time was holding regular Sunday services at 3 P. M. in Lincoln Hall, in the National Union Bldg. Association Building at 62-72 Adams St. opposite

"The Fair" in Chicago. On March 1, 1888, they again moved their offices, printing equipment and lunch room to 106-108 Wabash Ave., on the second floor, where lectures were also given. The rent for these quarters being 229.00 dollars a month. The lunch room on both State St., and after its removal to Wabash Ave., proved ~~proves~~ to be quite successful. Most of the workers in the lunch room were followers and a small salary was paid to each. However, they gradually began to feel the effect of evil times and eventually they found themselves in serious financial difficulties. The rent was in arrears and some of the employes had not been paid for weeks.

During the summer of 1887, Mr. Royal O. Spear, one of Dr. Teed's followers at that time, was on a lecture trip through Wisconsin and gave a series of talks on Koreshanity in Appleton. There he met a young Jew, Henry D. Silverfriend, engaged in the dry goods business in South Kaukauna near Appleton. He became intensely interested in the truths of Koreshanity and in September, 1887, shortly after he had become acquainted with the subject decided to make a trip to Chicago to visit Dr. Teed. He was greatly impressed with Dr. Teed, and at once became a staunch, life-long adherent and immediately prepared plans for the disposal of his business so that he could devote his entire time and resources to the work of Koresh.

Henry David Silverfriend was born in Hamilton, Ontario, Canada, February 6, 1864, the son of Moses and Babetta Vogel Silverfriend. His father was born in Krakow, Austria, July 22, 1833, and came to the United States in 1854, settling in Rochester, N. Y. From there he moved to Canada. His mother, Babetta Vogel came from Henweiler Rhine province, Prussia, and they were married in 1862. Henry at the request of Dr. Teed visited the Economites in 1890 remaining until 1892.

In August, 1888, the financial condition of the Koreshan group had assumed a serious aspect. There was no money to pay the arrears in rent of their quarters on Wabash Avenue, and the landlord threatened to sieze the printing plant and prevent its removal unless the money due was forthcoming. At this critical juncture Mr. Silverfriend came to the rescue with the proceeds from the sale of his business, amounting to about \$1,900.00. With this financial help, coming at a time when it was greatly needed, they were able to clear themselves of numerous petty obligations.

Dr. Teed now decided that the time had come to attempt the establishment of a communistic and celebrate home, and they finally selected a large double brick house with two wide flights of steps standing at 2 and 4 College Place, which was at the corner of 33rd Place and Cottage Grove Avenue, opposite Groveland Park. This building had been occupied by the Seventh Day Adventists of Battle Creek, Mich., but they had purchased a vacant lot adjoining and built thereon their own home which they occupied for sometime thereafter. Dr. Teed and Mr. Silverfriend obtained a three years' lease from the owner of the property, a Mr. Curtis, and on September 6, 1888, the day of the Jewish secular New Year they took possession.

From this date the communistic and celebrate home of the Koreshan Unity has been in continuous existence, although they occupied this site for only a few years. Those who first entered the home upon its establishment at College Place were: Dr. Teed, Mrs. Tanner, Mrs. Sarah E. Paterson, Mrs. Martha A. Reynolds, Miss Leo Raymore, Miss Etta Silverfriend and Henry D. Silverfriend. Mrs. Tanner was the first matron. About a week later came Dr. A. W. K. Andrews and his wife, Virginia, with their four children, Margaret, Allen H.

Annie Fay and James Dudley Andrews. The following month there entered Mr. James Harper Bubbett and his wife Evelyn (nee Trickett) with their two younger children, Imogene Evelyn and Laurence Wilmer Bubbett. Their eldest son LeRoy H. Bubbett did not become a member until some time later. About the same time Dr. Teed's sister, Mrs. Emma Norton came together with Mrs. Ella Graham and her children, Bertha, Florence, Robert and Lloyd. There followed in a short time Mary E. and Elizabeth Macomber, Mrs. Francesca Emertz, Mr. Ludwig Emerts and Mrs. Amanda E. Brown. Prof. O. F. L'Amoreaux with his wife, a son and a daughter. Mr. Eugene E. Bonnell and his sister Mary, Mrs. Thankful H. Hale, Oliver Teed, Susanna and Barbara Ehrisman, Ellen M. Woolsey, Madam Henry and others.

After the establishment of the home at College Place they found there was insufficient space to also house their printing and publishing plant then located on Wabash Avenue. From the latter location circumstances prompted them to move the plant to 35th street, but shortly thereafter they again moved same to 3617-19 Cottage Grove Ave. only a short distance from the home. Here was printed the first issue (Nov. 30, 1889) and early numbers of "The Flaming Sword." This publication followed the "Guiding Star" which had ceased publication in May, 1889. It was first printed on newspaper size sheets (15½ x 21½" wide) and continued as such until the issue of January 2nd, 1892, when a more convenient size was adopted. It was a weekly from Nov. 19, 1897 to close of year 1906, when it began as a monthly magazine and continued as such until the issue of July, 1945, when it began as a quarterly publication until the last issue of January, 1949, and then ceased due to the disastrous fire that occurred on February 15, 1949, which destroyed the printing plant and all of its contents.

On October 8, 9 and 10th, 1888, the first Koreshan convention was held in Chicago at the Central Music Hall. Many invitations were issued, but the attendance was disappointingly small. However, it served to give the newly formed religious and communistic group an enthusiastic and loyal binding force that greatly contributed to its solidarity and strength of purpose, and resulted in their gaining about forty new adherents. Within a year from the time of its opening the home numbered about sixty members.

Mrs. Virginia H. Andrews the wife of Dr. Andrews had never been fully convinced of the validity of Dr. Teed's claims and doctrines, although she had accompanied her husband to Chicago when Dr. Teed urged their removal from Binghamton to Chicago. At the convention referred to above Mrs. Andrews a very cultured woman was deeply impressed with the character and quality of the lectures and finally became fully convinced that Dr. Teed was all that he claimed. Though Dr. Andrews died in the home on February 18, 1891, she was ever afterward a devoted and valuable member of the community until her death August 3, 1921 in Estero, Florida.

Interest in Koreshanity began to spread throughout the country particularly on the Pacific coast. During the year 1890 a branch communistic home of the Koreshan Unity was established at 218-20 Noe Street, San Francisco, California. There a branch of the Society Arch Triumphant was also formed and named the "Golden Gate Camp," located at 2257 Market St., and later moved to 212-14 Front St. Here they established a printing plant known as the Golden Gate Branch of the Guiding Star Pub. House, to engage in commercial printing and also for the publication of their own literature. A store was also established here for the sale of food stuffs, etc. On December 27,

1890, James H. Bubbett was sent from Chicago to the California branch to take charge of their printing plant, where he remained until late in the year 1891 when he was recalled to Chicago.

The publication of "The Plowshare & Pruning Hook" began with its first issue dated May 1, 1891, and consisted of eight pages, published by the California branch under the sponsorship of the Bureau of Equitable Commerce. It was devoted almost entirely to subjects of secular and political economy, and was an effort on the part of the California branch to interest the laboring and under-privileged classes in the betterment of their condition. While the intention was to issue same monthly, the second issue appearing June 1, 1891, was followed by weekly issues. Beginning with issue No. 17, dated Sept. 12, 1891, it was increased to 12 pages. Koresh was the founder and director and contributed articles for publication. C. J. MacLaughlin was editor. Its publication was continued until the issue of Nov. 14, 1891, Vol., 1, No. 26, when it was suspended. However, its publication was revived by the Chicago branch when on July 7, 1894, the first issue of Vol., 2 was issued as a weekly and consisted of eight pages with Koresh as founder and editor. It continued as a weekly until its last issue of Jan. 26, 1895, when it was discontinued and its purposes henceforth were absorbed or amalgamated with "The Flaming Sword," the last issue of which as previously stated was January, 1949.

The causes that were responsible for the suspension of "The Plowshare & Pruning Hook" in San Francisco arose from discension that developed among conflicting elements in the California home, the malcontents being influenced by C. J. MacLaughlin, Vistor E. Schifferstein and Royal C. Spear, who believing that the movement was too slowly achieving its objectives endeavored to organize and precipitate

unauthorized action contrary to the policies and desires of Dr. Teed in Chicago. It finally terminated in the dissolution of the San Francisco branch in April, 1892, when the members of the Koreshan home together with several of the S. A. T. group, numbering about fifty persons were transferred to the Chicago home the following month of May, 1892.

The gradual increase in membership of the home at College Place, Chicago, began to tax the capacity of the large double structure, and with the anticipated arrival of the California group it became necessary to seek larger and more satisfactory quarters to accommodate the growing body. Fortunately they were able to locate in Washington Heights, Chicago, on West 99th St. between Winston and Oak Avenues, a large old manor house with spacious grounds that they were able to obtain at a satisfactory rental. They abandoned College Place and moved in on May 1, 1892, and named it Beth-Ophrah.

The printing plant was also set up there, but as this location was also found too small to accommodate the entire group an additional location was found in Normal Park, which they named "Sunlight Flats." This was a large structure on Normal Park Avenue, between 67th and 68th streets, near Normal Park school. However, "Sunlight Flats" was abandoned shortly thereafter, and all were moved to homes in the vicinity of Beth-Ophrah. Here Jesse Sears Teed the father of Dr. Teed died March 9, 1899. Mrs. Annie G. Ordway (Victoria Gratia) who had been president of the Society Arch Triumphant since its early organization became a member of the home at Beth-Ophrah during May, 1892. A membership list of the Koreshan Unity was prepared as of April 10, 1893, giving the date and place of birth of each so far as

obtainable. This showed a total of 126 persons living at Beth-Ophrah and also at Normal Park.

SOME OF THEIR ACTIVITIES IN CHICAGO

The home established at Beth-Ophrah proved to be an attractive location as they were removed from the close and noisy surroundings of the city. Here, too, they were able to raise considerable of their food on nearby land at their disposal, but as was to be expected there developed neighborhood opposition to their presence. About February, 1897, while still continuing occupancy of the Beth-Ophrah home the publishing and printing departments were moved to 6309 Wentworth Avenue near 63rd St., Chicago. Here the Guiding Star Publishing House had its office, and "The Flaming Sword" and other Korshian literature were printed; besides considerable printing was also carried on. "The Daily Englewood" a local newspaper was published here for a short time under the direction of Mr. L. M. Boomer. In 1900 "The Flaming Sword" was published at 314 W. 63rd St., but they finally obtained the rental of the "Opera House" as it was locally known at 313-317 Englewood Avenue near the corner of 63rd St. and Wentworth Ave., Chicago. Here all their equipment was moved and a portion of the building converted into business offices for their staff and also living quarters. During this same period they rented a large house at 6310 Harvard Ave., which was nearby and here Dr. Teed and others of his official family lived and had their meals. This building has since been torn down to make way for later improvements.

In 1899 Dr. Teed established the "Industrial Co-operative Union" and later the "Bureau of Equitable Commerce." This organization had offices at 681-83 West Lake St. The character of its

propaganda appealed to those attracted to co-operative ventures, or to those interested in the advantages to be derived from the mutual pooling of their industry. They were not believers necessarily in the theological or scientific doctrines of Koreshanity, although it was through the activity of these organizations that quite a number became followers of Koresh. A broom factory, meat market, grocery, bakery, restaurant, and rooming house were operated until early in the year of 1900 when the establishment was closed. Considerable propaganda was undertaken and much public work performed in Chicago until the main body moved to Florida in the fall of 1903. Public meetings were held at 632 West Monroe St., and at Weber Hall, corner Wabash Ave. and Jackson St., besides at other places from time to time. There were also frequent street meetings in the downtown area along State St.

As interest in the Koreshan theological and scientific doctrines spread throughout the country various study groups were organized wherever sufficient interest developed in such cities as Portland, Oregon, New York City, Lynn and Springfield, Mass., Baltimore, Maryland and elsewhere.

THE PERSONALITY OF CYRUS R. TEED

Dr. Teed was about 5' 6" tall with a deep chest and broad shoulders. Eyes were brown, bright and lustrous. His nose was of prominent aquiline shape and he possessed a strong, firm chin.

His hair of a fine, silky, brown color was always combed straight back. His perceptions were highly developed giving the appearance of a receding forehead. His occiput or back head was of medium size, wearing hats size 7 and one-eighth, and his neck

measured about 15". In 1870 he weighed about 125 pounds and he wore a long dark beard. Up to 1891 he had never shaved his face as there was very little hair on his face or cheeks, but he had a luxuriant growth on his chin and a mustache. In 1903 he weighed approximately 165 pounds. He was graceful of carriage and in his gestures.

In his later years he wore glasses. His voice was very deep and resonant, and at times his oratory eloquent and thrilling with well controlled modulation, but occasionally he would speak with an unusual amount of energy in his voice. Frequently he would speak as forcefully in a parlor lecture to a few with great animation as if he were in a large auditorium lecturing to thousands. No one has ever been known to successfully combat his scientific or religious doctrines or in his brilliant arguments.

GUSTAVE DAMKOEHLER AND THE FLORIDA COLONY

Gustave Damkoehler born in Blankenburg, Germany, December 13, 1825, went to Australia in 1846, where after a short stay he returned to Germany, but it was not very long before he decided to go to the United States and settled in Clarence, Missouri. Here he married and had several children. Subsequently he decided to move to Florida, seeking to locate a home for himself and family. Their worldly possessions were few and simple, and after wandering from place to place he finally reached Fort Myers in Lee County, which at that time had not been reached by the railroad and was a small unimportant village seldom frequented by travelers. Here he was not contented, but sought farther a spot more suited to his fancy; Some place where his fellowmen were not too numerous, for his deeply religious nature craved solitude and freedom from many perplexities.

One day brilliant with sunlight he, quite alone, steered his frail rowboat across the Bay of Estero with its many channels and islands of mangrove that tend to confuse the stranger in attempts to find the mainland, but persisting in his search he entered the nearly hidden mouth of the Estero river which was rarely visited. It was filled with sandbars and obstructed with fallen trees and debris of decaying vegetation. Slowly rowing his boat up this strange stream he was filled with admiration at the beauty each turn of the river revealed, ~~and~~ and though he gradually made progress in his efforts against the current, he would ever and anon stop to rest and watch with interest the numerous alligators and large schools of fish that swarmed in the current. As he proceeded high and firm land was noted, displacing the marsh and lowland that skirted the bay.

Here and there patches of open ~~prairie~~ prairie extended from the river's edge gradually rising in the distance. Sturdy pine trees grew thickly in graceful heights on either side of the river, interspersed with dense tropical vegetation through which the ubiquitous Sabal palm reared their majestic heads. Birds of many kinds entertained and pleased him with their song and chatter and never had he seen a land so enchanting. Pursuing his course up the river's devious windings until fatigue claimed him, he rested his oars and disembarked at an attractive natural landing on the south side of the river.

Here, but for the light wind playing through the trees and palms, all was quiet, for it was noon and Nature's creatures sought the cool shadows. His exhaustion from the toil of rowing intensified his appreciation of the beauty of his surroundings and gave an added flavor to the frugal lunch of which he partook. He was reluctant to leave a spot so delightful and made a careful survey of his

surroundings. The soil was rich as evidenced by the heavy growth of the palm, palmetto and scrub oak thicket, and as he mused the possibilities of here locating a homestead, remote from other settlers, debating whether he could raise sufficient to maintain himself and family, he was suddenly startled to hear a voice saying:

"Take and dress until the Lord comes"

Mystified he looked for the source of these surprising words so strangely borne clairordinately on the air. No one was discernable, and the light breeze that a few moments before agitated the leaves of the trees and the thicket into rustling had ceased. Here in the deep shadows the air was cool and utter calm prevailed. Slowly into his consciousness understanding dawned, and a flood of realization possessed his trembling person, that here was the long sought for land of his search; that God in his divine purpose had directed him to take and prepare the land "until the Lord comes."

Heeding the injunction so singularly conveyed he moved his family to Estero, which was about the year 1886, and built a simple home in what is now Estero Park, on the point of land that projects into the river almost immediately north of the former community dining hall and one of the sister's dormitories on the two upper floors.

As soon as possible he obtained a homestead from the government of 160 acres and soon thereafter purchased from the state another 160 acres. Clearing a patch of ground by hard labor, for the brush and palmetto were exceedingly dense, he raised a few vegetables, and with fish from the river and game from the forest he provided for his family. As time passed he buried his wife and five of his children there, so that he was quite alone with his remaining son Elvin who had been born ca. 1877. Mr. Damkoehler would make occasional trips

to Punta Gorda in his small sailboat obtain his mail, supplies and simple necessities, and it was on one of these infrequent trips that he came into possession of some Koreshan literature.

ESTABLISHMENT OF THE ESTERO COLONY

During the Chicago World's Fair in 1893, and several years that followed there were a number of Unity members who, becoming impatient of the seeming delay in the consummation of their hopes, withdrew from the home, but their departure had little effect upon the body as new acquisitions continued to enter the home to support the interests of the society. In 1893 Dr. Teed decided that the time was ripe for locating a communistic home or colony in Florida in fulfillment of his long considered plans; declaring that there during the new dispensation, which we were now entering, the Koreshan era would attain to its highest development, for in Florida would be located the vitalis of the Cellular universe.

Up to this time definite plans had not been formulated for the proposed southern undertaking, but events so conspired as to prompt immediate consideration of the purpose. Dr. Teed after an eastern lecture trip was returning to Chicago and met on the train a fellow traveler who informed him of a friend who desired to dispose of some property on Pine Island in Lee county. Subsequently the owner of the property sent him three round-trip railroad tickets from Chicago to Punta Gorda, Florida, in order that an inspection of the property could be made. Therefore, on December 6, 1893, Dr. Teed accompanied by Mrs. Annie G. Ordway and Mrs. B. S. Boomer left Chicago and reaching St. James City on Pine Island met a Mr. Whitehead. The price asked

for the property was \$150,000, which was prohibitive in their circumstances and they reluctantly returned to Chicago. However, before they returned Dr. Teed had the opportunity of delivering several lectures in Punta Gorda during which Koreshan literature had been freely distributed. It was this literature that came into the hands of Mr. Damkoehler it made a deep impression upon him.

Later he learned that Koresh was seeking a location in Florida for the purpose of establishing a colony, he immediately address a letter to him stating that he had just the place suited for his purpose and for him to come at once. On receipt of this letter Dr. Teed accompanied by Mrs. A. G. Ordway, Mrs. B. S. Boomer and Mrs. Mary Mills left Chicago, December 26, 1893, for Punta Gorda. there they proceeded by boat to Punta Rassa where Mr. Damkoehler a small man with a beard and his son Elvin awaited them.

Here they stopped overnight at the old Towles House, where the cattlemen stayed, and the next day they went to St. James for some provisions as Damkoehler had only a limited supply of food. When Damkoehler met Dr. Teed he was greatly affected, addressing him as Master, and recognizing in him the one for whom he had so long and patiently awaited, Mrs. Bertha S. Boomer tells of the trip from Punta Rassa to Mound Key in Damkoehler's sail boat named the "Guide," during which they frequently sang: "I shall guide thee with mine eye." Arriving at Mound Key they ate their supper, and transferred their baggage into two rowboats, in which they continued up the river to Estero by rowing and polling, reaching Damkoehler's house on the river's bank about 10 o'clock the night of January 1, 1894.

They remained for nearly six weeks at Damkoehler's small house which is still standing in Estero. Dr. Teed busied himself,

grubbing and clearing the land while the women were occupied with the preparation of the meals and other activities about the place. For food supplies they were obliged to row and sail to Pine Island. The river provided fish while Damkoehler had quite a few ~~of~~ hives of bees. Before returning to Chicago Dr. Teed completed necessary arrangements for the purchase of sufficient land from Mr. Damkoehler for the proposed settlement.

The following deeds are recorded in Lee County, Florida, and may be of interest:

Deed dated April 18, 1884, from Florida Land & Mortgage Co., Ltd. (Corp. of Great Brittain) to Gustave Damkohler, Monroe Co. Fla., of 120 acres (The river property).

Deed recording the purchase of Estero land from Gustave Damkohler (widower) by Bertha S. Boomer for the Koreshan Unity for the sum of \$200.00. Lee County, Florida Deed Book 7, page 505, Jan. 10, 1894. Following are the essential elements of the transaction:

Gustave Damkohler (widower) of the 1st part and Bertha S. Boomer of the city of Chicago, Ill., 2nd part. For \$200.00. All that land: The S.W. quarter of Section 28, and the N.W. quarter of the N.E. quarter of Section 33, containing 120 acres. And the N.E. quarter of N.W. quarter of Section 33, containing 40 acres. And west half of the S.E. quarter, and of the south half of the N.E. quarter of Section 28, Township 46, South of Range 25, East of Tallahassee Meridian in Florida, containing 160 acres. Out of the 320 acres I, Gustave Damkohler retain 20 acres as follows: The west half of the northwest quarter of the N. E. quarter of Section 33. The above land is to be forever in the use of the Koreshan Unity. The Koreshan Unity has the first right to purchase from Mr. Damkohler the 20 acres.

(Signed) Gustave Damkohler. Bertha S. Boomer.

Witness: Cyrus R. Teed. Annie G. Ordway. Mary C. Mills.

Deed Book 5, page 683, March 2, 1898.

Between Gustave Damkohler, 1st part, and Bertha S. Boomer, 2nd part. Consideration of One Dollar, etc., Quit Claim, covering: S.E. quarter of S.E. quarter of S.W. quarter of Sect. 28. Also the S.W. quarter of S.W. quarter of S.E. quarter of Sect. 28. Also east half of N.E. quarter of N.W. quarter of Sect. 33. And N. W. quarter of N.E. quarter of Sect. 33. All in Township 46, south of Range 25 East in Lee County., Fla. (Signed) Gustave Damkohler.
Wit: L. A. Hendry. J. B. Wall.

Mr. Elvin Damkoehler the son went to Alaska the latter part of May, 1902, and was followed by his father who died there and was buried in Juneau, September 5, 1905.

When Mr. Damkoehler obtained his homestead there were no other people living in those parts. Later he sold a few acres to a Mr. Dodd who built a house along the river bank at what is now known as Horseshoe Bend. In a few years he moved away and his house fell apart leaving only a few skeletons of the house which the incoming natives then called the skeleton House.

Near-by the Unity located their first cemetery and many deceased Koreshans were here interred in unmarked graves. However, the last burial there was that of Fred. M. Wells on April 10, 1929, since which time buriaks have been made in the new cemetery, some distance west of the home grounds, just before one reaches the old right-of-way of the Seaboard R. R. Location: N. W. $\frac{1}{4}$ -- N. E. $\frac{1}{4}$, Section 32, Township 46, Range 25.

There are only a few tombstones in either place, inasmuch as the religious convictions of those living are conscious of the fact that the departed are happily at rest and in peace in the agreeable and companionable security of the eternal spiritual world within us. The original or first burial ground has now been almost entirely taken over by the sweet scented and evergreen resurgent forest as a protective cover quite unknown to the present generation,

THE FIRST KORESHAN SETTLEMENTS IN ESTERO

The first members from Chicago to be sent to Estero were John S. Sargent, Enoch Morgan and Layritz Pedersen. The first large Koreshan group to leave Chicago for Estero on January 31, 1894, con-

Community Dining Hall was built. At the same time Damkoehler had a cabbage palm shack a short distance east where now the so-called Medical cottage is located along the river bank about 150 west of the county trail. This was torn down and a small room of a house replaced it as a store selling a few essentials to local people, and the occasional traveler who happened along on the trail which at that time crossed the Estero river on a small wooden bridge.

Fort Myers was 16 miles to the north and Surveyor's Creek (now Bonita Springs) was 7 miles to the south. A devious heavy sandy trail connected the two towns and it required about 5 to 6 hours to traverse, handicapped by twists and turns through the forest with deep sand in many places during the dry season and swimming through water during the rainy season. The normal speed thereon was usually gauged by the occasional ox team, or a thin enemic skeptical horse pulling a light wagon meandering slowly and hesitatingly on his reluctant way here and yon.

This first store building was torn down in the course of time and Damkoehler's old home was then moved to the site of the old store along the river. It still stands there as an ancient reminder of the olden days where it originally stood on the point of land. Here still may be seen a tall slender cabbage tree with a hole cut horizontally through same about five feet above the ground, through which Damkoehler secured the rope of his boat when not in use.

The first building erected in 1894 was about 200 feet east of Damkoehler's house and about 150 feet south of the river. It was two stories in height, running from the north to the south about 50 feet by 25 feet wide, and built of cypress logs with sides and

the roof of cypress shingles. It contained the kitchen and dining room, and was the meeting place with an organ, and upstairs was a low ceiling sister's dormitory. Hester Douglas was the general matron and with Esther Stottler were in charge of the kitchen and dining room.

The second structure erected was the famous Log House built in 1894 of two floors in an interesting manner in the form of the latter "T", facing the south. Dr. Teed occupied the room in the southeast corner on the first floor. This was a well built substantial building entirely of pine logs and heavily covered with cabbage fronds which kept it dry on the inside. The spaces between the logs were filled with a plaster mortar. It stood for more than fifty years when a disastrous forest fire consumed it.

The third structure was the large Dining Hall and sister's dormitories built in in 1896. It stood three stories high and was 70 feet in length facing the north, and 40 feet in width, with a kitchen attached to the south side. When complete it was said to be the largest structure in Lee county. The dining room was on the first floor with a large wood or log burning stove in the middle of the room which also provided heat for all the floors above. The sisters occupied exclusively the second and third floors.

This dining hall also served as the principle place of assembly for many years. The sisters and brothers ate at separate tables and Koresh's table was located at the extreme east end of the room from where many interesting and invaluable lectures and talks were delivered by Koresh in the absorbing quiet of the evening.

After many years of use it became weather worn and unsafe.

With the hazzard of fire always a menace it was torn down in 1949. Now only memories of the delightful and stimulating past with the many who have gone before remain to haunt the remnant of the fold.

The Master's house was also built in 1896 and still stands an enduring monument of those early years. Here in later years it was used as a brother's house.

In the early part of 1904 the so-called Planetary Court building was gradually built, but not a year or so was it completed. In the early part of 1905 the Art Hall was constructed, and became the center of numerous works of art, many of which were the paintings of Douglas A. Teed. It was also the center of all our religious activities. Here the band or orchestra performed regularly for the benefit of the unity members and natives on the outside. Much time was also devoted to dramatic performances and numerous other activities. The Art Hall still stands with all its hallowed memories of the brilliant voice of Koresh faintly echoing within its sacred walls.

For years Dr. Teed had been preparing for a scientific demonstration, using mechanical principles, to determine the actual direction of the curvature of the earth's surface. Not that he was unaware of the facts, but rather to present for the intellectual discrimination of thinking people throughout the world, the simple mechanical evidence of the truth of the Cellular Cosmogony, the discovery of which he had made in 1870. His plans were finally realized when the geodetic staff of the Koreshan Unity left Chicago about the middle of December, 1896, and began actual operations on the beach at Naples, Florida, January 2, 1897, with the use of the Rectilineator which was constructed by a Mr. Roobaard under the direction and supervision of the unities geodetic staff.

Approximately five months were required to complete the survey, the results of which conclusively confirmed the discovery made by ER. Teed so many years previously. The detailed findings of this survey are to be found in "The Cellular Cosmogony", the first edition of which was published in 1899 by the Guiding Star Publishing House.

REMOVAL OF THE CHICAGO BRANCH TO ESTERO

While the Chicago branch continued as the central group of the Unity, more and more attention was given to the development of the Estero colony. Finally in 1903 it was decided to move the entire Chicago branch to Estero where their many activities could be consolidated into a more efficient functioning body. The last contingent abandoned Chicago on November 17, 1903, taking with them all their household effects, printing machinery, etc. At this time there were nearly 200 persons gathered together in the Estero home, including those located on Mound Key and the lower end of Estero Island. The Estero, or central home, was designated as "The Temple". The home on the lower end of Estero Island was known as Carlos Point, and it was here during the first few years of the settlement that a sawmill was established and numerous boats built. The logs for the purpose being cut on the mainland in the general vicinity of "The Temple", drawn to the river's edge by great logging carts and from there rafted down the river and across the bay to the sawmill.

Another home was also located some distance about two miles north of Carlos Point on Estero Island and was known as Middle Carlos. It contained five acres of land, and it was here during the month of February, 1907, that a large black bear was trapped. It had been making the vegetable garden one of its favorite haunts. It was taken

up the river to Estero where it lived for sometime in a large cage.

The sawmill located at the south end of Estero Island employed quite number of the brothers. It was also equipped with planing and shingle making machinery with a machine shop and a boatways near by. The unity also had a U. S. Postoffice here for awhile. The first steamer for handling freight was about 25 feet in length, and was named "Victoria". It was a flat bottom craft with a big paddle wheel at the stearn, powered by a small wood burnigg boiler. It was built in 1896 here on the Island with a hull of wood, 400 gross tons and 400 net tonnage. Equipped with a steam engine of 4" dia. cylinder and a boiler 4-2/12 feet in length and 26" dia. Made of steel with a steām pressure of 130 pounds to the square inch. It was required to have one pilot, one engineer and one crew. A "Certificate of Inspection" authorizing its operation to handle freight in Estero Bay and inland waters, May 18, 1896. A destructive fire occurred here on December 18, 1896, and everything was destroyed, during which Mr. Damkoehler nearly lost his life.

Shortly after the consolidation of their activities at Estero the Unity purchased some property known as the San Carlos Hotel at St. James City on Pine Island in Lee County. However, their stay here was rather short due to a disastrous fire that occurred early in the morning on July 26, 1905. They also purchased substantial acreage on Mound Key in the bay from Frank M. and his wife Mary Johnson, who had three sons, Syd, William and Hub, all engaged in fishing. This Island property contains one of the largest and highest Indian shell mound on the west coast of Florida. It is very fertile and here the Unity was able to raise considerable vegetables, influenced more or less by the rainfall during the rainy season.

THE INCORPORATION OF THE KORESHAN UNITY

Shortly before the removal of the central Chicago branch to Florida, where they were all gathered together in one religious communistic and celebrate body, Dr. Teed decided to incorporate the Korreshan Unity with all its possessions, real and otherwise. This decision as subsequent events have abundantly shown was a wise and fortunate act, for undoubtedly had this not occurred the Unity as an organized body would have long since ceased to exist. Possessing a corporate status they were as a legal agency able to withstand the frequent attempts by malcontents and numerous enemies to force the dissolution of the body by legal action. In nearly every instance these attacks have been made by quondam members of the Unity either dissatisfied with the policies of the management, or bent on gaining control of its resources for their own questionable purpose.

The history and experience of similiar co-operative groups of the past, whether of a religious or secular character, has shown that wherever such factions gained control disintegration was inevitable. Koresh in his wisdom and prescience must have been aware that the time would come during his absence when such malevolent influences would exert all their power to destroy that body of people whom he had devoted a lifetime to gather and who possessed his deepest love. Papers of incorporation were obtained under the laws of the State of New Jersey, dated September 23, 1903. Incorporators were Cyrus R. Teed, Evelyn Bubbett and Henry D. Silverfriend. Following were the first board of directors, elected on September 26, 1903: Cyrus R. Teed, A. G. Ordway, H. D. Silverfriend, O. W. Bowlus, Wm. F. McCreedy, Evelyn Bubbett, Etta Silverfriend, George W. Hunt, James H.

Bubbett, W. R. Wallace and George H. E. Martin. The latter was not a member of the Koreshan body, but as a resident of the State of New Jersey served as its resident director there, as required by the laws of that state at that time.

The following officers were the first elected by the board of directors at a meeting held September 29, 1903: A. G. Ordway, pres., H. D. Silverfriend, vice-president, William F. McCready, Sec'y, Evelyn Bubbett, treasurer, Etta Silverfriend, ass't treasurer, Cyrus R. Teed, Prime Counselor. As time passed changes occurred in the membership due to deaths, with-drawals and otherwise; the following were among those who served as occasion arose: Emma V. Norton, James H. Bubbett, George W. Hunt, Thomas P. Gay, A. H. Andrews, John S. Sargent, Emma G. Fiske, Frank D. Wilson, David J. Richards, W. Theodore Naeselius, Claude J. Rahn, Franklin F. Jacke, Lou H. Staton, William F. Fischer, Emily Bessemer, Hedwig Michel, Laurence W. Bubbett, Anna Lewis, Mildred Pike and Mrs. Jo Daughtry. The foregoing all represented the common stock held in trust for the use and benefit of the Koreshan Unity.

Directors representing the preferred stockholders from time to time were: Peter Campbell, Elenore Banks, Dr. John Seebold, Edward C. Koester, Barbara Ehrsmen, Adah Price and Jesse Putname.

The following served as president of the board of directors in the order named:

Mrs. A. G. Ordway, elected Sept. 29, 1903; resigned July 15, 1909.

James H. Bubbett, served from 1909 until his death August 28, 1924.

George W. Hunt, served from 1924 to 1929.

Allen H. Andrews, elected 1929 and served until November, 1947.

Laurence W. Bubbett followed Mr. Andrews until his death Aug. 6, 1960.

After the death of Laurence W. Bubbett, the vice-president Claude J. Rahn served for a few months until the next election of officers when Hedwig Michel was elected the president of the Koreshan Unity, Inc. She became a member of the Unity, December 22, 1941, and has been very active in its work ever since. She was elected a director in 1944 and its treasurer in 1945 succeeding Frank Lewis.

Evelyn Bubbett served as its treasurer until her death October 10, 1935, when she was succeeded by Etta Silverfriend. Wm. F. McCready served as secretary until his health forced his retirement in 1933 when he was succeeded by Claude J. Rahn.

GENERAL ACTIVITIES OF THE MEMBERSHIP

From the time that the Chicago branch was consolidated with the Estero colony in 1903 until the passing of Dr. Cyrus R. Teed on December 22, 1908, the Koreshan Unity experienced its most progressive and successful era. The additional members from Chicago gave an added impetus to their varied activities, and a sense of strong security prevailed in the freedom they possessed in the semi-isolation the community enjoyed, removed from the sordid and competitive existence of the outside world. The almost constant presence of Koresh likewise favored unification of effort and a polarity that was lacking so long as the membership was divided into several groups.

During this period the activities of the Unity membership were well diversified, and all were busily employed in the work they preferred or were qualified to do. The printing plant was well equipped and efficiently operated and was in continuous use until a fire totally destroyed same on February 15, 1949. Here workers of both sex were employed. A well equipped machine shop was also established,

besides carpentry, boat building, wood turning, metal work, etc. employed many workers. A dairy herd provided milk and agriculture was given considerable attention, but in the latter department no great or continued success was ever attained due to various factors. Perhaps the principal reason for their consistent failure in agricultural pursuits was the insufficiency of fertilizer and water. Furthermore, raising crops on the soil at Estero required apparently different methods than those with which they were familiar with in the north. Hence, there were times when the feeding of so large a body of people proved exceedingly difficult and it was not unusual for the grim spector of hunger to make its appearance.

As there were a large number of children and young people considerable attention was given to regular courses of study, besides the arts, music and the drama were encouraged and ample opportunity provided for those desiring to perfect themselves. An excellent band numbering at one time eighteen or more young men gave weekly concerts in the Art Hall. An orchestra of string and wind instruments also provided rare enjoyment for the general community. Numerous plays were given from time to time, and the Solar and Lunar festivals were occasions of impressive and spectacular displays in which many participated. Hunting, fishing boating and picnicing were popular among the young people, and occasional trips were made by boat to Fort Myers the county seat rather than via the difficult road.

At one time the Koreshan Unity owned approximately 6000 acres of land in Florida, but as time passed they gradually disposed of much of their holdings in order to reduce their heavy tax burden.

The Koreshan Unity Co-operative was formed in 1907 with headquarters in Bristol, Tenn., where a chair factory was purchased, but

unforeseen difficulties arose that forced its abandonment and this organization moved to Washington, D. C. This co-operative movement was actively promoted, and under the almost exclusively arranged direction of Mr. Eugene Webster, but it finally ended disastrously due to incompetent management with a debt saddled upon the Estero body of approximately \$22,000.00. Many years of self-denial and privation finally enabled them to pay off this heavy obligation in the late 1930's.

Among the general improvements made at Estero after the arrival of the Chicago contingent was the construction of a much needed general store and warehouse along the south side of the river adjacent to the bridge. This building was of two stories with rooms above for the use of several of the sisters. Along the north side of this building slightly above the tidal action of the river was built a substantial dock for the use of the Unity boats in loading and unloading freight. In one corner of the store was a section where the U. S. Postoffice was located.

Frequently during the rainy season this building was inundated by the swiftly flowing waters of the river increased by the enormous volume of water from the eastern wooded hinterland, which also covered the park area and the adjoining land to a depth of several feet. So it was decided to build the large two storied building about 75 feet to the south of the river, facing the highway. The groundfloor provided ample space for a general stock of provisions, and along one side a restaurant for the traveling public. The floor above contained large rooms for general occupancy with all the needed facilities.

THE TRAGIC DEATH OF DR. CYRUS R. TEED

The members of the Koreshan Unity have always shown themselves as good, law-abiding citizens, and deemed it a civic duty to participate in local, state and national elections. However, in the exercise of the elective franchise it had long been their policy to vote as a unit,, after first determining at their own caucus, those whom they considered best qualified to receive their united vote.

This policy aroused the enmity of the local politicians in Lee County who then disqualified the Estero voters because of their action in voting as a unit. It resulted in the formation of a local opposition political party sponsored by the Koreshan Unity which was named the Progressive Liberty Party, which gained many adherents in the county. It succeeded in rallying to its support quite a number of the county's progressive citizens, several of whom were nominated as candidates of the above party for the forthcoming election, most of whom were non-members of the Koreshan Unity. While none were elected considerable strength was manifest in the election returns of these progressive candidates.

During all this animosity of the political machine in Fort Myers together with that of their low bred local henchmen and roddies, many threats of violence were heard which prompted the Unity to place armed guards about their numerous buildings to forestall possible fires or malicious mischief during the night. However, they escaped such threatened violence.

To further the interests of the Progressive Liberty Party the Unity began the publication of a weekly newspaper entitled: "The American Eagle" on June 7, 1906. This paper under the able editorship

of Allen H. Andrews was published continuously until its last issue under date of January 13, 1949, Vol. 43, No. 39. In the last several years of its publication Laurence W. Bubbett the president of the Unity served as its editor.

It was during the political turmoil in the county that Dr. Teed with others visited Ft. Myers to meet some friends from Baltimore, Md., on their way to Estero. They consisted of Henry W. Rahn, age 48 years, and his mother Mrs. Elizabeth Rahn age 70 years, together with their son Claude J. Rahn, age 21 years, Roland Sander, age 15 years and Henry Danner, age 14 years old. The party reached Ft. Myers via the A. C. L. R. R. about 1:30 P. M., October 13, 1906, and were met at the railroad station by Dr. C. Addison Graves and Richard E. Jentsch, a boyhood friend of Claude Rahn; Richard had joined the Unity in April of that year.

The day was brilliant with sunlight, the air soft and soothing and all were everjoyed to have at last reached the end of their long journey from Baltimore. None of them had ever been in Florida before, and the strange and beautiful palms, tropical foliage and flowers were intensely interesting and pleasing to their northern eyes. All were in high spirits, and as they proceeded from the railroad station, then at the corner of Monroe and Main St., down the latter street, bordered with pretty homes some surrounded with picket fences, they reached Hendry St., and turned left walking toward First St.; Richard Jentsch and Claude were leading the group, followed by Roland and Henry, while Dr. Graves escorting Henry Rahn and his mother brought up the rear.

All were carrying their small grips and bundles oblivious of everything but the beauty of their strange and delightful surround-

ings. As they neared First St., they saw before them a crowd of men on the sidewalk and overflowing into the street, but little attention was given to the crowd which were thronged in front of R. W. Gilliam's grocery store which in later years is approximately located where Parkers Book Store is now to be seen. As they approached nearer the mob of men Richard Jentsch suddenly sprang forward and dashed courageously into the thick of the crowd where it appeared some violent altercation was taking place. Then to the astonishment of the visitors they saw Richard strike a tall man (Mr. J. I. Sellers) full in the face with his fist. This man was seen by the visitors to be striking a smaller man before him several times in the face and knocking off his glasses. The visitors immediately recognized the latter to be Dr. Teed.

Claude Rahn hurried forward into the swirling crowd which was now highly excited and shouting, and received unexpectedly a hard blow in the face from some rowdy member of the mob which sent him reeling backward to the ground. Though it was not very painful to him his mouth bled for awhile and he spat blood. His grandmother recovered his grip and assisted him to his feet. At this moment the town Marshall Sanchez seized Dr. Teed and struck him across the face, and then seized Claude Rahn, but loosened his hold on him long enough to strike Richard on the head with his billy as the latter was battling with several men.

The turmoil suddenly ceased and with Dr. Teed, Richard and Claude were placed under arrest. They were taken to the old Lee County bank then located on the southwest corner of Hendry and First Sts., now used as a drug store, where bail at \$10.00 each was exacted from the three for their appearance in court the next day. However, they did not appear and the case was apparently dropped. Dr. Teed then

drove Mr. Rahn and his mother to Estero over the trail, while the three boys and Richard proceeded via the water route on the "Pelican" to Estero later in the day with Capt James Bubbett and Clarence Cross as the engineer. They reached Estero about twilight that day, October 13, 1906.

Following shortly after this brutal assault on Dr. Teed he was affected by a serious nervous disorder from what appeared to be neuritis in his left arm. He visited numerous specialists trying to obtain relief as he suffered excruciating pain for many months until it finally terminated in his death on Thursday, December 22, 1908, at the Unity home located on Carlos Point, on the lower end of Estero Island. His body was placed in a concrete tomb there, but both the house in which he died and the tomb were washed away in a hurricane and tidal wave that occurred October 24, 1921.

As to the internal cause and nature of the seriously painful and distressing trouble endured by Dr. Teed none of the physicians who examined him in New York, Washington and elsewhere were able to clearly diagnose the cause of his illness. Four physicians, two from Fort Myers, one from Illinois, and one from Estero, gave it as their opinion that death was due to neuritis following the concussion of the mastoid cells of the brain, from whence the nerve sheath transmitted the action to the first three dorsal vertebrae thence to the brachial plexus. It is noteworthy here to call attention and reveal that during the brutal and unprovoked assault on the person of Dr. Teed in Fort Myers, he made no attempt to strike back at his assailants, but he did endeavor to protect his face and head from the sledge-hammer blows that were rained upon him.

Universology as declared by Koresh reveals that a law in one domain is correspondentially a law in every domain, so that when an event takes place in the physical world, there are corresponding events in the anthropostic (human) and spiritual worlds, in corresponding degree of function. An event in one domain does not necessarily cause correspondent series of events in other phases of existence. But the whole series of events is simultaneously projected forward. Solstice" means "standing still of the sun." The winter solstice takes place on December 22, when the sun has reached its lowest point south in Capricorn, and stands still, or makes a complete circle of the earth without going farther north or south. Thus it makes a complete diurnal circle. Koresh's death occurred at the winter solstice, or December 22, 1908.

On December 23, 1908, there was a total eclipse of the sun visible in the old world, but not in the new world. Here in the United States at the ^{time} ~~the~~ of the eclipse it was December 22. In a lecture by Koresh in Chicago several years prior to his death he said: "Co-ordinating and contemporaneous with the dissolution of the physical form of the Shepherd, the Stone of Israel (Kofesh), there will be earthquakes and tidal waves devastating life and property to an extent hitherto unknown in this age." The great earthquake in Messina, Italy, when many thousands lost their lives, occurred in an early hour on December 28, 1908, which was actually late on the day of December 27th in Estero. The concrete tomb in which the body of the Shepherd reposed was officially sealed on December 27, 1908.

The Catholic church which is supremely representative of the old Christian dispensation was centrally located in Italy, and at the foot of Italy or Messina symbolically occurred the cutting off of the

Christian church in the foot of the old world, corresponding to the dissolution of the anthropostic Sun in the new world. Considerable symbolic elaboration may be given surrounding the time when this significant historic event occurred, but lack of space forbids.

Naturally the death of Koresh was a great shock and bereavement to the members of the Koreshan Unity and to those many loyal followers throughout the country. Malicious newspaper reports were widely circulated to the effect that Dr. Teed had declared he would never die. To all of which Dr. Teed's own words on the subject of his death are a definite refutation. In "The Flaming Sword," issue of March 26, 1892, page 2, in an article entitled: "The Seventh Theocrasis, and the Baptism for the Resurrection of the Dead," written by Dr. Teed, he definitely predicts his death as follows; "Dr. Teed has never stated, to a living soul, either the time of his death or his theocrasis. Neither of these two things has he ever predicted as to the time of their fulfillment. Dr. Teed will die; the termination of his natural career will be tragic. He will reach his death at the instigation of a people who profess the religion of Jesus the Christ of God; the day and hour of that termination, so far, he holds from public and even private knowledge."

The passing of Dr. Teed from material or natural existence gave rise to numerous differences of opinion among the members of the body concerning the course or policy to pursue respecting religious convictions and secular conduct. In consequence of which various factions appeared from time to time to dispute the legally constituted authority of the Board of Management. Many critical and serious crises developed, both internal and external, but in spite of the gradual decline of membership the Koreshan Unity still exists.

CONCLUDING OBSERVATIONS

The macrocosm or the Cellular Cosmos has definite limitations which is a fundamental characteristic of geometric form. Hence, its central sun is also possessed of limits in its functional capacity towards circumferential environment of the shell of the earth. Between these two limitations, the central sun and the circumference, there is reciprocal function, and is, hence, the eternally enduring cellular cosmic egg, the correspondence of which is to be found in all the minor forms of cellular or atomic existence.

Proceeding from the central physical sun there flows light, heat and the descending influence of gravity, all of which can go no farther than the circumferential environment where limitation is reached by the materialization of metallic and mineral substance, originating in the central sun and deposited by the force of specific gravity from the sun's complete transformation of every phase of energy created or existing in the universal economy.

From the periphery or the shell of the physical cosmos there flows by the eternal functioning of levic force the energies that are therein decomposed from its material substance of which it consists, toward the sun, thus completing the reciprocity of center and circumference and insuring eternal perpetuity.

Applying the laws one finds in the application of correspondent analogy, the highest degree of intellectual understanding to the co-ordinate, interrelated and correlated microcosm, which is defined as the man or world, the epitome of the universe or physical world, one is amazed to find that existence in the physical cosmos or macrocosm to be parallel of the microcosm or the whole of mankind.

The latter has its central sun, or God Almighty, who has His eternal spiritual kingdom or habitation in the environing circumferential of mortal humanity, which likewise is in an eternal and constant state of re-embodiment of life and death.

Within this microcosm there flows from the central Sun, or God Almighty, truth that corresponds to the light of the physical or central sun; and also love from this deific source toward the physical circumference, or mortal manhood, which corresponds to the heat produced by the physical sun. From mankind in reciprocation there flows toward the Deific center the highest or purest mortal thought, corresponding to the levic forces of the physical cosmos. We may not be conscious in some instances of this subtle levic flow of worship or ~~adoration~~ adoration to the spiritual center, or God Almighty, for man even in his retrogressive periods of evolution intuitively worships some higher degree of power or a pagan god, as such is a central natural tendency of the whole of mankind.

In accordance with the ever present law of opposites which also prevails in the spiritual world, truth or light reflects darkness, and heat directly reflects cold, while gravity reflect levity. Hence, one may comprehend the statement of Isaiah 45:7: "I form the light and create darkness: I make peace and create evil: I, the Lord do all these things."

THE CREDENTIALS OF KORESH

The many credentials concerning the predicted birth of Cyrus (Koresh) and of his tremendously important and significant work are manifold. All are contained in the predictions of the prophets in both the old and new Testaments. He was intellectually illumined

from the Celestial spheres of God Almighty at the time predicted, and was identified as the Messenger of the Covenant or Conjunction, for the destined purpose of enlightening mankind to the knowledge that they were prepared to receive at this period of man's progress, the terminal result of the baptism of the Holy Spirit at the beginning of the Christian dispensation.

It is hardly possible for the general run of mortal mentality with limited understanding to comprehend the vastness and function of the cosmos, nor can he gain much knowledge concerning Deity and the latter's purpose and relationship with mankind until after the promised baptism for which we patiently await. Now the final event in the great Mazzarothic cycle of time draws near and is anticipated by many who look forward to the advent as promised, as follows: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming and who shall stand when appeareth? for he is like a refiner's fire, and like fuller's sope." (Malachi 3:1-2) Further it is said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5-6)

KORESH RARELY MADE PREDICTIONS

Koresh rarely made predictions concerning the future, but he frequently referred to the inevitable collapse and dissolution of the competitive system of commerce that has prevailed in every phase of man's economy during the past age. He did, of course, alluding to Biblical predictions declare the tragic coming of world-wide warfare and destruction with its attendant confusion and chaos. To be followed by that ancient promise and hope expressed in the Lord's prayer.) However, there is one definite prediction made by Koresh, which is contained in an article he wrote and which appears in the "Guiding Star" of August, 1888, page 248, which at that time was the principle publication of the Koreshan Unity, reading as follows:

Pisces

"We are now in the lap of the constellation ~~Pisces~~ with Aquarius, and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs,, the special indication being the appearance of a focal center in the nebula of Andromeda. The meridian passing through that center passes through the tail of that great fish or whale. With the sign on this meridian comes the special phase of the career of the New Dispensation, marked by the cognition of the "Sign of the Son of Man." About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ, and about thirty-five years subsequent to his crucifixion. We have come then upon the great event of the New Birth, wherein the new genus of beings (Theo-Anthropos) will be born of water, born into the constellation Aquarius, or born through the culmination of scientifics into actual truths or knowledges, these natural truths being represented by the water carrier."

CONCERNING THE MEMBERSHIP OF THE UNITY

In these pages it is only possible to record and briefly tell of the most outstanding events that occurred during the past eighty years of the Koreshan movement. Many volumes may be written concerning Koresh and of the lives and activities of its membership of whom many were possessed of great and enduring faith and love in their leader and his teachings. Some perhaps may have been lukewarm, and a few possibly gravitated toward the communal security they found in its protective environment. However, all who came brought with them certain spiritual affinities that were attracted to the great leader as were evidenced from time to time.

However, the success and failures that attended its career through the years perhaps may be of insignificant importance when we pause to consider the tremendous extent and volume of the religious and scientific knowledge that issued from its leader and teacher, Koresh, delivered to a skeptical world, largely unable in the age-old ignorance to grasp the essentials of the rapidly appearing new era of science.

THE KORESHAN UNITY OF TODAY

Miss Hedwig Michel, a valuable member of the Koreshan Unity, was born in Frankfort, Germany, of a prominent family of educators, in which vocation she also was engaged. Along with this activity she was busily employed in the management and administrative duties of ^{The Municipal Theater, Frankfurt} ^{Later also} one of the leading symphonic orchestras in that country. During this period the fanatic Hitler appeared on the scene in Germany and as we all know destroyed vast numbers of its citizens and eventually was

responsible for precipitating that great progressive land into the throes of frightful warfare with the rest of Europe. Fortunately, Miss Michel escaped the terrors that beset her country, and having previously acquired considerable interest in Koreshan science she decided to come to America, reaching New York City, May 13, 1940.

Shortly thereafter she was invited to visit the Koreshan Unity, because of her intense interest in the teaching and activities of the institution. Eventually she became a member on December 22, 1941. Because of her experience and abilities she was placed in managerial and administrative work, and in the course of time she was elected to the Board of Directors in 1944 and treasurer in 1945. In 1949 she became its secretary.

Laurence W. Bubbett, the president of the Unity recognizing her superior abilities found her to be very co-operative in the management. On February 1, 1952, the Board of Management, of which she a member, adopted a resolution to investigate the future possibilities of ensuring the preservation and perpetuity of the Koreshan Unity in view of its slowly declining membership due to old age.

Considerable thought was given to the matter and various plans were conceived and abandoned the few years that followed, but among the plans suggested was to turn the home area of the Unity over to the State of Florida for preservation and its perpetuity. This plan was offered to the State, and in 1956, Governor LeRoy Collins was contacted and wrote a cordial letter of appreciation, stating that a State Park was needed in Lee County and the Koreshan Unity property seemed to be an excellent opportunity for its establishment. This willingness of the State to acquire the property seemed to lapse for

the time being, but subsequently was revived after the unfortunate passing of the president, Laurence W. Bubbett on August 6, 1960.

The passing of Mr. Bubbett prompted Miss Michel to intensify her investigations for the future care of and preservation of the Koreshan Unity property. After various organizations had been considered and found wanting in this respect, Miss Michel was prevailed upon to examine again the possibility of the State of Florida providing for the preservation and perpetuity of the home area.

So the "Florida ^{Board of} ~~State~~ Parks and Historic Memorials" were apprised of the possibility of acquiring a State Park in Lee County. They were delighted with obtaining same, specially such a fine park with its numerous improvements developed over a period of many years. It finally resulted in the Koreshan Unity deeding on November 24, 1961, as recorded in Lee County records, ^(D.R. Book 95, p. 254) a donation to the State of Florida of over 300 acres of land with all improvements thereon of the home area of the Koreshan Unity in Estero. The same is now known as the Koreshan State Park.

In addition to the above property considerable land at the mouth of Estero river, and the extensive holdings on Mound Key in the bay were also donated to the State. Provision was also ensured for the care in Estero of the old members during their lifetime. On December 15, 1961, Governor Farris Bryant of Florida wrote a letter of thanks to the Koreshan Unity for its most generous donation of land and property to the State. The faithful followers of Koresh are now resigned to the future perpetuity of their sacred land now in the hands of the great State of Florida, and turn their thoughts outward to the appearance of the divine personality.

ABRIEF OUTLINE OF THE LIFE OF

THE KORESHAN UNITY
MEMBERSHIP LIST

ABBREVIATIONS USED

arr. arrived
b. born
ca. circa; about
d. died
dtr. daughter
ent. entered
H. B. Old cemetery near Horseshoe bend of the
Estero River. Last burial there:
Fred Wells, April, 1929. Subsequent
burials in new cemetery, Location:
NW $\frac{1}{4}$, NE $\frac{1}{4}$, Sect. 32, T. 46, R. 25.
K. U. Koreshan Unity
m. married

COMPILED BY
CLAUDE J. RAHN

ESTERO, LEE COUNTY, FLORIDA

1963

MEMBERSHIP LIST

KORESHAN UNITY MEMBERSHIP LIST OF THOSE WHO DWELT AMONG THEM FOR LONG PERIODS OF THEIR LIVES, AND ALSO OF THOSE WHO WERE AMONG THEM FOR LIMITED PERIODS, IN THE VARIOUS BRANCHES OF THEIR COMMUNAL LIFE. IT IS ALSO PROBABLE THERE WERE OTHERS WHOSE NAMES HAVE BEEN FORGOTTEN.

- - - - -

Acuff, William
b. Tennessee, Feb. 1854
d. 8-6-1928 (H.B.)
Mollie. Clara. Mabel.
Elbert, b.1887, d. 5-20-1956
Eustise. Roy. Rupert. Arthur.
Akers, Flora J. (from Moline, Ill)
Newell.
Allison, Isaac.
Susan. Gertrude.
Andrews, Amelia,
b. 7-13-1837 (England)
d. 10-8-1923
Andrews, Dr. A. W. K.
b. Warren, Knox Co., Maine,
5-12-1833. d. 2-18-1891
Virginia Harmon, (wife)
b. 4-4-1846, Dranesville, Fairfax
Co., Va. d. 8-3-1921
Margaret b. 8-17-?, Binghamton, N.Y.
Allen H., b. 1-29-1873 " "
d. 12-21-1951. His Will, Lee Co. Book,
7, page 551, 9-12-1951
Annie Ray b. 5-6-187- Binghamton.
James Dudley b. 7-10-1884 "
d. ca. 8-29-1943 in Philadelphia
Appel, Wilhelm, b.3-21-1852, Prussia,
d. 12-14-1935
Arendt, Max E. b. 1-9-1893
Armer, Annie F.
Armour, Letita.
James. Annie. George. Samuel,
d. 10-6-1951, Ft. Myers, age 77 yrs.
Bella b. Homer, Mich., 6-15-1872; arr-
Estero 1895, d. 9-1-1949
Arrant, W. E.
Armstrong, Thomas, b.12-2-1856, Ireland.
Arr. April, 1919 from Calif.
d. 7-29-1935
Austin, Albert.
Avery, Julius.

Baldwin, Cyrus S.
 Hattie b. 8-28-1846, Newark, N.J.
 d. 1-28-1929, age 82 yrs-5 mo. (H.B.)

Barclay, William Hay

Barr, Mrs.

Barrett, Charles

Bartlett, Stephen
 Eliza D.

Bartsch, Walter F., b. 5-4-? Ent. K.U. Chicago, 8-1-1901

Bedham, Thomas

Bellingham, Martha
 Harold. Norman.

Benedict, Mrs. Renew
 Bessie

Bennett, Harriett, b. 1-8-1828, Morris Co., N.J.

Bergut, Jean

Bessemer (Bosgormeny) Emily, b. 10-9-1874, Hungary
 d. 10-24-1954; arr. Estero, Jan, 1913.
 Louis. Alton m. Mary Miller, whose mother m. Harmon from Pa.
 Milton E. Helen. Aurill.

Best, Mr. and Mrs.

Beilor, George

Blem, Peter C. b. 5-28-1880, Denmark; d. 5-12-1936, Estero

Blue, Henrietta b. 4-3-? Onondaga Co., N.Y.

Bonnell, Mrs. Harriet L. b. 1-28-1828, Morris Co., N.J.
 Eugene E. d. August, 1891, Chicago
 Mary.

Boomer, Lucius S. d. 3-6-1897
 Bertha Sterling (Barthaldine Matrona) his wife.
 b. 11-12-1850, d. 7-11-1935, Estero. (born in Bridgeport, Conn.)
 Lucius M. b. 8-22-1878, Poughkeepsie, N.Y. d. 6-26-1947
 Bertha May b. 5-1-1880; d. 9-3-1941
 Harrison B. Ruth S. m. Walter Thomas

Borden, Lucie Page
 Marguerite m. Robert Head, age 26 yrs. in 1924.

Bosanquet, H. Stewart, b. in England.

Bowlus, O. Winfield

Bradford, Louise Jane, b. ~~10-22-1846~~ 10-22-1846, d. 4-23-1931
 Edith b. 4-11-1882 in California

Brewster, George

Brown, Sarah Morgan, b. 6-27-1832, Panama, N. Y.
 Fannie L. N. A. T.

Browne, Amanda E., b. 2-26-1823

Bryant, Louise

Bubbett, James H. b. 1-9-1844, Wash. Co., Pa., d. 8-28-1924, Estero
 Moved from Quincy, Ill. to Chicago, Ill., in 1886.
 Evelyn (nee Trickett) his wife; b. 10-6-1854, Covington, Ky.
 d. 10-10-1935 at Estero.

LeRoy H. b. 9-5-1871, Quincy, Ill., d. 11-4-1936, Estero

Imogene Evelyn, b. 12-24-1881, Quincy, d. 9-14-1932, m. C.J. Rahn

Laurence Wilmer, b. 1-28-1884, " d. 8-6-1960, Estero

Burrows, Gus.
 Alice L. and dtr. Nina. From Liberal, Mo., went to Estero with
 Chicago group in 1903 and left in 1906.

Bursch, Gustavus and Nona.

Cadoul, Artemus.
 Calderwood, James, b. 8-17-?, in Scotland. Went to Estero, March, 1907
 Campbell, Robert.
 " Peter W. b. 1-27-1856, Coulter, Scotland; d. 8-23-1935
 Jennie Logan (his wife), b. 5-6-1857, Scotland; came to
 New Brunswick 1873, & to Kansas 1877, for 7 years, then
 to Portland, Oregon; left there 1893 for K. U., Chicago.
 Died in Estero, 8-4-1952.
 Edith (dtr. m. Trebell) b. 11-29-1883; to Estero 1-26-1896. 4 19
 Layard (son of Peter) b. 11-4-1885, to Chicago 1893, and
 to Estero Jan. 26, 1896.
 Cantor, Myer
 Capen, Mrs. M. D.
 Case, H. Carleton
 Casner, George W.
 Castle, Eleanor M., b. 1-28-1867.
 Morrison.
 Champlin, Edward.
 Chapman, Myra
 Cheneaux, Eugene
 Child, Neva
 Dan. Roy. Edward.
 Chislett, Stephen
 Christensen, Alfred P. b. 8-21-1878, Denmark; d. 1-9-1963; K.U., 2-12-190
 Church, Walter Lee
 Clark Martha M.
 Eleanore
 Frank, d. 1913
 Cleaves, Wilmot L.
 Clifton, George W. and Lillie
 Clinchy, John. William. DeCoursey. Walter.
 Closterman, Marlys
 Coan, Edwin S., b. 3-10-? Medina, N. Y. Judy.
 Cole, Annie M. (Crosten) b. 10-17-1862, Racine, Wis.
 Louis M. m. Eva Morrow, July, 1913
 Collins (Foley or Hester Rogers)
 Conn, Sarah A.
 Connor, Amelia A.
 Cook, Joseph. Harl P.
 Coombes, G. F.
 Cox, Belle b. 11-22-1858, Dublin, Ireland, d. 10-4-? in 1926
 Pearl.
 Critcher, N. Cornelia Hawes, b. 7-26-1841, Norwich, d. 10-11-1917
 Cross, James H.
 Clarence E.
 Mrs. M. M.
 Cudney (Isaiah) George
 Currie, Lucile, b. 4-25-1858, Richmond, New Brunswick
 Daniels, Mary
 Will. Samuel. Mabel. Lizzie E. (Mrs.)
 Danner, George Henry, b. 2-21-1892; arr. Estero, 10-13-1906; Left
 9-20-1907. Married, deserted his family in 1919.
 Damkoehler, Gustave, b. 12-13-1825, Blankenburg, Germany, d. 9-5-1905
 in Juneau, Alaska.
 Elwin Emil, son of above, born ca. 1877, in Missouri.

Derry, Joseph and Sarah. (colored folk)

Deswert, Paul.

Devine, Fred.

Dodge, Fred

Donovan, Louis, b. 9-23-1882, Philadelphia

Fannie, b. 5-29-1884

Lizzie, b. 10-4-1887

Dore, George

Dotterer, Minnie, b. 4-29-1829, Bavaria

Daughtrey, Mrs. Jo (nee Pritchett); non-member, but elected to

Bigelow Board of Directors of K. U., October, 1960. *resigned Nov. 1974*

Douglas, William and Hester

William J. Ethel. Elmer A.

DuBois, Harry K., b. 1-29-1876 at Fairplay, Colo., d. 5-30-1934.

Duintjer, Juergen

DuMars, Alma

Dumbleton, Richard, b. England

Duncan, G. Adam

Dunn, William and Mamie

Edwards, Adah, d. 1-18-1927

Ehrisman, Susanna, b. 2-3-1848, Wurtemberg, Germany, d. 12-16-1926

Barbara, b. 9-13-1858, Deer Creek, Tazwell Co., Ill., d. 6-9-1939

Eldridge, Fred

Emmertz, Ludwig, b. 8-15-1828, Bavaria

Francesca R., b. 4-19-1832, "

Englert, Johann, arr. Estero with Dtr. Hattie L., b. 2-6-?

Ervin, Harry (Irvin ?)

Evans, Edward

Faber, Gustav L., b. 8-10-1852, Konigsberg, Prussia; d. 10-25-1937

Faulkner, Charles H., b. 8-15-1864, Maine, d. 11-9-1942

Fifield, Charles C.

Finke, Josephine and Ethel; arr. Estero, April, 1907

Fischer, William F.

William F., Jr., b. 10-10-1881, Ontario, Canada, d. 3-29-1938

Marie

Emil

Ida M., b. 1-25-1871, Wisconsin, d. 5-22-1945

Ervin. Mildred. Arnold.

Fiske, Lelia M.

Emma Gertrude, b. 2-27-1856, Waltham, Mass., d. 8-30-1931

Foley, Hester

Footte, John

Fox, Sarah E., b. 1-26-1834, Cincinnati, Ohio

Francis, William F.

Johanna

Volietta V.

Gay, Thomas P. Ent. K. U. Chicago, 10-11-1901

Geiger, Laura. Lois. Dorothy.

Gerber, Ella. Leonard.

Hohle, John
 Holmes, John and Agnes. Had a dtr. Jessie who m. a Mr. Hogan
 Holtz, Peter
 Horn, Jacob
 Houle, Louis and wife. In Estero in 1904.
 May. Hazel... Neva.
 Howard, Andrew
 Hoyt, Isabelle
 Bernard. Wilton H. Lillian G. (d. 7-30-1901 in Chicago)
 Hubbard, Willard G. Arr. Estero, April, 1907; d. May, 1913
 Edward.
 Hunt, George W., b. 12-31-1864, Delaware Co., Iowa. In spring 1871
 went to Oregon with his parents; he and brother Charles H.
 joined K. U. in Chicago, fall of 1892, d. 6-16-1942.
 Charles H., b. 4-23-1862, in Iowa; arr. Estero 1894, d. 3-1-1943.
 Hunter, Mrs. Frances
 Myra.
 Huson, Thomas
 Hussey, George F. and wife Mattie
 Eunice G. Eula, b. 1896. Roscoe. Marvin.
 Irving, John, b. 3-3-1854, Ireland; d. 9-26-1939.
 Jane.
 Mary, b. 7-12-1851, Ireland; d. 2-6-1929, buried H.B. Estero
 Jacke, Franklin F., b. 1-12-1875, Woodland, Wis., d. 3-31-1936.
 Joined the K. U. 1903.
 Jackson, Frank D., b. 2-22-1866, Fon-du-lac, Wis. M. Ann O'Delia
 Diss Debar, ~~INDEXED~~
 Amy Jordan, b. 1-24-1870, San Francisco, Calif.
 Carl (colored)
 Emma "
 Jacobs, Albert
 Jaffrey, James Robert. Went to Florida Dec. 15th with geodetic Staff.
 Jantzen, Magdalene
 Jentsch, Richard E., b. 6-8-1883, Stralsund, Pommern, Germany. Went
 to Estero in spring, 1906, d. 4-14-1915
 Jimenez, Lino
 Felicita C., b. 1867, Santa Domingo, d. 1-13-1924
 George b. Jan. 1885
 Eva and Edna.
 Johnson, August and Laura
 Johnston, Benjamin F.
 Jones, J. L.
 Kennedy, Mrs. Mary
 Margaret. Murry. Ralph.
 Kness, Ulysses G.
 Knight, Mary Ellen, b. 4-7-1848, near Akron, Ohio, d. 4-3-1919. Joined
 K.U., San Francisco 1890. She had three children:
 Cora A. Carl L. Bertha L.
 Knowles, Alfred E.
 Annis B. C.

Gilbert, Rose M. (nee Welton) b. 10-17-1871, in Moravia, N.Y.
 Was in the Moravia colony. Arr. Estero 1896; m. Robert B.
 Gilbert ca. 1897, d. 9-12-1953.
 Francis Deane (son of above), b. 4-24-1901. His uncles
 were Richard B. and Morgan Gilbert.
 Glassen, H. W., b. 1-31-1816.
 Gleason, Carl, b. 8-11-1855, Vern-on-Aller, Germany.
 Gottsch, John W.
 Gould Anna M., b. 10-18-1845, Saratoga Co., N. Y.
 William J., 5-17-1869, Milwaukee, Wis.
 Edward A., b. 1-19-1874, Chicago, Ill.
 Graham, Alfred W., b. 3--14-1855, Farley, Iowa, d. 5-18-1931
 Ella A., b. 10-13-1860, Dubuque Co., Iowa, d. 4-21-1945
 Florence L., b. 1-23-1881, Storm Lake, Iowa, d. 7-15-1950
 Bertha
 Robert L., b. 2-23-1885, Frontier Co., Neb., d. 9-2-1951
 Lloyd T., b. 11-29-?
 Graves, C. Addison, d. 5-31-1922
 Gray, Lydia
 Rollin W.
 Green, Benjamin
 Joshua
 Grier, John A., b. 2-27-1855, near Davenport, Iowa
 Matilda
 Ada C., b. 10-23-?
 Bessie. James. Grover. Homer. Jesse
 Griffiths, Annie B., b. 9-29-1828, Rockville, Md.
 Grinnell, Caroline
 Griswold, Elizabeth
 Gunn, Mr.
 Hale, Thankful H., visited the Unity 1-15-1907; d. 6-6-1907, Wash.D.C.
 Hambly, Harry
 Judith T. (nee Coon)
 Hamilton, E. Christine, b. 4-30-1850, Denmark; d. 7-24-1922
 J. Lindhart, b. 6-26-1880, Oakland, Calif.
 Minerva C., b. 8-2-1882, Clinton, British Columbia
 Hampton, Samuel
 Magdalene. Robert. Shelly. Lulu. Mark.
 Hanson, Peter, d. May, 1935, Veterans Hospital, St. Petersburg, Fla.
 Harris, Neal
 Sarah E. V.
 Harrison, Makie
 Hart, Helena
 Haskell, Maria A.
 Haworth, Solomon and Delilah
 Haxel (colored)
 Head, Robert, m. Margaret Borden in 1914; (he was 26 years old)
 Heaver, Mr. and Mrs.
 Charles F. William.
 Heidt, Charles H., b. 10-7-X Came from Canada.
 Hoag, Lee Nona
 Hohanshelt, Henry, b. 6-27-1860, Wisconsin
 Alvera C., b. 4-9-1854, Rockford, Ill., d. 3-23-1939, Estero

Koester, Charles Edward,
 Cora, wife of above, b. Muscatine, Iowa, maiden name "Hawk". She
 d. Ft. Myers, August, 1952. Later, 2nd husband J. Newcomb.
 Edwin A. Juluis.
 Kroll, Frederica

Lacey, Robert
 Lamont, William
 L'Amoreaux, Oscar F., b. 9-7-1827, Freetown, Cortland Co., N. Y.
 Catherine W., b. 11-4-1836, Princeton, Ill.
 LeRoy, b. 11-14-8 Wheaton, Ill.
 Nettie C.

Landon A. Samuel
 Lane, J. Mansfield, b. Sept. 1848, England; d. 12-31-1917
 May A., b. 9-13-1845, Kent, England; d. 5-15-1916
 Loretta, b. 6-3-1855, Hartville, Ohio
 Myrran. Douglas.

Lebo, Jacob

Leeman, Bertha A.

Lemke, Charles

Helena (nee Bohmer) b. 10-4-1872

Elsie (daughter) b. 3-29-1897

Lercher, Faustus, b. Kerle, Austria, d. 6-1-1934, age 78 years.

Lester, Josephine R., b. 11-28-1855, Tennessee, d. 8-8-1928, (H.B.)

Leuttich, Carl, b. 5-21-1854, Barth, Germany. He and son Charles
 arr. Estero ca. 1895/6

Charles, b. 6-1-1884, San Diego, Calif., d. 4-5-1955.

Robert

Lewis, Edward

Frank S., b. 1869, d. 12-7-1945. Married:

Anne (nee Welton) b. 5-27-1875, ~~near~~ Pine Hollow, near Moravia
 where she lived with her mother in the first community.

Lilygren, Nelson

Lindbeck, Elbert W.

Linton, William E., b. 1874, d. 1926; entered K.U. Chicago, 1897,
 and at Estero 1917 for two years

Mabel

James, b. 2-17-1906

Mary, m. Harringer.

Livingston, Jake

Logan, Catherine A.

Lowe, Alice

Lowair, Alwinia

Ludington, George B.

Rebecca Leighton

Macomber, Mary, b. 10-227, Westfield, N. Y.

Libbie, b. 5-18-ca. 1831, Westfield, N. Y., d. 10-8-1911, age ca. 80.

Mahone, Nellie

Ethel

Main, George of Gloversville, N.Y., d. 4-6-1931; had dtr. Mrs. clute.

Manthey, Dionysius

Marshall, C. Viola, b. 9-22-1863, Chicago, Ill

Marston, I. Randolph, b. 7-7-1833, Cutler, Maine
 T. Priscilla, b. 5-6-1849, Napoleon, Mich.
 Matt, b. 5-20-~~1842~~ 1883, San Francisco, Calif.
 Mast, Amanda M., b. 10-25-1860, Holmes Co., Ohio
 Mattus, Fulger
 Mayo, Hiram P., b. 12-6-1833, Orona, Maine
 Mealy, Alice, b. 10-12-1857, Rome, Michigan
 Ruth
 Charles, b. ca. 1882
 Bert, b. 7-26-1887, Troy, N. Y.
 Measday, Stafford
 Meininger, William
 Mensdorff, Henry
 Louise. Laura. Matilda. Blanche.
 Merton, Albert. In Moravia Colony.
 Messervy, William and Mary
 Michel, Hedwig, b. 3-29-1892, Frankfort, Germany; entered K.U. 12-22-1941
 Miles, Elum C.
 Miller, Alice
 Ruth. Neva.
 Jeanie, b. 11-4-1857, Iowa
 Millington, Delia E., b. 1-16-1825, ~~Amherst~~ Onondago Hill, N. Y.
 Mills, Mary C., b. 6-11-1843
 Monsch, Edward A., b. 2-15-1856, Cincinnati, Ohio
 Montenegro, Charlotte
 Moore, Arthur, b. in England
 Moreland, Henry L.
 Ida B., b. 4-10-1869, Illinois; d. 10-28-1917
 Harold. Floyd.
 Morgan, Enoch D., b. 5-1-1836, Panama, Chat. Co., N. Y.
 Martha A., b. 7-20-1844, " ; d. 2-24-1932
 William H., b. 4-7-1875
 Joseph
 H. Jay, b. 2-26-1882, ^{Oct. 26} Oakland, Calif. ^{Barren County}
 Morrow, Ulysses S., b. 1864 in Kentucky; as a boy moved with his
 parents to Unionville, Missouri, in 1885. Had a Phd from
 "College of Higher Science", Chicago; withdrew from the K.U.
 at Estero, January 31, 1909, ^{now} died Sept. 11-1950.
 Rosa, his wife, ^{born near Milan, Sullivan County, Mo.} 12-30-1866; d. 12-9-1946
 Eva, b. 12-14-1887 She m. Louis Cole, July, 1913. She was b. in Corning,
 Adams Co., Iowa
 Harry ^{W.} b. 8-4-1889 — in Corning, Adams Co., Iowa
 She d. 6-2-1934.
 Morshenski, Julius
 Mortimer, Sarah C.
 Mosher, Mary Jane, b. 5-3-1848, Philadelphia, Pa.
 Ennis D.
 Musser, Helen A.

 MacLaughlin, C. J., b. 4-10-1861, Mauch Chunk, Pa.
 Aimee C., b. 6-29-1869, Boston, Mass
 Marie, b. 7-5-1888, Chicago, Ill
 Laurice, J., b. 8-1-1889, "
 McConnell, Jewell
 McCoy, R. L.

McCready, William F., b. 2-21-1854, Pennsylvania; d. 8-20-1946.
Apparently was living at Freedom, Pa., in June, 1897.

Abbie, b. 4-15-1859, Penn., d. 1-31-1943

Catherine. Maria. Lovelle. Rosalea. William W.

McCully, Eloise

McDonald, William E.

McKelvey, Sarah

McNamara, Daniel, b. 1866, Ireland; d. 4-29-1942

McPheeters, Sarah Emmett, b. 11-28-1839, Danville, Ky.

McPhie - -, A Scotchman, non-member of the K. U., lived on Estero Island, a short distance north of "Middle Carlos", one of the K. U. homes about two miles north of the "Point".

At "Middle Carlos" Robert Wright was the K.U. custodian.

Naeseliu, W. Theodore, b. 10-19-1875, Sweden; d. 4-27-1946; arr. at Estero, February, 1919, from Minnesota.

Neff, Matilda M., b. 11-3-1839, Cass Co., Michigan; d. 3-31-1921

Newcomb, Hattie, b. 1-28-1843, St. Thomas, Ontario, Canada. *Widowed name -*
d. 2-19-1932, aged 89 years, 22 days *(her husband - Edwin M.)*

James, b. 7-10-1877, San Jose Calif., d. April, 1941, LaBelle, Fla

Lillian (Vesta), b. 11-19-1878, Calivares Co., Calif., arr. at Estero among the first group in 1894. This family left San Francisco in May, 1892, for the K.U. in Chicago. *5/197*

Norton, Emma (nee Teed), b. 1-8-1857, New Hartford, N. Y. She died 1-12-1950 in Estero, where she arr. in the fall of 1894. She was one of the members of the early Moravian colony.

Albert E. Norton, her husband.

Olsen, Eric S.

Peter

Ordway, Annie G., (Victoria Gratia), b. 4-10-1844, in Boston, Mass.

Died 1-8-1923.

George T., her son.

Orme, Belle, sister of Evelyn Bubbett

Overton, Hiram, b. 1-18-1859, Knoxville, Iowa

Samuel.

Parmelee, Rev. J. B.

Parsons, Albert and Vienna

Pastermack, Jesse

Monroe

Patterson, Sarah E., She was of the Moravian colony; d. 12-19-1889

Patsy (colored)

Paul, James

Paulson, Fred and Fredericka

Pavitt, Mr. and Mrs. W. H.

Preston. Frank.

Pedersen, Lauritz, b. 10-6-1852, Denmark, d. 12-16-1927 (H.B.)

Perry, Roger Theodore

Peters, William

Petersen, Linus and Carrie.

Dale

Pierce, Uriah

Pilgrim, Raymond, Muscatine, Iowa
Pilling, Mary A.

Abraham

Place, Viola (Clara A.), b. 11-10-1846, d. 2-10-1934

Ponarcouse, George, b. 1-31-1866, Kiev, Russia

Porter, John Milton, b. 12-29-1869, Penna.

Post, Mr.

Potter, Amanda T., b. 1-31-1841, Liberty, Waldo Co., Maine.

Joined the K. U. in San Francisco in 1890

A. Mary

Prall, Mr. J. M. (his wife: Emma L. Prall) from Des Moines, Iowa.

They located on Mulock Creek, Lee Co., 1-15-1907.

Harlan. Erma.

Pretre, Louise

Price, Dr. James R., b. 5-21-1847, Belleque, Prince Edward Island;
d. 9-23-1932

Adah J. his wife, b. 8-1-1866, Illinois

Pulvermacher, Henry

Putnam, Jesse E., b. 2-5-1869, in Mass.; d. 9-17-1950; Ent. K.U.
in Chicago in 1893.

Raby, Charles J.

Rahn, Claude J., b. 1-18-1885, Baltimore, Md.. joined S.A.T. 3-23-
1906. (His father on 8-3-1897) Arr. Estero, 10-13-1906. d. 8/1973

Frank R. H., b. 5-23-1893, In Baltimore; d. 12-20-1936. Joined
K.U. at Estero, 8-12-1913.

Rayfield, Benjamin

~~MISS~~

Raymore, Miss Leo.

Read, Lillie,

Josephine C. Shimer.

Redding, Fred

Maude M. (his wife). She m. 2nd Mr. John.

Mildred m. Jesse Pike

Replogle, Dr. P. S.

Reynolds, Martha A.

Rice, Mrs. Miranda

Richards, David J., b. 4-21-1879, Wales; d. 10-31-1937

Thos. Alexander, b. 1888, Wales, d. 10-12-1915. (his brother)

Ricks, J. W.

~~THOMAS~~

Robertson, Thomas

Robinson, Elizabeth C., b. 6-3-1845, Ohio; d. 9-18-1917

Rugg, Lillian E. (nee Gaylor), b. 1-28-1879

Celeste. Virginia.

Russell, Lynn from New York State

Ruth, Dr. Oliver J.

Blanche

Sabin, William

Eliza

Sacks, Jno

Sander, George B., arr. Estero, March 1907
 Annie Clara (nee Loritz) " d. 12-18-1911
 H. Roland, b. 11-6-1891 arr. 10-13-1906
 J. Girard, " 7-4-1895, arr. 3- 1907
 Bernadette, " 7-26-1897; d. 4-19-1953; arr. March, 1907
 Athelston (Harry L.) b. Balto. Sept. 1906, arr. Estero 6 mo. later
 Sargent, John Stephen, b. 3-20-1846, Hutton, Coles Co., Ill. Served
 68th Ill. Inf., Co. E., Civil War; joined K.U. 1892
 D. 9-22-1932
 Paul, his son; a fine artist
 Saunders, J. E., b. 9-1-1880, Boston, Mass.
 Schifferstein, A. Victor E., b. 9-29-1860, St. Maris, Ill.
 Schlender, Conrad, b. 4-11-1876, Germany; *d. Estero - 10-12-1965*
 Schoedler, Frank of Phila., Pa., graduate Royal Conservatory, Leipsic,
 Germany; b. 12-14-1865, Germany
 Elizabeth. Raymond. Francis.
 Schuster, M. Louise, b. 8-20-1840, Baden, Germany
 Lillian J., b. 3-1-1870, Owatonna, Minn.
 Bertha A.
 Schultz, Frederick
 Schwab, Marianka
 Schwindel, Mrs. Frances
 Edna, b. 11-26-?
 Scriven, Fanny
 Eelje
 George
 Shalor, William A.
 Shearer, Weller H., b. 1860, Ohio
 Shelley, Garret C.
 Shields, Mrs.
 Silverfriend, Henry D., b. 2-6-1864, Hamilton, Ontario, Canada
 D. 5-7-1949; visited Economy, Pa., Nov. 1890, for a while.
 Henrietta, b. 11-29-1866, Hamilton, Canada; d. 1-10-1944
 Singer, Mrs.
 Sirolla (Miller) John
 Smead, Albert
 Smith, Frank H. of Shippensburg, Pa.; left April, 1910
 Spear, Royal O., non-member, worked in community in San Francisco
 prior to 1891; strong malcontents
 Cora
 Spooner, Charles W.
 Staton, Lou Hosea, b. 12-25-1871, d. 3-11-1950.
 Stavely, Celia
 Steele, E. Benson, from Canada
 Stephens, Joel Perry, b. North Carolina, d. 11-4-1923, age 56 yrs &
 11 months; *12-2-1866* ~~dx~~ Joined K.U. Estero, 1918, *March 13*
 Cora, his wife, b. 8-27-1882, South Carolina.
 Mace. Alafae. Wade.
 Stevens, Sarah Romelia, b. 10-10-1830, Delaware Co., N. Y.
 Stiles, Edith
 Stockham, Ward
 Stotler, Mary Esther, b. 10-23-1852, Pittsburg, Pa.; d. 8-7-1932
 Strain, David
 Strickland, Jerome
 Myron, W.

Sweet, Wynn

Tanner, Mrs.

Taylor, Amanda

Teed, Jesse Sears, b. 6-24-1814; d. 3-9-1899; was in Moravia colony which lasted about one year.

Teed, Dr. Cyrus Read (Korash), b. 10-18-1839, Trout Creek, N. Y. D. 12-22-1908, 9-30 A. M. Estero Island.

Oliver F., d. 1913; was in the Moravia Colony

Zanetta "

Sarah, wife of Jesse Sears; d. 10-25-1885, in Moravia home.

Malora b. 4-7-1845, Trout Creek, m. Wakeman; d. 7-17-1924.

Emma b. 1-8-1857, New Hartford, N. Y. d. 1-12-1950, Estero; she m. Albert E. Norton, and was in the Moravia colony.

Agnes, was with the New York group.

Mabel m. Humel and lived Lafayette, Ind. Daughter of Oliver F.

Mildred. - - - - - " " "

Teissier, Emile

Thacher, Samuel

Online, b. 3-27-1851, Eutaw, Alabama; d. 2-5-1935, Estero

Thayer, E. Gertrude

Thomas, Emile, b. 8-6-1837

Sarah R., 10-10-1830

Harvey H.

Charles b. 5-1-1838, Monmouth Co., N. J.

Carl, b. 1-23-1883

Timanus, Myrtle E.

Trauber, Mr. and Mrs. and children

Trowbridge, M. L.

Turner, Walter J.

Don.

Harriet J., b. 3-27-1879, Chicago

Sarah E., b. 7-21-1846, Millersburg, Ohio

VanDuzee, Junius

Isadora, b. Oct., 1871, New York, d. 9-12-1922

Vest, Thomas

Wade (Waid), Andrew, ent. K.U. Chicago, 8-2-1901; left 8-26-1901.

Wagnalls, Abbie P., b. 2-16-1847, Lithopolis, Ohio

Walden, Ernest

Wallace, W. Ross, b. 8-9-1864

Naomi, d. 10-9-1935 (his wife)

Ruth m. Frierson (their daughter)

Warren, Dr. Anna

Wass, Clara C.

Watson, John T., 12-11-1861, Scotland; d. 2-28-1941

Mattie A., b. 10-23-1844, Dublin, N. H.

Jessie, b. 7-11-1877, Lynn, Mass.

Weaver, Moses G., b. 11-2-1863, Farmersville, Lancaster Co., P. m.

2nd Marie Geidel. Was living in Utah in Jan, 1962.

Tacy E., b. 5-14-1866, Iowa; d. 2-12-1942 (his 1st wife)

Webster, Eugene, d. 9-5-1918

Nettie " 9-8-1919

Goldie

Daniel

Weimar, Dr. James Augustus, b. 10-7-1855, Weimar, Saxony, d. 10-22-1919

Elizabeth (his wife)

Mamie (Marie) b. 6-22-2; m/ C. H. J. Miller (Their daughter)

Lilly

Weir, Christine

Weiss, Albert

Walls, Fred M., b. Oct., 1866, Md.; d. 4-10-1929 (H. B.)

Welton, Ada Deane; in Moravia Colony ca. 1882; arr. Estero Jan, 1896.

West, Mrs.

Lulu

Whistler, Mrs.

William

White, Edna, b. 6-28-?

Whittaker, W. S.

Minnie, b. 6-16-1868, Platte, Mich.

Mabel, b. 7-17-1887, Stevensville, Ontario, Canada

Ariel, " 6-10-1889 "

Wilbur, Harriet D., b. 4-15-1861, Mass.

Elvina

Wiley, J. J.

Hosephina

Williams, Lela Louise

Ida A. (visited the K.U. in August, 1916)

Clyde

Williamson, J. Jackson

Wilson, Dr. Francis DeWitt, b. 3-18-1875, Ill., d. 4-14-1937

Blanche

Wintersgill, Lester

Emma. Elsie.

Woodruff, Cecile Read, b. 5-9-1847, Phila. Pa., d. 8-26-1915

Woodbury, Elzina, b. 10-10-1849, Vermont; d. 2-22-1938

Woolsey, Ellen M.; Was in Moravia Colony; an aunt of Anne Lewis.

Worell, William

Wright, Charles Freeman, b. 1-14-1864, Galena, Ill.

Robert, lived in Middle Carlos; raised garden truck for K.U.

Lucy (his wife) b. 10-17-1852, Ohio, d. 8-16-1917 (H. B.)

Julia, dtr., m. John Horn who d. and she then m. a Hondry

Mary. Harriet. Marjorie.

Wyka, Irene and her brothers and sisters:

Alex. Eugene. Tibor. Noime.

Yaley, Theodore and wife Ellen.

Yamado, Jinjiro (Japanese)

Young, James M.