

The Koreshan Unity; The Early New York
Beginnings of a Utopian Community

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The Koreshan Unity of Estero, Florida is the vestige of a nineteenth century post-christian communistic utopian community,¹ founded in Moravia, New York in 1880. The community was founded by Cyrus R. Teed, pseudonym Koresh, in the psychic highway of Upper New York State, an area in which the Mormons, Shakers and Perfectionists found nurturance and followers.

Cyrus Read Teed² was born on October 18, 1839,³ in a small settlement called Teedsville, in Delaware County, New York, on the site of present day Trout Creek. Cyrus was the second son of Sarah Ann Tuttle Teed and Jesse Sears Teed. During Cyrus' childhood, the Teed family moved to join his clergyman grandfather, Oliver Tuttle, on his land in New Hartford, New York.⁴ It was here that Cyrus attended school about the year 1850, while his father was a local farmer, and his uncle, Samuel F. Teed, was an allopathic physician at the age of twenty-five.⁵ It is undoubtedly due to the influence of Samuel, that Cyrus became interested in medicine and began his early training in the late 1850's under his uncle's guidance in New Hartford.

It seems highly probable that the social climate of Utica in the middle years of the nineteenth century had a marked effect on the life of Cyrus. He and his family lived nextdoor to his

Baptist clergyman grandfather, so that Cyrus would have had first-hand exposure to the evangelical emotional missionary work of the Baptists and their conflicts with equally emotional and dogmatic groups, such as, the Methodists and Presbyterians. Religious revivalism, hell and brimstone, was pervasive throughout the atmosphere of Upper New York State, for this was the Burned-Over District, seared by the flames of the waves of revivalism. There was a pervasive spirit of optimism in the belief of an early occurrence of the millennium in the area. "Just as the American political system would lead the world to equality and justice, so would American revivals inaugurate the thousand years' reign of Christ on earth before the second coming and the end of the world."⁶ From the age of thirty, Cyrus took up this theme of millennialism and used it to his own advantage.

In 1859 when he was twenty years old, Teed married Delia M. Rowe, the daughter of William and Polly Maria Tuttle Rowe--another Teed married another Tuttle.⁷ Delia and Cyrus had a son, Douglas Arthur Teed, who was born shortly after their marriage on February 21, 1860. Douglas was destined to become in later years a leading American artist.

Cyrus moved his family to New York City at about the same time the Civil War broke out. He enlisted to serve the Union cause in August 1862 and was mustered in as a corporal in Company F of the 127th New York Infantry. After serving for only fifteen months, Cyrus was discharged for "disability" from the hospital of Alexandria, Virginia, in October 1863.⁸ But from this point on Teed is no longer a normal complacent citizen.

Cyrus is next said to have lived in Hamilton, New York, but

the only evidence that seems to exist is a short newspaper article, which may not be wholly truthful.

In 1867, Dr. Teed appeared in Hamilton, it is said, representing himself as a single man just from the University of Ann Arbor, Mich. He was the possessor of an extraordinary knowledge of anatomy and soon found employment in the office of Dr. Kimberly. He made himself a social favorite in the village in an almost incredibly short time, but in a few weeks after his arrival here Dr. Kimberly, it is said, received a communication from a lady claiming to be the abandoned wife of Dr. Teed, and enclosing a snapshot photograph of a man in prison garb, taken through the grated window of a cell. When confronted with the communication and picture, Dr. Teed is alleged to have acknowledged that the photograph was a likeness of himself and went to Trenton, where he opened a photograph studio, but became involved in trouble there. 9

Later in 1867, Cyrus returned to New York City to attend the Eclectic Medical College of the City of New York.¹⁰ In February of 1868, the Eclectic Medical College of the City of New York graduated one Cyrus R. Teed, M.D.¹¹

Dr. Cyrus R. Teed soon returned to Utica, New York, to join his uncle Samuel in a joint medical practice.¹² Among other things their office gained dubious distinction from a large sign, with letters nearly a foot in length,¹³ proclaiming a slogan. The sign was plainly visible from Genesee Street, the main street of the city. The slogan the two Teeds put on their sign possibly read "He Who Deals in Poison Deals in Death",¹⁴ but the wording was more probably as reported in the Utica Daily Press:

The two had an office on the second floor of Wells House at the corner of Columbia and Seneca Streets. Their medical school was one of their own, a mixture of medicine and religion, and it accomplished the purpose for which it was designed--to make money. To show that they had no faith in drugs the Teeds put out a sign with the inscription, "He who deals out

poison, deals out death." It was a large sign extending clear across the front of the building. The first floor of the building, which is still standing, was occupied as a saloon by a man who had formerly been a policeman. And the public reading the sign, applied it not to the medical methods of the Teeds, but to the dispenser of beverages on the first floor, and the boys about town had a good deal of fun at the expense of the saloon-keeper. The Teeds got more notoriety through that sign than in any other way, and it all helped business, for both occupants of the building. 15

It seems that Dr. Cyrus R. Teed did not prescribe drugs in accordance with his training in New York City, for an established and busy drug store of the time, a half block away from his office, apparently has no record of filling a Teed prescription.¹⁶ In late 1869, Cyrus left the joint practice with his uncle and set up his office next door to his residence.¹⁷

In the winter of 1869-1870, Teed at the age of thirty, claims to have had a most unusual and mysterious experience. He called it an "illumination", and though there is no contemporary evidence,¹⁸ he did describe what happened in writing, probably about twenty years later. This illumination was to become the central justification for Teed's leadership and view of life. Appropriately, he further justified his mission with biblical reference.

Isaiah 11:10, "In that day the root of Jesse shall stand as an ensign to the people; him shall the nations seek, and his dwelling shall be glorious." Isaiah 44:28, "I am the Lord...who says of Cyrus, 'He is my shepherd, and he shall fulfill all my purpose.'" Dr. Cyrus R. Teed, son of Jesse Sears Teed wrote:

In the autumn of 1869, I sat contemplating in my electro-chemical laboratory...

I had succeeded in transforming matter of one kind to its equivalent "energy," and in reducing this "energy,"

through polaric influence, to matter of another kind...

The "Philosopher's Stone" had been discovered, and I was the humble instrument for the exploitation of so magnitudinous a result...

I sat in a thoughtful attitude, with all the "energies" of my mental soul concentrated in desire to materialize the concept of my innermost realm. I bent myself to the task of projecting into tangibility the creative principle. Suddenly, I experience a relaxation at the occiput or back part of the brain, and a peculiar buzzing tension at the forehead or sinciput. Succeeding this was a sensation as of a Faradic battery of the softest tension about the organs of the brain called by lyra, crura pinealis, and conarium.

There gradually spread from the center of my brain to the extremities of my body and apparently to me, into the auraic sphere of my brain, miles outside of my body, a vibration so gentle, soft, and dulciferous that I was impressed to lay myself upon the bosom of this gently oscillating ocean of magnetic and spiritual ecstasy.

I realized myself gently yielding to the impulse of reclining upon the vibratory sea of this, my newly-found delight...

I looked to behold myself, but failed to find my visible presence; instead, I saw before me the most fascinating, gloriously regal and majestic vision possible to human conception and contemplation. In sweetest cadence, most musically orate, so tender, with voice so unaccountably modulate as to thrill me with profoundest and most intense passion of supermundane filial felicity, she said:

"My Son, behold the formulation of thy Maternity! I am the Goddess, and the environment of that which thou hast become - the inherent psyche and pneuma of my own organic form. I have brought thee to this birth to sacrifice thee upon the altar of all human hopes, that through thy quickening of me, thy Mother and Bride, the Sons of God shall spring into visible creation..."

Gracefully pendant from the head, and falling in golden tresses of profusely luxuriant growth over her shoulders her hair added to the adornment of her personal attractiveness. Supported by the shoulders and falling into a long train was a gold and purple colored robe. Her feet rested upon a silvery crescent; in her hand, and resting upon this crescent, was Mercury's Caduceus...

She turned to go from me, hesitated for a moment, then turned and with a look of pathetic yearning and sadness, raised her hand and pointing downward said: "Look there, my Son! In that surging mass of human woe, thou seest one into whom I shall in time descend in my sensory ultimates, and for a time in the future - not now - shall walk with thee. In this, thy going, the divine hand shall lead thee lest thy feet stumble"...

...I had made the discovery of the insulating law, and the actual process of the creation of the medium of

astral projection. The great mystery was solved. To the formulation of my anthropo-biologic battery, and to the ushering into being of the organic form of immortal life, henceforth all my energies should be devoted.

I left my laboratory and proceeded to my home...¹⁹

A new era had begun for Teed. The female part of the Mother-Father God had appeared to him and had told him that sometime in the future he would be led by the divine hand. He now knew the secret of the Philosopher's Stone and the knowledge of the creation and structure of the universe. While the language used in describing the illumination may pose a problem in understanding it, many have claimed not only to understand it unquestioningly, but also to believe in it. Cyrus in later life changed his name to Koresh, which is the transliteration of כֹּרֶשׁ, the Hebrew transliteration of the Persian translation of Cyrus, as mentioned in the book of Isaiah.

Dr. Teed soon left Utica, and during the next ten years lived in various places in New York and Pennsylvania.²⁰ In 1873, he visited the Harmonist community at Economy, Pennsylvania,²¹ where he saw at first hand the operation of communal life.

Moravia, New York, had become the home of Cyrus' parents about 1878.²² About 1880, Cyrus arrived home with his now invalid wife and his son Douglas. It was here in Moravia that Teed's first community was founded in 1880. Little is known about this community and its members. It was probably small in numbers and may have included two later followers, his sister, Mrs. Emma Norton, and a friend from Binghamton, Dr. Andrews.

It seems that in Moravia, Cryus was thought of as a crank.²³ But crank or not, the New York Times on its front page, one day in

1884, said:

When he was in Moravia it was supposed that he was at the head of an establishment after the order of the Oneida Community. He lived in a house just outside of the village, it was said that he had eloped with Mrs. Ella Wolsely, whose husband keeps a livery stable in Moravia. 24

Whether the elopement occurred or not is uncertain, but what is certain is that the community had started. In later years rumors of his sexual misdeeds became lawsuits against him. Though Cyrus, despite rumor and charges gained converts, his family did not wholeheartedly join his communal group.²⁵

About this same time, Dr. Teed was reported as being the editor and publisher of a daily newspaper called the Herald of the Messenger of the New Covenant of the New Jerusalem, supposedly published at both Moravia and Sandy Creek in Upper New York State.²⁶ One issue of this paper had an article entitled "Message, Preparatory to the Real Message of Elijah, the Lord's Anointed."²⁷ There do not appear to be any known copies of this paper in existence. Claude J. Rahn, a former Vice-President of The Koreshan Unity, is silent on the above newspaper, but states that, "Koresh published the 'Herald' in 1879, followed by 'The Herald of the New Covenant' in 1880." None of these publications are available, but a few articles from these were reprinted in the 'Flaming Sword' of October 18, 1901.²⁸

The influence of his publications is uncertain. In Moravia little is remembered or recorded of his activities. When he died a Moravia newspaper noted: "Here Teed gathered around him several followers, principally if not all, women, and leaving his family

took them to Syracuse where he hung out a doctor's sign."²⁹

After being left by Cyrus, Mrs. Teed, who was in failing health since the mid 1870's, went with her son to live with her sister, Mrs. Wickham, in Binghamton, New York. Mrs. Teed died there in 1885.³⁰ Cyrus Teed's son, Douglas Arthur Teed, was for many years a leading artist in Binghamton. He apparently had little to do with his father, but was more concerned with his art. While in his twenties he spent five years painting in Europe and later:

...His portraits of Charles E. Whitman, former Governor of this state and of the late Fra Elbertus Hubbard won him national fame...Teed pictures have been displayed at the Royal Academy of Canada, the Guild Hall exhibition in London, England, the Crystal Palace at Munich and the International Exhibition of Fine Arts at Rome. ³¹

Douglas died in May 1929, at his home in Detroit, Michigan.

The germ of the community temporarily withered when Cyrus moved to Syracuse, where in 1883 he lived with his sister Emma,³² and later was joined by his brother Oliver in a combined medical office, the Syracuse Institute of Progressive Medicine.

wid. Ariel, h. 26 Kellogg
wid. Charles E. h. 162 S. West
camatress, h. 61 S. Salina
id. James, h. 34 Baker
meatic, 84 E. Genesee
achinist, h. 70 Seymour
carpenter, h. 71 Center
h. 84 Madison
saloon, 180 S. West, h. do

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Hours: from 11:00 A. M. to 9 P. M. C. R. Teed, M.D.

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Throughout this time in Syracuse, Cyrus was gaining "friends", as well as positively and negatively influencing people. It was a slow process that culminated in the summer of 1884, when people in Syracuse overtly reacted to Cyrus. In the following newspaper

article of 1884, there can be gleaned the persuasive power of the man and some of his early and basic philosophy.

SURE HE IS THE PROPHET CYRUS

A Doctor Obtaining Money on the
Ground That He Is A New Messiah.

Syracuse, Aug. 9.---Dr. Cyrus R. Teed has an office in West Onondaga-Street, in this city, which is considered one of the most aristocratic streets in the city. He has been here for only a few years, but has gained a lucrative practice among some of the best people in the city...

Mrs. Charles Cobb, a member of the Plymouth Congregational Church here, has been treated by Dr. Teed for nervous prostration. She charges him with obtaining money from her and from her mother, Mrs. Willis, of Camden, N.Y., under the plea that he is "Second Christ". Dr. Teed claims that he is now the Prophet Cyrus, who, according to the prophecy in Isaiah, XIV, 12, was to appear on earth. He also claims that when he was 30 years of age he received divine manifestation, and that when he is 46 he will be translated to heaven, whence he will return in 50 days to found a kingdom where all will be love. By love he means only mind love of great purity and elevation. Those who follow him as the great exponent of this belief will live forever in this world. 34

In the above article is seen the first contemporary evidence of the revelation and role of Cyrus. The actual allegation against Teed, by Mrs. Cobb, was that he extorted the total sum of twenty dollars from her, and that her little boy gave Cyrus five dollars from his bank.³⁵ Cyrus, in a letter to Mrs. Cobb, offered "the return of your free donation...if that is required to satisfy your feelings."³⁶

Cyrus seems to have both friends and enemies:

Dr. Teed is the exponent of what the Rev. J. F. Clymer, pastor of the First M. E. Church, calls "a peculiar religious belief which is altogether too advanced for the present materialistic world." The honesty of the doctor is endorsed by Mr. Clymer and other reputable citizens...Attempts [Dr. Teed] says, were made, to intimidate him into leaving the city, tar and feathers even

being threatened. But he defied his enemies. 37

It also seems true that he politely defied his "friends". On the following day Teed wrote to the editor of the Syracuse Journal, concerning Rev. Clymer. "I believe him to be my personal friend, but not an expositor of my religious principles, as they are exactly diverse from any presentment of Biblical interpretation made at the present day."³⁸

Cyrus stayed on in Syracuse for a while, and on Sunday, August 31, 1884, gave a free public lecture on "The Science of Immortal Life."³⁹ Soon, for one reason or another, Cyrus left Syracuse for "better" fields beyond.

It has been reported that Cyrus lived in "a third-floor New York flat at 135th Street near Eighth Avenue. Koresh established there the nucleus of his colony--four ladies, of whom one was his sister and one his cousin. A year later he had failed again."⁴⁰ It seems that Cyrus may have been in New York City, until he⁴¹ appeared elsewhere in 1886. From Teedsville to New York City was a long struggle for Dr. Teed, a struggle that lasted about forty-six years; however, his next move was to be more fruitful.

In 1886, he went to Chicago to address the convention of Mental Scientists.⁴² He enjoyed a congenial reception and decided to stay on. Teed chartered the World's College of Life in October 1886⁴³ and began publication of the monthly periodical, The Guiding Star, in December.⁴⁴ This monthly was superseded by the Flaming Sword in December 1889. By 1889, Teed was publishing material under the name of Cyrus,⁴⁵ and by 1891 he was calling himself Koresh.⁴⁶

During this period Koresh was travelling throughout the United States and was gaining followers.⁴⁷ He established a short-lived community in San Francisco,⁴⁸ proposed a confederation of celibate societies,⁴⁹ and proposed mergers with the Harmony Society,⁵⁰ Brotherhood of the New Life,⁵¹ and Shakers.⁵²

In the early 1890's, Koresh had about one hundred and sixty followers at his Chicago community,⁵³ but as in Moravia and Syracuse public opinion mounted against him. In May 1892, two \$100,000 lawsuits were initiated against Koresh,⁵⁴ though in later years the cases were finally dismissed. Two members of the community later wrote, that when the Koreshans began their work in Chicago "the press...opened a warfare of slander"⁵⁵ against them. Life was uncomfortable.

With social pressure mounting against the Koreshans, Koresh had to look for more comfortable surroundings in which he could continue building his community. Florida appeared warm and friendly and was sparsely inhabited in its southern reaches. Apparently, Teed first went to Florida in October 1893, to explore possible places for his settlement.⁵⁶

Koresh, with a few followers in early 1894, acquired land south of Fort Myers from William T. Dodd.⁵⁷ This land and further acquisitions were for the New Jerusalem, a city that was to be the center of the world, thirty-six square miles with a population of 1,000,000 faithful Koreshans.⁵⁸ Slowly the Koreshans moved from Chicago to their New Jerusalem at Estero between 1894 and 1903. From 1896 on, the Koreshans were faced by lawsuits in Florida which they managed to weather.⁵⁹

The Koreshans believe that we live on the inside of a hollow

sphere. In 1897 on the coast of the Gulf of Mexico they set out to scientifically prove that the Copernican system was wrong⁶⁰ and did so to their own satisfaction.⁶¹ Through the years their numbers swelled to about two hundred residents, they opened a printing plant,⁶² worked for the incorporation of Estero as a town,⁶³ worked for the establishment of a university,⁶⁴ and entered politics.⁶⁵ During the election of 1906, Koresh became involved in a street fight in Fort Myers.⁶⁶ Injuries sustained in this fight eventually led to the death of Cyrus R. Teed on December 22, 1908.⁶⁷ Since the death of Koresh, the community has dwindled in size.

In May 1965, The American Eagle under the editorship of Miss Michel, again began publication as a horticultural conservation monthly newspaper with the byline, "For the Wise Use of Natural Resources". In 1965, The Koreshan Unity deeded eighty acres to the Nature Conservancy for a nature preserve. In April 1967, the Koreshan State Park was opened after the State of Florida had commenced work on restoration of the historic buildings.

The Koreshan Unity has had a relatively long life for a nineteenth century utopian community. It grew in strength from its beginnings in Moravia, New York, until its founder died in Estero, Florida. While Dr. Teed lived, there was a creative development of the community and its beliefs. After his death, with no one to replace him the community lost its momentum, and altered. With the growing interest of government, the community property became a recreational, historical and educational site.

Footnotes

¹Some good surveys of utopian communities are: John Humphrey Noyes, History of American Socialism, reprint of 1870 ed. (New York: Dover Publications, Inc., 1966); Frederick A. Bushee, "Communitistic Societies in the United States", Political Science Quarterly, XX (Dec. 1905) 625-64; William A. Hinds, American Communities and Co-operative Colonies. 3d ed. (Chicago: Kerr and Company, 1908); Ernest S. Wooster, Communities of the Past and Present (Newllano, Louisiana: Llano Colonist, 1924); Ralph Albertson, "A survey of mutualistic communities in America," Iowa Journal of History and Politics, XXXIV (Oct. 1936) 375-444; Julia Elizabeth Williams, An analytical tabulation of the North American utopian communities by type, longevity and location (Unpublished M.A. thesis, University of South Dakota, 1939); 1967 Directory of Social Change: Intentional Communities, Psychedelic Churches, Scientific Mate-Matching, Social Change Agencies (Medford, Mass.: The Modern Utopian, 1967).

²The middle name of Cyrus Teed may be: Read, which is used by The Koreshan Unity; Reed, which is used by the Library of Congress; or Romulus, which occurs in early sources, such as Tuttle, below.

³Other possible dates of birth are July 3, 1839, George F. Tuttle, The Descendents of William and Elizabeth Tuttle (Ruthland, Vt.: Tuttle & Co., 1883), p. 256; and October 13, 1839, The Syracuse Standard, August 10, 1884, p. 1, col. 4.

⁴Oneida County Deeds, Book 262, pp. 512-513.

⁵Oneida County Census 1850, II, New Hartford, p. 70.

⁶Whitney R. Cross, The Burned-Over District (New York: Harper & Row, 1965), p. 79.

⁷Tuttle, op. cit., pp. 256-257.

⁸Annual Report of the Adjutant-General of the State of New York for the Year 1903, 4 vol. (Albany, N.Y.: 1904), III, 1144.

⁹Utica Herald-Dispatch, December 29, 1908, p. 7 and also in Utica Daily Press, December 29, 1908, p. 9, col. 2.

¹⁰For course of study see Robert S. Newton, ed., The American Eclectic Medical Register (New York: Trow and Smith Book Manufacturing Co., 1868).

¹¹Eclectic Medical College of the City of New York, Register of Graduates: 1867-1908 (New York: 1908).

¹²Joseph Arnott, comp., Arnott's Utica City Directory, 1869-70 (Utica: Roberts, 1869), p. 399; see also John H. Francis, comp., Utica City Directory, 1869-70 (Utica: White & Floyd, 1869), p. 319.

¹³The Utica Observer, December 26, 1908, p. 4, col. 6.

¹⁴The Utica Sunday Tribune, December 27, 1908, p. 3, col. 3.

¹⁵Utica Daily Press, December 28, 1908, p. 7, col. 2.

¹⁶This statement was concluded after a search of the relevant years from a collection of all prescriptions filled since 1853, (when the store opened) of the Watford Drug Store, Utica.

¹⁷John H. Francis, comp., Utica City Directory, 1870 (Utica: Curtiss & Childs, 1870), p. 283.

¹⁸No confirmation was found in a search of Utica newspapers for the years of 1869 and 1870.

¹⁹Cyrus R. Teed, The Illumination of Koresh: Marvelous Experience of the Great Alchemist at Utica, New York (n. imp.), pp. 1, 4, 5, 6, 9, 11, 13, 15, 16.

²⁰Binghamton, New York, The Press, May 25, 1929 and City of Binghamton Directory, 1877 (Binghamton, N.Y.: 1877).

²¹Letter from Miss Hedwig Michel, President of the Koreshan Unity, May 27, 1968.

²²Moravia Valley Register, January 28, 1878, in a letter from L. Luther, local historian in Moravia, New York, December 28, 1967 and Census 1880, Cayuga County, North Portion of the Town of Moravia, p. 81.

²³The Syracuse Standard, August 10, 1884, p. 4, col. 4.

²⁴New York Times, August 10, 1884, p. 1, col. 5.

²⁵Leslie L. Luther of Moravia, wrote in his letter of December 28, 1967, the following remembrance of the Teed family and Cyrus' brother Wilson. "There evidently was a strain of unbalance in the family. Our electric lighting plant, two miles from the village on a stream in a gorge was started in 1891, and Wilson Teed was its first operator. One night the village lights kept getting brighter and brighter, and there was no answer to the primitive telephone in the plant. Teed was found on a hill above the plant waving his arms and talking with the spirits on the wires! (I ran this plant, 1904-1908)."

²⁶New York Times, August 10, 1884, p. 1, col. 5.

²⁷The Syracuse Standard, August 10, 1884, p. 4, col. 4. I have taken the liberty to change the first word to "Message" from "Massage" as it seems to have been a typographical error, and other contemporary reprints use "Message".

²⁸"Some Brief Phases of Koreshan Universology", The American Eagle (March 1967), XLV, 23, p. 7. There seems to be no other confirmation of Mr. Rahn's report, and it seems likely that the Herald and The Herald of the New Covenant are possibly merely later abbreviations for the Herald of the Messenger of the New Covenant of the New Jerusalem, for which there is contemporary evidence.

²⁹Moravia Republican-Register, January 1, 1909, in Leslie L. Luther, Moravia and Its Past (Indianapolis: The Frederick Luther Co., 1966), pp. 199-200.

³⁰Letter from Miss Hedwig Michel, President of The Koreshan Unity, May 27, 1968.

³¹Binghamton, New York, The Press, May 25, 1929.

³²Syracuse City Directory, 1883 (Syracuse, N.Y.: 1883).

³³Syracuse City Directory, 1884 (Syracuse, N.Y.: 1884), p. 371.

³⁴New York Times, August 10, 1884, p. 1, col. 5.

³⁵The Syracuse Standard, August 10, 1884, p. 4, col. 4.

³⁶The Evening Dispatch (Auburn, New York), August 13, 1884, p. 4, Col. 1.

³⁷The Syracuse Standard, August 10, 1884, p. 4, col. 4.

³⁸The Evening Dispatch (Auburn, New York), August 13, 1884, p. 4, col. 1.

³⁹The Syracuse Standard, August 29, 1884, p. 4, col. 1.

⁴⁰Carl Carmer, Dark Trees to the Wind (New York: David McKay Co., Inc., 1965), pp. 269-270.

⁴¹There are no listings in the New York City Directories of the 1880's that would appear to belie or confirm his residence in that city. Furthermore, there is no record of Dr. Cyrus Teed, for the same years in the Physicians and Surgeons Records of the New York County Clerk's Office, which is a register of "all" physicians and surgeons who have practised or do practise in New York County.

⁴²The Chicago Herald, September 4, 1886, p. 2, col. 2; September 12, 1886, p. 3, col. 7; September 13, 1886, p. 2, col. 4.

⁴³World's College of Life, Metaphysics (Chicago, hand dated June 11, 1887), 4 pp. From the collection of the Chicago Historical

Society.

⁴⁴From the front page of Vol. 1, No. 1, in a letter from Miss Hedwig Michel, President of The Koreshan Unity, May 12, 1968.

⁴⁵For example see Cyrus, Koreshan Science and its Application to Life (Chicago: Guiding Star Publishing House, 1889), 43 pp.

⁴⁶For example see Koresh, Proclamation (Chicago: Guiding Star Publishing House, 1891), 4 pp.

⁴⁷San Francisco, The Wave, November 14, 1891, p. 7, col. 1.

⁴⁸Back leaf of Proclamation and Judgment, printed as one pamphlet (Chicago: Guiding Star Publishing House, ca. 1892) and The San Francisco Morning Call, February 11, 1891, p. 7, col. 2.

⁴⁹Pittsburgh Post, October 22, 1891, p. 1, col. 8 and John S. Duss, The Harmonists; a personal history (Harrisburg, Penn.: Pennsylvania Book Service, 1943), p. 286.

⁵⁰Pittsburgh Commercial Gazette, October 23, 1891, p. 2, col. 1.

⁵¹San Francisco Chronicle, February 26, 1892, p. 5, col. 1.

⁵²Catharine Allen, mss., inside cover of bound Koreshan pamphlets. Western Reserve Historical Society, Cleveland, Ohio; Frederick W. Evans, Shakers and Koreshans Uniting (Mt. Lebanon, New York: 1892), p. 1 and Daniel Offord and Cyrus R. Teed, pseud. Koresh, Letter from Daniel Offord with reply by Koresh (Chicago: Guiding Star Publishing House, 1892).

⁵³H. K. Carroll, The Religious Forces of the United States, rev. ed. (New York: The Christian Literature Company, 1896), p. 118.

⁵⁴Miller vs. Teed, Circuit Court of Cook County, Illinois, Case G. 103382 and Cole vs. Teed, Circuit Court of Cook County, Illinois. Case G. 103461.

⁵⁵Frank D. Jackson and Mary Everts Daniels, Koreshan Unity.

Communistic and Co-operative Gathering of the People. Bureau of Equitable Commerce (Chicago: Guiding Star Publishing House, 1895), p. 7. Jackson later left and married the notorious criminal of fraud (convicted on several counts), Dis Debar. See Fort Myers Press, January 5, 1899, p. 1, col. 6. Daniels after moving to Estero left the Koreshans and joined the Shaker's Florida community, Olive Branch. See Russell H. Anderson, "The Shaker community in Florida", Florida Historical Quarterly (1959), XXXVIII, p. 37.

⁵⁶Fort Myers Press, October 26, 1893, p. 4, col. 4. Reprinted from Bartow Courier-Informant.

⁵⁷Lee County, Florida, Closed Index to Deeds, L-Z; Grantee from 1887 to July 1, 1922, p. 334. Another account of how Teed acquired Florida land is that he met Gustav F. Damkohler at Punta Rassa on January 4, 1894. In the ensuing days he persuaded Gustav to become a Koreshan and give his holding of 320 acres at Estero to the Koreshans for the site of their New Jerusalem. See Elwin E. Damkohler, Estero, Fla., 1882, Memoirs of a First Settler (Fort Myers Beach, Fla.: Island Press, 1967), pp. 22-23. The Chicago Herald (April 8, 1894, p. 30, col. 4) reported that an elderly German and recent convert, Gustav Damkoehler sent Teed an offer that Gustav wished to cede 340 acres in Lee County to The Koreshan Unity. See also Fort Myers Press, August 5, 1897, p. 4, col. 2. For another different account see Karl A. Bickel, The Mangrove Coast; The Story of the West Coast of Florida (New York: Coward-McCann, Inc., 1942), p. 269.

⁵⁸The Chicago Herald, April 8, 1894, p. 30, col. 4.

⁵⁹General Index to Civil Cases - Defendants - Lee County, Florida [to April 1, 1968] K sheets, p. 39.

⁶⁰For example see Fort Myers Press, April 22, 1897, p. 5.

col. 1; June 24, 1897, p. 5, col. 1; July 22, 1897, p. 5, col. 1-2.
For a description of the experiment see: Fort Myers Press, March
25, 1897, p. 4, col. 3; April 1, 1897, p. 8, col. 2; April 22, 1897,
p. 1, col. 2.

⁶¹Fort Myers Press, April 22, 1897, p. 1, col. 2.

⁶²Fort Myers Press, November 26, 1903, p. 1, col. 4.

⁶³Fort Myers Press, September 8, 1904, p. 4, col. 1.

⁶⁴The Pioneer University of Koreshan Universology (Estero, Fla.).

The Koreshan University System, ca. 1904, reprinted 1964).

⁶⁵Fort Myers Press, September 27, 1906, p. 4, col. 1-2.

⁶⁶Fort Myers Press, October 18, 1906, 2d ed., p. 3, col. 4.

⁶⁷Ross Wallace, "Cause of Dr. Teed's Tragic Death", The Flaming
Sword, Vol. 23, No. 2, February 15, 1909, pp. 58-59.