



Southwest Florida Archaeological Society (SWFAS) February 2017 Newsletter

PRESIDENT'S CORNER *by John Furey*



KORESHAN STATE HISTORIC SITE

All of us are aware of the tragic end of the Branch Davidian cult in Waco, Texas and its leader David Koresh. Well Estero, Florida had a religious cult and a Koresh in 1894 long before Waco, Texas. Most of us have heard of Koreshan State Historic Site, driven past the signs to its location in Estero, Florida; but how many of us have visited the site and know the background and story behind its founding and significance. Again, Koreshan State Historic Site, like many of the archaeological sites I have recently spotlighted in the SWFAS Newsletters, is a local attraction that has a unique historical narrative. Koreshan is the story of Cyrus Teed, a physician and the founder of a religious cult, who in 1869, after a serious electric shock claimed divine inspiration and became a religious leader and messiah. Originally founded in New York, he eventually moved his commune to Estero, FL and founded the Koreshan Unity as his "New Jerusalem". I have included a number of articles about Teed and his movement in this Newsletter to acquaint you with this local landmark and its history. I hope you find it interesting.

I wonder what was happening in New York in the 1800's to create so many cult-like religious movements. It must have been fertile ground in those isolated Central and Western New York rural farming communities prior to the Civil War. Cyrus Teed formed the Koreshans. Mother Ann founded the Shakers (Shaking Quakers) that began their movement in England but moved to New Lebanon, New York in 1861. The Millerites were formed by William Miller in 1833 and emphasized that the second coming of Christ would occur in 1843 and the Baha'i scriptures and beliefs. The Mormons were founded by Joseph Smith in Palmyra, New York in 1820 and in 1830 the Book of Mormon was published there.

So What does this have to do with archaeology? The Koreshans first began to purchase land on Mound Key in 1894 and by 1905 owned most of the island. In 1961 the last of the Koreshans deeded their property in Estero and on Mound Key to the State of Florida. Hence, the Koreshan Historic Site manages Mound Key. This is a major local site and was made by the Calusa. The mounds are huge; one at 187 feet and the other at 30 feet. Sea level canals were dug to allow canoes to come out of the bay and Mound Key was the capital of the Calusa. It was here in 1566 that Ponce DeLeon first encountered the Calusa and married the sister of Calusa chief Carlos to cement relations between them. A Jesuit priest was sent here to convert the Calusa however, they were not very successful. According to the Spanish, one building on Mound Key was so large it could hold 2,000 people.

IF YOU GO TO MOUND KEY

A variety of tour companies offer kayak and motor boat tours to Mound Key, launching from Lover's Key, Fish Tail Marina on Ft. Myers Beach and Bonita Bay Marina, among others. They arrange tours from their location to Mound Key and provide interpreters to explain the site. This is a major local site and worth the visit.

REMINDER: DUES FOR 2017 WERE DUE IN JANUARY

(Please use the form at the end of the newsletter)

WELCOME TO THE NEW BOARD

The new 2017 SWFAS Board Members are:

President: John Furey
First Vice-President: Jim Oswald
Second Vice-President: Elizabeth Clement
Secretary: Susan Harrington
Treasurer: Charlie Strader

Trustees:
First of Three Year Term:
Colin Andrews
Second of Three Year Term:
Theresa Schober
Mary Southhall
William Locascio

SWFAS FEBRUARY MEETING February 15, 2017 at the Imaginarium In Celebration of Black History Month



Dr. Ed Gonzalaz-Tennant provided an excellent presentation on the background of the destruction of Rosewood, FL in January 1923.

Rosewood was founded in 1850 with the building of a sawmill to cut the extensive red cedar forests in the area, and it was the red cedar that gave the town its name. Rosewood was in Levy County, nine miles inland from Cedar Key, which also got its name from the timber industry. By 1890, the predominantly white-settler town had become predominantly black and, what was unique was the African-American families owned their land. On

January 1, 1923, in order to cover up a violent encounter connected to an extramarital affair, a white woman falsely claimed to have been accosted and beaten by a black man. Many years later she recanted her story. A mob went to Rosewood and murdered and hanged Sam Carver, the blacksmith. After the incident of January 1, nothing happened for two days. A review of the weather records for that time indicated that for those two days Rosewood experienced exceptional heavy rain. On Thursday January 4, a mob again attacked Rosewood resulting in the death of Sarah Carver and her son and two members of the mob. The black residents fled into the swamp to hide and several buildings were burned. The death toll would have been significantly greater had it not been for the heroism of two brothers, railroad operators who brought the train into Rosewood and evacuated all of the black women and children to Gainesville, FL. On Saturday January 6, over 100 people burned the town, aided by a large group of men from a KKK meeting in Gainesville. There were no prosecutions from the murders or the burning of Rosewood. Eight people had died and a town burned to the ground. All of the black families sold out cheap and left. After 50 years, there are only 20-30 white families in Rosewood.

After the incident of January 1, nothing happened for two days. A review of the weather records for that time indicated that for those two days Rosewood experienced exceptional heavy rain for both days. On Thursday January 4, a mob attacked Rosewood and two white men were killed, Sarah Carver and her son were killed and several people wounded. The black residents fled into the swamp to hide and several buildings were burned. The railroad ran directly through Rosewood and, on Friday January 6, two white brothers who operated the train brought the train into Rosewood and evacuated all of the black women and children and transported them to Gainesville, FL. On Saturday January 6, over 100 whites burned the town, and they were aided by a large group of men from a KKK meeting in Gainesville. There were no prosecutions from the murders or the burning of Rosewood. Eight people had died and a town burned to the ground. All of the black families sold out cheap and left. After 50 years there are only 20-30 white families in Rosewood.



Through historical records and GIS mapping, a recreation of the house lots and ownership could be determined. Through on the ground archaeological excavations, that data could be checked. Using photographs, oral history, newspaper and magazine stories and photos, a 3D Model and Virtual Reality Reconstruction of the town could be

created and using gaming technology one could virtually walk around the town on a computer. Living survivors were located and interviewed to check this virtual reconstruction.



Dr. Gonzalaz-Tennant has studied the burning of Rosewood and other types of violence in the South and sees three categories of violence: Interpersonal Violence, Structural Violence and Symbolic Violence. Interpersonal Violence is one or more people personally attacking another physically. Lynchings are an example. Structural Violence is where a particular group suffers broad disadvantage; they are chased out of town, unable to vote, the courts dismiss them, the police are against them and there is no place to appeal to. Symbolic Violence includes the practice of Eugenics, where blacks are perceived as less than human by society at large. Forced sterilization was used as a mechanism to prevent the perpetuation

of perceived genetic defects, such as feeble-mindedness. What happened in Rosewood was that the mechanisms of Structural and Symbolic Violence ~~was~~ were not working against the African-American residents and, when that happens, Interpersonal Violence is resorted to. We must remember the times, the KKK was outlawed by the US Congress in 1871 as a terrorist organization and had never died in the South or the Midwest. The Klan had been protected by the police, the courts and the community. It was only in 1970 that lynchings peaked and the Klan was reorganized in Illinois and Indiana.

HERITAGE MONITORING SCOUTS (HMS) FLORIDA TRAINING IN COLLIER COUNTY MARCH 4, 2017

Heritage Monitoring Scouts (HMS Florida) will be holding a training session at the Collier County Museum, 3331 Tamiami Trail East, Naples, FL 34112 on March 4, 2017, 8:30 AM – 3:00 PM. HMS Florida is a public engagement and citizen science program focused on tracking changes to archaeological sites at risk, particularly those impacted by climate change in the form of erosion and sea level rise. Join Florida Public Archaeology Network (FPAN) staff for this full day training session to become a heritage monitoring scout.

The morning will be spent in the museum, covering threats to archaeological sites, how to identify some common site types and artifacts, and the best way to record and monitor them. The afternoon will be spent visiting and monitoring a site! This event is free and open to the public!

For more information and to register, go to <https://www.eventbrite.com/e/hms-training-collier-county-tickets-31939426685?utm-medium=discovery&utm-campaign=social&utm-content=attendeeshare&aff=escb&utm-source=cp&utm-term=listing> .

DENEGE PATTERSON - SWFAS MEMBER RELEASES NEW BOOK ON PINE ISLAND SOUND ISLANDS

Denege Patterson's book was launched at the Randell Research Center on February 11, 2017, entitled, ***A Tour of the Islands of Pine Island Sound Florida: Their Geology, Archaeology, and History***. Her book is edited by William Marquardt, and is being released by the Institute of Archaeology and Paleoenvironmental Studies, University of Florida, at the RRC.

Kristi Anders of Sanibel-Captiva Conservation Foundation said that her book is the first of its kind about the islands and all in one place. Ms. Patterson hired a professional photographer who hung out of the door of a helicopter to get spectacular aerial photographs of the islands. As a result, the book is in full color with many beautiful, high resolution pictures, and the text has been well-researched, documented, reviewed by professionals in those fields, and refined and edited by Marquardt.

On Friday, March 24, 2017, at 10 am and at 1 pm, Ms. Patterson will give two Power Point Presentations on Sanibel Island at the J. N. "Ding" Darling National Wildlife Sanctuary entitled "A Tour of the Islands of Pine Island Sound." The book will be sold in their gift shop. On Saturday, March 25, 2017, she will be giving "A Harbor Tour of the Islands" leaving from Pineland on a Captiva Cruises boat on Calusa Heritage Day sponsored by the Randell Research Center. On that day, the cruise boat leaves from the Tarpon Lodge at Pineland. Starting on December

16th, she will be giving land tours as usual at the RRC every Friday at 10 am and 1 pm through April. The proceeds of her book-- 100% --support the Endowment Fund of the RRC.

2017 SWFAS LECTURE SERIES

MARCH MEETING

Wednesday, March 15, 2017, 7:00 pm



Dr. Keith Ashley presents: Living Life on the Edge: Northeastern Florida and the Mississippian World

Location – Collier County Museum, 3331 Tamiami Trl East, Naples, 34112

Situated on the edge of the early Mississippian world, Native Americans in northeastern Florida lived off the rich natural bounty of the St. Johns River estuary. While most of their daily activities took place in and near their villages, residents of the Mill Cove Complex were part of far-flung interaction networks that brought exotic minerals (copper, mica, stone) and artifacts from distant lands to their community, and throughout Florida. Most noted is evidence of contact with the mega-center of Cahokia, which straddled both sides of the Mississippi River near St. Louis, Missouri. This presentation discusses

excavations by the University of North Florida at a major Florida ceremonial center known as the Mill Cove Complex (AD 900-1250).

Dr. Ashley's presentation dovetails with Florida Archaeology Month (FAM). Each March, statewide programs and events are designed to encourage Floridians and visitors to learn more about the archaeology and history of the state, and to preserve these important parts of our rich heritage. This year, the FAM poster highlights different aspects of engineering during the Mississippian Period, whether it was the engineering of mounds and waterways at Calusa sites in southwest Florida or social networks and trade evidenced in exotic materials found at sites like Mill Cove near Jacksonville.



Archaeology Month posters and bookmarks are available from SWFAS!



Dr. Keith Ashley is director of archaeological research at the University of North Florida in Jacksonville. He holds a PhD in Anthropology from the University of Florida. His research interests focus on the history and cultures of Native Americans in northeastern Florida. Currently, he is working on local archaeological sites that date to AD 900-1200 and exploring the relationships these communities had with others Natives in Florida and throughout the broader southeastern U.S.

TO GO TO THE COLLIER COUNTY MUSEUM:

Take the I-75 toward Naples, then exit at County Hwy-886 exit, EXIT 105, toward Naples. Go about 1 mile and turn left onto Livingston Rd/County Hwy-881. Go 1.4 miles and turn right onto Radio Rd/ County Hwy-856. Then go 1 mile and turn left onto Airport-Pulling Rd S/County Hwy-31. Go about .5 miles and turn left onto Tamiami Trl E/US-41 N. 3331 TAMIAMI TRL E is on the left. It is the large government center complex. Follow the signs for the museum to the rear of the complex.



2017 CALUSA HERITAGE DAY

Saturday March 25, 2017

9:30 am – 4:00 pm

Randell Research Center, Pine Island, FL

APRIL MEETING

April 19, 2017, 7:00 pm

Dave Southall presents: Florida's Mission Trail

Location – Collier County Museum, 3331 Tamiami Trl East, Naples, 34112

MAY 5-7, 2017

FLORIDA ANTHROPOLOGICAL SOCIETY 69th ANNUAL MEETING

University of North Florida, Jacksonville, FL

The 69th Annual Meeting of the Florida Anthropological Society will take place in Jacksonville, Florida on May 5-7, 2017. The meeting is hosted by the University of North Florida and the Archaeological Institute of America-Jacksonville Society. A special room conference rate of \$99 per night is offered by the Sheraton Jacksonville Hotel located near the St. Johns Town Center. To reserve a room go to: <https://www.starwoodmeeting.com/Book/FAS>. There will be a Friday night reception, the presentation of papers Saturday during the day and a Saturday night Banquet. The keynote speaker will be Dr. Jim Dunbar from Florida State University. Online registration will be available soon.

Cyrus Teed - by Peter Hicks

from <http://koreshan.mwweb.org/teed.htm>

Cyrus Read Teed was born on October 18, 1839 near Trout Creek, Delaware County, New York. He was the second son born into a family of eight children. As early as 1637, Teeds had lived in the Massachusetts Bay Colony. By 1757, they had migrated to Tompkins township in Delaware County, New York, settling near Trout Creek in an area that was known as Teedsville, fifteen miles from Walton. His father, Jesse Sears Teed, was born there on June 24, 1814 and died at the Koreshan Unity home in Chicago, Illinois on March 9, 1899. On his mother's side, he was directly descended from John Read who came to America in 1630, settling in Rehoboth, Massachusetts. His great grandmother Lydia married the Reverend Oliver Tuttle of Bristol, Connecticut. His mother, Sarah Ann Tuttle was born on October 27, 1815 in Bristol, Connecticut and died at Moravia, New York, October 25, 1885. Shortly after Cyrus was born, the family moved to New Hartford, New York on the land of grandfather Oliver Tuttle. At the age of eleven, Cyrus quit school and went to work on the tow path of the Erie Canal. His family wanted him to become a Baptist minister like his grandfather Tuttle, but Cyrus chose to follow another relative and began studying medicine with his uncle, Dr. Samuel F. Teed (a twenty-five year old allopathic physician) in Utica, New York. At this same time on April 13, 1859, he married his second cousin, Fidelia M. Rowe of Merideth, New York. Delia was the daughter of William and Polly Maria Tuttle Rowe.

2. On February 21, 1860, a son, Douglas Arthur Teed was born. Cyrus moved his small family to New York City in 1862, living in Brooklyn and continuing his medical studies. He enlisted in Company F, 127th New York Infantry of the New York volunteers as a corporal on August 9, 1862 at the age of twenty-two. On April 12, 1863, he was assigned to Brigade Headquarters. While on the march near Warrenton Junction, Virginia on August 1, 1863, he suffered sunstroke which led to paralysis of his left arm and leg. He was assigned to Ward 2, bed 71 at the General Hospital in Alexandria, Virginia where he was treated for sixty-one days until his release (August 7, 1863-October 16, 1863). He was granted a discharge from the army and returned to New York City to complete his medical studies at the Eclectic Medical College of the City of New York, graduating in February, 1868. He returned to Utica and rejoined his uncle. Below their office, they hung a sign in foot high letters which said "He who deals out poison, deals out death". They were referring to drugs - a very busy pharmacy, the Watford Drug Store, an half block away shows no record of the Teeds ever writing a prescription. However, below the doctors' office was a tavern, and people found this reference to poison very humorous. This was a brief, happy time. In 1869, he lived in Deerfield, just outside of Utica. Next to his home he set up a laboratory.

3. In the autumn of 1869, Cyrus had what he later referred to as his "Illumination". While working in his laboratory, he claimed to have changed lead into gold - alchemy. He called this knowledge the "Philosopher's Stone". Later that evening he had a vision in which he saw God in the form of a beautiful woman and learned the secret of the Universe and his place in it (Isaiah 11:10, Isaiah 44:28). The Koreshan God had a male-female aspect. Later Koreshan prayers would be to the Mother-Father God. He was told that he would interpret the symbols of the Bible for the scientific age. The nature of the Universe was revealed to him. The Earth was enclosed and we live on the inside - the Cellular Cosmology (Isaiah 40:12). Others have held the hollow earth view before him - Dr. Edmond Halley, Sir John Leslie, John Cleves Symmes, Jules Verne in "Journey to the Center of the Earth" in 1864, and W.F. Lyons in "The Hollow Globe" in 1868. The experiment on Naples beach from March through April, 1897 was an attempt to prove the Cellular Cosmology. These beliefs - about the nature of God and the nature of the Universe were very important to the Koreshans in later years. Annie G. Ordway became the helper promised to Cyrus in his illumination. He gave her the title of "dual associate". Women were major factors in the development of the Koreshan Unity. Evelyn Bubbett ran the printing house in Chicago and established a Woman's Mission there. "We live inside" was a popular way Koreshans addressed themselves.

4. The 1870's were unsettled times for Dr. Teed. Following his illumination, his medical practice declined and he was no longer able to support his family. He was known as the "crazy doctor". He moved to Binghamton, New York and established a practice there. He was aided by Dr. A.W.K. Andrews. Dr. Andrews and his wife Virginia became lifelong friends and could be counted among the first Koreshans. In 1873 Cyrus and Dr. Andrews visited the communal home of the Harmony Society in Economy, Pennsylvania and were entertained by Father Henrici and the Board of Trustees. He saw first hand the everyday workings of a communal society, a model of celibacy and communism. Unfortunately, at this time Mrs. Teed's health began to fail. From 1874-1876 he practiced medicine in Equinunk, Wayne County, Pennsylvania. By 1878, he was back with his parents in Moravia, New York. In the winter of 1878-1879 he had a successful practice at Sandy Creek (between Syracuse and Watertown) except people were slow to pay him. He edited a daily newspaper there called "Herald of the Messenger of the New Covenant of the New Jerusalem". None of these have survived although a few articles were reprinted in the Flaming Sword on October 18, 1901. In 1878 Dr. Teed was admitted to membership in the North Family of Shakers at Lebanon, New York. His contact with the Shakers and the Harmonists was laying a foundation for his own communal group. During this time, he also practiced medicine in Binghamton, Trout Creek, Connorsville, and Deposit in Delaware County. By August 20, 1880 he was back in Utica and by the end of the year he had established a communal home in Moravia and was running the family mop business. Members of this first group were his mother and father, his sister Zanetta, his sister Emma and her husband Albert E. Norton, his brother Oliver, Mrs. Sarah E. Paterson, Mr. and Mrs. Albert Merto, and Ellen and Ada Deane. By this time, his wife was an invalid due to tuberculosis. She went to stay with her sister, Mrs. Wickham, in Binghamton. Her son went with her.

5. After two years the mop business failed. The communal home was also criticized when Mrs. Ellen M. Woolsey left her husband to join the group. It became necessary for Cyrus to leave Moravia and begin practicing medicine again. This time, he went to Syracuse, New York. By 1883, his practice was thriving and he was joined by his brother Oliver, who had graduated from the Philadelphia National Eclectic Medical Association in 1868, and by his sister Emma. Their medical office "The Syracuse Institute of Progressive Medicine", located at 1 Wolf Block, West Onondaga Street, attracted the best people. The good times came to an end on August 9, 1884 when he was sued by Mrs. Charles Cobb and her mother, Mrs. Willis of Camden, New York. He was accused of obtaining money from them by saying he was the second Christ. Dr. Teed answered the suit by saying he considered the money a donation and that he would gladly return it. The amount was \$25.00 (\$5.00 from Mrs. Cobb's son's piggy bank) which was returned and the matter dropped. Cyrus gave a public lecture on August 31, 1884 titled "The Science of Immortal Life". However, things were never to be the same in Syracuse and he soon left for New York City. His residence there was a third floor flat at 135th Street near 8th Avenue in a communal home with four ladies - one his sister and another his cousin. Hard times forced the end of this small group. By 1886, he was not able to continue. Then he received an invitation to speak at the convention of the National Association of Mental Science

in Chicago. Mrs. Thankful H. Hale, who had known Dr. Teed in New York, got him an invitation and also sent him money for the trip. The convention was held at the Church of the Redeemer on Washington Boulevard from September 8th through September 13th. Dr. Teed spoke on Saturday and on Sunday, the last day of the convention, he gave a lecture entitled, "The Brain" followed by faith healing. He cured a woman who couldn't walk and was a great success. Two days before the convention, on September 6, 1886 a communal home was organized in Chicago. In a very short time the Guiding Star Publishing House, the Assembly of the Covenant (Church Triumphant), and the World College of Life - a school of metaphysics - had been established, mostly with members of the Mental Science Group. Mrs. Annie G. Ordway, who was to be a key figure in following years, became the head of the Society Arch Triumphant (general membership) in 1887. Dr. Teed's message was attractive to middle class, educated women. Another communal home was begun at 2-4 College Place, the corner of 33rd Place and Cottage Grove Avenue opposite Groveland Park. This building had been occupied by the Seventh Day Adventists. The Koreshans signed a three year lease.

6. 1890 began with Dr. Teed seeking to expand his community. Mrs. Mary Singer started a colony in California at 218-20 Noe Street in San Francisco. It was dissolved in 1892 and moved to Chicago with twenty-five people. Henry Silverfriend was sent to Economy, Pennsylvania to live with the Harmony Society for a year. It was a dream of Dr. Teed's to unify the many utopian communities into a "Confederation of Celibate Societies". He was in contact with Thomas Lake Harris of the "Brotherhood of the New Life" at Fountain Grove, near Santa Rosa, California, Frederick Evans of the Shakers, and John Duss of the Harmony Society. In the Spring of 1892, Koresh and three Sisters visited the Shakers. Annie Ordway was made a member of the North Family of the Shakers at Mt. Lebanon, New York. Dr. Teed was described at this time as 5'6" tall weighing 165lbs. Up until 1891, he had never shaved. After that date, he was clean shaven and always wore spectacles. His hat size was 7 and his neck size was 15". He had a deep voice and a penetrating stare. He spoke in a forceful manner and his lectures and sermons rarely lasted less than two hours. In 1891, he began to write and refer to himself as Koresh. On May 1, 1892, the Koreshans rented an estate at 99th and Oak in Washington Heights, Illinois that they named Beth Ophra (home of Gidion 6:11). There was a mansion and seven cottages on eight and a half acres of land. A printing office was established in what had been the barn. In later years, it would be remembered as a place with beautiful flower beds and tree lined walks. Two ponds were perfect for ice skating in the winter. And there was enough room for Annie Ordway to take over one of the cottages for her cats. At this time there were one hundred and ten members, of which eighty-three were women. Two lawsuits were brought against Dr. Teed at this time - Miller V Teed, Case G 103382, Circuit Court of Cook County, Illinois and Cole V Teed, Case G 103461, Circuit Court of Cook County, Illinois. Both suits had the same attorney, William H. Hill, and the same wording, dealing with Dr. Teed's views on woman's rights. They were dropped, the first on March 13, 1894 and the second on June 23, 1897. On May 25, 1892, he was sued by A.A. Exline, Case G 104606, for \$200.00. This was settled for \$59.00 and costs. These suits were mostly harassment, but they had an effect. In 1893, Koresh was riding a train from Pittsburgh to Chicago after a speaking engagement when a fellow traveler told him about a development for sale on Pine Island in Southwest Florida. Rail passes were available for those interested and Koresh was able to get three. On December 6, 1893 he got on the train from Chicago to Punta Gorda, accompanied by Annie Ordway and Berthaldine Sterling Boomer. They met a Mr. Whitehead who showed them the property at St. James City. The cost was too much for the Koreshans, \$150,000.00. They regretfully returned to Chicago. But before they left, Koresh left copies of the Flaming Sword at the cable station at Punta Rassa. Gustave Damkohler came to pick up his mail and read the Flaming Swords. He wrote Koresh and invited him down. The letter was sent in a Watchtower of Zion envelope, covered with prophetic sayings, and even though Damkohler had written in German and it took time to get the letter translated, they felt it contained good news. On December 26, 1893, Koresh, Mary Mills, Berthaldine Boomer, and Annie Ordway left Chicago for Punta Gorda. Mrs. Boomer sold some land that she owned and used the money to finance the trip. The party took the train from Chicago to Punta Gorda and then took a boat to Punta Rassa. They spent the night at the abandoned cattlemans' hotel there and were met by Damkohler and his son Elwin the next morning. Damkohler borrowed a boat (the "Guide") from a friend and they sailed on to Mound Key where they ate supper. Then they transferred to two rowboats to proceed up the Estero River, arriving at what is now Bamboo Landing at 10:00PM on January 1, 1894. On January 7th, Dr. Teed spoke at the Baptist Church in the afternoon and evening. They stayed with Damkohler for six

weeks, and he agreed to sell his 320 acres to the Koreshans. Title was transferred on November 19, 1894. Meanwhile, the first group of Koreshans left Chicago on January 11th and arrived on January 20th (five people), followed by a group of twenty who left Chicago on January 31 and arrived February 6th. The new colony was in full swing. Dr. Teed also bought land from William T. Dodd in 1894 at what was to become Horseshoe Bend (Lee County Closed Index of Deeds, L-Z Grantee from 1887 - July 1, 1922). Dodd's house had fallen apart and was known as Skeleton House. Later, the Koreshans put their first cemetery there.

7. The Florida colony grew and became more important than Chicago. On September 23, 1903 the Koreshan Unity was incorporated using the structure of the Standard Oil Company of New Jersey as its model. Capital stock in the amount of \$1,000.00 was issued with Evelyn Bubbett having 45 shares, Henry Silverfriend having 45 shares, and Dr. Teed having the remaining 10 shares for a total of 100 shares. Later, capital stock was increased to \$200,000.00 with Dr. Teed having 289 shares, a majority. On November 17, 1903 the last Koreshans left Chicago, bringing with them fifteen train car loads of possessions and equipment. There were two hundred people at Estero as 1904 began. On September 1, 1904 a meeting was held to incorporate Estero. The Koreshans had fifty-eight registered voters, many more than the twenty-five needed. At that time there were forty-nine Republican voters and four hundred forty-six Democrats in the county. One hundred ten square miles of land was included in Estero, eight of them water. Between 1894-1908, the Koreshans acquired 5,736 acres of land at a cost of \$3,310. Businesses at Estero included; Utilities and Electrical Works, Sculpture and Concrete Works, Tin Works, Mattress Making Shop, Hat and Basket Weaving Shop, Shoe Shop, Blacksmith Shop, Print Shop, Laundry, Dining Hall, Saw Mill, and Boat Works. They bought a furniture plant in Bristol Tennessee in 1906 for \$75,000.00 and were negotiating with the government of Honduras for a grant of 200,000 acres of land for colonization. They bought the San Carlos Hotel in St. James City as a possible site for the World College of Life. However, it burned down on July 26, 1905 while it was being remodeled. Acreage on Mound Key was bought from Frank Johnson. Political problems arose and the American Eagle newspaper was begun June 7, 1906. The Koreshans felt that they weren't getting their fair share of road taxes and ran a slate of candidates in the election of 1906. They were prevented from running in the Democratic primary because separately and they had voted as a block for Teddy Roosevelt in the 1904 election. It began as fun with the Koreshan band playing and the newspaper attacking the other candidates, but this changed on October 13, 1906. While meeting the 1:30PM Atlantic Coast Line train from Baltimore, a group of Koreshans got into a fight in front of R.W. Gillams grocery store in Ft. Myers. Dr. Teed tried to break it up, but was attacked by town Marshal S. W. Sanchez. Dr. Teed was injured and arrested along with Richard Jansch and Claude Rahn. They were taken to the Lee County Bank at the corner of 1st and Hendry Street where they posted bond of \$10.00 each. They chose not to return for trial and the matter was dropped. However, Koresh's condition from the beating worsened as time went on and was believed to be the cause of his death two years later. He died on December 22, 1908 (the Winter Solstice). Many of his followers believed that he would be resurrected on Christmas Day. Annie Ordway returned to Estero from Washington, D.C. where a new Koreshan colony had been begun. Dr. J.E. Brecht pronounced him dead and made the Koreshans bury him. He was entombed at the southern end of Estero Island on December 27, 1908.

Peter Hicks is a former Ranger at the Koreshan State Historic Site

Cyrus Teed: The Cult Leader In Our Backyard

By Artis Henderson from the Fort Myers Florida Weekly News at http://fortmyers.floridaweekly.com/news/2008-09-03/top_news/001.html



Exactly 100 years after his death, the man called "Koresh" still leaves his mark. The silted banks of the Estero River seem an unlikely spot for a utopian community. With acres of scrub pine stretched across sandy soil and patches of roughbarked cabbage palms leading to the murky water, the hot, flat plains of southern Lee County speak more of purgatory than paradise. But in the late 1800s, a charismatic religious leader brought his band of followers to these backwaters of south Florida, setting up camp along the river and christening the spot New Jerusalem. In a move emulated by cult leaders into the 20th century,

the group's leader, Cyrus Teed, adopted the Biblical translation of his name. He called himself Koresh. As the southernmost state on the edges of the frontier, blanketed by swampland and frequented by pirates, Florida has long struggled with its unsavory image in the American psyche. Even today, Sunshine State residents breathe easier when another of the wacko-triumvirate — Florida, California and Texas — commits a faux pas on the national scale. During the 2003 gubernatorial race in California, Floridians gave a statewide sigh of relief as Arnold Schwarzenegger waged a campaign against adult movie stars, sumo wrestlers, and Larry Flynt, hoping the debacle on the west coast would relieve the taint of humiliation still lingering from Florida's missteps in the 2000 presidential campaign.

It's true that Florida has committed its share of political screw-ups, but usually this state can bank on staying out of the crazy religion business. Texas has the handle on that front, with memories of David Koresh and his fiery showdown outside of Waco still burned into the national conscious. When the Feds busted another ultra-conservative polygamous sect dabbling in underage marriage this year, Floridians rolled their collective eyes, nodded knowingly, and thanked God it was Texas. But 2008 marks the 100-year anniversary of the death of our own Koresh, and until his body washed away in the hurricane of 1921, believers still waited for the Florida-based messiah to rise from his tomb on Fort Myers Beach.

The leader

Like cult leaders from the current era, Cyrus Teed exuded a charisma that drew followers and raised funds. At one Midwest meeting, he brought in more than \$60,000 in donations (about \$1.2 million in today's dollars). When the early Koreshans were based in Chicago, Teed came to be called the "Chicago Christ," originally because he referred to himself as a shepherd tending his flock, but later because he claimed to be the reincarnation of Jesus Christ. His philosophies were Christian-based, though most deviated from the Biblical faith. The bulk of Teed's creed originated in an "illumination" he experienced in 1869 at the age of 30. Working in his laboratory late at night, Teed slipped into a trance. A beautiful woman appeared before him haloed in purple and gold. Teed believed her to be an angel, and she spoke of universal truths that became the foundation for Teed's Koreshan beliefs. These included reincarnation, socialism and alchemy. She also spoke of the universe being a hollow sphere, with earth on the inside.

Preaching across the Northeast and Midwest, Teed ran his first base of operations out of Chicago. There, his flock grew to nearly 1,000 followers, many of whom were women. Contrary to the norms of his times (this was before the great women's suffrage movement of the early 1900s), Teed infused his teachings with an element of feminism. He spoke of a God equal parts male and female and believed in the equity of men and women. His chief minister was a woman, the ruling court - the Seven Sisters - were all women, and, of course, a woman delivered his initial vision. Against the backdrop of modern cults, it's hard not to take a cynical look at Teed's collection of female followers. After the Waco disaster, reports spoke of David Koresh's harem of young women, and cult leader Warren Jeffs is serving prison time for his abuse of power, including sanctioning polygamy. In Beth-Ophrah, the mansion in Estero, Teed placed the Seven Sisters in separate bedrooms on the ground floor and his own living quarters at an easily accessible point on the second. An 1896 article in the New York Times accused Teed of surrounding himself with "the most beautiful and adventurous" women of the colony.

Despite evidence suggesting otherwise, Teed advocated a strict doctrine of celibacy. Before moving his group to the wilds of south Florida, Teed spent time with the Shakers in New York. A progressive utopian community, the Shakers were best known for their strict adherence to celibacy. The community eventually faded out of existence, victim to the pitfalls of a sexless lifestyle (namely lack of new members). Teed adopted the belief that celibacy was essential for spiritual cleansing and leading a sinless life. He also pulled evidence from his alchemical studies, saying that intercourse drained a person's life force.

The community



*Jim McLaughlin/Florida Weekly
Founders House*

Laws governing intercourse aside, the Koreshan community south of Fort Myers projected an image of assiduous wholesomeness. "They were a very industrious, hardworking people," said Mike Heare, park services specialist at the Koreshan site (now a state park). When the group first arrived in 1894, they faced the usual hardships of a pioneering lifestyle: toil, hunger, disease. Members, mostly from well-off families in the Midwest, worked to clear land and build shelter in the thick scrub of wild Florida. Their first houses were built around cypress logs and thatched with palm fronds. In 1895, a cold front swept through south Florida, dropping temperatures to 14 degrees and killing the community's citrus, mango, and avocado orchards. Literature promoting the Koreshan community promised "a pioneer life and sacrifice" as well as "some drudgery."

Despite hardships, the community thrived. New members joined. A sawmill, bakery and general store prospered. The sect acquired more land in the area. In the tradition of shady Florida politics, though, the elections of 1906 ultimately wrought the group's decline. Cyrus Teed brought together Koreshans, Socialists, and Republicans to fight the entrenched power of the Lee Country Democratic party. In October, a brawl erupted between the Koreshan candidate for county commissioner, the town marshal, a Fort Myers politician, and Cyrus Teed. Teed received blows to the head and face that would wear on his health and lead to his death two years later.

As with recent cults, the power of the Koreshan faith resided not in the strength of its doctrine but in the charisma of its leader. Teed prepared for his death by promising imminent return. Before he passed away in 1908, he gave specific instructions for the construction of a tomb and left orders that his body be placed in a zinc coffin. At the time of Teed's death, his followers kept guard over the body, expecting the self-proclaimed messiah to rise again. Rigor mortis set in and, later, decomposition. The vigil lasted until the Lee County health inspector demanded the body be interred. Sect members placed Teed's body in a mausoleum on Fort Myers Beach. They stationed believers at the site in preparation for his return and left a row boat in case Teed resurrected while no one stood on duty.

Without Teed at the helm, the Koreshan community slowly disappeared. The last believer, a Jewish convert from Nazi Germany, passed away in 1982. Before her death, Hedwig Michel — known as the last Koreshan — turned over Koreshan land and buildings to the Florida state parks system. Today, the site stands as a historical relic and a monument to Florida's notso distant cult past.

If you go

What: Koreshan State Historic Site

Where: 3800 Corkscrew Road, U.S. 41 South of Alico, in Estero

Hours: 8 a.m. until sundown, 365 days per year

Admission: \$4 per car, up to 8 people; \$3 for single occupant; Guided tours available for \$2 per adult and \$1 per child. Overnight camping runs \$22 per night.

Don't miss: Some of the park's special events that run January through March. Dutch oven bread baking and cast iron cooking top the list.

Cyrus Teed



from Wikipedia at https://en.wikipedia.org/wiki/Cyrus_Teed

Cyrus Reed Teed (October 18, 1839 – December 22, 1908) was a U.S. eclectic physician and alchemist turned religious leader and messiah. In 1869, claiming divine inspiration, Dr. Teed took on the name Koresh and proposed a new set of scientific and religious ideas he called Koreshanity, including a unique Hollow Earth theory that posits the Earth and sky exist inside the inner surface of a sphere. In the 1870s, he founded in New York the Koreshan Unity, a commune whose rule of conduct was based on his teachings. Other similar communities were established in Chicago and San Francisco. After 1894 the group concentrated itself in the small Florida town of Estero, seeking to build a "New Jerusalem" in that locale, peaking at 250 residents during the first decade of the 20th Century. Following Teed's death late in 1908

the group went into decline, finally disappearing in 1961, leaving the Koreshan State Historic Site behind.

Early years

Cyrus Reed Teed was born October 18, 1839 in Delaware County, New York. Teed studied medicine before opening a medical practice in Utica, New York.[1]

Koreshanity

As a young eclectic physician, Teed was always interested in unconventional experiments, such as alchemy, often involving dangerously high levels of electricity. In the autumn of 1869, during an experiment he was badly shocked, and passed out. During his period of unconsciousness, Teed believed he was visited by a divine spirit who told him that he was the messiah. Inspired, once he awoke Teed vowed to apply his scientific knowledge to "redeem humanity." He promptly changed his first name to "Koresh," the Hebrew word for Cyrus.

Teed denounced the idea that the Earth revolved around the sun and instead pioneered his own theory of the Universe, known as the Cellular Cosmogony. According to this theory, human beings live on the inside of the planet, not the outside. The sun is a giant battery-operated contraption, and the stars mere refractions of its light. Teed's ideas, called Koreshanity, caught on with others. Koreshanity preached cellular cosmogony, alchemy, reincarnation, immortality, celibacy, communism, and a few other radical ideas. Teed started preaching Koreshanity in the 1870s in New York, forming the Koreshan Unity, later moving to Chicago.

Communal leader

One of Teed's fundamental principles involved the gathering of his most devoted followers into communal living groups.[1] A first commune was formed in Chicago in 1888. By 1902 a second Koreshan community was established in that city.[1] Other followers of the so-called Koreshan Unity formed a short-lived community in San Francisco, which lasted from 1891 to 1892. Small church groups existed in other towns.

In 1894 Teed's followers began to congregate in a small Florida town called Estero, where Teed planned to form a "New Jerusalem." The two Chicago societies, including the group's printing plant, were subsequently shut down and moved to Florida.[2] The colony was extensively landscaped and bedecked with numerous exotic tropical plants. The Koreshans built extensively, establishing a bakery, general store, concrete works, power plant, and "World College of Life" in the community. They also published their newspaper from the site, called The Flaming Sword.[3]

The "golden age" of the Koreshan Unity in Estero was 1903 to 1908, when they had over 250 residents and incorporated the town, its territory embracing some 110 square miles — the fifth largest area of any city in the United States at the time.[4] They tried to run several candidates for county government against the local Democratic Party, but were never successful.

Death and legacy

In 1904, Teed was involved in an altercation between Fort Myers men and members of the Unity. He was severely beaten[5] by a Marshal Sanchez, suffering injuries from which he never recovered. He died on December 22, 1908.[6] Teed's followers initially expected his resurrection, after which he and his faithful would be taken up to heaven as he had predicted in his book *The Immortal Manhood*. They kept a constant vigil over his body for two days, after which time it began to show signs of decay. Following Christmas the county health officer stepped in to order his burial.[7] After his death the group went into decline.

In 1910, a hurricane destroyed his tomb on the southern end of Estero island and washed his coffin out to sea.[8] The last remaining follower, Hedwig Michel, deeded the colony to the State of Florida in 1961. It is now the Koreshan State Historic Site.

Cyrus Teed's son, Douglas Arthur Teed, was an American Impressionist painter.

Footnotes – please see website noted above

Koreshan Unity

from Wikipedia at https://en.wikipedia.org/wiki/Koreshan_Unity

The Koreshan Unity was a communal utopia formed by Cyrus Teed, who took the name "Koresh", the original Persian of his name Cyrus. The Koreshans followed Teed's beliefs, called Koreshanity. The Koreshan Unity started in the 1870s in New York, where Teed started preaching his beliefs. He formed short-lived groups in New York City and Moravia. He later moved to Chicago. Teed's followers formed a commune in Chicago in 1888 called Beth-Ophra. Some followers also formed a short-lived community in San Francisco (1891-2). Small church groups existed in other towns.

Membership levels

There was a tri-level system of membership. The outer level was made up of non-believers who were willing to work for the Unity. This group was called the Patrons of Equation, and allowed for marriage and participation in the secular aspects of the unity. The middle group, the Department of Equitable Administration, allowed for marriage, but sexual relationships were only to be for the purpose of reproduction. The inner, core, group (called The Pre-Eminent Unity) was the Celibate and Communal group, which did not allow marriage and practiced celibacy. Within each of these three levels were three distinct branches, the Secular System, the Commercial System, and the Educational System, with a total of nine groups.

Community

Eventually, Teed took his followers to Estero, Florida, to form his "New Jerusalem" in 1894. The community was at its peak 1903-1908, when it had over 250 residents. There were apparently another 4,000 believers around the country. Teed had a vision in which he was to establish a utopian city of 10,000,000 with streets up to 400 feet (120 m) wide. Membership declined following his death in 1908. It built extensively, establishing a bakery, printing house (publishing their newspaper and other publications), the "World College of Life", a general store, concrete works, power plant (supplying power to the surrounding area years before it was available elsewhere in the region) and more. The colony was extensively landscaped. There has been work to document and preserve the grounds in Estero (a Florida State Park.)[1]

Political Party

In 1906, the community formed the Progressive Liberal Party to run several candidates for county government against the local Democratic Party but were never successful. This Progressive Liberal Party consisted of Koreshans, socialists, Republicans, and dissatisfied Democrats. The Koreshans had already incorporated Estero and were seeking further political power in Lee County. After Teed died in 1908 the group went into decline. Several groups split off from the Unity. One such group was the Order of Theocracy that left in 1910 and moved to

nearby Ft. Myers. This group lasted until 1931. The fact the Unity was celibate did not help, although celibacy was not the real problem since there was a married status within the Unity. Celibates were the highest order. Without new members joining, the group slowly dwindled. It continued to publish the Flaming Sword until the printing press burned down in 1949. It also published the American Eagle, which began in 1906 and later became a horticultural newspaper.

Followers

The last remaining follower, Hedwig Michel, joined in 1940. She had learned of the Koreshans in Germany, and fled Nazi persecution. She ceded the main portion of the commune grounds to Florida to form a state park in 1961. The Koreshan State Park (now known as the Koreshan State Historic Site) was opened in 1967. Hedwig Michel continued to live in the building known as the "Planetary Court". She died in 1981. She is the only Koreshan buried within the park. Two other Koreshan cemeteries are nearby, one of which lies within a gated community and the other on land owned by the Audubon Society. Partly due to the Koreshan belief in a form of reincarnation, little, if anything, was done to care for these cemeteries. The only permanent grave stones were put in by family members.

College

The College of Life Foundation, formerly the Koreshan Unity Foundation, is now the owner/caretaker of the remaining Koreshan land and the extensive archives. After Michel's death, control of the Koreshan Unity Foundation passed to her secretary, Jo Bigelow, and most recently another individual, Charles Dauray. None of those controlling the College of Life Foundation are Koreshan believers.

Footnotes – please see website noted above

Koreshan State Historic Site; Welcome to Koreshan State Historic Site

from Florida State Parks at <https://www.floridastateparks.org/park/koreshan>

Throughout its history, Florida has welcomed pioneers of all kinds. Cyrus Reed Teed was probably the most unusual, bringing followers to Estero in 1894 to build the "New Jerusalem" for his new faith, Koreshanity. The colony, known as the Koreshan Unity, believed that the entire universe existed within a giant, hollow sphere. The colony began fading after Teed's death in 1908, and in 1961 the last four members deeded the land to the state. What remains of their once vibrant community are 11 beautifully maintained historic structures that date from 1882-1920 and landscaped grounds including unique ornamental exotic vegetation from throughout the world. Today, visitors can fish, picnic, boat, and hike where Teed's visionaries once lived and created their own utopia.

A boat ramp and canoe/kayak rentals are available. Visitors can take self-guided tours of the settlement or a ranger-guided tour. For overnight stays, the park has a full-facility campground. Campers can enjoy campfire programs every Saturday night starting in December and every Wednesday and Saturday from January through March. The park is easily located on U.S. 41 at Corkscrew Road.

FAS AND SWFAS MEMBERSHIP APPLICATIONS

We encourage those interested in Florida archaeology to become members of The Florida Anthropological Society (FAS) and The Southwest Florida Archaeological Society (SWFAS). Annual dues are due in January of 2017 and membership applications to both organizations are attached. Membership in the FAS provides you with four annual volumes of *The Florida Anthropologist* and occasional newsletters on anthropological events in Florida in addition to the annual statewide meeting. More information on FAS can be found online at: www.fasweb.org. Membership in SWFAS offers you a local series of talks on archaeological and anthropological subjects that you can attend. The SWFAS monthly newsletter keeps you up to date on local events as well as other important archaeological topics. We urge you to support both with your membership. All of the SWFAS Lecture Series are open to the public at no charge.

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Membership in the Society is open to all interested individuals who are willing to abide by the Florida Anthropological Society Statement of Ethical Responsibilities, which can be found on our website: fasweb.org. Membership is for one year.



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go to the Membership form page on our website: fasweb.org.

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The Southwest Florida Archaeological Society

<http://fasweb.org/swfas/>

The Southwest Florida Archaeological Society (SWFAS) was founded in 1980 as a not-for profit corporation to provide a meeting place for people interested in the area's past.

Our goals are to:

- Learn more of the area's history
- Create a place for sharing of this information
- Advocate for preservation of cultural resources

Its members include professional and amateur archaeologists and interested members of the general public. Members come from all walks of life and age groups. They share a lively curiosity, a respect for the people who preceded them here, and a feeling of responsibility for the conservation of the places and objects they left behind.

The Society holds monthly meetings between October and April, attracting speakers who are in the forefront of archaeological and historical research. Occasionally members join in trips to historical and archaeological sites.

A monthly newsletter, Facebook page, and website keep members abreast of our events and happenings.

The organization is a chapter of the Florida Anthropological Society, a statewide organization that publishes quarterly newsletters and a journal, *The Florida Anthropologist*, and holds an annual conference.

I want to help The Southwest Florida Archaeology Society preserve and interpret Florida's heritage!

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