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*The emergence of communal life in twentieth-century America brought increasing attention to earlier attempts to found Utopian communities. Although all such groups have individual histories, a few, at least, seem to have been founded by leaders increasingly confounded by religious, technological, and social developments of the nineteenth century. The emergence at that time of newer forms of biblical criticism and theological expression, the rise of the scientific method of analysis as exemplified in Darwinian biology, and the scale of social change emanating from industrial capitalism, among other developments, had upset what was, to many, the established order. Disturbed by the conceptualization of an infinite universe, of an organic evolution stretching backward into a vast unknown, and of social rearrangement only yet dimly understood, there was, to some, comfort to be found in finiteness, boundedness, order, and less complex arrangements.*

*Emanating from the unique circumstances of the late nineteenth century, a host of individual perspectives arose, making an effort to reconcile such discomforts: a flat earth or a hollow earth, with the safety of known limits; a definite time and place in which creation became manifest; a social structure and social life that, at one and the same time, could take advantage of the new but remain rooted in the old. In short, a simple universe that by mental analogy was one with beauty, symmetry, ordered arrangement, and not the least important, godliness. Perhaps this is a frame of reference for beginning an understanding of Koreshanity and its founder, Cyrus R. Teed. For it was not so much in the uniqueness of any single belief as it was in the integration of science, religion, and social economics that the movement of Teed became known. (p.351)*

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