

IN A DEFENSE OF DR. TEED'S TEACHINGS.**Mrs. L. S. Boomer Writes Regarding Her Observations of Koreshanity.**

The following defense of Dr. Teed has been received by THE TRIBUNE:

CHICAGO, July 18.—[Editor of The Tribune.]—A recent article in THE TRIBUNE on Dr. Teed and the provision he has made for the children of the Koreshan community leads the writer to feel that the time has come when some friend of the doctor and his community should ~~come into~~ the public in his defense. It is deemed insulting to make heartless comments on the poverty of a private family, who in loyalty to some conviction cheerfully endure its hardships. Is it less insulting to publish sneers at the poverty of a family whose basis of relationship is unity of religious conviction? Hundreds of parents in this city place their children in boarding schools, some as far distant as Europe, for what they consider educational benefits, and they are not censured by the public; but when Koreshan parents place their children in a school a mile away, under a system of training which they consider beneficial, they must be subjected to rude public comment. Thousands of children go barefoot in summer, both from poverty and from choice, unnoticed, and their parents are not censured. May not Koreshan children be allowed the same privilege? Was not Abraham Lincoln once a poor barefoot boy?

Recently in this city there was a congress of vegetarians. Their meetings were respectfully noticed and commented upon by the press. There are numerous vegetarian Sanitariums in this country highly esteemed by many. Why is it that the vegetarianism of Koreshans must be held up to ridicule?

Most children, particularly in the rural sections, are privileged to run wild during the summer, with little if any schooling. Koreshan children also have a long summer vacation spent in general recreation. During the winter they are admirably taught by teachers who were considered competent enough to teach in the public schools of California. The supply of water at the school is as abundant as is necessary. That it is not more abundant is due to circumstances over which the parents have had no control. Most people at some period of their lives have had to put up with some temporary inconveniences.

Thus far the writer has simply made direct remarks concerning the things commented upon in THE TRIBUNE. These remarks are made by one who is not and never has been a member of the Koreshan community, but who has had an opportunity of knowing all its inward workings such as is possible to but few.

While riding one day on Cottage Grove avenue I noticed a sign on a building revealing the place to be the headquarters of Koreshanity. A visit was made then and there. I was admitted to the house, where I conversed for two hours with a lady whom I literally bombarded with questions, all of which were well and politely answered. In response to a request I secured a large roll of Koreshan papers. These were carefully studied and found to contain so much wisdom, which I believed to be of a divine order, that I purchased all varieties of the society's literature. I visited the home frequently and came to know and love its inmates. Dr. Teed, however, I did not see as he was absent for months on the Pacific coast, so I was quite unaffected by his personal influence. I learned that these people had been subjected to all manner of insults. Learning their character I was astonished and indignant. After a close and critical observation of the doctor and his people for two full years the conviction has become firm that they are earnestly striving in the midst of great difficulties and that most trying kind of persecution, made up of attacks on their reputations to live in accordance with their understanding of the highest type of primitive Christianity as derived from the science of the law. This involves communism and celibacy for all desirous of obtaining resurrection like Jesus the Christ.

When public and press renewed their persecutions of the Koreshans at the time of their removal to the suburbs I felt that the least I could do was to befriend them in every possible way that did not necessitate confronting the public. I believed these people to be Christians of the highest, most truly self-sacrificing order.

Now I know them so well and understand their doctrines so thoroughly that I am willing to appear before the public at any time and in the name of truth and justice defend them; tell in plain and simple language what they believe and purpose to do.

That there have been a number of people in the Koreshan homes utterly unfit to be there it is true. They were people incapable of appreciating the real doctrines and mission of Koreshanity. They entered the home from unworthy motives. In the highest sense they were not of it, and went out from it. Some have gone filled with the spirit of envy and revenge, the fruits of which they will yet reap and eat.

This is called an age of religious toleration. The writer sincerely hopes there is enough of it extant to admit the friends as well as the enemies of Koreshanity to a ~~general public hearing.~~

MRS. L. S. BOOMER.