

# THE NEW JERUSALEM

PROPHET TEED LOCATES HIS IN A FLORIDA SWAMP.

On a Small Island Called Estero—Every One Has Equal Rights—Visitors Are Very Welcome—New Disciples Constantly Joining Them.

The spot selected by Cyrus R. Teed, founder, prophet, priest and king of the Koreshan Unity, as the site of the New Jerusalem, the heaven to be established in the millennium, is no longer a matter of conjecture. It is not in the Holy Land, as was for some time promised and believed, but in Florida, on a small island called Estero, in Lee county. Here the end of the way creed, which up to two or three years ago had its central house at Chicago, has its abiding place, and, as "the master," Teed reigns with unlimited power and absolute security.

It is scarcely five years since the New Jerusalem was first established, but already the inhabitants are self supporting, or at least very nearly so. The table is supplied from their farms, and they raise enough over and above their daily needs to supply whatever is wanting through the Florida markets. They own the land, which is inalienable and cannot be sold under any circumstances. They have their own sawmills and engage in ship building and other industries.

The Koreshan Unity is so well known in Chicago that it is necessary to go into its beliefs. It is a communistic organization based almost exactly on the ideas expressed by Edward Bellamy. It advocates the equal distribution of wealth and labor, with government ownership of every industry and enterprise, and it expects to bring the whole world into a communitwealth of this form. With this end in view there are numerous rules put forward for the conduct of all believers, and at the New Jerusalem all these rules are strictly carried out.

The living is in common; sleeping, working or resting they are one large, and, it is said, harmonious family. Even the children have their own apartments, and are cared for by "sisters" appointed for the purpose. Women have equal rights with men, so that Koreshanity is, in one thing at least, more than ahead of the times, even in Kansas. The only distinction made is in the separation of the sexes, necessary to make them "sons of God." But Cyrus (Teed) has his seat at the women's dining table, by the side of Victoria Gratia, the secular head of the Koreshan Unity.

It is said that Teed courts investigation and gives the earnest seeker every facility to visit the New Jerusalem. The railway at Jacksonville and other points conveys the traveler to Punta Gorda, where he takes a steamer to St. James, and is met by a sloop belonging to the Unity. One may even, if the chance be favorable, sail in a charmed vessel sent from heaven. For "Cyrus" (Dr. Teed) has taught his followers that the Father (God) will grant all his wishes, and sometimes proves it substantially. Having need of a vessel he asked the Father for it, and it came. An awe-struck procession met it at the wharf and prostrated themselves, crying, "O Master, O Master!" Then said Cyrus: "I can command this vessel to go to pieces and every soul on board will go to the bottom. I can then by the words of my mouth bring all the particles together again and it will be as new."

But the men on board fell on their knees and besought him not to put their faith to so severe a test, and he mercifully complied.

After reaching the New Jerusalem the visitor lives exactly as the members do, so that the system and the daily life are open to his gaze and understanding. So subtle is the fascination of the doctrine, the communistic life, and of its great central figure, Dr. Teed, that many guests take away with them an enthusiasm that frequently sends them back again as members.

The Unity has in contemplation a line of flatboats and steamers to be placed on the Mississippi and its tributaries, and larger ships on the gulf, for the accommodation of Koreshans who wish to establish themselves at the New Jerusalem. Poor families will be transported free of charge.—Chicago Tribune.