

TABLE 5²²
CITY OF PITTSBURGH:
YEARLY DEATHS FROM CONSUMPTION 1873-1895

Year	Number of Deaths	Year	Number of Deaths
1873	326	1885	372
1874	331	1886	380
1875	345	1887	408
1876	341	1888	363
1877	301	1889	309
1878	315	1890	350
1879	261	1891	437
1880	314	1892	435
1881	349	1893	449
1882	316	1894	455
1883	353	1895	366
1884	355		

22 Ibid., 1873-95.

KORESHANITY, TOPOLOBAMPO, OLOMBIA, AND THE HARMONIST MILLIONS

KARL J. R. ARNDT

As the darkness deepened over the affairs of the Harmony Society, the future fate of the gold buried in its vaults rather than the treasures its pious members had laid up in their heavenly home became a focal point of attraction to mundane prospectors in America and abroad. In 1890, under date of August 3 and 10, the *Pittsburgh Leader* had published an extensive report on the situation, but although the *Leader* articles on the society were written by a man close to the source, they were not the first, or only, news reports about the Economites published by the press of the country and Europe at this time. The Harmony Society had always interested the newspaper readers of the world, both in a positive and negative manner. The tremendous success they made of communism and religion continued to have an inspirational effect upon new prophets with new revelations and more or less new dreams which had not yet been dashed to pieces or modified by the cruel facts of human existence. By illustration let us look at three new systems which were brought to Henrici's attention during his closing years in the hope of helping him dispose of the society's burdensome millions: Koreshanity, Topolobampo, and Olombia.¹

Surely the closing decade of the last century was not lacking in colorful and highly original ideas for the improvement and salvation of mankind, and among these plans were the three just mentioned. All three called on the Harmony Society's trustees and plagued them with their grand ideas for world betterment and for a solution to the difficult problem of the society's indivisible and intestate wealth.

Koreshanity,² which eventually was to replace Christianity as a religion more suited to the scientific demands of modern man, started

Dr. Arndt, professor of German at Clark University, Worcester, Massachusetts, continues his account of the problems besetting the Harmony Society.
—Editor

¹ Jacob Henrici was the successor of the society's founder, Father George Rapp. As the original members of the celibate group died, the possession of the society's wealth was disputed by many claimants. See my *George Rapp's Successors and Material Heirs, 1847-1916* (Fairleigh Dickinson University Press, 1971).

² William A. Hinds, *American Communities and Co-operative Colonies*, 2nd rev. (Chicago, 1908), 471-85.

with the illumination which Cyrus R. Teed received directly from heaven when he was about thirty years of age. Like most illuminations of the time, it was probably indirectly inspired by Harmonist success, for, like others, sooner or later, Teed established contact with the leaders of the society. Teed, the founder, leader, teacher, and inspired medium of the Koreshans, was born October 18, 1839, in Delaware County, New York. He graduated as a medical student and for some years practiced medicine in Utica. The age of thirty has often been an age considered particularly suited for illumination because of its relation to Jesus' experience in those years, so having come under the control of supernal forces of a high order, Teed began to enact the role of prophet. Being a man of considerable education and personable male magnetism he seemed to embody that attractive mixture of evil and good to which charming young women so often succumb. And not only young women! A unique revelation in Teed's life was Victoria Gratia, a cultured, motherly type somewhat older than Teed, who became his dual associate, because at the time of his illumination in 1870 she was pointed out to him as destined to walk with him and eventually to become the mother of those 144,000 sons of God. Although over sixty years of age, she was still considered beautiful, proficient in music and art, and thoroughly imbued with the idea of her high calling.

Teed's correspondence with the trustees of the society began in 1880 and continued off and on, according to the fate of the society, until after Henrici's death. The connection turned out to be extremely embarrassing and eventually played a part in the lawsuit brought by the Feucht faction against John Duss, the last surviving trustee. Henrici and Teed had in common this magnetism which beams forth from direct communication with heaven, bringing such serenity, blissful self-confidence, and security in this unstable world. One great difference between the two lay in the bitter Count Leon experience, which Henrici had had. This had made Henrici more cautious of prophets, although he constantly kept his eyes and ears open for signs from heaven. Teed, working through his chief assistant, A. W. K. Andrews, M.D., however, made such an impression on Henrici that he sent him money several times to aid his cause; one such donation is known to have been \$100. On April 29, 1880, Henrici wrote Andrews a long letter thanking him for one of March 19 which he found "most interesting" and which he had given very careful and respectful consideration. He found that the principles therein expressed agreed very well with those of the Harmonists, and he was sure that their inten-

tions were perfectly pure and unselfish "as far as you can know." The rest of his reply reads:

We have, however, had such a sad experience in regard to our social connections, that our people are quite timid in forming new ones, even when both parties have the best intentions. The social communic question is so important and at the same time so attended with so many difficult complications, that the great object aimed at is most always completely missed, except the Spirit of Jesus Christ becomes the perfect ruler of the heart of those that want to form such a genuine Christian association like the one formed after the first Pentecost. While we have never ceased to believe and to hope for a divine development of a most glorious state of a Christian community in a near future, yet we have met with so many disappointments that we almost despaired of the present Generation of mankind, when they rely merely on their own strength. We have received many communications from Individuals and association in regard to the social question and to a connection with our Society, and we must confess, we never received one which excelled or even equaled your excellent Letter in Spirit and diction. Yet while we feel sure of your honest & christian intention, we still feel afraid and cannot come to the conclusion to invite you and your friends to such a closer business connection as you so kindly propose, fearing that both we and you would have to regret a hasty action as long as we are not perfectly sure of the positive will of God. We are, and always have been ready to devote ourselves and all we have to the will of God, but we are afraid to move a hand or a foot without his will or consent. We have ever since the receipt of your Letter, which delighted us, prayed for the revelation of the explicit will of the Lord in regard to Your proposition, but we feel no permission to act or propose any thing to you. It is true, we have more land and more houses then we need for the members of our Society, but all our surplus land is in the possession of tenants, who could not be removed for a year from about now; and many of our houses in our town are occupied by people in our employment who have to and do comply with our Social rules and regulations, as far as can be expected from moral people of the world. At about the same time we received your friendly letter, a man and a woman of excellent education and good intentions and full of fervor for christian socialism arrived here and applied for probational membership. They were perfectly satisfied with the way we received & treated them, but not understanding our language, and all our religious & social discourse & intercourse being German, they found themselves lonely, in many respects, but desired to live in our neighborhood. We gave them one of our farm houses which they preferred to houses in the neighboring villages which were given to them on very reasonable terms. They are perfectly satisfied with the treatment and the friendship they receive from us; and yet they will probably not long feel happy or at home, according to what we can foresee. At about the same time of your communication we received a letter from a most excellent Christian Socialist of New York City, who wished to pay us a visit, with the kind intention to join us, if he could make himself useful and could find that it was the Lord's will and his right to do so. He was since here for a couple of weeks but left us with a heart full of friendship towards us and we towards him, but with the conviction that it was either not yet the Lord's time that we should be increased. We took these two instances as Godsend, to learn by the latest experience in relation to these three worthy persons, what is to be taken as a sign of his will in regard to your proposition. We did therefore wait until we should receive a clearer light than our own reason and social feelings could give, and we have now to say in all sincerity, that we do not think it advisable to offer to you and your friends, to do a step for the present towards the performance of what you so kindly proposed. Should you or any one of your friends find it advisable to pay us a visit and see in person that correctness or error of our present views and conviction, You would be received with christian love and affection. If you are not as yet convinced of the propriety of such care and caution in spiritual matters, you will undoubtedly become so after you have

gained some more experience in your socialistic endeavors even with the best human intentions.

Teed was looking for a New Jerusalem for his Koreshans, and the dying Harmony Society seemed the logical choice at this time, although he later moved his people down to Florida on a 110-square-mile piece of land which was incorporated under the name Estero.

Four years after the letter just quoted, on December 22, 1884, Henrici replied to another request from Teed and Andrews and referred to their visit at Economy. This time he stated kindly but firmly that they could do nothing for them.

We respected you for your good intention, but we felt after an honest and sincere examination that the spiritual communication was from a wrong source, and we are convinced so yet. Our duty therefore, as Trustees of our Society, permits us not to support in any way what we consider a fatal error, especially when we have as at present, to assist or support so many people with whom we are in business and otherwise connected, and who are very needy and cannot help themselves, while you are Gentlemen who certainly can do it very well by giving up what we consider and are convinced to be a fatal error, and make the right use of your talent and knowledge in your undoubtful original calling and occupation.

In spite of this firm reply, Teed would not take no for an answer and kept up his correspondence in the hope of getting some of the gold that was soon to be available. Henrici was a dying man, and the prize was too good to give up without more of a struggle.

By 1891, the overtures of Cyrus Teed and the replies he received from the trustees of the society were so extensively publicized that a friend of the society, Theo. L. Pitt of Niagara Falls Center, Canada, on November 14, 1891, wrote Henrici a letter warning him most sincerely:

Before you trust Cyrus R. Teed, before you believe in his pretensions, before you give him the right hand of fellowship, before you indorse his schemes, or admit him to any association with you, I beg you to search out his personal history. He has a history; and I think if you will search into it, independently of his own version of it, you will find that he is unworthy of your confidence or regard. It will pay you well to put trustworthy persons on his track for the past fifteen years or more, and let them find out and prove to you just what he is.

About fifteen years ago he was a physician living at Equiunk, Wayne Co. Pa. I am informed by persons who knew him that he was considered insane before he left that place. I am also informed that he deserted a lovely wife and child and did nothing for their support. A friend of mine — a prominent business man in New York City — tells me that Teed borrowed money of him and never repaid it.

I saw Teed and was introduced to him, in New York City, some fifteen years ago. He was then, as I believe him to be now, a great religious and spiritual pretender and seeker after notoriety.

Pitt claimed that investigation would prove the following points to be true about Teed:

"1. He is one of the 'Lo Here's' of these 'last days.'

"2. That he is one of those spoken of by Paul, 'who sit in the temple of God, setting himself forth that he is God,' in other words, an Antichrist.

"3. That all his pretensions of agreement with you, with your doctrines and your purposes, are made with a purpose to deceive you, and to serve his own ends, not yours, or Father Rapp's, or Jesus Christ's."

Henrici's caution protected him from great loss, but his kindness toward this "religious" communist society, and the subsequent interest of his fellow trustee Duss in the interesting ideas of the new Messiah were the cause of a great deal of trouble, as we shall see later. Teed and the millions of the Harmony Society were much too newsworthy and too tasty a dish to be put aside by the press of the time. Again, there was a mixture of truth and fiction. Teed wanted to move in on the society's property, and the trustees of the society were almost persuaded, almost, but not quite.

* * *

What a grand dream was Topolobampo! What a name! What a plan! What a place! While seeking a suitable terminus on the west coast of Mexico for a transcontinental line of a railway, Albert K. Owen, a civil engineer, learned that the Indians knew of a large inland bay of which the whites had no knowledge. He resolved to solve this mystery. After a long journey through tropical wilds, Owen, one September evening, arrived before an Indian fisherman's camp beside the water.

"Musing," he says, "I fell asleep. It might have been near midnight when I was awakened. The fire was smoldering. The moon had risen above the mountain and had thrown a soft light over the camp. I stole from my blankets and went through the bushes and looked. What a sight! What a panorama! There was Ohuira — an inland sea! 'If the morning shall discover a deep and safe channel from this inland sea to the Gulf of California, then here,' I said to myself, 'is the site for a great metropolitan city. On that water, now without a sail, will one day come ships of every nation. On this plain will dwell happy families.'"³

Owen's continued explorations disclosed all that he had hoped. The water he had seen at midnight was an inland bay connected by a deep strait, a mile in width, "with a yet more magnificent basin, fitly called in the Indian tongue Topolobampo — 'Hidden Water' — surrounded as it was by towering mountains of porphyry, whose loftiest peaks guarded its entrance from the gulf and from Ohuira."

³ Ibid., 456-63.

Topolobampo's agent tried his best to sell Henrici on his magnificent plan, and he wanted only \$500,000 to keep the dream alive down in good old Mexico! Henrici's usual first question was: "Is it a religious society?" The answer was recorded in a beautifully written dissertation of probably sixty pages, dated at Sewickley, Pennsylvania, May 14-28, 1890, of which only thirty-two pages seem to have survived. The author must have worked on this tremendous letter about two weeks. Here is the eager attempt to give a positive reply to Henrici's basic and fundamental question:

Mr. Jacob Henrici, Dear Sir,

With your permission I will state in writing, something of the subject to which I wished to call your attention, when I called on you the other day. Why I desire to bring this matter to your notice, I will explain further on. I will just now, say, that with your deep sense of the real importance of Religion in human affairs (in which I am with you) and with your well known philanthropy, and desire for human welfare, you cannot fail, I think, to see the great value and far reaching effects of the co-operative Colony movement I mentioned — when this is explained to you.

Very properly your first question was "Is it a religious Society?" — Very properly, I say, because "all Religion has relation to life, and the life of Religion is to do good," to quote the words of a great author. Without religion, or harmonious relations towards God, involving harmony among men, no human institution can be of the proper kind, but will ever tend to their own destruction. To this your question, I would answer that this colony movement in the State of Sinaloa, Mexico — on the Gulf of California, is in one sense First — simply a very carefully planned method of Industrial Co-operative organization on the very best modes of carrying on the whole circle of human industries, — as farming, manufactures, Exchange, transportation — and every occupation that contributes to human welfare.

One cannot help but admire the honesty of the man amid all the hypocrites that were besieging the society. One can just see him slaving over the gaslight in Sewickley, trying to strike a balance between sincerity and the tremendous possibility of getting Santa Claus Henrici to give him a check for the greatly desired \$500,000, a mere bit of paper for the chiliastic communist millionaire. But there was a saving clause in Henrici's faith, viz., unless a communist society was founded upon a firm belief in the vicarious atonement of Christ, the Son of God, and was built upon a belief in the verbal inspiration of God's Holy Word, he did not feel that he had the higher inspiration needed to be of assistance. Topolobampo made a brave effort but its wise, yet worldly salesman, was just as evasive as Goethe's great Professor Dr. Faust, and as Gretchen knew very well what she was driving at when she asked that great thinker whether he believed in God, so it was with Henrici. The record does not show whether Henrici gave Topolobampo any financial support, but on the basis of our knowledge of the man's values it is quite safe to assume that he judged Topolo-

bampo to be like Robert Owen's plan in that it built its house upon the wrong foundation. The Topolobampo spokesman, by the way, seems to have sensed Henrici's suspicion of Robert Owen's rational approach, for he was careful to explain in his lengthy and touching appeal that the founder of the society, Albert K. Owen, of Chester, Pennsylvania, was "no relative of the late two Owens, father and son, Robert Owen and Robert Dale Owen." The very fact that this appeal stressed so strongly that the plan was carefully reasoned and worked out by a civil engineer, who had traveled extensively in both hemispheres, and long engaged in railroad surveys both in the United States and in Mexico, and who was well known in the government circles of both countries, was damning evidence enough; for the very same fame surrounded Robert Owen, who had purchased their second town. Topolobampo did not face the basic fact that man had fallen from grace and would not change until Christ came to make all things new. Topolobampo was based on reason and should have been a great success, if it had contained some safeguard against humans being human. It failed soon after Henrici had asked his basic question. Had not Luther called reason a great harlot?

* * *

While Koreshanity had religion with a touch of science to satisfy the new spirit of the times and Topolobampo was highly rational in its plan and outlook, Olombia Commonwealth was the gem of them all. Here was a cure-all for the ills of the world and particularly those of the Harmony Society. The Olombia Commonwealth was founded in New York on September 29, 1879, by Dr. William H. Von Swartwout, president. His letterhead showed the world level on which he was operating: "New York, London, Paris, Egypt, Palestine, etc." He ran a university summer school, Breezemere, at Saybrook Point, Connecticut. On January 12, 1891, he wrote the "Economist Community near Pittsburgh, Pa.":

Knowing you to be interested in a commonwealth movement I send the enclosed Proclamation and Declaration of Independence No 2 as the solution of the great problem now agitating the world.

The money power which absorbs all the time, talents and worship of humanity is the obstacle which has for 1800 years been the means of defeating the establishment of the Kingdom of Heaven on earth; and at Christ's coming to overthrow powers and principalities, the money power will be the first at whose root the ax will be laid for the Kingdom of God on Earth Mammon has neither part or lot.

2 Thes. 2:2. "As the day of Christ is at hand . . . and that day shall not come except . . . that man of sin (Mammon) be revealed, the son of perdition, 'The root of all Evil,' who opposeth and exalteth himself above all that is called God, so

A NEW DEPARTURE IN POLITICS.



During The Presidential Campaign of 1892,

A NEW FEATURE

Will Enter The Field Called

THE OLOMBIA ONE-PLANK PLATFORM,

Which Single Plank is to Change the Name of the U. S. A. to

⌘ The Olombia Commonwealth. ⌘

Both Independent of, and in Combination With The Olombia, One-Plank Platform, and, not Limited in time to the Presidential Campaign, is the following:

that as God he sitteth in the Temple of God," and whom as money changers in the temple, Jesus drove out.

The great battle between Michael and the Dragon will be over money, which battle, in the spirit, is already begun, and the auto-money Proclamation is the materialization of what is now going on in the spirit, and they who are of the spirit will henceforth use their money only as Moses used the serpent in the wilderness to defeat the serpents curse. Will you kindly communicate with me and send any publications you may have.

Von Swartwout's attention was first drawn to Economy by the war within its confines which had been so extensively reported to the world. His first intention was to win them over to his political and economic plans for world reorganization, so let us first look into what can be said about this forgotten one-time candidate for the presidency of the United States. Certainly he was the most original of the many who claimed ownership to the Harmony Society millions, for he was the discoverer of "Truthology," the "Science of Sciences: Knowledge of the Truth."

It appears that Dr. Von Swartwout was an American of German descent, but he was always careful to state in his publications that his "ancestral line dates in America before 1640." Be that as it may, he was a kind of forerunner of the late Wendell Willkie. In fact, I have often wondered whether Willkie might not have been influenced by him when he wrote his best seller, *One World*, because Dr. Von Swartwout, it should be known, was another American who not only believed in One World but who was actually the founder of the New Columbia United State Of The World. On his banners and devices this name was usually expressed by the letters N.C.U.S.W. and by the title "The Olombia Commonwealth." Olombia was Dr. Swartwout's abbreviation for "One World."

The New Columbia United State Of The World, or Olombia, was founded by Dr. Swartwout in New York City on September 29, 1879. The doctor reasoned thus: the world has had its Stone Age, Iron Age, its Age of Gold, Age of Reason; and now we are in The Truth Age, whose Spiritual Enlightenment comes under the head of Truthology. The doctor coined this word "to convey to the most ordinary mind that which I wish to express in a word." "Theology is man's theory concerning God and godliness; Truthology is positive knowledge and experience of them." Students of Truthology and Olombia became known as Truthologists or Truthists. Olombia was also a new word with an esoteric or spiritual signification.

"The Truth is come" proclaimed the first banner of Swartwout's One World, and the birth of this new state was not without poetic re-

THE NEW DEPARTURE IN POLITICS.



WILLIAM H. VON SWARTWOUT.
PRESIDENT

"We live to hail the season
By gifted minds foretold,
When man shall live by reason
And not alone by gold;
When man to man's united,
And every wrong thing's righted
As Eden was of old."

READ AND SIGN THE
OLOMBIA

Declaration of Independence,

WHICH IS A DIRECT VOTE
AND MEANS

FREE LAND, FREE MATERIAL, FREE RAILROADS,
AND FREE USE OF ALL THE PRODUCTS OF
THE EARTH!

joicing as is seen from the following songs of the new movement:

*Joy to the world — The Truth Is Come!
The only lawful King;
Let every heart prepare it room,
And let all nature sing.*

*Joy to the earth! The Truth now reigns;
Let men their songs employ;
While fields, and floods, rocks, hills and plains
Repeat the sounding joy.*

*No more let Mammon's error grow,
Nor thorns infest the ground;
For Truth will make its blessing flow
To earth's remotest bound.*

*Oh then accept these brilliant rays,
And may all nations see
With exultation, joy, and praise,
The Truth has made them Free!*

The other song sings out to the entire world the praise of the new banner:

*They who unfurled this glorious Banner
Say it shall wave a thousand years!
A thousand years for thee, Olombia:
'Tis the glad day so long foretold;
'Tis the glad morn whose radiant [sic] glory
Prophets foresaw in the days of old!*

Dr. Swartwout told his audience that the Truth, whose resurrection from the dead has long been looked forward to, and anticipated as the deliverer of the world from evil, "is now made comprehensible, tangible, and practical under the name Olombia, within whose University Course of Instruction, Emancipation Proclamation, Declaration of Independence, and New Order of Builders are contained all the requisites for the salvation of humanity, and for the establishment of the Millennium on earth." The printed plans and materials which Swartwout distributed extensively are too lengthy, although most in-



PERSEUS

After his herculean task of beheading Medusa or Mammon, with the sword of TRUTH rides the white horse Pegasus triumphantly on to liberate Andromeda (woman) from the chains, and the devourer to which the Money Power has enslaved her for the past 6,000 years.

teresting, to be given here in entirety, but to appreciate the basis of his claims to all of the Harmony Society we must read his

THE JUBILEE EMANCIPATION PROCLAMATION: AND DECLARATION OF INDEPENDENCE

BY THE PRESIDENT OF THE OLOMBIA COMMONWEALTH,
NEW ORDER OF BUILDERS AND UNIVERSITY.

I. William Henry Von Swartwout, by authority vested in me, as President of the New Columbia United State of the World, or Olombia, do hereby declare—

1. That, all persons were originally endowed by Nature with certain undeniable Rights; that amongst these were a birthright inheritance in, a Free existence upon, and a Free use of The Land with all its productions:

2. That, through the subtlety of Money mankind has been lured into the folly of bartering away this birthright, and with it liberty, free moral agency and happiness:

3. That, the signing of deed or mortgage, the paying of rent or taxes, except under protest, the holding of office, voting under, or in any way indorsing the present Money System, are equivalent to the signing of quit-claim to one's natural inheritance in the Earth:

4. That, the first individual who is "righteous" through a remembrance of his rights and lays claim to them by Divine Law and Constitutional procedure, becomes the first fruit of them of whom it is written: "The Righteous shall inherit The Land!" and in consideration of the fact that the establishment and recognition of one individual in his rights will be a precedent in the restoration of all to their natural inheritance. I have founded Olombia, under the Peace Flag of which I make such precedent and take my rights for the purpose of drawing to a focus all the scattered efforts and forces of Organization and of discontented humanity; declaring—

5. That, never having voted, held office under, or ever acknowledged the validity of any government save that of The Olombia United State Of The World No-Money Commonwealth; never having acquiesced in any act of legislation, or sanctioned any laws which assume the right to sell or give legal title to the land, never like Esau, having sold, bartered, deeded, legislated or Voted away my birth-Right, therefore I Am Right-eous and inherit the Land; and do by both legal and divine right pronounce invalid and worthless every deed and title to, and every mortgage on the Land which I have never by Vote or quit-claim signed away; — and I hereby proclaim and declare:

6. That All The Land upon the planet Is Mine, with all its natural productions of ores, vegetation and animal life; and that all Buildings, Railroads, Telegraphs, all manufactured articles, etc., erected, laid or constructed upon My ground, and made of My material, Are Mine; — all of which are by this decree, divested of any money value, and held for the free occupation, free transportation and free use of the whole people in the Universal Commonwealth of Olombia — which No-Money system will go into general effect on a day hereafter to be announced:

7. That Money is hereby declared, not a representative of value, but a relentless tyrant that enslaves all — both him that hath and him that hath it not. You, the people, have the right and power to emancipate yourselves from it by Acclamation, or by signing the Olombia Declaration of Independence without going to the polls to vote for representatives to act for you, or waiting for any act of legislation under the old systems, by which you are used as props and stepping stones to political corruption and entrapped into voting away your liberty — the greatest crime you can commit against yourself, God and humanity.

Blot Money out of existence, and the producers, Nature, Labor and Genius will still exist, unhampered by competition, speculation and capitalistic control. Its abolition will settle the question of Labor and Capital, and all the great prob-

lems now pressing the people, and without impoverishing anyone. It is the Only Way Out, and the answer to the prayer, "Thy Kingdom Come, They Will be done on Earth as in Heaven," where stocks, bonds and money are not current.

The Truth is now come to make all free; therefore in the Spirit of Love and Truth, and in the name of Olombia, the New Dispensation, and the People, I hereby take possession of the whole Earth — declaring it Free, and planting thereon the N.C.U.S.W. or Olombia Peace Flag and Banner, — federating all nations of the World in one grand universal brotherhood — and abolishing all money, barter and trade, substituting a system of Free Production and Free Supply; — also declaring all inhabitants of the planet, who subscribe to this, free Citizens of The New Columbia United State of the World, or Olombia.

As I know no greater power than Love and Truth, which are the manifestation of God in man, and which is more or less developed in every individual; and knowing no greater expression of it than in the establishment of this true, Universal Commonwealth, I therefore declare all Money Governments dissolved, and proclaim Olombia established on Earth

In Testimony Whereof, I hereunto set my name and affix The Seal of the New Columbia United State of the World.

Done in London this 24th day of December, 1886, being Olombia Day. Revised, Condensed, and Re-issued in New York City, Sept. 28th, 1890, and in 1892.

William H. Von Swartwout, President
and Founder of the New Columbia University Society and New Order of Builders, New York, London, Paris, Egypt, Palestine, etc.

On the basis of this proclamation and declaration, he presented a new departure in politics during the presidential campaign of 1892 by entering the field with The Olombia One-Plank Platform, which single plank was to change the name of the United States of America to the Olombia Commonwealth.

To make the change from a competitive system to a one-world commonwealth take place without confusion, Swartwout had founded an industrial and managing organization called The Olombia Order Of Builders. The branches and suborders of this group would take upon themselves the management and operation of the commonwealth sources of supply, of its land, buildings, storages, manufactories, farming, means of transportation, etc. Each individual was to "gravitate" to the order to which inclination or adaptability might draw him, subject to change as the necessity demanded. Until such time as machinery and science would reduce the necessity the following scale for work was set up:

- Six hours will be a Commonwealth Working Day
- Five days will be a Commonwealth Working Week
- Twenty days will be a Commonwealth Working Month
- Ten Months will be a Commonwealth Working Year.

Twenty-nine years was to be the Commonwealth Working Limit. Public service would begin at the age of twenty-one and would end at forty-nine, "the fiftieth birthday beginning every individual's Jubilee." The entering into such service would bestow Olombia citizenship with

an undivided, untaxed, and untrammelled interest in the whole earth, with all its productions, and a right to all that is desired for the maintenance of life, health, liberty, development, culture, and pleasure, without money and without price.

Dr. Von Swartwout did not like to have his movement called a reformation, for to him it was to be a grand Transformation. The transform candidate, of course, had his following, and the press did not ignore him. The *Daily Mirror and American* of Manchester, New Hampshire, at an earlier date had already urged people to hear his unique, highly entertaining, and instructive lectures. Here, the *Mirror and American* believed, was a man who by one bound would reach the goal toward which all self-appointed physicians of the body politic were creeping inch by inch. He outdid the Farmers' Alliances and Henry George societies.

There is a directness and positiveness about him that other reformers lack and charms us, and his summary way of banishing trouble delights us. What is the use of wasting time and energy in discussing the conflicts between labor and capital? Why worry about the Government and wear ourselves out in political campaigns, when by his unique and original plan everything can be satisfactorily arranged without it, and with all the modern improvements. Really the wonder is that someone has not thought of his scheme before.

As the American people in 1940 rejected Wendell Willkie for the presidency, only to witness the sublimation of his political ambitions in his book, *One World*, so the Americans in the campaign of 1892 rejected the man who wanted to bring them The Truth which would make them free.

Soon after this campaign closed, the rejected One Worlder heard about one of the many lawsuits in which the Harmony Society was then involved. It was generally known by this time that the Economy millions were about to be liquidated, and a gold rush was on. While deeply engaged in defending his legal title to the Harmony Society property, the later heir of these millions one day in February 1893 received the following amazing letter from Dr. Swartwout: "I see by the papers that you are in legal complications, and that the state is trying to confiscate the property. By the enclosed proclamation and Declaration of Independence, etc. you will see that I am the owner of Economy with all the rest of the earth, and I write to ask if you would be willing that I should raise the Olombia Flag over the Community property, & if you will use your influence to secure the consent of the others to it? Yours in Love & Truth, Wm H. Von Swartwout P O

Box 248 New York City. P. S. This will bring Harmony to you & all the World besides, and is the *only way out.*"

Dr. Swartwout did not know that he was writing to a man who believed in money and who had the best legal talent of the United States in his employ. Although he called at Economy in person, the flag of Olombia was never raised over the town that George Rapp and his Harmonists had built, yet Swartwout had about as good a claim to the property as those who actually did obtain it by legal machinations.

BOOK REVIEWS

James Madison. A Biography. By RALPH KETCHAM. (New York: The Macmillan Company, 1971. Pp. 671. Illustrations, selected bibliography, source notes, index. \$17.50.)

Dr. Ralph Ketcham, author of this excellent biography of James Madison, has made use of the "immense amount" of new material available in the last thirty years about the fourth president of the United States. Professor of American Studies at Syracuse University, Dr. Ketcham has edited several books on Benjamin Franklin, been associate editor of Volumes 5 and 6 of the *Papers of Benjamin Franklin* (Yale University), and has edited Volumes 1 and 2 of the *Papers of James Madison* (University of Chicago).

James Madison is often overshadowed by his three predecessors. Casual readers may remember his being called "the Father of the Constitution" or may have mentally pigeonholed him as president of the United States during the War of 1812 when the White House and Capitol were burned by British troops. Readers may remember him as "that man" who keeps popping up in early American history wherever the action is, from the Stamp Act to the first rumbles of nullification, to Clay, Calhoun, Webster, and General Winfield Scott.

But today, Madison's life is far from being obscure. Dr. Ketcham states that "Madison has become one about whom information is now oppressively abundant. . . . I have envied Cy Syrett, who was able to remark while editing *The Papers of Alexander Hamilton*, that he had considered dedicating his volumes 'to Aaron Burr who made completion of this task possible.'"

Two Madisons emerge from this lengthy, fascinating book. The first is Madison the Virginian, sustained by roots deep in Virginia history, for he belonged to the fifth generation of his family in the colony. As a member of a large and closely knit family with a huge cousinship, he had a sense of belonging. A major portion of his eighty-five years was spent in the Piedmont region. His years at Princeton also added an important dimension to his life, for it was here that he began his lifelong devotion to constitutional law.

Madison the Virginian, always devoted to his home state, matured into the second Madison, the statesman, still the Virginian, yet always seeing that his home state was only one part of the young United States and that the young states were only a small part of a big world. He was a close friend of all the great men who founded the new country — especially of Jefferson from 1779 to 1826. After his apprenticeship with the Committee of Safety of Orange County in 1774, he went

AC-0002 **Koreshanity, Topolobampo, Olombia, and the
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Arndt, Karl J. R. [Arndt, Karl John Richard]

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