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An Address, by Albert K. Owen
to
Cooperators, at Woolwich, England,
March 15th 1894

The Topolobampo Colony.

The Ethical - Social Reformation of our day.

Man is a creature strictly of cir-
cumstances - moulded by climate, heredity
and environment. Taine.

I take for granted that most of those pre-
sent have read of Topolobampo, Sinaloa,
Mexico - that it is on the Gulf of California,
on the latitude and twelve degrees West of
the mouth of the Rio Grande - that we pub-
lished "Integral Cooperation", or the plan of
our Colony, in 1884 - that the Colonists first
went to settle upon the land November 1886 -
that we have had difficulties to overcome from
the first start to the present hour - that we
have about 14 miles of irrigating ditches

and about 2,000 acres of land fenced and partly Cultivated - that we publish a bi-monthly paper at Bay-Side; that we have saw and grist mills, tin, harness, shoe and tool shops, a school, a Kindergarten, a Cooperative kitchen, a Commissary, and library of about 3,000 volumes - that we have constructed a stone pier, built a storehouse and put up a \$12,000 Custom House for the Government of Mexico; and that we are preparing to receive next Fall, a large addition to our present force of 250 good and tried and faithful Colonists.

The Colonists were incorporated September 1886, in Colorado, under the name of The Credit Foncier Company. The Company is Capitalized at 100,000 shares of \$10. each. The first 15,000 shares are Founders or Promoters shares and can be held by persons who go to the Colony or by those who wish solely to assist the movement to get upon its feet; but the 85,000 shares remaining can only be sold to actual settlers and only them to the number of the building lots

that the Colonist may wish to utilize for his or her home. A building lot in Pacific City, is 25×150 feet; and 48 lots $(600 \times 300 \text{ ft} = 4.15 \text{ acres})$ is the limit that any head of family can acquire the use of under the rules of the Company.

The reason we put 15,000 shares aside for the founders shares was that we needed, from the start, \$150,000 to clear off certain indebtedness upon certain tracts of land lying in and around Topolobampo bay and to begin certain industries of essential importance to successfully inaugurate the Colony. But those having money thus far have not taken these shares and hence we have never got started upon the plan laid out for us to follow. In all 7,730 founders shares have been ^{taken} ~~paid~~, but only 4,430 of these were paid for with money, 3,300 shares having been exchanged for tools, horses, wagons, etc., which we found necessary to have to carry on our work from time to time, during the past seven years. But, besides the \$44,300 in money which we have had directly from the sale of the founders shares of The Credit Foncier Company we have paid \$42,500

in money for food, supplies, etc. used in the construction of our great irrigating Canal of $6\frac{3}{4}$ miles; and The Credit Foncier Company has caused to be issued in all, for the said irrigating Canal, \$186,160 in the Company's scrip and which was issued under the name of The Improvement Fund Scrip of The Credit Foncier Company. This scrip was issued at the rate of 50% discount for money to buy said food, supplies, etc. and was paid to our Colonists (and only to the members of The Credit Foncier Company) at the rate of \$3. in scrip, for every eight hours worked. Said scrip circulates in the exchanges of the Colonists and is receivable at par, by The Credit Foncier Company for water uses.

This is, in a measure, the Guernsey Market House plan of payments and is the most important object lesson in the exchange of services that has been given since the town of St. Peter's, in the Island of Guernsey built and paid for its Market House; and if the Topolobampo Colonists had never done anything except to show

how the men who construct a work of public necessity can be organized so as to exchange their own services in such a way that they can actually own the work that they construct, they would still be recorded as the most remarkable example of Ethical-Social life of the present Century - for equity in payments is the very essence and spirit which must underlie a moral people.

The Topolobampo Colonists were the first incorporated association which has undertaken to exchange a service for a service, which is the true ethics of payments; and we do this by the Credit and debit system of accounts which was so successfully practiced by the Venetians when they ruled the then known world. The Company Credits, upon its books, the services rendered, and debts, at its Commissary, the things taken by each Colonist. By this plan the producer receives full pay for all he or she delivers or does, and without fiction or delay; and he or she obtains from the Company's store the articles that he or she needs, in retail quantities, at wholesale prices; for all buying to sell again, hand-

-Lage and accounting are ~~performed~~ ^{is done} by the Company - by our Agents; and hence, brokers, Commission Merchants, ~~Corner~~ grocers and all Middlemen of whatever description are entirely and absolutely done away with, and for all time.

This, even taken by itself, means a good deal. In the United States, it is estimated that the finished products that an average Craftsman makes, in an average day, are sold by the wholesale dealer for an average of \$6.50; and, on an average, the Craftsman receives only about 25% of this amount. Again, in buying from the Corner grocer, the laboring man has to pay cash and to buy everything he requires in small quantities, and this costs him from 15 to 60% more than the man who buys in large quantities; for he gets his articles at ~~the~~ wholesale prices.

The greatest of all questions, if we can possibly consider by itself one of the four basic questions upon which all Society rests, is the Money question; and the most deplorable sight on earth in our day is to see men produce wealth and thereby make it possible for money to issue, and then to

~~for money to issue, and then to~~ watch these
 very producers become enslaved and benighted,
 dwarfed and degraded by means of that very
 money and in consequence of those very products
 that they, and only they themselves have created.
 We witness today a state of things under Com-
 mercialism that is as incredible as it is ap-
 palling; we see money, which is of no value wi-
 thout it has products back of it, holding every-
 thing that is produced in its absolute power, and,
 with despotic authority, crushing the producer un-
 til he is more of an animal than he is of a man;
 we see money dictating to industry instead of
 industry controlling money; we see money all-pow-
 erful and man all-helpless; we see money, which
 is in itself the most insignificant thing in
 society, actually used to crush the solid foun-
 dation (Labor) which alone supports governments
 and advances civilization; we see the article made,
 used to discredit the creature who made it; we
 see the yardstick, in the store, take absolute
 possession of the Calico, upon the shelves.

And yet, Englishmen and Americans boast that

They, the people, are intelligent - that they, the masses, are fit to govern themselves and that, too, in the face of the everyday fact that no majorities on earth have ever had everything so absolutely within their power as the majorities in England and the United States have had and now have; and what have they, the people, done for themselves? Do I hear some one say "Nothing". That would have been well had we done "nothing"; but, we have done a great deal; we, the people, have heaped upon ourselves and upon our children after us, the obligation to pay all the taxes, all the rents, all the rates, all the ~~interests~~ ^{interests}; and have permitted ourselves to be committed to do all the work and drudgery that is ~~is~~ known to the calendar of misgoverned peoples. And for what purpose do we so bind ourselves - simply that we may be permitted, by ourselves, to exist in rented hovels, amidst squalor and surrounded by crimes unspeakable.

Now, it is because it is so hopeless a task to move the majority of any people to practice what is right and just to themselves that we, the founders of The Credit Foncier Company, organized -

Not only organized but incorporated ourselves into the Credit Foncier Company, which has within itself all the legal powers to associate home, farm, factory and exchange, which are the four basic ~~features~~ ^{factors} that make a perfect society, into one perfect union, thereby giving to those who are seeking better conditions under which to live, the opportunity to unite and to assist to show the ~~our~~ world what can be done by disciplined persons when they are encouraged to paths of industry in keeping with Ethical Culture and eclecticism.

The Topolobampo Colonists are not Anarchists, or State Socialists or Communists. They are simply Artisans, farmers, accountants, etc., incorporated to employ themselves each in his and her own line of occupation. They are not Anarchists because they are for law, order and discipline in every walk of life and at all times, and they are opposed to those ideas which do away with Government and with written regulations to guide man in his relations with man. They are not State Socialists because they are for the municipalization

of industries and are opposed to the State or Nation taking control of industries which belong strictly and exclusively to the groups of families, in hamlet and City, which work them; and they are not Communists because they are pledged to separate private property from Municipal property and their fixed plan is not to practice Communism in wages, in distribution or in anything else - what is private property is kept sacred to its individual owner, and what belongs to the City is held, in trust, by the City, for the uses and purposes of the City, and can never be monopolized by anyone, or any few of its Citizens. This is the way ^{we} apply the instruction to "render unto Caesar the things that are Caesars." ^{etc.} We teach that all property is classed in four great divisions; and I must here emphasize that in this will be found the ethics of property - the key to all lessons in social-economics; and, therefore, I will repeat it.

First, private property - the home and all that is in it; the foot lathe, sewing machine, kit of tools, carriage, horse, cow, bicycle, yacht, etc. etc. Anything

in fact that a person may produce, or use, or do for himself or herself. Second. - Municipal property - The land and atmosphere which are needed for the uses of its Citizens, the streets, public areas, tramways, water, expressage, electric powers and lights, gas, Commissary, exchange, manufactures, hotels, restaurants, markets, theatres, halls, schools, meeting houses, etc., etc.. Third, the intermunicipal or National property - the lands and atmosphere between Municipalities, roads, railroads, rivers, canal, telegraphs, telephones, ^{messages,} ~~changes,~~ mailage, Clearances, woods, game, sea-shores, fish, etc., etc.. Fourth, the international or world properties - The ocean, islands, arctic and antartic regions, seals, mid-ocean fish, Cables, Steamers, Clearances, etc., etc..

We think that the separation of all properties into these four distinct and separate and yet interdependent classes will give equity in property and that the equity in property will bring about the ethics of property which is the moral side of the problem and the only possible foundation for a perfect society to rest upon. The Topolobampo movement is a progressive departure in keeping

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with the best spirit of the age - ^{an} ethical-social movement, incorporated after the best business methods; and it attempts the care and culture of man according to the best light that can be obtained upon what is best to do. We are not controlled by or for the majority. We do not believe that either all the virtue, or truth, or wisdom of mankind lie in the majority of mankind. We do not believe that two men know more, necessarily, than one man does how to run a machine shop or a city. We know that one man makes better shoes than another; and, we think, that in the application of electricity, for instance, that Edison would know, probably, more than a mass meeting of his entire town. We do not flatter and deceive men in order to court popular favor. We are not governed in our purposes by any efforts which are solely for "the most good to the greatest number." We have had enough of that kind of misgovernment in the United States. Our doctrine is to have the Corporation to study the individual man and woman, and to move with method and with the entire force and means and facilities of its diversified industrial union to assist that individual man and woman to do what he or

she wishes to do and can best do in the varied works laid out to be executed by the Company; and all the while to protect him or her in their private employment, property, person, opinion and individuality.

The Credit Foncier Company has its varied employments divided, systematized and fostered under ten Co-ordinate and inter-dependent Departments. These have been so frequently published that we need not repeat them here. The movement from the start was to have had everything done upon a fixed plan and with forethought, method and discipline; and that we have not done so has not been a fault in plan, or a change in our views—it has been simply and solely owing to the want of means to give the Company strength to carry out its purposes. Those who had money sufficient to start such a movement as we proposed would not invest and cooperate to put the Company in a position to execute its Chartered purposes, and those who did invest and labor to push the movement had not sufficient means to do what was essential to assist the Company to get firmly started. The Directors are ten, and the rules for their election are the same

as governs the election of Directors in any rail-
road or other Stock Company, but with this
very particular restriction, a stockholder
cannot vote for himself or herself and can
not ask, under penalty of expulsion, any
other stockholder to vote for him or herself.

This will guard our association from being con-
trolled by a Clique or a ring of stockholders,
which is mostly the case in Stock Companies,
and this gives us all the advantages of these
wonderfully efficient, methodical and Com-
prehensive business Corporate bodies to carry
into practice our ^{fixed} plan for better conditions
under which to work and to enjoy. The remark-
able development of England, France, Ger-
many and the United States, during the present
Century, is owing to the works carried on by
their great Commercial, Construction and
developing Companies which have associated
ambitious, experienced and moneyed men to car-
ry into effect distinct plans carefully matured,
and permanently fixed by Charter before work com-
menced; and which plans were never questioned

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by any stockholder from start to finish. And I wish to repeat here and now what I have maintained for ten years that if man is ever to be led to a high plane of action and thought - of production, distribution, individuality, freedom, intellectuality and refinement - it will be first obtained, as conditions now are, inside of a thoroughly and strongly capitalized and incorporated company such as we suggested from the first, that the Credit Foncier Company should be. Man is low or high, ~~selfish~~ ^{ambitious} or indifferent, skilled or unskilled, smart or dull, superior or inferior, accomplished or awkward, gentle or coarse - one man, in fact, may be almost everything or anything except that he can never be equal to any other one man. God's law is that all things shall differ from themselves. It is owing to the fact that ~~no~~ one of us is weak where another is strong, that one is skilled where another is an apprentice that each one becomes a necessity to all the others in every well organized society - for it is differences which calls

for union and makes the inter-dependence of all persons within one Community essential to ethical-social life. We have this fact, the fact that differences make union perfect, illustrated in the union of the husband and the wife. It is because one is so essentially different from the other that marriage makes a perfect union of the two. When a man and woman voluntarily agree ^{and} ~~to~~ marry, we have a true example in integral-cooperation. They each from that day live ~~one~~ for the ~~other~~ and both assist to sustain the prosperity, the good name and the usefulness of the family - for it is the family prestige that upholds each and gives position and character to the children of their union. Every man and every woman who marries has to surrender certain liberties and each has to concede something to the other, but by those surrenders and by those concessions he and she become better and happier and more equipped for the duties of life. It goes without saying that "in Union there is strength" and it is equally true that a perfect union depends upon the diversified

occupations of the Company and the variety and perfection of the attainments of its individual members. That we differ one from ~~the~~ ^{the} other is the reason that men can and will make a perfect society when they are properly associated upon lines of equity and where every one is attracted to do what he or she can best do and where each ^{person} will learn to see that it is by working for the advancement of the whole, or the Society Corporate, that one will reap the greatest satisfaction - will gain that recognition, be given that protection and will receive that peace of mind which is the ideal hope of enlightened and progressive people everywhere and at all times.

To make a successful Community such as we have started in Sinaloa it will be necessary to settle ^{on} our ~~own~~ lands, at least, 10,000 persons. With such a number working under their own Directors and in accordance with by-laws made by themselves, based upon the general purposes of the Company, these 10,000 average people can have in their possession, within ten years, all the home comforts, public com-

-veniences and general instructions that can be enjoyed, to-day, by the highest families of London, Paris and New York; and of this there can be no mistake; ^{for} what has been done at Pullman, Illinois, by an incorporated Company, and what was put into execution, within two years, by the organized management of the World's Fair at Chicago with the labor of 15,000 people, and what is done in all of our great cities by a few hundred men associated to build upon fixed plans, Club houses, palatial in design and luxurious in appointment, and to lay out parks, residences, etc., are sufficient to prove the case in question. Cooperation in joint partnership, under special Charter ^{and} by virtue of patents and Copyrights, etc. has been, in our age, the open "Sesame" to everything that we have wanted in the line of necessary production, and integral-Cooperation under incorporation, Chartered rights and Special Concessions will be the "shibboleth" to ethical-social life which is the aim and the destiny of man.

And now let us look at the Money making power

of such an association as we are working to sustain and advance. In the first place every man, woman and child settled at Topo Labampo will give Pacific City site an additional value of \$1,000; hence, 10,000 persons will give this site a value of \$10,000,000. We can know the Market value of the real-estate of any ^{one} of our large Commercial and Manufacturing Cities in the United States by multiplying the number of ~~that~~ ^{its} inhabitants by \$1,000. The value of the real and personal property ⁱⁿ of the United States is about \$65,000,000,000, and we have about 65,000,000 people. The assessed value of City real-estate is considerably less than its Market value; for instance, New York City's real-estate is assessed at \$990 per inhabitant. Chicago's Market value is \$2,000,000,000 and has only 1,400,000 inhabitants; Melbourne, Australia, is assessed at \$1,045 per inhabitant; while London is assessed at \$765; Paris and Vienna at \$640; and Berlin at \$540. to the inhabitant.

Pacific City, owing to its exceptional location, to its back Country resources, to its best of climates,

and to the uniqueness of its geographical relations with North, Central and South America and with Europe and Asia, added to the fact that it is being settled with farmers and craftsmen, who are selected for their industrial and moral worth, must be of marked contrast in its wealth producing features with any other city of our time.

In the second place, in 10,000 Colonists, under our plan, there would be about two-fifths or about 4,000 workers in useful ^{occupations} vocations, and each worker would produce articles of growth and manufacture worth an average of \$10⁵⁰ for each day worked; for our assisted mechanics and farmers surely would not do less than the average unassisted worker does in the United States; hence, 4,000 workers would create \$42,000^{worth} of useful articles every working day, and in one year of 300 working days they would make articles and give services equal to \$12,600,000. Now, Pacific City Corporation could credit upon its books \$6.50 on an average to an average craftsman per 8 hours worked, in receipt

for his other services and products, which would give to the 4,000 workers about \$26,000 per day and \$7,800,000 per working year of 300 days; and could retain values, in services and products, equal to \$16,000 per day and to \$4,800,000 per working year of 300 days to use to carry out the fixed plan of making the most approved public conveniences, establishing schools, perfecting tramways, water supplies, electric lights and motors, in creating insurance funds of every kind and in building factories, etc. to diversify industries at home. And we wish it to be understood that this comparatively high average price which is suggested here to be given for production would only equal what the wholesale dealers in the United States now receive for the finished products of the average producer working for one average day; for the said wholesale dealers, on an average, sell to the retail dealer for \$6.50 the product for which the producers, on an average, only receive about \$1.62; and the retail dealer, after paying the accustomed tolls to the Commission brokers, trans-

-portation barons, landlords, money kings
 and the rest of the middlemen, sell the same
 articles to the consumers, ^{who are} ~~which~~ mostly the
producers themselves, for \$10.00; hence, we see
 by our plan the producer ^{can} ~~can~~ receive, directly,
 all that now goes to him and to the several
 middlemen ~~who~~ stand between the producer
 up to and including the wholesale dealer;
 and, indirectly, all that which goes to the
 same middlemen over again ~~who~~ stand
 between the wholesale dealer up to and including
 the retail dealer, by having the City to use the
 same for municipal purposes. In a word,
 the plan we suggest will take all the wealth
 which under Commercialism and Competition
 goes to the shopkeeper, merchant, commission
 man, broker, banker, landlord and to railroad,
 express, water and other ^{Chartered} Companies and will put
 it into the City's treasury to be used for public
 works. In this way the City Corporation will be
 made self-supporting and all taxes, rents, alms,
 interests, tithes, etc. will be done away with abso-
 lutely and forever. And yet it is not necessarily
higher wages that integral cooperation demands.

but higher association - for every thing will come to that body of men and women who will strongly incorporate to employ themselves and to exchange their own services through their own agents.

The people everywhere and every year are more and more demanding City accommodations and occupations. The tendency of families all over the world is to crowd into towns. Man will not live alone after he begins to feel his associative instincts from within. Man's greatest need is association with his fellow man. He leaves his roomy cottage in the Country and crowds into cramped and, in many cases, into loathsome quarters in the City, even where man is competing against man for employment, for position and for existence. Denver, in less than twenty years massed 60,000 inhabitants. In fact, before Denver was ten years old it had the conveniences of London - water, gas, tramways, commodious hotels, parks, Opera-houses, Club-houses and every easement known to civilized life; and yet, when I was in Colorado,

in 1863, the entire district where Denver stands now could have been bought for \$5,000, or even less. Chicago doubled its population in about 8 years; but Minneapolis after it had 50,000 inhabitants reached 100,000 population within two years. In 37 years Brooklyn increased from 50,000 to 790,000; and San Francisco, from nothing, inside of 30 years, massed 250,000 Citizens. So great indeed is the instinct of our people in the United States to crowd into cities that we have 18 1/2 persons, on an average, to every house in New York City, and that is 8 1/2 per house more than you have in London; in fact, in 1893, of the 312,766 families living in New York City, only 37,604 families enjoyed the ordinary comforts of a whole house; 42% of the houses are tenements and 84% of the inhabitants actually exist in these over-crowded and miserable shelters. There are 8,672 of these tenements which ^{give shelter to} ~~house~~ ten or more families each. There are over 14,000 rum-hells which could be counted from Trinity Church Steeple ^{if those in Jersey City, Brooklyn and New York, within the range of vision} ~~had~~ had a flag on their tops; and it has been

estimated that if the houses of prostitution, the
 gambling houses, and the liquor saloons of New-
 York City were built together that they would
 make a street 22 miles long. And this is a
 sample of what "a free, independent and en-
 lightened people" do ~~for themselves~~ when they
 are left to act for themselves, and without the
 kindly but firm guidance of an incorporated
 Company with fixed and chartered plan to
 work and to live by. And, let me here call at-
 tention to the fact that wherever the laying
 out, the building up and the management of a
 City has been left to the people themselves; i.e. where
 ever political rule has been observed, there we
 find disorder has run riot and that the great-
 est expenditures are made with the least per-
 manent good; and what is most sad, in all this
 mismanagement, is that not any one Municipal-
 ity or State, which has ever been left to the people
 to control, has yet taken any steps to prevent
 crime. Both Cities and Nations, at best, only
 punish the criminal. They base their revenues large-
 ly upon licensing vices; thereby officially encoura-
 ging wrong doing; and hence, when a suggestion is

made to institute methods by which licentiousness can be checked, in the midst of our homes and children, lawyers, at once, ^{quote} read Constitutions to show that ~~said~~ ^{such a} step is impossible; and the mean, low, degraded masses everywhere proclaim that "the liberty of the individual is to be sacrificed, that there is a proposition to make more laws, that ^{the} classes are trying to interfere with the rights of the people, etc." Yes! with the peoples right to make drunken beasts of themselves, to gamble, to fight men and dogs, and to riot in their lusts. Hence it is that the individual who challenges the right of the masses to be foul and to vulgarize the City, and everyone who is in it, is proclaimed to be "a dreamer, an impractical person, and an enemy to freedom".

The Census of the United States for 1890. showed a decrease in the rural population of 455 Counties, chiefly in New England, New York, Northern New Jersey, Eastern Virginia, Ohio, Indiana, Illinois, Tennessee, Kentucky, Southern Michigan, Wisconsin, Eastern Iowa and the Mining districts of Colorado, Nevada and California. In 1790, 96% of our entire population were engaged in

agriculture; in 1890 there were only 70% and it is estimated now that one quarter of our total population live in Communities of 8,000 and more people. In Canada, in 1881, the rural population was 86%; in 1890 it was reported to be only 81%. In Germany, from 1880 to 1885, 150,000 persons left the rural districts, and the towns increased 1,500,000 in population. Berlin itself has increased 200% in the past 25 years - ~~at~~ a rate four times as rapid as that of London. In many parts of Germany, so great has been the exodus from the Country to the Cities, that there are not enough laborers left to perform the necessary agriculture. The Country - in fact, is becoming depopulated and the price of farming lands is going back to their "prairie value". In Saxony and Bavaria just now, lands are being almost given away. In Denmark, the rural population, in 1840, was 79% of the whole; in 1890, it was only 59%. In England and Wales the percentage of the rural population, in 1861, was 37%; in 1871, 35%; in 1881, 33%; and in 1891, 28%. The migration of population from the rural districts to the towns

was first apparent in Wales in 1851. (Yet since
 1812, London has added to its population 3,000,
 000 souls.) It did not become important in Eng-
 land until some ten years later. During the
 past twenty years, eight Counties in England
 and three in Wales have actually lost ten per
 Cent. of their rural population; that is to say,
 that there is ten per cent. less people in those
 Counties now than there were twenty years ago.
 In some localities, particularly in the South-west
 of the Kingdom, the decrease in the rural popu-
 lation is as much as twenty to thirty per cent..
 In Scotland the movement toward the towns be-
 gan sixty years ago and Parliamentary returns have
 shown that the depopulation has been much greater
 than in England and Wales, but the precise
 percentage I have not seen. In Ireland of
 course there have been extraordinary causes
 at work to decrease the entire population,
 but even in face of such wholesale depop-
 ulation as there has been from both farms and
 towns in Ireland there are instances where
 the City population has largely increased. Bel-

-fast is one.

Our questions would be in vain if we asked the Political-Economist to give us a good reason why man huddles together under such distressful conditions as we see him now doing every where; for the Political-Economist deals with man only as a producer and trader. But, if we inquire of the Social-Economist his answer will, doubtless, be that man in the proportion that he becomes sensitive to his better nature seeks higher association, and not necessarily higher wages, with his fellow man and he cannot be prevailed upon to remain isolated upon farms and separated from the ever increasing advantages, amusements and cultures which large communities can alone give. Man is pre-eminently a social being. He is helpless by himself. He depends upon his fellow-man for everything every minute in his existence. Take the most capable man in Christendom and turn him entirely upon his own resources, naked and adrift upon the plain, and if

he could survive 500 years he could not make so simple a thing as a glass tumbler or a plain pocket knife. Man of all creatures is the most dependent from his birth to his death. A muskrat or ^{the} ground-hog is independent of his kind and can get along by himself with his accustomed comforts and regular habits; but a man can never do anything that is worth doing by working alone - he never has and by his very nature never can, but by cooperating with man he has it within his power to become divine.

And I must here say that it is not knowledge of government or the experience of man with man but that it is ~~the~~ social-efficiency by which man is inspired that is the governing power of progress and of civilization, and that ^{this} social efficiency is due to the influence of the moral law taking hold of the individual man and woman and urging him and her to do their duty to society and through society to their own higher selves. It was

Their social-efficiency which moved the founders of The Topolo Campo Colony and which has marked the movement, in its every step, in spite of all its difficulties and its betrayals and attacks by false Colonists, ~~and~~ speculators and wreckers, as the great Reformation which is now demanding that the old order of things shall be changed and that the new order of things - of industry, and equity and peace shall ~~begin~~ ^{begin}; that the immorality, the irreligion and the life for self alone shall be stopped and that the ethical-social movement which is to usher in that better day here - that sweet bye and bye here on earth - that ideal hope of all who live - shall be pushed forward with all earnestness.

In Conclusion, we must admit from the universal tendency of man to Congregate into Cities that the spirit of social-efficiency has already largely possessed itself of our people and with a firmness which bespeaks a great and controlling impulse toward the new era which is now dawning upon Europe and America;

and it is the part of wisdom to seize upon a plan, Comprehensive and in keeping with the best methods, sentiments and cultures of our best people, such as we have embodied in The Topolobampo Colony, and to build a Model City on the shores of Sinaloa's great and picturesque bay—a manufacturing and Commercial City—a sea-side resort and a park residence in which town and Country life may be enjoyed together—and where the home, farm, factory and exchange maybe controlled by one strongly incorporated Company based upon equity in all the affairs of man.