

The Purposes of The Topolobampo Colonists

OUR PRINCIPLES

To shape the whole future is not our problem, but only to shape faithfully a small part of it, according to rules already known. It is perhaps possible for all who will, with due earnestness, inquire, to ascertain what he, for his own part, ought to do; this let him, with a true heart, do, and continue doing.—*Carlyle.*

Let us do our duty in our shop or our kitchen; in the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and knew that victory for mankind depended on our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.—*Theodore Parker.*

That which especially distinguishes a high order of man from a lower and which constitutes human goodness and nobleness, is self-forgetfulness, self-sacrifice, the disregard of personal pleasure, personal indulgence, personal advantage, remote or present, because some other line of conduct is more right.—*Froude.*

We can never see this world in its true light unless we consider our life in it as a state of discipline—a condition through which we are passing to prepare for another.—*J. W. Alexander.*

Doing is the great thing. For if, resolutely, people do what is right, in time they come to like doing it.—*Ruskin.*

I.—We believe that the usefulness and happiness of mankind depend upon their physical, intellectual and moral development.

II.—That the moral depends upon the intellectual, the intellectual upon the physical, the physical upon regular and agreeable employments, sufficient and well-prepared foods, leisure for the entertainment and culture of the faculties, rest for the body, and peace for the mind.

III.—That families should collect into groups, attracted to and united by a set of fixed purposes or principles, upon which each has agreed, and incorporate into municipalities; that each municipality should embrace, within its corporated limits, the home, farm, factory, and exchange—the four basic factors which must underlie every properly organized society; hence, that every municipality should have within its own corporated limits, the diverse elements, varied occupations, and a ways and means of payments sufficient to employ every one of its citizens, and to furnish homes, food, and clothing for every one within its gates—therefore, every municipality should be incorporated to be, within itself, independent of outside communities, for essentials, and inter-dependent with other communities for non-essentials only.

IV.—That private property should be separated and kept distinct from municipal property; that the home and all that in it is, the carriage, horse, cow, goat, etc., pleasure boat, bicycle, sewing-machine, foot-lathe, the shoemaker's kit, the dentist's and surgeon's instruments, the surveyor's transit, etc., the carpenters chest of tools, etc., and everything and any article which a person can use, or make, or grow is private property; that the atmosphere, land and its deposits, woods, game, water, fish, gas; electric lights, powers, heats, phonographs, telephones and theatrephones, etc., street cars, thoroughfares, parks, areas, quays, wharves, hotels, restaurants, theatres, meeting-houses, market-houses, factories, schools, entertainments, constructions, handlages, storages, commissions, employments, insurances, banking, policing, and a clearing house for the adjustment of all services, within the corporate limits of the municipality, are properties and functions

which belong to the municipality, and should be held in trust for, and should be performed by the citizens.

V.—That the most necessary rule for the municipality is that every man and woman should be employed in some useful occupation upon a fixed plan for permanent development; therefore, every municipality should have, within itself, approved plans for construction, improvement and advancement; should control every avenue of labor, and be the sole employer of its own citizens and of any other person, or persons, whom it may be necessary to engage within its corporate limits; and should protect, subsidize, diversify and perfect its home industries at home.

VI.—That, should there exist, at any working hour, one citizen of the municipality unemployed, who is able and willing to work, that such wastefulness, if through neglect, should reflect against the Directors in charge, and condemn the working details of the management within the municipality; for labor alone gives wealth, and to permit labor of any class, at any time, to be lost for want of direction, is a waste—is a crime against society.

VII.—That labor, intelligently co-operating with the land and its deposits, is the source of all wealth, and that labor alone pays for labor; therefore, that the municipality having the land, etc., should attract, encourage and assist labor, at home, in all of its utilities; that laborers, when working separately and without being incorporated, are under the necessity of having money to deal one with the other, and, by virtue of the necessity of using money, are forced to give to the banker and to other middlemen, about three-fourths of all that they produce; but that, when the producers are sufficiently intelligent to incorporate, to employ themselves and to exchange service for service, then the municipality, by establishing a Labor Clearing House, can settle balances daily between all those who work within the one corporate management; and without friction, or loss, and at cost.

VIII.—That the citizens of the municipality, which is based upon eclecticism and integral co-operation, should fix in their minds *The Money of Account* and separate it from coins, notes, checks, etc.; that *The Guernsey Market-house Plan of Payment* should be used for municipal and national public conveniences; that private services, within the corporate limits of the municipality, should be cancelled in a Labor Clearing House, by the ways and means of the *Credit and Debit* system of accounts, and that said *Credits and Debits* should be kept in the municipality's units of the money of account and in its decimals and multiples.

IX.—That labor is the treasure—the most precious and, at the same time, the most perishable commodity there can be in any country; therefore the municipality should create a Labor Clearing House, a public depository, as it were, where the citizen at any time can deposit his or her crude labor, as well as his or her finished labor product, and receive full value credited upon the books of the Company; and that in keeping the accounts, i.e., in giving credits and in checking up debits for its citizens, who are all partners in one great firm, the municipality should in no way be thought of as a debtor to its citizens; for the municipality simply acts as an accountant, like the bookkeeper does in all firms, to see that each partner

is given, or credited with what he or she earns, and that each partner is charged or *debited* with what he or she takes out of the firm for his or her own use.

X.—That not under any circumstances should the municipality be a borrower of money from any person, private or corporate, other than from its own members; nor should a citizen of the municipality be a borrower from any person, private or corporate, except from the municipality.

XI.—That the principle which should animate the citizens of the municipality is inter-dependence, duty and equity; and that in the proportion that citizens of the municipality understand the inter-dependence of each with the other and of all with the one, to the extent that they feel the duty that the strong should assist the weak, and in the ratio that they come to the practice of equity in the affairs of the individual, the family, the municipality and the nation will they become useful, happy and progressive.

XII.—That there cannot be dignity and strength of character in the individual without home life, and that, therefore, it is the duty of the municipality, by offsetting the services of its citizens, to provide a substantial and permanent home for every family; and as there cannot be independence in thought, which is the basis of correct action, without the individual is a holder of a whole or of a part interest in a home right, that therefore, a voice in the municipality should belong only to the member who holds such possession.

XIII.—That the most worthy ambition for man and woman is to have a well appointed and beautiful home, constant, remunerative and agreeable employments, varied instructions, approved facilities, and attractive amusements; and that the ability to possess and the opportunity to enjoy these should keep pace with their cultures and desires, and abreast with the discoveries and with the applications of the inventions of the period.

XIV.—That every individual is different from every other individual; that these individualities demand diverse occupations, and that the wealth, character and influence of the municipality depend upon the diversity, multiplicity and intelligence of the individualities of its citizens, and upon the diversification and perfection of their home industries kept constantly and remuneratively in operation.

XV.—That the producer should own his and her products, but that everything produced, within the corporate limits of the municipality, *which is for sale* should be stored, handled and sold only by the municipality, for this is one of the municipality's exclusive prerogatives.

XVI.—That there is no such thing as originality of thought and invention, and that every idea and mechanical combination are the results of centuries of thought and of the toil of millions of persons; and that the benefits resulting from their application to the practical affairs of life belong, in most part, to the descendants and heirs of those who have been the means of giving these ideas and inventions to society, and not absolutely, at any time or under any circumstance, to the author or to the inventor who framed the closing sentence or adjusted the last screw.

XVII.—That there cannot be correct, progressive and intellectual life separated from the elegant leisure which should follow in the wake of useful remunerative and attractive employments, and that therefore it should be the duty of the municipality to provide occupation for every one of its citizens, and that it should be the duty of the citizen to undertake that occupation which he or she is best fitted to do.

XVIII.—That every citizen of the municipality should have some productive employment, and that to its emoluments he or she should look for his or her support; and that public trusts are duties which the citizens, the most capable for executive business, owe to the municipality and to themselves.

XIX.—That the municipality should be incorporated to attend to everything of a public character for the possession, preservation, advancement and operation of municipal utilities and the maintenance of the common weal; that the basis of these functions is to own, guard and utilize the land and all that it implies; to take measures for the sanitation; to furnish powers and implements for production, manufacturing and fashioning, and to attend to distribution, trans-

portation, construction, education, amusements, entertainments, sustenance, exchange and commerce.

XX.—That there should not be a company or partnership permitted inside of the corporate limits of the municipality, for every municipality should be incorporated to systematize, harmonize, and manage, in the interest of every one of its citizens, the public properties and functions of the community; and to permit a corporate body or a firm to participate in the control and revenue of a public utility, would endanger the entire autonomy of the municipality, and threaten the sacredness of the individuality of the private person, the privacy of the home, and the rights of personal property.

XXI.—That "secret societies" and "church organizations" are the result of and belong to unorganized communities where the people live in competition and amidst antagonism, and that they should be prohibited inside the municipality; for with integral co-operation systematized will come free libraries, free lectures, free electrophones, free and divers diversions in entertainments and exercises: and that "cliques" and "circles" and "sects" should be done away with; for the truth will not then need to be hidden, and what is useful for a few to participate in should be made general for all.

XXII.—That the principle underlying religious thought is correct; that religion is not a truth possessed but is a result sought; that the sentiment of religion is good in the proportion that it inspires a feeling of duty to every creature within the sphere of one's life—a duty in thought and a duty in action—and that religion is sacred and belongs strictly and exclusively to the individual, and not to the nation, to the municipality, to a society, or to an association.

XXIII.—That marriage is the foundation of the family, the family of the home, the home of the municipality, and the municipality of the nation; that its contract should be encouraged and made binding; and that every man should have one wife, and every woman one husband, and no more.

XXIV.—That it is the duty of the municipality to set aside a fund, from its various revenues, for insurance in case of accident to person or property; to provide for the sick, the aged, the orphan and the widow; also to build asylums for the blind and afflicted, hospitals for the maimed, and homes for the incurable; but there should not be any taxes, charities, or private contributions for any one of these purposes necessary. Order, system and forethought, under integral co-operation, should not admit of discomforts and sufferings which can be relieved; and the relief should be provided for in a thorough and positive way, and with public revenues.

XXV.—That the future progress and virtue of our race depend upon how our boys and girls are now educated, trained and cultured; therefore, Kindergartens, Normal-Industrial Schools and Institutes of Science and Technology, Museums of Natural History, Zoological Gardens, Geological Collections, Herbariums, and Gardens of Plants, etc., should be made ample in number, extensive in size, munificent in appointment and finished in details, that every child, within the municipality, may be given free, and generously, the best education, trade and object lessons, and may have, all the while, amusements and entertainments and instructions in what is done by persons of refinement and culture.

XXVI.—That gambling houses, lotteries, public saloons, etc., are contrary to correct purpose and to honorable and industrial life, and that they and all other places and vocations of questionable propriety should be prohibited within the corporate limits of the municipality.

XXVII.—That a regular and wholesome life, in a great measure, depends upon cleanliness of person, house, court, thoroughfare, etc., and freedom from noises and annoyances, and therefore that domestic animals and fowls, etc., should not be permitted to enter the municipality and areas set apart for living purposes; and Russian, Turkish, hot, cold and plunge baths should be made luxurious, and kept free for the use of the citizens.

XXVIII.—That "popular suffrage" is right in principle, but that it has been and is pernicious as practiced; that it cannot be beneficent to the individual and to society until the men and women, who enjoy the right of suffrage, *can read the laws* submitted and can be free, in thought and action, to vote in accordance with their

best judgment; and that the test of the civilization of the municipality should be in the usefulness and happiness, and in the distinct and intellectual individualities of its men and women.

XXIX.—That “party politics” and “caucus rule,” in the municipality, should not be allowed, for, wherever tried, such practices have always resulted in making the producers “hewers of wood and drawers of water,” and have given the government over into the hands of cunning tricksters and to the non-producing and non-essential classes.

XXX.—That municipal government, like that of all governments, stands for an authority of interference in the affairs of its citizens, which interference should be a constant limitation on the abstract of personal liberty; that every citizen of the municipality should consent to forfeit certain “natural rights” in order to secure co-operation with others for the purposes of mutual protection and assistance, and what he, or she, loses in the former respect should be more than made good by what is gained in the latter; hence, the poorest individual thus receives more than he, or she, could possibly wrest from nature by his or her own strength alone, for, if not, then barbarism would be better than civilization, and the savages would have more to boast of than those persons who have achieved the known triumphs of material, intellectual and moral progress.

XXXI.—That the chief function of municipal, like that of all governments, should be, and is, to regulate the exercise of “natural rights,” and to restrain its citizens from the excessive and wrongful use of their liberty; that it is necessary to make distinction between what a person may properly do when he or she is the only person concerned, and what he or she may not properly do when others are affected by his or her actions—of where *liberty* ends and of when *license* begins.

XXXII.—That the municipal, like all governments, should restrict the personal liberty of its citizens in the interest of public safety, morals, and advancement; for no government, worthy the name, can ever consider the rights of the individual superior to the security and to the welfare of the community—for government should and does destroy the individual’s business and take his or her property under the law of “*eminent domain*,” it should and does compel the individual to quit his regular employment to perform jury service, to assist the officers of the law to arrest a criminal, to suppress a riot, to serve in the army, etc. Paris arrests a person for throwing a piece of paper into the street; South Carolina denies the right to individuals to sell liquors; Washington takes from the citizen the right to vote because political wrangles at the Capitol would be demoralizing to the nation, etc., etc.; and the municipality which shall be based upon a high and moral plane of thought and action, in keeping with integral co-operation and eclecticism, should restrict its citizens in conformity with the most approved ideas, the best examples and the most refined tastes.

XXXIII.—That persons wishing to become citizens of the municipality, should agree, in consideration of the advantages to be derived from the practice of integral co-operation within the municipality, that private rights of the man and woman should be subordinated to the higher rights of the municipality as a community; that any personal practice which is calculated to do harm, or to give offense to other persons, directly or indirectly, should be prohibited and placed in the catalogue of offenses punishable with fines and expulsion; for the consequences of a citizen’s deeds and habits extend to other people in various ways and degrees, and he or she is a part, however humble, of the municipality, and should not detach and isolate himself or herself from it at his or her pleasure; and that his or her liberty should include certain obligations which the municipality should be bound to enforce as a matter of equal and exact justice to all its citizens.

XXXIV.—That the municipality should place its citizens, at the time they take their obligations of citizenship, under definite and specific restraints at the same time that it confers upon each its full protections, privileges and enjoyments; that the relations of the municipality and its citizens, like those of husband and wife, are mutual and should be reciprocal; that the compact, which is the basis

of the boon of citizenship, should provide for the regulations of personal conduct and the adjustment of “natural rights,” and that the person who does not understand and agree to these regulations, should not have any rights in the municipality, selected to be established and regulated by those persons who *do* believe in and who have pledged themselves to conform to these principles, purposes and restrictions.

XXXV.—That the municipality should publish and edit one or more daily *afternoon* papers; that every citizen should be given facilities, free of charge, to publish, over ~~their~~ ^{his or her} own name, any criticism, idea, nomination or argument; and that, as said publication will give every citizen the opportunity to be heard on public questions, there should be no “stump speaking,” so common to popular excitements, where rapid talkers may urge citizens, by awakening their emotions, to move against their own interests and contrary to the advancement of the common weal.

XXXVI.—That in the municipality a citizen should not vote for himself or herself for any office, and that for a citizen to ask another to vote for him or her, should be evidence sufficient to show that he she is unworthy of public trust.

XXXVII.—That as there should not be contracts between citizen and citizen within the corporate limits of the municipality, and as all business transactions, at all times and under all circumstances, are between the municipality and the citizen, there should not be occasion for the practice of the profession of an attorney within the municipality; but the municipality should have its attorney to give legal advice, free, to all citizens, and to protect the municipality in its transactions with its citizens and with outside persons, etc.

XXXVIII.—That in the municipality every law or ruling which may be made should be general in its application, and that for a citizen to ask for an exclusive privilege or special act should be considered treason against the municipality.

XXXIX.—That the By-laws for the municipality should be made by the Directors of the municipality after the draft for the same has been published and submitted to its citizens for their comments; the second and revised draft always being submitted to its citizens for their approval or rejection as a whole or as a part.

XL.—That the municipality should not levy a “single,” an “income” or any other *direct* tax, upon its citizens, and that all municipal revenues should be derived from the operation, for, by and in the interest of its citizens, of municipal utilities, such as street cars, water supplies, gas, electricity, wharf, hall and theatre leases; handlage, storage, commission, etc., etc.

XLI.—That the management of the municipality should be systematized and regulated through and by means of ten Departments, which should be as follows:

- I. Department of Banking, Insurance for Life, Invalidity, Accidents, Fire, Floods, Storms, etc.
- II. Department of Surveys, Constructions, Buildings, Improvements, Streets, Parks, Wharves, etc.
- III. Department of Law, Arbitration and Registration.
- IV. Department of the employment of Motors, Powers, Light and Heat.
- V. Department of Commerce, Commissary, Hotel and Restaurant.
- VI. Department of Transportation and Communication.
- VII. Department of Diversification and Protection of Home Industries.
- VIII. Department of Social Science, Education, Ethical Culture and Amusements.
- IX. Department of Agriculture, Forestry, Game and Fish Culture.
- X. Department of Surgery and Medicine, Pharmacy, Hygiene, Baths, Sewage and Public Cleanliness.

XLII.—That the municipality should be governed by ten Directors, elected from, for and by its educated-citizen-lease-holders, and that the Directors should organize the Board of Directors by electing from themselves a President, Treasurer and Secretary. The Treasurer should be the Director of Department I, the Secretary should be the Director of Department III, and the President should appoint himself Director of one of the remaining eight Departments; after which the President, Treasurer and Secretary should appoint each of the remaining Directors to be Director of one of each of the remaining Departments.

XLIII.—That the Departments in the municipality should be

co-ordinate and inter-dependent one with the other; and, over all, should prevail the counsel, the assistance and the direction of the President of the Board of Directors; and the President should be the controlling and the leading spirit in the municipality.

XLIV.—That Pacific City should be the first model municipality, which The Credit Foncier Co-operative Company, Limited, should establish; that it should be based upon the plan of Integral Co-operation, as first presented by The Credit Foncier Company, and that it should embrace, within its corporate limits, the *Zona Sanitaria*, its islands, shores, fisheries, parks, etc., the farming lands of the Mochis, and adjoining tracts; and the Ditch, from Los Tastes to Pacific City site, including its laterals, etc.

XLV.—That when one or more model co-operative municipalities may be established, that the twenty, thirty, forty or more Directors, as the case may be, of the said two, three, four or more inter-dependent municipalities, should elect from their own number, ten Directors who should organize *The Inter-municipal Board of Directors*, in the same manner that the *Municipal Board of Directors* have done; and the *Inter-municipal Board of Directors* should hold, in trust, and for the use of the citizens of the said municipalities, all properties which may be inter-municipal or common to the said municipalities—the atmosphere, the land and its deposits, the woods, game, water, fish, roads, railroads, telegraphs, telephones, canals, expressages, etc.; and a *Credit Clearing House*, so that the exchanges between the said municipalities may be effected without delay, discount or expense.

XLVI.—That it should require time, study and practice to distinctly define and to nicely adjust the properties of the municipality and to separate them from the properties and the prerogatives which belong strictly to *The Inter-municipality* or *State*, and to separate and to keep distinct both from the property^{ies} and the rights of the

individual citizen; but that having the factors, we should, with patience, labor and study, strive to reach the perfect solution and its practical application.

XLVII.—That the family should be the unit for the municipality, and the municipality should be the unit for the *Inter-municipality*, or the *State*; that the families, within the corporate limits of the municipality, should be kept distinct, separate and private yet inter-dependent one with the other; and that in like manner, each of the municipalities should have its own autonomy, independent and distinct in itself, yet each should be inter-dependent one with every other co-operative municipality which may be within the one *Federation of cities, the Inter-municipality, or the State*: thus, there should be given by a few co-operative municipalities, in epitome, an example of a perfect union of cities—an object lesson which should be improved upon, enriched and ennobled by multiplying and perfecting the municipalities—the groups of families incorporated to employ and to protect and to assist one the other.

XLVIII.—That the mission of The Credit Foncier Co-operative Company, Limited, should be industry, peace, and useful example to mankind; that its law should be one word—*loyalty*; its gospel one message—*love*.

XLIX.—That the purposes above written represent the principles and the purposes for which we, the friends of Integral Co-operation, have incorporated ourselves; and that it is our desire that the Directors of The Credit Foncier Co-operative Company, Limited, should exact, after duly submitting to every stockholder of the Company, drafts for comments and suggestions, such By-Laws and Regulations, which, in their best judgment, may assist us to put into practice these *Our Principles*—to which we pledge our labors, our fortunes and our lives.

XXXII.—That the municipal law all governments should be based upon the personal liberty of its citizens in the interest of public safety, peace and advancement; for no government worthy the name can ever consider the rights of the individual superior to the rights of the community. The law should be such as to protect and not destroy the individual's business and take his or her property under the law of " eminent domain "; it should and does compel the individual to quit his regular employment to perform jury service, to assist the officers of the law to arrest a criminal, to suppress a riot, to serve in the army, etc. Laws arrest a person for throwing a piece of paper into the street; South Carolina denies the right to ballot to sell liquor; Washington takes from the citizen the right to vote because political wrangles at the Capitol would be demoralizing to the nation, etc.; and the municipality which shall be based upon a high and moral plane of thought and action, in keeping with integral co-operation and idealism, should restrict its citizens in conformity with the most approved ideas, the best examples and the most refined tastes.

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