

The
Chapala
Round
Table



NOVEMBER, 1923

THE CHAPALA ROUND TABLE



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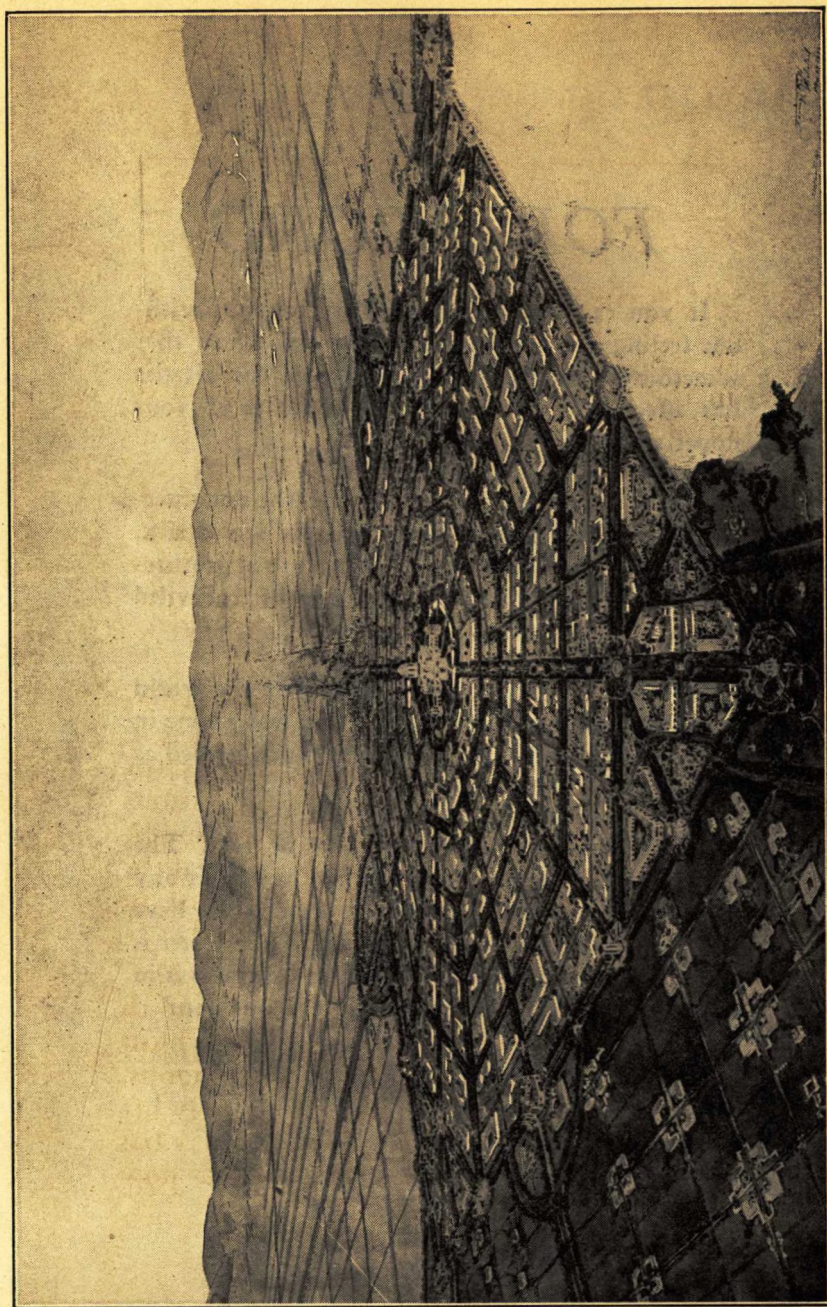
FOREWORD

If you can read this pamphlet through, without feeling a thrill of interest, you will know that something akin to the hardening of the arteries has affected or is affecting the contents of your upper story.

Greed, selfishness, competition and the slaughtering of millions of men have made the world sick. The sick world can be cured. The cure is brotherhood, co-operation and love. It's a rather bedeviled universe. It needs God.

Over the border we are going to give the world an object lesson in Life. There never was a time in history when such a lesson was as much needed as it is now.

The land is there. The world has no finer. The government gives a welcome—there is not in any part of the world such a free democracy. We have the people who desire the adventure. The water is in the boilers. The fires are built, the engineer is in his cab—the match is ready! How about *you*?



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GREETING

On this national day of gratitude we launch our argosy laden with ideas—ideas which we believe will produce such changes in the present economic system as soon to cause world-wide Thanksgiving.

It is sent forth with a definite purpose. It will convey a definite idea as to co-operation. It is intended to definitely enlist your co-operation in a definite economic and educational plan.

It is expected to interest you to the extent that you will offer constructive criticism. That you will send your suggestions for improving the plan. That your suggestions may in turn be sent out to stimulate thought and call forth illuminating replies. That the resultant exchange of ideas may assist in perfecting THE CITY BEAUTIFUL.

The city of to-day no longer serves with comfort and safety its denizens. It was built for street cars and horse drawn wagons. With slow moving vehicles of yesterday life and limb were fairly safe. But yesterday has gone and gone forever. Man's voice now

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travels as rapidly as his thought. His body can not lag behind and the old modes of transportation have also gone forever.

The ornate architecture upon which the eye could feast while moving slowly by must be vastly altered to satisfy the forty mile per hour glimpses of to-day. Trees, shrubbery, flowers and gardens will be seen instead. Tomorrow it will be observed only from above and the old chimney pots and ugly roofs will no longer serve.

Life and nerves are valuable. So also is time. We can no longer loiter. Yet exercise is essential to health, and automobiles are essential to achievement. The CITY BEAUTIFUL must eliminate all possibility of collision. Only a moss-back could longer visualize pedestrians and modern motors upon the same thoroughfare.

And where to park? Well, you park right here until you have caught our idea. Then, to avoid tagging, move on to a writing pad. Ship us, by aero-post, your idea. Your idea of how to make THE CITY BEAUTIFUL more perfect.

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The City Beautiful

By ORLANDO EDGAR MILLER, PH. D.

In the frontispiece you will see Mr. Irving J. Gill's interpretation of my life long vision of the "CITY BEAUTIFUL." Mr. Gill is the first man in modern times to add a new line to architecture. He has discovered a method of living out of doors while you are comfortably sheltered within the home.

We expect to make our city the model for the reconstruction of the cities of the world. While I have studied and planned many years along these lines and Mr. Gill has arrived at some startling conclusions in city building, we are both very desirous of hearing from any architect or city planner, with ideas that may help to make more wonderful the city wherein the man of today can live and master modern conditions.

Naturally, exterior architecture can have very little of artistic value, to the man in an automobile traveling thirty miles per hour. Inasmuch as the general mode of travel, for distances, within the next decade, will be flying machines, roofs, gardens and street foliage will be the only views meeting the eye. The boulevards and streets must be constructed in such a way that fast moving

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automobiles and busses can not collide nor come into contact with pedestrians.

Since there will be no exploitation of men in the new order, there will be no need of ugly, tall buildings filled with roll topped desks, and exploiters swinging in swivel chairs. All the business of the community will be done by the community itself, under efficient direction, with beautiful office buildings in the center of the city, accessible to all parts alike.

One of the greatest abominations of modern times is the small town. I need only to close my eyes and see myself, as a lad, perched upon one of the counters in my Father's country store, watching the nightly group of tobacco chewers and squirters sitting around the old stove during the winter evenings, each doing his best to qualify as a charter member of the Society of Ananias. Someone remarked in my hearing not long ago, that many of our most successful men came from the small towns. There is no doubt in the world that there is no better place to "come from" than the small town, but, have a heart, did you ever go back and observe the gradual but certain ossifying mental condition of those who remained? If a man in a small town ever amounted to

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anything on earth, the principal reason was that he had better sense than to stay there. As for the hue and cry of "back to the land!" that is, of all modern slogans, the most idiotic. Statistics show a larger percentage of farmer's wives in asylums than of any other class.

Under the old Mosaic economic system the people who worked on the land lived in the towns where they had the benefit of their synagogue, schools, religious observances and such educational facilities as were at their command. No isolation was permitted.

All the people working upon the thousands of acres of ground under the control of the Chapala Co-operative University will live in the city, where they can have the benefit of continuous educational advantages, and they will be taken to and from their work in swift moving automobiles or flying machines.

The executive offices of the Eight Great Departments of the work will be housed in veritable temples. There will be a temple of Education, a temple of Art, a temple of Music, a temple of Commerce, a temple of Finance, etc., and these will be of such architectural design as to awaken the admiration of the people in the community; they will be

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built around the Great Civic Center, but the chief exterior thing of note about the homes will be the wonderful gardens, shady trees, palms and flowering shrubs. Each home will contain nearly an acre of ground and will afford a wonderful opportunity for beautiful gardens. While the houses will be constructed so as to afford shelter from sun, wind and rain, they will really permit one to live in the open. The windows of the various rooms will constitute the frames for beautiful land and seascapes.

The heat, light and power within the community will be generated by water so that there will be no dust, smoke or dirt of any kind. The homes will be connected with lecture rooms, class rooms and places of amusement by automatic telephone and radiophone. Every home will contain a music room where at all hours of the day or night, the most beautiful music can be listened to by merely pushing a button. The city itself will be built upon the eastern shore of the lake which is environed on the other three sides by beautiful hills and mountains. The temperature of the water permits of bathing every day in the year. The accompanying views of Lake Chapala give you

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only a meagre conception of the beauties of this body of water.

Of course in this heaven on earth no one will ever think of leaving it for any extended period of time, and inasmuch as scientific rejuvenation is a part of the school curriculum, only lazy people will ever think of dying, and, naturally, we will be very glad to have them do so, but there will never be any evidence of death in the community. The relic of ancient superstition and sanitary ignorance, the grave yard, will not be seen anywhere, and if anyone ever becomes so foolish as to want to exchange this visible paradise for one in the skies, we will make it our business to see that all evidence of death will be reduced to ashes and hot air.



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WHY MEXICO?

By ORLANDO EDGAR MILLER, PH.D.

When I returned from Europe in 1919 I visited Florida in the hope that I might find there the physical basis of a great co-operative experiment.

But a cursory investigation into the laws of Florida soon convinced me that there was no possible chance of a purely co-operative movement on a large scale succeeding in that state. I further discovered that the law-making machinery of the state seemed to be controlled by one of the magnates of "Big Business" in America. We therefore allowed to lapse the options we had taken on 50,000 acres of ground, and I commenced to look elsewhere for a place where the climate, productivity of soil and natural resources would lend themselves to a favorable demonstration of my plan.

However, the total lack of encouragement for co-operative institutions found in the statutes of the state of Florida caused me to start an investigation which, with the reactionary propaganda that became apparent in the Presidential election, and has since become manifested both in capitalistic and labor camps, finally convinced me that it

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is impossible to make a peaceful, unhindered demonstration of co-operation anywhere within the borders of the United States. I am no fighter, do not believe in force, and my reading of history has failed to show me any permanent good that has ever resulted from reforms brought about through force that could not have been secured by peaceful and educational methods. I have believed for years that with sufficient capital to inaugurate the work, a demonstration could be made that would show the possibilities of co-operation in solving world problems; that humanity, being largely an eye, would look on and be convinced, and that by perfectly peaceful methods would be more than willing to adopt an economic scheme which could thus be proven to be scientific and workable. But where on the planet could such a demonstration be given without the interference of the "interests"?

My attention was directed to the new constitution adopted by Mexico. The more I studied this document the more I realized that it was the greatest ideal ever built into the basic law of any people of whom we have authentic history. Although 100 years ahead of all other Constitutions and 150 years ahead of the Mexican people, I learned

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that the Mexican Government had no intention of forcing it down the throats of its people, but, on the other hand, was preparing to educate them to realize and utilize their privileges under this new Constitution. I further learned that the Government had set aside over \$50,000,000 for educational purposes and that the Constitution was so framed that ultimately all business within its national borders should be carried on along co-operative lines.

Under this Constitution it is possible for any state in the Mexican Union to call its legislature together tomorrow and enact that all business enterprises shall be put upon a co-operative basis, and that if any concern objects, expropriation proceedings can be instituted, as in this country, when we wish to condemn land upon which to place public improvements, and that when the value of the business has been justly appraised and paid for, the co-operators could take charge.

At the time I learned of these facts I was on the Pacific Coast and was more or less inoculated with the propaganda of the newspapers regarding "Mexican unrest and instability." I had made a mental picture while in Europe, before returning here, that later on the "news" published in this coun-

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try seemed to confirm, of Mexico as a great community of bandits, carrying bowie knives and pistols; where life was unsafe, property rights entirely disregarded, and where all the educated men were clamoring for office, but only those with sufficient money to hire bandits and start a revolution over night could secure Government control.

At the time that the discrepancy between the newspaper accounts and the real facts in Mexico were breaking into my consciousness, I was living at the St. Francis Hotel in San Francisco, and there made the acquaintance of a lady from my native state, who had been a resident of Mexico for a score of years, and was Private Secretary to the Governor of one of the Mexican states. Hearing that I was from Ohio and interested in Mexico, she attended some of my lectures and incidentally remarked that her vacation period was over and she was returning to Mexico the following week. Then she exclaimed: "I have never been so glad to get back to a place in all my life as I am to return to Mexico. In this city it is not safe for a lady to go out after 8 o'clock without either a gun or an escort, whereas in Mexico, even during the revolutionary period, a woman

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was perfectly safe in going unattended at all hours of the night, from sun down to sun up."

Her absolute sincerity in making the statement, and her evident joy in anticipation of her return, were so marked that I was confirmed in my determination to get at the facts of Mexico.

About this time Mr. Ben F. Lamborn, investigator for banking and manufacturing interests on the west coast, offered his services to make an investigation and to find a place where our demonstration could be made. After a number of trips to Mexico he brought back a description of the most marvelous piece of ground, in the most salubrious climate, surrounded by the most beautiful scenery that I have ever heard of. It occurred to me to be entirely fitting that the best place on earth should be reserved for the founding of the world's greatest University and its Model City.

He also brought me an invitation from His Excellency, Alvaro Obregon, President of the Republic of Mexico, to become a "guest of honor" during their Centennial Fiestas, the literal translation of which follows:

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National Palace,
August 10, 1921.

Hon. Senor B. F. Lamborn,
Hotel Regis, Mexico, D. F.

My Dear Sir:

I take great pleasure in referring to your numerous memorandums and our correspondence and relations which we have entered into concerning the project which Dr. Miller has undertaken of establishing a Universal City in our country, and of which you are a representative.

Of course, you realize that the Government takes great pleasure in knowing of such a plan and we will do all in our power to grant you all the necessary facilities with which to start your work as soon as possible.

This letter can be taken as a written ratification of our verbal conversation of yesterday, in which I invited Dr. Miller to attend the great National Centennial of our Independence, and I assure you that he will be treated with the utmost of courtesy and as one of our great guests of honor during the fiestas.

With reference to the question of the land, will say that I believe that the magnificent

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tract of land by Lake Chapala is being sold at the lowest possible terms and best conditions; in fact, you can realize wonderful possibilities there, and should you care to go over the land, or should Dr. Miller care to go, I will be very glad to go with you or him, and if I cannot go, will direct a letter to the Secretary of Agriculture, with instructions for either he or his representative to accompany you over the land.

With your permission I have notified Hon. Jose Vasconcellos, Director of the National University, whom your University will come under, and I assure you that he will do all possible and anything that will prevent hindrance. I would advise you to address a letter to the Hon. Director, telling him of your plans and asking for his co-operation.

With reference to the building that you speak and write of would ask that you take the matter up with the Secretary of Communications and Public Works, who can give you the direct particulars surrounding the conditions and who will have to decide this question.

I do not wish to close this letter without manifesting the pleasure I take in the great honor which Dr. Miller has conferred on us

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in recognizing the opportunities and culture which Mexico has striven for, and who has the great courage to attempt such a gigantic task, which we hope and earnestly wish will be started and completed well.

I am always at your orders.

Sincerely,

(Signed)

A. OBREGON.

To which I replied as follows:

Hotel Sinton, Cincinnati, Ohio,

September 16, 1921.

To His Excellency, A. Obregon, President,
Republic of Mexico.

Dear Mr. President:

It would not be possible within the brief compass of this letter to convey to you the pleasure and gratitude I feel at the generous response and open-minded hearing you have given our proposed University of Chapala, as outlined by our Mr. Lamborn.

I am also deeply sensible of the honor you have conferred upon me in proposing to make me one of your guests of honor at your Centennial Fiesta beginning this 16th day of September, 1921. As intimated in my telegram I am expecting to be with you at the conclusion of the festivities. Unfortu-

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nately, I have made other advance arrangements for lectures which cannot be altered immediately.

Mrs. Granville White, a most estimable lady of culture and refinement, who is associated with our University movement, is now making preparations to represent me until I can arrive. She will carry proper credentials, and I thank you in advance for any kindness you may find it in your heart to grant her.

Regarding our choice of Mexico in which to give the world a magnificent example of The City Beautiful and a great Self-Help University on a Co-operative basis, will say that I am convinced that not only does your climate offer advantages, but the new constitution upon which your Government is based is by far the most progressive document of its kind that has yet been conceived by the mind of man and enacted into the basic law of the land.

We believe we have the moral and financial backing to make this International Educational Demonstration on such a scale as to challenge the favorable attention of the civilized world, and to add to the lustrous possibilities of the New Progressive Mexico

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that Your Excellency is doing so much in this day to establish in the minds of forward-looking men everywhere.

In conclusion, I beg you to do me the further honor to believe me, faithfully and gratefully,

Yours to command,

(Signed)

O. E. MILLER.

So all things being properly arranged, with two of my daughters and other members of my staff, I went to Mexico City in October, 1921. We were quartered in the best hotel in the city, provided with a machine and chauffeur, and Senor Crespo, of the National University, was appointed by the Government to be our host. We had several very interesting interviews with the President, who supplied us with a private car and a chef who would be a credit to any Parisian cuisine. We first visited Guadalajara, the most beautiful city on the American continent; then twenty-five miles away, the beautiful Lake Chapala, at an altitude of just one mile above sea level, and saw the land chosen by Mr. Lam-born for the site of the University.

Through the kindness of the Government and its most generous and hospitable

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host, Senor Crespo, we were enabled to get at the facts and were given every liberty of investigation, with no effort on the part of anyone to "take us in hand" or bias our vision and judgment. On the contrary, we were questioned as to our preconceived notions of the country and the estimate in which it was held in England and America.

The facts that follow herewith are therefore unbiased and in no way colored, but are plain statements of some of the things we observed, and can be taken at par as correctly reflecting conditions in Mexico.

One of the striking things that was borne in upon me was the caliber of the "Americans" that I met in Mexico, and especially of some of those who, I was told, were there in the employ of the United States Government. My knowledge of character would lead me to conclude that the majority of "Americans" who live in Mexico are there for the good of their own country, and that no conservative business man in America would ever think of paying \$100 per month for the services of such men as are presumably keeping the United States Government "posted" as to conditions in Mexico.

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In 1857 the first revolution broke out in Mexico and was started for the purpose of getting rid of the clerical party in politics. This revolution was only partially successful but fired the blood of the rising generation as to the possibilities of Mexico if they could rid themselves of the dominance of the church in their political, economic and educational affairs. During the Diaz administration, however, the clerical party got back into power, and during the revolution that followed Diaz the church authorities practically controlled all the educational facilities, over one-third of the real estate of the country, and the vast majority of its gold and silver money.

The population of 14,000,000 is made up of about 6,000,000 Mexicans, many of whom are highly cultured and well educated, and 8,000,000 Indians of various types, 45 per cent of whom can neither read or write. They are under-nourished, physically, mentally and spiritually, but withal, the gentlest and most polite and peace-loving proletariat to be found upon the planet.

The last revolution, however, was entirely successful; the real property of the church was confiscated and many of its buildings turned into schools and agricul-

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tural implement machine shops, and put to other industrial uses. The church was permitted to use such buildings as were necessary for purely religious purposes, but, however, with the understanding that the Government could use them for various other purposes if it chose. They were made to disgorge many millions of dollars in gold and all educational institutions taken out of their control.

From that day to this, Mexico, as such, has been happy and has gone about its reconstruction with determination. Their new constitution, under which they have been working, not only confiscated church property but also made it impossible for other nationals to own land along their water front and boundary lines. Many millions of acres of ground that had been given away on concession and for which the Mexican Government had never received any consideration, were reclaimed, and all minerals found below the grass roots were declared in principle to belong to the Mexican people, and royalties were levied upon all minerals, oils, etc. This, of course, has been the practice in England and throughout Europe for many centuries, but for some reason or other it was resented by the "interests" in the

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United States and they proceeded to organize what is known as the Society for the Protection of American Rights in Mexico.

The very common report is that this society contributed large sums of money and hired bandits, who kept the northern part of the country near the Rio Grande in a state of turmoil in order to make newspaper propaganda for the annexation of Mexico by the United States upon the ground of their instability and revolutionary condition.

The only turmoil that has taken place in Mexico since the adoption of the constitution in 1917 has been carried on by the "interests," who supplied American money for that purpose. They have hired the ruff-raff and bandits of the country, and in no instance have the Mexican patriots been called into action excepting to overcome these paid bandits.

Every once in a while you will read of an "American being killed in Mexico." Two-inch headlines herald the fact to the world, while probably from a dozen to fifteen Americans were killed in New York and Chicago the same day, and had you known the character of the "American" killed in Mexico and the provocation you

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probably would have applauded rather than condemned.

You also read of some Americans being kidnapped by the Mexican bandits. In practically every instance this is pure propaganda, the bandits being employed by American "interests" and paid with American money.

That the Government of Mexico has been able to overcome all this and maintain a stable rule; to have a circulating medium of gold and silver, without any use whatever of paper currency; to have set aside over \$50,000,000 for educational purposes and to start in systematically to overcome the illiteracy that has been fostered for centuries by the old regime, and as reports just at hand show to have run the Government this last fiscal year at an actual profit, is evidence, to my mind, that there is less likelihood of a serious revolution in Mexico today than in any other country upon the planet.

If you wonder why Mexico was not recognized by our State Department and could have a confidential talk with the political end of the oil interests and the Roman Catholic members of our Washington Government, you could probably have your curi-

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osity fully satisfied.

Mexico today has the smallest national indebtedness held outside its own boundaries of any nation, large or small, in the world. It owns its own railroad, postal and telegraph systems, which are fairly well equipped.

While riding over the country I saw in several places large piles of onions and other vegetables along the railroad sidings, awaiting transportation facilities. In several instances these piles of onions covered ground from 100 to 200 feet in length and from 50 to 100 feet in width. They were there without guards, and I doubt if there is a city or town this side of the Rio Grande where these same onions could be left out over night, to say nothing of several weeks, without police guards, and enough of them found in the morning with which to flavor a bowl of salad.

Here is the only country in the world with a constitution guaranteeing safety to co-operative movements—a country of more natural artistic taste and ability than any country with which the writer is familiar—a country of wonderful climate—a country with the greatest possible natural resources and productive soil—a

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country of polite, honest, peace-loving population. What more could be asked for as a place in which to establish the great International Co-operative Educational Movement?

Explanation of the Economic Basis of the Chapala Co- operative University

Co-operation rather than competition will be the keynote of the coming order of things. Before co-operation can be recognized as the natural thing, men must be educated to co-operate rather than to compete, with each other. Co-operation and competition have nothing in common, consequently, we cannot expect competitive commercialism to supply the funds with which to teach the coming generation to do the things that, ultimately, will be its own undoing. Hence, it becomes necessary to work out an economic plan whereby the university that teaches co-operation may be endowed from some other source than that of the conscience fund of men made opulent through the exploitation of the working classes, as in

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our present competitive system. The only basis of wealth is human labor—mental or physical. This being true it becomes necessary to find a way in which labor can be capitalized co-operatively for purposes of endowing a university that is to teach co-operation.

Every human being should have the right to the four essentials of life, namely, home, food, clothing and an education. No nation can claim to be civilized, in the true sense, until it furnishes these four essentials of life to every man, woman and child within its borders. This problem, however, is very easily solved when the true function of education is understood



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and put into practice. John Ruskin said that "education consists in learning to do useful things well." The education of the past has been for the few and consisted chiefly in "learning how to get a living without work," whereas every child should be taught to do something useful and to do it well and artistically. Psychology has discovered that every child has an inherent fitness and an inherited tendency to do some one or more things better than other things. And that when a child is permitted to do the thing for which it has innate capacity, it does it willingly, enthusiastically and with love. The new education therefore, seeks to understand the child; to discover what it loves to do that will be of most service to itself and society, and then give it a technical training, fitting it for that particular field of activity.

The root word from which we derive our word "education" means simply "to draw out of." The new education is therefore scientific in that it seeks "to draw out of" the child what there is in it. Not to smother its own genius by filling it up with a lot of more or less useful or useless facts termed knowledge. Instead of training it to compete with others, the new

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education will train the child to do good to others and to co-operate with others to do good to society.

The Chapala Co-operative University will make use of scientific methods in discovering what the student can do most enthusiastically, that will be of greatest service to society and best express himself. It will then give the student a thorough training in doing that thing. If everyone were educated "to do useful things well" and thus "to do his bit," the work of the world could be very easily done in four hours per day and thus leave to each individual 20 hours for sleep, recreation and the development of his own individuality.

In the Chapala University, there will be no drones. Every man, woman and child will be employed co-operatively, under the most efficient directors, engineers and instructors, in doing the things which will supply the needs of the community in a four hour work day.

The economic basis herewith submitted gives some details of the method of handling its resources, based upon the probable results from one industry alone—that of agriculture. Agricultural engineers fa-

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miliar with the productivity of the soil, where we are proposing to establish the University, report that the estimates herewith supplied are very conservative.

In glancing at the table, it will be seen that there is no estimate of profits accruing from the Dairy Industry on line 8; the Cattle Industry on line 9; Sheep and Wool Industry on line 10; the Fruit and Nut Trees on line 12; Manufacturing Plant on line 14; the Sanitarium and Hotel on lines 18 and 19. These industries collectively will be as remunerative without question as the Agricultural Industry.

From the farming alone you discover on line 28, column 8, that at the end of eight years each individual member—man, woman and child, will receive, in addition to pay for his or her work, the equivalent of \$600 annually from the co-operative fund. It will also be observed that, in the meantime, the individual member is supplied with a home and all the essentials of life, as a result of his work, for which he is fully remunerated from week to week. In addition, educational facilities are open to him every day in the year throughout life.

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In the accompanying chart, there are 11 columns. The first eight represent the first eight years of work; the ninth shows the totals for each member and the tenth the totals for each one thousand members. In the last column there is an estimate of the permanent assets of the community for each one thousand members. This estimate is based upon the supposition that when the ground is in a high state of cultivation, it will have a value of only \$100 per acre. As remarked above, in this estimate of permanent assets, we have taken no account of profits that may accrue from other than Agricultural Industries.

In the first column will be found how the \$1,000.00, which each member contributes to the University, is expended. It is proposed that no money of the individual members shall be expended until one thousand members have paid into a responsible trust company the full amount of their membership fund. Thus, we will have in bank \$1,000,000.00 (One Million) less \$50.00 which each member contributes to the propaganda fund for underwriting the project. The first \$1,000,000.00 will be expended by the Board of Trustees under the supervision of

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Estimated Financial Schedule of the

Years		1	2	3	4
1	No. Acres Bought.....	5	2	2	
2	No. Acres Farmed.....	4	6	8	
3	Cost of Land.....	\$75	30	30	
4	Cost of Farm Machinery.....	25	25	25	
5	Cost of Seeds and Labor.....	240	360	480	
6	Gross Value of Crops (2).....	1000	1500	2000	2500
7	Net Value of Crops.....	760	1140	1520	1900
8	Cattle and Dairy.....	10	5	10	
9	Cattle Industry (Live Stock)...	5	5	10	
10	Sheep and Wool Industry.....	10	5	10	
11	Flax and Linen Industry.....				
12	Fruit and Nut Trees (Bees)....	25	10	15	
13	Transportation (Busses, Trucks)	25	15	20	
14	Manufacturing Plant.....	25	10	25	
15	Commerce, Food and Clothing.	100	50	50	
16	University.....	75	50	50	
17	Amusements.....	25	10	10	
18	Sanitarium.....	25	15	25	
19	Hostelry.....	25	15	25	
20	Streets, Parks, Blvd., Sewage..	25	15	25	
21	Electric Power and Water.....	50	25	25	
22	Public Buildings Fund.....	50	25	75	
23	Home Building Fund.....	100	50	50	
24	Home Welfare Funds (Wives)..	25	25	40	
25	Reserve Fund (Children).....	5	5	10	
26	Incidental Fund (Taxes).....	5	5	20	
27	Propaganda Fund.....	50	5	10	
28	Membership Co-op Fund.....			100	120
29	Cash Surrender Value.....			250	500
Totals.....		1000	760	1140	1520

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5	6	7	8	Totals for 1	Totals for 1000	Permanent Assets
.....	11	11,000
.....	10	10,000
.....	\$165	165,000	1,650,000
25	25	25	20	195	195,000	100,000
600	600	600	600	4,080	4,080,000	.....
2500	2500	2500	2500	17,000	17,000,000	.....
1900	1900	1900	1900	12,920	12,920,000	.....
.....	.....	.....	.....	25	25,000	25,000 +
.....	.....	.....	.....	20	20,000	20,000 +
.....	.....	.....	.....	25	25,000	25,000 +
15	15	15	10	120	120,000	120,000
20	20	20	20	160	160,000	100,000
25	25	25	20	180	180,000	180,000 +
25	25	25	25	340	340,000	340,000
50	50	25	25	375	375,000	375,000
10	10	10	10	95	95,000	95,000
15	15	15	15	140	140,000	140,000
25	25	25	20	185	185,000	185,000
25	25	25	20	185	185,000	185,000
25	25	25	25	225	225,000	225,000
150	150	150	150	900	900,000	900,000
150	150	150	150	950	950,000	950,000
65	65	65	65	415	415,000	.....
38	38	38	38	210	210,000	.....
76	76	76	76	410	410,000	.....
11	11	11	11	120	120,000	.....
550	550	575	600	2,500	2,500,000	.....
750	1000	1250	1500	.....	.....	.....
1900	1900	1900	1900	.....	.....	5,615,000

THE CHAPALA ROUND TABLE

bonded efficiency engineers in accordance with estimates supplied in the first column.

In line No. 1, you will see that out of the membership fee of \$1,000.00 we buy five acres of ground, one acre of which shall be in the City Beautiful, and the other four acres, on line 2, will be held in common and to be farmed collectively.

As shown on line 3 we pay \$75.00 for this ground out of the membership fund. Referring to line 1, again, two more acres are purchased the second year, making in all eleven acres for each individual member of the community. As explained above, one acre will be in the city and the other ten acres will be farmed in common.

On line 4, it will be seen that we purchase \$25,000.00 of farming machinery the first year and keep replenishing and adding to it with an equal sum yearly until the eighth year. In the eighth year we are supposed to "get our gait," and the amount expended for farming machinery is reduced to \$20,000. As seen in the 10th column the total amount spent for machinery is \$195,000 but in the permanent assets, column 11, we allow for nearly 50% deterioration, placing the value at that time at only \$100,000, instead of at cost.

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On line 5 will be found the amount set aside for labor and seeds, \$60 per acre or \$240 for the four acres. It is possible to raise from 4 to 6 crops a year upon this ground, but since we are purposing to raise super-men, which will require a portion of our time, we will content ourselves with only two crops from the soil. In the tenth column it will be seen that a total of \$4,080,000 is paid for farm labor alone during our first eight years for each 1,000 members.

On line 6 is the estimated gross value of the crops from year to year. Agricultural engineers familiar with this soil unhesitatingly say that our estimates are very conservative. After taking out the cost of the farming we have left, on line 7, the net value of the crops which is \$760 the first year; \$1140 the second; \$1520 the third, and on the 4th year, when the full ten acres for each member shall be under cultivation, \$1,900. This sum continues to be the net income, giving to the community that amount of working capital yearly. In the 10th column, line 7, it is found that the total net earnings for the eight years is almost Thirteen Million Dollars for each 10,000 acres.

THE CHAPALA ROUND TABLE

Referring again to line 7, column 1, the estimated profits from the four acres farmed the first year, amounting to \$760, which sum constitutes the working capital for the second year. Also on line 7, second column, the estimated profits are \$1,040, which constitutes the working capital for the third year, and so on, when finally the whole ten acres are farmed, they produce annually \$1,900.00, which sum is divided up into the various departments of the work as described in lines 8 to 28, inclusive.

It will be seen that on lines 8, 9 and 10, there is no provision made beyond the third year, since it is expected that live stock will



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double in numbers within that period and will therefore need no expenditure of new capital. Also it will be observed, in the last column, that sheep and cattle are reckoned in the permanent assets at exactly their original cost but there is every reason to believe that they will prove to be immensely profitable.

Line No. 11 contains no estimates for the reason that there is a linen monopoly at present in Mexico. We hope, however, to secure the privilege of manufacturing our own linen necessities, which will be very considerable in that salubrious climate.

On line 12 are the varying sums put into our fruit, citrus and bee industry. No other country produces such luscious and wonderfully flavored fruit. You have never known what a real orange, strawberry or pineapple tastes like unless you have eaten the fruit ripened in Mexico. Strawberries ripen every day in the year. We expect our fruit growing to be not only our chief source of food but also the most profitable part of our work. In the 11th column this industry is not shown as adding to our permanent assets, since it is included in the net crop values of line 7.

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Line 13 shows the amount set aside from year to year to pay for our transportation facilities. We will require busses and aeroplanes to get our workers to and from their work, so as to minimize loss of time, and trucks for hauling our products. As with farm machinery, so here again it will be seen in the last column we allow for a heavy depreciation in estimating our permanent assets.

Line 14 shows the amounts set aside for manufacturing purposes. It goes without saying that we will manufacture useful articles and profitable, but no estimates of income are made in this schedule and only the cost of the plant is reckoned in our permanent assets in column 11.

Line 15 represents the sums set aside for our store and the machinery for handling our products, the clearing house through which our farm, dairy and manufactured products pass to ourselves and the outside world.

Line 16 shows the special amounts set aside for purely University uses, but the sum will be greatly augmented by the product of the labor of the student body. It is expected that the University will have at least 5,000 honest workers in its stu-

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dent body within two years time. The future profits of this work for four hours per day to go to the equipment of the University.

All children up to 18 years of age, will be under the supervision of the Department of Education, which shall conduct a continuous school for mothers and fathers in parenthood and eugenics. The education, of course, will be primarily industrial and children of from eight to ten years, will be given instructive work for two hours per day for which they will receive 1-5 unit remuneration, to be applied upon their school expenses. From ten to twelve, the work shall be for 3 hours per day with a remuneration of 2-5 unit. From twelve to eighteen, they will be given four hours per day at 3-5 unit remuneration.

Students not members of the community will be accepted from all nations at 14 years of age or above. From 14 to 16 the foreign student will be supplied with sufficient work to pay his board and room. After 16 years of age, he will be given sufficient work to pay his entire living expenses and be required to work four hours per day at some productive employ-

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ment, and will not be accepted upon any other terms. The University stands for Democracy; for an education that teaches every child to do some useful work well and artistically, and will harbor no drones of any kind.

Line 17 shows amount set aside for amusements. Our stage, screen and music will be co-ordinated with and under the direction of the Educational Department.

Line 18 shows the sums taken from the general fund for Sanitarium work. This work will be immensely profitable since the sick of the earth will want to come and attend our Institute of Health and be made fit amid such surroundings as we can offer in the mountains surrounding Lake Chapala. The excuse for using any of the general fund for this purpose is to provide a start and since we furnish free medical attention and healing to our members, this constitutes a tax upon the community for such health insurance.

Line 19 provides for the starting of a hotel system through which we can care for the guests who will come to look on and see how we do it. This section of Mexico is conceded to be the coming winter resort of the world, as soon as the

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Southern Pacific Railroad is completed into Guadalajara. There is less than fifty miles yet to build. We are only 75 miles from the great deep water harbor of Manzanillo on the west coast, 25 miles by rail from Guadalajara and 300 miles—a short night's ride from Mexico City and our hostleries will be a prime source of income.

Lines 20 and 21 provide for our streets, parks, boulevards, electric light and power plants. The river Lerma, navigable for 30 miles, constitutes our northern boundary and will furnish water power for every purpose and for fifty times our proposed population. All heat and power will be supplied in this way and there will be no smoke or dust in the City Beautiful.

On lines 22 and 23 are the estimated sums that will be contributed toward the building of the homes and the public buildings out of the common fund before the individual member receives his pro rata. Since every man, woman and child who comes into the community is a co-operator, the average family will probably consist of a man, wife and three children, or in all five. Therefore the estimate on line 23 can be multiplied by five to get at the

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amount that will be paid into the building fund of the home from year to year.

The only actual cash outlay in our building operations will be for builders' hardware and glass until we can organize for manufacturing the same. All of the materials are at hand. Our public buildings will be veritable palaces or temples.

Line 24 states the sum set apart for payment to the wives for their work, since it becomes necessary to make every man, woman and child economically independent of every other man, woman and child. Domestic unhappiness, divorce and practically all crime in a community grows out of economic dependence. In our system the wife is paid for her services in the household the same as her husband may be paid in the school, farm or factory.

Likewise on line 25, there is a reserve fund to pay for membership for children that may be born in the community after their parents have become members. This provides for the economic independence of the child. The new child in the home instantly becomes an asset rather than a liability as in our present system.

Married women and mothers may elect to employ their four hours per day in

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their own home and with their children under the supervision of the Department of Education. There will however, be Domestic Science experts and scientifically trained nurses educated in the University, who will look after the training of infants, and attend to the domestic duties of those wives or mothers who prefer to engage in some other work or profession in the community.

Line 26 provides for governmental taxes and such incidental expenses as are not otherwise provided for.

Line 27 provides for \$50 out of each membership, for underwriting the project and will be used to pay commission to salesmen who secure members, printing



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and overhead expenses in maintaining offices during the organizing period. The yearly propaganda fund thereafter provides for sending out publications designed to advertise ourselves to the world, to attract those who will investigate and go out from us to assist in the general re-organization of society.

On line 28, it will be noticed that there is no distribution of co-operative funds to the individual member for the first two years. Of course, during that time he is receiving weekly pay for whatever services he renders the community. Ultimately each member receives the equivalent of \$600.00 per annum. This sum may be regarded as a most conservative minimum.

On line 29 is the estimated cash surrender value. This becomes necessary from the possibility of undesirable people, carried away by their enthusiasm, joining the University Community. It may become necessary, as provided for by our by-laws, to eliminate these in some just and equitable manner.

In addition to this cash surrender value they will have received pay for their services for whatever time they may have lived in the community, and also whatever

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amounts may have been taken out of the building fund and used in the building of the home.

Each member will be expected to do such work as he or she is best fitted for, and for which they have been trained. The working day for every member over the age of 18, shall be six hours until the work is organized, when the working day shall drop to four hours. Members will be taken into the community and have their homes built for them in the order of the number of applications and as the work of the University may require. That is to say, we may need builders, electricians and farmers in larger proportion to begin with than other classes of workers, and members will come in first who are fitted to do the work required. It is estimated however, that within 18 months from the signing of the application, each member will be housed and occupied.

The unit of value in the University shall be 100, and represents one day's work of four hours. One hour equals 25 and 6 hours will entitle to 150. All work shall be credited in the University Bank and all purchases made by the members for supplies in the store or amuse-

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ment, etc., will be paid for by check on the University Bank. These checks will take the place of coins or other monies, thus obviating the necessity of money of any kind in the community. However, all the products of the community, over and above what we consume, from the farm, factory, sanitarium, hotel, publishing or other industries, will be sold to the outside world and payment received in the monies current. These monies thus received shall be deposited in our bank. With them we will pay for such supplies as we may need from the outside world and also to supply traveler's checks or letters of credit to our members when they travel abroad.

Any member absent from work, when registered as physically fit, will be charged for a substitute. Members may work up to any age, so long as they are physically fit and efficient and desire it, but will not be required above 65.

Members above 60 years of age will be required to pay for the building of their home in addition to the membership fee of \$1,000. This requirement is in lieu of their estimated contribution of labor at that age.

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There will be architectural designs of strictly modern houses, containing every improvement and accessory for comfortable living. Members can choose and have such reasonable alterations made as suits their individual tastes. No house will be built costing less than \$2,500 or over \$25,000. The houses will be of adobe and concrete construction, strictly fire-proof. Each home shall be connected by automatic telephones or radiophones with all places of amusement, lectures and class rooms. Thus, when indisposed, the student may know what is going on in his class room and members of the family may have the benefit of concerts or lectures that may be taking place in the city at any time.

Each head of household shall have a deed to the home when the amount set aside for the building fund shall have paid the cost of the house. Under no circumstances will the individual member be allowed to sell the house to others than the University. If he sells or leaves the Community, he will receive exactly what it cost. There will be no profit in real estate.

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The domestic problem of unmarried people without families is solved by giving them apartments in large communal homes, to which will be attached communal kitchens and dining rooms, where members or families may dine or take the prepared food home.

The University is to be a university in every sense of the word, and therefore, in addition to the usual classical, literary and scientific courses, will teach architecture, landscape gardening, city building, civic righteousness and eugenics. In achieving this we expect to build the most beautiful community the world has ever seen, which will be a model for the reconstruction of the cities of the world. Each home shall have one acre of ground less the streets, parks and boulevards.

In addition to the remuneration coming from the Co-operative Fund, each member above 18 years of age, shall receive pay for all labor contributed, have house rent and taxes free, free medical and health insurance.

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THE DREAMERS

By HERBERT KAUFMAN

(Reprint from *San Francisco Examiner*)

They are the architects of greatness. Their vision lies within their souls. They never see the mirages of Fact, but peer beyond the veils and mists of doubt and pierce the walls of unborn Time.

The World has accoladed them with jeer and sneer and jibe, for worlds are made of little men who take but never give; who share but never spare; who cheer a grudge and grudge a cheer.

Wherefore, the paths of progress have been sobs of blood dropped from their broken hearts.

Makers of empire, they have fought for bigger things than crowns, and higher seats than thrones. Fanfare and pageant and the right to rule or will to love are not the fires which wrought their resolutions into steel. Grief only streaks their hairs with silver, but has never grayed their hopes.

They are the Argonauts, the seekers of the priceless fleece—the Truth.

Through all the ages they have heard the voice of Destiny call to them from the unknown vasts. They dare uncharted seas, for they are the makers of the charts. With only cloth of courage at their masts and with no compass save their dreams, they sail away undaunted for the far, blind shores.

Their brains have wrought all human miracles. In lace of stone their spires stab the Old World's skies and with their golden crosses kiss the sun.

The belted wheel, the trail of steel, the churning screw, are shuttles in the loom on which they weave their magic tapestries.

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A flash out in the night leaps leagues of snarling seas and cries to shore for help, which, but for one man's dream, would never come.

Their tunnels plow the river bed and chain island to the Motherland.

Their wings of canvas beat the air and add the highways of the eagle to the human paths.

A God-hewn voice swells from a disc of glue and wells out through a throat of brass, caught sweet and whole, to last beyond the maker of the song, because a dreamer dreamt.

What would you have of fancy or of fact if hands were all with which men had to build?

Your homes are set upon the land a dreamer found. The pictures on its walls are visions from a dreamer's soul. A dreamer's pain wails from your violin.

They are the chosen few—the Blazers of the Way—who never wear Doubt's bandage on their eyes—who starve and chill and hurt, but hold to courage and hope, because they know that there is always proof of truth for them who try—that only cowardice and lack of faith can keep the seeker from his chosen goal; but if his heart be strong and if he dream enough and dream it hard enough, he can attain, no matter where men failed before.

Walls crumble and empires fall. The tidal wave sweeps from the sea and tears a fortress from its rocks. The rotting nations drop from off Time's bough, and only things the dreamers make live on.

They are the Eternal Conquerors; their vassals are the years.

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THE CHAPALA ROUND TABLE

SUCCESS

You stand somewhat dazed at the opening of life, uncertain as to what you should do and uncertain how to do it. I have never been able to tell why it was that we could not select at once the thing we ought to do and then move forward confidently to its accomplishment. I do know that all this talk about hours of labor and compensation would die out if young people could only find the thing they ought to do. I am satisfied that under such conditions work would be a joy and not a burden, and the world's work could be done in four hours a day.

Don't take up your life work with a view to the position it may give you in society. Society should be only the parsley of your life. Let it be the beautiful adornment that goes round the meat of your endeavors. Get out of your head that some things are honorable and others are servile. All things are honorable which are professionally done. Shut out the world and answer God what, if you were the only soul on earth, you would really like to do. Then go and do it, and in the doing of it maintain not only the high character of the work, but the high character of the way in which you do it.

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Get out of your head that you were born to make either a career or a success. Believe that you are part of the economy of God and that a nightingale's song is as much of a success as the trumpetings of an elephant. The only success worth wishing for is the satisfaction of having contributed to the harmony rather than to the discord of life. If every man from now on will do his work in a workmanlike way there will be peace in the world and contentment in the home. You cannot be absolved from your duty in this particular by pointing to the failure of others.

—THOMAS R. MARSHALL, former Vice-President of the United States, in the Hearst Newspapers.

EDITOR'S NOTE: The aim and object of the Chapala University could not be more succinctly stated.

EDUCATION

"Our education develops one of two results, either mechanical memorizing or habits of reflective thought. Technical memorizing is merely a grasshopper-like method of guessing only to please the teacher. Habits

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of reflective thought in the people of a country bring about real democracy. If we are ever to have such a form of government, we must base our educational procedure on the fundamental ideal that all normal human beings inherit a certain capacity to think and a certain desire to think.

“Before we have studied the problem for any length of time, we see that moral education cannot be separated from intellectual education. Intellect is the basic thing. No matter how moral one is, no matter how earnestly he wishes to be just, unless he is capable of judging what is just, he is not capable of being just, regardless of his desire.

“As a conclusion to the whole course, the aim of our procedure should be to develop in our children this reflective capacity, this capacity to evaluate or judge. Education in the past, dominated as it has been by the informal rather than the creative ideal, has simply overlooked the important thing, which is this development of the capacity to think independently. A person may be crammed full of information and yet never have done any real thinking.”

—Report of DR. HETHERINGTON,
University of California.

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The Founders League of the Chapala Co-operative University

In the October number of the Psychological Review of Reviews we published some information regarding the Chapala Co-operative University and the City Beautiful. The responses from all sections of America and England have been gratifying in the extreme. Any lingering doubt that we may have had as to the opportuneness of the moment to complete the preliminary work of this gigantic undertaking has been entirely dispelled by the profound interest of representative men and women as evidenced by these letters. The inquiries as to the economic basis of the movement have been so general that we are herewith giving a schedule, with explanations illustrating the economic possibilities of the project.

All the expenses from the inception of the movement up to the present have been borne by the writer, partly as a matter of pride, and partly to shield myself from undue suspicion and surveillance. I desired to offer the entire project to the world with all the preliminary work ac-

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complished without the assistance of others. I have been led to realize recently, however, that this is not co-operation. In the meantime, several people with outstanding wealth and progressive ideas have been approached. Each of them has signified a willingness to help. There is no particular reason, however, why any one man should assume the responsibility, or receive the credit, for having done this work. There should be some way in which a co-operative movement can be financed right from the start by the co-operators, instead of any burdens falling upon the shoulders of a few. In conference with friends of the movement we have decided upon what we believe will prove to be a most successful plan of completing the preliminary work in a manner that will not be burdensome to any, but a joyful contribution from many.

We have therefore sent a letter to a chosen list of members of the International Society of Applied Psychology and friends out of the many thousands I have come into contact with during the last few years.

It has occurred to me that possibly there may be readers of the Psychological Re-

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view of Reviews that might wish to share in the Founders League, to whom I have not written. I am, therefore, publishing herewith the contents of the letter that has gone forward.

We have also issued the first number of The Chapala Round Table. Its table of contents is made up mostly of the articles that have already appeared in these pages.

If you are interested and want to be included in our number kindly send your cheque and the membership certificate will be forwarded you, and the Round Table will be sent you from time to time.

Here is the letter:

Dear Friend:

You are familiar with my lifelong dream of a City Beautiful.

You may know of my profound interest in the New Industrial Education and of my plans for the Co-operative University in which we can carry out our ideas.

I have kept you informed of these things from time to time from the platform, the desk and on the printed page.

You are aware of my success and the difficulties I have overcome.

I chose Mexico because it offered the largest freedom of action and the most

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substantial support. I have visited Mexico as the guest of its government. I was received with a cordiality and support hardly ever accorded an outsider in Mexican history. I conferred with President Obregon and the leaders of thought.

When about to take advantage of Mexican co-operation I became the victim of a newspaper attack which filled men's minds with the poison of suspicion and brought into question the standing and good faith of the Rellimeo Film Syndicate.

I curtailed many of my activities in Mexico and elsewhere and confined my attention to the making of Better Pictures with a Psychological Punch. In a short time Rellimeo became artistically and financially a great success and made history in the film industry. We produced our pictures. We sold them in the open Film Market. Out of the advance cash payment on our first picture, produced before we had functioned as a corporation ninety days, we paid our first quarterly dividend of 10%.

For a corporation only three months old, nothing like that had ever happened in the history of making and selling films.

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That was the most effective answer we could make to ignorant criticisms.

I am now ready to vigorously resume the Mexican proposition. The Mexican people are intensely interested. No movement of modern times has had such favorable and widespread publicity in that country. The Mexican leaders are awaiting our next move. They expect great things. We must not disappoint them.

Hitherto I have done the work single-handed. I have sent commissions. I have spent many thousands of dollars out of my own income. That is not co-operation. Co-operation is not a one man job. We must share in the foundation work as well as in the superstructure.

The present chaotic condition of the world warrants the output of extra energy in an object lesson in scientific living.

In conference with some friends we decided to organize the "FOUNDERS LEAGUE OF THE CHAPALA CO-OPERATIVE UNIVERSITY." Those who contribute ten dollars or more toward further perliminary work will become Life Members and will be entitled to participate in "*The Chapala Round Table*." Their names will be engraved in bronze and

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placed in the Memorial Hall in the Temple of Administration, upon completion. Each member will receive a beautiful engraved certificate, suitable for framing. I am enclosing herewith a half-tone of the same, greatly reduced in size.

Those subscriptions will constitute a fund for the completion of the preliminary work. It will be administered by the Advisory Board.

Under separate cover I am forwarding you the first number of The Chapala Round Table. Hereafter it will be sent only to members of the Founders League, who are requested to send us such improvements as they would suggest. These can be published from time to time and thus perfect our plans through the coordination of many ideals.

This is a Macedonian cry for co-operation.

It is a clarion call for you to acid test your own sincerity and make your dreams come true.

If you count yourself my friend, now is the time for a clean-cut demonstration. This work must go forward to completion NOW.

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I NEED MY FRIENDS NOW.

May I have the happiness of hearing from you at your earliest possible convenience.

Faithfully yours,

THE CHILD

Written by Dr. Miller for a Western Newspaper on Mothers' Day

Today is Mothers' Day in America. Just why it was set aside and so designated I have not learned, since I was residing in Europe at the time. However it may have come about it is a wise thing to have a day set apart in which the entire people can consider—and be grateful to—MOTHER.

Of course, the one thing that makes a woman Mother is the Child. Therefore, Motherhood and Childhood are inseparable subjects for consideration. We have frequently heard of "Woman's Rights," but when the Child's Rights" are fully recognized and granted woman will then assume her rightful place in the scheme of things and Mothers will come into their own.

The Prophet Isaiah, in his vision of the

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New Order, finished his account of the same with the statement: "And a little child shall lead them." The great Nazarene said: "Except ye become as a little child ye shall in nowise enter into the kingdom," the New Life within. Instead of taking our cue from "the little child" we work overtime in "bringing him up in the way he should go," and the "way" is invariably the way of our preconceived notions. We treat our child and look upon him as we used to look upon his mother, as private property, or a chattel.

However we may look upon him, he is, in the vast majority of instances, "an accident," unplanned for and frequently unwelcomed. When the unwanted, accidental heir-apparent arrives he is regarded as a little evolved animal, or lineal descendant of Mr. Total Depravity, Adam, and the first Mrs. Vamp. In the one view, the animal, in the other, "the old Adam" (a nickname for the devil), must be gotten out before he is fit company to eat with the family, and "he that spareth the rod hateth the child." The tactics we have used with the child he invariably employs when he grows up, and he proceeds to organize himself into armies to knock the devil and hell out of those brothers who were not brought up "in the right

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way" (his way), or to finish the work the "rod" had neglected to do, hence the terrific disease humanity is suffering from today that we refer to as "CIVILIZATION."

When the RIGHTS of the child are recognized and respected he will naturally evolve into a man who will speedily civilize this so-called civilization.

In the first place, the CHILD has the right to be guaranteed mentally and physically sound parents by organized society. There should be Schools of Parenthood in connection with all our Universities and the facts of birth control so taught that there would never be any chance of accidental conception, and that all those unfit for parenthood be taught how to avoid becoming such.

Secondly, the CHILD has a right to be welcomed and provided for. As the greatest crime against humanity is accidental conception, so the greatest cruelty to womanhood is enforced, unexpected and undesired motherhood. The prenatal influence upon the child of the mother that would almost jeopardize her life to escape giving birth to it will fully account for the vast majority of those crippled individuals who seem to "naturally go wrong."

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No married couple in very poor circumstances should ever consider parenthood without the guarantee of society that the expectant mother and the child, when it arrives, shall be properly nourished and educated. Nothing more stupid upon the part of society can be conceived of than to leave the training for citizenship of boys and girls to parents in destitute circumstances. One-fourth of the taxes we assess ourselves and expend upon juries, judges and jails, to care for and augment the criminal tendencies of our derelicts, if spent upon the expectant mother and in the proper nourishment and education of her child, would make juries, judges and jails unnecessary within one generation. To be sure, the daily press would be put to some task to find news to replace its voluminous accounts of crime, but that would be largely compensated in reduced taxes and a healthier condition in society.

In the third place, every child has an inherited and inherent tendency and talent that, if studied, developed and brought into expression, would fit it to be of far greater service in society, in addition to adding to its happiness and in the realization of self-expression. Therefore, every child has a right to an EDUCATION. But please do

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not dignify the misdirected, broken-down system society now employs to sidetrack our young with the name of EDUCATION. To educate is to "draw out of," not pump into the child. When the new order is finally at hand "a little child shall lead them." In the good days ahead we shall actually have "educators" — real teachers — who shall make it their business to discover the inherent and inherited talent of each child and help "draw it out" and teach him to "express" (not repress) himself. Then he will be happy, he will love the thing or work he does, and with a technical training he will be of greater service to society, and laggards will be unknown.

When every child is educated to do the thing for which nature has fitted him best to do, and everyone is happy in thus doing his or her bit, the work of the world will be done in three or four hours per day and we will then have the leisure for such individual development as to soon fill the earth with SUPER-MEN.

THE FOUNDERS LEAGUE OF THE
CHAPALA CO-OPERATIVE UNIVERSITY



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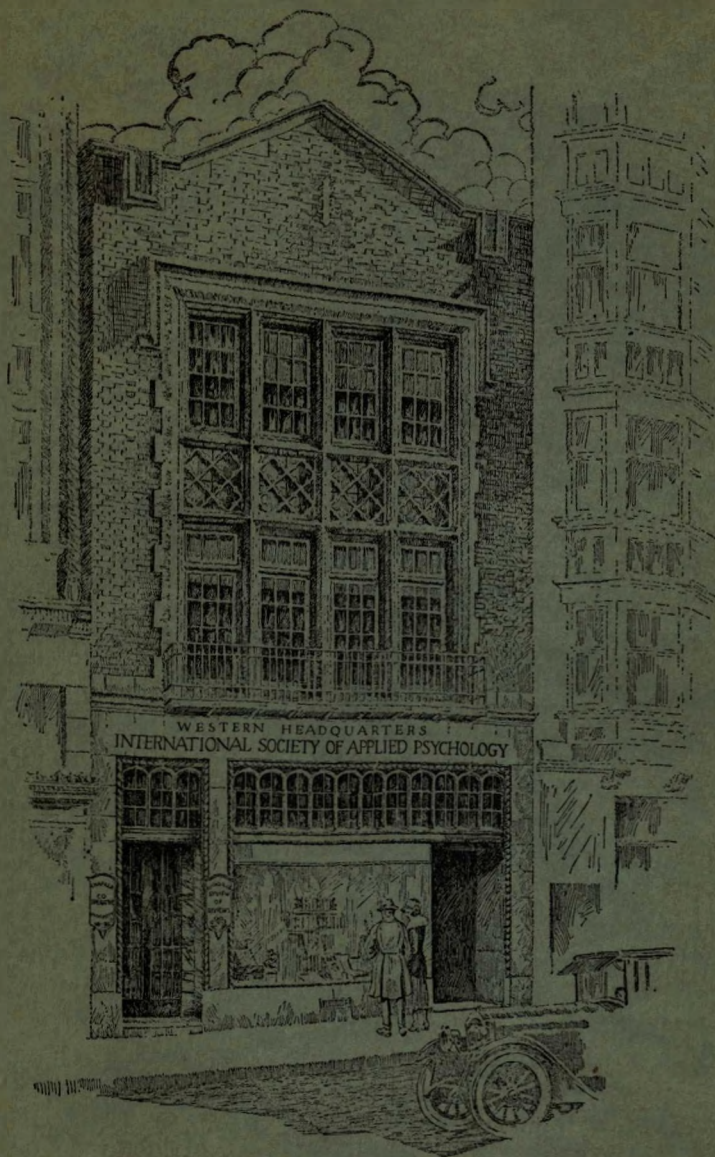
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