

SELF-SUPPORTING NATIONAL
TRAINING AND POPULAR EDUCATION

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SELF-SUPPORTING NATIONAL TRAINING AND POPULAR EDUCATION

With an explanation of the aims of the Self-Supporting Educational Colonies Associations and a re-print of a Biographical Article on the founder, CAPTAIN J. W. PETAVEL RE-retired.

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SELF-SUPPORTING EDUCATION.

*Reprint of an article in the "Times of India,"
July 24th 1914.*

The plan of popular education designated by the term "educational colonies" plan is based on two great facts, one physiological and the other economic; on the physiological fact great stress was laid by the Inter-Departmental Committee on Physical Deterioration; quoting from its report: "The plasticity of the physical organisation, the power it possesses of yielding rapidly to degenerative or recuperative influences, appears to terminate at eighteen; and the record of the years up to that age are, in the great majority of cases, decisive for self-improvement or the reverse."

From that fact, well known to physiologists, it follows that a new era will commence in our civilisation when we have an education system that will not only teach children the three R's but train the young during their plastic years, to be healthy and strong, and to be capable workers.

TRAINING FOR THE MASSES; NOT MERE SCHOOLING.

Instead of keeping children six hours a day at lessons, our ideal should be to keep them as near twelve hours a day in the schools as parents can be made to consent to. During the long school-hours, play of the healthiest

and best kinds to develop and train their bodies should alternate with periods of instructive manual work, carefully conceived to develop in them intelligent and diligent habits, whilst a part of the time should be devoted to lessons in the ordinary manner to train their minds, so that on attaining maturity they would have acquired habits, and gained knowledge, health and strength that would make them efficient workers and in every way good citizens. If the children were fed at school, and if their programme were thoroughly beneficial we can be sure at least that some parents would consent even to such long hours as that in self-interest, whilst others would do so for their children's good.

A SELF-SUPPORTING EDUCATIONAL SYSTEM.

But now it will be asked where the money would come from.

The answer is simply that the long period of training should be divided into two parts, first the schooling which could last up to twelve or fourteen or thereabouts; secondly, a period of educative productive employment, lasting two or more years and *during the latter period the well-trained youths would be able to pay by their labour for their whole education and training.*

AN INDUSTRIAL ORGANISATION PRODUCING FOR ITS OWN USE.

The plan advocated by the Educational Colonies Associations does not involve setting up industries under

the education department to compete with private trade. The "educative employment" would be mostly producing things used by the education department, growing the food for the children, erecting the school-buildings; manufacturing school furniture, clothes and everything, in fact, it was found practically possible for the youths to manufacture and produce under the guidance, of course, of an ample proportion of experienced workers. They would produce for sale only just what it was necessary to sell in order to meet cash disbursements and make the education as nearly self-supporting as was desired.

THE THEORY OF PRODUCTION FOR USE.

That then is the system. In the space of an article it would not be of much use attempting to discuss the economic facts on which it is based, so we shall do no more than to state them briefly, as they are interesting, *and then pass on to the thing which is of practical importance: namely, a conclusion all must come to whether or not they feel they understand the economies of the plan.*

Dealing, then, briefly with the theoretical side: science invention and improvements of industrial and agricultural methods are increasing very rapidly indeed the productive power of labour; the most cautious economists reckon that they have at the very least possible estimate quadrupled it within the last century, an efficient worker, a century ago, was able to maintain a moderate-sized family in a decent state of comfort, it

would follow then, as a matter of arithmetic, that if a carefully trained boy was worth a quarter as much as an ordinary adult worker, his labour—helped by good modern methods—should produce enough to maintain a family and therefore to pay very soon for his education. Now the labour of a well-trained boy is, on a general average, certainly worth a quarter of that of a man. On the estimate of the most cautious economists, therefore, entirely self-supporting education is quite realisable already.

This "plain arithmetic," however seems at first rather puzzling. In no industry can a man or a boy earn anywhere near what that estimate seems to show he should. The item of master's and capitalist's profits fails entirely to account for the discrepancy that exists, so there seems to be a disconcerting difference between theory and practice.

But the fact of this matter, as every business man knows, is that, in actual practice, the increased power progress has given us is mainly "lost in friction." Great productive power results in cut-throat competition, hard times, trade risks, failures, costly and complicated methods of exchange, preventing our realising anything faintly approaching to what we should do in theory.

But an industrial organisation like these "educational colonies," producing things for use would not enter into all this commercial competition so would escape the friction-producing element. To the small extent to which

it would have to produce things for sale it would have some channel open to it, supplying the public services with agricultural produce or something else suitable. Theoretically, therefore, self-supporting education is clearly possible, and now we may proceed to look at things practically, which in connection with an economic problem, is the only satisfactory thing.

FACTS ARE MORE CONVINCING THAN THEORY.

An industrial organisation of that kind, an educational establishment producing things not for sale but mainly for the use of its own workers, has been in existence for a considerable time in Switzerland. But it is not for well-trained boys, it is for tramps and vagrants and people no one will employ, to try to train them to habits of industry. For the last twenty years, however, it has been entirely self-supporting, and not only that but it credits even its worst workers with a small weekly sum over and above their entire maintenance.

WHAT THEN EVERY INTELLIGENT AND PUBLIC-SPIRITED PERSON MUST CONCLUDE.

In face of that fact the educational colonies associations, which have now the most distinguished support among public men, economists, educationists and military men puts forward its argument with invincible force.

It says that we must not waste our time arguing, but start a similar establishment, employing good boys of say

fourteen and upwards, and if anything in this world can be certain it is certain that it would pay even allowing for the fact that the boys would have to be treated differently from the tramps of the Swiss Colony. The first care would have to be to make it pay, so that it would give a practical demonstration of the self-supporting educative employment—that is to say of the second part of the programme of self-supporting education—described above.

Jointly with that, in elementary schools in poor districts, experiments should be tried in employing the children producing food for themselves on a plot of land attached to the school, the work being made instructive and arranged to give them both bodily and mental training. Such experiments would be eminently useful in themselves quite apart from the fact that they would pave the way to self-supporting education and teach us very much more about what could be done towards its realisation than any amount of argument will ever teach us; for theory is nowhere so misleading and so unsafe a guide as it is in connection with economic problems.

**SELF-SUPPORTING NATIONAL TRAINING
WILL BE POPULAR EDUCATION IN
CO-OPERATION AND THEREFORE
SOLVE THE SOCIAL QUESTION.**

By such eminently useful activity we can help to bring about at the earliest possible date the coming revolution in our system of education, the thorough and effective

training and care of the children during their "plastic" years which will usher in a new era of our civilisation when we shall bring up the young generation not only to be efficient and strong but *also to be trained co-operators.*

"Times of India" 24 July 1914.

SOCIAL REFORM

via

EDUCATIONAL REFORM.

The object of the association is to advance by practical steps towards its goal, helping and encouraging in every way the formation of educational colonies. It would be mere waste of time to endeavour to persuade busy people to study and get to understand the working of an industrial system that is very perplexingly different from the commercial system which is the only one they are familiar with, but all are agreed that our industrial system has brought us great evils, all deplore the bad distribution of wealth and the physically and morally unhealthy conditions which too often accompany industrial employment.

From the moment we had this great educational organisation employing people producing things for their own use, capitalism from being an absolute monarch would become a constitutional one. It is

evident, of course, that once the organisation had been established for boys' arrangements would be made for adults to be able to work in it also. A number would be needed to work with the boys, and others could be employed in separate establishments, but forming part of the same industrial organisation. All would then have the option of working in an organisation using modern machinery and methods not for the profit of capitalists but to enable them to produce what they needed for their own use and comfort; and no one who was willing to work would be poor, as the example of Witzwil shows eloquently indeed.

The function of capital would then be to organise labour more efficiently than these great production-for-use industries, and, by better organisation and no longer by exploiting cheap but often bad labour to earn profits for promoters. The capitalist would then have to deal with workers who would be worth a good wage and able also to command it; the conditions under which well-managed enterprise pays.

Our industrial civilisation need not be accompanied by the any of the evils which now seem to condemn it utterly. Garden cities, which blend town and country, so as to give the advantages of both, and to re-unite industry and agriculture, are even now slowly but surely making their appearance, rendered possible by improved means of communication. With good labour, a carefully devised double or even treble shift system could reduce the monotonous work in the

factories to a very moderate number of hours a day, leaving the workers a great part of the day to work on the land producing food for their family or else at any other industry to their taste.

But first we must have this efficient labour; this race of educated workers who will demand these reforms.

Our industrial system, as it is now, is indeed socially destructive, leading to unnatural habits and vices which make us fear that it is going rapidly the way of earlier civilisations to ultimate destruction.

There is hope for us, however, in this fact that children taken in hand young enough, and trained long enough, can be moulded into good habits, and the immense productive power renders such a system of training practically possible whilst improved means of communication render possible the blending of town and country.

Every intelligent person, therefore, will agree that as one "educational colony" producing the necessaries of life has succeeded economically, although employing the worst labour, we must go on establishing organisations on the principle that has shown itself able to give financial success, to bring into existence a system of popular education immeasurably better than any that has ever preceded it and that can be made self-supporting, therefore solve India's problem.*

* For details see the books referred to on the inside of the cover.

FROM THE "MILLGATE MONTHLY."

MODERN INFLUENCES SERIES.

No. 90.—CAPTAIN J. W. PETAVEL

(Royal Engineers, retired.)

***AN ARMY REFORMER TURNED SOCIAL
REFORMER***

By FREDERICK ROCKELL.

One of the most remarkable men of our time is Captain Petavel. For he is imbued with an idea which he believes would, if adopted, be the salvation of the world. In this idea he has tremendous faith—the sort of faith that moves mountains. It is not a religious idea, although Captain Petavel is a religious man. It is a simple idea, and may be expressed in a word—organised production for use.

Captain Petavel has looked out upon the world, and he has seen that nature is very bountiful; but in the midst of that bounty he has seen poverty. That poverty he believes to be the result of muddle; the cure for it is organisation.

It is the fate of most reformers to find their ideas scorned in their own time. "A prophet is not without honour save in his own country," says Holy Writ; but we might add, "nor in his own generation." Because therefore the world has not

received Captain Petavel with open arms, that is not to say that his ideas are unsound. It is the flashy idea that wins its way at once, but we all know what happens to the flash in the pan.

Captain Petavel's ideas are, however, slowly winning their way to acceptance. They have been expounded in the *Times*, in the *Westminster Gazette*, and in the *Hibbert Journal*. The *Co-operative News* has reviewed his books; the *Millgate Monthly* has described his colony for the unemployed, and the *Clarion* has given publicity to his schemes. Abroad, numerous high-class publications have sympathetically noticed his books, and he has gathered around him, on various propaganda committees, a number of people who in one form or another lend support to his proposals. These include Sir William Ramsay, Professor Patrick Geddes, the Rev. F. B. Meyer, Mr. J. Beatie Crozier, Mr. Mark Major (author of "Britain's Destiny"), Dr. Alexander Haig, Colonel F. N. Maude, Colonel Alsagar Pollock, Colonel Pollen, Professor Walker, Dr. Saleeby, and last, but not least, Rabindranath Tagore, the Indian Shakespeare.

Mr. Tagore's poetry has lately been reviewed at length in the principal English journals, so that as a writer of great charm and power, he has been

made familiar to English readers.* But his importance in this connection is not his poetry, but his acres. For Mr. Tagore is a wealthy landowner in India; and he, too, being concerned with poverty as it finds expression in India in periods of famine, has been looking around for some solution of the world problem. Captain Petavel's views having been brought to his notice, he has become fired with a belief in their potentialities, and he has invited Captain Petavel to India, so that he may put his ideas into operation on his estates, with the hope that they will be so successful that they will be taken up and acted upon throughout the dependency. Captain Petavel has accepted the invitation, and, as we write, is now on his way to India. What he hopes to do there we shall presently describe, but will pause here to give some biographical details.

Captain Petavel has always had a passion for organisation, and it was this trait in his character that led him to adopt a military career. Originally he intended to join the Navy. He prepared for the examination for entry as a Naval cadet; but when the date of the examination was announced, it was

* Since penning these lines Mr. Tagore has been awarded the Noble prize for literature.

found that young Petavel was just five days too old, Naval cadets not being admitted after the age of thirteen-and-a-half years. He therefore jointed the school ship, "Conway," as there was a bare chance that he might enter from this school; but it was not to be, and he finally decided upon entering the army.

With this end in view, he went to Woolwich to study under a coach for the entering examination. The coach was in reality a crammer; not an educator. His object was simply to stuff his pupils' heads with that amount of information which would enable them to pass the examination. That they would promptly forget it all afterwards was not his affair. He was paid to make his pupils satisfy the examiners; it was no concern of his to make his pupils mentally grasp what they were committing to memory.

Young Petavel, however, wanted to know the why and wherefore of everything, and as he could get little satisfaction in that direction from his "coach", he set about working things out for himself. In so doing, he made the grand discovery, which has influenced all his work as a social reformer, that to really understand a problem it is far better to work it out independently of the information derived from others. For, information so gained

atrophies the power of original thought and makes of the man an intellectual parrot.

Even as a small boy, J. W. Petavel was devoured with this inquiring turn of mind. He wanted to know how a watch worked, and not getting satisfactory answers to his questions, took the first opportunity of taking one to pieces. The owner was alarmed; but the boy had grasped the principle of the watch, and was successful in putting it together again.

While at the school his aptitude for organisation developed upon lines that got him into trouble. The boys had to be in the house and in bed by certain fixed times, and this was not to their liking. Petavel therefore constructed a rope ladder, and organised a system by which he and the other boys could take turns at leaving the house and returning to it at unauthorised hours. The system worked perfectly, but at last these nightly excursions were discovered. The authorship was traced to young Petavel; and this, and his general wilfulness in wanting to pursue his studies in his own way, led to his leaving the school.

It seemed as if this meant the end of his military ambitions; but he asked to be allowed to coach himself. He retired to a quiet German village, where he pursued his studies. His friends pre-

dicted failure ; but their prophecies came to nought, for he took a good place at the entrance examination to Woolwich.

As a young officer his yachting adventures won him the nickname of "The Stormy." One of his experiences was near ending disastrously. He was cruising on the coast of Ireland with a friend when their little boat, caught in a sudden gale, was nearly engulfed. When the boat was half-full of water, the friend whose boat it was, let go of the helm and said, quite coolly, "the game is up." To this J. W. Petavel replied that he would just as soon die with a tiller in his hand as sitting looking at it. As a result of his choosing this attitude to die in, he did not die, and the boat was brought safely to shore. One of his fellow-officers celebrated his yachting exploits in some doggerel verse :—

Who on the ocean loves to roam,
Well pleased when angry billows foam,
And he is Xn miles from home ?
"The Stormy !"

The mathematical expression, Xn, conveying the idea of a large, unknown quantity, may be taken as a hint that he was in the Engineering branch of the Service. In India he did a variety of work, ranging from the fortifying of Bombay to railway

surveying in the mountains of Cashmere. He also served a term with the Queen's Own Sappers and Miners in the Madras Presidency.

On returning to England he was appointed adjutant of volunteers to a Yorkshire regiment, and found the work in that position the most interesting in his military career. For these volunteer Yorkshiremen were so keen on their work, that commanding and instructing them was a continual pleasure.

Had Captain Petavel remained in the Army it is probably that he would have achieved high rank. Two things, however, conspired together in forming his decision to retire. As a youth he had been an agnostic, but a change coming over his opinions, he found himself unable to reconcile the profession of arms with the Christian teaching. Also, while in Sheffield, he had been impressed with the intolerable housing conditions prevalent in certain parts of the city, and this led him to a study of the land question, and gave him the impetus towards a career as a social reformer. Leaving the Army, he began seriously to study the housing question, for he saw that many of our social evils—vice, drink, and gambling—were the outcome of slum life. As a result, he wrote "A Coming Revolution," in which he approached the land question from the town-planner's point of view.

We may here briefly summarise his ideas on the land question. Starting from the facts as they are, he sees vast populations crowded in our towns, living an unhealthy, unnatural life, with resulting vice and physical degeneration. On the other hand he sees the wide open spaces of the country denuded of their population, with agriculture languishing for want of the men to till the soil.

That overcrowding in the towns is not altogether the result of bad land laws, but is part of the industrial evolution which has powerfully attracted men away from agricultural towards mechanical pursuits. And they have congregated in the towns, because when steam power and machinery came to dominate industry, the village no longer could compete with the town in manufacture. The man must go where coal and machinery can work together—and these are to be found in greatest advantage in big towns.

But steam power, which brought the people to the towns, can take them into the country again—provided there is suitable organisation. For the steam locomotive has made it possible to cheaply convey from one place to another both men and materials. A circular town is therefore no longer a necessity. The railway is now the life-giving artery of industry, and it would be possible to plan ribbon towns along the line of railway, instead of

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in congested centres on various points of its route, as towns exist to-day.

Towns so constructed would scatter the population over the countryside in lineal distribution, branching out in all directions. Mills, factories, and workshops would line the route of the railway, just as we see wharves and warehouses lining the banks of a busy river. Screened from the factories by belts of trees would be built the houses, each with a large garden attached; and outside these would be market gardens or allotments where the factory workers could spend their spare time in growing food for their own use. Outside these again would be the farms growing corn, to be ground in the adjacent mills, to feed the local population. In such lineal towns, transference from agricultural to mechanical pursuits and *vice versa* would be easy; and there would be no overcrowding, no divorce from nature, such as is inevitable in our existing towns. For here it would be possible for men engaged in factory life to have the advantages of country life. Hours of leisure would not then be spent, as now, in the dubious, enervating pleasures of the city, but in cultivating flowers and fruit and vegetables for home use.

To do all this, however, would involve enormous expense. But where is the money to come from? Says Captain Petavel, it can all be done by orga-

nisation. What is first needed is for the State to acquire the railways, and to acquire the power of purchasing the land along the routes of the railways at their present value. The land thus acquired would soon become greatly increased in value, because of the new population that would be brought to it, and the State would own that increased value, which would more than cover the expense of building these new, garden-city towns of the ribbon type. Organisation, based on present needs and future possibilities, that says Captain Petavel, will easily solve the land question, without the revolution of forcible appropriation, and without burdening the community with an intolerable debt.

If slum life is the Scylla of our civilisation unemployment is its Charybdis. And here again, says Captain Petavel, nothing is wanted but organisation. Of old time it was said, "If a man will not work, neither shall he eat." The possibility of not being able to find work does not appear to have occurred to the writer. But that is the case to-day, and this anomaly provides the key to the Chinese puzzle of poverty in the midst of plenty. In times not very remote, if a man had not the wherewithal to live, he could sell himself as a slave. Henceforth there was plenty of employment for him.

To-day, slavery is not permitted, but it is a mock freedom man enjoys—the freedom to starve. Let

us analyse the position. Modern civilisation is based on exchange. Workers exchange their labour for wages. Merchants exchange the labourers' product for money. These wages and this money must be available before food and clothing can be bought or spelter be hired. Up to a certain point the money is available. Beyond that point it is not. Here exchange breaks down. The products of labour stock the shops and warehouses and cannot be sold. There is a glut in the market, and the labourer stands idle because the goods already produced are slow to be exchanged for money. There is evidently some defect in the machinery of exchange. Banking and currency reformers will tell you that the hiatus in exchange is due to a defective monetary system. But the science of banking and currency is an extraordinarily complicated affair. Only a few people understand it, and these are mostly those whose interest it is to maintain the existing system. Reform in that direction is entirely outside the range of practical politics. No government would stand six months that attempted to meddle with the enormous financial interests that control our monetary system. For those who control that system could deliberately create a financial panic that would bring any government to its knees.

Is there then a remedy? Yes, says Captain Petavel, it is to be found in organisation. Long

before exchange was invented men managed to live. There was no machinery, no science, but, also, there was no unemployment. For then man did not produce for exchange, but for use. He scratched the soil, he fished, he hunted, he gathered roots and berries. He did not bring the products to market, for there was no market. He consumed what he produced.

Now Captain Petavel does not ask us to go back to barbarism. He does not propose that there shall be no more division of labour and no more exchange. But he does propose to drain off the residue of the unemployed and to set them producing things for their own use. Here is a community in which, let us say, 5 per cent. are unemployed. So far as that 5 per cent. are concerned, exchange does not exist for them. Very well, says Captain Petavel, let us organise that 5 per cent. into colonies where they will produce, not for exchange, but for use.

Our trouble with the unemployed is not the difficulty of getting these people to produce, but to sell their products in an already overstocked market. In that case don't bother about selling. Get your unemployed together, organise them under efficient supervision, set them to grow food, to make clothing, to manufacture furniture, to build houses, and share out the food, the cloth-

ing, the furniture, and the houseroom between those who produce them.

Then, the unemployed having been drained off from competition with the employed, wages will rise; there will be a greater demand for commodities; there will be a greater demand for labour; and the labour market will absorb back into it the men who prefer the life of open competition to the sheltered life of the colony.

Such a colony, on a small scale, Captain Petavel has already established at Stanford-le-Hope; and he has also put forward similar schemes for the education of the young in production-for-use colonies, where they will be taught trades and be prevented from drifting into blind alley employments. He has also shown how the Army may be made self-supporting by the principle of production for use, and thus lift off a heavy weight of taxation.

These schemes have been worked out in detail in his various books—"Christianity and Progress," "The Coming Triumph of Christian Civilisation," "Administrative Efficiency," "The Other Great Illusion"—and in numerous magazine articles and pamphlets.

And now he has gone to India to join Rabin-dranath Tagore in applying similar methods to cure unemployment and poverty in the great dependency.

In India the problem assumes a somewhat different form from what it takes in England. For there unemployment and poverty are aggravated by occasional failures of the crops due to shortage of rainfall. Then famine stalks through the land, and Death is busy with his scythe.

In India poverty is due to under production both of food and manufactures. The Indian peasant lacks the proper agricultural implements to get the best out of the soil ; and manufacture, for the most part, is badly equipped with machinery. Captain Petavel joins these two facts together in his mind, and sees a solution in organisation. Writing in the *Indian Review* for March, 1907, he said :

In India the villagers have, generally speaking, land from which they could get all the food they want, if only they had the appliances and other things to make the best use of their land.

But these things have to be bought with money, and, relatively to the enormous population, money is exceedingly scarce. But this immense population, if only adequately organised, could easily produce an abundance of manufactured goods, both for domestic use and for agricultural development. The labour power of India runs to waste in primitive methods of agriculture and inefficient methods of production. Says Captain Petavel :—

What is needed are public workshops, with simple appliances under competent foremen, where unskilled labour could make

the most necessary articles, so that peasants could come to these workshops and make what they wanted for themselves leaving behind part of the product for the payment of the foremen and organisers.

With such workshops established all over the country, the peasants would soon be better clothed and better housed; and with the agricultural implements of their own production the land would be better tilled, and they would have more food. It would be production for use.

But the best appliances in the world will not turn a dry season into a wet one—will not make the crops grow if the rain does not fall. How then can famine be prevented? Once more, says Captain Petavel, the word is organisation. But this organisation must be prepared in advance. Just as Pharoah, under Joseph's direction, prepared for the seven years of famine during the seven years of plenty, so must the Indian Government take time by the forelock.

Joseph gathered the corn and stored it in public granaries. That is not Captain Petavel's idea. The years of plenty are to be occupied in organising the unemployed in public works of utility. India is badly provided with railways. The unemployed should be organised to build railways, or other public works of a revenue-producing character. In times of famine these railways or canals, or what not, could be sold to

companies or mortgaged, and with the money food could be imported from other countries and sent to the famine-stricken districts. In outline, that is the idea.

We said at the beginning of this article that Captain Petavel was one of the most remarkable men of his time. Remarkable, indeed, if only in daring to believe that he can solve the problem of India's poverty. He will be still more remarkable if he brings that belief into the region of the things which are accomplished.



For Opinions of Prominent Public Men on the Self-Supporting "National Training" plan, see over.

OPINIONS OF PROMINENT MEN.

THE HIGH COMMISSIONER of the UNION OF SOUTH AFRICA has requested that he may be kept informed of the progress of the Educational Colonies movement.

SIR GEORGE KEID, G. C. M. G., High Commissioner for the Australian Commonwealth expressed his hearty approval.

HIS EXCELLENCY THE GOVERNOR OF BOMBAY wrote that he will watch the movement with interest.

LORD CREWE wrote that he would be interested to hear of the progress of Captain Petavel's work in India.

LORD MILNER wrote that he had read about the plan with interest.

LORD ROBERTS wrote:—"It appears to me an honest attempt at the solution of problems of the greatest moment to the State."

THE HEAD-MASTER OF ETON, writing of the explanatory pamphlet of the Association, says:—"It is interesting, as it describes an important social reform . . . and shows how careers may be opened up at once."

Dr. C. W. SALEEBY, F. R. S. E., the great eugenicist says:—"Here we see how the life and possibilities of good parenthood our cities destroy may be saved and multiplied for the cause of England and her ideals."

PROFESSOR CHARLES GIDE, the eminent Professor of Social Economics of the University of Paris.

reviewing Captain Petavel's book says: "It is very probable that the force of events will lead us to something of the kind."

PROFESSOR TODD, Illinois University, writes:—"My students unite with me in endorsing your plan for Educational Colonies as one of the most hopeful signs of a coming solution of the problem of unemployment.

SIR ROBERT BADEN POWELL, the founder and organiser of the "Boy Scouts" wrote expressing his great interest in the plan.

The REV. F. B. MEYER, President of the Baptist Union, and one of the Founders of the Lingfield Colony, says:—"I am glad to express my approval. . . . I believe that educational colonies will have an important work to do in the training of our lads."

In the short time during which the propaganda of the Association has been carried on in India, besides DR. RABINDRANATH TAGORE, keen interest has been expressed by many prominent men including THE PRESENT AND PAST VICE-CHANCELLORS of the UNIVERSITY OF CALCUTTA, the MAHARAJAH OF COSSIMBAZAR, MR. DINSHAH E. WACHA, SIR FAZULBHAJ CURRIMBHOY, SIR BHALCHANDRA KRISHNA, SIR VITHALDAS D. THACKERSEY, MR. NAROTTAM GOCULDAS, MR. LALUBHAI SAMALDAS, C. I. E., SIR CHINUBHAI MADHOWLAL, K. C. S. I., many of these gentlemen forming themselves into a committee to help the propaganda in India.

All wishing to be informed of the progress of the Educational Colonies movement towards giving a complete solution to the problem of popular education and of training the people to co-operation, should join the Educational Colonies Associations, and endeavour to start branch Associations in their district. Apply for information:—

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