

The Servant of India

Editor : S. G. VAZH.

Office : SERVANTS OF INDIA SOCIETY, POONA.

VOL. XVIII, No. 46. } POONA—THURSDAY, NOVEMBER 21, 1935. { INDIAN SUBSN. Rs. 6.
FOREIGN 15s.

CONTENTS.

	Page
TOPICS OF THE WEEK	601
ARTICLES :—	
Gopal Krishna Devadhar.
I By Rt. Hon'ble V. S. Srinivasa Sastri.	604
II By Vaikunth L. Mehta.	604
REVIEWS :—	
A Philosophical Romance. By Prof. D. D. Vadekar, M. A.	605
Russia-Czarist and Soviet. By Kaundinya.	605
Agricultural Economics. By Gundappa S. Kurpad.	606
Problem of Delinquency. By M. R. Bade.	606
SHORT NOTICES.	607
MISCELLANEA :—	
Gopal Krishna Devadhar—Tributes to His Memory.	608
Manufacturing of Harijans in Assam. By A. V. Thakkar.	611
BOOKS RECEIVED.	611

Topics of the Week.

S. I. S. and Women.

THE annual session of the Women's Educational Conference, South C. P., held at Chindwara last month under the presidentship of Rani Laxmibai Rajwade passed the following resolution in regard to the admission of women into the S. I. S.: "This Conference thinks that societies such as the Servants of India Society be requested to take over qualified women as life-members or members under training in sections to be opened for them." The Secretary of the Conference has been so kind as to send the resolution to the Society this week for necessary action. We would like to say, first of all, that the Society is not opposed on principle to the admission of women members; on the contrary it is anxious to enrol them. But it must be admitted that there are practical difficulties peculiar to their sex, and due allowance must be made for them. The Society is not a body whose members are pledged to life-long celibacy. If it were so, the difficulties we have in mind would not arise. Nor would it be right to enforce celibacy on women members, leaving their brothers free to enter on matrimony. To do so is to start with inequality which is repugnant to the basic principles on which the brotherhood (in its larger sense) is founded. But, it will be recognised, married women members would have a heavier burden of family cares and responsibilities to carry than married men members, and this aspect of the question must be given due weight in admitting women into a body

whose members pledge all their available time to public work. This is a practical difficulty with which the Society has had to grapple in the past and will have to grapple in future, but we wish to assure everyone concerned that there is no sex bar in the Society. If the Conference desires the Society to form a separate branch for women in order that the members thereof may work amongst women, we may point out that for all practical purposes the Seva Sadan forms such a branch, and that institution is in great need of the services of self-sacrificing women workers.

British Election.

THE results of the British General Election are very disappointing to all progressive elements in the British Empire and even in other countries. It was the general expectation that the Labour Party, with which the hopes of all such elements are bound up—the Liberal Party more and more forfeiting its claim to be recognised as a really liberal group—would secure at least 200 seats. In fact they have won only 154. The Conservatives have still an overwhelming majority and will be in a position to continue their Tory policy in spite of strong opposition in the country. So far as India is concerned, she can hope for no relief, at any rate for the next five years.

Caste amongst the Europeans.

WHILE Indians are trying to leave caste restrictions behind, Europeans in India are hugging them to their bosoms. Sir Chimantal Setalvad has taken occasion of the Byculla Club dinner to the Viceroy on the eve of the latter's departure in April next to call attention to the fact that the Club not only does not admit Indians of whatever position and standing to be its members, but does not permit any of its European members to invite Indians as their guests. At the dinner to Lord Willingdon, therefore, not even Indian members of the Viceroy's own Council can be present as guests for the occasion. In order to express his disapprobation of such racial discrimination, Sir Chimantal suggests that Lord Willingdon should himself decline the Byculla Club's invitation to him.

SIR CHIMANLAL truly says: "Indians are not at all anxious to thrust themselves into places where they are not wanted, nor will they feel themselves exalted by being allowed within the precincts of those Clubs." If Lord Willingdon is to take any action in the matter, he should take it not to apply the balm to the wounded feelings of Indians, but to teach a little of humanity to Europeans. So far as Indians are concerned, they are quite content to let things stand as they are. It is a matter of perfect indifference to them if Europeans are bent upon forming a caste of their own. If to Indians there

must be some people who are untouchable and if, because untouchability among Harijans is disappearing, Europeans are anxious to take their place, they are welcome to do so. We would like Lord Willingdon to be stern towards the Byculla Club, but not out of pity for Indians, but out of pity for Europeans.

* * *

WE must point out too that free social intercourse on a basis of equality between Indians and Europeans will not by itself solve the political question, though it will relax the political tension somewhat. There is no colour line that divides the French and the natives in Algiers, Tunis and other French colonies, but that does not mean that the Africans in these colonies have any greater political freedom than those in South Africa or Sierra Leone which are under the British. Under French rule some picked blacks are given opportunities of rising to the top and then they are assimilated with the whites. The result of following such a policy, as Mr. Du Bois says in *Foreign Affairs*, "is mainly to drain off and Frenchify the native leadership of the blacks. This class of educated natives becomes a part of the ruling French caste and leaves little to choose between the white and black exploiter." Between these two policies, under which all Indians are segregated from all Europeans and some Indians are accorded a privileged position and then completely Anglicised, we would much rather choose the former as the lesser evil. If the iron enters into the soul of the topmost Indians, it will hasten political freedom as nothing else will.

* * *

"Caste Has to Go."

SIR GOVIND MADGAVKAR, in his open letter to Mahatma Gandhi, has drawn attention to the crucial fact that abolition of untouchability is in principle inseparably bound up with abolition of caste. Untouchability is only a manifestation, though the worst and cruellest that could be imagined, of the spirit of caste, and so long as some metaphysical reason for the existence of caste is discovered by the orthodox and allowed by the reformers, there will never be lack of people who can find some kind of apologia even for untouchability. It is therefore the plain duty of the reformers who would rid Hinduism of untouchability to attack caste root and branch. It will of course take several decades of earnest effort for caste to go even in its less sinister forms, but that must surely be their objective, and their persistent efforts must be bent in that direction.

* * *

MAHATMA GANDHI, in defining his own attitude towards Sir Govind's plea, substantially agrees with him. We say "substantially" because he professes his faith in the Varnashrama of the Hindu Scriptures. This, however, has no practical meaning for Hindus of today, for, as Mahatma Gandhi says, "the present caste system is the very antithesis of Varnashrama" and as we think he believes, the Varnashrama cannot be recalled in modern conditions. Mahatma Gandhi goes indeed further. He says, "Nothing in the Shastras which is manifestly contrary to universal truths and morals can stand", "nothing in the Shastras can stand if it is in conflict with reason." Here he places reason above everything else and reveres the Shastras only because and to the extent they conform to reason. He shows himself in these passages to be an uncompromising rationalist, and Sir Govind could not wish him to be anything better.

* * *

INTERDINING and intermarriage are the two methods on which Sir Govind places utmost reliance as means of abolishing caste, and Mahatma Gandhi agrees with him entirely. "It must be left," says the Mahatma, "to the unfettered choice of the individual as to where he or she will marry or dine." This of course is obvious. There can possibly be no compulsion in such matters. That would be infinitely worse than caste. But it may be added that, given parity of social conditions, individuals should be encouraged as much as possible to go beyond caste frontiers in seeking social intercourse. What Mahatma Gandhi says in the concluding paragraph in his article in *Harijan* of the 16th inst. is very true: "The most effective, quickest and the most unobtrusive way to destroy caste is for reformers to begin in practice with themselves and where necessary take the consequences of social boycott. The reform will not come by reviling the orthodox." On the contrary the reform will recede further and further if, instead of using persuasion, abuse is indulged in. The moral and psychological foundation of caste is crumbling. It is now for the reformers themselves to translate their precepts into practice at every suitable opportunity.

* * *

The Motor Taxation Bill.

THE Bombay Legislative Council spent the best part of last week in considering the Motor Taxation Bill. Its consideration which began in the last Poona session having remained unfinished owing to the impossibility of a prolongation of the session due to the Diwali holidays, it was decided to postpone its consideration till the special session to be held in Bombay. This commenced on the 12th inst., when the consideration of the Bill was resumed and the Bill passed in all its stages, without undergoing any improvement worth speaking of.

* * *

THE clause empowering Government to exempt certain cars or certain classes of cars from the payment of tax elicited an interesting discussion. Mr. Bakhale, apparently fearing the misuse of the power in the interests of highly-placed Government officers, wanted the clause to make a specific mention of vehicles to be exempted. In his amendment he mentioned the cars kept by any member of the Royal Family, the Viceroy, the Commander-in-Chief or the provincial Governors as those upon which the tax need not be levied. The Finance Member made it clear that the only exemptions intended were in the case of cars belonging to local bodies, ruling Princes and foreign consuls. Mr. Tairsee did not approve of the exemption in favour of ruling Princes, and his contention had undoubtedly much to be said in its favour. If the Princes bring their cars into Bombay for pleasure, why should they not pay the tax? In case the Government was anxious to show courtesy to them, he suggested they had better pay the tax for the Princes. But arguments do not tell in the Bombay Legislative Council and Mr. Bakhale's amendment was rejected.

* * *

SUCH exemptions should not be effective unless they are previously approved by the Legislative Council. This was the tenor of an amendment moved by Mr. Kulkarni. But the European group demurred to the Council being allowed the right to veto exemptions in advance. It wanted such exemptions to be operative subject to subsequent disallowance by the Council. An amendment in this sense to Mr. Kulkarni's amendment was moved by their spokesman Mr. Lely and was accepted by the former. This was the only amendment carried by the Council and carried, wonderful to tell, against Government. Who can deny that the wail of the

Leader of the Opposition, Rao Bahadur Kale that the Government was determined to give no quarter to the Opposition was well founded?

No Closer Union.

IT was generally thought that the Kenya Europeans' demand for a closer union of the East African territories had been given a decent burial by the decision of the Joint Parliamentary Committee against it four years ago. But nothing daunted, the question was reopened by them in March last when a memorandum on the subject was with much gusto submitted to the Secretary of State for the Colonies. It may be noted that for a mere union of these territories the Europeans have little use unless it is also accompanied, as they put it, "by a greater measure of control in administrative and financial affairs by the unofficial permanent residents." For the benefit of the unwearied it may be stated that, stripped of camouflage, the thing boils down to a demand for greater power in the management of the affairs of the territories for the white settlers. Incidentally, the demand this time was not for a union of the three East African territories, viz. Kenya, Tanganyika and Uganda as before, but only of the first two. Does it mean that European opinion in Uganda has become indifferent, if not apathetic, towards the movement for a closer union?

WE are happy to find that this limited demand too has been recently turned down by the Secretary of State for the Colonies, and for very good reasons too. In the first place, the additional cost of administration involved by it makes it unfeasible. It has been the contention of the Europeans that closer union would lead to a reduction in administrative costs. The Joint Parliamentary Committee carefully examined the question and came to the conclusion that, far from the cost of administration showing any reduction, it would on the contrary be increased by as much as £34,000. During the four years that have elapsed since the Committee's report was submitted, nothing has happened which has in any way upset the Committee's calculations.

THE proposal for closer union would naturally have received better attention from the British Government if it had behind it the unanimous backing of public opinion in the three territories. As a matter of fact, even all sections of the European community itself do not seem to be united in asking for closer union. There is also the strong opposition of the Indian community that cannot be lightly passed over. Nor can it be said that native opinion is more favourably inclined to the proposal than the Indian. Even if the proposal had been otherwise sound, its rejection by the Secretary of State on the ground of the hostility to it of a majority of the people affected by it was a matter of ordinary prudence. And his negative reply cannot therefore cause surprise in any quarter.

THE reply does well in not silently passing over the Europeans' demand for greater financial powers and rights of self-government for themselves. The natural corollary of the grant of such powers to them would be a weakening of the control of the British Government over those territories. This is a position which the British Government, in view of their responsibility as trustees for the welfare of natives, cannot contemplate with equanimity, nor can the Indian and native communities reconcile themselves to it without struggle. It follows therefore that this request of the Europeans too fares no better at the hands of the Secretary of State than their other one for larger self-governing powers.

Bhavnagar.

THE administration report of Bhavnagar State for 1933-34 is interesting as affording an insight into the working of the scheme of the agriculturists' debt redemption. The scheme was devised with a view to settling the private debts of farmers in such a way that the lender might recover the amount of the loan with a moderate amount of interest. For this purpose it was laid down that the amount to be actually paid to the creditor was in no case to exceed three times the annual assessment payable by the debtor. The work of settling the amounts due to creditors in the light of this rule was finished by the end of March 1934 when the extra staff entertained for the purpose was disbanded. It appears from details given in the report that the total outstandings of nearly Rs. 86½ lakhs due to creditors were settled for about Rs. 20½ lakhs. This amount was apparently advanced to them out of the State treasury and would be recovered from the agriculturist debtors by easy instalments. As a matter of fact, a sum of nearly Rs. 3 lakhs has already been so recovered during the two years since the inauguration of the scheme towards liquidating this State loan. For this practical relief to the debt-ridden agriculturist, the State is undoubtedly entitled to his deep gratitude. But what people in other parts of India would be more interested to know is the steps taken or contemplated by the State designed to prevent his contracting fresh debts. This is not an altogether imaginary contingency, in view of the well-known inadequacy of his earnings from land even for the maintenance of himself and his dependents.

THE village panchayats in the State which with the three started during the year under report number 20 differ from their counterparts in British India. While the constitution laid down for the latter is rigid and hardly susceptible of any important modifications suited to local conditions, a great deal of latitude is allowed in the matter in Bhavnagar. In British India important administrative and other powers are withheld from these bodies. In Bhavnagar, on the other hand, a panchayat is virtually responsible for the whole administration of the village including even the collection of land revenue, and what is more, the results have justified the wisdom of the innovation. It is seen from the report that the collection of land revenue is more prompt and regular in panchayat villages than in those without panchayats. Incidentally the arrangement is sure to lead to a considerable saving in the costs of collection.

IT is a matter for satisfaction that educationally the State showed some progress, though it is not much to speak of. The number of educational institutions increased by 10 to 472 and the number of pupils in them by about 2000 to nearly 40,000. This is no doubt a step forward, but still a far cry from the goal of universal literacy which it should be the State's endeavour to reach as early as possible. To do so nearly 28,000 more children will have to be brought to school, if 15 and 12 per cent. of the male and female population respectively is to be regarded as the school-age population. In the case of Bhavnagar with its prosperous finances the financial aspect of the scheme which generally acts as a great stumbling block elsewhere need not present any difficulty. The additional expense of the compulsory scheme even at Rs. 14-6 per pupil, the figure given in the report itself, will not exceed Rs. 4 lakhs. Can it be contended with any show of reason that the amount is beyond the resources of the State? The introduction of compulsion thus appears to be quite a feasible proposition.

Articles

GOPAL KRISHNA DEVADHAR.

I.

MR. DEVADHAR'S unexpected and premature death is a shattering blow to the Servants of India Society. Never since Gokhale died in February 1915 has it had such a dire occasion for mourning. He became President when I resigned in 1927; but long before then he had established his reputation as the most considerable and best loved representative of Gokhale's school of public service. It would be hard to say how many institutions and how many individuals have been left without their main prop by the passing away of this worker of indomitable energy and cosmopolitan sympathies. Co-operation, relief of distress and woman's uplift—are the comprehensive heads under which his varied and unceasing activities might be grouped. In political agitation he did not take much active part. From movements that tended to disturb peace and order he turned away in something like horror. And so far as one could see, he did not feel, at any rate, that for that reason his usefulness was greatly restricted, for he early learned the significance of division of labour and the necessity of narrowing the sphere of one's activities if one was to make the most of one's capacity and opportunities.

Few of those that knew him well would believe that his hardy constitution had been undermined for some years by disease. Like many strong men he was slow to realise his limitations. Oblivious of the relentless and exacting ways of nature he added recklessly to his undertakings and moved about from Simla to Cape Comorin as if incessant change of climate, food and environment would leave him unscathed. He was notoriously a giant for work and often tried the patience and strength of his secretaries who had, like him, to turn nights into days, fortifying themselves with tea of strong Deccani brew as they grappled with his enormous correspondence and innumerable reports in various stages of preparation.

Withal his sociality and capacity for friendship were remarkable. All over India you could hear stories of his good humour and lovable companionship which made him welcome at all convivial gatherings, where he would laugh and jest, and sing and make a speech when called upon without extra pressure. His heart melted at the sight of sorrow and suffering. People, young and old, would seek him in their trials and he never wearied of giving them advice, help and recommendation.

The only fault which his colleagues found with him was that, in doing these noble and unselfish deeds, he often forgot the needs and hardships of his own large family. Of these he seemed all through his life as heedless as of his health. I have sometimes thought that this unconcern of personal matters was in his blood. For his father was for many years a sannyas-

sin and lived in saintly seclusion. Though by no means austere, Devadhar had essential kindness of heart, never remembered wrong, bore resentment or spoke of anyone as an enemy. Work was his religion, the doing of good was his very nature. In every part of India his name will be long cherished with affection and gratitude.

V. S. SRINIVASA SASTRI.

II.

AMONG the first impressions of Gopal Krishna Devadhar that I formed, the one that has stuck in my memory is that of a hard task-master. Fresh as I was from college studies, I had acquired ideas of leisureliness which did not quite fit in with Devadhar's methods of work. To Devadhar who had experience of the miseries of life and who had made it his mission to alleviate these so far as it lay within his power, concentration on the work in hand was naturally the supreme consideration for the moment. What thy hand findeth to do, do it with all thy might—that seemed to be his gospel, and this creed of his, hard unremitting toil in the service of his fellow men and women, was what distinguished him above all those characteristics that made up his attractive personality.

Another characteristic of his which marked him out from the ordinary type of national worker was that he thought no task as beneath his dignity, no work too small for him to take in hand, provided he was convinced that it brought light and joy to the lives of his fellow-beings or sought to relieve their sufferings. It was this attitude of mind of his that made his services considerably in demand and wherever there was any work to be done. I recollect his taking in hand over twenty years ago some work in connection with the distribution of sweetmeats to school children and recall also the numerous occasions when he would put himself to inconvenience by agreeing to preside over small gatherings of co-operators in urban or rural areas. This showed a true humility of spirit, so essential a quality to any one who seeks to serve humanity. Very characteristic of him was also a similar trait of his: attention to detail. Occasionally the routine of administration absorbed so large a part of his time and energies that only a little of both was left to him to devote to the broader and large aspects of public life. This was a matter of some reproach, but that was how Devadhar was made. Mr. Gokhale recognised this over twenty years ago, and thought it wisest to leave Devadhar to fulfil his mission in life, along lines best suited to his mental framework. But Devadhar's insistence on assiduity in matters of detail was not a matter to be scoffed at. It represents one of the primary requisites of sound organisation, and it was his possession of this qualification that made Devadhar an excellent organiser of public activities much in demand all over the country.

Devadhar was a pioneer in so many fields of work that it becomes a somewhat invidious task to recount a few of these lest others equally important

fail to secure the necessary emphasis. Women's emancipation, co-operation, social service, the relief of suffering, the removal of untouchability, rural reconstruction—all these and numerous other activities could claim that they were Devadhar's supreme interests in life. To him life was service and the service of his fellow-beings in some sphere of activity or other claimed all his attention to the exclusion of other interests including the interests of his health. Latterly, however, one activity absorbed more of his time and energy than any other. That was the Poona Seva Sadan, which from very modest beginnings he had helped to raise to the status of an institution that has revolutionised social life in Maharashtra. Though starting life as a political revolutionary, Devadhar ended it as a social revolutionary, for it was he more than any other leader of thought or action who has equipped women in Maharashtra to hold their heads high, conscious that they can earn an independent living and at the same time dedicate themselves to the service of humanity and the relief of suffering.

There have been great Servants of India both outside the Servants of India and inside it, but with the exception of the Founder I doubt if any Servant of India had a personality more loving and lovable than Devadhar. He had his foibles and his faults, but even these foibles and faults endeared him to those, with whom he came in contact and did not repel them. Generous, forgiving, simple-hearted, sweet-tempered, Devadhar was above everything else extremely affectionate. Even if he ever harboured the intention, he could not pick a quarrel with anyone, nor could he for the same reason make enemies, either in his public or personal life. This affectionate nature of his more than his services to the nation, great as these were, made the late President of the Servants of India Society as much loved as the Founder of the Society himself was in his own days.

VAIKUNTH L. MEHTA.

Reviews.

A PHILOSOPHICAL ROMANCE.

MAN'S COSMIC HORIZON. BY H. M. NATHAN.
(Rider.) 20cm. 157p. 5/-

THIS is yet another attempt at a synthesis of science and religion on the basis of a common hypothesis: "The object of this essay then is to forge that one brief link missing in the chain that should unite science and religion." Modern celestial and terrestrial physics appears to have led men away from religious thought and righteous behaviour and it is the author's purpose, audacious indeed, so to exhibit the "higher teaching" of late years in relation to science as to lead even the scientific ones more back to them.

Now then the main hypothesis on which the author depends for the accomplishment of this stupendous task is that of the essential connection between mental effort and etheric vibration:

Once you have grasped the connection between mental effort and etheric vibration and find your mind

can admit the fact that thought sends waves rippling down ether, which are not merely similar to but most probably identical with those emitted by a wireless sending station—except as regards lengths and frequency—then you have grasped the kernel of the nut; all the rest follows quite easily. The electric laws of attraction and magnetism, the wireless laws of wave-length and frequency, all apply to the human spirit in etheric form.

Unfortunately however all this remains, like the mysterious and mystifying eschatological tales of the Theosophists, in the nature of speculative lights of imagination and at least has not so far borne any scientific verification. The author is happily conscious of this:

Science likes to be able to precisely measure all things done, and will not normally accept any observation as a fact till all workers find that an experiment to demonstrate this fact can be repeated anywhere and at any time, and counted on to give the calculated result. Unfortunately such a method cannot be applied to psychic inquiry. Our hypothesis is based on the teaching of spirit entities, the discarnate personalities of men who have once been on earth. They come back, after centuries or millennia of study whilst beyond the veil, to teach us what they have learnt in so far as we are able to comprehend that knowledge.

The nature of the general atmosphere and tenor of the book under review should be clear from what has been said above. The net value of the book, to my mind, is that it is a philosophical romance based on certain dogmatic postulates of belief, and the only psychological attitude that a reader develops towards it during the course of his reading of it is that of supposal, neither belief nor disbelief, neither acceptance nor rejection!

D. D. VADEKAR.

RUSSIA—CZARIST AND SOVIET.

RUSSIA, THEN AND NOW. By W. H. H. WATERS. (Murray.) 1935. 20cm. 308p. 7/6.

IN the book under review an attempt is made to compare Soviet Russia with the Czarist Russia. The writer who knows the Russian language and has spent forty years of his active life as military attache in the Court of the Czar is eminently fitted to give us a pen-picture of modern Russia contrasting it with the old.

In a chatty style and without wearying the reader with statistics, the author tells us of the many interesting things that he saw in Russia. The tour was undertaken in 1935. The book is in the nature of a tourist's diary, and is enlivened by many personal experiences and observations on the new outlook created in Russia within the last fifteen years and on the attitude of the people whom he had met. Avoiding the beaten track of the ordinary tourist the author chose towns and places in the interior which he had visited in pre-revolution days and which are ordinarily not visited by the average tourist. This, we feel, has enabled the author to fulfil in a marked degree the task he had set himself, of comparing the New Russia with the old.

Servants in Russia, we are told, decline to accept any personal tips or 'bakshees.' Any one who has experience of our public offices will heartily support any measure that will prevent 'duffadars' dogging our heels for a tip. Nowhere are children of all classes so very well taken care of as in Russia. The people on the whole appeared to be well-fed. The easy divorce and marriage laws and the establishment of free clinics for mothers have contributed not a little to the happiness of the family life.

A deliberate attempt is made by the Soviet state to limit the size of growing towns by placing "sub-

stantial obstacles in the path of an ever-growing influx into cities where sufficient accommodation for smaller numbers is not available." As an inducement to stay in the villages, the state pays its servants a higher salary than what is paid to servants of the same status in towns, in addition to certain other amenities that the state provides for its servants in villages. The author speaks of the many lapses of the Soviet Government: hospitals with insufficient stock of medicines and medical appliances; towns and villages, hotels and trains, lacking in sanitary arrangements; trains not running to time; and several other such items. But the wonder to all tourists—and the author is not an exception,—is that so much has been accomplished within fifteen brief years as to completely change not only the outlook of three-fourths of its population but to confer on the masses the benefits which more advanced countries with greater resources and facilities have not been able to do.

There is a general feeling that Communism is the very negation of private property and is opposed to capitalism. Within the last few years things have undergone a change even in Russian Communism. It has been watered down to such an extent in Russia that the idea of private property has now come to be recognised by the Soviet state as being not inconsistent with Communism. The author's account of the collective farms in Russia amply bears this out.

The author is so very much impressed with the Russian experiment that he goes the length of pleading for the adoption of Russian methods in other countries.

This is one of the very few impartial and good books on Russia.

KAUNDINYA.

AGRICULTURAL ECONOMICS.

THE WORLD AGRICULTURAL SITUATION IN 1933-34. (International Institute of Agriculture, Rome.) 1935. 24cm. 502p. 25.

THIS is the annual survey of the agricultural situation of the whole world, issued by the International Agricultural Institute at Rome, and based on the volume of Agricultural Statistics published by it. Previous to 1933, all countries were trying to evolve some kind of self-supporting agricultural organisation within their own frontiers, involving protection and various mutual agreements. As a consequence, international trade was disorganised and reduced in volume.

The economic planning that the countries undertook aimed at the deliberate control of prices and this put an end to the automatic adjustment of prices to supply and demand. This control has been far more difficult in countries dependent on foreign markets. Each country has tended to develop an economy of its own behind tariff walls. This makes a general survey of a world broken up into many such differing units very difficult. Just as co-ordination on a national scale is essential no one branch of the economical system can, in the long run, be prosperous at the expense of other branches, similarly co-ordination on an international scale is essential to maintain the prosperity of all countries.

While in the other industries the control exercised by the financier is very great, agriculture all over the world has been peculiarly free from his control. Whatever can and must be done in controlling agriculture, must come from the Governments. While in Great Britain, Germany and Italy agricultural planning involves the application to farming of the principles of business combination,

the policy of the United States is based on the creation of financial incentives for the producers. The urgent need of the moment all over seems to be the co-ordination or welding together of the sectional efforts at planning into a comprehensive system of planned economy.

The notes on the market conditions with regard to various commodities and the agricultural policy pursued by various countries have all been summarised, giving us all available information about all the countries in the world. As a reference book for students of Agricultural Economics, the book will prove very valuable.

G. S. KURPAD.

PROBLEM OF DELINQUENCY.

THE INCIDENCE OF DELINQUENCY IN BERKELEY, 1928-1932. By HERMAN ADLER and others. (University of California Press, U.S.A., and Cambridge University Press.) 1934. 24cm. 102p. 9/-

THIS publication is a very interesting record of some present day experiments in the problem of juvenile delinquency, conducted by the University of California.

Berkeley is the seventh largest city in California and is only eighty years old. There has been a remarkable increase in its population from 4968 in 1895 to about 82,109 in 1930. Berkeley has been selected as the community to be studied because of the belief that it is a well-knit and well-run community, possessing a large amount of social and material information. The present publication embodies the data available and has been presented with a view to making a coordinated administrative effort to control delinquency. The publication gives copious figures collected through the three social agencies at work in the city.

The administrative machinery and the ways of approaching the child through the school and the play-ground seem too elaborate and novel for a backward country like India. It must however be admitted that the problem of the delinquent child can no longer be ignored and the standing that the Bombay juvenile court and the Children's Aid Society have acquired fits them for a survey of the type of Berkeley to be undertaken in Bombay in cooperation with the Police and the Courts.

The book is divided into four sections. Section 1 deals with the purpose and scope of the inquiry and describes the work undertaken by the various agencies. The interest taken by the Police Department and the schools in the welfare of the child is remarkable. The age limit within which the Juvenile Court may have jurisdiction has been variously placed in Berkeley it is 21, while in India it is 16 years. A map of Berkeley has been prepared to show the distribution of delinquents in the 58 enumeration districts of the city. For comparative study the districts having the 10 highest rates of delinquency and the districts having the 10 lowest rates of delinquency have been chosen.

Section II gives maps and tables relating to juveniles between the ages of 5 and 20 years showing the distribution and the extent of delinquency. The tables tend to show that the districts with the highest rates are the commercial, industrial and retail districts, whereas the residential sections of Berkeley show the lowest rates of delinquency. There is also an unexpected finding that the districts with the highest delinquency rates are adjacent to the Campus of the University of California. This is perhaps the

result of the meeting of the two somewhat different social levels.

Section III gives social data relative to the delinquents living in the selected districts. Such delinquents numbered just a little above one-third of the total number of delinquents in Berkeley. The delinquent has been considered from the points of sex, marital status, age, race, etc. Section IV gives the conclusions.

At the close of the book there are three appendices giving the schedule employed in the investigations, definitions of offences referred to in the book and special investigations regarding the playgrounds of Berkeley and attendance at them.

The ordinary reader may not feel much interested in the statistical details worked out by the Bureau, but the material is extremely useful for social workers and magistrates interesting themselves in the welfare of the child. We strongly recommend this publication to the Universities and hope that they will undertake the surveys of the industrial areas in their jurisdictions with a view to tackling the problem on scientific lines.

M. R. BADE.

SHORT NOTICES.

THINKING ABOUT MARRIAGE. By ROY A. BURKHART. (Association Press, Calcutta.) 1934. 20cm. 156p.

ONE learns from the back of the title-page that the copyright belongs to the General Board of the Young Men's Christian Associations, which is enough to account for the religious undercurrent noticeable throughout the book in spite of an appearance of impartiality. The book is intended as a help to groups of young people who wish to study and discuss all the important problems connected with marriage, and is as such a very useful book indeed in spite of the religious trend. This study is supposed to be made under the guidance of a 'leader' selected by the group, who will discuss any difficulties in a friendly spirit and encourage the fullest discussion of any points raised by members of the group at their meetings. Hints are given at the end for the leader such as: "The leader should postpone giving his own answers to questions... When the leader does answer, he should have it considered as simply another answer." "When views of pupils differ with his, he must take the open-minded attitude of a searcher after truth." Intimate sex questions are to be referred to competent authorities: doctors, birth-control clinics, etc. This is certainly a useful book, especially to people about to marry or contemplating marriage.

R. D. KARVE.

INTERNATIONAL YEAR-BOOK OF AGRICULTURAL STATISTICS, 1933-34. (International Institute of Agriculture, Rome.) 1934. 24cm. 818p. 90 Lire.

THIS is a yearly publication giving all available statistics with regard to agriculture all over the world. A glance at the table of contents shows the varied nature of information available in the book and gives one an idea of the amount of work involved in their compilation. The appendix which gives the distribution of holdings according to the size and mode of tenure for all countries, will be very useful for studies in agricultural economics. As a reference book, this volume is indispensable to all students of agriculture.

G. S. KURPAD.

DIET FOR HEALTH AND IN DISEASE. By THE SADHU PHYSICIAN. (The Sunday Times Book-shop, Madras.) 1934. 13cm. 60p. As 6.

THE book is written by one who was once Civil Surgeon in Burma. But he was twice operated on for supposed appendicitis, and to his amazement, no appendicitis was detected, and therefore this Civil Surgeon became disillusioned and lost all faith in allopathy! He is now a convert to Ayurveda, and has based this book on his personal observations and experience. The publishers quote cases to show that his own plan of dieting succeeded where all else had failed. If this is so, and they say it is so, then certainly the author must be congratulated on opening a new line in treatment which every medical practitioner in India should know both for his and his patients' benefit. The author, however, does not always stick to Ayurveda, as, for instance, when he advocates sprouted grains in diet, which Ayurveda has condemned. So also his opinion that dysentery is not caused by amoeba or bacilli will not be acceptable to allopathic doctors unless and until he proves it bacteriologically. So also we are sceptical about his assertion that dysentery can be cured by diet alone. Apart from such debatable points the book will prove a useful guide to medical practitioners and laymen also.

V. M. BHAT.

WHITHER HYDERABAD? By SYED ABID HASAN. (The Author, Hyderabad.) 1935. 20cm. 183p. Re. 1.

THE book is an exposition of the Mulki movement in Hyderabad, the object of which is to secure for the sons of the soil their legitimate privilege of serving the State and profiting by its economic resources. The author in his preface remarks: "All is not well with this state and that something should be done or undone to improve the existing state of affairs". He dedicates the book to Indian womanhood expecting "subjects of Indian States never to betray their rulers in any circumstance and never to flirt with foreigners, howsoever pleasing and profitable the venture might seem".

The creed of the Mulki movement as adopted by its organisation named "The Nizam's Subjects' League" is explained in the book at great length. While declaring its unflinching loyalty to the Asaf Jahi House and believing in the preservation of the aristocracy, the League wants Hyderabad for Hyderabad alone. Authorities are quoted to show that conditions in the State are very unsatisfactory, that unemployment is acute and widespread, that agriculturists are heavily indebted, that the number of beggars and prostitutes is increasing, that industries are dead and disappearing. The military expenditure imposed on Hyderabad by the paramount power is said to be responsible for this economic ruin. The author suggests some remedies, the chief of which are the restoration of Masulipatam, a revision of fiscal arrangements, expansion of railways, removal of the ban on postal and telegraphic facilities, &c. The League is in favour of Hyderabad joining the Federation provided no sacrifice of vital interests is involved.

The book, in spite of occasional exaggerations, provides information about the administration of the State and all those who are interested in the welfare of the native States will find its perusal useful.

V. R. NAYANAR.

GOPAL KRISHNA DEVADHAR.

TRIBUTES TO HIS MEMORY.

Numerous messages condoling and sympathising with the Servants of India Society in its grief are being received at its head-quarters in Poona. The following is a selection from them :—

Mahatma Gandhi:—Society has lost one of its founders, country a true and tireless servant and Harijans an intrepid friend. Devadhar was social reformer of first rank. All is well with this pure soul.

Pandit Madan Mohan Malaviya: In his death country loses one of its finest social workers and a most devoted servant of the motherland.

Rt. Hon. Sir T. B. Sapru: Country loses great selfless public servant.

Babu Rajendra Prasad:—In Mr. Devadhar country loses an ardent social worker and an experienced co-operator.

Dr. R. P. Paranjpye: Devadhar's activities have been so numerous that the whole of India will feel his departure. An earnest worker in anything that he undertook he was always ready to shoulder any burden and to respond to any call of the country. His work for the Seva Sadan, the Moplah rebellion relief, various flood relief organisations, the co-operative movement and various other activities was invaluable. The Servants of India Society never had a more eminent Servant of India in the true sense of the word and the country owes to the Society its thanks for giving such a man his opportunity.

Devadhar and I were contemporaries, though he was about five years older than me. I knew him very well and his death is a great personal loss to me.

H. H. the Ramisahab of Sangli:—India has sustained an irreparable loss in many a field of social work. To us of the Seva Sadan his death is stupefying. He had given all that was best in him to founding and rearing up this noble institution. My heart is too overweighed with grief to say anything more than that, trained in his school of selfless devoted service, it is upon you and other devoted workers to carry on the noble trust he has left behind. I feel sure that in spirit he will always be with us to guide and inspire us in working for the noble cause he had made his own.

Mr. M. S. Aney, M. L. A.: His work as reformer in the field of social service is unequalled.

Mr. Jannalal Bajaj, Wardha:—In Devadhar country has lost one of its purest social workers and myself a personal friend.

Mr. S. A. Brelvi, Editor, Bombay Chronicle:—To the Servants of India Society and the Seva Sadan the loss by his death is almost irreparable; but I have no doubt the inspiration of his life's work as well as the help and encouragement of all Indians who admire and appreciate the work of those two institutions will enable the latter to make their contribution to the country's regeneration and progress even more valuable than it has been hitherto.

Sir Prabhaskar Pattani:—India has lost a real servant of the country and a great social worker.

The resolution passed by the Council of the Deccan Sabha says: Mr. Devadhar's death deals a heavy blow to the Servants of India Society of which he was a foundation member and President for the last

eight years. His passing away is no less a serious loss to the Poona Seva Sadan of which he was the heart and soul ever since its establishment and which owes so much to his ceaseless endeavours and watchful care. A prominent member of the Liberal party, his association with the Deccan Sabha was of long standing and his interest in its activities keen. An ardent social reformer and indefatigable worker for the relief of human suffering, his services for the spread of female education in particular and for the uplift of women in general will for long remain a cherished memory with his grateful countrymen. The co-operative movement and the cause of rural uplift which he had made his own throughout the whole of his public career extending over a generation are distinctly poorer by his death, which creates an almost unfillable gap in the ranks of Indian public workers.

Servants of the People Society, Lahore:—Your worthy president's death removes ardent patriot, shrewd statesman, unique social worker.

Depressed Classes Mission, Mangalore:—School children and workers of the Mission greatly pained at the sad and unexpected news of the demise of the noble benefactor of India's suppressed and suffering humanity.

The resolution passed by the life-members of the *Modern Education Society*, says: In Mr. Devadhar, Poona has lost a highly respected citizen and the cause of social reform and in particular the cause of Indian womanhood, a most enthusiastic champion and devoted worker.

In the course of a resolution passed by the life-members of the *Deccan Education Society* Poona, they say: Mr. Devadhar was one of the foundation members of the Servants of India Society and the founder of the Seva Sadan, Poona, with which his name will be ever identified. He was a true servant of the Society and his whole life was dedicated to its best service.

Badria High School and Education Committee, Poona: Mr. Devadhar's death has inflicted on the cause of the education of helpless widows, of social reform and of movements for the economic uplift of the agriculturists an irreparable loss.

Mr. D. D. Nanavati, I.C.S., Dist. and Sessions Judge, Poona: The whole country will mourn the loss of a great and selfless worker—a truly noble Servant of India. His life has been an object lesson to us and the future cannot be dark for a country which can produce men like him.

Mr. R. B. Hivargaonkar, Ahmednagar:—Deeply regret loss of Devadhar, the real Servant of India and humanity at large.

Mr. R. G. Pradhan, Nasik:... He was a great, devoted, selfless social worker, and it would be difficult to find another such social worker in our country... In his death the Servants of India Society has suffered a loss, the seriousness of which it is impossible to exaggerate. His uniform sympathy and kindness was extended to all who were in need or distress. His kind heart quickly melted at the sight of poverty, suffering and hardship...

Mr. T. Austin:—His death will be a very great loss both to your Society and to India as a whole and it will be difficult to replace him.

Hon. Sirdar Jagannath Maharaj:—In him India loses great worker and social reformer.

Diwan Bahadur A. U. Malji, Broach: In Mr. Devadhar the co-operative movement has lost a great stronghold and his void will not be filled up for a considerable time. The loss is mourned the most, as Mr. Devadhar is carried away at a very critical time. Mr. Devadhar's great centre of activity was his Seva Sadan and I am afraid there his loss will be keenly felt. He was always thinking about this institution which is running its branches in all parts of the country.

Dr. Balkrishna, Principal, Rajaram College, Kolhapur:—Such a selfless and untiring worker is rarely to be found in our country. His sweet and magnetic personality will be missed for years to come. The Society and the Seva Sadan have suffered an incalculable loss by his demise.

Mrs. Mathurabai Dravid:—He was a warrior. He fought the social evils. He has laid under a deep debt of obligation the whole womanhood of India. He made them human beings. His work has reached homes, where new India is made. . . . May he rest in peace which was unknown to him in life.

Mr. B. N. Gokhale, Bombay:—In him the country has lost one of the most patriotic, trusted and valued social workers.

Mr. S. R. Bharatiya:—Country lost great worker, champion of woman's cause and co-operation.

Messages of condolence and sympathy have been received from Their Excellencies the Viceroy and Lady Willingdon; His Excellency the Governor of Bombay; Sir Mahomed Habibulla, Dewan, Travancore State; the Dowager Ranisabeh of Jath; Khan Bahadur Dorabshah, President, Ahmednagar Municipality; Hon'ble Mr. Justice S. B. Dhavale, I.C.S., Patna; Mr. Vamaurao Naik, Jahagirdar, Hyderabad (Deccan); Mr. B. Das, M. L. A., Cuttack; Sir Bhupendra Nath Mitra, High Commissioner for India, London; Babu Shiva Prasad Gupta, Benares; Rao Bahadur P. C. Patil, Kolhapur; Mr. M. K. Sharangpani, Dist. and Sessions, Judge, Amreli; Mr. Shuaib Qureshi, Bhopal; Mr. H. S. L. Polak, London; The Chief Saheb of Aundh; Mr. Vagbhat N. Deshpande, Dewan of Aundh and Mrs. Deshpande; Mr. B. M. Gupte, President, District Co-operative Institute, Poona; the Local Self-Government Institute, Maharashtra Divisional Branch; Pandit Ramakant Malaviya; Mr. R. L. Rau of the *Statesman*; the Mercantile Co-operative Bank, Karachi; the Christa Prema Seva Sangha Ashram, Poona; Mr. D. V. Gokhale of the *Kesari* and *Mahratta* staff; the Mukund Insurance Co. Ltd., Poona; Mr. G. B. Garud; Mr. G. D. Kulkarni, Hony. Secy., Birth Control League, Poona; Dr. P. P. Pillay, Delhi; Maharashtraiyans in Calcutta; Mr. T. N. Johnstone, Bombay; Gujarathi Hindu Stree Mandal, Bombay; Dr. and Mrs. Jivraj Mehta, Bombay; The People's Society, Sangli; the citizens of Islampur by means of a resolution passed at a public meeting; Mr. D. S. Modak, President Taluka Village Improvement Committee, Poona; Mr. L. R. Gokhale, M. L. C.; Ayurveda Vidyalaya, Ahmednagar; Municipal Servants' Co-operative Society, Ahmednagar; Mr. R. G. Bhope, Ahmednagar; Mr. S. K. Shindkar, Bhor; Rao Saheb Chitgupi, Hubli; Vanita Samj, Baramati; The C. P. and Bear Provincial Co-operative Bank Ltd., Nagpur; Mr. B. M. Gupte, pleader, Poona; Co-operative Taluk Bank, Quilon.

A SELFLESS WORKER.

FEW lives can more truly be said to have been spent in selfless service of India than that of the late Mr. G. K. Devadhar, President of the Servants of India Society, founder and the General Secretary of the Poona Seva Sadan Society. Born in humble circumstances in the Deccan, Mr. Devadhar early set himself to do social work, regardless of the personal considerations which weigh with most of humanity. As a young man he was an indefatigable organiser of the Aryan Education Society in Bombay, and his work there brought him into touch with Mr. Gokhale. It was inevitable that he should be one of the noble band which inaugurated the Servants of India Society in 1905, but Mr. Devadhar's zeal for service did not permit him to stop there. The necessity for trained women workers, particularly nurses, to assist women in the rural districts led him in 1909 to found the Poona Seva Sadan Society. From small beginnings the activities of the Society have spread far and wide throughout the country. It carries on educational, industrial, medical instruction and relief work in the Bombay Presidency, the Central Provinces and Gwalior; it also looks after rural reconstruction as far north as the United Provinces.

Mr. Devadhar's welfare activities were legion. He played a prominent part in the co-operative movement both in Bombay and South India. He was actively associated with many branches of the rural uplift movement, while as a relief worker in areas distressed by floods and other calamities his name was known and loved from one end of India to the other. Malabar, Gujerat, Kathiawar, Sind and Orissa have all good reason to remember him with gratitude. But among all the manifold causes into which he threw himself with a whole-hearted enthusiasm that must have told on his strength, the organisation nearest his heart was the Poona Seva Sadan Society. This year the Society celebrates its silver jubilee, and it is a melancholy fact that Mr. Devadhar was in the midst of arranging public recognition of the event in December, and the issue of an appeal for funds in connection with it, when his last illness struck him down. Earlier in the year he had produced a jubilee album, a copy of which was sent to Their Majesties the King and Queen. We can imagine no better way in which his friends and the public can honour the memory of this great and selfless social worker than by generously supporting the institution which was first and last in his thoughts.—*The Times of India*.

A GREAT PHILANTHROPIST.

THE death of Mr. Gopal Krishna Devadhar is deeply regretted. It is a great loss to the country. Sacrifice was the principle of his life. After taking the M. A. degree of Bombay University, Mr. Devadhar (with Mr. M. R. Jayakar) joined the Aryan Education Society and served for a time as a teacher on a meagre pittance. He next came under the influence of Mr. Gokhale and was one of the first three members of the Servants of India Society. He was initiated by Mr. Gokhale on the day of foundation of the Society along with Messrs. N. A. Dravid and A. V. Patvardhan, both of them still happily in our midst. Social service was Mr. Devadhar's speciality. From wherever the call of distress came it was instantly answered by Mr. Devadhar. Whether it was famine relief work in Mirzapur or the relief of distress due to the Moplah outbreak in Malabar, whatever the cause of distress and in whichever part of the county, neither distance nor trouble mattered. Mr. Devadhar was there to organise relief

and succour the needy. The co-operative movement deeply interested Mr. Devadhar. He studied the subject, did practical work in furtherance of it, became an authority on problems of co-operation, presided over co-operative conferences in several provinces, and lastly did valuable work as chairman of a committee appointed by the Government of Travancore. He was nominated a member of the All-India Banking Enquiry Committee to represent co-operative societies. While there was no limit to public work taken on his shoulders, Mr. Devadhar's greatest work was done in connection with the Seva Sadan of Poona, first under the leadership of Mrs. Ramabai Ranade and afterwards independently. The Silver Jubilee volume recently published by the Seva Sadan Society showed what great work has been done under its auspices and for how much of it the credit must go to Mr. Devadhar. In the Servants of India Society itself, he rose first to the position of Vice-President under Mr. Srinivasa Sastri and next of President, with Pandit Hirday Nath Kunzru as Vice-President. Mr. Devadhar was a keen social reformer and presided over the session of the Indian Social Conference held at Lucknow in December, 1924. Government honoured him with the C. I. E. and the Kaiser-i-Hind gold medal. Among his admirers were successive Governors and Viceroy, and none appreciated his work more than their Excellencies Lord and Lady Willingdon. The most happy gift of Mr. Devadhar was a temper which nothing in the world could ruffle. He was never sorry and never angry, resembling in this respect his and Mr. Gokhale's great friend and admirer, Mrs. P. K. Ray, the talented and public-spirited lady to whom Calcutta is indebted for the Gokhale Memorial Girls' School. It will be long before we can hope to see the like of Gopal Krishna Devadhar, a very prince among public workers. He lived a life worthy of a disciple of Gopal Krishna Gokhale and a Servant of India. We offer our sympathy and condolence to the bereaved family and to the Servants of India Society, the Seva Sadan and the several other public institutions which he loved and served and which are very much the poorer for his sad death.—*The Leader*.

IN the death of Mr. G. K. Devadhar, the Servants of India Society loses a devoted head and the country a distinguished and selfless patriot who worked ceaselessly for the uplift of the poor and the down-trodden. Mr. Devadhar belonged to the Liberal school of politics, but his *metier* was social service. The Poona Seva Sadan, which has a great achievement to its credit won in the few years it has been in existence, is a living monument to his zeal in the cause of Indian womanhood. It imparts general knowledge, teaches handicraft and gives training in domestic science to those who have to make a living for themselves. It has 20 branches all over India; the Madras Seva Sadan, which is working so well, is in particular greatly indebted to Mr. Devadhar for the constant help and advice he gave it in the early, formative years. The Malabar Reconstruction Trust, named after him, represents another aspect of his constructive activity. He took a good deal of interest in efforts for the removal of agricultural indebtedness and was active in promoting measures for the betterment of the condition of the Harijans and other depressed classes. The Government recognised his services by making him a member of the Agricultural Research Council. He was, besides, an authority on the co-operative movement; he was closely connected with various co-operative organisations in Bombay and served as a member on many co-operative enquiries both in British India and in Indian States. Mr.

Devadhar was an ardent social reformer who believed in practising what he preached. His cheerful disposition and unfailing optimism endeared him to his friends in all parts of the country. We offer our condolences to the members of the bereaved family.—*The Hindu*.

We deeply regret the death of Mr. Gopal Krishna Devadhar, President of the Servants of India Society and one of the foremost social workers of the country. Mr. Devadhar was one of the foundation members of the society founded by his illustrious Guru, G. K. Gokhale, in 1905. He devoted himself chiefly to social service and made himself indispensable in that field. With the assistance of Mrs. Ramabai Ranade he founded the Seva Sadan of Poona in 1909 and was its Organizing Secretary from its inception. That institution, dedicated to the service of women, is one of the best of its kind in the country, if not the best, and it owes its remarkable growth to his deep devotion to the cause of women and his phenomenal organizing capacity. Mr. Devadhar also devoted himself to the cause of Co-operation, and he was recognised as an authority on the subject. He presided over a number of Co-operative conferences and Committees of Enquiry in many major provinces and States of India and was for several years the President of the Provincial Co-operative Institute of Bombay as well as a Director of the Bombay Provincial Co-operative Bank. Whatever work he undertook, he threw himself heart and soul into it, often sadly heedless of its effects on his health. His unexpected death will be deeply mourned by his numerous friends and admirers all over the country. There are few public workers who won and retained the friendship and esteem of men and women belonging to different communities and schools of thought in such abundant measure as did Mr. Devadhar. To the Servants of India Society and to the Seva Sadan his death will be a great blow. But by his death the country also loses a great and sincere worker. We extend our sympathy to the members of the Servants of India Society and the numerous workers of the Seva Sadan as well as to the members of the family of the deceased patriot in their sad bereavement.—*The Bombay Chronicle*.

THE death of Mr. G. K. Devadhar, President of the Servants of India Society, deprives India of one of her greatest sons. There was no branch of social work in which Mr. Devadhar was not interested and few in which he did not take an active part during a lifetime of service with the Servants of India Society, which owes as much to him as to the late Mr. G. K. Gokhale. Among the numerous organisations that owe their existence to him is the Poona Seva Sadan Society which has served as a model for other institutions for widows and destitute women. Besides such permanent organisations, Mr. Devadhar undertook distress relief in Malabar after the rebellion of 1921, during the floods in 1924 and then again in the Gujerat floods in 1927. In all these relief works Mr. Devadhar personally led his devoted band of workers, shared their hardships cheerfully and was a constant source of encouragement to them. Himself an untiring worker, he would neglect rest and food for days if important work was in hand. Indeed, it is no exaggeration to say that, despite his failing health and the fact that, as President, he was entitled to rest, he was the most energetic of the members of the Society. In his death the country loses a great social worker and the Servants of India Society a capable organiser whom it will be difficult to replace.—*The Pioneer*.

MANUFACTURING OF HARIJANS IN ASSAM.

BY A. V. THAKKAR.

HARIJANS or Hindu castes treated as, or looked down upon as, untouchables are being manufactured on the tea estates of Assam—both European and Indian—along with the tea grown and prepared. Coolies or labourers are recruited from Bihar, Orissa, Chhota Nagpur plateau, the Central Provinces, specially the Gond country and Chhattisgarh, Rewa State, and recently from the Bombay Presidency, and as far off as the Bhil land in North East Gujerat. They serve on tea gardens for a year or so, and perhaps more; but at the end of the agreed period, some of them settle down as ordinary agriculturists either on spare lands of tea estates or state waste lands of which there is no dearth in Assam, and become Assamized in a generation or so, from whatever province they may have come.

The 1931 Census Superintendent of Assam, Mr. C. S. Mullan, has very aptly described the condition of such agriculturists, who are, in a way, making Assam prosperous by cultivating its virgin soil. For want of a better name, he has coined a name for them and he calls them "Tea garden cooly castes." Like Raja Ballal Sen of Bengal, he has created this group of tea-garden cooly castes. His description of them is, however, very appropriate and realistic.

Their name is legion. Some are castes recognized in their provinces of origin as definite Hindu castes; others would be considered Hindu castes merely by courtesy, while such others as the Mundas and Santhals cannot be said to be castes at all, but aboriginal tribal communities. Coolies in Assam form, however, a separate class of the population, no matter what castes or tribe they belong to, and hence it seems best to treat all cooly castes and tribes under one heading, for all have one common characteristic. It is because of this that in Assam, a "cooly" is always a "cooly", and whether he works on a garden, or whether he has left the garden and settled down as ordinary agriculturist, his social position is nil. From the point of view of Assamese society, a person belonging to any cooly caste or tribe is a complete outsider, and is as "exterior" (or Depressed) as any of the indigenous castes I have classed as exterior.

Unfortunately, the number of those who speak the Assamese language in Assam, is a minority, only 20 lakhs in the total population of Assam of 92½ lakhs. They are swamped by Bengalees, who number 40 lakhs. But this is due to the heavily populated district of Sylhet of East Bengal having been tacked on to Assam for administrative reasons. Even if the Bengalee Surma Valley and the three hill districts be kept aside, they are only 20 lakhs in a population of 51 lakhs. Thus at present they are not in a majority even in their own Brahmaputra (or Assam) valley, and thus have learnt to look upon all non-Assamese as "Bengalees," which to them is a synonymous term for people from any other province than Assam, be it Bihar, C. P., Rajputana or Bengal. Thus all tea garden coolies, to an indigenous Assamese, are "foreigners" or "Bengalees." Moreover, on tea gardens every cooly, whether he be touchable or untouchable, Brahmin or carpenter or blacksmith or of potter caste, mixes with the untouchables, working in tea gardens, has no public opinion to fear from, and drinks liquor or rice-beer and loses his own original caste, even though he settles down on land after leaving the tea-garden, because he works in the garden as a casual labourer thereafter. Thus from the Assamese point of view, he is not only an outsider, a "Bengalee", but also as depressed as the depressed of Assamese indigenous origin, if not more.

Mr. Mullan gives the following further description of the social conditions of the "cooly castes":—

Indeed, from many points of view the social position of coolies and ex-coolies is worse than that of any class in the province; they are educationally *terribly backward*, they have no recognised leader or associations to press their claims or to work for their social advancement; *they are foreigners to the country* and, as a class, they are much addicted to liquor. (The italics are mine.)

Yes, they are considered and treated worse than *Kaibarttas* (fishermen) or Namsudras or Brittal Banias, amongst whom there are many educated people able to take good care of their own castemen, and who will have a number of their own representatives in the Provincial and Federal Assemblies. But the lot of the tea-garden castes will, I am afraid, remain what it is, for a long time to come. Even primary education is unknown to them. The Harijan Sangh has opened some schools among them, as neither the Government nor local boards will do anything for them, but they are not taking full advantage of the schools. Malaria and hookworm are rampant among them, and there are no dispensaries or private doctors of any sort within dozens of miles of them. Even Christian Missionaries would not work for them, as they would not supply them with potential converts to their faith.

And the number of these tea coolies in and out of the gardens is not a small one. In the whole of Assam (both valleys) they number 14 lakhs out of the total population of 92½ lakhs. Thus they form over 15% of the total population. Taking Assam or Brahmaputra Valley alone, which is the real tea area of Assam, their ratio to the population of this valley is still larger. They are 10½ lakhs in a population of 51 lakhs or a little over 20 per cent. This fifth of the Brahmaputra valley people is absolutely neglected by Government, local boards, tea estate owners who exploit them, and the public at large. A special tea-cess should be levied for creating a Special Welfare Department by the State. The tea industry imports them from other provinces, and throws them on the land, like squeezed lemons after they have done good work for them at cheap rates. There is no reason why the tea industry should not be taxed by the State for doing some sort of welfare work for them and their children.

Hindu organizations doing welfare work for them and working for them have yet to come into being. Their own organizations are in the womb of futurity. Will the Sanatanist Hindus, the Arya Samajists, the reformers, benevolent associations like the Brahma Samaj and the Ramakrishna Mission, and organizations like the Hindu Maha Sabha, or the Varnashram Sangh come to their help? Will the young Assamese wake up and do his duty by these poor unfortunates who earn their bread and at the same time increase the wealth of their province? The province is calling aloud the rest of the country to its help. Is it a far cry from Upper Assam to Bombay, or Delhi, or Madras, or even to neighbouring Bengal?

BOOKS RECEIVED.

- MONEY : ITS CONNECTION WITH RISING AND FALLING PRICES.** By EDWIN CANNAN. (King.) 1935. 20cm. 155p. 3/6.
- BROADCASTING AND A CHANGING CIVILISATION.** By ERNEST H. ROBINSON. (John Lane.) 1935. 20cm. 156p. 3/6.

ESTABLISHED 1911.

The Bombay Provincial Co-operative Bank Ltd.

(Registered under the Co-operative Societies Act.)

Head Office: Apollo Street, Fort, BOMBAY. (Branches: 28)

Apex Bank of the Co-operative Movement in Bombay Presidency.

WORKING CAPITAL Exceeds Rs. 2,00,00,000

FIXED, CURRENT AND SAVINGS DEPOSITS ACCEPTED.

Terms on Application.

ADVANCES made only to registered Co-operative Societies.

COLLECTION WORK undertaken at almost all important towns in the Bombay Presidency.

Money deposited with this Bank directly benefits the agriculturists and persons of small means.

For further particulars write to Managing Director.

The Industrial and Prudential Assurance Co. Ltd.

The Premier Indian Life Office.

Estd. 1913.

Head Office — BOMBAY.

UP-TO-DATE BENEFITS.

LOW PREMIUMS.

BONUS:

Whole Life—Rs. 22-8-0 per Thousand per Year.

Endowment— „ 18-0-0 per „ - „ -

For Agency apply to—Secretaries and Managers,

Industrial and Prudential Assurance Coy. Ltd.,

Esplanade Road, Fort, BOMBAY.

**SUPREME FOR YEARS
SUPREME TO-DAY—
QUALITY ALWAYS TELLS**



Mysore Sandalwood Oil B. P. quality, the finest in the world, is perfectly blended and milled by a special process with the purest ingredients to make.

“It's good through and through
to the thinnest wafer”

Available Everywhere.

**GOVERNMENT SOAP FACTORY,
BANGALORE.**