

The Servant of India

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Topics of the Week.

Devadhar Memorial.

THE public meeting held in Poona on Friday last to express grief at the death of Mr. Devadhar resolved to commemorate his services to the country by collecting funds for placing the Seva Sadan in this city on a permanent basis. While Mr. Devadhar's activities were of a varied character he was the life and soul of the Seva Sadan, and with his passing away the institution is rendered an orphan, even more so than the Servants of India Society. The Poona Seva Sadan is in great financial difficulties. It is already in debt on account of its undertaking work in many fields, which, although of the utmost public utility, cannot be immediately self-supporting. It has also to meet an annual recurring deficit in certain departments. There is no doubt that every attempt will be made to effect economy, even at the cost if necessary of shutting down certain branches of work; even so, however, some deficit will remain, and in any case the Seva Sadan must be relieved of its burden of prior debt, and it must be made possible for it to continue, without any serious curtailment, of some of its more important activities, although from the financial point of view they entail loss. A representative committee will soon be appointed with the object of collecting funds from the public and handing them over to the Seva Sadan authorities.

ALL will agree that this is the best form that the Devadhar memorial can take. All that he cared for was that his work should continue after him and grow, and the public in Poona are very wise in appreciating his services in the way he would have liked best. That such appreciation is forthcoming in Poona is the greatest tribute that one could pay to Mr. Devadhar. Poona is intensely political, if anything. In no other city probably does politics play as large a part in everyday life as here. Nothing that is not directly connected with politics has much chance with the Poona people. At any rate it was so till a little while ago. Mahatma Gandhi's non-political activities, however, have created a revulsion of feel-

ing in this respect, and speaker after speaker at this meeting and all others referred to this fact.

MR. GADGIL, for instance, who is Congress representative of Maharashtra in the Legislative Assembly, admitted that work like that done by Mr. Devadhar in the Seva Sadan had no immediately political significance it is true, but had greater potency for national regeneration in it than the so-called political work. And he said one could imagine what patience and forbearance and charity must have been required on the part of Mr. Devadhar to found an institution like the Seva Sadan in Poona and make it the admiration of all, for, as he said, it had gone through all the stages through which social reform and social service institutions go in this city—active opposition, revilement, ridicule, neglect, indifference and finally appreciation and gratitude. Mr. Jedhe, the other Congress representative of Maharashtra in the Assembly, referred to the fact that long before the Congress took up the question of Harijans, Mr. Devadhar had done wonders in this direction and had suffered a great deal of persecution in doing so. Even at the present day, Mr. Jedhe said, a number of Congressmen were at best indifferent to the uplift of Harijans, in which Mr. Devadhar had spent himself, and Mr. Gadgil voiced the feelings of all when he said that, barring such giants as Mahatma Gandhi, there was no one whose constructive work could equal, in quality and quantity, the work done by Mr. Devadhar. No more handsome tribute to any social worker could be imagined than what was paid to Mr. Devadhar's memory at the Poona meeting.

Congress Evasions.

WE owe an apology to our esteemed contemporary, the *Tribune*, for not having noticed its leaderette in its issue of the 8th inst, in which it explained what in its opinion the Congress should do in regard to the States' people's demand for their inclusion in the proposed constituent assembly on terms of equality with British Indians. The questions that we put to the *Tribune* in our issue of week before last have for the most part been answered in this paragraph. We study the pages of our contemporary with great attention, but somehow this particular paragraph had escaped our notice.

THE *Tribune's* own position is clear. If it is a question of drafting a federal constitution, the States' people, it thinks, ought to be given a place in the constituent assembly on the same footing with the people in British India: or in the event of the constituent assembly project not materialising, the Congress ought to give an assurance to the States' people that it shall not support a federal constitution which is not acceptable to them. This is an unam-

biguous statement, and we are thankful to our contemporary for it.

BUT the *Tribune* seems to be in doubt as to whether the constitution for the formulation of which it is the purpose of the Congress to summon a constituent assembly is intended to be a federal or a unitary one. It would almost appear as if our contemporary is inclined to the view that the Congress is thinking of the future constitution in terms of self-government for British India alone. Of course if the constituent assembly is to draw up a unitary constitution for British India, then it follows that the States' people have no claim to be admitted to it. The claim is made on the supposition that the constituent assembly will concern itself with a federal constitution.

ANYHOW the evasiveness of the Congress in this matter is not due to the uncertainty that it feels whether the constituent assembly will deal with a unitary or a federal constitution. The people in the States have said: "If the constituent assembly is to be engaged in drawing up a constitution for British India, then we have nothing to say. It is a question exclusively for British India. But if the Congress is contemplating a federal constitution, then surely such a constitution must be based upon the consent of British India and the States, and as the constituent assembly is to be composed of the people, and not of the Government, so far as British India is concerned, the States' representatives on the constituent assembly too should be the people, and not the rulers, of the States. The Congress should therefore declare now that the States' people will be admitted to the constituent assembly along with British Indians, or, in the event of a constituent assembly not being convened, that the Congress will accept only such a constitution as is acceptable to the people in the States."

To such a demand the Congress reply should have been what the *Tribune* suggests: "Certainly, we agree to all this. We do envisage a federal constitution, and therefore the States' people, and not the Princes, will be included in the constituent assembly to represent the States." Or, "We do not envisage a federal constitution, and therefore the question of giving representation to the States does not arise." But the Congress obstinately refuses to say either of these two things. For, as we believe, the Congress is thinking of a federal constitution, and yet, for fear of offending the Princes, does not commit itself to the inclusion of the States' people in the constituent assembly or to the rejection of a constitution that does not win their consent. We are glad to see that the *Tribune* does not approve of this policy that is being pursued by the Congress.

Vested Interests.

WE must add, however, that the *Tribune* goes wrong, in our opinion, in advising the Congress to avoid conflicts, so far as possible, with the privileged classes in India in order that it may concentrate on a fight with the British Government. The Princes are one of these privileged classes, and in a federal constitution, on which we must fix our attention now and not view the problem as one of British Indian Swaraj, they will be as great an impediment in our way as the Britishers. Similarly, the other privileged classes will obstruct a true democracy as much as the British Government, and it will not do to say, as the *Tribune* does, that the

Congress should leave the fight with the Princes to the States' people, the fight with the employers to labour, or the fight with landlords to peasants, just as it cannot leave (and in this the *Tribune* agrees) the fight with communalist Mahomedans to Hindus. We do not speak here from the point of view of a socialist or any other philosophy. It will be impossible in practice for anyone to fight the British Government, while leaving the privileged classes in India alone, for the simple reason that the British Government stands behind these classes, and the occasions where the former alone is concerned without the latter will be comparatively few. If the *Tribune* wants the progressive parties in India deliberately to create deadlocks and bring the constitution to a standstill, it must advise them to fight the British Government and the Indian privileged classes together or—own defeat.

Article

THE BOMBAY MOTOR TAXATION BILL.

THE Motor Taxation Bill which was passed after a prolonged debate by the Bombay Legislative Council last week was in a great many respects similar to the one definitely turned down by the same Council during the last budget session. As before it was essentially a measure aiming at consolidated and uniform motor taxation and the abolition of tolls. The new measure, however, is in some respects distinctly better. The level of the provincial tax now levied is much lower than the one proposed in the older Bill. This has been made possible in two ways: in the first instance by leaving municipal wheel taxes out of the scope of consolidation, and secondly by allowing the burden of the exemption from tolls of the non-motor traffic to rest on the general revenues. The fact that the municipal wheel tax is not included in the measure of consolidation, no doubt, leaves that measure somewhat defective. But in many ways this was a desirable step to have taken. Complete consolidation meant necessarily a high level of provincial taxation. And as long as the road conditions are diverse and the type of road-use enjoyed by vehicles in different localities immensely different the incidence of the provincial tax was bound to be very uneven. The greatest differences are those obtaining between roads in the urban and the rural areas and also as between the different municipal areas themselves. The owners of motor vehicles in the rural areas naturally objected to a rate of taxation which helped largely to finance the improved roads in cities. As between the various rural areas the differences in the standards of road maintenance are not so great. Now that the municipal wheel tax is left out the municipalities can raise their funds independently to finance local road programmes according to needs.

It should, however, be observed that though this was perhaps the best solution out of the impasse it still creates a number of difficult problems. The municipal tolls today bring in a

considerably larger income than the municipal wheel taxes; these are to be abolished along with the other tolls and replaced by a Government grant equal to the average income of the past three years. This means that the greater portion of the present income from road taxation becomes comparatively stabilized and removed out of the control of municipal authorities. Future ambitious road programmes on the part of the municipal authorities can only be financed by an increase of the wheel tax; and this increase will have to be proportionately much greater in the future than it would have been under existing arrangements. This sole reliance on the wheel tax also raises the problem of distributing the tax burden as between vehicles using municipal roads and garaged within municipal limits and those using the roads but garaged outside them. Tolls were the most convenient means of taxing the latter type. Under the new arrangements the outside vehicles should logically be exempt from any municipal taxation. It remains to be seen whether the municipalities accept this position completely and whether its acceptance does not encourage the evasion, especially by commercial vehicles, of the proper wheel tax payment.

It is gratifying to note that Government have seen their way to abolish all tolls—whether motor or other traffic—at the same time. While commenting on the former Bill in February we had put in a strong plea for this step. We had pointed out that the agriculturist's bullock cart bears the main burden of the non-motor toll taxation and that the abolition of this taxation is necessary and well-deserved. We had also noted that the full administrative economy from the abolition of tolls could be derived only if the toll bar was completely removed from our roads. It was not then possible to hope that Government would forego this part of the toll income and not seek to raise it out of motor taxation. The rebuff they met with in the budget session fortunately made them realise the difficulty of persuading even their most ardent supporters to acquiesce in a very high measure of taxation and that part of the toll income was not at this time sought to be levied on the motorist.

There was not much in the long detailed discussion of the Bill that deserves comment. From the Opposition side came first the move to have the discussion of the Bill postponed to the budget session. It was rightly pointed out that the Bill was essentially a taxation measure and it would most properly be considered in the light of the financial operations of the current and the ensuing year. When this attempt failed a number of attempts were made to decrease the incidence of taxation wholesale as well as in particular items. Here again the Opposition was correct in claiming that if the Bill was considered apart from the budget the Rs. 26 lakhs that Government thought of raising by this measure was a figure which had no particular meaning. It now remained rather in the abstract to see what was the fair burden for the motorist to bear and the

constant harping by the Finance Member on the figure of Rs. 26 lakhs was not sufficient to justify the given measure of taxation. Government, however, stoutly opposed all attempts at any decrease of the rates in the proposed schedule and carried it through in its entirety.

While admitting that the general plan of this taxation scheme is well-conceived it has to be noted that this consolidation means essentially a further fixation of a general revenue burden on to the shoulders of the motorist. Even if the municipal and local board tolls and the registration etc. fees can be considered as old taxes, it is clear that the revival of the provincial tolls a few years ago was an emergency and an admittedly temporary measure. This consolidation measure treats the revenue even from this new source as a permanent contribution from the motorist to general revenues and thinks of the creation of a "Road Fund" for surpluses only above this latest emergency mark. When it is remembered what large amounts are taken away by the central authorities in the shape of customs duties and petrol taxes this high measure of taxation of the motorist for general provincial purposes can hardly be considered as either just or fair. It is no wonder that under the circumstances in this country though motor traffic is taxed extremely heavily there are no funds available for the improvement and development of road communications.

There is one last point to which one would in this connection draw attention. Both in the conference held in Poona before this session and in the debate on the Bill the leader of the Opposition Rao Bahadur Kale and Mr. R. R. Bakhale dilated upon the urgent necessity of regulating and improving the condition of the motor bus industry if the taxation measure was not to break its back. In this connection they also stressed the need of exploring the possibilities of the route-licensing system so commonly adopted all over the world. From the immediate taxation point of view as well as from the point of general transport and other considerations it is very desirable that the motor bus industry should be put in a healthy condition. Government have for the moment put off the plea by saying that the matter is complicated and is not directly connected with taxation. The latter statement could easily be refuted. But even if it were true it does not mean that the question is out of the purview of Government. And a matter's being complicated makes the beginning of its consideration not less but more urgent. It is to be hoped that now that Government have got the taxation measure they wanted they will not just rest content and forget all about motor traffic and the motor bus industry; and that the elected members who profess to have the interests of the masses and the agriculturists at heart will not let them rest until measures have been taken, as in most other countries, to reform the present chaotic conditions of this all-important industry.

GOPAL KRISHNA DEVADHAR.

TRIBUTES TO HIS MEMORY.

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

IN the death of Devadhar I have lost a loving personal friend with whom my relations were those of brother for thirty years. I never knew a man with a larger heart, none with a more equable temper. He was never sorry, never angry. There was no one in the whole country to whom [the cry of distress made more instant or pressing appeal. He was to be found here, there, everywhere if only humanitarian work called him. Social service was the principal aim of his existence. By dint of experience he developed great power of organization and could in a given time and with a given sum do more than men less experienced in making relief reach the largest possible number. While the whole country is poorer for the death of a philanthropist so rare, the two institutions which are hit hardest are the Seva Sadan of which he was the organizing genius and the Servants of India Society of which he was President and Senior Member. To his children and his colleagues of these two bodies I offer my sympathy and condolence.

C. Y. CHINTAMANI.

THOUGH the news of the death of my dear old friend Devadhar did not come altogether as a surprise, in view of the recent news of his state of health, it is nevertheless with a sense of shock that I realise that his long period of genuine, whole-hearted and full-time service to India has now been brought to a close.

If ever man died surrounded by honour and affection for work well and loyally done it was undoubtedly Devadhar, and his is a loss that India will have reason to mourn for a long time to come. At the same time he set a noble example of devotion to duty, cheerfulness of spirit, and simplicity of life and character that are an inspiration for all time to his younger countrymen. Gokhale well knew the quality of the man that he selected as one of his most intimate colleagues in founding the Servants of India Society. He built on a sure and solid foundation, and it is to be hoped that the example set by the older stalwarts of the Society will be enshrined in the hearts of all who come after them in the service of the Motherland.

I would like to add that it is only recently that Devadhar wrote to me in connection with an extension in this country of the work of the Poona Seva Sadan Society, to which he had given so many valuable years of an arduous life. It is to be hoped that the proposals that he had in mind will be realised in due course.

HY. S. L. POLAK.

The Raja of Sawantwadi: In him India has lost a noble son, who whole-heartedly and unselfishly gave of his best in her cause.

Dr. S. R. Gore, President, Hubli Co-operative Hospital: Though not a dreamer he had ideas which he has himself materialised by patient hard work, unconquerable optimism, sense of humour and his great ability of attracting kindred spirits and retaining them as his helpmates. His broad-mindedness was sincere and evident. He did the work of many and certainly it would be difficult to get a single man to carry on his various duties.

The Managing Committee of the *Hindu Maha Sabha, Bombay South*, in its resolution says: His extensive social work included removal of untouchability, female education, relief to the sufferers during the Malabar rebellion, etc. and will be remembered with gratitude by the whole of the Indian Nation.

Mr. C. Rajagopalachari, Tiruchengodu: I had opportunities to see how Mr. Devadhar's simple and large heart worked, and I was filled with admiration. He has founded a great and good tradition of social work for which India should be grateful. The Society has lost an important member. The gap is, I fear, unfillable.

Mr. A. V. Hayagreeva Rao, Dist. & Sessions Judge, Guntur: His death indeed is a truly national loss. Selfless, ardent and whole-hearted workers in the social field like Mr. Devadhar cannot be seen except once in a generation.

Mr. M. Govinda Pillai on behalf of Travancore co-operators: His services to the country were indeed inestimable and in his death India has lost one of her great sons whose primary aim in life was to relieve the distress of the rural folk of India. He had set up before him the noble ideal of service and he believed that the grandest vehicle for the achievement of that ideal was the Co-operative Movement.

The Life-Members of the *Shikshan Prasarak Mandali, Poona*, in their resolution, say: In Mr. Devadhar the country has lost a great and sincere worker.

Rai Bahadur K. N. Bhandari, Indore: In him the country has lost a great worker and a real friend of the poor and distressed. He was an embodiment of service to mankind irrespective of caste, creed and religion. Indeed, the country could ill afford to spare him at a time when he was wanted the most in view of the impending reforms and indeed it would be a long time before the country could adequately fill up the void created by his passing away. Great as the loss of the country is, it is, no doubt, irreparable in the case of the Servants of India Society which he served with a single-minded devotion and whose banner he kept flying aloft so ably after the late Hon'ble Mr. G. K. Gokhale. He has richly deserved peace, for "he prays well, who serves well" and there can be no two opinions that he was among the greatest who served his countrymen.

Dewan Bahadur K. S. Chandrasekhar Aiyar, Bangalore: His death is a great loss to the public life of the country. Mysore has particular reason to remember him gratefully; on account of his keen interest in and services to the Co-operative Movement and movements for the welfare of women in the State.

Mr. P. Narasing Row, Vizagapatam: Like the Shakti of gravitation in earth, he was both powerful and attractive. Those who are sincere could not escape being attracted by him; the effect of his service to the county is felt even in distant parts of India like the radio waves.

Mr. Jamal Mohamed, Madras: Mr. Devadhar was a great, distinguished and devoted son of the motherland. His death is a heavy loss to the country.

Divan Bahadur A. B. Lathe, Belgaum: His was a noble soul, so selfless, so untiring and so keen on public service. Your Society has lost a pillar.

The life-members of the *Maharashtra Education Society*, Poona, in their resolution say: The death of Gopal Krishna Devadhar is a national loss. His passing away creates an unfillable gap in the ranks of the social workers of India

The resolution passed by the *Madras Liberal League* says: The Madras Liberal League places on record its deep sorrow at the death of Mr. G. K. Devadhar, a distinguished public worker and patriot and a prominent member of the Liberal Party who worked in many fields of social service for the uplift of India and especially in the cause of women's education, both general and vocational, for the spread of the co-operative movement and for rural reconstruction. His death is an irreparable loss not merely to the Servants of India Society of which he was President and to the Poona Seva Sadan which he founded, organised and guided, but also to the whole of India.

Mr. G. A. Natesan: In him we have lost a great Servant of India—and personally I have lost a great friend.

Mr. Dharamsey M. Khatau, Bombay: His work as President of your Society is too well-known to need any mention; but the Society has lost its great supporter and a loyal and selfless worker. By Mr. Devadhar's death we have lost a friend who was always ready to help and advise in many ways. His initial work in connection with our Bhatia maternity Hospital will always be a constant reminder to us of his interest in the welfare of Bhatia women. By his death not only Your Society and ourselves but the whole of India has lost a great friend and a noble worker.

Mr. Mrinal Kanti Bose, Calcutta: A towering personality in the social service organisation, particularly of the Servants of India Society has passed away. A silent worker all his life, in these days of self-seeking, he will be missed very much and the cause of social service will suffer an irreparable loss in his death.

The Rajasaheb of Mudhol: His control over his nerves and his coolness were the characteristics that struck me most.

Mr. H. G. Gharpurey, I. C. S. (Retired): Babasaheb's death causes a great loss to India and to Maharashtra. The void created by it in the Seva Sadan of which he was the all-in-all after the passing away of Mrs. Ramabai Ranade, it would be impossible to fill. Where could you find a man among us who combined in himself, as he did, single-minded devotion with boundless energy, sterling unaggressive patriotism with utter, almost reckless, disregard of self, that transparent sincerity which disarmed all opposition, that sweet persuasiveness which, even if it failed in its immediate purpose, always made friends of those to whom it was addressed? A humanitarian to the inmost of his heart, he made no difference between the big and the small. All were alike to him. Whatever cause advanced the happiness of any section, he was ready to help despite inconvenience, despite hardship, despite ill-health... Like his guru the late Mr. Gokhale and his guru the late Mr. Justice Ranade, life held for him no pleasure except in labour, labour strenuous and directed to the highest and best purposes. The Servants of India Society will, of course, keenly feel his loss; but the Seva Sadan has lost in him its heart and soul, the co-operative movement an earnest and devoted worker, and humanity one of its best friends.

The resolution passed by the *Bombay Municipality* says: Mr. Devadhar as a pioneer of the co-operative

movement in the Presidency and as a great social worker did yeoman service in the social, economic and educational spheres, as well as for the rescue of stranded women and also for the uplift of the Harijans in the country and who in these and in various other activities in the course of a multifarious career rendered valuable service to the country.

Principal G. C. Bhat, Mahad: His manifold activities in the social field and especially for the uplift of women are a visible monument of Devadhar's great work.

The Chief Sahab of Miraj (Junior): His death has given a shattering blow to the cause of social service and co-operation in Maharashtra and created a gap in that field, which it is very difficult to fill up. The Servants of India Society has lost in him a fearless worker of indefatigable energy.

Rao Bahadur A. N. Pradhan, Akalkot: Mr. Devadhar worked throughout his life for alleviating the sufferings of humanity. He was a selfless worker and his death is a severe loss both to the country and the Society. Mr. Devadhar was an ornament to the Servants of India Society.

The resolution of the *Shri Shivaji High School*, Karachi, says:—He was a great educationist, a selfless social worker, and a true son of the Motherland. His manifold services in different fields of public welfare and utility can never be over-estimated. In him our country loses a great and noble son. His loss is irreparable.

The Ramkrishna Mission Home of Service, Benares: By his death our motherland has suffered an irreparable loss.

The Chief Sahab of Ramdurg: 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. K. S. Pandalarai, Travancore State: He was such a good and noble soul and he was incapable of anything mean and dishonourable.

Dr. V. N. Desai, Sangli: The loss is indeed irreparable both to his friends and the Society.

At the condolence meeting of the *Citizens of Nagpur* held on the 19th inst. the following resolution was passed:

"This meeting places on record its deep sense of sorrow at the death of Mr. Gopal Krishna Devadhar, President of the Servants of India Society and the Hony. Organiser of the Poona Seva Sadan Society, at the loss, which India in general and the Servants of India Society in particular, has sustained by the passing away of this noble soul. Public service was the very breath of Mr. Devadhar's life and to him no cause was too humble to espouse and no difficulty too great to overcome. His energy and enthusiasm was phenomenal. Poverty was no impediment to him to advance the cause of his country. He was the life-long friend of the poor and the distressed whether they were young or old, male or female. He realised more than anybody else in India the students in the Universities of India, the agriculturists in the villages, and the women in the homes were the foundations on which the superstructure of great and progressive India must be built, and with this conviction he devoted himself from his early days to the growth and development of the mind of the rising youth of the country. He espoused the cause of the co-operative movement. The foundation of the Seva Sadan in Poona of which

he was first and foremost supporter and to which he devoted the largest amount of his energy and time betaken his zeal for the betterment of Indian womanhood. He refused to be an impatient idealist and following in the footsteps of his leader, the great Mr. Gopal Krishna Gokhale, he worked incessantly for the improvement of the masses without caring for public applause or favour. By the great qualities of head and heart that Mr. Devadhar possessed it would have been easy for him to build a fortune in any walk of life but he willingly and voluntarily devoted himself to public service with that spirit of self-sacrifice which at once endeared him to the people and the Government alike. His activities were so manifold and his sympathy so catholic that this meeting feel unable to make a faithful record of them all. May his soul rest in peace and may the Divine Creator inspire the people of India to imitate this great soul and render to their Motherland that service with that selfless devotion which characterised Mr. Gopal Krishna Devadhar whose loss at the present juncture of India this meeting bemoans."

Messages of condolence have been received from the Vice-Chairman, Imperial Council of Agricultural Research; Sir Govind Madgaonkar, Poona; Indian Association, Calcutta; Citizens of Tanur; the Swastik Mandal, Wai; Mr. V. S. Divekar, Delhi; Nasik District Co-operative Institute; Mr. P. B. Kothavale, Deolali; the Crown Mill Employees' Co-operative Credit Society Ltd., Bombay; Citizens of Goregaon; Mr. V. Gopalswamy Alengar, Mysore; Messrs. N. Powell and Co., Bombay; Mr. M. P. Vishvanath Rao, Bangalore; the Maharashtra Mandal, Lucknow; the Citizens of Alibag; the Gram Seva Sangha, Sangli; Mr. D. MacLachlan, I. C. S., Collector, Poona; Mr. G. R. Bhadbhade, Sangli; Mr. P. K. Shiralkar, Karad; Mr. A. G. Ganu, Kurundwad; Mr. K. S. Abhyankar, Bombay; Mr. Y. V. Kolhatkar, Sangli; Mr. L. R. Abhyankar, Yeotmal; Rao Saheb R. R. Abhyankar, Saugor; Mr. G. D. Kulkarni, Ichalkaranji; the Society of St. John the Evangelist, Panch Howd, Poona; Mr. S. S. Vad, Bombay; Mr. Samant Nanaji Marawadi, Botad; Mr. S. G. Kale, Shivpuri, Rao Bahadur T. A. Ramalingam Chettiar, Coimbatore; Citizens of Calicut; Dr. Madanjit D. Desai, Bulsar; the Co-operative Bank, Orai; Poona Anath Vidarthi Griha, Nasik Branch; Mr. T. G. Dhaneshwar, Ahmednagar; Mrs. Shuffi C. Tyabjee, Bombay; Mr. W. S. Atre, Jalgaon; Mr. B. H. Palshikar, Jalgaon; public meetings at Coimbatore and Mangalore; Maharashtra Mandal, Poona. Munshi Iswar Saran, Allahabad; Rao Saheb Girdharlal, Rajkot; the Co-operative Training Institute, Partabgarh; Mr. N. S. Sivasubramanian, Nerur, the Sangli Municipality; Gurukula Vidya Mandir, Supa; Mr. B. B. Mahabal, Jamkhandi; Mr. L. K. Hyder, Delhi; the Chairman, School Board, Suburban Municipality, Poona; Mr. B. V. Kharkar, Thana; Mr. V. N. Chandavarkar; the Aryan Education Society's Old Boys' Union, Bombay; the Maharashtra Lodge, Calcutta; Mr. Vithal R. Karandikar, Satara; Dr. N. D. Savarkar, Bombay; the Bombay Port Trust Employees' Co-operative Credit Society, Ltd.; Prof. J. P. Trivedi, Poona; Mr. K. A. Kshirsagar; Satara; the Co-operative Society, Aitavade-Khurd; Messrs. N. K. Sathaye and L. G. Joglekar, Dhulia; Mrs. Kashibai Kanitkar; Mr. G. G. Bhosekar, Vile Parla; Mr. P. H. Patwardhan, Ahmednagar; Mr. Haribhau Vaidya, Jalgaon; Principal S. R. Tawade, Poona; Mr. N. V. Gadgil, M. L. A., Poona; Mr. K. M. Jedhe, M. L. A. Poona; Mr. Haribhau Vaghire, Poona.

RT. HON. SASTRI'S TRIBUTE.

AT a meeting of the staff and students of the Annamalai University held on the 18th inst. the Rt. Hon. Sastri, who presided paid a glowing tribute to the work of the late Mr. Devadhar as President of the Servants of India Society. Mr. Sastri said:—It is under a load of personal grief that I meet you now. Acute as it is, my grief is as nothing compared with the grief that the country would feel. The President of the Servants of Society is no more. Possibly many of you who are very young have not heard of him. But that is because in this country as in Ireland and South Africa and some other countries where politics is the main obsession of people, those that labour in non-political fields, however eminent and patriotic they may be, do not get the esteem they deserve at the hands of the public.

Mr. Devadhar throughout his life was diverted away from politics; for among his beliefs, the most rooted was that of social service, service calculated to ameliorate the condition of the poor and the down-trodden and the helpless which requires as one of its essential conditions that society should be in a peaceful and ordered condition. Every political movement that threatened to disturb this condition was abhorrent to him. Moreover as an efficient and competent worker, he realised from the very beginning that it was necessary to narrow his activities if he was to do anything in his own chosen line. Like shallow water in a stream you require to be dammed and bounded as it were if you would acquire power to influence your environment. Mr. Devadhar knew therefore the secret of the doctrine which is known in public life as division of labour. He left some of us to work in the political field, being content to reap his harvest in the social field and a rich harvest he did reap. For amongst social workers his name stands high; scarcely any higher. Whether in the realm of co-operative credit or in the bringing of succour and relief to the people in distress owing to flood, fire, famine, or other calamity or in all the branches of what is known generally as uplift of the women of this country Devadhar stood supreme. His services have been requisitioned in all parts of India, and recently, as some of you might have known, he was Chairman of two committees on co-operation in the States of Travancore and Cochin and drew up valuable reports, I hope, to furnish guidance to those that appointed him.

Devadhar was the son of a Sanyasin of the old type, who even before the year 1907 when I first knew him had retired into saintly seclusion devoting himself wholly to meditation. He had a large family. Nevertheless it was a marvel to us how in his beneficent labours up and down the country he was devoting himself heart and soul to the work of finding employment for boys and girls, giving relief to the poor everywhere, utterly heedless of the interest of his own family whom he left almost to shift for themselves. We, I mean his colleagues, in whom the spirit of service was not so fully developed as in him, used occasionally to find fault with him for neglecting his family so utterly. He was a man of great energy, physically strong; he fell into the temptation into which strong men fall of believing that his strength would endure for ever and that he could defy the requirements of nature. So he took upon himself more work than he could discharge, incurred responsibilities right and left, and increased his commitments day after day. Then he had a marvellous habit of trying to overtake the arrears, if any, by converting nights into days. He would sit up and ask his clerks and secretaries to sit up also, drink tea every half hour, tea of the strongest brand that Dekkani people knew how to make. The secretaries felt:

overworked and often broke down, but he went on like this all his life-time.

He was a cheerful and humane person, always ready with a laugh, making friends everywhere and wonderfully keeping them also. For he was of such a sweet disposition that it was hard to make him angry. He forgave and forbore and I have not known a man whom he called his enemy. He was a good person altogether, women especially confided and trusted in him to the full; the great institution of Seva Sadan which he founded in Poona has in its turn become the parent and the pattern of many similar associations all over the country. The Bombay Presidency in particular is well dotted with Seva Sadans in all the important places. You will be surprised to hear that in these Seva Sadans, a considerable number of widows of all communities and castes have been taught nursing in all grades and all the hospitals in the Western Presidency have a good proportion of well-trained nurses, nurses drawn from the highest classes. I have heard that they are with scarcely an exception so grateful to the Seva Sadan for having given them an honourable and useful life and so solicitous for the welfare of similar institutions all over the place, that from their salaries they voluntarily contribute in some cases to the extent of 50 per cent. for the maintenance of the Seva Sadan and similar institutions; and that spirit of self-sacrifice for one's kind Devadhar has been the means of stimulating in many, many persons. And no glory in my opinion can be greater.

You might think from what I have said that Devadhar was a very solemn sort of chap, austere and severe in his general bearing towards people. No mistake would be greater. He was a cheerful happy sort of person and he was always welcome at festive parties, at dinners and lunches; unlike others he had nothing like what we generally find in people and call shyness or nervousness. He was filled with the spirit of good fellowship; he was so cheerful, and so ready to enjoy the situation that it was a marvel how even when he had a late meal he would sit for another hour or two talking away, telling anecdotes, listening to stories, laughing, jesting and singing and reciting slokas by the dozen, for he was a student of Sanskrit and you had no need to press him hard. The moment you suggested it to him he would be ready to sing or recite; he was not like some people who always had a cold or a bad voice or such defects.

Well, we have lost a great worker; not only we of the Society but the cause of social service in general will find it hard to replace him. He became the President of the Servants of India Society, when I had to resign on account of my having to go to South Africa. Since then he has been the President, but even before he became President of the Society, he was beyond all dispute the best known and the best loved of our members. I hardly know how to estimate his loss, but I know this. I have gone to many places to which he has gone also; everywhere his name is remembered; young and old remember how he used to teach them the Gita, for he was a great student of that piece of scripture and he delighted in instructing the young in its doctrines. Very early in life before he joined the Servants of India Society, he had already given proof of his self-sacrifice by starting an association which on the principles of the well-known Fergusson College ran a school in the most crowded part of Bombay city called Girgaon. It was known as the Arya Patasala; he was its life and soul and served there for four years. He never took more than Ra. 50 although he and his family required a good deal more. I almost think that the spirit of self-sacrifice was in his blood. I have told you of the father. It has been a severe blow to me as it has been to every

member of our Society. But our sorrow is made bearable when we remember that not only in the Society but far-outside through the length and breadth of this great country his name will be remembered for a long time with affection and with gratitude.—
The Hindu.

SIR SIVASWAMY AIYAR'S TRIBUTE.

Under the auspices of the Servants of India Society, Madras Branch, a public meeting was held, on the 22nd inst. to mourn the death of Mr. G. K. Devadhar. There was a large gathering of ladies and gentlemen. Sir P. S. Sivaswamy Aiyar presided.

SIR P. S. SIVASWAMY AIYAR said that they had met there to express their sense of loss at the death of Mr. G. K. Devadhar, who was the President of the Servants of India Society and one of the most distinguished public workers in India. To many of them who had known him long, the loss came with a sense of personal bereavement. But they were met there not merely to give expression to their individual loss but to the sense of the loss sustained by the country at large, and by the many institutions with which he was connected. Almost from the time he finished his educational career, Mr. Devadhar was attracted by the ideal of public service. He began his career as an educationist like the two distinguished Presidents of the Servants of India Society who preceded him in that office. He was a member of the Society from its very foundation. He chose for his own sphere of activity the field of social reform and social service. Sometimes one was inclined to consider the question whether a person rendered more valuable service to the country by his labours in the field of political reform or in the field of social service. To the Chairman's mind it was useless to discuss questions of that sort and to institute comparisons between the value of the services rendered in the political field and the sphere of social service. Organisation in both the fields was necessary and equally valuable to the country. While Gokhale's sphere of activity was mainly political and the Right Hon'ble V. S. Srinivasa Sastri's was also mainly political, Mr. Devadhar's life was devoted to the work of social service. Many institutions in Poona owed their existence or their vigorous life to his initiative or to his inspiration and guidance.

Sir P. S. Sivaswamy Aiyar proceeded that he visited Poona in 1918 and he was taken round the Seva Sadan by Mr. Devadhar. That institution by itself was an enduring monument to Mr. Devadhar's great work in the field of social service. The Chairman said he was very much struck by the work done in the Seva Sadan and especially by the success that had attended Mr. Devadhar's efforts to provide vocational education to women and his efforts to induce women not merely belonging to the Indian Christian community, but to all communities including high-caste-Hindu women, to take to the profession of nursing. Mr. Devadhar took the Chairman to the Sassoon Hospital where several Hindu women trained in the Seva Sadan were working cheerfully and earnestly. The doctor in charge of the Hospital stated that the women trained in the Sadan acquitted themselves well. Since then the institution had grown very large and it formed a model for similar institutions in Madras and various other parts of India. The Chairman believed that the Seva Sadan of Madras itself was largely indebted to the inspiration of Mr. Devadhar.

Continuing, Sir P. S. Sivaswamy Aiyar stated that every form of social service appealed to Mr.

Devadhar, whether it was the relief of the poor and the distressed or the cause of the co-operative movement, or the uplift of the Depressed Classes or rural reconstruction. He took a prominent part in rural reconstruction in several districts. Even in this presidency he worked in Malabar after the rebellion, and in other parts after the devastating floods in 1924 and organised measures of relief. In fact wherever there was humanitarian work of this kind to be done, Mr. Devadhar's capacity as an organiser was readily recognised and his services were frequently requisitioned. He gave his services cheerfully and ungrudgingly. His work was invariably crowned with success. There was one great difference between political service and service in social reform. In the field of politics, they would hardly see the effect of their labours, whereas in the social field they would have the satisfaction of seeing that their labours were attended with success. Mr. Devadhar's name was known to all social service workers in the country and his death was a great loss to the country.

Dr. (Mrs.) Muthulakshmi Reddi moved the following resolution :

"This meeting places on record its deep sorrow at the death of Mr. G. K. Devadhar, M.A., C.I.E., a distinguished public worker and patriot who worked in many fields of social service for the uplift of India, especially in the cause of women's education, both general and vocational, for the spread of the co-operative movement and for rural reconstruction. His death is an irreparable loss, not merely to the Servants of India Society of which he was the President, and to the Poona Seva Sadan, which he founded, organised and guided, but also to the whole of India. This meeting desires to express deep sympathy with the Servants of India Society and the staff of the Poona Seva Sadan and the members of his family in their bereavement.

"This meeting resolves that the above resolution be communicated to the Servants of India Society, the Poona Seva Sadan and to the members of the bereaved family."

SERVICE TO THE CAUSE OF WOMEN'S EDUCATION.

In moving the resolution, Dr. Muthulakshmi Reddi said that they had met there not only to express their sorrow at the death of Mr. G. K. Devadhar, but also to draw inspiration from the life of such a great man and guidance for the younger generation. The speaker had the privilege of working with the late Mr. Devadhar on the Hartog Committee and during that time she had the opportunity of knowing the work done by him for women's education. Though brought up in the same atmosphere as Gokhale and Tilak, Mr. Devadhar was cast in a different mould. Mr. Devadhar believed that a mere political programme would not win freedom for the country and that work should be combined with social reform work and the advancement of women's education. And in that conviction he applied to that task the zeal, enthusiasm, energy and patriotism which he alone could command. He worked very hard. He took parental care of the Seva Sadan and one great work which he did was to make the unwanted sisters of the country, the widows, members of society, able to make a decent living by training them as teachers, nurses, health visitors and doctors. In this respect he rendered the greatest service to India. As a doctor herself, the speaker had the opportunity of testing for herself one of the pupils of the Seva Sadan working as a matron in a hospital. Mr. Devadhar rendered great help in the formation of the Madras Seva Sadan and he came over to this province willingly, drew up a programme of work and asked his workers to stay

here for some time to place the institution on a stable basis. On behalf of the Women's Indian Association Dr. Muthulakshmi Reddi paid her tribute to the departed soul.

Dr. P. Subbaroyan, seconding the motion, stated that Mr. Devadhar was always willing to render service in many directions. He served on the Townsend Committee and on the Travancore Co-operative Enquiry Committee. His activity was not confined to his own province. He willingly gave his services wherever they were wanted. He made the country understand that in social service lay great work for the national regeneration of the country. He had left a great example, especially in the field of ameliorative work and the education of women. His death would be deeply mourned all over the country.

Sir A. P. Patro said that Mr. Devadhar's great mission in life was to help suffering humanity. A higher tribute could not, he said, be paid to his memory than that paid by Mahatma Gandhi. A selfless worker, Mr. Devadhar shunned the limelight, and chose social service as the field of his activity, and devoted himself whole-heartedly to the uplift of India's women, Depressed Classes and the agriculturists. Mr. Devadhar felt that the co-operative movement offered great scope for relief of distressed agriculturists. Wherever there was need for humanitarian service, there Mr. Devadhar was found toiling and organising. Sir A. P. Patro said that Mr. Devadhar had set for all lovers of India a great example of selfless service. Mr. Devadhar was one not only for a particular province or section of Indians but for all India to copy and emulate.

A GREAT LOSS TO CO-OPERATION.

Mr. V. Ramdas Pantulu said that the death of Mr. Devadhar had cast a great gloom over the Indian co-operative world. The progress of the co-operative movement in Bombay was in a large measure due to Mr. Devadhar's steady work. As one who had opportunities of discussing with Mr. Devadhar questions over which there was a conflict between Indian and European vested interests, Mr. Ramdas said he could say that Mr. Devadhar always voted for Indian interests. Few people knew how intensely national Mr. Devadhar was.

The great work he did for womanhood in the Seva Sadan, the speaker continued, the almost filial love which every inmate of that institution had for him was indeed remarkable. No detail was too trivial for him. It would be impossible to enumerate his numerous activities, but Mr. Devadhar was an assiduous worker, and a great organiser. The speaker did not think that they had in India a social worker with such organising capacity. He was 'a master beggar' and never failed to get sufficient finances for any mission that he undertook and the public had the confidence that money entrusted to him was always well spent.

Mr. Hameed Khan said that Mr. Devadhar was above everything else non-communal in his outlook. He carried on his work of bringing succour to the needy irrespective of considerations of caste, creed or community. They all knew how he served the sufferers in the Moplah rebellion. It was difficult, he said, for a person in public life to resist the temptation to enter politics, but Mr. Devadhar resisted the temptation successfully and devoted himself to social activities. Mr. Devadhar's death was certainly a loss to all the communities in India.

AN EXPERT RELIEF WORKER.

Mr. A. N. Sudarisanam said that Mr. Devadhar was an expert relief worker. In the face of a sudden and overwhelming calamity, relief workers were apt to fail to bring into the details of their work that spirit of sympathy which was essential. But Mr.

Devadhar, while organising relief with thoroughness and complete mastery of minutest details, never failed to import into every act of relief the spirit of sympathy and humanity. He seemed to have the special gift of finding out the weakest sections of society and devoting himself unsparingly to strengthen them.

Dr. M. Keshava Pai said that Mr. Devadhar had done excellent work in the Bombay presidency in the field of health propaganda. In the several public health exhibitions Mr. Devadhar organised, he demonstrated how to secure the maximum results with the lowest possible expenditure of money. Mr. Devadhar surprised several medical men with the knowledge of medical details he had, notwithstanding his being a non-medical man. Mr. Devadhar, the speaker concluded, was not only a great philanthropist and social worker, but a great patriot and practical politician.

The resolution was then put to the House and carried, all those present standing up.—*The Hindu.*

AFTER a protracted illness, which entailed much suffering borne with characteristic fortitude, G. K. Devadhar passed away at Basjekar's private hospital to which he had been removed three weeks ago from Poona. His daughters assisted by women workers of the Seva Sadan were assiduous in their attention to his comfort till the last moment. To his friends, the thought that they will not see his genial face again recurs as a reminder of the dire reality of death. At the funeral pyre, fervent tributes were paid to Devadhar's work by worthy speakers representing all communities. The Bombay Municipal Corporation by a unanimous vote adjourned on Monday out of respect to Devadhar's memory. Devadhar joined the Servants of India Society soon after it was formed by Gokhale. He was its President when he died. The conception of politics to which Gokhale sought to give expression through his Society, was a comprehensive one. Primarily concerned with the attainment of rights of self-government, it left scope and freedom to members to devote themselves to any branch of activity which would enhance the strength and health of the Indian people. Devadhar from the first turned his attention to the task of making the women of India an effective factor in the vast, uncharted realm of social service. He saw that there was going to waste an immense mass of valuable human material for want of training and opportunity to serve themselves and their sisters.

Devadhar had a philosophy of life and a principle and policy in all that he undertook. But he seldom gave expression to them. He laid down no conditions, exacted no qualifications. He gladly admitted whoever sought admission and succeeded, in the cases of most, in sending them out as competent and self-reliant workers in various fields of service to women. All castes and creeds were welcome. No difference was made or allowed to be made between caste Hindus and untouchables. This writer remembers an occasion when a smart young woman, indistinguishable, except for a slight over-emphasis of tone and manner, from any cast woman, walked into his room at the Servants of India Society's Home in Sandhurst Road. Devadhar pointing to her said: "Look here, this girl is one of our Seva Sadan products trained as a teacher. She is now drawing Rs. 70 in a Municipal School and she has come to ask me to have her niece trained in the same way." He added as an after-thought that she was a member of the depressed class. One who was with him some two or three years ago when he visited a village near Ambarnath, which had been burnt down, noted the easy way in which Devadhar made him-

self at home with the villagers. He and his party had their breakfast in one of the few huts which had escaped the fire. They were served with home-made things which some of the party showed some hesitation before taking. Devadhar, however, at once began eating with evident relish, called for more, and before leaving asked the host for the recipes in order, he told him, that he might have them prepared in his own house, as he liked them much. He was sincerely unconscious of the great contribution he was making to the cause of national regeneration by his work in the Seva Sadan.

Devadhar was naturally sensitive but he never showed it, having disciplined himself to take whatever came in the course of his frequent collection tours for his great institution, as all in the day's work. Whenever work had to be done, he quietly set himself to do it and was never known to plead that he had no time or that he had his hands full, though they were always over-full. Owing to this characteristic, it was sometimes trying to friends who had engagements with him. No one was less concerned about his personal convenience or comfort. With a little more care in this respect, he would perhaps have lived longer, for he had a tough constitution. Few people with the complication of ailments to which he was a victim for the last two or three years, would have felt fit to carry on a tenth of the work he had on his hands all the time. From Travancore in the extreme South where he was conducting an enquiry into the co-operative movement, to Simla or Delhi to attend a meeting of the Agricultural Research Council of which he was a member from the first, and back to Travancore within a week, was more than once traversed by the sick man with one or two nurses to attend to his wants. He was sure that Indian women would acquit themselves worthily in every contingency. He took a contingent of women volunteers for relief work in Malabar soon after the Mopla riots and the good work done then laid the foundation of the cordial relations with the people there of which the Devadhar Reconstruction Scheme is the permanent monument. In addition to the several institutions directly affiliated to or administered from the Poona Seva Sadan, it was the model of some others in other provinces. Devadhar, with his devoted co-adjutor, Mrs. Janakibai Bhat, helped to establish them and lent the services of trained workers from Poona till they were able to stand on their own feet. Reference was made above to Devadhar's religion. It was the religion of the Gita, verses from which were often on his lips during the last few days. The country has lost the greatest social worker of our time by his death.—*The Indian Social Reformer.*

WE deeply mourn the death in Bombay on Sunday last of Mr. G. K. Devadhar, President of the Servants of India Society and the founder, along with the late Mrs. Ramabai Ranade, of that noble institution for the emancipation of Indian womanhood, the Seva Sadan of Poona. For forty long years Mr. Devadhar worked, heart and soul, for the social uplift of Indian society all round. He was one of the first to relieve the debt of a section of the depressed classes in Bombay through the inauguration of the Co-operative Credit movement. He saved the Dheds, about 4,000 in number, from the clutches of the Marwari moneylender, by collecting a fund for their relief to the extent of Rs. 75,000, which fund he converted into a nucleus for a co-operative credit society belonging to that class. He was also the earliest among those who made a sincere effort for their economic and educational uplift. He set a personal example by entertaining in the Seva Sadan Mahar girls, in spite of any criticism upon him

against that action. The Seva Sadan in its early years also came in for sharp criticism and gross misrepresentation by the orthodox party in Poona, according to its usual methods of contumely, abuse and condemnation. But in this, as in other matters of social reform, those who had come to scoff, have remained to pray and praise. And the Seva Sadan to-day has become a central institution in the city of Poona sheltering a regular batch of nine hundred and odd inmates for training in self-help and relief work of all kinds. During its twenty-five years and more of organised existence and work, the institution has sent out nearly ten thousand souls who have formed useful workers in Hindu society, helping themselves and helping others by their silent work. In this connection one must not fail to mention the name of the late Sir Vithaldas Thackersey, who was Devadhar's great donor, champion and friend.

Mr. Devadhar was an expert worker in relief work of all kinds. And the call of relief, be it in connection with flood, famine or the aftermath of riot, as in Malabar, never found him wanting. He had the faith, the power, the persuasion and the tact in him to draw together, under his banner, men of all parties and to work and utilise the funds collected for the purpose, on a systematic plan and according to a well thought-out scheme. Not a pie of the sums collected for the purpose was either misplaced, misappropriated or used for other purpose than the one for which they were earmarked. Mr. Devadhar was extremely careless regarding his own affairs, but in matters belonging to the public at large, he was meticulous to a degree, and was always scrupulous to give to the public an account of the duty discharged, without delay or prevarication. And in public work he placed the country's interest before every other consideration. He belonged to no caste, party, sect, race or colour, so far as his work of social reform was concerned. He was, in this respect, a veritable sanyasi, setting aside every domestic consideration for the sake of the work in hand, and taking his food at odd hours wherever he found it, or, on occasions, when the work was pressing, even going without it. He had genius and insight, expressed in the equivalent of the term, namely an infinite capacity for taking pains and the patience to match it. And he always preferred to walk warily and hasten slowly. In that connection we like to draw the attention of our readers particularly to his work of reconstruction in Malabar after the Moplah rebellion in 1921, and the difficulties he had to overcome all along the field in tackling successfully that task.

He may be rightly described in this connection as in connection with work elsewhere, as "God's Good Man" and "a successful beggar", to use Mahatma Gandhi's expression. Social amelioration was his first love and politics came only next to it. In that sense he had really applied himself to the responsible and arduous task of nation-building, which, in spade-work, is often so thankless and helpless. He began life as a teacher, joined the Servants of India Society as a life-worker at its start in 1905, and lived to be recognised and loved as a power for good in the field of social reform, using that term in its widest application. His friendships and loyalties were life-long and abiding. In them there was not the slightest taint of self-seeking, or any other mean propensity. He lived as a hermit and worked like a cart-horse for causes near his heart. And God has blessed his work with success. He was a helper to individuals as well as to institutions. He helped institutions through individual attention to its members. He did not love mankind in the abstract, but knew that society was but the individual writ large. And he worked for the relief and uplift of womanhood, not in a spirit of patronage

and condescension, but with the deep realisation in his heart that woman's cause was man's no less than man's cause was woman's. To such a departed soul we offer here our humble tribute of praise, and pray that God, in his providence and grace, may prosper the work he has left behind, and bless him who was his true servant and who returns to the abode of peace, bringing his gifts multiplied hundredfold, to lay them at the feet of his Master.—*Subodha Patrika.*

INDIA received a great shock on Monday from the news that its very noble and wonderful social servant, Gopal Krishna Devadhar, had passed away. The Servants of India Society of which Mr. Devadhar was President was rightly described by last week's *Reformer* in a passing reference as 'the intellectual centre of Indian politics,' and for Mr. Devadhar politics were always the constructive agency for building the new India of his dreams. The bigness of his heart of love is shown by a mere list of the organizations of which he was the moving spirit, for all were organizations of selfless service. Has anyone, for instance, done more for India's women? Who, more than he, has created the astonishing Women's Movement in India? Mr. Devadhar completed 60 years of age on August 21, 1931 and his Diamond Jubilee was celebrated then, the Committee handing over to him a cheque for Rs. 10,500 along with valuable presents, and all this he passed over to the Servants of India Society in accordance with its rules, the latter then transferring the whole to the Poona Seva Sadan Society of which he was the Hon. Organizer and General Secretary.

In its third edition the *Poona Seva Sadan Album* shows that since being established in 1910 the Seva Sadan (which means the Abode or Home of Service) has sent out over 1300 women as trained Social Workers, over 300 being medical and 1,000 non-medical workers. Think of their influence on present-day India. The annual income has been two lakhs of rupees now reduced by economic strain to below a lakh and a half. In Poona alone the Seva Sadan maintains six hostels for women where there are 22 workers and 224 resident pupils (126 Brahmans and 98 non-Brahmans), and 93 who are partly or wholly supported by the Society. "Lift up the women and the nation will lift up itself," says the *Album*. "Among the total of 1879 women on our present rolls, 1268 are unmarried; the number of married women is 303 and the number of widows is 308. Many of our products are Christians, Jews and even Mohammedans."

One of the richest privileges of our 27 years in India was the privilege of attending the celebration of the 60th birthday of Mr. Gopal Krishna Devadhar who gave an address to about two thousand people in which he paid a great tribute to the influence that missionaries have had upon him in all his life-work, especially the self-forgetting spirit shown by missionary women. Most moving of all was his story of how when he was a young man, a missionary in the Scottish Mission Compound at Jalna pointed out to him how the illiterate Indians were worshipping the idol Maruti and how the missionary challenged the young Devadhar with the words: 'When are you going to do something for your people?' It was in that hour that the noble G. K. Devadhar felt the great challenge of his country's need and resolved to do all that lay in his power. It was a great experience to sit through such an inspiring meeting just at one of India's darkest hours, for it filled one with a mighty hope. Among other things it showed how deep a stamp had been left on him by his education as a student in the Wilson College. Mr. Devadhar maintained a very tender relation with missionaries during the closing months of his life. We pray that Mr. Devadhar's death may

come as a call to many an Indian student to take up the work he has had to lay down. 'I was hungry and you fed Me. I was thirsty and you gave Me drink. I was a stranger and you took Me in. I was unclothed and you clothed Me. I was ill and you looked after Me. I was in prison and you visited Me. I tell you truly, in so far as you did it to one of these brothers of Mine, even to the least of them, you did it to Me.'—J. F. E. in *Dnyanodaya*.

BY the death of Mr. Gopal Krishna Devadhar the Servants of India Society has lost its great leader and the country a great educationist and social worker. Mr. Devadhar was the first member of the Society when it was founded by Gopal Krishna Gokhale in 1904. Since then he has left no stone unturned to make the Society one of the greatest institutions of public service in the country and his election to the Presidentship of that body in 1927—an office which he held till the time of his death—was a fitting recognition of the signal services he had rendered. This was not all. His admirers, whose number is legion, presented a purse to him as a mark of their appreciation on the occasion of his diamond jubilee celebration in 1931. Mr. Devadhar was a man of varied healthy activities and it would be impossible to recount them all in a short compass. In 1910 he founded the Poona Seva Sadan whose achievements in the field of social service have been remarkable. He was a reputed journalist and educationist and took a lively interest in the co-operative movement in the country. In a word, like Tilak and Gokhale, he was a great 'Karmayogin' and all throughout his life he regarded work as worship. Let us hope the Servants of India Society and our countrymen will take early steps to perpetuate the memory of this great worker in a fitting manner.—The *Amrit Bazar Patrika*.

IN Mr. G. K. Devadhar India has lost a noble representative of the ideal of life-long service which the late Mr. G. K. Gokhale preached and practised. Whenever we saw the ever active and busy but well-poised personality of Mr. Devadhar, did we not think that Gokhale's ideal and inspiration was moving amongst us and working out its plan? "Seva Sadan" literally means a house of service; but by Mr. Devadhar's devoted work it has assumed a peculiar meaning, a systematic and many-sided organisation for the uplift and welfare of Indian womanhood. Mr. Devadhar's name will ever be remembered with it.

Tilak, Gokhale and Gandhi set before us the lofty ideal of service and self-sacrifice with a diversity of expression, due to their different natures or *Prakritis*. The late Mr. G. K. Devadhar was a true disciple of Mr. Gokhale. He belonged to the generation of 'Servants of India' who have by their life-work given a distinct significance to that phrase.—The *Mahratta*.

THE numerous social institutions under the untiring leadership of Mr. Devadhar will doubtless get a severe blow by his death.

Co-operative movement, women's education, welfare work, social reform and relief organisation engaged his tireless energies from morn to midnight. That those energies were not directed to the more urgent needs of national liberation was a distinct loss to the Servants of India Society of which he was such an illustrious member since its inception thirty years ago and its president for the last eight years.

It was also a loss to the country, for the Society represents liberal ideas of freedom of speech and press which need ceaseless championship.

In him social workers in the city lose a great source of inspiration, a genial personality completely free from keep-them-at-a-distance attitude—The *People*, Bombay.

THE news of the death of Mr. G. K. Devadhar will cause profound regret throughout the country. He was the President of the Servants of India Society and was identified with all the important departments of its work. He had been associated with the Society since its very inception and the late Mr. G. K. Gokhale, the founder of that great institution, regarded him as one of his most trusted and zealous co-workers. The Servants of India Society has lost not only its President but one of its oldest and most loyal workers who has all these years been a pillar of strength to it. Mr. Devadhar was a man of dynamic personality, though he never desired publicity for himself or his work. He was a silent worker in the true sense of the term. He was an ardent social reformer and presided at the annual session of the National Social Conference held at Lucknow in 1924 and again over the session of that Conference held in Madras in 1933. In 1909 he founded the Poona Seva Sadan, which is one of the finest institutions of its kind in India. For several years past he was closely associated with the co-operative movement in Bombay. His knowledge and experience of the working of co-operative credit societies was second to that of no other man in India and he was awarded the silver and gold Kaiser-i-Hind medals on account of his valuable services to the people in that regard. He also served as a member of the Central Banking Enquiry Committee. India has lost a veteran publicist and the educational, social reform and co-operative movements in the Western Presidency have lost an indefatigable worker of sterling ability and unbounded enthusiasm. We offer our heartfelt sympathy and condolence to the Servants of India Society in their irreparable loss.—The *Tribune*.

INDIA as a whole has reason to mourn the loss of Mr. G. K. Devadhar. His duties by no means extended over the whole country, but he was nevertheless a national figure of whom all people were proud. The best known Indian leaders have been political figures or statesmen. Other distinguished men have been social reformers whose courage and sacrificial spirit made them eminent. Between these two spheres of duty marked out by the necessity of the times, lay vast fields of constructive social service which failed to attract the best leaders as a life vocation. Armies of selfless workers have been there at all times, but it was Mr. Devadhar who demonstrated that in that sphere also lay scope for the best talents that India could produce. Had he chosen the arena of politics, his place would have been among the foremost leaders. Had he adopted special programmes of social reform, he would have ranked among the heroes of that class. All those gifts and noble impulses turned to the service of the weakest sections of society produced a leader whose highest claim to respect and admiration is as a servant of humanity. In the choice of objectives, in the conception of plans, in their execution, he exhibited a rare combination of sympathy for the poor, wisdom and energy which were a guarantee of success in the labours that he undertook. To extraordinary organizing ability, he added the knowledge of an expert, both guiding activities which have become models for organizations all over the country. Next to his own Province, South India knew him best. Those who knew Mr. Devadhar personally and others who had heard of him did not escape the charm of his selflessness and are grateful for the example of his life.—The *Guardian*.

IT is given to very few people to be engaged throughout their career, almost till the day of their death, in work that is congenial to them and beneficial to the public and which keeps them away from the usual stress and storm of public life. This good fortune favoured Mr. G. K. Devadhar. Soon after joining Mr. Gokhale's Society, Mr. Devadhar found that he was best fitted to labour in the field of social service and he specialised in this branch of public work as a member of the Society. In promoting co-operative undertakings, in the establishment of social service organisations, in directing relief work and stimulating the freedom and progress of women he was a cheerful and unwearied worker. He believed in obtaining the fullest measure of support of the authorities and in being on the friendliest of terms with the heads of the Governments. His work necessitated this line of conduct and his temperament required it. The Seva Sadan at Poona which he founded in 1910 with the help of kindred spirits was an institution in which he felt most at home and in looking after which he was singularly happy. It is a pity that just as he was arranging for the celebration of its Silver Jubilee, he should have fallen ill and passed away. His loss to the Society cannot be easily made up.—*Federated India.*

WE are deeply grieved to learn of the death of Mr. Gopal Krishna Devadhar. One of the first disciples of the late Mr. Gopal Krishna Gokhale, Mr. Devadhar was a tower of strength to the Society and raised it in the estimation of the public by his earnest and disinterested work in the cause of the poor and the downtrodden. Of late he was not participating much in politics but he did solid constructive work and social service. As a selfless worker he had very few equals in the country. The Poona Seva Sadan is one of his most remarkable achievements. The country in general and the Servants of India Society in particular are distinctly poorer for his death.—*Forward.*

BY the death of Mr. Gopal Krishna Devadhar, President of the Servants of India Society and some-

time editor of the paper published by the Society, India has lost a patriotic son who dedicated himself to the service of the Motherland. The first member of the Servants of India Society, founded by Gopal Krishna Gokhale, Devadhar was inspired by the noble ideal and spirit of service of his great Guru. It was Mr. Gokhale who was the first to conceive the idea of having a band of patriotic young men who would devote themselves whole-heartedly to the service of the country. That Mr. Devadhar was the first young man to respond to Gokhale's inspiring appeal bears eloquent testimony to his zeal for leading a life dedicated to the political, economic and social advance of India. He had amply justified the trust which was reposed on him by his colleagues and his political Guru.—*Advance.*

BOOKS RECEIVED.

- AMERICA'S CAPACITY TO PRODUCE. By EDWIN G. NOURSE and Others. (Brookings Institution, Washington.) 1934. 21cm. 608p. \$3.50.
- TENDENCIES IN RECENT ECONOMIC THOUGHT. By BRIJ NARAIN. (University of Delhi.) 1935. 22cm. 213p.
- LECTURES ON THE CONSEQUENCES OF POST-WAR PRICE CHANGES. By K. T. SHAH. (University of Delhi.) 1935. 22cm. 251p.
- AN IMPERIAL HISTORY OF INDIA IN A SANSKRIT TEXT (C. 700 B. C. 700 A. D.) WITH A SPECIAL COMMENTARY ON LATER GUPTA PERIOD. By K. P. JAYASWAL. (Motilal Banarasi Das, Lahore.) 1934. 28cm. 77+75p. Rs. 8.
- THE PROBLEM OF RURAL INDEBTEDNESS. By B. V. NARAYANASWAMY NAIDU and V. VENKATARAMAN. (Annamalai University, Annamalainagar.) 1935. 25cm. 23p.
- INDIAN INFLUENCES IN OLD-BALINESE ART. By WILLIAM F. STUTTERHEIM. (The India Society, London.) 1935. 25cm, 41p. + XXIII plates. 15/-
- INDIA THROUGH A BISHOP'S DIARY. By EYRE CHATTERTON. (S. P. C. K.) 1935. 22cm, 207p. 7/6.

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