

SPEECHES AND WRITINGS
OF
SAROJINI NAIDU

SECOND
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ADDRESS TO MADRAS LAW STUDENTS.

Mrs. Sarojini Naidu delivered an address to the Students of the Madras Law College on the 22nd December 1917, Mr. Arthur Davies, Principal of the Law College, presiding. She said :—

Friends—When your Principal said that though there was a very near connection between law and war, it yet remained to be explained what connection there could be between law and poetry. He overlooked the fact that all of you here are cherishing poetry in your bosom because we belong to that land of dream and dreamers. Perhaps, a poet, still a dreamer of dreams,—a poet un-known in your midst, may very well be my apology, perhaps even my justification for standing in your midst and proving that, not only may lawyers give welcome to a poet, but law itself may be transmuted into poetry. We all know, all of us who have the audacity to practise the art of words, that the very best of the poetic art is law—rigid, inexorable law. So, the fundamental union of spirit between the lawyer and the poet is as old as law and poetry themselves. The whole of the poetic art is an art of law, of rhythm. It is the absolute obedience of your spirit to a law as noble as the law itself. And, if therefore, no one has authority to speak of laws and the allegiance of laws, as one who to the world is a dreamer no^t

bound by any law, any more than the wind that blows, is yet bound by that law of honour that binds lawyers to the law of art. This is not the first time that it has been my privilege to find my welcome in a Law College. And it seems to me that some instinctive, though, perhaps, not wholly conscious recognition of this thought between art and law, has always drawn the legal student population towards me in every city where I have been. And always when I have been in the midst of those who stand on the frontiers between the life of the student purely academic and the life of the citizen full of active responsibility, when I have been in the midst of those like you standing between and betwixt the academic and the dynamic life, the life of dream and the life of the coming responsibility, I have always felt how predestined, how heavy is the burden of coming duties and privileges and opportunities. You are endowed with what opportunities, what privileges, or rather, the foreshadowing opportunities and privileges, you who stand with your face set towards your country. And you whose young minds are in the hands of your Principal to-day have to face the dangers and difficulties of the future that is so full of destiny for India. And it is not meet that any one should come in your midst, comrade or stranger, without a consciousness of that solemnity of your position which, perhaps, you cannot realise as fully and as deeply as those that watch from the outside. And if, to-day, I speak a word or two based on the foreshadowing of all that burden that is to come

to you later; it is because I know that your Principal will be fully in sympathy with what I say to you, because he realises that he is here, to-day, as the custodian of your national spirit, that he is sending out true Indians that are going to build the true laws of evolution that are national. In you is a period of dream, but a dream that is not lucid, a dream that is dynamic, that by its very intensity and audacity has a creative value and is able to transmute even ignorance, even weakness, even levity, into power of some kind, if, but only, if you dream true, dream greatly and worthily, because nothing can degrade so deeply, nothing can exalt so highly as this very power of you to dream. Unworthy dreams produce unworthy age. Unworthy dreams produce trivial achievements, may bring personal success, a little more wealth than you might otherwise have had, a little more praise in the mouths of men, a little more recognition and power. But the fact I count among young men is that youth should be too noble, too generous. The only dreams that are worthy and creative and immortal are those magnificent dreams which youth dreams, not that it shall gain for itself, but that it shall give itself in service ; not that it shall accumulate wealth and treasure for its honour, but that it shall squander and break open its own treasure for the enriching of its country's life which is the only worthy dream. How are we going to break open their treasure and squander the priceless wealth of our spirit for the enriching of this national life ? We are

so apt to believe that India wants only one kind of wealth, that there is only one key that opens our treasures. Infinite as life itself are the demands of life ; incalculable as opportunity itself is the power to serve. Unaccounted as the dreams of youth themselves are the duties and the privileges and responsibilities of those who, having come out of the dreaming stage, realise that they must now vindicate the beauty and the glory of their dreams.

There is a lack of inspiration throughout the country. Life has grown too arid, too dry. Life has grown too narrow and too poor. All because we and those who taught us have forgotten that always there must be springs of inspiration within ourselves, so that, though we do come across in the desert sands burning, we always carry with ourselves the power of making fountains within ourselves. We, Indians, we, with our past heritage of dreams and ideals, we have come to believe that life is to be reduced to this formula or that fact. It is because we have got away from our true conceptions of life, because we have broken away from that rhythm of life which is as much a law of life as that of art, that we have lost that power of remaining vital or of revitalising our own spirits, because, we have disinherited ourselves from our own traditions and in seeking false Gods, have lost our power of worshipping the one true God. I do not mean in any theological sense ; I mean in the sense of spiritual ideal. You will say, what has a lawyer to do with spiritual ideals ? I know that the general legend

of the lawyer is a dusty office, papers scattered all over the place, a window never opened and never cleaned, and a very old lawyer who has grown cynical with too much knowledge of human nature. I believe that all the most cynical books in the world were written either by lawyers, or, men who were born to be lawyers, but who did not become lawyers. That is the melodious legend of the law and the lawyer. To use the famous historic phrase, if we change our angle of vision, or return to the true angle of vision, what is there that should not make a man a cynic, but one full of compassion, excepting law and the opportunity it brings of a knowledge of the weaknesses and follies of the human spirit ? He is the master of the human document. Not even the poet has first hand knowledge of the mainsprings of human action and the powers of the human body and the sins of the human mind and the frailties of the human flesh as the lawyer has. The first condition of pardon is compassion and not power. That really is the ideal, the lawyer's ideal. That is the privilege of the lawyer's life. That is the opportunity of the lawyer's life. Men say that the physician and the priest are the two great human healers. But with a false judgment and perspective they have left out the lawyer, because, I know some of the greatest lawyers in Europe and America to whom the law is represented as a necessary evil, that so much knowledge was transmuted into so much money, so many cases represented so many rupees in the bag. I do not deem I am dealing with

those that had upheld not merely the dignity and the sanctity of the law alone, but the lawyer's vocation. And sometimes, when in an intimate mood of confidence, it is I, the poet, that have felt that I must go to school to these lawyers, for, it is that pity, compassion for human frailty and that sense of protection for human weakness that I find the basis on which they had built their legal reputation. They had been the securers of humanity. They had brought solace, they had helped to prevent tragedies, they had helped to cover up shame and to unite, not to divide. That is the tradition of the lawyer. Therefore, because their duty, privilege, vocation, function of this building up, this constructive rather than destructive work, and the saving from evil and this preventing of tragedies, it is, therefore, that the lawyer has a place honoured in the national life, because he brings to the national life many things more than the mere enthusiasm of the poet. That is the limitation of the poet. But, when the lawyer brings to his enthusiasm that clearness of vision that disciplined mind finds, he adds reality to mere enthusiasm. There it is where he could be a guide to those who, without his knowledge, his opportunity, his discipline and all clearness and precision and sweetness that comes of a legal training would be the poorer for it, if the lawyer had not become politician and statesman. But, not in ignorance of this one thing, I speak, that to-day, the great need in India is not so much the need for enthusiasm. There it is like the river that flows from the north to the south,

and unlike the rivers flowing, unlike in geography, backward. There is not so much of enthusiasm or the readiness to be martyrs that is wanted. Every one in his moments of exaltation sees himself in the martyr's crown on his head. There is not need for either so much of a readiness to serve, because, I think, that wherever one finds the heart of youth, one finds eager readiness to serve as well. But the supreme need to-day in India is that of efficient and disciplined service, of discriminating enthusiasm, of judicious choosing between two things one of which is only good, the other which is the best.

Now, there must be, in the national life, a division of labour. There must be separate functions that separate types of men and spirits and temperaments fulfil in the manifold service that goes to build the national life. One is in need of many types of minds, many kinds of temperaments, many angles of vision and many powers of expression. And the lawyer's function, his angle of vision, his power of expression, his capacity for action, all these things are the outcome of that principle which is ingrained in his mind, becomes part of his life, as he follows year after year, the history of nations that is represented by the lawyers, and be realised that the foundation has to be truly laid and laid not in revolts, not in the strange way from the inexorable limitations of the law, but greatly to be on the limitations of the law that are the expression of a nation's obedience in some instinct. That is the primary instinct. Man is not lawless,

because he has been revolving towards law. Read the primeval history of the world to realise how because of this instinct for law, order and sect limitation within its boundaries, the savage became semi-civilised and then perfectly civilised. We are tending towards that harmony of life and all harmony means the reduction of life in its noblest and not narrow sense to some formula of law and order and variety. Law, order and variety are not merely legal, but human terms that go to the defining of scholarship, because scholarship is based on certain limitations. They demand the allegiance of a scholar. If you want to solve a problem in mathematics, you require the gift so useful to all of you, that is imagination. But, every mathematician and scientist evolving poetry out of plant life knows that his imagination would be futile unless as the first condition of the travel of his imagination and the working of his mind he had accepted certain laws as axiomatic. I do not know whether at any time you realised the poetry of the law, that to which life has set the key not of life itself, not by violence of the mind, but, by the allegiance of the mind. Does one count for these things? —Not by the breaking away from the back phalanx that the general orders and the battle is won ; but by the limiting within a certain area all the indomitable valour and power . and efficiency of a soldier are battles won ; not by breaking on their part, each man following his individual desire, but by subordinating his individual desire and valour to the common

cause of life that soldiers trained within a narrow area, that have not broken off the one law, come to them in united action, they won the battles of the world. Take, again, art. Great souls who having within them the essence of beauty, remain much below the highest rank and even after their own age, remain ordinary. Why ? Because they could not subordinate all that vision of theirs, that power of theirs, within their inexorable laws of art. Had it not been for the combination and convention of art, do you think, today, when the human tastes and fashions have changed, we, with our different conceptions of beauty, would go in homage and worship Buddha ? Will we bow our heads in admiration to the Italian painters of the thirteenth century ? Their vision of life was different. But the thing that makes the historic link between age and age has been the allegiance of the artists of an age to that immutable law. You will find that, because a nation or an individual follows the law implicitly, achievement is possible. Nature herself, so capricious in so many things, is true to her own inviolable laws. Her seasons will not change. They follow one another with a ruthless precision. And it is because she is true to the limitations of her own laws that the universe has beauty and bears fruit. Take, again, religion. The great world teachers have called their religion law, law which meant an implicit obedience of the spirit to the teaching of the masters. " Love is the fulfilling of the law," is the Christian doctrine. The law of a middle way is the term of the Buddhist

aspiration. The law of the pure is the word of the Zoroastrian feeling. The law of brotherhood and the law of one God is the teaching of a Prophet in the desert. No world teacher has brought religion but has brought that one word to express the essence and discipline of his religion. And the whole of the Hindu spiritual development is based on law, the discipline, the allegiance to a certain commandment. You will wonder I am dwelling so much on what you might consider irrelevant. I want you to realise as I realise myself, that law is the central focussing of human power. Law is a thing that unifies the manifold and infinite expressions of life. It is a thing that holds together what otherwise would be divided. It is the centre of an infinite circle, an immeasurable circle and all the radii are the different types of human expression and aspiration. But they start from the same centre and return to become unified and identified in the same centre. So take that as the symbol of your national life. Realise that without foundation nothing that is permanent can be built. And the building of your national life must be on this law, spiritual, national and patriotic, which is only law of interpretation. What is constitutional law, which you learn here, read in your text books and under your professors ? It is that civil life of a nation. It is to preserve, to conserve, to define and to enrich. That after all, is the meaning and purpose of all that you are learning here to-day. The details, it matters not. Making money is incidental. You really learn here that discipline for

the greater life, because, I do not think, there is any one here so dead to your own youth and the impulse of your own youth that you do not feel within yourself the power to achieve greatness ; because your love and desire is so great, you long to have the name ' patriot' given to you. Do you not desire to be called patriots, true patriots and sons of India ? Your form of service must be your own and true to your mental vocation. It rends my heart to think that any one who has had the discipline of the law in his mind, the dignity of the law in his spirit, the sanctity of the law in his soul, should, in the serving of the nation, bring about that which might break the rhythm of the national life. It is the constructive life of the nation to which you can contribute better than any other, because it is your clearness of vision that is wanted by the nation, it is your logical power of analysing and separating the weakness of the case that is wanted by the nation, your power of discerning and your power of inventing facts I mean that, when I say your power of inventing facts, it is a tribute to that power to have that quickness, that perception, that vivid power of being able to foresee. That is a thing that is wanted by the national life to-day. You do that to prove that the nation is ready. And this power of foreseeing and forestalling is not the power that belongs to blind enthusiasm, for blind enthusiasms very often do disservice to the sacred cause that it would serve. It is knowledge, it is vision, it is the power of cool judgment that keeps cool even when the heart is aflame.

It is the right adjustment and assimilation which is better, between the fire of the heart and the cool untroubled judgment of a mind, that is a very difficult combination, that is almost a paradox of a combination. But that is to-day the supreme need of the nation. In my travels throughout India, I find that the national life is broken. It wants clear-headed leadership. It is only in India, it is said, in great bitterness, that it is led by the lawyers, but always, the country, the nation, in its time of crisis turns to the law-makers and the law sustainers and not to the law-breakers. And, if I stand before you to-day, and dare to interpret in my own terms that the knowledge that you gain here for your livelihood, it is because I want you to realise that that is not your livelihood. Your livelihood consists in making the nation alive. There is no livelihood for any living man when the spirit of man is dead. Remember that it is not that you should gain bread to feed your children. Your life should be needed to feed the hungry generation of India, not that you should add wealth to wealth, power to power, fame to fame, but that you should gather wealth as a trustee of the nation, that you should collect power, consolidate power to give you prestige, to serve your nation, that fame should go to you, not as the crown upon your head, but as your lowly offering at the altars of the motherland. Mr. Gokhale said, that great Gokhale, whom you might follow worthily and find no better example ; he said, "Remember, whatever gift is yours, is yours in trust.

Whatever fame comes to you is your opportunity to add to the prestige of a nation. Do not think it belongs to you. You are merely an instrument." To-day, if we, who rejoice in the fame of Sir Rabindranath Tagore realise this, we would know that he holds his fame no more than as a flower plucked from the west to lay upon the altar of his motherland when the world praises Sir Jagadis Chander Bose for finding the truth, for unveiling the mysteries of nature, what is his triumph, what is his first thought ? He says, " My science is to me the medium of my service to India." So, every man's vocation is his medium of service. Every man's opportunity is the challenge of his profession. Every man's strength is the measure of his country's capacity. As I said to that immense gathering of ten thousand young hearts the other day, it is the average man and not the exceptional man that is the truest standard of his country's measure. It is not the great man or the great genius who is the true standard of a nation's capacity. It is the human standard that the average and not the exceptional man should count. This average man is the standard of the country's honour. It is the privilege of every man, however weak and obscure in himself, to be the standard of his country's honour. And honour is a concrete thing. That standard of honour is a standard of the daily life and endeavour of every man. And who are the standard bearers ? Can they stand where they choose, or stand ready where their General orders them, holding their colours. Within the place you are

bid to stand you stand and fulfil your duty. You stand holding the flag of your country. That flag is not made of cloth. It is made of that spiritual manifestation of your nature. You hold the standard of your country's honour and the standard is your life itself.

EMANCIPATION OF INDIAN WOMEN.

On the afternoon of Saturday, March 30th, 1918, Mrs. Sarojini Naidu delivered an address in Urdu, before a large gathering of students of the Kanya Maha Vidyalaya at Fullundur. The following is an English version of the speech :—

Worthy people ! Forgive me if I am constrained to speak sometimes in English, a language which is not ours ; on account of my relative ignorance of Hindustani. Our Guru Gandhi has enjoined on us to address our meetings in Hindustani, wherever Hindustani is understood by the audience. Accordingly I crave you permission to address you in imperfect Urdu. Your Vice-Principal Lajjawati, has made an eloquent and stirring appeal in the cause of female education, which must have gone home to you. She has revealed a sad tale that in the Punjab even this day, there is a large element of prejudice and bigotry against female education ! In the Deccan I used to look forward with hope and eagerness unsurpassed, to the day when I would visit your beautiful Vidyalya and your province, which from its distance and fame appeared to me a pilgrimage. It is a sad surprise to me therefore to learn that there are people here who make unhappy, offensive criticism of the work of such a noble and national institution like yours.

Narrow-minded people say that the education of females is to be condemned, because it makes them bold ! Brothers, have you forgotten the heroic stories and scriptures of your own Motherland ? It was the privilege of India—to possess women—who were bolder and braver than men. Yes, even to-day the need is that we the women of India should be bold and go to Yama Savitri-like and beg of him a new life for Mother India. I say, if you condemn boldness, the lack of dependence, and manliness in women, what do your homages to Chand Bibi and Ahalya Bai signify ? Read Mahabharata and Ramayana, and read of those brave Indian women who accompanied their husbands in the wars and the wilderness of the jungles.

You demand political rights, you say you are fit enough to manage things for yourself. Pray do not forget that a lame person can but walk slowly, a one-eyed man sees only one side, and that a carriage with one wheel cannot move properly. By force of habit, you have begun to think that women were made to cook food for the families and that they have no rights. Remember one thing, that is, education makes a person more intelligent than she is. An educated woman can look after her house better than her illiterate sister. In Europe too a type of critics similar to that in India to-day was once met with who cried !—“ Who would look after children.—Who would light the lamps ? Will the women be allowed to bring dishonour to us, menfolk ? Where is that type of critics gone ? Hundreds of thousands of European men go to the battle-

field with this consolation in their hearts, that their educated wives will look after the house in their absence. Could Indians have the same consolation ? Japan founded universities for women, and benefits from these universities have been reaped by others than the Japanese also. Here is Professor Karve who has founded his university after the Japanese fashion.

We have not shirked from sending for European clothes and European shoes. Shall we only shirk from imbibing the lesson which is of infinite use to the future of our country—the self-same lesson which we taught the western people centuries ago, that is to say, for the amelioration of a country the co-operation of both the sexes is necessary. Can you not discern changes in the air ? Her Highness the Begum of Bhopal, who is a very conservative lady, invited a conference of old Muslim ladies to deliberate on educational matters and one of the old matrons advised a change in the education imparted to their daughters and grand-daughters. They advocated for the knowledge, which would teach their children, the means of earning their livelihood, the love of God, and the love of their country. It was suggested that the purdah system did not mean that there should be a purdah on the mind and a purdah on the soul also. Nay it meant only that the chastity and modesty of a woman should be guarded assiduously. However, take note, that an incarcerated criminal is a person who observes purdah more than any one else. Yet his chastity and honour are anything but enviable. Education and

moral life are the needs of the house. Protected by these we do not require purdah.

People of the Punjab ! I humbly beseech you to understand your rights and along with that your responsibilities also. If you possess the wealth of knowledge you have grave obligations towards womankind. Tell me honestly that you are discharging them properly. What reply have you got to give to the questioning humanity, you who possess the treasured heritage of India's past learning and noble traditions. Oh you cannot obtain true liberty, until you are charged with the spirit of liberty—a spirit that knows no prejudices,—a spirit that spurns all false and foolish trammels. Break open the cage of bigotry and fly out with a sacred fire in your hearts. Yes that sacred fire will undo all the fetters that bind you. With that sacred fire of liberty in your hearts you will march towards the goal apace. Woman will be your guardian angel. She will cheer you up when you are gloomy. She will be your support in desolation. She will be a light when you are in darkness. The liberty of the soul will be India's share only when woman is free. The woman, whom you try to keep in subjugation, will be the cause of your salvation when they are free.

A VISION OF INDIA'S FUTURE WOMEN.

The following speech was delivered by Mrs. Sarojini Naidu on the occasion of the prize distribution at the Kanya Maha Vidyalaya, Fullundur, on the 31st March 1918.

MY PUNJABEE FRIENDS,—You have all seen in your cities, it is a very common sight in India, the wandering singer with a stick on his shoulder with two bundles tied on its each end going from city to city singing his songs. I stand before you to-day as a wandering singer like that with all my possessions carried in my two bundles—one a little bundle of dreams and another a growing bundle of hopes. These are the only two things which I have in this world.

A WANDERING SINGER.

Exactly like a wandering singer I, too, am going from city to city and like him too I have always something to dream about every new city that I visit. My dreams have not always proved shattered illusions but they have come some time as realised hopes too. To-day we in India stand upon the verge of destiny, a glorious destiny. (*Cheers*). This is no mere nightmare, no mere poet's dream, but the dawn is already in sight, the glorious dawn that would lit up the eastern sky and fill it with light. (*Loud cheers*).

THE PROMISE OF THE DAWN.

Every province, every part of India, has its own peculiar characteristics, symbols you may call it, the promise of what the dawn is to bring and my little dreams are clustered round these symbols and promise. When I think of the great Maharashtra I dream not of the glory of the Peshwas, not of the clashing swords, not of the warring hordes of Shivaji but I see and think of the Fergusson College of Poona with its noble band of professors working, silently and selflessly for the educational progress of Maharashtra. In Madras I see the little College at Masulipatam with its burning idealism trying to hold up all that is noblest and purest in our national life. In the United provinces it is not Benares, the Eternal City, the holy Kasi that I dream of, nor do I dream of the glories of Oudh, the splendour of its rulers that are no more, but I dream of the two streams which like the great Ganges and the Jumna are going to meet and mingle with each other, the two streams from the Aligarh Muslim and the Benares Hindu Universities. (*Cheers*).

HER DREAM OF THE PUNJAB.

But what is the dream that I dream here in the Punjab ? Not the great military traditions of the province, nor the battles it has fought and won have I dreamt of ; my first vision of the Punjab has been this cloister, this sanctuary, this stronghold of the women of the North. The women of the Punjab who are to be the redemption of this land of the five rivers, greeted me first in the Punjab

and I would never forget their kindness and their welcome. (*Cheers*).

HER MAIDEN SPEECH.

Eleven years ago the Principal of this School, (*cheers*). a Saraswati in reality, a little, frail, timid Hindu widow clad in her simple white garb came on a pilgrimag to my city of Hyderabad. I remember to this day, I vividly and distinctly remember the day when she stood there amidst hundreds of Hindus and Muhammadans, appealing for her school. It was on this occasion, eleven years ago, that I delivered my first speech, on the request of my friends, to say something. I never dreamt that day that I would come eleven years later to the same school on whose behalf I delivered my maiden speech. (*Cheers*).

THE MOST HOPEFUL SIGN.

The most hopeful sign that meets my eye in this institution is the stand that it has taken on national grounds, the roots that it has laid on the soils of the country taking its inspiration from its past and yet living in the present. Had I said that the school was an ideal one in every respect, I would be paying not a tribute but sound its death-knell. Imperfections it has, but it is perfect because it is true to the past and yet alive to the modern conditions of life. (*Cheers*).

THE PRESENT SYSTEM OF WOMEN'S EDUCATION.

We often hear, not without a taunt, that the education of girls during the last three generations has been

a failure. It could not but be so, it would have been strange if it had not been so. It could not be fruitful because it went away from our traditions and ideals. Our educationists are now awake to the fact that education should and can only be on national lines. We have produced exceptional women and brilliant women too, not because of the present system of education but in spite of it.

OUR STANDARD OF WOMEN'S EDUCATION.

If we want to reconstruct our educational system it must be along a course which would continue to preserve the best traditions of the East and West.

Our standard of education of the Indian women should be a normal average. Not that one of our women, should be pointed out with admiration as a wonderful and a brilliant woman for her culture and attainments, but rather people should point out with horror at an illiterate woman in India.

Only this morning I was reading in one of your daily papers of what Lord Haldane recently said in connection with the granting of voting rights to the women of England. He said that the day is not very distant when people in England would wonder, at their refusal to grant the parliamentary rights to women just as they now wonder as to how people kept slaves in the past. I think that time would also soon come to India when we too would wonder as to how we could keep out women in ignorance ?

CHARACTERISTICS OF INDIAN WOMANHOOD.

Remember that woman does not merely keep the hearth fire of your homes burning but she keeps also the beaconfire of national life aflame. It is she who keeps the soldier-heart in time of battle and the priest-heart at the time of peace. (*Cheers*). The power of self-surrender and self-realisation had been the typical characteristics of Indian womanhood. This dual capacity of the personal and impersonal in her relation to man had always marked the Indian women. In this institution too I find manifest that spirit of self-surrender, joyous self-surrender, and self-realisation. These are the qualities that make the Indian women great and these are the qualities that I am glad to find in this Vidyalaya. (*Loud cheers*).

THE COMING WOMEN OF INDIA.

To-day, we who dream dreams of the coming women of India have our hopes centred round institutions like this, (*cheers*), institutions like that of Professor Karve at Poona, not the institutions that only slavishly imitate men's college but the institutions that would send forth to the world women not merely brought up and fed in the dry pages of lifeless books but rather women trained in the beauties and necessities of life. These women would go forth not bearing the burden of dead knowledge but culture transmuted in the services of humanity. (*Loud cheers*).

COMRADESHIP OF MEN AND WOMEN.

The historic significance of this crowd gathered here to-day lies not in its number for I have addressed crowds five times larger than this ; but its significance lies in the presence of the very large number of women that are gathered here. Their presence here is the indication of the coming comradeship between men and women in India. The old partition between *Mardana* and *Zenana* is broken down for ever. It is in the comradeship of sexes that future India shall come out, man and woman working hand in hand and supplementing each other. (*Cheers*).

FAREWELL

Friends, to-morrow again I shall fare forth as a singing wanderer with my two bundles of hopes and dreams but never, never shall I forget this institution of yours which is destined to take its legitimate place in the history of the regeneration of India with the promise, the guarantee, almost the realisation of the high ideal that it stands for. (*Loud and prolonged cheers*).
