

Shri Sayajirao Gaikwad

MAHARAJA OF BARODA

The Prime Promoter of Public Libraries

Presented by

MURARI LAL NAGAR

International Library Center
Columbia, MO
1992

DEDICATED TO

Shri Sayajirao Gaikwad of Baroda

A Prince Among The Educators

An Educator Among The Princes

and

The Father of the

Library Movement in India

The Library Creed

The people must rise superior to their circumstances and realize that more knowledge is their greatest need, their greatest want. They must be brought up to love books, not simply attractive bindings or pretty pictures, but their contents. They must be taught to regard books as part of their lives. Libraries will not then appear a luxury, but a necessity of existence.

SAYAJIRAO

A SPECTRUM OF ALPHA

America's Library Promotional
Heritage in Asia

* * *

General Editor

Sarla D. Nagar
M.A., M. Ed., M. Lib. Sc.

Array 5 : Shri Sayajirao Gaikwad:
Maharaja of Baroda

* * *

Cataloging in Publication

Nagar, Murari Lal, 1917-

Shri Sayajirao Gaikwad, Maharaja of Baroda: The prime
promoter of public libraries/ presented by Murari Lal Nagar.

77p. 28cm.--(A Spectrum of ALPHA: America's
Library Promotional Heritage in Asia: array 5)

Includes bibliographical references and index.
Sayajirao: A Bibliography.

1. Public libraries--India--Baroda (Princely
State)--History. 2. Sayaji Rao Gaekwar III, Maharaja
of Baroda, 1863-1939. 3. Baroda (Princely State)--
Kings and rulers--Biography. I. Title. II. Series.

Z845.I4N355 1992 027.4'0954'75--dc20
ISBN 0-943913-24-1 LC 92-2528

CONTENTS

1.	Introduction to ALPHA Spectrum	5
2.	Some Biographical Features	7-9
3.	Philosophy of Education	10-11
4.	Sayaji Visits America--1906	12-16
5.	America Inspires Baroda in Education	17-19
6.	All-Round Development of Baroda America Contributes	20-23
7.	Jaysinhrao--His Life in America	24
8.	Origin of the Baroda Library Movement	25-27
9.	Sayajirao Promotes Libraries	28-30
10.	Library Philosophy	31-32
11.	Sayaji's All-Pervasive Reforms--1908	33
12.	Education and Libraries	34-37
13.	"Library Training and Library Work"	38-41
14.	Library Policy--1933 Caution and Care Exercised	42
15.	Sayajirao--Plans and Proposals, 1918	43
16.	Sayajirao Appreciated	44-55
17.	Epilogue	
18.	Sayajirao: A Bibliography	

A GENERAL INTRODUCTON TO ALPHA SPECTRUM

Maharaja Sayajirao III, Gaikwad of Baroda (1863-1939) was inspired by the progress of American public libraries during his visits to this country. He invited William Alanson Borden (1853-1931) to provide similar library services for his own people. Borden went to Baroda in 1910 and founded the first public library system in the world. And the University of the Panjab at Lahore invited Asa Don Dickinson in 1915 to organize its University Library on modern American lines. These two pioneering American librarians became the architects of the Indian library edifice. They set the path for the progress of the Indian library movement. Many other American educator-librarians contributed toward this great cultural renaissance.

The publications issued in this series are not treatises systematically organized and methodically arranged. They are just a collection of scattered thoughts, disjointed ideas, notes, memoranda, extracts, and quotations, etc. on "America's Library Promotional Heritage in Asia" (ALPHA). And they include speeches, addresses, papers, and talks. The general theme is the Indo-American Library Cooperation, or America's Contribution to the Development of Library Service in South Asia.

These literary gems were gathered over a long period of three decades. It was my hope that I would be able to work on them and present them in a coherent, orderly, and systematic form as a multi-volumed publication. But my preoccupation with many other publications and projects such as TULIP, TULASI, TEST & IRIS (another unfinished mighty project) did not permit me to fulfill my ambition.

Now it seems that at this age and stage of my life I may not be able to do any justice to this enormous wealth of literary writings. So I have decided to bring them out >uas they are>w. They can very well serve as the sources and resources--raw materials for any scholar who finds interest in this subject and is able to realize their value. I could not bear the thought of their being recycled--consigned to the "circular file" and made to disappear into permanent oblivion.

There is no copyright to these, none whatsoever. Free use can be made of.

MLN

Some Biographical Features

His Highness the Maharaja Sayajirao III, Gaikwad of Baroda, is undoubtedly the father of the Library Movement in India. p 1 He was a great patron of learning. He spent his early years in a modest rural environment and was suddenly raised to a very high status of being the Maharaja of a large kingdom. He received an extensive as well as intensive education and training under the fostering care of Dewan Raja Sir. T. Madhav Rao, who restored the State to its normal conditions from the chaos in which it was left by the predecessor of Sayajirao. Not a little credit for what the Maharaja achieved during his life in every sphere of human activity must be given to his great guru, F. A. H. Elliot. The learning which Sayajirao acquired under his guru's able guidance made him a great statesman, educator, and ruler. It is acknowledged that the Maharaja Sayajirao was a prince among the educators and an educator among the princes. He had to undergo such a heavy course of studies that it would have made many a student hate them. But it made him realize his shortcomings and strengthened his determination to acquire more knowledge.¹

Throughout his life he felt the lack of opportunities to which he was subjected in his early years. He would have loved to go to Oxford or Cambridge. What he himself could not achieve, he decided to give to his kith and kin, the near and dear ones. However, he could not fully realize his ambitions in this respect as far as his own sons were concerned. He could not see any of them highly educated. His eldest son died at a very young age leaving an infant son, who succeeded him. One of his sons was educated at Oxford and another at Harvard. They died premature deaths, (at least Jaysinghrao), who had studied at Harvard.

Biography—Chronology

According to Sergeant² p 1 Sayajirao was born on March 17, 1863. The *Commemoration volume* published under the auspices of the M. S. University of Baroda gives the same date. However, the *Baroda Gazetteer* (Vol. 1, p. 604) puts the year as 1862, month and date being the same. A year in the Vikram Era (as well as the Úaka era) spans two Christian years.

In Baroda I had seen his horoscope (>2janmapatrikÁ), but I did not look into it for the exact Indian date he was born. That might have clarified the problem. His actual day of birth would settle the issue whether the year is 1862 or 1863. Since March is the later part of the combined year 1862/63, he should be taken as having been born in the Christian era 1863. His assuming full powers in 1881 (at the age of 18) confirms the year of birth as 1863.

¹ Based on Vijayarāya Kalyānarāya Vaidya. Arvācīna Sārvajanika Pustakālayo [Modern Public Libraries]. Vaḍodarā: Pustakālaya Sahāyaka Sahakārī Maṇḍala, 1932, p. 28. In Gujarati

² Philip Walsingham Sergeant. *The Ruler of Baroda; an account of the life and work of the Maharaja Gaekwar*. London, J. Murray, 1928, p.1

<u>Event</u>	<u>Date</u>
Sayajirao was adopted	May 27, 1875
ascended the throne, i.e.	
invested with full powers	Dec. 3, 1881
Celebrated the Silver Jubilee	
of the adoption	1900
Silver Jubilee of the ascension	
to the throne	1906
First visit to the U.S.	1906
Second visit to the U.S.	1910
Golden Jubilee of royal status	1925
Diamond Jubilee " "	1935
Died	Feb. 6, 1939
Lived (span of life)	77 years London

Times "Obituary" stated that he died when he was running 78.

Rice refers to the intense desire for learning created in the mind of Sayajirao and the way he tried to satisfy it through self-education by means of the study of good books collected in his own Lakshmi Vilas Palace Library.³

Kudalkar also has made a reference to the richness of the collection of the Lakshmi Vilas Palace Library and the regular habit of the Maharaja to make an extensive use of his library. It was formed in the 1870's as the royal library for the Maharaja and contained books acquired for his own use.

It is not known if there was any other library earlier. Perhaps not. [Yes, there was one, but it was in the city.]

Formal Education

In his *Foreword* to the *Speeches and addresses of Sayaji Rao III* the editor Anthony Soares says:⁴ "Maharaja's life and reign [is] as long and eventful as it has been purposeful" [p. vii].

"No species of romance attempting to link the realms of fancy and reality can compare with the romance of a boy born in peasant surroundings being called upon to occupy a throne. And this romance acquires added interest when the same youth, after he has been able to fuse successfully the training and culture imparted in his new condition and rank into the sturdy qualities of head and heart inherited from his race and tradition, reveals a personality calculated to leave its impress as much on the thoughts and aspirations of his countrymen outside Baroda as on the governance and people of his own

³ Stanley Rice, *Life of Sayajirao III, Maharaja of Baroda*. 2 vols. London: Oxford University Press, 1913. vol. 1, p. 72. [Refer also to Sergeant's Introduction.]

⁴ Anthony X. Soares, ed. *Speeches and addresses of Sayaji Rao III: Maharaja Gaikwad of Baroda*. London, Oxford University Press, 1933. 281p Illus.

State--a personality which early marked him out for one of the makers of modern India [pii].

"..e of the most remarkable Indians of our time--remarkable in his varied interests and achievements, in the depth and compass of his mind and in the steadfastness of his resolves...."

Philosophy of Education

In one of his significant speeches, delivered at Aligarh in 1901, Sayajirao declared: Education is the basis of all reforms and is the only way of salvation from our present condition....Educationally our people are little better than beasts.⁵

Sayajirao performed the opening ceremony of an Industrial Exhibition at Ahmedabad on Dec. 15, 1902. Emphasizing the value of education, he said:⁶

"It is the general lack of education and intelligence which hampers us at every turn and has been our ruin. Once we can make education general we may hope for increased dexterity, an increased power of concentration, increased trustworthiness and quickness to discover new processes. We need these qualities in every class of Indian Society. Education in England has diffused a spirit of self-reliance and a capacity for initiative; education in Germany aims at thorough knowledge, methodical application, and exact learning; but education in India has hitherto aimed only at providing a certain amount of food for thought without ever touching the mental capacity or character."

Similar ideas were expressed by the Maharaja while delivering the Inaugural Address to the Second Industrial Conference at Calcutta, in December 1906, on "The Needs of Indian Industries and the Lines of Advance in Education." The Maharaja said:

"The first and the most important means of promoting our industries is to spread general education amongst the masses. Great and far-reaching changes might be made in the educational system of the country, and I am of [the] opinion that no ultimate solution of our problem will be reached until schools have been provided in every village, and education is taken to the very threshold of the people; until in fact education at least in its primary grades has been made free and compulsory throughout the land."⁷

The Maharaja then referred to his efforts in Baroda to provide compulsory free primary education. He had hoped to see his people derive benefit from the measure. Some satisfactory results had already been achieved. Concluding, the Maharaja said:⁸

⁵ Quoted by Rice on p. 62 of Vol. 2, from *Speeches and Addresses*.

⁶ Quoted by Soares, p. 67.

⁷ The quotation from the *Baroda Gazetteer* (taken by Sergeant, Rice, and me) appears on page 310 of vol. 2. ("Long before...fficulties.") (Pardonable pride).

⁸ Quoted from *Selected Letters of His Highness the Maharaja Sayajirao Gaikwad*, Vol. 1, No. 126, p. 87, dated 16.3.1893, by Rice on p. 64 of Vol. 2 of the *Biography*.

Emboldened by the success of this experiment, I have decided to make primary education compulsory throughout the State, and absolutely free....I have no hesitation in saying that we cannot do better than educate all our subjects. Education is absolutely necessary for the realization of my ambition and wishes for the success of my policy.

Education was the foundation on which the Maharaja decided to build up his new social order. Baroda became the first territory not only among the native states but also in British India to have compulsory free primary education. This was introduced as an experimental measure in 1893 in a taluka of Amreli District, a region comparatively backward. The experiment was successful. Emboldened by this, he extended it to the entire State in 1906.

Compulsory, Free Primary Education

NURULLAH AND NAIK ON SYAJIRAO

This demand (for compulsory primary education) was strengthened by the fact that the Gaikwad of Baroda introduced compulsory education throughout his State in 1906. The public was not slow to point out that what was done by the Gaikwad for his State may easily be done by the British Government for its own territories.⁹

Libraries to Preserve Education

Having provided education on a universal scale, the Maharaja decided to preserve it by means of libraries, which were the only agencies, he believed, for perpetual universal self-education. Sayajirao firmly believed that to provide education without providing the means to continue it throughout life was like building a house without a roof to cover it. And so he resolved to provide libraries for his subjects.

⁹ Syed Nurullah, and J. P. Naik. *A History of Education in India during the British Period*. Sec. ed., rev. & enlg. Bombay, Macmillan, 1951, p. 532.

Sayaji Visits America-1906

FIRST VISIT TO THE USA (7th TO EUROPE)¹⁰

Sayajirao promotes education and libraries--1906

Sayajirao was a devoted traveller. He believed that travel is one of the most effective means of education. He had already visited England and Europe several times, yet he could not cross the Atlantic until 1906. His ambition to visit the New World was fulfilled in that year, when he decided to undertake a voyage to the United States of America. On May 5, 1906, he proceeded to America with his Maharani and younger brother Sampatrao. He was anxious to get acquainted with all aspects of the life and culture of the American people and their government. He went to America as an observer, a student, desirous of acquiring all the knowledge and experience that could enable him to make his own State a model one in India. He studied especially the system of American education and engaged the services of an expert educationalist, who came to Baroda, studied her educational system, and proposed the needed reforms for educational advancement of the kingdom.

He [Sayajirao] enquired also into the questions of industrial development, agriculture, labour unions, child-rearing and circulating libraries, on the last point with very fruitful results.¹¹

"The party reached New York on 17-5-1906 and were accommodated at Waldorf-Astoria Hotel. Sir Percy Anderson, the British Consul, called on Their Highnesses. Here His Highness met Prof. Bumpus¹² who showed him the Natural History Museum of New York. His Highness was impressed with the fine classification of objects and the perfect surroundings under which they were exhibited. He displayed a special interest in that romantic branch of science which treats of protective coloration amongst birds. No place in the world provides better illustration of this poetic and protective fancy of nature than India; and the contemplation of its philosophical basis gave His Highness much pleasure. The fine collection of meteoric masses, which contains some of the largest known specimens, also came in for a good deal of attention. His Highness also visited Yale, the Great American City of Learning and afterwards the Vassar College at Powkeepsie."

Letter from H. C. Bumpus, American Museum of Natural History, dated May 21, 1906

¹⁰ *Notes on Earlier Europe Trips (1887 to 1906 A.D.)* by V. P. Nene, B.A., Naib Huzur Kamdar. Baroda: Baroda State Press, 1938. (Marked CONFIDENTIAL, though a printed book.) p.221ff

¹¹ Sergeant, *The Ruler of Baroda...*, p.119.

¹² Paras 44 to 53 on pages 220-221, and 222 regarding Sixth (or seventh?) Trip to Europe from *Notes on Earlier Europe Trips* by V. P. Nene.

To
His Highness the Maharaja of Baroda
Waldorf-Astoria, New York

Dear Sir:

"I am enclosing herewith, with my compliments, a book¹³ which I think you will find of assistance while you are travelling in America, and possibly after your return to Baroda. It contains a brief biographical sketch of the different men that you are likely to meet.

"Mindful of the exceedingly pleasant evening spent with you and Her Highness,

I am,

Very sincerely yours
(Sd.) H. C. Bumpus"

('H' represents Herman).

Formal form of letter, after all it was written to a Maharaja!

Reception for the Maharaja

New York Times, May 21, 1906, p. 18, col. 5 "Maharaja of Baroda's Visit to New York: Reception. The title of the news story is:

"Reception for the Prince Indians welcome the Maharaja-
-Saw Coney on Saturday Night."

He was guest of Mr. and Mrs. C. B. Alexander at Tuxedo. Indian residents gave him a reception in the evening at the house of N. F. Bhungara, 49 W. 23rd St. Bhungara was one of the largest importers of Indian goods in this country.

About 500 persons attended. 50 natives of India. Address of welcome signed by Indian resident presented.

"Prince replied at length, expressing thanks for the hospitality accorded him and telling of the objectives he hoped to achieve by his visit and his plans for the improvement of his country."

The Maharaja said:

I am trying to educate my people and have established more schools than exist in any other principality in India. But the problems in my country are many and grave. One of the great evils that I have tried to remedy is the custom of infant marriage. So far I have only succeeded in restricting the age limit to 12 years, but to those familiar with past conditions that will be seen to be a vast improvement. **I have learned already a great deal during my stay here that I think will be of profit to me in the government of my people, and I hope to learn a great deal more.**

¹³ Could this be *Who's who in America*?

[This is a significant statement.]

Frederick Thompson of Thompson and Dundy took him around on Coney Island. He enjoyed what he saw there.

Quote from N.Y. Times: "He said he had enjoyed it immensely and that it would be very useful to him."

After visiting Coney Island, Sayajirao said: "I have taken note of your inventions and shall try to install some of them in my country. I shall send you a gold and jewelled howdah and a silver scaling ladder, which you will accept as a present from the Maharani and myself."

The Maharaja visited the Luna Park which is advertised next to the news story.

LUNA PARK--The Heart of Coney Island.

Visit to Washington

"Leaving New York on 22-5-1906 Their Highnesses went to Washington, where the first thing they did was to call on the President of the U.S.A. On the following day three members of the Legation called on His Highness and on Saturday the 26th May 1906, His Highness the Maharaja Saheb lunched with President Roosevelt, with whom he had a long, interesting and valuable conversation. On the same day two experts from the Educational Association had an interview with His Highness, followed by a visit to the Women's College at Washington. The visit to the legislative centre of the States was of unusual interest, and not the least memorable was the dinner given to the visitors by M. Tusserand, the French Ambassador." On May 21, 1906, Public Education Association of Washington, Room 18, 201 Second Street North East, Washington, D.C., invited H. H. "to visit the private and public schools of the capital of the United States, Washington, D. C."

"Learning that Your Highness is on a visit to this country for the purpose of examining into its school systems....

".. would be especially honoured if Your Highness could find it convenient to give the Association a few minutes' talk about the present state of education in India and her ancient educational ideals during the Association's forthcoming meeting."

Booker T. Washington

A.J. Carter wrote to the Maharaja:

"I have just received a letter from Professor Booker T. Washington stating that he would be delighted to meet you. He will be in New York from June 23rd to July 21, 1906.

Visit to Philadelphia

"From Washington the party proceeded to Philadelphia on 30-5-1906 where it put up at Hotel Watton [?]. At Philadelphia industrial developments formed the chief item of inquiry. Returning to New York after a couple of days, a great race-meeting at Balmoral[Baltimore?] was attended and the most impressive incident was the great collection of motor cars. The method of keeping down dust on the magnificent road by the use of crude petroleum proved remarkably effective." Letter dated June 4, 1906 from President's Office, Yale University, New Haven, Connecticut.

I beg to acknowledge, with most cordial pleasure, the receipt of a letter from the United States Ambassador in London. Let me assure you that no such introduction was necessary. **Your international reputation was such that your name would have been known at any great university without a letter of introduction.** [stress added] I am, however, greatly pleased to infer that you and Her Highness the Maharani are likely to visit New Haven on your way from Boston to New York.

We shall take the utmost pleasure....

Sd. Allen [?] S. Hadley [not clear]

Sayajirao was to visit New Haven. Date not fixed.

Visit to Harvard and Chicago

"Harw[!]ard was the next point of interest, and after inspecting the college His Highness lunched with President Elliot at the Wesley Girls' College, Boston. Her Highness evinced great interest, and was impressed by the methods of the centre of culture. From Boston to Buffalo was the next stage where the great Nigara [!] was visited. On 14-6-1906 we find the Royal Party at Chicago. His Highness was present at the military review held at Chicago and closely examined the latest engines of war.

The newspaper interviewer

"It is difficult to touch this great and go-ahead city without making the acquaintance of the newspaper interviewer. The well-known ingenuity of the Yellow Press was employed on His Highness, who was even called upon to express an opinion on the standard of beauty of the American Lady! His Highness remarked nothing abnormal in this direction, and whilst acknowledging the natural charms of the Gibson Creation, expressed no undue enthusiasm. This was a very tender point with the American people, and His Highness' cold attitude towards the question had a damping effect on the enthusiastic interviewer.

Visit to Colorado

"The State of Colorado was next visited. Here the mining industry claimed attention and some useful lessons were imbibed. His Highness moved about in this State from about 16-6-1906 to 21-6-1906. One of

the most interesting incidents was an interview with a party of Red Indians in whom His Highness evinced much interest. The Grand Canon [!], Arizona was next passed in review and the great natural wonders pondered over. Of all the magnificent scenes visited, none left a deeper impression than this place. Southern California had many wonders to show, not the least of which is St. Cataline Island [!] [Santa Catalina Island]. Here the sea is wonderfully clear. Boats with glass bottoms are used for the purpose of viewing depths. Pearls were dropped in the deep waters, distinctly seen resting on the bed of the sea, and easily recovered by diving boys. Wacoona and the Grand Yosemite Valley unfolded their charms and the monsters of the forest, trees up to 250 feet high, created a feeling of awe. Sight-seeing was the chief business of this part of the journey, and was a never-ending delight of wonders and marvellous beauty.¹⁴

Visit to San Francisco

"The party then proceeded to San Francisco and saw the melancholy devastation wrought by the great earthquake. Passing through the great manufacturing centre of Oregon, Yellowstone Park (15-7-1906), where the largest geyser in the world is seen, Lake Washington, Seattle, Livingstone and other places, the party returned to Chicago.

Visit to Canada

"This concluded the visit to the United States. Later Their Highnesses paid a visit to the adjoining Dominion of Canada and acquired much useful information. They returned to New York on 26-7-1906.

Return to Europe

"The visit to the American Continent occupied about three months. Returning to England about the end of August, His Highness spent the rest of the time, before he left for India, in disposing of the State papers awaiting his orders during his visit to America. [imp.] His Highness intended to leave for India on 2-10-1906 but afterwards put off his departure by one month due to some business."¹⁵

¹⁴ Facing page 222 is a picture of the Maharaja, a guide and Sampatrao Gaikwad on horse back (7th Europe Trip June 1906). On the right bottom are inscribed the following words: June 25, 06, No. 80, on Bright Angel Track [?] Grand Canyon Arizona.

¹⁵ I have read in one of the biographies of Sayajirao (by Rice or Sergeant) that the Government of India did not look favorably at his absence from Baroda for long periods. There was a great deal of controversy over this issue.

America Inspires Baroda in Education

Educational expert from America

"While in America, His Highness tried to secure the services of an American expert to examine the educational institutions in the State and to suggest improvements. Writing from New York on 3-6 [June]-1906 under His Highness' instructions, Shrimant Sampatrao asked Mr. Bumpus of the American Museum of Natural History 'whether it is practicable to secure the services of an expert educationist in America. His Highness' idea is that the expert should visit the Baroda State and study the several educational institutes there as well as the curriculum in the different schools, etc. and should make some definite and practicable suggestions regarding reforms and improvements.' Mr. Bumpus suggested the name of Dr. Charles Cuthbert Hall. The Minister [Dewan] was accordingly informed and Dr. Hall was requested to get into touch with the Minister."

CHARLES CUTHBERT HALL

There is a letter from H. C. Bumpus dated July 13 [1906] which says, among other things: I am enclosing¹⁶ herewith a copy of a communication received from Dr. Charles Cuthbert Hall, to which I will make reply as you may think wise." Missionary Research Library is part of the Union Theological Seminary, New York. It has an extensive collection of books and papers collected by Dr. Robert E. Speer. "For many years the Library has been the custodian of Union's valuable Charles Cuthbert Hall Collection, consisting of some thousands of books on missions gathered by a former professor of missions at Union or given in his memory." Preface, iii-iv.¹⁷

The dates of Charles Cuthbert Hall are 1852-1908. So he must have died at a young age.

Missionary Research Library Catalog has the following entries:

Hall, Charles Cuthbert

...The witness of Oriental consciousness
to Jesus Christ, lectures delivered in India
and Ceylon in....1906. London, C.L.S.I., 1906.
135 p. 21.5 cm. At head of title: Barrows lectures.

Hall, Charles Cuthbert

Christian belief interpreted by Christian experience,
lectures delivered in India, Ceylon, and Japan on the
Barrows Foundation by Charles Cuthbert Hall, President
of the Union Theological Seminary. With an Introductory
Note by the Vice-Chancellor of the University of Bombay.
The Barrows Lectures, 1902-1903. Chicago, The University

¹⁶There is no enclosure in the file: The Maharaja was then in New York City.

¹⁷*Dictionary catalog of the Missionary Research Library, New York.*
Boston, Mass.: G. K. Hall & Co., 1968.

of Chicago Press, 1906.
255p.
[M.U.L. has the book]

Hall was a lover of the Orient. Refers to GŷtÁ. Had a great regard for other religions. The Barrows Lectures (series) delivered again in India during 1906-07 were published by the Chicago University Press in 1909 under the title: *Christ and the Eastern Soul: The Witness of the Oriental Consciousness to Jesus Christ*. The inscription of dedication of the work reads as follows: "To thoughtful Indians of all faiths these lectures are dedicated respectfully by a citizen of the West who believes in the unity of the human race and **who looks with reverence on the India of the past, with affection on the India of the present and with ardent expectation on the India of the future.**

In his "Preface" to this publication, dated November 1908, Harry Pratt [?] Judson of the University of Chicago said that Hall passed away in 1908.

The lectures were given in the winter of 1906-1907. The cities where the series of lectures were delivered are Lahore, Allahabad, Calcutta, Bombay, and Banglore. Individual lectures were given in Simla, Lucknow, Benares, Dharwar, Ahmednagar, Hyderabad and Ernakulam.

Seargent on Maharaja's attempts to secure the services of American specialists and to assimilate American ideas and ideals.

During his first visit to the U.S.A. in 1906, the Maharaja invited Dr. Charles Cuthbert Hall to Baroda to inspect the schools there and to suggest improvements.

Sergeant says:

All aspects of life in the United States interested him keenly, and he was constantly on the look-out for ideas which might be adapted to the requirements of Baroda. In particular, he studied the system of education, and secured the services of an expert educationalist, Dr. Cuthbert Hall, to come to India to inspect the schools of Baroda and to suggest improvements. [p.118]

BARODA--EDUCATION

H. H. and Dr. Charles Cuthbert Hall, 1906

On June 11, 1906, Dr. Bumpus wrote to H. H. from the American Museum of Natural History, New York:

To
His Highness the Maharaja
Sayaji Rao Gaikwad of Baroda,
Hotel Somerset,
Commenwealth Avenue,
Boston, Massachusetts.

Dear Sir,

"In our interview of the evening of June 3, you expressed a desire to have certain educational matters of Baroda investigated at an early date. Since then I have given the matter considerable thought. I am of the opinion that such an investigation, to be in the highest sense profitable, should not be left to a single individual, since the point of view of the man who is trained along technical lines is somewhat different from that of the person who is trained along culture [!] lines.

"Other things being equal, I would first (underlining in original) advise the appointment of a person to look over the questions of primary and technical education, but I am somewhat of an opportunist, and since I have seen Your Highness, it has been brought to my attention that Dr. Charles Cuthbert Hall is planning to again visit India, sailing from Boston on July 5, and from Genoa on September 14, arriving in India at the end of September, to be in the Punjab and Gujarat during October.

"It is true that Dr. Hall is the President of one of the leading theological seminaries in this country [Union Theological Seminary, New York], but he is primarily interested in education in a broad way. Several of our leading institutions, Harvard, Yale, New York, have recognized his attainments by giving him honorary degrees. He is a trustee of Williams College, one of the most thorough of the American Colleges. He is a member of the Council of Columbia, and of the Senate of the University of New York. He is Vice-President of the Board of Trustees of Atlanta University, Georgia, and is in close relation with affairs at Hampton Institute. These last two have doubtless given him experience which would make him especially valuable to you. His reasons for going to India now are the same that they were a few years ago, namely, he goes as a representative of the University of Chicago, to lecture in various parts of India, but I believe that you could not do better than to invite him to Baroda and discuss with him in the freest [!] possible manner such educational questions as may be worthy of your attention.

"Dr. Hall has already travelled extensively in India. In going to India at the present time, he goes entirely at the expense of the University of Chicago, and it seems to me that the opportunity that you have of meeting this man will be of pronounced advantage to you.

"Dr. Hall is at present in Washington, where he is serving as Chaplain of the Senate of the United States, under invitation of President Roosevelt. He will leave Washington on June 15, and will be in New York on June 22. His permanent address is 700 Park Avenue, New York. If you happen to be in the neighborhood before the time of his sailing for England, namely, on July 5, I presume that he would be very glad to meet you here."

(Sd) Very respectfully yours,
H. C. Bumpus.

All-Round Development of Baroda

AMERICA CONTRIBUTES

Letter from Sampatrao Gaikwad, Secretary to H. H. from Boston, dated 7 June 1906, [addressed to Dewan] says:

Herewith I enclose copies of the letters sent to and received from Mr. H. C. Bumpus of the American Museum of Natural History, New York who is appointed Agent for His Highness' Government. Your Excellency will be able to get therefrom a clear idea of the work expected from him and the terms proposed and accepted. Your excellency will now be good enough to issue orders to the authorities concerned to take necessary action and if necessary have a formal agreement sent up to Mr. Bumpus.

[I found no enclosures.]

America's Influence on Sayajirao Baroda and India

Betterment of the Baroda State

Sayaji's method of developing his dominions is illustrated by his dispatching some seeds from Colorado to his State for agricultural experiments. This was characteristic of his foreign visits and his efforts to achieve all-pervasive development of his State. Wherever he went, he made an attempt to see the best of the region. He tried to ascertain the basic factors that had enabled those progressive ecountries to rise high in industrial, economic, social, and other spheres of life. He inquired into the intricacies of the systems developed abroad and tried to adopt them and to adapt them to suit the special situations obtaining in his own State. Not only did he import new ideas into his State, but he also invited foreign specialists to implement those ideas in his territories.

Industry and Commerce¹⁸

"His Highness paid a visit to the United States of America where he took opportunity to study various industries. Consequently we find a number of letters in connection with the development of the resources of the State. Writing from Boston on 10-6-1906 [i.e. June 10] to the Minister, Shrimant Sampatrao stated, 'His Highness the Maharaja Saheb desires the statistics about the export and import of the Baroda State for the last five years may be collated and arranged as early as possible. If it is not usual to record this information and, therefore, not available now, His Highness desires that hereafter arrangements should be made to keep an accurate record of such statistics.

¹⁸ Section XIX appearing on pages 245 and 246 of *Notes on Earlier Trips* by Nene.

"Mr. Bumpus was also asked to procure for the State the services of an expert in industrial matters. Writing to him from New York on 3-6-1906, Shrimant Sampatrao says: 'An expert manufacturer or a person competent to explore a country, who after studying the natural conditions and facilities as well as past and present history and political and industrial circumstances of the state and people should be competent enough to recommend definite lines of policy to be followed by the State, is wanted by His Highness the Maharaja Gaikwad of Baroda to go and visit the different parts of his State. He wishes you, if you can think of a good, reliable and conscientious man, to find out and introduce him while he is at Boston. It is believed that a period from 4 to 6 months will be enough for him to travel in the different parts of the State and its neighborhood and acquire [the] necessary kind of information to enable him to recommend a definite line of policy to be followed by the Baroda Government in future....The Baroda State is mainly agricultural, and judging from the geological report of the State it seems that if any manufacturers [!] are to be started, they will have to be dependent mainly on such agricultural products as may be found near about the place of manufacture. The gentleman will have to study all the conditions that are necessary, instead of what is mentioned here. He will not find expert officer to advise him in the matter so that he will have to depend greatly on himself in the submission of his reports.' Writing in the same connection again on 3-8-1906 to Mr. Bumpus, Shrimant Sampatrao says, 'Please remember the gentleman must not be a mere theorist, but he must be able to submit practical schemes with necessary information before the Government and before private people interested (or to be interested) in the development. He will have to impress upon the people by lectures, etc., of what they can do to promote their material interests under circumstances. He may be handed over charge of some of the departments bearing on the inquiry of the question.

Paper Mill

"On 16-6-1906 His Highness sent an order from Colorado Springs to the effect 'that a systematic and exhaustive memorandum should be drawn up for starting a small paper mill in the Navsari district or any other part of Baroda State to turn out paper sufficient to meet the wants of the State. Due inquiry should be made on all necessary particulars--local merchants, etc., should be consulted; inquiries should be made as to whether the necessary material for making paper can be had, and in what quantities; whether it is practicable to start such a mill with co-operation of private individuals. It should also be considered what facilities are necessary to be given, if such a mill were to be started as a private enterprise. In fact, the scheme should be completely thrashed out and a memo drawn up in such a form that it can very conveniently be referred to experts in this country.' Again from the same place another order was sent on 17-6-1906 to start a flour mill in the State. 'It is not intended that the State should conduct it but it is meant to be a concern opened and managed by the public. Government may have only to give the necessary facilities.

Note on Citizenship¹⁹

¹⁹ *Notes on Earlier Europe Trips (1887 to 1906 A.D.)* by Nene.

"While in America, His Highness inquired of Mr. Bumpus whether he could arrange for some person to write notes on citizenship. Shrimant Sampatrao's letter to Mr. Bumpus in this connection may be noted. He wrote, His Highness the Maharaja Gaikwad desires that you should arrange to have drawn up, by some competent person, a good instructive note on citizenship, its duties and obligations, and the historical treatment of citizenship. It should be in such a form that when translated²⁰ it can at once be incorporated as one of the lessons to be taught in schools. The note should be such as can be easily understood by boys between ages of 15 and 18. His Highness desires that you should settle the ideas, etc. that ought to be embodied in the note, and in fact, see that it is complete. If you think that a similar note [is?] desirable to be drawn up for boys under 15 years of age, you are at liberty to have one drawn up for them also. The note should conveniently show how and when the rights and duties of citizens change according to the different forms of Government, if there be any such change.

Notes for the general public

"Mr. Bumpus was also requested to arrange for drawing up another note touching a variety of subjects. The following extract from Mr. Datar's letter to Mr. Bumpus throws some light on the nature of these subjects. He wrote, 'His Highness the Maharaja of Gaikwad of Baroda desires that you should arrange to get written (either by yourself or some other competent person) chapters on the following subjects:

"(1) The industrial development of the United States and the policy followed by Government to encourage it and the different ways in which the encouragement is given. The statistics relating to exports and imports should be consulted. His Highness would like to have information collected on this point, in an interesting and instructive form, to serve as a chapter of the notes he is thinking of writing about his tour in America for the benefit of his people [Bravo]. Special remarks may be made of industries that can be advantageously introduced in India.

"(2) The education in the United States.

"(3) Agriculture in the United States with some of the industries connected with it.

"(4) The bringing up of the children and the relation of their parents with them, when they grow up.

"(5) Labour Unions, how they are formed and the general principles regulating them.

"The notes are intended for the general public, who are

²⁰The Maharaja had in his mind a translation in Gujarati or Marathi, or both, the two languages of the Baroda people.

not much
educated. In the chapter
regarding the industrial development, comparison may be made
with
Europe and other countries."

On July 14, 1906, Bumpus submitted a report on the cotton-seed oil
industry "according to your request of a little time ago."

Bumpus provided a lady companion to Her Highness. She was Miss
MacLean. Salary 1500 dollars per year.

Jaysinhrao--His Life in America

Dr. Bumpus was very closely associated with H. H.'s household affairs, too. A copy of a letter dated August 5, 1909, from H. H. to Bumpus reads:²¹

"My Dear Dr. Bumpus: Jaysinhrao and...rived here in good health....We are glad to see J. who has grown physically and much mentally. He strikes me as very sensible and reasonable.

"[H. H. wants Jaysinhrao to return to U.S.A. for continuation of his studies.]

"He takes wine at times. I do not like this for fear of its future increase. He has promised not to take it. He wishes that he should get 25 dollars a month more..ve him.... ascertain my wishes in due time. [A tutor was appointed for Jaysinhrao.]

"He has been very happy in your house and under your care--He likes you all very much.

"I thank you again for all that you are doing for us."

Yours sincerely

(Sign manual)

²¹ "Baroda State Records" preserved at the Lakshmi Vilas Palace. There was a mixture of Marathi and Gujarati. [Notes taken Feb. 19, 1973]

Origin of the Baroda Library Movement

Rice says:

Closely connected with Compulsory Education is the Library Movement, which is a special feature of the State, and in which it can claim to be the pioneer. Although the Maharaja is personally a lover of books and has himself written one or two, his many-sided activities in education, in art, in music, in literature, have in their public manifestations only one aim--the cultural education of his people, and through his people to all India.²²

Keep in mind the Letter to the Curator, Baroda Central Library dated 26-7-1926 from the Secretary of the Carnegie Trust of U.K. regarding the Library Movement of the Baroda State.

Baroda Library Movement

His Highness the Maharaja Sayajirao Gaikwad of Baroda is the pioneer of the public library movement in India. It was the State of Baroda which established for the first time on the soil of India a state-supported network of free public libraries available to all irrespective of caste, class, color, creed, social status or any other differentiating characteristic. This public library movement aroused great interest both in India and abroad.

The Maharaja assumed power in 1881. Since then he continuously tried for the promotion of learning and culture in his State. This movement was part of a general renaissance of the state at all levels--political, social, and economic.

During his very first visit to the United States in the year 1906, the Maharaja was greatly impressed by the development of public libraries there. For example, Kudalkar says:

"To an educational enthusiast and an idealist like His Highness, who had already introduced free and compulsory primary education in his State, the splendid sight of thousands of public libraries in the U.S.A. could not but appeal."²³

Kudalkar also had seen them, though at a later date, but, perhaps more extensively. He had met Dewey too.

BARODA LIBRARY MOVEMENT Conceived in COLORADO SPRINGS 21 JUNE 1906

Without waiting for his return home, he cabled an order to his Education Commissioner:

²² Stanley Rice, *Life of Sayajirao III of Baroda*, Vol. 2, p. 70-71.

²³ Refer to my *Baroda Study*, p. 36. Kudalkar: *The Baroda Library Movement*, 1919.

It is necessary to establish libraries in every taluka or peta-mahal so that the rural people may get opportunities to read books, newspapers and periodicals.²⁴

"The Education Commissioner was instructed to work out a detailed scheme to implement the objective immediately. The Maharaja further assured his Minister of the necessary guidance based on his own direct experience of such institutions in America and Europe should any difficulty arose. Rs. 30,000 were sanctioned for opening libraries in villages for the diffusion of knowledge and the awakening of interest in educational and industrial movements of the present times."²⁵

Under-Secretary writes to Dewan Saheb:

"Your Excellency,

"His Highness the Maharaja Saheb thinks that it is desirable to establish libraries in small towns and villages, at least one in ten villages as they would create a love for reading and conduce to the spread of knowledge. He therefore desires that the advantage of libraries should be made known by Subas and Naib Subas to members of Local Boards (Taluka and District). They may also be given to understand that if they start such institutions of their own accord, Government may see their way to help them though they do not make promise to that effect. [A bureaucratic statement, at least in this respect.]

Yours obediently
(Sd. A. N. Datar)
Under-Secretary

To
His Excellency
The Dewan Saheb, Baroda"

*

*

*

93. Draft for Rules for Starting Libraries.

"Mr. Datar also wrote to Prof. Bumpus on this subject in his letter of the same date. The letter read: 'I am directed to send herewith draft rules for starting circulating libraries in the Baroda State. His Highness desires that you should go through them and suggest any additions and alterations, etc. that you may deem proper [so Bumpus was regarded also a library expert!] They are only a rough indication of the outline. You may be able to throw a considerable light on the subject from your knowledge and experience of the working of libraries in this country.'²⁶

²⁴ Vaḍodarā Rājyanī Pustakālaya Pravṛtti (Vaḍodarā: Pustakālaya Sahāyaka Sahakārī Maṇḍala, 1927), pp. 42 ff. In Gujarati.

²⁵ *Administration Report, 1906-07*, p. 157.

²⁶ America's contribution. Bumpus might have given some library advice as well.

"The draft rules, 11 in number, sent with the letter provided for the division of each taluka in circles [peta mahal] and the provision of one library for each circle. Arrangement for the purchase of books, supervision of the libraries and for issuing books were suggested [?]. It was provided that the Government should give a grant on certain conditions for a temporary period of three years. Every member of the public was to have a right to go to the library to read books and periodicals without any restrictions." [excellent]

My Observations:

I have read this for the first time in Baroda, Feb. 1973. This is a foundational work. Government officials were regarded competent enough to spread the gospel of libraries!

Government aid was not regarded perennial!

The principle of--Books for All--laid down firmly.

Promotion of Literature

Library movement in Baroda was only a part of the general cultural renaissance generated by Sayajirao, who had truly imbibed the spirit of the New Age during his sojourns in Europe and America. Not only did he found libraries and institute the system of compulsory free primary education in his State, but he also helped in the creation and publication of good healthy literature in the regional languages in the form of original writings by great writers and translations by specialists.

Specifically, Sayajirao endowed a sum of Rs. 200,000 for the promotion of Gujarati literature. Translations of suitable English books in Gujarati were published under a series called *Āri Sayāji Sāhitya Mālā* (Shri Sayaji Literary Series). A new series was started in 1918/19. It was called the *Ūrṣ SayĀji BĀladnyĀna MĀLĀ* (Shri Sayaji Children's Knowledge Series) "with the express purpose of reaching the young when leaving school." There was another series called *Prācīna Kāvya Mālā* (Old Poetry Series).²⁷

Many other literary and cultural societies of Gujarat rendered valuable service to the cause of the promotion of Gujarati literature by the production of useful publications, which helped in the growth and development of libraries and reading in Baroda. Among such voluntary agencies may be mentioned the name of the Gujarat Vernacular Society of Ahmedabad. When a library got its name registered with the Society by paying Rs. 50/-, it received all the books published by the Society costing up to Rs. 1, and the *Buddhi prakāsh* (journal) free of cost.

²⁷ *Education Report*, 1918/19, p. 53.

Sayajirao Promotes Libraries

Gaikwad of Baroda, a Great Promoter of Libraries

Sayajirao was way ahead of his contemporaries by several generations. "A free library is no longer such a novelty in India as it was towards the end of the nineteenth and the beginning of the twentieth centuries. Thanks to the impetus given by Sayajirao, the library movement gathered strength throughout India during the last fifty years."²⁸

H.H. Lays the Foundation Stone of the Bombay Marathi Library

File No. 17/86 of the Huzur English Office, Khangi Dept., (Royal English Office, Private Department) pertains to Maharaja's 8th Trip Abroad. It is headed: "8th Trip; Return of H. H. the Maharaja Saheb from Europe, 1910." Sampatrao Gaikwad was the Khangi Karbhari (Private Secretary) at the time. H. H. was due at Bombay on Friday, December 16, 1910, and at Baroda the following day, in the morning at 9:00 a.m.

On Dec. 2, 1910, C. N. Seddon wrote from Baroda to H. H. He was on his way back to India and the letter was intended to catch him at Aden. In this letter, Seddon informed Maharaja, among other things: "Mr. Borden has arrived--I dare say I may have already reported it."

The Times of India of December 17, 1910, reported that on Saturday afternoon (i.e. on December 17) Maharaja Sayajirao performed the ceremony of laying the foundation stone of the Bombay Marathi Library at Girgaum, Bombay.

The paper reported:²⁹

His Highness laid the foundation stone and briefly addressed the assembly in Marathi. He spoke of the usefulness of an institution like library as a means of spreading knowledge among people and said those who took advantage of such an institution should give the benefit of the knowledge gained by them to their less fortunate brethren. Otherwise the object of founding it would be frustrated. In this country education was a great necessity. They know that there were many millionaires in India, who could do much for the progress and well-being of the country, but their ignorance of what knowledge and science could do prevented them from taking a higher view of life.

Evidently Maharaja's departure for Baroda was delayed. Probably at this meeting H. H. spoke about his having brought an American librarian to Baroda.³⁰

²⁸ *Maharaja Sayajirao III Centenary Commemoration volume, 17th March 1964, Baroda.* Baroda: J. M. Mehta, 1964. p.12.

²⁹ Clipping from the paper. He could not have spoken but in Marathi!

³⁰ Not necessarily. Because Shah says that reference to "bringing a

Shah does not give any reference. Neither does he tell us whether the original was in Gujarati or some other language. The Gujarati version appearing here is so poor in literary merit, that one could easily infer that it was not the original--it is merely a translation, and that too of an inferior quality. Sayajirao had stopped in Bombay just for a day on his way to Baroda after landing in India. It is possible that the citizens of Bombay might have presented him with an address of welcome. In response to this, whatever he spoke contained the above passage, or at least a gist of it. That incidentally shows how much importance he attached to library development and Borden's appointment to Baroda.

H. H. spoke in Marathi, at least while laying the foundation stone. It would be quite appropriate too. See the report published in the *Times of India*. The paper refers to the laying of the foundation stone of the Bombay Marathi Library. It is not certain whether we have here two functions (gatherings) or only one! Most probably two! The other speech could very well have been in Gujarati or even in English.

Public Libraries for Public Education³¹

BY MR. B. M. DADACHANJI, B.A.

(Reprinted from the *Indian Review* of June 1912.)

"While Europe and America are making rapid progress in all directions, rising higher and higher every year, India is lagging far behind. With her glorious past, which after the lapse of nearly thirty centuries still challenges the admiration of the world, with a people endowed with good qualities of the head, India is a country fitted to take her intellectual place with other civilized nations, if proper steps in the right direction are taken. She has already shaken off her lethargy of centuries, and her manifold activities lying dormant for ages and threatened with extinction hold out the promise of being revived and quickened under the elevating influence of Western civilization combined with the opportunity offered by the Pax Britanica.

"The future of India depends to a very great extent on the status to which the masses can be raised. Their present degraded condition is solely due to ignorance. No country can ever hope to attain greatness, mental, moral or material, if it can boast of only a small percentage of its population being tolerably or even highly educated, while the masses are left to grovel in darkness and ignorance or merely taught to read and write.

"The question of free compulsory primary education as one of the essential means for the uplift of the masses has long been before the Government and Indian leaders. The Hon. Mr. Gokhale's Bill has done more than anything else to focus on it the attention of the whole

specialist in Library Science from America" was made in a speech responding to the address of welcome.

³¹ *Library Miscellany*, 1(November 1912):33-35.

See the last page of this article for the inspiration received by Sayajirao through his travels in the West.

country. Important as the question of the diffusion of elementary education is, Indian educationists do not seem to have realized the equal importance of free public libraries as an educational factor. It has yet to be recognized that no scheme of school education, however costly or elaborate, can ever succeed without an extensive, co-working scheme of public libraries. That is one of the chief reasons why the large number of persons already turned out by the schools and colleges during the last 60 years have given such a poor account of themselves, in spite of the great help and impetus given by the British Government, and it is safe to premise that the rate of India's progress will not be as great as could be desired, by the mere multiplication of schools and colleges, so long as proper attention is not paid to the question of libraries.

"In the evolution of societies, herds of men have been succeeded by mobs of men, and in the evolution of the mob the reading mob has replaced the shouting mob. To bring about such a result is an easy task compared with that of organizing the reading mob into societies of thoughtful men, mindful on the one hand of the best traditions of the human race and open on the other to the latest revelations of science. From this point of view, then, the problems of national education resolve themselves into problems of aims and methods of reading and a new significance attaches to the place of literature among instruments of culture and to the library among institutions of learning. These vital problems bring us face to face with the question: How can the school and the public library be brought into such position that the one may supply what is lacking in the other? How can the library re-enforce the school and the school re-enforce the library?"

Dadachanji enunciates "The Library Religion."

"Even the mere study of the library literature will infuse in the leaders a good deal of enthusiasm. But to be really successful in such matters one must need to be drunk with enthusiasm. Whoever desires to place himself in that state should pay a visit to the best libraries of Europe and America.

* * * *

Library Religion

"Some idea of the importance of such a visit may be formed from the fact that when His Highness the Gaikwad visited the libraries of the West and studied their aims and duties, methods and activities, he became inspired with the new religion--Library Religion--which he has been preaching from his capital at Baroda. India has for centuries been the home of many great and ennobling religions, but she will have to welcome this new religion for the salvation of her children."

The message of American libraries and librarianship has continued to inspire the Indian librarians. For example, see the *GranthĀlaya* (periodical).

Library Philosophy

Sayajirao performed the opening ceremony of the "Sharda Mandir," (the Temple of the Goddess of Learning), the new building of the Marathi Grantha Sangrahalaya, the representative Marathi Library in Bombay on 7 November 1912. Two years prior to this occasion, i.e. on December 17, 1910, he had laid the foundation stone of the same, just after he returned to India from his second world tour.

The full text of the speech appears in *Speeches and Addresses of His Highness Sayajirao III, Maharaja of Baroda, 1877-1927*. (London, Macmillan, 1928). The same speech had appeared earlier in the *Library Miscellany* (November 1912, 1:29-30). The two texts differ to some extent. Here we are following the text as it appears in the *Speeches*.

"LADIES AND GENTLEMEN--Two years ago the opportunity was given me to lay the foundation stone of this building in which we are today assembled which is dedicated to the benefit of the Marathi race.³² Since then, I may say with feelings of gratification that I have brought about the founding or the reorganization of over 300 free public libraries in my own State; small libraries, many of them; small, indeed, most of them; and yet on their shelves are 120,000 books, and from those shelves 116,000 books have been issued during the past year. So, from the standpoint of a fellow-worker with you, I may say that it is with the greatest pleasure that I have accepted your invitation to assist in the dedication of this building that is to mean so much to the future of the Marathi people.

"A library is instituted to preserve the record of the deeds and the thoughts of men, for the instruction and enlightenment of future generations, so that those who are about to take up their share of the work of the world, their own part in the advance of the human race in intelligence, in civilization, in power, may start from the basis of achievement gained by the countless generations before them.

"The school teaches the boy to read, that he may know what men are doing and what they are thinking; it imparts certain rudiments of knowledge that he may begin his life a little better prepared to meet the problems and the trials of that life than his father was before him. The college takes the selected few still further on in the acquisition of the knowledge that has been gained by the slow and the painful work of former generations. It teaches the youth to reason, that he may distinguish right actions from wrong actions, right methods from wrong methods. It teaches him how to apply his reasoning powers to the larger affairs of life.

"But although the school may start him in his life's work, and the college carry him still further on, neither school nor college can take him to the end. To whatever end may be within the measure of his capacity, to that end he must strive himself. To reach that end he may mix with men of affairs, of the small though important affairs of his

³² Maharaja laid the foundation "two years ago" from 7 November 1912, that is, when he returned to India in 1910 after his second world tour. He had spoken then of having brought an American library expert.

village or town, of the larger affairs of his State, of the still larger affairs of the Empire, of the greater affairs of the world. Or he may choose to cast his lot with the philosophers, with the thinkers of the age. But whether his mind inclines him to action or to meditation, he must first enroll himself as a pupil in "the people's university"--the library. He must saturate his mind with knowledge of the deeds of other men, that he may emulate them. He must study the thoughts of others, that from the basis of those thoughts he may rise to still higher flights.

"How important it is, therefore, that this library, to which he must resort in preparing himself for his career, should be a collection of books well and carefully selected that he may make no false start that must be corrected and lived down before the real work of his life may begin. How important it is that the collection, be it small or large, be well classified, that the deeds of men like himself be ready to his hand, that he may fill his mind with the thoughts of others without waste of time or effort.

"A library must be built up as men are built, slowly and carefully, and with due consideration of the work to be performed. This is an institution that should never die: an institution the work of which in the future may help or mar the men by whose hands that future will be formed, and we must look well to our handiwork that the generations to come may be benefited, that we may be honored in the thoughts of our children.

"We dedicate this building for Marathi men of today; for Marathi children of to-day who are to be the Marathi men of to-morrow; this library, that shall tell them of the thoughts and deeds of Marathi men who have gone on before them, and shall tell the thoughts and the deeds of Marathi men of today to men yet unborn."

Sayaji's All-Pervasive Reforms--1908

The great achievement of Sayajirao in implementing all-pervasive reforms was well-noticed in England as early as 1908. The present author in his previous study on Baroda (1969) wrote:

The effect of these unusual developments in Baroda did not remain confined to her territorial limits. Echoes of the Maharaja's great reforms were heard in the House of Commons of the British Parliament. On March 31, 1908, Mr. O'Grady asked the Secretary of State, Morley, if he knew that in the native State of Baroda the Maharaja had separated the judicial from the executive functions, restored local self-government in the form of the ancient village panchayat, instituted primary education, compulsory and universal, throughout the State, and had further instituted the reform of popularly-elected members in the Legislative council, and if so, whether the Council of India would consider such reforms, with a view of suggesting to the Viceroy in Council their application to other native states, and so to India as a whole.

The Secretary of State for India (Mr. Morley, Montrose Burghs) replied:

I am aware of the measures recently introduced in Baroda; their results will be watched with interest, and will be considered in their bearing on Indian administration generally.³³ p 1 But I need hardly say that I cannot undertake forthwith to suggest³⁴ p 2 the introduction of similar measures in the whole of British India, and I certainly cannot interfere with the discretion of the rulers of other States.

³³ Great Britain, House of Commons, *Parliamentary Debates* (4th Series, U.K. of G.B. and Ireland). Vol. 187, Col. 306, March 31, 1908.

³⁴ We fail to understand what was the SIN in "suggesting". Imperial Bureaucracy is after all BUREAUCRACY.

Education and Libraries--1912

Sayajirao's Love for Scientific Study

Sayajirao believed that India could not make any progress without the industrial development. He advocated intensive study of the science and stressed the need for scientific experiments. He had provided a Kalá Bhavan [Arts Institute] at the very early stage of his rule. It had been his intense desire also to establish a Science Institute. During his Golden Jubilee Celebrations he decided to implement his wish.

A place was designated to be the site for the new building of the Central Library (on the Sursagar Lake). But it was given to the Science Institute!

Maharaja's Philosophy of Library Service

Sayajirao: The Maharaja did not attend a formal school, yet through self-study and the association with the learned, he became a highly-cultured man. He had a firm conviction that it was possible for everyone, even an ordinary man, to develop the same kind of love for books that he had. Sayajirao believed that if a library is once opened in a community, the people would get used to books to such an extent that they would continue to support it forever. If this had been true, all the money, labour, and energy expended by modern public libraries even today for publicity and promotion to generate and sustain interest of the people for books and reading would be uncalled for. In fact, there is always a need for sustained effort to bring the reader to the library or even to reach him at his home. An effective library service cannot be maintained without extensive library propaganda.

Borden: Borden believed that all the persons once associated with the work of libraries would continue to render self-less service forever without any financial reward. He says that a small library could be kept in a local store and the storekeeper can also work as the librarian. According to Borden, the prestige attached to the job of handling a collection of books should be enough incentive and reward to render this service. At New Haven, Connecticut, he had initiated a home delivery service of books and had used his own car for the experiment. He himself drove the car and delivered the books in the area to the enrolled members. But Borden was a professional librarian, a pioneer leader. He was a missionary. He was an apostle. Such an enthusiasm and drive cannot be, as a rule, inculcated in all the store-keepers. Even the teachers in the state primary schools of Baroda found it difficult to manage the village libraries, although the management of libraries was prescribed as one of their official duties by the Education Department. The Maharaja had a fairly elaborate philosophy of librarianship. He wanted the library work to be divided into two sections, English and vernacular. He advocated the use of both. He did not want the libraries to restrict their benefits to a few people enjoying higher social status, and to neglect the masses. "Vernacular libraries should be encouraged, and with this in mind I have caused the establishment of

small vernacular libraries throughout the villages of the State."

He did not give away libraries as gifts. He wanted the people to contribute their share. "Nothing can be got without trouble. Knowledge cannot be attained without self-sacrifice."

The Maharaja always thought in terms of the whole of India. He was a true nationalist.

It was at an inspiring meeting of the Baroda Library Club that he enunciated his library philosophy, his library creed, which came to be cited so often everywhere and with which we have begun this work. Addressing the librarians, he said: "Your duties and responsibilities are great, greater even than those of Magistrates and Subas [Divisional Commissioners]."

"Mr. Borden realizes the importance of this phase of the work [with children] as well as I do, and I have no doubt that his idea will be carried out by his staff."³⁵

India's Backwardness

"For the solution of these problems it is necessary first of all to recognize that the public library is an integral part of public education--not an adjunct merely, but a necessary complement of it. The relation of the school to the library is that the former stands for the acquisition of the mere rudiments of knowledge in certain subjects, the latter for the amplification and rounding out of that knowledge. The atmosphere of libraries is a necessity of education taken in its most comprehensive sense. Whoever wishes to live in the present and do anything for it or for the future must be familiar with the past, and also must be familiar with what others are doing in his own, or in parallel lines. No one can do anything vital for an age unless he understands it thoroughly, and no one can understand the age thoroughly unless he broadly grasps the facts that make it and have made it what it is. Such understanding, such grasp can only be obtained in the atmosphere of well-equipped, well-conducted libraries."

In his *Introduction to Baroda and its Libraries*, Rao Bahadur V. T. Krishnamachari emphasized that the library movement in Baroda was part of a carefully devised program of mass education inaugurated by the Maharaja of Baroda in 1893, in which year he introduced as an experimental measure compulsory primary education in one of the Districts of the State [Amreli]. It was successful and the area of compulsion was gradually widened. By 1907 the entire State was covered with the provision of compulsory, free, primary education. The Maharaja had fully realized that the provision of compulsory education without the concurrent provision of libraries was neither wise nor adequate.

³⁵ Appreciation of Borden by Maharaja Sayajirao. Source: Sayajirao III, Maharaja of Baroda, *Speeches and Addresses*. (London, Macmillan, 1928. 520p. The writings of the Maharaja on libraries and librarianship are incorporated into this book as far as possible.

Krishnamachari says:³⁶

His Highness soon realized that universal education required as an essential supplement to it a network of free public libraries which would keep literacy alive and enable men and women in rural areas to have access to sources of knowledge not hitherto open to them. He insisted that 'libraries should not limit their benefits to the English knowing readers but should see to it that their good work permeated through to the many' and that 'vernacular libraries should be encouraged' so that every citizen of the State 'may enrol himself as a pupil in the "peoples university" the library. [p. xxi]

Krishnamachari then proves by means of statistics the highly developed state of libraries in Baroda, and then says:

To me the most gratifying feature of it all is the place the library fills in the life of the village. In my tour I examine boys and girls who have left school, to ascertain the extent of lapse into illiteracy among them, and invariably find how negligible this is in a village with a library.³⁷ For, directly a boy or girl leaves the school, he or she becomes a member of it. The provision of a good building for the library was a favorite manner of celebrating His Highness' Golden Jubilee; and it often happens that the library building is the best building in the village, and serves as a meeting place for all local interests. [p. xxii]

Krishnamachari cites the following library creed of the Maharaja:

A library must be built up as men are built, slowly and carefully and with due consideration of the work to be performed. This is an institution that should never die; an institution the work of which in future may help or mar the men by whose hands that future will be performed, and we must look well to our handiwork that the generation to come may be benefited, that we may be honoured in the thoughts of our children.[p. xxii]³⁸

Carnegie Inspires Sayajirao

Waknis compares Carnegie's "foundation" grants with the State aid in Baroda. Let it be noted that Carnegie's grants were meant only to initiate by providing a permanent library building. Waknis justified

³⁶ Newton Mohun Dutt. *Baroda and its libraries*. Baroda:Central Library, 1928. 191 p. [Cf. Introduction, pp. xxi, xxii, xxviii, xxxi, xxxii, & xxxiii.]

³⁷ Mehdi Nawaz Jung also expressed similar views.

³⁸ Certainly he was honored. He deserved more! Wake up India!!

Baroda's not giving the aid continuously. That is not proper. Whatever Baroda gave was the "tax" money, taken from the people. The taxed subjects were given the grant-in-aid. Such was not the case with Carnegie. Carnegie was not the "ruler" of the kingdom where the libraries were established. What he gave to the communities were his own "earnings." So Waknis was not justified in saying that the State grants cannot be continued forever!

Indirect Taxation for Libraries in Baroda

The contribution by the State and Local Boards was certainly the "public" money--proceeds of taxation. Just by subscribing to the General Fund, people became the "masters," "managers," or "proprietors" of the Library where two-thirds belonged to all! This is a very important point to note. The above is merely a digression. The only point I wanted to make here is that Sayajirao was greatly influenced by the munificence of Carnegie. Both tried to give to the people what they themselves could not get in their early life!

R. P. Masani, writing under the title "Sayajirao Gaikwad: A Few Reminiscences" in the *Commemoration Volume*, has shown the influence Andrew Carnegie exercised over the mind of Sayajirao, leading him to promote libraries in his own kingdom. "The reason to recall Carnegie's Gospel of Wealth is to indicate the impetus given by the American millionaire in Sayajirao's days to the provision of free libraries." (p. 10)

Baroda librarians have paid great tributes to the noble service rendered by the Bombay Social Service League through its Travelling Library Service, as inspired by Baroda's achievements. The Secretary of the League too has openly acknowledged his debt to America and Baroda. Masani discusses Carnegie's influence on Damodardas Sukhadwala, who donated large sums of money to Social Service League. He says: "In progressive Bombay, however, there was a public-spirited citizen, a Hindu merchant of modest means, Damodardas Sukhadwala, on whom Carnegie's enthusiasm for the establishment of free libraries appeared to have created a profound impression." (p. 11-12)

Library Training & Library Work

Sayajirao on Library Education³⁹

"At the November meeting of the Baroda Library Club, taking up the suggestion of Principal Clarke for instituting a post-graduate course in library science in the Baroda College, H. H. the Maharaja said that when he came to the meeting he had no intention of being more than a passive listener, but what the lecturer and the Chairman had said induced him to venture a few words in support of the lecturer's suggestion of forming a post graduate course in Library Economy in the Baroda College, of which institution the lecturer was the distinguished head. Such a course was badly needed in India and the intense library activity of the Baroda State made that College the fittest institution to offer such a course to the Indian graduate. There would soon be a demand for trained library workers. Many States were about to follow the example set by his own State in founding systems of free public libraries; and some of them had already written to him asking him to recommend competent persons for such work."

Supporting the proposal to institute a post-graduate two-year course in library science leading toward a diploma, the Maharaja predicted that there would 'soon be a demand for trained library workers.' He was aware that Mr. Borden was 'too zealous in his work for the Baroda Libraries to spare any of his trained assistants for work in other states, however important that work might be.' But as his zeal was so great, he might train others for the work, who would extend it throughout India. The Maharaja believed that if the ability of Borden to train men in his own special line could be combined with the like ability in allied lines possessed by the staff of the Baroda College, an institution might be established that would 'work incalculable good to India, an institution similar to the one⁴⁰ in America, in which Mr. Borden was then a lecturer; an institution which has since been the chief factor in giving America the lead in library work.⁴¹

Borden Inspires the Maharaja

The Maharaja had great ideas, noble ideals, and high expectations. However, he could not achieve all that he had desired. The Maharaja recalled the events of 1911 when Mr. Borden began his library training in Baroda. The word was sent to every corner of India that the State of Baroda was willing, without charging any fees, to train people in library science. Speaking before the Baroda Library Club, The Maharaja said:

The persons who failed to respond to the call were not

³⁹ This was an "Editorial note" in the *Library Miscellany*, February 1913: 78-79.

⁴⁰ established thirty years ago p 2 The allusion is to the School of Library Economy, established by Melvil Dewey at Columbia College, New York in 1887.

⁴¹ Sayajirao Gaikwad III, Maharaja of Baroda, *Speeches and Addresses, 1877-1927* (London: Macmillan, 1928), p. 324.

farsighted and intelligent enough to realize the importance of library work. But now happily, another era has begun. With Mr. Clarke and Mr. Borden working in co-operation, great results can be attained and the illiteracy of the masses be much lessened.⁴²

However, the proposal could not be implemented and the Baroda College never became a center for library training.

Sayajirao on Libraries and Education⁴³

At the Diamond Jubilee Celebrations of the Shree Jayasinhrao Library, Baroda, 16th December 1937, Sayajirao spoke:

"LADIES AND GENTLEMEN--I had no intention of speaking on this occasion, but the address of our learned lecturer describing in such interesting fashion the libraries of the world, tempts me to say a few words.⁴⁴

"What I see here to-day vividly recalls to my mind memories of long years ago. I remember well the site and scenes of the day this library was founded. The neighborhood was then overcrowded with narrow, dark and dirty lanes, wretched, uninviting shops, miserable houses, tenements and temples, unhealthy and tiresome for the pedestrian. What a delightful transformation we find to-day! Our city now looks charming with its broad and well-lit streets lined with trees. Stately buildings depict different schools of architecture and, together with the amenities of modern civic life which we now enjoy, the whole scene has not only changed but in many respects has indeed become charming.⁴⁵

Turning to the learned lecture of Father Heras, I doubt if I can usefully add anything to what he has told us. As regards his flattering references to what I have been able to do, I make no claim to have been more than partly successful in my efforts to promote the welfare of my people. We do not all get equal opportunities in life, nor do we get sufficient scope or encouragement for what we wish to do. **I have done the best I could within my limitations and I am happy to say that I have been able to provide a network of libraries for my people, bringing about a healthy change in their outlook, culture and general knowledge.**

"Father Heras has given us an excellent description of the large and varied collections of books and manuscripts stored at different

⁴² *ibid.*

⁴³ Sayajirao Gaekwad III, Maharaja of Baroda. *Speeches and addresses*, Cambridge, Privately printed at the University Press, 1927-1938. 4 v. v.4, 1938, pp. 866-71.

⁴⁴ Sayajirao was a great speaker. He could not resist the urge of speaking if and when an occasion arose. Similar sentiments were expressed by him when the proceedings of a meeting of the Baroda Library Club prompted him to deliver a learned speech extempore, which has remained one of his finest ones on libraries and education.

⁴⁵ The same kind of metamorphosis in the case of libraries and education was successfully brought about by the Maharaja.

times by different nations. From these collections has flown the stream of knowledge which has given light and happiness to mankind. It is a matter of great regret that in Spain, from which, I think, our able lecturer comes, these ancient monuments are threatened with complete destruction owing to political troubles. Let us hope that these difficulties will soon pass, that peace will not long be delayed and that Spain's ancient culture and civilization will be preserved.

"India's culture illumined the world of the ancients. But during the interim period of ignorance and darkness, India has not been able to maintain her link with the past or to plan adequately for the future. If we wish to keep pace with a world which advances daily, it is essential that we should acquire more and more knowledge and spread it far and wide.

"We cannot adequately measure our progress unless we come into contact with other people and try to make ourselves conversant with their achievements. For this purpose we must visit countries far and near, for thus and only thus can we widen our knowledge, estimate where we stand and determine what path we should follow. By reading and by study, you can of course obtain much practical knowledge, useful in your daily occupations. Naturally all reforms cannot be good for us, and some may be impracticable, but by studying the really good customs and methods of others, by adopting and molding them to our needs, we shall certainly improve our lot.

"We all know something of the vicissitudes through which our country has passed, and of the defects that have retarded our progress and stunted our growth as a nation. Appalling ignorance and unnatural class divisions are, in my opinion, the main reasons for our backwardness. What a shocking percentage of illiteracy we have among our 35 crores of people! The very thought of it is sufficient to make us shudder and feel ashamed. Therefore our primary and foremost want is education and spread of knowledge. With that object, I have opened many schools and libraries and I urge you to take full advantage of them.

"If you are really anxious to progress you must work hard and strive for it. Study well the methods of Western races and apply the knowledge thus gained to your everyday life and to the many religious and political problems that await solution. I urge you to give up, once and for all, faulty notions and dogmas in religious matters, and also the vices and defects which are the products of subordination and want of scope and freedom. Do not hesitate to introduce reforms which will give you refinement and health. It is hardly necessary for me to say that the happiness and prosperity of the individual or of society in general, mainly depend upon these things. **By generosity of heart and diffusion of knowledge, you will come to realize that we are all the children of one God. Only when you fully understand that truth, can you render full service to humanity. Keeping that aim always in sight, do your duty according to your light. Each one of you possesses strength, but real strength lies in unity. Acquire that real and noble strength and work in harmony and conjunction with others, and you cannot but do good to yourself and to society, while progress will proceed unchecked.**

"In order to secure that strength in unity, you must abandon mutual

conflicts and petty squabbles, which are the products of distrust, class divisions, selfishness and similar vices. Do not treat one particular class as untouchables. They have enough worries without that and you must try to reduce their suffering and enhance their happiness. **Forget all differences of race and religion, caste and creed. Whether Hindu, Muslim or Christian, for our salvation, you must all unite under one banner as one nation.**

"The name of my late son, Prince Jayasinhrao, has long been associated with this library. After he had completed his education at Harrow, I sent him to Harvard in the United States, so that he might learn that >uin work lies our honor>w [emphasis added]. He thus received excellent higher education, the education that I myself longed to have but could not get through circumstances well known to you. But I tried to give to my sons what was denied to me. I sent them to colleges in different countries in the hope that they would use their acquired knowledge to further the happiness of my people. I must admit that I did not completely realize my object.

"As for myself, though I had no opportunity to receive a university education, I devoutly and zealously utilized all the available resources at my command in acquiring such knowledge as I could from reading good and useful books. I have studied them, and have endeavored to apply my knowledge to everyday problems, trying to serve my people and secure their happiness. Though I have not succeeded in achieving all my desires and ambitions, I have done my best. Ladies and gentlemen, I look upon you as my children and it is my desire that you should have education and acquire knowledge. Thereby you will make headway towards the fulfillment of your cherished hopes and thus achieve happiness. Such has been my own aim in all directions. I have never lost hope as the result of failures, though often they have brought unhappiness. We learn by experience and every failure brings experience and enlightenment.

"I know that many of you go to Europe and other foreign lands but how many of you derive proper benefit from your travels? I sometimes think that you hardly see the good things there and I am afraid that sometimes you also bring back with you the less desirable habits. Furthermore, if you receive higher education and are attracted by diplomas, degrees and other labels only as a means of government service, then that higher education is being wasted. You must cultivate your intellect and strength of character, and actively promote the arts and industries of your country. We are laggard in that respect, and economic difficulties are partly responsible. But knowledge alone will not help us much unless we give up faulty habits and servile mentality, and boldly eradicate those social evils which have been such a hindrance to our progress. Cultivate practical wisdom with the aid of knowledge, to serve both the individual and society. You will find our Vedas urging: "Give away that food (knowledge) and satisfy (remove? quench?) hunger (ignorance)." You can raise society and our land to a high level of culture and progress if you place proper education and knowledge at the disposal of the poor and ignorant, increasing thus their chances of happiness and self-support."

Library Policy-1933

CAUTION AND CARE EXERCISED

Although the Maharaja had such a great enthusiasm for libraries and wanted to promote them to the maximum, yet he had to be practicable and reasonable as every good administrator ought to be. He was cautious and careful. From Paris he wrote to his Dewan:

"8. Lastly, the policy of opening libraries in the villages has been started and I encouraged it. I wish this policy to be slowly carried out as I have doubts whether the Panchayats and the other State finances will stand the strain. Although each item may sound very small but the collective amount will be large and also notwithstanding that the work will play some part in bringing and keeping up the knowledge imparted by the elementary education.

"9. So much has to be done for the need of the villages that we have to be careful that we do not squander away the little money we have available.

"10. Slacken the policy of opening libraries unless the villagers pay all the expenses of it.

"11. Calculate roughly what is being spent now and what will be the total expenditure and get that sum approved before pledging the Panchayat and the State Finances."⁴⁶

⁴⁶ Extract from a letter from 6, Avenue Van Dyck, Parc Monceau, Paris, dated the 7th June 1933, from H. H. the Maharaja Saheb to H. E. the Acting Dewan Saheb.

Sayajirao--Plans and Proposals, 1918

Planning For Beautifying Baroda & Construction a Library Building

Letter No. 1650, p. 1035-6
Lakshmi Vilas Palace, Baroda, 27th August, 1918

My dear Mr. Spielmann,

"I was very pleased to receive your most interesting letter and report.

"...I have not received this report before. It is very interesting and I thank you very much for the same. As to Mr. Lutyen's Library plan, the Department will write to you if they have not done so already. In fact most of the public works have been brought to a standstill here, because of the increase in rates due to the War. I have some very good ideas in my head just now for the improvement and beautifying of Baroda. Unfortunately there are so many stages between the getting of an idea and bringing it to fulfillment that I almost despair of ever getting any idea worked out to its fullest expression."⁴⁷

I have already reported in my Baroda history (p. 167) that Sir Edward Lutyens of the Government of India was a great architect and he drew a plan for the building of the Baroda Central Library which happened to be the fifth in the series. Didn't he also design the New Delhi Central Secretariat, etc.? Yes. The Maharaja always aimed high, very high.

The Maharaja was quite frank. Even though he was a MAHARAJA, he could not fulfill all his ambitions!

⁴⁷ *Selected letters of His Highness the Maharaja Sayajirao Gaikwad*, Vol. III, 1916 A.D. to 1920 A.D., p. 1035-6.

Sayajirao Appreciated

The following "Editorial Note" appeared in the July 23, 1910 issue of *The Outlook*, a weekly newspaper, published from New York, by the Outlook Company. The Maharaja Sayajirao Gaikwad had just finished his second American Tour. At the time, Lyman Abbott was the Editor-in-chief.

The Maharaja of Baroda

"Last week the Maharaja Gaikwad of Baroda terminated his American visit. The appellation Gaikwad is the specific title [!] for the Maharaja of Baroda. The Maharaja is one of the three most influential native rulers of India, the other being the Nizam of Hyderabad and the Maharaja of Mysore. Compared with Hyderabad or Mysore, Baroda is a small state. But politically, educationally, and industrially it is the most advanced of any of the Indian native states and its ruler is more alive to cosmopolitan influences than is the Nizam of Hyderabad or the Maharaja of Mysore. Baroda [city] with a population of over a hundred thousand is the capital of the State of Baroda. Though a British political agent remains in the city, the Maharaja is independent of him, save in matters of foreign relations. In his own dominions this ruler exercises the power of life and death. He is an excellent administrator and has added greatly to the prestige and wealth of the State. He has skillfully gathered about him as his ministers clever men, regardless of their caste [!]. But the Maharaja's greatest power has been felt in education. So advanced has Baroda become that attendance at the primary schools is compulsory up to fourteen years of age; last year nearly two thousand families were fined for neglecting [!] to send their children to school. The ruler has also established manual training schools, and Baroda College is affiliated with the University of Bombay. Since the present Maharaja took the reins of government in 1881, he has abolished some two hundred unnecessarily burdensome taxes, lessened others, established an income tax, revised the revenue system, provided for a scientific land survey, started the first cotton mills, built hospitals, and improved the military service. The Maharaja is accompanied on his world tour by his wife, the Maharani, and by his daughter Princess Indira. His son Prince Jaisingh met him here. The Prince has just finished his sophomore year at Harvard, his younger brother being a student at Oxford. Princess Indira is about to enter the University of Bombay, and will be the first Indian princess ever to appear in public at university lectures. Her mother, the Maharani, is as interesting a personage as is the Maharaja. Throughout Baroda her influence has been felt, especially in two ways: First, in education. Believing that the denial of education to women deprives the nation of half its potential force, she has brought about that greater measure of freedom and progress now enjoyed by the Baroda women. Second, her influence is apparent in the movement to advance the minimum age of marriage to fourteen years, which she hopes ultimately to make eighteen. The Maharani and her daughter always wear native dress; the Maharaja and his sons, however, appeared here in European costume. Their visit to America has served to bring us closer to the ancient civilizations of the East, now acquiring a slightly changed complexion from the newer civilizations of the West." (Emphasis added)

NEW YORK LIBRARY ASSOCIATION⁴⁸
LIBRARY WEEK

"The 23rd annual meeting of the N.Y.L.A. was held at Hotel Sagamore, Lake George, N.Y. on Sept. 22-27, 1913.

"To crown all, Mr. Bowker, the old veteran in the library field and the Editor of the 'Library Journal,' the premier library periodical in the West, offered the following resolution:

Resolved that there be conveyed to His Highness, the Maharaja of Baroda, high appreciation and cordial congratulations of this Association, on his successful inauguration of the pioneer movement among the Native States of India of a free public library system for the benefit of the Indian people. [Emphasis in original shown by large type face.]

"The resolution was unanimously passed amidst loud cheers.

"Sept. 27. This was "a day of" passing several resolutions, among which there was one of great importance to the Library Movement in Baroda. This was the resolution put forth by Dr. Hill of Brooklyn Public Library, for conferring on a chosen few the special honour of being elected *Honorary Members of the New York Library Association*. Among the chosen few figured pre-eminently *H. H. the Maharaja of Baroda*, the pioneer of free public library movement in India and *Dr. Melvil Dewey*, the father of the modern library movement in America, as also, *Mr. Kudalkar*, the present Director of State Libraries of Baroda [!] *Dr. Putnam* and *Dr. Bostwick*. This resolution, which was carried unanimously amidst loud cheers, indicates the high sense of appreciation of the work of the Maharaja Gaikwad and of Library Department organized by him, on the part of the library profession of America and is indeed very gratifying to the Baroda State."

Sayajirao Admired by Mehta

In his "Preface" to the *Commemoration Volume*, J. M. Mehta, Vice Chancellor, Maharaja Sayajirao University of Baroda, wrote:

When one considers that he was a ruler of an Indian State who was under the close vigilance of the paramount British power in India and which did not encourage any large reforms in the State which may invite comparisons⁴⁹ with the conditions in British India and which was opposed to any development of national consciousness in the country, one is compelled to admire his sense of patriotism and courage.

The Maharaja had to pay a price for his courage of convictions and for standing up against the mighty machine of the British Raj in India.

⁴⁸ *The Library Miscellany*, 2 (November 1913): 49-56.

⁴⁹ And yet a comparison was made by an M. P., named O'Grady in the House of Commons of the British Parliament and the then Secretary of State had a difficult time in answering the question.

OUR GRATITUDE⁵⁰

"Having strained itself seriously by what the "Dial" (the foremost literary journal of America) called the "heroic venture" of printing its matter in three languages, and by the unusual enterprise of giving a large number of high class illustrations, prepared by the well-known Bombay Art Printing Works, the "Library Miscellany" was on its deathbed. But a touch of H. H. the MAHARAJA SAYAJIRAO GAEKWAR, the Patron-Saint of Literature, has brought it to life again.

"Words fail us to give an adequate expression to our sense of gratefulness to the illustrious savior of the "Miscellany'."

B. M. DADACHANJI,
Publisher,
Library Miscellany"

Here is an appreciation of Sayajirao on his deputing Kudalkar to Europe and America for study and observation of library organization in those advanced lands of the world. The "Editorial" of the *Miscellany* praised the Maharaja and paid tributes to Kudalkar for his selection. The *Miscellany* wrote:⁵¹

"The Maharaja of Baroda, who of all the Native Princes has travelled most, and during his travels learnt most, has the keenest sense of appreciation of the educative value of the study of foreign institutions. He has by this time sent quite a large number of his officials, at heavy expense to the State, for such study, in England, America, and other countries. It was, therefore, inevitable that sooner or later he would send some persons from the Central Library Department on a similar tour. The turn of at least one of them has now come. Mr. J. S. Kudalkar, the Assistant Director of State Libraries, has been selected to visit all the important European and American libraries, and to study their methods of work. The selection is a very happy one, for Mr. Kudalkar is gifted in a notable degree with all the qualifications, which are essential in a man who is to be the head of the Central Library Department. We congratulate him on this further recognition of his merits.

"The event is a notable one in the annals of the Indian libraries, as this is the first time an Indian goes to foreign countries for such a purpose. We might with good reason cherish the hope that the event will also serve the very useful purpose of bringing the extreme importance of the library profession into prominence. It is, therefore, not out of mere thankfulness to the Maharaja, but out of strict regard for our duty as the watch-dog of the Library movement in India, that we hold forth this latest example of the foresight and magnanimity of the Gaikwad as worthy of the highest commendation and emulation."

⁵⁰ *Library Miscellany*, Vol. 3, nos. 1 & 2 (January & April 1915).
Frontispiece.

⁵¹ *Library Miscellany*, 1(May 1913):18.

Literary Digest on Sayajirao⁵²

AMERICAN INFLUENCE IN INDIA is the heading of this article. In the centre there is a portrait of the Maharaja sitting in all his royal glory. There are three attendants, two with objects like *gadÁ* (club) and one with *chÁmar* (whisk). The legend at the bottom of the picture reads:

"AN AMERICAN AT HEART 'The Gaikwad of Baroda, as he appears in Oriental garb and surroundings.' While his looks here seem to belie his Yankee predilections, his reforms in Baroda reveal his underlying Americanism."

The writer of the feature (story) stresses the fact that the occasional visits to the U.S.A. of native princes have a far-reaching effect on the lives of Indians.

"Sena-Khas-Khel" is translated as "Commander of the Select Army" and "Shamsher Bahadur" as "Illustrious Swordsman." Maybe correctly.

The writer enters into politics. Why don't the British educate their Indian subjects? "Maharaja Sayajirao, who has come to us more than any other of his fellow chiefs, was so struck by the liberality with which we make provision for the education of our rising generation that he sent orders home [When?? How??] to make primary education free for all and compulsory for schoolable boys and girls [!]."

When did the Maharaja visit the U.S.A.? First in 1906. He had already made compulsory primary education applicable to the whole state long before he visited the U.S.A. However, the article is interesting. The writer continues:

This innovation caused considerable annoyance to the authorities of British India, for they fight shy of the expense, not only because to meet it they will have to cut down the huge 'white' army kept in Hindustan, but because by investing the natives with knowledge they will make them long for self-government. (emphasis added).

The writer quotes from a Government of India publication certain passages to show the progress made by Baroda in education. He refers to a specific publication entitled: *Statement Exhibiting the Moral and Material Progress and Conditions of India During the Year 1911/12 and the nine preceding years.*

There are references to other American influences. One Mr. R. Cahoon Whiteneck was invited for advice on finance and banking. The writer concludes: During the last four [!] years, an American expert has been busy at Baroda organizing stationary and circulating libraries at the capital of the Gaikwad's state and throughout his dominions.... The annual revenue of Baroda at the time was 5,500,000 dollars.

There is a reference to "Blue Book" also. What was it? Was it the annual Report of the Administration? [Yes.]

⁵² *Literary Digest*, New York. Nov. 8, 1913, p. 866.

The dictionary meaning of the term "Blue Book" is a parliamentary report or a government document, derived from the color of the paper of the government reports of England. Now even if the color is different, the publication is called a "Blue Book."

It is possible that the "Blue Book" of Baroda may be its Administration Report. The color (red) [of the paper or binding?] is insignificant, but Waknis said that his Report of the tour of foreign libraries ("What I saw in England" or something of that sort), was to be published in the Baroda Blue Book (at least in part) but it could not be published due to some reasons, and, therefore, he got it published separately.

But the Baroda Administration Reports did not contain any "external" material of the nature. Possibly Waknis might have in mind the reports of the proceedings of the Baroda Legislative Assembly. *The Congressional Record* of U.S.A., for example, contains such important external material, which gets >uninserted>w. It is a kind of honor.

Baroda Honored Through Motibhai Amin

During the Christmas of 1933, the All-India Public Library Association of Bezwada arranged the First All-India Rural Library Service Conference in Madras under the presidentship of Dr. M.O. Thomas, Librarian, Annamalai University.

The Conference recorded its appreciation of the services rendered by Mr. M.N. Amin of Baroda in the organization of rural and travelling libraries and conferred upon him the title of 'GrandhÁlaya Udyama PitÁmaha' [Grandfather of the Library Movement].⁵³

TRIBUTE TO BARODA: HONOURING H. H. THE MAHARAJA GAIKWAD⁵⁴

"In recognition of his services to the library movement in India, H.H. the Maharaja Gaikwad of Baroda, G. C. S. I., was the guest of honor at a dinner given at Claridge's, London, on 30th May [1935], by the transitive circle called THE LIBRARY REVIEW AND FRIENDS. Those present included Mr. E. Salter Davies, C. B. E., President of the Library Association, Mr. L. R. McColvin, F. L. A., Hon. Secretary of the Library Association, Mr. P. S. J. Welsford, F. I. S. A., Secretary of the Library Association, Mr. W. C. Berwick Sayers, F. L. A., Chief Librarian, Croydon Public Libraries, Mr. J. H. Roberts of the *New Statesman and Nation*, Dr. Modak, the A. D. C. to H. H. the Maharaja Gaikwad, Mr. Newton M. Dutt, F. L. A., formerly Reader to His Highness and State Librarian of Baroda, and Mr. R. D. Macleod, F. L. A. (who

⁵³ *Modern Librarian*, 4(Jan. 1934):84.

⁵⁴ This was a pre-print from the journal entitled *Library Review: a Magazine on Libraries and Literature*, Autumn Number, 1935. It was distributed with the "Compliments of Newton M. Dutt, 106 Bridge Lane, Golder's Green, London, N.W. 11," the home of Dutt. The whole article was reproduced in *The Modern Librarian*, 5(July 1935):155-57.

presided). Apologies for absence were received from Colonel J. M. Mitchell,⁵⁵ p 2 C. B. E., Professor C. N. Seddon, sometime Dewan of Baroda, Mr. S. K. Ratcliffe, Mr. M. H. Speilman⁵⁶ p 3 F. S. A., Mr. William Will, Captain L. Cranmer-Byng, and one on behalf of Mr. Arundell Esdaile, Secretary to the British Museum, who was at Madrid.

"Mr. Macleod (the Chairman) said they were glad to have the opportunity of paying tribute to His Highness's successful efforts in the interest of libraries, not only in his State of Baroda, but also throughout India generally, and it was particularly pleasing that the occasion should fall in the Maharaja Gaikwad's year of Jubilee. The company present to do him honor was representative of British Library Association and related interests. He (Mr. Macleod) had the pleasure some fifteen years ago of seeing the splendid work which was being done in Baroda for libraries and education. The direct association of the Baroda library services with educational work was most suggestive and seemed to embody ideas which deserved to be exploited by libraries everywhere. "Your Highness was promoting country libraries in the State of Baroda," he continued, "when most other countries were merely thinking of them. Scotland possibly led the way some two hundred years ago when parish libraries were instituted under the powers of the Church, and later came the Coats libraries, which prepared the ground for the splendid services fostered by the Carnegie U. K. Trust."

"Mr. E. Salter Davies, proposing the toast of "Our Guest," said it always gave stay-at-home people pleasure to welcome friends and brothers from overseas, and perhaps a peculiar pleasure to welcome visitors from that great country which was so much in their thoughts at the moment. It was a happy circumstance that only in May His Highness should have celebrated his Diamond Jubilee as a ruler, and they respectfully wished to congratulate him on that remarkable achievement. He could assure His Highness that the work he had done had not passed unnoticed in this country. He had in truth been a pioneer in education, and they had watched with the greatest interest and admiration the development of the educational schemes which were carried out in the state--the establishment of compulsory State education; the development of the high schools organization; the work of the great College of Baroda which had so many distinguished students on its roll, and the growth of technical education. They marvelled at the way in which His Highness had succeeded in overcoming all the difficulties involved. His Highness had been a pioneer in library work in India as in education generally. He remembered a remark made by His Highness some years ago to the effect that his great desire was to make the people of his State love reading so that a library might be to them not a luxury but a necessity. Cicero said that education was the foundation of the State, and His Highness had preached that not by word only but by action, throughout the whole of his life. He had shown that a library is an indispensable instrument in education, not only in its early stages, but for continuing it in adult life.

"The Maharaja Gaikwad of Baroda, replying, thanked the company for the warmth of their reception and the honor done him. He deeply appreciated the compliments paid by the speakers; he did not take these compliments as a purely personal tribute, however, but rather as a word

⁵⁵ Mitchell, probably of the Carnegie Corporation of U.K.

⁵⁶ Speilmann figures in Baroda records, correspondent with H. H.

of encouragement for the work that had been done and would be done in the future. He hoped that library development would continue in Baroda, for on it largely depended the welfare and progress of the State. Though he could not claim to be a librarian with an intimate knowledge of the subject, no one appreciated its importance and utility more than he did. Conditions in India were totally different from those existing in Britain, and the task of establishing libraries and popular education was hard, but it had to be done, and those responsible for the well-being of the people were in duty bound to attempt it. The Maharaja Gaikwad then described how in his travels he had been impressed by the value of popular libraries in America and elsewhere, and had determined to provide the same benefits as far as possible to his own people. With that object in view, he brought over an American library expert, Mr. W. A. Borden, who started the system of public libraries in Baroda. Mr. Borden did valuable work, for which they were grateful. [Emphasis added]. His Highness also referred in glowing terms to the services rendered by Mr. Dutt and Mr. J. S. Kudalkar, who had been nominated successor to Mr. Borden on the latter's retirement. Mr. Kudalkar was sent to study library systems abroad, and had proved his ability as the right man for the job, but his career was cut short by death in 1921. In Mr. Dutt, who succeeded Mr. Kudalkar, they found a man who did the work so nobly and attentively and with such success that His Highness and the Baroda public could not help but be grateful to him. He had indeed sacrificed his health in serving the State. The library movement had now spread all over the State and had acted as an intellectual stimulus all over India. Discussions of the subject could be heard everywhere, and it was a sign of great happiness and great progress. The small island of Britain which governs a fifth of the world had a very fine literature, and English books translated into Gujerati and Marathi, the two main languages of Baroda, played a large part in educating their people to higher ideals of life. In regard to translation and the publishing of books in various vernaculars, however, they faced a difficulty which arose from the multiplicity of languages in India, and one result was that the time and energy people devoted to learning them might be better spent. The question therefore presented itself whether they should attempt to minimize the number of languages for the general benefit. After considering the matter they were now trying to reduce the number of languages as far as possible and have books translated into them. They were having a common language, Hindustani or Hindi, taught in the schools, and this would help to make a greater number of books and better books available to the people. The real fruits of this would be seen in the coming years, he felt. In addition, he believed that this one language would help to federation in India. Personally, he believed in giving education to all, not only the rich or well-off, but also to the poorest in the State, and with this aim he gave particular attention to the depressed classes for whom special schools and scholarships were provided. By this means their position was elevated and they were helped to higher aspirations and the desire to improve themselves. In conclusion His Highness said that the libraries played an important part in various ways and they could not speed up their development too much. **"The aim of our work is the same,--to serve humanity and promote a higher culture. With this object I have devoted my time, and I feel that it is a work well worth doing. But much remains to be done, and I hope that succeeding generation will carry out what is lacking to-day."**

* * * *

"Mr. W. C. Berwick Sayers, who responded, said it was a great honor to be present at table with one who was not only a lover of libraries but an inspired ruler who had initiated in his State a far-reaching system of libraries, and the seeds which His Highness had sown in Baroda were bearing fruit all over India. In the library alone he saw the stabilizing of that which is great in literature. They as librarians believed ultimately and entirely in the importance of the written word that was great for keeping alive the soul of a great people, and they aimed not merely to compete with cheap libraries but to provide something of real value which would be a substitute for them.

"Mr. N. M. Dutt proposed the Chairman's health charmingly, and associated with that toast the healths of the other friends of the LIBRARY REVIEW. The LIBRARY REVIEW was, he thought, one of the best of the library journals, and one which he had subscribed to on behalf of the Baroda Central Library from the very first number. [Note!] He had much pleasure in commending the LIBRARY REVIEW to his fellow librarians in India. He found the quarterly list of recommended new books a trustworthy guide. Its library news covering East and West was set out in a readable and agreeable manner. The REVIEW was, however, something more than a mere professional journal. Its literary articles were of a high order, and he found that they were greatly appreciated by men of general culture who had no particular interest in library technique. Mr. Dutt further spoke of his twenty happy years in Baroda, where he was assisted by a competent, loyal and enthusiastic staff, and supported and encouraged by His Highness, his Dewans and Councillors. Both the Dewans under whom he served,--Sir Manubhai N. Mehta and Sir V. T. Krishnamachari,--were enthusiastic supporters of the popular library movement in India. It had always been his (Mr. Dutt's) ambition to raise the status of the Indian librarian, and to afford him facilities for better professional training. To this end for many years he had accepted for gratuitous training in Baroda suitable library aspirants sent him by other Indian States and educational and public libraries. During his twenty years' work, he had lectured and organized library exhibitions in various town. In conclusion, Mr. Dutt thanked H. H. the Maharaja for his constant support and kindness."

Indian Library Association honors Sayajirao

Maharaja Sayajirao received appreciation for his work both in India and abroad. For example, the All-India Library Association of Bezwada (Andhra Pradesh) conferred upon him the title of *Śarasvatī-sāmrājya-ramā-ramaṇa*, i.e. the Lord Vishnu of the Universe of the Goddess of Learning, in grateful recognition of the pioneering service rendered by him to the cause of libraries, the service which influenced other parts of India, especially the Andhras, and served as the beacon in library development in their region. The document conferring the honorable title bears the date of 3 January 1936.⁵⁷

⁵⁷ *Indian Library Journal*, 4(January 1936):3.

A Noble British on the Maharaja Sayajirao

Sir William Barton spoke of the Maharaja's greatness in his article entitled "The Doyen of the Indian Princes."⁵⁸

With regard to the Indian National Congress *_vis-a-vis_* the native rulers of India, Sir William remarked:

The historians of century hence will doubtless be able to form a more balanced judgement on the present attitude of the Indian Congress towards the Indian States than even the closest student of Indian affairs today. This much may be said, that when one considers the record of a ruler like the Maharaja of Baroda, the sweeping condemnation by the Indian extremist of the Indian States as relics of medieval tyranny argues a surprising lack of moral sense; especially in a political party obviously drifting towards dictatorship. Most of the larger States are administered on modern principles; their rulers are as deeply imbued with the desire to see India a great, powerful and independent member of the British Commonwealth of Nations as any British-Indian politician. (p.180)

I emphatically assert that the Indian National Congress was totally wrong in condemning all native princes as the legacies of feudalism. My views are well expressed in the concluding portion of my Baroda history to the effect that the Indian National Congress destroyed the former Baroda.

A Leading British journal of library Science on Sayaji (1939)

The *Library Association Record* of London noted:

Maharaja Gaikwad of Baroda was a distinguished ruler who recognized the library as an indispensable instrument in education.

His educational schemes covered all ranks of his subjects and he gave particular attention to the depressed classes for whom special schools and scholarships were provided. Among the higher classes he made successful efforts to remove caste restrictions.

He was impressed by the popular libraries in America and with the object of providing the same benefits for his people he brought to Baroda an American library expert who started a system of public libraries. In this movement the Gaekwar took great interest and under his energetic rule it not only spread over the State but acted as an intellectual stimulus to the rest of India.⁵⁹

⁵⁸ *Asian Review*, 35(January 1939):178-81.

⁵⁹ "Obituary, Gaikwad of Baroda." *The Library Association Record*, 41(March 1939):146.

The year 1939 saw the death of another library promoter and educator, who had been supporting the library movement in Baroda quite well. Motibhai Amin ended his dedicated life in the same month. The *Department Report* noted the bereavement.

February 1939 yielded a rich harvest to the Great Reaper. His Highness the Maharaja Sir Sayajirao III of beloved memory passed away on the 6th of February. Mr. Motibhai N. Amin predeceased his august master by just a week. The Central Library mourned their loss in condolence meetings.⁶⁰

Biography of Sayajirao, A Proposal

N. C. Chakravarty published an article entitled *Lest we forget*.⁶¹ He says that Sayajirao should be immortalized. He is already. We can only remember him and follow his path. His memory should be perpetuated. His contribution should be renewed and remembered. His biography should be written more extensively. I believe one is written in Marathi! [How large?] Two are by foreigners! **A bibliography of works by and on Sayajirao is appended at the end.**

VALUE OF STUDYING LIBRARY LITERATURE

In his article entitled "Public Libraries for Public Education," B. M. Dadachanji of Baroda advocated that great leaders of India study library literature. The article was originally published in the *Indian Review* of June 1912 and was found so valuable by the *Library Miscellany*, that the journal decided to reprint it.⁶²

Expressing his hopes for the future, Dadachanji said:

"The average educated Indian's conception of the duties and aims of public libraries is very narrow and antiquated. Even persons who are educated and hold important positions cannot boast of a better conception. That explains why the question of free public libraries has not received any attention in this country, while in Europe and especially in America the number of such institutions is daily increasing. What is really wanted is that the leaders at least should make a thorough study of the rich literature of the library movement in Europe and America and with the cooperation of the press try to spread among their countrymen knowledge of the countless blessings which these institutions are conferring on the people in those countries. The more widely such knowledge is diffused the sooner will dawn that happy era when well-equipped libraries will spring up everywhere, throwing light in all the places where at present nothing but darkness prevails, educating, elevating, and refining millions of persons, who are denied the opportunities to realize their hidden self after they leave off the school or the college." (pp. 34-35)

⁶⁰ *Baroda Library Department Report*, 1938/39, p. 9.

⁶¹ *Indian Library Association Bulletin*, 3(April-June 1967): 96-101.

⁶² *Library Miscellany* 2(November 1912):33-40.

Search for the Research Resources on Sayajirao

My Notes Made In Baroda

H. C. Bumpus acted as an "agent" for H. H.

A file marked "H. H.'s letters from Lords, Ladies, Gentlemen, & Relatives received..." has a note: Letter No. [?] dated 23-3-1909:

H. C. Bumpus' letter from New York, regarding Prince Jaysingrao's work, his health & other particulars, pages 1-2. A note on right hand margin says:

"*Caritrasa@grahÁuta tyÁcÁ fÁil¥uta Êhevaleu*"
in Marathi, Devanagari script.

It means there was a separate file on that subject. It was intended to keep a separate file on "biographical collections" of the prince Jaysinhrao. I could not find such a file in Indumati Mahal collections where many such royal biographical documents are still preserved.

* * * * *

Gawarikar, K. G., Present (1972) Officer in-charge of Palace-New Wing. One has to see Palace Duty Officer for Mr. Ghoghre, Keeper of Books of the present Maharaja. Mr. Kanade says that there is a special collection of records on *Caritrasaigraha*.⁶³

According to Kanade, a team of 3 or 4 scholars has been assigned the work of preparing an extensive biography of Sayajirao III, Gaikwad of Baroda. They will come here (to Baroda) in the beginning of March [1973] and will stay as State guests! One of them is European! Englishman or ?, I don't think he would be an American! Why not?

I talked to Dr. B.J. Sandesara in Sept. 1983 over the phone when he was in Chicago. He has no knowledge of the matter.

Nene's Work

We have already presented extracts from a publication titled *Notes on Earlier Europe Trips*, ed. by V. P. Nene. Marked "confidential" top left, though printed. V. P. Nene was Naib Huzur Kamdar (Assistant Private Secretary) Baroda. Published at Baroda State Press, 1938. Price Rs. 8-9-0[!] [confidential yet priced!]

"Preface" by Nene:

..ese notes have been compiled under orders of His Highness the

⁶³ Maharaja Fatehsinhrao (the present Maharaja) is an M. P. (early 1980's) and his address in Delhi was 7 Duplaix Lane, New Delhi-11. We don't know what is the situation now.

Maharaja Sayajirao....Originally they were written in the form of letters to Mr. Newham and were not intended for publication....I am grateful to His Highness for entrusting this work to me. This has enabled me to know the past more closely [emphasis added].

The book consists of 283 pages, well-indexed. Page 235 is relevant for the present subject of libraries and education.

* * *

Strenuous efforts were made to collect sources and resources on the great subject represented in ALPHA. Here is a letter from the Library of the American Museum of Natural History, New York.

Dr. Murari L. Nagar
South Asia Librarian
University of Missouri
Columbia, MO 65201 Dear Dr. Nagar:

May 9, 1977

I refer to your visit to the museum on 3/25/77, and your subsequent letter of 4/7/77. I have searched the archives for correspondence between H.C. Bumpus and Gaikwad of Baroda, but with great regret I must report that I have come up with absolutely nothing. There is not a single reference on the subject. I suspect that this correspondence was treated by Dr. Bumpus as private and never made its way into the museum administrative files.

Should I in the future run across any leads concerning this correspondence, I will surely drop you a line.

With best regards,

Russell Rak
Assistant Librarian

Note:

Thus it becomes evident that the American Museum of Natural History has no papers of Bumpus on Baroda. A letter may be sent to him (Mr. Rak) once again to find out the address of any heirs or successors to H. C. Bumpus. His present family members may have something useful.

Epilogue

There is no more ennobling thing than the reading of good books; it leads men, along flowery pathways, towards earnest and pure lives. I am doing what I can to educate my people to the stage where they can read and appreciate great thoughts of the present and of the past, and the result so far has been very gratifying. But I would do more. I would bring to the poor man or woman, the ordinary man of the bazaar, to the common people everywhere, this wealth of literature now only known to the educated.

Shri Sayajirao Gaikwad Maharaja of Baroda

Śrya, Nāgajībhāī Govindabhāī. Śdya antyajoddhāraka rājavī.
Ārīmanta Vaḍodarā Nareśanā cha daśakānā antyajoddhāranā kāryanī
jhānkhī. Vaḍodarā: Śrya, 1935. (In Gujarati)

Būca, Hasita Ha. Mahārājā Sayājīrāva trījā... Vaḍodarā: Prācyavidyā
Mandira, Mahārājā Sayājīrāva Viśvavidyālaya, 1988. Srī Sayājī
sāhityamālā; pushpa 364. (In Gujarati)

Chavda, V. K. Gaekwads and the British; a study of their problems,
1875-1920. Delhi: University Publishers, 196-?

_____, V. K. Sayaji Rao Gaekwad III. New Delhi: National Book
Trust, India, 1972.

Dandekar, Vishvanath Pandurang. Sayājīrāva Gāyakavāḍa. Pune:
Ṭhokaḷa Prakāśana, 1962. (In Marathi)

Desai, Govindbhai Hathibhai. Forty years in Baroda: being remini-
scences of forty years' service in the Baroda State. Baroda:
Pustakālaya Sahāyaka Sahakārī Maṇḍala, 1929.

Dosabhai, Edalji. A history of Gujarat: from the earliest period to
the present time. New Delhi: Asian Educational Services, 1986.

Dutt, Newton Mohun. Baroda and its libraries. Baroda: Central
Library, 1928.

Elliot, F. A. H. The rulers of Baroda. Baroda: Baroda State
Press, 1934.

Gaekwad, Fatesinhrao, Maharaja of Baroda. Sayajirao of Baroda, the
prince and the man. Bombay: Popular Prakashan, 1989.

Gibbon, Edward. From Caesar to Sultan; being notes from Gibbon's
Decline and fall of the Roman Empire, made by His Highness Sayaji Rao
Gaekwar, Maharaja of Baroda, G.C.S.I. London : Chiswick Press, 1896.

Jahangir, Pestanji, Khan Bahadur. Notes of lectures delivered to H. H.
Maharaja Sayajirao Gaekwar of Baroda by Khan Bahadur Pestanji Jahangir
on the subject of the "Settlement" and "Military" Department of the
Baroda State, together with a brief memorandum of the work done by him
at Baroda. Ahmedabad: Printed at the United Print. and G.A. Co.,
1884.

Lee-Warner, William. The native states of India. 2nd ed. rev. London:
MacMillan, 1910.

Maharaja Sayajirao III centenary commemoration volume, 17th March,
1964, Baroda. Baroda : J. M. Mehta, 1964.

Panikkar, Kavalam Madhava. Indian states and the government of India. London: M. Hopkinson Ltd., 1932.

Rice, Stanley Pitcairn. Life of Sayaji Rao III, Maharaja of Baroda. London: Oxford University Press, H. Milford, 1931.

Russell, William Howard, Sir. The Prince of Wales' tour; a diary in India; with some account of the visits of His Royal Highness to the courts of Greece, Egypt, Spain, and Portugal. 2nd ed. London: S. Low, Martson, Searle & Rivington, 1877.

Sayaji Rao Gaekwar III, Maharaja of Baroda. Notes on the famine tour by His Highness the Maharaja Gaekwar. London: Priv. print. for Macmillan, 1901.

_____ō2Selected letters of His Highness the Maharaja Sayaji Rao Gaekwar. Baroda: Baroda State Press, 1936-.

_____ō2Speech of H. H. the Maharaja Gaekwar and others at the inauguration of the Bank of Baroda, 19th July, 1908. Baroda: 1908.

_____ō2Speeches & addresses of His Highness Sayaji Rao III, Maharaja of Baroda. Cambridge : Privately printed at the University Press, 1927-38. 4 vols.

_____ō2Speeches & addresses of His Highness Sayaji Rao III, Maharaja of Baroda, 1877-1927. Edited by Alban G. Widgery. London: MacMillan, 1928.

_____ō2Speeches & addresses of His Highness Sayaji Rao Gaekwar III, Maharaja of Baroda, 1877-1934. London: Macmillan, 1928-34. 3 vols.

_____ō2Speeches and addresses of Sayaji Rao III, Maharaja Gaekwar of Baroda; selected and edited by Anthony X. Soares. London: H. Milford, Oxford University Press, 1933.

_____ō2[Speeches]. Title romanized: Ārīmanmahārāja Sayājīrāva Gāyakavāḍa yāñcī bhāshaṇem. Mumbaī: Dāmodara Sānvaḷārāma āṇi Maṇḍalī, 1936-39. 3 vols. (In Marathi)

_____ō2The study of philosophy in India and its relation to social advance; an inaugural address, at the Indian Philosophical Congress, Bombay, 19 December 1927. Cambridge: Privately printed at the University Press, 1927.

Sergeant, Philip Walsingham. The ruler of Baroda; an account of the life and work of the Maharaja Gaekwar. London : J. Murray, 1928.

Ārī Sayājī hīrakamahotsava nivedana. Hīrakamahotsava Samititaraphathī taiyāra karī prasiddha karanāra, Govindabhāī Hāthībhāī Desāī ane Motīlāla Choālāla Desāī. Vaḍodarā: Desāī, 1936-1947. (In Gujarati)

Tottenham, Edith Leonora. Highnesses of Hindostan. London: Grayson & Grayson, 1934.

Tupper, Charles Lewis. Our Indian protectorate; an introduction to the study of the relations between the British government and its Indian feudatories. London, New York: Longmans, Green and Co., 1893.

Watson, J. W. History of Gujarat. New Delhi: Cosmo, 1983.

Weeden, Edward St. Clair. A year with the Gaekwar of Baroda. Boston: D. Estes & Co., 1911.

Widgery, Alban Gregory. Goods and bads; outlines of philosophy of life; being the substance of a series of talks and discussions with H. H. the Maharaja Gaekwar of Baroda. Baroda: 1920.