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BARODA AND ITS LIBRARIES

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**H. H. Maharaja Sayajirao Gackwad of Baroda, "Sena-Khas Khel,
Samsher Bahadur, Farzand-i-Khas-i-Dowlat-i-Inglishie,
G.C.S.I., G.C.I.E., LL. D.**

7544

BARODA AND ITS LIBRARIES

By
NEWTON MOHUN DUTT

FELLOW OF THE LIBRARY ASSOCIATION.
CURATOR OF STATE LIBRARIES, BARODA.
READER TO H. H. THE MAHARAJA GAEKWAD.

With Three Addressés on Libraries and Literature by H. H.
THE MAHARAJA GAEKWAD, an Introduction by H. E. THE
DEWAN OF BARODA, 34 Illustrations and Diagrams, Rules
for Libraries and Library Associations, an Extensive
Bibliography and a Coloured Map of Baroda.



BARODA
CENTRAL LIBRARY

1928

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AUTHOR'S PREFACE

IN WRITING this little book, I have a three-fold object in view: to provide a souvenir for the numerous visitors to the Baroda Central Library, and a handbook for our own staff and for librarians, educationists and social workers who desire to know how the work of a large library organisation is carried on; to record the remarkable progress which, in co-operation with the people of the State, His Highness's Government has achieved during the past seventeen years in the provision of free public libraries and newspaper reading rooms in town and village; and, finally, to offer a modest contribution to the scanty literature of library economy and bibliography in India.

A collection of His Highness's speeches, printed for private circulation, came into my hands as the final sheets of this work were passing through the press, and I could not resist the temptation of enriching it by reprinting three of the addresses which deal with libraries and literature. They will, I am sure, be read with pleasure and profit by all concerned with library work, giving, as they do, the views of a library pioneer on the necessity for professional training, the importance of studying, cultivating and preserving the Indian vernacular literatures, and the manner and spirit in which librarians should render service to the public.

In order to make the book more acceptable to the general reader, some of the statistical and other details intended primarily for my fellow-librarians have been relegated to the appendices.

I am frequently asked for appropriate library rules, for a classification scheme suitable for vernacular books, and for a list of the games and occupations found in our Children's

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I am frequently asked for appropriate library rules, for a classification scheme suitable for vernacular books, and for a list of the games and occupations found in our Children's

Playroom. This and similar information will be found in the latter part of the work. Again, some inexperienced librarians find a difficulty, when compiling their annual reports, in setting out the information needed to show exactly what their libraries are doing, how they are growing and the manner in which their budget is expended. The form in which our statistical tables are cast is founded on those in general use in American and British libraries, but it has been modified to suit local needs and conditions. Every library ought in its annual report to publish at least the number of books lent out for home reading, the number of the registered borrowers, the accessions by purchase and gift, and the total expenditure, including money spent on staff, and in the purchase and binding of books and periodicals.

The Central Library has been fortunate enough to acquire the Library of the Seminar for the Comparative Study of Religion, collected by Professor A. G. Widgery, M. A. when he was Professor of Philosophy in the Baroda College. This is a well selected and representative collection of some 700 volumes.

It has been suggested that each library ought to try and make a fairly complete collection of literature on at least one subject. In Baroda we have chosen Bibliography and Library Economy as our "pet" subjects, and a select catalogue of our books on these topics is given in Appendix XXVIII.

In this connection I should like to recommend what I consider the most useful works which a library aspirant ought to study, and which the practical librarian ought to have on his desk for constant reference. The following books will form a good nucleus which may be expanded from time to time according to his need.

Dickinson (A.D.) "Punjab library primer." This work, which is clearly and simply written, is from the pen of the American expert who re-organised the library of the Punjab University, classified it by the "Dewey" system, and gave a course of lectures on library economy for a few years.

Dana (J. C.) "Library primer." An excellent work by a veteran librarian, full of practical advice and useful hints.

Fay (J. E.) and Eaton (A. T.) "Instruction in the use of books and libraries," "The Apprentice course of the Wisconsin University" or similar books by Stewart, Lowe, Ward, or Rice, which will be found in Section V of Appendix XXVIII.

Brown (J. Duff.) "Manual of library economy." 30s. Librarians might hesitate before purchasing so costly a book, but they may be assured that the money will be well spent, the book being written by one of the greatest library pioneers and experts of England, and forming a veritable encyclopaedia of the best and latest library methods and practice.

Cutler (C. A.) "Rules for a dictionary catalogue." This is recommended for perusal in the first instance as being simpler than the official "Cataloguing rules," which were drawn up by a committee appointed jointly by the American and the British Library Associations. Together with this or any other code, a practical text-book of cataloguing will be needed. Either Akers' "Simple library cataloguing" or Hitchler's "Cataloguing for small libraries" can be recommended, the latter being preferable because it gives so many practical examples.

Few Indian libraries have classified their stock on any consistent or scientific plan. Whatever scheme of classification the librarian may have adopted or had forced upon him, he must make a careful study of Dr. Melvil Dewey's "Decimal Classification," a scheme which was invented in 1873, which has been translated into many foreign languages, and which is used in more libraries throughout the world than all the other schemes put together. It is, I am glad to say, making headway in India, having been adopted by the following Universities for their libraries :—Calcutta, Benares, the Punjab and Delhi, the University College, Calcutta, and the Bangalore Public Library. The complete edition costs \$ 12: those who do not care to spend so much money can purchase the abridged edition which costs \$2. I understand that the publisher will supply

separate pages of special sections which a particular library may desire to classify more closely. The Punjab Public Library and the Calcutta Imperial Library have printed some useful extensions of "Dewey" for Indian History and Religion and Sanskrit Language and Literature,

In this connection I would recommend the A. L. A. (American Library Association) "Catalogue," 1926. price \$6. This is a "Dewey" classified catalogue of over 10,000 books, with full descriptions, and annotations, prices and dates. A smaller and cheaper list of 1,650 books is "A Buying list for small libraries" by M. H. Pope, 75 cents. Both these excellent books, and indeed all bibliographies of the Association are compiled with a view to the special requirements of the American libraries, and may therefore contain some works not much needed in India. With this limitation all their publications can be confidently recommended to Indian librarians indeed we purchase nearly every book they publish.

The librarian should always bear in mind that his duty is not confined to the mere purchase of books for his own institution; he is often called on to assist High School and College Students and private persons to select books for their own purchase. This he cannot possibly do without suitable priced lists and bibliographies. Indeed, if his library is doing its work properly, the time will come when he will have to acquire the best and most complete classified bibliography: i.e. Swan Sonnenschein's monumental work "The Best Books," particulars of which will be found on page 132.

In conclusion, I desire to thank H. E. Rao Bahadur V. T. Krishnama Chari, Dewan of Baroda, for the keen interest he has evinced in the welfare of the Library Department, and the progress of the Library Movement in this Raj, and in particular for his kindness in writing an introduction to this work.

NEWTON MOHUN DUTT., F.L.A.

Curator of State Libraries, Baroda,
and

Reader to H. H. the Maharaja Gaekwad.

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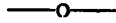
Coloured Map of Baroda State <i>At the end of the book.</i>	
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A LIBRARY FOR EVERY CITY.

I hope it will not be long before royal or national libraries will be founded in every considerable city, with a royal series of books, in them; the same series in every one of them, chosen books, the best in every kind prepared for that national series in the most perfect way possible; their text printed all on leaves of equal size, broad of margin, and divided into pleasant volumes, light in the hand, beautiful, and strong, and thorough as examples of binders' work, and that these great libraries will be accessible to all clean and orderly persons at all times of the day and evening; strict law being enforced for this cleanliness and quietness.

JOHN RUSKIN.

THE LIBRARY



'Let there be light ! God spake of old,
And over chaos dark and cold,
And through the dead and formless frame
Of nature, life and order came.

Faint was the light at first that shone
On giant fern and mastodon,
On half-formed plant and beast of prey,
And man as rude and wild as they.

Age after age, like waves, o'erran
The earth, uplifting brute and man :
And mind, at length, in symbols dark
Its meanings traced on stone and bark.

On leaf of palm, on sedge-wrought roll,
On plastic clay and leathern scroll,
Man wrote his thoughts; the ages passed,
And lo ! the Press was found at last !

Then dead souls woke; the thoughts of men
Whose bones were dust revived again;
The cloister's silence found a tongue,
Old prophets spake, old poets sung.

And here, to-day, the dead look down,
The kings of mind again we crown;
We hear the voices lost so long,
The sage's word, the sibyl's song.

Here Greek and Roman find themselves
Alive along these crowded shelves;
And Shakespeare treads again his stage,
And Chaucer paints anew his age.

As if some Pantheon's marbles broke
Their stony trance, and lived and spoke,
Life thrills along the alcoved hall,
The lords of thought await our call !

J. G. WHITTIER

INTRODUCTION

by

Rao Bahadur V. T. Krishnama Chari, B.A., B.L., C.I.E.,
Dewan of Baroda.

THE LIBRARY movement in Baroda is part of a carefully devised programme of mass education inaugurated and developed by His Highness the Maharaja Saheb. In 1893 compulsion was introduced in one of the districts of the State; the system was extended gradually until in 1907 elementary education was made compulsory for boys and girls throughout the State. His Highness soon realised 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 few English-knowing readers but should see to it that their good work permeates through to the many," and that "vernacular libraries should be encouraged" so that every citizen in the State "may enrol himself as a pupil in the 'people's university'—the library." With this ideal in view a scheme for free public libraries on a grant-in-aid basis was introduced in 1910, and to-day has grown up from humble beginnings a network of prant, town, village and travelling libraries which serve over 60 per cent of the population of the State.

The centre of these activities is the Library in Baroda—with its adjuncts, the Oriental Institute, the women's library, the juvenile library and the visual instruction branch. Then come the district and town libraries, 45 in number—with—19,000

readers and 2,22,000 books. Lower down in the scale are 661 villages' libraries with over 37,000 readers and more than 2,50,000 books : while villages which do not own libraries are served by the travelling libraries section which, in 1926-27 circulated 418 boxes with 13,400 books to 123 centres.

To me the most gratifying feature of it all is the place the library fills in the life of the village. In my tours 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. 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 favourite 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. Great as this influence is, it can become more potent for good if the movement continues to be guided by the high ideal which His Highness placed before it years ago. Speaking in 1912 at the opening of a library he said :—

“ 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 performed, and we must look well to our handiwork that the generations to come may be benefited, that we may be honoured in the thoughts of our children. ”

Mr. Newton Dutt has been connected with the library movement in Baroda for about fifteen years, and its success is due in no small measure to his enthusiasm. It is, therefore, with sincere pleasure that I introduce his handbook on the movement to the public.

Baroda,
9th October 1928,

}

V. T. Krishnama Chari.

Dewan,

THREE ADDRESSES
OF
HIS HIGHNESS THE MAHARAJA
GAEKWAD
ON
LIBRARIES AND LITERATURE

ON THE PROMOTION OF GUJARATI LITERATURE.

A speech delivered by His Highness on the 7th of April 1912 at a Conference of the Gujarati Sahitya Parishad, a society for the encouragement of Gujarati literature.

MR. RANCHHODBHAI, ladies and gentlemen,—The proceedings and the papers I have heard have prompted me to say a few words to you, if I may be allowed the opportunity. We are all working together for Gujarat, and through Gujarat for India, and each one may do what he can to help. A literary society is the symbol of an advanced civilisation; and we may rightly claim full scope for such a society in this part of India.

Ages ago there were legends in India, told at the side of the hearth and in the hall. The bards who recited them wove into them their own fancies and their own thoughts; studied each sentence of the long tales, perfecting each word according to the lights of the times, and transmitting the finished story to their sons, who in their turn did the like. Then came the scribes, putting into permanent form the stories thus orally transmitted; preserving for the mature nation in the traditional records the thoughts and superstitions of its childhood. Last of all came the printing press, allowing the distribution of this knowledge among all the people.

A new country may possess all the mechanical evidences of progress, perhaps the artistic ones as well, and yet have no literature; for a literature is the growth of generations. Having no literature, it may have no literary society. Such a society as the Gujarati Sahitya Parishad may come therefore only in an advanced stage of the history of any nation. It may exist only in a nation having a history worth preserving, and

an ancient literature that has grown up with that history. Such a literature Gujarat has, and we have hailed the advent of this society, now in its eighth year, and are wishing it every success in its efforts to put in shape and transmit to posterity the thoughts of the venerable sages of Gujarat, the songs of her early bards and the records of the ancient lives of the people of Gujarat.

India, with her snow-white hair of venerable age, is served by many such societies, Bengali, Hindi, Urdu, Marathi and Gujarati, strong and lusty sons glorifying their venerable mother, and rescuing and preserving the treasures of her ancient lore for the benefit of succeeding generations.

Yet to preserve the records of the past, to reconstruct with careful hand the literature of a bygone age, is but one of the many activities a literary society may have, although such has been almost the main aim of those started in America, and with a few exceptions, those in Europe as well. If a country has had an honourable past, as India has had, it behoves its scholars of to-day to see that she has an equally honourable present. If a country declines in its art, in its industry, in its mental and physical vigour or in its literature, that country is discredited.

It ill becomes our dignity, as an association, to record the deeds others have done but admitting that we are unable to do the like ourselves; only preserving the thoughts of those that have passed away before us, and not contributing our share to the literary productions of the world. We are the present actors in the arena of life; the sword and the pen have passed from other hands to ours. In our veins flows the blood of those we venerate. In our brains resides the soul that promoted our fathers to deeds of righteousness and works of wisdom. Let not our children say of us, that in our veins that blood turned to water, and that under our care that soul lost itself in slothful ease.

Of all the literary societies of Europe, the French Academy most thoroughly meets the demand for the encouragement of contemporary literature. This society, founded in 1635, discontinued during the Revolution, but refounded in 1795 as a part of the Institute of France, has carried on its rolls the greater part of the names celebrated in French literature, though not all of them. It was founded for the encouragement of literature, not for preserving ancient writings, and its membership and prizes have been considered the highest literary honours a Frenchman could attain. Unfortunately, however, its influence has been very conservative, and has tended more towards forming an academic style and the writing of beautiful language than the encouragement of original thought or genius.

This pitfall we in India notice and avoid. Otherwise the French Academy is a model we might well strive to follow. It aimed to do, has done, and is doing on a large scale, what we of Gujarat are attempting to accomplish for ourselves and for India. Let us take as an example to be judiciously followed this same French Academy, the most famous literary body in the world, and let us see if we of Gujarat may not do our part towards making the world we live in better for our having lived in it.

Far be it from me to discredit the description of natural scenes, the glorification of the beauties and the wonders of Nature :

Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything—

but we have in the life of the people about us to-day, in those living round about our homes, a subject of the utmost interest to us and to others. The daily life of every class in our community: the life of the fields, of the shop, of the factory, of the home even; do we understand these, we here to-day ? And if we do not, how can we make them better ?

No people can attain to much as a people, or as a nation, unless they will co-operate for certain common ends to be attained; and if individuals do not know each other well, they cannot co-operate satisfactorily. So I say to you:—Study the life about you; think of it; write about it; strive to discover means of improving it. Interest yourselves in the effort we are making to lift up every class of our community; not the men only, but the women as well. For, believe me, the feminine character, type of mind, disposition, is as essential to the building up of the life of the nation as the masculine element is. It should be equally considered in village affairs, or in affairs of the State, as it is in the affairs of home.

Another thing too, larger by far than co-operation in our separate communities, is our general co-operation as a nation. The first step towards bringing that about is a common *script* for the different languages of India. Such a script will clear away many cases of misunderstanding, and bring communities nearer together. But more important than all else is the second step, that will lead to a complete understanding and co-operation from Kashmir to Ceylon, and that is a common *language* that shall tie us together into one compact union of ideas and aims. If that is not possible, then the fewer languages we can get along with the better off we shall be. Each additional language restricts the dissemination of ideas and limits the clientèle of important books and papers.

If you will allow me to make a suggestion in regard to the building up of the present and future literature of Gujarat, I would say that the most inspiring reading for the youth of the present day consists of books about the lives of successful men. Not only great men, but men and women who have so used their lives that great good has come to their families, their neighbours, their communities, or their nations. Not rulers and statesmen merely, but people in the ordinary walks of life; people of the same class as are the young men who read about them. A young man may read of the life of a great

ruler, one who improved all the large opportunities a ruler may have had, but that young man, knowing he may never himself be a ruler, will not be as interested and instructed by such a book as he would by the biography of one of his own class, who may not have risen to greatness, perhaps, but who may have made full use of opportunities to do good to his small community. The ruler he may venerate and adore, the other man he may imitate. The one example he may only admire: the other example may incite him to great deeds.

Remember one thing; impress it firmly on your minds—*Many great men of this world have risen from very humble origin.* Therefore, it is the humbler life we wish to study also to instruct, thus giving, if we may, to each and every person, however low he may be, the opportunity to become great if greatness lies within him. To preserve the past and ensure the future might be thought to be all that one society could fairly attempt with good prospect of success; and yet we are going to suggest one more sphere of activity that the Gujarat Sahitya Parishad may fairly attempt and carry through.

Whatever good there may be outside of our daily lives we wish to make an essential part of those lives. Whatever of good literature there may be in other parts of the world we wish to seize for our own benefit and that of our children's children. Our own literature first, of course, both past and present; but after that the great thoughts of humanity, that have done so much to make the world what it is today, in order to make Gujarat what it may be tomorrow. The best thoughts of other nations should be made ours: not through the dead language or ancient days; but in our own living language of the present; not through the cold languages of the chilly north, but in our own warm tongue which we drank in with our mother's milk.

Although English literature is not older than Indian, it is much richer in the variety of its achievements. There are a great many English classics, books that have lived from one generation to another, as there are also French, German, and Italian, that are as full of life today as when they were written;

that are as applicable to life here as they were to life there; and which contain a message for us, as well as for others. Let us translate them into Gujarati, and thereby give to all our people what is now enjoyed by a few only. What body of men would be more likely to clothe those English thoughts in the Gujarati language than this society of Gujarati scholars?

To be sure the mere mechanical process of printing and publishing may absorb more money than the completed books will sell for, but that difficulty may be overcome. To enable our people in the villages, towns and cities of this province to gain access to the best thoughts of one of the oldest, one of the strongest, one of the most civilised nations in the world, is a consummation devoutly to be wished and strenuously worked for. We are not so little that all the world may not be summoned to work for us and for our betterment.

I myself, as is well-known, have always been ready to help those who help themselves, as every ruler should do. If the Gujarat Sahitya Parishad will translate those classics, and other European books, into good Gujarati, I will fulfil my part by extending every reasonable help, so far as in my power lies, toward their publication.

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.

I therefore announce that I am organising a sub-department for the translation of such works into Gujarati and other vernaculars and their subsequent publication, and I am setting apart a sum of two lakhs of rupees from the Khangi Department, the interest of which will be used for carrying on this work.

Gentlemen; the proposal is before you. May I ask your co-operation ?

ADDRESS

TO THE BARODA CENTRAL LIBRARY CLUB

At a Meeting of the Baroda Central Library Club, on October 29th 1912 under the presidency of Mr. A. M. Masani, then Commissioner of Education for the State, a suggestion by Principal Clarke was discussed that a post-graduate course of training in library management should be provided at the Baroda College. The Maharaja, who was present taking a keen interest in the proceedings, addressed the meeting in the following terms :—

GENTLEMEN,—When I came to this meeting I had no intention of being more than a passive listener. I would like, however, to say a few words in support of the lecturer's suggestion of forming a post-graduate course of Library Economy in the Baroda College, of which institution the lecturer is the distinguished head. Such a course is badly needed in India, and the great library activity of the Baroda State makes this college the fittest institution to offer such a course to the Indian graduate.

There will soon be a demand for trained library workers. Many states are about to follow the example set by our own state in founding systems of free public libraries; and some of them have already written to me asking me to recommend competent persons for such work. This of course I have not been able to do, as I know that Mr. Borden is too zealous in his work of 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 is so great, he might train others for the work who will extend it throughout India. If his ability to train men in his own special line can be combined with the like ability in allied lines possessed by the staff

of the Baroda College, an institution might be established that will work incalculable good in India, an institution similar to the one established thirty years ago 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.

This idea of a general library course for Indian students is not new. When Mr. Borden began his work in Baroda, information was sent to every corner of India that the State was willing, without charging any fees, to train people in library science. How that call was answered we all know. Few came forward to take advantage of what was offered. That was a great pity. Enough came forward for Baroda, but not enough for India. It shows that the persons who failed to respond to the call were not far-sighted and intelligent enough to realise 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.

The work in libraries should be divided into two parts : English and Vernacular. The advantages of pushing both are evident. English is necessary for the higher levels of modern knowledge, but the people at large cannot take advantage of it. The library should not limit its benefits to the few English knowing readers, but should see to it that its good work permeates through to the many. 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. The people themselves should also contribute their mite towards the cost of the scheme. Nothing can be got without trouble. Knowledge cannot be attained without self-sacrifice. India is poor and its wants are many; but this is a condition to be resolutely faced, as other nations have faced it in the past and as many others must face it in the future. The people must rise superior to their circumstances and re-

alise 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 a part of their lives. Libraries will not then appear a luxury, but a necessity of existence.

For the want of mental sustenance we lose many of the pleasures and opportunities that God has placed at our disposal. All of our faculties are not developed. We must educate them and teach others to do the same. That is what libraries are for. The numbers who avail themselves of the opportunities offered may be few, but that should not discourage those who, like many of you, are workers in libraries. Your duties and responsibilities are great, greater even than those of magistrates and *subas*.* You are the servants of the whole community. You must induce them to read more and more books, particularly the children who are the hope of the future generations. Mr. Borden realises the importance of this phase of the work as well as I do, and I have no doubt that his idea will be well carried out by his staff. I have no desire, therefore, to labour the point. One other thing however I would urge upon you: the importance of the sympathetic and polite treatment of all readers, whatever their condition. I advise library workers to bear this continually in mind, as on this depends the complete success of the library work.

I may assure the members of this club that, though I may not be able to be with you at your meetings, I shall always be with you in spirit, for I am sure you are doing what I would have done, and in the way I should like it done.

* Administrative heads of districts.

ADDRESS

TO THE

MARATHI GRANTH SANGRAHALAYA

His Highness delivered a short speech at the opening ceremony of the Marathi Granth Sangrahalaya, a Marathi Library, at Bombay, on the 7th of November 1912.

LADIES AND GENTLEMEN:--Two years ago the opportunity was given me to lay the foundation stone of this building in which we are to-day assembled, which is dedicated to the benefit of the Marathi race. Since then, I may say with feelings of gratification, that I have brought about the founding or the reorganisation 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 civilisation, 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

* Since this speech was delivered, 16 years ago, the stock and circulation have greatly increased. For the latest statistics see Appendix XXXI, page 179

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 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 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 enrol 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 large, that his opportunities may be many. 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 honoured in the thoughts of our children.

We dedicate this building for Marathi men of to-day; 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 the Marathi men who have gone on before them, and shall tell the thoughts and the deeds of Marathi men of to-day to men yet unborn.

ERRATA.

Page	Line	
40	12	<i>For</i> Dr. (afterwards R. G.) Bhandarkar <i>read</i> Dr. (afterwards Sir R. G.) Bhandarkar.
57	14	<i>For</i> indexed on the lines of the British Library Association <i>read</i> indexed on the lines of the "Subject Index to Periodicals," published by the British Library Association.
64	7	<i>For</i> Mr. F. G. A. Andrews <i>read</i> Mr. F. G. H. Anderson, M. A., I. C. S.
127	5	<i>For</i> Burnet, J. C. <i>read</i> Brunet, J. C.

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