

CHAPTER TWO

LATTHE'S CONTRIBUTION TO THE WORK OF
DAXIN MAHARASHTRA JAIN SABHA

Annasaheb Latthe started his social work among Jains first. Like all other non-Brahmins, Jains also remained backward for historical reasons. Although he had stayed in the big cities like Poona and Bombay, he was familiar with current social movements. He got himself acquainted with thoughts of Mahatma Jotiba Phoolley, Karmaveer V.R. Shinde, Ranade, B.G. Tilak, Agarkar etc. Naturally, he was aware of the currents and cross currents in the social movements of the time.¹ Jain community of his days was educationally backward - almost illiterate. Latthe, influenced by the work of Mahatma Phoolley and Chh. Shahu, thought of devoting to the spread of education among the people.

Educational development of the society was his first social work. 84 years ago, when he was 21 years old, he had his friend named Chougule (who was staying with Latthe, in the same Hostel at Bombay) who also took an active part in establishing Daxina Maharashtra Jain Sabha. It is to the credit of Shri Latthe that he founded Daxin Maharashtra Jain Sabha when he was in his teens.

Latthe was an instrument in inspiring leaders like Karmaveer Dhavate, Bhausaheb Kudale, Shri Patil, Karmaveer Bhaurao Patil, Govind Appaji Korade, Bharamappa Patil, Jinnappa Hanje, Annappa Bahirshet, Sanmane, Awalakki, Gunjal, Dr. Sangave, G.K. Patil, A.N. Upadhye etc. Not only that but he succeeded in winning the sympathy of Shet Manikchand Hirachand Javeri for Jains, and used the wealth of this rich man for educational development of Jains in south Maharashtra and Shri B. Jirage's wealth for the

religious development of Jains.²

Latthe as a Founding Member and Architect
of Daxin Maharashtra Jain Sabha

In the 19th century, social reform in India was predominantly launched by Brahmo Samaj (1828), Prarthana Samaj (1867), Satya Shodhak Samaj (1873) and Arya Samaj (1875). On lines with these, educated Jains also established their own organizations in order to bring about reform in Jain community in north India, for example:

- 1) In 1890, "Bharatvarsha Digamber Jain Sabha" was established in holy place of Madura. This organization started to communicate publishing its views in its newspaper "Jain Gazette".
- 2) "Prantik Digamber Jain Sabha" was established in Bombay, in 1895.

North Indian organisation had their echo in South India also. In Solapur, Sheth Hirachand Nemchand Doshi started "Jain Bodhak" to bring about reformation. Progressive minded Jain social workers at Kumbhoj (Kolhapur District) undertook a new project by establishing "Sadharm Mandal" and started a publication known as "Sadharm Prakasha", but this organisation did not survive long.

In 1893 Lakshmisen Bhattarak started a separate "Pathshala" at Kolhapur but this school did not continue even for a year.

ESTABLISHMENT OF DAXIN MAHARASHTRA JAIN SABHA (1899)

It was decided by a religious body of Jains to establish an organization for the educational and religious progress of Jains at Stawanidhi. A pamphlet was published by Stawanidhi Kshetra committee. On 3rd April 1899, on the day of 'Vishali festival' at Stawanidhi first conference of Daxin Maharashtra Jain Sabha was summoned under the Presidentship of Laxmisen Bhattarak.

In that conference it was decided to set up a permanent organization for the social, religious and educational upliftment of Jains in this area.³ In this conference, there were two key figures, Anna Babaji Latthe, who was taking collegiate education and Anna Fadyappa Chougule who was a student of law at Bombay.⁴

In those days, Sindha, Gujarath, Maharashtra and South Maharashtra were four administrative divisions of Bombay Presidency. Districts of South Maharashtra were Belgaum, Karwar, Dharwar, Bijapur and Kolhapur. Latthe got a resolution passed in this conference that this conference would work mainly for the progress of Jains in South Maharashtra. So, we would name it as 'Daxin Maharashtra Jain Sabha'. This resolution was accepted by all members of the conference and Latthe got the honour of suggesting the name for the Sabha.⁵

In the same conference Shri Chougule put forth an idea for special Pathashala for Jains. This idea was also accepted and it was decided that the yearly conferences of Daxin Maharashtra Jain

Sabha will be held at Stawanidhi at the time of 'Vishali festival'.⁶

The task of promoting the work of the Sabha was entrusted to Latthe who was thought worthy of it.

Latthe - Constitution-maker of Daxin Maharashtra Jain Sabha

Second annual conference of Daxin Maharashtra Jain Sabha took place on 20th January 1900 at Stawanidhi. In this conference sub-committees were formed for promoting the work of the Sabha. Committees such as constitution-making committee, education committee, committee for collecting funds and committee for management of Jain holy places were formed. In April 1902, 'Shri Jinvi Jay', the authorised monthly of the Sabha was published under the editorship of Latthe. This was used as an effective means of Sabha's propaganda machinery to activise Jain youth.⁷

The fifth yearly conference was held on 28th January 1903. The most important object of this Sabha was to work out a plan for all-round development of Jain community through religious sermons and to establish the traditional glory of Jain community again.⁸ To achieve this goal, it was necessary to inculcate a sense of discipline among the community. The responsibility of framing rules and regulations was entrusted to Latthe and Chougule. Latthe prepared the same and presented them to Sabha in the conference of 1905. The rules and regulations thus framed by Latthe were accepted by the Sabha as its constitution which is given below.⁹

The Constitution of Daxin Maharashtra Jain Sabha

1. The Sabha is named as "Daxin Maharashtra Jain Sabha".
2. The objectives of this Sabha are as follows -
 - a) To spread the education all over, to collect the funds for education and efficiently use them, adopt some necessary methods for imparting education.
 - b) Essential means should be used to improve the Jain community socially, religiously.
 - c) To make some necessary arrangements for women's education in Jain community.
 - d) To make some arrangement for the holy places like Stawanidhi and others in Daxin Maharashtra to have a proper management.
 - e) To arrange for some works for Jain public welfare in Daxin Maharashtra.
 - f) For achieving these objects, some movable and immovable properties should be ^cacrued to the Sabha with legal authority over the property.
3. The following arrangements have been made for the Sabha:
 - a) Management committee - There will be a committee of about 7 to 11 members, selected at yearly meeting. The important function of this committee is to arrange all

the works and properties to continue the necessary progress.

- b) Controlling Body - There will be a council which is selected after every three years at the time of annual meetings of the Sabha. All the members of the Managing Committee plus triple of that members from outside the committee will be the members of their council. The duty of this council is to observe the Managing Committee and to execute the resolutions passed at the Sabha.
- c) General Meeting - There will be a general meeting held at the time and place decided, at least once or more than once.

In this meeting the members who are present will do the work. General principles and methods to be followed will be discussed and decided upon in this meeting.

- 4. In this annual meeting, ministers for different departments will be elected out of the members, who are present.
- 5. Any member from Digambar Jain community can become a member, but he should pay the fees decided or Rs. 50/- annually. If to exempt from the payment of fees or can a non-Digambar become a member, would be decided by management committee.
- 6. Dakshin Maharashtra Jain Sabha's Education Fund's permanent arrangement and rules regarding it would be made by the controlling body but when framing these rules, any

one paying Rs. 500/- can give his or his inheritor's opinions/suggestion to this body.

Explanation: To keep the funds permanent with the interest on funds, necessary changes and charges in original funds are included in the permanent fund arrangement.

7. To co-ordinate the activities of various departments, a responsible minister from the previous ministry would be appointed.
8. To audit the accounts, auditors would be appointed every year.
9. To change, add or decrease the rules regarding the above right would remain of general body meeting. That way without disturbing these rules the management committee will have a right to issue sub-rules.

Departments started working based on Mr. Latthe's constitution from 1907. The following were the office-bearers:

MANAGEMENT COMMITTEE

- 1) Shri Manikchand Hirachand Javeri, J.P., Bombay,
President and Treasurer.
- 2) Shrimant Payappa Jakappa Desai, Hangandikar,
Minister of Advisory Committee.
- 3) Rao Annappa Fadyappa Chougule, B.A., LL.B.,
Head Minister.

- 4) R.R. Appaji Babaji Hanje, Kolhapur,
Minister of Fund Department.
- 5) Ra Sa. Sagappa Mallappa Ankale,
Minister of Ladies Education & Editor of
Kannad "Shri Jinvijay".
- 6) Prof. Anna Babaji Latthe,
Minister of Education Department.
- 7) Shri Bapu Anna Patil, B.A.,
- 8) Shri Bharamappa Harayathalli Hubalikar.
- 9) Shri Tatoba Dada Chivate.

OTHER SECRETARIES

- 1) Shri Annappa Babaji Hanje, Malagaon,
Minister of Holy Places.
- 2) Davappa Dadhappa Admuthe,
Minister of Bahubali Kshetra.
- 3) Shri Annappa Babaji Bahirsheth and Shri
Ramchandra Tatya Adure, Ministers of Pathashala.

HOLY BOOKS COMMITTEE

- 1) Shet Hirachand Nemchand Doshi, Solapur.
- 2) Shri Kallappa Bharamappa Nitave, Kolhapur.

HOLY PLACES COMMITTEE

- 1) Shri Sanmane, President
- 2) Shri Appa Patil

- | | |
|------------------------|-----------------------------|
| 3) Shri Ramappa Mangaj | 4) Shri Yashavantappa Awati |
| 5) ,, Shintre | 6) ,, Burase |
| 7) ,, Karagare | 8) ,, Haradi |
| 9) ,, Sultane | 10) ,, Awallakki |
| 11) ,, Ankale | 12) ,, Vellada |
| 13) ,, Malgave | 14) ,, Patil |

AUDITORS

- 1) Shri Manajirao Langade
- 2) ,, Baba Tawannappa Awallakki

SHRI JINVIJAY MASIK (Monthly)

- 1) Shri Balaji Babaji Bugate, Editor
- 2) Shri Babagonda Anna Patil, Administrator.

Shri Latthe's revised constitution was accepted in 1907's conference and was implemented. In the constitution, framed in 1907 by Shri Latthe, certain changes were made in 1914 and Sabha's work was carried on. New problems arose and created the need for change in the constitution. In 1932, 1936 and in 1959 committees were appointed to introduce necessary reforms in the constitution. In 1963 another change was made in the constitution by the Sabha's 55th conference. But in all this, the basic framework of the constitution prepared by Latthe remained unchanged from 1907 to 1963 and it provided a sound background.

Latthe was the guiding spirit behind the Sabha and the Sabha's

activities were carried on under his guidance. He brought the two sections of Jains viz., Chaturtha and Pancham, together. Nandani's Jinsen Bhattarak School was of Chaturths but Kolhapur's Laxmisen Bhattarak School was of Panchams. These two were individual institutions by themselves. Newly established D.M.J.S. created a feeling of insecurity to Bhattarak. Shri Latthe, as an editor of Shri Jinvijay, published an article against Bhattarak Math's work and Math people's behaviour was criticised severely. Similarly, he wrote that the Math institution should serve the public needs without exploiting it for selfish purpose. His criticism created difficulties and ill-feeling among the Bhattaraks against Shri Latthe and his Sabha. Without bothering for them, Shri Latthe continued his work. To break down the old traditions Shri Latthe carried on this work.

The class of Upadhyas became annoyed with Shri Latthe and the Sabha because of the Sabha's progressive views.¹⁰ The Sabha's view that D.M.J.S. should promote inter-section marriage created ill-feeling among both the sections, viz., Chaturtha and Pancham. If inter-sectional marriages took place, the community would lose the social value and prestige. But Latthe, without compromising, got his niece Shrimanti married to Vajoba in the premises of Jain Boarding on 30 March, 1914. Since this was intersection marriage, it was very much opposed by the orthodox Jains. Shri Latthe without caring for opposition, got the marriage performed.¹¹

Because of all these reasons doubts crept into the minds of

people against the Sabha and dispute between Chaturtha and Pancham started growing. The Sabha and its members were corrupt and their objectives were not clear. They were fancy and unrealistic was the criticism against Latthe and his followers. Latthe, Chougule, Hanje were Panchams and, therefore, it was propogated that the Sabha was of Panchams. This was the feeling and hence to counter D.M.J.S., they established Jinasen Maha Sabha. They also established in 1903, on the lines of Jain Vidyalaya, Jinsen Vidyalaya.

This environment was dangerous to the society and this was realised by Latthe. Latthe and Chougule attempted to bring about unity among the Jains. In the conference of 1904 the members of Jinsen Math and the Sabha agreed on the following terms:

- 1) Jinsen Matha Sabha was abolished;
- 2) "Shri Jinsen Vidyalaya" would remain but to be run under the Sabha's guidance;
- 3) The disputable subjects like improving the Math and resolving the problem of intersectional marriages would not be discussed in the meetings.

With the signature of both parties the following letter was addressed to the Jain communities:

Jain Brothers,

You must have come to know that at the last pilgrimage at Stavaniidhi when your people met, the misunderstandings in Jain community were removed and the unity of Jain community was possible.

Strengthening the Sabha by forging unity among the Jains was clearly the work of Mr. Latthe.¹²

RELIGIOUS WORK OF LATTHE IN DAXIN

MAHARASHTRA JAIN SABHA

Since the main object of Daxin Maharashtra Jain Sabha was that the Jains should make educational, social and religious progress in Daxin Maharashtra, the leaders of this Sabha started working on their own in this regard.

In medieval period Jain Digamber Munis were prohibited from going about the countries. The result was that religious activities were stopped. Instead of going from door to door, they established Jain Maths, they appointed Bhattaraks as religious leaders. They were given the duties and responsibilities of religious work. All Maths were provided with lands and money, with some religious authority. But because Bhattaraks misused the authority, the common man in Jain society was ignorant about the knowledge of his religion.

The leaders of Daxin Maharashtra Jain Sabha, therefore, worked out a plan. Latthe played his role in preparing the plan.¹³ The leaders of the Sabha visited villages to preach the tenets of Jainism to the Jains. This activity started attracting the people towards the activity of the Sabha.¹⁴

Latthe delivered talks on theoretical and practical aspects

of Jain religion to the Jains at various places in Kolhapur State.¹⁵

SPREAD OF RELIGION THROUGH KIRTANS

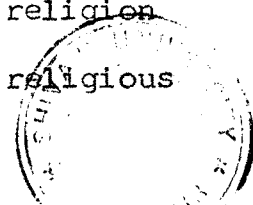
Latthe was greatly influenced by the thoughts and philosophy of Satya Shodhak Samaj and also views of Chh. Shahu Maharaj. As common people were preached by the Satya Shodhak Samaj through the medium of Jalsa, the Jain leaders used Kirtans as their medium of preaching. Tatyasaheb Chopade, in the year 1900, established "Digamber Jain Kirtanalaya". In this institute classical music was taught and discussions were held. This institution received tremendous help from Jain community.

In those days, preaching was done in the religious festivals through entertainment programmes like dances, music and crackers. Instead of wasting money in dancing, music etc. Mr. Latthe, Chougule and Javeri advocated Kirtans as the effective means and Latthe published a pamphlet on 28th April 1907 to that effect.¹⁶

Famous singer Abdul Karim Khan of Miraj was requested to teach music to poor Jain boys. In 1911 the book "Sangeet Jain Bhajanamrut Padyawali" (Part-I) was published. It was prepared under the guidance of Khansaheb.¹⁷

RELIGIOUS EDUCATION

To preach religion to the masses, the religious education was essential. In South Maharashtra Jain Pandits were rare and the need of Jain Pandits was deeply felt to explain the religion to Jains and non-Jains also. For all these purposes the religious



education was necessary in addition to general education.¹⁸

In fact the Sabha was established with a view to giving all-round education to the Jain community. Under the supervision of Latthe a special education department of the Sabha was established to impart primary, industrial, technical, physical and other types of education. Shri Latthe deciding to concentrate on the constructive programme started 'Daxin Maharashtra Jain Vidyalaya' in 1902. In the beginning, there were 12 students out of whom 3 were self-supporting; nine students were supported by the institution. In 1903, 22 students were taking the benefit of the school. In 1903, this school was run in Math of Laxmisen Swami and there was a special arrangement for the students who wanted to learn through English medium.¹⁹

By this time people began to realise the utility of the creative work which was done by Latthe and people developed affinity towards the Daxin Maharashtra Jain Sabha.

On 2nd August 1902, a felicitation function for Chh. Shahu Maharaj was organised by the Sabha. The details of this programme were given in the magazine 'Shri Jinvijay' of September 1902 by its editor Shri Latthe.²⁰

"On 2 August the felicitation programme was celebrated in Digamber Jain Vidyalaya to pay tribute to Chh. Shahu Maharaj. As decided previously Shrimant Shahu Sarkar arrived in the pavilion. Also the distinguished guests Mr. Col. Feris, Political Agent, his wife, respected commander enhanced

the pleasure of the function. For that Jain Samaj was very much thankful to them. In that function respected Apparao Latthe, the pleader of Kurundwad state read the felicitation address in English".

In reply to the felicitation Raobahadur Sabnis spoke the following on behalf of Chh. Shahu Maharaj:

"Chh. Shahu Maharaj is quite satisfied with your expression of the affinity towards the Chhatrapati. Even he is pleased to note that you have referred to his efforts to the education among the backward classes. Even Jain people, though they were on the peak of the educational improvement still at present they are backward. Keeping this in mind D.M.J. Sabha is hopeful regarding the bright future of the Jain people. After some success Shahu Chh. Maharaj will offer maximum help to spread the education in backward classes."

THE STUDY OF JAIN LITERATURE AT UNIVERSITY LEVEL

The Sabha approached the Bombay University for broadening the Jain religious education by prescribing excellent books from Jain literature for university examinations. This suggestion was welcomed and in 1907, Bombay University prescribed 'Sarwarthsidhi', 'Prawachansar' and 'Ashtasahastri' for M.A. level and 'Sadwadmanjiri' 'Vivekvilas' for B.A. level. Latthe and Chougule played their role for getting Jain literature incorporated in the Bombay University syllabus for B.A. and M.A. levels.²¹

'Shri Jinvijay' was already started under the editorship

of Latthe but in 1906, it was also published in Kannada language for Kannada people.²² In brief Latthe was the founder of the movement of religious awakening through books and publications in D.M.J.S.

Preaching Jainism

Jains practised variety of forms of their religion because of their ignorance. In their acts of worshipping gods and goddesses and in other performances they went against the tenets and practised the Jainism.²³

Therefore, in order to acquaint the people with the Jain religion by creating the religious atmosphere to make them act as per the rules of Jain religion, it was necessary to create religious consciousness among the Jains. The Sabha gave emphasis from the beginning that Jains should perform the religious acts of going to the Jain Mandir, serving the saints, praying, worshipping etc. as per the customs of Jain religion daily. Latthe also made an appeal to celebrate enthusiastically and collectively the religious festivals, like 'Mahavir Jayanti', 'Vir Nirwan Din', 'Ashtanik Parv', 'Paryushan Parva', etc.²⁴

In the Nandani Math, 'Shruta Panchami' day was celebrated as a festival of 'Knowledge'; there was a tradition of arranging the dance of girls at the above festival. The Sabha opposed the custom of dancing girls. The Sabha advocated that "Shruta Panchami" day can be celebrated as per the dictates of the Jain

holy books.

Some Jains assumed titles like 'Rajaguru', 'Mahawadwadishwar Pitamah' without knowing ABC of Jain religion. They were ignorant of the great books written by their forefathers.²⁵

In the festival of 'Shrut Panchami' in 1908 dancing, singing and such other programmes were discarded. In 1909 the conference passed a resolution prohibiting arranging dances of prostitutes and it was most welcomed.²⁶

From the editorial of 'Jinvijay' of 1906, it can be understood that the dancing of the prostitutes on the street before the procession of Jineshwar was strictly prohibited.²⁷

"While the procession was going on the dancing girls were dancing before the idol of God at Sangli. Actually this type of a thing is quite insulting and disgraceful to the Sangli inhabitants, where the people like Sawanttappa, Aurwade, Appajirao Hanje are living. Will all the Sanglikars discard all these things ?".

In 20th century such religious acts of the Jains along with their outdated religious celebrations were strictly prohibited. It is the Sabha which preached people to perform only the proper religious festivals and celebrations. In this preaching Latthe did laudable work.

In 1903 non-Jains opposed the procession of Jains at Sangli.

Latthe, with all his co-workers and merchants met district Magistrate of Sangli and took special written permission for the procession.²⁸

In 1907, the Brahmins at Kumbhoj (Kolhapur District) opposed the worship of Jain people at the holy place Kumbhoj. This time also Latthe informed Shahu Maharaj of this happening and took his permission for performing the worship. This showed Latthe's cordial relations with Shahu.²⁹

In 1909, the Brahmins in the Bhilawadi Taluka opposed the procession of Jain people. When Latthe came to know this, he, with Dhawate, Chinchwade Bandhu of Bhilawadi, Nana Kawathekar, Tatyasaheb Chopade met W.C. Sheferd, who was the Collector of Satara. Sheferd secured permission from the British Government and granted permission for the procession to Jains. Even Police protection was also given.³⁰

With the aim of awakening the people for religious behaviour, D.M.J.S. had undertaken the work of protecting and renovating the holy places of Jain people very responsibly and activity. The Sabha made the remarkable contribution to renovate the holy places - Stawanidhi (Belgaum district), Bahubali (Kolhapur district) and Kundal (Satara district) under the able guidance of Mr. Latthe.

LATTHE'S EDUCATIONAL WORK IN DAXIN MAHARASHTRA JAIN SABHA

Among the handful ones who participated selflessly in the

revolt of non-Brahmin movement of Shahu Maharaj, Latthe was one remarkable personality. After completing his higher education, he devoted himself, under the leadership of Shahu Maharaj, to the work of spreading education, for the upliftment of the non-Brahmin society.

Twentythree hostels were started at Kolhapur for the pupils of various castes within 21 years (1901-1921).³¹ Though Shahu Maharaj was the architect of this, he was assisted by his able lieutenants like Latthe, Dongare and Jadhavrao. These three helped the spread of education among the non-Brahmins in Kolhapur State. All the three persons who possessed post-graduate degrees, earned enough to maintain themselves, but devoted themselves to the social work. Their work is not confined to their religion only but they worked for other communities also and contacted the leaders of other castes for establishing hostels for the students of those castes. Latthe continued this work uninterruptedly.³²

The period from 1901 to 1914 saw the establishment of the boarding houses. Latthe offered his help to Shahu Maharaj in establishing³³

1) Victoria Maratha Boarding	1901
2) S.M. Digamber Jain Boarding	1901
3) Mohamedan Boarding	1906
4) Lingayat Boarding	1907
5) Miss Clark Hostel for untouchables	1907-1908

6) Namdev Boarding	1911
7) Kayastha Prabhu Boarding	1912
8) Saraswat Boarding	1912
9) Panchal Brahman Boarding	1912

ENCOURAGEMENT FOR EDUCATION

As education was thought to be the foundation of social progress, the Sabha immediately took steps to spread education through the education department under the supervision of Latthe.

More than 83% people in this area were illiterate. Therefore the workers of the Sabha stressed that encouragement to primary education should be given. The executive member of the Sabha and primary teacher of Kognoli wrote a thought-provoking article in the magazine 'Shri Jinvi Jay' published under the editorship of Latthe.³⁴ He advocated that education should be spread among the people - especially among the farmers of Jain community by the Sabha.

As a result of his writing the Sabha took a decision in the annual conference of 1905³⁵ to take steps in this direction. The conference felt that primary education was needed even as foundation for agricultural and merchantile improvements of the community. Therefore, primary education should be spread rapidly among the masses was the consensus of the conference.

a) A provision of monthly scholarship of four rupees to the

Jain student standing first in Middle School Examination was made in case he received government scholarship.

- b) The prize of Rs. 3 and Rs. 2 was declared to the students who stood respectively first and second in the 4th and 5th standard examinations, after submitting the certificate signed by the Head Master.

The power of correspondence with the director of education in respect of the above and making other necessary arrangements was given to Latthe.

The provision of scholarships and prizes to be awarded by the Sabha, was made. This was upheld in the conference of 1907 and was further strengthened. It was resolved in this connection that

"The Sabha should make arrangements to publish the report regarding the development and spread of education in Jain community. For that it should collect information on the number of students in each standard by the Prachar Sabha and it should make efforts for spreading primary education by giving scholarships, etc."³⁶

But it seems that the attempts failed to secure the expected results in increasing the strength of school-going boys. This is indicated in the following expression of the Sabha:

"The Sabha is very sorry to state that the spread of education is very slow in D.M. Jain Samaj. Just to change

this condition this conference gives power to the head of the education department of the Sabha, Shri Latthe, for giving prizes to those who will make efforts for increasing strength of the Jain students in the schools. In the same way, provisions were made to inspire the teachers to try to establish the schools in the villages which were not having Jain schools."³⁷

In this way the Sabha made maximum possible efforts to spread the primary education among Jain people, especially among the rural farmers by providing for scholarships to the students and prizes to the teachers to encourage them.

In 1909, the president of the conference, Shri Sheth Hirachand Nemchand expressed the following views in his presidential address:³⁸

"English language is an International language and therefore, it is of utmost use in practice as well as in the court and, therefore, it is essential to impart English education to our people. I feel very sorry that I could not get this type of higher education. I am pleased to see that at least a few in our religion could get this type of higher education. The enlightenment in the society is due to the leaders like Latthe, Bapu Patil, Anna Chougule and others who have received higher education. The progress of the society is due to these graduates. Keeping

this in mind we should try to produce many such people".

Latthe was very careful that while providing for secular and religious education, the physical education should not be neglected. In the conference of 1909, the decision was taken to encourage Jain players. The management of sports was given to Shri Appa Dadgonda Patil-Mangaonkar. In the report of the conference 1907, Mr. Latthe has remarked regarding the physical education thus:³⁹

"Cricket, gardening and walking are the types of exercises. But the physical health will not be possible without providing for western physical exercises like dumbbells, athletics. For this purpose, the efforts were made for building gymnasiums with the support of the people. It was thought that it will be successful".

EDUCATION FUND

As the Sabha had started a special education department for the spread of education, it was also necessary to make provisions for the 'Education Fund'. The workers of the Sabha used to go from house to house explaining the aim of the Sabha and appealing to people for offering their help to 'Education Fund'. For this a novel idea was worked out. The doner should declare his donation but keep the money with him as Sabha's deposit but he should pay the interest on that per year at a fixed rate. By this method, at the end of the year 1902, the

collection reached a sum of Rs. 20,000. In the conference of 1903, a committee was appointed. This committee was responsible for discussing the solutions and provisions for the security of the funds and their utilisation.⁴⁰

In the same way, since 1908, the planning of collecting the 'corn' and 'Paisa fund' was executed. These plans received very good support from Jain students and youths.⁴¹

Jain youths and students actively and enthusiastically participated in collecting education fund with leaders and workers of the Sabha. The information of the efforts made unanimously by the students and the persons from all strata of the society is given in the editorial of Shri Jinvi Jay of 1908.⁴²

"R. Bapu Anna Patil and Prof. Latthe made a tour to the villages of Galatge, Bedakihal, Sadalge, Shamanewadi in last month and collected Rs. 9,000. Surely, this is very valuable. In their tour, they organised huge meetings at Bedakihal and advised people for the spread of education among Jains, Lingayats, Marathas etc."

This year it was proposed to help the adult students in Boarding house, by collecting corn and Paisa fund. As per this proposal two students in the boarding house, one J.M. Karande, Vategaonkar and another Bhau Payagonda Patil, Aitawadekar (Karmaveer Bhaurao Patil) made a tour in their holidays to Mouje Vadgaon, Valve, Burali, Ashte, Digraj and Aitawade. They

arranged their meetings and gave the people the information on Jain religion, on the existing condition and the necessity of education fund. They collected about Rs. 70 in cash and secured many promises from various people. This thing was laudable. The Sabha had made provision of giving financial help to the needy in the form of scholarships to get education. The Sabha had made arrangements for 'Corn Fund', 'Scholarship Fund' etc. for the hostellers. This appeal received a proper response from the people and, therefore, the Sabha could provide facility for education of the people. In 1908, the Sabha implemented a novel idea of making use of adult and intelligent students in collecting the education fund. The selected students from Kolhapur Boarding had arranged tours to the villages. They gave lectures, spoke on Jain religion and collected foodgrains and money for 'Education Fund'. It was a novel programme which created awareness for the social service and gave scope to the development of leadership. Through these programmes, a student, Bhau Payagonda Patil, developed himself and established Rayat Shikshan Sanstha at Satara. He actually made a revolution in educational field of modern Maharashtra.⁴³

The credit of all these developments should be given to the Sabha and also to the superintendent of Jain Boarding, Shri Latthe.

ESTABLISHMENT OF JAIN BOARDING AT KOLHAPUR (1901)

Of the various successful measures adopted by Shahu in

connection with the development of education in his state, the Boarding and Hostel movement started by him was a remarkable feature of his educational policy. Shahu himself stated with pride that 'With a just sense of pride, the British people called the British Parliament "The Mother of Parliaments". In the same way Kolhapur has, I venture to say, deservedly come to be called the 'Mother of students' Boardings'. There are boarding houses of Marathas, Jains, Lingayats, Saraswats, Mohamedans, Daivadnyas, Panchals, Shimpis and Kayasthas.⁴⁴

Shahu thought it as a necessity of the time to have castewise boarding houses in the state. Generally common man of his time had faith in the leader of his own caste. Maharaja rightly understood this and encouraged leaders from different castes and communities and extended every possible aid to them with a view that they should start a boarding house for the boys of their own caste and community.⁴⁵

The Jain Hostel was established in April 1901. But the Boarding House was actually brought up on a permanent basis in 1904.⁴⁶ Southern Digamber Jain students' institution was founded by D.M.J. Sabha in the year 1902.⁴⁷ Its main object was to spread education among the Jains who were also backward in education and hence backward in the scale of civilization. The Association provided free boarding, lodging, school-fees, books etc. to poor Jain students who attended the Rajaram High School or Private English School at Kolhapur. The number of students in 1902 was

only 6 but in 1905-1906 it went up to 40.

From 1903 to 1905 there was no Hostel building for students, they stayed in a Jain temple which was not at all suitable for the purpose.⁴⁸

Shri Latthe was one of the persons who had very cordial relations with Shahu Maharaj for the purpose of achieving educational objectives. In 1899, Shahu Maharaj paid a visit to Hirachand Gumanaji Jain Boarding. Shahu suggested to Shethaji that Jain community is quite large in Kolhapur state, but it is backward in the field of education and, therefore, to make the Jains able to receive higher education Shethaji should establish one boarding house at Kolhapur. Shahu had also promised to offer all the necessary help.⁴⁹

This incident greatly inspired the superintendent of Hirachand Gumanaji Jain Boarding, Shri Chougule and the student of the Boarding Shri Latthe. Both of them made active efforts towards the establishment of the boarding house at Kolhapur.

For the all-round development of Jains, the persons who were trying hard were the leaders Sheth Manikchand and Sheth H.N. Doshi. Latthe and Chougule sent a letter to both of them on 21 January 1901⁵⁰ explaining the backwardness of Jains in south Maharashtra in the matter of religion and education and appealed to them that they should personally help the workings of D.M.J.S. which worked for improvement of Jains and they responded to their appeal

favourably. Chougule and Latthe thus succeeded in drawing their attention towards the working of the D.K.J. Sabha.

In this way, close contacts were established with Sheth M.H. Javeri and Sheth H.N. Doshi by administrators of the Sabha. At this time in 1903, the annual report of Hirachand Gumanaji Jain Boarding School was published. While reviewing the report Shri Latthe, the editor of 'Shri Jinvijay' stated:

"Sheth Manikchand is really a very generous man and he has fulfilled his duty very satisfactorily. He has given every possible facility to the students and, therefore, Jain people should take the maximum possible benefits of his boarding school."⁵¹

Shri Latthe and Shri Nitave Shastri wrote a letter to Sheth M.H. Javeri reminding "Shahu's request (at Ratnakar palace on 30th August 1904) and urged him that Shethji should visit Kolhapur as early as possible".

To respect this invitation Sheth M.H. Javeri visited Kolhapur and during his long stay at Kolhapur the Shethji came in close contact with workers of D.M.J.S. He then decided to establish Jain Boarding House at Kolhapur. With the consultation of all, the area known as 'Chouphala Mal' was selected as a place suitable for Jain Boarding. After making this arrangement, Sheth M.H. Javeri met Shahu Maharaj at Old Palace. In the meeting, he explained his aim of establishing Jain Boarding House at

Kolhapur. He also declared that he would build a building suitable for 100 students, with his own money. He appealed Shahu for donating the 'Chouphala Mal' for construction of Jain Boarding House. This was done by Chh. Shahu Maharaj.⁵²

When he declared to give that prominent site to the Jains, a small coterie of courtiers opposed the grant on some grounds. The difficulties they created seemed at one time to be so insuperable that the first programme of laying the foundation stone had to be dropped. His Highness, however, was firm. He was, it appears, aware that the intrigues going on against the Jains in getting that site would reach the Resident whose name was freely mentioned in private conversation by the intriguers as the chief obstacle in their way. On 16th June 1904 His Highness told Colonel Ferris who was then the Resident of Kolhapur:

"You would be glad to learn that the Jains are building a Boarding House for students of their caste and site has been granted to them near old Dr. Sinclair's house, opposite to the Maratha Boarding House. Perhaps you may get a complaint from some people here which would of course be without any foundation. I write this as I think it most desirable to encourage that community. I would go to break off the monopoly of one caste."⁵³

The Jains were told that the Resident would never allow that site to be built on, that a kitchen there would emit smoke

which would disturb him when he passed that way, and that no privies could even be permitted over the matter that the Jains felt his pulse very easily and their hostel on that very site was soon an accomplished fact.⁵⁴

To overcome this problem Shahu requested Shethji that he will grant Shahu Cotton Mill's place or any other suitable place for the Jain Boarding House but Shethji did not agree with this. Listening the confident remarks from Shethji, keeping in view the welfare of the society and promptness of Shethji, Shahu confirmed his previous decision. Shethji and Sabha's workers were pleased with this decision. Latthe immediately convinced other workers to construct the building and necessary arrangements were made for construction. The work of construction started under the guidance of Latthe. Thanks to the generosity of Manikchand Hirachand, co-operation of Shahu Maharaj and leadership of Latthe the building was constructed within a year after its foundation laying ceremony, in a very attractive manner.⁵⁵

The inauguration ceremony was held on 9th August 1905 at the auspicious hands of Shahu Maharaj. On this occasion Latthe, the Minister of Education Department of D.M.J. Sabha, gave a short account of the Sabha's work stating the importance of the Jain Boarding. He said:⁵⁶

"One of the beneficial results of the British rule is the Government of emancipation of the backward classes

from the intellectual and social thralldom to which they had been subjected from time immemorial. We are encouraging signs of an internal awakening of the masses. The war-like agricultural, industrial and commercial classes have all come to recognise the necessity of spreading education among their communities. In this small city the sister institutions of Maratha and Jains have been established side by side and I trust that with mutual love and co-operation, they will advance hand in hand on the path of progress ... this institution might send forth not only promising lawyers and doctors, engineers and statesmen but talented merchants and skilful agriculturists, who will carry forward to the coming ages and hitherto interrupted annals of ancient time with fresh vigour."

In the inauguration ceremony Chhatrapati Shahu Maharaj expressed his pleasure in opening the Jain Boarding School and expressed that this was possible due to the efforts of Daxin Maharashtra Jain Sabha and generosity of people.

"I listened to your mind-capturing speech attentively and I am very much pleased to listen to your suggestion. Your ambition, not only to create good doctors, engineers, pleaders or statesmen, but also to produce brilliant merchants and expert farmers to continue the ancient brilliant tradition which has been broken now, is laudable.

I sincerely express my wish that your efforts set examples before the society be successful."⁵⁷

After the welcome speech of Mr. Latthe, Shahu Maharaj gave an inaugural address and declared the building open. Afterwards Colonel Ferris and Shahu Maharaj inspected the building and they were pleased to see its construction. Shahu Maharaj exclaimed privately that "the work of the building of the school was excellently done beyond expectation".

In 1905 a Sanskrit Pathashala was attached to the Jain institution where religious education was chiefly imparted. A Shastri had been engaged on Rs. 20 per month to teach Sanskrit. The number of students attending it was 8. Most of them belonged to the priestly class. They enjoyed free boarding and lodging.

The Jain institution was chiefly maintained on the amount of interest derived from funds voluntarily subscribed by the well to do and rich persons in the Jain community. The amount of the fund collected to the end of the year 1905-1906 came to Rs. 1,75,000. His Highness donated Rs. 300 to the institution.⁵⁸ The institute had 43 students on its role during the year 1906-1907, of whom 10 were paying, 4 half-free and 29 free boarders. Thirtythree of them attended the Rajaram High School classes, the rest studying Sanskrit and Jainism in the Sanskrit classes of the institute. Of the 31 that appeared for the annual examination, 20 students passed with credit, one of them getting a state

scholarship. A well equipped library was attached to the institute. It contained 1,104 books in all, of which 392 were English, 343 were Marathi, 301 were religious and 68 law books. The income and expenditure amounted to Rs. 3,629 and 3,581 against 2,589 and 2,575 respectively of the preceding year.⁵⁹

During the superintendentship of Latthe the Boarding House improved in various ways.

A special function was arranged on behalf of the debating club of the Boarding House on 22nd July 1906 to celebrate birthday of Shrimant Yuvaraj Rajaram Maharaj. Yuvaraj Maharaj himself attended the function with Sardars, Amaldars and other distinguished guests.

On 19th November the function of unveiling of the oil painting was celebrated at the hands of Agent Colonel Ferris. This oil painting was donated to the boarding house by the Jains at Mangaon in Kagal Sansthan. In the same function an address was dedicated to Colonel Ferris.

In 1907, the Boarding House received the land which was near the 'Samadhi' at Jain Boarding from Kolhapur Sansthan. There was a need for auditorium in the boarding house. Latthe had purposefully made a special reference to this need in his welcome speech at the time of inauguration ceremony. Being aware of this deeply felt need the generous Sheth Manikchand Hirachand had decided to build the auditorium in 1909, in memory of his

departed wife which was to be named as Shrimati Chaturabai Auditorium. The corner stone laying ceremony of this splendid and graceful auditorium was held at the hands of Shrimant Yuvaraj Rajaram Maharaj. Spending Rs. 3,500/- Sheth Manikchand constructed 'Chaturabai Hall'.⁶⁰

On behalf of Daxin Maharashtra Jain Sabha Shrimant Sayajirao Gaiakwad was paid a tribute on 4th May 1909 in the boarding house. In the above function the honourable secretary of the Jain Boarding House Prof. Annasaheb Latthe gave a welcome speech:

"This boarding house is established to spread education among Jains among whom only eleven per cent people were literate. In the boarding 50 students were accommodated and were given religious and moral lessons. Following the tradition of ancient Ashrams they established 'Shrawikashram' at which 16 female students from Solapur, Belgaum and Madras were admitted".

"The main aim of the administration of Shahu Maharaj was the emancipation of the backward classes. This aim is partly fulfilled by such institutions at Kolhapur".⁶¹

In reply to this, Shri Sayajirao Maharaj gave the speech on 4th May 1909:

"Gentlemen, I am pleased to see the work being performed by the Sabha. The speciality of it I notice is that the

attention is given to the female education also. This special feature should be followed by Maratha community also.

I feel nothing special in the tribute paid by you. Our efforts should be still vigorous. I have made education compulsory but I am not satisfied by that only. I sincerely feel that education should be developed. I request all youngsters as well as elders that they should dedicate themselves for social welfare. Cruel traditions should be uprooted. To stick up to them just because they are old, is dangerous".⁶²

In June 1909 a gymnasium was built in the area of the Boarding House to provide for physical education and games to the students. Latthe was working as superintendent of the gymnasium and was personally paying special attention to the physical health. He was also inspiring the students for the wrestling and used to guide them and wrestle with them.⁶³

The Sabha had also the aim to influence the minds of the students with religious and moral impressions with the bookish knowledge. Therefore, the Sabha had accepted the responsibility to provide for religious education and for this Latthe was sincerely doing the efforts. He inspired Shri Bhopal Anna Jirage for constructing the 'Jin Mandir' which became successful in 1909.

The 12th annual conference of the Boarding House was arranged on 20th and 24th November, 1905 under the presidency of

Bramhappa Yatnappa Javnnapanavar, Davangeri, in the Jain Boarding. The presence of the people was very large as it was the first conference arranged outside the area of Kshetra Stawanidhi.

Simultaneously Latthe arranged the 'Agricultural and Industrial Exhibition' on behalf of D.M.J.S. The exhibition was inaugurated by the hands of the councillor, Sir John Moor Macenzey on 25th November 1909.⁶⁴

Also side by side with this exhibition, another exhibition of ladies' handicrafts was arranged in Chaturabai Hall. The aim behind the planning of this exhibition was to make people know what they can do in agriculture and industrial field. At the time of inauguration Latthe gave an introductory speech.⁶⁵ He said:

"Jain people in Daxin Maharashtra are backward and new education has not reached to them. Their profession is agriculture and trade and so the exhibition was arranged to introduce new conceptions in their trade. Following the lines of agricultural department of Bombay state, new tools and machines of agriculture are brought here so that people will be benefited to see those. The second important feature of this exhibition is the material of industry and skilled work. To improve the condition of backwards, it is necessary to introduce industrial knowledge while giving agricultural knowledge. Our Jain ladies are backward in respect of the skilled work and cultured liking. It is necessary that Jain people have modified the concepts

regarding the duties of their women. Specially for this the hard skilled work done by the women from Poona and Bombay was included in this exhibition. Thereby I hope that our ladies will take some inspiration.

The exhibition also contains the articles made in our country. Therefrom we can know how the production in our country and also industrial knowledge and trade are far behind. We have to strive hard for this. The main focus of the country should be on agriculture. It will not be possible to receive the maximum benefits from agriculture unless and until our country is independent to provide for necessary tools and machines".

While inaugurating the exhibition Sir Makensey Moore passed very important remarks⁶⁶:

"Jain people are intelligent and they are ahead of the farmers of 'Kunbi caste' in the agricultural field. While I was working in Satara district I noticed the difference between the agricultural work of these two castes. Jain farmers are well known with the technique, that instead of working for small agriculture on the wide field unsystematically, it is better to do systematic work of agriculture on a very small field."

The memorable event of the year 1912-13 was that the institution

sent the two students to Italy for further study in the art of drawing.⁶⁷

In 1921-22 at the time of Shahu's premature death, there were 50 students in the Hostel. The receipts and expenditure during the year balanced each other viz., Rs. 2,400. The institution received an annual grant of Rs. 380 from Darbar.⁶⁸

After the inauguration of the Boarding House in 1905, upto 1909, the Hostel auditorium, Jin Mandir and Gymnasium were constructed in the area of Boarding House and after that also the developments continued. When Latthe was working as the administrator of the Boarding House, he was living in the Hostel. In 1910-1911 he constructed the quarters for the superintendent of the Hostel through the labour of the students and himself.⁶⁹

After that Shri T.A. Patane constructed the huge water tank in memory of his brother-in-law, Shri N.Y. Chalekar. In 1914, Shri B.A. Jirage constructed 'Sou. Laxmibai Charitable Institution' in memory of his wife Laxmibai. Latthe was compelled to migrate from Kolhapur to Belgaum in 1914. So, naturally the rate of the development of the Boarding House was rather slow. But after 1919 the work started in a full swing. In 1914, after the 'Tar incident' Latthe resided at Belgaum and he started his pleadership there. After the demise of Shahu Maharaj, Rajaram Maharaj renewed Latthe's relation with Kolhapur, considering that he was loyal worker and a good friend of his father, Shahu Maharaj.

Latthe was appointed Diwan of the State on 2.10.1925. This appointment was prestigious for Jain community. So, in the 'Pragati and Jinvi Jay' the authorised weekly of D.M.J.S. the editor wrote:

"Latthe was the pillar of the Jain religion. We are seeing the results of his efforts and self-sacrifice. Jain Samaj is congratulating Rajaram Maharaj for appointing Prof. Latthe as Diwan of this state. This appointment may create a turning point in the routine of social work. Latthe is a soul of Jain community. He has now a chance to prove his worth".

As Latthe had very cordial relations with Rajaram Maharaj since 1922, he drew the attention of Rajaram Maharaj towards Kolhapur Boarding. Like his father, Rajaram Maharaj had a strong desire to help the educational work of Jain people. Knowing this the chief workers of the Sabha asked for two plots on the main road near Laxmipuri, City Survey No. 1519 and 1531. As per the request, Diwan Latthe and Private Secretary of the Maharaj, Shri A.T. Patil Nejkar, Chhatrapati Rajaram Maharaj gave an order by which he granted the above two plots as a gift to the Boarding House.⁷⁰ The Sabha was benefitted by these two plots financially.

In 1927-1928 a meeting of the Managing Committee of the Sabha was held in the building of Diwan Latthe. In this meeting, Rs. 600 were given by the Ministers for the repairs and Gymnasium of Kolhapur Boarding.⁷¹

The fifth annual gathering of Jain students was held on 29th September, 1928 under the presidentship of Latthe.⁷²

In this gathering Keshav Sitaram Thakare, the editor of 'Prabodhan' magazine gave an address and the prize distribution ceremony was held at the hands of Latthe. The Marathi play 'Haach Mulicha Bap' was enacted. The girls from 'Jain Shrivikashram' participated in the programme for the first time.

Latthe worked for the progress of the Boarding House and the number of students in the Hostel increased. The building of the Boarding House having only 24 rooms was found short for the growing number of students seeking admission.

A meeting of the Managing Committee was held on 24th September 1944 under the presidentship of Latthe at his own residence at Thalakwadi in Belgaum. The committee decided that:

- 1) As the number of students seeking admission to the Boarding House is increasing, the following conditions for admission should be enforced:
 - a) The teachers of the training school should not be admitted.
 - b) The students who are not taking their meals in the Boarding mess, should be admitted later.
 - c) Among the students who are ready to take meals in the boarding, well-behaved and scholars from amongst them should be given preference.

The committee thought that this would solve the difficulty faced by the Hostel management due to growing number of students seeking admission.⁷³

In spite of this the need for a new hostel was deeply felt. The provisions in the first hostel were insufficient. In addition to this in 1946 the annual conference of the Sabha was organised in Kolhapur Boarding under the presidentship of Pandit Sumatibai Shaha of Sholapur.⁷⁴ To keep the memory of this conference everlasting, the workers decided to construct a block of 16 rooms out of donation. This proposal received very good response from the people and it was executed. On 27th April 1946, the Chief leader of the Sabha Shri Annasaheb Latthe laid the foundation stone of the building. In the next three years Rs. 45,000 were spent on the construction of the Building and the work was completed.

In this way, from 1905 to 1950 Shri Latthe worked for the Boarding House. He also helped constructing Jain Boardings at Belgaum, Hubli and Sangli.

When Latthe was superintendent of Kolhapur Boarding, Phaurao Patil was a student in the Hostel. Bhaurao Patil was greatly impressed by the work of Annasaheb Latthe.⁷⁵

In the 'Tar Incident' in 1914 the teacher and student faced a real test. Bhaurao Patil did not tell a lie because he wanted to maintain his respect for Latthe. Latthe must have been one of the personalities that inspired Bhaurao.⁷⁶

D.S. Paramaj in his article 'Reminiscence of Late Diwan A.B. Latthe' writes:

"He actively participated in organizing various societies reason or other had to recall his services for the spread of education, both amongst the Jains and non-Jains. The present Daxin Bharath Jain Sabha and its free Boarding Houses for poor students at Kolhapur, Sangli, Belgaum and Hubli stand out as living monuments to cherish Latthe's memories. Even the Education society posthumously named after him at Sangli and its colleges in Arts, Science, Commerce and Law are the result of inspiration derived from Annasaheb. Thousands of students emerge out successfully from these noble shrines of learning year after year with Annasaheb's blessings in disguise".⁷⁷

In 1918, 'Jinsen Bhattarak Boarding' was started at Belgaum; at that time in his speech Latthe remarked: "I will be delighted to see that such type of boarding houses are established and a number of students are able to take the education".

JAIN SHRAVIKASHRAM, KOLHAPUR

Daxin Maharashtra Jain Sabha, which was established for the social and educational improvement of Jain people, was curious from the beginning about the progress of ladies also. They not only organised the conferences but through the proposals and



lectures began to solve the problems of ladies.

As only 10% Jain people were literate, the Jain ladies were hardly literate. Therefore, in the conference of 1903, a proposal was moved:

"In any society the development of knowledge and spread of education depend upon the educated ladies. The mother can make the children clever and educated by giving them a disciplined and good treatment. The Sabha had a hope that every male Jain will afford the religious and practical education to the women in his family".

In the annual conference of 1906, a special attention was paid to women's education and the Sabha sanctioned a proposal relating to training lady teachers.

As per the description of the magazine of 1906 it is quite clear that Latthe was appointed to provide for scholarships, prizes etc.

As per the suggestion, Latthe gave an advertisement on 25th January, 1906 and applications for this were to be submitted before 30th March 1906.⁷⁸ The advertisement read:

"Three scholarships will be given to the cultured Jain widows or married females for the education. The benefitted ladies should study as per the rules prescribed by the Sabha and also as per the choice of Sabha. Further they

should teach the ladies for five years on the suitable payment and the place will be decided by the Sabha. For this the application signed by the applicant and guardian, regarding the approval of the condition should be submitted. The application should be submitted accompanied by character certificate, age certificate, educational qualification certificate and domicile certificate."

In this way the work regarding the women's education started. Afterwards the Sabha began to feel that is not enough to give scholarships to ladies but the facility for their get-together and primary education, Sanskrit and religious education should be provided. Except this there was a burning problem of the society i.e., the widows and refugees. Due to traditional child marriage, the number of the widows was large. If the education is provided to such ladies and an attempt is made to teach them to follow the religion, they will be benefitted. And also they will be useful to the society in the form of teachers, and missionaries. In the same way, if the unsheltered ladies receive education like teaching, they will stand on their own feet. This thought was the beginning of the necessity of opening Shrivikashram for women's education at Kolhapur.

In 'Jinvijay' of May 1907, Shri Nitave, Shri Manikchand Hirachand, Shri Chougule and Shri Latthe published the following appeal:⁷⁹

- 1) For the progress of the society, it is necessary to provide education for each member of the society. So that his efficiency will be increased and the society will be benefitted by that.
- 2) Keeping this view in mind, attention should be paid to the education of widows. They should be given technical knowledge and the efficiency of educated widows may be useful to the society.
- 3) For this, arrangement for the collection of money, determining the direction of education and other works, will be done by the educated and famous leaders. The expenses of poor students will be borne by the charitable institutions.⁸⁰

The head of women education department, A.B. Latthe laid down the following rules:⁸¹

- 1) Objective: The main aim of this Ashram is to provide for the education through Marathi medium to Jain women and to fulfil this aim, the class of lady teachers should be prepared and the benefit of it should be taken for the spread of women's education and for the spread of Jain religion.
- 2) Management: The management of the Ashram will be seen by the head of women's education department as per the rules of the Sabha. In addition to this a special committee of the women will be appointed to supervise the administration of the Ashram.
- 3) Syllabus: There will be three classes:



- A) Lady teachers' class,
- B) Afternoon class,
- C) The class for young girls.

A) Lady teachers' class: In this class, the widows or women who have completed their studies as per the rules of the Sabha and who have committed to work as a teacher for an appointed period will be included. The women who need help should submit certificate regarding the condition of their home and were to commit to study for the period fixed by the administrator of the Ashram.

The syllabus of this class was as follows:

- 1) A good knowledge of Marathi language,
- 2) Acquaintance of Jain religion and for that limited study of Sanskrit and Hindi languages,
- 3) History of India in brief,
- 4) Brief description of geography,
- 5) Mathematics for practical purpose,
- 6) Some knowledge of stitching,
- 7) The capacity to advise regarding religion and to tell the stories from the religious books.

B) Afternoon class: In this class education was imparted for specific period at afternoon so that any lady who was ready to study by doing her domestic work, was admitted.

In this class the subjects like 1) Marathi language, 2) Jain

religion, 3) Accounts, and 4) stitching were taught.

The Class of Young Girls: In this class the ladies studying in the first class of the Ashram or any other girl was admitted. The administrator had the right to close this class, when the necessity of this was not felt.

In this class of young ladies the education given was similar to that of the girls' school, but they were given lessons in Jain religion.

No lady is permitted to stay at the Ashram without the consent of the guardian. If the adult ladies in girls class have no guardians, they were allowed to stay in the hostel on their will. But if they were having guardians, their consent was taken.

In this way, after making all the arrangements on 21st January 1908, the proposal regarding the beginning of Shrivakashram was made in the conference, organised under the presidentship of Jinsen Bhattarak and as per the proposal Jain Shrivakashram was inaugurated by the hands of Pandita Maganbai on 31st January 1908. For the working of the Ashram, the space of Jinsen Math was used; on the very first day Sou Umabai Tatyapa Patil, Kumbhoj, Shrimati Shrimatibai B. Kokil, Shri Shamabai Moruse, and Sou Dnyanmati Latthe enrolled their names in the Ashram. Sou Godubai Adiraj Upadhye was the first teacher of the Ashram. In a few days, her husband Shri Adiraj Devendra Upadhye became an honorary teacher as the strength of the Ashram increased.

In this way with the help of Jain Sabha Shri Latthe started educating the Jain women. The establishment of Jain Boarding at Kolhapur in 1905 and the establishment of Jain Shrivakashram in 1908 were the remarkable events in the history of the Sabha and Latthe was greatly responsible for their establishment and growth.

For this work, Latthe was helped by his wife, Sou. Dnyanmatibai. The Shrivakashram was started in the Jinsen Math in Kasar Galli in Kolhapur. Jain lady teachers still were feeling shy to come to the school. Sou. Dnyanmatibai used to take her school bag and come to the school covering the distance of two miles in the hot sun or in the rain and then other ladies used to follow her.⁸²

The people had no urge for women's education and, therefore, this institution received a very poor response. In 1910 there were only 14 students. The administrators felt that the remarkable increase in the number of students is hardly possible and, therefore, the proposal regarding the shifting of the students to Maganbai Shrivakashram at Bombay was made, in the report of 1911. Due to this the Shrivakashram at Kolhapur was closed in 1911 and it could not function upto 1922 due to the lack of workers.

In 1923 Shamabai Moruse again started the Ashram at Shahupuri and administration was handed over to the Managing Committee of the Jain Boarding.⁸³

Thus, the Shrivakashram began to function again when Latthe was appointed as Diwan. In 1927-28 the meeting of managing

committee held in Latthe's bungalow made demand for the place for Shrivakashram to Chhatrapati.⁸⁴

Latthe took lead in this work and Rajaram Maharaj gave two blocks bearing No. 70 and 72 in Laxmipuri for Shrivakashram.⁸⁵ A building was constructed on this land in 1934 and Shrivakashram was shifted there. After this the functioning of Shrivakashram began well. Today there is a three-storeyed building on the place which was acquired by Shri Latthe. A number of lady students are taking primary, secondary and higher education staying here.

LATTHE'S SOCIAL WORK IN DAXIN MAHARASHTRA JAIN SABHA

In addition to religious and educational work the Sabha had also the objective to work for social progress. The workers of the Sabha had taken the lead from the beginning to root-out the bad social traditions.

Firstly the Sabha attacked on the custom of marriages within the near relatives among the Jains. The result of this custom was brought out by Shri R.B. Jadhav, in his survey report of 1901, in which he concluded:⁸⁶

"Comparatively the number of deaf and mute children of Jains is more in Kolhapur and in Daxin Maharashtra States, than in other parts of India. The main probable reason for this is marriages with relatives. Therefore, the measure should be taken to root out this tradition."

As a result of this the President of the annual conference of 1905, Sheth H.N. Doshi appealed the people to root-out this tradition. He also appealed the people that prostitution should be stopped.

Like Hindus there was a tradition among the Jains of child marriage since Middle Ages. This fact is reported in the census report of 1901.⁸⁷

"Among Jains 16% persons get married before the age of 5 years. In Kolhapur state the community of Kunbis was more than 1 lakh. But the record shows that among them only 35 got married before the age of 5, whereas among 50 thousand Jains 155 got married before completing the age of 5".

The Sabha was trying to effect change in this from the beginning. In the Annual Conference of 1905 the Sabha passed a resolution supporting adult marriages. Also the respectable social reformer of Kolhapur, Dr. Krushnabai Kelavakar explained the need of adult marriage very effectively from the view point of health. Jain ladies were greatly influenced by this. The tradition of child marriage was deep-rooted in the North India among the Jains and they were not prepared to accept change. They protested against the Sabha in the name of religion. But D.M.J.S. firmly told that religion does not come in the way of deciding the age of marriage. Shri Latthe wrote opposing child marriage in the

editorial of June 1905.⁸⁸

"Dr. Krushnabai Kelavakar had expressed her opinion in her speech at Stawanidhi that the proper age for marriage should be 21 for the male and 18 for the female. This age is suitable taking into account the physical structure and pregnancy period. Latthe expressed that Jains should think over the advice given by Dr. Kelavakar."

The propoganda for adult marriage was more successful in Daxin Maharashtra than in North India. Still Latthe has expressed his opinion again regarding the necessity of adult marriage in Shri Jinvijay magazine in November 1866.⁸⁹

In the proceedings of 1907 annual conference, the following arguments regarding the proper age for the marriage are given:

"There are so many disadvantages of child marriage, and therefore, it is necessary that the boys and girls should get married at their adulthood. At least the age of the boy should be 20 years and the age of the girl should be 12 years. As per this the age of bride and bridegroom should be published yearly."

It was decided that both the tradition of child marriage and the tradition of old age marriage should be uprooted. In the conference of 1909, an appeal regarding this was made and the Sabha was successful in reducing the number of child marriages and

old age marriages among the Jains. When Latthe became Diwan of Kolhapur, he, on 11th June, 1926, published a pamphlet stating:⁹⁰

"In Kolhapur area the tradition of child marriage is deep-rooted. Though there is spread of education still this tradition is not uprooted. Progress of the society will not be possible without uprooting this harmful tradition and, therefore, the law prohibiting the child marriage was enacted."

After this the Sabha also protested against the tradition of selling girls and taking dowry. It also protested the procedure of marriage.

Regarding the marriages among the sub-castes of Jains (e.g., Chaturtha, Pancham, Kasar, Shetwal) Latthe expressed his views in the editorial of 1906:⁹¹

"The main aim of our efforts is to remove the differences between our sub-castes. To fulfil this aim it is necessary to have physical contacts between the sub-castes and, therefore, the sub-caste marriages are necessary."

He also expressed his view regarding the re-marriage of widows in the editorial of 1906 (November) and also regarding giving permission to the marriages of the women who leave their husbands. Bhattarak used to give the permission to this tradition but this encouraged immorality according to Latthe.⁹²

The effect of the work of the Sabha was deeply felt. Latthe published the news of marriages of widows in the Shri Jinvijay magazine of June-July 1907, in the following words:

"It is known from the Jains, from Mangaon that two re-marriages were performed in Vaishakh on Shuddha Ashtami and Dashami. Nemisha Adannawar got married to Nana Birnale's child widow Hirabai and Bhau Korigave from Rukadi got married to the child-widow Hirabai, the daughter of Narasappa Alase. These two marriages were performed as if these were first marriages.

In Mangaon the marriages among the Chaturth, Pancham, Kasar were also performed.

As a result of this, the people showed boldness to perform remarriages of their child widows. Clubs were established for this purpose. Charity begins at home. Latthe performed the marriage of his niece, Shrimati with Vazoba who was from Chaturth Jain, without bothering for the protest. The marriage was performed in Jain Boarding.⁹³

It is very important to note that though the Sabha gave active backing to the remarriage of child-widows, still it strongly protested against the tradition of remarriage of divorced ladies. Latthe expressed his protest in the editorial of November, 1906.⁹⁴

ECONOMIC PROGRESS

The Sabha was of the view that Jains should accept the modern ways of trade and agriculture. Agriculture and trade were the main professions of Jains. For this purpose, Latthe had organized the exhibition of agricultural and industrial skill in Jain Boarding, when he was working as superintendent of Jain Boarding on 25th November, 1909. In this exhibition there were separate stalls for tools of agriculture, animals, crops, pupaes etc.

On 25th, 26th and 27th November 1909 demonstrative lectures of 1) Principal Dr. 'Man' on 'The Duties of Literates Regarding Agriculture, 2) Prof. Knight on 'The Small Mistakes related to agriculture, and solutions to remove those', 3) Malhar Lingo Kulkarni on 'The Plantation of Bharoch Cotton', were organised.

In this way attempt to acquaint people with modern methods of trade and agriculture was made.

In 1905 and 1906 there was a scarcity in south Maharashtra and Jain farmers suffered severely. Many Jain families lost shelter. Naturally, there was a need to provide for the protection to the shelter-less people who suffered from scarcity. So, in April 1906, Shri Chivate, Malgave, Aurwade, Appa Dadgonda Patil published a pamphlet in which they promised to extend the maximum help to the people who had suffered from the continuous scarcity.⁹⁵

From the above, it is quite clear that the sense of duty,

and responsibility shown by the workers was laudable. In the editorial of December 1905, Latthe wrote on the need to protect the animals:

"Due to the scarcity there was a pitiable condition of the animals also; they were killed"

But Latthe wished that the animals should be protected from the killers; they should be protected and sold after the scarcity is over".⁹⁶

Latthe as an Editor of Pragati and Jinvijay

In 1899 Daxin Maharashtra Jain Sabha was established and it started very enthusiastically the work of making people religious-minded, of convincing the value of education to them of making social improvements, showing way of upliftment, of inspiring the religious institutions for creative work of uprooting the harmful tradition, through conferences and advice. But due to the transportation inconvenience, lack of workers, financial difficulties, the Sabha could not work effectively from 1899 to 1902. The Sabha needed a means to propogate its cause. Jain youths on their own responsibility started the magazine 'Jinvijay'. The chief youths of this move were Bhaurao Latthe, Apparao Latthe, Dada Bhau Nitwe, Anna Babaji Hanje, Bala Alase, Korade, Appasaheb Patil, Bhairsheth, Malgave, R.B. Chougule and Bapu Anna Patil. Latthe was chosen as the first editor of Jinvijay.

The first issue of Jinvijay was published in April 1902, on

the day of Gudi Padwa. Its first page was as follows:

"First Year

"Shri Jinaya Namha"

First Copy

Under the protection
of Daxin Maharashtrian
Jain's for the progress of
all Jains -

"Shri Jinvijaya"

Monthly Book

Chaitra Shuddha 1

Shake 1824

At this time, the editor of Jinvijay Shri Latthe was taking his post-graduate education at Bombay. Hence the articles of the magazine were required to be sent to Jain Boarding, Grant Road, Bombay.⁹⁸

Simultaneously Sheth Hirachand Nemchand was also publishing 'Marathi Magazine' 'Jain Bodhak' and Shri Chaware was publishing 'Jain Martand'. 'Bombay Prantik Jain Sabha' was publishing Hindi Magazine 'Jinmitra'. Pandit Nathuram was publishing 'Jain Hitaishi' and 'Bharatwarshiy Digambar Jain Mahasangh' was publishing 'Jain Jagat'. These were famous papers in Daxin Maharashtra.⁹⁹

But the main aim of these magazines was to discuss religious

matters and to publish important books. But the first aim of 'Shri Jinvijay' was the social, religious and moral upliftment of Jains. To clarify this objective the covering page of 4th edition of July 1902 was published by Latthe in the following way:¹⁰⁰

First Year

'Shri Jinay Namha'

Fourth copy

For the social, religious and
ethical progress of all Jains
under the protection of Daxin
Maharashtrian Jains -

'SHRI JINVIJAYA'

Monthly Book

July 1902

At that time the Sabha had no press of its own. Therefore, the publications were printed in another press. To tide over this difficulty, Appa Chougule and Bhairsheth from Kolhapur, Appa Dadgonda Patil from Mangaon, Babaji Latthe from Kurundwad and Appaji Hange started the private company - 'Shri Jinvijay Press Company'. Its advertisement was published in the magazine Jinvijay on 5th January 1903, which read:

"To publish Jinvijay and other Jain religious books in minimum expenses, it was decided to start a press with the help of social capital and therefore, the company was

established. It was decided to invest the capital of Rs. 2,000 and the shares of Rs. 800 were already sold. The rest of the amount was to be collected by selling the shares of Rs. 25 and the profit was to be distributed equally among share-holders".¹⁰¹

In the middle of 1903, the press 'Jinbhushan' was established at Terwad Camp, Aurwad and the magazine was printed from November 1903 under the editorship of A.B. Latthe. The press worked upto 1906. After that the magazines were printed in Shri Mahavir Press at Belgaum.

Latthe, though studying at Post-graduation level, efficiently fulfilled his duties of editor. This was the beginning of his success.

The proper evaluation of 'Jinvijay's' work was done by a sincere worker Anna Narayan Awati who had sent a letter to Latthe on 10th April 1903 and that letter was printed in 'Shri Jinvijay' of May 1903. It said:

"Many weeklies and magazines were discontinued within a very short period for those were started without thinking over the ability of their pioneers and without considering the need of time. Money making was the idea behind starting them. Jinvijaya has done well in pinpointing the problems of the people. I wish to help its endeavour."

This shows that Latthe's work as editor was bearing fruits.

Shri Latthe wrote an article in Jinvijay of April 1903 under the title "The First Year of Shri Jinvijay" in which he explained the aims and objects of Jinvijay by stating: "The spread of knowledge for social progress was the aim of Jinvijay".¹⁰² In 1902 the circulation of 'Jinvijay' was 550 issues while in 1907 it rose to 947. While he was a student he accepted the responsibility of editorship and fulfilled it for six years. But in 1908 this responsibility was compulsorily given to another person because during these six years a new organisation Jinsen Mahasabha was established in order to oppose Daxin Maharashtra Jain Sabha. Jinsen Mahasabha had started its own school, 'Jinsen School'. There were two parties in Jain society among the Bhattaraks due to religious differences. There was a strong difference of opinion regarding the marriages among the sub-castes in the Sabha. There was also a dispute whether they should continue Sanskrit Pathshala or switch-over to English Education. The evil effect of this was clearly visible and Sheth Manikchand and Sheth Hirachand tried to bring about unity in them. It was decided that both parties should work under the banner of Daxin Maharashtra Jain Sabha though the controversy over Jinvijay remained unsolved. There was a prohibition on the magazines publishing another side. Latthe was appointed as a Professor at Rajaram College. He then planned to start a new paper under the editorship of his brother Bhaurao Latthe. He started a weekly called 'Pragati' on the auspicious day

of marriage ceremony of Akkasaheb Maharaj (Queen of Dewas) on 21st March 1908. The ceremony was performed in the old place and this weekly 'Pragati' was handed over to Shahu Maharaj as a present in honour of this marriage. After this ceremony when Bhaurao Latthe went to Jinendra Press, he exclaimed that 'Pragati' had really made a progress. The main important article in 'Pragati' was about 'Dewas families'. The opportunity was taken by Latthe to enhance the pleasure of the marriage of the daughter of Chh. Shahu, who was the inspirer of this weekly, by giving this weekly as a present to him on the same occasion.

Though Bhaurao Latthe was appointed as an editor of 'Pragati' the work of Prof. Latthe was not reduced and so the whole responsibility of Jinvijay was given to Bharamappa Patil. He worked very excellently between 1908 and 1911. By this time there was a strong demand that the Sabha should publish Jinvijay weekly. From 6th March 1911, Pragati and Jinvijay were published weekly.¹⁰³

'Pragati' was printed at Jainendra Press and the editor was Bhaurao Latthe. When 'Pragati' and 'Jinvijay' were combined, Bhaurao Latthe became editor. He made 'Pragati and Jinvijay' well reputed.

After his death on 9th May 1921, Kalappa Upadhye became publisher and naturally the responsibility of Latthe increased. The weekly was published upto 1914. Latthe left Kolhapur and everything was upset and after that 'Pragati and Jinvijay' was published from

Belgaum. Upto 1917 the magazine was published under the editorship of Latthe who was editing it for twelve years. In the conference of 1918 the editorship was given to Shri Motichand Whora.¹⁰⁴

The nature of this fortnightly was somewhat of Anglo-Indian type. Because, in that publication, the articles and news were published in both the languages, English and Marathi. The standard of the publication was also raised by the skill of Latthe who propagated the aims and objectives of the Sabha well.¹⁰⁵

Though Latthe gave up editorship, he guided the Sabha and Jinvi Jay upto his death.

In this way Latthe struggled very hard for the fulfilment of the aims of the Sabha. By his writing one can know his intellectual level, his strong desire to bring about progress in the society, a strong desire to educate women. Therefore, Latthe achieved his status as the father of social, educational and religious movement in southern Maharashtra among Jains. He was also an able editor.

1) The conference of Daxin Maharashtra Jain Sabha was held under the presidentship of Shitalprasadji at Shahupuri, Kolhapur from 3rd to 5th June 1927. In this conference, Latthe was appointed as the Chairman of the Managing Committee. On 5th June 1927 the address was given to Rajaram Maharaj on behalf of the Sabha. Latthe gave a donation of Rs. 501 to the Sabha. Shrimati Jonsabai was vice-president of women's conference and donated Rs. 101 to women's conference.¹⁰⁶

2) In the convocation ceremony arranged to celebrate the birth-day of 'Badshah', A.B. Latthe was made Diwanbahaddur of Kolhapur. He was the first lawyer of Jain community who won the laurels of the degree of M.A., LL.B., and was first Jain professor, the first elected Jain member of Bombay Legislative Assembly and the first Jain Diwan of the Kolhapur state and also the first Jain Raobahaddur and Diwan Bahaddur.¹⁰⁷

3) The 33rd conference of Daxin Maharashtra Jain Sabha was organized at Stavaniidhi on 17th, 18th and 19th January, 1931 under the presidentship of Bhausaheb Dada Kudale, Dudhgaon. Mr. and Mrs. Kudale attended this conference. The resolution No. 7 of this conference was as follows:

"The Sabha congratulates Mr. Latthe on getting the honour of Diwanbahaddur in the celebration of the birth-day of Badshah and on his appointment as a Consultant of Sansthaniks at Round Table Conference."

In the same conference, he was appointed Chairman of the Sabha for the next year and he was made member of 'Madhyavarti Scholarship Committee'.¹⁰⁸

Justice T.K. Tukol said, "I am one of those for whom higher education became possible only because Boarding Houses had been established at places like Hubli. I have, therefore, always cherished high respect and admiration for Annasaheb who played a leading role in the advancement of education in the community."¹⁰⁹

Latthe was a Jain and he had respect for Jain religion. Though throughout his life he lived as a Jain, he did not like superstitions. He was purely a vegetarian and his choice of eatables was very simple. He was reformer but never a staunch revolutionary. He was an ardent follower of Jainism as a way of life and culture.¹¹⁰

He was really an unequalled leader of Daxin Maharashtra Jain Sabha. He performed till his death the duty of making people aware, uniting them and making them active. Till this moment the Sabha was in need of the consultation of Latthe, though it is also true that the Jain society could not appreciate his services for the Jain community.¹¹¹

He established many Jain hostels and provoked Jain students for taking education. He struggled very hard to uproot bad traditions. He encouraged actively the sub-caste marriages among the Jains. He impressed the whole society with his progressive and powerful thinking.

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