

CHAPTER FOUR

LATTHE: THE PROLIFIC WRITER

Introduction

During the years 1905-1948 Diwan Bahadur Latthe blossomed into a capable administrator and a constructive writer. In fact Latthe's contribution as a writer is more noteworthy.

In his life time, he wrote eight books of immense value. His writings reflect his deep knowledge of a variety of subjects. His books discuss historical, political, religious and social problems. He held Master's Degree in English Literature, yet his knowledge of socio-economic problems was immense. He had acquired law degree which helped him in shaping the thoughts properly and precisely.

Latthe's thoughts were influenced by the non-Brahmin movement which was engineered by Shahu Maharaj of Kolhapur. Shahu Maharaj of Kolhapur was of the opinion that Brahminism was the cause of backwardness of Hindu society. Therefore, he felt the need of awakening the common masses against it. He collected a band of well educated men like Latthe, Bhaskarrao Jadhav, and Dongre for propogating his idea of social reform.

Therefore, Latthe's thirst for knowledge and love and affection for the masses is evident in his writings. He was of the view that the spread of education among the masses was the first requisite of their progress. They should be made aware of their rights through education to make them capable citizens to bear the burden of democracy.

His books throw light on his varied interests and deep knowledge of various subjects. His style of presentation is unique. There is a clarity of thought and no confusion of facts whatsoever. His expression shows a tremendous command over English and Marathi languages.

The books contributed by him are:

- 1 An Introduction to Jainism.
- 2 Hindusthanatil British Samrajyacha Uday (1914) (Marathi)
- 3&4 Memoirs of H.H. Shri Shahu Chhatrapati Maharaja of Kolhapur, Vols. I and II (1924)
- 5 Chhatrapati Shri Shahu Maharajanche Charitra (1925) (Marathi)
- 6 Problems of Indian States (1930)
- 7 Jagatil Sanghatith (Federal) Rajya Vyavastha (1931) (Marathi)
- 8 Mazya Vilayatachya Athavani (1934) (Marathi)

A brief review of these books is given below:

1. Introduction to Jainism (Jain Bhushan Press, Aurwad, 1905)

This book was published by Messrs Nath Rangaji Mandvi, Bombay, in 1905. The main object of this book was to introduce the idea of Jain religion and its philosophy to Britishers and non-Jains in India.

This book is in three chapters. The first chapter is 'An

Account of Jainism', which was not Latthe's original work but a translation of the lecture of Mr. Hirachand Nemchand of Solapur delivered at local Union Club of Solapur.¹ In the second chapter of the book Latthe discussed some aspects of Jain Philosophy. In the third chapter he deals with 'Anekand Logic' in Jainism.

i) In the first chapter, while discussing the "meaning of Jainism" Latthe says, "Jainism is a religion preached by the Jineshwaras. Those who have conquered love, hatred, sensual desire and such other passions, are Jins and those who are the best of them are the Jineshwaras, and the followers of Jineshwars are called Jains. Jains believe in the seven principles, the twentyfour Tirthankars, the principle of non-killing and Right Belief, Right Knowledge and Right Conduct".²

ii) Seven principles of Jain religion were 1) Jeeva or life, 2) Ajeeva or matter, 3) Asrava or the path of Karma, 4) Bandh or the Bondage of Karma, 5) Sonvar or the prevention of Asrava, 6) Nirjara or partial destruction of Karma, and 7) Moksha or Total Deliverence.

The 'Moksha' is the highest principle which is defined as 'Freedom of the soul from every Karma'.

iii) Every Jain work asserts that true knowledge, true insight and right conduct are the path of Deliverence; these are the three jewels.

- iv) In the fourth part he speaks about the nature of sin and virtue.
- v) While writing about 'Karman' he says "The soul is roving in worldly existence owing to its connection with Karma from times immemorable. The connection breaks off only by the extirpation of the latter. Insight and knowledge are the essence of the soul. Whatever is believed and known by the soul, attracts the soul with love or hatred. The development of this love or hatred is the bondage of Karma".
- vi) Then he says about its nature and its path. It has been already explained how to attain freedom of the soul from every Karman.³
- vii) About image worship he says: "The images are worshipped with some object, the worship is not of the stone or metal of which the images are made but of the Virtues they represent."⁴
- viii) While giving the resemblance of Jainism with other religions he gave five doctrines of Jainism as follows:
- 1) The independent existence of soul,
 - 2) The observance of the five vows,
 - 3) The abandoning of animal-food and intoxicants,
 - 4) The theory of actions meeting with their requisite fruits necessarily.

5) The conception of Moksha.

ix) On the role of Jainism in individual and national welfare

he says: "Jainism is a source of happiness in this world and even from a national point of view worldly comfort consists in materials like food, cloths, wealth etc. ... most of the Jains are merchants, money-lenders or landlords. A few are servants. But they are a well-to-do class. Thus, the Jains are a materially prosperous class."⁵

The following table, given by Latthe in the book, shows the percentage of Jains jailed for criminal acts during the year 1891 in Bombay Presidency:

Moral Condition of Jains

Religion	Population in 1891	Total prisoners in 1891	Proportion of persons to prisoners
Hindu	14,65,7,179	9,714	1,509
Mohamedans	3,50,1,910	5,794	604
Christians	15,8,765	333	477
Parsees	73,945	29	2,549
Jews	9,639	20	481
Jains	2,40,436	39	6,165

Thus, according to him Jains stand highest in observing

moral principles. The figures from the later Report i.e., for the year 1901, show an improvement even over this. That is, out of 7,355 Jains, only one man was prisoned in that year.⁶

On the basis of all this he concluded "National welfare depends on the moral condition of society. Morality begets mutual trust which strengthens union."⁷

The second chapter of the same book, 'Some Aspects of Jain Philosophy'⁸ exhibits his originality.

Latthe writes:

"The Jainism is in fact neither a religion nor a sect, it is a school of philosophy. It is the essence, the abstract, the under-current, in short the religion of religions. Jainism is a purified system of rational knowledge holding only such principles as appeal to reason qua reason. A Jain is not a particular personality or even a cut and dry principle it is an eminence of position attained by illimitable excellence in knowledge, conduct, joy etc. Every soul may aspire to reach it by a long series of lives in which it may free itself from the trammels of worldly action. The faith of Jainism is the faith in trust (Sammyaktva) and it is only faith as long as the knowledge of truth has not realised it into Absolute Wisdom".

In his view Jains have preached the synoptic view of life in their theory of Anekanta. The Anekanta outlook of the Jains

pervades their entire philosophy and life; the whole texture of Jain philosophy and ethics is woven in the Anekanta attitude.

He explains Anekanta in the following words:⁹

"Absolute wisdom itself not to speak of inferior degrees of knowledge, is baseless, without the Anekant logic. The reason of this is that this logic is that which guarantees our capacity to know and provides us with criteria by which we should be able to test our knowledge. In one word it may be called the method of philosophy or that instrument of thought by which Tatvadnyan or philosophy is polished (Sanskritam). It bears therefore the all comprehending sense that logic is invested with in Hegel. All truth is here embraced by the one behind which nothing is. The Bhavikant doctrine holds that being existence is the only property of all things. Being alone is and all else is not. Bhavikant makes mind matter identical. It renders knowledge impossible wiping out the difference between subject and its object.

Nothing is but every thins is not, as soon as it is. The moment that it lives, is also the moment that it ceases to live. There is no being, all is always becoming. But is becoming possible for what is not being ? Cause and effects are in reality two phases of one and the same thing".

2. Hindusthanatil British Samrajyacha Uday (Marathi)

(Pragati Press, Kolhapur, 1914)

The book 'The Rise of British Imperialism in India' written in Marathi by A.B. Latthe analyses the causes of the rise of British Imperialism in India. He contributed various articles to 'Manoranjan' a Marathi magazine published from Pune. This book was the collection and compilation of those articles.

In this book Latthe included in all seventeen articles mentioned below:

- Article No. 1 : First contact of Western Europe with India
 .. 2 : British efforts to gain mastery over the sea
 .. 3 : Historical Review (upto 1707)
 .. 4 : Role of Marathas
 .. 5 : Penetration of foreign powers
 .. 6 : Zenith of French power
 .. 7 : The Defeat of French power
 .. 8 : The conquest of Bengal
 .. 9 : Commerce or Politics
 .. 10 : Complete subjugation of Bengal
 .. 11 : Strong Rival of the British
 .. 12 : Policy of British and two wars with Mysore
 .. 13 : Beginning of the decline of Maratha Power
 .. 14 : Defeat of the Tiger of the Mysore
 .. 15 : Rise of the British Imperialism
 .. 16 : Before the Sunrise
 .. 17 : Sunrise

Besides these, Latthe has written Introduction to the book in English and Marathi and a concluding chapter. He has also added an Appendix to show that rigid caste system had brought about the downfall of Maratha power in Maharashtra.

In his English Introduction he writes:

"In Maharashtra, since the days of Vishnu Shastri Chiplunkar, serious attempts have been made with much success to lead the public into the view that the growth of the British empire in India was merely through an irony of fate and the Indian defeat was not in any way due to any defect in Indian character or social institutions. This flattering conceit has taken hold of the young Maratha mind and has led to the rise of the so called nationalist school which starts with the assumption that we, the Indians, are as capable of enjoying independence as any nation in the west and the only impediment in the way is the British Government which owes its existence here only to accidents and no natural cause implying defects or weakness on the part of the Indian."

This book is primarily an attempt to show that the decay of the several Indian states in the 18th century was, in a large measure, due to glaring defects in Indian character and social ideas. He continues:

"Considered from the other point of view, the rise of the

British power was due chiefly, to circumstances beyond the control of the British Nation, their parliament, and the Home authorities generally. The needs of commercial factories situated in the most disturbed environments which could not be settled down by the native powers; the rivalry of the French; the invitations to intervene sent by the princes whose contracts were rent into factions by fratricidal jealousies and endless intrigues, the depredations of the Marathas and Afghans which left the country unrelieved, scene of desolation, the caste animosities and personal interests of the Marathas under the head of the Peshwas and the general incapacity of the Indian princes, to govern their states; these were the circumstances which favoured and rendered imperatively necessary the rise of a foreign power to unquestioned prominence. Among those that contented for this supremacy, the English were the best; this is the story of the rise of the British empire in India which the following book tries briefly to tell".¹⁰

In his Marathi introduction to the book Latthe quoted Sily's statements that:

- (1) It is not correct to say that India was conquered by the Britishers, but the establishment of British Empire is, per se a revolution in the country. The only thing the Britishers did in that behalf was to channelize it.¹¹

(2) Though the establishment of British empire in India was the fruit borne by the efforts of persons like Clive, Warren Hastings, Cornwallis and Wellesley, it was the situation then existing in the country, the foolishness and cowardice on the part of the Indian Kings that contributed to this eventuality. This was supported by the strong will-power of the Britishers.¹²

(3) From the point of view of Indians it is proper to say that the defects and drawbacks in our social set up and the corruption among the people are the causes of our political debacle.¹³

To justify the Dalhousie's policy of annexation Latthe, in his book 'Rise of British Power in India', has stressed the point that if the Indian princely states were misgoverned, neglected public welfare, administered injustice, the British Empire or its representatives have got the responsibility to put a stop to the misrule of the Indian princely states and bring normalcy to it. Therefore, Latthe says that 1857 revolt was not the outcome of the abolition of the princely states but it was the outcome of acceptance of some blind religious faiths by the Indian soldiers, who were instigated by the selfish people. It is true that the princes affected by the abolition of the princely states had poured oil in the flames of 1857 revolt, for their selfish ends. It will not be accepted if some one says that the British empire did not have the right to abolish the mismanaged princely states, taking the shelter of 1857 revolt and this has

been proved by the acts of the British Empire in overthrowing of Malharrao from power, compelling Shivajirao to resign and abolishing the Manipur princely state. Latthe says that he had advocated the principles on which the abolishing of princely states was based and not the criteria used by Dalhousie of whether the particular state is fit for abolition.

This means socio-economic cause was prime factor rather than the far-fetched imaginary idea of self respect behind the outbreak of 1857 mutiny. It was his view that India, by understanding her own history in right perspective, can remove her drawbacks".¹⁴

3 & 4 Memoirs of His Highness Shahu Maharaja of Kolhapur

Shri Rajaram Chh. Maharaj and his mother rightly felt that Latthe should write Shahu Chhatrapati's Memoirs. Accordingly, Kshatra Jagadguru wrote a letter to Latthe on 6th February, 1922 requesting him to undertake the task of writing Memoirs as he was most qualified person to do so.¹⁵

Considering the work done by Shahu for the non-Brahmins Latthe accepted the invitation as his duty and undertook the task of writing Shahu's Memoirs.

Latthe wrote Memoirs of Shri Shahu Chhatrapati in two volumes with none of the limitations of a courtier, and has been fortunate in finding ready to his hand materials for a work of far wider scope, the history of non-Brahmin Movement as also its

leader, which proved to be of interest to all masses. Latthe has presented a very lucid picture of H.H. Shahu Maharaj, whose contribution to the cause of social and religious reforms was very great, practical and inspiring.

In the opinion of Latthe, Shahu Chhatrapati Maharaj made the non-Brahmin Movement as his mission towards amelioration of all classes by emancipating them from the domination of the caste system. His mission was aimed at two objects, i.e., education of the masses and the breaking down of the barriers between man and man created by caste.

Shahu Maharaj devoted his energies to the free and compulsory education of the backward classes, opened new schools and hostels. Separate hostels were started for different sections of the community in the city to facilitate them to undertake their higher education.

These two volumes on Memoirs of H.H. Shri Shahu Chhatrapati Maharaj, definitely enlighten the people about the work of Shri Shahu Maharaj but it is also to be remembered that Latthe as a candid critic has freely quoted from H.H.'s own private letters and illustrated the many-sided character of his subject, and he has not attempted to picture him only in the most favourable light.

5. Shri Shahu Maharajanche Charitra (Marathi)

This book is a translation of the above two volumes which

was published in 1925.

Latthe has written the Memoirs of H.H. Shri Shahu Chhatrapati Maharaj of Kolhapur in two volumes in 650 pages dividing the volumes into 27 properly arranged chapters. Vol. I deals with the events and happenings from the establishment of Maratha Gadi to 1911. Chapter-I deals with the foundations of the state wherein Latthe has given the historical background of Kolhapur state and the traditions, antecedents and associations of Maratha Raj and the importance of Kolhapur Raj.

Chapter-II throws light on the factions, quarrels, the tyrannies and the persecutions in which this period abounds. Latthe has described this period as the dark days of Kolhapur as the death of King Sambhaji on 17th July, 1821 at the hands of an assassin gave rise to a prolific crop of intrigues and factions. The series of intrigues and disturbances of this period culminated in the loss of state prestige, dignity and power. The years from 1821 to 1894 for the House of the Chhatrapatis and administration were years of succeeding misfortunes. Latthe has aptly pointed out that the sudden and untimely death of the rulers (i.e., Buwasaheb on 29th November 1838, Babasaheb Maharaj on 4th August, 1866, Rajaram Maharaj on 30th Nov., 1870 and Shivaji IV on 25th December, 1883) had added fuel to the weakening of the Maratha rule and the deteriorating conditions of that time.

Chapters III and IV throw light on the family background of H.H. Shahu Chhatrapati Maharaj and on his education.

In Chapters V and VI Latthe discusses his visits and investiture with power in April, 1894.

In Chapter VII Latthe discusses Shahu's efforts to take necessary steps to meet the famine condition and to eradicate plague.

In Chapter-VIII, Latthe has presented an account of the measures undertaken by Shahu Chhatrapati for the cause of education of the backward classes of his people i.e., the national education of Maharashtra; Latthe further adds that the Maharaja had realised to the fullest extent the evils arising out of a one-sided educational advancement of the Indian people as it was closely confirmed within the narrow limits of a small caste. Shahu Chhatrapati was of the opinion that there was no hope of non-Brahmins being rescued from the clutches of the dominating caste unless they were induced to pursue the path of Western education and to wrest from the firm grip of the Brahmins. With this view in mind Shahu Chhatrapati provided all possible help and financial assistance to the non-Brahmins for the pursuance of education. He opened boarding houses i.e., hostels for the different sections of the society to encourage them to undertake school and collegiate education. It helped to remove the dearth of qualified men to fill up the state Departments and reduced the excessive influence of one caste in the state administration.

Chapter-IX explains the much controversial Vedokta episode between Shahu Chhatrapati and Rajopadhye. It arose after the denial

of the Brahmin Rajopadhye Vedic rights of worship to Shri Shahu Maharaj and calling him a Shudra and not a Kshatriya.

Latthe has given the historical background of Kshatriyas and has pointed out that Shahu Chhatrapati Maharaj's House belonged to Kshatriya and he was entitled to all ceremonies and benefits enjoyed by a Kshatriya. Latthe has brought out the fact that the Vedokta controversy was the result of the jealousy of Brahmin caste of the policies adopted by H.H. Shahu Chhatrapati for the progress and upliftment of the non-Brahmin masses. Due to the massive support to the Kshatriya movement the Brahmins were frightened and acted vehemently.

In Chapter-X he has thrown light on the threading ceremony of Shahu Maharaj and establishment of Maratha priesthood (i.e., Kshatra Jagadguru Peeth) by the Maharaj. Latthe has explained in detail the controversy over the Vedokta policy between Shahu Chhatrapati and the Rajopadhye. Rajopadhye was the Brahmin appointed by the Maharaja to perform all religious and social ceremonies at Darbar, to whom an agricultural land was given for this purpose (i.e., Inam land).

Shahu Chhatrapati had written official letters to Rajopadhye to perform his duties as per the Vedokta mantras which he had failed to do. Rajopadhye did not attend to his duties and defied the orders of Maharaja. He was firm with his original stand that Shahu Chhatrapati was not a Kshatriya and so he was not entitled to Vedokta mantras. Maharaja issued the Khalsa order against the

Rajopadhye (i.e., resumption of Inam land). Rajopadhye had filed an appeal against the Maharaja's orders to the Political Agent at Kolhapur and the Governor of Bombay and both turned down the appeal.

Chapter-XI throws light on Shahu Chhatrapati's trip to Great Britain, to attend the coronation of King Edward the VII in August 1902. Maharaja toured the southern parts of Europe and visited many places. Shahu Chhatrapati was honoured by the ancient University of Cambridge, which conferred upon him the Honorary Degree of LL.D. as a mark of that University's regard for his interest in education and culture.

In Europe, the Maharaja was received everywhere with great welcome and parties were thrown in his honour.

It is noteworthy that Shahu Chhatrapati issued an order from England which was published on 26th July 1902 in the Kolhapur Gazette, regarding the 50% of reservation in the Government jobs for the backward classes. This policy was known as 'Caste before-merit'. This was an epoch-making incident.

Shahu Chhatrapati returned to India after a successful tour to Europe about the end of August, 1902.

Shahu Chhatrapati was given a splendid reception on his arrival at Kolhapur by his people.

Chapter-XII deals with the origin and the establishment of

Maths and their functions. It had come into light as the Maharaja had attached the Inams of the well known Math of Shri Shankaracharya Swami in March 1903 for his non-performance of his duties at Darbar and non-acceptance of Kshatriyahood of Shahu Chhatrapati.

Latthe has pointed out that the Brahmins had to accept the Vedokta rites to be performed at Darbar and Shahu Chhatrapati's Kshatriyahood.

He further adds that there was an ultimate success of Shahu Chhatrapati Maharaj in his fight with the Rajopadhye and the Jagadguru Shankaracharya. It had roused the other aristocratic Maratha families throughout the Deccan from their usual attitude of real or pretended indifference to the progress of Kolhapur controversy.

It was the natural result of that bigotry as experienced by the non-Brahmins in the Vedokta days which brought the Satya Shodhak, the Arya Samaj and the Kshatra Jagadguru movements to the front in a close and logical succession.

In Chapter-XIII Latthe throws light on Shahu Chhatrapati's love for animals and his horsemanship. The Maharaja had taken personal interest in the development of the Paddock, which was a model institute for cattle breeding.

The Chhatrapati had also taken keen interest in the development of agriculture and had experimented the coffee plantation in the state.

Latthe has pointed out the farsightedness of the Maharaja in establishing the Shahupuri Market which made the barren plains around Railway station, a valuable emporium of the Kolhapur State, attracting to itself considerable trade in the export of Jagree, groundnut and other similar agricultural products.

Shahu Chhatrapati had a broad outlook and helping nature as he had helped financially the 'Sudharak' a weekly vernacular newspaper published from Poona in its difficult days.

Lord Northcote, Governor of Bombay, by his letter of 17th June 1903, granted to Shahu Chhatrapati Maharaj the entire residentiary jurisdiction over the feudatories under Kolhapur State, and to exercise all the criminal powers of High Court allowed by the Code of Criminal Procedure in respect of these feudatories. This enabled the Chhatrapati to exercise proper control over the feudatories under his jurisdiction.

Chapter-XIV deals with the demand made by the Kolhapur Brahmins for the so called Lokpratinidhi Sabha (People's Representative Assembly). This demand was a face saving measure adopted by the Brahmins after they had lost the long drawn battle over Vedokta against Shahu Chhatrapati. This demand was not supported by the other sections of the society. Latthe himself had attended one of the meetings organised by the non-Brahmins against the demands of the Brahmins.

Latthe brings out the fact that H.H. Shahu Maharaj had the

proper knowledge of the happenings in the city and to set it right, he dissolved the Kolhapur Municipality in 1904 and appointed Bhaskarrao Jadhav as an Administrator. The Brahmins had invited G.K. Gokhale (as he belonged to Kolhapur) to Kolhapur for the cause of supporting the demand for Lokpratinidhi Sabha. Gokhale did visit the city but did not support the view expressed by Brahmins and advised them not to form it. Latthe has thrown light on the Tai Maharaj case - an adoption case - in which B.G. Tilak had taken undue interest and had acted against the wish of Tai Maharaj in the case. This incident strained the relations between the Maharaja and B.G. Tilak.

Shahu Maharaj had visited Simla on 27th August, 1906 to see the Viceroy Governor General of India there.

In Chapter-XV Latthe has thrown light on the happenings during 1907 to 1911 in Kolhapur State. He has pointed out the efforts made by Shahu Chhatrapati for irrigation. He had undertaken the construction of Maharani Laxmibai Tank in November 1909 at Radhanagari, the biggest irrigation project in the State. It was completed in 1917 for which total expenditure incurred was Rs. 13,36,130/-. This tank is the perennial source for water supply to Kolhapur city and the sugarcane growing area around it.

H.H. Shahu Chhatrapati had encouraged the opening of the missionary schools for the spread of education, social work and health care.

Chapter-XVI deals with the Shivaji Movement in Kolhapur.

The Shivaji Club was founded in 1893 in the memory of the great hero of the Maratha Nation. If this Club would have been guided by reason and commonsense, it would have proved a source of noble inspiration and benefit to the rising generations of Kolhapur. But it was not the case. Its youthful organisers were misled by wrong analogies into dangerous paths which involved them and others in difficulties. B.G. Tilak's teachings were responsible for this untoward seditions and anarchist outrages in Kolhapur during 1908-09. Latthe has also thrown light on the activities of Jotirao Phooley who was a humble, but highly cultured non-Brahmin of Poona, who tried to agitate for mass education in those days and inaugurated the scheme for the education of women and the depressed classes. V.K. Chiplunkar and B.G. Tilak had undertaken the reactionary work against the work of Phooley and others and attacked their socio-religious reform movements. Latthe also pointed out that the opening of the Samarth Vidyalaya by Bijapurkar at Kolhapur was also a reaction against the spread of non-Brahmin movement and its popularity.

The critical situations arising every day in one way or the other was met with by Shahu Chhatrapati very successfully and impartially.

Chapter-XVII deals with the happenings in the period from 1911 to 1914.

Shahu Chhatrapati started the 'Coronation Patil's' School

in 1913, to impart instruction to the sons of hereditary village officers in accordance with the provisions of the Vatan Act, and to make the Patils efficient in discharging their functions. Another important feature of this period is the upgradation of the status of the Kolhapur Darbar by the British Empire and accordingly the status of British representative at Kolhapur was raised from the status of Political Agent to a Resident. Colonel W.B.Wodehouse was appointed as the first Resident in the Court of Chhatrapati. Latthe has thrown light on the efforts made by the Shahu Chhatrapati for the spread of education among the common people by introducing compulsory primary education in the state and by appointing hereditary teachers for that purpose. Shahu Chhatrapati had declared the Inams impartible, it was an important step taken by the Maharaja to improve the administration of the State. Chhatrapati's health was deteriorating and he had undergone an operation for tonsillitis in October 1912. Dr. Wanless had performed the operation.

In Chapter-XVIII Latthe has described how the Satya Shodhaks stood and its growth out of Vedokta movement took place.

Shahu Chhatrapati had started the Satya Shodhak School in 1913 to encourage and to teach the non-Brahmins all the religious practices which the Hindus wish to observe in their religious performances and which the non-Brahmins were hitherto declared to be unfit to conduct. Its impact was that the non-Brahmins from far and near flocked to the school, learnt the duties of priest and went about displacing the Brahmins.

In Kolhapur and adjoining areas most of the religious and social ceremonies were performed by the non-Brahmins. It was a great blow to the supremacy of the Brahmins. It removed from the minds of the non-Brahmins the ancient superstitions that the Brahmins' caste had a monopoly of spiritual authority. The impact of the working of the Satya Shodhak Samaj was a far-reaching one in the religious and social matters.

Latthe has also thrown light on the care taken by Shahu Chhatrapati for the education of his children. Mrs. Irwin, an American lady was appointed as a tutor to his children.

Chh. Shahu had sent the Yuvaraj and Prince Shivaji Maharaj to England for higher education under the guidance of Mrs. Irwin. Latthe has given the correspondence which took place between the Maharaja and Mrs. Irwin which throws light on the thoughts of Maharaja regarding his children's up-bringing and how they should be away from all sorts of vices and how they should make their studies and develop their personality to meet the needs of the princely state.

In Chapter-XIX Latthe has given the information regarding the declaration of war by the British against Germany and Turkey in August 1914 and the co-operation and help rendered by Indian princes for the war efforts. The princes of India had their full share in this manifestation of India's innermost sentiments of loyalty to the Empire.

Shahu Chhatrapati had offered his services to the Government in his characteristically frank manner and had expressed his desire to enroll his sons in the forces.

Shahu Chhatrapati had asked his brother to prepare the list of the volunteers, relations, Sardars for the cause of war efforts. He had donated Rs. 39,000/- to the War Relief Fund, collected by his Sardars, Inamdars and State servants and the Rayats and his share of Rs. 24,000/- also.

In Chapter XX Latthe has given the information about the marriages of prince Shivajirao and Yuvaraj Maharaj, the transfer of Khasgi powers to Yuvaraj, the death of Prince Shivaji Maharaj and the demise of Bhavsinghji Maharaj.

The marriage of prince Shivajirao had taken place on 6th June 1917 with the daughter of Mr. Shankarrao Jagtap of Saswad (Poona) at Kolhapur and the marriage of Yuvaraj Rajaram Chhatrapati had taken place on 1st April 1918 with the daughter of Prince Fatesingrao of Baroda, at Baroda.

There was a tragic and sudden death of Prince Shivajirao from the fall of the horse at the time of hunting at Nez on 12th June, 1918.

Latthe has also thrown light on the love of Shahu Chhatrapati for hunting. Hunting was to him as much a recreation as a necessity. He was good at shooting and was very fond of hunting.

The Maharaja had prepared himself physically and mentally for the hard life by subjecting himself to a discipline which indicated very exceptional power of self-control. The Maharaja had made hunting trips to Bijapur and to Dajipur jungles. He had made a daring attack on a tiger in the Sahyadri and had killed the tiger on the spot without anybody's help or automatic weapon. It throws light on his great strength and courage. The Maharaja had preferred hunting to racing. The Maharaja had great knowledge of animal psychology and had deep love and affection for animals. The Chhatrapati had specially prepared some instruments and weapons for taming the elephants. He had specially prepared a ground 'Sathmari' for the elephant fights which enabled the people to witness it.

Chapter-XXI deals with educational policy of Shahu Chhatrapati and efforts being made for the free and compulsory primary education to all. Latthe throws light on the liberal educational policy of Shahu and the quantitative progress made in educational field during Shahu's period.

Shahu Chhatrapati had expressed his desire of giving self-government to his subjects as soon as they become literate; with this ideal before him, he had started the educational schemes of his life. He had initially started the village schools on a Watandari system and later on changed to salary system for teachers. Chh. Shahu had also diverted the excess of Devasthan income to education.

Latthe has also thrown light on the efforts made by Shahu Chhatrapati for the foundation of the Shivaji Memorial at Pune. With the co-operation of other princes - Gwalior, Baroda and Cooch Behar - he had formed the Maratha Brotherhood with the object of forming a society, which intended to perpetuate the honoured name of Shivaji the Great in the form of educational institutions in Pune, which would create the national consciousness and some self-respect among non-Brahmins by emancipating them from the intellectual slothfulness of centuries. The Maratha Brotherhood worked for its cause under the leadership of Shahu Chhatrapati and Shivaji Memorial Foundation was laid down at the hands of prince of Wales on 19th November, 1921.

In Chapter-XXII Latthe pays a tribute to Shahu Maharaj for his work for the depressed classes in India. Untouchability was the worst form of injustice. They were practically forbidden from many of usual modes even of menial service. The depressed persons were living a beastly life and Shahu Maharaj raised the question why they should not select a better life. Actually British Rule should have tried to remove the untouchability but there was failure on their part though some British administrators tried to do so. But Shahu Maharaj believed that government alone could not have done all that was needed and the removal of inveterate prejudices among the Hindus themselves was a task which should have been taken up by Hindus themselves. Shahu Maharaj then started the process of habituating the people to the elevation

of the Untouchables to new and honoured position for some years. But giving a thought to the adamant policy of Brahmins he studied carefully the non-Brahminical attempts of communities like Jains, the capacity of Satya Shodhak Samaj, Prarthana Samaj contacted Mr. Tophkhane, Mrs. Besant, but finally Arya Samaj offered to him the right solution to the social problem. In his Montague announcement he made it clear that unless caste is broken, there can be no Home Rule. Shahu Maharaj hoped to protect the helpless class and so the first step was to appoint men of untouchable classes as Talathis, new stipendary village ministers, so that they came into contact with the villagers and became better in social position. As per merit some of them were appointed as clerks in offices. Even in medical educational spheres equal treatment was offered to them. He firmly believed that service of nation lies in seeing that the depressed classes get equal rights and freedom by cutting the oppressive frightful chain that surrounds them. He should be able to freely eat, drink, sit with the caste persons.

In Chapter-XXIII Latthe described establishment of Vedic School at Kolhapur. His Highness had long been thinking of creating a priesthood of his own caste to replace the Brahmin. After a good many oscillations the pendulum was reaching a stable position.

He inaugurated Shivaji Kshatriya Vedic School on July 6th, 1920. The objectives were to root out the superstitions which had been mixed up with the Vedic religion and the Puranas and to

restore the purity of original Vedic system.

In Chapter-XXIV Latthe presents an account of Shahu Maharaj's connection with Princely States and British India. He greatly differs from the majority. According to him, the states can no more be separated from British India. In an interview with Montague he said that Princes should be given sympathetic treatment, suggested that there should be independent tribunal to hear cases regarding differences between Indian states and political officers. He discussed the Home Rule. A conference of the Chiefs held at Kolhapur succeeded in securing for the Chiefs a place in the Princes' Chamber through an elective system adopted for the purpose.

In Chapter-XXV various social reform measures that Shri Shahu took, have been explained.

In Chapter-XXVI Latthe describes the sad and untimely death of Shahu Maharaj and briefly reviews his work. Shahu Maharaj had confidence in his good physique and despite the advice of physicians and friends, he neglected his health; from 1916 he was aware of his serious disease like diabetes and degeneration of the heart but still he devoted himself to work since 1919. The heart trouble which ultimately proved fatal, was growing seriously but his spirit and interest remained unconquered. On 3rd April he left Baroda where he had gone to attend a marriage, for Bombay but in the train his condition grew worse with pain in heart, on 5th April 1922. The disease assumed seriousness and took away

the life of the Maharaja on 6th April, Sunday at 5.45 a.m. Amidst heart-rending scene the Yuvaraj was proclaimed the Chhatrapati Maharaja of Kolhapur.

Latthe expressed the hope that the eminent position of Shahu in the history of Maharashtra will never be forgotten. Kolhapur Raj lost its greatest ruler, Maharashtra its most powerful inspirer. He was the simplest and kind ruler of his time.

Some reviews of the book

1) The London Times of 12th February 1925 wrote¹⁶:

"Mr. Latthe is no more indiscriminating panegyrist, though himself a leader of the non-Brahmin movement, and he has given us a biography which no serious student of Indian political development in our day should overlook".

2) Mr. B.V. Jadhav, M.A., LL.B., the then Minister of Education of Bombay Presidency in his speech at Sangli on 8.8.1924 said¹⁷

"I do not think that a great personality like the late Shahu Chh. will be born again. My learned friend Rao Bahadur Annasaheb Latthe has recently published his biography. That book is excellent in every respect."

3) The Bombay Chronicle, September 14, 1924 wrote¹⁸:

"Several of the ideas of Prof. Latthe himself hold with

fervent conviction are quite sound as well as fertile games of evolutionary reconstruction."

4) The Times of India, Monday August 11, 1924.¹⁹

Let anyone who doubts this prophecy read, sincerely and carefully the very remarkable biography of the late Maharaja of Kolhapur, which has been written by Professor Latthe. Almost every chapter clearly displays the frantic opposition which this enlightened Prince encountered in his efforts to broaden the basis of Indian nationalism. His efforts were thwarted, his policy is repressed, his character vilified. And for what reason? Simply because he strove to break down the head-hand of (2 Vols: The Times Press, Bombay) are an outstanding achievement in political biography, for they show as in a lightening flash those dark and reactionary aspects of Indian Nationalism from which the movement is still by no means purged; aspects which unless they are corrected in due time, will render self-governing India the home of social tyranny and class domination.

5) Advocate of India, Saturday, August 23, 1924²⁰

Barriers of Caste: A Royal Attempt At Breaking Them Down

It is always said that the whole personality of a writer is reflected in his creation. The book "Memoirs of His Highness, Shri Shahu Chh. Maharaja of Kolhapur" written by Latthe in two volumes is not an exception to this. Any artistic piece aims at pleasing, instructing and moving the others. This book surely

moves the hearts of the readers. It is very difficult to go deep into the minds of others, to understand their thoughts their views and their behaviours, their psychology and even it is more difficult to express it impartially. But Latthe has done this with masterly power. The whole study of the mind of Shahu Maharaj is expressed in this book. Latthe as a writer had shown deep understanding of the personality of other persons and the meditation power of Latthe is superb.

The book reflects the writer's ability of critical thinking. The full life sketch of Shahu Maharaj has received an impartial touch from the author. Latthe has evaluated every view of Shahu Maharaj in connection with the circumstances existing at that time. Views of Shahu Maharaj regarding non-Brahmin movement, the education of the minors, the politics of the state, are fully studied, judged, evaluated first and then only expressed, so that nothing is ambiguous to the reader. This shows surely the high intellectual capacity of the author, his power of evaluation and power of critical study of every aspect. While reading the book one feels that actually one is visualizing the whole life picture of Shahu Maharaj.

While expressing all the views of Shahu Maharaj and presenting a penportrait of Shahu, his expression had reached masterly touch. Fluency is the most important feature of his style. His description is picturesque and though he is dealing with a rather intellectual aspect of Shahu Maharaj's behaviour, the description

has clarity of expression. The views which he has expressed are quite clearly laid down. Some times he has quoted the references from the original letters or some passages from the lectures or the experiences as evidences to corroborate the facts. Sometimes he has given some illustrations to prove his points. Of course, his critical evaluation is due to the personal experiences which he had in the company of the Maharaja. Though he was so near to him, he has been totally dispassionate, unbiased and honest in judging the Maharaja.

These memoirs may give us a clear-cut picture of the period from the establishment of Kolhapur Kingdom in 1731 to the death of Shahu Maharaja in 1922. Actually a historical book presents the past, so that one can study the present in the light of it and can anticipate the future to some extent. Latthe has a special liking for history and from the beginning he had decided to give expression to the history of non-Brahmin movement. In a way he has fulfilled his desire by writing this book.

6. Problems of Indian States

(Aryabhushan Press, Poona City, Sept., 1930)

The British Government appointed Simon Commission in 1927 to report about the constitutional progress in India since the inauguration of the Reforms of 1919. All its members were Englishmen and it was boycotted by all the parties in India. Its members were asked by the people everywhere to go back.

A session of the congress was held at Lahor in December 1929, under the Presidentship of Pandit Jawaharlal Nehru and a resolution was passed declaring complete independence as the goal of the congress and 26th of January, 1930 was declared as an independence Day.

It was decided to launch Civil Disobedience Movement. It started with Mahatma Gandhi's famous march to Dandi Beach to violate salt laws. Thousands of congress volunteers were sent behind the Bars. The Government used every kind of repression but the movement could not be crushed.

India was passing through such a stage as could be described as critical and important from the constitutional point of view. The first Round Table Conference was being held in London on 12th November, 1930.²¹ The congress boycotted the First Round Table Conference held in 1930-31.

In that conference Diwan Bahadur Latthe, the author of the book 'Problems of Indian States' also played a part as an adviser to the Princes' Delegation. Latthe being Diwan of Kolhapur State, was in the know of all problems which affected the sovereignty of states in internal matters and how far the paramount power holds its sway over the autonomous states. The clarity of his vision and masterly treatment of all the states' problems by him in his book under reference prove the high standard of his work. The book has been written at a very opportune moment and in a very lucid manner.

Diwan Bahadur Latthe's book exhibits his judicious description based on authentic historical references to support his arguments.

During the same period several able writers contributed their views on the problems of the states. But Latthe thought that, an attempt was still required to be made to look at the problem from all the points. The first was the point of view of Princes themselves. Then the view of their people. Thirdly how British Indians will be affected by thinking of the people of the states. Lastly the view of British empire represented by the paramount power.²²

Latthe was thankful to Chhatrapati Rajaram Maharaj of Kolhapur in giving him time and facilities for writing on states' problems. Latthe says in the preface of the book that "My gratitude is, therefore, due to him (Chhatrapati) in a very large measure. But the views advocated in this book are my own. I trust that what I have done will be of as much use to the state, I love and serve, as to all the states in India. But the responsibility of the views is my own."²³

Chapter-I: Classification of States

The first chapter deals with a classification of states. Out of 560 states there are 380 states whose annual income does not exceed Rs. one lakh. Out of the 73 states, who are the original members of the Princes' Chamber, 25 states get less than 5 lakhs

as their revenue, while 2 of them get less than one lakh! How can they be autonomous states and individual units of federal India? There are difficulties of the judicial and criminal powers and the rights of the Sardars and Jahagirdars in the state. Diwan Bahadur Latthe further pointed out:

"It will be seen that about 20 states may be found to elect one or more members of the Federal Assembly, while the remaining full power states, whose number will have to be ascertained, but will not probably exceed two hundred, will have to be grouped together to become units for representation in a federal assembly."²⁴

In Chapter-II he discusses the position of states when he wrote:

"One can agree with the author that the Political Department of the Government of India is trying to have its hand in all matters wherever possible and it has already transgressed the limits of the treaties and sanads and is creating new conventions. Time has come when the Princes, in co-operation with the leaders in British India, should press upon the Government to clearly define the limits of paramountcy, the procedure for the exercise of the crown's powers so as to safeguard the interest of the princes and their subjects.

The present position of the states, in the words of A.B. Latthe is:

"They must remain under tutelage without hope of ever attaining majority. External power they have admittedly lost. Internal sovereignty is already reduced to narrow limits under the influence of prerogatives, Acts of States, Engagements etc. They are to be like dead pools of water left on all sides after the water of the sea have ebbed away into a distance from which they are never again to return."²⁵

In Chapter-III he clarifies how the states were already getting a foretaste of their direct relations with the paramount power. In the words of Sir W. Barton "Paramountcy was the outcome of military supremacy of British over the great subcontinent of India an inevitable corollary of a military protection"²⁶ and so the existence of the states is dependent entirely on the good will or, say sweet will of the paramount power. The states were prohibited from maintaining a modern army for their defence. The British Government decides as to what arms and ammunitions were to be supplied to the state troops. The Army is the most outstanding common concern. In matters of Railway, Post, Telegraphs, Tariffs, Wireless, Currency, and Coinage, opinion and prohibition policy, sale tax, Indians overseas, the states were equally interested. In the present circumstances, it was practically impossible to achieve the goal in matters of prohibition or say, even boycott movement without the co-operation of the states. Not only economic but social legislation also will not be workable without the

cooperation at the states.

In Chapter-IV he discusses the goal of the states. The treatment meted out to the Maharaja of Indore and Nabab reflects how far the princes can assert their independence. It ought to serve as an eye-opener to all princes in India. The Princes' Chamber was established with a view to discussing questions of common concern and matters affecting the states. But since its establishment very little progress was made, though its educative value cannot be questioned. Questions of constitutional and vital importance were left within the discretion of the president. The Viceroy and so the Princes had no doubt to demand redress of their grievances. But we regret to find that Diwan Bahadur Latthe should seek to secure an equal autonomous power to the states in the future constitution, when they have failed to introduce even the Montague-Chelmsford reform. When the functions of the Secretary of States will be transferred to the President of the Federation or, say, the Governor General, it is but right and proper that the states should submit to the control of the federal Government, we never mean to suggest that the states which are not qualified, should not enjoy the autonomous powers. We think autonomy and introduction of reforms in states are both independent terms.

In Chapter-V he discusses Federation and suggests that

- 1) The state Government and provincial Government should be

represented in the second chamber of the Federal Government.

- 2) The state representatives should be eligible for admission to the Federal Executive, along with the other members.
- 3) Questions of common concern should be decided upon by the Assembly, but if two-thirds of the representatives of the states in the second Chamber vote against the proposal, the Viceroy should take steps for conciliation or play the part of an arbitrator.
- 4) There should be a right of appeal to the Secretary of State.
- 5) Treaties and engagements to be observed in letter and spirit.
- 6) A federal court may be established to decide all disputes between states and the provinces and the federal Executive Government.
- 7) Questions affecting British India should be decided by the Federal Assembly. In the second chamber, the States' representatives should remain neutral.²⁷

In Chapter-VI he has discussed the consequences of Federation.

In Chapter-VII, while discussing the relation between British India and the Princely states he advocates that the Princely states should introduce constitutional reforms to bring their states on par with British India.²⁸



An internal constitutional reform would mean the growth and stimulation of vital forces within the body which would destroy the foreign bacilli in the veins and promote natural health and vigour.²⁹ Princes' delegates headed by the Maharaja of Bikaner and Patiala have expressed very high and pious hopes of the future constitutional and economic progress. The pity of it is that it takes a long time to be realised in action. The paramount power ought to withhold its right of interference as soon as the fixing of the Privy Purse, the independence of the Judiciary, legislation by the consent of the people who should have a control over the public purse and such other reforms are carried out.

Sunday Times, Lahore gave its review on the Latthe's book, 'Problems of Indian States' on 17th December 1930 as follows:³⁰

"The book embodies a sober, matter of fact statement of some of the outstanding questions which have been agitating the mind of political India since the appointment of the Butler Committee. It is an attempt at reconciling as far as may be possible, conflicting interest and point of view. Within the compass the author presents to the reader a rapid but informed survey of the states in their relation to the crown, their own subjects as well as British India. The Book is provided with a fairly good index, but the bibliography might have been fuller than it is."

The Indian Daily Mail wrote about the same book on Friday, October 24, 1930:

"A notable feature of the growth of political literature in India recently is the substantial contribution made by Indians connected with the Indian states, either as administrators of some of them or as close student of the problem as affected by the position of the states. The determination of the future form of the Indian contribution is sure to be facilitated by the views of the representatives of both British and Indian India. The latest contribution to the study of this question is by Diwan Bahadur A.B. Latthe, the Diwan of the Kolhapur State. Mr. Latthe has been nominated one of the advisers to the delegates of the Round Table Conference and he has been placed on special duty during the last few weeks in order to prepare himself for his task. The results of his studies, he has now embodied in a handy volume entitled 'Problems of Indian States'. The views and suggestions which he makes in his book are not, however, put forward on behalf of the state of Kolhapur, but they are of a general character applying to Indian states as a class. One of the most important issues in this connection is the claim of the princes that their relations based on treaties and other engagements, are directly with the British Crown and that the Government of India, who are acting as agents for the crown now, have no right to transfer them to their successor, whoever it may be, without the consent

of princes. The Butler Committee gave its verdict in favour of the princes and the Simon Commission endorsed its findings. The princes claim has been opposed by some well-known politicians of British India including Sir P.S. Sivaswami Iyer and the Rt. Hon'ble V.S. Sastry but as might be expected it has found tough supporters among the representatives of state people. It is, therefore, interesting to find that Mr. Latthe, though he has one of the writer groups takes his position along with the critics rather than with the supporters of the demand of the princes. And the reason for his attitude must certainly be convincing even to the princes themselves. At present the relations of the rulers are with the Governor General-in-Council, but if the demand of the princes be actually conceded, it would mean that these relations will be with the Viceroy alone as representing the crown. The change, if it is implemented, is not likely to be beneficial to the princes themselves, for, as Mr. Latthe says -

"The meaning to this change, at least in theory is that the grievance of an Indian State will not have even the remote chance of being placed before six eminent Members of the Executive Council, three of whom are distinguished Indians, and giving their consideration to the question before a decision is arrived at and that the Governor General alone will

dispose of the claims of the states under the name and title of Viceroy. If anything, this procedure would be worse than that it is today. Autocratic as it is now, the political development would be a still more undiluted autocracy".

Whatever be the constitutional position, this argument of their own interest should induce the princes to give further thought to it before they place their claim. Another grievance of the states has been the way in which the Government of India have treated them in respect of economic matters. In fixing the customs tariff, the expansion of railways, posts and telegraphs and other revenue matters such as salt, opium etc. the central Government have not been quite just to the states which have had consequently to suffer not a little. A communique, issued a few days ago stated that the report prepared by the committee appointed to inquire into this question would be available at the Round Table Conference. Incidentally, it is a matter for gratification that Prof. K.T. Shah is to act as an adviser to one of the princes who is a delegate to the conference. We are sure that the Indian delegation generally will have the benefit of the knowledge and services of this distinguished economist, at least in an indirect manner, and that with the co-operation of both parties in regard to this question. Mr. Latthe raises other equally important and interesting

questions, not all of which however, are likely to command universal acceptance."

7. Federal Political System of the World

(Arya Bhushan Press, Pune, 1931)

The political situation in which this book was written was such that the Government of India was considering enforcement of the Federal type of constitution in India to satisfy the political demands of the Indian people for complete independence. The British Government had called two Round Table Conferences in 1930 and 1931. The Government Act of 1935 was in the offing. Latthe had taken part in the First Round Table Conference as the adviser of the Indian Princes' delegation. He rightly forecasted about the future constitutional set-up for India consisting of British India and native Indian States. He says, "It is the foremost task before the Indian leaders and British diplomats to form a democratic federation of 652 princely states having varied interests covering 1/3 of the total area and 1/4 of the total population having sway over most of the sea coast."³²

In view of the future political development in India Latthe undertook the comparative study of different federal constitutions, then existing in the U.S.A., Canada, Australia, South Africa, Switzerland and some states in Germany. If the British Government in India wants to create new constitution in the new set up and wants to incorporate the native states in the new proposed

constitution, the new constitution should be either federal or confederal. On this point Latthe says -

"Under these circumstances whether the relations of the states with British Government are of federal nature or of confederal nature is obvious."³³

Latthe further says that the federal constitutions of the U.S.A. and Germany will provide useful guidance to the Indian people for evolving the new federal constitution for India. Having this objective in mind Latthe has examined the various federal constitutions of the U.S.A., Canada, Australia, South Africa, Switzerland and some states in Germany. But he warns the leaders that while adopting the constitution, the people of a particular country have to take into consideration the peculiarities of their own country. They cannot copy blindly the constitution of other country. He says:

"The constitution of any country cannot be formulated only on philosophical basis. Because its success or failure is dependent on the condition of the society for which it is proposed rather than the philosophical principles".³⁴

Latthe wrote this book in 1931 when the political scientists all over the world were studying politics from historical, legal and philosophical points of view. They had not adopted the interdisciplinary or behavioural approach for political analyses.

But Latthe, in this book very often adopted interdisciplinary approach and stressed the point that particular political system creates an impact on the social system of the country. It is also equally true that the attitudes, beliefs and life-styles of the social system create an impact on the political system. He says:

"It is said that the state is responsible for the good or bad of the society as a whole. If this is true, it is to be accepted that any organised Government can be held responsible for the progress or regress of the society. Though this is true, it is equally true that the circumstances determine the system of Government. The King or the state shapes the personality of the individuals in the society in the state. At the same time it is also to be remembered that the culture of the people plays an important role in the organization (system of Government) of the Government."³⁵

He further says,

"Social condition and political system are so correlated that they cannot be bifurcated from each other."³⁶

While showing the usefulness of the study of federal constitution of the countries mentioned earlier for preparing the future constitution of India Latthe never fails to point out the defects of Indian political life due to which the proposed federal and democratic constitution would fail in India. Very elaborately he dwelt upon the necessity of nationalism for the

successful experiment of democratic and federal constitution. For centuries, India lacked this nationalism.

In Europe the history of the continent tells us that after the renaissance and reformation in 17th century Europe saw the rise of absolute monarchies. These monarchies with their unlimited sovereign power wiped out all fissiparous tendencies in the people of their kingdoms and created a sense of nationalism in the people and this created unity in the people of the Kingdom. Latthe observes,

"The internal disputes and quarels among these great people died down with the growth of monarchy and, with that emerged national power which curbed down monarchy. The emergence of national unity due to monarchy that occurred in Europe, was conspicuous by its absence in this country (India). Because it never occurred to the people of this country that the source of nationalism lay in them only".

Before the advent of British rule in India neither Hindu monarchies in ancient India nor Muslim monarchies in medieval India could help create the feeling of nationalism in India. The result was, the masses remained apathetic towards political changes which took place in the country. He says,

"The Indian history of the past over one thousand years shows that the feeling that the power of the state means the power of the nation, prosperity of the state means the prosperity

of the people and the decline of state power means weakening of the people, was absent. The people were totally indifferent towards the happenings in the state; they considered that they had nothing to do with the defeat or destruction of the state and that these events were the King's individual problems."³⁸

In his opinion caste system checked the growth of the feeling of nationalism in India.³⁹

The caste system created the watertight compartments in the Indian society and there was no political communication between the different segments of the Indian society. Barring a few exceptions the feeling of nationalism was never developed in the minds of Indian people and the result was that the Indian people could not preserve and protect their political freedom.⁴⁰

Latthe frankly admits that because of the establishment of the British rule over India in the 19th century and spread of English education under the British rule the feeling of nationalism started developing in the minds of Indian people.⁴¹ But this feeling of nationalism was not properly developed among the people of 562 native states. The people in the native states remained politically backward.

Latthe invites readers' attention to the role played by political philosophers and thinkers like Hobbes, Locke, Rousseau in England and Europe in developing the feeling of nationalism

and for strengthening the democratic forces in the European society. They made the people realise that "will, not force", is the basis of the state. Constitution of any time is primarily based on consent of the people. The state enjoys the power from the people. The power is not delegated by the God to the king or the state. The constitution is a contract made by people for the benefit. If this contract is violated and if the constitution is misused against the people, the people have the right to change the political system, because all people are politically equal.⁴²

As a result of the British rule and after reading Mill, Spenser, Montesque, the Indian people started believing that sovereignty resided in the people. The government of the country is responsible to the people.

Latthe warns his readers that Indian people have to strike balance between the democratic thoughts and existing social conditions in the country while adopting the new federal constitution. He says, "It will be futile to form a federal constitution. If it is not connected with the prevalent revolutionary thinking of the people and if the constitution does not have the capacity to hold the people together or united."⁴³

Though the centralised British rule in India created a favourable environment for ushering the feeling of unity in the Indian people as it is created by the foreign rulers its foundation

is very shaky. If any native ruler had tried successfully to create such a sense of national unity in the people of India it would have had deep roots in the national life."⁴⁴

Under all these existing circumstances people of India must adopt the federal Constitution to achieve the status of independent nation and to create a feeling of national unity among all sections of Indian society. But it is equally true that we should guard ourselves from the traditional attitudes, beliefs and habits which have prevented us from achieving the political emancipation from the foreign subjugation. For this, we have to work hard for a number of years with clear objectives before our eyes.⁴⁵

It appears that Latthe has shown political maturity in writing the book. He has adopted an original approach while analysing the special peculiarities of the federal constitutions of the different countries and giving special stress on the social conditions and their impact on the political systems. While considering the suitability of the federal constitution for India, Latthe gave more importance to political culture needed for such democratic and federal constitutions and exhorted the people to create such political culture for making successful experiment of federal political system in India. His political vision appears to be prophetic.

8. Mazya Vilayatchya Athavani (Marathi)

(Tarun Bharat Press, Belgaum, 1934)

Latthe has sketched a travelogue of his visit to England, in this book. It is a specimen of impressive description of events laid down in an equally impressive Marathi language. Latthe visited London to attend the Round Table Conference as an adviser of Princes' delegation in 1930-31.

Kaka Kalelkar has written an introduction to this book in which he says "The main characteristic of the description of travel is that, though the description is lengthy, it does not have the effect of dullness. While reading the book one feels as if one is travelling with Latthe in Europe."⁴⁶

Kaka Kalelkar further adds that "As per the views of the writer in the description of journey no one should expect the delicacy and unity of the flow of the style. Still these two things are visible amply in his description of the journey".⁴⁷

The rare experience, the accurate information of the places and the experience gained by the author figure prominently in the travelogue.

Without giving much importance to the Round Table Conference, he has described Round Tables⁴⁸ their strivings⁴⁹ etc. In this booklet Latthe has graphically discussed the culture of Europe as he observed it. He has also compared European ways of living with Indian ways of living and brought out the honesty as part of European's life.

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47 Ibid., pp. 1-2.
- 48 Ibid., p. 4.
- 49 Ibid., p. 20.