ABBREVIATIONS

The following abbreviations are used in the Appendices and to show References in the notes.

K.R.O.    Kolhapur Record Office
L.No.     Letter No.
F.No.     File No.
App.No.   Appendix No.
Appendix No. 1
(From K.N. Yadav to Shri Shahu Maharaj)

K.R.O. L.No. R-11442

Shivapuri, Gwalior State,
Dated, 26th February 1920.

To

H.H. Shri Chhatrapati Shahu Maharaja of Kolhapur,
Kolhapur.

From:

K.N. Yadav,
B.A., LL.B.,
District Judge,
Shivapuri, Gwalior State.

May it Please Your Highness:

I, the working Secretary of the Somwanshi Arya Kshatriya Dnyan Vardhak Samaj, Gwalior had the honour of approaching Your Highness gracious feet with an humble petition dated the 24th February 1919, wherein I had tried to show your Highness that the Somwanshi Arya Kshatriya alias Karajgar community is really a branch of the Marathas, separated from them by an irony of fate.

Your Highness has been pleased to work hard for the upheaval of the backward communities of the Deccan by helping them in various ways. Our backward communities
once enlightened will throw off the yoke of Brahminish social oppression. They have been looking in since long for an able guide to lead them on to enlightenment. Their humble prayers, listened to by the Almighty God, have fructified and He has granted them an able guide in Your Highness. They have nothing to fear henceforth in their onward march of progress. Their road to prosperity is becoming clear of thorns and obstacles and they are sure to rise by leaps and bounds with your liberal helps and efforts in these days of evolution.

The Somvanshi Arya Kshatriya Community is an artist community is very backward in education and needs help in every way to reach the path of enlightenment, Your Highness humble servant is very happy and proud to see that the arm of Your Highness' liberality has begun to reach this harmless but industrious community. We beg to mark with deep and tender obligations Your Highness' favours seen in helping Mr.G.M.Mane, with necessary funds, who is serving as a Lecturer in the Thomson College at Roorkee and Mr.G.K.Suryavanshi B.A. with law books and lodging, who is at present studying for the L.L.B. examination at the Government Law School, Bombay. We beg to offer our sincere and heart-felt thanks for these favours showered on those two gentlemen of this harmless Somvanshi
Arya Kshatriya Community and we beg to hope and pray for more and more liberal helps at Your Highness' gracious hands, in leading our younger generation to enlightenment.

Your Highness shall be pleased to mark and view that ours is artist community dealing in various arts and industries. Removal of their so-called social grievances and grant of liberal helps in education - industrial and intellectual - in western sciences will lead them and throw off their present lethargy and be a cause of the revival and regeneration of indigenous arts and industries of Your Highness' Raj.

I beg to repeat once more our sincere thanks for the favours already shown and pray with a bowed heart that Almighty God may listen to our tender prayers and grant Your Highness a long and energetic life to help us more and more liberally to our upheaval in the world at large.

I beg to remain,
Your Highness; most obedient; loyal and Hon'ble servant

Sd/-
(K.N.Yadav)
26/2 B.A. LL.B.
District Judge,
Shivapuri, Gwalior State.
Appendix No. 2

(From Chhattarsingh Lallji Utaker to Shri Shahu Maharaj)

K.R.O. L.No. R-11407

Depressed Classes Mission
Office, Girgaon, Charni Road,
Bombay, 12th February, 1920.

To

The Private Secretary,
to His Highness The Maharaja of Kolhapur.

Honoured Sir,

I, the undersigned, pray for a private
interview with His Highness The Maharaja of Kolhapur.
I am the leader of the Gujarati Untouchables, and the
Assistant General Secretary of the Depressed Classes
Mission Society of India.

Hoping to be excused for the trouble, and to
be favoured with a reply.

I beg to remain Sir,
Your most obedient servant.

From:
Chhattarsingh Lallji Utaker,
Arya Bhawan, Sandhurst Road,
Bombay No. 4.
Appendix No. 3
(From Shri Shahu Maharaj to Col. Wodehouse)

K.R.O. L.No. 11312.
Kolhapur.

My dear Colonel Wodehouse;

The Mahomedans are holding their educational Congress at Karad next month, and as one taking interest in the education of the backward classes; I am requested to preside at their meeting. Maulvi Rajiuddin has been sent to me for the purpose.

So also the Arya Samaj are holding their conference at Bhavnagar on the 6th, 7th and 8th of next month and they too have made a similar request to me to preside. You know I have every sympathy with their works social and religious reforms and I am showing it by meeting their wishes.

I shall be going to both these places in the British Territories to take part in the meetings to be held there as I have done before at the Conference of the Kurmi Kshatriya at Cownpore and the Maratha Conferences held at Khamgaon and Navaseri in Baroda.

The exact date of the Mahomedan conference at Karad will be communicated to you as soon as it is fixed.

Yours Sincerely,
Sd/-
Shahu Chhatrapatti.
Appendix No. 4
(From Shri Shahu Maharaj to Mrs. Ramabai Govind Ranade)

K.R.O. L.No. 11311

Kolhapur,
18th Jan. 1920.

My dear Mrs. Ramabai Ranade;

I thank for your kind letter dated 15th instant. I do not think there is any difference of opinion regarding the utility and necessity of an institution like the one for which you and other ladies have worked and are working so heartily. Such gatherings are a crying want of India and we cannot be too grateful to lady Lloyd for the push Her Excellency is giving to the movement.

I very much regret my inability to attend, you will understand it is not for want of appreciation on my part and so I need not write more.

Wishing the tournament every success.

I am;

Yours Sincerely,

Sd/-
Appendix No. 5

(From B.A. Gupte to Dewansaheb of Shri Shahu Maharaj)

K.R.O. F.No.27 (1919)

Belvedere (West Bengal).
Alipur Post,
Calcutta. 21.11.19

My dear Dewansaheb;

I enclose copies of letters showing the step I have taken. My letter was shown to the President Sir Mukarji before it was officially put in. I have his full support. With the help of this subject, Kindly submit these papers to His Highness and assume him that I shall spare no pains and will work with best of my power and resources. It is a labour of love to me. Do not get anxious over the expenses. I will see that they are not heavy.

Yours Sincerely,

Sd/-

(B.A. GUPTE)
(From B.A.Gupte, the Secretary Council of Post Graduate Teaching in Arts, Calcutta University)

K.R.O. F.No.27

To

The Secretary,
Council of Post Graduate,
Teaching in Arts,
Calcutta University.

Sir,

I beg to enclose letter from Mr. J.R.Karkhanis B.A.; Agent of His Highness the Maharaja of Kolhapur.

His Highness is anxious to start an independent research in Ethnography on ancient points and methods of classification of the Hindu races; and to solicit the favour of:

1. The appointment of a committee of experts the said research on the six points mentioned in Mr.Karkhanis 'letter' in consultation with him where necessary.

2. To estimate the possible cost of payment as remuneration to qualified researches; and to ascertain the advisability and cost of asking the Nadia and other Sanskrit Samities to render literary help.
3. To authorize me to arrange the foundation of a medal or scholarship to continue research on this valuable phase of the ancient history of man in India.

4. To authorize me to visit Kolhapur for research and record of results of local investigations.

Yours faithfully,

Sd/-
Appendix No. 6(b)

(From Karkhanis, J.R. to Shri B.A. Gupte)

K.R.O. F.No.27

Delhi,
5th Nov., 1919.

Dear Bhaisaheb,

R.Bahadur R.V.Sabnis; Dewan of Kolhapur and dear Kaka - Deshpande have; I am informed by them; written to you about me. You already acquainted with my elder brothers. I am coming there within a week. I have to stop at Agra and Allahabad. I shall let you - when I leave for Calcutta. As I am not acquainted with that place, request you to send your man to the station? He can know me by my Rumal(Head-dress) and pant and specs.

It would be better, I think; if I left you know beforehand, the information which I want, so that I shall not be required to stay there for long time. I am in hurry to return to Kolhapur as I am ordered by H.H. to finish my work as early as possible. May I therefore take the liberty of requesting you to collect information about the following points:

1. Grounds from Shastras to say that the caste-system in its present form; is not sanctioned by the Shastras.
2. Evils and hardships arising from the caste-system.

3. Duties of different castes according to Shastras. Effect of non-observance of these duties.

4. Reasons, laid down in the Shastras that lead to loss of caste.

5. If Manu is regarded as authority in matters of inheritance, adoption; &c; why not regard him as an authority in matters of caste also.

6. Objectionable passages from the 'Puranas' & Co. that give wrong direction in matters of religion and morality & Co.

It has been held in a legal case; that the Kshytaria family who does not do its duties as laid down in the Shastras; reduced to the status of Sudras. I have to fight against this point. Hence this is the most important point to which I would like to draw your attention.

In this connection, let me say that I have gone through Manu, and "अधिनिधिः". I want to purchase these books that would be useful to me on these points.

Lastly I cannot but write and give vent to my personal feeling that I deem it a very luck and a great favour of His Highness, to get an opportunity of
meeting such a learned and noble personage as your
goodself of whom every body speaks so highly - you may
not like to hear of your own praise. But this is a
fact. Please excuse me for my inability, conceal my
own feelings.

I am doing perfectly well. I have got a
peon with me.

Hoping this finds you all in excellent health.

I remain.

Yours obediently,

Sd/-
(J.R.Karkhanis)
Your Highness,

I wrote to your Highness' Private Secretary regarding my intended visit to your capital during X'Mas.

In that connection I have the honour to present the enclosed note of introduction from His Highness The Yuvaraja Saheb of Mysore.

With my dutiful compliments.

I beg to be

Yours Highness's devoted Servant,

C.R. Reddy.
Appendix No. 8
(From Yuvaraja of Mysore to Shri Shahu Maharaj)

K.R.O. F.No.26 L.No.3
(Seal)

The Palace
Bangalore,
23 Oct. 1919

Your Highness.

Mr. C.R. Reddy the Inspector General of Education in Mysore who will have the honour of presenting this to you; is on a visit to your Highness state. He is a great educationist and has very recently submitted his memorandum on the education policy of the state; which is being considered by the Mysore Government. I shall be highly gratified and obliged to your Highness if; without any inconvenience to yourself, you can see your way to extend any personal courtesy and cause other facilities to be afforded to enable him to take full advantage of his visit to your progressive state.

With kind regards,

Yours sincerely,

(Sd/-)
(Yuvaraja of Mysore)

High Highness Col. Sir Shahu Chhatrapati Maharaja,
G.C.I.E. G.C.S.I.
G.C.V.O. IZ.D.
Appendix No. 9

(From Maharaja of Travancore to Shri Shahu Maharaj)

K.R.O. F.No.26 L.No.8

The Palace.
Trivandrum

27th Oct. 1919

Your Highness,

I thank your Highness for your letter of the 18th instant giving cover to a scheme prepared by Your Highness for the proposed Chamber of Princes. I have read it with great interest and am sure it will be of great help at the conference. It was very good of your Highness to have taken so much trouble in preparing a scheme like this.

With best regards.

I am;

Yours Sincerely,

Sd/-

MahaRaja of Travancore.
Appendix No. 10

(From Shri Shahu Maharaj to Mr. Curtus, Mr. Griffith and Mr. Robertson)


KOIHAPUR
18th July, 1919

My dear Mr. Curtus.

Mr. Griffith.

Mr. Robertson.

I have heard that some persons whom I may call incarnations of Gandhi and Shradhanand are appearing on this side. It is heard that some Brahmin leaders have made a stronghold at Sangli and they are taking despositions about the Kulkarni affair as Gandhi's and Shradhanand's people did. A new European may not understand but you can understand this. When the Brahmins saw that their fellow-religionists were trying to throw off their despotic yoke, they at once built a fortress near Sangli, i.e. the Willingdon College. Thus Tilak and these College leaders are trying to collect their army at the newly built fortress at Sangli and that is why the Kulkarni's have collected there and are taking despositions. Swami Kurtokoti also went there for shelter and found the shelter. Again, what we have done by
starting the Arya-Samajist College here? We have done nothing. We have got only four new Professors. One is Mr. Nepalsing who is not a true Arya-Samajist, one is Christian and two are Arya-Samajist. One is a Konkanastha Brahmin and the whole show is run by three Konkanasthas - Apte; Godbole and Kelkar. So our College would not at all be the desired antidote and it will take years to bring down this Konkanastha caste. I am more frightened by this Brahmin fortress of verdum at Sangli than by anything else. Messrs Belvi; Jinah and others mentioned by the Kesari must be helping them. This Brahmin stronghold is sure to press the Non-Brahmins; but we are still to fight. Discouragement will not save us and but will kill us.

Yours Sincerely,

Sd/-

Shahu Chhatrapati.
Appendix No. 11

(From Shri Shahu Maharaj to Mr. Harrison)

K.R.O. F.No.35. L.No.123

KOIHAPUR
16th April, 1919

My Dear Harrison,

...But I had a touch of fever prevented by coming out and I have to rush off to Cawnpore this evening for presiding at the Kurmi Kshatriya Conference to be held there on the 19th instant.

Yours sincerely,

Sd/-

Shahu Maharaja
Appendix No. 12
(From Sampatrao Gaikwar to Shri Shahu Maharaj)
K.R.O. F.No.30. (1919)
GWALIOR
19.3.19

My dear Maharaja,

I have great pleasure in introducing to your Highness Babu Shiv Prasad, retired Munshiram, Fatehgarh and Trilok Chand Katiyar. They are representatives of the Kurma Kshatriya Community residing in the Northern parts.

They themselves belong to the same stock as Rajputs in the North and Marathas in the Deccan. In these days of Union, it is not undesirable to search after the lost links and try to assimilate the dispersed members of the communal body. This will enable us to achieve our objects sooner than our individual efforts. The leaders of the community besides are not after pecuniary assistance. They only want to create a bond of sympathy and co-operation and their object is praiseworthy and commendable. Being apprised of their movements, I consented to preside at their 10th session. The presidency of a personage like your Highness would give...
a good impetus to their movement. You combine yourself both loyalty and leadership. I was very glad to learn at your consent to preside at their coming session; but feel grieved to hear that you are now unable to carry out your promise; I am told that your presidency has been circulated not only through the members but has gone over even official circles. It is besides natural that they have spent a good deal for your reception. You will then under any circumstances, kindly consider over the effects which your refusal will have on the mind of the people of the North; as also on the movement of the community. I would therefore urge your Highness to reconsider your decision and try to preside at their meeting. If necessary, you can ask them to change the dates to suit your convenience.

With regards,

Yours Sincerely,

Sd/-

(SAMPATRAO GAIKWAR)
Appendix No. 13

(From Shri Shahu Maharaj to Col. Wodehouse)

K.R.O. F.No.34. L.No.9 (1919)

Bombay
19th Feb. 1919

My dear Col. Wodehouse,

Before I left I was not able to see you as my doctor advised me not to go in the dazzling sunlight and keep myself in the dark room. I hear that Paramanand was a follower of Lala Lajpatrai. If he is the same Paramanand who came to Kolhapur; certainly we should have anything to do with him; but if he is in the good grace of Government authorities at Agra, we won't mind.

The Brahmin Bureaucracy here has got so strong; a religious and educational hold over the Non-Brahmins that not even a few educated Non-Brahmins have the strength of character to go against them. Indeed some of them are foolish enough to play into the hands of these social despots. Their religious hold over us does not allow us to break through this despotism; because our ladies and elders are all wholly under their control. Satya-Samaj; cannot break this Brahmin despotism as it has not got any religious foundation like
Vedas which the Arya Samaj has got. The work of Satya-Samaj is chiefly to show the black side of the brutal priestly Bureaucracy which under the garb of religion goes so far as even to teach that a Brahmin can enjoy anybody's wife without the least idea of sin in his mind. The Puranas (Mythology) contain this dreadful and shameful doctrine. But even this the Non-Brahmins cannot openly denounce against. They have not got the strength of character to do so. Can you believe me when I say that the Editor of the Deccan Ryot who advocates as you know the cause of the Non-Brahmins, find it difficult to get a place in POONA for his press. Here is an instance showing the Brahmin Bureaucracy tries to put down the man of independent spirit going against them. I quite admit that Mohomedans, Arya-Samajists, Brahmins all have extremists among them. But Brahmins should have some rival extremists to unmask them and expose their religious frauds and that is why I encourage Arya-Samajists. Religious teachings of these sects are just like east and west. The Brahmin Bureaucrats say that the Presidency class alone, only by reason of their birth, should have all the power; religious as well as political, while Arya Samajists say that any man qualified by his work to wield such power should have that power. This the Brahmins, of course don't like at all. So the Brahmin extremists
and those of the Arya Samaj will never be one. I for one do not like any extremist, but if a choice is to be made; I prefer an Arya Samaj extremist to a Brahmin one. When we want to perform any religious ceremony; the exclusive doctrines of the Brahmin bureaucracy come in the way, while a follower of the Arya Samaj teaches his own religious principles and performs all religious ceremonies according to the Vedas; irrespective of caste. Thus the Deccan under the Brahmin bureaucracy will take root and grow. You know since my boyhood it has been my pride and a cherished object to over-rule and break-down Brahmin bureaucracy and the complaint is that non-Brahmin boys have been detained and not allowed to go for the University examination. I have learnt here in the preliminary examination of the Matric Class the professors of my College put the boys some queer questions. In the history paper the boys were asked to give the causes that lead to the execution of Charles-II. For translation into English they set the passage supporting out and out the rigid caste-system. That shows what feelings are working in their minds and at the same time on what lines the students are being taught and educated. I would do all I can to put down such a spirit. If you look at the result of the last years matriculation
examination you will see as I am told, that only two of the Non-Brahmin boys passed the examination in the whole of Poona City. That is why they want self-government and non-communal representation. Surely we are not to be the slaves and victims of the brutal Brahmin bureaucracy. To do so I shall select only such Arya Samajists as owe gratitude to Government. I learnt that in some place Arya Samajists have granted thousands of acres of land to encourage them. Princes like Idar etc., have encouraged good Arya Samajists for the benefit of their subjects and I shall follow their example scrupulously excluding all men about whom there may be least suspicion. My only request to you is that you should see and talk with them, and see that they are the right sort of people. I being a follower of Arya Samaj shall consider this as a great favour. I write this because the Brahmins have begun to see and realise that the foundations of their supremacy are being sapped and they will make desperate efforts to prevent it. They may tell you all sorts of stories which should not be believed until you ask me and see the persons. It is but quite natural; their intriguing nature will prompt them to leave no stone unturned to ruin whoever comes in their way. As the KESARI once
said with reference to me "even one's own child has to be cut to piece when there is a cross birth." So all I pray is that if you hear anything about Arya Samajists in my state you will kindly see them and talk with them and all matters will be made clear.

Yours Sincerely,

Sd/-
(Shahu Chhatrapati)
Appendix No. 14

(From the Maharaj of Bikaner to Shri Shahu Maharaj)

K.R.O. F.No.18 (1918)

Jallbagh,
Bikaner,
Rajputana.

(Seal)

11th September, 1918

Dear Maharajah Sahib,

I am very sorry to find that through an oversight of the office no formal reply to His Excellency the Viceroy's Kharita received in September last on the subject of Minority Administration in the Indian States has yet been sent. And as I feel I must answer it now at an early date, I am considering what form the reply should take. But before issuing my letter finally, I should be very grateful if your Highness will let me have the benefit of your valuable advice on the subject and also favour me with a copy of the reply which your Highness has sent to the Kharita received by Your Highness on the subject. I should further be obliged for a very early reply to this letter.

Apologizing for the trouble I am giving to Your Highness and with all good wishes.

Yours Sincerely,

3d/-
Appendix No. 15

(From Shri Shahu to Mr. Robertson)

K.R. File 1918. L. No. (R-7144)

Kolhapur
19th Feb. 1918

My Dear Mr. Robertson,

The Brahmins here are, it seems quite resolved to be mischievous. They have published an order in which they want to prove that I am a great aristocrat and a bureaucrat. The order was never published in the Gazette. They should have waited to see it come in the Gazette, but instead of this the papers and all my enemies took up to ruin me. From Delhi I have sent you a resume of the causes which have led the Brahmins to hate me. Some people want to make out that the Recruiting Rules made by me are the cause of discontent, but it is not the cause, I assure you. I am going to explain my present system of Recruiting Rules made by me. It is likely to be misunderstood and you will see that it is a very nice one. I am also studying the subject and would make suggestions about the matters discussed in
our last meeting at the Council Hall Bombay. I think that the Kulkarni of a village is a man who disapproves communal representation and such other movements by which the Brahmin loses his supremacy. He does not like that the religious yoke should be thrown off by other castes. With these things in view I have passed to-day an order that Talati system on British lines should be adopted here.

From the resume you will know that I have injured the Brahmin community and they naturally raise an out cry against me. I hope, however, that you will not listen to their stories and form your opinion this way or that way before hearing me. Please read this letter and the resume to His Excellency and explain to him my difficult position and my inability even to make friends with the Brahmin community.

I shall see you after studying the whole recruiting question and when I am ready with my suggestions.

I am sorry you did not give my recruits to my Regiment, 103 Marathas.

P.S. Here is a Marathi weekly "मनुष्य शरीर".
The editor is an ordinary man, but he is always against Tilkait views and for this attitude the paper has fallen down. I want to help it up. This also has given a fresh cause for Brahmin hatred.

Yours Sincerely,

Sd/-
(Shahu Chhatrapati)

N.B.: A similar copy of letter was also written to (Mr.Vincent). R-7143.
Appendix No. 16

(From Shri Shahu Maharaj to Col. Wodehouse)

K.R.O. F.No. 1918. L.No.(R.7016 & 7017)

KOLHAPUR

19th January, 1918

My Dear Col. Wodehouse,

When I saw you last I spoke to you about the passive resistance and discontent, and that I want to break it by introducing Satya Shodak and Arya Samaj. The former has got no solid foundation while the Arya Samaj has got the foundation of Vedas. I am thinking of teaching Vedas to other casts meaning to say, that that is their religion which the Brahmins don't like at all.

When I was last in Bombay, I came across a man named Pandit Atmaram from Baroda. He is lecturing here. He is in the service of the Maharaja of Baroda. I learn from him that the Arya Samaj is in the good grace of Government, the Panjab Government, having very recently given two thousand acres of land for the purification branch of Arya Samaj at Sialkot and an annual grant of Rs.20,000/- (Twenty Thousand) to the orphanage at Ferojpur in the Punjab conducted by the
Samaj and similar to the orphanage at Bareiley in the U.P. The President and the Raja of Shahapura in Mewar is the Vice-President of the Paropkarini Sabha (रायपकारिणी सभा) at Ajmer. It is an all India Institution of the Samaj started by Dayanand Saraswati founder of the Arya Samaj. Kuwar Hukumsing who is a rich and influential Jagirdar is the President of the Samaj in U.P. and he has issued a circular order to the members of that Samaj whose number about 20 lacks, not to take any part in the Home Rule propaganda and it is obeyed by them. I have asked Pandit Atmaram to give us a man who would teach us Vedas and help the Satya Shodhak Samaj and be useful to teach the untouchables. He has given us a man named Swami Paramanand of Agra. As long as the other castes think that their Hindu religious performances such as Shradha Paksha; and other religious worships cannot be done without Brahmins their influence can never be lessened. And if Brahmin take up bicot and passive resistence with the help of other castes it cannot be broken up and so I want these Samajas to come and counteract at the Brahmins. Like Sir Pratapsinh, I am a believer of the Vedas and an admirer of Arya Samaj religious principles. I tried my best by obliging the Brahmins and giving them all good treatment but I find that they are all incorrigible and
if I were to leave the things as they are their influence will never be lose. I am looking forward to get help from Sir Pratapsinh as soon as he returns from active service.

My sons were telling me that the Brahmins Savakars have started a bicot by refusing loans to agriculturists as they are being helped by the arbitration court for the recruiting purpose. Mr.Jadhav is taking the question by starting credit societies to help the agriculturists.

Government is helping the Arya Samaj because they do not dable in politics. They are religious and social body and are helpful to Government, in containing counteracting the extremists. That is why I am having them here. The effect of this will be seen in two or three months in Brahmin papers. They will raise how complaints against me. But I have to be firm. I have troubled you by writing this to you because the Brahmins may tell you different stories. I am coming to see you on Monday or Tuesday.

With kind regards,

Yours sincerely,

Sd/-

(Shahu Chhatrapati)
Appendix No. 17
(From Shri Shahu Maharaj to Ramswami Mudliar)

KOIHAPUR
7th January, 1922

My Dear Mr. Ramswami Mudliar,

Mr. Prabhavalkar who is now the officer in charge of the Tanjore case will give you all the information and show you the necessary papers in the case. You will kindly go through them and give your full consideration to them and let me have your opinion about the case.

In one of the issues of 'JUSTICE' at Madras there appears an article against Mr. Shastri and every one here is attributing it to me and abusing me for the same. Such is the fate of being a leader of the Non-Brahmins.

Once more requesting you to give your best consideration to my case.

With kind regards,

Yours Sincerely,

Sd/-
(Shahu Chhatrapati)
Appendix No. 18
(From K.S.K.Iyengar to Mr.Sabnis Dewan of Kolhapur)

Pondicherry (India)
19-2-1920

UNITED INDIA AND INDIAN STATES
(Published at Madras)

Editor's and Manager's Office,
Pondicherry,

Editors: K.S.K.IYENGAR
Manager: Mrs.K.IYENGAR

Dear Mr. Sabnis,

I wonder why it is I haven't had a line from you in reply to my letter of the 7th inst. I sincerely hope I haven't displeased you in any way. Next month at the beginning I am going to Gwallor on the invitation of H.H. the Scindia.

I would invite your attention to the last educational note on page 98 of yesterday's issue which is in reference to the Kolhapur College.

I hope you are well.

With kind regards,

I remain,
Yours Sincerely,

Sd/-
(K.S.K.Iyengar)
Appendix No. 19

(From Rao Bahadur Subnis to Shri Shahu Maharaj)

K.R.O. F.No. (1919)

CONFIDENTIAL

The Modern Hindu Hotel
High Ground,
BANGALORE
10-3-1939

Sir,

I came here to consult Mr.Setlur advocate of Bombay, as we learnt in Bombay that he was the best authority on Hindu Law, especially the Math cases. Having come here, we learnt that Mr.Setlur is engaged in giving "सूची" to the Brahmins. There is a big fair held at Malekota, about 6 hours journey by rail and sixteen miles bullock cart journey. He has his full sympathies with the extremists. He is not likely to return here for a week. We find that many important cases have been decided by the Madras High Court so we are proceeding to Madras for consultation, the Jagatguru matter. Mr.Iatthe who is the pleader in the Jagatguru case is accompanying me.

We also intend seeing Dr.Nair, there by the way, we would try and take the opinion of the advocate general there.
I do not know if His Highness is there. This letter may kindly be submitted to H.H. Maharaja Saheb.

I beg to remain Sir,

Yours Most Ruble Servant

Sd/-
(Rao Bahadur Subnis)
Legal Adviser

Rao Bahadur Subnis
B.A., C.I.E.
Diwan of Kolhapur,
KOLHAPUR.
Appendix No. 21
(From Shri Shahu Maharaj to Colonel Wodehouse)

K.R.O. F.No.19 L.No.1/5

KOLhapUR
11th January 1919

My dear Colonel Wodehouse,

I am sorry I could not see you. I had been to Bombay for dental treatment and had a very bad time with the dentist. Having learnt there that Dr. Nair of Madras came there from England after seeing Sir George Clarke naturally I saw him. Being myself a friend and admirer a Lord Sydenham, I wanted to know all about him. Lord Sydenham, remembers me quite well. From different sources I learnt that if the despotic Brahmin bureaucracy of India does not allow communal representation; Lord Sydenham, Lord Curzon and others will see that the Bill does not stand in the Parliament. For the good of India, I hope, the Brahmin bureaucracy will give way to communal representation. I have invited Dr. Nair to come to Kolhapur for a day on his way back.

I am leaving here tomorrow for the Prince's conference at Delhi. I am fighting in the conference
for the right of the smaller states to have representation in the Conference and the council, and I am glad some of them have appreciated my attempt. I have to get information for my conference note and have consulted among others Mr. Abhyankar a pleader from Sangli who has studied the question and published a book on it. I write this because I may not be misunderstood or misrepresented; in case Mr. Abhyankar be an extremist.

Yours Sincerely,

Sd/-

(Shahu Chhatrapati)
Appendix No. 22
(From Shri Shahu Maharaj to Mr. Cadell)
K.R.O. F.No. 1919. L.No. 10/1
KOIHPUR
11th January, 1919

My dear Mr. Cadell;

I just returned from Bombay where I had gone to consult my dentist. You know that I freely mix up with the labour-classes and merchants which very few princes do. You would like to know what the people think about you. They think that if it was not for you there would have been food-riots. The actual brunt of controlling the famine and war conditions in this presidency fell upon you of course the Moderates think a great deal of you. But even the extremists have nothing to say against you, I myself think that you know the people very well and they trust you. Being open to argument without losing temper you have saved the situation. Many people consult you. Even men like me who are under you or have not anything to do with you consult you in matters. When I was in Bombay; I thought that food riots would come off, so that we made provisions for some days before hand. Bombay is the most difficult province to manage and when extremist papers were virulently attacking the recruiting
measures the presidency got through the situation without any riots. Indeed all the credit of keeping the presidency quiet belongs to H.E. Lord Willingdon but the burn of actual work no doubt fell upon you.

If we have not had the extremist papers we should have got better results in recruiting. Our presidency being moreover comparatively rich there was slow recruitment even among the Marathas. The Maratha regiments were broken in the peace time and they had some what lost their military instinct. The Sikh and Gurkha regiments were kept intact. Still, in the long run the Marathas came to the front. So I think the Maratha regiments should not be disbanded even if the Army is reduced.

Lord Sydenham is very keen on having communal representation in the scheme of reforms. I heard from Dr. Nair that Lord Curzon and Lord Lansdown also share his views. Dr. Nair is coming on his way back to Belgaum and Dharwar to canvass for communal representation as desired by his friends in England. He will also come to Kolhapur for a day.

I shall send my Princes Conference's Note for your perusal.

Yours Sincerely,

Sd/-

(Shahu Chhatrapati)
Appendix No. 23

(Telegram from Shri Shahu Maharaj to Chitinis Dewan of Kolhapur)

K.R.O. F.No.18. 1918

Posts: TELEGRAPHS

To

Name: Chitinis Esquire.
& : Care of Dr;NAIR
Address: CHANDANI CHOWK. DELHI

WIRE HOW LONG THE
CONFERENCE IS POSTPONED.

From: Sabinis Dewansaheb.

Signature & Address: 

BY ORDER
New Palace Kolhapur.
Date : 29±10-1918.
Appendix No. 24
(From Shri Shahu Maharaj to Lord Chelmsford)


KOLHAPUR
19th January 1920

My dear Lord Chelmsford;

I write to express how pained my brother Chiefs and myself are at the foolish remarks about your Lordship and your administration made by some extremists at their last Congress at Amritsar. Their utterances are most unjustifiable. They only breathe a spirit of hatred and bitterness and the attacks on your Lordship are evidently made with a deliberate intention of maligning Your Excellency. I cannot understand how such a body of men of culture and education should have blindly followed the lead of a few agitators who make their living by vilifying Government no matter when and how. They are utterly forgetful of Your Excellency's beneficent work and real sympathies, for the people and genuine desire to make the Reform Act a success. They have freely indulged in making misrepresentations and mis-statements. None knows better than we Princes what pains Your Excellency has taken to bring into being and put on a sound basis our Prince's Conference.
Your Lordship's consideration for our feelings and sentiment has been evident from the very great trouble you have been taking to preside at our Conferences throughout the whole session not withstanding your being hard pressed for time. This is but a single instance.

I am sure people here and in England who are acquainted with the hard and arduous work of Your Excellency know well what value to attach to the made vituperations of this so called advanced wing of the Congress. It is clearly a gross abuse of the liberty of speech. I, for one, would put my foot down and sternly repress such malicious acts. Their wickedness for passes all bounds. I beg of Your Excellency to forgive me for speaking such terms. But really I have not been able to express a title of what I feel.

I hope Your Lordship has had a enjoyable tour and is none the worse for the stress and strain.

With Warm regards,

Believe me.

Yours Sincerely,

Sd/-
(Shahu Chhatrapati)
Appendix No. 25

(From Claude, H.Hill to Shri Shahu Maharaja)


DEIHI
14th January, 1920

My Dear Maharaja,

I hope it is true that the Council of Princes will be inaugurated next year. As you know, this was more or less contemplated as a result of the deliberations of the Chief's Conference this year. I am not able to say at present what kind of cases will be taken up or what precisely its functions will be, but I understand that the chamber will in the meantime through a committee, propose for consideration rules of business and I have no doubt the matter will be duly considered and referred to those who are interested.

I am glad to hear that Sir Stuart and Lady Fraser are going to pay you a visit. I wish I could give you any definite dates as regards my own plans. As soon as I am able to make them you shall hear what they are and shall certainly put in the forefront of my plans the possibility of being able to visit Kolhapur. Lady Hill
has not been quite so well since getting to Delhi as she was on the voyage out; which did her a lot of good, but I am hoping that she will show signs of improvement. She joins me in kindest regards and remembrances to you all.

Kindest regards,

Yours very sincerely,

Sd/-

(Claude, H. Hill.)
Appendix No. 26

(From Krishnaraja Wadiyar, Maharaja of Mysore to Shri Shahu Maharaja)


The Palace
MYSORE.
1st Nov. 1919.

My dear Maharaja,

I write to thank you for your letter of the 18th October; forwarding a scheme for the proposed Chamber of Princes which I shall go through with much interest.

Yours Sincerely,

Sd/-

(Krishnaraja Wadiyar)
Appendix No. 27

(From Maharaja of Travancore to Shri Shahu Maharaj)

K.R.O. F.No.25. 1919.

The Palace
TRIVANDRUM.
27th Oct. 1919.

Your Highness,

I thank your Highness for your letter of the 28th instant cover to a scheme prepared by Your Highness for the proposed Chamber of Princes. I have read it with great interest and am sure, it will be of great help at the Conference. It was very good of Your Highness to have so much trouble in preparing a scheme like this.

With best regards,

I am
Yours Sincerely,

Sd/-
(RANA)
Maharaja of Travancore.
Appendix No. 28

(From the Maharaja of Cooch Behar to Shri Shahu Maharaj)


COOCH BEHAR
27.10.1919

My dear Maharaja Saheb,

I thank you for your letter of the 22nd inst. and consider that your ideas on the subject of a "Chamber of Princes" is excellent. The general principles of your scheme appeal to me. I shall look forward to seeing Your Highness in Delhi.

Yours Sincerely,

Sd/-
Maharaja of Cooch Behar.
West Bengal
Appendix No. 29

(From the Maharaja of Dhrangadhra to Shri Shahu Maharaj)


HUZUR ... OFFICE
DHRANGADHRA
29th Oct. 1919

My dear Maharaja Saheb,

I am obliged to Your Highness for kindly sending me a copy of the Draft Scheme of the proposed Chamber of Princes; prepared by Your Highness. I am sure it will prove very useful.

I remain,

Yours Sincerely,

Sd/-
(From Bhopal Singh, Maharaja of Ajaigarh to Shri Shahu)


Rajmandir Palace
AJAIGARH State C.I.
29th Oct. 1919

My dear Maharaja Sahib,

With hearty thanks I acknowledge the receipt of Your Highness' kind letter of the 18th instant with its enclosures.

Indeed Your Highness has taken great trouble in preparing the Scheme containing suggestions to facilitate the discussions at the coming Conference, which is held chiefly for our common interest.

Trusting this finds Your Highness in the best of health.

I remain,

Yours Highness Sincerely,

Sd/-
(Bhopal Singh)
Sawa Maharaja of Ajaigarh.
Appendix No. 31

(From Lord Chelmsford to Shri Shahu Maharaj)


VICEREAL LODGE

DELI.

18th Nov. 1918

My dear Maharaja,

I have received your Highness's letter of the 22nd October in which you request on behalf of the Princes, Chiefs, Jahagirdars and the landed gentry of the Bombay Presidency that His Excellency Lord Willingdon may be permitted to remain as Governor of Bombay for another term of 5 years. I am glad to know that Your Highness is so appreciative of the service which Lord Willingdon have rendered to the Presidency during His Excellency's tour of office, and the many tokens of respect and affection which have received must have occasioned them much gratification. I am sure however, that Your Highness and the other Princes and Chiefs in the Bombay Presidency will recognise that it would be impossible to cancel the appointment of Lord Willingdon as Governor of Madras, and I have no doubt that Sir George Lloyd you will find a friend to whom you will always be able to turn for help and advice in your difficulties.

Sincerely Yours,

Sd-/-

(CHELMFORD)
Appendix No. 32
(From Lord S.M. Fraser to Shri Shahu Maharaj)


GOVERNMENT HOUSE
MYSORE
20th Jan. 1920

My dear Maharaja,

In my last letter I proposed to avail myself of your very kind invitation by arriving at Kolhapur at 13.50 on 29th January and staying till 3rd February. As the time is now drawing near would you very kindly direct your Secretary to telegraph to me here whether the above proposal meets with your approval. Kindly mention the name of the Political Agent.

We leave this place on 28th for the Gersoppa Falls. Much looking forward to our meeting and with kindest regards from Lady Fraser.

Yours Very Sincerely,

Sd/-
(S.M.FRASER)
Appendix No. 33

(From Madivalappa, V. Navalgi to Shri Shahu Maharaj)


KOLHAPUR
6th Feb. 1920

From: Madivalappa, V. Navalgi.

To
His Highness the Chhatrapati
Maharaja Saheb of Kolhapur,
Panhala Lodge,
Bombay.

Please Your Highness,

Find enclosed the welcome piece of poetry,
specially composed by me in honour of the arrival of the
worthy guest, Sir Fraser.

Unfortunately I did not get the least chance
of personally presenting the lines to him. I do not know
his exact address in Bombay and so I could not post the
same to him even.

I humbly and respectfully request Your Highness
to arrange for duly presenting the enclosed piece to our
worthy guest.

Hoping to be excused.

I beg to remain,

Your Highness,

H.H.the Maharaja's most
humble and loyal servant.
Appendix No. 34
(From Lord S.M.Fraser to Shri Shahu Maharaja)


( THE RESIDENCY HYDERABAD)

The Residency Hyderabad
20th December, 1918

My dear Maharaja,

So many thanks for your letter of 10th Dec., and for kindly promising to have me supplied regularly with a copy of the 'DECCAN RYOT'. It is impossible to over-estimate in my opinion the importance of giving adequate public expression to the views of the Non-Brahmin classes particularly at present moment when the fate of communal representation is at stake.

I have followed with admiration the part which you are playing to assist your fellows in British India to obtain their share in the government of the country under the new scheme and if as I guess the 'DECCAN RYOT' owes its existence in large measure to your support, you are to be congratulated on this further public service.
Bombay has given a wonderful demonstration of its affection for Lord and Lady Willingdon who deserve every bit of it and it is nice to think that we shall have next hot weather in Ootacammund. This will be my last season in the Nilgiris as I am due to retire in September next.

With kindest regards from Lady Fraser.

Yours Very Sincerely,

Sd/-

(S.M.FRASER)
Appendix No. 35
(From S.M. Fraser to Shri Shahu Maharaj)


The Residency
TRIVANDRUM.
TRAVANCORE
(1909)

Above all, cheer up about the better prospectus of things at Dewas; which no doubt will come quite right in the lowest of time.

We are just now making a trip along the West Coast, a part of India I had not seen before. The scenery both in Cochin and Travancore along the back waters is lovely and when we reach Cape Comorin I shall be able to say that I have travelled from one end of India to the other.

Early in February we go over to Burma and my address for some time to come will be

C/o King King and Co.
Bombay.

I hope you will tell me how you get on.

God bless you,

With kindest regards from Mrs. Fraser.

Believe me,

My dear Maharaja
Yours Very Sincerely,

(S.M. Fraser)

N.B. The date available on this letter as to K.R.O. the date is only mentioned as (1909)
... But I also do not hesitate to say, wherever I go, that a return is owing for these advantages, and that security cannot be repaid by licence, or the guarantee of rights by the unchartered exercise of wrong. The native Chief has become, by our policy, an integral factor in the Imperial Organisation of India. He is concerned not less than the Viceroy or the Lieutenant-Governor in the administration of the country. I claim him as my colleague and partner. He cannot remain vis-a-vis of the Empire a loyal subject of Her Majesty the Queen Empress, and vis-a-vis of his own people a frivolous or irresponsible despot. He must justify and not abuse the authority committed to him, he must be the servant as well as the master of his people. He must learn that his revenues are not secured to him for his own selfish gratification, but for the good of his subjects, that his internal administration is only exempt from correction in proportion as it is honest, and that his Gadi is not intended to be a divan (Dewan) of indulgence, but the stern seat of duty. His figure should not merely be
known on the polo-ground, or on the race-course, or in the European hotel. These may be his relaxations, and I do not say that they are not legitimate relaxations, but his real work, his princely duty, lies among his own people. By this test will be in the long run, as a political institution, PERISH OR SURVIVE.

Quoted by: Justice Vaidya

SHAHU LECTURE SERIES
SHIVAJI UNIVERSITY
KOLHAPUR
LORD CURZON TO LORD HAMILTON.

29th August, 1900

With reference to what you say about the Native Princes, I do not at all depurate the remark that to a large extent we act as their school masters. It is not only true, but is inevitable. For what are they; for the most part, but a set of unruly and ignorant and rather undisciplined school boys? What they want more than anything else is to schooled by a firm; but not unkindly hand, to be passed through at a public school in England, but which they have never had out here. and to be weared, even by a grand motherly interference, from the frivolity and discipations of their normal life. I cannot conceive a more fatal policy than to leave them alone to go their own way, so that they may be an object lesson to their people. Why do their people want an object lesson at all? What good will it do to them? Already they are beginning to protest against the extravagance and tyranny of many of these rulers, and it is to us that they turn and ask for security and protection. I am always looking ahead in India. There is not a day of my life in which I do not say to
myself, "what is going to happen in this country 20 years, or 50 years hence? And I say with the profoundest conviction that any Viceroy, or any Government, that adopted the attitude of letting all these Princes and Chiefs run their own ruin, would be heaping up immeasurable disaster in the future. We have embarked since Mutiny upon the policy of sustaining the Native states and Princes. We do so, not so much in the interests of the Princes themselves, who are often quite underserving of the compliment, as in the interests of the people; who are supposed to like the old traditions and dynasties and rule. But supposing we allow the confidence of the people in their rulers to be sapped, supposing we Native India to be governed by a horde of frivolous absentees who have lost the respect and affection of their own subjects; -- what justification shall we have in such a case for maintaining the Native States at all? No; in my judgement, so long as Lord Canning's policy is adhered to; so long as we regard the Native States and their Chiefs as an integral factor in our system; so long as we guarantee to them a security enjoyed by other potentates in the world; so long are we bound to train and discipline, and control them; and so to fit them for the unique position which we have placed within their
grasp. Believe me that the matter is looked in India by all thinking men; whether European or Native; from this point of view; the best Native papers are continuously arguing it, and I shall be very much surprised, if there is anything but approbation in them for the policy that I shadowed out. The sense of duty and responsibility is growing in them under the influence of our teaching; they are beginning to see that Princes cannot afford any more than Viceroyes, to live exclusively in palaces, but that they must be out; and about; setting an example among their fellow creatures. Any severity that I may show to the ill doers will be more than compensated by my encouragement of the few and exceptional shining lights; and I hope; by adhering to the principles which I have laid down; and which I first foreshadowed in my speech at Gwalior last year; amid the enthusiastic acceptance of the press; both English and Native; to do something towards raising the whole tone and standard of the life of Native Princes in my time; and thereby to place their own future existence upon more durable foundations.


Quote: Ibid. ... Justice Vaidya.
Appendix No. 39
(From the Dewan of Kolhapur to (of Shri Shahu Maharaj)
Prabhavalkar emissary sent to Madras).
K.R.O. F.No.20 (1918-1922)

Delhi
22-2-1922

My dear Prabhavalkar,

I am in receipt of your confidential letter dated the 17th instant.

I have already sent you a telegram informing you that Huzur has accepted the terms of Mr. Mudliar for his opinion in the case. The next day I sent your cheque for Rs. 500/- to be handed over to Mr. Mudliar in addition to Rs. 2000/- already sent to you for giving him. You might have received the cheque by now.

Whenever you are free from the work of the case, you will go to the library there and see if you can get any useful information from the parliamentary papers of Satara and Kolhapur. This work is substantial and useful to the Darbar.

Yours Sincerely,

Sd/-

DEWAN OF KOLHAPUR
Appendix No. 40

(From Pratapa Simha Rajaha of Tanjore to Shri Shahu Maharaj)

K.R.O. Tanjore Case File.

"The Palace" Tanjore
Dated 10th Sept. 1922

From:
Shrimanth Raj Sri Pratap Simha Raja Sahib Awargal,
Junior Prince,
Palace,
Tanjore.

To
His Highness Chhatrapathi Maharaja of Kolhapur.

May it please Your Highness,

It was a great pleasure that we received your Highness's deputation at Tanjore and welcome them to our ancient city. We very well appreciate Your Highness' magnanimity in Your Highness' desire as leader of the Kshatriya Maharathas and the Maharathas in general that we should establish our status as Kshatriyas and we know very well how this feeling was uppermost in the mind of Your Highness late father, His Highness.

Though we are amenable to the proposals and answers made by the Kolhapur deputation and our deputation we wish to bring to your Highness kind consideration the following suggestions. Your Highness will appreciate
our meaning when we say that out of the present reli
of the Tanjore dynasty, though not a Tanjore kingdom
again some powerful Kshatriya houses should be established
at Tanjore. Your Highness, I presume, has sent your
Highness deputation to Tanjore more with a view to
render timely help to a brother Kshatriya; though we
also wish that you could not incur any expense in the
conduct of the litigation in O.S.No.26 of 1912 in vain.
In establishing the Kshatriyaship. The evidence let in
by the 15th defendant goes a very great way, so it is
our duty to see that Kolhapur Estate has not incurred
any expense in vain. In these circumstances we wish
to suggest to Your Highness whether Your Highness may
not be pleased to accept any less share than the one-
fifth now proposed and accepted in view of Your Highness
timely help.

I have herewith submitted another proposal and
answer from wherein we think we express our intentions
more clearly and bring forward our meaning more precisely
and this shall be taken into consideration when the final
agreement is drafted.

Your Highness' affectionately,

Sd/-
Pratapa Simha Rajah.
10.9.22.
Appendix No. 41
(From Shri Shahu Maharaj to Lord Sydenham)

Memorandum

KOLHAPUR
September 1918

My Dear Lord Sydenham,

I have to thank Your Lordship for championing the cause of the dumb millions of India. Your close acquaintance with India and especially with Bombay, which is the political storm-centre of the country, has enabled Your Lordship to gauge the situation correctly and to see the fallacy of applying the Western principles of equality to the priest-ridden and caste-divided illiterate millions of India. The Deccan has been for centuries groaning under the tyranny of the Brahmin priest who has seized supremacy in every way -- in religious as well as secular matters, politics, commerce, education, banking etc. and so on. The masses of the country are not, therefore, free agents and unless special precautions are taken to safeguard their interests they are sure to fall an easy prey to the tyranny of their Brahman masters. Communal representation is the only way for safeguarding their interest in the Provincial and Imperial Councils. I may state some of the reasons why the Marathas are greatly in need of it:
Firstly. Although the British are the rulers of the country, the real power rests with the Brahman officers who pervade every rank of the service from the meanest clerk and the village accountant, the Kulkarni, to the highest offices and predominate even in the Councils. The other communities have to submit to this Brahman Bureaucracy and their tyranny is beyond description. The grievances of the non-brahmin communities do not reach the British Officers and even when they go to them the Brahman subordinate is a past master in the art of prejudicing his head against the complainant. Under such a bureaucratic rule of the Brahmins the Marathas and other backward communities have no chance to send their representatives to the enlarged Councils. The non-brahmins will have to vote in favour of Brahmin candidates whose caste-men know all the tricks of threatening, cajoling or inducing them. There is no remedy except communal representation, for a limited number of years at least. The elections for the Councils, Municipal and Local Boards are instances in point in which a Maratha very rarely succeeds.

Secondly. The Congress agitation forced Govt. to enlarge the Councils under Morely-Minto-Scheme. The Congress has up to this time devoted its energies to
further the cause of the Brahmin bureaucracy and the British Government have also unwittingly played into their hands. The Congress has closed its eyes to the needs of, and done nothing for, the submerged classes and the aims of their leaders are to strive to keep down the masses to perpetuate the bureaucratic rule of their community. Tilak's organ, Kesari, is condemning free and compulsory primary education and the Maharaja of Darbhanga is opposing tooth and nail in the Council of Behar any scheme of popular education. This is done with no other object but the preservation of the despotism of their community. And if Government persist in refusing communal representation the result will be to flood the Councils with the Brahmins whose ideal leaders are the two worthies who barefacedly oppose the interests of communities other than their own. This is sure to degrade the position of the non-Brahmins more and more. Communal Representation is, therefore, necessary to counteract all such tendencies.

Thirdly. It might be urged that Government will nominate members from the Maratha and other backward communities if they do not succeed in the general election. But I think that this expedient will not be very useful. Such a nominated member generally lacks the confidence
which a successful fight at the poll gives. He is, moreover, most likely to play into the hands of the poll gives. He is, moreover, most likely to play into the hands of the powerful priestly bureaucracy. He may not care for the interests of a community which does not elect him. Moreover, the very fact that he is a Government nominee takes away from the value of his advocacy, however disinterested it may be. The Brahmin bureaucrats are in the habit of accusing nominated members of being partisans and slaves of Government and thus try to lower such members in the popular esteem. An election through a limited communal electorate will create confidence in the Councillors who will be more and more self-reliant. And this the Brahmins do not want to their opposition to communal representation in due to this fear.

Fourthly. I may quote an instance to show how the Brahmin Bureaucracy kills self-respect. One Mr. Bagal, a Maratha LL.B., was a mamladari here and at that time he was very enthusiastic in the cause of the masses and was again the Brahmin supremacy. But when he left service and commenced to practise at the courts he found it expedient to change his angle of vision in order to curry favour with the Brahmin Judges and Magistrates and now he is a noted Brahmanophil in public. He dare not give
expression to his real feelings. Mr. Iatthe too, after commencing practice at the bar, has become altogether moderate in his attacks against the Brahmins. He was a zealous advocate of non-brahmans.

Many a time I have found to my mortification and chagrin that orders against the interests of the Brahmin Bureaucracy were intercepted or were so watered in the passage that they became useless. The reason was that the Brahmins were in possession of the records and they can quote precedents to support Brahmin claims and can suppress the precedents that will go against them.

Even high British officers and non-Brahmin States are powerless against the Brahmin bureaucracy. They dare not make any move lest the Brahmin Press will raise a howl against them and they are afraid of the higher officers whose Brahmin Assistants take precious care to have them prejudiced against innovation. This has come to such a pass that the British officer or State who dares to against the Brahmins is looked upon as foolish or imprudent; for he forgets that he is standing on a very slippery ground. His Brahmin subordinates are to join with his enemies and bring him into trouble.
Fifthly. The principle that majorities have no need of separate representation does not hold good in a province where a selfish minority is likely to get the power which is sure to be used to hold the majority in perpetual vassalage. The Maratha Community is numerically very strong in the Central Division. But it is weak as the number of men of independent views is very small. It can of course boast of a very small number of legal practitioners. The few, that now practise, realize that the whole weight of the Brahmin bureaucracy will be thrown against them if they resist and therefore young men are unwilling to begin practice at the bar. There is not, nor will there be, in my life-time at least, a single successful Maratha pleader in the whole of the Bombay Presidency. This shows the necessity of some special provision for the numerically strong Maratha Community to secure an adequate representation of their grievances.

It is difficult to realise the tyranny to which the millions of Marathas are subjected. In the villages, as Your Lordship knows, the Kulkarni or the village accountant regins supreme and none dare raise his voice against him. The village priest and the astrologer and their caste-men are looked upon as Gods and the
villagers have to feed them and pay them fees equally on joyous and sorrowful occasions. The secular and religious bondage is so very complete that the Maratha can hardly think for himself much less act for himself. But for the inborn loyalty of the Maratha, the willy Brahmin would have made a tool of him in his reasonable acts. It must be said to his credit that although the Maratha was never the recipient of any special favours at the hands of Government, he has ever remained loyal. To refuse communal representation to such a community who have been profusely shedding their blood on the fields of battle in the three continents in the cause of the Empire in tantamount to consigning these faithful people to the tender mercies of their hitherto oppressors. The Councils will be flooded with Brahmins who will have a dominating voice in the affairs of the departments handed over to them. All these departments will be exploited to the advantage of the favoured community and to the prejudice of the real supporters of Government. The non-Brahmins will have ultimately to submit to Brahmin influences and sacrifice their loyalty.

I, for myself, have done my best to free completely my subjects from the tender mercies of the village Kulkarni, Bhat (ritual priest) and Joshi (hereditary
village astrologer). The services of the first are commuted and are replaced by paid agency mainly recruited from non-Brahmin ranks who were specially trained for the work in anticipation of the change. By a proclamation the rayats are informed that they need not employ the village priest or the astrologer who will have no claims against them if they do not employ him. Thus liberty of conscience is given them. In the same way liberty of action is also given them by abolishing the hereditary rights of the village artisans whose inefficient work was very dearly paid for, by a portion of the produce.

I have also cancelled the rules that pressed very heavily against the Mahars and Mangs and Ramoshis who were described as the criminal tribes. The restriction upon their movements resulted in preventing them from taking to trade and forced some of their members to take to dishonesty and violence. By the by I may mention that the Boarding Institute for the untouchable classes named after your beloved lamented daughter is quit flourishing. I am sending a photo of the building from which Your Lordship will see that its inmates do not despise manual labour as they were apt to do when they took to books.
Very few can realise the influence of the Brahmin Bureaucracy as Your Lordship does. Being very strong in every branch of the service, high or low, it has its ways and means to keep other communities down, who have to submit to their exactions and dare not raise a protest even when flagrant injustice is done to them. A merchant of Kolhapur was cheated by a Brahmin pleader. When asked to prosecute the latter the former said that he had no chance of success as the judges were Brahmans, the Police were Brahmins, the clerks were Brahmins and that instead of getting any redress of justice he would make himself a marked man and that he would have to bear the consequences of Brahmin revenge. Even when I asked him to prosecute the pleader he begged to be excused and refused to move in the matter. Similarly one Mr. Gandale, a Brahmin preached in public that it was good for the untouchable classes to remain so. Because a new mixed caste is seen springing up as a result of illegitimate connections between the two castes of Brahmans and Marathas, as the two castes are touchables. I tried to bring Mr. Gandale to court for making such defamatory statements but no one dares take up the prosecution. This fear of the Brahmin bureaucracy is not entertained by the merchants or such other people along but it hunts
even Princes. I crave Your Lordship's indulgence for a little piece of personal boasting. I am the only Prince who is openly fighting against the Brahmin Bureaucracy although I do realise their power. They do not come forward themselves but they instigate the subjects against their Prince whose black side only the Brahmin Bureaucracy exposes.

The best way to break down this citadel of Brahmin power is to grant Communal Representation, not only in the Councils but also in all branches of the service, high or low. Whenever a chance occurs, preference should be given to qualified non-brahmins. It will not do to appoint a few non-brahmins to important places. This remedy is worse than the disease. Such an officer is between the anvil of his Brahmin staff and the hammer of the similar staff of the higher office. His staff forces him to take measures even against the interests of the masses and the poor fellow has to bear the responsibility. The remedy lies in granting proportionate communal representation in the subordinate and clerical staff also. Recruitment for the posts of the lowest clerks should be made from non-brahmins and for this purpose a list of eligible candidates from those communities should be maintained, and appointments made from
among them until the non-brahmins get a percentage of posts in proportion to their numerical strength.

In the educational department also the Brahmin Bureaucracy comes in. All the school-masters are Brahmins. The Brahmin Bureaucracy here is not like the Priestly Bureaucracy. In Priestly Bureaucracy not only caste but learning is also necessary. A learned Brahmin becomes a priest. In the Brahmin Bureaucracy it is the caste alone that is required. However low, wicked, unhealthy, immoral a man he may be, being a Brahmin, he is supposed to be higher than a Prince or a General or an Admiral or any learned man of another caste. This Brahmin Bureaucracy for ages past and ordered that no non-brahmin should be taught anything even the three 'R's. The consequence is almost all the colleges and high schools are for Brahmins though they are cosmopolitan. There are all Brahmins in them. Untouchables are not allowed to come in their precincts. Some other castes are allowed but their percentage is 1 to 100. Again I say there should be communal representation in service as there must be in councils at least for another 20 years. If no step is taken in that direction it will not be correct to say that the Princes rule India or I may even say that the British rule India but on the contrary it
will be right to say that Brahmins rule India. Communal Representation is the only remedy.

If communal representation be not granted to the non-Brahmin communities in Maharashtra, all this trouble of Political Reform will end in strengthening the Brahmin Bureaucracy at the expense of the really loyal and faithful subjects of the Government.

The Shankaracharya of Kolhapur (Dr. Kurtkoti) is a learned man, but I must say that at heart he is a Brahmin of Brahmins. The other day he presided at a meeting held to support the Darbar in their action of doing away with Kulkarni and the President refused to communicate to me the resolution passed at the meeting to request the Darbar to investigate the conduct of the Kulkarni's and to give relief to a certain extent to the people who had to suffer at their hands. He had now openly joined the extremist Congress. As a religious head he ought not to dabble in politics; but a Brahman is very rapacious and wants to be supreme everywhere.

Even such an educated person like Mr. Rajwade, who poses to be a great historian, is no partial to his own caste and so envious towards other castes, that he has published some false and defamatory matter about the
Chandraseniya Kayastha Prabhu caste and the Mahomedans. Of course they are going to take steps against Mr. Rajwade but I only refer to the incident in order to show you the Brahman character.

I should have very much liked to speak and discuss these matters personally with Your Lordship but my only chance to do so seems to be if I am sent up by Government like the Maharaja of Patiala.

This letter has become very lengthy and I must now close, not, however, without making apologies to Your Lordship for its unusual length for which my only excuse is the gravity and urgency of the situation and the momentous issue involved.

May I request Your Lordship kindly to convey my respectful rememberances to Lady Sydenham, and with war regards,

Believe me,
Yours Sincerely,
Sd/-

P.S. I hear that Sir John Hewett is coming over here in India, may I request your Lordship kindly to send to me a note of introduction to him?
I herewith enclose a few copies of my letter so that you may please give one to Sir John Hewett and Sir Valentine Chirol and, if you think it unobjectionable, to Mr. Montague, with a request to all in my behalf to treat this as confidential as I do not want my name to come forward.

Yours Sincerely,
Appendix No. 42

(From P. Theagaraja Chettiar to Rajaram Maharaj of Kolhapur - Successor to Shri Shahu maharaj)

SOUTH INDIAN FEDERATION (City-Branch) (Madras)

Office No. 117
Armenian Street,
Madras.
25th May, 1922.

To
The Heir Apparent
Kolhapur Estate,
KOLHAPUR.

Sir,

I have the honour to communicate to you the following resolution passed at the meeting of the non-Brahmins of the City of Madras on Saturday the 20th inst. at "Soundarya" Mahal, Govindappa Naick Street, George Town Madras.

"That this meeting of the non-Brahmins of the City of Madras express their deep sense of the loss sustained by the untimely death of the Chatrapatti Maharaja of Kolhapur, and place on the record their warm appreciation and gratitude for the invaluable service rendered by him in the cause of the country and especially for the progress and welfare of the "Non-Brahmin Community."

Yours Sincerely,

Sd/-
P. Theagaraj Chettiar
Your Highness' telegram addressed to Mr. Raman Pillai was received by me yesterday. Unfortunately Mr. Pillai is away from Madras and is now lying with a touch of paralysis in his native place in Travancore. I thank your Highness, all the same, on his behalf, for the kind invitation and shall forward the telegram to him.

By the way, I assure Your Highness that, in the death of Your Highness' father, the non-Brahmins of this Presidency have lost a sincere friend and well wisher. They hope and trust that Your Highness will continue to extend the same sympathy and assistance to their movement that Your Highness' father was never wearied of giving.

Yours Truly

Sd/-
(Editor)
Appendix No. 44

(From Ramaswami Mudaliar to Shri Rajaram Maharaj)

K.R.O. File. Rajaram Files. (1922-1924)

The Bridge House,
Richmond,
Surrey,
25th June, 1924.

Most Honoured and Respected Maharaja Saheb,

May I offer you my humble and respectful congratulations on the high honour of the Grand Commander of the Indian Empire which has been conferred on Your Highness. Your Highness is respected far more for your personal character and independence that for any honours that may be conferred upon Your Highness. The late Maharajah, whose acquaintance I had the rare privilege and honour of possessing, had set such a high standard, and had brought the House of Kolhapur so prominently before the public eye, and had done so much in the social field to give hope and cheer to the depressed and backward classes, that, in the Madras Presidency, Kolhapur stands for all that it is just and all that is equitable. Your Highness has pleased the hearts of all people by announcing that, you are prepared to follow the footsteps of your great Father, and in your actions Your Highness has been steadily keeping that policy in view.
It gives all Your Highness' admirers and friends double satisfaction that the British Government has recognised the great good that Your Highness is doing to the country.

I need only add that I sincerely and fervently pray that Your Highness may be given long life and energy to carry through your democratic ideas.

I beg to remain,
Yours very truly,

Sd/-

(A. Ramaswami Mudaliar)