

remain in Lahore only. Some Parsees wish to shift either to London or Bombay where majority of their co-religionists live. They don't like to stay in Lahore after Independence. But their apprehension is put to rest, and with one accord they finally decide to follow the principle of adaptability and compromise, as usual. They find sense in Col. Bharucha's decision to follow the golden mean in the wake of the existing fluid situation in the country. The Colonel says: "No one knows which way the wind will blow ... there may be not one but two- or even three- new nations! and the Parsees might find themselves championing the wrong side if they don't look before they leap!" (37). He is not in favour of any pact with any communities because the Hindus are cunning in business dealings; Muslims are fanatic and atrocious and the Sikhs are rather horrible. On further enquiry Col. Bharucha reminds the members of his community that by pursuing the principle of adaptability and equidistance, their forefathers had been able to achieve something great in India. He further advises that they should choose the path of confrontation against any of the major communities living in India.

But man cannot remain always neutral. Sometime or the other the passions of love and hatred may overcome him, and as a result he may become subjective in his dealings. This becomes obvious when Lenny's mother Mrs. Sethi and some other women of her community start sympathizing with the Sikhs and Hindus in the wake of the partition. They secretly help and arrange safe escape of the Hindus and Sikhs to India. They also play important role in the work of rehabilitation of unfortunate kidnapped women. When Shanta, their Ayah is recovered from the house of the Ice- Candy-man, the godmother extends all sorts of help and cooperation in respect of arranging her safe return to Amritsar. She sends her there under the police escort. Thus. The Parsee community deviates from its avowed goal and ideology by involving itself rather indirectly for the sake of humanity at large. They are seen busy in softening the wounds of the Partition victims.

The pre-independence India was an intermingling of the people of different communities. In fact, intermingling of different races formed the mosaic of the Indian life. After the Partition the colourful harmony of the mosaic suffered a serious setback. This becomes obvious when Lenny visits the Queen's garden after the announcement of Independence:

The garden scene has depressingly altered. Muslim Families who added colour when scattered among Hindus and Sikhs, now monopolise the garden, depriving it of colour. Even the children, covered in brocades and satins, cannot alleviate the austerity of the black burkhas and white chuddars that shroud the women. It is astonishing. The absence of the brown skin that showed through the fine veils of Hindu and Sikh women, and beneath the dhoties and shorts of the men, has changed the complexion of the queenless garden. There are fewer women. More men. (237)